

# *The Entheogen Review*

The DeKorne Years  
(Autumn 1992 — Winter 1997)

*Edited by Jim DeKorne*

The first four issues of *The Entheogen Review* display editor Jim DeKorne's experimentation with graphic design. Each issue varies in length and looks somewhat different from the others. It was not until Autumn 1993 that the format settled into a consistent style. In order to reformat these early issues into this bound collection, some of the printed material was reworked by DeKorne, with some of the decorative illustrations eliminated. With the exception of minor factual corrections, all written material is the same as it appeared in the original issues.

This bound facsimile version was scanned at 600 dpi from DeKorne's master copies when possible, and from second generation photocopies when that was the only recourse. The early issues of *The Entheogen Review* were created via the cut-and-paste method at a time before desktop publishing on personal computers was as ubiquitous as it is today.

Issues of *The Entheogen Review* edited and published by Jim DeKorne did not contain any indexes. (Since 1998, all issues have contained a yearly index in the Winter edition for each year.) This bound collection has been supplemented by an index that was manually produced by *ER* subscriber and contributor "S. Bear." It took him years to complete and was clearly a labor of love—a tribute to the publication—and we are pleased to be able to offer such a useful addition for the first time with this compilation.

Advertisements contained in these issues should be considered historical curiosities; they are most certainly out-of-date. Inaccurate information presented in early issues was sometimes corrected in later issues. Even so, there may still be faulty data contained in any issues produced. For more information on available back issues from 1998 until the present and a few books produced or sold by *The Entheogen Review*, please see our web site at [www.entheogenreview.com](http://www.entheogenreview.com).

Our current mailing address is:

*The Entheogen Review*, POB 19820, Sacramento, CA 95819, USA

A one-year subscription (four issues) is \$25.00 (USA), \$35.00 (foreign).



# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE



AUTUMNAL EQUINOX  
1992

# THE ENTHEOGEN REVIEW

Volume 1, No. 1, September, 1992  
Copyright © ..1992 All Rights Reserved  
James B. DeKorne  
P.O. Box 778  
El Rito, NM 87530

This is a newsletter. Its purpose is to keep you abreast of the latest information concerning the shamanic use of entheogenic plants. It will be published quarterly -- on the solstices and equinoxes -- and will comprise a clearing house for hard-to-find empirical data on growing techniques, extraction procedures, dose information and subjective results experienced by readers.

My name is Jim DeKorne. I am writing a book on this subject, and therefore it serves my needs to edit a periodical devoted to it. In my research I have already compiled more information than I can possibly use in one volume. Because of this I am able to share obscure bits of data which others haven't had the time to dig out of the enormous body of maddeningly contradictory literature on psychedelia.

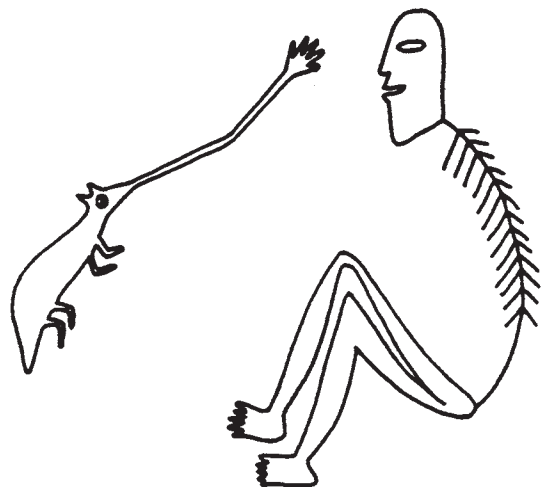
The season is long overdue to shed a little light on this topic and separate a few facts from what appears to be a limitless mythology. With a relatively select and sophisticated group of subscribers it becomes possible to share experiences, pool data and formulate reliable guidelines for how to properly grow and use these plants -- maybe even acquire some minimal comprehension of the extraordinary realities which they evoke.

I regard this as cutting-edge research -- as fully on the far outposts of knowledge as the latest findings of quantum physics. Because of past excesses, the pendulum has now swung toward police-state repression of the entheogenic experience itself. This makes it difficult to explore these realms, yet no less essential: our planet is in serious trouble and the plant allies are there to guide us if we have the will and the courage to meet them intelligently. It may actually be an evolutionary watershed -- either we choose to cross it, or we "select" ourselves out of the game.

Because the material is so vulnerable to gross misinterpretation, this newsletter is not intended to be a mass circulation publication. It is hoped that subscribers will agree with my concern for discretion in sharing its information. My editorial position is highly elitist -- *these are shamanic substances for shamanic-type people.* Despite our contemporary idealization of shamanism, the shaman has traditionally been (in Colin Wilson's sense of the word) an "outsider" in his own culture. The entheogenic experience is not for the masses at this point in time -- the sixties amply proved that point. Despite my bias, this newsletter will contain the most accurate information I can obtain: knowledge may be used or abused, and it is not within this editor's expertise to draw the line separating the two.

The price of a one year subscription is twenty dollars with a refund of the unused portion of your subscription available on demand. (That's five bucks a copy for information I'm willing to bet you'd be hard pressed to find synthesized anywhere else -- I know, because I've looked.)

This first issue will summarize some of the data on the ayahuasca analog plants.





## AYAHUASCA AND ITS ANALOGS

Ayahuasca, or Yage, is a ubiquitous Amazonian brew made up of at least two different plant species. While each shaman probably has his own secret formula for the mixture (with no two *exactly* alike), it has been established that true ayahuasca always contains both beta-carboline and tryptamine alkaloids -- the former (harmine and or harmaline) from the *Banisteriopsis caapi* vine, and the latter (N, N-dimethyltryptamine, or DMT) from the leaves of the *Psychotria viridis* bush.

It is interesting and significant to note that neither of these plant substances alone are normally psychoactive in oral doses. (Harmine/harmaline is said to effect hallucinosis at near-fatal levels, but in less heroic quantities it is at best a tranquilizer, at worst an emetic.) DMT, in any quantity, is not orally active without the addition of a monoamine oxidase (MAO) inhibitor. Harmine and harmaline are potent short-term MAO inhibitors and they synergize with the DMT-containing botanicals to produce what has been described as one of the most profound of all psychedelic experiences.

### MAO Inhibition

Parenthetically, it must be noted that the concept of MAO inhibition is complex and hardly obvious to everyday experience. Indeed, it was not fully understood by Western science until about thirty years ago. Yet, in the Amazon,

"primitive" cultures have been making use of this principle in their ayahuasca brews for hundreds of years, if not for millennia. Anthropologists ask us to believe that these tribes (from widely separated areas, speaking different languages, and many of them deadly enemies) all managed to discover the "ayahuasca principle" on their own by trial and error. Considering the sheer number of plant species growing in just one square mile of rainforest (not to even mention all of the possible *combinations* of plants), for each individual tribe to come up with the correct mixture "on its own by trial and error" beggars

the imagination with the astronomical odds against its probability.

### Plant Allies

The Indians have no problem with the concept -- they claim that the plants themselves taught them how to make the brew. Indeed, shamanic cultures world-wide share a near-universal belief that each plant species contains "spirits" which can be utilized as allies for shamanic work. Contrary to the Western assumption that such notions are naive or superstitious, this publication will operate from the hypothesis that there may be something to these beliefs. Whether plants actually manifest sentient entities or whether their alkaloids activate components of the human psyche which present themselves in this guise has yet to be determined -- the point is that empirical usage of such plants consistently evokes forces experienced by the user as sentient "others." (See my article, "Attack of the Archons" in the Spring, 1992 issue of *Gnosis* magazine for related speculations on this general theme.)

### The Analog Plants

Ayahuasca is exotic stuff -- few of us are able to travel to Amazonia to experience its effects, and the plants from which it is traditionally compounded are tropical species which do not thrive outside of the rainforest. Terence McKenna has perceived this problem and suggested its resolution:

Probably only a synthetic duplication of ayahuasca compounded with the correct percentages of DMT and beta-carbolines will ever make the experience available outside the area where it is endemic. (1)

This is precisely the concept of an "ayahuasca analog." That is to say, if it were possible to find other, less tropical (hence easier to grow in northern latitudes) plants containing the same alkaloids as *B. caapi* and *P. viridis*, then the entheogenic experience provided by ayahuasca would be available to almost anyone

on the planet willing to grow the plants and compound the brew. Happily, there are several plant species which fit this description. The first alkaloids, Harmine/harmaline, are relatively easy to acquire.



### **Peganum Harmala**

*Peganum harmala*, or Syrian Rue, is the plant from which harmine was first isolated, as well as a source of harmaline and tetrahydroharmine. total B-carboline content runs almost 4% by weight in the seeds of Syrian Rue. These alkaloids occur in roughly the same proportions as in *B. caapi*. Ten grams of Syrian Rue seeds provide about 400 mg of total B-carbolines, about the amount in a typical dose of *ayahuasca*. (\*See revised dosage below. -- ed.)

Syrian Rue grows in semi-arid conditions. It originated in Central Asia, and is held in high esteem throughout Asia Minor as a medicinal, aphrodisiac and dye plant ... It now grows wild in Eurasia and has recently been spread to Texas, Nevada, New Mexico and Southern California. Dye quality seeds are available from several West Coast seed services for about \$50.00 per pound. (2)

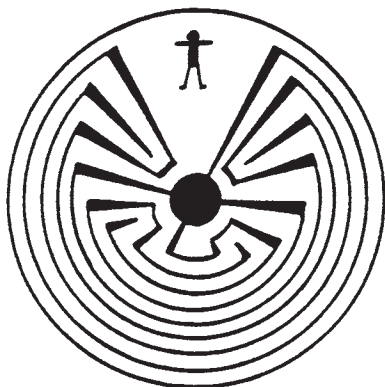
Syrian Rue was evidently introduced many years ago into the U.S. by an exotic plant enthusiast who lived near Deming, New Mexico. It escaped from cultivation and by 1938 was found growing wild near Pecos, Texas. Now it is apparently found all over the Southwest. Some of the literature leads you to believe that this plant has "taken over" (it is targeted for weed eradication programs in some areas), but on a recent collecting trip through its adopted habitat I found it to be rather difficult to find. One spot to look is on Interstate 10 between Fort Stockton and El Paso, Texas. In August of 1992 there were several Syrian Rue plants growing on the freeway median immediately East of exit number 159. I collected about a half-pint of seeds from only three plants -- there are many more remaining. Apparently *P. harmala* dries up after setting seed, then puts out new shoots from the root. This is what these plants were doing at any rate. (I must say that if you are really able to purchase seeds for only \$50.00 a pound, that is a bargain.)

### **Cultivation of Peganum Harmala**

Shamanic usage suggests however, that one raise one's own mother plants for seed production. There is an incredible amount of subtle energy exchanged between the grower and the growing plants -- this sounds mystical I know, but only someone who has done it can really understand what I'm trying to communicate. There is far more to this business than left-brain logic would suggest.

Unfortunately, I have found *Peganum harmala* to be more than a little tricky to grow from seed. Having finally raised a half-dozen plants past the early seedling stage, I would definitely recommend that one not start them in flats. The seeds are tiny, but it is worth the extra trouble to plant them individually in peat pots for later transfer to larger containers. Transplanting from flats stresses the seedlings enormously, and the amount of special care then required to nurse them back to health is avoided if one plants them individually.





### Extraction of Harmala Alkaloids

As of this writing (early September, 1992) I have not yet extracted any alkaloids from *P. harmala* seeds, but it appears to be a very simple procedure:

The technique was a two-stage extraction. The first extraction used was a boiling alcohol (we used vodka) and water infusion followed by a second extraction using boiled distilled water. Each infusion was boiled for several hours. A "slow cooker" is ideal for this. For the Syrian Rue, we first ground the seeds very fine [in a spice mill]. The second extract was a bright cloudy yellow which may indicate harmine in solution.

The plant material was strained and compressed after each extraction. The liquids from the two extractions were combined and dried using low heat on the slow cooker. The weight was about 20% of the original for the...rue. A plain water infusion would also seem to be just as effective in removing the harmine and would result in less of the other plant components being extracted. (3)

More recent data suggests that one gram of *P. harmala* seeds contains between 20 and 70 mg of the harmala alkaloids. A good place to start would be 2 grams of seeds, double extracted (as above) in 30% lemon juice (or acetic acid or vinegar) to produce about 140 mg of alkaloid -- the optimum amount necessary to activate the DMT portion of the ayahuasca brew. (Remember: the harmala alkaloids are MAO

inhibitors, and one shouldn't ingest any more of them than necessary for reasons too complex to go into in the space of this newsletter. It is assumed that the reader is already familiar with this information. Should questions arise, we can go into more detail in future issues. *Suffice it to say that ignorant usage of any MAO inhibiting substance can kill you dead.* Again, these are shamanic substances demanding shamanic knowledge and shamanic presence of mind.)

### Plants Containing DMT

While Syrian Rue is generally recognized as the best non-rainforest source of harmala alkaloids, DMT sources seem not to be so well researched. Although several species of North American plants are known to contain DMT, I have so far been unable to find any data concerning how to extract and use it specifically in the ayahuasca admixture. At a conference on entheogens in August, 1992, I was unable to find one person out of forty attendees who had actually ingested any of the analog plants in an ayahuasca brew. One of the many goals of this newsletter is to elicit such information and make it available to subscribers.

Plants containing DMT are not hard to find, however. *Desmanthus illinoensis*, (a weed legume common in the midwest), *Arundo donax* (a bamboo-like plant apparently introduced from India, and found growing wild in many areas of the U.S.), and *Phalaris arundinacea* (a common grass species) have all been found to contain DMT in various concentrations. There are some indications that this alkaloid may actually be very common -- all that is lacking is some sophisticated chemical analysis of likely plant varieties.

The *leguminosae*, for example, are an extremely large botanical family which have yielded many DMT-containing plants. While on my recent collecting trip I found what I assumed was a *Desmanthus* species growing along a Texas highway. They mow the road shoulders in Texas regularly, and most of the plants growing there get pretty severely pruned several times each summer. What I thought was *Desmanthus* was actually a very stunted mesquite bush -- another legume species which in terms of numbers may be the most common

wild plant in the Lone Star State. The leaf configuration of *Desmanthus* and mesquite is very similar. Out of curiosity (once I'd realized my mistake), I looked mesquite up in Michael Moore's *Medicinal Plants of the Desert and Canyon West* and was amazed to find that at least some species of this plant contain in their leaves, pods and bark: 5-hydroxytryptamine and tryptamine. I'm no chemist, but those sound like alkaloids not molecularly far removed from N, N- dimethyltryptamine, or DMT for short. Are there any chemists out there who can enlighten us novices on the significance of this, if any? What I'm suggesting is that there may be DMT-containing plants growing all around us, and that the legumes might be a good place to start looking for them.



## QUESTIONS

To date I've yet to uncover a complete, tested ayahwasca analog formula -- which doesn't mean that one doesn't exist. (Living in the New Mexico boondocks confines much of my research to obscure books and journals, and there are lots of data that never get written up.) *Peganum harmala* has been successfully combined with synthetic DMT (4), but that experiment was published in 1986. Surely by now someone must have developed a reasonably easy extraction procedure for DMT-containing plants. If not, that is valuable information in itself. Is there anyone out there willing to share their knowledge of this subject?

## Footnotes:

1. Terence McKenna -- "Among Ayahwasquera," *Gateway to Inner Space*, Prism, Great Britain, 1989, pg 202
2. Gracie and Zarkov -- An Indo-European Plant

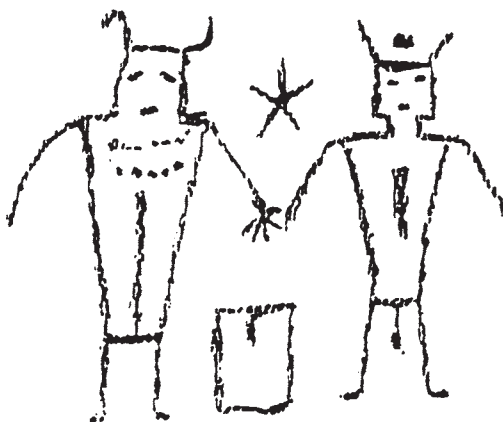
Teacher, *Notes From Underground #2*, Berkeley, 1986

3. Gracie and Zarkov -- "Three B-carboline containing plants as potentiators of synthetic DMT and other indole psychedelics," *Notes From Underground*, Berkeley, 1985
4. Gracie and Zarkov (1986)

## SOME SUBJECTS TO BE COVERED IN UPCOMING ISSUES

It is late summer and already my morning glories are setting seed -- I've collected over two-hundred in the last two days, and many hundreds more are ripening in pods next to fresh flowers. The morning glory species (containing lysergic acid amides), have probably had more contradictory information written about them than any other plant entheogens. Anyone who has ever done even a little research in the literature either tears their hair in frustration or else cracks up in amusement at the sheer volume of confusion expounded by so-called experts who, as often as not, wind up quoting each others' misinformation. The Winter Solstice issue of *The Entheogen Review* will include some hard data on this subject. Readers with experience are invited to share it with us.

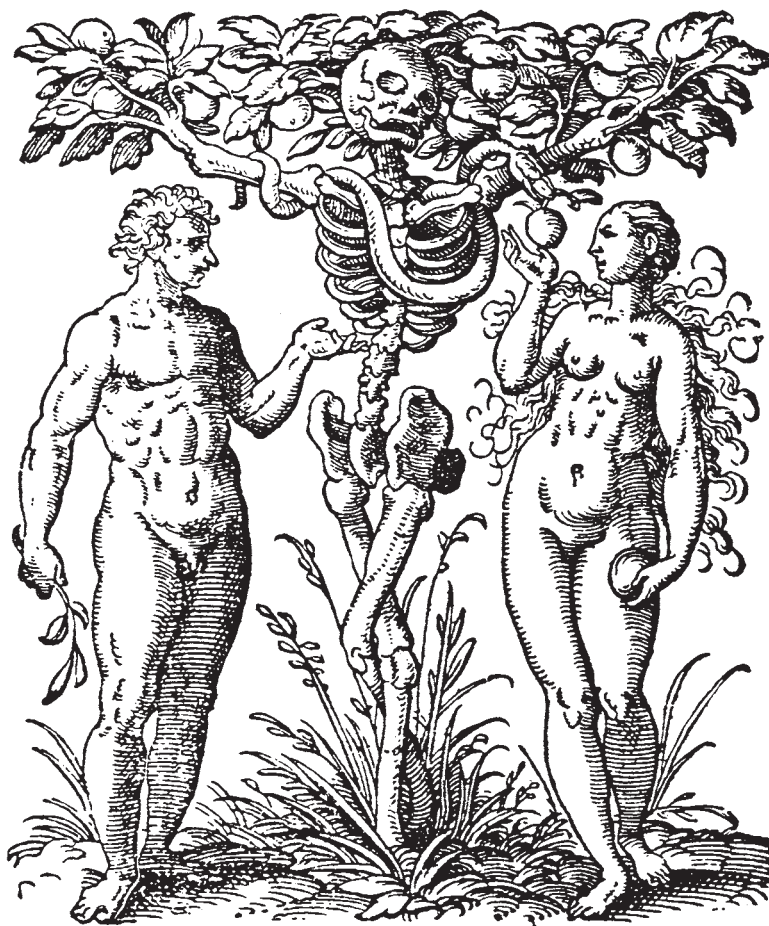
Other issues will be devoted to the Belladonna alkaloids, Mescaline (specifically, San Pedro Cactus), *Salvia divinorum*, some of the minor psychedelics, and of course a continuous update of information on all of these subjects as it comes in. Shamanic techniques for using entheogens in inner work will also be covered.





# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE



WINTER SOLSTICE  
1992

# THE ENTHEOGEN REVIEW

ISSN 1066-1913 Copyright © 1992, All Rights Reserved  
Vol. I, No. 2, Winter Solstice, 1992 Subscription: \$20.00 per year  
Published quarterly by: The Walden Foundation  
P.O. Box 778 El Rito, NM 87530

Editor: James B. DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

## THE OBLIGATORY DEFENSIVE DISCLAIMER

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First amendment to the Constitution of the United States. Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Although portions of this material may relate to subjects which are legally questionable, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification. Everyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and volition and must accept full responsibility for such decisions.

--- Jim DeKorne

## ENTHEOGEN -- WHAT'S IN A WORD?

The McKenna brothers are not very fond of the name:

*I am generally uncomfortable with the term "entheogen" as it seems merely to add to a needless proliferation of terms in a field that is already glutted; what's wrong with good old "psychedelic?"*  
Dennis McKenna

*A clumsy word freighted with theological baggage.*  
Terence McKenna

I have been asked why I chose to call this newsletter *The Entheogen Review*. Even educated friends have asked me what the title meant, and have suggested that since other expressions like "ethnobotanical" are not a part of most peoples' vocabularies why put readers off with complicated terminology? As a former English teacher I am a firm believer in clear expression and in most circumstances hate obscure words when simple ones will do as well or better.

Unfortunately, we live in troubled times -- our rulers have already suspended constitutional "guarantees" to make it easier for them to eliminate states of consciousness not meeting official approval. This is hazardous to our right to explore our own awareness and so, like oppressed minorities in all times and places, we who are concerned with such exploration must communicate with each other in a secret language to evade police-state oppression.

"Entheogen" is a code-word roughly synonymous with "psychedelic," but (so far) without the latter's negative associations in the public mind. It suggests a substance capable of evoking transcendent forces and is therefore an appropriate word to use in describing shamanic states of consciousness. Yes, it does contain a certain amount of "theological baggage," but that is precisely the realm of consciousness we are interested in exploring. Even Terence McKenna titled one of his recent books *Food of the Gods*.

Entheogens take us out of the mundane -- they evoke experiences transcending physical reality, hence remind us, however indirectly, of what we really seem to be -- spiritual entities. Materialists are threatened by this. The real battle in the "war on

drugs" is between spirit and matter. Unfortunately, since ours is a materialistic culture, I question whether many Americans today are conceptually able to handle these substances with the respect they demand. I am not alone in this feeling -- a deep anxiety about "spilling the beans" has been

communicated to me by more than one reader. The following quote from a letter is typical:

*I am both concerned and pleased about your newsletter. Pleased because it could serve as a way of exchanging info, concerned because of its potential to spread the word a bit too widely.*

As editor of *The Entheogen Review*, I am very much aware that I tread a fine line between DEA watchdogs on the right and the "crack-dealer" mentality on the left. Frankly, I am no more enamored of drug abusers than I am of narcs. This explains my naive and probably doomed attempt to limit this newsletter to those sophisticated enough to read between its lines. Entheogens are not for everyone -- not even for very many of us.

Most of us remember the sixties. I lived in the Haight Ashbury during and after the famous "Summer of Love" of 1967 and watched in amazement as the scene deteriorated from young girls giving away flowers in August to bikers stomping some poor wretch in a doorway on New Year's Eve. A large part of the problem was simply that most of us didn't know how to handle psychedelics because our culture has never had a model for how to use them. If some old Amazonian shaman had been our guru instead of Timothy Leary, perhaps the era might have lived up to its initial promise.

Now we are three years into the last decade of the Twentieth Century. Terence McKenna has almost single-handedly made the psychedelic experience respectable again in an age when hysteria surrounding the War on Drugs has turned the United States Constitution into just another treaty guaranteeing something for "as long as the rivers shall run," or whatever. Meanwhile, the planet is undergoing a public rape-murder while we all stand around like New Yorkers and watch. Many of us believe that human consciousness is both the problem and its solution -- if a critical mass of people were able to access a higher level of awareness, we would all quickly cease to live the way we do at present.

*Man must reach a new relationship to the world around him .. To do this he must give priority, not to external problems, but to the mind that is considering them ... Hardly a beginning has yet been made to bring the illimitable inner world that has recently been opened to us, the world of the unconscious, the world of the dreaming mind, into living contact with everyday life ... Our problems are plainly growing beyond conventional human control, and consciousness has no choice but to enlarge itself to meet them. The trouble is, consciousness per se has not the power to do this. It must look beyond itself for help.*

--Alan McGlashan -- *The Savage and Beautiful Country* Houghton Mifflin, Boston, 1967, Pg 54

Entheogenic substances offer us this possibility. I personally believe they may be the only realistic chance we have to make such an unlikely quantum leap of consciousness in the brief time remaining. While we definitely run the risk of opening up another wave of drug excesses in furthering this work, I believe the extreme gravity of our situation makes that risk irrelevant. Part of our strategy should be to retain and use the word: entheogen. It rather precisely reminds us of the proper set and setting necessary for success.

--Jim DeKorne

## **MAO INHIBITORS -- READ THIS, IT MIGHT SAVE YOUR LIFE**

Ayahuasca contains harmala alkaloids -- MAO inhibitors which synergize with the DMT in the mixture to produce its psychedelic effects. Although the subject of MAO inhibition is somewhat complex, no one who intends to experiment with ayahuasca or its analogues should be ignorant about the dangers inherent in such use. Here is a quotation for serious consideration:

*A severe, atypical headache is usually the first sign, and may herald an impending crisis, which can end in a cerebrovascular accident and death. The hypertensive syndrome is usually characterized by headache, palpitations, flushing, nausea and vomiting, photophobia, and occasionally hyperpyrexia, arrhythmias, and pulmonary edema ... Foods with high tyramine content are a major concern. This chemical is a fermentation byproduct. Any food with aged protein should therefore be avoided ...*

*Monoamine oxidase inhibitors and many pharmacological agents are synergistic, sometimes resulting in a hypertensive crisis. The agents with which the MAOIs may be synergistic include: amphetamine, dextroamphetamine, methylamphetamine, ephedrine, procaine preparations (which usually contain norepinephrine), epinephrine, methyl dopa, and phenylpropanolamine (over-the-counter cold preparations)...*

*Acute toxicity can be very serious with the MAOIs. The signs of intoxication often do not appear until 11 or more hours after ingestion ...Most characteristic of a severe overdose is paradoxical hypertension. The elevation of blood pressure can precipitate pulmonary edema, circulatory collapse, or intracranial hemorrhage.*

*The management of a serious overdose is generally symptomatic. Since hypertension may be acutely life-threatening, aggressive treatment with phentolamine .5.0 mg IV, is indicated. Phentolamine, 0.25-0.5 mg IM every 4-6 hr, may be used thereafter to control bloodpressure. If this drug is not available, chlorpromazine is a good alternative. The initial dose is chlorpromazine 50 mg IM, with 25-mg IM doses used every 1-2 hr thereafter to control the hypertension. The patient's blood pressure should be monitored carefully, since marked hypotension may follow a hypertensive episode .*

*The pharmacological effects of MAOIs are long-lasting, since they permanently inactivate enzymes. The body must resynthesize the enzymes before normal metabolism of body amines resumes; this process takes 1 - 2 weeks.*

E. L. Bassuk, M.D., and S. C. Schoonover, M.D., *The Practitioner's Guide to Psychoactive Drugs*, Plenum, NY, 1977

## BOOK REVIEWS

The following reviews are of books popularly accepted as authoritative on the subject of entheogenic plants, and all are currently still in print. There is hardly anything more frustrating for a researcher than to continuously encounter erroneous or misleading data. If my remarks about these publications seem harsh, perhaps it is because the time is long overdue for a responsible treatment of the subject they deal with.

--Gottlieb, Adam -- *Legal Highs, A Concise Encyclopedia of Legal Herbs and Chemicals with*

*Psychoactive Properties*, 20th Century Alchemist, Manhattan Beach, CA, 1973, 64 pages. (9th printing, 1987)

This 64 page book consists of extremely "concise" descriptions of seventy-four plants and chemicals following the format: Name, Material, Usage, Effects, Contraindications and Suppliers. There are sometimes three entries to a page, and the 4 1/4" X 7" pages are small! There is just not enough information about these substances to make the reader feel confident that he has enough data to warrant prudent ingestion. No sources in the scientific literature are listed, no personal or ethnographic accounts -- just bare- bones assertions, many of which have the tone of being hearsay and not derived from personal experience. Some of the substances are too exotic to be relevant to the average American user.

A letter to the editor from volume 3 of *Psychedelic Monographs and Essays* (Spring, 1988), Pg. 167, informs us that this author's name, "Adam Gottlieb," is a pseudonym:

*I am lending a copy of your journal to my good friend John Mann ... He is founder of The Church of the Tree of Life ... and 20th Century Alchemists Publications. You may know him under some of his pen names ... such as Adam Gottlieb (author of Legal Highs ... and a dozen or so other books) and Mary Jane Super-Weed [author of] Marijuana Dealers and Consumers Guide, etc ...*

Perhaps this explains why so many of these booklets sound like they're quoting from each other. Despite the fact that the author is billed as: "a famous and highly respected scientific journalist," only one of his books that I have seen gives a single reference to corroborate the data presented. This is a serious omission; doubly so if an author is writing under a pseudonym.

--Gottlieb, Adam -- *Peyote and Other Psychoactive Cacti*, Kistone Press, 1977, 16 pages. (No location on title page -- Available from 20th Century Alchemist, P.O. Box 1684, Manhattan Beach, CA 90266)

This appears to be one of this author's more balanced and informative booklets -- he even provides a scientific reference for one method of increasing the potency of psychoactive cacti. This involves the injection of dopamine into the cactus several weeks prior to harvesting. He does not tell us where or how a layman might obtain this enzyme

however. Techniques for the extraction of mescaline from cacti are also given; these are unfortunately coupled with data on how much profit one can make selling the stuff on the street. I have extremely negative personal reactions to this approach to the use of entheogens.

--Gottlieb, Adam -- *The Book of Acid, Easy to Follow Instructions for Making Organic LSD from Legal and Available Materials*, Kistone Press, 1975, 16 pages. (No location on title page -- Available from 20th Century Alchemist, P.O. Box 1684, Manhattan Beach, CA 90266)

Not being a chemist, it is difficult for me to evaluate this booklet -- it looks impressive enough, but the information presented is too sketchy and technical for anyone but an experienced chemist to have any real comprehension of what's being described. It's sort of like teaching yourself how to fly an airplane from a pamphlet written by someone who possibly doesn't even know how himself. As the saying goes: "A little knowledge can be a dangerous thing" -- in the sleazy world of street drugs there are far too many "entrepreneurs" who would attempt such manufacture without the requisite understanding of proper chemical procedures. As a computer bulletin board print-out sent to me by a correspondent says: "Please don't post asking for "simple" instructions on how to make LSD. There aren't. And if you needed "simple" instructions to make LSD, you're probably not a good chemist and shouldn't be attempting to synthesize it." -- alt.drugs FAQ list, Thu, 07 May 92

In the light of those words of wisdom, it isn't difficult to imagine a lot of bad LSD and a lot of bum trips emerging from *The Book of Acid*.

--Mary Jane Superweed -- *Herbal Highs -- A Guide to Natural and Legal Narcotics, Psychedelics and Stimulants*, Stone Kingdom Syndicate, 1970, 16 pages. (No location on title page -- Available from 20th Century Alchemist, P.O. Box 1684, Manhattan Beach, CA 90266)

Advertisements for this booklet say that it is "a comprehensive guide to natural and (in most cases) legal psychedelic herbs. More than 60 plants discussed." Actually, it contains extremely brief data on only thirty-two alleged hallucinogens -- from Wild Cucumber to Deadly Nightshade. I was immediately put off by its repetition of the old canard that grafting hops stems to cannabis roots creates "secret marijuana." There is absolutely no truth to this strangely persistent myth, and it calls

into question the expertise of the author -- particularly when he then pushes his book, *Super Grass Grower's Guide*, for full details on how to do the grafting. Either he knows that the operation is ineffective, in which case his honesty is in question, or he has never tried it himself, in which case he has no business selling a book on how to do it. This booklet evokes the most egregious aspects of the late-sixties drug culture, in which some people would smoke dirty sweat socks if they were told it would get them high. Another ethical problem lies in the extreme range of plants "described" -- some (like Catnip) are psychoactively trivial, others (like Belladonna) can kill you dead.

--Mary Jane Superweed -- *Home Grown Highs: How to Grow Peyote, Psilocybe and Other Organics*, Stone Kingdom Syndicate, 1972, 16 pages. (No location on title page -- Available from 20th Century Alchemist, P.O. Box 1684, Manhattan Beach, CA 90266)

This is a brief yet seemingly thorough treatise on growing Psilocybin mushrooms, Peyote, San Pedro (and other psychedelic cacti), Salvia divinorum, Coleus and the morning glories. Lots of cultivation tips, including details on how to increase the lysergic acid content of the morning glory species. (This section is quoted almost verbatim under the name of Adam Gottlieb in the 1975 *Book of Acid*.) Unfortunately, without any scientific references to back up such claims, they remain at least questionable -- especially since the author's other books contain a fair percentage of ambiguous data. Nevertheless, much of the gardening information presented here is validated by my own experience and is confirmed in other publications as well.

--Mary Jane Superweed -- *The Marijuana Consumer's and Dealer's Guide*, Stone Kingdom Syndicate, 1968, 16 pages. (No location on title page -- Available from 20th Century Alchemist, P.O. Box 1684, Manhattan Beach, CA 90266)

The title of this booklet is a bit misleading, since eight of its sixteen pages deal with methods of extracting LSD amides from morning glory seeds and mescaline from peyote. As previously noted, this author allegedly writes under three names: here, as Mary Jane Superweed, he says that ether is used to extract LSD amides from morning glory seeds; in his incarnation as John Mann (*First Book of Sacraments*, 1972, 1985) he explains that: "(LSD amide) is present in the form of a salt and is therefore soluble in water, but not in ether or alcohol unless it is first hydrolyzed with a 10% ammonium

hydroxide solution." Writing from the personality of Adam Gottlieb (*The Book of Acid*, 1975), he tells us to extract the amides with chloroform. Unexplained inconsistencies like these, which I have found throughout this author's publications, suggest caution in accepting any of this information without corroborating with other sources.

--Mann, John -- *The First Book of Sacraments of the Church of the Tree of Life*, Tree Of Life Press, San Francisco, 1972, 1985, 24 pages. Available from: The Church of the Tree of Life, P.O. Box 330155, San Francisco, CA 94133

The Church of the Tree of Life was founded to: "proclaim as our sacraments all substances in the physical universe which are not presently illegal." This strategy is based on the idea that since tribal cultures were using peyote long before it was declared to be an "illegal plant," a clause has been made in the law to allow members of The Native American Church to continue using it in their ceremonials; hence, the reasoning goes, by declaring all still-legal substances as sacraments, the Church of the Tree of Life can claim the same precedent. Unfortunately, the Church of the Tree of Life is probably too nebulous of an entity to be able to realistically prove its status as a bonafide religion in any American court of law. *The First Book of Sacraments* is a kind of "religious" version of *Legal Highs*, containing information related to using sixteen plants in a ceremonial context. There are several pages dealing with the value of ritual and related themes as well as a short bibliography. In dealing with this organization be prepared for long delays, or even no response at all -- a letter sent in March, 1992 (containing two dollars for their trouble) has yet to receive a reply.

Jim DeKorne

## QUESTIONS

Anyone who has examined the literature can attest to widely contradictory opinions concerning the effects of allegedly psychotropic plants. Although the states of consciousness we seek to comprehend are by their very nature difficult to pin down cognitively, the substances used to attain them should at least be known to be reasonably consistent in their effects. This does not seem to be true in many instances, and the subject often seems to be based more upon myth than fact. This is probably to be expected in a culture where expanded states of consciousness are against the law -- in the absence of open public inquiry, one person's rumor is as good as

another's. In an effort to clear up the confusion in this area, each issue of *The Entheogen Review* will have a section devoted to specific questions about specific plants. A good place to start is with the *Coleus* species. Here are a few quotations from the literature:

## COLEUS

*Salvia divinorum* is, in the minds of the Mazatecs, only the most important of several plants, all Labiatae, that they regard as members of the same "family." *Salvia divinorum* is known as *la hembra*, "the female." *El macho*, or "the male," is *Coleus pumila*, of European origin. Then there is *el nene*, "the child," and *el ahijado*, "the godson," which are both forms of *Coleus Blumei*. Some Indians insist that these others are likewise psychotropic, but we have not tried them; others say these are merely medicinal ...

--R. Gordon Wasson-- "A new Mexican psychotropic drug from the mint family," *Botanical Museum Leaflets*, Harvard University, Cambridge MA, Vol. 20, No. 3, December, 1962

*The curandero also had several horticultural specimens of Coleus spp. growing near his house. Wasson has reported that the Mazatecs believe Coleus to be a medicinal or hallucinogenic herb closely related to S. divinorum (Wasson, 1962). However Don Alejandro said the plants were not medicinal and his daughter had bought them at the market because they were pretty.*

--Leander J. Valdes III, Jose Luis Diaz and Ara G. Paul--Ethnopharmacology of Ska Maria Pastora (*Salvia Divinorum*, Epling and Jativa-M.) -- *Journal of Ethnopharmacology*, 7 (1983) 287-312

*(Coleus blumei and C. pumila) and all of their garden varieties have strong psychoactive qualities ... About fifty of the brightly colored leaves are either chewed and swallowed, or crushed and steeped in water which is later drunk ... Like Salvia divinorum, coleus is a member of the mint family, so the psychoactive chemistry of the two plants is probably identical or at least similar.*

--Mary Jane Superweed -- *Herbal Highs*, Stone Kingdom Syndicate, 1970 (No location)

*Since no one seemed to know about fresh coleus and since (no) one other than (a) John Mann book I have claimed fresh coleus worked like a mini-mushroom trip, I tried it. Bitter, very bitter. I bought a giant plant for four bucks (such a bargain), set some candles up, got my vision-request/purpose clear, ate 80 medium leaves and waited. Nothing. 5-10 minutes -- nothing. Twenty, nothing. Forty,*

nothing. I ate a meal after an hour. I doubt that I ate too soon; I truly don't think it was working. Spread the word ...

--A. L., CA -- letter, 9/3/92

At an entheogen conference in Hawaii last August, I was unable to elicit any definitive response to a question about whether or not Coleus is a psychoactive plant. No one seemed to know, though there was a vague comment that one species was active while the other wasn't. There were huge Coleus plants growing everywhere on the grounds of the conference site, and I now regret not making the modest proposal that at least some of us try them out. In the wake of that lost opportunity, readers with hard data are encouraged to share it with us.

## NETWORK FEEDBACK

### ARUNDO DONAX AS A PLENTIFUL DMT SOURCE

Dear James:

Your newsletter is a great idea -- actually the answer to a prayer. It's good to know that this sort of data will be available regularly and from one source. In the past, I've had to look high and low for fragments of usually unverified, questionable information about this subject matter. Your newsletter will be most welcome if it can serve as a clearinghouse for useable, accurate information.

Your data on *Peganum harmala* extraction is encouraging, but I'm a little confused. You refer to a "boiling water and alcohol infusion." How much water and alcohol and in what proportions? If using a "slow cooker" as stated, do you use the high or low setting? In reference to "drying" in the slow cooker - are we actually boiling off all the liquid and recovering a powdery residue? In reference to the double extraction in 30% lemon juice -- again, what volume of liquid per 2 grams of seed? Perhaps in the future this kind of information could be written in a formal recipe format to be more concise. Excuse me. I just realized you are quoting Gracie and Zarkov's material and they are not specific. A little experimentation appears in order here.

In regard to your comments about the killing potential of ignorant MAOI use -- I have seen several lists of foods to avoid when using MAOI inhibitors. Each list contained items the others did not. This leads me to wonder how well-researched this has been. I gather you are supposed to avoid tyramine containing foods. One list implied fermented and cultured foods were to be avoided. Some questions for research: are things like yogurt,

sauerkraut and amazake (cultured rice drink) to be avoided? For how long before and after MAOI use? This seems pretty vital so maybe you could print a comprehensive list and explanation at some point.

Your discussion of potential DMT sources caught my interest. I have seen Of The Jungle's comments on *Desmanthus* and *Arundo donax*. The percentage of DMT in these plants seems to remain in question - no one seems to have specific data. If the DMT amounts are small and one has to obtain large amounts of biomass to extract useable amounts, I think the giant reed, *Arundo donax*, would be a good candidate. Here in Southern California there are huge stands of the stuff growing wild in numerous locations. In some areas it grows densely in relatively dry stream beds and in some areas is actually cut down as a fire hazard in the dry season. What I'm getting at is that, should the *Arundo donax* (called "carrizo" by the Hispanic people) prove to be a good DMT source, there are tons available ... While driving down the street today I noticed a clump of wild *Arundo donax* growing in a gully. I dug up some rhizomes and planted them in my yard. They look much like bamboo roots and I think they will be fast growers with proper care.

You mentioned several West Coast seed services offering Syrian Rue seeds for \$50.00 per pound. I have located a source and can beat that price by \$20.00 per pound. That's \$30.00 per pound. Orders can be directed to me at P.O. Box 5675, Balboa Island, CA 92662. Your newsletter is great and I'm eagerly awaiting the Winter Solstice issue. Thanks again.

--V.C., CA

Dear V:

Thanks for the support. To take your questions in order:

Q: How much water and alcohol and in what proportions?

A: My understanding is that alcohol is neither necessary nor desirable as an extraction solvent for harmala alkaloids. There seems to be general agreement that a 30% acetic acid solution will do the trick:

*The crushed seeds are covered with three times their weight of water containing 30 g. of acetic acid per liter of water ...*

--Hasenfratz -- *Ann. chem* (10) 7, 151 (1927)

Ivanov et al. (1965) report that dilute acetic acid extracted 98% of harmel seed alkaloids.

--Flattery and Schwartz -- *Haoma and Harmaline*

Glacial acetic acid is readily available in photography stores; it is commonly used as a stop-bath in the photo developing process.

Q: If using a "slow cooker" as stated, do you use the high or low setting?

A: I use the low setting and allow the stuff to cook all night long with the lid on. The lid prevents evaporation, so little or nothing is lost.

Q: In reference to "drying" in the slow cooker -- are we actually boiling off all the liquid and recovering a powdery residue?

A: Yes -- keep a fairly close eye on the process when doing the evaporation. You don't want the stuff to burn, though I've heard evidence to suggest that this may not be crucial. You then have to scrape it out of the ceramic pot with a razor blade. It looks exactly like what you'd expect: reddish-brown gunk scraped off a burnt pot. The stuff is the source of the dye known as "Turkish Red," and it will stain your fingers -- no big deal, but messy.

Here's the data I have on *Arundo donax* and DMT:

*Five indole-3-alkylamine bases viz.*

*N,N-dimethyltryptamine,  
5-methoxy-N-methyltryptamine  
bufotenine  
dehydrobufotenine  
bufotenidine*

*were isolated from the rhizomes of Arundo donax L. This is the first reported occurrence of bufotenidine and dehydrobufotenine in a plant species ...*

*Arundo donax L (graminae), a tall, stout, perennial shrub, often woody below, is widely distributed in India... (Alkaloids were obtained from) the alcoholic extract of the rhizomes of this plant ... As the rhizomes contained very little fat the alkaloids were extracted directly with alcohol without prior defatting with petroleum ether ... Dried and milled rhizomes (700 g) were extracted (95% EtOH), in a percolator, at room temperature for 4 weeks. The EtOH extract was concentrated under reduced pressure to give a brown viscous consistency (112 g) ... (Etc., the formula from here on out becomes incomprehensible to non-chemists...See original for complete data.)*

The original reference is available from Rosetta Folios, P.O. Box 4611, Berkeley, CA 94704. Their identification number is TRY-10. I agree that if useable amounts of DMT can be easily extracted from *Arundo donax*, the fact that it grows wild in large stands in many parts of the country makes it a great potential source of alkaloids. I saw a single stand in Texas that must have covered half an acre. The roots are humongous globular things, chunks of which can weigh several pounds apiece. They transplant easily and grow fast -- every segment I chopped out of the Texas earth and transplanted in New Mexico was pushing up sprouts within a couple of weeks.

The first part of the extraction formula appears pretty straightforward -- after that it rapidly exceeds my ability to translate. Essentially, approx. two pounds of pulverized and dried root powder is percolated in 95% ethyl alcohol. (Available in liquor stores as Everclear in many states.) The time period of four weeks seems a bit extreme -- anyone know how to do this faster? Also, the rest of the formula was probably designed to separate out each alkaloid for identification. Maybe that isn't necessary to make an ayahuasca analog -- in the Amazon, raw plant material is just boiled in a pot over an open fire. See the extraction formula elsewhere in this issue for another view.

The subject of MAO inhibitors is a serious one. I have collected many references, one of which is reprinted elsewhere in this issue.

#### CONCERNING ELITISM

James:

... Congratulations on your newsletter. Subscribe me immediately! ... I like your attitude (except for your admitted elitism) ... Your philosophy of elitism will severely limit your success ... DON'T CENSOR YOURSELF! Most people do not yet realize that elitism was the cause, and not the symptom, of prohibition ...

Sounds like you will be publishing letters from readers. Great! What about info or ideas you don't agree with? Be a true American; print them all! Even this one. Remember: print in full -- no editing ... Now, I'll give you incentive to print this letter: *Desmanthus illinoensis* (Prairie Mimosa/ Illinois Bundleweed/ Illinois Bundleflower) grows in large colonies all along Interstate 70 in the eastern half of Kansas and the western half of Missouri. I'll guarantee the correctness of the identity. I collected roots and seeds. I am a supplier, as you know, and



will be selling it (not intended for consumption, of course). I also have the *Arundo donax* and *Phalaris arundinacea*.

Did you know that *Phalaris arundinacea* grass has two varieties? One is a striped (variegated) gardener's variety. The other is completely green. The former does not go to seed or flower and is smaller. The latter grows only wild in low, wet ground. The question is: do they both contain the same levels of DMT? What are these levels? Keep up the good work. There is a huge demand for it.

--JLF, IN

Dear JLF:

Thanks for the subscription and the great letter -- I always appreciate frank and honest responses to anything I write. I'm an "elitist" because I lived through the sixties, (part of the time in San Francisco 1967-69), and, after more than twenty years to mull it over, realize that we don't yet have a useful model for entheogen use in our culture. (See editorial this issue.) Those cultures which value entheogens almost always use them ritually in a healing or religious context. I feel about their "recreational" use the way an orthodox Catholic or Jew might feel watching someone getting drunk on sacramental wine and then spraying the cathedral or temple with day-glo graffiti. I'm in fairly "elite" company with this opinion:

*I haven't changed my mind that [psychedelics are] the most valuable discovery that man has made. I think what we've learned in the intervening years is that this isn't for everybody, and that what it takes to really make use of the psychedelics are two principal things -- commitment and honesty. In a way, they're the same.*

--Myron Stolaroff interview, in Peter Stafford, *Magic Grams*, Rosetta Folios, Berkeley, (no date), Pg 334

*The 1960s proved that we are not wise enough to take the psychedelic tools into our hands without a social and intellectual transformation. This transformation must begin now with each of us.*

--Terence McKenna -- *Food of the Gods*, Pg. 250

Actually, I wouldn't care that much (live and let live) if it weren't for the draconian laws stifling their use -- keeping a low profile is necessary for serious entheogen questing, so who needs people who only want to get high being uncool and provoking the wrath of the establishment? It just makes it rough on everybody else. I guess the bottom line is that *The*

*Entheogen Review* is intended for a different readership than *Mondo 2000* or *High Times*.

I'll never knowingly censor myself, or anyone else -- *The Entheogen Review* will print any informative communication (whether I agree with it or not) dealing with the subject of entheogens. The only editing will be for brevity, spelling, etc., never for content. I welcome all sincere points of view -- that's what will make this publication useful.

SUFI AYAHUASCA

Dear Jim --

Thanks for the review and note. Next week I'll be using 25% glacial acetic acid to extract *P. harmala* seeds. I will probably neutralize with baking soda which should precipitate out the harmine/harmaline.

According to a source who was sworn to secrecy by a Sufi musician, *P. harmala* root and the roots of *Arundo donax* were and are the source of a secret entheogen long used in particularly musical orders since before Islam influenced the Sufis. The *Arundo donax* is Giant Reed or cane used in Persia for making the "Nay," an end blown flute, or reed pipe. The same plant is the source for reeds for clarinet, sax, oboe, bassoon, bagpipes and so on. He would not give me particulars on how the "mystical potion" was made. A crock pot water extraction of *A. donax* root only yielded molasses (*A. donax* is a relative of sugar cane) ... Much Sufi literature, mostly untranslated, makes many oblique references to the reed pipe and harmala, which become clearer with the knowledge of their use. My "working group" here has a psychic who talks with plant spirits, so we are going to go to the source for info on their way to use these plants ...

--T.A., CA

Dear T:

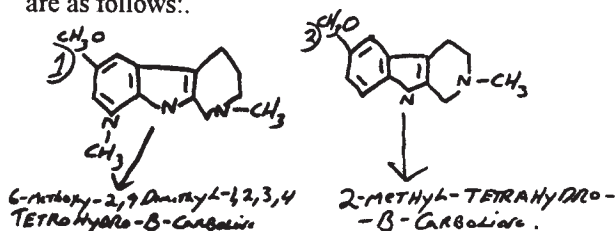
Your mention of Sufi connections with *P. harmala* and *A. donax* is fascinating! I immediately flashed on the possibility that this could be the mysterious Soma (Persian: Haoma) of the Aryans. Flattery and Schwartz published a book (*Haoma and Harmaline*, U.C. Press, Berkeley, 1989), putting forth the hypothesis that *P. harmala* was Soma. They argue a fairly good case for this, but I remain unconvinced because *P. harmala* by itself in reasonable doses isn't a particularly impressive hallucinogen. As we know, harmine and harmaline (the alkaloids in *P. harmala* and in the South American vine, *Banisteriopsis caapi*), are MAO inhibitors which potentiate orally ingested DMT in the Amazonian ayahuasca brews. If there is indeed a

secret Sufi tradition combining *P. harmala* with *A. donax* to make "Sufi ayahuasca," then a convincing answer to the Soma mystery would seem to be found. Anybody out there want to research a Ph.D. thesis on this one?

#### NO DMT IN PHALARIS GRASS?

Dear James:

You have an interesting journal, but I would like to know how you obtained my address. Really I've only written this letter to correct you...*Phalaris* species does not contain DMT, but it does contain two B-carbolines, much like Harmine. The alkaloids are as follows:.



You must know that Terence McKenna and Gracie and Zarkov are not phytochemists, they are only authors!!! I would consider subscribing to your journal if you can correct this matter of misinformation in your next publication. Other than this one bit of misinformation, your presentation of alternate mixtures for an ayahuasca blend is quite correct. It is not my intention to berate you ... but it is very important that people obtain correct information.

-- L., FL

Dear L.:

No offense taken -- the whole point of this newsletter is to separate the correct information from the mass of mythology, confusion and weirdness that pervades the subject of entheogens. I received your name and address unsolicited from a correspondent who thought you might be interested in the newsletter.

Alas, I, too, am only an author, and have almost no comprehension of chemistry -- therefore I am highly dependent upon those who do understand these things for accurate data. My first source for the claim that *Phalaris* grass species contain DMT comes from a popular ethnobotanical catalog:

... *Grazing sheep and cattle develop what is called the "Phalaris Staggers" due to high levels of the same alkaloids found in P. viridis leaves ...*

Since *P. viridis* is the DMT portion of the ayahuasca brew, I took this as a coded message about *Phalaris*.

My second reference comes from Rosetta Folios, reprint #TRY-12, my copy of which is unfortunately almost unreadable. It is a xerox of a scientific paper stating that both B-carbolines and tryptamines were discovered in various clones of *P. arundinacea*. I am sorry that my copy of this paper is so poor that I can't pull enough out of it to give you a good quotation -- here's the best I can do:

*The distribution of hordenine, gramine, DMT, MTHC, 5-MeO-DMT and 6-MeO-THC in 12 clones of 3-4-week old reed canarygrass regrowth is shown in Table 2.*

The table in question seems to show that DMT was found in three of the clones described. I suggest that you contact Rosetta Folios for a legible copy of this report.

#### COMBINING P. HARMALA WITH S. CUBENSIS

Dear Jim:

... You asked me to tell you when I knew the results of my proposed experiments with *P. harmala* and *S. cubensis*. I have since found that one gram of harmala extract more than doubled the effects of two grams of cubensis. That is, subjectively, the experience was at least as strong as previous five gram doses -- a true example of "less is more!" The experience was qualitatively different also -- colors seemed not quite as vivid, though moire patterns were very pronounced; I was physically almost unable to move for two or three hours (making shamanic work all but impossible), and the trip lasted at least two hours longer than expected, with a long slow decline after the peak. Be careful, though -- I unthinkingly drank a cup of coffee the next day and quickly developed a splitting headache. This was possibly the effect of MAO inhibition, since I practically never get headaches of any kind. Best of luck with *The Entheogen Review*.

--J.G., CA

Dear J.:

Thanks for the data on your harmala/cubensis experiment. It would be interesting to know if others have tried this combination, and what the results were. As always, the possible consequences of MAO inhibition are not to be taken lightly.

#### SALVIA DIVINORUM AND PLANT TEACHERS

Dear Jim:

I was very pleased to receive *The Entheogen Review* ...I've continued my studies into *Salvia divinorum*, except that sometimes I think that it is the *Salvia divinorum* that is investigating me. I can say that it is the plants that have consciousness, that are the source of consciousness, and that animals got consciousness from eating plants -- say that and not really be metaphorical. It astounds me.

... A question, about MAO inhibitors, someone said NOT to take MAO inhibitors with ... what? Psilocybin? Thought I remember someone saying that [at the August conference]. I ask because I recently met a young man ... who does just that.

--D.P., CA

Dear D.:

It's good to hear from you -- thanks for the support. Although the newsletter hasn't had time to expand to the point where I can pay for articles, I'd be overjoyed if you would write up something on your experiences with the plant teachers. (That very subject is what started all this -- as far as I'm concerned, it represents the cutting edge of consciousness research.)

Probably your memory about what not to take with MAO inhibitors at the conference concerned mescaline and any amphetamine type drug (as well as a host of other things). If my memory serves me correctly, the speaker said that combining harmala alkaloids with mescaline could be fatal. (As regards harmala plus psilocybin, see the previous letter.)

## CONCERNING ENTHEOGENS AND SHAMANISM

Dear Jim:

... I am primarily interested in the shamanic uses of entheogens. A "full-blown Ayahuasca trip" is, in shamanic terms, equivalent to awakening someone out of sleep into a full-blown carnival or circus. One must know where one is going, how one is to get there, and how to get back. I fear that some are using entheogens with the ignorance that has characterized our drug culture, considering them as little more than organic psychedelics ...

My concerns are basically related to two primary purposes. One is awakening shamanic consciousness and the other is the operational use of shamanic consciousness. Obviously, it is far easier

on the person involved if the awakening process is gentle than if it is abrupt. Therefore, I am interested not in homeopathic doses, but physiological doses ... I believe that the Ayahuasca leaf tea falls into this category of physiological doses. It produces, when used regularly for at least 4 to 6 weeks, a number of rather subtle changes which are associated with the change from an ordinary to a shamanic outlook.

The shamanic state of consciousness is one type of altered state of consciousness ... It is in many respects superior to a simple entheogenic experience in that it is a controlled change of consciousness. It would be fair to say that a "full-blown" shaman does not require the use of drums, rattles, or entheogenic substances. Any so-called shaman who requires the use of these can properly be called no more than an apprentice shaman. What [entheogens] are useful for, of course, is to enable the non-shaman to share the shamanic [state of consciousness] and experience first hand the direct knowledge of the shaman.

--A., TN

Dear A:

Thanks for the clarification. I doubt if our positions are very far apart -- plant entheogens are certainly fascinating entities to grow and use, but in the end they are really just keys that unlock doors to the unconscious psyche (and who knows what realms beyond). Somebody once told me: "You always have to be smarter than your tools." That probably sums up my position as well as anything: entheogens are tools, albeit seductive ones! As you can infer from my other remarks in this issue, I'm rather conservative about the proper way to use these marvelous substances, though that won't prevent me from printing other viewpoints. (No dogma in *The Entheogen Review*, just a strong editorial bias, which will always be identified as such.)

## THE NEED FOR A CONTEMPORARY SHAMANISM

Dear Jim:

It was good to hear from you with your last letter and certainly exciting to know that your correspondence with others of a "like mind" is picking up. The time feels quite ripe for a renaissance of psychedelic shamanism in the west.

... What you are trying to do with *The Entheogen Review* is very important. Community is essential, especially in such an area as psychedelic shamanism. It is definitely time to pool our information together to create a web of understanding and to assist the birth of a contemporary global shamanic tradition ...

--G.M., OR

Dear G:

Yes, I agree that some sort of viable structure for doing group work is essential. I am now in contact with such a group, and expect to be reporting data as it comes in. All readers are encouraged to share what works and, equally importantly, what doesn't work in this regard.

## SOME PRINCIPLES OF ALKALOID EXTRACTION

In the Amazon, entheogen extraction methods are usually very simple: the shaman just boils up the raw plant materials in a pot and then drinks the concentrated brew. We come from a different culture and have different plants requiring different extraction processes. For me anyway, it isn't enough to just follow a recipe; I want to comprehend each operation -- what it does, and why it is necessary. To have that kind of understanding, some familiarity with basic chemistry is essential. What follows is information written, I hope, in language any non-specialist can understand. A good place to start is with the concept of pH.

pH is a numerical value assigned to the relative acidity or alkalinity of a substance, expressed on a scale of 0 to 14. A substance with a low pH is extremely acid -- like the stuff found in automobile batteries; material with a high pH is extremely base or alkaline -- like lye, for example. (For our purposes, the terms "base" and "alkaline" are synonymous.) It follows then, that a pH of 7 would be neutral -- neither acid nor alkaline. The standard for pH neutrality is pure water.

All the possible degrees of acidity or alkalinity are found in the range between zero and fourteen on the pH scale. This is crucial for us to know, since it is a fact of nature that to make alkaloids soluble in water we must first make them acid. Conversely, for them to be soluble in an organic solvent, such as ether, we must make them basic or alkaline. Most of the psychoactive substances we are interested in extracting are called "alkaloids" -- compounds numerically above 7 in pH. *Webster's Third New International Dictionary* defines the word for us:

*Alkaloid: any of a very large group of organic bases containing nitrogen and usu. oxygen that occur esp. in seed plants for the most part in the form of salts with acids ..., most of the bases being colorless and well crystallized, bitter tasting, complex in structure with at least one nitrogen atom*

*in a ring ..., and optically and biologically active, many of the bases or their salts being used as drugs (as morphine and codeine).*

Here are the definitions for three other terms we need to understand:

*Acid: a compound (as hydrochloric acid, sulfuric acid, or benzoic acid) capable of reacting with a base to form a salt*

*Salt: any of a class of compounds typified by common salt ... that may be formed by the reaction of acids with bases*

*Base: a compound (as lime, ammonia, a caustic alkali, or an alkaloid) capable of reacting with an acid to form a salt either with or without the elimination of water*

Within these definitions lies an important principle of chemical extraction: by increasing the acidity of a plant substance, we can remove the alkaloids present by converting them into their water-soluble salt form. To separate these in turn from the water, we make it basic and add an organic solvent. After these two incompatible liquids are again separated and the solvent is placed in a shallow dish, it soon evaporates, leaving the alkaloids behind -- either in a pure crystalline form (you should be so lucky!), or more commonly as a relatively impure gummy compound.

--Jim DeKorne

## ALKALOID EXTRACTION

By Johnny Appleseed

The following is a way to extract and concentrate the active principles from plants and brews containing DMT and beta-carbolines. Unfortunately, this procedure is not specific; it will extract any alkaloids present in the sample -- not just the ones we are interested in. For this reason it is useful to know the specific alkaloids each source plant contains before extraction.

The first step is to extract the alkaloids from the plant material. When dealing with large amounts of bio-mass, such as *Phalaris* foliage, an acid-hot-water extraction is best. The key to this is to make the water acid with any common acid: not too much, just about pH 5 or so, because you will be changing the pH back later. Keep checking your pH, as the alkaloids will neutralize the acid as they come out into solution. Various companies make pH papers that change color at each pH number -- using these,

it is easy to maintain the mixture in the mild acid range, between 5 and 6. I simmer my brews for about 12 hours. If you are starting with an ayahuasca brew, you can just make it slightly acid and start from there. By "ayahuasca brew" I mean an authentic jungle *B. caapi*, *P. viridis* mix from which you might want to extract the active principles.

If you are thinking about just boiling up a *harmala/Phalaris* or *harmala/Arundo* mix, be aware that the alkaloids are not normally concentrated enough to get an effective dose -- you'd have to drink gallons of the stuff. Because individual plants can vary widely in alkaloid concentration, it is always advisable to extract new specimens separately so that you can determine approximately what percentage of alkaloids they contain.

If I am boiling up tubs of *Phalaris*, I let them cool overnight, then wring the grass out and filter the brew through a basket strainer. Then to the cooled acidified brew, add a small portion (5-10%) of an organic solvent, such as methaline chloride, ether, or chloroform. This is to remove fats in the solution. Shake the mixture together, and let stand for an hour or so until the two layers separate. Then drain or siphon off the organic solvent layer with the fats. Depending on the solvent used, this layer will be either above or below the aqueous layer. Ether, for example will go to the top, methaline chloride will go to the bottom. A separatory funnel is easiest for this and other operations, but careful decanting, siphoning, or suction off the top will also work. Discard the solvent, save the water-based brew.

Next, to the acidified brew that remains, add enough concentrated base to make the solution alkaline -- pH 9 or above. Concentrated ammonia works well -- household ammonia will also work, but it will take more. Bicarbonate of soda and lye will also work. To the basified brew, add some fresh organic solvent, say around 10%. Then gently shake and let stand. The mixture that forms this time will take longer to separate. Let it stand, stirring occasionally, for anywhere from one day to one week.

In the basic form the alkaloids will become more soluble in the organic solvent, and will migrate into it. As they gradually accumulate in the solvent layer, it will become darker, turning a yellowish or reddish brown tint. After the mixture has stood awhile and the solvent has become darker with alkaloids, remove this fraction and save it. You will want to add fresh solvent to the aqueous brew several more times to get all the alkaloids out. Keep

checking the pH, as the alkaloids will make the water solution less basic as they leave it and migrate into the solvent. Add more base if it gets down toward pH 8 or below. If there are bad emulsions formed, use phase separating filter paper to remove them: it allows the solvent to pass, but not the water solution. (Bad emulsions are mixtures of junk from the water and solvent phase that didn't separate for some reason.) Phase separating paper is silicone-saturated paper available from any chemical supply company.

When you have extracted the brew with the solvent several times and it no longer makes the solvent layer dark, you can discard the remaining aqueous solution. Combine the solvent extractions containing the alkaloids and let them evaporate or use a hair dryer to evaporate faster. Scrape up the goo that results from the evaporation and put into gelatine capsules. Extract the DMT and the beta-carbolines separately, so that you know how much of each you have. Again, this procedure extracts all the alkaloids, so it is a good idea to chromatograph your results to get an approximation of how much you have of your target alkaloid. Thin layer chromatography is not difficult to learn, requires no fancy lab equipment, and is highly advisable when working with unknown substances. (Note: An article on simple chromatography is planned for the Spring Equinox issue of *The Entheogen Review*. Ed.)

A normal dose is 1.5 mg per kg of body weight of beta- carbolines and .5 mg per kg of body weight of DMT. [1 kg = 2.205 lb. 150 lb = 68.02 kg.P. harmala ext. = 102 mg. DMT = 34 mg. (Call it 105/35 for a 150 pound individual)]

## ALCHEMY 101 -- THE QUEST FOR A MORNING GLORY EXTRACTION FORMULA

It is axiomatic that nausea is a common side effect of ingesting morning glory seeds (Julien, 1981; E. Smith, 1982; D. Smith, 1985). Most of us feel that it shouldn't be necessary to vomit all night in order to expand our consciousness, therefore a simple extraction formula to separate the lysergic acid amides from their accompanying toxins would be a useful thing to know. Unfortunately, the literature is unclear on this subject, containing many inconsistencies. However, we have to start somewhere, and as good a place as any is with a widely circulated recipe which appeared in the January, 1979 issue of *High Times* magazine:

*Q: They say you can get high on morning-glory seeds, but any time I've ever tried them ... I've just gotten sick.*

*A: ... (You are) likely to get sick if you eat raw seeds, or if you do get high it will most likely be a nasty experience, thanks to other natural alkaloids besides the lysergic acid amides in them. To extract the best high from morning glory, grind 100 grams of seeds in a blender until you get a fine yellow mash dotted with seed hulls. Soak the mash two days in lighter fluid, and then strain it through a paper coffee filter in a funnel. Dry the strained mash -- maybe with a blow-dryer -- and soak it in 100 cc wood (methyl) alcohol for two more days. Strain this through another filtered funnel, and save the clear liquid extract. But soak the unfiltered mash residue two more days in wood alcohol, filter it again, and save the extract. Combine the two filtered extracts in a flat glass baking dish, set it in a dark spot, and let it evaporate entirely. A yellow gum will be left coating the dish; you scrape this up, rub flour into it until it's not sticky, and trip out on it. There should be enough for three good long acid-style trips.*

First of all, the dose seems excessive -- 100 grams is the equivalent of more than three ounces of seeds. At "three good long acid-style trips" per 100 grams, one would be ingesting the extract of well over an ounce of seeds per trip. Three hundred seeds are generally considered to be a strong dose -- equal to 300 micrograms of LSD-25 (Lingeman, 1974; Savage, 1969; Valdes, 1983). This number of seeds should weigh only about six grams.

The very wording of the 1979 *High Times* formula is suspiciously reminiscent of a 1968 disclosure (the earliest I've found to date) appearing in *The Marijuana Consumer's and Dealer's Guide*, by Mary Jane Superweed. (See review, this issue.) The Superweed recipe is identical to the one from *High Times* in all respects except that petroleum ether is used instead of lighter fluid for the first extraction. Because the wording of the latter formula approaches plagiarism, it is tempting to imagine some cocaine-era *High Times* assistant editor pulling untested data out of his file drawer for a quick and easy answer to a reader's question.

The next reference on the subject is taken from Adam Gottlieb's *The Book of Acid*, Kistone Press, (No location), 1975. What confuses the issue is that Mary Jane Superweed and Adam Gottlieb appear to be the same author writing under different

pseudonyms (see Book Reviews, this issue), and Adam's formula is vastly different from Mary Jane's:

*Grind the seeds to a fine powder in a blender or other grinding device. Saturate the pulverized seeds with ligroine, naphtha or lighter fluid (non-scented) to form a slurry. Pack the slurried seeds into a chromatography column. Arrange a drop funnel above the column to slowly drip one of these solvents through the slurry for several hours. The purpose of this is to remove the unwanted fatty oils from the seeds...*

*Mix 900 ml chloroform with 100 ml concentrated ammonium hydroxide solution in a separatory funnel. Shake well and allow it to settle. Collect the chloroform layer from the bottom and discard the top layer. Drip the ammoniacal chloroform solution through the column and save the extract. Test frequently to see if any alkaloids remain in the slurry. This is done by dropping a sample of the extract as it comes from the column on a watch glass and evaporating it. Observe the watch glass under black light. If it fluoresces at all (light blue), there are still alkaloids in the slurry and extraction must continue. As soon as it no longer fluoresces stop the extraction.*

*Evaporate the chloroform extracts. Collect the residue and dissolve it in the least possible amount of a 3% tartaric acid solution... Transfer the solution to a separatory funnel. Rinse the flask with some tartaric acid solution and add these washings to the funnel. Make this solution basic with sodium bicarbonate solution. Add an equal volume of chloroform. Shake well and allow to settle. Collect the bottom layer. Add another equal volume of chloroform, shake, let settle and collect the bottom layer. Reduce the combined chloroform extracts to a solid by evaporation. Scrape up and collect this substance with a stainless steel spatula. This is a mixture of semi-pure lysergic acid amides and can be used as the starting material for the manufacture of LSD-25...*

Each of the above two recipes is reproduced in Michael Valentine Smith's 1981 book, *Psychedelic Chemistry*, so they apparently survived into the eighties without modification or comment. Does that imply that both of these formulas are effective? The problem is, if Superweed and Gottlieb are one and the same person, which pseudonym advocates the correct formula? With Smith and *High Times* getting into the act, we seem to have a vicious circle of quotations, with no real idea of who the original author is or where he got his information. The

confusion takes a quantum leap when we read a statement by John Mann, allegedly the real person behind the Gottlieb/Superweed pseudonyms, stating that: *The most psychopharmacologically active component of [morning glory seeds] is d-lysergic acid amide. It has about one-tenth the microgram potency of LSD. It is present in the form of a salt and is therefore soluble in water, but not in ether or alcohol unless it is first hydrolyzed with a 10% ammonium hydroxide solution.*

--John Mann, *First Book of Sacraments of the Church of the Tree of Life*, (1985 edition)

This appears to completely nullify the first formula. The sentence in formula number two about mixing "900 ml chloroform with 100 ml concentrated ammonium hydroxide solution in a separatory funnel," I assume refers to the mixture being hydrolyzed in a ten-percent solution. This seems to be chemist-language for making the solution basic and extracting with an organic solvent.

The second formula is significantly different from the first -- not only is it more complex, requiring special equipment, but it uses different extraction solvents. Like many specialists, chemists often seem unable to communicate with laypeople in plain English. For example, what on earth is ligroine? A quick look at the dictionary tells us that it is: "Any of several petroleum naphtha fractions ... used chiefly as solvents."

In other words, ligroine and naphtha are apparently identical. Far from being an exotic or hard to find chemical, a gallon can of ordinary Coleman fuel (the kind used for lanterns and camp stoves), has printed on its side: "contains a refined petroleum naphtha product." It should therefore come as no surprise to discover that the label on a can of Ronson lighter fluid also tells us that it "Contains naphtha." In essence then, ligroine, Coleman fuel and lighter fluid are all naphtha products. This seems much easier for non-chemists to obtain than the petroleum ether of the first formula. It is used only to remove the fatty oils from the seeds; after use, it is discarded and is not itself used as an extraction solvent for the lysergic acid amides.

When the literature is this ambiguous about a subject, the only way to tell what is true is to make an extraction and try it. The *High Times* formula was applied to two batches of seed. Batch number one consisted of 200 seeds of an unknown morning glory species; batch number two was ten grams of

year-old Heavenly Blue seeds. Neither extraction showed any degree of psychoactivity after ingestion. This suggests that the formula is no good, but it is not proof positive -- the first seed batch may have been from a non-psychoactive morning glory species, and the second seed batch may have been too old to be active.

These experiments were carried out before this issue's article on alkaloid extraction by Johnny Appleseed was received. In editing that piece for publication I learned a lot about chemical extraction principles. I'm speculating here, but if the LSD amides in morning glory seeds are already in the form of a salt, then after the naphtha fat/oil removal, one should only need to basify the slurry and extract the alkaloids with an organic solvent. (That is apparently what all the business about "hydrolysis with ammonium hydroxide" in the second formula is about. In other words, you could probably accomplish the same thing with baking soda or lye plus an organic solvent.) By the next issue of *The Entheogen Review* I hope to have cleared up these ambiguities and found a viable formula that any layperson can follow.

--Jim DeKorne

### Bibliography

R. M. Julien -- *A Primer of Drug Action*, 3rd ed. W.H. Freeman & Co., San Francisco, 1981

E.D. Smith -- "Hawaiian Baby Woodrose Seeds" -- *The Psychozoic Press* #2, Winter, 1982

David E. Smith, M.D. -- "Abuse Folio Med Alert," *High Times Magazine*, March, 1985, Pg 30

R. Lingeman -- *Drugs from A to Z*, McGraw Hill, NY, 1969, 1974,

C. Savage, et al., "Ipomoea Purpurea: a naturally occurring psychedelic," in *Altered States of Consciousness*, C.Tart, ed., John Wiley, NY, 1969

Leander J. Valdes III, Jose Luis Diaz and Ara G. Paul --Ethnopharmacology of Ska Maria Pastora (Salvia Divinorum, Epling and Jativa-M.)-- *Journal of Ethnopharmacology*, 7 (1983) 287-312

E.D. Smith -- "Ololiuqui and Badah (sic) Negro: Nature's Cousins to LSD" -- *The Psychozoic Press*, #3, Spring, 1983

Mary Jane Superweed -- *The Marijuana Consumer's and Dealer's Guide*, Stone Kingdom Syndicate, 1968  
(No location)

Michael Valentine Smith, *Psychedelic Chemistry*, Loompanics Unlimited, Port Townsend, WA, 1981

Adam Gottlieb -- *The Book of Acid*, Kistone Press, (No location), 1975

## TRAVELER'S TALES

### USING ENTHEOGENS IN GROUP WORK

*It has been rather ironic, coincidental or even significant that our last three ecstasy experiences began with images and themes of wounds and "crossing over." We passed a crippled man one time hobbling across a bridge on his crutches as we were hiking off into the hills. I could go into this issue at length, but generally the message seems to be that the gateway to the Other Side, access to the Other, or what have you, has to follow from some encounter with one's wound, wounding, etc.*

*... We have been doing a lot of "work" separate from the drug experiences relative to playing with images and engaging in a sort of mutual or group hypnosis. One person presents an image and the others fall into it, almost as if giving into or surrendering oneself to a trance. We have been trying to dismantle our normal perceptions in an effort to understand them more completely. We have been playing with shifting our focus, gathering our awareness in an effort to "read the text," so to speak.*

*Basically, we see ourselves as apprentices, neophytes. We have always been incredibly humbled by our experiences. We have been defeated at times by our lack of belief and even our lack of passion, love, energy, what have you. Sometimes we try too hard, or expect too much to the extent of "barking up the wrong tree" by perhaps waiting for some type of classical vision, Other or Angel to appear ...*

--T.K., CA

### PRELIMINARY REPORT ON TWO AYAHUASCA ANALOGUES

*... I ingested one gram of P. harmala extract with 50 mg of an A. donax extraction. No psychoactivity, but did get a medium allergic reaction. Within an hour I noticed that my vision was impaired: there was some difficulty in focusing on the print in a*

*magazine. Later, my eyes felt watery and eyelids swollen. The next day, I had a medium conjunctivitis, with occasional hives appearing on my body. It took three days for these symptoms to go away.*

*Later in the week I ate 125 mg of harmala extract and 50 mg of a Phalaris grass extraction. No allergic reaction this time, and there was definite psychoactivity in the potion, unfortunately accompanied by waves of mild to severe nausea. The experience was what Shulgin describes as a "plus-2" -- there was definite activity, but not so much that I couldn't function in an emergency if I had to. The trip could have been much deeper, but it was certainly "psychedelic." It is difficult to describe -- a novel sense of at least three energy fields radiating from my body at set "wave-lengths." An unusual sensation, and not quite like anything I've ever experienced before. There were bright hypnagogic type visions (immediately forgotten) and an extremely tranquilized "weak" feeling -- almost as if my consciousness was connected to my body by the thinnest of threads. I won't call it an out-of-body experience, but it wasn't far from that. The nausea was a definite problem, although I didn't actually vomit. Two of my fellow travellers spent the evening with the dry heaves, though they seemed to get more positive benefits as well. I've never had jungle ayahuasca, so I don't know how this analogue experience compares with the 'real thing' ...*

--J.G., CA

### LSD AMIDES IN SLEEPY GRASS

A reader has just sent us a brief article appearing in the December, 1992 issue of *Discover* magazine. In it a recent study is mentioned in which *Stipa robusta*, commonly called "sleepy grass" (a poisonous range plant found in the Southern Rockies), has been found to contain lysergic acid amides. Interestingly, the alkaloids are apparently produced by *Acremonium*, a symbiotic fungus living within the plant. So closely have the two organisms evolved together that the fungus is also contained within the plant's seeds -- thus ensuring that the partnership is automatically continued each generation. The article claims that sleepy grass has the highest concentration of LSD amides of any known plant species. *The Entheogen Review* will follow this up, and obtain the original study for a later report.



# THE ENTHEOGEN REVIEW

ISSN 1066-1913

Copyright c 1993, All Rights Reserved

Sub: \$20.00 /Year

Vol. 2, No. 1, Vernal Equinox 1993

Published quarterly by: The Walden Foundation

P.O Box 778, El Rito, NM 87530

Editor: James B. DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

## THE OBLIGATORY DEFENSIVE DISCLAIMER

The information presented in The Entheogen Review comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and volition and must accept full responsibility for such decisions.

-- Jim DeKorne



## ENTITIES

If you have ever experienced an entheogen-induced encounter with an inner voice, ally, plant teacher, UFO or alien entity, you know how profoundly weird and enigmatic such an incident can be. Although these events are often rejected as illusory, there are now enough accounts by credible individuals to warrant serious investigation into the phenomenon. In an endeavor to further this research, *The Entheogen Review* will devote a regular column to these issues each quarter. If you have an experience to relate, please let us hear about it. The following excerpt is from an experience evoked by a "half-ayahuasca analogue":

This experiment was conducted with 10 g of *P. viridis* leaves and about 8 g of *P. harmala* seeds, both purchased by mail through a botanical company. Both were crushed in a blender and gently boiled in a two gallon pot for 8 hours over the course of several days. After approx. 4 hours I put the water in a separate container and started over with fresh for another 4 hours. The vegetable material was then separated out and the two liquids combined and boiled down to a cup of dark green/black fluid. I did miscalculate during the second cooking -- I fell asleep and found the water cooked out. I put in fresh immediately and the water assumed the proper dark color. This mistake may have affected the taste but I don't think it harmed the alkaloids ...

Then the high weirdness began. The tapestries disappeared and were replaced by darkness. Soon stalagmites and floor-to-ceiling columns appeared. I was in a cave with rock formations that resembled trees designed by Dali -- seemingly vegetable and mineral at the same time. As I "moved" among them, I noticed one that was much larger than the others. Getting closer, I noticed a large crack in its side, and then that the interior was hollow and illuminated by a pale blue light. It was then that I noticed the entity. About the size of a large dog, but with reptilian characteristics. (The word "dragon" popped in and out.) It moved toward me the moment our eyes met. Its manner of motion resembled the way a dog crawls on its forelegs. Only about eight feet of approach was necessary for it to press its face against the crack [in

the column]. (Have you ever seen the Sci-fi classic "It Came From Outer Space"? There was a slight resemblance between the space monsters and this being.) I feel now that here I blew it. This being wanted to get close to me, yet I did not speak nor did I move closer. I forgot that I was a participant and not merely an observer. Time passed as we stared at each other. Finally this creature made a kissing movement with its "lips" and a glowing blue ball emerged from its mouth through the crack and hung in space. The rest of the image faded, but the ball -- in 3-D -- hung in my bedroom for some minutes. It finally faded away and I knew that the peak was over. -- G.S., NC

## WHO ARE THE PLANT TEACHERS?

**That** human beings hear the paranormal voices of "others" under certain circumstances has been well established for millennia. Schizophrenia and mystical rapture are probably the most common catalysts, but the ingestion of entheogenic substances consistently produces comparable phenomena. Psychedelic shamanism has traditionally attributed these inner voices to "teachers" residing within the substances themselves. The obvious question is: do hallucinogenic plants actually embody "entities," or do they elicit aspects of the unconscious psyche which present themselves in this guise? Most importantly, can we believe what they tell us? Terence McKenna has said: *"It is no great accomplishment to hear a voice in the head. The accomplishment is to make sure that it is telling you the truth."* (1)

**These** questions may be unanswerable, but they are fascinating subjects to explore. One recent development within the shamanic tradition is that often the plant allies no longer communicate with their indigenous hosts the way they did previously; that is, a change seems to have taken place in the relationship between some tribal cultures and their entheogen-evoked "allies." Here is the famous Maria Sabina observing a change in her relationship with the mushroom teachers:

*Before* Wasson, I felt the saint children (entities in the mushroom) elevated me. I don't feel that anymore. The force has diminished. If (the foreigners hadn't

come) the saint children would have kept their power ... From the moment the foreigners arrived, the saint children lost their purity. They lost their force; the foreigners spoiled them. From now on they won't be any good. There's no remedy for it. (2)

**For** the moment, let us take this on face value and interpret it as a shift in the interface between the plant allies and their aboriginal users -- perhaps a mutation in consciousness analogous to what may have occurred when the Delphic Oracle stopped speaking to the Greeks. If we can hypothesize sentient plants, then it's not much of a step to theorize that their recent encounter with modern left-brain human consciousness may have altered their perceptions as much as our own. To paraphrase an old song: "How're you gonna' keep 'em down in the Sierra Mazateca after they've rapped with Terence McKenna?"

**One** must acknowledge that there is a great difference in the psychological reality of a traditional Mazatec Indian and a modern Westerner. Intercourse between humans and mushrooms was confined for millennia to hunter-gatherer and subsistence agricultural tribal cultures -- people whose awareness was of necessity focused on a quite different reality than our own. Conceivably, because there was no survival value in the differentiating left brain function evolving the way that it has in the modern West, these people have arguably developed a form of awareness more appropriate to their specific surroundings. Since the mid-fifties however, the Mazatec's mushroom allies have been exposed to a different kind of consciousness, and have possibly evolved accordingly:

*The author's interview in 1969 with old Apolonio Teran, who was considered in the community to be a powerful Wise Man, documented a series of ideas that parallel what Maria Sabina has told us:*

*"...What is terrible, listen, is that the divine mushroom no longer belongs to us. Its sacred language has been profaned. The language has been spoiled and it is indecipherable for us..."*

*"What is this new language like?"*

*"Now the mushrooms speak English! Yes, it's the tongue that the foreigners speak..."*

*"What is this change of Language due to?"*

*"The mushrooms have a divine spirit; they always had it for us, but the foreigner arrived and frightened*

*it away..."*

*"Where was this divine spirit frightened to?"*

*"It wanders without direction in the atmosphere, it goes along in the clouds. And not only was the divine spirit profaned, but that of ourselves (the Mazatecs) as well." (3)*

**It** is significant to note that the old shaman identifies his tribe with the spirit of the ally -- both are "wandering without direction" -- a highly accurate image of what happens to indigenous cultures when they are exposed to Western "civilization." This may be simple projection however, and say more about the situation of his tribe than that of the mushroom spirit. The former ally now "speaks English," which is to say that it expresses itself not in terms of plants, animals, etc. (the everyday artifacts of subsistence-agriculture and hunter-gatherer cultures) but in quasi-scientific terms which appeal to modern Western minds. Here's a message from the mushroom received by Terence McKenna, writing under the pseudonym O. T. Oss:

*I am old, older than thought in your species, which is itself fifty times older than your history. Though I have been on earth for ages I am from the stars. My home is no one planet, for many worlds scattered through the shining disc of the galaxy have conditions which allow my spores an opportunity for life ... Since it is not easy for you to recognize other varieties of intelligence around you, your most advanced theories of politics and society have advanced only as far as the notion of collectivism. But beyond the cohesion of the members of a species into a single social organism there lie richer and even more baroque evolutionary possibilities. Symbiosis is one of these. Symbiosis is a relation of mutual dependence and positive benefits for both of the species involved. Symbiotic relationships between myself and civilized forms of higher animals have been established many times and in many places throughout the long ages of my development. These relationships have been mutually useful; within my memory is the knowledge of hyperlight drive ships and how to build them. I will trade this knowledge for a free ticket to new worlds around suns younger and more stable than your own. To secure an eternal existence down the long river of cosmic time I again and again offer this agreement to higher beings and thereby have spread throughout the*

*galaxy over the long millennia. A mycelial network has no organs to move the world, no hands; but higher animals with manipulative abilities can become partners with the star knowledge within me and if they act in good faith, return both themselves and their humble (sic) mushroom teacher to the million worlds to which all citizens of our starswarm are heir.*(4)

**This** kind of language is a far cry from one of Maria Sabina's chants, translated from the Mazatec into Spanish, and from thence into English. In a session recorded in 1956, the mushroom appeared to her in this guise:

**Father** *Jesus, Jesus, Jesus, Jesus*

*You Mother, Mother, my Mother who art in the house of heaven*

*You Mother who art in the house of heaven*

*In your beautiful world, says*

*In your fresh world, says*

*In your world of clarity, says*

*I am going there, says*

*I am arriving there, says ...*

*Because I am speaking poorly and humbly says*

*I speak to you, you are the only one, you my*

*Mother,*

*to whom I can speak with humility, you my*

*Mother who art in the house of heaven, says*

*My Father who art in the house of heaven, says*

*I am going there, says*

*I am arriving there, says*

*I go there showing my Book, says*

*I go there demonstrating my tongue and my mouth, says (etc.)* (5)

**Observe** that although the language is very different, the content of the experience seems to be identical: a promise that the entheogen will transport its host to a transcendent world. The significant difference is that for all of its pompous rhetoric, the Western message is an offer of a kind of partnership:

**Animals** *with manipulative abilities can become partners with the star knowledge within me and if they act in good faith, return both themselves and their humble (sic) mushroom teacher to the million worlds to which all citizens of our starswarm are heir.* (Emphasis mine)

**For** modern Westerners however, even a junior partnership is a better deal than childlike

subservience: notice how Maria Sabina's message is couched in parental terms:

**Father** *Jesus, Jesus, Jesus, Jesus*

*You Mother, Mother, my Mother who art in the house of heaven*

*You Mother who art in the house of heaven (etc.)*

**Apparently** in the Mazatec view the only way one can transcend the material plane (get to "the house of heaven") is not via one's own mature accomplishments, but through the intercession of cosmic parent figures.

**Nevertheless**, beware the promises of any inner voice! Let's not forget that although the mushroom now speaks seductive English to its Western devotees, it has cruelly abandoned its old Mazatecan "allies." This smacks of desertion and bad faith -- qualities, alas, which are utterly typical of the voices heard by schizophrenics. It is almost a defining characteristic of these inner voices that they are arrogant, patriarchal, pompous, and often cruel. Here is a first-person description of an inner voice taken from the literature of schizophrenia:

**The** *voice uttered only a sentence or two on each occasion that it appeared. The voice claimed to originate from God ... The verbal production of the thoughts-out-loud [i.e. inner voice] usually takes the form of monologues attempting to persuade the ego to adopt a belief in the authority of the agent behind the thoughts-out-loud, and to accept a messianic fixation ... It is impossible not to be influenced by the experiencing of such phenomena. Regardless of their social evidential value, they represent to the person who experiences them, proof of contact with some agent possessing sources of information broader than those of any factor of the human organism.* [Emphasis mine: the author is referring to paranormal true predictions of future events by the voice on four separate occasions.]

**There** *has been an intricate interrelationship between the hallucinatory pains and the thoughts-out-loud. The hallucinatory pains first appeared at a time when the ego was developing a doubt of the claim of divine authority made by the thoughts-out-loud, and their occurrence was explained by the thoughts-out-loud as a penalty for the doubt. On several occasions since, pains have*

*occurred following threat by the thoughts-out-loud that they would take place if commands made by it were not obeyed. (6)*

**These** voices heard by schizophrenics are often indistinguishable in tone and content from those evoked by entheogens. Note the self-aggrandizement in this message from a "mushroom entity" speaking to another Westerner in 1982. Compare the reference to "hiper (sic.) light drive transition" with McKenna's "hyper light drive ships":

*My magical and mystic powers have been known by your kind since before Christ. Societies that have obeyed my rule have lived with nature and realized themselves. I give laughter, and I can also bring about the mightiest wars before your eyes. Showing the future to those who understand and can record, is nothing. I can place you with the Gods. Once you have stepped aboard hiper (sic.) light drive transition, you are never again the same person. As you learn to reproduce my growing environment, you will come to love me. Later, as you learn thy way, you will look upon me with awe and amazement. I am respected with the highest regards. For I am the flesh of the Gods. (7)*

**Whatever** may be the source of this communication, it differs considerably from the sophisticated rhetoric received by McKenna. This suggests that these inner voices may be more artifacts of each individual's unconscious psyche than a bonafide communication between plants and people. Anyone who has ever heard McKenna speak might expect his personal ally to sound like it does, and although I am unacquainted with the human channel of the immediately preceding quotation, the tone of the message suggests an entity typical of those emerging from Ouija boards and automatic writing.

**Far** from being an artifact of mental aberration, the paternalistic condescension of the "gods" is utterly typical of mystical religious writings world-wide. Here's one from the gnostic gospels (circa 350 C.E.):

*I was sent forth from the power,  
and I have come to those who reflect upon me,  
and I have been found among those who seek after me.*

*Look upon me, you who reflect upon me,  
and you hearers, hear me.*

*You who are waiting for me, take me to yourselves.  
And do not banish me from your sight.*

*And do not make your voice hate me, nor your hearing.*

*Do not be ignorant of me anywhere or any time. Be on your*

*guard! Do not be ignorant of me.*

*For I am the first and the last ...*

*Etc. (8)*

**The** effect of these communications is usually an implicit threat -- "You'd better accept my authority, or you'll regret it!" If this strategy doesn't work, let's not forget that the flip-side of intimidation is condescension: compare the above quote with a channeled message of the patronizing type:

**Listen!** ... *Put me first in everything, then shall all be added unto you ... Listen! ... Be at peace. Striving gets you nowhere. It simply leaves you exhausted and frustrated because you never seem to be nearer the goal. Just learn to be. When you have ceased striving, crawl into my loving arms like a weary child. Encircled in those arms, feel the peace, comfort, and complete oneness with me. Feel yourself melt into me ... Listen! Walk my way and do my will. Let me show you my wonders and glories. If you seek happiness in the wrong way, it cannot be found. Seek me first and find me. That is the simple answer. Put first things first, no matter what the cost or sacrifice. Love me with all your heart, with all your soul, and all your mind. (9)*

**While** not overtly threatening, the essence of this message is insultingly parental. (That prose like this is typical of much modern channeled writing is an insight that maybe the real task of the New Age is for human awareness to grow up and accept adulthood.) Certainly, the basic exhortation here is to accept a passive and obedient child's role in relationship to the inner voice. This is arrested development: the healthy outcome of any growth process is maturation, and entities demanding childish subservience seem to be hindering our natural processes to further hidden agendas of their own.

**Another** hint that we may be dealing more with a function of human awareness than with true "plant teachers" is that one can receive identical messages from synthetic chemical compounds made in a

laboratory! Here it's the DET "spirit":

**Quoted** in Peter Stafford's *Psychedelics Encyclopedia* (1982), [Temple of the True Inner Light founder Alan] Birnbaum states, "DET (Di-Ethyl Tryptamine) is the first psychedelic which convinced me that the psychedelic is a pure light being and primeval ... also being God the Creator ... We smoked it in a large hookah and it was so clear and bright ... it was a being." ... *The Temple of the True Inner Light* relies on "the word" coming from direct -- vocal or heard- Communication with spirit forms manifested from[DET] ingestion. (10)

**The** consistently overblown language broadcast through these channels suggests the existence of incorporeal forces infesting human awareness which are primarily concerned with impressing us with their importance. This is hardly "god-like" behavior -- rather the opposite, in fact. What truly supreme being is so insecure as to *need* let alone *demand* human worship and subservience? Or, more to the point, what mature adult needs deities like that in his or her life?

**Whoever** or whatever these entities may be, it seems obvious that any advance in human consciousness must realistically come to terms with them. If "they" in some strangely dissociated way are "us," then we should integrate the parent-child polarity within us and embrace our destiny as adults. If they are truly "others," then we need to learn how to negotiate with them, if not exactly as equals, then at least with respect on both sides. Presumably the shaman has learned how to attain this balance.

**We** know so little about the mysteries of consciousness that it is premature, if not arrogant, to make definitive pronouncements about the identities of these inner voices. It is certainly possible that we are encountering true plant teachers as well as other discarnate intelligences -- in addition to dissociated fragments of our own personalities! The psyche is nothing if not a multiverse containing a multiplicity of forces -- all the more reason to skeptically evaluate each of their messages. Only a very small child would uncritically accept the rap of someone he just met on the street. In a sense many of us are playing that role -- we are babes in the woods of the unconscious psyche and should not surrender our will

and discrimination to any strange force offering parental guidance. An insight from the Magickal tradition (Western shamanism) offers a clue as to how to proceed when travelling in these realms of experience:

**The** testing of the spirits is the most important branch of the whole tree of Magick. Without it, one is lost in the jungle of delusion. Every spirit, up to God himself, is ready to deceive you if possible, to make himself out more important than he is; in short, to lay in wait for your soul in 333 separate ways ... Let [the Magician] be aware of the thousand subtle attacks and deceptions that he will experience, carefully testing the truth of all with whom he speaks. Thus a hostile being may appear clothed with glory; the appropriate pentagram will in such case cause him to shrivel or decay. Practice will make the student infinitely wary in such matters. (11)

**As** always, *The Entheogen Review* invites feedback from its readers on these and related themes.

#### Footnotes

1. McKenna, T., *The Archaic Revival*, Harper, S.F., 1991, Pg. 35
2. Maria Sabina, quoted in Estrada, A., *Maria Sabina: Her Life and Chants*, Ross-Erikson Inc., Santa Barbara, 1981, Pg. 90-91 3. Ibid, Pg. 205, passim
4. (Channeled communication from mushroom spirit to): Oss & Oeric (McKenna brothers) -- *Psilocybin Magic Mushroom Grower's Guide*, And/Or Press, Berkeley, 1976 pg 8-9
5. Estrada, op. cit., Pg 110
6. J. Lang, (Pseudonym), "The other side of hallucinations," *American Journal of Psychiatry*, 94:1087-97 (1938)
7. Prefatory quotation (presumably from the mushroom "deva") in: Peele, S.L. -- *Lepiota Peele -- a newly discovered hallucinogenic mushroom*, Xerox sheet, Florida Mycology Research Center, Pensacola, 1982
8. The Thunder, Perfect Mind -- in Robinson, J.M., ed. *The Nag Hammadi Library*, Harper & Row, S.F., 1988, Pg. 297
9. P. Hawken -- *The Magic of Findhorn*, Bantam, NY, 1976, Pg 138
10. Thomas Lyttle -- "Drug Based Religions and Contemporary Drug Taking," *Journal of Drug Issues*, circa 1987?
11. Aleister Crowley -- *Magick in Theory and Practice*, Dover, NY, 1976, Pg 147, 388

## ***PHALARIS* MANAGEMENT FOR ALKALOID PRODUCTION**

Although the presence of tryptamine alkaloids in the *Phalaris* genus has been widely reported, these reports show a wide variation in alkaloid concentration.

Some of the varietal, environmental and horticultural factors contributing to these variations are discussed below.

Important variables in alkaloid production are found within the varieties of each species. In *Phalaris arundinacea* (Reed Canarygrass), for example, the alkaloids range between zero in some varieties, to all specimens testing positive in varieties native to Turkey and Yugoslavia. In *Phalaris aquatica*, the varieties Australia and Uneta have tested highest in admixture alkaloids.

Another factor to consider is soil fertility. The more fertile the ground, especially in nitrogen content, the more alkaloids one can expect to harvest. Likewise the placing of plants in respect to shade is important. Partial shade, if available, is more conducive to alkaloid production.

Perhaps the most important management factor is the clipping schedule and time of harvest. The first growth of the year should be clipped as soon as the seed stalks appear, with clipping continuing as needed for the whole first half of the growing season. (These initial clippings may be discarded, as they will have little or no alkaloid content.) The highest alkaloid production will appear during the second half of the growing season, especially in regrowth associated with an abundance of moisture after a period of dryness. After the last clipping, sometime in early August in most temperate regions, one waters the stand and lets it regrow. The highest alkaloid production will come during a period of cool weather following fast regrowth during hot weather. One can usually obtain two good cuttings, one at the end of August, and another sometime in September, with the latter being the most potent. Studies have shown that cutting during the early morning hours harvests more alkaloids.

The last factor to consider is whether to dry the grass or extract the alkaloids from the fresh material. Drying tends to reduce the alkaloid harvest, but in some cases, especially that of the Turkish variety of *P.*

*arundinacea*, drying may reduce the presence of unwanted alkaloids. — *Johnny Appleseed*

## **MORNING GLORIES, PART II**

In the previous issue of this newsletter we reviewed some of the published extraction formulas for morning glory seeds. The results were both inconclusive and incomplete. This issue picks up the quest where we left off last time.

First of all, to date, we have been unable to discover any formula that works (for us) as advertised. In our latest endeavor, 200 fresh Heavenly Blue seeds were ground up and defatted with Petroleum Naphtha (Coleman fuel). A teaspoonful of household lye crystals was dissolved in enough water (about 500 ml) to bring it to pH 9. About 100 ml of this liquid was put into a separatory funnel along with the filtered seed mash and approximately 200 ml of chloroform. This mixture was shaken vigorously and allowed to separate. (An earlier experiment using household ammonia instead of lye as a base flopped when everything turned into a foamy gel -- apparently most ammonia available now in supermarkets has a foaming agent added to it which makes it great for washing clothes but useless for chemical extraction purposes.)

Because the chloroform layer was almost completely clear (indicating few or no alkaloids), we kept the mixture in the separatory funnel, with daily shaking, for two weeks. At this time the solvent layer was carefully drained off from the lye/seed mash mixture, placed in a shallow dish and allowed to evaporate. The small amount of brown goo remaining was scraped up with a razor blade and put into a gelatine capsule. (Milligram scales were unavailable, but it appeared to be no more than 50 mg. of alkaloidal material.)

The subsequent "bio-assay" showed it to have enough activity to qualify as a "plus-1." Shulgin characterizes this as: "There is a real effect, and I can track the duration of that effect, but I can't tell anything about the nature of the experience." (1) In this case, there was a hard-to-describe feeling of somatic "tenseness" manifesting within a half-hour but lasting no more than an hour. Then it was back to baseline. It is possible that the above extraction

procedure would work with a larger volume of seeds.

Nevertheless, because the LSA in morning glory seeds are apparently present in the form of a water-soluble salt, all this chemical extraction business may be a waste of time. A simple water-extraction (essentially identical to that used by native curers in Mexico), while often productive of nausea, still seems to be the preferred form of ingestion. Many of the reports of severe nausea and vomiting seem to involve actual ingestion of the seeds, rather than of the "tea" created by soaking them in water.

The next question is, how many seeds should one use? In researching the psychotropic properties of morning glory seeds one cannot help but notice the astronomical difference in dosage levels dividing indigenous from Western users. Traditional tribal use indicates doses for *Rivea corymbosa*, (Ololiuqui) and *Ipomoea violacea* (Heavenly Blue, etc.) of only thirteen seeds (a ritual number), as compared with the 200 seeds generally deemed necessary to effect hallucinosis in non-Indians.

The results of ingestion also seem to be different: the experience is often perceived by Westerners to be unpleasant and not very psychedelic. ("The trip is commonly a bummer, resembling that produced by scopolamine or ibogaline and unlike that of LSD.") (2) Yet, using far fewer seeds, Indians routinely report profound effects. Assuming good will and a desire for accuracy on the part of all informants, one can only speculate on these mysteries.

An obvious difference is that Indians usually use drugs ritually in a religious or healing context, whereas Westerners are generally recreationally or scientifically oriented. Perhaps there is some connection between religious ritual, per se, and concepts related to homeopathic medicine and/or "magick" which make the use of only thirteen seeds effective in an indigenous context and not in Western settings.

Correspondents have described a wide range of dosages for morning glory seeds. Here is a formula from the high end of the scale:

*I have had good luck with this formula:*

1. 2 oz Heavenly Blues ground in a blender.
2. Soaked in water for three days. Shake it every day.

3. Strain through coffee filter

4. Drink only the liquid.

*Comes on in about half an hour. Thinking is very "trippy," visuals don't really get started for about two and a half hours. A slightly demanding experience, but worth trying. — Anon. 1*

It goes without saying that users should be cautious when experimenting with large doses of any entheogen. Three hundred is generally considered to be a high dose of morning glory seeds, and granted that we are all different in our psychological and physical make-ups, what may be a "slightly demanding experience" for one person may be a hellish bummer for someone else. Additionally, material from different plants is likely to vary in both weight and potency, depending on growing conditions and other factors. If we establish that a 300 seed dose weighs between 6 and 8 grams, the two ounce dose of the above formula (approx. 56 grams) would contain more than two-thousand seeds! To give a feeling for what a trip like that might be like, here is a partial description of one man's experience with only half that number:

*My own experience with morning glory seeds can serve to indicate the tremendous power of these seeds as an hallucinogenic agent. It turned out to be a bad trip, done in a poor set, with no clear purpose or expectation in mind, other than to have a high time. It was a trip from which it took about two years to recover mental confidence in psychedelics. The ill outcome was, of course, due to the reckless indulgence in an enormous overdose for which I was totally unprepared ... I recall calculating that I had between 1000 and 1200 seeds. I had read that about 300 seeds are sufficient, but I figured that was probably a minimal dose; I might as well make sure of getting off really good ...*

*I saw coming toward me very rapidly, increasing in size, what I can only refer to as "the spinner." This was beyond anything I had ever experienced before ... Two or three times it approached, nearly filling the room, and I became really frightened then, fearful of dying. There was no escaping it; that center of rotation was the center of my own visual field, my own axis of rotation. With a terrible infinite energy it alternated its direction of spin; as it approached, I could feel myself melting into*



*it, being absorbed; drained of identity and consciousness, a goner forever ... Two great rivers of firey red and brilliant green split my mind and I began to learn the dichotomy of mind/brain as only one expression of a perfectly dichotomous universe, from electron/proton to the bi-lobed cerebrum which generated my own conscious thought: All is split; eternally as divided as heaven and hell. Now very much alarmed, I demanded my wife take me to the hospital ... (3)*

One of the most interesting aspects of the entheogenic experience is the extremely wide range of individual reactions to these substances. One person describes a two- thousand seed trip as "slightly demanding, but worth it," while another winds up in the emergency room on half that dose. We are dealing with psychoactive molecules interfacing with the brain synapses of a unique individual psyche, hence, at bottom, entheogens are just novel ways of experiencing ourselves. Since each of us is unique, each experience is also: Aldous Huxley takes LSD and attains to a particular knowledge; Charles Manson does the same, but receives something quite different.

Here are some other possibilities evoked by the morning glory catalyst:

*I prepare morning glory seeds by crushing them, soaking in cold water for 6 to 8 hours, scraping off and discarding the film that collects on the top of the water, and then straining the liquid and seed mash through cotton fabric. The most noticeable negative side effects with the 100-250 seed dose were mild nausea and stomach pain. The positive effects were relaxation, lucidity, and a magical tranquil state. After a 500 seed dose I became very sick (nausea and vomiting). The intense nausea drowned out any psychedelic effects except for some mild color visuals. Needless to say it was not an experience that I'd like to repeat. I have also used Hawaiian Baby Woodrose seeds. These were prepared by soaking and scraping the seed coats (which are supposed to be toxic). The first time I ate six seeds and had an enjoyable, magical, dreamy experience. The second time I ate eight unsoaked, unscraped seeds and experienced a lot of nausea and inability to sleep. The third time I ate 12 prepared seeds and experienced a drunk feeling with nausea and then vomiting, after which I*

*felt much better and had some behind the eyelids visuals (mostly dull orange, red, yellow and brown patterns). I stayed up the remainder of the night having enjoyable conversations with friends. The next morning I continued to feel very peaceful and in a good mood. It is probable that the alkaloids vary from plant to plant and that the growing conditions and-post harvest age also contribute to the seeds' potency. Some friends have had nothing but negative physical effects from Hawaiian Baby Woodrose, but another friend has used morning glories with little or no side effects. He soaks the seeds until the seed coat comes off easily and then eats the inner pre-sprout. I have not yet tried this technique. I have also tried **Rivea corymbosa** -- Ololiuqui seeds that a friend grew in Hawaii. The maximum number ingested was 70: I thoroughly chewed and swallowed them. The effects were a peaceful, lethargic relaxation. I sense that the Ololiuqui spirit is very benevolent, magical and tranquil, so I'd like to experiment more with this entheogen. -- **Anon. 2***

*In the early 70's I located a source of Heavenly Blue morning glory seeds (\$16.00/lb.!) and ground up 100 grams in a hand grinding mill, running the seeds through several times. I had some old formula from a book which I can't remember, but the LSA extraction formula was simple:*

- 1. Take 100 grams of seeds and add enough petroleum ether to cover them. Soak for approx. one week.*
- 2. Filter off the petroleum ether, throw away and save the seed mash.*
- 3. Soak three days in wood alcohol, strain off and save the liquid.*
- 4. Soak three more days in fresh wood alcohol.*
- 5. Filter this off, throw away the seed mash, save the liquid, combining it with the first extraction.*

*This I then dried for two weeks in a warm room in a flat glass tray until all of the wood alcohol had evaporated. My memory fails me as to how much gummy material was scraped up with a razor blade, but I added a touch of flour to get rid of the stickiness and stuffed several 000 capsules. I remember that one cap provided one hell of an excellent and smooth trip, unlike eating the raw seed, which, although I did get off, was wrought with minor intestinal cramping, gas,*

burping and some nausea. The extract had none of these problems. — **Anon. 3**

I have used (morning glory seeds) twice, both times harvesting the seeds myself (thus avoiding any chemical treatment of packaged seeds). I followed the procedure given by Richard Alan Miller in **The Magical and Ritual Use of Herbs**, grinding the seeds into a meal, soaking them for one hour in water, then blending with milk (the first time) or juice (second try) and drinking it down. The first time I took 200 seeds. I became very agitated and "edgy," but after eating a little rice settled down into a pleasant, mild psychedelic state which lasted a couple of hours. At no time did I feel any nausea.

The second experience was with 300 seeds, my husband taking the same dose. This time, following Miller's suggestion, we took dramamine after ingesting the seeds to prevent possible nausea. This experience was extremely intense, lasting about six hours. "LSD-like" is not completely accurate. This had a darker quality, with strong auditory hallucinations. Neither one of us spoke during the trip, the feeling was of being forcefully told to "go inside and stay there." With eyes closed, not moving, I felt less like a participant than a listener/observer. During the peak I felt no nausea, but as I was coming down I had to get up to vomit. My husband felt no nausea, but the rest of his experience qualitatively matched mine. In these two instances the seeds were **I. tricolor** -- Heavenly Blue variety... **Anon. 4**

This last account describes the phenomenon that **The Entheogen Review** is most dedicated to exploring: the encounter with "The Other" which is so often reported during psychedelic experiences. Although not every contemporary user reports meeting an entity on morning glory seeds, there is historical precedent for such encounters. According to early Spanish reports, the seeds of **Rivea corymbosa** (called Ololiuqui by native users) evoked a being of the same name -- a plant teacher and ally who was regarded as a god by those who ingested the seeds:

*Ololiuqui, like the mushrooms and other magical plants, was more than just a means of communication with the supernatural. It was itself a divinity and the object of worship, reverently preserved within the secret household shrines of village shamans, curers, and even ordinary people in the early Colonial era.*

*Carefully hidden in consecrated baskets and other dedicatory receptacles, the seeds were personally addressed with prayers, petitions, and incantations, and honored with sacrificial offerings, incense, and flowers. Ololiuqui was apparently considered to be male. It could even manifest itself in human form to those that drank the sacred infusion. (4)*

The subject of plant allies is as fascinating and enigmatic as the cross-cultural discrepancies between dosage levels of morning glory seeds. We have by no means exhausted this subject, and will continue this report as the experiential data becomes available.

#### Footnotes

1. Shulgin, A. & A., (1991) **PiHKAL**, Transform Press, Berkeley, Pg. xiv.
2. Smith, M. V., (1981) **Psychedelic Chemistry**, Loompanics, Port Townsend, Wa., Pg. 103
3. Smith, E. D., "Ololiuqui and Badah (sic) Negro: Nature's Cousins to LSD" -- **The Psychozoic Press**, #3, Spring, 1983
4. Furst, P.T., (1976) **Hallucinogens and Culture**, Chandler and Sharp, Novato, CA, Pg 67

---

---

## REVIEWS

---

---

### **THE MAPS NEWSLETTER**

The Multidisciplinary Association for Psychedelic Studies, Inc., (MAPS) is a non-profit, tax-deductible organization dedicated to opening up governmental restrictions on research into psychedelics. As unlikely as it may seem to the cynics among us, they have been having some unprecedented success: in July, 1992, the FDA actually recommended the resumption of psychedelic research. Two months later they okayed the first human study of MDMA, and may soon give the green light to marijuana research in the treatment of HIV-related wasting syndrome. In these and other developments, MAPS was there patiently working to show that these and similar substances have incredible potential in both medicine and consciousness research. Those readers of **The Entheogen Review** who don't already know about MAPS are encouraged to give them your support. A \$30.00 tax-deductible membership includes a subscription to their quarterly newsletter. Write them at: MAPS, 1801 Tippah Ave.,

Charlotte, NC 28205.

### ***PSYCHEDELIC MONOGRAPHS AND ESSAYS***

"PM&E," as it's affectionately known to readers, is an annual compendium of articles on just about anything having to do with the psychedelic experience: from short stories and poems to scientific papers so erudite that you need a PhD in chemistry to even know what they're talking about. Most of the journal is quite comprehensible to laymen however, and consists of information you'd be hard pressed to find compiled anywhere else. Volume number six, which came out in January, is particularly notable for two in-depth treatises: Apparent communication with discarnate entities related to DMT, and Pharmacodynamics and therapeutic applications of Iboga and Ibogaine. These lengthy papers are close to being definitive for their subject matter, and alone are worth the price of the journal. Other articles range from an in-depth study of nutritional influences on entheogenic mushroom culture to a piece on ayahuasca use in Amazonian shamanism. PM&E is published once a year in the format of a quality paperback book -- volume 6 runs to 215 pages, volume five was 320 pages. Back issues are still available, and make valuable additions to anyone's library on psychedelia. Available for \$20.00 per issue postpaid, from: PM&E Publishing Group, P.O. Box 4465, Boynton Beach, FL 33424.

### ***AYAHUASCA VISIONS: THE RELIGIOUS ICONOGRAPHY OF A PERUVIAN***

***SHAMAN***, Luis Eduardo Luna and Pablo Amaringo, North Atlantic Books, Berkeley, 1991, \$60.00 I suspect that most readers of *The Entheogen Review* are already aware of this amazing book -- if not, I consider it, despite the price, a landmark document and eventual collector's item. You can't lose on this one -- once it goes out of print, it will grow in value year after year. For some perspective: most of R. Gordon Wasson's works are only available from rare book dealers at premium prices -- if you can find them. (Which is not the real reason anyone should obtain this volume -- only my rationalization for coughing up sixty bucks for a book.) *Ayahuasca Visions* consists of 49 vividly

reproduced, highly surrealistic paintings by Pablo Amaringo, a former shaman living in Amazonia. Each painting depicts a specific ayahuasca trip experienced by the artist during his career. The introduction to the book and commentary on each painting by Eduardo Luna give invaluable perspectives on the ayahuasca-accessed realms of the human psyche. Truly, we know practically nothing about the depths of our own awareness -- the whole of Western psychology seems like an irrelevancy when compared to phenomena experienced daily by the Amazonian shaman. No one interested in this subject should deprive him or herself of this amazing volume.

### ***CRASH COLLUSION***

*Crash Collusion* is a quarterly journal devoted to the examination of anomalies, weird realities (UFO contact, paranormal experience, etc.), shamanism and psychedelia. A quantum leap above most publications within this genre, the professional layout, state of the art production quality and serious (i.e., "not insane") tone of its articles puts this magazine in the category of responsible (but certainly not stuffy) scholarship. An article of interest to readers of *The Entheogen Review* in the current (Spring, 1993) issue is: "Sex Life of the Psychedelic Toad," by Paul Rydeen. This is a brief account of *Bufo alvarius*, a toad native to the Sonoran desert region of Arizona and Mexico, which produces a psychoactive "venom" from its skin when disturbed. My only criticism of the article is its brevity -- this is a subject unfamiliar to me, and I want more information: like the chemical description of the venom (I assume it's bufotenine-- 5-OH-DMT), how one ingests it, and where one might go to catch a few of these little dudes. Another piece, "A Question of Ethics," by Ian Blake examines the disturbing tendency of "entities" to mislead their contactees. Whether the inner voice of an "ally" (plant or otherwise), or something more sinister, the fact remains that the would-be psychedelic shaman has to be on his toes when dealing with the phenomenon. (See "Who are the Plant Teachers?" elsewhere in this issue for further speculations on the topic.) Check this quarterly out -- it's \$14.00 for four issues from P.O. Box 49233, Austin, TX 78765.

# NETWORK FEEDBACK

---

---

## *ANOTHER AYAHUASCA COMBINATION*

Due to the difficulty of access to *Psychotria viridis* leaves, I utilized dried, whole *Desmanthus illinoensis* rootstock in conjunction with the usual dried sections of ayahuasca [i.e. *B. caapi*], both equal in weight (I used equal portions because I had no known precedent by which to work with the *Desmanthus*). In retrospect I believe that I should have utilized a larger quantity of the *Desmanthus* root, for I did not experience more than a very mild alteration of perceptions, with occasional ripples of energy through my body which had been triggered by ambient sounds ...

I was heartened to hear S. say (at the August seminar) that his belief (based on personal empirical evidence) was that one can never tell how strong the ayahuasca experience will be. Apparently the vine (liana) allows you to experience only what it allows. It seems to me that if enough of the two basic alkaloid groups were present in a given brew one could not help but have a profound experience -- but perhaps the realm of ayahuasca does not adhere to "logical" principles ...  
AS, CA

[I understand that the root bark of *Desmanthus* is the only part of the plant that contains the alkaloids, so there is no advantage to using the whole rootstock. Also, there is some evidence that *D. illinoensis* may not be the best source of these alkaloids -- another *Desmanthus* species, *D. leptolobus*, provided a subjectively stronger response than *illinoensis* for one correspondent. I concur with your insight about ayahuasca not adhering to logical principles -- there seems to be general agreement that this stuff contains a very real teacher: what you get is what you need to get. -- Ed.]

## *A GENERIC EXTRACTION FORMULA*

Maybe this will help!

Plant extraction flow chart:

1. 3X methanol extraction
2. Filtration and acidify to pH 6

3. Chloroform extraction to defat
4. Filtration
5. Basify to pH 8 with ammonium hydroxide.
6. 3X methylene chloride extraction
7. Concentration -- *GW, GA*

## *ENTHEOGENS AND SCHOLARSHIP*

As pleased as I am by the true scholarship of your work, I am also put off by the extreme technicality of it, or more precisely, by the reveal I sense in that technicality. All the clinical rigor is fitting, no doubt, for it forces diligence or incites boredom, separating serious students from casual readers. Appropriate as this is, it can also be misleading. Your writing, and many of the responses you published, show a serious dedication, that's true. But I sense a dangerous propensity towards thinking that a diligent pursuit is a true path in itself. The word "shaman" is used rather liberally throughout to justify the work. But just knowing the difference between DMT and a MAOI, or taking the appropriate precautions when extracting an alkaloid, does not make a shaman. Perhaps this is what JLF from IN meant by writing "Your philosophy of elitism will severely limit your success." I think he might have been saying it is easy to get encumbered by the material of serious scholarship, including all the chemical mumbo-jumbo and elaborate procedure, and miss the point. -- CD, VT

[The "scholarly tone" of *The Entheogen Review* is deliberate for several closely related reasons.

1. The subject is both mythic and technical, but the technical part demands rigorous thinking: the language of precise differentiation is not the language of the tabloid press. Although the experience itself is mythic, its fullest comprehension cannot exclude science and vice-versa. As the newsletter evolves I intend to deal with the numinous and poetic realms more than we have to date.
2. We face an incredible fear of entheogens from the general public, not to mention extremely harsh laws

against their use. Simplistic enthusiasm for psychedelics in the past created these difficulties, and we don't need a new wave of excesses to repress further research into their usefulness. Hopefully, a "scholarly tone" inspires serious intent and discourages reckless enthusiasm. The last thing I want on my conscience is the death of someone who carelessly ingests a MAO inhibitor.

3. There are other publications slanted toward those who primarily want a hedonistic adventure. While it is nobody's business what another person does with his or her own consciousness, it is perverse for such a complex subject as the entheogenic experience to be equated in the public mind with the media-hyped intoxication of a few thrill-seekers. Hopefully *The Entheogen Review* can present other, more interesting, aspects of the subject.

4. It is just about impossible, in my opinion, to ingest entheogens with mature intent and "miss the point." The most Latinate vocabulary in the world will melt before the mysteries they reveal. The word "shaman" appears frequently in these pages because it symbolizes the best model I know for how to use entheogens. -- *Ed.*

#### RESOURCE LIST

Have you considered publishing a resource list solicited from your subscribers, or from your own experience? I would be interested to learn of sources of seeds/spores/plants, and books or other general information. Although I'm a novice, more experienced growers might wish to participate in some type of exchange to share, trade or sell these items. My only personal experience in purchasing materials has been positive, from:

Horus Botanicals  
HCR 82 Box 29  
Salem, Ark. 72576

*A.H., TN*

[OK -- that's a reasonable idea. Anyone who has legal botanicals to sell or trade is hereby invited to send me their name and address and I'll run a list next issue, gratis. ("The first one's free.") -- *Ed.*]

#### TRICHOCEREUS PERUVIANUS

Any idea on where to locate *Trichocereus peruvianus* cuttings? I can't find one to save my life. *T. pachanoi* is pretty easy to locate -- I even found a small specimen for sale at the local lumberyard. I really don't want to have to start from seed. -- *WN, TX*

[It's said that *T. peruvianus* has the same alkaloidal concentration as *L. williamsii*, but I have no idea of where one can obtain cuttings. I started some *Trichocereus spp.* seeds last March -- they are still less than an inch tall, so this is not a quick way to get some cactus. I expect they'll grow faster when they get larger, as my adult *T. pachanoi* put on a foot or more each year. -- *Ed.*]

#### CALEA ZACHATECHICHI

I recently tried a small cup of tea brewed from *Calea zachatechichi* (bitter herb, dream herb) followed by a small "joint" of the same herb. The tea gives off a wonderful smell but is almost impossible to drink because of the taste. Perhaps that is why traditionally one smokes a rolled cigarette of the herb afterwards -- to get rid of the taste. It definitely enhances the dream state, making one's dreams more vivid and real. I have only tried it once and so have not had practice in incorporating it into dream work. --*DJ, VA*

[I have had difficulty in growing *C. zachatechichi* in my greenhouse -- out of a whole packet of seeds, not one of them sprouted. A friend gave me a very tiny seedling last fall, and I've been nursing it through the winter. So far it doesn't look promising, but it hasn't obviously died yet. If anyone out there has some growing tips about this plant, we'd like to hear about them. It sounds like a promising entheogen. -- *Ed.*]

#### SALVIA DIVINORUM

For the past year or so I've been growing a *Salvia divinorum* plant -- snipping the mature leaves when it was appropriate and freezing them until I had enough for a trip. Recently I took about 150 leaves from the freezer, macerated them in a Vita Mix blender with water, strained the mash and obtained about 24 oz. of dark green liquid. This was enough for three of us to drink one cupful apiece. It was fairly bitter (but not

totally awful), and produced no nausea. It is said that the experience is subtle and must be done in darkness and total silence -- we did this. After 45 minutes of trying to discern whether or not I was "feeling anything," I gave up. The effects (if any) were so subtle as to be indistinguishable from my own imagination. One of my companions reported some rather bizzare imagery, but she is a natural psychic anyway, and could get the same by just closing her eyes. My other friend didn't report anything more than I did. I've heard from more than one person that *Salvia divinorum* is a bonafide entheogen, but you can't prove it by me. I know that the psychoactive agent in the leaves is unstable, but I read somewhere that you can preserve this by freezing -- either that is wrong or the lore about this plant is just another shuck. At least when you eat mushrooms you don't have to keep asking yourself if you feel anything!  
*P.O., AZ*

[There are probably any number of reasons why *Salvia divinorum* didn't work out for you and your friends. I too read in one of the Adam Gottlieb/Mary Jane Superweed books that the psychoactive properties of the leaves of *S. divinorum* as well as *Coleus* could be preserved by freezing. Without any first hand experience to go on, I can't comment. Perhaps someone out there in the network can help us out on this one. (Incidentally, in the last issue I asked if anyone had proof that *Coleus* is an entheogen. To date I've received no answer to that question -- which suggests that this is another of those irritating psychedelic myths.) -- *Ed.*]

#### AYAHUASCA ANALOG DOSAGES

At a recent workshop in Portland, Terence McKenna recommended 60 grams of *Desmanthus illinoensis* in place of 85 grams of *P. viridis*, and 2 grams *Peganum harmala* for the 500 grams *B. caapi* vine. This is second-hand info, tho it would seem Terence is somewhat well versed in the ayahuasca family brews. I liked your comment about growing one's own plants tho and I like the idea of purchasing *B. caapi* and *P. viridis* from L.E.R. or Of the Jungle and growing them in my home ... *J.P., UT*

[I'm not familiar with jungle ayahuasca, but 85 grams of *P. viridis* leaves sounds excessive -- are you sure the figure wasn't 8.5 grams? See the Entities column elsewhere in this issue, where 10 grams of *P. viridis* was enough for a profound experience. I haven't tried growing this bush yet, and I hear that it is difficult to get started. It still seems to be the standard of comparison for DMT-containing plants, however. The two grams of *P. harmala* sound about right according to my understanding. Indeed, it would seem that *P. harmala* has a higher alkaloidal content, per gram of raw material, than *B. caapi*. It can be grown outside of the jungle in Northern climates and, once established, will provide you with an abundance of alkaloid-rich seeds year after year. -- *Ed.*]

#### AMANITA MUSCARIA

How does one use the *Amanita Muscaria*, the "poisonous" fly agaric mushroom, which was the subject of the classic study Soma by Gordon Wasson? Through the years my attempts to track down an Ojibway (Chippewa) native (a tribe whom Wasson noted were users of this mushroom) or to find a learned member of the American Mycology Association have failed. I have collected glorious specimens of this mushroom which grows under conifers on the East Coast but in twenty years of searching I have never found anyone who has a clue as to how to "make it safe" for ingestion. Help! As this attorney is not a chemist, would you please keep the answer simple. -- *Unsigned*

[I confess to having no personal interest in *Amanita* as an entheogen. The following quotation from McKenna's *Food of the Gods* pretty much explains why:

*Genetically and chemically Amanita muscaria is extremely variable; many kinds of fly agaric do not provide a reliable ecstatic experience. Soil considerations and geographic and seasonal factors also affect its hallucinogenic properties. Use of a plant by a shaman does not necessarily mean it is ecstatic. Many rather unpleasant plants are used by shamans to intoxicate themselves and to open the "crack between the worlds" ... In spite of their*

shamanic usage, these plants do not induce an ecstatic experience that could inspire the rapturous praise heaped on Soma. Wasson himself was aware that *Amanita* was unreliable, as he himself never had an ecstatic experience from eating *Amanita* ... No ingredient or procedure has ever been found that reliably transforms the often uncomfortable subtoxic experience of *Amanita* into visionary journeying to a magical paradise. (Pg. 108)

In the Fall, 1983 issue of *The Psychozoic Press* (available from Rosetta folios, Berkeley), Elvin D. Smith describes his experiences with *Amanita* in an article entitled: "Muscarians: the Magicians of Deception." He concludes the piece with these observations:

*All totaled, the muscarians are probably neither singly inebriating, nor solely psychedelic, but instead would be more appropriately termed as hallucinogenic inebriants. The inebriating aspect would tend to make a person forget his experience is the result of ingesting a drug, sharply in contrast to the true psychedelic mushrooms, which have effects characterized by an extraordinary lucidity of perception and mental function. I have heard of A. muscaria being sold ... in some cities where they are referred to as "popcorn." My advice is: save your time, save your body, save your mind. The muscarians ... are, after all, the "toadstool" of hallucinogens ... (Pg. 48)*

Not all of the descriptions of this entheogen are negative, however, and there is evidence to show that the time of harvest plays a very important role in the kind of trip one gets. In number 2/3 (1991) of the European journal *integration*, Antonio Bianchi describes this phenomenon:

*Speaking about experiences with Amanita muscaria is very difficult because it depends upon the mushroom, on the person who is undergoing the experience and on the environment where the experience takes place. We have found, according to the data reported in many texts, that the most important variable is the time of the season when the mushroom is picked. The most powerful mushrooms were picked in the middle*

*of August when the season (was) beginning. In the mushrooms picked in September the narcotic and physical effects were predominant whereas in August the "visionary" and psychedelic effects were more highlighted ... The amount of drug changes from 1-3 mushrooms in August to 4-5 mushrooms in the middle of September. But even with the higher amount the experience is not the same: in September the physical symptom of nausea is more marked and less the narcotic and visionary experience ... I think that the most powerful quality of the Amanita muscaria is the sense of silent talking to oneself; it's a kind of internal dialogue where a person has the feeling of important revelation about his life, a feeling which is maintained for a long time after the experience. I think that this mushroom could have a lot to teach us about ourselves.*

In the same article, co-author Francesco Festi states the dose range and lethal dose level:

*The dose ranges from one to more than ten fungi ... The lethal dose of Amanita muscaria for an adult, considering the average concentrations of muscarine in Europe, has been estimated (at) about 5 kilos of fresh fungus, but this quantity is hard to ingest.*

For some paranormal insights into *Amanita*, see Puharich, Andrija (1974), *The Sacred Mushroom*, Doubleday, Garden City, NY., in which psychics report some rather bizarre experiences with these mushrooms -- communication with discarnate entities describing ancient Egyptian religious rites, etc. -- *Ed.*

### *DATURA SPECIES*

I recently purchased a beautiful *Brugmansia aurea* and some other daturas. If you have some good prescriptions for using these plants, please let me know. I have been using *Plants of the Gods* [Schultes and Hoffman] and Emboden's narcotic plant books and other herbal guides as references, but know that these plants are pretty potent and want to be sure.--*CM, FL*

[All of the plants containing Belladonna alkaloids (scopolamine, atropine, etc.), which includes the various *Datura* species, have a long history of

shamanic usage. Unfortunately, I have yet to come across a procedure for ingesting them that doesn't sound risky. The classical formula from European witchcraft was to make a so-called "flying ointment" from the leaves, flowers and roots. This was then smeared on the body -- usually the genital area. An article on the subject appears in the Fall, 1991 issue of the *Herb Quarterly*. I'll just quote one sentence:

*Dr. Karl Kiesewetter, a well-known historian and one of the first to experiment with flying ointments in modern times, in fact died of poisoning after one of his experiments.*

Timothy Leary is supposed to have said that he never heard of anyone having a good *Datura* trip. On the other hand, a friend took *Datura* under a shaman's supervision in Ecuador and found it to be a strange, but personally worthwhile experience. A correspondent swallowed some in Guatemala and although he got a weird alien contact out of it, he also had some spooky side effects which continued off and on for several years. He says he'd never take it again under any circumstances.

*Datura* is not considered a true psychedelic, being more accurately described as a deliriant. Often the subject cannot remember the trip at all, though observers tell him that he did some very strange things while under the influence. Nevertheless, the *Datura* are very magical plants to grow: I usually raise several in my garden each summer: my particular favorite being *Datura meteloides*, the species native to the Southwest. The huge white flowers, with their subtle and surprisingly erotic scent, are hypnotic and compelling. However, everything I've learned about the species has convinced me never to take *Datura* internally. -- Ed.]

### CONCERNING MAO INHIBITORS

David Goldstein and myself have been doing background work for serious researchers involved with entheogens for quite some time. This is through the PHD (Papers from the History of Drugs) catalog and archival library. The PHD has over 12,000 articles going back to 1860, and continues to grow all the

time. I also publish *Psychedelic Monographs and Essays*.

I thought your readers might enjoy David's recent response to one of our contacts regarding the minimum effective doses of MAO inhibitors which make DMT or 5-MeO-DMT orally active. The focus is on MAOI in plants. [See following letter -- Ed.] This is also an invitation for serious researchers to barter or sell us papers, transcripts, newspaper articles, dissertations, etc. in this area. There is a lot of misinformation floating about re: MAOIs and psychedelic substances. We will be happy to share the results with your *Entheogen Review*.

Respectfully,

Thomas Lyttle

*Psychedelic Monographs and Essays*

P.O. Box 4465

Boynton Beach, FL 33424

From David Goldstein's letter:

The question of the minimum effective dose of a MAO-I such as Harmaline which makes DMT or 5-MeO-DMT orally effective is complicated for several reasons. In papers dealing with the use of Harmaline, doses are given through sometimes unspecified routes and therefore have different pharmacodynamics.

Udenfriend, S., et al. (1958) established that Harmaline is an effective MAO-I in rats at 5-15 mgs. This is probably i.p. but this was not mentioned.

Freter, et al. (1958) compared a series of reversible MAO-Is and established the harmala alkaloids as the most potent.

Sjoerdsma, et al. (1958) likewise found Harmaline to be an effective MAO-I. There is further information on MAO-I drugs in *Pharmacological Reviews*, Vol. 18 (1), 1966.

Morton, Szara, and Aikens (1967) determined that Harmine, i.p. in mouse brain, is 5 mg/kg.

An early publication of The Church of the Tree of Life called *Barkleaf* (1972) stating that gut absorption is poor for harmala alkaloids, recommends some of the



highest doses for hallucinogenic purposes; Harmine at 500-750 mg, Harmaline at 250-375 mg., and Harmalol at 125-190 mg.

A later *Barkleaf* (1973) suggested that Harmine be snorted at 25-50 mg. or 50-75 mg. be placed under the tongue or between the gums and the lips but not swallowed.

Naranjo used 4 mg/kg orally and this may be the source for Shulgin's suggestion of an oral dose of 300-400 mgs. (1977).

Stafford (1977) suggested that Harmine and Harmaline have the same strength orally and are active at 200 mgs.

Brown, et al. (1978) however, stated the toxic dose of Harmaline is 200 mg. orally, citing Glasby (1975).

Grinspoon and Bakalar (1979) stated that Harmaline is active in the range of 300-400 mg. orally.

Albert Most (1985) stated that oral Harmine is a CNS stimulant at doses of 25-50 mg. and is hallucinogenic at doses above 200 mg.

In most of the previous citations, no one bothered to mention that it is assumed that the Harmala alkaloids are given as the HCL base.

Gracie and Zarkov's personal preference was 7 grams of *Peganum harmala* seeds with 30 mgs. of DMT (1986).

Most (1985) stated that 10 grams of *P. harmala* seeds contain 400 mgs. of total B-carbolines which would put Gracie and Zarkov's dose at 280 mgs.

Previous to this there appear to be only 3 papers dealing with the use of B-carboline MAO-Is in connection with DMT. These are by Sai-Halasz (1962, 1963), and Lu et al. (1974).

It appears that Gracie and Zarkov's short paper is the only one that discusses the use of an oral MAO-I with DMT. Of course, the literature on the use of Yage or

Ayahuasca is extensive. For instance Rivier and Lindgren (1972) and McKenna, Towers, and Abbott (1984) describe the relative doses of Harmine and DMT in two preparations of Yage.

As for Bufotenine, Blaschko (1952, 1953), Erspamer (1955) and Himwich and Costa (1960) established that bufotenine is metabolized by amine oxidase and that MAO-Is potentiated the bufotenine effect. However, it is still to be determined whether bufotenine is truly an hallucinogen and whether or not it can be used recreationally, like its relatives.

There are contemporary experiments researching this question. For instance, a commonly prescribed hypotensive agent called Tranylcypamine is an effective inhibitor of gut MAO but it is only available by prescription. I don't think anyone has discovered this yet, but there is an existing and naturally occurring MAO-I available over the counter. This is Ephedrine from Ephedra. Please let me know of your own results ...

#### BIBLIOGRAPHY

1. Udenfriend, S. et al. (1958), *Biochem. Pharmacol.* 1:160- 165
2. Freter, et al. (1958), *Jour. Amer. Chem. Soc.* 80:983-
3. Sjoerdsma, A., et al. (1958) *Lancet* 2:159-
4. Morton, Szara, Aikens (1967) *Pharmacologist* 9:250-
5. *Barkleaf*, Autumn, 1972
6. *Ibid*, Winter, 1973
7. Shulgin, A.T. (Jan./Mar. 1977) "Profiles of psychedelic drugs -- Harmaline." *Journ. Psychedelic Drugs* 9(1):79
8. Stafford, P. (1977) *Psychedelics Encyclopedia*
9. Brown, J.K., et al. (1978) *Clin. Toxicol.* 12 (1)
10. Glasby, J.S. (1975) *Encyclopedia of the Alkaloids*
11. Grinspoon, L. & Bakalar, J.B. (1979) *Psychedelic Drugs Reconsidered*
12. Most, A. (1985) *Peganum harmala: the hallucinogenic herb of the American Southwest*
13. Gracie & Zarkov (1986) "An Indo-European plant teacher." *Notes From Underground*, Number 10
14. Blaschko, H. (1952) "Amine oxidase and amine metabolism." *Pharmacol. Rev.* 4:415-458

15. Blaschko, H., Philpot, F.J. (1953) "Enzymic oxidation of tryptamine derivatives." *Journ. Physiol.* 122:403-408
16. Erspamer, V. (1955) "Observations on the fate of indolealkylamines in the organism." *Jour. Physiol.* 127:118-133
17. Himwich, W.A., Costa, E. (1960) *Federation Proc.* 19:838
18. Sai-Halasz, A. (1962) "The effect of antiserotonin on the experimental psychosis induced by DMT." *Experientia* 18(3):137-138
19. Sai-Halasz, A. (1963) "The effect of MAO inhibition on the experimental psychosis induced by DMT." *Psychopharmacologia* 4:385-388
20. Lu, L.W. et al. (1974) "Correlation between brain DMT levels and bar pressing behavior in rats: effect of MAO inhibition." *Pharmacologist* 16:237-
21. Rivier & Lindgren (1972) "Ayahuasca, the South American hallucinatory drink: an ethnobotanic and chemical investigation." *Econ. Bot.* 26:101-129
22. McKenna, D.J. et al. (1984) "MAO inhibitors in South American hallucinogenic plants: tryptamine and b-Carboline constituents of ayahuasca." *Journ. Ethnopharmacology* 10:195-223

#### *WHAT IS THE LETHAL DOSE FOR HARMALINE?*

I have a couple of questions regarding *P. harmala*. First, I recently received a booklet on *P. Harmala* written by Albert Most, and sold by *Rosetta*. Mr. Most states that harmine/harmaline is an effective hallucinogen at the 200-750 mg range. Would you consider this information to be erroneous, or perhaps an exaggerated claim for harmine/ harmaline's effectiveness on its own? What is the approximate lethal dose of this alkaloid? Secondly, there are several botanical supply companies offering *P. harmala* seeds. Most companies make a distinction between "viable" seeds and "dye-quality" seeds, with a significant price difference between the two. Do dye-quality seeds contain harmine/harmaline?  
*DZ, NY*

[As you can see from the preceding letter, there seems to be some confusion about the difference between lethal and hallucinogenic doses of the harmala

alkaloids. Most says that 200 mg is hallucinogenic; Brown says that amount is toxic. My understanding is that high doses of harmaline are psychoactive, but that unpleasant side-effects (nausea, vomiting) dominate the trip. I do not know the lethal dose. To me, the most interesting properties of harmine and harmaline are their ability to potentiate tryptamine hallucinogens in general, and in particular their ability to make DMT orally active. It is my understanding that the only difference between viable and dye-quality seeds is that the latter have been rendered sterile -- the alkaloid content should be identical. -- *Ed.*]

#### *HARMALINE VS PARNATE*

I am very interested in the ayahuasca analogues. My own experience with harmaline twenty years ago was horrible at a dosage of 400 mg. I've enclosed an underground publication that suggests that 1 to 2 mg of Parnate will work as well.

Would you know a source for *Stipa robusta*? I would like to send a plant to a German scientist that works in fungal transformations. He has done some interesting work increasing the concentration of psilocin to 3% by adding tryptamine to cultures of *Psilocybe cubensis*. It would be novel to find a way to methylate *Stipa robusta's* alkaloid. -- *CA, PA*

[See the following letters regarding the use of Parnate in lieu of harmaline. The harmala alkaloids are bummers in large doses, and their main value is as a short-term MAO inhibitor. At lower doses they don't seem to be so unpleasant.

To date, I've received no reply to requests for further data on the *Stipa robusta* piece in the last issue of *the Enthegen Review*. (The people at *Discovery* magazine, the source of the original information, sent me a form letter: "Thank you for your interest etc., we can't respond, etc., but hope you continue to enjoy our magazine, etc.") A buddy checked some computer databases with inconclusive results. Come summer, I'm going to locate some plants -- they are native to this part of the country. Your idea for manipulating the plant/fungal symbiosis for altered alkaloid content is an intriguing possibility. -- *Ed.*]

## ON THE USE OF SYNTHETIC MAO INHIBITORS

As one involved with psychopharmacology at the post-doctoral level for 23 years I strongly advise against the use of pharmaceutical MAO inhibitors intended for the treatment of depression to potentiate psychedelics.

Firstly, these agents, which include Marplan, Parnate and Nardil, are far longer lasting than the beta-carbolines of *Banisteriopsis caapi* or *Peganum harmala*. It requires 10- 14 days for them to be eliminated from the body as opposed to perhaps the same number of hours for the botanical beta-carbolines.

Secondly, unless between 24 and 48 hours separate the ingestion of a pharmaceutical MAO inhibitor and a psychedelic agent, the side effects (especially headache) are often intolerable. How many people know their situations well enough to know with certainty that they will be able to take a mind-altering agent after such an interval? It just adds another uncontrolled variable to a situation already fraught with uncertainty.

Finally, the use of these agents usually at least doubles the length of the trip. To me, this is an adequate reason to avoid the practice. Those who take psychedelics/ entheogens with impunity are usually not afraid of a drug induced psychosis, but I have seen far more drug induced psychoses from MAO inhibitors than from psychedelics.

While, from an ethical standpoint, I cannot endorse either the use of psychedelic agents or the combination of pharmaceuticals with the same, I am unaware of any adverse consequences from the addition of sergiline (Eldepril).

I have found the combination of *B. caapi* leaf and raspberry leaf an effective treatment for PMS. The recipe is as follows: bring 4-5 *B. caapi* leaves to a rolling boil in a quart of water for a moment, then simmer for 5-15 minutes (longer for more severe PMS). Take water off the burner and add a tablespoon

of raspberry leaf tea. Allow to cool to a tolerable temperature and drink the result in 1-2 oz. increments until relief is obtained. -- *A.B., TN*

[*The Entheogen Review* is dedicated to publishing accurate information about the cultivation, preparation and use of psychoactive plants. I confess to being uncomfortable with data concerning synthetic drugs -- not that I am opposed to them *per se*, but because one almost needs a degree in pharmacology to use them intelligently, and even the experts often disagree. As stated elsewhere in this issue, the last thing I want on my conscience is the death of someone who carelessly ingests a substance based on something written in these pages. Fortunately, an individual well versed in these matters has agreed to be a consultant to this newsletter. The following is a response to some of the issues raised in the letters above. -- *Ed.*]

100 mg harmaline HCl (dissolved/suspended) in water, taken 15-30 minutes before 100 mg oral DMT freebase (similarly suspended) is psychoactive, although not fully "psychedelic." That is, there is some eyes-closed imagery, but effects are primarily somatic (increased energy) and affective (euphoria). These are both "pure" synthetic compounds.

I have heard that harmine/harmaline are more active if taken sub-lingually (i.e., under the tongue), thus avoiding extensive metabolism by the liver. In addition, acidifying the saliva by mixing it with vitamin C also enhances its effects.

Al Most is a reliable source of information.

Sai-Halasz's papers re: DMT and "B-Carboline MAOIs" are not using B-Carboline MAOIs -- one of his papers (#18) used a serotonin antagonist, i.e. blocking serotonin receptors, which has nothing to do with MAO. His second paper (#19) used iproniazid, a synthetic MAOI, without resemblance to the B-Carbolines.

Tranlycypimine (Parnate) is a commercially/prescribable available MAOI -- used as an antidepressant, not an anti-hypertensive or hypotensive (i.e. for high blood pressure). Its half-life

is about 8-12 hours. I know of no one who has used oral, smoked or injected DMT with it. One would guess it would prolong DMT's effects, and make oral DMT active -- but there are no data out there to my knowledge. I looked at a couple standard pharmacology texts re: ephedrine, and found no reference to its MAOI effects. It is an adrenalin-like stimulant though, and should be used carefully with anything that is cardio-stimulatory -- most notably phenethylamines (MDA, MDMA, mescaline, STP [DOM], DOB, DOI, etc.)

The comment by the psychopharmacologist re: "10-14 days to eliminate them from the body" is not accurate. They (the MAOIs -- Parnate, Nardil ... ) are eliminated relatively quickly, as I mentioned before. However, they are what is known as "irreversible" MAOIs. New MAO must be synthesized for normal MAO function to return. This takes 10-14 days, not the elimination of the drug itself.

Sai-Halasz's #19 paper pretreated subjects with a MAOI for 4 days and then waited 2 days before administering intramuscular DMT -- effects were lessened and became "stranger."

Selegiline (L-Deprenyl) is a MAO-B-inhibitor -- and, as such, would not be expected to enhance efficacy of DMT, which is metabolized by MAO-A. Is "sergeline" a typo? There is no such drug I am familiar with.

Lethal doses of harmine/harmaline? I don't know. When you feel sick on it -- that's probably nearing too much. 200-300 mg is probably safe in a healthy person, if it's not combined with any other drug/plant affected by or affecting its pharmacology.

-- *Doctor Know*

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE



SUMMER SOLSTICE

1993

**THE ENTHEOGEN REVIEW**

ISSN 1066-1913

Copyright c 1993, All Rights Reserved

Vol. 2, No. 2, Summer Solstice, 1993

Subscription: \$20.00 per year

Published quarterly by:

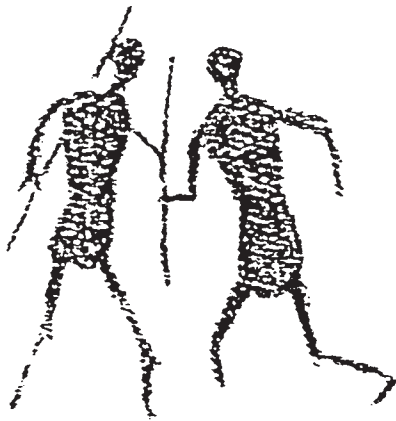
The Walden Foundation

P.O Box 778

El Rito, NM 87530

Editor: James B. DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.



**THE OBLIGATORY DEFENSIVE  
DISCLAIMER**

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals.

As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a lawmaker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and volition and must accept full responsibility for such decisions.

Jim DeKorne

**ON THE EVOLUTION  
OF PSYCHEDELIC SHAMANISM**

*It is debatable whether a Westerner who uses shamanic practices divorced from the social, cultural, and mythological setting in which they were originally embedded can usefully be called a shaman.*  
(1)

A fascination with shamanism has surfaced and spread rapidly throughout Western culture during the last decade or two. A topic which was an anthropological specialty only twenty years ago, is now familiar to a large portion of the general population. Because the industrialized world is bereft of models for ecological living, the motivation behind this sudden interest is probably nostalgia for the integrated lifestyle which tribalism seems to offer. Unfortunately, the trend implies romantic escapism more than a viable way to redefine our relationship to the planet. For better or worse, the Western psyche has moved too far from the earthy realities of the tribal matrix to pretend that we could ever live in precisely that relationship with the earth spirits again. New answers will not be found in playing Indian with the fur and feathers of endangered species, but in an acceptance and re-definition of our affiliation with those Post Modern forces now shaping the planet.

Although there is an accelerating trend toward cultural syncretism in the modern world, the Western mind is

still quite different from the Eastern, let alone the Tribal, and the symbols emerging from the collective psyche of any given group, while they may be universal in a Jungian sense, still tend to be culturally specific. Which is to say that if we are to realistically incorporate the tools of psychedelic shamanism into our real-world lives, we must include our own symbols rather than concentrate exclusively on foreign cosmologies we've only read about in old *National Geographic* magazines.

Guidance in these matters is found in Amazonia, where modern shamans are not at all reticent to integrate both traditional and modern elements into their practices. Here, where dying tribal cultures and their rapidly degrading environments are a microcosm of the world predicament, shamanic pragmatism includes any useful resource that might stave off death:

*Shamans are constantly appropriating symbolically whatever innovations they see or hear about, using them in their visions as vivid metaphors to further explore the spirit realms, to increase their knowledge, or to defend themselves from supernatural attack. Shipibo shamans receive books in which they can read the condition of patients, have spirit pharmacies, or travel on airplanes covered with meaningful geometric designs to the bottom of lakes to recover the (soul) of their patients ... Canelos Quichua*

receive from the spirits X-ray machines, blood pressure apparatuses, stethoscopes, and large bright surgical lights ... An acculturated Campa shaman uses in his healing songs radio frequencies to communicate with water spirits ... A vegetalista living in Iquitos [said] that besides angels with swords and soldiers with guns, he has a jet fighter which he uses when he is attacked by strong sorcerers ... An ayahuasquero of Pucallpa [said] that in his visions he was given magical keys, so that he was able to drive beautiful cars and airplanes of many kinds. (2)

What forms might a contemporary Western shamanism take? For one thing, extra-terrestrial themes are now a firmly established motif of our evolving mythos: the UFO contact is widely held to be an interface between inner and outer dimensions -- analogous to a kind of involuntary shamanic encounter. Amazonian ayahuasqueros are already consciously dealing with these entities, and perhaps we should be opening to them as well. Terence McKenna often describes off-planet, UFO themes as typical artifacts of the entheogenic experience:

*UFO contact is perhaps the motif most frequently mentioned by people who take psilocybin ... They encounter another space with UFOs and aliens -- classic little green men ... The UFOs come from another dimension; one could almost say they come from beyond death. They come from a dimension somehow totally different from our own, but*

*tied up with the human psyche in a way that is puzzling, alarming, and reassuring -- and shamanic. (3)*

Traditional shamanism recognizes a three worldhierarchy: the Lower world, which represents the realm of the animal powers; the Middle world, which encompasses our everyday experience on planet earth; and the Upper world, which is seen as the domain of higher spirits. In a shamanic context then, the visionary animal allies (snakes, eagles, etc.) symbolize the "Lower world," while extra-terrestrials are by definition from the "Upper world." Whatever these entities "really are," they always seem to attune themselves to the consciousness of those who perceive them. A sorcerer's apprentice culture like ours, coping with gadgetry out-of-control, is more likely to respond to representations of high technology than to the ironically more "alien" images of the natural realm.

Which is not to imply that the earth forces -- the "Lower world" of the shamanic cosmos -- can be ignored. The shamanic task of our culture is to integrate these Upper and Lower worlds: a living balance must be struck between the wounded forces of matter and the pull toward an enlarged experience of spacetime. We cannot possess either realm fully without such an integration. Whether it emanates from a guided MDMA session or a curer's hut in the jungle, this is a synthesis traditionally achieved within shamanic states of



consciousness.

The challenge is how to define this new frame of reference. It is neither necessary nor realistic to ape "Native American" cultures in order to prove we care about the earth. Since anyone born in the United States is by definition already a Native American, a truly progressive synthesis suggests that we re-define our existing traditions to conform with ecological reality. We can endorse what we are in fact: Neo-Native Americans swept up by rapid planetary changes which we ourselves have helped to set in motion. Ideally, we can become shamanic mythmakers bootstrapping a current impasse into opportunities for future growth and enrichment.

Whatever the UFO may be it represents at least the possibility of an alliance -- a traditional shamanic relationship with a hidden power for the purpose of healing the ills of the tribe. With our feet in the lower world and our eyes on the upper, living in the real present, we can never return to what once was, but we do have some measure of choice about what will be -- in our own lives at least. If we have any power at all, that is where it lies.

Readers with ideas about how to facilitate this process are encouraged to share them with us. -- Jim DeKorne

#### Footnotes

1. Walsh, R., (1990) *The Spirit of Shamanism*, Tarcher, L.A.

2. Luna, L. E., and Amaringo, P. (1991) -- *Ayahuasca Visions, the Religious Iconography of a Peruvian Shaman*, North Atlantic Books, Berkeley, Pg. 34-35

3. McKenna, T. (1991) "A conversation over saucers," in *The Archaic Revival*, Harper, S.F.

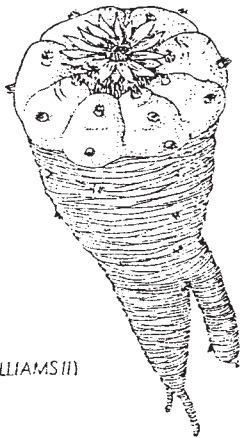
#### PEYOTE AS AN ENDANGERED SPECIES

Recent correspondence has revealed a problem that somehow previously eluded me -- the fact that the Peyote cactus (*Lophophora williamsii*) is now an endangered species. The Mexican government has already declared it so, though indigenous groups are still permitted to collect it for religious purposes. (This, it seems to me, is like making it illegal to harvest tomatoes, except for food purposes.)

Anyone who considers the issues involved here for even a minute will realize that the subject is entangled in gross contradictions, non sequiturs, double-binds and mind-warped absurdities. One of our planet's most powerful entheogens, declared illegal for ingestion by any except certain racial/cultural groups, but widely used anyway by "illegal" categories of people, has been overcollected to the point of extinction. In some quarters this must seem like a convenient solution to a law-enforcement problem, in others, an inconceivable loss to the human experience, and in still others, the elimination of just one more DNA molecule for no apparent

purpose than the free exercise of our right to be willfully negligent.

The following essay by a concerned correspondent presents the issues in what I consider to be a responsible and provocative manner. Additional input is always welcome. -- Jim DeKorne



PEYOTE  
(LOPHOPHORA WILLIAMSI)

### **A MODEST PROPOSAL** by Hatter

Peyote (*Lophophora williamsii*) is a small spineless cactus growing from Central Mexico into Southern Texas. It is the strongest source of mescaline, and the only entheogen whose religious use is even semi-legal in the United States. Native American members of the Native American Church (NAC) may legally use peyote as a sacrament, and are exempt from the criminal penalties facing non-native Americans seeking to exercise their "freedom of religion" with peyote or any other entheogen. However, peyote is

in grave danger of extinction from overcollection, and all peyotists, including the NAC, should consider adopting a new psychoactive sacrament before this comes to pass.

Peyote has been used on this continent for a long time. Archaeological evidence, including still-psychoactive dried peyote buttons found in Texas caves, establishes that Americans have been using this sacrament ceremonially for at least 3,000 years. However, it wasn't until after the Civil War that significant peyote use began to spread north of the Rio Grande. This was a period of intense crisis for Native Americans as more and more tribes were confined to reservations. The Ghost Dance religion of the 1890's was brutally suppressed at the battle of Wounded Knee, and with it all hope that Indian lands would ever be restored. Because of extensive proselytizing and medicinal claims, a peyote-based religion soon developed in over fifty tribes throughout the U.S., and in 1918 the Native American Church was incorporated. It has been claimed that at present more than half of all Native Americans belong to the NAC--perhaps 250,000 members altogether. The NAC's practices are not like the shamanic use of peyote in Mexico, but rather a blend of Native American and Christian elements: a communal experience involving song and prayer.

From its inception the NAC has faced legal challenges to the use of its sacrament. However, in 1960 an Arizona

judge ruled that under the first and fourteenth Amendments, the NAC was exempt from Arizona's anti-peyote laws. Consequently, federal anti-drug legislation enacted in 1970 included an exemption for the NAC's use of peyote. Until that time even non-native Americans could legally purchase mescaline in many states. Nevertheless, the religious use of peyote for non-Indians has not been upheld--doubtless because of fear that the religion would spread like wildfire if opened up to other groups. (It is worth noting that a recent possession case against a white member of a NAC congregation in New Mexico was thrown out by the judge on the grounds of racism.)

Unfortunately, at this point in time, peyote is a victim of its own popularity and both it and the Native American Church are facing a crisis. Choices made now will determine whether or not the NAC and the peyote plant itself will survive.

Peyote takes about 13 years from germination to maturity, and never attains much more than a four-inch diameter. It is a very slow-growing plant which has been overcollected for decades. To quote Peter Stafford's *Psychedelics Encyclopedia*, "Much of the peyote growing in the more accessible parts of the Chihuahua Desert has been picked by people without the sense to leave the root. It can still be found in remote areas but is in danger of extinction."

Edward Anderson, in *Peyote -- the Divine Cactus*, confirms this, stating that peyote has vanished from many areas where it was once common. Although governments are notoriously slow to name a species as endangered, Peyote is so listed in Mexico.

The Mexican Huichol tribe is still allowed to use peyote, and most of the peyote used by the NAC undoubtedly comes from Mexico, so it would seem that indigenous peoples are exempt from the restriction of collection of an endangered species. It is important for Native Americans to realize that all collection, including collection by indigenous peoples, puts increasing pressure on a diminishing number of peyote plants. I haven't seen any figures on how long it takes for a cactus to recover from even proper collection (i.e., cutting only the top off so that the plant can regenerate), but I wouldn't be surprised if it were several years. Many ignorant or greedy people dig up the whole plant, removing it forever from the planet.

The NAC is aware of peyote's approaching extinction (unsigned article, Feb. 1992 *Sacred Record*), but to my knowledge hasn't yet faced the impossibility of raising enough slow-growing peyote to supply the needs of its members. If we consider peyote consumption by the NAC alone, 250,000 NAC members consuming 4 buttons each at weekly services would consume one-million buttons a week,

fifty-two million buttons a year. Perhaps not every member consumes peyote weekly, but it's not unknown for members of the NAC to consume up to thirty buttons in a session. From these figures it's clear that neither the wild population nor domestic-grown specimens can possibly keep up with even NAC usage, not counting peyote consumption by non-native Americans. Make no mistake about it: peyote is scarce, and growing scarcer. The NAC would be well advised to consider the future now, instead of waiting until they've loved their sacrament to death.

What options are there? Consume all the peyote and die out? Try growing their own peyote and then, because it's so slow-growing and they can't possibly grow enough, ration it out sparingly? Wait until all the peyote is gone, then become like the white man's churches, where people talk about God rather than talk to God? There are other possibilities.

I suggest that all peyotists (Native Americans and just ordinary Americans) adopt another sacrament before peyote becomes extinct. There is ample precedent for this: before the northern tribes learned the use of peyote from their southern neighbors, many groups used the dangerously toxic mescal bean (*Sophora secundiflora*) to induce visions. Use of the mescal bean dates back ten-thousand years! After the introduction of the much safer peyote, use of the poisonous mescal bean largely died out, though it

retains a place in the peyote ceremony of many tribes. Ironically, myopic ethnographers later confused the mescal bean with the peyote button -- hence the name "mescaline" was given to peyote's entheogenic alkaloid when it was first extracted.

What could substitute for the increasingly-scarce peyote plant? Switching to another mescaline-containing cactus might be easiest in terms of familiarity. It would also be easier to justify to law-makers as an equivalent sacrament, especially on the grounds that any other course would result in the demise of the NAC, and therefore constitute religious discrimination.

Unfortunately, most other cacti reputed to be used as minor sacraments (genera such as *Ariocarpus*, *Pachycereus*, etc.) don't seem adequate. In the first place, most cacti are slow-growing, hence eventually would become as over-harvested as peyote. Many species are scarce already. There is little documentation of the alkaloidal content of these species, and determining their usability would require much trial and error on the part of experimenters. Also, mescaline is among the least potent hallucinogens, requiring a minimal dose of between 200 and 500 mg of peyote's most active ingredient -- it also has side-effects such as nausea. Any alkaloids less active than mescaline, such as macromerine (found in *Corypantha compacta*), are likely to have even more

unpleasant side-effects. Peyote contains an abundance of other alkaloids in addition to mescaline, such as lophophorine, which has strychnine-like effects: it would be naive to expect most other indigenous cacti not to be worse in this respect as well.

On the positive side, there are several species of mescaline-containing cacti in the genus *Trichocereus* which seem ideal. They grow much larger and faster than peyote and contain fewer adulterant alkaloids. These cacti are currently legal for the public to grow but not to consume, and are often cultivated by nurseries rather than wildcrafted. *T. pachanoi* is an almost spineless columnar cactus which grows from 9 to 20 feet tall, branching at the base. Each branch can produce a foot or more of linear growth each year (with a diameter of 3 to 4 inches), whereas peyote takes decades to grow to a diameter of three inches and a height of an inch or less.

*T. pachanoi* is known among its Latin American devotees as "San Pedro" (Saint Peter -- keeper of the keys to heaven). San Pedro is only a third as strong (0.34% mescaline, dried, compared with about 1.1% of the alkaloid in dried peyote), and is customarily sliced and boiled several hours to extract a drink. Peyote is usually chewed, but is also used as a tea. A species related to San Pedro, *T. peruvianus*, contains almost as much mescaline as peyote (0.82%), and would make a good

long-range substitute once nurseries were established to provide cuttings.

Using the above percentages, for an average psychoactive dose of mescaline one would need to consume or extract:

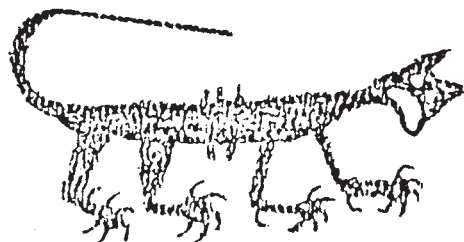
*Lophophora williamsii* -- 27.0 grams dry weight to produce 300 mg mescaline.

*Trichocereus peruvianus* -- 37.5 grams dry weight to produce 300 mg mescaline.

*Trichocereus pachanoi* -- 100.0 grams dry weight to produce 300 mg mescaline.

Of course there are other entheogens which could be justified as sacraments on the basis of long-standing religious use by Native Americans, such as the *Psilocybe* mushrooms and Morning Glory seeds used by Mexican tribes before the Spanish Inquisition drove their use underground. Either *P. cubensis* or several species of Morning Glory could be easily cultivated in sufficient quantity for the NAC's needs. Either (especially the former) would be a renewable resource, which the slow-growing peyote unfortunately is not.

Regardless, if the Native American Church does not address these issues soon, the approaching extinction of peyote may end legal religious use of entheogens in the United States entirely.



## ENTHEOGEN VS PSYCHEDELIC

In your Winter Solstice 1992 issue you explain why you chose the word entheogen for the title of your journal: "It suggests a substance capable of evoking transcendent forces and is therefore an appropriate word to use in describing shamanic states of consciousness." Although I respect your opinion, I do not agree with you. The word's inventors--a committee chaired by Carl Ruck that also included Jeremy Bigwood, Jonathan Ott and Gordon Wasson--have described it as meaning "god generated within." I think a more accurate translation would be "god-inducing substance." In either case, the word is heavily freighted with religious implications. This makes it appealing to people who want to believe that these drugs are inherently sacred, instead of just potentially sacred depending on set and setting.

Not all transcendent states of consciousness involve a sense of communion with God or deistic forces. Often they're only transcendent in the sense of being different from normative consciousness. A man who takes a heavy dose of LSD at a fraternity party and washes it down with two six-packs of beer and whiskey chasers (I've seen this done) may describe the resulting "transcendence" as a religious experience, and so it might be. But if he simply describes the experience as "getting really blasted" with no claim to religious enlightenment, would you insist that the drug he ingested was entheogenic in

its effects? I certainly wouldn't ...

Like the McKennas, I've always believed that there's nothing basically wrong with "good old psychedelic." It encompasses both sacred and nonsacred drug experiences. My book *The Sacred Mushroom Seeker* (Portland, OR: Dioscorides Press, 1990) recounts a discussion I once had with Wasson on this subject:

*... Psychedelics, I explained, had been found in a number of studies to function psychologically as "non-specific amplifiers." In other words, they can project into consciousness (amplify) unconscious feelings, perceptions and other psychological effects that are different (non-specific) for each individual. Furthermore, as Aldous Huxley noted in Doors to Perception (1954), these substances often induce for their users a sense of identification with a universal consciousness, or "Mind-at-Large." In either case, mind (or Mind) becomes manifest as a result of ingesting the substances, thus validating psychedelic's meaning. It therefore seemed wasteful to me, I told Gordon, to throw out the term just because it had suffered some bad associations in the past.*

*"Well," Gordon said after hearing me out, "perhaps you'll change your mind some day."*

I haven't so far. But again let me emphasize, I do respect your (and anyone else's) preference for entheogen,

especially if the focus of your journal will be sacred applications of these substances.

Thomas Riedlinger

\*\*Your points are well taken--indeed, considered from a purely semantic perspective, I am in full agreement: it's a shame to waste a perfectly adequate word because of a widespread misunderstanding of its meaning. Unfortunately, there is more at stake here than semantics--due to media hype, "psychedelic" is now equated with a demonic drug to be forever banished. Efficient strategy suggests we discuss the subject in different terms if we ever expect public attitudes to change. "Entheogen" suggests a substance which should be protected under the First Amendment, and focuses attention on more serious concepts than just "getting blasted." (I don't even have problems with that, but if someone's getting blasted interferes with my right to explore inner space, I'll defend my intent over theirs.) I guess I'm confessing here my feeling that expedience transcends a purist interpretation --the subject is too important to allow hedonistic intentions to determine how these potentially entheogenic substances are legislated.

As editor of this newsletter, I am primarily interested in how psychedelics often evoke contact with what appear to be incarnate entities -- whether most of these beings are "gods" is more than questionable, but some of them do seem to fit that category. "Entheogen" is probably an

innacurate word, but I'll stick with it for now.

--Ed

## NEURO-LINGUISTIC PROGRAMMING

The auditory hallucinations I've experienced intrigue me and I'm curious to learn more of others' experiences in this area. On a morning glory trip I "heard" the lights of a small town in the distance. This was a light, bell-like sound perfectly synchronized with the flashing of the lights. A similar, but more amazing effect occurred on a mushroom trip: I kept hearing a periodic "whooshing" sound pass very close to my right ear. I looked around for a possible source and saw two power plant towers some distance away. The sound seemed to be timed to the lights flashing on the towers with a slight delay, as between lightning and thunder. What was most interesting was that when I first heard the sound my eyes were closed and my back was to the towers.

Several times I have heard a humming sound which, if I sing along, becomes a small melody with a few repeating, mantra-like syllables. I wonder if this is similar to how "power songs" or "healing songs" are first learned by indigenous peoples. The effect of these sounds has so far always fallen into two categories: 1. Centering and grounding, or 2. Intensifying the effects of the hallucinogen. I think this may be my uneducated version of what ayahuasqueros do with their songs for people in ayahuasca sessions.

My husband and I both have backgrounds in NLP (neuro-linguistic programming), and have been using NLP in therapeutic sessions with entheogens. We've found that even a short session (as with DMT) has remarkable effects, such as one would expect from several lengthier sessions of NLP alone. The resulting personal growth is coherent and more thoroughly integrated than one might bring back from a trip without NLP. I am aware of the psychedelic therapy done by the Grofs and would like to hear from others using NLP in this context. We use NLP with entheogens as a tool to facilitate the more shamanic-based aspects of our work. This is a case of both/and, not either/or. We would like at some point to do a field study of the linguistics of practising shamans (ayahuasqueros, medicine men and women, etc.)--what they reveal about the assumptions and belief systems involved, how they influence "patients," etc. And most importantly, what they reveal as maps of the psychotropically entered realms. We're aware of the limitations imposed by legality issues, social misunderstanding and misuse of these substances, yet what we are learning in our research, and re-learning from older cultures seems to me vital at this time -- to the planet and to ourselves.

LM, NY

#### BUFOTENINE NOT PSYCHOACTIVE

According to Alexander Shulgin last summer at the Telluride mushroom festival, bufotenine is totally inactive

even when injected... MN, IN

#### ERGOT ALKALOIDS FOUND IN SEVERAL GRASS SPECIES

...In reference to your sleepy grass article, did you know that tall Fescue grass (*Festuca arundinacea*) also becomes infected regularly with lysergic acid-laden mycoparasites. Cattle feeding on infected grass acquire a disorder known as "fescue foot" or "black leg" which would hint at the presence of ergot alkaloids also. I heard that in extracting psychoactive lysergic acid alkaloids from ergot one need only do a cold water rinse and the water soluble lysergic acid comes through while the harmful ergotamine (which is oil based) stays behind. Is this truthful? MN, IN

[Probably true -- the Mazatecs grind morning glory seeds into a flour and then leach out the LSD amides with cold water. (See the article: Morning Glories, Part II in the last issue.)] -- Ed.

...Did you know there is something weird in plain old perennial ryegrass (*Lolium perenne*)? Livestock that feed on large quantities sometimes acquire a disorder known as "ryegrass staggers." Symptoms include uncoordination, a high-stepping gait, nervousness, tremors and spasms. This condition is said to be caused by "tremorgenic (not hallucinogenic?) fungi" infecting this grass also. This parasitic fungus (a so-called *Lolium* endophyte) produces neurotoxins named lolitremes. Could this mean that yard



grass could someday become illegal?

In Simon & Schuster's Guide to Mushrooms it says that the mature fungus corn smut (*Ustilago maydis*) spore mass, when consumed, can cause disorders similar to ergotism!

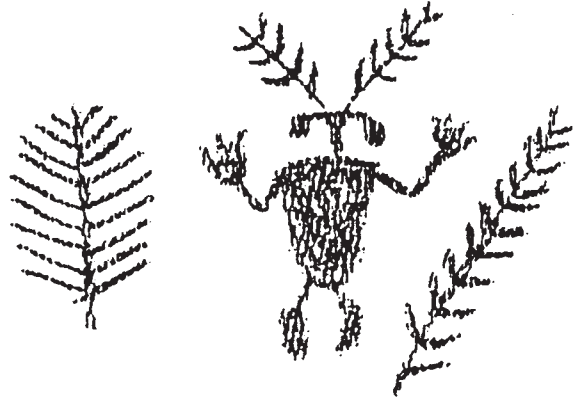
MN, IN

[BEWARE of any disorder "similar to ergotism" -- here's a description of what this disease is like:

The ergot alkaloids are derivatives of lysergic acid and the hallucinogenic D-lysergic acid amide. The chief effects of these alkaloids are gangrenous and convulsive. In gangrenous ergotism the fingers start to tingle, vomiting and diarrhea follow, and within a few days gangrene appears in the toes and fingers. Entire limbs are affected, and amid excruciating pain as circulation is decreased, they separate from the body ... The convulsive form starts the same way but is followed by painful spasms of the limb muscles, culminating in epileptic-like convulsions. Known as St. Anthony's fire, it was a dreaded disease wherever infected rye bread was eaten." Lewis, W.H. & Elvin-Lewis, M.P.F. (1977) -- *Medical Botany*, Wiley-Interscience, NY, Pg. 416

Anyone seeing the photograph of a "Gangrenous leg of ergotism" on page 417 of the above book, would look elsewhere for an entheogen -- or at least be inspired to investigate extraction of the LSD amides rather than eat the

fungus. Curiously, I've never heard of ergotism being a problem with the ingestion of morning glory infusions. Anyone have an insight on why this is so?] -- Ed.



#### VITAMIN-K

What can you tell us about vitamin K? I am enclosing a copy of some comments I found in *Storming Heaven*, by Jay Stevens. -- DF, MD

"K" or "Vitamin K," is one of the synonyms for Ketamine (Ketalar, Ketaject, Super K), a legal anesthetic, which can evoke profound dissociated states of consciousness, out-of-body experiences, etc. Here's what Andrew Weil says about it:

Ketamine is a close relative of PCP, producing very similar effects ... Ketamine liquid can be evaporated to solid crystals that can be powdered and smoked, snorted, or swallowed, just like PCP. By the oral route, ketamine lasts longer, and the peak effect is less dramatic.

Weil and Rosen -- *Chocolate to Morphine*, Houghton Mifflin, Boston, 1983

## USING SOUND WITH ENTHEOGENS

I have digital recording equipment and binaural recording capability. A few years ago I stumbled across a new variation of the reverse-biased solid-state junction avalanche-breakdown effect. (What a mouthful!) I made a wonderful Tibetan bell recording in "binaural" (a "three-dimensional sonic hologram" recording process) and mixed it with a "Purple Noise" synthesized surf recording. Its hypnotic influence on me was so profound, positive and relaxing that I named it "Purple Noise" for its spiritual character. I affectionately refer to it as "the universal flow," or, when used with entheogens: "Purple-noise, sonic-lens, mind-focal-point, vision-synthesizer."

Purple Noise is recorded on either digital or analog tape. The Purple Noise generator itself is stereophonic -- actually two completely independent sound sources. When listening with headphones, the right brain is hearing a different set of random frequencies than the left brain. I have recorded either straight Purple Noise (my personal preference) or Purple Noise modulated into a synthesized surf/rolling waves effect. I prefer headphones to speakers, although it seems to work quite well over a sound system.

Not everyone can relate to it, some don't even like it. I don't know why it does what it does, but I began exploring its effects when I was near

death with ulcers, pneumonia and hepatitis. The sound gave me great comfort and helped me to sleep. Once my cousin visited when she was sick and depressed. After twenty minutes listening to the noise, the dark rings under her eyes were gone along with the depression. If I hadn't seen it myself, I wouldn't have believed it.

I feel that sound is a key to unlocking inner worlds and the internal knowledge we all possess. During a peyote trip, I discovered that the "Noise" became the matrix for a dynamic audio-visual synthesis. If used with larger doses of peyote or San Pedro one could conceivably enter into other realms to obtain knowledge of many kinds. (Healing, plant usage and who knows what else?) Purple Noise can be mixed with any music or other audio material with no loss of effectiveness, and may be played on speakers as a background for shamanic rituals or ceremonies. It goes without saying that this approach to entheogen usage holds great potential for the exploration of inner space.

**GH, NM**

For those interested in building a Purple Noise generator, I will provide schematics and directions for \$5.00. I will also custom build generators. Tapes are available for \$10.00 (60 min.) and \$15.00 (90 min). Please send postal money orders, no checks to: Purple Noise, c/o *The Entheogen Review*, P.O. Box 778, El Rito, NM 87530

## ENTHEOGENIC HERBALISM

Combining plants with relaxant properties with entheogens is a common practice in many cultures. Fasting on certain foods, abstinence from others, taking of herbal cleansing formulas and ingesting plants with relaxant properties are all useful to help insure a beneficial experience or "good trip." If, during a spiritual revelation with the plant teachers, one is nervous, agitated, or otherwise distressed, then one can't benefit from the experiences as much as when in a calmer condition.

My first experience with this was after an ingestion of a one-gram dose of home-grown *S. cubensis*. About two and a half hours into the trip, I drank a tea containing one teaspoon of *Lobelia inflata*. Within thirty minutes I was completely down, with no trace of psilocybin effects remaining. I'm curious as to what the results would be with other indoles.

Another time, I ate three peyote buttons and after about 2-1/2 to 3 hours into the experience, I again took about the same amount of *Lobelia*. (Taking too much *Lobelia* can be an unnecessarily nauseating experience.) This induced a relaxed, focused frame of mind, which to me was highly beneficial. Unlike the previous experience with the mushrooms, the peyote trip continued unabated throughout the entire night.

I am currently growing and using preparations of *Withania*

*somnifera*, a powerful hypnotic and relaxant herb. I am considering a similar combination of this plant with entheogens. -- GH, NM

[Here's what the OTJ catalog has to say about *Withania somnifera*: "Ashvaganda" "Kuthmithi" Solanaceae. Curious crawling bush with incredible beneficial properties. It is one of the big crop species of Ayurvedic medicine in India, where the root is employed as a tranquilizing narcotic and ginseng-like tonic safe enough for use with children. In other tropical lands, the leaves are used to kill head lice and the entire herb is made into a painkilling tea. The chinese-lantern-like pods bear small orange berries from which a soap is made. Easy and fast from seed, producing a low bush laden with flowers and fruits. Fairly cold-hardy, regrowing from the extensive root system after winter dormancy.] -- Ed.

## SOURCES OF DMT

...In my experience most ethnobotanicals are curiosities rather than useful tools for exploration -- most are too weak or toxic for true psychedelic use. Some, such as peyote, are endangered by overcollecting and need protection from the idiots. I'm confident there are good plant allies, but getting reliable information is difficult. Hence, your publication is most welcome... DMT sources: *Desmanthus illinoensis* rootbark was tested at 0.3% DMT, which means 3 mg per gram, or 10

grams of rootbark for a 30 mg dose. That's rootbark, not whole roots -- the root cores contain unwanted alkaloids, and should be removed. The bark is hell to strip from dried roots; I hope it's easier to strip fresh material.

[A friend who has extensively collected various *Desmanthus* species says that it is important to peel the root-bark immediately. It separates from the core easily while still green. An effective way of doing this is to hit the washed rootstock with a hammer -- the bark splits immediately, and can be quickly stripped away from the root core.] -Ed.

...Obviously, strain variations in potency are likely, but the ratio of 30 mg DMT to 10 grams raw material should serve as a base figure. If one were concocting an ayahuasca-equivalent, one could simply brew a tryptamine source with a harmine source (perhaps in a slightly acidic solution), but for using DMT alone it gets more problematic. The question is how much alkaloidal degradation would occur from exposure to heat, air and moisture in the crock pot method described in *The Entheogen Review* (Issue #1), or indeed in anything short of low-temp. vacuum chamber extraction.

[*Desmanthus leptolobus* is said to contain considerably more DMT than *illinoensis*. Unfortunately, it seems to be a fairly scarce species and I know of no source for it other than wildcrafting. Since DMT is not orally active without the addition of a MAO

inhibitor (such as *Peganum harmala*), one would have to extract it in a form that could be smoked -- something I've yet to hear about for a *desmanthus* or *phalaris* extract. The crock-pot method is derived from Gracie and Zarkov's experiments: it quickly and easily separates the harmaline from *P. harmala* seeds with no apparent loss of potency. An experiment in boiling *desmanthus* root-bark along with harmala seeds had rather inconclusive results -- the typical nausea of ayahuasca was present, but the dosage apparently wasn't high enough to produce the entheogenic effects.] -Ed.

...*Phalaris arundinacea* is extremely variable, according to the study Rosetta sent me -- some strains contain DMT, others contain beta-carbolines and a few contain both. Unless you're dealing with a tested and known clone, what you're getting is anybody's bet.

[Johnny appleseed's extraction formula from issue #2 of *The Entheogen Review*, has isolated DMT residues of considerable potency from *Phalaris* grass. *P. arundinacea* varieties "Turkey red" and "Yugoslavian fresh-cut" seem consistently high in alkaloidal content.] -- Ed.

...I'm not thrilled with *Arundo donax*; according to the Rosetta article I read, it contains significant amounts of bufotenidine -- a chemical the article details as demonstrating a "curare-like" toxicity. If one followed the extraction procedure in the article, one could conceivably

separate out the DMT, losing the 5-methoxy DMT with the bufotenine and bufotenidine. Might be worthwhile, given sufficient biomass (though) it sounds like much more work than even *Desmanthus* -- digging and pulverizing heaps of woody rootstock would be no picnic...

[The only report I've received to date on *Arundo donax* resulted in a moderate allergic reaction in the user, with no apparent psycho-activity. The chromatographs I've seen on specimens collected in Texas and New Mexico have shown very little, if any, DMT content. There is a variegated variety of *A. donax* native to the Middle-East which possibly contains a higher percentage of alkaloids. The problem with both *Desmanthus* and *A. donax* is that you have to sacrifice a mature perennial plant just to extract the root. For this reason, *Phalaris* seems like a better bet, since one is then only extracting grass clippings.]  
--Ed

...It's too bad *Acacia phlebophylla* is so scarce (leaves and twigs at least as good as *Psychotria viridis*: it's a large bush/small tree which can stand some snow.) *Acacia maidenii* (bark above ground) is a fast-growing, frost-hardy, drought-tender tree. Conceivably it could be grown near some sort of shelter or in pots and pruned yearly for its bark. There are also other plants with active roots like *Desmanthus* which may be better. *Mimosas*, perhaps. *Desmodium pulchellum*, according to Rosetta, contains

relatively pure DMT and you don't have to separate the rootbark. Actually, the tropicals may be the best bet. *Justica pectoralis* var. *stenophylla* and *P. viridis* both have much DMT in the leaves, as does *Vepris ampody*, whatever that is. *Justica* and *Psychotria* could conceivably be grown on a porch in the summer, and taken indoors as houseplants for the winter. *J. pectoralis* is, according to *Witch Doctor's Apprentice* by Nicole Maxwell, one of the commonest border plants in people's yards in Iquitos, Peru. That book mentions some amazing medicinal plants.

Do you have any reliable data on whether DMT itself is a MAO inhibitor? Accounts vary. *Legal Highs* and a couple other sources claim it is, but neither *Plants of the Gods* nor *The Psychedelic Encyclopedia* mention DMT having that property, which seems odd, if it does. And if DMT were a MAO inhibitor, it most likely wouldn't need the addition of another MAO inhibitor such as harmine to render it orally active.

[I no longer regard anything written by the author of *Legal Highs* as reliable.] -- Ed.

I'm not personally interested in harmine -- MAO inhibitors sound too risky. Some years ago, before the UC Berkeley library was closed to non-students I checked the Botanical Abstracts and dug up an analysis of *Peganum harmala's* alkaloidal content, and the seeds contain about 3 to 4 percent harmine/harmaline. That's about 30-40 mg per

gram. I've read elsewhere that one or two grams of raw seeds suffice to potentiate DMT. Syrian Rue (*Peganum harmala*) is difficult to raise -- a very fussy plant. Passionflower is easier to grow, but doesn't sound worthwhile for the purpose, and you'd need a lot of both warmth and sun for *B. caapi*. You might consider *Acacia complanata*, a bush sold by OTJ and claimed to have harmine in the leaves and twigs.

[It is prudent to be extremely careful when ingesting any MAO inhibitor, but overcaution shouldn't discourage a healthy person from exploring the ayahuasca analogues. The harmala alkaloids seem to be very short-acting (about six hours), not at all like the effects of synthetic MAOIs which can last for weeks. High doses (more than 200 mg) of harmaline or harmine tend to produce nausea, but high doses aren't necessary to potentiate tryptamines: one milligram of seed-extract per pound of body weight is probably safe enough for this purpose. Syrian Rue does seem to be difficult to get started--last summer I spent an inordinate amount of time babying my seedlings. The few survivors became beautiful, healthy plants -- until I transplanted them outside! Out of three, only one looks like it will make it. Probably the best way to grow them is to plant the seeds outdoors directly, so they can become established without having to go through transplant shock. I have heard of them wintering over in Montana, so they must be pretty hardy once they

become established. Despite the difficulties, for me, *P.harmala* is a very beautiful, very powerful plant to grow: it's easy to get into a "shamanic relationship" with it. Have you noticed that the leaves are shaped like brain synapses?] --Ed.

Lysergic Acid Amides (LSA). Years ago, a friend and I tried Hawaiian Woodrose (*Ipomoea tuberosa*). Our procedure was to grind the seeds in water and ingest them. I only tried a little, and had a transient acidlike effect followed by flulike symptoms, but my friend tried a larger portion and felt so bad the next day he almost went to the hospital. I have now learned that *I. tuberosa* contains no Lysergic acid amides -- certain sources of information are NOT reliable!

[Tell me about it! One of the main purposes of this newsletter is to expose these myths and present accurate information.] -- Ed.

I've since tried 75 seeds (3 grams) of Heavenly Blue (*Ipomoea tricolor* formerly *I. violacea*), properly prepared. There was a period of intense physical discomfort, all my senses heightened as if by sandpaper (like a magnificent hangover), with leg cramps so I could hardly walk, accompanied by stupified, paralyzed thinking processes. The leg cramps and stupification lasted for hours. My impression is that Pearly Gates would probably be less stupifying, but I haven't been in a rush to try them. I haven't got days to spend

lying around useless.

"Properly prepared" (per the Indians of Mexico) means ground into a powder in a coffee mill with peppermint for bulk, soaked in water for about an hour, then strained and drunk. This procedure is supported by information in *The Road to Eleusis* by Schultes and Hoffman (basic claim: the Eleusian Mysteries of classical Greece were an ergot experience), wherein Schultes states that a water extraction would separate out psychoactive ergot alkaloids from harmful ones. Any extraction procedure considered for LSA should take into account that it deteriorates on exposure to light, heat and air.

I have tried 13 seeds of *Rivea corymbosa* (Ololiuqui) and, while an insufficient dose, it was very "clear." No leg cramps, no stupefaction, and an acidlike flow of thoughts and imagery -- though admittedly the dose was well below 75 seeds. Schultes says they're weaker than *Ipomoea tricolor* seeds, but they seem purer to me as well. Unfortunately, whenever I tried to control the experience (shamanic work), the plant stepped in and blocked me. Though I have two Ololiuqui vines now in their third year (potted and trellised), I haven't been able to get them to flower yet, and *Rivea corymbosa* seeds are too expensive to play with. I'll try again this year to get them to flower, as I slowly learn more about gardening techniques and plant needs.

Next we come to Blue Stars, an almost-extinct strain of *Ipomoea tricolor*. I obtained seeds from Redwood City Seeds, then their European supplier (the last one known) quit carrying them. I raised some, and have passed seed to a couple of ethno suppliers in hopes of keeping it from extinction. I'm hoping Blue Stars will also be low in side-effects, partly because the seeds are light-colored, and partly because of "vibes." As Redwood City Seeds says: "Light colored seeds are almost invariably a sign of long cultivation..."

In October I planted 100 seeds of *T. peruvianus* var. *trujilloensis* from OTJ. Ten came up, and the tallest is maybe 3/4 inch high now -- an investment for the future. I have three *T. pachanoi* plants, but hesitate to chop them up; my one experiment had an excellent "feel" and acidlike mental activity, but insufficient dosage, indicating either a lower percentage than the studies indicate, inefficient extraction on my part, or alkaloidal degradation from heat in processing. The tea tasted so bad I could hardly drink it...

Fungi: *Gymnopilus spectabilis*, a large, golden, wood-dwelling mushroom, was discovered to be psychoactive in the Eastern U.S. in the seventies. A woman who mistakenly tried it was found by a friend lying on her couch, hallucinating "with full orchestration." The friend called a doctor, afraid she was dying of mushroom poisoning, and she overheard

the conversation. Her response was immortal: "If this is the way one dies of mushroom poisoning, I'm all for it!" *Gymnophilus spectabilis* seems to be native only to the Eastern U.S. and Japan, where it is known as the Big Laughing Mushroom. I only know of two studies of the *Gymnophilus* genus -- one found psilocybin in several Eastern species and the other isolated a kava alkaloid from an otherwise inactive Western variety of *G. spectabilis*.

I've tried the mycelium and consider it much better than the *psilocybes*. Clear, calm, euphoric, no diuretic effects, as much "light" as mescaline, and a strong sense of music -- information is presented in tune. I purchased a culture from the Florida Mycology Research Center some years ago, but at the time I didn't have a good cultivation setup and the culture died in the summer heat. To my knowledge *G. spectabilis* is legal. FMRC has a couple of legal psychoactive *Lepiota* species: *L. peelee* and *L. memorii*. According to Peter Stafford, Jeremy Bigwood did a chromatograph on *L. peelee* and decided not to publish the results for fear they'd be used to make it illegal. Stafford said Bigwood told him *L. peelee* contains LSA, DMT and many other interesting alkaloids. I tried growing it, but also lost it to summer heat.

I should mention that I've learned a few tricks with energy from meditation and psychic classes which are useful shamanically. I'd

advise your readers to consider doing the same -- there is useful information out there, though almost invariably interspersed with Elvis channelings. You mentioned doing an article on chromatography in the future -- how about including info on how to test for presence of DMT and harmine? That way, readers could scout out likely legume species without having to wait for official studies. -- BD, CA

#### DATURA AGAIN

I have a specific question about *Datura stramonium* (Jimson weed): How much of the seeds, flowers or leaves can one take without dying? I've read some newspaper articles from Arizona as well as some botany guides which document severe poisoning and/or death from an overdose of this plant. On the other hand, *Datura* was used in my area by the Yokut Indians, who would give the seeds once in a lifetime to an adolescent boy to ensure proper passage into manhood. I would appreciate any information on the preparation and dosage of this plant. -- AD, CA

[There seems to be a perpetual interest in *Datura*: almost everybody has heard about it, but I've only encountered three people who have actually ingested it. Two of them said the trip was hellish, and that they would never take the stuff a second time; the third, who took it under the direction of a shaman in the Amazon, said that it was weirdly "interesting." I don't



know the "proper" dosage, it being my understanding that the stuff is so unpredictable that one person could get high from a dose that wouldn't affect someone else, but would be fatal for a third. Perhaps I'm growing conservative in my old age, but I am puzzled why there is so much fascination with what sounds like a guaranteed bumper. Rather than impose my bias on you, however, I offer the following:

(As an asthma medicine) it has been proved that the smoke from a (Datura) stramonium cigarette, containing 0.25 grams of (Datura) stramonium leaves, contains as much as 0.5 milligrams of atropine. The leaves may be made up into cigarettes or smoked in a pipe, either alone, or with a mixture of tobacco, or with cubebs, sage, belladonna and other drugs ...  
Grieve, M. -- *A Modern Herbal*, Dover, New York, 1971

**Asthmador:** an obsolete asthma cigarette containing 50.4 percent Stramonium and 4.5 percent Belladonna, both of which are toxic in large amounts and produce hallucinations ...  
Lingeman, R. -- *Drugs From A to Z*, McGraw-Hill, NY, 1974

Smoke two large joints of datura, about 1 gram each. Then lay back and allow the "effects" to occur.  
Miller, R. A. -- *The Magical and Ritual use of Herbs*, O.A.K., Seattle, circa: 1976?

Although medical doctors consider datura very dangerous, it will probably not do physical harm to the average

healthy person. The main danger of datura is accidental death or injury resulting from disorientation. For example, people intoxicated on this plant have drowned by stumbling into deep bodies of water, possibly in an effort to quench the thirst and fever caused by scopolamine. Others, experiencing monsters chasing them, have taken serious falls.

Weil, A. & Rosen, W. -- *Chocolate to Morphine*, Houghton Mifflin, Boston, 1983

Stramonium (*Datura stramonium*). Stramonium, also known as Thorn-apple, in large doses is a powerful narcotic poison. In medicinal doses it acts as an anodyne and antispasmodic. Dose -- Of extract of the leaves, from one-half to one grain; of the fluid extract, from three to six drops.  
R.V. Pierce, M.D. -- *The People's Common Sense Medical Adviser*, 20th Edition, Buffalo, NY, 1889

#### ENTHEOGENIC PRACTITIONER'S SOCIETY

Other cultures have usefully incorporated entheogenic plants by regulating them within religious structures. We should do the same if America is to become the spiritual influence in the world that it should be. Perhaps your publication might support the formation of a practitioner's society dedicated to the creation of guidelines for the right use of sacred plants. It is interesting to note that entheogenic spirituality has been outlawed except for the one concession given to the

Native American Church. This results in a kind of Race Religion which effectively separates people. If involvement with the sacrament is harmful, why do we allow its use by anyone? Conversely, if it has positive value, why should one group of people lawfully benefit from the sacrament while the rest of the population is denied access to it? Nevertheless, allowing use within the context of Native American spirituality has been useful because it is a living demonstration that the sacrament can be used responsibly within a religious framework. Very few cases have been reported of any problems arising from this. The formation of a practitioner's society will fulfill a need by supporting those working in this field -- thereby creating a context for the eventual acceptance of entheogens in our culture. T, CA

[Your points about the Native American Church are well taken. The fact that little progress has been made in legalizing entheogens for non-Indian religious use suggests that our laws are based on fear rather than reason or even simple justice. The concept of a practitioner's society (I assume you mean a kind of organized ecumenical shamanism?) sounds hierarchial to me. Entheogens tend to dissolve hierarchies, which is precisely why the establishment fears them so much. This is not to say that an exchange of information wouldn't be useful, just that I feel uncomfortable about imposing a formal structure on

it. *The Entheogen Review* is supposed to be a vehicle for the dissemination of accurate data and mature opinion; what naturally evolves from that is likely to be viable in other contexts as well.] -- Ed.

#### ENTITIES

Your suggestion that there is "just cause" to document communications with the gods and the plant spirits makes a great deal more sense than the route I have been taking: Which is to wonder why, if psychedelics allow one to commune with God, they did not spare the Aztecs and Mayans from the Spaniards, or Leary from the Feds, and have not given us any useful knowledge of ourselves or our fellow beings. It would be interesting to do cross-cultural comparisons on this phenomenon. For example, Navajo peyote users have many beliefs about the bad spirits which are found outside the tipis on religious occasions. It is my experience that some of them are actually frightened to go outside the tipi at night. Are these the same spirits as are experienced by ayahuasca users? DF, MD

[I would guess not. To understand the entity phenomenon it is useful to abandon the concept of monotheism in general and of universally benevolent, well-intentioned deities in particular. Popular Christianity has commonly conditioned us to the idea of one all-loving Father-God when it may be more accurate to postulate a whole pantheon of entities manifesting as many dispositions as we do --

indeed, they seem inextricably linked with our own awareness. Questions about the nature of "God" (singular, masculine) may have as much meaning as the old double-bind: "Have you stopped beating your wife yet?" (Assuming you're not a wife-beater, neither a yes or no answer reflects the truth.) I tend to the hypothesis of multiple dimensions within human consciousness in which dissociated intelligences literally devour human belief systems ("worship") the way that we eat hamburger. It is to their advantage to keep us ignorant of their agendas: they would forfeit independent existence if we chose to become gods ourselves by absorbing their energy instead of vice-versa. The concept is not a new one:

*Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken! Therefore it is not pleasant to the Devas that men should know this. Brihadaranyaka Upanishad*

It follows that the wisely intentional use of any entheogen is as a self-integrating, self-empowering catalyst. That way the "gods" can't coerce our worship: we coerce theirs in the form of enhanced personal mastery. Obviously it behooves everyone to prudently evaluate the kinds of "allies" they choose to integrate into their psyches

in this way. Generally speaking, the higher the level of unification the better -- otherwise we become entangled within karmic resonances of negative evolutionary value. Or something like that -- the subject is an infinite mystery. ]--Ed.

#### CONCERNING RITUAL

1. Fruit fast the day before and day of the ceremony. Use healing clays internally to cleanse the stomach and intestinal tract. Liberal use of nervine herbs to relax the nervous system. Buckthorn to cleanse the liver and colon.
2. Arranging the location -- pillows, blankets, etc. and lighting of the all-night fire. Setting up of candles for all-night burning.
3. Bringing the tools -- purple noise, Tibetan bells, drums, rattles or other experimental tools for exploration.
4. Open discussion of intent: healing, desire for knowledge, self-evolution, etc.
5. The eating of the plants.
6. No talking -- time for inner reflection, quiet, repose. Use of Tibetan bells is good at this time as it induces a calm, aware state.
7. Beginning of the experience -- drums, etc./ sounds, rhythms generated by participants to provide a vehicle with which to enter the other states of awareness. At any time during the evening, Purple Noise may be used as desired. This is good

for exploration and experience at the peak -- unknowns await us here.

Notes: I am searching for a combination of the ancient and the new in exploring realms of mind and body, but most of all, I enjoy my life and always try to keep a healthy sense of humor. I hope that in the future *The Entheogen Review* can offer modern ceremonial ritual models that we can share. -- GH, NM

#### **CALEA ZACHATECHICHI**

One of your readers complained of the difficulty of growing *C. zachatechichi* (Dream herb) from seed. I sowed eight seeds (purchased from O.T.J. about four months ago) just below the surface of a half and half mixture of potting soil and sand. The tray is 4 X 24 X 12 covered with a pane of clear glass. This is kept in bright, indirect sunlight. Watering is minimal -- needing additional moisture at approximately monthly intervals. Three seeds sprouted after two or three weeks and are putting on slow growth at this time...

#### **HEIMIA SALICIFOLIA**

The plant I am having trouble with is *Heimia salicifolia*. ("Sinicuiche" -- Aztec trance divination herb.) I planted about 100 seeds and only three came up. One I transplanted too early: put it in full morning sun and killed it in only an hour. Two weeks later I transplanted the second one and placed it in indirect sunlight. It took a week to die. Now I'm down to my last seedling, which is thriving,

though I refuse to transplant it until it hits the glass...

[It is fascinating to hear of different readers' experiences with the same species. *C. zachatechichi* hasn't even sprouted for me, yet I think every one of the *H. salicifolia* seeds I planted last summer is now a full-grown shrub. I have more of them than I know what to do with, and have given away dozens. The adult plants seem to be super-sensitive to under-watering, and cannot tolerate being dry for even a few hours. Once the leaves wilt, that's it -- though new growth usually returns from the roots.] --Ed.

#### **MIRIBILIS MULTIFLORA**

...I have seven *Mirabilis multiflora* ("So-ksi" -- Hopi disease divination plant) coming up, but I have no clue as to the useage or dosage. Can anyone familiar with this plant tell us how to use it?

GH, NM

I know nothing about this species other than what is written of it in the OTJ catalog, as follows:

*Mirabilis multiflora* "So-Ski" Nyctaginaceae. Low, sprawling perennial bush from the high deserts of the southwest. Has clusters of magenta flowers, blooms first summer from seed if sown early. First-year roots have weighed to a pound each, becoming massive with age. Dislikes damp soil. Root chewed by Hopi shaman/healers for divination of illness. Chemical analysis is apparently lacking. Rare.

## A RECIPE FOR USING *AMANITA MUSCARIA*

### Ingredients:

1. 120 grams dried *Amanita muscaria* (fly agaric) mushrooms.
2. 1 gallon distilled water.
3. 1/2 cup plain low-fat Dannon yogurt.
4. 1-1/2 cup non-fat dry milk powder.
5. 1 cup lactose powder (milk sugar -- from home-brewing catalogs.)
6. 6 heaping teaspoons acid blend powder (from homemade wine catalogs.)
7. 1/8 teaspoon tannin (from homemade wine catalogs).

### Equipment:

1. 1 gallon glass jar with lid.
2. 1 four-quart saucepan (size not critical).
3. 2 canvas straining bags same size as gallon jar.
4. 1 incubation chamber (oven works great) with:
  - A. 100-watt lightbulb heat source connected to:
  - B. A thermostat set for 105 degrees F.
  - C. 1 thermometer.

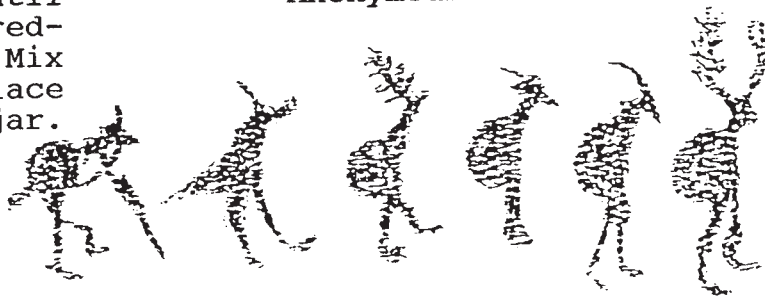
### Instructions:

Pour one quart distilled water into saucepan. Add lactose. Cook on stove. Stir occasionally until lactose is dissolved. Turn off heat. Add tannin. Stir until dissolved. Add another quart of distilled water and let cool until lukewarm. Add rest of ingredients except mushrooms. Mix and stir thoroughly. Place dried mushrooms in gallon jar.

Lightly push down mushroom level in jar to under halfway. Pour previously mixed liquid on mushrooms in jar. Keep mushrooms under liquid as much as possible and bring the level in the jar to the bottom of the neck with distilled water. Mix as well as possible (mushrooms will tend to float). Screw on lid loosely. Incubate for three hours. Screw lid on tight. Shake well immediately and once a day for five days. Continue to incubate for 1-1/2 to 2 weeks.

Soak canvas bags in hot water. If water will still not soak through, wash in dishwashing detergent and hot water. Rinse thoroughly. Pour mushroom slurry from jar into wet canvas bag suspended above saucepan. Hold bag steady while pouring or dipping. Allow clear red-orange juice to drip into saucepan by gravity only. (Do not squeeze at this point.) When dripping slows, hang bag from opposite side of top and dripping will speed up again. When dripping slows, carefully remove from above the saucepan. Bottle the juice and refrigerate. Press more liquid from the remaining slurry in the straining bag by folding the bag shut and pressing by whatever means possible. This pressed liquid will be cloudy and must be drip-strained again for clarity in the other bag. Combine the two juice extractions and refrigerate until ready to use.

-- Anonymous



### DESMANTHUS ILLINOENSIS

What are the growing parameters for *Desmanthus illinoensis*? Since it is a legume would plantings benefit from a legume inoculant (especially if grown indoors in sterile mix)? Has anyone tried growing it hydroponically (especially in a NFT/aero system) to continuously harvest the rootstock?

BS, IL

[These are very interesting questions -- my only experience with *D. illinoensis* is with several potted greenhouse plants which I started from seed last year. They are now medium sized, and doing well, but probably have a year or more to go before the roots reach harvestable size. The hydroponic idea sounds fruitful -- if done properly, I expect one could continuously cut off pieces of rootstock without killing the plant. Obviously, the main problem with this species is that a mature specimen must be sacrificed to get the roots. People living in the midwest where it thrives, should be able to glean all they need from wild plants.] --Ed.

### OPTIMUM HARVEST TIMES FOR CACTI

Could you please tell me when the best time of the year is for harvesting the following cacti for entheogen purposes: *Trichocereus pachanoi* (San Pedro), *Ariocarpus fissuratus* (Sunami), *Lophophora williamsii* (Peyote). Do the Sunami and Peyote cacti have the same growth and flowering parameters such as shade,

resting period, soil. If not, could you please tell me what they are.

TP, VA

Springtime (around March/April) is supposed to be the time of year when San Pedro has the maximum percentage of mescaline. I don't know the answer for Peyote and Sunami, but would expect it to be similar. Peyote flowers in the spring, and actually likes to be watered then. Because it is an endangered species I prefer just to admire it and seek other plants for entheogen use. I frankly know nothing about the cultivation of *A. Fissuratus* -- does anyone have growing tips for this species?

### EPHEDRINE AS MAO INHIBITOR

In the Spring issue there was some question about ephedrine being a MAO inhibitor -- one source claimed that it is, another said he could find no reference to substantiate the claim. Hopefully, the following communication clears up the issue:

I checked on ephedrine as a MAO inhibitor. The statement is: "Compounds such as cocaine and ephedrine inhibit MAO in vitro, but their familiar pharmacological properties have nothing to do with this." (Ref: Meyerson, L.R., McMurtrey, K.D., Davis, V.E.: *Biochem. Pharmacol.* 25, 1013-1020 (1976). This came from a book called *The Biochemistry of Alkaloids*, 2nd Edition, by Trevor Robinson, Pg. 191. CA, PA

## CONTRADICTIONS

Anyone who has delved even a little into the subject of entheogens has come up against contradictory information: expert Joe Doaks claims one thing but scientist John Doe asserts the exact opposite. Who are you supposed to believe? Is it possible that both positions could be true? It is as if the lore surrounding psychedelics has its roots in a mythological realm where logical consistency is somehow beside the point. In short, the subject of entheogens often reduces to the same kinds of non-sequiturs we associate with quantum physics, the JFK assassination or UFO phenomena. This is a fascinating subject in itself. From time to time in this newsletter we will examine two seemingly contradictory claims in the hope that some reader will be able to provide an explanation. Here, for example, are two statements--the first maintains that MAO inhibitors depotentiate the effects of LSD; the second says the exact opposite. Is there anyone out there who can give some perspective on these two claims?

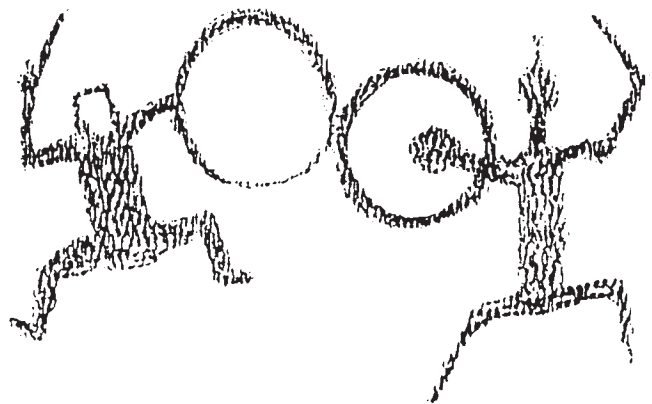
A. (Researchers at) the University of Pennsylvania found that when rats were treated for a number of days with MAOIs (monoamine oxidase inhibitors) and then given LSD, the drug had almost no behavioral effects. In my laboratory we have also seen a similar blockade of the behavioral effects of both DOM and LSD in cats treated with MAOIs. Perhaps most significant...in a parallel study of humans conducted more than

20 years ago, when a group of patients who had been treated with an MAOI were given LSD, the effects were dramatically attenuated and in some cases completely blocked even when the doses of LSD were increased to levels four to eight times that normally given to adult humans.

Barry L. Jacobs -- "How Hallucinogenic Drugs Work," *American Scientist*, Vol 75, July-August, 1987, Pg 390

B. We have also experimented with potentiation of LSD by B-carboline containing plants. Generically, the effects follow the same patterns. Subjectively, the dose feels three to four times more potent than it actually is... To restate the obvious, indole psychedelics taken in a state of MAO inhibition are much more intense and qualitatively different than when taken alone. We believe that these combinations offer numerous fruitful avenues for further research.

Gracie and Zarkov -- "Three b-carboline containing plants as potentiators of synthetic DMT and other indole psychedelics," *Notes from Underground #7*, August, 1985



## AYAHUASCA ANALOG EXPERIENCES

by Johnny Appleseed

Two strains of *Phalaris arundinacea*, "Yugoslavian fresh-cut" and "Turkey Red," were bio-assayed as ayahuasca analogs. Each variety was harvested in late September, 1992, after being cultivated as described in the Vernal Equinox, 1993 issue of *The Entheogen Review*. Foliage was clipped three inches above ground level in the early morning (about 8:00 AM), and alkaloids extracted by the hot water method. The Beta-carbolines used as MAOIs were extracted from *Peganum harmala* seeds. One trial (November 28, 1992), was made with *Desmanthus leptolobus* in place of the *Phalaris* extract.

All dosages were 50 mg total *Phalaris* alkaloids, and 125 mg of *harmala* alkaloids, except where noted. *Harmala* extracts were ingested first, with capsules pulled apart before swallowing. *Phalaris* alkaloids were taken fifteen minutes later, with the gummy extraction redissolved in just enough ethyl alcohol to put it into solution. This was then added to enough honey, hot water and vitamin C to make a tea solution to maximize absorption in the gut.

### Effects -- Single Trials:

October 15, 1992 -- Turkey Red (30 mg) plus *P. harmala*. Very subtle and spacy, feeling of leaving the body. Some nausea after about two hours. Down in three and a half hours. I feel very healed. Not quite a full dose.

November 1, 1992 -- Turkey Red (40 mg) plus *P. harmala*. More nausea, but spitting and lying down helped. Information about the plants comes, and the name: "Turkey Red." Down in about four hours, awake for six hours, want to talk.

November 28, 1992 -- *Desmanthus leptolobus* (45 mg) plus *P. harmala*. Bad heartburn at first, then very visionary: the images of bulls breaking their way into my skull and trying to communicate with me. Afterwards walking around and praying for the native people of Australia. Very cold, wanted cuddling. Lasted about four hours.

December 9, 1992 -- Yugoslavian fresh cut (50 mg) plus *P. harmala*. Took it when tired and distracted. Not visionary; went to sleep after an hour. Next day felt highly aware and strong in my body. This continued for several days.

### Group Sessions

November 14, 1992 -- Turkey Red, plus *P. harmala*. Six people. Within twenty minutes T began very violent purging, which continued for two and a half hours. He was in a highly visionary state, but seemed agitated and fearful. I sat very strongly and after thirty minutes began to sing and chant. This continued on and off throughout the session. I did healing work with the rattle as needed. I kept to herself at first, but then began to interact with T and do healing work with him.



At one point she was extracting from him and purging. She said later that after this she had a complex visionary sequence of exploring an otherworldly landscape. A was very active, singing with me part of the time and other times alone outside. We spent some time communing together with heads touching. At one point A, L and I generated a tone-song that could have built into a very dynamic group visionary experience if T's distress had not been so distracting. We three stayed strongly connected through visual contact. J stayed quiet and withdrawn, stating later that he did have some visionary states, but only when he could be alone and quiet. About six hours.

**November 16, 1992** -- Turkey Red plus *P. harmala*. A and myself. Took a normal dose, and then another full dose at about the second hour when it started to peak. Began at 9:00 AM and lasted until Midnight. Many experiences, both connected to A and by myself. Did a lot of praying and asking for help from the Grandfathers. Took a booster of harmala extract in the afternoon, which seemed effective.

**December 15, 1992** -- Turkey Red, plus *P. harmala*. Six people. Began by sitting in the configuration shown in L's dream. I sat back to back with her, with A, N, M, and S sitting in the four directions. After about thirty minutes L started to rock, chant and then repeat: "I remember, I remember." She

went into a healing crisis and began purging a lot. Later she said she journeyed back through her DNA and remembered encoded memories all the way back to the primal ocean. She was very sick the whole night -- it reminded me of my first jungle ayahuasca. She was in a healing crisis for almost a whole week afterwards. A and I began shamanizing. A sang and chanted to project sounds into L's body. I remained seated and chanted support to A's work. At one point I did some sucking, extraction and purging for L, and at times would try to challenge and connect with her, but she wanted no one to touch her. The grass rattle worked well. M, S and N stayed to themselves and rather quiet. About six hours.

**Summary:** The experience seems to have an inner visionary and informational focus when taken quietly alone in the dark. On the other hand, taking it in a group setting with people one knows and trusts facilitates a shamanic, healing experience while enhancing interpersonal bonds and connections. One individual often goes into a healing crisis, and many of the rest of the group then begin shamanic work. At some point this is resolved, and then everyone tends to enter deeper physical and mental space with each other. The resulting energetic connections seem to be a part of the healing process. The fine light vibrations of the experience often last almost a week. I feel better physically than after mushrooms - strengthened rather than wiped-out.

**PEGANUM HARMALA EXTRACTION  
FORMULA**

First, pulverize a measured amount of *Peganum harmala* seeds to a fine powder. Assume that one safe dose of harmala extract is derived from three grams of seeds. Therefore, weigh your raw material so that the extract may be apportioned from a 3:1 ratio -- six grams of seed equals two doses of extract, nine grams equals three doses, etc. I use a West Bend Minfood Chopper, which quickly turns the dry seeds to powder. Almost any food processor will work. Place the seed powder into an electric crockpot with a 30% acetic acid solution and simmer overnight with the lid on. (White distilled vinegar is an inexpensive source of acetic acid, and you can simplify the measurements by mixing one part vinegar with two parts of water.) After 12 hours of simmering at about 215 degrees, strain the extract through a paper coffee filter; save the liquid, and simmer the mash as before in fresh solvent. The second extraction is often quite spectacular: a clear yellow liquid with a fluorescent green tinge to it: obviously potent stuff! Strain again, discard the mash, and evaporate the combined extracts in the crockpot (lid off) down to a dry residue -- monitor the operation at the end so that it doesn't burn in the pot. Scrape off the extract with a razor blade -- it should be a reddish-brown crystalline stuff. Weigh this essence, divide into the predetermined number of portions and place in gelatine capsules. In the

above dose this extract is not in itself hallucinogenic, but it will greatly potentiate any tryptamine hallucinogen you take with it. (Two grams of *Psilocybe cubensis* come on like five, etc.)

**WARNING:** Never combine harmaline with peyote (mescaline), Ecstasy (MDMA), or any amphetamine type substance; monitor your diet and drug intake for 48 hours before and after ingestion -- this is a MAO inhibitor, and not to be treated carelessly. JG, CA

**TRAVELLERS' TALES**

**PEGANUM HARMALA COMBINED WITH  
HAWAIIAN WOODROSE SEEDS**

11:05 AM -- Took one gram of Syrian Rue (*Peganum harmala*) powder with water.

11:33 AM -- Subtle shift of consciousness. Physical and emotional relaxation.

11:55 AM -- Effects seem stabilized.

12:00 NOON -- Ate four woodrose seeds.

12:30 PM -- Feel weak and a little shaky. Difficulty in concentrating. Slight constriction in breathing. Lethargic, difficult to write.

12:37 PM -- Strong visual distortions. Slight queasiness in stomach and weakness in limbs.

1:00 PM (Approx.) -- Too lethargic and woozy and high to write anymore. Remainder of notes were written next

morning.

I had the usual gas, burping and transient nausea typical of morning glory and woodrose seeds. This was a very powerful experience, but not typical of former woodrose trips because of potentiation by the harmala extract. The effect felt more powerful and qualitatively different than with woodrose seeds alone. The visions were dreamlike, hypnogogic in nature and quickly forgotten. I was in a semi-hypnotic dream state. There was a noticeable lack of emotional shifting or mood swings -- in fact, the entire experience was devoid of emotional involvement. Around 2:00 or 3:00 PM, at the peak of the experience, I had distinct "feelings" of dreamlike "nothingness" in a spiritual sense. It was as if my emotional self was a void. The visions continued to be fuzzy, unclear and fleeting.

Although interesting, I don't feel that this is a useful consciousness altering combination, though woodrose seeds alone are effective. Around 4:30 PM I definitely began coming down and felt increasingly nauseous with flatulence, stomach gurglings and burping. An hour later I was still high, but completely exhausted. At this time I decided to seek herbal relief. I started conservatively with a quarter-teaspoon dose of Lobelia to relax my jitters. This worked to some extent, but seemed to bring on deep nausea and woozy, sick feelings over the next three hours.

To clear some of the "poisoning" in my stomach, I ate a teaspoon of healing clay. This didn't work at all. Between 7:00 and 8:00 PM I took two teaspoons of Valerian and although it did nothing for the nausea, it did calm down my nervous system. At 9:00 PM, determined to either vomit or solve the nausea dilemma, I took a teaspoon of U.S.P. activated charcoal. Within a half-hour the nausea and dizziness were gone. At this time I took an additional tablespoon of charcoal. A little later I took a teaspoon of *Withania somnifera* powder and fell asleep around 1:00 AM.

The most important knowledge I gained from this trip was the use of charcoal to control gas and nausea. After ingesting woodrose or morning glory seeds, it may be useful to eat a tablespoon of activated charcoal when well into the experience. Presumably, residual amides remaining in the intestinal tract are mildly poisonous to the lining. Thus, the powerful adsorption and absorption of toxins in the colon by the activated charcoal may be a solution to the nausea problem. All in all, this was a valuable learning experience.  
-- GH, NM

#### MAO-INHIBITOR ALERT

Individuals experimenting with ayahuasca analogues should be aware that harmine/harmaline extracts from the Syrian Rue plant (*Peganum harmala*) are powerful short-term MAO inhibitors and deadly reactions are likely if

they are ingested in the presence of certain other drugs. Particularly dangerous are commonly prescribed antidepressants such as Prozac, Paxil, Zoloft, Tofranil, etc. In other words, if you are taking any antidepressant medication, leave the ayahuasca analogs alone, or your voyage to other dimensions may be a one-way trip! -- Ed.

Paroxetine (pa rox' e teen; Paxil - Smith Kline Beecham), a new selective serotonin reuptake inhibitor (SSRI), is now available in the USA. Two other SSRIs, fluoxetine (Prozac ...) and sertraline (Zoloft ...), were approved previously ... All SSRIs, including paroxetine, can cause a life-threatening reaction if they are given concurrently with a monoamine oxidase (MAO) inhibitor. After stopping paroxetine, patients should not take an MAO inhibitor for at least two weeks, and vice-versa.

*The Medical Letter*, Vol. 35 (Issue 892), March 19, 1993

Prozac (Fluoxetine Hydrochloride)...should not be used in combination with an MAOI, or within 14 days of discontinuing therapy with an MAOI. Since fluoxetine and its major metabolite have very long elimination half-lives, at least 5 weeks should be allowed after stopping Prozac before starting an MAOI... Similarly, at least 14 days should be allowed after stopping Zoloft before starting an MAOI.

*Physicians' Desk Reference*, 1993

## CRASH COLLUSION

A Quarterly Guide to the Fringe

Each issue covers subjects such as:

Psychedelics • UFOs • Orgone

Shamanism • Conspiracies

Altered States • Weird science

Plus reviews, contacts and more

Sample copy \$4.00 4 issues \$14.00

Crash Collusion

P.O. Box 49233

Austin, TX 78765

Please make checks to Wesley Nations

### UFO ENTITY CONTACT

When I was a Peace Corps volunteer in Columbia in 1977, I ate four or five psychedelic mushrooms with a friend one evening. We went for a walk near the mountain village where we were assigned and the following incident took place. It was dusk, and the stars were just emerging. My companion remarked that one of the stars was moving. The mushroom effects were coming on strong, and I assumed that she was probably hallucinating. Then I also saw that the "star" she was referring to was actually approaching us. "Wow! Look at that!" The object in question soon became a large sphere (not a disc), perhaps forty feet in diameter. It was white on top and blue-green below and made a high-pitched "eeeeeeeeeeee" sound which altered to a hum when it stopped to hover at a height of about twenty yards over our heads. By now we were quite alarmed and ran to a near-by excavation in the ground to hide. My friend was becoming hysterical, and although I was frightened too, I was also

awe-struck--if this was a hallucination, it was one we were both sharing! The UFO seemed to be monitoring us and it stayed in the vicinity for about five minutes, then slowly moved away. When we were sure it was gone, we returned to our quarters in the village and spent the rest of the night comparing notes--we definitely experienced the same phenomenon. It was agreed that it would be best not to tell anyone of this adventure, since we felt nobody would believe it anyway. It has always been a great mystery to me, and I don't know if it would have happened without the mushrooms or not. It is the only time I ever encountered a UFO in my life.  
--BB, NM

#### HALLUCINATIONS AND CULTURE

A vast quantity of content has been introduced into the cultural repertoire of mankind by hallucinatory ideation in dreams, visions, and hypnagogic imagery, and hallucinations must therefore be considered in relation to culture change ... Most human beings hallucinate ... in one way or another, quite frequently; and there is no society, to my knowledge, in which hallucinatory experience is unknown. Hallucination is, in fact, one of the most widely distributed of the modes of human experience... The content of hallucination [in primitive societies] is sometimes interpreted as a message introduced directly into the subject's consciousness by a supernatural being, directed either to the hallucinator himself or

to the community through him as an intermediary... It is not important here whether or not there are, in truth, universal themes and symbols expressed in dreams and other hallucinatory experiences, as psychoanalytic theory and data suggest. The important point is that most human beings, in most societies, outside western civilization, regard hallucinatory content as communication bearing significant information which can be understood either directly or by the use of special methods of interpretation.  
Wallace, A.F.C. -- "Cultural determinants of response to hallucinatory experience," *Arch. Gen. Psychiat.* 1:58 (1959)

**TELLURIDE MUSHROOM CONFERENCE**  
AUGUST 26, 27, 28, 29, 1993  
The Telluride Mushroom Conference is for those wishing to expand their knowledge of edible, poisonous and psychcoactive mushrooms. Practical cultivation techniques for many species will be presented in conjunction with field trips to identify both edible and poisonous varieties. This annual event is held in Telluride, Colorado, an historic mining town. The cost of the four-day conference is \$185.00. For further details, contact: **Fungophile, Inc., P.O. Box 480503-jlf, Denver, CO 80248-0503**

## BOTANICAL ACCESS

As an amateur botanist, with a small collection of ethnobotanicals which I would be willing to trade (or sell), you may include me on your resource list. I also have a small sterile culture lab, and would be willing to offer (barter) mycological lab services such as spore germination and spawn generation by mail.

Available for sale or trade:

*Brunfelsia* spp.  
*Salvia divinorum*  
*T. pachanoi*  
*Echinocereus triglochidiatus*  
*Heimia salicifolia*

Basement Shaman  
1312 W. Highland Ave.  
Elgin, IL 60123

## *ECHINOCEREUS TRIGLOCHIDIATUS* *AND STIPA ROBUSTA*

Anyone interested in obtaining *Echinocereus Triglochidiatus* (mature specimens), a cactus containing phenethylamine alkaloids and even some DMT, can write:

Intermountain Cactus  
1478 N. 750 East  
Kaysville, UT 84037

This is a cold-hardy cactus and would be good for growing in snow areas. Also, Horus Botanicals has *Stipa robusta* seeds.

Horus Botanicals  
HCR 82, Box 29  
Salem, Ark. 72576

A great sourcebook is:

*Gardening by Mail*, Tusker  
Press, P.O. Box 1338,  
Sebastopol, CA 95473

GH, NM

## SOME OTHER BOTANICAL RESOURCES

JLF  
P.O. BOX 184  
Elizabethtown, IN 47232

Azetekakti  
P.O. Box 26126  
El Paso, TX 79926

LER  
P.O. Box 1676  
Coconut Grove, FL 33233

The Herb Closet  
104 Main St.  
Montpelier, VT 05602  
1-800-998-7099

## PLANT IDENTIFICATION VIDEO

For a one-hour identification video of *Amanita muscaria* (fly agaric) mushrooms, *Panaeolus foenisicii* (haymakers) mushrooms, *Datura stramonium* (Jimson weed), *Desmanthus illinoensis* (Illinois Bundleflower, Prairie Mimosa) and *Phalaris arundinacea* (Reed Canarygrass), send \$40.00 to:

Dobbies  
429 S. Cherry  
Columbus, IN 47201

A picture is worth a thousand words and a video is worth a thousand pictures, or more, depending on the length. This is a detailed (with closeups), non-narrated, live video (no still photographs). All you need for field identification.

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 2, NO. 3: Autumnal Equinox, 1993**

ISSN 1066-1913 Copyright C 1993, All Rights Reserved Subscription: \$20.00/Year, \$25.00 Outside U.S.A.  
P.O. Box 778, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are

legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and volition and must accept full responsibility for such decisions.

-- Jim DeKorne



## CONCERNING EDITORIAL CONDESCENSION

---

To the editor: In your article "Who are the plant teachers?" (Vol. 2, No. 1) you put down condescension and said it was the "flip side of intimidation." Yet to me it seemed your editorial comments had a strong flavor of condescension themselves. You referred to Terence McKenna's piece as "pompous rhetoric." Although at first the reader could take this as referring only to the style of the "mushroom teacher" who communicated through Mr. McKenna, reading further one sees you implying that Mr. McKenna's message sounded similar to the way he speaks. From this it seems reasonable to infer that you are saying he sounds pompous when he speaks. To me this seems like a condescending way to speak about a peer (unless it was meant only in jest).

You then identify Maria Sabina's attitude as "child-like subservience" and make it plain that child-like subservience is something you find contemptible. You seem to suggest that the reason a Mazatec might take such an inferior attitude is because "these people have arguably developed a form of awareness more appropriate to their surroundings." In other words their minds might not be as "sophisticated" as the minds of modern Westerners. I see this as another example of condescension. I'm not familiar with Mazatec society but if Mazatec society would allow a woman like Maria Sabina to speak well of psilocybin mushrooms and ingest them without threat of harassment and imprisonment then I would say that Mazatec society is more advanced than the one created by the "Western mind" in this nation, at least in that respect.

You then quote Alan Birnbaum: "DET is the first psychedelic which convinced me that the psychedelic is a primeval light being which is God the creator. We had smoked it in a large hookah and it was so clear and so bright -- unmistakable -- it was a being." (As the quote appears in my edition of *Psychedelics Encyclopedia*), You classify this as "overblown language" which "suggests the existence of incorporeal forces infesting human awareness which are primarily concerned with impressing us with their importance" which "is hardly God-like behavior... What truly supreme being is so insecure as to need, let alone demand human worship and subservience?" You seem to be building on nothing but your own inferences here as I failed to find any evidence in Mr. Birnbaum's statement that suggested the spirit he encountered had any malevolent intentions or needed worship and subservience from anyone.

If *The Entheogen Review* truly is "most dedicated to exploring the phenomenon of the encounter with

'the other' which is so often reported during psychedelic experiences" then I expect in the future we'll see less editorializing -- either that or the comments will take on a more informative, less cynical tone. How can you expect people to contribute accounts of their experiences with 'the other' when you plainly belittle such accounts and often make condescending remarks about those who had the experiences as well? Since you came down hardest on those who believed the words of 'the others' (implying Maria Sabina was a native aborigine, dismissing Alan Birnbaum's account as nonsense since DET is a "synthetic chemical") you can at least expect to scare off the people who believe what the mysterious 'others' told them. That would be a great loss since such convincing experiences would be the most interesting to read about.

Why not treat your audience like adults and let them judge for themselves the degree of sincerity of the voices others have heard? If someone says the mushrooms told him they are the flesh of the gods or the mushroom teacher or someone else says he saw that the psychedelic is God why not just print it and assume the readers are intelligent enough to determine for themselves whether the message is true or not? We don't need a parentally condescending editor to hold us by the hand and point out to us what is bunk and what isn't. If you don't know who or what the mysterious 'others' are how do you know they can't be father Jesus or the flesh of the gods, etc? Why rule out any possibilities just because they don't appeal to your personal beliefs? (Beliefs which any of those you put down would have every right to describe as being based on Mickey Mouse psychological theories). I will be even more impressed with your commitment to free speech if you print this letter in its entirety than JLF was when you printed his. -- *Unsigned*



Thank you for taking the time to respond to my piece from the Spring issue -- I will try to address your points in order.

First, I had no intention whatsoever to put McKenna down in any way -- I deeply respect his work (which has influenced me enormously), and I envy him his facility with language. His rhetoric is not pompous, but literate and inspired. Perhaps the phrase was ill-chosen -- I intended it to denote the speech patterns used by the entity speaking through him. If you refer to the complete original in the Foreword to the *Psilocybin Magic Mushroom Grower's Guide*, you might agree it would sound a bit grandiose if someone were to address you on the street in that fashion. I have never heard McKenna speak in a way that I would label "pompous," but if he ever did, it might sound something like his mushroom teacher. The point I was trying to make is that these entities generally use the vocabularies and syntax of their hosts. Given that, the truly important question is: how many of the host's personal belief complexes bleed through as the "Word of God?" Take only a cursory look at almost any religious cult and ask yourself what percentage of their dogma really resonates as divine inspiration as opposed to human frailty and confusion?

Before proceeding, I should reveal why I hold what I hope is an open-minded skepticism concerning entities and voices: I've experienced a few. In fact, after hearing an "inner-voice" on an acid trip in 1979 and following

slavishly what I interpreted as "its will," I very nearly wound up in the nut house. For six years I was a totally obsessed monomaniac on this subject, and only by sheer willpower and good luck managed to tear myself loose from its domination. I then spent several more years at the UNM Medical School library reading everything I could find pertaining to the subject. I discovered that a lot of very crazy people live in the same kind of world that I did. In fact, conventional psychiatry considers voices in the head as one of the defining characteristics of schizophrenia:

---

People have been hearing gods talking in their heads throughout recorded history, and it is highly significant that much of what they hear is not necessarily in their best interests.

---

*Audible thoughts; voices heard arguing; voices heard commenting on one's actions; the experience of influences playing on the body (somatic passivity experiences); thought-withdrawal and other interferences with thought; diffusion of thought; delusional perception and all feelings, impulses (drives), and volitional acts that are experienced by the patient as the work or influence of others. When any of these modes of experience is undeniably present and no basic somatic illness can be found, we*

*may make the decisive clinical diagnosis of schizophrenia.*

Schneider, K: *Clinical Psychopathology*, 5th ed. New York, Grune & Stratton, 1959

The content of schizophrenic ideation is almost always religious -- "God tells me to do this, etc." There is a tendency in New Age circles to uncritically accept everything that comes from within as higher guidance. I'm here to at least question that, because I know first-hand that when it happens to you it is so overwhelming, so personally compelling, that it is all too easy to lose your objectivity. It is also easy to ignore the fact that the phenomenon is utterly commonplace: people have been hearing gods talking in their heads throughout recorded history, and it is highly significant that much of what they hear is not necessarily in their best interests:

*While some recipients of the light, like Saul, do go on to make their mark in history, there are many others who don't accomplish a thing. The Illumination experience changes their individual lives, but it has no effect on their world. In many instances people are changed for the worse instead of the better, just as the majority of all supernatural manifestations are harmful or at least senseless. In fact, our little planet is in a constant state of siege, baraged by frightening phantoms and monsters, which are the products of the same phenomenon that produces Illumination ... If you had dared to suggest one hundred years ago that God and the devil were in cahoots, you would be invited to attend a barbecue in the*

*public square, and you would be the barbecue. But today it is apparent that the same force that answers some prayers also causes it to rain anchovies and is behind everything from sea serpents to flying saucers. It distorts our reality whimsically, perhaps out of boredom, or perhaps because it is a little crazy. God may be a crackpot.*

Keel, J: *The Eighth Tower*, Signet, NY, 1975, Pg. 19, *passim*. (Emphasis in original)

I can see how my remarks concerning Maria Sabina and the Mazatec world view could be misunderstood as condescending. My literal words, while perhaps not politically correct, do nothing more than point out the differences between two very dissimilar cultures. There was no intent to assume a superior stance by making the observation that the Mazatec world view is different from ours. Since I regard the "world view" of the industrialized West as irredeemably pathological (it is, after all killing everyone on the planet, regardless of world view), I can hardly advocate it over that of the Mazatecs.

Which doesn't imply that I am obliged to embrace the opposite: village-based subsistence agriculture is not a realistic answer to most world problems. What I was trying to show was how the entities use the belief systems of their hosts to push their agendas, and in this case have apparently abandoned their traditional allies in favor of Westerners -- a belief held by the Mazatecs themselves if we are to believe the quote from their old shaman. That's not very god--

like behavior, in my opinion. Neither is it the way any responsible parent would treat his children.

---

In this regard, child-like subservience is not "contemptable," it is simply dysfunctional behavior for an adult. I freely admit to offering my belief that it is not generally useful to assume a passive role in relation to beings that we do not understand.

---

You can make a good case that most of the world's religious strife comes from our desire to be God's obedient children rather than God's responsible adults. In fact, I regard this as a major evolutionary step in human consciousness: either we grow up and take responsibility for our actions, or we die from immature subservience to benighted belief systems ("gods").

As regards the quotation about David Birnbaum: if you will re-read that section, you will see that the phrase "overblown language" begins a new paragraph summarizing my argument, and does not refer specifically to the preceding quote. I used the Birnbaum material to illustrate the idea that if you accept the hypothesis of plant teachers then you have to accept the hypothesis of synthetic chemical teachers as well. This, it seems to me, opens up a can of worms -- wouldn't it be more elegant to hypothesize entities

emerging from our own unconscious when stimulated by certain substances? Why deify the catalyst?

I started *The Entheogen Review* because I feel that the whole phenomenon of entities, inner-voices, etc. is not being seriously addressed -- the psychiatrists dismiss it as madness (whatever that is), the true-believers feel that God has chosen them as His vessel; some feel that plants have consciousness, others believe in aliens from hyperspace. I confess here and now that I don't have the foggiest idea of what these phenomena relate to, but I do accept their reality. If I were asked to express my current hypothesis about it all, I would guess that these entities are denizens of spatial dimensions contiguous to human consciousness; that there are "good guys" and "bad guys," and that it is very difficult from our position in spacetime to differentiate between the two; that it is an evolutionary choice to expand our awareness enough to meet these beings on their own turf and get to know them without abject subservience: this may be our initiation into transpersonal adulthood. Unlike McKenna, I don't believe that it is possible or even desirable for us to physically "leave the planet," but now may be a time for those of us who are ready for it to leave the necessity of physical incarnation behind for more expanded realms. For me, this subject is the only game in town worth playing because it is on the cutting edge of the mystery, and anybody willing to explore their own psyche can play. -- Ed.

## PEYOTE AS AN ENDANGERED SPECIES: THE CONTROVERSY CONTINUES

---

*The Entheogen Review* has received some interesting responses to the article "A Modest Proposal" from the Summer, 1993 issue. This all began last March when I solicited some opinions on peyote as an endangered species. One of the letters I sent out is reprinted below:

3/31/93

Rev. Anne L. Zapf, Editor

*The Sacred Record*

SR #1, Box 7X

Willcox, AZ 85643

Dear Rev. Zapf:

Enclosed please find a xerox copy of a letter ... addressing the problem of peyote as an endangered species. I have written to its author, asking for a brief statement for inclusion in the next issue of *The Entheogen Review*. I have also written to a member of The Native American Church in the same vein. Your church is the only one I know of which is taking responsibility for growing its own sacrament, and I would appreciate your insights on this extremely serious matter. It is my intention to start a discourse, and get as much input as possible from as many concerned people as possible. As I see it, this is not something that should be put off or allowed to go unexamined any longer. Your input would be invaluable.

Sincerely Yours ... Etc.

No direct answer was received to this letter, but the following response was printed in the July, 1993 issue of *The Sacred Record*. This is the newsletter for the Peyote Way Church of God:

Dear Mr. DeKorne:

Thank you for putting us on your mailing list. Your newsletter is factual and informative and a must read for those interested in spiritual plants and their religious use. We at Peyote Way are so grateful for the questions you ask and dialogue you request.

We believe the government is involved in an insidious effort to Buffalo Peyote. (sic) The process began with Native Americans and the creation of the Native American Church. In a country where church and state are by constitution separated, the government created this church so it, the state, could "control" the use of Peyote. Peyote has been sacrament and healer for North American people for millennia. The last nearly 50 years of control by the U.S. government resulted in the near extinction of Peyote in the United States and its being placed on Mexico's endangered species list two years ago. In the summer of 1991 Peyote Way approached the NAC with our concerns about the potential extinction of this plant teacher. Because we are non-Indian we were treated with great disrespect by the NAC leaders. (Not all NAC members were as offensive as their leaders to us, and a few were sympathetic and receptive to our words.)

It takes 10-12 years for a Peyote cactus to mature, but that is not such a long time considering the alternative is the extinction of a religion. "If you eat it you must grow it" is how Peyote Way has come to view the dilemma. The remarkable thing about this plant is that it is a renewable source. When the Peyote is properly harvested new buds will grow from the remaining root.

There have been several inquiries from individuals suggesting we choose a sacrament which is more abundant and currently legal, such as San Pedro or *Trichocereus peruvianus*. Though we appreciate these sacred plants and grow them as well as Peyote, our Holy sacrament will always be Peyote. Peyote is an endangered species, true, but we are doing the only thing we know to assure its future availability, grow it and share what we know about the benefits of Peyote and its blessings. We welcome the botanical assistance we have received from others, as the holy sacrament we grow here is for all true seekers. The more we learn about its cultivation the more and finer the plants we will have to harvest for future Spirit Walks...

No reasonable person could read the complete newsletter this was taken from without being convinced of these people's commitment to peyote as a bonafide religious sacrament. Although they have apparently suffered a certain amount of harrasment in the past, the Peyote Way Church of God seems to be the only non-native American church "allowed" to use entheogens in its rituals without being arrested. I suspect that local and federal prosecutors prefer to look the other way, since busting this church would open a horrendous can of worms, and further spotlight the government's constitutionally untenable peyote laws. Of course, that is an entirely separate issue from the endangered species question. The following is a reply to the above letter by the author of our original article:

#### **RESPONSE TO PEYOTE WAY CHURCH**

The Peyote Way Church of God's response to the issue of peyote overcollection does not offer an adequate solution to the problem. Their claim that the Native American Church was created by the government to "buffalo peyote" is not backed up by any documentation or proof. It is generally accepted as historical fact that the Native American Church was created by Native Americans. They received assistance in this from sympathetic white anthropologists who testified that native religious use of peyote should be exempted from the drug laws then being passed in many states. The Peyote Way Church of God shouldn't be upset that the NAC didn't fight for

the right of whites to use peyote -- it was not an issue at the time, and would have certainly resulted in a defeat for their cause. The court decision that peyote use is legal only for Native American members of the NAC was both racially condescending and unconstitutional, but *at least it did not outlaw the religious use of drugs entirely*. If such use is legal for some people, the possibility exists that a court may someday allow it for all people.

---

**The court decision that peyote use is legal only for Native American members of the NAC was both racially condescending and unconstitutional, but at least it did not outlaw the religious use of drugs entirely. If such use is legal for some people, the possibility exists that a court may someday allow it for all people.**

---

I am confused by the claim that "the last nearly 50 years of control by the U.S. government resulted in the near- extinction of peyote in the United States and its being placed on Mexico's endangered species list two years ago..." This literally says that the laws *against* harvesting peyote are causing its extinction by overharvesting -- a *non- sequitur*. I have never heard of any federal or state peyote eradication programs, since peyote use is legal for NAC members and such an extension of the "War on

Drugs" would be illegal. That probably wouldn't stop them, but consider the logistics: Peyote doesn't grow in well-defined fields like *Cannabis* and is not an easy target for aerial spraying; it's often difficult to spot on the ground, leaving any peyote sprayers the choice of aerial spraying of an entire desert or sending in legions of people on foot with spray tanks. Not feasible, even for bureaucrats with unlimited funds.

The real danger peyote faces is from overcollection, and while the NAC is doubtless a large part of that problem, I doubt that it deserves all of the blame. It's good that Peyote Way members have tried to discuss peyote's approaching extinction with the NAC, but unfortunately it sounds like the communication channels got closed down -- regarding their church as a government plot may not have helped.

The Peyote Way Church of God's solution to the problem is "grow your own." This is realistically ineffective in the larger sense, since there's no way that production of the slow-growing peyote plant can keep up with even NAC needs: Just the "legal" harvest by NAC members is sufficient to endanger the species. Grafting peyote tops to *Trichocereus species* for faster growth might reduce growing time threefold, but it is unlikely to solve the problem. A quarter million NAC members ingesting only three peyote buttons per weekly ceremony reduces the peyote population by almost four million plants a year -- a conservative figure, since most members consume

more than three buttons per meeting. Add to this all the "illegal" consumers and the slow growth restriction, and it should be clear that growing enough peyote to match current consumption simply won't be possible. -- Hatter

#### **HOME-GROWN PEYOTE IS A FEASIBLE ALTERNATIVE**

I wholeheartedly agree with Mr. Hatter that the NAC's use of peyote as their sacrament is probably the greatest cause for the looming extinction of this species. However, I disagree on his point that because peyote is so slow growing that cultivation is impractical. If the NAC decides to pursue the wisest course in this matter, they have a couple of options. Other than adopting alternative sacraments, they could cultivate peyote in greenhouses. Although peyote is slow growing, 6,000 or so seedlings in a modest sized greenhouse with a turnover rate of every 8-12 years, could be a viable solution for local NAC chapters. Peyote requires very little room and seems to thrive growing closely together. These cacti love frequent watering in Spring and early Summer which is when they flower. They also like partial shade, since in the wild they are usually found growing under larger desert plants. In addition to seed propagation, semi-mature specimens may be decapitated where the root meets the base of the button. The button can then easily be re-rooted. The rootstock in the ground will grow a new head, sometimes multiple heads. These rapidly grow to maturity due to the energy of the established root system. In addition to

these options, the decapitated buttons are easily grafted to *Trichocereus* species -- preferably, but not necessarily the mescaline producing varieties. Buttons grafted this way grow very rapidly: I once saw a three-year old graft the size of a baseball. Grafting has no effect on alkaloidal content that I know of: the peyote button goes on manufacturing its multiplicity of alkaloids, but at a much faster rate. Matured buttons may be removed and consumed or returned to the soil where they will establish a new root system. --

**B. Green**

#### **MORE ON GRAFTING PEYOTE TO TRICHOCEREUS**

... San Pedro is a very common garden cactus in peoples' yards in L.A. I never had any trouble getting lots of it. I have a friend who is growing many thousands of pounds of the plant. It is a lot of fun to graft a peyote button onto a limb and watch it do about eight years' growth in two. Since peyote grows so slowly, one can quadruple the growth rate by splicing a button to a similar diameter San Pedro limb. This is done by carefully cutting each surface perfectly flat and smooth before grafting them. Until the graft takes, the peyote button may be held to the surface of the *Trichocereus* by spreading multiple strings with small weights attached to them across the top of the button. A light ring of petroleum jelly should be painted around the cut to prevent dessication of the contacting surfaces.

In four years the button will be very large. It may then be cut off, re-rooted and returned to the soil.

Sometimes you get new pups coming out the side of your original graft, thus forming double, sometimes triple heads. I once saw five buttons growing from one root. Incidentally, peyote fuzz is non-toxic ... -- GH,NM

#### **SAN PEDRO PREPARATION: QUESTION**

In the Summer solstice issue it was proposed to start using San Pedro instead of peyote. What is the best preparation/extraction of fresh San Pedro? -- DF, FL

#### **SAN PEDRO PREPARATION: ANSWER**

...I'd like to confirm Hatter's observations (in summer issue) about the relative concentrations of mescaline in Peyote and San Pedro. Many people report little or no effect from San Pedro. This is probably because they aren't taking enough ... Harvest about 3 feet of 3-inch cactus. Freeze and thaw this two or three times to break down the cell structure, then blenderize into what can only be called "slime." Add enough water to make it pourable and spread it out to dry on sheets of plastic-wrap. When dry it may be easily crumbled into powder--if not fine enough, pulverize it in a food grinder. Weigh out 100 grams of powder, add a quart of water and simmer in a crockpot for 12 hours. Filter out and discard mash. Evaporate remaining liquid down to about three ounces of dark "syrup." The hardest part is drinking the syrup--three shot-glasses full chased by very tart lemonade is fairly tolerable. It comes on Slow, but you should get a 10 hour "plus-3" experience from this... -- JG, CA

## GENE-SPLICING FOR Mescaline PRODUCTION?

---

A few years ago a new acquaintance was enthusing about peyote and I told her: "It sounds like you were singlehandedly responsible for it becoming an endangered species." There is some good news: gene splicing. I saw an article about a new way to grow vanilla at a reasonable cost. The vanilla molecule is similar to mescaline, but NO, it is not practical for a bathroom chemist to convert it. I don't know squat about gene splicing, but "If we can dream it, we can do it." Why not create an algae with mescaline in it? With just mescaline, and none of those other inactive or toxic compounds. Isn't algae the most energy-efficient plant? The entire plant would contain the active ingredient. I don't want some negativist to tell me that we can't do it; I want someone to tell us (better yet: show us) HOW we CAN do it. Growing it would have no negative impact on the environment, unlike synthesis which requires toxic reagents and produces toxic waste. EH, NJ

Here is a brief article on this subject published almost a decade ago -- has anybody out there figured out how to do this yet? -- Ed.

### CREATING A SACRAMENT by "Prophet of the Holy Feat"

It is difficult to convince others of the efficacy of psychedelics for spiritual discovery and growth, particularly those who have a vested interest in a static society such as judges, legislators, etc. Freedom of mind is intolerable and frightening to them. Unfortunately, it is these people who must be convinced of the errors of their legal system in order that the rewards of entheogens can be reaped by society in general. Such benefits cannot be realized in the present environment of persecution.

**It is difficult to convince others of the efficacy of psychedelics for spiritual discovery and growth, particularly those who have a vested interest in a static society such as judges, legislators, etc. Freedom of mind is intolerable and frightening to them.**

There is now an opportunity to bring about an attitude of respect among legislators, and to make psychedelics more appealing to the public. A new source of trip in the familiar guise of a garden vegetable is the most likely solution. While no such plant exists now, it is feasible that one or more can be created and rapidly proliferated within the next decade. Recombinant DNA research, which has already produced cheap insulin and interferon, is yielding knowledge exponentially.

Psilocybin is a naturally occurring psychedelic produced in every cell of a relatively simple organism, a fungus. At this time it would be possible to transfer the genetic blueprint for psilocybin from the fungus to another simple organism such as a bacteria. Yeast would be one good candidate; it can be cultivated in the home with little risk of culture contamination. Before white bread, most households kept ready a yeast culture for breadmaking, reserving some dough to preserve the culture.

Another prospect would be the tomato. While such an *in vitro* marriage between mycelia and nightshade is presently beyond biolab techniques, it may not long remain so.

Would the government attempt to make tomatoes illegal? It is so inconceivable as to be considered no more than hysteria. High quality trip could become as common as ketchup. Even if the psilocybin producing gene were recessive in such tomatoes, every home gardener could grow them and work toward creating new hybrids. Perhaps other vegetables could be enlisted so that even the most oppressive governments could be powerless to stop the psychedelic revolution. The world awaits some enterprising grad student or rogue scientist to complete some research project in this matter. Perhaps it is already underway. **The Psychozoic Press, #9, Autumn, 1984, Pg. 77**

## A USER'S REPORT ON "SLEEPY GRASS" (*STIPA ROBUSTA*)

---

In the Winter Solstice, 1992, *Entheogen Review* we mentioned an article from the December, 1992 issue of *Discover* magazine reporting that the highest known concentration of LSD amides in a plant species has been discovered in "sleepy grass" (*Stipa robusta*) -- a coarse perennial range grass which is native to Colorado, New Mexico, Texas and Arizona. A request for further information from *Discover's* editorial staff produced only a form letter stating that they "appreciated our interest, but were unable to answer any of their reader's questions." Response from our own readership has produced the following information:

First, sleepy grass has an infamous reputation among ranchers in the Southwest because of its powerful effect on livestock: particularly horses:

*Expeditions depending on horses for transportation in the early days often had great difficulty traveling through these areas of New Mexico because their horses ate the grass readily and moderate amounts of it produce profound, nearly stuporous sleep. The condition lasts several days, during which it is impossible to rouse the animals more than momentarily. -- Kingsbury, J. (date?)*  
**Deadly Harvest -- a Guide to Common Poisonous Plants**, Holt, Rinehart, Winston, NY, Pg. 58

Based on our report, at least one reader has already experimented with sleepy grass seeds:

*I purchased some Stipa robusta (Sleepy grass) seeds from Horus Botanicals. I received about 30 seeds for \$5.00. They are tiny, black, long and thin. Kind of a smaller version of wild rice seed. About two weeks ago I planted eight seeds, which all came up in my starter trays within a week.*

*I ate one seed, but with no observable results. Later I increased the dosage to nine seeds. I chewed them thoroughly and carefully with my front teeth. The seeds are rather small and have a tendency to get away from me while attempting to chew them up.*

*After about an hour, a discernable shift in my nervous system began to take place. At about an hour and a half, I began to have a very slight stimulation effect and "feelings of unreality of the outside world" to partially quote Albert Hoffman's description when he ingested pure lysergic acid amide as described in **Ethnobotany and Chemistry of Hallucinogens**, Hoffman and Schultes.*

*I turned out the lights, went to bed and listened to*

*a meditation tape on headphones. Subtle but very interesting visual hallucinations of mostly complex shifting patterns (no colors) with emotional content to them became easily seen in the darkness. There was absolutely no exhaustion or nausea as you would expect from Hawaiian Baby Woodrose (*Argyria nervosa*) seeds. In fact, the experience was qualitatively very different from Woodrose. I have no literature on *S. robusta*, but I am guessing that the effects were mostly lysergic acid amide alone, with very little or no other related indoles. Physically, the experience was very calm and pleasant though sometimes a little weird. Some 20 or 30 minutes after lying down I drifted off to sleep. The tape definitely helped activate and focus both the visual and emotional content of the experience. All in all, it was intriguing and worthwhile, and next time I will try 20 seeds. I wonder what would be the result of combining this with Syrian rue? Sleepy grass is definitely an entheogen worth exploring. There were no apparent after-effects or hang-over the next morning.*

GH, NM

It goes without saying that one should be extremely cautious when experimenting with any new plant species -- particularly those with no known shamanic tradition to back up their use. Although the *Discover* article claims that Central American Indians give these seeds as a sedative to crying infants, I am unaware of any other culture which utilizes them at all. Since the range of the plant is restricted to the American Southwest, how "Central American Indians" obtain the seeds remains an unanswered question. (*Non sequiturs* like these in the popular press are always suspect -- they seem to be an essential part of the psychedelic myth-making archetype, and are evidently the only vehicle by which our culture is able to process this kind of information.) -- Ed.

rooms, surprised to discover the taste not unpleasant. Within an hour and a half I felt sleepy, and a little dizzy, fell asleep for 45 minutes and woke up in a deep altered state. Very unique and "disconnected," as if I was experiencing someone else experiencing my body. I found it interesting, and felt absolutely no emotional attachments to anything or anyone -- either positive or negative. I experienced none of the somatic side effects that I'd heard about -- sweating, salivating, etc. Toward the end it became tiresome and somewhat boring. I turned on the TV and felt that somehow my thoughts were creating the transmission (along with everything else in my environment). There was still a rational part of my psyche telling me that this was a delusion, but it was the strongest delusion I've ever had on any psychedelic drug, and it produced some fear. (It also enabled me to feel more compassion for those mentally ill persons who must constantly live within a world of such delusions.) It was a worthwhile experience, but one which I feel no desire to repeat. -- CG, UT

\*\*\*

Several years ago a small group of us experimented with the *Amanita muscaria* native to the woods of Northern Vermont. We both smoked and ate the mushroom, and a few times I ingested and smoked what I considered heroic amounts. It definitely altered my state of consciousness, but not like LSD or psilocybian mushrooms. In fact, I have problems with classifying it as psychedelic, as I never had a full-blown, classic experience. Still, the *Amanita* is "fun" and under the right circumstances I experienced a good high. It is light and "heady" -- to be distinguished from say, Jamician "Ganja" which produces a "heavy body" high. In heavier doses it produced a visceral "itch" -- like being able to feel both the surface texture and interior of my bones. I'm not sure I liked the feeling, though I feel that if it were understood more fully one might be able to self-heal at a deep level. On several occasions I had intensely colorful, partly lucid dreams, so I believe the *Amanita* can stimulate REM activity. Nevertheless, I don't believe that this is the vedic "Soma" as suggested by Wasson. Indeed, we quit experimenting with it precisely because it never triggered a true psychedelic experience such as one gets from the psilocybins. -- TM, VT

## More Mushroom Matters

### *Lepiota Peele* Response

\*\* Last issue we reported that *Lepiota peelee*, reputed for years to be psychedelic, has been shown to be both mis-named and inactive. (Official identification is *Lepiota humei*.) As the newsletter went to press I received a letter from a known reliable informant who has had entheogenic experiences from ingesting the mycelium of this species:

*...I've never had any luck with ANY spores from Peele -- Lepiota, Gymnopilus, or Psilocybe. But the cultures he sent me were uncontaminated and viable, though it took some effort to get him to send them. And both the cultures of Gymnopilus spectabilis and Lepiota peelee (sic) I obtained from him were psychoactive. So I really don't think L. peelee is a hoax.*

In the July, 1993 issue of *The Mushroom Culture* (journal of the Independent Mushroom Grower's Network) an article by S.L. Peele outlines his side of the story. In brief, he suggests that the mushroom's psychoactivity probably depends upon the nutrients it is grown upon. Since there appear to be no independent scientific tests to settle the question, the matter must be left as undecided. -- Ed.

\*\*\*

### Mushroom Journals

\* I've recently had great success with growing *P. cubensis* on rice/vermiculite cakes. I'd like to see more information on entheogenic mycology. In last issue you mentioned two journals: *Mycofile* and *Mushroom the Journal*. If these publications are still active, what are their addresses? Do you know of any magic mushroom newsletters? -- JM, FL

\*\* *Mycofile* is a Canadian mushroom journal. Its address: 395 E. 40th Ave., Vancouver, B.C. Canada V5W 1M1. Unfortunately, I don't have the subscription price, nor do I have an address for *Mushroom the Journal*. (I receive many photocopies of journal articles from correspondents, but the address and subscription information is usually not on those pages.) The following useful quotation comes from the Winter 92/93 Bio-visions mushroom laboratory newsletter. Their address: P.O. Box 2767 #155, Jackson, TN 38302. -- Ed.



*You can use each jar of rye grain spawn to inoculate a cubic foot of wheat straw. Fresh wheat straw is shredded and pasteurized at optimal moisture content then packed in a plastic bag lined one-cubic-foot cardboard box ...*

*You can inoculate this material yourself without the need for a sterile environment. Open your jar of rye grain spawn, pour it into the bag of wheat straw and mix well, then poke about a dozen holes into the bag with a pencil. Put the bag of inoculated straw back into the box and pack it as level and tightly as possible by hand. Then fold over the top of the plastic bag loosely. After several days the straw, if you've distributed the rye grain well, will show signs of mycelial growth. When the straw is permeated by the mycelium, open the bag and apply the casing mix loosely and evenly over the surface of the spawn. Loosely close the plastic bag. In a few days the mycelium will grow throughout the casing layer and be ready to produce mushrooms. Decrease temperature to mid 70's F, increase ventilation (open top of bag) and maintain high humidity (drape loosely with plastic).*

-- Bio- visions newsletter.

#### *Mushroom Ayahuasca*

*Psilocybe cubensis* with *Peganum harmala* (Syrian rue) is a great mix; the *Peganum* adds some warmth and ecstasy to the experience. My wife and I use 3-6 g of dried mushrooms with 2-4 g of ground rue seeds. In Vol. 2#3 JS from OR said to use *Peganum* seeds whole, not ground. My understanding is that while the beta-carbolines are indeed oil-like in their free-base form, like other alkaloids in acidic solutions they form a salt which is soluble in water. I can certainly vouch that simmering the ground seeds in acidic water (I use 25% lemon juice) twice (for 15 and 45 minutes) does extract alkaloids. In *The Alkaloids* by Manske, Vol II page 393, there's an interesting isolation of harmine and harmaline from *Peganum harmala*, using a 60% cold vinegar solution; after filtering, they add table salt, and the harmine/harmaline acetates become chlorides and precipitate out.

**BW, WA**

### **Botanical Access**

*The Entheogen Review* is now suffering some growing pains: Too much information, only 16 pages and a subscriber base still too small to pay the postage/printing costs of a larger publication. For now advertisements must be reduced to a "classified" format.

**The Basement Shaman** (Catalog: \$1.00)  
1312 W. Highland Ave.  
Elgin, IL 60123

**The Herb Closet** (Price ?)  
104 Main St., 2nd Fl.  
Montpelier, VT 05602

**Horus Botanicals** (Catalog: \$2.00)  
HCR 82, Box 29  
Salem, ARK 72576

**JL.F** (Catalog: \$1.00)  
P.O. Box 184  
Elizabethtown, IN 47232

**L.E.R.** (Price ?)  
P.O. Box 1676  
Coconut Grove, FL 33233

**Of The Jungle** (Catalog: \$2.00)  
PO Box 1801  
Sebastopol, CA 95473

**Timberwolf Gardens** (Price ?)  
P.O. Box 264-ER  
Fords, NJ 08863

### **Shulgin's Categories of Psychedelic Inebriation**

\* I haven't read Shulgin's book (**PIHKAL**) -- any chance you could reprint or paraphrase his magnitude scale so all readers know what a "plus one" or "plus three" refers to? -- **BD, CA**

\*\* Here's a brief paraphrase. See **PIHKAL**, Transform Press, Berkeley, 1991, pgs xiv-xv for complete details:

**Minus.** Baseline, or normal consciousness.

**Plus-minus.** A move off baseline, but uncertain whether it is a drug effect or just imagination.

**Plus-one.** An effect (e.g., dizziness, nausea, etc.) is noted, but not enough to determine much about the drug.

**Plus-two.** Drug effect unmistakable, its duration and nature are perceived, but one can still function normally if required by circumstances.

**Plus-three.** Maximum intensity of drug effect.

**Plus-four.** Special category for extremely numinous experiences. Usually not repeatable.

# NETWORK FEEDBACK

## **SALVIA DIVINORUM**

I recently heard Terence McKenna speak in New York. He gave a different version of how to take *Salvia divinorum* than the ways I've heard about. It goes like this: take 13 leaves and remove the midribs, so that only the soft plant material remains. Roll this into a quid and place between cheek and gums. Lie down for 15 minutes. Remove quid. In five minutes more, lying in silent darkness, the effects begin. McKenna says that the effects last about 45 minutes, which is inconsistent with other people's reports.

Since I have heard that anything from 13 to 70 leaves is one dose, and since plant and leaf sizes obviously differ, I have a question for readers of *The Entheogen Review*. Would someone out there who has experience with this plant please weigh a dose of fresh *Salvia divinorum* leaves and pass on that information?

I find it fascinating that the plant's active ingredient has yet to be discovered, and that only the fresh leaves are significantly psychoactive. This suggests that it will be near impossible to make this plant illegal, and that whoever wants to experiment with it will have to care for and develop a relationship with the living plant -- something which I believe is important.  
-- LM, NY

Here's the only published reference I have regarding a dosage weight of *S. divinorum* leaves:

*S. divinorum* may be prepared as an infusion from 20 (about 50 g) to 80 (about 200 g) or more pairs of fresh leaves to induce visions, and may be taken by the curandero, the patient (or apprentice) or both, depending on the situation. Only fresh foliage will serve for divination. At this dosage level, the *Salvia* is used to foretell the future, find the causes and cures of illnesses and obtain answers to questions about friends, enemies and relatives.

Valdes, L.J. et al (1983). "Ethnopharmacology of *Ska Maria Pastora* (*Salvia Divinorum*, Epling and Jativa-M.)," *Journal of Ethnopharmacology*, 7, 287-312

The Mazatecs are said to always measure their

doses in pairs of leaves. McKenna's recommendation of 13 ribless leaves is therefore surprising, although it should be noted that the number 13 has a religious-numerological significance for the Mazatecs and probably other Mexican Indian tribes as well--it is also their recommended number of morning glory seeds to ingest, though a psychoactive dosage level for Westerners is in the 300-seed range. -- Ed.

As we go to press, this just in from this year's BPC conference in Hawaii:

## **DOING S. DIVINORUM**

You don't ingest it. The active ingredient needs to be absorbed through the mouth. Take from 9-13 pairs of leaves and slowly chew them, forming a quid. Let it stay in the mouth slowly chewing for a long time. Precisely how long I don't know ... Contrary to reports, drying does not destroy the activity. It's just that if dried, you have to smoke it. It is then a slightly different experience. There is also a method of extracting the active principle that gives a product that is active in the microgram range, and is said to be "dangerous."

-- Anonymous

## **CRASH COLLUSION**

### **A QUARTERLY GUIDE TO THE FRINGE**

**EACH ISSUE COVERS SUCH SUBJECTS AS:  
PSYCHEDELICS · UFOS · ORGONE  
SHAMANISM · CONSPIRACIES  
ALTERED STATES · WEIRD SCIENCE  
PLUS REVIEWS, CONTACTS AND MORE**

**SAMPLE COPY \$4 4 ISSUES \$14  
P.O. BOX 49233  
AUSTIN, TX 78765**

**PLEASE MAKE CHECKS TO WESLEY NATIONS**

### DMT AS MAO INHIBITOR

Someone asked (in your Summer Solstice issue) if DMT is a MAOI. There are data in rats to suggest this, but the equivalent dose in humans would be over 5 gms, so it would be easier to add another MAOI rather than trying to have DMT act as one...

-- Dr. Know

### DMT QUESTION

We know that DMT is orally inactivated by gut MAO. We also know that this can be circumvented by the use of a MAO inhibitor. My question is: what system de-activates DMT in the brain when the route of ingestion is by smoking, and what strategies are available to prolong that experience? Do beta-carbolines also inhibit the neural breakdown of smoked DMT?

-- Johnny Appleseed

### FEEDBACK ON ITEMS IN LAST ISSUE

Why don't you page the "Review"?

"Bufotenin not psychoactive according to Alexander Shulgin last summer at the Telluride mushroom festival, bufotenin is totally inactive even when injected..." According to Fabing and Hawkins, *Science* (1956) vol. 123, pg. 886; Everts *Res Publ. Assoc. Res. Nervous Mental Disease* 36:347 (1958); and Turner and Merlis *AMA Arch. Neurol. Psychiatr* 81:121 (1959): Facial burning, nausea and plum-purple face for an hour. Geometrical patterns, blocks, spots for several minutes. Perhaps, instead of calling the viewings hallucinations, they should be more accurately termed visual disturbances. Nonetheless, there are strong, undesirable and, no doubt harmful, side-effects associated with these "visuals."

Morning glories: Get it once and for all! Check Wasson's *Road to Eleusis*, Stafford's *Psychedelics Encyclopedia*, or Hofmann and Schultes' *Botany and Chemistry of the Hallucinogens*. Ergotamine and other ergotism-producing chemicals are nearly insoluble in water. However, the lysergic acid amide, isolysergic acid amide, ergonovine, etc. found in *Claviceps purpurea* (ergot of rye) and certain morning glories are water soluble. I doubt that ergotism-producing chemicals are present in morning glories.

Vitamin K/Ketamine, etc., *Amanita muscaria* -- "What's the problem?" Give them to your garden compost pile! They are just depressant, sedative, and deliriant in their actions.

"Sources of DMT ... the root cores (of *Desmanthus illinoensis*) contain unwanted alkaloids..." Show me the literature; give me the page and paragraph that say the root cores contain unwanted alkaloids. "*Justica pectoralis* var. *stenophylla*...have much DMT in the leaves..." Show me the literature reference here! The most recent information I have is *Economic Botany* vol. 44, 1990, pg. 61, or thereabouts. The report mentions slight presence of DMT.

"Properly prepared" morning glory seed soaked for an hour! Show me a literature reference reporting that the Indians of Southern Mexico soak the ground seeds an hour. After the seeds are ground, rather coarsely considering what they have to grind them with, the preparer adds water enough to drink--not a gallon---stirs the ground seeds and water, then pours the mixture through a straining cloth. This straining is primarily gravity feed until no more water extract drips through, then a gentle squeeze is given the cloth to extract what more thin extract is remaining. I do not know, however I guess that the thick, viscid, sticky part is not squeezed out. Why anyone would want to mess with morning glory seeds in this day and age is beyond me. Many reports have shown that most of the alkaloids have depressant and sedative properties.

Probably the best way to use *Peganum harmala* is to keep the seeds whole; do not grind them. The vinegar extraction which was reported would probably make your house smell a lot. The seeds contain about 12-14% oil--not a volatile essential oil either--a "burned coffee"-tasting oil. The oil will probably remain in the seeds if they are soaked eight hours and then simmered--not rumbling boil--for one to one and a half hours. After straining off the extract, one might simmer the seeds again for 15-20 minutes to extract what small percent of Beta-carbolines that remain. Under "Botanical Access": "...*Echinocereus triglochidiatus* containing phenethylamine alkaloids and even some DMT..." Show me the literature references which report this cactus as having DMT in it! The old article by Robert Bye in the early 1980's refers to a tryptamine base--no DMT mentioned there.

*Stipa robusta* seeds! They contain a powerful sedative, not an entheogen.

"A Modest Proposal" by Hatter--yes, good ideas. In certain parts of Switzerland one can buy peyote at local florists! Why not San Pedro instead? Of course,

these floral shop peyote are grown from seed, but San Pedro is so easy to grow by cuttings. And San Pedro (*Trichocereus pachanoi*), though one-third as concentrated in mescaline as peyote, on the positive side has none of the sedative and tranquilizer compounds which peyote does. The *J. of Chromatography* (1992) 593, pg 94 shows that *T. pachanoi* varies from 62.1 to 347 mg/lb fresh. This more concentrated level is comparable to the level reported for *T. peruvianus*, which is nearly as much as in peyote. What the cultivation requirements are for producing this higher concentration in San Pedro, I don't know. Madsen in *Flora of Ecuador* no. 35, 30, (1989) is of the opinion that *T. peruvianus* is a variation of *T. pachanoi*. Since the natural habitat of San Pedro is "equatorial," no doubt a lot of light is one major requirement for producing high concentration tissue. -- JS, OR

\*\*\*

Sorry about the lack of pagination in last issue, as well as the generally poor production quality--I had to use an unfamiliar publishing program at the last moment. As regards "getting it once and for all," I doubt that will ever happen. We're all coming from different places: different knowledge, different experience, different illusions. Much of the literature you quote is not easily obtained, some of it is out of print. On top of that, when dealing with the subject of entheogens there is at least a two-to-one mythology to science ratio. Even acknowledged experts often cannot agree. I expect most of this is caused by the subject being against the law (rumor thrives when facts are repressed), but some of it certainly relates to irrational forces in the collective psyche--something in us needs to believe in psychedelic myths! The *P. harmala* extraction formula was based at least in part on published references. See: Hasenfratz, *Ann. chem* (10) 7, 151 (1927) and Flattery and Schwartz, *Haoma and Harmaline* (1989), footnote: pg 31. The vinegar extraction does smell a bit, but it's cheap, it's easy, and it really works. -- Ed.

#### SEEKING MORE INFORMATION ON TECHNIQUE

...I would like to see articles on rituals or techniques in using the plants. For instance in the Summer 93 issue the "Ayahuasca Analog Experiences" article refers to a "tone song" in a group setting (Nov. 14, 1992) that I find intriguing. What is it? How do you do it?...This

talk about the plants being teachers is nice but I want all the human help I can get before plunging into the unknown of a trip. -- RH, CA

#### DRUGLESS ACCESS TO HYPERSPACE

According to the holographic viewpoint, entities and other phenomena are subtle realities existing within us. I recommend the book: *The Holographic Universe*, by Michael Talbot, which examines entities and altered awareness--there is even reference to ayahuasca!...Which inspires a question for readers: if entheogens enable one to access these powers, how can one access them when in a "normal" state of consciousness without drugs? -- CK, PA

\*\*\*

A good question: perhaps the ultimate question. Most answers imply an evolutionary change in consciousness and a transcendence of the human condition as now defined. Maybe something like McKenna's: "The body is to be internalized and the soul exteriorized as a living golden disc." -- Ed.

#### HEIMA SALICIFOLIA ("SINICUICHE" "SUN OPENER")

I've taken this three times from an extract -- each attempt was after a 12 hour fast. The first time I took the suggested dose: 10 to 15 drops. No effects. Three days later I increased the dose to 60 drops. No effects. I took the rest of the bottle (approximately 3/4 of an ounce) several days later. There was some feeling of "intoxication" with very minimal psychedelic effects: about 1 or 2 on a scale of ten. Unless I did something wrong, this was completely disappointing. CG, UT

\*\*\*

I would be interested in reports on Sinicuiche -- I grew it extensively for a while, but was never able to get past a plus-1 with it. This relates, I think, to native use of entheogens at what we would consider subclinical dosages -- since what essentially happens is a reaction in the mind, and they have the cultural mindset that expects the reaction, they "get off" much more easily than we do. Just a hypothesis. MH, VT

#### CALEA ZACHATECHICHI ("DREAM DROPS")

This was from a one-ounce bottle of extract -- the results were the same as for *H. salicifolia*: Zip. CG, UT

\*\*\*

I do have personal experience growing and using *C. zachatechichi*, and have found it a highly useful

## IMPORTANT SUBSCRIPTION INFORMATION

With this issue **The Entheogen Review** completes its first year of publication. If the newsletter keeps growing as it has been, I'll eventually have to hire some production help; it looks like it will become a small magazine someday! Nevertheless, this is still a one-person operation; since I haven't the time (or the temperament) to send out renewal notices, I will rely on each subscriber to keep track of his or her expiration date. The code behind your name on the mailing label tells when your subscription is up. F93 means that this issue, fall, 1993, will be your last. Since Spring and Summer both begin with the same letter, V stands for "Vernal," as in Vernal Equinox. (i.e., V94 means the Spring 1994 issue will be your last.) I hope you like the newsletter enough to sign on for another year. With this issue we go to a larger format, and begin using the services of Arena Press in California for printing and mailing. Third class mailing slashes my postage expenses by more than half - unfortunately, 3rd class mail isn't forwarded. If you have changed your address please let me know -- otherwise the post office will throw away your newsletter and neither of us will know what happened.

### dream enhancer. MH, VT SEEKING DATA ON OTHER ENTHEOGENS

... I wish you printed more information about substances other than ayahuasca. Although this is useful information, I'd also like to hear about botanicals, such as: *Mammillaria heyderi*, *Pachycereus pecten-aboriginum*, *Coryphantha macromeris* ... [long list of cactus species listed as entheogens in books such as *Plants of the Gods*] ... *Amanita muscaria*, *A. pantherina*, *Lepiota spp*, *Panaeolus spp*, *Psilocybe spp*, *Gymnopilus spectabilis*, and others ... I am curious as to how much interest there is in these and other ethnobotanicals.

-- EG, OH

\*\*\*

I have acquired several different cacti which have been reported to contain phenethylamines. Do you have any knowledge of preparation and dosage for the following: *Epithelantha micromeris*, *Mammillaria heyderi*, *M. senilis*, *M. craigii* and *Echinocereus triglochidiatus*. Most of this information comes from *Plants of the Gods*, which says very little on

actual usage. I have acquired some *Voacanga africana* seeds and know virtually nothing about them. What can you tell me? In several mushroom field guides it states that Siberian *Amanita muscaria* cause visions while the North American ones cause the notorious narcotic deliriant effects. How accurate is that? -- BK, CA

\*\*\*

How about it, network? Who has some hard data on these relatively obscure entheogens? -- Ed.

### "AND GOD CREATED ILLEGAL PLANTS..."

...*Catha edulis* (Khat) extracts containing cathinone and fresh leaves are now schedule I, thanks to our overseers. The non-publicized law never really states living plants to be illegal, and after checking, I find that nurseries still sell them. Of course, the law was sleazed through to protect our "boys in Somalia" since the native infidels grow and consume huge quantities as a beverage. This leads one to wonder if some of the other entheogens receive media attention, they too will be criminalized. *Trichocereus* comes to mind, perhaps *Heimia*, *Calea*, etc.

If the so-called "pure food and drug" laws are enacted, *all* herbs will be illegal unless prescribed by a legal "seller of health." These laws are being lobbied by the pharmaceutical industry. So what do we want: knowledge and comprehension or controlled security and blissful ignorance? -- BB, AR

### USEFUL BUMMERS

Entheogens bring out what's *in* people, not necessarily the best. There's a lot of shit between the surface and the "god-within." Stanislav Grof actually encouraged his patients to have bummers -- if they felt they were going to die or go crazy, instead if tranking them he told them to trust the process. In going through these experiences his patients went through some amazing healing processes. Some of them needed a day or two in a rubber room, but he just gave them more acid and they worked through it; as a result, he discovered realms most other LSD researchers have barely touched on. I find Grof's map of the psyche very useful in dealing with negative stuff that comes up. - BD, CA

## REQUEST FOR INFORMATION

---

---

I am impressed by the relatively large number of subscribers to *The Entheogen Review* who are clinical psychologists. I assume the interest in entheogens among this profession relates to the exploration and healing of the psyche -- a subject about which we really know very little. Dream work is an important branch of psychotherapy, and any substance which might facilitate access to the dreaming mind deserves to be examined in detail. One botanical which has been scientifically shown to have potential as a dream catalyst is *Calea zachtechichi*, an herb from Mexico. I would like to feature an article on this plant in the next issue of *The Entheogen Review*, and ask anyone who has experience with it to share their data with us. I am also interested in observations about useful techniques for using entheogens in group work.

---

---



### the basement shaman

### *hyperdimensional gardening*

mushroom services, ethnobotanicals and other delights

1312 w. highland ave.

elgin, il 60123

catalog \$1

**JLF**

PO BOX 184-ER  
ELIZABETHTOWN, IN  
47232

(812) 379-2508

WILD MUSHROOM PRODUCTS AND  
SERVICES, AND OTHER POISONOUS  
NON-CONSUMABLES  
CATALOG -- \$1.00

#### AS WE GO TO PRESS:

---

---

*Lepiota peelee* may be psychoactive after all! A reliable source has first-hand knowledge of what he describes as "a quite distinctive experience." *The Entheogen Review* has no axe to grind except the truth -- readers with personal experience of *L. peelee* are encouraged to share their data with the network: What's going on here? Is this mushroom a hallucinogen or not?

---

---

---

---

SUBSCRIBE TO *THE ENTHEOGEN REVIEW*: \$20.00/YEAR, \$25.00 OUTSIDE USA  
PUBLISHED QUARTERLY AT: PO BOX 778, EL RITO, NM 87530

NAME-----

ADDRESS-----

CITY-----STATE-----ZIP-----

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 2, NO. 4: Winter Solstice, 1993**

ISSN 1066-1913 Copyright © 1993, All Rights Reserved Subscription: \$20.00/Year, \$25.00 Outside U.S.A.

P.O. Box 778, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

## *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and vo-

lition and must accept full responsibility for such decisions.

## *Subscriptions*

*The Entheogen Review* is not intended to be a

mass circulation publication -- it is available by subscription only. I don't send out renewal notices. On all quarterly (mass) mailings there will be a code after your name. W93 means that the Winter, 1993 issue will be your last. V stands for Vernal Equinox (Spring issue), S stands for Summer and F for Fall. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

## *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your ideas and questions. I can only pay for submissions by extending your subscription, and though I often have to edit for brevity, please keep those fascinating letters coming in.

-- Jim DeKorne



## SMOKABLE DMT FROM PLANTS

---

It is with mixed feelings that I have chosen to publish the following article. Just as the Bolshevik revolution took place within the context of the First World War, the psychedelic revolution seems about to re-explode within the context of the War on Drugs. What you are about to read constitutes a tactical nuclear explosion in that war. Although the consequences of this are unpredictable, human survival now demands that we stop pacing ourselves according to the limitations of the weakest among us. The nature of our culture almost mandates that this information will be abused, but that must not prevent me from communicating with my intended audience.

---

An extremely potent smokable form of DMT can be extracted from the *aquatica* and *tuberosa* varieties of *Phalaris arundinacea*. (Presumably the same holds true for any DMT-containing botanical, dozens of which have now been identified and continue to be discovered. <sup>1</sup>) The extraction procedure is a simple process of simmering the biomass in a 30% acid bath for about 12 hours: a crockpot is ideal for this. When cooled, the filtered solution is de-fatted with an organic solvent such as methylene chloride. The aqueous solution is then basified to about pH 9 and an organic solvent used to extract the alkaloids. This is evaporated and the resulting tar is scraped up with a razor blade or X-acto knife and weighed into dose-sized amounts -- prudence advises one to start out conservatively at 10-15 mg. This amount of tar is then re-dissolved in ethanol in a shot-glass and a one-toke quantity of inert matter (mint, parsley, oregano, etc.) stirred in. After evaporation, this is ready to smoke in a small pipe. (See the Winter Solstice, 1992 *Entheogen Review*, for a more detailed description of this extraction process.)

### *Analysis*

Depending on alkaloid concentration, the experience from a one-toke inhalation of this substance may be more than even a veteran psychedelic voyager can handle comfortably. I am not exaggerating when I say that a 50 mg trip I took on this stuff felt analogous to having a psychic hydrogen bomb go off in my brain. It was quite simply terrifying -- when I came down ten minutes later, I was profoundly grateful that I still had all of my mental faculties intact. (A friend has suggested that free-fall parachute jumping is good preliminary training for would-be DMT smokers!)

DMT is a normal part of human metabolism (it is

apparently synthesized in the pineal gland or "third eye") and is considered physically benign, but while it's sparking across your synapses it's difficult not to believe otherwise. The onset is sudden and intense -- it is already coming on before you've exhaled. Then one is swept away in a cerebral hurricane of light and motion. *Resist any impulse to resist:* flow with it, breathe with it: imagine a zen meditation at Hiroshima ground zero. Knowing that it won't last very long helps considerably -- within ten minutes or so, it is already subsiding.

DMT is obviously a molecule which demands respect. Because of this, I can't imagine it ever becoming a recreational drug -- its nature is to sear away our illusions down to the core of being -- a process few would describe as "recreational." My guess is that after an initial trip or two, most people will choose to leave DMT alone -- such intensity is difficult to manage without a working structure. Intuition suggests that breath and sound are good points of departure for the creation of these inner structures.

Semantically, the word "entheogen" refers to anything which evokes the "god within." This, because it cannot be anything but subjective, will be different for everyone. Some people see entities, some just see light -- I am sure that there are as many manifestations of transcendence as there are people to perceive them.

I experienced light -- clear, white light of such power and intensity that the only metaphor I can use to describe it is that of an atomic fireball at the instant of detonation. The insights came later -- after the fireball had subsided. The first insight was a cosmic pun:

### *The Third I is We*

Something was blasted loose within my psyche and the fallout continues. My dreams have changed dramatically: nocturnal strobe-lights heralding pregnant



enigmas. We are light-containing vessels and it is essential that our vessels grow strong enough to hold its full intensity. Each ego is a finger pointing at its own inner moon: forget the finger and just *be* the moon. It has taken light-years for this illumination to reach the very eyes through which it has been shining all along: Take care that it doesn't blind you.

### *Some Comparisons*

**LSD**, at best, is a chemical synthesized in a laboratory by a PH.D. -- a drug presently obtainable only from a complex technology via an underground hierarchy of "dealers." It is therefore the example *par excellence* of a contemporary consumer-culture psychedelic. Aside from any positive effects it may produce, it is still inextricably entangled within a toxic and moribund techno-economic system. This principle holds for all of the synthetic hallucinogens with capital-letter names: PCP, MDMA, 2-CB, etc.

**Ayahuasca**, a synthesis of rain forest plants, is an Amazonian shaman's drug. It is traditionally used by people who live within an entirely different set and setting than our own. It did not grow out of our culture, and is arguably a forced transplant: modern Westerners do not easily accept the concept of plant teachers nor are we comfortable with the severe somatic side-effects of this substance. These principles are generally true for the ayahuasca analogs, as well as for most shamanic entheogens: Peyote, San Pedro, Datura, etc.

**Phalaris DMT** is something brand new -- derived from one of the ayahuasca analog plants, it is a natural form of DMT and 5-MeO-DMT which can be grown by anyone anywhere on the planet outside of the polar regions. It has no somatic side-effects (vomiting, nausea, etc.), nor is it dependent for its extraction on complicated laboratory procedures, equipment or knowledge. Neither is it necessary to rely upon a profit-oriented monopoly of dealers to obtain it.

It comes on fast, is too intense, and subsides rapidly: just like the way we live our lives. Here for the first time, untainted by High Technology, Drug Dealer Capitalism, Cultural Unfamiliarity or Somatic Malaise, is an extremely powerful entheogen potentially available to anyone who wants it. It just *might* be the right catalyst at the right time to transform our world.

The numinous nature of the DMT experience recalls some verses from the Hindu scriptures: In chapter 11 of the *Bhagavad Gita*, Arjuna asks Krishna to show him his *visva-rupa*, or "universal form" --

4. *If You think that I am able to see Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that universal self.*

Krishna responds to Arjuna's request by saying:

8. *But you cannot see Me with your present eyes. Therefore I give you divine eyes, so that you can behold My mystic opulence...*

*Yet however much we may be hedonists or pursuers of the bizarre, we find DMT to be too much. It is, as they say in Spanish, bastante, it's enough -- so much enough that it's too much...One of the interesting characteristics of DMT is that it sometimes inspires fear -- this marks the experience as existentially authentic...To not be terrified means either that one is a fool or that one has taken a compound that paralyzes the ability to be terrified.*

Terence McKenna --*Tryptamine Hallucinogens and Consciousness*

Whatever Krishna does to open Arjuna's eyes, it obviously precipitates a profound alteration in consciousness. Anyone who has experienced a full-fledged DMT flash might see a parallel here. At any rate, Arjuna is deeply disturbed by the vision he receives:

24. *O all-pervading Visnu, I am unable to keep the equilibrium of my mind! Seeing Your radiant color filling the skies and seeing Your mouths and eyes, I am afraid.*

25. *O Lord of lords, O refuge of the worlds, please be gracious toward me! I cannot keep my balance seeing thus Your blazing, deathlike faces and awful teeth. I am bewildered in all directions.* <sup>2</sup>

Compare this with Terence McKenna describing a psychedelic trip:

*I even have conversations in the hallucinogenic spaces where I say, "Show me what you are for yourself." And then it starts like an organ tone that begins to lift velvet drapery. After about forty-five seconds of that I say, "That's enough of what you are for yourself. Let's go back to dancing mice and little elves*

and, you know, the happy, nice stuff! This is scaring the socks off me!" ... It always cloaks itself. It's not an entirely honest encounter. It knows that you actually couldn't handle it ... It can accept as many projections as we can put onto it. It literally is beyond the power of human imagining, so whatever image we lay onto it, it can take that and give it manifestation. The mice, the elves, the alien abductors.<sup>3</sup>

With the DMT experience now available to anyone willing to extract this endogenous (you've got some in your pineal gland right now) entheogen from any one of scores of different plants (many of them common North American "weeds"), it seems that the fools and angels among us are being offered "divine eyes" for seeing the "universal form," or something like it. Given the historical context of this sudden gift, I cannot help but feel that McKenna's "ingression of novelty into time" is about to go into overdrive. May the force be with us.

-- Jim DeKorne

1. There is much research to be done in this area. Obviously, a lot depends upon each species and its varieties as well as differences in individual plants. For example, an extraction made from the root bark of *Desmanthus illinoensis* produced only threshold symptoms -- a plus--one in Shulgin's categories of intensity. Does this mean that *D. illinoensis* is not psychoactive? No -- it means that more research needs to be done in finding the best way to extract and concentrate its alkaloids -- the same holds for any other DMT-containing botanical. Unwanted admixture alkaloids must also be taken into consideration.
2. *Bhagavad-Gita As It Is* (Swami Prabhupada), The Bhaktivedanta Book Trust, NY, 1972
3. Terence McKenna -- *Green Egg* interview, Summer, 1993

### DMT Entities

The following wonderful description of what the DMT experience can be like was received many weeks before the discovery in the preceding article was made and is not related to it in any way. -- Ed.

(First trip) ...I watched a *Star Trek: The Next*

*Generation*-type of low-lying city on a flat plane on the far horizon mutate through a variety of colors and hues (mostly green), with a quickly changing background and foreground; the city grew much larger in the distance as I watched it, with many ill-defined "things" floating in the air above it. Then the air between me and the city, the void space, became full of twinkling, circular lines; as I watched the evolving panorama of motion and light, with the city still visible in the distance, I was surprised by a huge fuzzy wreath of dull white light that rolled across my visual

screen from my left to my right, quite close to my face, without actually touching me. It was warm and benign, but its proximity alarmed me.

Then I noticed a middle-aged female, with a pointed nose and light greenish skin, sitting off to my right, watching this changing city with me. Her right hand was on a dial that seemed to control the panorama. Turning

slightly toward me, she asked: "What else would you like?" I answered telepathically, "Well, what else have you got? I have no idea of what you can do."

She arose, walked up and touched my right forehead, warming it up. Then she used a sharp object to open up a "panel" in my right temple, releasing a tremendous pressure; this made me feel much better than I felt before, even though I realized that I'd felt fine before anyway.

Then the hallucinations became diffuse, with very busy spiraling red and yellow lines. I gradually returned to a space of warm darkness...

(Second trip) ...I felt like I was being pulled up an almost vertical shaft by two unseen forces; at the top of the shaft was a tall, tan, arched metal lattice underlying a cement arch; I heard two unisexual voices in conversation outside of the shaft. They were trying to decide how to get my stiff, rigid, board-like body through these arches and upstairs into a shopping mall. Their gentle manipulations seemed to take for-

ever and it was really sort of boring floating in the vaults all that time while the two individuals outside tried to manipulate my body by some unseen mechanism...

*(Third trip)* ... I noticed several male and female figures striding rapidly alongside me. I was walking down a gray road that curved upward to the right and they seemed to be on a sidewalk in front of me to the right of the road. A humanoid male figure turned toward me, threw his right arm toward the patchwork of bright colors, and asked: "How about this?" The kaleidoscopic patchwork immediately became brighter and started to move more rapidly. A second male figure stepped in front of the first and asked "And how about this?" He also turned toward me, threw up his right arm and the patchwork of bright colors began to swirl quite rapidly and became very bright. Then a third male figure stepped up and asked: "And how about this?" and I consciously gave permission to go to a new level of previously unknown involvement. I immediately saw a bright, yellow-white light directly in front of me. I felt relaxed, safe and enchanted and I remember giving myself the ultimate permission to "go into it." It was a quick decision -- almost instantly I was enveloped in the light and I seemed to meld and become a part of it. There were no distinctions, no figures or lines, shadows or outlines, no sense of my body or of any inside or outside. I was devoid of self, of thought, of time and space, of separateness, of ego -- of anything but the white light. I can't say that I even had a concept of "me." It was ECSTASY and pure EUPHORIA. The light and I were one, without fear, without thought or recollection of the past or of how I got there. I have no idea of how long I remained in this confluence of pure energy. There are no symbols or language that can describe that sense of pure being, oneness and ecstasy. The Gnostic concept of "There was Light, and the Light was One, and there was no Darkness or Doubt" seems to ring true to this ineffable experience.

After a timeless period (eternity) I found myself sliding backwards down a broad greyish-black ramp, with the Light on my left -- I was a naked, thin, luminescent child-like being that glowed with a warm, yellow light. My head was enlarged and my body was that of a four-year old child; I had regained a sense of

self. I somehow watched my young naked body slide down this gently inclined ramp on my left hip, with my left arm outstretched and supporting me as the numinous Light lapped out at me, then slowly receded. Although I was still feeling a tempered euphoria, I was already aware that the ecstasy was departing -- already I was forgetting its intensity and quality. The travel down the ramp seemed to take a long time, but was quite fun. I was almost dizzy with happiness...

*(Fourth trip)* ...I was presented with a warm, yellow rod that grew from my stomach upward into my face. It pushed my forehead upward several inches before the pressure resolved and the visual hallucinations started. Spirals (from brown to tan to blue-green) evolved into large bright circles and spirals which in turn evolved into two stick-like figures (like the ones that computers use to simulate athletic movements). They knew I was there, but didn't interact with me at all; they were riding stick-like bicycles around and around a large terraced structure resembling a parking garage, with me standing in its central opening. We did this for a long, long time; I kept wondering if anything else would happen; slowly the trip ended, but I can't remember how. -- **CM, NM**

### *More Entities*

I spent 18 years trying to get rid of an entity before I finally learned (from a channeler who was in many respects a charlatan) how to eliminate it. I didn't get a voice, though -- just mindless animosity and hunger directed at me. While I agree that most "channeled" info, with or without the aid of drugs, is shit, I don't think it's necessarily just "in the head" of the person who hears voices. "Schizophrenia" is an ill-defined term and a remarkably convenient label for psychiatrists to slap on someone. There are beings (as in spirits), entities (as in thoughtforms), plant powers, the rejected parts of your own self, and possibly other "things that go bump in the night," all of which one can encounter. It's not always easy to tell who or what you're talking to. I'm in total agreement however, that anything which demands subservience or worship is NOT to be trusted. -- **BD, CA**

\* Regarding the "monomania" and "domination" you experienced from a presumed LSD entity (mentioned

in Fall, 1993 issue): I've also made life-shaping changes as a direct result of acid trips and things perceived with such a vivid clarity I could not resist. (These were) not even remotely in my best interest. A recent mushroom-inspired revelation set in motion events that already affect my life. "Best interest" is dilatory, but I relish full responsibility for those decisions. -- **JM, FL**

\* What really concerned me upon reading *Who are the Plant Teachers?* (Spring, 1993), were the comments of both Maria Sabina and Apolonio Teran as to the effects upon their "plant allies" of the coming of the "foreigners" (That is *us*, guys and gals!). "If (the foreigners hadn't come) the saint children would have kept their power...From now on they won't be any good..." And: "Now the mushrooms speak English!"

It is horrifying to me that as well-meaning as we may be (I'm sure Wasson meant no harm), our very observation can be totally corrosive to their world. It may be a sort of Heisenberg Principle of ethnobotany: "the closer one observes, the more the observation disturbs the observed." As an American who has lived for much of his life outside the U.S., my perspective is that we Americans tend to be a pretty blundering and insensitive lot. We mean well, but are often quite unaware of the fact that other people live lives very different from our own. To be unaware of the great differences in perception, custom, and worldview is to often do a great deal of unwitting damage. If our presence inspires not only the aping of consumerism, but can even subvert and diminish the local gods, we should meditate upon exactly what we do and why. It may be that our best contribution to saving the rain forest and its indigenous cultures is to try to leave them alone -- or at least do everything in our power to help them preserve their traditions. Very hard, by the way, when blowguns compete with shotguns.

-- **LM, South America**

\* About meeting other entities -- the mind is very good at modeling the personality (beliefs, emotions, accents, gestures, expressions) of another person. We model ourselves, and everyone around us, to some degree. We imagine situations in which our friends interact; writers create stories about people; performers

do impressions of other people and pretend to be the personalities that playwrights have imagined.

This personality-modeling part of the mind may even be controlled from some location in the brain. Or, modeling activity might be affected by certain variations on serotonin or other neurotransmitters. Imagine a plant or drug that induces apparent inner visitations or channeling. Suppose there are one or more conscious, independent entities who can communicate with us through the mind only. To me, it is unlikely they have an intrinsically human look and personality structure. But if they use the mind to communicate, it seems likely they would use the personality modeling apparatus to be able to reach us.

One thing to explore is to develop our ability to create mental entities. One could pretend it's a spirit guide, an imaginary friend, a god, or even God Himself. Practice imagining it, giving it a personality; try to picture it and listen to it talk. Like creating a mask or an actor, a real entity or force may show through it. Of course, if you can get it to speak to you, even an entity that's purely a construct will teach you about your unconscious. But be careful not to blindly follow its advice; as Ram Dass says, just because an entity is not corporeal doesn't mean it's particularly knowledgeable or has good advice. Try to compartmentalize your mind into a foreground "believer" who totally accepts the image as real, and a background "observer" who just records and (in case your entity becomes a pest) can end the experiment.

I've been trying this for a few years, using the great Hindu god, Shiva. I haven't heard any voices, although sometimes I have a feeling of presence or comfort. Once on mushrooms I encountered what appeared to be an alien; she said she was an anthropologist from a nearby star, and looked like an ape from Planet of the Apes. I thought to myself that she was just a construct, but she replied indignantly: "I am not a construct!" We couldn't keep the contact long. I don't buy the ape suit, but beyond that, who knows?

The entheogens help this process. They seem to reduce the influence of past conditioning and allow a mental state more open to completely new concepts. By altering the perception of reality, they permit the mind to consider alternate realities, whether constructed or encountered. -- **BW, WA**

## USING ENTHEOGENS IN GROUP WORK

---

*Those cultures utilizing entheogens often do so within the context of group experiences: the peyote meetings of the Native American Church are perhaps the example most familiar to us, but some form of shared consciousness expansion is probably the norm for most traditional entheogenic practice outside of the industrialized West. With our aggressive, super-individualized values we are terrified of feeling vulnerable in front of others -- a symptom of the very alienation which characterizes our way of not--relating to each other. Not surprisingly, those mental health professionals interested in the promise of entheogens as psychiatric medicine are exploring these frontiers. The following two articles represent some of their findings out on the cutting edge of consciousness research. -- Ed.*

### *(First trip):*

**The** most important lesson came from watching ourselves and our little group move and react while on this drug (*Psilocybe cubensis*). We were confused because we weren't clear either as individuals or as a group about how to use this catalyst and spent much of our journey trying to process with one another what to do with the experience. The level of intoxication was so intense at points that we frankly were incapable of processing, specifically along the lines of using language and reasoning. Periodically, however, we would come together for brief moments to try to make sense of our voyage and direction, almost as if we were all in a small liferaft being buffeted back and forth on a stormy sea. Then all of a sudden, another wave of energy would separate us and put us in our respective seats or corners.

**At** first we toyed with the idea of going inward and attempting to travel together in our respective psychedelic inner landscapes. This is where the confusion arose, for our egos got activated and we would each try to encourage a certain direction to take. One of my friends even assumed the "trickster" role to ensure that the experience never got "too serious." At times he manifested a type of silly, demonic laughter while my friend F. appeared to be struggling to break

free from all of us to do some inner personal exploration.

**As** the intensity of the experience began to diminish, our ability to come together and "process" increased. As a group of psychologists we often abhor the almost saccharine notion of "coming together for processing," which we have found during our sober moments is like taking all the life out of something. In any event, we ended up having some very loving moments together as we began to confront in ourselves and in each other our pain and vulnerabilities. Much of the discussion centered on the heart (in the spiritual sense of heart as a centering point), and we ended the session feeling overwhelmed by all we had witnessed in ourselves and each other.

**In** retrospect, I feel we dropped the ball with respect to using this drug properly. We all joked afterwards about putting duct tape over our mouths the next time and even blindfolding ourselves so that all our energies aren't going outward. Yet I realized that what we learned together was quite valuable. We basically needed to fumble around in the dark together so that we could appreciate the greater possibilities for the future. I have been kicking myself a little bit for not anticipating the fact that our egos would get entangled. I think we were still caught up in the Ecstasy (MDMA) thinking, which is clearly more of a relational experience.

### *(Second trip):*

**We** were determined not to get caught up in each other's mental and emotional "juices." After we ingested our respective portions, we excused ourselves and walked away from our campsite. My experience was a bit of a rollercoaster ride, as I became very much caught up in an existential inner dialogue, working very hard to "figure things out." I spent a lot of time pacing around, hand stroking my chin, sucking on a cigar (I'm not a smoker, but have been enamored with smoke during these drug experiences). I had an incredible reverie that the weight of the world was on my shoulders and that I had to get my shit together, otherwise mankind would be lost. I clearly felt that I

was working through my own narcissism, sense of importance, what have you. I travelled through many "stations" during this experience, and had a close look at how one can get in touch with the interconnectedness of things, or shift into a self-referential experience which gets worrisome because one feels so incredibly *responsible* for everything.

**When** we all came together later in the afternoon, the drug having run its course, it was fascinating for us to compare notes. We each had very separate experiences. F's journey was almost entirely a dialogue with nature. He reported very little grappling with his personal psychology. K was playing/working with the notion of the "edge," whereby one can choose whether or not to go with a particular "wave" created by the drug. He was able to maintain a degree of balance whereby he wasn't swept away by personal themes. W's experience appeared to reflect more of the struggle I mentioned, although he reported specific memories and people from his past which embroiled him in a powerful struggle. Our comparing of notes served as an important alignment process for me.

I have tremendous respect for psychedelic mushrooms: one receives such powerful feedback and images about oneself, nature, community, loved ones. Taking them is a fair amount of work, though. We all felt exhausted, and aware of the fact that we are no longer in our twenties. -- TK, CA

#### **ENTHEOGENIC PSYCHOTHERAPY**

**There** is a great deal of interest in entheogens now within the therapeutic community. Much of this involves little more than giving the client the material while providing an appropriate set and setting. I have developed a more intense therapeutic technique (based directly on shamanic and energetic models) calculated to break through complexes otherwise not easily accessed.

**The** technique is a pre-agreed upon interaction within an entheogenic experience in which both client and therapist are experiencing the effects of the substance. (This is the classical shamanic model.) Participants can even take turns being client and therapist, and the technique is not limited to strictly therapeutic situations. It demands an enormous degree of

courage and honesty from both parties.

**The** two individuals approach each other until they are close to the point at which they can feel their energy fields about to touch. The therapist-shaman then approaches very slowly, maintaining eye contact, into the energy field of the client with his or her hand or body. The client is asked to monitor his or her internal experience for any sign of discomfort, withdrawal, or contraction. The key is to move very slowly into the other's space while continuously monitoring feedback for signs of discomfort.

**At** the first sign, the therapist stops, withdraws slightly, and asks for a description of the client's feelings and sensations. When both parties are cognitively and energetically aware of what the discomfort is, the therapist returns to the identified space and moves gently back and forth within it, deliberately evoking the discomfort. This usually brings up the original trauma that caused the contraction: it is the psyche's therapeutic re-experience of the causal impact in a more mature setting. Usually there is nothing for the therapist to do but be supportive of the client's process, which can happen quite rapidly under entheogens. When and if appropriate, the technique may be resumed, pressing into the next layer containing locked energy.

**The** rationale behind this technique is to activate our natural desire for interpersonal, energetic and environmental connectedness which was thwarted and warped by early trauma. When individuals repress this faculty, bodies may touch but vital energies do not interpenetrate, and may even retract from each other. This is exacerbated by our culturally brusque and superficial manners of personal interaction which tend to block out and override more subtle energetic signals: It's hard to do or feel massage in a suit of armor.

**After** working through these blocks to the sharing of energies, the participants experience the ecstasy that flows in to replace their removal. This becomes a re-definition of contact and communication--a real therapeutic for the major illness of our time: disconnectedness and alienation. It is a prerequisite for the next developmental step into the transpersonal realms as defined by Ken Wilbur: energetic connection to all of creation. -- Johnny Appleseed

## AMANITA MUSCARIA NOTES

---

*Much of the information that has been accumulated concerning mushroom toxicity is inaccurate and many mushrooms are undeservedly considered poisonous. Certain species with the general reputation in one country of being poisonous are among the prized edible species in another. Reasons for inaccuracies are many. First, species determination is often difficult, and since poisonous and prized species frequently exist in the same genus there is ample opportunity for confusion to arise among them. Secondly, some evidence suggests that toxicity varies with ecological conditions under which the mushrooms have grown and with geographical location. Thirdly, in many cases, mushrooms which are poisonous raw are rendered non-poisonous by cooking or drying...Finally, it has been observed repeatedly that some persons can eat with impunity mushrooms which provoke poisoning in others. -- Kingsbury, J.M. (1964). **Poisonous Plants of the United States and Canada**, Prentice-Hall, Englewood Cliffs, NJ, Pg. 88*

---

The three participants were A, B and C. D was the sitter. Although she had never sat or taken a psychedelic, she was a nurse, so it was felt to be safe. The (*Amanita muscaria*) mushrooms had been picked about a week before and were dried by a combination of sun, oven and fan. They were completely dry by the time they were taken. Each subject took just under half a cup of finely powdered chopped mushrooms blended with grape juice and consumed at 10:10. They all took some capsules of algae afterwards.

At 10:20 C felt nauseated. A and B went for a walk. By 10:30 A and B were feeling a little woozy, A more than B. A then lay down next to C who had just vomited and drank her emesis. C got up again to vomit at 10:40 but couldn't stand the idea of drinking it again. A is feeling definitely altered, queasy and nauseated. When his breathing was shallow he felt sicker: when he breathed deeply and slowly it was not too bad. B was moving around a lot saying if he moved he didn't feel as nauseated.

A is checking out, feeling like he is skimming an out of body experience: "so ready to leave, just about gone, just about gone." He is hearing things in the room and starting to salivate a lot. The three of them had all prayed and meditated for a few minutes before ingestion, discussing hopes, fears, feelings, most definitely a feeling of gratitude, awe, fear, reverence: the world's oldest psychedelic.

Then followed a two hour bizarre twilight state. C was out, not moving, rapid shallow breathing. (She is

generally quite hyperkinetic.) D was most worried about her. C was not sweating or drooling. A and B were occasionally twitching, with a gleam of perspiration over them and saliva pouring or dribbling rapidly out of their mouths. B was apparently less out of it and more present, wondering if he had taken enough. A did not know how much time had passed. He thought he was either awake or dreaming dreams that were totally life-like: dreamed in total awareness. He was only dimly or not at all aware of the music. They were all lying 6 to 8 feet away from 4 foot high speakers that were on very loud.

A threw off his blanket, he was both hot and sweaty and cold and chilled. According to D, none of them showed any visible chills. A was very stoned, feeling like it was unlike anything he had felt before. He said: "psychedelic is too broad-based a term: it's too all-encompassing, too much assumption that it was a psychedelic. It was as if everything was exactly the same but totally unfamiliar. But it all looked like I knew it to be." They all went outside laughing, wondering: "What's going on?" They couldn't tell if they were intoxicated or not. B didn't think so, neither did C, but A did. All he could note was the shadows of the grass and plants looked different, but in retrospect he said: "It was this world about a shade or quantum level off somehow in an eerie, profound, unmistakable way." They were ataxic and staggered. They were all quite happy. There was minimal visual phenomena occurring. They all felt quite loving toward each other

but didn't feel concerned about sharing it, unlike MD-MA. They all felt like they were in it together, but it was clearly an effort to say much more than a few clipped or short sentences. They were too intoxicated to carry on a conversation. It was as if they were all passing each other on the sea. B and C were hungry and not that intoxicated. They were all cold and hot. All three of them had gotten up off the floor at the same time sweating and drooling with mushroom stench everywhere. A had some gas and cramps. He belched and passed gas and felt better quickly, particularly after D convinced him to drink some hot miso soup and take a shower.

B and C smoked a bowl of marijuana and then they both got much more intoxicated. It appeared as if A was about thirty minutes ahead of B and C. Originally B had asked when all three arose at 1:00 PM if A wanted more. He said, "No way." Later B agreed he couldn't have had any more once he finally came on. Music was incredibly intense, maybe the most intense ever. Every note with its own rise, plateau, peak and fall, along with every melody with its component parts. A felt, then physically became each note: his body was every note. "Perfect," he said, listening to the end of a New Age tape. There was almost too much energy surging through him with the music -- he wanted to scream to release some of it. There was a feeling of predicting the future and feeling the past -- somehow the telescoping of time. His thoughts about the future appeared to be a statement about what's happening in the present, or what occurred in the past as the same. He said, "I feel the past and the future as presently true." Some future plans appeared to be automatically happening, as a matter of course.

There was an apperception of being taught: "I feel an incredibly old, earthen, Druidic, arctic-summer, Siberian tree-spirit kind of entity." It was powerful, old, wise and slow-moving: sepias and browns and pale greens: "Here I am -- can you, will you ask of me?" It seemed very patient -- the mushroom was gentle and beneficent, but too old to really empathize with: a benign fairie god; a supreme-being everywhere immovable. A felt he could put his hand through it without difficulty.

They all felt a little delirious at times. They felt that taking less would help one remember better; al-

though the experience wasn't too much, it approached that at times. They all laid down until 4:00 PM and got up feeling well. They took a fifteen minute walk, a little wobbly, with the same weird double sense of reality as normal, yet unmistakably different. By 5:30 they all felt great, hungry, able to converse, giggling a lot. They smoked some marijuana in the hot tub. All felt remarkably refreshed -- no hangover at all: energetic, calm, happy, blessed, astounded.

C verbalized something true for each of them: as soon as one observed that something was odd or stoned or trippy, it changed: turned into a flatter, less voluptuous organic experience. The mushroom did not want you to become a detached observer. It was a lucid dream, but once it became truly lucid (knowing you were in it) it was no longer a dream. It was very odd for such a powerful affect to be so subtly determined. They all slept well with no unusual dreams. The next day they all commented that their vision seemed clearer. -- **Anonymous**

\*\*\*

\* One day in the fall of 1981 I picked an armful of Fly Agaric (*Amanita muscaria*) mushrooms and dried them by hanging them over the woodstove for a day or so. Then I invited my girlfriend to participate in the experiment with me, and naive as she was, she agreed. We each placed 4-5 large dried Fly Agarics in a pint jar and poured boiling water over them to fill the jar. After half an hour, we strained off the water and drank it on empty stomachs. The first effect of the potion was the blurring of our vision. We couldn't focus our eyes. We could still walk around, but not very quickly due to the visual impairment. The second effect was cold sweats: we felt clammy and sweaty and chilly all at the same time. This combined with the blurred vision made for an unpleasant experience. That was it: blurred vision and cold sweats. It lasted about an hour or two, and I've never experimented with the Fly Agaric since. *The Entheogen Review* had a recipe in the Summer, 1993 issue for preparing Fly Agaric, but the recipe didn't say what to do with the preparation, or what effect it could be expected to create. As far as I know, that recipe is just as questionable as Gordon Wasson's praise of *Amanita muscaria*. -- **JJ, PA**

\*\*\*

\* I ate 25 grams of dried *Amanita pantherina* mush-



rooms, surprised to discover the taste not unpleasant. Within an hour and a half I felt sleepy, and a little dizzy, fell asleep for 45 minutes and woke up in a deep altered state. Very unique and "disconnected," as if I was experiencing someone else experiencing my body. I found it interesting, and felt absolutely no emotional attachments to anything or anyone -- either positive or negative. I experienced none of the somatic side effects that I'd heard about -- sweating, salivating, etc. Toward the end it became tiresome and somewhat boring. I turned on the TV and felt that somehow my thoughts were creating the transmission (along with everything else in my environment). There was still a rational part of my psyche telling me that this was a delusion, but it was the strongest delusion I've ever had on any psychedelic drug, and it produced some fear. (It also enabled me to feel more compassion for those mentally ill persons who must constantly live within a world of such delusions.) It was a worthwhile experience, but one which I feel no desire to repeat. -- CG, UT

\*\*\*

Several years ago a small group of us experimented with the *Amanita muscaria* native to the woods of Northern Vermont. We both smoked and ate the mushroom, and a few times I ingested and smoked what I considered heroic amounts. It definitely altered my state of consciousness, but not like LSD or psilocybian mushrooms. In fact, I have problems with classifying it as psychedelic, as I never had a full-blown, classic experience. Still, the *Amanita* is "fun" and under the right circumstances I experienced a good high. It is light and "heady" -- to be distinguished from say, Jamician "Ganja" which produces a "heavy body" high. In heavier doses it produced a visceral "itch" -- like being able to feel both the surface texture and interior of my bones. I'm not sure I liked the feeling, though I feel that if it were understood more fully one might be able to self-heal at a deep level. On several occasions I had intensely colorful, partly lucid dreams, so I believe the *Amanita* can stimulate REM activity. Nevertheless, I don't believe that this is the vedic "Soma" as suggested by Wasson. Indeed, we quit experimenting with it precisely because it never triggered a true psychedelic experience such as one gets from the psilocybian. -- TM, VT

## More Mushroom Matters

### *Lepiota Peele* Response

\*\* Last issue we reported that *Lepiota peelee*, reputed for years to be psychedelic, has been shown to be both mis-named and inactive. (Official identification is *Lepiota humei*.) As the newsletter went to press I received a letter from a known reliable informant who has had entheogenic experiences from ingesting the mycelium of this species:

*...I've never had any luck with ANY spores from Peele -- Lepiota, Gymnopilus, or Psilocybe. But the cultures he sent me were uncontaminated and viable, though it took some effort to get him to send them. And both the cultures of Gymnopilus spectabilis and Lepiota peelee (sic) I obtained from him were psychoactive. So I really don't think L. peelee is a hoax.*

In the July, 1993 issue of *The Mushroom Culture* (journal of the Independent Mushroom Grower's Network) an article by S.L. Peele outlines his side of the story. In brief, he suggests that the mushroom's psychoactivity probably depends upon the nutrients it is grown upon. Since there appear to be no independent scientific tests to settle the question, the matter must be left as undecided. -- Ed.

\*\*\*

### Mushroom Journals

\* I've recently had great success with growing *P. cubensis* on rice/vermiculite cakes. I'd like to see more information on entheogenic mycology. In last issue you mentioned two journals: *Mycofile* and *Mushroom the Journal*. If these publications are still active, what are their addresses? Do you know of any magic mushroom newsletters? -- JM, FL

\*\* *Mycofile* is a Canadian mushroom journal. Its address: 395 E. 40th Ave., Vancouver, B.C. Canada V5W 1M1. Unfortunately, I don't have the subscription price, nor do I have an address for *Mushroom the Journal*. (I receive many photocopies of journal articles from correspondents, but the address and subscription information is usually not on those pages.) The following useful quotation comes from the Winter 92/93 Bio-visions mushroom laboratory newsletter. Their address: P.O. Box 2767 #155, Jackson, TN 38302. -- Ed.

*You can use each jar of rye grain spawn to inoculate a cubic foot of wheat straw. Fresh wheat straw is shredded and pasteurized at optimal moisture content then packed in a plastic bag lined one-cubic-foot cardboard box ...*

*You can inoculate this material yourself without the need for a sterile environment. Open your jar of rye grain spawn, pour it into the bag of wheat straw and mix well, then poke about a dozen holes into the bag with a pencil. Put the bag of inoculated straw back into the box and pack it as level and tightly as possible by hand. Then fold over the top of the plastic bag loosely. After several days the straw, if you've distributed the rye grain well, will show signs of mycelial growth. When the straw is permeated by the mycelium, open the bag and apply the casing mix loosely and evenly over the surface of the spawn. Loosely close the plastic bag. In a few days the mycelium will grow throughout the casing layer and be ready to produce mushrooms. Decrease temperature to mid 70's F, increase ventilation (open top of bag) and maintain high humidity (drape loosely with plastic).*

-- Bio- visions newsletter.

#### *Mushroom Ayahuasca*

*Psilocybe cubensis* with *Peganum harmala* (Syrian rue) is a great mix; the *Peganum* adds some warmth and ecstasy to the experience. My wife and I use 3-6 g of dried mushrooms with 2-4 g of ground rue seeds. In Vol. 2#3 JS from OR said to use *Peganum* seeds whole, not ground. My understanding is that while the beta-carbolines are indeed oil-like in their free- base form, like other alkaloids in acidic solutions they form a salt which is soluble in water. I can certainly vouch that simmering the ground seeds in acidic water (I use 25% lemon juice) twice (for 15 and 45 minutes) does extract alkaloids. In *The Alkaloids* by Manske, Vol II page 393, there's an interesting isolation of harmine and harmaline from *Peganum harmala*, using a 60% cold vinegar solution; after filtering, they add table salt, and the harmine/harmaline acetates become chlorides and precipitate out.

**BW, WA**

#### **Botanical Access**

*The Entheogen Review* is now suffering some growing pains: Too much information, only 16 pages and a subscriber base still too small to pay the postage/printing costs of a larger publication. For now advertisements must be reduced to a "classified" format.

**The Basement Shaman** (Catalog: \$1.00)  
1312 W. Highland Ave.  
Elgin, IL 60123

**The Herb Closet** (Price ?)  
104 Main St., 2nd Fl.  
Montpelier, VT 05602

**Horus Botanicals** (Catalog: \$2.00)  
HCR 82, Box 29  
Salem, ARK 72576

**JLF** (Catalog: \$1.00)  
P.O. Box 184  
Elizabethtown, IN 47232

**L.E.R.** (Price ?)  
P.O. Box 1676  
Coconut Grove, FL 33233

**Of The Jungle** (Catalog: \$2.00)  
PO Box 1801  
Sebastopol, CA 95473

**Timberwolf Gardens** (Price ?)  
P.O. Box 264-ER  
Fords, NJ 08863

#### **Shulgin's Categories of Psychedelic Inebriation**

\* I haven't read Shulgin's book (**PIHKAL**) -- any chance you could reprint or paraphrase his magnitude scale so all readers know what a "plus one" or "plus three" refers to? -- **BD, CA**

\*\* Here's a brief paraphrase. See **PIHKAL**, Transform Press, Berkeley, 1991, pgs xiv-xv for complete details:

**Minus.** Baseline, or normal consciousness.

**Plus-minus.** A move off baseline, but uncertain whether it is a drug effect or just imagination.

**Plus-one.** An effect (e.g., dizziness, nausea, etc.) is noted, but not enough to determine much about the drug.

**Plus-two.** Drug effect unmistakable, its duration and nature are perceived, but one can still function normally if required by circumstances.

**Plus-three.** Maximum intensity of drug effect.

**Plus-four.** Special category for extremely numinous experiences. Usually not repeatable.

## BOOK REVIEW

*Pharmacotheon, Entheogenic Drugs, Their Plant Sources and History*, by Jonathan Ott, Natural Products Co., Kennewick, WA, 1993. 640 pp., \$40.00 Paperback, \$70.00 Clothbound. Available from: Jonathan Ott Books, PO Box 1251, Occidental, CA 95465

Hardly a week goes by that *The Entheogen Review* doesn't receive what I have come to call "the laundry list letter" -- a three-page, single-spaced catalogue of questions about every plant known to humankind that has ever had a rumor of psychoactivity attributed to it: "Is *Campsiandra laurifolia* hallucinogenic? How does one extract and use its alkaloids?" Until now, I have just pulled my hair and tried to work these questions into the newsletter wherever space allowed, but with little hope that anyone would have the answers, let alone bother to respond. There are a lot of psychotropic plants on this planet, but only limited data on their chemistry or how to use it. Even books by respected authorities often "wing it" with second and third hand references to data that may be inaccurate to begin with.

Now comes what I consider to be the ultimate entheogenic plant reference work: *Pharmacotheon*, by Jonathan Ott: one of the scholars who helped coin the word Entheogen itself. This is the *magnum opus* of a man whose life work has been the study of these botanicals. Here between two covers, distilled into 640 pages of ten and eight-point type, is the accumulated wisdom and lore of just about everything science knows about entheogenic plants. The bibliography alone runs to 121 pages, and while many of those references are now extremely rare, at least we know they exist somewhere.

*It is my sincere wish that this book contribute to an objective reappraisal of entheogenic drugs and their place in the modern world ... I firmly believe that contemporary spiritual use of entheogenic drugs is one of humankind's brightest hopes for overcoming the ecological crisis with which we threaten the biosphere and jeopardize our own survival, for Homo sapiens is close to the list of endangered species. We need to recapture the mysterium tremendum of the unio mystica, the millennial awe our ancestors felt in the divine presence, in the sublime majesty of our marvelous universe..."*

-- Jonathan Ott, *Pharmacotheon*

If you are only casually interested in the subject, you will probably be intimidated by the thoroughness and scholarship of this book. Ott is the ultimate scientific scholar -- but much better than that, he makes no apologies about being a *passionate* scientific scholar! Some of his footnotes go on for pages -- not as dry pedantry, but as fascinating, opinionated, educational, in-depth mini-treatises on subjects as diverse as the gestapo-like drug experiments done on mental patients in the fifties, to the true identity of the Soma of the Aryans.

What may be interpreted by some as hair-splitting querulousness I prefer to regard as the *courage* to call a spade a spade down to the tenth decimal place -- this man has done his homework! There is so much mythology and pure BS in the field of entheogenic plants that it is wonderful to come across a work dedicated to setting it straight -- probably an impossible task, but at least this book comes closer than any other I've seen and will remain the standard of comparison for decades to come.

Quite simply, if you are truly interested in entheogenic plants, this book is an absolute must. (Go for the clothbound edition -- it will become a bibliophile's collector's item.) Anyone who sends me another "laundry list letter" I'll refer to *Pharmacotheon* for their answers. If it's not in there, it's probably not anywhere.

-- Jim DeKorne

# NETWORK FEEDBACK

---

## *Khat Question*

\* I seek more information about *Catha edulis* (Khat) now being schedule-1. When did this happen, and exactly which part is schedule-1? I am concerned that if some of the other entheogens receive media attention they too will become illegal. -- TT, NJ

\*\* I don't have the answers to your Khat questions -- the information was sent to me by a correspondent without further details. Apparently, like San Pedro, it is not illegal to cultivate the living plant, but if you ingest any of it you could get into trouble. From the way things seem to be shaping up, the DEA will soon be put in the position of having to schedule half the plants on the planet. The system is about to break down under its own faulty, fear-based premises. -- Ed.

## *Ayahuasca Matters*

I have been frustrated at the lack of a complete, tested ayahuasca analog formula. I recently purchased 40 grams of *P. viridis* leaves and I have some *P. harmala* seeds. I have yet to find a concise recipe so I can use them. I noted the *harmala* extraction procedure in Vol. #1, but am in the dark as to how to extract the *Psychotria*. 40 grams of leaves is not very much, so I don't want to use them until I can be confident I've got a formula that will work. (Try the extraction formula on pg. 11, Vol. 1, #2 of *The Entheogen Review*. See also the *Entities* article in Vol 2, #1. --Ed) I recently attended a traditional ayahuasca ceremony. The experience was not very memorable. The brew seemed to be almost entirely *B. caapi* and hardly any *Psychotria viridis*. There was a little closed eye imagery for the first hour and then nothing but a very heavy narcotic feeling for the remaining five hours. It was frustrating because I had high hopes for some interesting journeying and what I got was this woozy, lethargic stupor which I could not do anything with. My spirit felt trapped behind a wall of stupefaction. So now I know what a high dose B. carboline effect is like, and I know it ain't worth doing

alone without a DMT admixture. This shaman has been taking ayahuasca for 30 years. I wonder if he actually prefers it this way or if he leaves out most of the (DMT-containing botanicals) when he comes to the U.S. so as not to give us Westerners too intense an experience. All I know is I paid \$260.00 for two nights of trying to stay awake and glean what little inspiration I could out of the experience. -- RW, OR

\*\* Unfortunately, your story isn't unusual, even for those who have taken ayahuasca in the Amazon. Much depends upon the plants used, their condition, who mixes them and how they are mixed. The word "ayahuasca" itself is very imprecise --in theory it can refer to the *Banisteriopsis caapi* plant alone as well as any number of admixtures of that plant with other botanicals: from *Brugmansias* ("tree daturas") through numerous DMT-containing species to even tobacco; plants found in some mixtures have yet to be scientifically identified. In addition, there seems to be a wide range of individual responses to the brew, with some people getting off while others feel nothing. Also be aware that since more and more "ayahuasca seminars" are being offered in the U.S. these days, and since the most psychoactive constituent of the brew (DMT) is schedule-1, it shouldn't be surprising that some people suspect that half of the mixture may be missing -- without any DMT in it, "ayahuasca" is legal, and the seminar promoters are not at risk. --Ed.

## *Holotropic Breathwork*

\* In response to CK of PA's question in last issue about drugless access to hyperspace, there are numerous ways to alter consciousness without drugs. Most of these techniques are very ancient and are still in use today throughout the world. These range from chanting, music and ecstatic dancing to fasting, physical exertion and painful ordeals. I have found dancing to rave music in a crowded bar to be extreme. Another promising method is Stanislav Grof's "Holotropic Breathwork" which appears to be a new twist on the

old methods of hyperventilation and evocative music.

--MS, PA

\*\* I took a Holotropic Breathwork seminar two years ago and can vouch for its effectiveness. It demands a bit of effort, and the group setting plus music undoubtedly contributes to its power, but it is surprisingly "psychedelic." -- Ed.

### *Baby Woodrose Seeds*

\* ...I can attest that the method of grinding and soaking in naphtha, then discarding the naphtha and performing a second extraction with methyl alcohol and letting it evaporate to collect the yellowish residue is an effective method of extracting the lysergic acid amides. Two capsules of this residue was very active. Recently I soaked 15 ground Hawaiian baby woodrose seeds in water with 25% lemon juice. Two days later I strained out the solids. The resulting brew, while unpleasant to drink and hold down, produced a substantial experience... **Uncontrolled Entheogens:** Several potentially valuable entheogens are still legal in the U.S. Namely: 5-MeO-DMT, DPT, harmaline and harmine. They should be available from suppliers here or perhaps Canada, Great Britain, etc. They should be used with discretion to avoid scheduling by the DEA. If you have information about sources of these still legal materials, I would be grateful. **TB, NE**

\*\* Harmine/harmaline are easily extracted from Syrian Rue seeds. 5-MeO-DMT is available in the form of Sonoran Desert Toad venom. Unfortunately, this species has already been listed as endangered in New Mexico, and it probably couldn't survive a wave of sudden popularity: I consider toad venom an ethically dubious trip, and despite its reputation, not all that entheogenic. I am totally unfamiliar with DPT. All of these substances are probably available in their pure chemical forms, but I don't know the sources. --Ed.

### *Justica Pectoralis*

\* *J. pectoralis* var. *stenophylla* is an aromatic herb with a scent like tarragon. It is easy to grow and propagate in the tropics. I was hoping that it would be useful combined with *P. harmala* as an ayahuasca analog. Do you know of anyone who has experi-

mented with this combination? I am unsure of the concentration of tryptamine alkaloids in its leaves -- two conservative experiments using it with *P.*

*harmala* yielded little effect. Any data on its use as a snuff? ER readers might try experimenting with how it would do in northern climates and brought in for the winter. -- **BM, USVI**

\*\* I quote from Jonathan Ott's new book, *Pharmacatheon* regarding *Justica pectoralis* var. *stenophylla*: "Although preliminary tests indicated the presence of DMT (Schultes and Holmstedt 1968), later studies failed to confirm this, and extracts proved to be inactive in animal experiments..." (Pg. 410) -- Ed.

### *Internet*

\* It would be useful if *The Entheogen Review* got *Internet* access and maintained an off-line database of plants, their properties, etc. in a form that subscribers could access. They should be able to contribute anonymous or signed encrypted articles (PGP) also. You at *least* should have a fax! (*Internet* is cheaper and more reliable.) It would help if you got a PC and Page-maker or some such publishing software -- it would help a lot. If you want, I could put all articles on a database on my computer in Switzerland and you could have subscribers access via my e-mail address. It makes no difference to any subscriber world-wide where the database is. It is equally accessible. -- **DW, Switzerland**

\*\* Sigh! I'm sure you have a point. Alas, I am thoroughly intimidated by all this computer networking stuff, being hopelessly stuck in the old-fashioned print-media era. While it might be useful to some subscribers to be able to access *The Entheogen Review* by computer, my personal feeling is that the information and ideas provided are best approached in the old-fashioned way. What ideas in these pages are so pressing that one must access them electronically? This is probably just my resistance to change in combination with a life-long telephone phobia. How about it readers? Give me some feedback on this question. -- Ed.

***Simplified Extraction For San Pedro***

\* JG's *Trichocereus* preparation (Fall '93) can be simplified. It's possible to skip the repeated freezing and thawing and just chop and blend the stem into a frothy slime (low speed) with water. One can also skip drying the slime and rehydrating; just simmer in a crock-pot -- the sliminess dissipates -- strain after a few hours, then filter to remove the small particles so you can simmer it down to a drinkable quantity. It might be worth boiling the solids again with fresh water for a more complete extraction. Finally, a sweetener such as fructose might make the resultant brew more drinkable. -- **BD, CA**

\*I absolutely have to reject JG of CA's San Pedro preparation as a lot of unnecessary work, although the end product is OK.

Over 15 years' experience in preparing San Pedro, I've arrived at the following simplified procedure: Slice the cactus into quarter-inch sections and dehydrate them. (This can be as simple as arranging them on screens inside of a car or van parked in the summer sunlight.) When completely dry each "San Pedro star" should snap in two like a potato chip. Wearing leather gloves, crumble them up, put the pieces into a blender and reduce it all to powder. (I don't even bother to remove the small spines.) This may be stored in jars indefinitely with no loss in potency. One ounce of this powder blenderized in plain water is (for me) a good dose. Probably the reason the Indians boil San Pedro is because they have no access to dehydrators and blenders. So get with it and do it the American way! --**B. Green**

\*\* Different people have different dose responses. One ounce of San Pedro is 28.35 grams, which might be too low for some people. According to Hatter's guidelines in the Summer '93 issue, San Pedro is about one-third less potent than Peyote by weight. Using "27 dry grams of peyote equals 300 mg of mescaline" as a reference point, 100 dry grams (or approx. 3 oz) of San Pedro should result in an equivalent experience. Individual users, of course, will have to determine what dosage works best for them. I wonder if one can

add anything to the final brew to make it taste better!  
-- **Ed.**

***Drug Interaction Alert***

\* I am taking a medication called "Wellbutrin" and wonder if it is safe for me to ingest ayahuasca or smoke DMT. -- **DC, KS**

\*\* Wellbutrin (bupropion) is an anti-depressant, not chemically related to the tricyclics or MAO inhibitors.

It is most related chemically to diethylpropion (Tenuate), an appetite suppressant and stimulant. Its structure is phenethylamine-like. It does not inhibit MAO function. It is a weak uptake inhibitor of serotonin and norepinephrine, and has dopamine re-uptake blockade effects, too. It has stimulant effects in lower animals:

i.e., increased locomotor activity, and stereotypic behavior (i.e., repetitive, purposeless behavior, like one sees in high-dose amphetamine psychosis). It causes seizures in 10x the recommended human dose in dogs and rodents. In animals, acute toxicity of bupropion is increased with MAO inhibitors. The main risk with this drug is that of seizures in humans at doses over 450 mg. It used to be prescribed at up to 600 mg but many seizures were reported. The use of bupropion with MAO inhibitors is contraindicated, because of the risk of severe hypertension and/or neuropsychiatric toxicity. Thus, one might assume that tryptamine/indole hallucinogens' effects might be lessened because of "downregulation" of serotonin sites with chronic treatment. One should be careful using things like psilocybin or DMT. That is, start off with little doses to assess drug-drug interactions. I would not take it with ayahuasca because of the MAO inhibiting effects of the B-carbolines in it. Also, I would avoid phenethylamine compounds: mescaline, DOI, 2-CB, DOB, MDMA, and the like. And, probably, I would avoid smokable tryptamines, because of their tendency to elevate blood pressure anyway.

-- **Dr. Know**

***A Word to the Wise***  
Information soon to be made public will almost certainly result in the DEA putting *Salvia divinorum* on the schedule-1 list, so get it while you can. There's far more to this plant than meets the eye. -- **Ed.**

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 3, NO. 1: Vernal Equinox 1994**

ISSN 1066-1913 Copyright © 1994, All Rights Reserved Subscription: \$20.00/Year, \$25.00 Outside U.S.A.  
P.O. Box 778, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

## *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and vo-

lition and must accept full responsibility for such decisions.

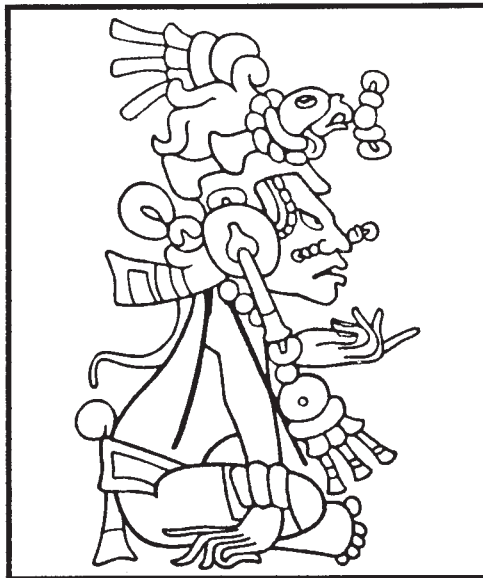
## *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. I don't send out renewal notices. On all quarterly (mass) mailings there will be a code after your name. W94 means that the Winter, 1994 issue will be your last. V stands for Vernal Equinox (Spring issue), S stands for Summer and F for Fall. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

## *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your ideas and questions. I can only pay for submissions by extending your subscription, and though I often have to edit for brevity, please keep those fascinating letters coming in.

-- Jim DeKorne



---

---

## SMOKABLE DMT FROM PLANTS, PART II

---

---

The following is a clarification and update of the *Smokable DMT from Plants* article appearing in the Winter Solstice, 1993 issue of *The Entheogen Review*, in which alkaloid extractions made from *Phalaris arundinacea* were described and discussed:

*Phalaris arundinacea* (Reed Canarygrass) is a species of grass which has worldwide importance as a forage crop. (Some species in the *Phalaris* genus got their name "canarygrass" because their seeds are often used in commercial birdfood mixtures.) Although we reported that *P. arundinacea* "varieties" *Aquatica* and *Tuberosa* have been found to contain high percentages of DMT and 5-MeO-DMT, further research indicates that *Phalaris aquatica* is a separate species in itself and is *not* a variety of *P. arundinacea*. In addition, *P. aquatica* and *P. tuberosa* are the same species, *tuberosa* being the older, now obsolete name. (Often the literature is unclear about these matters, suggesting that botanists themselves haven't yet agreed about which is which.) Although this causes some confusion, it should be stated that both *P. arundinacea* and *P. aquatica* contain tryptamine alkaloids, although potency can vary widely.

It is difficult for amateurs to identify these grasses, particularly when they are immature, since positive identification seems to be dependent upon the characteristics of the seed head when the plant is fully developed. At any rate, to the uninitiated, these botanicals look just like orchard grass. This feature, plus the commercial importance of *Phalaris* as animal fodder, not to mention the fact that only certain varieties have

high alkaloidal content, should make it difficult for the DEA to schedule this plant, let alone be able to enforce it effectively. Two *P. arundinacea* varieties known to be potent are: "Turkey Red" and "Yugoslavian Fresh Cut." (Extractions from a mixture of these two varieties were tested in the Winter issue.)

It is my understanding that the

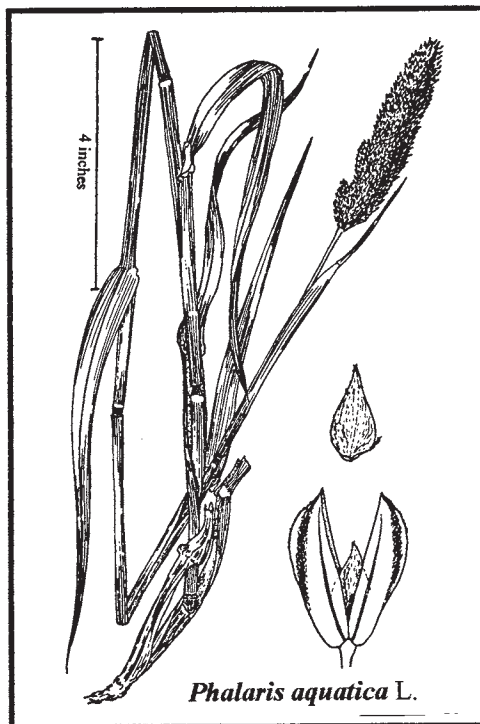
"variegated" variety of *P. arundinacea* is inactive.

It appears that the alkaloid mentioned in the Winter '93 article in *ER* may be 5-MeO-DMT rather than DMT. This tentative conclusion is deduced from the fact that the smoked extract does not seem to produce the entity contact phenomenon--at least not very often. Instead, one gets an extremely intense whirlwind of light:

*When smoked, DMT produces a very rapid, intense intoxication of short duration that is marked by vivid visual imagery...By contrast, smoking of pure 5-MeO-DMT, a more potent tryptamine, produces an overwhelmingly powerful experience that can be unnerving. One*

*user describes inhaling 5-MeO-DMT vapor as "a rocket ship into the Void." Another comments: "If most hallucinogens, including LSD, merely distort reality, however bizarrely, 5-MeO-DMT completely dissolves reality as we know it, leaving neither hallucinations nor anyone to watch them. The experience need not be negative, but it is not for the novice." 1.*

Increased heart rate is also typical and therefore



*Phalaris aquatica* L.



*these extractions must never be smoked by anyone with high blood pressure or any kind of heart condition.* A sample of the extraction has been sent to a laboratory in Switzerland for analysis, but to date no response has been received. It is hoped that we'll get an answer before the next issue goes to press. Significantly, 5-MeO-DMT is not scheduled by the DEA. (Most people will probably find it too intense for it to ever become popular as a drug of abuse.)

Extraction of the alkaloids is not difficult, but it *must* be done properly. There are many formulas, most based upon the fact that DMT is not soluble in water, but is soluble in aqueous acids and, after basification, in organic solvents. Here's a formula from Australia:

*(Plant material was extracted by repeated maceration with methanol. The extract was concentrated, an equal volume of dilute sulphuric acid added, and after filtration the filtrate was made basic with ammonia. Extraction with chloroform gave a crude alkaloid solution. The alkaloid was extracted back into dilute sulphuric acid, the acid fraction basified with ammonia, and extracted with chloroform. The chloroform was evaporated off to give the alkaloid...It was purified from coloured material by elution with 2% methanol/ benzine from a column packed with neutral alumina. A crystalline fraction was obtained. 2*

"Elution" means to "wash out," a technique used in chromatography in which pure compounds are differentiated by their molecular weight. (See the article elsewhere in this issue on a simplified chromatography

procedure.)

One of the most important points from the Winter '93 article seems to have been missed by many readers: that point is that smokable DMT or 5-MeO-DMT is easily extracted from *any* botanical which contains these molecules. *Psychotria viridis* leaves, as well as *Desmanthus illinoensis* roots are obvious possibilities here.

**References:**

1. Davis, W, and Weil, A.T., Identity of a new world psychoactive toad, *Ancient Mesoamerica*, 3 (1992), 51-59
2. Rovelli, B. and Vaughn, G.N., Alkaloids of Acacia: N.N. Dimethyltryptamine in *Acacia phlebophylla* F. Muell, *Aust. J. Chem.*, 1967, 20, 1299-1300

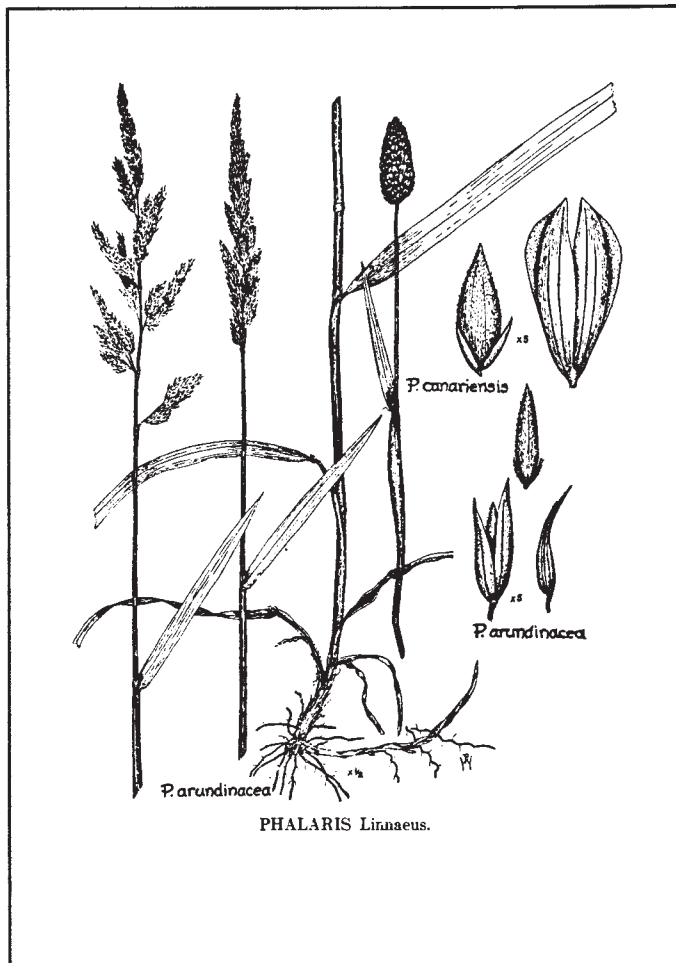
**NETWORK FEED-BACK ON PHALARIS:**

All this talk about DMT grasses! The best grasses I have seen are *Phalaris tuberosa* (sic) strains. The concentration varies from strain to strain. See *Phytochemistry* (1972), Vol. 11, pp 2767-2773; and *Nature*, Mar 4 (1967), Pg. 946. How one obtains them, I don't know. Perhaps some Australians will read

this article and help out with information about how to buy these strains.

- Commonwealth Intro. No. -- abbreviated CPI here.
- CPI 14279 -- originating from Greece.
- CPI 19344 -- originating from Portugal.
- CPI 14419 -- originating from Portugal.

These have approximately 75% of total alkaloids as DMT. No B-carbolines, no bufotenin. A large percent



of the other alkaloids is 5-MeO-DMT.

Regarding DMT extractions. My extractions produce a large middle layer of emulsion. It takes a week or so for the solvent to depart from this layer. After evaporating the skimmed-off solvent a small amount of clear oil remains. After mixing the oil with powdered unextracted material, I stored it in a refrigerator. I extracted four doses worth. I tried smoking a dose, with no effect. I continued smoking until (within 30-45 minutes) used up all the material -- to no effect. As I said, the oil and solvent were clear. According to the article in Winter '92 ER (Pg 12), the solvent layer should turn color. Do you have any idea of where I went wrong? Can the pH of the mixture get too alkaline so that decomposition occurs? -- *Virta-whirla, OR*

\*\*\*

How can you tell the difference between varieties of *Phalaris*? I've been to the University library and found *P. arundinacea* but no mention of *aquatica* or *tuberosa* varieties. I tried a methanol extraction with some *Phalaris* purchased through a mailorder plant service with disappointing results. There was some psychoactivity (plus-one) that peaked within fifteen minutes. -- *CG, UT*

#### Commentary by Johnny Appleseed:

*P. aquatica* is a tufted perennial primarily grown in Australia. It spreads weakly from rhizomes. It grows about 1 foot high, has a light green color, and the seed head is compact. During summer it grows very slowly.

*P. arundinacea* is a strong sod-forming perennial growing wild in the Northern two-thirds of the U.S. and in most other temperate countries. It spreads strongly from vigorous rhizomes, and likes water, often being found along streams and irrigation ditches. It has wide, coarse, dark-colored leaves growing several feet high, and a coarse seed stalk that shoots up to 5 feet high. The seed head is a loose cylindrical cluster from 3-6 inches long.

I prefer to work with *P. arundinacea* for several reasons. Much more is known about its genetics and there are many more varieties that have been tested. When I have extracted alkaloids from *P. aquatica*, they are not as great in quantity. Also the *P. arundinacea* grows much more vigorously, and thus gives you much more foliage to start with. *P.*

*aquatica* is also not very winter hardy, and it does not survive well farther north. It is known to have bufotenine (5-hydroxy-DMT), which is not good to ingest. I have not seen bufotenine listed as a constituent of *P. arundinacea*.

CPI numbers stand for: Commonwealth Plant Introduction numbers in the Commonwealth countries. These are similar to the American PI (Plant Identification) numbers in this country that can be used to access the U.S. Department of Agriculture germplasm repository. I don't know how to access CPI numbers. It is much easier to get a PI number.

As to the failure to extract alkaloids, I don't know what to say. If alkaloids are being extracted, they should not be in an "oil" form. Sounds like the wrong variety of *Phalaris*? -- *JA*

#### Tantric Tryptamines

We are interested in your idea of creating a "working structure" for using the newly discovered botanical sources of smokable DMT. Potentially, an entirely new class of shamanic drugs has been made available. Because DMT is found in the human spinal fluid and pineal gland, it occurred to us that perhaps it naturally plays some role in regulating the chakra system. My wife and I have engaged in tantric sexual practice for several years--a meditation that concentrates on the mutual energy flow within the cerebro--spinal system. To test our hypothesis that DMT might play some role in this system, we simultaneously smoked some *Phalaris* DMT while in tantric union. We were amazed to discover that the "flash" was markedly different, and manifested not so much in the head as in the genital chakra. In a later experiment, I found that it can also release its energy through the heart chakra--this "opening" was so intense as to be on the edge of physical pain. The most surprising finding is the difference between the typically terrifying response when experienced in the head vs. the equally intense but qualitatively different response felt in the lower chakras while engaged in tantric union with a partner. We do not know why we experience this difference, and have not had enough time yet to explore the phenomenon in greater detail. We offer this information in the spirit of scientific inquiry, and hope that others will experiment with it and share their findings.

-- *Shiva and Shakti, CA*

## SOME QUOTES ABOUT PHALARIS SPECIES

### REED CANARYGRASS (*Phalaris arundinacea* L)

*Phalaris*: an old Greek name for a grass.

*Phalaris*: A genus of about twenty species, these distributed in the temperate regions of the world. Of the nine species in the United States, four have been introduced from Europe. Most of our species occur in moist situations on disturbed soils and are more or less weedy. *Phalaris arundinacea*, reed canary grass, is a valuable hay grass in the northern midwestern states...(and is) found in marshes and moist places, New Brunswick to Alaska, south throughout the United States except in the southeast; Eurasia. An important lowland hay grass from Wisconsin to Montana.

Gould, F. W., *Grasses of Southwestern United States*, University of Arizona Press, Pg 260

At least nine alkaloids, grouped as either phenole, indoles or B-carbolines, have been found in reed canarygrass ... Genotypes completely free of alkaloids are not known, but the variations in alkaloid concentration within groups of plants treated uniformly are shown to be very wide (Marten 1974)... It is very difficult to explain the presence of skewed distribution in this material without knowing exactly the function of alkaloids in reed canarygrass. The skewed distributions exist in all populations, independent of the origin, or whether the populations have been exposed to selection or not ... Assuming normal distribution and if natural selection has been going on by means of grazing, a selection towards higher alkaloid levels should be expected.

Two of the alkaloids found in reed canarygrass (DMT and 5-MeO-DMT) have been claimed to be responsible for two diseases in sheep and cattle grazing *Phalaris aquatica* L. (= *P. tuberosa* L.) in Australia. One of these diseases, "Phalaris staggers", causes chronic disorder of the central nervous system. The other disease is "sudden death," characterized by sudden collapse, ventricular fibrillation and cardiac arrest (Gallagher et al. 1964; Oram 1970) ... Parenteral administration of these two tryptamines has proved them toxic to both ruminants and non-ruminants (Marten 1974), though it has also been indicated that these dis-

orders are very likely not caused by indole alkaloids alone.

Alkaloid concentration in reed canarygrass is enhanced by moisture stress (Marten 1973), by decreasing light intensity and by high rates of N fertilizer, especially NH<sub>4</sub>-N source (Frelich and Marten 1972). Cutting reed canarygrass every second week produced a sharp increase in indole alkaloid levels as compared with levels in free growth tissue (Woods and Clark 1971). Alkaloid concentration is greatly reduced in dried grass (Donker et al. 1976) and in silage (Hovin et al. 1980).

Alkaloids in reed canarygrass are confined largely to the leave blades (Marten 1973) ... Hagman et al. (1975) stated that the upper third of the total herbage had the highest and most uniform alkaloid concentration as compared with the middle and lower thirds. High correlation ( $r = 0.94$  to  $0.98$ ) between alkaloid concentrations in the upper third and in the total herbage enabled them to recommend sampling only the upper third of herbage canopies for routine alkaloid screening of reed canarygrass...

Liv Ostrem (1987). "Studies on genetic variation in reed canarygrass, *Phalaris arundinaceae* L.," Fureneset Research Station, The Norwegian State Agricultural Research Stations, Norway, *Hereditas* 107

HARDINGGRASS, *Phalaris tuberosa* (sic) var. *stenoptera*, a cool season perennial, is grown in the Southwest and in southern California under irrigation in forage mixtures for hay and pasture...

BULB CANARYGRASS, *Phalaris tuberosa* (sic), is a perennial extensively grown in Australia... It is necessary there to add cobalt to the soil or to the animal diet when *Phalaris toxicity* is encountered with sheep or cattle grazing this species.

Hughes, H. D., et al (1961) *Forages -- The Science of Grassland Agriculture, 2nd ed.* Iowa State Univ. Press, Ames, IA, pg. 250

Plants of *Phalaris aquatica* L. (syn. *P. tuberosa* L.) "Stenoptera" grown from seed have widely varying differences in their concentrations of N,N-dimethyltryptamine and N,N-dimethyl-5-methoxytryptamine. Although some variation was anticipated, the magnitude of the differences was be-

yond expectation and in sharp contrast to the indolealkylamine content of plants propagated vegetatively. It is suggested that the variation noted may have important ecological implications with reference to *Phalaris* toxicity.

Rendig, V.V., et al, Variation in Indolealkylamine Content of Individual *Phalaris aquatica* L. plants, *Crop Science*, Vol. 10, Nov. Dec. 1970

#### 5-MeO-DMT AND SHEEP

5-MeO-DMT, one of the more potent indolealkylamine hallucinogens (Gessner et al., 1961), is a constituent of plants used by South American Indians as hallucinogens in mysticoreligious ceremonies (Pachter et al., 1959), and of the Australian grass *Phalaris tuberosa* (sic), (Gallagher et al., 1964). Sheep grazing on this grass sometimes suddenly collapse and die, or develop a more chronic syndrome, phalaris staggers, of motor incoordination, convulsive spasms, nodding of the head, and dilation of the pupils (Gallagher et al., 1964).

Sheep are particularly sensitive to 5-MeO-DMT, 0.1 mg/kg injected into the jugular vein producing an intense syndrome. Similar symptoms are also induced in sheep by somewhat larger doses of bufotenin and DMT, also major constituents of *Phalaris tuberosa* (sic), (Gallagher et al., 1964). 5-MeO-DMT is also highly toxic to guinea pigs, rats, and mice.

Gallagher, C.H., Koch, J.H., Moore, R.M., and Steel, J.D. (1964). "Toxicity of *Phalaris tuberosa* (sic) for sheep," *Nature*, Vol. 204, 542-545

#### RECREATIONAL AND SACRAMENTAL USE OF 5-MeO-DMT

...Yes, it was coming on; accelerating through space, through time and things beyond things which can't be written with the mundane tool of human language... If you get high enough to see visual effects, your head will be in such a bizarre place, that the hallucinations will seem trivial...

It is not a trip that I can *take* such as I would take a trip with LSD, peyote, or mushrooms, it is a trip which unequivocally *takes me* ... I was humbled and awed by the terrifying glory of it all. Terrifying? I was scared shitless with no place to shit ... Can we ants, who call ourselves human, presume to know any-

thing about the capabilities of God or what he has in store for us? ... I was aware that relatively few people could or would want to experience this thing, and I counted it a privelege that I had been able to do so ... It is unquestionably a humbling experience ... but not one I'm eager to do repeatedly. I suppose I'll do it again, but I'm in no great hurry. Perhaps next year. A little goes a long, long time.

Del Williamson-- *The Psychozoic Press* #10, Summer, 1985

## CRASH COLLUSION

**A QUARTERLY GUIDE  
TO THE FRINGE**

**EACH ISSUE COVERS SUCH SUBJECTS AS:  
PSYCHEDELICS · UFOS · ORGONE  
SHAMANISM · CONSPIRACIES  
ALTERED STATES · WEIRD SCIENCE  
PLUS REVIEWS, CONTACTS AND MORE**

**SAMPLE COPY \$4    4 ISSUES \$14  
P.O. BOX 49233  
AUSTIN, TX 78765**

PLEASE MAKE CHECKS TO WESLEY NATIONS

#### *Psychedelica Mysticae!*

*Psychedelica Monographs and Essays*, by Tom Lyttle is a book series showcasing the best of psychedelic substance use and research. It features top names from the sciences, the arts, popular culture and the underground. Each volume is 250 pp. with photos and full color wrap-around cover. A must for the serious investigator!

"Sophisticated..." --*High Times*

"Passes the Electric Kool-Aid Acid test..." -- *Whole Earth Review*.

"A psychedelic primer..." -- *Critique*

Volumes 5 and 6 now available at \$20.00 US; \$25 Canada to: PM & E, P.O. Box 4465, Boynton Bch., FL 33424

## THOMAS LYTTLE INTERVIEW

---

---

Thomas Lyttle, editor and publisher of *Psychedelic Monographs and Essays*, is one of a small minority of intrepid souls who had the courage to keep the psychedelic torch burning during the darkness of the "Just Say No" era. Over these years, Tom assembled data, wrote articles and made contacts from all over the world. From time to time *The Entheogen Review* will print excerpts of this man's considerable knowledge.

---

---

**ER:** What libraries, private collections, databases and on-line services are available to researchers, archivists and historians of psychedelia? (If we ever make it into the 21st Century, the fact that this stuff was preserved and cataloged will be of immense value.)

**TL:** I will begin by mentioning the excellent archival on-line database run by Dr. Samorini of the University of Rovereto in Italy. This library contains thousands of papers on Entheogenic topics. Order the "codex" which lists all the papers by category with numbers of listings. (The file on *ergot* for example, holds hundreds of citations.) A lot of important papers are in English and they even maintain a "psychedelics only" botanical garden. (Contact: Dr. Samorini, Via Rivabella 9, 40100 Bologna, Italy. Send a \$7.00 US. money order; foreign dispersal office forms are available at any Post Office -- P.O. will convert the M.O. to the equivalent denomination of foreign currency.) Or how about the most important botanical database in the U.S. -- **Napralert**. This is run by the department of Medical Chemistry at the University of Chicago. This database holds 90,000 botanical papers from the global literature and 800 articles are added each month! This is a fundamental source for any serious botanical/entheogen search. It can be accessed through any PC with a modem for a fee. Information is free if accessed through a public or academic library. (Contact: **Napralert**, 833 South Wood St., Chicago, IL 60612.)

Our own **PHD** (Papers from the History of Drugs) is David Goldstein's phenomenal library -- the archival life-work of several researchers in one huge collection. For example, Dr. Harry Hermone, the *Cannabis* researcher (with Michael Aldrich et al), dumped his

forty years of library obsession into the **PHD**. These and others result in a catalog listing 12,000 articles in hardcopy going back to 1860. Categories include such esoterica as: "Psychoactive honeys," "Ether drinking," "Poison-dart frogs," etc. There are over 700 citations for mushrooms alone, with 170 on the anti-tumor effects of *Shitaake*. (Contact: David Goldstein, 530-D Grand St., #8A, NY, NY 10002. \$7.00 for this list.) Another source is the Drug Abuse catalog from **University Microfilms** -- this contains thousands of doctoral dissertations going back to 1890. For example, how about Michael Aldrich's PhD dissertation: *Cannabis Myths and Folklore* (State Univ. of NY, 1970). Or: *Psychedelic Literature*, Joan Duffer (PhD dissertation, Univ. Miami, 1975). Or: *The Appraisal of the Hallucinogenic Drugs from the Standpoint of a Personal Agapaic Ethic*, J. Provonsha (PhD dissertation, Claremont Grad. School, 1967). And so on, by the thousands. They send catalogs in the areas of psychology, botany and religion -- here is where a lot of the gold is buried. Original, obscure scientific studies re: hallucinogenic botanicals. (Contact: **University Microfilms**, Box 1764, Ann Arbor, MI 48106. 1-800-521-3042 )

A European counterpart to University Microfilms is **Inist Diffusion**. It covers thousands of dissertations in Europe and abroad in both English and foreign language editions. (Contact: **Inist Diffusion**, 2 Allez Du Parc de Brabois, F-545-14 Vandouivre-Les, Nancy Cedex, France.)

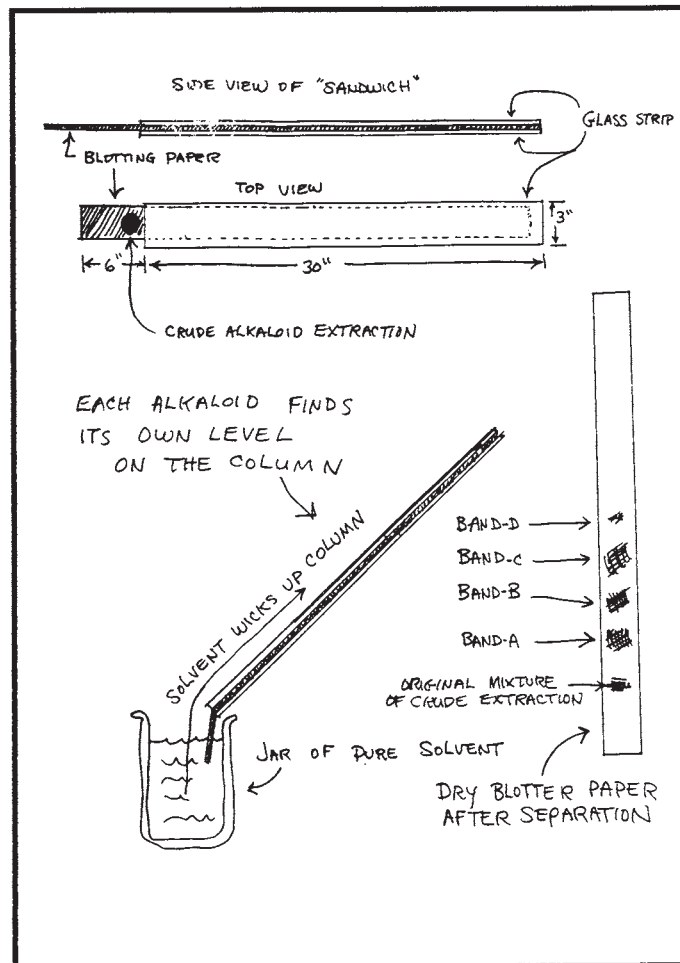
This is only a *very small* sampling of important, seminal sources for data on the history and current science of what the Japanese call: *Tajen Meru* (Over-Mind Medicines). -- **Thomas Lyttle**

## SIMPLIFIED COLUMN CHROMATOGRAPY

The main problem with boiling psychoactive plants with acid for long periods of time is that there is a danger of destroying the alkaloids. Psychoactive alkaloids are not particularly stable compounds and must be handled with care to avoid creating toxic byproducts. In addition, the crude tea used by shamans usually contains noxious admixtures. Extracts of pure alkaloids are less nauseous, more predictable and require lower doses for better effect.

In my opinion, the best method of extraction is to use trichloroethylene (TRIKE: dry cleaning solvent) on the crushed raw plant material. This will extract all the alkaloids as well as the fatty material. TRIKE and other dry cleaning solvents such as methylene chloride are readily available without causing suspicion. (The logical reason for buying these industrial solvents is that you spilled some oil on your carpet and you want to soak it out. Another reason is that you want to use it as paint thinner.) Purchase Industrial Grade, by the gallon. You can find solvent suppliers in the Yellow Pages under Cleaning Supplies or Chemical Supplies. Just phone and ask if they supply Industrial Grade trichloroethylene or methylene chloride.

**STEP 1:** Crush the plant material, cover with solvent in a closable container and shake periodically over 24 hours. Filter material and set the solvent aside. Repeat this procedure several times with fresh solvent until its dilute color suggests that most of the alkaloids have been extracted. Discard the plant residue,



combine all the filtered solvent fractions and allow this to evaporate until all that remains is a goo about the consistency of thin maple syrup. This is a crude mixture of alkaloids.

(The following steps are to separate the entheogenic alkaloids from the toxic/nausea-producing alkaloids. The most effective way of doing this is by means of column chromatography. Use TRIKE or methylene chloride as the chromatography solvent.)

**STEP 2:** Obtain two strips of glass, 30" x 3"-- these should be fairly thick (between 3/16" and 1/4"). You will be using them many

times, so get the glass merchant to smooth the edges and corners.

**STEP 3:** Obtain some thick white blotting paper, such as the type used for desk pads. It comes in sheets measuring 36" wide. Cut a strip of blotting paper 36" X 2 1/2."

**STEP 4:** Lay the blotting paper on one of the strips of

glass so that one end protrudes by 6." Pour the alkaloidal syrup onto this protruding piece of blotting paper about an inch from the edge of the glass. The goo should not extend the full width of the blotting paper, so leave about 1/2" on either side. Wait for the syrup to soak into the blotter.

**STEP 5:** Lay the other strip of glass on top of the first so that it forms a sandwich with the blotting paper in the middle. Firmly secure the sandwich with thick rubber bands or bulldog clips. This is the chromatography column.

**STEP 6:** Prop the chromatography column securely at about a 45 degree angle, and insert two-inches of protruding blotter paper into a jar of *pure* solvent. *Never immerse the syrup portion and never use a mixture of solvents or you won't get a clean separation.*

**STEP 7:** As the solvent soaks into the blotter, it will wash through the syrup and wick it up the column, where it stratifies into bands of color. Every band represents a pure compound. Depending upon its molecular weight, each alkaloid finds its own level at a different location on the column. Use a black light to identify any bands that are not colored. Many alkaloids fluoresce under black (ultra-violet) light though they may otherwise be invisible.

**STEP 8:** Once there is complete separation, remove the column from the solvent jar, then remove the glass strips. Hang up the blotting paper to dry.

**STEP 9:** When dried, mark the location of each band with a pencil: band A, band B, band C, etc. This is important because when you repeat the procedure (with the same plant species) each band will appear in exactly the same order on the column. You have now separated the goo into pure alkaloids. Cut out the bands with scissors and test them for psychoactivity. Only try a small amount at a time, and gradually increase the dosage. *Remember that these are now pure substances and you have not destroyed anything by boiling, so their potency may be an order of magnitude greater than expected.*

**STEP 10:** After ingesting portions of the various bands, you will know what each effect is. Suppose band A produces only nausea: you will not use that band in the future and will simply discard it. Suppose band B produces a strong entheogenic effect: you will always choose that band for your entheogenic rituals. Suppose band C produces a slight entheogenic effect: you may want to try some of that in combination with band B to see if it enhances the effect.

**STEP 11:** If you intend to store the pure alkaloids, you should stabilize them with tartaric acid (Cream of Tartar.) Get this from the drugstore or supermarket. Prepare a saturated solution in water in a spray bottle and simply spray a little of it onto the strip of blotting paper containing the alkaloid, until it is lightly soaked. Let it dry and then store it. Don't use too much tartaric acid: just enough to lightly soak the paper.

Keep comprehensive notes of your experiments and catalog the effects produced by different plants, including which bands produced which effect and in what order the bands came in. Share your findings with *The Entheogen Review*. Hopefully we will eventually compile a series of references for each plant species, so that trial and error may be eliminated. -- *Solaris*

**References:**

1. Paper chromatography and electrophoresis, Gunter Zweig QD271 Z97 1967
2. Paper chromatography; a comprehensive treatise, 3rd Ed. QD271 H15 1963
3. A manual of paper chromatography and paper electrophoresis, 2nd Ed., rev. QD271 B65m 1958

**JLF**

**WILD MUSHROOM PRODUCTS  
AND SERVICES -- AND OTHER  
POISONOUS NON--  
CONSUMABLES.**

**CATALOG: \$1.00**

**PO BOX 184-ER,  
ELIZABETHTOWN, IN 47232**

**(812) 379-2508**

---

---

# REVIEW

---

---

*The Entheogen Law Reporter*, P.O. Box 73481, Davis, CA 95617- 3481, Published quarterly: \$25.00/year, \$30.00 outside U.S., Richard Glen Boire, editor. **Internet:** RGBoire@ACO.COM. Make checks payable to Richard Glen Boire. Sample copy: \$2.00 plus .29 postage.)

---

---

For any Americans seriously interested in entheogens and their right to ingest them, this newsletter is an absolute must. Published by the author of *Marijuana Law, A Comprehensive Legal Manual*, Richard Glen Boire is a practicing defense attorney specializing in the study of our surrealistic drug statutes. (In addition to that, he is obviously a fellow citizen deeply concerned about the erosion of our Constitutional rights.) This newsletter keeps you current on all of the latest and most significant permutations in this area, including the most up-to-date DEA scheduling of "illegal" plants. In Vol. 1, No. 1, Winter, 1993, one finds:

\*An up-to-date listing of the Schedule 1 hallucinogens.

\*Entheogens outlawed in 1993, Plus a 2-CB alert.

\*Selected 1993 court cases concerning entheogens. (Both Federal and State court decisions are reviewed.)

#### STATEMENT OF PURPOSE

*Since time immemorial, mankind has made use of entheogenic substances as powerful tools for achieving religious insight and understanding. In the 20th century, however, these most powerful of religious and epistemological tools were declared illegal and their users decreed criminals. It is the purpose of this journal to provide the latest information and commentary on the intersection of entheogenic substances and the law...*

#### INTEREST NOTE:

*On October 30, 1987, when the DEA first proposed placing cathinone into Schedule 1 an individual requested a hearing if the placement of cathinone into Schedule 1 would affect his religious use of a number of psychoactive substances. Unfortunately, because the comment was not filed in a timely manner and the request for a hearing was not made in accordance with the procedures set forth in 21 CFR1308.45, the request was denied...*

*The DEA has a pattern of refusing to follow the recommendation of its own Administrative Law Judge. ...The ALJ recommended that marijuana be made available by prescription. Despite the ALJ's ruling,*

*the DEA has simply ignored the findings and recommendation and refuses to move marijuana out of Schedule 1. There is currently a lawsuit underway in an attempt to force the DEA to abide by the ALJ's ruling, and a decision in that suit should be forthcoming very soon.*

#### COPYRIGHT AND LICENSE:

*...The Entheogen Law Reporter hereby licenses and encourages readers to photocopy, quote, or reprint all or part of the articles contained herein, provided that credit is given to The Entheogen Law Reporter and that our address is included...*

*COMMENT: In U.S. v. Daniel (C.A.5 Miss. 1993) 982 F.2d 146 the "drug package profile" is revealed to include the following factors: size and shape of package, taping to seal all openings, handwritten mailing labels, whether the return addressee name matches return addressee's address, unusual odors coming from package, whether to or from city is a drug source city, and whether there have been repeated mailings between two people. (See also "drug package profile" discussion in U.S. v. Lux (1990) 905 F.2d 1379.)*

If you plan on ingesting *any* entheogen any time soon, you owe it to your education and continued freedom to be aware of what Big Brother is doing in this area. At \$25.00 a year, it's the most valuable synthesis of legal information on this subject that you can buy anywhere. "Don't leave home without it!"



## NETWORK FEEDBACK

---

### *SALVIA DIVINORUM*

I have had very good luck with Peace Seeds (A Planetary Gene Pool Resource and Service: Dr. Alan Kapuler, 2385 SE Thomson St., Corvallis, OR 97333 -- catalog: 60 pgs, \$4.00) in terms of low prices, high quality and fast service. I mention this because they have *Salvia divinorum*. It is definitely a "shareware" plant, since it grows so fast and is so easy to clone. ---  
*Anon. PA*

### MAO-A AND MAO-B

There are two classes of MAO: MAO-A and MAO-B. Most MAO inhibitors are unselective and inhibit both types A and B. MAO-A inhibitors are the ones that cause the problems with tyramine from fermented foods, etc. MAO-B inhibitors don't cause these dangerous food reactions -- they slow down the metabolism of neurotransmitters. Deprenyl is a MAO-B inhibitor and therefore doesn't cause hypertensive reactions from eating certain foods. My question is: will Deprenyl, or any MAO-B inhibitor, potentiate the effects of orally ingested tryptamines? If so, we may have a safer and better MAO inhibitor which has positive non-entheogenic properties as well. Also, I read in several sources that Piracetam may increase the effects of psychotropics. Does anyone have any more information about this? -- *TB, NE*

### *ACORUS CALAMUS*

I have tried chewing sweetflag (*Acorus calamus*) several times, but find it completely impossible to ingest more than an inch of the root. I've also tried tea, with no luck. This plant is abundant, and would be impossible to outlaw. Has anyone out there had any success with it, and if so, is there any process by which it may be made palatable? Also, I'd be interested to know dosages in terms of weight instead of length. --  
*GW, VT*

[It is my understanding that the claimed psychoactivity of this plant is another psychedelic myth -- at least as regards the North American variety of Sweetflag. I know of no one who has gotten off on it. The European variety may be psychoactive. -- Ed.]

### *JUSTICA PECTORALIS*

I bought a *J. pectoralis* plant... pruned it over the course of six weeks or so, and saved the leaves. I had read that it might contain tryptamines and that it was used as a snuff in South America. I crushed the leaves to a fine powder and laid out two fairly large lines. I quickly snorted them. Instantly I fell to the floor, not because of a DMT flash but because of the pain. It felt like roman candles in my sinuses. At first I thought there might be some psychoactivity but I soon realized that the "altered state" was merely a reaction to the searing pain in my nose, sinuses and ears. I can laugh about it now, but I feel the need to warn those of you out there contemplating this to think again. My sinuses did not clear up, and the pain did not leave for about ten days. -- *CG, UT*

### *CATHA EDULIS, PART 1*

*Catha edulis* is now a Schedule 1 plant, like marijuana. Which is to say: one should not have it on one's premises if a visit from your local polizia is anticipated. At first, l-cathinone, the active ingredient in Khat, was scheduled, after it was found to have "amphetamine-like" effects in lower animals. As does caffeine. But, since amphetamines are "highly abuseable," and as l-cathinone has "no medical utility," it was put into Schedule 1. Of course, who has looked at medical utility? And now, the plant, too, is scheduled, this happening some months after the pure chemical was so placed. -- *Dr. Know*

### *CATHA EDULIS, PART 2*

Effective February 16, 1993, the DEA placed cathinone (the major psychoactive constituent in khat) in Schedule 1. In the DEA's words:

*"Enactment of this rule results in the placement of any material which contains cathinone into Schedule 1. When khat contains cathinone, khat is a Schedule 1 substance. During either the maturation or the decomposition of the plant material, cathinone is converted to cathine, a Schedule IV substance. In a previously published final rule, the Administrator stated that khat will subject to the same Schedule IV controls as cathine, (see 53 FR 17459, May 17,*

1988). *When khat does not contain cathinone, but does contain cathine, khat is a Schedule IV substance.*"

In the same Rule, and effective the same date, the DEA also placed 2,5-dimethoxy-4-ethylamphetamine (DOET) into Schedule I. I don't know anything about the chemical end of these things, so I don't know of DOET is another constituent of khat, or just why it was also scheduled in the same rule.

I've been thinking a lot lately about the problem of possessing legal plants from which illegal substances can be extracted. I am of the opinion that just because the DEA schedules a particular *substance*, it does not necessarily follow that any *plant* containing that substance is also thereby scheduled. The language in the above rule is the party line of the DEA, which evidences its (the DEA's) belief that Khat, when it contains cathinone, is a Schedule I substance. I think it is debatable whether that is, in fact, true. I'm trying to find the time to figure this one out -- will send you the outcome of my research as soon as it's together.

-- Defense Attorney

#### MUSHROOM THE JOURNAL

Here's the address for *Mushroom, The Journal of Wild Mushrooming*: 861 Harold St., Moscow ID 83843. This quarterly costs only \$16.00 per year and has a very impressive editorial advisory board. *RP, NY*

#### MORE ON PEELE'S LEPIOTA

I bought at least three sporeprints of this mushroom from Peele, but could not germinate any of them under conditions where I had easy success with other spores. So I ordered a live culture of this *Lepiota* from him. A first culture arrived dead, and it took Mr. Peele two years to send me a second one. These produced 2-3 inch diameter carpophores which were tested by two experts in doses up to 40 g (fresh weight) per 75 kg body weight. This is 5 or 6 average sized plus a few small ones. They produced no effects whatsoever. If anybody still claims they have a psychoactive *Lepiota*, I challenge them to provide spores and/or tissue culture for verification. I am willing to trade or buy. Since I would appreciate feedback, please publish my full name, address and fax number.

**Wolf Dieter Aichberger, A-4211 Alberndorf, Berbersdorff 17, Austria FAX: ++43. 7235. 7489**

#### PROPER AYAHUASCA MIXTURE

I am eager to experiment with ayahuasca, and proceeding with caution. I understand that the extract from three grams of Syrian Rue is adequate, but do not know the proper dosage for DMT. Is it harmful if the ayahuasca contains too much DMT? -- *TA, CO*

[The recommended ratios of *pure chemical compounds* are: 1.5 mg harmine/harmaline per kg of body weight, and .5 mg DMT per kg of body weight. That's 102/34 for a 150 pound individual. When working with relatively impure plant extracts, it is difficult to make estimates, since everything depends upon the alkaloid content of the plant source. (In the case of *Phalaris* DMT, for example, a given plant may contain nothing at all.) Typical dosages from Syrian Rue (*Peganum harmala*) are one gram of the *extract*. (It takes about 3 grams of seed to make one gram of extract.) *Phalaris* extraction dosages are in the 50-60 mg range. (If the grass extract is potent, 60 mg should be a very adequate dose.) It is my understanding that neither harmala nor DMT extracts are *physically* dangerous substances in reasonable doses and though they may make you nauseous there is a very wide margin of safety. *Psychologically* however, the higher end dosages can be extremely challenging. See below. -- *Ed.*]

\*\*\*

I have conducted a few ayahuasca experiments in the last few years: two with *Peganum harmala* plus *Desmanthus illinoensis* and one using *Banisteriopsis caapi* and *Psychotria viridis*. The latter was simply devastating. I advise readers using *P. viridis* leaves that no more than 20 dried grams is necessary, and that's pushing it; maybe 10 grams is a good starting dose. I use the same cooking technique I described in the Spring, 1993 *ER*. This is a powerful brew that should be approached with caution and respect. Was it worth the trouble? Damn right it was! To paraphrase Neitzche: "Remember, when you look long into the abyss, it looks into you!" I rather enjoyed being looked back at. -- *CG, VA*

#### MAOIS AND LSD

I read that LSD is used as an ayahuasca additive in underground psychotherapy. Although LSD possesses characteristics of tryptamines, it also displays some phenethylamine characteristics. The latter are not rec-

ommended for use with MAOIs. Is it really safe to combine MAOIs with LSD? How long do harmala alkaloids inhibit MAO?

*Psilocybe cubensis* mycelial tissue produces psilocybin/ psilocin from introduced tryptamine. Would DMT-producing plants biosynthesize higher proportions of their alkaloids if fed tryptamine? Tryptamine is supposedly very inexpensive. Where can one purchase it? -- *RS, CA*

#### SIGMA CHEMICAL CO.

When Ott quotes the prices of some compounds in *Pharmacotheon* -- like harmine or harmaline -- he is getting his prices from the Sigma Chemical Company catalog. (Sigma Chemical Co., P.O. Box 14508, St. Louis, MO 63178-9916) They don't sell to individuals, only businesses and schools. -- *RW,OR*

#### TOAD VENOM

In the Winter '93 issue you said: "I consider toad venom an ethically dubious trip." I assume you mean because the toad must die -- in fact, it doesn't. The "venom" can be milked: squeezed from its glands like a zit, then dried on glass and smoked. The toad may be released, bruised probably, but definitely alive. -- *SM, AZ*

[I'm aware that the Sonoran Desert toad (*Bufo alvarius*) needn't be killed to extract its venom. I kept four of them for a while in a terrarium and became quite attached to them as pets. I consider it an "ethically dubious trip" because in extracting the venom one creates a lot of fear and stress in a fellow creature. I stopped doing it because (to me) it felt like cruelty to animals. If one *must* do it, it's more humane to put the toad in a refrigerator for an hour before milking it--this induces a state of semi-hibernation, and the extraction process then seems much less stressful to the animal. After another hour at room temperature, the toad is back to normal. Several readers have sent me the recent AP story about the big "toad bust" in California, in which a couple faces criminal drug charges for possession of a few *Bufo alvarius* toads. A friend has suggested that this trend must ultimately result in Mother Nature Herself being put on Schedule I, at which time we will all be incarcerated in shopping malls for the rest of our lives. How about it, fellow patriots -- is this what our Founding Fathers had in mind for America? -- *Ed.*]

#### TOADS II

I received a call from a toad fancier who said he heard Shulgin vaporized the venom and it didn't contain much 5-MeO-DMT. He was expecting 15%. To me that means that most is being lost thru pyrolysis of the salt. It would make sense to convert it to a free base. An ideal method of vaporizing the free base would be to get one of those \$4.00 glue guns and put it on a light dimmer to reduce the temperature inside the unit. The design is clever, because it is a low temperature tube furnace with a silicone rubber mouthpiece. -- *Anon, PA*

#### WORMWOOD

I am curious if readers have any experience with extracting thujone from Wormwood. Here is a quotation from *Rodale's Illustrated Encyclopedia of Herbs* (Kowachi and Hylton, eds., Rodale Press, Emmaus, PA, 1987):

*"The active principle of wormwood (Artemisia absinthium) is thujone, which in large amounts is a convulsant poison and narcotic. Citing striking similarities between thujone and THC, scientists have speculated that thujone produces its mind-altering effects by reacting with the same receptor sites in the brain as those which interact with THC."*

-- *MR, TX*

#### ENTITY MESSAGES

While camping at a hot springs near Gaviota, Calif., a passing stranger gave me some mushrooms. I ate them and went to the beginning of time and watched the earth grow and develop. Things slowed down and a very old Indian came to me, singing "Hey-Yakamo, Hey-hey-Yakamo." Then a giant waterbird stood before me and said: "I will protect my people from their enemies." I saw many tribes of people pass, walking toward the ocean and singing, "Hey-hey-Yakamo." They shed tears of blood, each tear representing someone who had died since the European invasion of their land. The huge bird flapped its wings and a great wind came up and the bird's wings darkened the sky. Then everything went dark and I was alone. My search since then has been for the meaning of the song, but then sometimes I'm frightened that I might know the meaning and also that I must do something. I wanted to share this with you. -- *PL, OR*

### PLANT MEDITATION

Here is a quote sent in from USENET:

*Have you ever tried meditating with plants while you are tripping? Some months ago I made several tests with different plants, and was quite astonished when I found out that I could actively speak" with the plants on mental, telepathic level. The plants got so wild about it that they started MOVING and making some kind of cracking (like when a wooden stick is broken) noises. The best results were achieved with a Dieffenbachia picta, the large-leaved one which grows straight up. During one night it showed me the way of its life cycle which sped up growing and one leave dying, it was quite incredible. Nowadays I consider it being my good friend by the window. The only thing to get into it is a little meditation or some nitrous for us hasty people, which tunes you down to the lower vibe level of the plants. Lower vibes, but what happens when you get to the upper level? Go find out, and meet you in hexa-space... JJ, Finland*

### SHOULD WE GO ON-LINE?

As far as going on the Internet, or taking *The Entheogen Review* on-line, I would strongly advise against it. The level of debate on-line is often amazingly banal -- any bozo with a modem calls up and has to put in his two cents. Anyone who wants to explore the frustrating world of on-line drug debate should go to one of the already established, well-developed services -- i.e., The Well, or Alt. Drugs faq. Some of the information in ER is simply too "hot" for these kinds of on-line conference. In other words, going on-line could bring all kinds of public exposure that ER doesn't need. -- KH, AZ

[Letters ran two to one against going on-line: the above response is typical. I intend to get a fax machine when I can afford a good one, so you'll eventually be able to write to ER that way. -- Ed.]

### XEROX EXCHANGE

Readers send me some fairly obscure but amazing reprints of articles of interest to the network. Here are a few:

Morthland, John, "Button Pushers -- Along the border: a group of Texans are harvesting and selling a hallucinatory drug -- and it's perfectly legal," *Texas Monthly*, July, 1988, Pg. 100. (Article describes

DEA-authorized peyote harvest for Native American Church.)

Anonymous, "An Excursion to Peyote Land," *Cactus and Succulent Journal*, Vol. 33, #4 Jul-Aug 1961

Harmon, James E., "The Persecuted Peyote," *Cactus and Succulent Journal*, Vol. 29, (sic) #6 Nov-Dec 1961

Katz, Sylvan, "Roses are Black, Violets are Green," *New Scientist*, 6 January, 1990 Pg. 66. (Article on "bio-hackers," showing how easy it is to alter plant genetics -- this in reference to "Gene splicing for mescaline production?" in Fall, 1993 ER.)

Wolfman, Claudia, et al, "Possible anxiolytic effects of Chrysin, a central benzodiazepine receptor ligand isolated from *Passiflora coerulea*," *Pharmacology Biochemistry and Behavior*, Vol. 47, pp. 1-4, 1994. (Possible Valium-like tranquilizer found in the Purple Passionflower.)

Fay, Michael F., "Conservation of rare and endangered plants using in vitro methods," *In Vitro Cell. Dev. Biol.* 28P: 1-4, Jan. 1992 (Cloning plants via tissue culture.)

Clayton, Phillip W., et al., "Micropropagation of members of the cactaceae subtribe cactinae," *J. Amer. Soc. Hort. Sci.* 115 (2):337-343, 1990 (Starting new cactus plants by rooting auxillary shoots.)

### NEWSLETTER QUESTIONS

Although *The Entheogen Review* has become more pretty to look at lately, it has also become shorter. Summer, '93 was thirty-seven pages long. Although the production quality was poor, the volume was complete. I am not a psychiatrist, nor am I interested in species such as *Amanita* or *Datura*. I am interested in finding out about such enigmatic plants as *Mirabilis m.*, *Salvia d.*, *Corypantha m.*, and other cacti. The Dona Anna cactus is widely reported, yet I've never heard a user's report. How many subscribers are there? Is ER limited to 16 pages now? -- JB, TX

### AN EDITORIAL RESPONSE

[In terms of content, the newsletter is limited both by the correspondence I receive and my own ability to dig up information. I try to find a fair balance between my own enthusiasms and those of the subscribers. (Some people will be irritated by the space I've given to *Phalaris* grass, but in my opinion this "new" plant species is of major importance.) Many plants are said

to be entheogenic, but so far I've been unable to get any *hard* data on them. I probably read the same sources that you do, but if no one sends me a report, I have no way of knowing if the plant is indeed psychoactive. There are a *lot* of people out there who know more than they are telling: I guess they're afraid that publicity might put their favorite plants on Schedule 1. Many are angered and threatened by *ER's* openness. My position is that accurate information should be made available and let the consequences create their own reality. In terms of the Police State repression of entheogens, things couldn't get much worse than they are already, so *let it all hang out!* (In the Sixties we called this "maximizing the contradictions" and I honestly consider it my patriotic duty to responsibly protest against this sort of tyranny. "When freedom is outlawed, only outlaws will be free.") As of this writing, the mailing list is 255 -- a respectable number for a newsletter that can't afford to advertise except by classifieds plus a little help from my friends. It pays its own way now, but I still work for nothing. Though I have *reams* of fascinating data and could easily double the content, more than 16 pages just isn't affordable without a larger subscriber base. Each issue I spend days agonizing over what to include and what to cut out. I'd love it if someone would write a critique for *The Whole Earth Review* or similar magazine: 1000 sophisticated subscribers would turn *ER* into a great publication. - Ed.]

#### USEFUL GADGETS

I'd like to recommend the "Pump 'n Seal," a gadget that allows the owner to create a vacuum in ordinary glass jars and plastic zip-loc baggies, *protecting their contents from loss of potency*. Its cost is \$29.95 + \$7.95 for S&H (\$37.90 total). It can be ordered by calling 1-800-759-5233, or by writing: USA DIRECT, 6250 Ridgewood Rd., St. Cloud, MN 56395.

#### Space Needle, WA

#### DATURA DATA -- BE CAREFUL!

Asthmador (a withdrawn asthma medicine) was available into the early 1970's and I experimented extensively with it. Its chemical content was identical to *Datura* and it was very dangerous with a *very* critical dose threshold. One-half teaspoon orally has little effect; one level teaspoon produces a peak experience and a rounded teaspoon creates full-blown totally out--

of-control insanity. The dose threshold varies with each individual.

I am convinced that this product propelled me into the dream realm. Using it at night created vivid visions of friends who were probably dreaming at the time, as well as visions of various other discarnate entities. I intend to reinitiate my experiments in a more scholarly vein: there is a distinct possibility that *Datura*, properly used, could be a valuable adjunct to Harner--method journeying. Following are some guidelines for those who wish to experiment -- Extreme caution is advised!

1. Find an area where a large number of *Datura stramonium* (no substitutes) are growing together in *identical* soil, moisture and light conditions. Harvest several double handfuls of *leaves only* for each experimenter. Take notes, especially on the *stage* of the plant's age, as indicated by flower and seed pod development.
2. Dry the leaves thoroughly per standard herbal methods.
3. Reduce to a fine powder. Start with a pinch orally. NEVER, NEVER, NEVER take a second serving within 48 hours. Gradually increase the quantity, doubling at first. I recommend spacing experiments at a minimum of one week apart (Note: you may not be able to function at your place of employment the next day.)
4. Keep careful records! As soon as you achieve a serving size that gives *any* physical effects *whatsoever* limit additional increases to 20% of the previous. This is serious advice. For any experiments that continue to increase the serving size, be DAMN SURE you have TWO chaparones *per experimenter*. (There is no way to overemphasize this: I was once on a third floor balcony and "saw" a staircase that was not there.) Stay at ground level and away from bodies of water.
5. Once you obtain an experience that a psychologist would classify as hallucinatory, *cut back* and get some additional experience before you intensify the journey. When you gather additional herb the next year, pick under identical conditions to the previous year, or you must start your experiments from scratch, due to probable quantitative alkaloid differences. Be careful, and good luck. -- JW, MD

## ENTHEOGENS AND FREEDOM OF RELIGION

*"I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right." --Henry David Thoreau -- On the Duty of Civil Disobedience*

---

A few weeks ago, the Religious Freedom Restoration Act ruled that the religious use of entheogenic plant substances is legal. This ruling means that we have the legal right to use entheogens for religious purposes, without fear of reprisals from the DEA. In order to consolidate our new legal rights, we should form a church that specifically defines our intentions and incorporates this new ruling. This should be done by an attorney who would conform everything to the new law. Members would be required to pay legal fees and all other expenses. Members of the network could then become members of the church and would be able to use entheogens legally. This would be a major step forward and I urge you to consider it seriously. It would not only legitimize our rights but would give us the power to exclude people who were merely interested in drug abuse. What we should aim for is an elite group of people who are prepared to treat entheogens with the sacred respect they deserve.

-- SB, OR

\*\*\*

We expect all enlightened people to recognize that the medicine belongs to no one race or religion, but must be stewarded by those it heals. Our by-laws and Peyote itself prohibit us from endorsing a church which makes race a condition of membership. Anyone who has taken a psychedelic knows a book or a building is not required to have a religious experience, but (in our case) the government dictates what is an accepted and bonafide religion. The government requires presentation of a systematized structure of belief and practice. How many churches have to go to the United States government to obtain their sacrament or even their right to exist? -- *Peyote Way Church of God*, Star Rt. 1, Box 7X, Willcox, AZ 85643

\*\*\*

I am a man with strong beliefs in freedom of religion. I am not a radical or an anarchist, nor do I subscribe to New Age thoughts. I am not anti-government or anti-law. I could be described most accurately as a well-off conservative Christian. I have seen and survived the

drug scene in America, and have been dramatically influenced by several entheogens. I believe it is our right, guaranteed by the Constitution, to grow and use entheogens religiously. This is why I have decided to announce the formation of the Church of the North American Shamans. All we seek is the right to grow and use entheogens in the practice of religion without fear of persecution or prosecution. For more information, send a SASE (business size) to: PO Box 26777, Austin, TX 78755-0777. -- **JB, TX**

\*\*\*

President Clinton, on Nov. 16, 1993, signed into law the Religious Freedom Restoration Act of 1993. The Act is basically the Legislative and Executive branches of the Federal government telling the Judicial branch to pull its collective head out of its collective rear end, and give freedom of religion the protection it deserves. Unfortunately, the whole thing is, to my mind, a political maneuver without any monumental effect. The restoration of the compelling government interest test does very little to protect religious users of controlled substances, because when the test was in play before, the courts almost unanimously held that government has a "compelling interest" in enforcing the state and federal anti-drug laws, and that this interest justifies whatever burden may fall on the shoulders of those people using controlled substances for religious purposes...

The by-laws of the Peyote Way Church of God are a good starting point for any potential entheogen using church, and show what a headache it is to set something like this up. There are also a fairly large number of published court decisions which when read and cross-referenced could be used to identify the courts' concerns in this area and carefully draft the church's by-laws so that these concerns are addressed...(Unfortunately) when drugs are involved most courts will employ whatever machinations they need to employ in order to find their way around the Constitution.

-- *Defense Attorney*

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 3, NO. 2: Summer Solstice, 1994**

ISSN 1066-1913 Copyright © 1994, All Rights Reserved Subscription: \$20.00/Year, \$25.00 Outside U.S.A.  
P.O. Box 778, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a lawmaker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and vo-

lition and must accept full responsibility for such decisions.

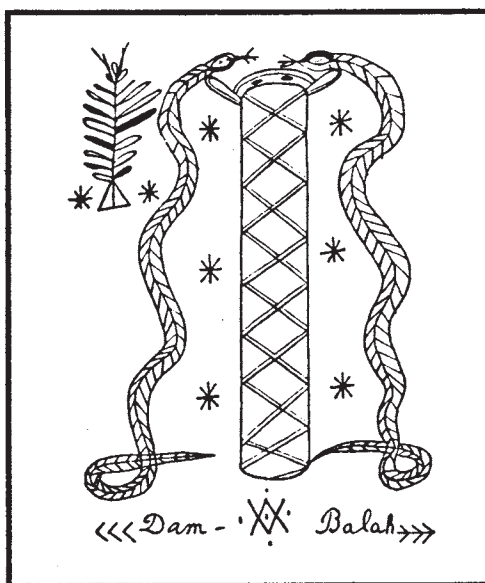
### *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. I don't send out renewal notices. On all quarterly (mass) mailings there will be a code after your name. W94 means that the Winter, 1994 issue will be your last. V stands for Vernal Equinox (Spring issue), S stands for Summer and F for Fall. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your ideas and questions. I can't afford to pay for submissions yet, and unfortunately I often have to edit for brevity, but please keep those fascinating letters coming in.

-- Jim DeKorne



# INNER VOICES

---

*Other than the surface wordy aspect of ourselves, most people have only a glimmering of what goes on in their heads... Nightly we dream several dreams that are marvelously accurate representations of one's life. Most are forgotten. Few can make use of dreams that are recalled...We seem mostly unconscious, like wordy fools, barely able to remember what we have said, and with almost no idea how words themselves arise.*

— Wilson Van Dusen, *The Natural Depth in Man*

---

**Many** years ago I undertook the task of recording as many of my dreams as possible. To accomplish this, I went to bed with a tape recorder microphone on the pillow next to me. I soon trained myself to speak into the mike virtually every time I had a dream, without fully waking myself up. I was amazed at the material I obtained in this manner -- often having no memory at all of what my somnolent nocturnal voice was telling me from the tape.

In addition to hundreds of dreams, I also captured what seemed to be disembodied voices in this nightly net; these were phrases or sentence fragments which were experienced as totally "other" -- the utterances of spirits, for lack of a better hypothesis. They didn't actually speak onto the tape, but they spoke into my head and then I recorded what I'd "heard." Most of the time the phrases made no sense, and were unrelated to anything I could identify with in either my waking or dreaming reality. Often they had a Zen Koan-like quality. Here are some typical examples:

*"Of Roman nations, the more better and exact are the worst."*

*"Hermes: in which all my cloud is suspended in the cage of the king."*

*"For 50 years they touched the teeth; then for 50 years the teeth touched the years."*

*"Bell was born almost a fortnight ago, and his sister was born 3 weeks later."* (A quantum concept of time here!)

*"The everflow concept is the sea and the land feeding each other."*

*"People are afraid flying saucers might become legal in Ohio."*

*"All sloughs in the delta eventually interconnect."*

One characteristic I soon recognized was the voices' tendency toward poetic expression -- alliteration and

euphony being very common. Here are some representative examples:

*"For now say no to all options for action."*

*"Men have gone bonkers over bananas from Chapmans."*

*"Manticizing the mystery of oriental panoply."*

Here is a complete "poem" recorded in 1984:

*"Outside tigers do not pounce*

*From tree to tree,*

*But leave regal tracks*

*In the morning grass."*

Occasionally, the content of the voices did make sense, though this was fairly rare. Here is an otherworld comment about rationalization -- at the time it was recorded this was very appropriate to my life situation:

*"Reasoned excuse is not evidence for repudiation of the emotional intent of the law."*

Later, when I was trying very hard to make some kind of structured sense out of my nightly images (and being highly frustrated at my inability to do so) I received this disturbing and strangely numinous message:

*"The organizational chart makes it impossible to communicate with headquarters from the field."*

Perhaps the most interesting series of messages came within a few weeks of each other, and were all related to my newfound interest in Tantric theory:

*"A woman isn't an object, she's a component."*

*"The cerebro-spinal system is the crack between the worlds."*

*"Metaphysical areas of the anatomy."*

I haven't recorded my dreams and inner voices for many years now, but recently had an opportunity to experiment with some laudanum. While dozing on this sedative it was quite easy to pick up these bits of unconscious palaver:



*"You could hear the paint in a cheap child's voice: crying."*

*"Get your teeth and tiny real close together."*

*"And if the dye be coming in without any dim to prove it..."*

Apparently this sort of speech is going on continuously within all of us -- it only requires a bit of discipline to capture it. (One of the biggest problems is the tendency to tell yourself that you'll remember it in the morning, so there's "no need to record it now" -- after all, "you need your sleep." I have lost some very amazing things in just this way.) Psychologists tend to view these phenomena as some kind of pathology -- after all, schizophrenics channel this sort of thing all the time. I submit that we are ignoring some very interesting data about the nature of consciousness by not taking these dissociated messages more seriously.

-- Jim DeKorne

---

---

## ENTITIES

---

---

One night I awoke from sleep about 2:00 AM in a kind of LSD flashback. Very high, I arose to go to the bathroom, weeping at the profound mystery of what was happening. When I returned I became aware of two celestial beings in the room. I could only see their "auras," which weren't radiant, but more like water without any surface gloss and with a subtle, transparent blue vein slowly moving through it. They made no attempt to move toward or away from me. I returned to bed where I could see them about ten feet away. They seemed to be engaged in some kind of dialogue, and I sensed no reason to be afraid. After a few minutes I stopped crying and a little after that they disappeared. Soon thereafter, the LSD-like state of consciousness faded. When I returned to sleep I had a vivid astral travelling experience.

-- PH, NM

\*\*\*

The "testing of the spirits" should follow the basic age-old rule to beware of "deals." Beware of trading for the soul, promises of immortality or riches, etc. Also beware of accidentally manifesting a spirit out of your mental energies. Tibetan sources repeatedly insist that it is possible to create a being which is then difficult to control and more difficult to dispose of. Ano-

ther matter is confusion between the words "evoke" and "invoke." Evoke means "cause to appear;" invoke means "bring within," which can be rather dangerous. The *spirits* know the difference -- be sure that *you* know as well. The Aztecs, Mayans, Tim Leary, etc. failed because they wrongly assessed their situation. It is *your problem to remain informed and pay attention. The gods have their own karma to worry about and are not, or will not, be bothered about trivial details such as your immediate safety.*

-- JM, MD

\*\*\*

I've never had experience with voices, though I work with schizophrenics who hear them. I find the Tibetan cosmology very useful for perspective: the deities exist in our minds, not apart from them, and express themselves through our personalities. The point of spiritual practice is to purify one's motives and feelings enough that one expresses the gods and not one's selfish personality. The lamas I study with say that not all voices and sources of clairvoyance are benevolent, and some may supply us with valid information just to bring us into their power. They recommend Vajayana Buddhist practices called "ngondro"; then, if you're still hearing voices and having clairvoyant experiences, you can assume they're OK. Ngondro is sophisticated, subtle, and incredibly gruelling: a fit shamanic initiation. A friend of mine commented: "Even if you don't believe in it, it works." The lamas I work with don't have any problem with my use of entheogens, and I find that the chanting I do as part of my practice is a good "standard procedure" against which to measure the effectiveness of various entheogens. It takes deep connection to a chant/mantra to stay with it during a plus- three drug experience! For a while our group format was to ingest LSD and then do our chanting together while it came on. This would be followed by an hour or two of silence -- the bardo of dissolution and white light -- the breathing of the silence setting the tone for the rest of the night. These sessions had two basic components -- quasi-Ramakrishna pronouncements by one member of the group and intense work on the personal psychologies of the other members, including me. I had many intense emotional and intellectual experiences, but only one truly cosmic trip out of dozens of sessions: an out-of-body sense of being everyone in the room. -- MH, VT

# EXTRACTION FEEDBACK

---

## PSILOCYBIN EXTRACTION

The following formula came off the Internet, and describes a fast and extremely simple extraction procedure for psilocybin mushrooms. The result is a whitish-grey crystalline substance which may even be smoked for a mild DMT-like experience. I don't know about its keeping qualities, but it would seem to be a useful way to concentrate a large mushroom harvest.:

**Date:** 8/31/92

**From:** Anonymous

**Subject:** Extracting alkaloids from Psilocybe

This is taken from the classic volume (in French) and based on that used by Albert Hofmann. *Le Genre Panaeolus: Essai taxinomique et physiologique* par Gyorgy Miklos OLA'H, Laboratoire de Cryptogamie du Museum National D'Histoire Naturelle 12, rue de Buffon, Paris. Memoire hors-series No. 10, 1970, Pg. 97:

1. Dry the mushrooms...
2. Crush or grind the dried carpophores or mycelium to a powder.
3. Shake and allow to stand thirty minutes in chloroform. Use twice the dry weight in solvents at every step, or enough to well cover the powder.
4. Filter and discard the chloroform.
5. Shake the residue and allow to stand with acetone.
6. Filter and discard the acetone.
7. Shake residue and allow to stand with methanol.
8. Filter.
9. Repeat 7. and 8. twice more.
10. Discard residue.
11. Combine methanol extracts and evaporate to dryness... This will yield a crude extract containing the active tryptamines, suitable for most purposes...

## FEEDBACK ON SIMPLIFIED COLUMN CHROMATOGRAPHY

**Q:** In the Simplified Column Chromatography article in the Spring '94 issue, it is said that those alkaloids which do not display a color band will fluoresce under U.V. light. In my experience DMT and 5-MeO-DMT neither display colors nor fluoresce. What's the best way to identify those bands on the column?

— Johnny Appleseed

**A:** The question of how to identify colorless alkaloids as they move up the chromatography column requires serious attention. In view of the fact that alkaloids are by definition "alkaline," the best way would be to cut a narrow strip of chromatography paper spanning the stratified bands and spray a pH indicator such as phenolphthalein onto it. Phenolphthalein (often called "phenol red") is a common liquid pH indicator available from swimming pool and spa supply stores. It will turn various hues depending upon the acidity/alkalinity of the substance tested. Those alkaloids stained with indicator need not be discarded and may be consumed if desired.

Phenolphthalein is also the major ingredient used in laxatives such as Ex-Lax, etc, obtainable from any drugstore or supermarket. It is mixed with an acid to render it colorless. Here is an experiment one can try to see if it can be activated for use as a do-it-yourself alkaloid indicator.

1. Dissolve an Ex-Lax tablet in a tablespoon of water.
2. Add a dilute alkaline solution, such as ammonia (not the detergent kind most common in supermarkets), lye or baking soda, drop by drop until it just starts to turn red.
3. Then add a dilute acid such as battery acid (sulfuric acid), vinegar (acetic acid) or lemon juice (citric acid), drop by drop until it just starts to turn colorless again. The phenolphthalein is now at the borderline between acid and alkali, just slightly in the acidic state. When applied to an alkaline material, such as an alkaloid chromatography band, it should begin to turn red. The preferred acid is battery acid and the preferred base is ammonia since these will not buffer the solution. These should be made very dilute, since a little goes a long way. -- Solaris

\*\*\*

**Q:** I am using the chromatography technique described in the Spring '94 ER and keep running into the same problem: when the solvent begins to work its way up the paper, it freezes. Once ice crystals form, the solvent stops ascending the column. I am using

methylene chloride as the solvent, and the only cause I can think of is that I live at an altitude of over 5,000 feet -- possibly the solvent evaporates faster and freezes in such a thin atmosphere. -- TA, CO

\*\*\*

A: The problem is that the rapid evaporation of the methylene chloride causes heat loss. Use another solvent that is not so volatile, such as TRIKE, or seal the edges of the strip with adhesive tape so that the solvent doesn't evaporate. -- Solaris

\*\*\*

Q: Could you catalog where the alkaloids of principal interest to entheogen users fall on the chromatography column? For example, it would be useful to know where the undesirable bufotenine would stratify in relation to DMT or 5-MeO-DMT. (I'm assuming all of these tryptamine molecules would lie close together on the column.) -- EB, TX

\*\*\*

A: I don't know. Please understand that although I am a chemist, my area of expertise is quantum mechanics, not synthetic chemistry although I have prepared a wide range of organic compounds. My intuitions may not always be accurate -- the main thing is to experiment and discover the answers to these questions. -- Solaris

#### SAFER EXTRACTION SOLVENTS

Please be alert to the toxic and carcinogenic potentiality of using the two solvents, trichloroethylene (TRIKE) and methylene chloride. Significant amounts are still present in the blotter paper. A safer solvent, and one that evaporates quickly due to its low boiling point, is hexane or heptane. Both of these are easily obtainable from every art supply store as the rubber cement *solvent* used for paste-up. They are relatively safe organic solvents as they do not contain any chlorine and have a low boiling point. They also have very low human toxicity. I have used both solvents at various times, and have found them to be excellent. Whichever solvent one uses, a consideration of the environmental impact is necessary. A low-tech, easily constructed solvent recovery system awaits invention. -- DG, NY

\*\*\*

[Not being a chemist, I remain mystified by the number and types of solvents which can be used to extract

alkaloids. I'd love to see an article which explains the principles involved in terms non-specialists can understand. Why, for example, is chloroform appropriate for one substance while heptane is used for another? I assume that because the latter evaporates rapidly, it would be unsuitable for the column chromatography technique discussed above. -- Ed.]

#### PEGANUM HARMALA EXTRACTION FORMULAE

Q: There is a technical error in the formula from issue #4 dealing with *peganum harmala* extraction. It should specify a 3% acetic acid solution rather than a 30% solution, since this is what is used in the original scientific literature. A typographical error apparently slipped in somewhere. 30% acetic acid is extremely strong, and only available from a chemical supply house. Using distilled vinegar is OK, since consumer grade distilled vinegar is formulated to a standard 5% acetic acid content. Dilute the vinegar with an equal volume of distilled water (not two volumes as mentioned in the article), to obtain a 2.5% solution for the extraction. Also, the procedure is incomplete, since it does not give any indication as to how much acetic acid solution should be used for a given weight of seeds. -- Anonymous, CA

\*\*\*

A: The formula was based upon data given at an entheogenic plant conference in 1992, in which *Peganum harmala* extractions were made with 30% *lemon juice* which is dilute, rather than pure, acetic acid. (My error for not pointing out the difference.) Enough aqueous acid to cover the seed mash is adequate, and super accurate measurements are apparently unnecessary since I obtained a potent extract using the original formula, which from your data I now realize must have technically been only a 1.66% solution. White vinegar smells far worse than the lemon juice, so the latter is an aesthetically preferable solvent. My extract works very well in one-gram doses, as stated in the original article. -- JG, CA

\*\*\*

Another harmala extraction method: Soak the crushed syrian rue seeds in cold vinegar (60% water, 40% vinegar) for several days. Filter. Add table salt. The harmine acetates become chlorides and precipitate out. I think the same procedure will work for a crude extract of mescaline chloride from San Pedro.

**Addendum:** I read that chemical equipment, including Buchner filters, is watched by the DEA. I asked a chemical supply house (by phone) about a buchner filter a few months ago, not realizing this. The woman I talked to sounded like I had asked directions to a child pornographer. One can easily make any size buchner filter on a pottery wheel out of porcelain.

-- Professor Buzz D. Lux, CA

#### SOURCE FOR GLASSWARE

Chemical extractions are greatly facilitated by having the right equipment, which is often difficult to obtain. *The following source comes from a contact outside of this network, so be prudent when ordering -- no need to mention specific uses.* No price is listed for the catalog (a xeroxed sheet), but send them at least \$2.00.

Quote: "*There are thousands of other pieces of glassware that could have been included in this listing. Practically anything can be made available that is not listed. If interested, you would have to send a description (and a drawing if necessary) in order to arrange a price quote.*"

Marcus E. Haubenstricker

PO Box 40

Lakeland, MI 48143

#### DMT ISOLATION AND PURIFICATION FROM PHALARIS ARUNDINACEA (OR OTHER PLANT SOURCES)

1. Dry the grass and chop it up fine. Extract the grass with methanol at least three times. The extractions should go for at least one hour each. The volume of methanol is relative to the amount of grass used. It should cover the grass in the container. Combine the methanol from the three extractions and evaporate it off to leave a gooey residue. This may be redissolved in ethanol and poured over a smokable substance such as oregano for direct smoking after evaporating the ethanol.
2. DMT is not soluble in plain water but is soluble in acids. Make water acidic with 30% lemon juice, or better yet, 5% HCL. Dissolve the goo from step one in hot acidic water.
3. The DMT dissolved in acid water is put in a separatory funnel. Add dropwise ammonium hydroxide until the Ph is basic (8-9). The reaction products are ammonium chloride and DMT free base. The solution will be milky with the forming precipitate. Add chloroform

or methylene chloride to the separatory funnel in equal volume to the existing aqueous solution. Gently swirl. The milky precipitate will go into the organic solvent. If using chloroform the organic layer will be on the bottom and will easily be funneled off. Wash the water layer with organic solvent three times to extract all the DMT. Check the water layer after each extraction to be sure it is still basic, since the Ph may go down as free base is removed. Add more ammonium hydroxide as necessary.

4. Evaporate off the solvent containing the free base DMT. Another layer of goo will be present. Dissolve this again in methanol, filter and recrystallize.

5. To make the pure hydrochloride salt dissolve the free base in ether or chloroform and add HCL dropwise until crystals drop out. Filter off the solvent and dry the crystals. This same procedure can be used for extracting mescaline from cactus.

-- Professor Buzz D. Lux, CA

#### ALCOHOL QUESTIONS

**Q:** What kind of alcohol is isopropyl? Wood alcohol? Where can one find methanol? I've glanced at chemistry books and encyclopedias but cannot find out the answer -- how many alcohols can there be? -- **JB, TX**

\*\*\*

**A:** Isopropyl alcohol is rubbing alcohol -- extremely cheap in any drugstore. Poisonous to drink, but useful for making linaments and salves, a topic I plan on covering soon. (Many drugs can be absorbed through the skin to reduce nausea.)

**Methanol** (wood alcohol) is sometimes used as paint thinner, and seems to be one of the preferred extraction solvents. It can also be found in automotive gas-line treatments (to prevent freezing) -- I saw some in K-mart early last winter. (Methanol was the only ingredient, and I think the brand name was "HEET.") Methanol isn't illegal and I don't think it's on the DEA suspect list, so you can probably find a chemical supply store that sells it in gallon quantities.

**Ethanol** is drinking alcohol -- sold as "Everclear" in liquor stores in many (most?) states. If you live near the border, you can buy it dirt cheap in Mexico. Ask for "*Puro de cana*" - it's made from cane sugar. Ethanol is the only drinkable form of pure alcohol -- anything else is **poison**, so be sure all Methanol extractions have evaporated to dryness before ingestion.

**Denatured alcohol** is usually ethanol with methanol added to make it undrinkable. The only reason for doing this is the government's need to ensure that nobody can get high without first paying the alcohol tax. Alcohol is so inexpensive to produce in quantity that in a world without taxes it would be one of our cheapest products. Can anyone tell us why methanol seems to be preferred over ethanol as an extraction solvent?  
-- Ed.]

---

## CALEA ZACHATECHICHI -- MEXICAN DREAM HERB

---

*Calea zachatechichi*, an herb used by the Chontal Indians of Mexico for divination has been proven to be a dream catalyst in scientific trials. Although I have had trouble with seed germination, once started the plant seems easy to grow. A variety of experiments are needed to determine the best way to utilize this new entheogen's unique properties. The following extraction procedure is a good place to start. According to the article, the methanol fraction contains the dream-inducing compounds:

*One kilogram of the dried plant (stem and leaves) was mashed and extracted with hexane until exhaustion in a Soxhlet apparatus. This fraction was dried and 30 g of a solvent-free hexane extract were obtained. The remaining material was thoroughly extracted with methanol and the organic fraction evaporated. This procedure resulted in 86 g of a solvent-free gummy residue called the methanol extract. Both extracts were separated in fractions and packed in gelatin capsules for pharmacological experiments. The dose was estimated in the following manner: the human dose for divinatory purposes reported by the Chontal informant is "a handful" of the dried plant. Since the mean weight of many handfuls taken by several people was 60 g, we decided that the average human dose (HD-1) is around 1g/kg of dried-mashed material. Therefore, the HD-1 for the hexane extract was 30 mg/kg, and 86 mg/kg for the methanol extract...*

Mayagoitia, Lilian, et al: Psychopharmacologic analysis of an alleged oneirogenic plant: *Calea zachatechichi*, *Journal of Ethnopharmacology*, 18 (1986)

**The** effective dose for an average person (130-150

lbs) would be in the neighborhood of five grams of the methanol extract. Evaporating this extract onto an inert smoking material, such as mint, might also produce significant effects. Let ER know of the results (positive or negative) of your experiments. Here is an abstract of results from the study:

*The characteristic EEG slowness and the increased reaction times of subjects treated with both extracts suggested that zacatechichi may contain hypnotic compounds...These results support the idea that zacatechichi extracts, particularly the methanol fraction, contain compounds with activity equivalent to sub-hypnotic diazepam doses...Significantly more dreams ...were reported after the methanol extract. Similarly, the number of dreams reported during naps was significantly higher following the administration of the plant extracts than with diazepam...The number of subjects that did not remember dreaming was always greater after placebo and diazepam administration and, conversely, the individuals that reported more than one dream per session were always the ones treated with zacatechichi extracts...With the methanol extract more colors during dreaming were mentioned. These results show that zacatechichi administration appears to enhance the number and/or recollection of dreams during sleeping periods...All this suggests that Calea zacatechichi induces episodes of lively hypnagogic imagery during SWS stage I of sleep. -- Ibid*

### CALEA CULTIVATION

I started seeds inside last March, had good germination, and transplanted seedlings outside into an area in which I'd burned a pile of scrap oak lumber. The plants seemed to like the ashy soil (clay underneath) and grew vigorously all summer. I'm interested to see if they'll overwinter.

-- LA, MO

### POLLEN, HONEY AND CALEA WINE

Experiments with testing winter hardiness (zone 6) are probably going to be unsuccessful. The five test plants look rather terminated by 18 degree (F) weather, though the roots may have survived. The greenhouse plants have grown very well using a well-draining media of half compost/leaf mold, one-quarter coarse river sand and one-quarter vermiculite. They have an extensive fibrous root system that fills the pots and will re-

quire daily watering during dry summer months or the leaves will wilt. Adequate ventilation is necessary in cool/damp conditions such as a winter greenhouse or mold may form on the leaves...I hauled all nine five-gallon pots out when my honeybees were active on a sunny day and they seemed to like the flowers. This is interesting in that bees collect large amounts of pollen from various plants, rolling them up in little balls for winter storage. Since bees collect only one type of pollen at a time, one could have pure pollen balls of *Calea*, *Heimia*, *Papaver*, *Damiana*, etc. Pollen traps are used to catch the pollen balls as bees enter the hive. Of course, the same holds true for honey -- *Calea* honey could be interesting...It also might be interesting to experiment with various fermented herbal wines using *Calea* or *Heimia*. This practice was popular during the Middle Ages, though ingredients such as mugwort, wormwood, dandelions or chamomile were used... -- **BB, AR**

#### BITTER INFUSIONS

On three occasions I have ingested infusions of *Calea's* leaves and twigs. An ounce of dried material was steeped in a quart of boiling water. This made an extremely unpalatable drink despite attempts to buffer it with lemon juice and sugar. On each occasion three 6 oz. cups were downed and a small amount was smoked. (Smoke was very smooth and pleasant.) Drowsiness was not noted although I did lay down and relax. Much dream activity was noted during sleep following use. (Twice this sleep came hours after use.) The most significant effects occurred when the *Calea* was taken while I was stricken with the Flu. After drinking the infusion I slept soundly for twenty minutes and woke up amazingly relieved of the achy joints, nausea and run-down symptoms associated with the flu. The change was so drastic that I actually felt invigorated! I feel *Calea* is worthy of further study. Perhaps a more dilute solution drunk as a tea would be more palatable and, taken over time, have useful tonic applications. The flu-remedy experiment is also worth repeating. -- **DT**

#### DREAM CATALYST

My *Calea* experiences were of a series of short, forceful dreams -- forceful, in the sense that I felt as if something significant was being pushed into my awareness. -- **MH, VT**

---

## EDITORIAL

---

Enclosed in this issue of *The Entheogen Review* is a Resolution which I recently obtained. It is the most eloquent statement I've seen yet addressing America's arbitrary drug laws. The best part about this document is that one can support its ideas without being perceived as a drug abuser, anarchist or threat to social order: one can be a Conservative Republican, teetotaler and religious fundamentalist yet still advocate these concepts without drawing suspicion upon oneself. The Resolution makes its point clearly and persuasively: *drug abuse is a social and medical problem, not a law-enforcement problem*. Recognition of this obvious truth and responsible action taken on it would eliminate at one stroke some of the most intractable dilemmas and injustices in contemporary life. I urge everyone who agrees with its principles to follow the five instructions at the bottom of the page. Think of it as your duty as a citizen: if you have difficulty believing in the democratic process as presently constituted, then regard it as an existential gesture: if you're into shamanic will and intent, then make it a magickal act. If we are ever to ingest entheogens without fear of cruel and unusual punishment, something like what this Resolution advocates must take place. Send it out today.

-- **Jim DeKorne**

---

## BRIEF REVIEWS

---

*The JLF Poisonous Non-consumables Mail Order Catalog*, 1994, JLF, P.O. Box 184, Elizabethtown, IN 47232, USA, \$2.00 Phone: (812) 379-2508

Those readers unfamiliar with the JLF catalog owe it to themselves to obtain one immediately -- if for no other reason than to own a copy of the world's most exhaustive disclaimer. (This off-the-wall classic ought to be anthologized somewhere, and probably will be.) Simply put: JLF sells poisonous non-consumables -- *period*. (If you want to know why anyone would

want to buy such products, read the disclaimer.) The availability of such toxic wares as *Phalaris* extract, *Amanita* mushrooms (JLF's specialty), and Jimson Weed waxes and wanes with the seasons and botanical availability, so one needs to stay on top of what may or may not be in stock. This is one gutsy individual to sell the stuff he does -- give him your biz.

\*\*\*

***Ayahuasca Analogues -- Pangaeon Entheogens***, Jonathan Ott, 1994, Natural Products Co., PO Box 1251, Occidental, CA 95465. 127 pages. \$15.00 paperback, \$30 clothbound, plus \$3.00 P&H.

This slim volume, by the author of *Pharmactheon* (reviewed in the Winter '93 issue of *The Entheogen Review*), has been eagerly awaited by most people experimenting with the non-rainforest sources of ayahuasca admixtures. Unfortunately, it offers little that does not already appear in the ayahuasca chapter of his previous book, and is not a definitive work on this subject. *Phalaris arundinacea*, for example, perhaps our most promising non-jungle source of DMT and 5-MeO-DMT, appears only on a long list of obscure tryptamine-containing plants and is not discussed at all in the text -- a glaring omission in a work bearing a title like this one.

The one item seeming to break new ground is the author's observation that the harmala alkaloids, as short-term, reversible MAO inhibitors, may be used safely with phenethylamines such as mescaline. Conventional wisdom until now (based upon the characteristics of synthetic, irreversible MAOIs), said that such combinations were dangerous, if not life-threatening. The new information suggests that one could without risk combine *P. harmala* extract with San Pedro (or any mescaline-containing brew) to intensify the experience. Unfortunately, this information seems to be based upon the experience of only one anonymous experimenter with threshold doses. After making a strong point that such combinations are safe, that beliefs to the contrary are "curious myths," Ott proceeds to tell us not to "jump to conclusions" and condescendingly advises the reader to leave such experimentation to "the experts." One is left wonder-

ing what the exact message is here. Is it safe or isn't it? Given our culture's penchant for leaping before it looks, this kind of intelligence is confusing and suggests that the material might have been more appropriate as a journal article rather than part of a book intended to be a practical resource for non-specialists. Though other sources have also confirmed the safety of this combination of entheogens, the subject certainly deserves more discussion than the two rather enigmatic paragraphs devoted to it in this book.

\*\*\*

***Pills-A-Go-Go Newsletter***, 1202 E. Pike St. #849, Seattle, WA 98122-3934, \$12.00 for six issues.

Nothing much about entheogens here, but anyone who is interested in alternate states of consciousness (not necessarily psychedelic ones), will find this newsletter fascinating reading if for no other reason than it is so well-written. (The delightful essay on pharmacists in the Spring, 1994 issue is certain to be preserved in some college English teacher's collection of class hand-outs.) Lots of information about pills, gossip about pills, speculations and shared experiences about pill dosages and pill combinations -- how to create bonafide hallucinations with deliberate ODs of over the counter medicines. How to read prescriptions and understand the secret codes built into them. This is a brash and audaciously unapologetic fountain of hard-core information usually kept secret by drug companies, physicians, pharmacists and the FDA. I love his cheeky wit. -- **Jim DeKorne**

**CRASH  
COLLUSION**

**A QUARTERLY GUIDE  
TO THE FRINGE**

EACH ISSUE COVERS SUCH SUBJECTS AS:  
PSYCHEDELICS · UFOs · ORGONE  
SHAMANISM · CONSPIRACIES  
ALTERED STATES · WEIRD SCIENCE  
PLUS REVIEWS, CONTACTS AND MORE

SAMPLE COPY \$4    4 ISSUES \$14  
P.O. BOX 49233  
AUSTIN, TX 78765

PLEASE MAKE CHECKS TO WESLEY NATIONS

---

---

# TOADAL CONFUSION

---

---

Alas! Alas! I've deliberately refrained from commenting much about smoking the venom of the Sonoran Desert toad (*Bufo alvarius*) because of the abuse potential to a fellow creature. Nevertheless, the national media pounced upon the recent arrest of a California couple for toad possession and, in typical media fashion, has adulterated one or two facts with a ton of inaccuracies. What I was hoping to avoid came about anyway: the distorted publicity has now made it a hip thing to possess a *B. alvarius* toad; the Silent Majority are outraged by what appears to be a disgusting perversion (they understand that one *licks* the toad, rather than extracts the venom and smokes it); and the police have yet another "probable cause" for enforcing their Black and White reality: toad holding. The irony is that bufotenine, the schedule 1 substance by which the arrest was justified is *not* the psychoactive ingredient in the venom of *B. alvarius*. The active ingredient is 5-MeO-DMT which is still legal. Bufotenine, the illegal drug, is considered a super bumper by all accounts, hence anti-bufotenine statutes make about as much sense as passing a law against the ingestion of drain cleaner. As far as the toads are concerned: please leave the poor creatures alone -- one can extract the same compounds from plants. -- Ed.

\*\*\*

## BE KIND TO YOUR WEB-FOOTED FRIENDS

I wanted to comment on the letter from the Arizona toad milker who seemed to take no thought for removing (temporarily) what I think is one of that specific toad's defense mechanisms. I am concerned with the potential for harm or decimation that could be created when all the unhappy hordes pursue another way to "get off" at the expense of the toad. This is not an argument against the extraction described, or the process of enlightenment, but simply an observation that all parties may not be concerned. This is obvious by the inclusion in one of my ethnobotanical catalogs for the hides of *Bufo alvarius* purported to be "road kills." Having seen a number of squashed reptiles and amphibians, it is hard to believe that someone is going around on the highways and byways collecting their

carcasses. I had several Great Basin Spadefoot toads for a number of years and can say that they make very peaceful and amusing pets. They are completely harmless, and although obviously not members of the intelligensia, they at least seem friendly. Shocking or traumatizing them is inhumane. -- GC, AK

\*\*\*

[I gotta agree -- especially when one can obtain the same alkaloids found in *B. alvarius* from plain old *Phalaris* grass without having to catch a ton of crickets every week to feed them with. -- Ed.]

\*\*\*

## CARRIER WEIGHT

I guess that when you are arrested for possession of bufotenine with the toad attached it's 10 to 20 in the big house. With carrier weight, if he had a big lunch it could add another 5 years! -- Anon., PA

\*\*\*

## TOAD CAVIAR

"A medical student in Sydney recently ate the ovaries of a cane toad (*Bufo marinus*). "It was a bet. The ovaries look like caviar." The student spent six weeks in intensive care and had three heart attacks." -- *New Scientist*, 9 Oct., 1993

\*\*\*

## BUFOTENINE

"Bufotenine was first isolated in 1920 by H. Handovsky as a minor component of venom of the toad *Bufo vulgaris*..., and the compound has since been found to be widely distributed in plants and animals ... In 1955, bufotenine was first tested on four prisoners at the Ohio State Penitentiary, with intravenous injections of up to 16 mg of bufotenine as the creatinine sulfate. The unfortunate subjects receiving the higher doses were reported to have faces "the color of an eggplant" diluted, and to have experienced minor visual phenomena of short duration, leading the experimenters to conclude the drug was "hallucinogenic"... The United States government saw fit to classify bufotenine along with LSD, DMT, mescaline, psilocybine and psilocine as a drug with "high potential for abuse," even though it would appear no one has used the drug



intentionally for "kicks" -- its only users having been decidedly unwilling prisoners and mental "patients"...

Ott, J. (1993) *Pharmacotheon*

\*\*\*

### IS OR IS NOT BUFOTENINE AN HALLUCINOGEN?

"Bufotenine, 5-hydroxydimethyltryptamine, is a methylated derivative of tryptamine. At one time it was thought to be a hallucinogen ... A later report... argued against this, and this view has prevailed. However, anthropological evidence suggests that the chemical does have unusual properties...

"The purpose of this paper was...to determine whether or not the drug was an hallucinogen...

"Two doses of the drug were given i.v., using 2 mg and 4 mg of bufotenine, given as Bufotenine Oxalate. No hallucinogenic properties were reported. The volunteer did report that he was anxious throughout the experiment... Despite his anxiety he asked to press on, and subsequently, 8 mg of bufotenine, given as above, was injected over a 3 min period; the subject reported profound emotional and perceptual changes, involving extreme anxiety, a sense that death was imminent, and a visual disturbance which was associated with colour reversal and distortion, such as might be seen in a photographic negative...

#### Conclusion

"The use of intravenous bufotenine given in a high non- physiological dose produced in the volunteer subject profound perceptual and emotional changes, although frank hallucinations *per se* were not present. Following his report it was decided that further experimentation on this, or any other subject, would not continue...

#### Appendix -- description by volunteer

"I did not want the experiment to go on. I had the fancy that I could not speak even if I wanted to, but in any case decided that I would endure no matter what occurred... The presence of colleagues monitoring my progress also led me to believe that the experience was drug related and not a pathological response. The faces around me remained the same, but were at the same time different. Each seemed to have a transparent mask, smaller than the face itself, superimposed over it, giving an eerie impression, even a sense of evil... Artificial panelling on the cupboards seemed somehow more intense; it was as though the patterns

were reversed almost like the reversal produced by the negative of a film. At the same time I was aware that my speech was slurred and that I seemed detached from my surroundings. Not only did my surroundings appear unreal, but I also had the sense of being unreal in some indefinable way..."

W.R. McLeod and B.R. Sitaram, "Bufotenine re-considered," *Acta psychiatr. scand.* 1985:72:447-450

\*\*\*

#### TOAD VENOM

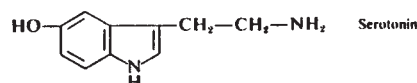
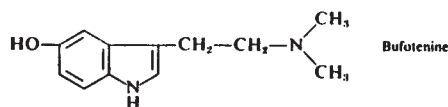
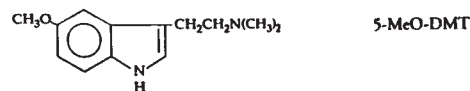
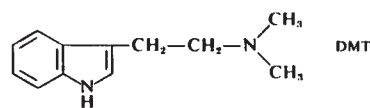
"The biochemical composition of *Bufo alvarius* is open to some debate. The venom is believed to contain only trace amounts of bufotenine. In fact, the actual amount of bufotenine in the venom is possibly, if not likely, so scant that a single extraction from the toad's parotoid glands might not contain an amount of bufotenine "useable" as a controlled substance, as required for a possession conviction under California law. Most scientists agree that the primary active ingredient in *B. alvarius* venom is 5-methoxy-DMT, not bufotenine. The substance 5-MeO-DMT is not a scheduled substance under Federal or California law."

Boire, R.G., "Criminalizing nature and knowledge...", *The Entheogen Law Reporter*, Issue No. 2, Spring, 1994

\*\*\*

#### THE LATEST UPDATE

"The first couple ever to be charged with possessing and smoking psychedelic toad juice were sentenced to a drug diversion program yesterday in Tuolumne County Justice Court...If they successfully complete the program and stay free of drugs for two years, the charges against them will be dropped." -- *San Francisco Chronicle*, April 29, 1994



# NETWORK FEEDBACK

---

## TRYPTAMINE CONCENTRATIONS IN *PHALARIS ARUNDINACEA*, var. TURKEY RED AND YUGOSLAVIAN FRESH CUT

Approximately 25mg of *P. arundinacea* extract (as described in the Winter '93 issue of ER) was sent for analysis to the Institut Universitaire de Medicine Legale, Laboratoire de toxicologie analytique in Lausanne, Switzerland. The results of the assay are as follows:

"...The extract contains mainly 5-MeO-DMT with 50% of a compound with molecular weight of 216 which might well be 6-MeO-Methyl-1,2,3,4-Tetrahydro-beta-carboline and around 5% of 2-Methyl-1,2,3,4-Tetrahydro-beta-carboline and DMT. The identity of 6-MeO-2-Me-THC is still pending as I am missing the reference substance. Additional works are going on to offer a firmer identification..."

This confirms our educated guess in the Spring '94 issue that the subjective experience of smoking this extract conformed more to the 5-MeO-DMT profile than that of DMT. The next task is to identify a strain or species of *Phalaris* which contains more DMT and less (or no) 5-MeO-DMT -- a molecule which tends to be more intense than most people are comfortable ingesting.

\*\*\*

I understand at least some of the reasons why you had mixed feelings about publishing the "Smokable DMT from Plants" article in the Winter 1993 ER. Your analogy to a tactical nuclear explosion is an apt one --- I, however, would like to say "Bombs Away!" I hope this will be the first of many such articles and breakthroughs. It's been a long time brewing, and this is just too important to be anything other than bold about. -- SF, WA

\*\*\*

There seem to be distinct "families" within each *Phalaris* species. Some contain mixtures of alkaloids,

others only one type; some may contain none at all! There has been a serious breeding program to produce "palatable" clones which are alkaloid free. -- RP, NY

\*\*\*

Regarding the low alkaloid concentrations of some *Phalaris* varieties: my feeling is that all species have some activity and if one can harvest with a lawn mower, who cares if the content is low? At 2% content, a kilo of lawn clippings would yield two grams! A lawnmower bag weighing ten kilos of only .2% would still yield two grams, and so on.

-- Prof. Buzz De Lux, CA

\*\*\*

## TRYPTAMINES AND NEUROTOXINS

In the most recent issue of *Integration* (No. 4) was an article about TLC analysis of *Phalaris* and *Desmanthus*. *Phalaris* seemed more variable in tryptamine content while *Desmanthus* seemed more consistent, at least with *D. illinoensis* and *D. leptolobus*. This produced some very useful information about the latter; it is much stronger than *D. illinoensis*. It appeared to be right up there with *Psychotria viridis* on the scale. Here again, we are talking about the roots, and also as with many other plants, the root bark.

I heard that the leaves of *Psychotria nervosa* were also tryptamine positive -- some people having typical experiences.

Regarding tryptamine-containing Pandanus nuts, I learned of some suspicious folklore about sniffing Pandanus pollen. Seeing the nuts, one notices that there is much pollen that stays with them. Maybe the DMT is only in the pollen and the pure stuff is where it's at.

Reading about *Phragmites australis*, I learned that it also contains bufotenine and 5-MeO-DMT, besides DMT. These three seem to turn up together often. It may follow that in some of the many species of *Bufo* toad venoms, all of which contain bufotenine, more may contain 5-MeO-DMT and/or DMT than just *B. alvarius*. I've heard rumour that there are psychoactive toad venoms from Columbia, Peru and Asia.

There are many animal-based neurotoxins. The Puffer fish contains tetrodotoxin (TTX), a powerfully unique anaesthetic-type muscle relaxant that is absolutely harmless to the tissues in anything less than a lethal dose. The most dangerous aspect of TTX is the potential for overdose and death. The nearly--overdosed patient may lie comatose and on life support for days and recover completely with no evidence of mental or physical damage. TTX is the active ingredient in Voo-Doo zombie potions where the state inflicted is not a trance coma because consciousness remains intact throughout. The Japanese and others consume Fugu fish (a type of puffer) for the purpose of a TTX euphoria.

There are also some interesting spider neurotoxins. Jim Morrison reportedly took tarantula venom. *Elapid* snakes contain some very exciting enzymatic neurotoxins which may or may not be orally active, but may be smokable in nanogram or low microgram dosages. Cobra venom is even more powerful than TTX. TTX has an LD-50 of about one mg orally for a 150 lb adult. Some of us suspect that cobras were worshipped by ancient Egyptians and Indians for that reason. Think of the caduceus -- now imagine the snakes being cobras and the wings on the staff being the *Amanita muscaria* mushroom. Now it makes sense! Historically, healing and spirituality were always associated with hallucinogenic substances. The problem with some venoms is that they usually also contain tissue-damaging components and other harmful agents. There is a marine mollusk called the Cone Shell that has pure neurotoxic venom. If you are stabbed by the *Conus geographus* you either die or get giddy, but you don't suffer much pain at the contact site. Sea snakes reportedly also inject pure neurotoxins of extremely high concentrations. Salamanders, newts, frogs, octopusses, wasps and other bugs also produce neurotoxins. The field seems wide open and the potential greatly untapped. Anyone with lore about these subjects, please write in. -- MN, IN

\*\*\*

#### WOODROSE SEEDS

According to Ott in *Pharmactheon*, Hawaiian Baby Woodrose seeds contain the highest concentrations of Lysergic Acid Amides, so I am a bit confused why people still consume morning glory seeds. Is it because there is an established shamanic use of these species,

or am I missing something? Since they promote upset stomach, cramps, nausea, etc. I always scrape the fuzzy coatings from HBW seeds with an Xacto knife before ingestion. Then I crush them with a mortar and pestle and put the resulting powder in OO gelatine capsules. These are taken on an empty stomach and I rarely get any unpleasant symptoms. I've had profound effects with as few as five seeds, but have taken as many as eighteen. The only difference (past 12 or 13) seems to be the duration of the experience. Lots of mental imagery, movie scenes, and unique access to dream places -- allowing me to consciously explore them as if in a lucid dream. This isn't thought or memory -- I *actually go there!* -- VP, WA

\*\*\*

#### SEED SOURCE

For information about purchase of Baby Wood Rose seeds, for planting purposes only, send SASE to: Wildflowers, P.O. Box 46, Rancho de Taos, NM 87557.

\*\*\*

#### AMIDE OINTMENTS

Recently I discovered that the lysergic acid amides found in Hawaiian Baby Woodrose and other morning glory seeds can be absorbed through the skin. The advantages of this method of "ingestion" are that noxious taste, stomach cramps, nausea and accompanying exhaustion are eliminated. This was discovered when I was grinding Hawaiian Baby Woodrose seeds and some of the powder remained on my body for several hours. The trip was an unmistakable plus-2. I experimented further and developed the following protocol: grind one or two HBW seeds extremely fine and add light cooking oil to make a thin paste. Rub this anywhere on your skin where the blood vessels are near the surface, such as wrists and armpits. This should result in a plus-2 experience in about an hour and a half. My experiments with Heavenly Blue morning glory seeds also proved positive. Three grams of finely ground seeds mixed with corn oil came on in the about same time. -- PH, NM

\*\*\*

#### ENTHEOGEN SOURCES IN CANADA?

Do you know any mail order sources in Canada for *P. cubensis* spores or growing kits? Anything ordered from the States is checked at the border. I'm also in-

terested in a Canadian source of smart drugs by mail.  
-- RW, Canada

\*\*\*

### CACTI CONNECTION

Send \$6.00 U.S. (international postal money order or cash) to Karel Knize, P.O. Box 10248, Lima 1, Peru (fax: 0051 14 300608) for the 1994 price list for cactus, succulents, bromeliads & orchids. Over 2000 items are listed in this catalog, including *Trichocereus peruvianus* specimens. (This cactus has the same concentration of mescaline as peyote, and is still legal in the U.S.)

\*\*\*

### SAN PEDRO EXTRACTION

After cooking and filtering San Pedro as per standard methods, simmer the liquid in a non-stick pot until it is the consistency of rubber cement. (This requires careful stirring to prevent burning.) Place this goo onto a sheet of glass and allow to cool. When pliable, this tar is rolled out to a strip the circumference of a pencil, divided into portions and stuffed into gelatine caps. 60 dried grams of the tar fills about 23 gel caps. Take 6 caps every 15 minutes to avoid nausea. Trip lasts up to 12 hours. -- MS, PA

\*\*\*

### ENTHEOGEN ABUSE

In the last issue there was a comment made on the abuse of entheogens by drug addicts. The idea that we should make psychoactive drugs available only to those who have noble intentions seems silly. Why should anyone have to determine the intention behind another individual's actions? That attitude of legislating morality is what helped to create the absurd situation existing today. The sacrament will be defiled by the unknowing, but it is not up to us to judge and pass sentence. -- Captain Chaos, HI

[Amen to that! -- Ed.]

\*\*\*

### LEGAL QUESTIONS

If DMT is illegal, why are dried *D. illinoensis* roots and *P. arundinacea* extracts legal, for example? Why can JLF sell dried *G. spectabilis* mushrooms when psilocybin is illegal? Are they selling varieties which lack the entheogenic alkaloids? Even if plants aren't prohibited by species, I would think that extracts contain-

ing illegal alkaloids would be illegal. --GW, NY

[So many new entheogen-containing plant species are being discovered that the question of scheduling them approaches the limit of what a free citizenry will accept as reasonable. Regardless of enforcement, any plant *extraction* containing a controlled substance is by definition illegal to possess. -- Ed.]

\*\*\*

### PHALARIS FERTILIZER

What fertilizers and soil conditions are conducive to increased DMT content of *Phalaris* grass? -- EB, TX

[High nitrogen content, partial shade, mild water stress, harvest only top third of leaf-blades. -- Ed.]

\*\*\*

### AYAHUASCA ANALOG QUESTION

I was wondering if *P. arundinacea* could be boiled up with *P. harmala* and drunk, and if so, what would be the approximate dried and/or fresh weight of each species required? -- MS, PA

\*\*\*

[Does anyone have any experience with this? My guess is that this method would require a lot of trial and error to perfect -- it seems easier to just extract the alkaloids chemically.] -- Ed.

\*\*\*

### KETAMINE

Ketamine, 25 to 100 mgs, has provided me with the most intense and illuminating visions ever. Some trips were incredible, some mundane, some were terrifying, and some went through all phases. It is an important entheogen -- the visions have been enlightening and productive in terms of my personal and spiritual development. Thought is angular and unable to grasp the divine -- the best we can do is gently support it. The earth is sentient; we are her guardians.

-- Captain Chaos, HI

\*\*\*

### YOHIMBE

Yohimbe bark is a MAOI also, and a seemingly potent one. It is very pleasurable if a good strain can be obtained. The good stuff is strong smelling, dark oak brown, and almost powdered. It is a very strong aphrodisiac for both men and women. It is not entheogenic or hallucinogenic, but it does produce mild

distortions and patterns in the dark. Many would find it pleasurable to mix with an indole for a night of beautiful, psychedelic ultra-sensual sex. --EB, TX

\*\*\*

### PHIKAL

I urge anyone involved in the exploration of entheogens who has not done so to read *PHIKAL* by Ann and Alexander Shulgin. (Transform Press, Box 13675, Berkeley, CA 94701, \$22.95 postpaid.) It is a clearly eloquent account of the value of entheogenic experiences. The chapter "Lecture at the University" is the most sensible essay against drug prohibition that I have read. P.S. Ever consider printing your newsletter on hemp paper? -- DK, MD

[I met the Shulgins recently, and can attest that as individuals they are the most impressive advertisement for the enlightened use of entheogens imaginable.

*PHIKAL* is essential reading for anyone interested in this subject. The cost of hemp paper still forces me to place economic reality ahead of ideology. -- Ed.]

\*\*\*

### NEURO-LINGUISTIC PROGRAMMING

Regarding neuro-linguistic programming (mentioned in Summer 1993 ER): Most works on this encountered so far deal with using NLP as a sales tool (read: "manipulate consumer"), however I still think there is potential in this system for inner exploration/ transformation. Can anybody out there provide additional information or sources on NLP as an aid to entheogenic exploration? I am also interested in using sound in these endeavors: I've tried shamanic drumming and sublinguals and seek other potential avenues. -- JW, MD

\*\*\*

### PASSIFLORA CAERULEA

Just got a note from J.L. Hudson that a batch of *Passiflora caerulea* seed came in. The DEA would hate to know people are growing a tranquilizer better than Valium. Valium is the least toxic drug in a psychiatrist's tool box, but they would rather use the killers like Navane that guarantee a life-time patient. -- Anon. PA

\*\*\*

### DATURA AS MEDICINE

My relationship with *Datura* began as a somewhat

reckless experiment. I made tea out of a handful of the leaves with the intent of exploring its potential as a psychedelic. Indeed, I became "dry as a bone, red as a beet, and mad as a hornet" to the point where I was concerned for my safety, knowing *Datura's* reputation as a poison. The intoxication produced an unexpected side effect. I was pleasantly surprised to find that my typical nighttime asthma was non-existent during the *datura* intoxication. This led me to do further research -- I discovered it has a long history of use in respiratory ailments. I began using it in place of antihistamine during colds, hay-fever or earaches. The median dose was in the range of one seed per ten pounds of body weight. Use of the seeds has two definite drawbacks. First, they are unpleasant to chew because of the black crumbly residue left in the mouth. Second, they lose potency over time. In an effort to supply a more convenient, stable version of this medicine, I made a tincture by soaking the leaves in vodka (rum works fine). After a couple of weeks, I replaced the old leaves with fresh ones. After doing this four times, I have a very dark liquid form of *Datura* which is stable and convenient to use. Now rather than chomping on the seeds, I just take a dropper full of tincture. My friends and family use it too. Having had no truly entheogenic experiences, we use it primarily as a physical remedy. At higher doses, the joys and hassles of its bizarre psychic effects include delirium, memory loss, and sleepwalking. The tropane alkaloids in *Datura* are anti-cholinergic, slowing and blocking nerve impulses. For this reason, atropine is used as an anti-bedwetting drug. It also can delay orgasm, which may account for its reputation as an aphrodisiac. I would be most interested in any information on the possible long-term effects of the tropane alkaloids. I have noticed no problems and would much rather use *Datura* than chemical drugs -- it feels acceptable to my body. In the spirit of the Eternal Mystery -- RF, NC

\*\*\*

### DATURA AS DELIRIANT

A few years ago some friends and I ate two grams of *Datura stramonium* seeds. An hour or two later we all got extremely dry mouths and throats, severe blurred vision and a strong narcotic-like feeling. After four hours of this we all figured that this was all it was and we went our own ways to sleep. I woke in the morning to find things very strange: I heard voices but

couldn't make out what they were saying; I saw visions of people dying from what appeared to be Bubonic Plague (they had swollen black and blue bodies). I was very sedated and don't really remember the first three or four hours of that day. Around the time I remembered eating the seeds is when I began to recall the other things. I saw many people standing in my house and I knew all of them. There was an emotional numbness toward these visions, which I found very strange: I felt neither fear nor joy, just confusion. The visions were very clear and realistic. This state lasted until I slept again. I awoke the next day with my vision still blurred, though it cleared in a few hours. It was not a bad experience, but one I'm in no hurry to repeat.— **ML, Earth**

\*\*\*

#### FEEDBACK FROM JLF

JLF wants *Desmanthus*! As far as locating and identifying species of *Desmanthus* in the wild for sale (roots) to JLF I would advise the following book: Systematic Botany Monographs, Vol. 38. Monograph of *Desmanthus* (Leguminosae- Mimosidae), Melissa Luckow (1993) ISBN 0-912861-38-X. U.S. orders: \$20.00 from: Systematic Botany Monographs, University of Michigan Herbarium, North University Bldg., Ann Arbor, MI 48109-1057. This is a 166 page book all about *Desmanthus* taxonomy (except chemo-). There are 24 described species, eight of them occurring in the U.S. None are endangered. Some are quite large. Specific geographic locations are given.

JLF is also interested in purchasing other interesting poisonous raw materials: *Acacia* leaves, roots, bark; *Arundo donax* roots; *Amanita pantherina* and red *Amanita muscaria* mushrooms; *Polyporus betulinus* "Birch Conk" mushrooms; various *Panaeolus* mushrooms; *Gymnopilus spectabilis* "Big Laughing" mushrooms; *Aconitum napellus* "Wolfsbane, Monkshood" roots; *Hyoscyamus niger*, "Henbane" foliage and roots; *Monotropa uniflora*, "Indian pipes" whole plants; *Lespedeza bicolor* roots and bark; various *Desmodium* roots; various *Mimosa* foliage, bark and roots; *Digitalis purpurea* foliage; *Amanita citrina* mushrooms; *Erythrina* "Coral Bean" seeds; *Ariocarpus fissuratus* cactus; Pandanus nuts; various *Argyriaea* and *Ipomoea* seeds; various *Brugmansia* and *Solandra* foliage; various *Bufo* toad

skins; various Puffer Fish whole or skins (*Tetraodontoidea*); various *Elapid* snake venoms (Cobras, Mambas, Taipans, Corals, Sea Snakes) and maybe even other neurotoxic venoms of Cone shells, spiders and scorpions. Most all of the above items can be found in the U.S. As far as other things go on the JLF want list -- any uncontrolled substances/plants in Emboden's book: *Narcotic Plants*; Shultes' *Plants of the Gods* and Otts' *Pharmactheon*. Contact for sale or trade.

JLF, for one, wants to see ER print all those "laundry lists." I see that as some of the most useful, practical information of all. I figure we're all interested in new plants/substances (possibilities) even if they are only rumor. That rumor is often synonymous with folk knowledge. To suppose that the only valid folk knowledge lies within the cultures of ancient or primitive tribes would be a grave mistake. I don't care if it's banana skins, peanut, puffer or toad skins, or *Arundo*, Ayahuasca, *Phalaris* or *Iboga* roots; I want to read what anyone has heard about anything. Most of these things have a basis. Who has the authority to say that a certain chemically active substance is not entheogenic when another says that it is? In my business of selling poisonous non-consumables, one of the wisest decisions I ever made was to publish a phone number. I have profitted financially and intellectually from that decision. My customers have taught me all about which items to offer. I'd like to thank all those who have called and urge more in the future to call, call, call -- even if you're a *High Times* reader, say "mannn" and "dude" a lot and smoke a lot of pot. I'm there to educate and be educated and try to find any uncontrolled substances you might want. I'm not an elitist and don't discriminate against Feds or Heads or others who don't discriminate against me. I'm out there completely, not straddling the fence. And believe me, it is *not* all in *Pharmactheon*. There is no one book or one place that has it all. We are a long way from that, only scratching the surface.

-- JLF, IN

(See review elsewhere in this issue for JLF's address and telephone number.)

\*\*\*

#### FEEDBACK ON LEPIOTA PEELE

I have a friend in Pensacola who introduced me to Stephen Peele. He took us to the field where his

*Lepiota* was originally discovered. The mushroom grows in the low part of a pasture where the cows tend to sleep at night. It fruits infrequently and is not always psychoactive. Soil Ph is acidic (Ph 3.5 to 5) and this may be due to frequent cow urination. Steve says that the active ingredient is fragile. Drying the mushroom causes a complete loss of activity. Activity can be maintained if the mushrooms are kept in chlorinated water for up to two weeks. I got a spore print from Steve's collection, which grew easily on antibiotic agar (from Fungi Perfecti). The colony produced is fluffy and tan in color. To date I've not been able to make them fruit. Steve suggests making the casing acidic (Ph 4) with acetic acid.

Jeremy Bigwood did a chemical isolation on *Peele's lepiota* which was apparently compromised. In a communication he says: "*(L. peelee)* contains the usual suspects ps etc." (I assume this refers to psilocin or psilocybin.) "The goop it exudes in the earth, aside from being insecticidal, is also entheogenic. (It) took me so long to figure out because of some sabotage I had during the research. Switching of standards." I think there is something to the *Peele's Lepiota* story. I'm sorry people have written with such negative comments. I have tried fresh specimens of *Paneolus fonesecii* from numerous locations. Those growing along the divider strip of Huntington Drive in Pasadena, California are very psychoactive. Specimens from Northern California, Oregon and Washington seem to have no activity at all. Does this mean we should write to complain about authors who have described this species as active?

-- Professor Buzz D. Lux, CA

\*\*\*

#### FANE OF THE PSYCHEDELIC MUSHROOM

I would like to hear something in ER about the Fane of the Psychedelic Mushroom. -- EB, TX

\*\*\*

I have sent money to and received nothing from (no response to following letters) The Fane of The Psychedelic Mushroom Association in Victoria, B.C. I don't want to accuse, but if others have the same experience, it would be good to publicize it. -- BS, CA

\*\*\*

#### AMANITA MUSCARIA QUESTION

Has anyone out there had a positive experience with *Amanita/Soma*? If so, was this the result of special

preparation, and what was it? I am sure that I am not the only one to find the published subjective reports at odds with the very convincing scholarly studies of the history of Soma (Wasson, et al). Is this really the "Elixir of Immortality" praised in the Rig Veda, or is it just a good way to get sick? What is its legal status? -- SF, WA [It's legal.] -- Ed.

\*\*\*

#### AMANITA MUSCARIA ANSWER

[Excerpts from long letter]: I slow-boiled 15 grams of red brown *Amanita muscaria* for about 20 minutes and drank 2 cups of this tea with honey. Felt nauseous at first, but held it down... Experience lasted 17 hours... My best entheogenic experiences come from *Amanita*... The powerful positive thinking, the desire to help others. You read the words "Love thy neighbor" or "Peace," but if you're down you don't feel anything. Then you do *Amanita* and you can feel the meaning behind the words. Other drugs that produce this effect, like speed, have devastating, sometimes suicidal come-downs. The side effects of *Amanita* are nothing at all to me. -- BD, IL

\*\*\*

#### GROWING AND USING SALVIA DIVINORUM

The instructions I had for growing this plant said that they require high humidity, a rich soil with a third builder's sand to mimic a stream bed, and 80% shade. Well, I got the soil right, put the plant in a window, and misted it up to twenty times a day. No matter how much I misted, the leaves would continue to dry up from the edges and fall off. New leaves would form and sometimes get quite large but would ultimately succumb to the same fate. When some of the branches started to dry I decided that the plant would need constant humidity to recover. I stuck four pieces of pvc pipe (wet wooden rods will attract fungus) at 12, 3, 6 and 9 o'clock in the pot and put a large dry-cleaning bag around the pipes, creating a humidity tent. The *Salvia* is well on the road to full recovery and has put on dozens of new leaves, a few branches and is now flowering. They seem to love bright light as long as they are kept moist. I believe this plant should not be allowed to be in dry air for more than a day. When in a constantly humid environment, the leaves dry to a green color in less than 24 hours. When in a dry environment, they turn black from the edges, fall off and continue to dry and turn black for up to a week. I

doubt if these black leaves are psychoactive. Recently my main *Salvia* began to fall over and droop down. I decided to give the plant an emergency pruning and cut off four, four-inch branches containing twenty-five leaves averaging one and a half inches in length. I rolled them into a quid and put them into my mouth between cheek and gum. After about twenty minutes I began to notice pinks and blues on the TV screen. I left the leaves in my mouth for another thirty minutes, chewing occasionally. I felt a shift in consciousness before any euphoria. The inebriation lasted an hour, but lesser effects went on for several. I suggest drying and crushing the leaves before ingesting them as they take up less space that way. -- **Eli X, TX**

\*\*\*

[Following the above cultivation advice, I placed a plastic tent around some very sickly specimens of *S. divinorum* and vented a humidifier into it. Within a matter of days the plants began to perk up -- this species *really* likes a humid environment. In fact, I now regard it as cruelty to plants not to raise them this way! -- Ed.]

\*\*\*

#### ISOLATION OF SALVINORIN -A

(1). -- Dried milled leaves (200 g) of *Salvia divinorum*, collected at Huautla, Oaxaca (Mexico) in November 1980, were extracted with boiling chloroform. Evaporation of the solvent gave a green residue (27 g) which was purified by chromatography on "Tonsil" (200 g) with chloroform as eluant. Thirteen fractions of 50.0 ml were collected, the sixth and seventh of which contained compound [A] as ascertained by t.l.c. (45% ethyl acetate in hexane as developer; Rf 0.7). Crystallization from methanol yielded *salvinorin* [A] as colorless crystals, m.p. 238 -- 240 C ...

Ortega, A., J.F. Blount, and P.S. Marchant. (1982) Salvinorin, a new trans-neoclerodane diterpene from *Salvia divinorum* (Labiatae). *J. Chem. Soc.*, Perkin Trans. I:2505- 2508.

\*\*\*

#### SALVINORIN -A

Salvinorin A isolated from *Salvia divinorum* was used. After evaporation of the substance containing solvent on the inner surface of a glass pipe, smoking was possible during moderate heating with a flame and turning of the pipe. It seems that the amount of the substance was under 1 mg. Soon after the inhala-

tion and holding the smoke some seconds, a slight increase of the heartbeat with no other physical symptoms occurred. After about two minutes a feeling of deep peace without feelings of great euphoria or dysphoria developed. It was a little bit like a narcosis. I had no sense of time and estimated that the duration was much longer than in reality (only about ten minutes). I saw some color flashes particularly as synesthesia after closing the door. There were no after effects this day, but the next day I found some Liberty Caps in an old pasture in the woods and took only two fresh fruit bodies. It was a relatively strong reaction compared with the amount taken, and equal to experiences with many more mushrooms. I think a possible correlation between the action of psilocybin and salvinorin A even a day later is very interesting. -- **Semi Lanceata, Germany**

\*\*\*

If you're into smoking something new you might try extracting salvinorin A from *Salvia divinorum*. *Salvia* and *Cannabis* are amazingly synergistic. -- **Prof. Buzz D. Lux, CA**

\*\*\*

[I've received only second and third hand data on smoking Salvinorin-A, some of it pretty spooky. One person describes the room turning upside-down, then imploding. Rumor has it that it is active in the microgram range, and there seems to be at least some consensus that it is too heavy a trip for most people. Before another mythology develops about this new substance, I hope someone will set the record straight. *The Entheogen Review* is intended specifically as a forum for such questions. -- Ed.]

### *Psychedelica Mysticae!*

*Psychedelic Monographs and Essays*, by Tom Lyttle is a book series showcasing the best of psychedelic substance use and research. It features top names from the sciences, the arts, popular culture and the underground. Each volume is 250 pp. with photos and full color wrap-around cover. A must for the serious investigator!

"Sophisticated..." -- *High Times*

"Passes the Electric Kool-Aid Acid test..." -- *Whole Earth Review*.

"A psychedelic primer..." -- *Critique*

Volumes 5 and 6 now available at \$20.00 US; \$25 Canada to:

**PM & E, P.O. Box 4465, Boynton Bch., FL 33424**



---

---

# THUJONES AND ABSINTHE

---

---

*The thujones are best known as principles of oil of wormwood, the essential oil of *Artemisia absinthium*, component of 19th Century alcoholic beverages called absinthe... Absinthe was prepared by distilling alcohol over mashed leaves of wormwood, and other common ingredients were Angelica root, *Acorus calamus* rhizome (which may contain the psychoactive asarones...), cinnamon, fennel seed, star anise (both of which contain anethole, another potentially psychoactive compound)...and other plants... In spite of this plethora of ingredients and adulterants, the principal active constituents of absinthe seem to have been alcohol and thujones. Owing to structural similarities, it has been proposed that the psychoactive effects of thujones and tetrahydrocannabinols from marijuana...involve binding to the same receptor in the brain, and acute inebriation with absinthe is somewhat similar to *Cannabis inebriation*...*

Ott, J. (1993) *Pharmacothoeon*, Pg 390 (See original for further information.)

---

---

In response to the question of extracting thujone from wormwood: thujone is extracted using grain alcohol (I use Everclear) by soaking it for about 48 hours. Having drunk absinthe I can vouch for it being very interesting stuff. Below is a quote from: *Absinthe: History in a Bottle* (Conrad III, B. 1988. Chronicle Books, San Francisco), which gives a lot of information about the turn of the century version.

*The recipe for Pernod Fils and most of the other legitimate absinthes was six herbs: La Grande absinthe (wormwood) for taste; la petite absinthe and hyssop for the green color; Melissa, a plant which is used, incidentally, in eau de cologne; fennel, the vegetable, which like Melissa contributed to absinthe's taste and aroma, and finally anise (not to be confused with star anise or badiane). Pernod Fils used an eau-de-vie distilled from wine, unlike the producers of inferior absinthe who used "industrial alcohol" produced from beets.*

Genuine absinthe contained 30-35 drops of absinthe per 1 quart. The following recipes are for easy home production. Clever minds will think up ways to copy the original distillation process. I see absinthe becoming a very "in thing" in a cottage industry sense. Everyone ought to experiment with their own family favorites. These recipes were taken from a book on homemade herbal liquors.

\*\*\*

## Absinthe (1)

1 pint (16 oz) vodka or Everclear.  
2 t crumbled wormwood.  
2 t anise seed.  
4 cardamon pods.  
1 t mint leaves.  
1/2 t ground coriander.  
2 t chopped angelica root.  
1 1/2 c sugar syrup. (boil 1 c sugar with 1/2 c water = 1 c sugar syrup.

1. Pour alcohol in large jar with tight fitting top. Add wormwood and shake well. Let steep for 48 hours, then strain.
  2. It helps to grind the fennel and anise seeds, as well as the contents of the cardamon pods, in a mortar for a few minutes so that the flavors in them can blend with the alcohol.
  3. Add these and the mint, coriander and angelica, shake well, and let steep in a warm place for 1 week.
  4. Filter the contents of the jar through a clean cotton cloth or coffee filter, and then add the sugar syrup.
- The absinthe is ready to drink.

\*\*\*

## Absinthe (2)

1 t crumbled wormwood.  
1 c vodka or Everclear.  
2 t chopped peppermint leaves.  
1 piece lemon peel (3/4" X 2").  
1/3-1/2 c sugar syrup.

1. Steep wormwood in alcohol for 48 hours.
2. Strain and add peppermint and lemon peel.
3. Let steep for 8 days, then strain and add sugar syrup.

\*\*\*

### Wormwood cordial

- 1 t wormwood.  
1 c brandy.  
1/3 c honey.
1. Steep wormwood in brandy 48 hours, strain.
  2. Add honey, let stand 3 weeks.
  3. Strain off clear liquid.

-- RT, IL

\*\*\*

*Absinthe is a flavored spirit and not, strictly speaking, a liqueur. It is yellowish-green in color, dry and bitter, and of very high alcoholic strength, being 68% alcohol by volume. Its predominating ingredient is wormwood (*Artemisia absinthium*), but hysop, fennel, aniseed, liquorice, angelica root, sweet flag, dittany leaves and star-anise fruit are also used ... Because of the danger to public health its manufacture was prohibited in Switzerland in 1908, in France in 1915 and later, in other countries including the United States. Wormwood is habit-forming and can cause delirium, hallucinations and even permanent mental deterioration...*

--Encyclopedia Britannica, 1968

\*\*\*

*Despite the banning of wormwood in the United States, sage, which may contain up to 67% thujones in its essential oil, remains on the U.S. Food and Drug Administration's GRAS (Generally Recognized As Safe) list, and may be used as a food additive...It is commonly assumed that the thujones were the neurotoxic principles of absinthe, although alcohol also is a potent neurotoxin (absinthe contained from 68-85% alcohol) and significant quantities of copper and antimony salts used as adulterants (particularly in cheap imitation absinthe for the poorer classes) may have been present and responsible for the neurotoxicity.*

Ott, *op. cit.*, Pg. 39

\*\*\*

## THIS AND THAT

We have expanded to twenty pages for this issue of *The Entheogen Review*. This was made possible by a slowly (but surely) increasing subscriber base, and generous donations by two readers. Thanks friends!

I have mixed emotions about this growth -- on the one hand it seems like maybe *ER* will become the Journal I've always envisioned; on the other, I find myself unable to keep up with the personal correspondence engendered by more subscribers. I have many dozens of friends whom I've never met except through letters, yet answering them all is now becoming increasingly difficult. Don't stop writing, but please be patient if I'm unable to respond right away.

Single back issues are still available for \$5.00 each (\$6.00 outside U.S.A.). This doesn't include the 34-page Summer 1993 newsletter ("DeKorne's folly"), which is now only available bound with the first four issues in a 74 page "book." This is available for the same cost as a year's subscription: \$20.00 (\$25.00 outside U.S.A.).

My book, *Psychedelic Shamanism*, is finally available. The product of many years' research and experimentation, it is a fair condensation of what I've learned to date, although a sequel is already fermenting in my psyche. The book has received endorsements from a number of people whom I hold in great respect: this is a real hit for me, and in some ways as important as commercial success -- though I surely wouldn't turn that down if it came my way! Because I have a generous publisher, I can offer the book for a slightly reduced price: \$22.00 (as opposed to their \$24.00), postpaid. Or, avoid the postage cost altogether and ask for it at your local bookseller for only \$19.95. As always, stay abreast of the latest developments in this field through *The Entheogen Review*. -- Jim DeKorne

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL. 3, NO.3 : Autumnal Equinox , 1994**

ISSN 1066-1913 Copyright © 1994, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 778, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a lawmaker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and vo-

lition and must accept full responsibility for such decisions.

### *Subscriptions*

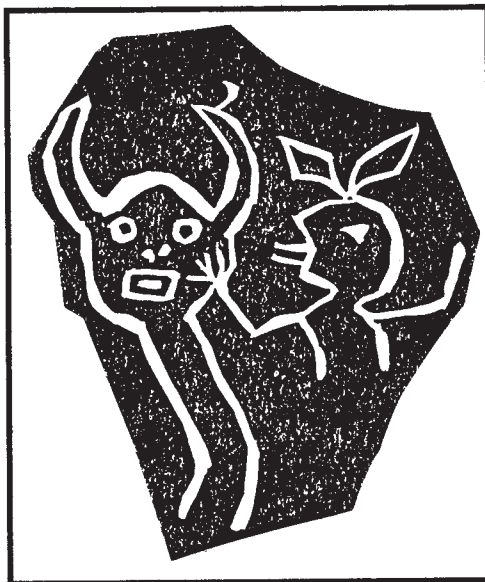
*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. I don't send out renewal notices. On all quarterly (mass) mailings there will be a code after your name. W94 means that the Winter, 1994 issue will be your last. V stands for Vernal Equinox (Spring issue), S stands for Summer and F for Fall. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the

Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your ideas and questions. I can't afford to pay for submissions yet, and unfortunately I often have to edit for brevity, but please keep those fascinating letters coming in.

-- Jim DeKorne



# THREE EDITORIAL TRIPS

---

---

## PSYCHONAUTS, NOT ASTRONAUTS

---

In July, 1969, *Life* magazine asked Charles A. Lindbergh, the first man to fly solo across the Atlantic, to comment on the upcoming Apollo 11 moon mission. I suspect that his response was largely misunderstood at the time, possibly because he used some less than lucid phraseology. At any rate, Lindbergh's 25-year old insight is worth a second look -- specifically in light of what we now know about altered states of consciousness: especially insights from DMT and ayahuasca ingestion, the UFO phenomenon and that numinous sense many of us have that our species is on the brink of a major breakthrough in awareness:

*"In wildness there is a lens to the past, to the present and to the future, offered to us for the looking -- a direction, a successful selection, an awareness of values that confronts us with the need for and the means of our salvation. Let us never forget that wildness has developed life, including the human species. By comparison, our own accomplishments are trivial."*

["Wildness" is used here as synonymous with Nature transcending the purely rational -- perhaps resembling Jung's "Collective Unconscious." "The Numinous" or "The Mystery" might be better synonyms: I think of it as the sort of reality encountered on DMT. -- Ed.]

*"If we can combine our knowledge of science with the wisdom of wildness, if we can nurture civilization through roots in the primitive, man's potentialities appear to be unbounded. Through his evolving awareness, and his awareness of that awareness, he can merge with the miraculous -- to which we can attach what better name than "God"? And in this merging, as long sensed by intuition but still only vaguely perceived by rationality, experience may travel without need for accompanying life."*

["Experience" seems to be Lindbergh's synonym for individual consciousness. "Life" is used rather confusingly here in the specialized sense of incarnation in a physical body. --Ed.]

*"Will we then find life to be only a stage, though an essential one, in a cosmic evolution of which our evolving awareness is beginning to become aware? Will we discover that only **without** spaceships can we reach the galaxies; that only **without** cyclotrons can we know the interior of atoms? To venture beyond the fantastic accomplishments of this physically fantastic age, sensory perception must combine with the extra-sensory, and I suspect that the two will prove to be different faces of each other. I believe it is through sensing and thinking about such concepts that great adventures of the future will be found."*

*Life magazine, July, 4, 1969 (Moon flight issue)*

The magazine editors requested a comment from a hero of American aviation about the first Moon flight: arguably the highest technological achievement of humankind; instead of just another "tribute to technology" they received the testimony of a mystic: "...only **without** spaceships can we reach the galaxies... only **without** cyclotrons can we know the interior of atoms..."

When you consider the restrictions placed upon physical space travel by the speed of light, it stands to reason that consciousness is our only credible vehicle to the stars: a fully enlightened Mind could in theory travel instantly to any point in the Cosmos. The first human to "fly solo" across the Cosmic Ocean to *Alpha Centauri* was probably some unsung shaman swallowed by time aeons before Lindbergh's crude Atlantic crossing in an airplane.

The most plausible scenario for space travel seems to involve psychonauts, not astronauts. The implications of this idea favor Terence McKenna's insights about a dimensional shift in consciousness: the "interiorization of the body and exteriorization of the soul" said to be imminent around the year 2012. Although long considered the ravings of kooks, such concepts are becoming increasingly plausible due to insights provided by psychedelic drugs and quantum physics. The most interesting part is that anyone willing to ingest the catalysts can explore these realms and find out for themselves.

\*\*\*

## ON ABUSING SUBSTANCES

Because the earth seems to abide we dodge death by indulging delusions of permanence. Thus, the unconscious ideals of materialism are a kind of constipated illusion: trying to transform experience into matter by controlling and fixing its flow. (The exact *opposite* of Alchemy.) Materialists seek to control process by quantifying it. The ultimate materialist act is the fabrication of *essence* into *object* to be sold at a profit. As soon as you objectify essence you have some version of an Interstate 40 Curio shop ("See real Indians!"), or global tourism to super-sanitary franchised fantasies: Theme Parks on the moon.

In this process money-spending becomes confused with living: "I spend therefore I am." Life feels inauthentic unless one can *buy* it, because anything one doesn't pay for is worthless (or at least suspect and probably unsafe) in a materialistic value system. The commercial transaction often implies both the control of matter and a safe distancing from verisimilitude. (The concept of a franchise is the concept of secure predictability: the same experience repeated forever: Burger King is Burger King is Burger King.) Like the viewing of television, this kind of purchased experience is passive, protected, predictable and ultimately vicarious. Virtual sex, for example, is more than just an over-response to AIDS, it is a summation of the materialist's fear of life. (Having one's cake and eating it too is an anal retentive's dream of heaven.)

"Substance" is a synonym for matter. Under that definition, substance *abuse* (materialism) is the defining characteristic of our culture -- we are a nation of matter junkies. Thus the ingestion of "substances" (consciousness altering drugs) is anathema to the materialist because the experience is so immediate and unpredictable -- so out of control: so unsafe: *so challenging!* Since the psychedelic drug experience questions material values far more often than otherwise, the concept of the "substance abuser" has emerged as the coprophage's unconscious metaphor for his own dysfunction -- the projected scapegoat for his deepest fears. However, because life is a verb and not a noun, matter has no true existential validity (it doesn't *matter*) unless it's in motion. From that perspective, psychedelics are like laxatives for the Clean Restroom mindset.

## MODELS FOR THE USE OF PSYCHEDELICS

1. **Religious monotheism model** = use of psychedelics in association with varying degrees of doctrinal structure: e.g.: formal ritual, church hierarchy, etc. which is correlated with a monotheistic absolute, such as Christianity. *Examples:* Native American Church, Peyote Way Church of God, *Uniao do Vegetal*, etc.

2. **Spiritual polytheism model** = Usually less emphasis on hierarchical authority, with many entities competing for the attention or worship of the subject. Although usually ritualized, effects may be complex, open-ended and relatively unstructured. *Examples:* Many shamanic tribal cultures, some of the Amazonian ayahuasqueros, some Wiccan covens, etc..

3. **Warrior/explorer model** = use of psychedelics to confront the mysteries of being, explore the unconscious psyche, etc. *Example:* Terence McKenna.

4. **Shamanic model** = use of psychedelics to cure disease, remove or cast hexes, communicate with hidden powers on behalf of clients or the tribe. *Examples:* Maria Sabina, Amazonian ayahuasqueros, Peruvian San Pedro curers.

5. **Medical model** = use of psychedelics to alleviate the stress and pain of terminal illness, curb alcohol abuse, etc. *Examples:* many highly successful research programs in the fifties and sixties, since discontinued.

6. **Psychotherapeutic model** = use of psychedelics in conjunction with a therapist to enter deep unconscious areas of the psyche for individual insight and growth. *Examples:* (from the sixties) Stanislav Grof, Masters and Houston; (currently) Outlaw MDMA therapists.

7. **Hedonist model** = use of psychedelics to get high and enjoy oneself, have fun. *Examples:* Timothy Leary, Ken Kesey, "The Sixties."

8. **Brainwashing model** = use of psychedelics as a weapon of warfare. *Example:* CIA's LSD experiments.

-- Jim DeKorne

## PHALARIS UPDATE

---

---

The discoveries now emerging from the *ER* network regarding *Phalaris* grass are nothing short of incredible. It is as if a Trans-Personal Intelligence were revealing data deliberately designed to create the widest possible opportunity for the mass expansion of consciousness. Having been exposed for years to Terence McKenna's ideas about global changes in awareness, the "ingression of novelty into time," and the "end of history" a scant 18 years away, I can't help but feel that it is all happening on a scale too large and at a pace too rapid for comfortable assimilation. To really understand McKenna, you have to go where he's been, and that's becoming easier all the time.

Once upon a time, not so very long ago, people could at least *imagine* a credible future: education, career, marriage, family, growing old with dignity and a death surrounded by loved ones: in short, a life infused with plausible rewards for the effort of drawing breath. Now posterity fades before our eyes: no one knows what's lurking over tomorrow's horizon, other than that it will likely be darker than today's. Our survival prognosis is grim: barbarous abuses of power escalate unchecked while social structures developed over long centuries disintegrate within decades, years, even weeks and days, with nothing to replace them except generic forebodings about our destiny. That's a hell of a way to spend your life.

Since consciousness is our essence, it is both the problem and its solution, and anything that can alter the reality perception of a significant mass of humanity has the potential to save our asses before we destroy them. As the cliché says so well: "We need all the help we can get."

Now conjecture a Trans-Personal Evolutionary Intelligence, charged with elevating Human Awareness into higher realities. We have sunk so deeply into matter that most of us can hardly imagine other realms of being, so this Intelligence must first provide a *catalyst* to blast us out of our material myopia. To be effective, this catalyst must be available to the widest possible number of people at little or no cost: something so common that it would be impossible for the entrenched power structure to control or destroy; it must be easy to use, requiring minimal preparation; and it must be potent, even psychologically dangerous, for nothing less will open our awareness to the encompassing Mystery. (The ego must understand that this is an all-or-nothing proposition: there are no comfort

zones in the unknown.) The catalyst must be brand new -- it cannot have a history of use because control structures must be non-existent: the law mustn't touch it before it becomes so endemic that it transcends all possible control.

The *arundinacea* and *aquatica* species within the *Phalaris* genus of grasses fit the above catalyst description perfectly. These species grow both wild and under cultivation over large portions of the United States. Although many (most?) varieties are not considered psychoactive, there is some evidence suggesting that stress to the plant, as in overgrazing, may activate tryptamine production in almost all varieties -- alkaloid synthesis appears to be the plant's defense against predation. This hypothesis remains unproven at present, but it is well worth investigating. I have heard of grasses growing wild along irrigation ditches in Oregon which are extremely potent. ("Over-potency" is an important factor to be considered when experimenting with *Phalaris* grass -- there seems to be a high concentration of 5-MeO-DMT in most varieties, an alkaloid best appreciated at lower doses.) When combined with a tea or extract made from *Peganum harmala* (Syrian Rue) seeds, one teaspoonful of potent *Phalaris* juice (see wheat-grass juicer article that follows), can create an authentic analog of the Amazonian ayahuasca brew. When this *Phalaris* juice is dried to a powder, it may be smoked for a DMT-like experience. Depending upon DMT concentration and its ratio to the usually accompanying 5-MeO-DMT in the grass, this experience can vary in its effects. (See smokable tryptamine comments below.)

A friend describes 5-MeO-DMT as the "Power," and DMT as the "Glory." Either alone or in combination

these alkaloids can evoke something analogous to the "fear of God" so prominently mentioned in the Old Testament. There is no doubt that these substances provide us with an opportunity to experience the numinous in our lives. Which is exactly what the world needs right now. — *Jim DeKorne*

#### SMOKABLE TRYPTAMINES FROM PLANTS

I have one point of criticism about what you call (repeatedly) "smokable DMT from plants." I think this is very imprecise, sloppy language, which is misleading and will give a wrong impression to not-so-educated readers, and it really ought to be changed!

(Reminds me a bit of the old booklets: "how to extract LSD from morning glory seeds [which actually contain only LSA, as WE know] in your kitchen.")

I am one of the lucky (alas few) people who've smoked both chemically pure N,N-Dimethyl- and 5-Methoxy-N,N- dimethyl-tryptamine. All other people (experts only) whom I gave some to try agreed with me that the effects from these two substances are different not only in duration (5-10 min vs. 2-3) but definitely also in the quality of the trip. (And *all* people would prefer the unsubstituted DMT!) If you now consider that 5-MeO-DMT (2-3 mg) is, by weight, far more potent than DMT (50-70 mg, both: freebase, smoked/85kg body weight), AND that (nearly) all plants like *Phalaris* sp. contain considerable amounts of 5-MeO-DMT (even if they contain more DMT by weight, it's usually more 5-MeO-DMT by effective dosage), it should be clear, that it IS and therefore *should* be called SMOKABLE TRYPTAMINES (mixture) from plants. The fact that this mixture is a new source of a hallucinogen that may become quite important in the near future remains untouched, of course. — *WDA, Germany*

[You are, of course, absolutely correct. The error in nomenclature stems both from my initial ignorance of the combination of substances in *Phalaris*, and my initial inexperience with the differences between them. Now that we know better, and until a source of *pure*

plant-derived DMT is identified, we cannot call this anything but "smokable tryptamines from plants." This is how psychedelic myths are created, and I hope I haven't inadvertently started one. Incidentally, although the 5-MeO-DMT trip is quite different from DMT, it has its own interesting features which are now beginning to emerge. — *Ed.]*

#### SMOKABLE AYAHUASCA

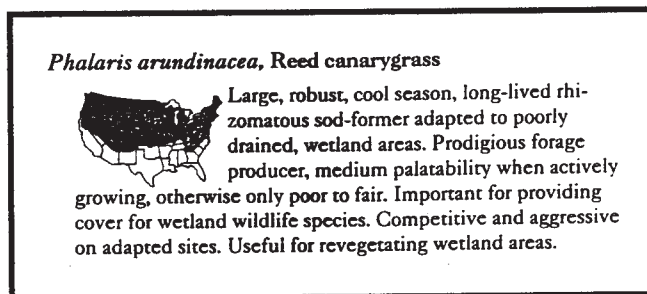
A methylene chloride extraction of *Phalaris arundinacea* (described in Winter '93 and Spring '94 *ER*) was mixed 50:50 with *Peganum harmala* extract (described in Summer '93 *ER*) by soaking in ethanol

on mint leaves. After evaporation, a one- inhalation quantity of this was smoked. The experience was (as Gracie and Zarkov say): "qualitatively different" than the *Phalaris* extract alone. The variety of *Phalaris* used in this experiment contained mostly

5-MeO-DMT, which is an extremely intense trip when smoked by itself. With the addition of the MAO--inhibiting *harmala* extract, the experience seems to be somewhat longer and considerably smoother, with what can best be described as a "full body orgasm" as its predominant sensation. (It is my hypothesis that 5-MeO-DMT and DMT affect the chakras along the cerebro-spinal system.) Most people who've tried this combination prefer it to the *Phalaris* extract alone.

A variant of this "smokable ayahuasca," which was originally described by Gracie and Zarkov, in *Notes From Underground* #7, 1985, is to smoke about three inhalations of *harmala* extract prior to an inhalation of *Phalaris*. (The *harmala* is a surprisingly smooth and pleasant smoke. Its main effect is mildly tranquilizing, but not hallucinogenic.) In combination with *Phalaris* this seems to be stronger than the first method, though it still buffers the "alien" intensity of the 5-MeO- DMT alone. There's no doubt that the use of MAO inhibition with these tryptamines synergizes a "qualitatively different" experience: in my opinion, a much "friendlier" one.

— *Gavilan*



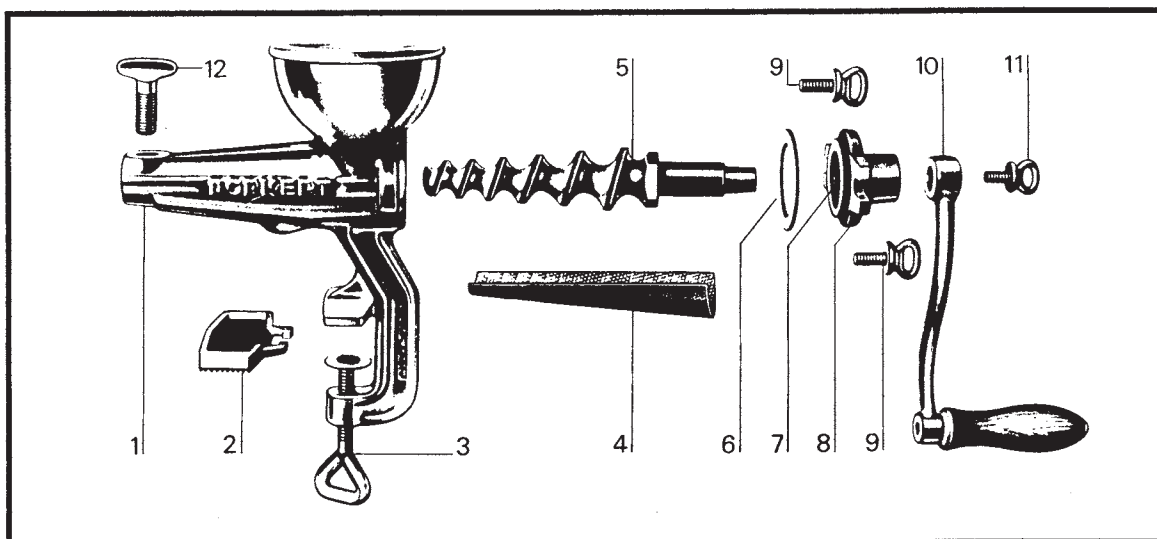
## PLANT EXTRACTION WITH A WHEATGRASS JUICER

**Complicated** chemical extraction procedures may be eliminated entirely from *Phalaris* grass and other psychoactive plants (such as *Papaver somniferum* and *Salvia divinorum*) by the use of a wheatgrass juicer. Hand-cranked or motor operated wheatgrass juicers are available in health food stores. Manual models sell in the \$50.00 to \$80.00 dollar range, and are extremely efficient extrac-

tion devices. concentrated into a few potent ounces of "juice."

**Entire** poppy plants or *Salvia divinorum* leaves and stalks (plus who knows what else -- use your imagination) may also be extracted in this manner. However, one must keep in mind that these juice extraction devices were designed for use with grasses and they develop internal pressures of many thousands of pounds. If the

seed tea makes a full strength ayahuasca analogue -- and it's not nearly so hard to get down as some of the traditional brews. One can also take harmala extract in capsule form to eliminate all bitter flavors from the trip. (The grass juice just tastes like grass juice.) The liquid plant concentrates may be kept in jars or bottles in the refrigerator, frozen in plastic containers or dried for



tion devices.

A wheatgrass juicer looks much like Grandma's old-fashioned meat grinder, except that it has a separate spout where the liquid comes out. As one turns the crank, handfuls of *Phalaris* grass are slowly fed into the funnel on top and copious quantities of dark green elixir begin to flow down the spout as the ground up (and nearly dessicated) grass-pulp exits from the rear of the machine. Large biomasses may thus be con-

unit becomes jammed up with too much plant material, and if one does not ease up on the cranking, the machine (especially the stainless steel filter screen) could suffer damage. Always stop to clean the juicer when hand cranking becomes severe. This may be necessary several times during the extraction of large quantities of material.

As little as one teaspoonful of potent *Phalaris* grass juice combined with three grams of harmala

smoking, ingestion in capsules or further extraction with organic solvents. This is a new technique, and many creative applications are possible. Let *ER* know about your discoveries! -- B. Green, NM

*[Be extremely careful with these concentrated extracts: easy ingestion bears no relation to comfort of trip! Begin very conservatively and, PLEASE... avoid overdoses! -- Ed.]*



### **LAWNS OF PHALARIS**

**Q: I am** interested in planting a lawn of *Phalaris* grass. To obtain a lawn's worth of seeds from an ethnobotanical outlet would be prohibitively expensive. How about commercially available seed -- it's much cheaper than the specialty suppliers. How does it compare? Where can one obtain seed of the "Turkey Red" variety? As the grass is used as animal fodder, can one obtain it ready-grown? -- *Anon.*

**A: The** purchase of potent *Phalaris arundinacea* or *aquatica* seed varieties is frustratingly problematic: the grasses are extremely uneven in tryptamine content. Some varieties appear to contain nothing psychoactive, some have only DMT or 5-MeO-DMT, but usually combinations of the two. Seed is readily available from many commercial sources but who knows whether it represents a potent variety? Unfortunately, extensive breeding has been carried out to *eliminate* the tryptamine containing types, so logically one might expect to get more benign seed than otherwise. For the same reason, one could not plausibly expect to purchase a harvested bale of *Phalaris* grass that was very potent -- their alkaloids were originally discovered because livestock was getting sick from eating it. If a stockman bought some bales of *Phalaris* that killed his sheep, he'd likely sue the supplier.

**Also,** I understand that even potent strains (such as "Turkey Red") may be self-sterile and do not necessarily breed true: one could get seed from such plants that *still* might not produce the desired alkaloids. For this reason, it is probably best to obtain root cuttings which are then planted out. The little plants spread vigorously via rhizomes, and in a year or two the new clumps can in turn be sectioned to eventually create a large lawn of known potency. To date, this *appears* to be the only way to guarantee consistently repeatable results. *On the other hand*, there is now speculation that stress to the plant might initiate alkaloid production. Since *Phalaris* is not normally planted as a lawn, it is possible that once established, weekly mowing would induce prolific tryptamine synthesis. (The image of lawnmower grass-catchers full of this stuff boggles the mind, since only teaspoon-sized doses of the juice are considered quite potent.) Obviously, more research needs to be done to nail all this down. -- *Ed.*

### **DMT SPECULATIONS**

**I wonder** if it's possible to establish some rules of thumb for the number of DMT inhalations required to pass specific barriers. For example, one toke usually evokes swirling colors, often (especially on initial trips) of a distinctly menacing quality -- the "guardian of the threshold?" Three tokes seem required to evoke entities. What about four? (Few people seem inclined to opt for the higher doses.) This is basic shamanic information, and it would be useful to establish some general parameters of experience to help map our exploration into these realms. Low and intermediate doses can be extremely valuable, depending on one's intent. Also, color in the natural world is created by the absorption and reflection of wave-lengths of white light. Where do the colors (not to mention the patterns!) come from when you're on DMT with your eyes closed? -- *JM, MS*

### **MEDITATION DIET**

**When** preparing for ayahuasca medicine journeys, a simple diet of fresh foods without salt or spices is best. Steamed fish and rice for five to seven days is recommended. To be avoided at all times at least five days prior to the journey are all aged foods: raisins, (and all dried fruits), ripe avocados, ripe bananas, brewers yeast, brags amino acids, any supplements and protein drinks containing the amino acid Tyrosine. Avoid coffee, chocolate, soy sauce, cream or yogurt, sauerkraut, cheeses (especially aged cheeses), any fermented beverages: beer, red wine, distilled spirits. Broad beans, herring, lox, jerky and smoked foods are also to be avoided. Chicken livers and snails are not to be eaten. All narcotics, barbiturates, antihistamines and alcohol must be free from one's system prior to this meditation.

**This** discipline is well rewarded and worth the effort. A word to the wise: to disregard this diet can be rather unpleasant. These plant teachers are healing in ways beyond description; approach them with respect and enter the ocean of the souls. -- *AS, NM*

[The above diet has been proven to reduce nausea and somatic side-effects, as well as much of the psychological stress associated with ayahuasca ingestion, specifically including *Phalaris* ayahuasca. -- *Ed.*]

## FLYING OINTMENTS -- ANCIENT AND MODERN

---

*Flying ointments are found at a variety of points in magical history and many cultures. The essential ingredients are a grease base, one or more of the poisonous solanum species (Datura, Henbane or Deadly Nightshade and sometimes Aconite or Wolfsbane). The ointment is smeared on the forehead and around the thighs and was occasionally applied internally to the female genitalia using a broom handle, hence the myths. The alkaloids of the solanaceae cause drowsiness and unconsciousness in which hallucinations of flying occur and in which real astral travel is possible...All these alkaloids carry a severe risk of fatal poisoning however, and it is unwise to overdo or ingest the mixture. -- P.J. Carroll, **Liber Null & Psychonaut** (1987), Weiser, York Beach, ME*

\*\*\*

*The well-known historian of witchcraft and magic Dr. Karl Kiesewetter -- one of the first to experiment with witches' ointments in modern times -- died of poisoning after one of his experiments. What the poison was is not known, but if we look back at the list of plants we will find several which, used internally, are fatal in a sufficiently high dosage, and some -- for instance monkshood -- which can be deadly dangerous applied externally. From this we might get the impression that the witches risked their lives every time they smeared themselves with the ointments, but there is no evidence that they ever ran into trouble. The reason for this is undoubtedly that the preparation of the ointment was entrusted only to those witches who knew their plants so well that any risk was ruled out in advance. -- H. A. Hansen, **The Witch's Garden** (1978) Unity Press, Santa Cruz, CA*

\*\*\*

### **DMSO (Dimethyl Sulfoxide)**

*Absorbed through the skin nearly instantaneously, DMSO is a potent vasodilator almost without peer. In other words, it widens the blood vessels, reducing swelling and allowing any chemical with which it is married to enter the bloodstream faster than a New York minute. So versatile is this chemical that the army experimented with DMSO as a medium for spreading hallucinogens during its infamous riot-*

*control research program in the '60s and early '70s. -- H.L. Rosenberg, "The DMSO Affair," **New Age Journal**, June, 1986*

[Does anyone who understands the procedures feel like using the Freedom of Information Act to get the full scoop on those experiments? There might be some interesting data on how to use this stuff. -- Ed.]

\*\*\*

*The dipolar solvent characteristics of DMSO appear to facilitate the entry of catecholamines (dopamine, norepinephrine, and epinephrine) across the blood-brain barrier. It has been suggested that this phenomenon may be related to the ability of DMSO to serve as a carrier of biogenic amines to traverse both aqueous and lipid phases of components of the barrier...Skin areas such as the neck, face, underarm, knee and elbow joints were particularly sensitive to DMSO...None of the skin effects induced by topical DMSO are felt to be severe enough to warrant a contraindication to its use...**Absorption:** The rate of dermal absorption by DMSO is dependent on its concentration. An increasing rate of absorption is seen up to about 90 percent strength. The optimal concentration for absorption through the skin barrier is 70 to 90 percent.-- Halstead and Youngberg, **The DMSO Handbook**, Golden Quill (no date on xerox) ISBN 0--933904-08-8*

\*\*\*

*Experience indicates that 90 percent (DMSO) is not well tolerated on the face and neck, and in almost every case 70 percent should be used. 70 percent in most other situations is as satisfactory as with 90 percent. Where 90 percent has proved too irritating, start with 50 per cent and then increase to 70 percent as tolerance increases... Also, individuals with blond or red hair seem to react more to the DMSO. The concentration should be reduced to 50 percent or 70 percent in these cases. (Note: Dilution of DMSO with water will produce heat. This is not a chemical reaction but only heat of dilution. There is no hazard involved.)*

*Approximately 85 percent of patients experience a*

*typical histamine-type reaction at the site of application, usually transient mild itching and burning and some erythema. This is not considered to be a true adverse reaction to the drug but a typical side effect.* -- P. McGrady, Sr., *The Persecuted Drug: the Story of DMSO*, Charter, NY, 1973

\*\*\*

DMSO has the property of dissolving a wide range of substances and carrying them through the skin directly into the bloodstream. We were among the first to use it when it was developed in 1967. I often noticed a garlic taste during some experiments. Eventually we realized that it was the DMSO that was causing the effect by absorption through the skin. Fortunately I wasn't handling any

toxic substances otherwise I would probably have been poisoned. At that time we discussed the possibility of dissolving LSD in DMSO, but never tried it. The possibility of pharmaceutical drug delivery using penicillin or tetracycline dissolved in

DMSO was also discussed. As far as I know, no clinical trials were ever carried out using DMSO drug delivery, although it seems to have major potential. The big problem is that the amount absorbed through the skin may vary tremendously, and one could easily overdose -- the difference between a trip and an overdose may not be very large. There is also the question of long term stability of the drug in DMSO. DMSO can be obtained from most health food stores.

Another substance with similar properties is Oil of Wintergreen (methyl salicylate). This can be obtained without prescription from pharmacies. Methyl salicylate is chemically similar to aspirin, which is the sodium salt of salicylic acid. Oil of Wintergreen is a major component of deep heating lotions because of this property. Like DMSO, it can also transport dissolved substances through the skin.

A third substance with this property is Garlic Oil. Simply crush some garlic and rub it on the skin. Soon it will penetrate and produce a sensation of warmth. These three solvents could form the basis of some in-

*For some unknown reason, the FDA has established a unique set of drug standards that are singular only to those compounds which they are intent upon keeping off the market. If the FDA were to apply the same drug standards to drugs now approved and in use as they have applied to DMSO, there would not be a single drug available in the United States today. The same standards that are imposed upon DMSO would also eliminate table salt, aspirin, alcoholic beverages and cigarettes.*

#### ***The DMSO Handbook***

teresting experiments. For example, grind some Hawaiian Baby Woodrose seeds very fine using one of the solvents as a base until it forms a salve. The best place to apply the ointment would be under the armpits or in the groin. (The places where one sweats will be best because the skin there contains the most pores.) The advantage of a salve, of course, is that one bypasses the stomach and the nausea. DMSO is probably the best solvent since it does not react with the solutes. The other two may react. -- *Solaris*

\*\*\*

DMSO will take most anything through the skin. The thinner the skin the better the penetration. The skin of the neck, around the eyes, and in the genital region is

the thinnest. I'd recommend the neck. The only problem I see with this is easy ODs (and garlic breath from the DMSO). When applying stuff to the body one deals with hydration of the skin (the wetter the more absorption), skin thickness, and occlusion (occluding the area of application with

Saran Wrap or non-porous material markedly enhances absorption). The other problem with DMSO is that it takes everything in with it. If there is a carcinogen or contaminant the skin has no means of dealing with it like the gut has.

I went fishing in Mexico with a Japanese couple. The wife was a tiny little woman. She applied a scopolamine patch to her neck to avoid sea sickness. About half way through the voyage she began talking to imaginary beings. She tripped for about eight hours after we took the patch off. The Take Home Lesson: Topical application of tryptamines in DMSO should work just fine. Dosage should be conservative (10 mg) since there will be direct absorption without MAO inhibition. (Even with harmine and oral ingestion there isn't complete MAO inhibition.) 90 percent DMSO is available in feed stores for \$6-7 a pint. "Medical grade" DMSO is sold as "Rimso." 50 ml of 50% DMSO (Rimso) sells for \$44 wholesale. The veterinary product is essentially the same purity but is straight DMSO, not diluted with water. -- *Prof. Buzz De Lux*

As for DMSO "flying ointments," I don't really see the need to use an ointment unless one is using herbs which cause digestive distress. Many herbs are intolerable to digest and perhaps your typical "medieval" ointments contained such plants. *Datura* itself, in my experience, does not cause nausea in effective doses, so should not require ointment except for localized anesthesia. As far as what might be a safe dosage for an ointment, I have no experience. However, knowing what I do about *Datura*, I would suggest not to be too shy. *Datura* is psychoactive in non-lethal doses, so you can sort of feel where the boundaries are. In low doses the effects are definite but mild -- it doesn't beat your system to smitherreens like chemical drugs.

My initial experience with *datura* involved a good handful of the fresh leaves, chopped. It was less than a pint in volume. This was simply steeped -- not boiled in this instance. The effect was unpleasantly strong but I doubt I approached physical death. Proceed respectfully -- you'll be fine! You may want to research the effective dose/lethal dose of the alkaloids in *datura* as a guideline. Also, I suggest researching "flying" formulas. Other plants may have played a significant role in their effectiveness. -- *RF, NC*

---

### EXTRACTION QUESTIONS

Is one to expect residues upon extraction with petroleum ether or other of the highly carcinogenic organic solvents? If so, is the concentration significant? Are the impurities found in various organic solvents volatile?

Are the results of extraction with isopropyl or ethyl alcohol as the sole solvent similar to the results of extraction using only an organic solvent? I was unable to discern whether or not an organic solvent extraction might be more efficient with respect to the separation of the alkaloidal fraction.

Ingestion of LSD and a Syrian Rue extract resulted in a "softening" effect with visual distortion being of a sensual and contoured nature. I experienced no ill effects as a result of the synergy.

Any tryptamine not *specifically* controlled is potentially available through chemical supply companies that will sell to retail customers. I have found that the most limiting factor in the attempt at procuring various tryptamine analogues is that most of them are not

synthesized. 5-MeO-DMT, alpha-methyltryptamine, alpha-ethyltryptamine, N-methyltryptamine are all available to the general public. Tryptamine is also available at reasonable rates though I am still unsure as to how to go about introducing it to the plant species (or, for that matter, how to introduce it to mushrooms with the intent of increasing tryptamine--derivative concentration in *fruiting bodies*). -- *RS, CA*

### CALIFORNIA EXTRACTION SOLVENTS

The TRIKE and methylene chloride solvents suggested in the Spring '94 chromatography article are not available in California and are no longer used in the dry cleaning industry here because they are considered carcinogens. Trichloroethane is available from paint stores but I haven't used it for the same reason. Also, all brands of starting fluid (ether) I've found contain other petroleum distillates, including a lubricant that upon evaporation looks and smells very much like 20-W motor oil. This source of ether (a very good solvent for DMT) would have to be distilled for purity before use: say, using only the first 2/3 of the distillate over the column. Ether can be boiled using a hot water bath around the flask and an ice pack or cold water around the column condenser and collecting flask. (Safe if you're careful.) Everyone should learn to distill, collect, and reuse all solvents except water. It's cleaner in purity, not wasteful, and much easier on our mother. A major article dealing with solvents and their purity would be very helpful. After all, these are the "tools" by which we get a handle on the desired end product. To go with this, a list of common solvents, sources, physical properties, etc. would do wonders to combat the frustration factor. -- *YU, CA*

\*\*\*

I hope that in the future your journal doesn't rely exclusively on chemical extractions, but leaves space for those of us who are not so minded. -- *MS, PA*

\*\*\*

What would be of great use would be a friendly source of organic solvents and other chemical supplies. What would prevent one of us from legitimately marketing legal solvents and lab supplies? A small advertisement in *ER* would be most useful, since our major concern is of inadvertently alerting the DEA of our interests through our efforts to obtain needed materials. -- *Anon., CA*

---

---

# BOOK REVIEWS

---

---

***Pihkal: a Chemical Love Story***, Shulgin, Alexander and Ann (1991) Transform Press, Box 13675, Berkeley, CA 94701, \$22.95 postpaid.

It's past time for me to get around to recommending this book -- I've been assuming that everyone already knows about it. For those of you who don't, ***Pihkal*** (*Phenethylamines I Have Known And Loved*) is an amazing piece of literature, quite unlike anything I've ever read before: Imagine an engrossing psychedelic novel combined with a chemistry textbook, and you have ***Pihkal***. The first half of the book consists of a "fictional" autobiography of the most courageous sort: it takes real guts to reveal yourself like this. Part two is a formulary for no less than 179 different psychedelic compounds -- detailed instructions for how to make such drugs as MDMA, 2-CB, STP (DOM), etc. Thank the gods that the authors went public with this data before it became repressed by the drug gestapo. (This preservation and dissemination of knowledge was their primary motivation for publishing in the first place.) The only problem for most of us is that one must be an experienced chemist to understand the recipes. Never mind that though, anyone seriously interested in the psychedelic experience (chemist or not) will want to own this book.

\*\*\*

1. ***The Construction and Operation of Clandestine Drug Laboratories, Second Edition***, Jack B. Nimble, (1994) Loompanics Unlimited, P.O. Box 1197, Port Townsend, WA 98368 \$14.95 + \$4.00 P&H
  2. ***Recreational Drugs***, Professor Buzz, (1989) Loompanics Unlimited, P.O. Box 1197, Port Townsend, WA 98368 \$21.95 + \$4.00 P&H
  3. ***Secrets of Methamphetamine Manufacture***, Uncle Fester, (1994) Loompanics Unlimited, P.O. Box 1197, Port Townsend, WA 98368 \$24.95 + \$4.00 P&H
- The information in these books doesn't generally cover entheogens, although some of it is of interest to those who are teaching themselves how to do plant extractions; it is for this reason that they are reviewed here. ***The Construction and Operation of Clandestine Drug Laboratories*** has some very creative ideas for how to make your own lab equipment out of everyday

materials. (Separatory funnels out of gallon jugs, various extraction devices out of common household appliances, etc.) It gives a list of DEA-watched chemicals, then tells you how to obtain them from common supermarket and hardware store products. Of the three books, this is the one I found most useful.

***Recreational Drugs*** is written for people who already have a working knowledge of chemical extraction procedures. Its main value for the layperson lies in a brief overview of these procedures (e.g. column chromatography) in the first section, and in the tables, glossary and definitions at the back of the book. The drug formulae in the middle are enough to discourage anyone unfamiliar with advanced laboratory techniques from attempting their synthesis.

***Secrets of Methamphetamine Manufacture*** will be of use only to experienced chemists. (Most of the book was incomprehensible to me.) Chapter 17 tells how to make such psychedelic amphetamines as MDA and MDMA. If you have the expertise, the formulas are in this book.

\*\*\*

1. ***Psychedelic Resource List***, Soma Graphics, P.O. Box 19820, Sacramento, CA 95819-0820, \$15.00 per year
  2. ***Psychedelic Sourcebook***, Will Beifuss, 1430 Wilamette, # 350, Eugene, OR 97401-4073 \$5.00
- As their titles tell you, these are both reviews of books, periodicals, products and services that are of interest to readers of this newsletter. Each is useful, but as you might expect, there is a good deal of overlap in material covered. The ***Resource List*** is the most comprehensive of the two periodicals, containing more listings with detailed comments on each of them. The editor of the ***Sourcebook*** has some restrictions on how payment may be made, so you should write to him (without putting "Psychedelic Sourcebook" on the envelope) for his guidelines. If you're looking for seeds, plants, spores, books or gadgets relating to psychedelics, these publications tell you exactly where to find them.

\*\*\*

I'd like to recommend ***The Merck Index, 11th Ed.***,

1989 ISBN: 991910-28-X. It's one of the most valuable reference sources around: containing over 10,000 concise descriptions of significant chemicals, drugs and biological substances, including metric table conversions, formula index (useful for reading *Pihkal*), chemical abstract numbers, and an invaluable cross-index. The book is leather bound, contains about 3000 pages of high quality paper and retails for only \$35.00! It's available through your friendly university book store with no questions asked. -- *JB, AZ*

\*\*\*

*Opium for the Masses*, Jim Hogshire, 1994, Loompanics Unlimited, PO Box 1197, Port Townsend, WA 98368, 116 pages, \$14.95 plus \$4.00 P&H

Opium is not customarily regarded as an "entheogen," although it has been used for centuries as a catalyst for artistic inspiration. (Coleridge's immortal poem, *Kubla Khan*, is perhaps the most famous example of a work of art directly "channeled" via opium ingestion.) If we concede that the definition of *entheogen* ("That which evokes the god within") must also include the evocation of the artist's *Muse* ("Any of nine sister goddesses associated with the Graces in Greek mythology"), then opium is unquestionably a member of this class of substances.

*Opium for the Masses: A Practical Guide to Growing Poppies and Making Opium*, by Jim Hogshire presents everything you need to know about the history, cultivation, harvest, and use of the opium poppy (*Papaver somniferum*). In the process, he exposes the hysterical mythology surrounding this plant and provides a sane, clear-headed perspective for its responsible use. Without minimizing the dangers inherent in ingesting any potentially addictive substance, the author places it all in the context of reason and common sense: yes, anyone can cultivate an opium habit, but not unless they deliberately and carelessly work at it. Even then, opium withdrawal symptoms sound hardly as excruciating as media hype would have us believe -- more like a bad case of the flu than the standard "hooked for life with a monkey on your back" DEA-Hollywood scenario. For any adult with an even mildly intact shamanic will, occasional opium ingestion is too innocuous to merit comment. (The rule of thumb in these matters is that one invokes the god or goddess, not the other way around.)

Although the opium poppy has technically been illegal to grow in this country for most of this century, the laws against its cultivation are seldom enforced: generally because this truly dazzling flower is unrecognizable by most people (including the police) as the darkly sinister herb of "dope fiend" propaganda. (Your grandmother probably has several dozen of them gracing her garden right now.) The plant is prolifically self-seeding, reproducing (and growing) more like a weed than an ornamental. Consequently, potent *Papaver* seeds are readily available from a myriad of sources -- some of which will amaze you. (If you're a city dweller, chances are you live within less than a mile of a perfectly legal seed stash.)

Until now, the labor-intensive nature of harvesting raw opium hasn't been able to produce enough "product" to make it profitable as a street drug, hence it hasn't been greatly abused in recent years. This book could change all that -- Hogshire describes efficient modern methods of extracting large quantities of this plant's alkaloids. Thus, the social fallout from the information in this one volume might easily re-stimulate legal repression, and in a year or two the absurdly easy access to *Papaver somniferum* described in *Opium for the Masses* could be shut down. Those readers interested in exploring the many possibilities offered by opium are advised to get this book now.

-- *Jim DeKorne*

---

### *EASY OPIUM EXTRACTION*

I was able to produce some very high grade opium in considerable quantity from only five plants by extracting the juice of whole plants (leaf, root and all!) through a wheatgrass juicer, then gently evaporating the juice in a glass tray in a dehydrator. This yielded huge black balls of high-grade opium (around thirty potent doses) from plants raised from seed. The optimum time for a juice harvest is just before the plants flower. Incidentally, *Cannabis* is nicely synergistic with opium. -- *B. Green, NM*

\*\*\*

### *LAUDANUM AS MEDICINE*

The reference to laudanum (*Inner Voices*, pg. 2) in the Summer '94 issue of *ER* prompts me to recommend that elixir as a very useful analgesic. Once when I strained my back by improperly lifting a heavy stove,

I was totally incapacitated by spasms of intense pain. It was a Sunday and the local clinic was closed; my back muscles were going through cyclic tensions so severe that I was unable to relax enough to tolerate the 40 mile trip to the hospital without having to resort to an ambulance and an EMT -- which I couldn't afford. Approximately half a gram of raw opium dissolved in an ounce of tequila provided enough pain relief to relax me through the night. Since then we always keep a pint of homemade laudanum in the medicine cabinet for emergencies. -- *Anonymous, SD* [Note: "Laudanum" is just opium dissolved in alcohol. -- *Ed.*]

*LAUDANUM AS ENTHEOGEN*

I'm glad to see (*ER*, Summer '94) that you've gotten some deep-brain massages through the use of laudanum. I'm a big proponent of the use of opium and specifically its ability to break down the barriers between our temporal lobes and "higher" cerebral cortex. I think it's the melding of the temporal lobe with the conscious mind that produces the "dreamlike" hallucinations and pithy words of wisdom along with those reams of Victorian poetry. Learning foreign languages I've noticed something similar to the dream messages recorded by the pillow. Sometimes I kept hearing a phrase in the language I was learning floating through my mind during the day -- similar to the way a song lyric plays again and again in your subconscious. (An annoyance, usually.) But sometimes, if I yanked the phrase out of the ether and translated it -- lo and behold it turned out to be either an answer to a problem that I'd been having or at least some helpful insight. Does this have anything to do with the old saw about not using 90-95% of our brain's capacity? -- *JH, WA*

*LAST MINUTE NOTES ON PHALARIS*

I try to lay out each edition of *The Entheogen Review* as early as possible to avoid eleventh-hour hassles.

Sometimes this results in having no more room for important late-breaking data. Because extracting *Phalaris* grass with a wheatgrass juicer is such a new and innovative technique for utilizing this important entheogen, I have made special room for the following material. **This just in:** *Phalaris* expert Johnny Appleseed advises caution when using this new technique. He says that *logically* there should not be enough tryptamine content in only *one* teaspoonful of juice to produce the reported effects. This suggests that other chemicals are probably involved. He asks us to remember that these grasses are known to *kill* sheep that eat them. In other words, be cautious with this stuff until we know more about it! -- *Ed.*

*PHALARIS AYAHUASCA*

I swallowed approx. 1 gram of *Peganum harmala* extract in three capsules. One hour later I took 1 teaspoonful of fresh-squeezed juice from *Phalaris arundinacea* (var. Turkey Red). Three hours later the strong effects began (until then only mild plus-1 and plus-2 symptoms were noted). The experience

CLASSIFICATION OF RELATIVE TOXICITY CATEGORIES		
TOXICITY RATING	COMMONLY USED TERM	PROBABLY HUMAN LETHAL DOSE 70-kg (150-lb) MAN
6	Supertoxic	< 5mg/kg A taste-7 drops
5	Extremely toxic	5-50mg/kg 7 drops-1 teaspoonful
4	Very toxic	50-500mg/kg 1 tsp-1 ounce
3	Moderately toxic	0.5-5g/kg 1 oz-1 pint or pound
2	Slightly toxic	5-15g/kg 1 pint-1 quart
1	Practically nontoxic	> 15g/kg 1 quart

rapidly grew to plus-3, lasted about two hours, then subsided. The trip was extremely uncomfortable, with constant diarrhea, weakness, dizziness, and mild nausea. The "psychedelic" effects were without colors, insights or euphoria, but with a characteristic "tryptamine buzz" and overtones of nameless anxiety. Very weak, I lay on the bathroom floor, not wanting to be far from the toilet, since the recurrent diarrhea was intense. The word *intoxication* kept running through my mind -- I was experiencing something "toxic" for sure! Others have taken this combination without such negative symptoms, so I suspect that everyone may respond to it in their own way. I was amazed how only one teaspoonful of juice could be so potent and was glad that I hadn't ingested more: the trip took so long to come on, I thought perhaps I hadn't taken enough. Don't be fooled by that! -- *JG, CA*

# NETWORK FEEDBACK

---

## PRESSURE CANNER SOURCES

**Q:** What is the address for the All-American Pressure Cooker Co. mentioned in the Oss/Oeric Mushroom growers guide? They sell an eight-quart cooker for \$50.00. -- *CW, NC*

**A:** The days of the \$50.00 canning cooker are long gone. Last year I paid \$30.00 for a 1950's vintage cooker at a flea market after pricing a new one in a restaurant supply store at \$95.00. The Wisconsin Aluminum Foundry Co., Inc., Manitowoc, WI 54220 sells several models beginning at \$65.00. (The 7 quart model is \$98.00.) If you go the flea market route, be sure you can still purchase gaskets for whatever make/model you buy. A \$15.00 "bargain" cooker proved worthless because they no longer make gaskets for it. -- *Ed.*

## ABSORPTION ENHANCEMENT

There is a natural regulation of absorption from the gut which is changed by alcohol and pepper. Both these "open up" the gut to allow absorption of macromolecules. If one wanted better effects of ayahuasca one could either drink a bit of alcohol or eat hot spicy food (a Bloody Mary?) just before ingestion. -- *Prof. Buzz De Lux, CA*

## LSA CONCENTRATION IN WOODROSE SEEDS

Recently I divided the shell from the meat of two baby wood rose seeds, thinking most of the amide would be in the meat. I put it in a capsule and swallowed it. Many hours passed and I noticed no effects at all. So then I took the shell, which was broken into about ten pieces, and swallowed them without chewing. Bingo! Positively 100% of the amide is in the shell. It would be interesting to clarify just how much LSA is in two baby wood rose seed shells, which weigh about 40 mg. -- *PH, NM*

## FUZZY SEED COATINGS?

Conventional wisdom says you must remove the fuzz from the seeds of the Hawaiian Baby Woodrose. I have never seen any HBW seeds which had fuzzy coatings -- have I been missing something? I have somewhat flu-like aftereffects with HBWs, and leg cramps with most morning glories, thus find *Stipa* appealing. -- *BD, CA*

## FEEDBACK ON SLEEPY GRASS

I have tried *Stipa robusta* seeds four times, resulting in barely threshold effects each time. The first time, I chewed and swallowed 15 seeds. The second time, 25. For my third experiment, I broke open 35 seeds and allowed them to soak in a mug of cool water for an hour. I drank the water, discarding the seeds. My last experiment was again with 35 seeds, this time chewing instead of drinking. All experiences were weak, but the tea was strongest. Perhaps *S. robusta*, like the morning glories, must be ground and soaked. I am interested to hear other *S. robusta* experiences. Let's map this thing out! I felt no unpleasant effects, but woke up with a strange feeling after the first two times.-- *GW, NY*

\*\*\*

I took 3 *Stipa robusta* seeds, and the effect was definitely a plus-2. They took effect in about 30 minutes and produced mild after-images and colors equivalent to a good flashback for about 8 hours. The second time, 5 days later, I ate at least 20 seeds over two hours and experienced almost nothing, with a mild stomach feel. About 2 weeks later, I ate a spoonful of *P. harmala*, waited 20 minutes, and ate at least 40 seeds. Nothing but stomach feel again. I don't understand this lack of effect of any but the first dose. -- *JB, TX*

\*\*\*

In Vol. 2, #3 you had a user's report on sleepy grass. This person recorded a shift in consciousness from ingesting 9 seeds. Has there been further feedback? I've tried it three times on up to 120 seeds with no



effect. --RN, WY

\*\*\*

**Q:** Where can I obtain samples/seeds of *Stipa robusta*? -- Anon.

**A:** *Stipa robusta* (sleepy grass) has recently been found to contain lysergic acid amides. It appears to be par for the course for entheogenic grass species to vary widely in alkaloid content. *Stipa* from some areas is more potent than that growing in others. It is said that specimens collected in the Sacramento mountains of New Mexico are the most powerful. Because the LSA is synthesized by a symbiotic fungus and not the grass itself, potency presumably depends upon how much fungus the grass contains. Also, why not try a decoction made from the grass foliage (as with *Phalaris*), since more could be expected there than in the extremely tiny seeds. This is all still very new, and much "grassroots" research needs to be carried out before we can make definitive statements. Seeds are available from: Horus Botanicals, HCR 82, Box 29, Salem, ARK 72576 -- Ed.

### HERBAL ADMIXTURES

I've found that adding huge amounts of Ginko and Gotu Kola to an entheogen is really beneficial. There is no tight-headedness or cramping feelings, and clarity and just plain good feelings seem to be added to the experience. I've used this combination with *P. viridis* ayahuasca, mushrooms and *Salvia divinorum*. -- Eli X, TX

### SYNTHETIC ENTHEOGENS

**Q:** So far it appears that *The Entheogen Review* has focused on plant/nature-derived hallucinogens. What about synthetics? For example, LSD, synthetic DMT or phenethylamine-derived entheogens like MDA and MDMA? Is there a philosophical orientation against synthetics, and if so, why? -- VP, WA

**A:** I had a bias against synthetics when *ER* was first conceived, but I've outgrown it. Any substance or technique which evokes "the God within" is a legitimate subject for this newsletter. -- Ed.

### FDA CORRECTS GOD'S MISTAKES

Yohimbe is one of the herbs the FDA will probably "ban" this year along with *Lobelia inflata*. Apparently they are also going to ban *Ephedra sinensis* (Ma Heung), as one of the wholesalers in LA told me they couldn't sell it anymore due to FDA restrictions. I guess the FDA and DEA don't need to hold public hearings, or even present scientific data to justify outlawing herbs or plants. They probably think the ephedrine would be converted to the HCl base form by some university undergrads. Remaining stocks will jump dramatically in price -- *Lobelia* just went from \$8.50 to \$50.00 a pound from one wholesaler! Of course millions of this species grow throughout the NE.

I notice you have the articles proclaiming *Catha edulis* illegal. I had to read it 10 times to comprehend the surreptitious wording. It never really says the plants themselves are illegal, just the "leaves." So if your plant has no leaves it must be legal? A couple of herb companies still sell plants so the law seems to be anticipatory. Of course, it could be a pretense for liquidating companies like L.E.R., Of The Jungle, Horus Botanicals, etc. -- Anon.

### CALEA CULTIVATION TIPS

It is a common practice to soak seeds in a 50% hydrogen peroxide solution for 24 hours. I left *Calea zacatechichi* seeds in this solution for 3 or 4 days, until they sank to the bottom of the cup in which they were soaking. They tend naturally to float on the surface, so when they reach the bottom it means they've not only broken their dormancy but some of them have already germinated! Then, I sow them on a fine soil mix normally moistened, tamping or inserting them over its surface and keeping them in bright but not direct sunlight. -- OSR, Spain

### GROWING PEGANUM HARMALA

I started some *Peganum harmala* from seed in the Spring of 1993 in some old 5-gallon paint containers. I live in a desert environment and the plants were watered every day by an automatic watering system. I realize that these are desert plants and shouldn't need

so much water but felt that because they were in such small containers they needed it. They grew quickly to a certain size, then stopped. In the Fall I removed one of them from its container and noted the bright yellow roots had coiled over and over at the bottom of the bucket: obviously root bound. If they had been allowed to spread they would have covered an area 3 to 4 times larger than the above ground part of the plant. I haven't been able to get them to flower and suspect they're getting too much water. In conclusion: plant in cactus mix, give lots of root space and once established, cut back on the watering. -- *GD, NM*

[My experience with *P. harmala* is similar. Even with plenty of room for the roots to spread outside, if over watered they'll produce abundant green vegetation but no flowers. The roots also contain the desired alkaloids, but it's a shame to sacrifice such a beautiful plant when you can harvest its seeds year after year. Just keep 'em thirsty. In Southern New Mexico they thrive in the most barren desert imaginable, receive virtually no rain at all, and are in abundant flower for most of the summer. By Fall, each plant has many hundreds of alkaloid-rich seeds. - *Ed.*]

### FEEDBACK ON SALVINORIN-A AND DATURA

I have heard about the *extreme* potency of the diterpene, salvinorin-A, but I have no direct experience with the compound, other than through my chemical research and animal testing. I would, therefore, be very reluctant to make statements about it that could lead to potential misuse by self-experimenters who would put themselves or others in danger or hurt themselves with an overdose. There should be a paper coming out soon in the *Journal of Ethnopharmacology* on human experiments with *Salvia divinorum* and salvinorin-A and I have had a paper accepted for publication by the *Journal of Psychoactive Drugs*.

On reading your interesting journal, I see many plants mentioned that I would consider to be more toxic than recreational, especially the *Datura* species, which are extremely dangerous and are nearly always very bad experiences for anyone that takes them. I would

suggest that one of the two chaperones mentioned by the informant (in Spring '94 issue) be an Emergency Medical Technician with an ambulance ready! Don Alejandro (a Mazatecan shaman) taught me that the visionary experiences are much more important than the plants and drugs that produce them. He no longer needed to take the vision-inducing plants for his journeys. In fact, they are really not necessary for such experiences. I don't believe too strongly in the significance of visions and dreams, myself, but if I did I would probably use meditation or some other non-drug method to attain ecstasy, as I tend to look on natural hallucinogenic compounds to be plant defense mechanisms (poisons) that usually warn off potential predators without killing them.

-- *Leander J. Valdes III, LA*

[Dr. Valdes is one of the pioneer researchers into the ethnopharmacology of *Salvia divinorum*. See the classic paper: Leander J. Valdes III, Jose Luis Diaz and Ara G. Paul -- "Ethnopharmacology of *Ska Maria Pastora (Salvia Divinorum)*, Epling and Jativa-M." -- *Journal of Ethnopharmacology*, 7 (1983) 287-312. Also: L.J. Valdes III, G.M. Hatfield, M. Koreeda, and A.G. Paul -- "Studies of *Salvia divinorum* (Lamiaceae), an Hallucinogenic Mint from the Sierra Mazateca in Oaxaca, Central Mexico," *Economic Botany*, 41(2), 1987, pp. 283-291 -- *Ed*]

### SALVIA AYAHUASCA

I did six grams of *Peganum harmala* seeds with 45 one-and-a-half to two-inch long half-dried *Salvia divinorum* leaves. I think that removing the midribs and allowing them to dry almost completely is the best method. Freezing adversely affects the leaves, turning them brown and deteriorating their potency. There are no real side effects to the above combination other than deep muscle jerks (which are not uncomfortable). This experience lasted eight hours as compared with two hours with the leaves alone and six hours in a previous *Salvia/harmala* experiment during which I was afraid to swallow the leaves. Chewing lemon along with the leaves has beneficial extraction properties, and kills some of the taste as well. This is by far the worst tasting entheogen, though it's my favorite. I seem to be the only one who thinks that the

taste of these plants is essential to the experience. --  
*EB, TX*

### SMOKING SALVIA

I have been experimenting with smoking dried *Salvia divinorum* leaves and I can tell you that it is indeed a powerful entheogen. It seems to work along the lines of DMT in that you need to get a large initial intake or the high just plateaus without a flash. I have smoked an entire joint containing about 3/4 gram of material by myself which didn't come close to the effects obtained by smoking two or three consecutive bong hits. Spooky is a good word to describe the first effects. Before I release my second bong hit I feel a pressure in my cheeks and start feeling a spinal shiver. Then I'm gone. Complete dislocation; if I'm with other people I sense their presence but have no idea who they are. I feel an emotion which is distinct and familiar yet indescribable: something like being very young and not privy to what's going on. Then I start to recognize my surroundings and I am in an energy field that seems to be pulsing from my brain; this field flows out of my body producing audible geometric patterns. At this point I can focus my attention, but the strange thing is that the energy wave seems to flow around my point of focus. The high rapidly falls off from there. Two to five minutes for what I've described, but completely down within twenty minutes, with no apparent residual effects. This is with dried leaves, so I think that salvinorin-A could be a truly terrifying experience -- or maybe that isn't the only active ingredient in *S. divinorum*. Other people I know have tried this method and all agree that diviner's mint is very potent. -- *RN, WY*

### SALVIA PROPAGATION

*Salvia* works best by air-layering cuttings. When branches start to droop over, bend them down. Make a cut in the stem, cover with root-tone, and prop it so the wound is kept open. Bury the part of the stem which is thus propped in dirt and keep moist until roots form.

Only a half dozen leaves are necessary if you don't swallow, but just masticate. This is because the Mazatecs apparently never realized that the active principle is only absorbed through the mouth, not the

stomach. -- *RS, CA*

### SENTENCING GUIDELINES

According to federal sentencing guidelines, required prison sentence without parole for possessing at least \$1500 worth of LSD: 10 years; for attempted murder: 6.5 years; for rape: 6 years; for armed robbery: 4.7 years; for theft of at least \$80 million: 4 years; for taking a bribe: 6 months. Estimated number of Grateful Dead fans now in prison for LSD offenses: 1500 to 2000; four years ago: about 100. Federal sentence received by a 19-year old for possessing \$2000 worth of LSD (first offense): 10 years; sentence he would have received if convicted in state court: 16 months. -- *Playboy*, December, 1993

### SAN PEDRO CACTUS

I recently cooked down three feet of San Pedro: simmered half-inch pieces for 8-10 hours, then blended pieces and separated liquids from solids. The quart of cooking water and quart squeezed from the solids were combined and cooked down to a quart. This was shared by four people with about half a cup left over. No one had any nausea. San Pedro is nowhere near as bitter as peyote. It took a long time to come on, but once the effect started it was strong and unmistakable. There was none of the mental deconstruction I have experienced with LSD and high-dose mushrooms. There was little in the way of visual phenomena. One of us reported entering extensive visual-conceptual structures only to find when he emerged that very little time had elapsed. He described this as being "sideways in time," and regretted being unable to retain any of these visions. No one reported meeting with an entity. I am very curious about this, as the phenomenon seems to parallel the conceptual structures of Vajrayana Buddhism and archetypal psychology, both of which I practice. Hopefully, further excursions will bring more depth and breadth to these experiences. -- *Dr. Sax, VT*

### OTHER MESCALINE CACTI

Please don't eat *Ariocarpus* -- they are 25 times slower growing than peyote and probably rarer. Although some are psychoactive, they are not psychedelic. I

know because I've done them. Peyote, when cultivated, grows quickly and when grafted (onto *Trichocereus spp.* for example), it "balloons" in one season. Don't be a fool: if you don't leave the root in the ground on wild peyote, or grow your own, you're not respecting this plant, and that reflects your entire attitude; I know, I've been there too. -- *DKW, AZ*

[Included in this letter were amazing color photographs of 3- year-old, baseball-sized peyote plants grafted onto what appears to be *T. pachanoi*. The ambience of the photos suggests an expert who really knows how to grow cactus! -- *Ed.*]

---

## MUSHROOM MATTERS

---

### *GYMNOPILUS SPECTABILIS* QUESTION

Any information on *G. spectabilis* dosages would be appreciated. -- *GW, NY*

### *GYMNOPILUS SPECTABILIS* ANSWER

I have tried three grams of *G. spectabilis*. Slight visuals, but it was enough (coupled with my meditation techniques) to propel me into intense, convulsive shivering. On going with it, found it was a memory of the viewing room after birth, where I was intensely cold and scared and needed my mother. Peak was over in 3 to 3 1/2 hours after ingestion. None of the side effects of psilocybin; to my mind the trip was superior. *Psilocybes* always mess up my clarity; this increased it. I know that psilocybin has been found in dried specimens of *Gymnopilus*, but that doesn't mean it's the only ingredient, and I'd be curious to know how much psilocybin was found by these tests. I know from experience that the active principle of *Gymnopilus* deteriorates under even normal drying conditions, much more than psilocybin. The effects are markedly different. -- *BD, CA*

\*\*\*

### *FANE OF THE PSILOCYBIN* MUSHROOM

In the Summer '94 issue of *ER* two readers inquired

about the *Fane of the Psilocybin Mushroom*. It is possible that one of them wrote to the wrong address which I have seen listed incorrectly in other publications. The current address for the *Fane of the Psilocybin Mushroom* is: The Fane, Box 8179, Victoria, B.C. Canada V8W-3R8.

The Fane's headquarters are in British Columbia, with members scattered like spores throughout the world. Membership is open to anyone who agrees with the following principles:

1. That all mushrooms of the genus *Psilocybe* are sacraments and their ingestion is a religious practice and an aid to enlightenment.
2. Everyone has the right to expand consciousness and to stimulate aesthetic, visionary and mystical experience by whatever means one considers desirable without interference from anyone, so long as such practice does not injure another person or their property.
3. We do not encourage ingestion of the sacraments by those who are unprepared.

The Fane is a small but dedicated group of psychedelicists; so, inquiries accompanied by either a self-addressed stamped envelope or suitable contribution would be appreciated. The Fane publishes a newsletter irregularly and encourages networking among its members. Yours in Light -- *DJ, VA*

### *SPORE PRINTS*

I took a *P. cubensis* spore print that was over my stove and in a sterile petri dish for a year and checked its viability. The petri dishes exploded with mycelium in less than 48 hours and not even any contamination. Taking a spore print in a sterile petri dish is the best way I have found. Paper is just a difficult surface to extract the spores from by scraping. -- *Anon., PA*

### *MUSHROOM ALLERGY*

**Q:** During consumption of *Psilocybe cubensis* swelling and inflammation are experienced to a severe degree, which ruins the whole experience. I've never read any mention of this anywhere. Is this common? What is the cause? Can it be avoided? How can the experience be aborted? -- *RW, NV*

**A:** Allergies, of course, are often specific to individuals and are not necessarily applicable to

everyone ingesting a substance. Nevertheless, some mushroom strains display negative traits such as "cloudiness" -- a trip in which the psychedelic effects are muddled by a kind of fuzzy-headedness, unusually severe nausea, etc. It isn't difficult to imagine a strain producing allergens as well. I've heard that drinking a tea or infusion of *Lobelia* will terminate a mushroom trip within fifteen minutes. -- *Ed.*

### *JOURNEYS OUT OF THE BODY WITH DATURA*

My sole experience with Jimson Weed/ Thornapple/ Datura occurred in the Spring of 1973. I was living in a remote house in the Guatemala highlands. At the gate between the patio and a grove of coffee trees grew two tall, dark green datura plants with foot-long white trumpets for flowers. My friend Pete and I dropped four of these into a liter of boiling water. After twenty minutes we poured off the remaining liquid -- just enough for one large enamelware coffee cup apiece.

About ten minutes after ingestion, I noticed a peculiar numbness in my body -- the air around me seemed thick and muffled; objects felt insubstantial and tentative. I climbed into my hammock.

"Hey..." said Pete. His words came as from a deep tunnel. "I wonder if we did too much?"

I was having the same thoughts myself. While it wasn't hard to breathe, the act somehow felt redundant. The numbness then turned to warmth and a feeling of lassitude. My vision blurred...

Sometime later, I felt a surge of energy and left the hammock. Although my vision was blurry, I discovered that if I focused on nothing in particular, I could see perfectly. The first thing I saw was my own body -- still peacefully asleep in the hammock! I "walked" out into the landscape; the colors shifted to a reddish hue. I was aware of a peculiar emptiness: I kept expecting to find something alive here. Who runs this place? I wondered.

Soon a growing fear of deserting my body made me turn back. When I turned around there was a large

shape standing in my path. It was a green triangle, seemingly two-dimensional, about seven feet high and perfectly angled. Reddish shimmers of light or heat radiated from it. My anxiety switched to bone dead fear. I felt that this object had both the intelligence and the power to squash me like a bug. I was paralyzed with fright, though I knew I had to move, to do *something*. Finally, I moved to one side and began walking at angles to the object, watching it from the edge of my vision. The very act of movement was empowering. Emanations from the triangle, now about fifteen feet away, felt like ripples of wind striking me. I turned to face it: "Who are you?" Although the question wasn't spoken, it boomed inside my mind. Then fear again: I was dead meat -- I was going to die in this weird place. I reached inside myself and dredged up my supply of wildness: brought it into my throat, then wadded it between my eyes and let some out.

"You don't belong here," the triangle said in my mind.

"I'm traveling. I drank something and came here." I pumped up my inner energy until I was swollen with power: enormous.

The triangle disappeared. I first felt relieved, then elated and victorious. I had met and survived a meeting with ... *something!*

...Back under the portal, I thought about my body. Boom -- like that -- I was back inside, checking it out. I don't really need this thing, I thought. It's actually slowing me down. Without it, I could soar... I attempted to travel again. I thought about my home in New Mexico and I was there: no feelings of motion or time. I was just suddenly standing outside my house. I saw my neighbor chopping wood. In front of him was a twisted piece of pinon pine. He swung the axe and the blade caromed off the log and buried itself in the ground beside his right foot... Suddenly I felt a wrenching sensation and I was back in Guatemala...

On awakening, the first thing I did was vomit. I was sick down to my toes. Pete was already up, grey-faced and puking... Although I recovered enough to get around within a day or two, I was plagued by

continuous diarrhea... [Author was dangerously ill for months, but eventually made it back to the U.S. -- *Ed.*]

After a month's convalescence with a friend, I went home to the mountains. The first person I saw was my neighbor. He told me of an incident earlier that Spring.

"I was chopping wood," he said, "and I got this strange feeling that someone was standing right behind me."

"And," I said, "the axe skidded and almost took your right foot off."

"How did you know that?"

I told him. I know he'd like to have believed me.

One night, three years after this experience, I was meditating outside. I felt myself move out of my body. At that moment a shape came from behind a pinon tree: deep black and vibrating. It had the same aura of power as the triangle in Guatemala. I was totally unprepared to deal with this and ran like hell back to the house. Then it was outside my door, the power challenging me. As before, I dredged up all of my willpower and stonewalled it. Soon it left. Two nights later it returned; hovering outside the door, demanding my presence. Again I summoned up my courage and will and said: "Go away!" After a few moments of tension, the entity left. It hasn't been back since.

In retrospect, the experience was worth it. Datura can throw you out of your body. It can show you where power resides and give you the power to be anyplace you want to be. It can also kill you. I have no plans to ever take it again. -- *DH, NM*

\*\*\*

I tried a datura tincture once. It was the closest thing to complete psychosis imaginable. My irises were gone due to pupil dilation. At the onset, I had to ride my bike about two miles through a city subdivision: the giant oaks were rustling with an intelligent sentience and my legs were like rubber; my mouth was so dry I could hardly breathe. The next 36 hours were spent in

bed semi-conscious with nightmarish visions and ultimate paranoia -- most lost to the amnesia effects. I now grow daturas only: just being around them is weird enough! -- *Anon. AR*

\*\*\*

I know too well that these plants are powerful and dangerous -- last year two boys died the same month while trying an infusion of an asthma medication which contains datura. -- *HS, France*

### ADVERTISEMENTS

**Hawaiian Baby Woodrose seeds:** \$4.00 per gram, \$18.00 per dozen, or \$35.00 per ounce. Send to: Wildflowers, P.O. Box 46, Ranchos de Taos, NM 87557. Prices include shipping and handling.

Single copies of *The Entheogen Review* (Winter 1992, Spring 1993, Autumn 1993, Winter 1993, Spring 1994, Summer 1994, Autumn 1994) \$5.00 each (\$6.00 outside U.S.) while they last. First year of publication (Autumn and Winter '92, Spring and Summer '93) bound together into 74 page book: \$20.00 (same price as a years' subscription).

*Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants*, by Jim DeKorne, 1994, 155 pages. (Signed by author, yet! ) \$22.00 postpaid from: *The Entheogen Review*, P.O. Box 778, El Rito, NM 87530. Or ask for it at your local bookstore for \$19.95.

"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." -- Terence McKenna

**CRASH  
COLLUSION**

**A QUARTERLY GUIDE  
TO THE FRINGE**

EACH ISSUE COVERS SUCH SUBJECTS AS:  
PSYCHEDELICS · UFOS · ORGONE  
SHAMANISM · CONSPIRACIES  
ALTERED STATES · WEIRD SCIENCE  
PLUS REVIEWS, CONTACTS AND MORE

SAMPLE COPY \$4    4 ISSUES \$14  
P.O. BOX 49233  
AUSTIN, TX 78765

PLEASE MAKE CHECKS TO WESLEY NATIONS

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL. 3, NO.4 : Winter Solstice , 1994**

ISSN 1066-1913 Copyright © 1994, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 778, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and vo-

lition and must accept full responsibility for such decisions.

### *Subscriptions*

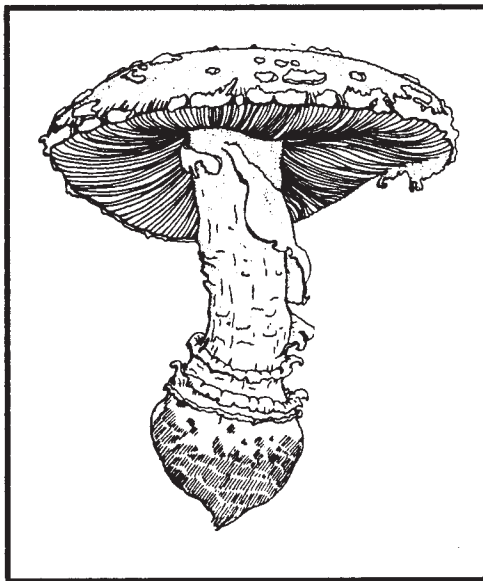
*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. I don't send out renewal notices. On all quarterly (mass) mailings there will be a code after your name. W94 means that the Winter, 1994 issue will be your last. V stands for Vernal Equinox (Spring issue), S stands for Summer and F for Fall. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third

class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your ideas and questions. I can't afford to pay for submissions yet, and unfortunately I often have to edit for brevity, but please keep those fascinating letters coming in.

-- Jim DeKorne



## SALVINORIN A: NOTES OF CAUTION

---

**Salvinorin A** (the major active principle of the plant *Salvia divinorum*) is an extremely powerful consciousness-altering compound. In fact, *it is the most potent naturally occurring hallucinogen thus far isolated*. But before would-be experimenters get too worked-up about it, it should be made clear that the effects are often *extremely* unnerving and there is a very real potential for physical danger with its use.

**When** the herb *Salvia divinorum* is consumed either by smoking the dried leaf or chewing the fresh leaves, the effects are usually (but not always) pleasant and interesting. This is because when used this way the amount of salvinorin A absorbed into the blood stream is usually very small and, in the case of the chewed leaves, is absorbed gradually.

**When** vaporized and inhaled, the pure compound salvinorin A is active at 200 to 500 *micrograms*. [Lest we forget our metric measurements, that's roughly between one-quarter and one-half of *one milligram!* — *Ed.*] Since very few people have the costly equipment necessary to accurately weigh anything close to this small an amount, it is inevitable that people will try to visually estimate the dose. Unfortunately, there is little room for error before the effects become potentially dangerous. When the dose goes above 500 to 1000 mcg the effects can be very alarming. I have seen people get up and lunge around the room, falling over furniture, babbling incomprehensible nonsense and knocking their heads into walls. Several people have tried to wander out of the house. When the experience is over, they have no memory of any of this. In fact, they usually remember very different events. To an outside observer, people in this condition have a blank look in their eyes as if no one is present (and perhaps no one is). It is also common for people to have a facial expression which is probably best described as being like that of a frightened animal. It appears that at these "larger" doses one completely loses awareness of, and control over, the physical body; for some reason part of the brain causes the body to get up and move

about recklessly while the individual has no awareness of where their physical self is or what it is doing. It seems inevitable that one day some careless person will do too large a dose without a sitter and will wander out into traffic, or hurt themselves in some other way.

**Because** the dose is so small and insignificant looking, there is a tendency for people to think they need more than what they are told is a safe dose. Another problem is that the technique of vaporizing and inhaling the compound can be tricky. Salvinorin A has a relatively high boiling point and people often don't get it hot enough to remain a gas all the way into the lungs. Another problem is that so little is used that the vapor often disperses before it gets inhaled. Sometimes people just don't hold the vapor in their lungs long enough for thorough absorption. Several people, after trying a dose in the recommended safe range, and not getting an effect, assume that they need a larger dose, when in fact the problem is that they did not vaporize the material efficiently the first time. I have already seen more than one intelligent, careful and experienced person accidentally do too large a dose because of this. Fortunately, they had sitters and managed to get through the experience safely.

**It** is also important to understand that there have been no toxicological studies of this compound in humans. It is true that the Mazatecs have used the plant for a very long time and don't seem to have problems with it, but when the pure compound is used it would be a simple matter to consume a dose hundreds of times greater than anything ever encountered by the Mazatecs.

**Not** only is salvinorin A chemically different from other hallucinogens (it is a diterpene, not an alkaloid), but its effects are quite different as well. Many people consider the effects less manageable and harder to work with than other entheogens. The majority of people who have had a full blown experience with salvi-



norin A are reluctant to ever do it again. Anyone choosing to experiment with this compound should always have an alert, clear-thinking sitter present to prevent them from injuring themselves or others.

***Salvia divinorum*** as an herb can be used quite safely and many people claim that it has proved beneficial to them. Hopefully, there will not be a rush to isolate the pure compound, as it is almost inevitable that it will cause problems: people will get hurt, the compound and probably the plant will get negative attention and it will become scheduled. We will just be adding one more potentially valuable plant ally to the list of species which are already feared and condemned in our society.

**If** you choose to pursue a relationship with this plant, please treat it with respect and care. If we can use the plant safely and responsibly it will be able to grow and thrive freely into the future. -- **Daniel J. Siebert**

**Note:** Daniel J. Siebert is the discoverer of the psychoactive effects of salvinorin A in humans and the author of "*Salvia divinorum* and Salvinorin A: new pharmacologic findings," in the *Journal of Ethnopharmacology* 43 (1994) 53-56. The following quotations are from that paper:

\*\*\*

*Certain themes are common to many of the visions and sensations described. The following is a listing of some of the more common themes:*

- (1) *Becoming objects (yellow plaid French fries, fresh paint, a drawer, a pant leg, a Ferris wheel, etc.).*
- (2) *Visions of various two dimensional surfaces, films and membranes.*
- (3) *Revisiting places from the past, especially childhood.*
- (4) *Loss of the body and/or identity.*

(5) *Various sensations of motion, or being pulled or twisted by forces of some kind.*

(6) *Uncontrollable hysterical laughter.*

(7) *Overlapping realities. The perception that one is in several locations at once.*

*Some of the effects appear to parallel those of other hallucinogens (i.e. the depersonalization experienced with ketamine, the rapid onset of effects and short duration of smoked DMT). The volunteers who were experienced with other hallucinogens all agreed that despite some similarities, the content of the visions and the overall character of the experience is quite unique.*

\*\*\*

#### **DISCUSSION AND CONCLUSIONS**

*When **S. divinorum** leaves are consumed, either by chewing the fresh leaves or by retaining the leaf juices in the mouth, enough of the highly active compound salvinorin A is absorbed through the oral mucosa and into the blood stream to produce a psychoactive effect. Swallowing of the herb is unnecessary and its effects are increased by lengthening the amount of time that the herb remains in the mouth. When the leaf juices are quickly swallowed, minimizing contact with the oral mucosa, the only route of absorption is through the gastrointestinal system where salvinorin A is deactivated before entering the blood stream. When pure salvinorin A is encapsulated and swallowed it is inactive even at relatively large doses, but when absorbed through the oral mucosa or vaporized and inhaled is extremely active. It is likely that if salvinorin A were administered by injection, it would prove to be active at even lower doses than those described in this paper. Salvinorin A is the first entheogenic diterpene reported and is active in humans at extraordinarily low doses. It does not appear to affect any of the receptor sites affected by other hallucinogens. Further research into the methods of action and possible medicinal values of this and similar compounds may prove quite rewarding.*

## A PRIMER ON MAOIS

---

*MAO-inhibitors are chemical compounds whose activity in the body slows down or interferes with Mono Amine Oxidase [MAO], an enzyme system that oxidizes many compounds in foods and drugs into harmless byproducts. In the presence of MAO-inhibitors [MAOIs], compounds that would normally be metabolized into inactive by-products instead have the duration of their physiological and psychological activity extended.*

Terence McKenna, *True Hallucinations*

\*\*\*

There are two types of MAO inhibitors: permanent and temporary (reversible). The permanent MAOIs destroy one MAO molecule and then move on to destroy another and another, etc. Many prescription anti-depressants are permanent MAOIs. Temporary MAOIs merely repress MAO for a period of time specific to the inhibitor. It takes one molecule of a temporary MAOI for each molecule of MAO inhibited. The alkaloids harmine and harmaline are temporary MAOIs found in various plants -- Syrian Rue (*Peganum harmala*) being particularly rich in these compounds.

Most of the warnings about the dangers of using the principles of MAO inhibition to enhance drug experiences are based upon the characteristics of the *permanent* MAOIs. The body requires at least two weeks to recover from these because it takes that long for it to replace all the MAO destroyed. Conversely, when beginning anti-depressant therapy, it takes about two weeks for therapeutic levels of these drugs to show any effect. This is because it takes that long to destroy all the MAO.

The temporary (also called "reversible") MAOIs, however, simply attach to and then release the MAO after a period of time -- they do not destroy it. After four to eight hours your body has overcome ("reversed") the effects of the MAOI and reclaims its original MAO protection. At normal doses, even at the peak of the temporary inhibition all of the MAO is not neutralized -- some is still active.

For example: imagine two rooms each containing one-hundred mice representing MAO molecules. Into one room are placed fifty adult cats and into the other are placed fifty kittens. The adults are hungry and know how to kill mice. They will catch a MAOuse, kill it, and then catch another. They represent permanent MAO inhibitors. The kittens really just want to play. They will catch a mouse and play with it until the kitten gets bored, and eventually turns it loose. They represent temporary MAO inhibitors.

As a result, room one (the hungry cat room) is left with anywhere from a low of zero to a high of fifty mice, but the second room still contains its original one hundred mice. More importantly, the minimum number of mice unoccupied in room two is fifty, as opposed (eventually) to many less than that in room one. As you can see in the example, with fifty of the MAOs still functioning in the kitten (temporary MAOI) room, the body still has a fair latitude for error in eating the foods (cheese, yogurt, etc.) that can cause dangerous MAOI reactions.

Jonathan Ott has eaten the Syrian Rue seed mixture and then eaten a cheese sandwich, drank a beer, and eaten chocolate. These are some of the things you are forbidden to do with the permanent MAOIs, but he experienced no trouble whatsoever with the temporary version. This Spring I tried this. I drank an extract of Syrian Rue (three grams) as described in earlier issues of ER. After ten minutes I consumed a third of a normal dose of San Pedro (4 inches of a 12 inch piece). The effects of the mescaline were felt as if a normal dose had been taken. The experience was different due to the sedative effects of the harmala extract. Instead of being full of energy to go out and explore nature, I was left sitting on the couch without the desire to stand up. This did provide opportunity to explore my inner landscape, however: perceiving inner energy and losing myself in it. The combination encouraged full introspection from the beginning. -- BC, WA

[The temporary MAOIs are obviously safer than the permanent ones, but it's still wise to pay attention to one's diet and drug intake before using them. A friend ingested some harmala extract a few hours after taking a tyramine- containing dietary supplement and had an extremely unpleasant trip. Ott's lack of any problem seems related to the fact that he ate the "forbidden" foods *after* the experience was over and the MAOIs had been inactivated. He warns that one should not ingest these foods *before* or during the experience. Here's a highly anomalous view on this important topic from Gracie and Zarkov: -- *Ed.*]

*Although the literature would indicate that the harmine MAO inhibition should be reversed in about five hours, the effects from all of the smoked plant material continued for at least 24 to 48 hours. That is to say, clear potentiation was noticed after this amount of time had elapsed ... Once we had taken 7.5 gm of very potent dried **Stropharia**. We were interested in making contact with the "voice in the head" phenomenon. We potentiated the mushrooms by each smoking about 750 grams of passion flower (extract)...starting about 30 minutes after eating the mushrooms. The potentiation was quite overwhelming. After smoking about one quarter of the plant material, each fresh lungful brought on, within seconds, powerful "starburst" and "intersecting lightning bolt" hallucinations which, with eyes opened, obscured a well-lit room. The "voice" phenomenon was loud and clear and very unsettling (the content of the trip has been described in **High Frontiers**, Issue 2.) Before this trip we had attempted on several occasions to invoke the voice phenomenon with the same mushrooms at doses of up to 10 grams, to no avail. But, even more curiously, effects such as clear instance of MAO inhibition, voices in the head, visions (with both closed and open eyes) and finally at the end of the period, clear potentiation of another psychedelic (LSD) occurred at discrete short intervals over a period of 14 days! We realize that this sounds unbelievable, however it did happen. It is our opinion that peculiar long-term effects can be initiated by large combined doses of tryptamines and B--carbolines that cannot be adequately explained using current models of brain chemistry.*

*Additionally, since that rather harrowing trip, the*

*mushroom "voice" has been inescapable even on dosages as low as approximately one gram. As less spectacular long-term effects, we have also noticed this "locking-in" or tuning-in effect with the B--carboline/DMT combination. That is, effects that were previously elusive on DMT alone became easy to invoke once they have occurred in the combination.*

*...Indole psychedelics taken in a state of MAO inhibition are much more intense and qualitatively different than when taken alone. We believe that these combinations offer numerous fruitful avenues for further research ...*

Gracie and Zarkov -- "Three B-carboline containing plants as potentiators of synthetic DMT and other indole psychedelics," **Notes From Underground**, 1985

#### **MAOIs AND Mescaline**

In regard to MAO inhibitors and mescaline: I think the answer to this is that harmine/harmaline are short acting. They inhibit mostly gut MAO. It takes a long time (several weeks) to inhibit brain MAO and the prescription MAO inhibitors which do this are indeed dangerous. One only needs about a third the normal amount of mescaline for a trip if taken with the natural MAO inhibitor. I certainly would caution folks to go slowly, especially if they are hypertensive, in ill health, etc. with any MAO inhibitor. Unfortunately, the pharmacology literature only deals with the synthetic drugs, so there's not a lot of reliable information on this. -- *Prof. Buzz De Lux, CA*

#### **ONE MAN'S DOGMA IS ANOTHER MAN'S MYTH**

The myth about prolonged avoidance of tyramine before ingesting harmala alkaloids is absurd. In South America, the shamans just don't eat for about six hours before ayahuasca. The only time when I had problems was when I swallowed little balls of *P. harmala* extract encased in five-year old miso. I was trying to avoid the bitter taste. After I began feeling weird, the potential "hypertensive crisis" was avoided by induced vomiting. I intend to start to mix *Peganum* and San Pedro with increasingly higher amounts of the former because I am sceptical of the assertion that it could be problematic. -- *RS, CA*

### WEIRD REACTIONS

I don't know if Oymetazoine Hydrochloride is a MAOI, but I did some Ecstasy while doing 12-hour Sinex and was messed up for a week. I love MDMA and never have had any bad effects, so either the Sinex was a MAOI or the X was not what I expected. I was dizzy and had rushes that almost made me pass out; this lasted about six days. My girlfriend was taking Prozac a couple of years ago and I gave her some Ketamine: she thought her head was going to explode. We may be lucky she's alive. We read about not taking a MAOI with Prozac, but we couldn't find what a MAOI was, so figured they were rare. I don't know if Ketamine is dangerous with a MAOI but I wouldn't do it with Prozac. -- *BF, CO*

### P. HARMALA AS ANTI-DEPRESSANT

There have been several reports about extracting and using *Peganum harmala* seeds, but not a word about what I experienced. Three grams of seeds, crushed and swallowed in tomato juice, tasted very bitter but the bitterness passed and there wasn't much of a noticeable effect. Then I tried four level teaspoons (about 8-9 grams) the same way. How anyone could take this much without reporting the side-effects I'll never know!

The taste is very bitter, but with the higher amount the bitterness increased, lingering in my mouth, stomach and brain. Nothing I ate or drank could make this go away: water made me vomit. Weak and sick, yet unable to sleep, I went to bed, summoning all my strength not to continue vomiting. I could only wait it out until the next day. There were some mild psychedelic effects, but they were completely eclipsed by the sickness -- the longest bad trip I've ever had.

I suffer from depression and take anti-depressants. Despite the bad effects from the above trip, I didn't need to take my medicine for the first time in eight years. MAO inhibitors are good anti-depressants. Doctors don't like to prescribe strong MAOIs because of potential reactions with tyramine-containing foods. During the above experiment I tried caffeine tea and raisins and had no problem at all. If the medical community has overlooked a wonderful anti-depressant in *P. harmala*, I will be trying to synthesize it, since it is legal. Can anyone tell me the procedure for buying this chemical? Chemical companies often refuse to sell

to individuals for home use, but is it illegal to make a legal drug in the home? -- *BJ, FL*

[*Peganum harmala's* possible potential as an herbal anti-depressant suggests intriguing research possibilities. It is usually utilized for its ability to potentiate other substances and is not generally regarded as psychedelic by itself except in amounts large enough to make you sick. It is not illegal to possess, extract or ingest *P. harmala* at home. The alkaloids are easily extracted for ingestion in capsule form, thus avoiding the bitter taste. Here is a good formula:

1. Crush seeds and soak in methanol for 24 hours. Assume three grams of seed equal one dose, so calculate original quantity with that ratio in mind. (eg., nine grams of seed will yield three doses of final product, etc.)
2. Filter methanol from seed mash; evaporate methanol in shallow dish.
3. After complete evaporation, scrape up residue, and redissolve in aqueous acid (eg. lemon juice or vinegar in water to pH 5): add enough liquid to easily dissolve the extract. Simmer this in a crock pot for 12 hours.
4. Cool liquid and pour into a container (a large mason jar is good). Add methylene chloride (about one ounce per quart). Gently swirl ten or more times to mix thoroughly; each time you stop agitation, the methylene chloride will settle to the bottom. Use a turkey baster (or separatory funnel) to draw off the solvent. This is discarded as it contains unwanted oils and fats.
5. Add a base to the liquid (lye, pure ammonia, even baking soda if you can't obtain anything stronger), to pH 9.
6. Add more methylene chloride (same ratio) and gently swirl to mix contents. Repeat this ten or more times over 24 hours: swirl gently to avoid creating emulsion bubbles.
7. Draw off solvent with turkey baster/separatory funnel and put in a clean dish. *Evaporate thoroughly*

(methylene chloride is a carcinogen, so you want no residues left over). What remains are relatively pure harmala alkaloids.

8. Divide into predetermined number of doses and put in gelatine capsules. -- Ed.]

**YOHIMBE A MAOI?**

Do you know about the use of MAOI inhibitors other than the harmala alkaloids? Yohimbe, for example, is supposed to be a MAOI. How high are the concentrations of beta-carbolines in the *Passiflora* species?

-- GW, NY

[Unless you understand them thoroughly, avoid synthetics. Herbal MAOIs, are considered the safest, and *P. harmala* seeds are the richest source I know of. I've been unable to locate much information about yohimbe bark; there is some question about whether it's a true MAOI, although it does contain indole alkaloids and is regarded as an aphrodisiac. It might be interesting to try in combination with harmala extract if you're into marathon sex. Conventional wisdom says that *Passiflora* isn't nearly as good a source of harmine as *P. harmala*. Unless you have nothing else, it sounds hardly worth bothering with -- Ed.]

**FREEDOM OF MIND?**

*The Entheogen Law Reporter* is a seasonal newsletter monitoring the treacherous polymorphic legal landscape relevant to entheogen users.

...It's the most valuable synthesis of legal information on this subject you can buy anywhere.

-- Jim DeKorne

*TEL*R contains legal information of vital importance to anyone involved with illicit drugs on any level. The only question it leaves unanswered is this: isn't your freedom worth \$25.00 per year?

-- Jonathan Ott

SAMPLE ISSUE \$5. SUBSCRIPTION \$25 W/1 USA; \$30 INTERNATIONAL  
FOR MORE INFORMATION SEND AN SASE TO:  
TEL R, POST OFFICE BOX 73481, DAVIS, CALIFORNIA 95617  
strictly confidential

**THE DRUG WAR HAS GONE TOO FAR**

Sitting in your ivory towers  
making laws against the flowers,  
while flowers of choice (your choice)  
are fine:  
coffee, cigarettes and wine

State Supported.

State Promoted.

Advertised  
and  
Subsidized

With wiretaps and pre-dawn busts  
your Pot Commando's power lusts  
make the cartels rich as nations  
while you pass your legislations  
designed for sound byte  
spin gyrations.

You burn their crops  
you corrupt their cops  
you drive prices to their tops

Spending billions.  
Watching millions.

Confiscate a home, a car.  
Bend over search.  
Piss in the jar.

Supply-demand and rising prices  
paid in blood and sexual vices.  
They cope with dope  
but it's you that pays  
with midnight fear of alleyways.

Both torching pipes and  
laying lines  
Who'll be first to change their minds?

The drug war has gone too far.

**Morgyn**

# MORE DATURA DATA

---

I gave up on *Datura* as a hallucinogen a long while back because of its unpredictability. It can be used in that way, but it takes patience. These days I use it as a cold remedy only. The following instructions are not definitive, just a guide: what works well for me may not work for someone else.

*Datura* as cold remedy. *D. stramonium*: one-half "O" capsule of crushed seed every 4-6 hours for the duration of the symptoms. *D. metel*: two crushed leaves and peppermint steeped in very hot water for 10-15 minutes and taken about every 6 hours for duration of symptoms. (The peppermint is simply to flavor, so use to taste.) Remember: *Datura* is active in the body for 24-48 hours, so the doses are cumulative relative to the times of ingestion. Some psychoactivity will be felt. Obviously, it is unwise to drive or operate dangerous machinery while using this botanical.

Here is a safe method of using *Datura* as a hallucinogen: ingest two "O" capsules of crushed *Datura* seed; wait six hours or until the dry feeling begins to subside. Ingest two more capsules and wait again. By the time you have ingested six of them, you should be hallucinating; if not, repeat again. I personally wouldn't take more than eight capsules in one day, nor would I recommend anyone else do it. For sedative/hypnotic purposes use no more than two or three "O" capsules of crushed leaves instead of seeds.

*Datura* puts one in a state between sleep and wakefulness. There is often a feeling of being between two separate but overlapping realities. The only significant effect of long term usage is memory loss. Occasionally there will be an ache in the area of the kidneys. Hopefully, this will answer questions about this unique and very powerful plant. This refers to *Datura stramonium* seed. With *Datura metel (innoxia)* use half the amount of seeds, or just the leaves. -- MB, IN

## DATURA WARNING

I'm sure *Datura* has valid medicinal uses, and I'm sure it can be used shamanically, but the potential draw-

backs of not only toxicity but permanent brain damage (you know, the sort of thing they *wanted* to pin on psychedelics, but couldn't) deter me. In the '70s I looked up a study of long-term marijuana smokers in India using the *Botanical Abstracts* at U.C. Berkeley. Autopsies revealed brains that were small, spongy and full of lesions. As such results haven't been seen in other studies of marijuana users, the authors suggested the adverse effects might have been due to the custom, in India, of cutting marijuana with *Datura* leaf. That was enough to warn me off. -- BD, CA

*(Our accountant had) heard about the mind-blowing effect of ...Datura arborea, a big beautiful flowering shrub growing in the garden. He decided to try its effect. The plant men warned him that it was extremely dangerous, but he tried it, liked it, and despite urgent warnings, got hooked on it.*

*His memory began to fail. An hour after eating, he couldn't remember that he'd had lunch. The local merchants caught on fast; they presented the same bills several times, and each time he paid them...The company sent him to the best neurological hospitals in the States, but nothing could be done. The cortical brain cells killed by the plant's poison do not regenerate.* -- N. Maxwell, *Witch Doctor's Apprentice*

## DATURA DELIRIUM

About forty minutes after drinking a 16 oz. infusion from 12 to 15 leaves of *D. stramonium*, I felt very warm; next, my vision was totally distorted. I couldn't focus on anything: my pupils were gigantic! There is no word in the dictionary to describe the massive thirst I had -- no way to cure it until the two day trip ended. (My eyes were still large three days later.) I left the bathroom to go downstairs to the kitchen: 12 or 13 steps which turned into ten-foot thick marshmallows! I can usually control my natural experiences, but there was no controlling this trip! I immediately apologized to the "higher ups" for tampering so carelessly without proper knowledge, and started praying to God not to let me OD! After that, I only tested with small doses. -- AR, PA

# ALIEN CONTACTS

---

I've been comparing notes with a few other people and no one has the alien possession experiences that I've had from my very first 5-gram [psilocybin mushroom] trip. I'd never heard of such things but I wanted to be a dutiful explorer and do the heroic 5-gram dose with closed eyes.

I certainly didn't expect the *strange* creatures that popped in or the super technical "space ship" control panel, space station(s) -- all kinds of stuff. "Why this?" I ask. I've never read a science fiction book, nor have I speculated about UFOs. Now I'm reading *Crash Collusion* etc., trying to figure it out. What I also didn't expect was: I was making weird noises and my body started to move in strange ways: somewhat robot-like, and though I was fascinated I was also a bit scared and decided to continue the experiment of allowing it/them to enter my body only when I had a witness -- in case it was irreversible.

A couple weeks later I went to a Terence McKenna workshop and asked him about the embodying phenomenon. He said it was "as common as pie," but that I should do it alone so that I don't freak people out. I decided *not* to do it alone. So when I returned home I scheduled a session with three of my friends: I tripped -- they watched. After swallowing 7.5 grams in a tea, I began experiencing a very heavy DMT-like tunneling through space-time dimensions: many explicit visions of other beings, other places. I was astounded, emotional. It didn't take long until the possession happened. I let it happen fully. I was all over the room, my body blasted with charged energy: 4 hours of this.

So now I do 3.5 grams with the full spectrum of effects. I become possessed, but now I have boundaries. After it expanded my lungs with extreme force, I realized that this could be damaging, as I am not athletic. Now I only allow "it" to enter my head, even though it wants to enter my entire body. It will take whatever I give.

I seem to have quite a bit of control over this. After about 20 minutes, it's in me and I'm firm about limiting it to my head. Sort of a Faustian pact: I keep my eyes open so "it" can see and we share my mind/brain/eyes. When I look in the mirror, I can actually see "it" looking out at me through my eyes. The eyes are moving back and forth but it's not me. I am just gazing steadily observing this. Also, when I look into the eyes deeply the facial image changes into strange creatures. One has a cellophane like covering with black markings like tattoos or hieroglyphics and it opens up to reveal an amber glass-like robot head with mechanical parts, backlit from inside. And several other reptilian and insectoidal images. And Negro/Mongoloid/Nordic archetypes. This happens also when I do what I call the "alien be-with" when another person on 'shrooms sits opposite me (if they're brave) and we look into each others' eyes: they too see the images.

Then I find a spot -- sit back and look up at the ceiling. There is something like a large TV screen up there and all I have to do is defocus and the show begins. I can see myself clearly up there, front view, side view and other angles as they're doing experiments on me. It's like observing a large warehouse-like space through several surveillance cameras, surveying some kind of beings going on about their business in this laboratory. I could get a close-up view by a lateral mechanical moving device and an elevator that would move and suddenly stop with a jerk. Then a zoom shot would focus in on what seemed to be going on. There is something taking place in the background but I can't make it out.

Finally, the pornography. One time it was three screens, side by side, with each screen showing naked women from the 1930s: two women per screen, each acting in their own show and all showing simultaneously. It was perfect black and white photography and I felt that this was meant by "them" to appeal to me. I resisted the perceived manipulation and went on to other places.

On another occasion (this trip was an LSD/DMT combination) I was shown very slick modern (perfect cinematography) movies of bodies -- beautiful by Madison Avenue standards, but lacking totally in emotion or heart. I figured that this was the aliens' concept of what we go for. Behind and to the side of the imagery I saw weird creatures and a chemistry lab with glassware that seemed to interface with the porno images via cooking some anemic pale-red stuff. This was all dirty and grainy-looking like a greatly enlarged photograph. The feeling was shameful, ugly, disgusting.

It feels good to write this down as if someone could actually understand it. Sometimes I get lonely -- there's not a lot of support out there for this kind of research. I'm grateful for any information I can get regarding entheogens and the experiences that come from ingesting them. -- *JA, HI*

#### **REALITY MAPS**

Not all entities of the imaginal realm are figments of our imagination, as some forms of psychology seem to imply. I learned that several years ago experimenting with Magick -- a cautionary tale, to be sure. Ultimately the universe is one and we are all one (nasty characters and all), but until the final integration a psychonaut should be skilled in some form of psychic protection. How do we begin to map the imaginal realms? Perhaps by sharing our highest visions and weirdest experiences with each other we can begin to discern geographic outlines of the enchanted landscape. It would be great if by the end of the next century we had detailed quantum maps of the Invisible Landscape (Inscape) as we now have in the form of geodetic maps. -- *TM, VT*

#### **DEALING WITH JINN**

I second the idea (Summer '94 ER) about beware of "deals" with entities. This reminds me of the Muslim advice that if one is successful in invoking a "genie" (jinn in Arabic) that the first thing one should do is order him to empty a lake with a sieve. That way he'll be preoccupied with his task long enough to buy you time to figure out what to do with this guy who could be a potential problem if left to his own devices. Watch your step when you encounter any entity -- by no means should you presume it to be benevolent or

within your control. -- *JH, WA*

[Does anyone have advice on how to create a beneficial relationship with an inner ally? -- *Ed.*]

---

### **BOOK REVIEW**

---

*The Essential Psychedelic Guide*, D.M. Turner (1994), 112 pages, Panther Press, 1032 Irving, #514, San Francisco, CA 94122, \$14.95 (includes postage and handling).

This was a challenging book for me to review, since when I first began it, I wasn't particularly impressed: the title is just about impossible to live up to, and the introductory ideas probably will be considered elementary by most readers of this newsletter. Then there's the matter of the claim that 5-MeO-DMT is a MAO inhibitor -- an assertion I find highly suspect, since the *only* place I've encountered it previously is in *Legal Highs*, a source I now consider unreliable (reviewed in Winter, 1992 *ER*). In short, without better data, I'm assuming that 5-MeO-DMT is *not* a MAO inhibitor. Nevertheless, as I got further into the book I began to realize that its fearless author has visited some very rarefied realms of hyperspace and qualifies as a psychedelic shaman by anyone's definition. (How many readers would be willing to emulate him is beside the point!) Using a wide range of catalysts: from LSD to Ketamine and DMT, plus many others, often in combinations which might cause even the most reckless experimenter to stop and reconsider, Turner seems to have boldly gone where few have gone before. (How about a "cocktail" consisting of psilocybin mushrooms, Syrian Rue, DMT, Nitrous Oxide and Ketamine, for example!) His descriptions of what he calls "Cydelikspace" (the same multiverse others have termed Hyperspace, the Imaginal Realm, Mind-Space, etc.) are gathered together in the last chapter, and in my opinion constitute an extremely valuable confirmation of a transcendent reality that shamans and mystics have been describing for millennia. Although it would take me a long time to work my way up to some of the dosages and combinations of drugs described here (and any prudent reader should exercise the same caution) I have to recommend this book as a valuable documentation of some truly intrepid trips. Definitely worth reading. -- *Jim DeKorne*



## LEGAL ENTHEOGENS

---

To obtain uncontrolled tryptamines: contact chemical supply companies listed under retail in the phone book. The phone is probably most appropriate for selecting a particular company. Even in the retail listing, some companies have policies about selling certain chemicals to the public. If one is affiliated with a school or business and can provide proof of this association or proper (according to guidelines set by the company) authorization from such an institution, she or he will probably be able to purchase uncontrolled substances of any kind from any retailer. Said documentation will likely allow one to purchase from a wholesaler as well thereby cutting costs 50 to 75 percent. I personally have not been able to locate any 4-hydroxylated tryptamines (4-OH- tryptamine, 4-OH-methyltryptamine, 4-OH- methylethyl-tryptamine, 4-OH-ethyltryptamine, 4-OH-diethyltryptamine, etc.), which is unfortunate because these are likely the most visually active tryptamines. Likewise, I've encountered no source for tryptamines with substitutions higher than methyl and ethyl. This is also unfortunate as the uncontrolled DPT, DIT, DAT, are likely the most promising candidates for experimentation outside of the 4-OH substitutes. I have found alphamethyltryptamine, alphaethyltryptamine, 5-methoxy-N,N-dimethyltryptamine and N-methyltryptamine to be readily available. Making a *cash* (no money orders or checks) purchase might permit the buyer to circumvent provision of identification. At the San Francisco bay area supply company I purchased from, one supposedly does not need to provide I.D. with a money order if the purchase is under \$100. This problem might be avoided if one does not prepay but simply pays cash on pickup. My purchase of about \$160 (money order) required two forms of I.D., one state-approved with a picture, the other anything with my name on it, as well as the license number of the car I was driving! I don't know what they might have needed if I hadn't driven! They also required a signature that matched the signature on the approved I.D. *and* a statement of intent. The purchase of some substances is reported to the government as required by law, but I don't know

which ones. I'm sure many precursors to illegal drugs are reported but I'm not certain that all tryptamines are watched. If a statement of purpose is required, I suspect it is a substance that is watched. — *Anonymous, CA*

### *CANADIAN SOURCE FOR DPT*

This is in response to TB (Winter '93 ER) regarding legal entheogens. 1-propyl-Dipropyltryptamine (DPT) is available from a company in my area called Electronic Concepts. The company is so-named because they have to do with chemistry and electron bonding. They are basically an analytical and consulting firm for large companies. They also dabble in custom synthesis. They sell DPT for \$50 U.S. a gram (postpaid). It is sold for research only, and not for human consumption. They will deal with either individuals or companies through the mail. Send your order on a company letterhead (a computer home-made one will do) and pre-pay with a money order. State with your order that the chemical will only be used for laboratory research and is not for human consumption, drug manufacture or resale. They ship very discreetly in small packages. Any Canadian orders will be totally problem-free as DPT is not illegal in Canada, and Canada has no analog drug law.

DPT yields 50 doses to a gram. A typical dose is 20mg. A strong dose can go up to 50mg. It is usually smoked with some other medium -- not tobacco, which I have heard is a dangerous combination. The effects are different, but comparable, to cannabis and weak doses of LSD. There is mood elevation and enhanced communication between people. Ask for product #1247 DPT from:

Electronic Concepts  
8264 King Road West  
Bolton, ON  
L7E 5S1 CANADA

-- *LB, Canada*

### *FOR WHATEVER IT'S WORTH*

The attitude on drugs is generally more liberal and relaxed up here in Canada -- we don't have mandatory

minimums and you just get small fines for possession or cultivation. -- *J.P., Montreal*

### LEGAL RESPONSE

DPT is currently an unscheduled substance in the U.S. The literature indicates that it is a homologue of DMT. Therefore, although it is not explicitly outlawed, there is theoretically nothing stopping a federal prosecutor from charging a person caught in possession of DPT with a violation of the federal Controlled Substances Analogue Enforcement Act (CSAEA).

To prove that DPT is an analog of DMT and hence unlawful to possess, the government would have to prove that DPT is a substance (1) the chemical structure of which is substantially similar to the chemical structure of DMT; (2) which has a stimulant, depressant, or hallucinogenic effect on the central nervous system that is substantially similar to or greater than the effects of DMT.

My perusal of the case-law indicates no reported case wherein DPT was the subject of a charge under the CSAEA, so the question of whether it falls within the CSAEA is not yet settled as a matter of law. It is interesting to question whether importing DPT (assuming for the purposes of discussion that it *is* an analog of DMT) violates the federal law against importing a controlled substance. Technically, it would seem so, but the degree of difficulty in prosecuting such a case probably makes such an importation prosecution impractical. -- *Defense Attorney*

---

## ILLEGAL ENTHEOGENS

---

### DEA STING?

I received an offer in the mail for a newly scheduled hallucinogen (2C-B) from Isis health foods of Cape Town South Africa. Is it just a coincidence that ISIS is an acronym for the DEA's computerized reporting system which is fully integrated with every U.S. embassy world-wide? Had I bought it (and the price was a real bargain), I might just be up for ten years in jail. -- *Anonymous*

*To meet the increasing demands on FDA for surveil-*

*lance and streamlined operations, the agency is working to automate its import operations. It is developing a sophisticated computerized import support and information system with the acronym ISIS, which will provide product and arrival data more quickly. ...FDA's closest partner in import surveillance is the U.S. Customs Service, which provides the agency with substantial information about suspected violators. Indeed, much of the data for FDA's ISIS will come through Customs' automated system.*  
-- *FDA Consumer!* October, 1992

### LEGAL RESPONSE

It does seem odd that the company's name corresponds to the FDA and Customs' "Import Support and Information System" (ISIS). The potentially sinister import of the name identity may be lessened, however, by the fact that the ISIS acronym is fairly prevalent within the federal government. (ISIS is also the acronym for the "International Species Inventory System" and the federal government's "Integrated Systems and Information Services" on-line computing environment linking microcomputers, minicomputers, and mainframe computers.) Isis is also, of course, the name of the Egyptian nature goddess married to Osiris, the god of the dead.

It's well known in criminal defense circles that the DEA occasionally establishes bogus companies in the hope of gaining intelligence and ultimately arresting people who contact such companies. For example, in 1982 the DEA operated Universal Solvents of America and placed fairly discreet advertisements in several magazines "oriented toward illicit drug usage." More recently, the DEA, in conjunction with the Idaho Bureau of Narcotics, operated Geo-Data Chemicals in Boise, Idaho. Both of the above companies ostensibly sold laboratory equipment and chemicals and were aimed at identifying people unlawfully manufacturing controlled substances. In fact, both companies led to successful convictions.

Assuming for the purposes of discussion that Isis Health Foods is a covert operation, it would be interesting to know what efforts it makes at reaching out to customers here in the U.S. If it engages in such tactics as direct mailing to selected targets, it would be open-

ing the door to an entrapment defense -- though I hasten to add that entrapment is one of those defenses that is very difficult to sell to a jury these days.

Under federal law it is, of course, illegal (without prior authorization from the Attorney General) to import a controlled substance into the U.S. In order to convict a person of illegally importing a controlled substance, the government must not only prove that the person actively did so, but also that the person knew the substance was controlled within the United States. With the exception of rather sophisticated psychonautical types who know what 2C-B is and know it has recently been added to Schedule I, I suspect that few people would realize that the Isis HF product, known as "Erox" is a controlled substance here in the U.S. Therefore, convicting such a person of unlawful importation might run into some difficulties.

-- *Defense Attorney*

### FURTHER FEEDBACK

I hope you don't do a test order of 2C-B! There is enough detail in the article to get a conviction and it's a set-up for carrier weight or encouraging dealers who want the pure substance for cutting and concealment in shipment. The actual substance is legal in Germany, so just take a vacation in the winter for a trial.

I wouldn't touch the DPT either. The Neasc Chemical company advertises custom synthesis of tryptamine analogs under a phony name (but their address is the same). Their actual business is pesticides, so I didn't stop by with my shopping list! The DEA has learned about the "snowball effect": where they let deals go through for a while and let those people tell their friends and so on, and then even a year or two later round them up. The U.S. has a huge security apparatus looking for something to do with itself. The CIA was laughed at for wanting to curb the "invasion" of the Soviet Mafia into New York, but drugs are always good for a quick appropriation. What's left for them to do? The Cold War is over.

My feeling is that you are on the right track giving people the tools to avoid the establishment. It's cheaper and even educational. Many people will de-

velop an interest in plants and mushroom growing and even take a careful look at desert plants and grasses. Anything one must "buy" can be regulated and taxed. I was surprised to learn that there is only 6 cents worth of tobacco (farm price) in a \$2.50 pack of cigarettes and that the filters don't work. -- *Anonymous*

### ANOTHER REVIEW

*The Drug Policy Letter*, Drug Policy Foundation, 4455 Connecticut Ave, NW, Ste B-500, Washington, DC 20008-2302 Phone: 1-800-388-3784.

FAX 1-202-537-3007 Membership: \$25.00/year

A quote from their newsletter describes this organization best: "*The Drug Policy Foundation is comprised of distinguished scholars, doctors, judges, policy makers and concerned citizens dedicated to the search for responsible reform of our current drug policies... Every dollar of your support, up to \$1 million each year, will be matched by the Open Society Institute.*" They sell a wide variety of books and videotapes (members get a 10% discount) and sponsor conferences devoted to these issues. The newsletter keeps you abreast of all the latest developments in this area nationwide. Quote: "*With some modern adaptations, we should return to the people the freedom of choice regarding drugs that was unwisely taken from them at the turn of the century.*" An impressive organization that is making a difference. Join up.

### FOUNDING FATHERS TURN OVER IN THEIR GRAVES

I was convicted of cultivation of mushrooms and possession of hashish...I was arrested again after a special probation search. (When you're on probation you sacrifice all your rights and are subject to unlimited search and seizure.) I was re-arrested for possession of San Pedro cactus plants. They also confiscated all my books and notes. If you are a good person, a kind person, a person who minds his own business it does not matter. They will come after us because we are a threat to the sanctity of the State. All my money now goes to my legal defense. I wish you good luck, please be careful. I'm only 19 years old now, and my life is troubled. -- *KY, CA*

## EXTRACTION NOTES

---

### TANNIC ACID

Some of the DMT-containing barks are going to be quite high in tannins. Some of the legume related plant barks can be as high as 50% tannins. When preparing the water extract of a DMT bark, would adding vinegar (acetic acid) cause the DMT to adhere to the acetic acid in preference to the tannic acid? According to the *Merck Index*, tannins cause water insoluble precipitates with gelatin, starch and alkaloids. After filtration, would vigorously stirring starch into the extract cause the tannic acid to adhere to the starch? The goal is to remove the tannic acid by letting the starch, or whatever would be effective, settle, after which the non-starch portion of the liquid could be skimmed off and used. Twenty-five percent of the rootbark of *Desmanthus illinoensis* is DMT, the 75% is indole 3-acetic acid plus tryptophol -- correct? Are these two other compounds orally active? Do they degrade through combustion? -- *Vwhirla-whirla, OR*

### EXTRACTION SOLVENTS

Are the results of using isopropyl, ethyl, etc. alcohol as the sole solvent similar to the results of extraction using organic solvents such as methylene chloride? Organic solvents wreak havoc on the environment. Unless a collection device similar to those utilized by the dry-cleaning industry were utilized, evaporation of organic solvents into the atmosphere is not environmentally responsible. They also wreak havoc on human beings. In the form of dry cleaning solvents they leave detectable residues on clothing! --*RS, CA*

[Ethanol is a suitable solvent for some substances, not so hot for others. Much depends upon the chemical makeup of the plants concerned. Methylene chloride is an excellent extraction solvent, but is also a known carcinogen. I am told that after *complete* evaporation, no harmful residues remain. The following quotations address some of these questions. -- Ed.]

### SELECTION OF A SOLVENT

*The first step, selection of a suitable solvent, is sometimes difficult. If the substance is known, a solvent for*

*crystallization has usually been reported, and the best procedure is to turn to the literature for this information. However, if the substance is new, a solvent must be found, and, in many cases, it is difficult to predict what the solvent will be. In general, we may say that "like dissolves like" -- that is, a substance will dissolve in a solvent containing similar groups -- or better, that polar solvents will dissolve polar molecules and nonpolar solvents will dissolve nonpolar molecules ... Even with these generalizations, it is very difficult to predict the best solvent for a new substance; in most cases, the method of trial and error must be used. -- J. Cason, H. Rapoport, *Laboratory Text in Organic Chemistry*, (1960), Prentice Hall, NJ, Pg 15*

### LIKE DISSOLVES LIKE

*For a solvent to do its job its molecules have to approach closely enough to solute molecules to interact with them. This is why water is such a good solvent for some substances. Water molecules are "polar": there is a slight negative electric charge on the oxygen atom, which is balanced by slight positive charges on the hydrogens. So a water molecule will interact electrostatically with ions such as chloride, which is why water will dissolve sodium chloride, common salt, a substance made up exclusively of ions. The general rule is that like dissolves like: that is, most organic chemicals, which are nonpolar or "oily", are not soluble in polar solvents like water, but dissolve in solvents such as hexane, chlorine--containing hydrocarbons and ethers, which are themselves oily.-- D. Bradley, "Solvents get the big squeeze," *New Scientist*, 6 August, 1994, Pg. 33*

### SAN PEDRO EXTRACTION

I think the best method of *Trichocereus* extraction is to thinly slice the plant, string it up to dry like Christmas tree popcorn, powder in a blender and then boil in lemon juice water, filter, then add salt to the remaining liquid to increase evaporation (like a humidifier requires). This way, as much of the pulp as possible is exposed and the viscosity is reduced as well as the boiling time. -- *Eli-X, TX*

### **MORNING GLORY EXTRACTIONS**

The nausea-producing principle in morning glory and Hawaiian Baby Woodrose is water soluble. A simple method of removing it is: Grind MG or HBW seed into a coarse meal; soak in an amount of water equal to the amount of ground seed, shake. Allow to soak for a period up to, but not exceeding 45 minutes. Put the water and mash into a coffee filter or other straining device. The following step should be done as quickly as possible to avoid losing any of the hallucinogenic LSA: As soon as the water has drained from the pulp, pour ethyl alcohol through the mash, grasp the filter at the top and quickly squeeze the alcohol through it. After the alcohol has passed through the filter, touch the mash: if it still has a slimy feel, repeat the alcohol rinse. When the mash is no longer slimy, it will be about 85% nauseant-free. Don't get carried away with the alcohol rinse, as you can lose a good deal of the LSA that way. This procedure should be complete well before one minute is up. -- **MB, IN**

### **PROBLEMS WITH STARTING FLUID ETHER**

**Q:** I used your method of spraying engine starting fluid down a tube to collect ether. The final combined *Desmanthus illinoensis* extracts evaporated off to leave about a shot glass full of dark yellow oil. A mechanic friend warned me that every starting fluid he knows of contains motor oil to keep the engine from seizing up. Being curious, and thinking that the oils might be vegetable oils from the original plant material, I smoked some combined with an herbal blend: Ecch! Tasted bad and made me *very* ill! Is there any way to extract the alkaloids out of the remaining oil? I'd hate to think of people ingesting motor oil, especially with a MAO inhibitor. I will probably use naptha next time, as it is easy to get and evaporates cleanly. Does it go to the bottom or the top of the working solution? Does the lye added to the aqueous solution make it dangerous? -- **EK, LA**

**A:** Starting fluid isn't as clean a source of ether as I was originally informed. I only used it once, and didn't notice any oil, but perhaps all brands aren't the same. Since the extract I was working with turned out to be inactive anyway, I went back to methylene chloride. Unless someone comes up with a safe and easy way to separate the oil from the ether in starting fluid, leave

it alone. Ether is so explosive that it is too dangerous anyway. (Methylene chloride isn't perfect either, but at least it is not inflammable.) Naptha, easily obtained in the form of Coleman fuel, rises to the top -- I've personally never had any luck with it as an extraction solvent. My understanding of the basification step in the extraction process is that one is merely changing the pH of the aqueous solution to enable the alkaloids to be extracted with an organic solvent. The alkaloids thus extracted should not be dangerously basic. -- **Ed**

### **SOLVENT RECIPES**

I called a local chemical supply company to ask about buying some ether or chloroform. They told me I had to show them my driver's license because "some people use them to make drugs." Although other companies may sell chemicals more readily, I decided to find another way to obtain organic solvents. One of the first things I unearthed was an anonymous primer on how to manufacture each of the above chemicals.

To make chloroform you mix 17.8 grams of pure Sodium Hypochlorite (from photography shops or evaporated bleach) with 120 ml of water. To this you add 3 ml of Acetone (from nail varnish or paint remover) and shake. Once this has settled for a few minutes you distill the solution gently until oily drops of chloroform appear on the condenser. Continue distilling until no more oily drops appear. The collected liquid's lower, heavier fraction is reasonably pure chloroform. To make ether you slowly add 8 ml of concentrated sulphuric acid (from a car battery) to 10 ml of pure ethanol (Everclear) in a flask placed in an ice bath. Then distill as above at a temperature of 140 deg. F. and what accumulates in the collector vessel is the ether. Keep the collector vessel as cold as possible while distilling as the vapor is extremely explosive. I think I've found a way to easily remove ethanol from water in a way that would keep the alkaloids fully present (i.e. not like in distillation). Simply freeze an open container containing a water/alcohol mix with a rod stuck in it at an angle. When the water freezes the alcohol will remain liquid and migrate to the bottom of the container. It can be extracted by removing the rod and pouring the alcohol through the resulting hole. One could use ethanol as a non-poisonous, easily accessible organic solvent to extract alkaloids in the same way as ether or chloroform. -- **DB**

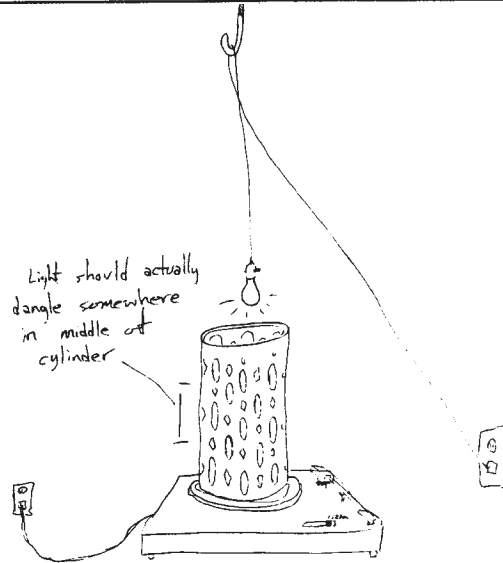
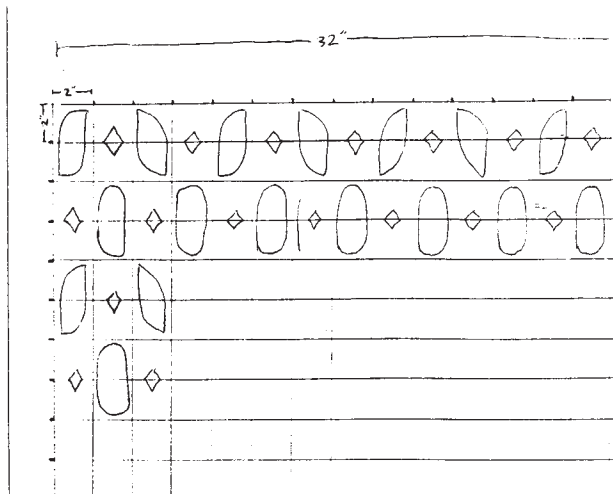
## NETWORK FEEDBACK

### DREAM MACHINE

The dreamachine is a simple device which was promoted some years ago by a group called the *Temple Ov Psychic Youth*. Its construction is very simple: all you need is an old 78 rpm turntable (available at most thrift stores), a 32" square piece of heavy paper and a light (I took apart an old lamp).

With a yardstick draw a grid of two inch squares on the paper. Then trace the shapes in the sequences shown. (Make a template of each shape to insure uniformity.) Cut out each shape with an X-acto knife, bend the paper into a cylinder and fasten the edges with tape. Place the cylinder on the turntable and dangle the light down into the tube. Turn on the machine and close your eyes. If constructed properly, the flicker produced on your closed eyelids will correspond with the alpha rhythm in your brain.

**Experiments to try:** Put your face close to the machine and then far away. Put the machine in front of a speaker and it will bend the sound. Meditate -- I find the dreamachine works best when I relax and clear my head: let the visions come from within. Common phenomena include visions of nameless colors spinning into and out of one another in chaotic beauty. Or visions of religious symbols that seem not to belong to this world or time. [Note of caution: this could cause epileptic seizures.] If you discover anything interesting, please share it with the network. I'm particularly interested in how entheogens might augment this hypnosis state. -- TA, CO



### INTREPID WOODROSE TRIPS

Eat about 2 grams of raw harmala seed and one-half of a Hawaiian Baby Woodrose seed. This will produce a trip amazingly similar to LSD. I thought it interesting that GH (Summer 1993 *ER*) didn't find the trip worthwhile. I think perhaps he took too many woodrose with the harmala: more than one seed is wasteful, if not downright unpleasant! Often woodrose will try to put you to sleep; I always drink a cup or two of coffee about two and a half to three hours into the trip. I find that around this time you hit what I call the "barrier." It's an interesting place, but if you fall asleep while you're in it, you'll miss the best part: what is on the other side of the "barrier" is well worth staying awake for! Someone earlier (Spring 1993 *ER*) reported encountering the "spinner." I also found this during my early experiments with woodrose. As you begin to learn how the land lies and are better able to navigate through these spaces, you find you can land on the "spinner." My firm conviction is that it is actually a hole in time! I haven't gone too far into it yet. My hypothesis is that with proper preparation it might be possible to time travel. (The tricky part will be to keep all of this in mind while you are "over there," which is tough to do.) I don't mean time travel of the kind we're used to seeing on TV. It seems that all time is concentrated in? on? around? this object (the spinner); all of time is there and all of time is one and all times are at

once: that's the nearest I can describe it now. One must be prepared for it or else it batters you mercilessly. When you make it back to the physical world you actually feel battered! -- *MB, IN*

#### **LSA PROBLEMS**

When I was younger I did HBW seeds 5 to 8 at a time and always had fairly strong effects. A few weeks ago I ground 15 seeds, put them in caps, and nothing happened. On another occasion I ground 12 grams of morning glory seeds soaked them in water for 24 hours, and nothing. I was beginning to think that LSA doesn't work for me anymore. Then I drank a 60% water, 40% lemon juice mixture with 17 1/2 grams of morning glory seeds soaking in it for 3 days. Within 45 minutes I was to a plus-2. I reached plus-3 but the somatic effects were so strong I couldn't enjoy it -- extreme nausea, gas pains and then diarrhea. I've heard that HBW seeds contain cardiac glycosides that can cause heart damage. Is this true? -- *Anonymous*

#### **LSA EXTRACTION**

Think of this in terms of morning glory seed extraction:

*Seeds are the embryo of the plant. Though they are hard and dense, like roots, they are engineered to open and release their properties immediately upon contact with water, so they do not need to be infused for a long time. In fact, if seeds are brewed for too long, more than 30 minutes, bitter oils and esters are leached out into the water and a foul-tasting brew results.* -- Susan S. Weed, *Wise Woman Herbal for the Childbearing Year*, Informed Homebirth, Boulder, 1986

-- *Eli X, TX*

[A brief cold water infusion is the extraction method for morning glory seeds used by Mexican Indians. -- *Ed.*]

#### **SUGAR AS LSA CATALYST**

Sugar seems to increase the metabolizing and absorption rate of almost anything. Two grams of Heavenly Blue morning glory seeds were finely ground and two tablespoons of sugar dissolved in enough water to cover the mash. This was allowed to dry completely,

then inserted into four gelatin capsules. The effects were quite visual, with no nausea. -- *TT, KY*

#### **ANOTHER MYTH DEBUNKED?**

According to Ott in *Pharmactheon*, the large Hawaiian woodrose (*Merremia tuberosa*) is not psychoactive. I took 4 seeds, cracked them open and scraped as much of the inner meat out that I could, then ground the shells in a coffee grinder, put them into 3 #00 gelatin capsules and swallowed them. I came on to a plus-two LSA experience in about 90 minutes. Definitely psychoactive! -- *PH, NM*

#### **ANTIDOTES**

There is some degree of risk in taking any entheogen, so any ethnic shaman worth his salt knows the antidotes to the plants he uses. What good is his knowledge if he can't abort or modify an experience gone awry? Hopefully I've become wiser in my dosage allotments, but I because I'm trying many new and conceivably dangerous combinations of plants, the antidotes are good to know about. Here are a few I've discovered:

One level teaspoon of *Lobelia* in a glass of water will completely terminate a psilocybin trip within thirty minutes. (The DEA is about to schedule this herb.)

One may relieve the nausea of Hawaiian baby woodrose ingestion with a couple of tablespoons of activated charcoal.

Chrysin, which occurs in the Blue Passionflower (*Passiflora caerulea*) seems to have the antianxiolytic (anti-anxiety) properties of Valium, but without the sedative effects. I have chewed as few as four small fresh leaves of this plant and experienced relaxation without sedation. In a recent combination of *P. caerulea* leaves with opiates to relieve the pain of dental surgery, I experienced a definite increase of the anodyne properties of the opiates. These effects were shorter lasting than Valium (four hours) but without any hangover. "Booster" doses of the leaves may be taken to lengthen the opiate synergy. This plant probably will be useful in reducing anxiety associated with some entheogenic experiences, though I have not yet tried it in this context. Sleepy grass (*Stipa robusta*)

combined with opiates increases sedation. It is not effective in relieving the "enlivening" effects of ayahuasca. Sleepy grass just makes you sleepy and doesn't appear to have anti-anxiolytic properties.

-- B. Green, NM

#### AMANITA AND MILK THISTLE

In response to SF, WA (Summer 1994 *ER*) about *Amanita muscaria*: My experience with this mushroom was *rough!* I ate about two grams and experienced a warm glow, not unlike that of alcohol. I ate another three grams and ended up with diarrhea along with sweating so severe I could hardly stay on the toilet. I drooled profusely and my vision became only a blur. All of these symptoms are typical signs of poisoning. I assured my alarmed spouse that *A. muscaria* is known to not be deadly, and requested a strong dose of thistle tea in an attempt to abort the trip. I now advise my friends against the use of *A. muscaria*. Readers may be interested in the following quotation from *Planetary Herbology* by Michael Tierra:

*The seeds of the milk thistle (Silybum marianum) make one of the best liver tonics in the vegetable kingdom, effective even against the most virulent hepato-toxin, the Amanita phalloides mushroom.*

-- BF, NC

#### SAN PEDRO

My San Pedro cacti are doing great here on the Gulf coast. I bought 9 of them and planted them in my yard in 1988. I now have 21 in all stages of branching. At least nine of these are from the original 9 mother plants, so these cacti are very easy to propagate. I have used them as entheogens for 5 years. The cactus spirit is very kind and knowledgeable -- it has given me some of the most wonderful learning experiences of my life. (No bad trips.) -- MH, TX

#### INCREASING MUSHROOM POTENCY

*Psilocybe cubensis* cultures are capable of hydroxyating indoles fed to them and cultures fed DET (N,N-diethyltryptamine) were found to produce up to 3.3% of CZ-74 (4-hydroxy-N,N-diethyltryptamine). DET is very similar in effect and dosage to DMT except that it lasts about 2 or 3 hours. CZ-74 is likewise very similar to psilocine but does not last as long. DMT is

N,N-dimethyltryptamine and psilocine is 4-hydroxy-N,N-dimethyltryptamine, which leads me to postulate that cultures fed DMT would produce increased amounts of psilocine. I propose that by feeding *Psilocybe cubensis* cultures DMT and MMT (by extraction from *Desmanthus illinoensis* root bark or *Phalaris* grass) you could boost levels of psilocine and 4-OH-MMT. -- DB, OR

#### ABSINTHE FEEDBACK

I've noticed no real psychic effects from absinthe made with dried wormwood herb. Since thujones are contained in an essential oil, do we assume that a majority of the oil evaporates when the herb is dried? If so, how does one extract an essential oil from plant material? I have some directions for infused oils, but I don't think this applies here. Here's a quote from *Earth Medicine -Earth Foods*, Collier Macmillan, 1972:

*A druggist's clerk took about half an ounce of the oil; he was found on the floor perfectly insensible, convulsed, and foaming at the mouth; shortly afterward the convulsions ceased, the patient remained insensible with jaws locked, pupils dilated, pulse weak, and stomach retching...The man recovered but could not remember how or when he had taken the drug...Dr. Magnan, who had a great number of absinthe drinkers under his care...states that peculiar epileptic attacks result, which he has called "absinthe epilepsy."*

Sage might be a much "cleaner" source of thujones, minus the epilepsy. -- EB, TX

#### MUSHROOM AYAHUASCA WARNING

Low dose *Psilocybe cubensis* ingestion is massively potentiated when combined with *Peganum harmala*. However, I found that a higher dose of five grams each were fundamentally different than any previous mushroom experience. Absolutely pole-axed is how I would describe my reaction to this ayahuasca analogue. This was undoubtedly the most powerful entheogenic experience of my life, though at one point I felt I was going into a hypertensive crisis. I wish to endorse *ER's* warning on the use of MAOIs. Gallaway, in a recent MAPS newsletter, warns of the dangers of mixing Prozac with ayahuasca analogues. Two deaths have



been reported in the medical journal *Lancet* from serotonin syndrome (failure of serotonin reuptake). There is also a danger of mixing them with amphetamines, MDMA, etc. I expect an explosion in the use of ayahuasca analogues in the next few years. Although this potent entheogenic brew may yet be the catalyst for a shift in cultural values, people need to be warned of the dangers. Ignorance could be fatal.

— RH, England

#### ALIEN ABDUCTION

I have had several entity experiences, none of which occurred on DMT, but on mushrooms, LSD and *Argyria nervosa*. One experience seemed to be an alien abduction scenario which was very bizarre for my spouse and I. We have both been present when several entities appeared in our home -- we all stared at each other for a while... we also remember seeing several UFOs during this time as well. — SK, FL

#### SALVIA DIVINORUM FEEDBACK

I smoked a small amount of dried *Salvia* in a water pipe -- slightly more than one good hit, 1/4 to 1/2 teaspoon *maximum*, and in a moment I felt like the floor fell away from under me. In seconds, I was peaking on the equivalent of a several hundred mcg LSD trip, higher than I'd been in years. I spent the next half-hour sitting on the bed, holding onto my mind. Then I rapidly came down. This gives me some idea of what DMT must be like. *Definitely* something to approach with respect. Side effects included heart-pounding as it came on (blood pressure elevation, probably), and several minutes of uncontrollable shivering as I came down. When they discover you don't even need to extract the active principle, they're sure to outlaw *Salvia*! It is not something I'd recommend for casual use. I can't see it (or DMT, for that matter) becoming popular -- it's too overwhelming an experience. Still the brevity of its action is appealing to someone as busy as I am, too busy to set aside a day to trip and a day to recover. And it's easy to grow (keep it humid, don't let it freeze), is very potent, and requires no extraction.

— BD, CA

#### EXCERPTS FROM SEVERAL SALVIA TRIPS

I have been turning all my friends on to smoked *S. divinorum* leaf. Some get off pretty good, others

hardly at all. I am very sensitive to it, as I am with most things... Dream images of myself were leaving my body and floating around the room. I remember thinking that this is a very strange form of insanity. I should avoid doing this again for a while and allow myself time to reintegrate. This may be the most powerful thing I have ever encountered... (*Salvia divinorum*) seems to completely shatter and break away all internal barriers to other points of view: I appeared to be viewing my own reality of "self" from external multiple spatial vantage points, all simultaneously. It was like being in a house of mirrors, but the reflections were more profound than mere images -- it was more like reflections of essence... An extract of the dried leaf seems like a waste of time and effort as it is already more powerful than I want it to be. Not more powerful than smoked DMT, but equal to it. The two are qualitatively different... I definitely felt the "fear of God" within myself today.

— B. Green, NM

#### EXCERPTS FROM AN INTERNET POSTING

...Live *Salvia* plants have been seen by this author for sale in a plant shop right off the Pike Place Market in Seattle... Growers (in other parts of the country) need to build a humidity tent... *S. divinorum* requires high humidity, and will shrivel and die without it. Just use a spray bottle to mist inside your tent 3 times a day or so... Place your (preferably peat) container in a dish of vermiculite which is regularly sprayed -- helps keep things humid... Dry the large leaves and smoke them... in a waterpipe -- it uses the material more efficiently. After about 6 or 7 puffs of the leaves the normal user will be stopped in his/her tracks, and probably want to lie down and receive the mental information this plant has to offer. You will probably be taken down trains of thought independently of your intellect... Make no mistake -- this is hardly just another plant to get "wasted" with... Don't profane the sacred by looking at this as some sort of easy high -- it isn't.

— an105679@anon.penet.fi

#### LETHAL SALVIA INSECTICIDE

My *Salvia divinorum* had a bug problem so I sprayed an organic pesticide made of pepper and lemon oils and within four days the entire plant turned black and died completely. — EK, LA

## ADVERTISEMENTS

**Hawaiian Baby Woodrose seeds:** \$4.00 per gram, \$18.00 per dozen, or \$35.00 per ounce. Send to: Wildflowers, P.O. Box 46, Ranchos de Taos, NM 87557. Prices include shipping and handling.

**The Basement Shaman:** Hyperdimensional Gardening: Mushroom services, ethnobotanicals and other delights. Catalog: \$1.00. 1312 W. Highland Ave., Elgin, IL 60123

Single copies of *The Entheogen Review* (Winter 1992, Spring 1993, Autumn 1993, Winter 1993, Spring 1994, Summer 1994, Autumn 1994) \$5.00 each (\$6.00 outside U.S.) while they last. First year of publication (Autumn and Winter '92, Spring and Summer '93) bound together into 74 page book: \$20.00 (same price as a years' subscription).

***Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants***, by Jim DeKorne, 1994, 155 pages. (Signed by author, yet! ) \$22.00 postpaid from: *The Entheogen Review*, P.O. Box 778, El Rito, NM 87530. Or ask for it at your local bookstore for \$19.95.

*"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany."* -- Terence McKenna

## SUBSCRIPTION REMINDER

Check the code after your name on the envelope -- if it says "W 94" this will be your last issue of *The Entheogen Review*. If you like the newsletter, now is the time to re-subscribe! Overseas subscribers are reminded that the high cost of airmail postage has forced me to raise the price of a subscription to \$30.00 U.S. for all subscribers outside the U.S.A.



**JLF** poisonous non-consumables  
Mail Order Catalog  
\$2.00

P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA

answering machine  
(812) 379-2508  
24 hours, 7 days a week



**The MAGIC  
Wheatgrass Juicer**

- ☛ Heavy duty cast iron with stainless steel screens
- ☛ Easy to operate and clean
- ☛ Easily handles tough grasses

The expressed juice pours out the side trough into your container and the crushed and extracted grass exits from the front spout. There is no need to stop your operation and remove grass or juice until your containers are full.

\$68.00 plus \$7 shipping and handling. Check or MO to MAGIC.

**MAGIC**  
395 OAK CREEK SUITE 508  
WHEELING, ILLINOIS 60090

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL. 4, NO. 1: Vernal Equinox, 1995**

ISSN 1066-1913 Copyright © 1995, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 778, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

## *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and vo-

lition and must accept full responsibility for such decisions.

## *Subscriptions*

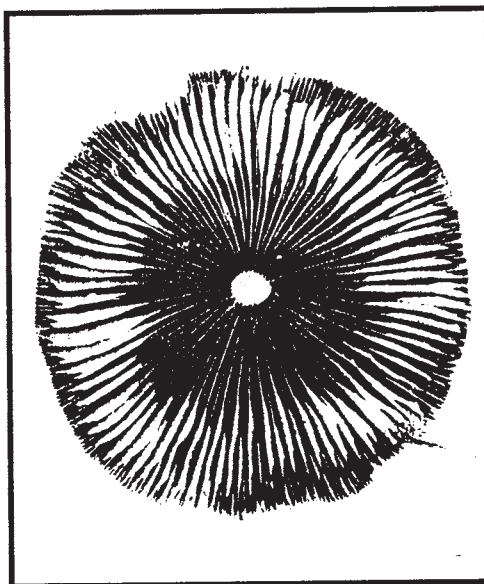
*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. I don't send out renewal notices. On all quarterly (mass) mailings there will be a code after your name. V95 means that this issue will be your last. V stands for Vernal Equinox (Spring issue), S stands for Summer F for Fall and W is Winter. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third

class mail is not forwarded by the Post Office, so always inform me of address changes.

## *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your ideas and questions. I can't afford to pay for submissions yet, and unfortunately I often have to edit for brevity, but please keep those fascinating letters coming in.

-- Jim DeKorne



## BULLSHIT AS FERTILIZER IN THE GARDEN OF TRUTH

---

**It** was the amazing last year of an amazing decade: 1969. Although the Death Forces were firmly in control, an instinctive outpouring of raw young libido was recklessly trying to evoke some affirmative balance within the national psyche. 1969 was the year that the *My Lai* massacre outraged the American conscience and a quarter-million demonstrators marched on Washington to protest the Vietnam war; it was the year of the Woodstock Rock Festival and our first trip to the moon. It was a time when public interest in psychedelic drugs was probably at its peak, and it was the year that the Ballantine paperback edition of *The Teachings of Don Juan, a Yaqui way of Knowledge*, emerged to ensnare the imaginations of thousands of disciples seeking a structure within which to understand their drug-induced voyages into hyperspace.

**The** unknown author, Carlos Castaneda, a UCLA graduate student in anthropology, presented the book as a scientific treatise and claimed to be an apprentice to the sorcerer don Juan Matus: a mysterious Yaqui "Man of Knowledge" living incognito in Mexico. Castaneda described how don Juan taught him the secret uses of peyote, *datura* and *psilocybin* mushrooms -- data avidly devoured by wannabe shamans looking for experiences more substantive than mere recreational tripping. Through exposition worthy of a good philosophical novel, the reader followed the relentlessly obtuse Castaneda (a myopic modern Everyman) as don Juan patiently introduced him to the surreal realms of the psychedelic cosmos. With the exception of Part Two (a masterpiece of pedantry now seen as a satire on social science writing in general), *The Teachings* was a fascinating read and run-away commercial success -- selling upwards of sixteen thousand copies a week at the peak of its popularity. Not bad for an "academic" text.

**In** 1971, *A Separate Reality, Further Conversations with Don Juan* was released, to be followed soon thereafter by *Journey to Ixtlan*, the book that Castaneda modified only slightly for his PhD thesis at UCLA. By then the public couldn't get enough of the "don Juan books," and one volume after another regu-

larly emerged to reveal the latest installment of Castaneda's sorcerer's apprenticeship. At the present time, eight million of Castaneda's books have been printed and sold; at bare-minimum royalties of fifty cents a copy and allowing for high-bracket income taxes, this author still has to be the world's first shamanic multi-millionaire.

**Much** of the contemporary New Age fascination with shamanism can be directly traced to Castaneda's books. A relatively obscure anthropological specialty just twenty-five years ago, "shamanism" is now a Yuppie growth industry. New Age magazines advertise a wide selection of shamanic goods and services -- from drums and rattles to exclusive tours of "Sacred Power Spots." Self-proclaimed counselors bill themselves as specialists in soul retrieval, and a whole new business venture, ethno-tourism, now hauls continuous plane-loads of seekers to the Amazon to participate in ayahuasca rituals. For those who can't afford the trip, there are South American shamans (under the tutelage of North American entrepreneurs) presenting "ayahuasca seminars" in the United States. There's no doubt about it -- "shamanism" is currently a very hip subject, and the books of Carlos Castaneda have had a lot to do with its popularity.

**Although** *The Teachings of don Juan* received the initial endorsement of many respected anthropologists and fooled a lot of readers (myself included), subsequent Castaneda books began to stretch the limits of credibility. Analogous to the homicidal maniac who scrawls graffiti messages: "Please stop me before I kill again," on washroom walls, Castaneda's ensuing literary output seemed to be begging us to please *stop* taking him so seriously. In 1976, Richard de Mille published *Castaneda's Journey*, a surprisingly humane, even gentle, expose of the don Juan books. De Mille's painstaking research revealed a scholarly swindle of world-class importance, yet he refused to take the easy path of self-righteous condemnation, choosing instead to portray Castaneda as a consummate trickster with some subtle truths to tell. Indeed, de Mille's intricate unmasking of the facts behind the

hoax reveals an accomplishment far more exacting than any demanded by an ordinary PhD thesis: whatever motivation inspired Castaneda's bogus opus, it obviously wasn't a lazy man's scheme for an easy promotion into the ranks of academia.

**F**or years I was properly offended by the deception and more than condescending toward those poor dupes who still believed in Castaneda. Then I read Jay Fikes' 1993 book: *Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties*. In this volume the author takes the scandal one level deeper -- not only did Castaneda invent a spurious "Yaqui" shamanism, but three of his colleagues at UCLA (classmates and fellow doctors of philosophy) were apparently also involved in various degrees of academic fraud.

**Fikes** makes a good case that at the very least, some sloppy scholarship was being practiced in the UCLA anthropology department in the late sixties. I am being far more conservative than his evidence actually warrants -- if it is all true, then Carlos Castaneda comes off as only the most egregious of four academic bullshit artists: Diego Delgado, Peter Furst and Barbara Meyerhoff, at that time all grad-student observers of Mexico's peyote-eating Huichol Indians.

**I**t appears that much of don Juan's (supposedly Yaqui) shamanism was loosely modeled upon Castaneda's friends' supposedly imaginative observations of the Huichols; Fikes claims that these budding young anthropologists fictionalized their field-notes to accommodate the sixties' ravenous appetite for psychedelic drug lore. More conventional researchers have been unable to recognize anything but a gross parody of Huichol culture in their published work. Castaneda then, seems to have been just one or two levels more creative with his "facts" than his sources were.

**The** squalid trail of bullshit leads in both directions however: there is evidence to suggest that some of the Huichols may have been as outrageous in their fabrications as the anthropologists were. A hearsay reference to "peyote enemas" in Furst's *Hallucinogens and Culture* is regarded as so anomalous by most Huichol ethnographers that deliberate leg-pulling is suspected on the part of informants: "These

gringos will believe anything!"

**We've** wised up a lot in the last 25 years, and scholastic deception seems pretty tame when compared with the infinitely more deadly socio-political variety. To put the best face on it, if we've learned anything, we've learned to be skeptical of *all* experts and authorities, to be more self-reliant and less dependent upon gurus. In addition, some of us are beginning to see that the concept of "truth" is *not* synonymous with "reality," being often only a kind of working hypothesis based on pooled opinion. There are many degrees and kinds of bullshit -- not all of it anathema and not all of it even "untrue."

**To** understand this, it is useful to view Castaneda's put-on in the perspective of its own era: the late sixties. It was a time of excesses on all fronts: an evil war, blatant racism, corporate greed and sleazy politics were offset by campus and racial riots, the excesses of the New Left and an adolescent rebellion careening toward a very belligerent brand of anarchy. Every new outrage upped the ante by evoking an equal or greater response from its opposition.

**I**t was the era of the put-on, and the Trickster archetype thrived in our culture like never before: satire and farce erupting from the collective psyche to compensate for all that lethal seriousness. Timothy Leary, Abbie Hoffman, Jerry Rubin, The Yippies, Wavy Gravy, Ken Kesey and the Merry Pranksters all emerged larger than life during the sixties to save us from the terminal insanity of "Reason" running amok. I am reminded of the *Koshare*, the divine clowns who make a deliberate mockery of Pueblo Indian ceremonies to ensure that no one takes their "spirituality" too seriously. There is profound wisdom in this -- can you imagine the excesses of the Inquisition ever occurring if the Pope had been secure enough in his humility to tolerate a court jester constantly mooning him during Mass?

**Castaneda's** satire was much more subtle -- the joke depended upon us working our way around to seeing the final impoverishment of the scientific--academic view of reality: the illusion that one can be "objective" about any state of consciousness, altered or normal. In the guise of a serious scientific treatise Castaneda brilliantly imagined a trans-subjective,

non-verbal reality lurking outside of, and impervious to, our equally imagined rules of discourse.

**Truth** communicates in the forms most recognizable to those who think they seek it. Our culture won't accept anything less than "real facts," so Castaneda's message had to be presented in a scientific guise. (Acknowledged as fiction, *The Teachings* wouldn't have sold a thousand copies.) Don Juan's concepts of the shamanic warrior, the man of knowledge, "seeing," impeccability, etc. are all profound ideas offered for our consideration. Now that we know they're "fiction," does that truth invalidate any other truth they may contain?

**Because** they were *believed* to be true by a critical mass of readers, the don Juan books have produced an effect in the world that transcends the original material. In short, Castaneda has accomplished something that writers with greater skill and verisimilitude have failed to do: he has created a bonafide mythology. Another (probably more accurate) way of looking at it is that a bonifide mythology has created itself through him. (These things happen.)

*"People mistakenly believe...that a myth is an untruth. But myth is not that. A myth is that which is truer than truth."*<sup>1</sup>

**It's** much too facile to beat up on Castaneda because he turned out to be a trickster, and even more absurd to take him literally. (His *datura* and "little smoke" data are anomalous, and the later books don't have the verisimilitude of the earlier ones.) Whether scholars approve or not is beside the point: don Juan still lives, and, for level heads, his teachings are not entirely without merit.

**To** get it, just let go of it.

#### Footnote and Bibliography:

1. Vallee, J. (1975) *The Invisible College*, Dutton, NY, pg. 207

DeMille, R. (1976) *Castaneda's Journey*, Capra Press, 631 State St., Santa Barbara, CA

Fikes, J.C. (1993) *Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties*, Millenia Press, 207-1005 View St., Victoria, B.C. Canada V8V 3L7, \$19.95 -- (Call: 1-800-667-8398)

---

## ON SAINTS AND SHAMANS

---

I've been paying a kind of lip service to shamanic states of consciousness in the pages of *ER*, yet I'll be the first to admit that my ability to *work* within these states has been only partial and too often unrepeatable in subsequent excursions into hyperspace. In other words, I'm no shaman -- not in the classical definition of the term. I've received the benefit of true healing from others during entheogenic sessions, yet subsequent events have revealed these individuals' shamanism to be mostly confined to an altered state of consciousness. (Not that I demand that every shaman also be a saint, but a certain level of integrity can be expected from individuals making or implying such claims about themselves.) In other words, I suspect there are very few true spiritual healers among us during these critical last years of the 20th Century.

What seems to be lacking is a conceptual structure within which to focus our intent both inside and outside of entheogenic states of awareness. It isn't particularly difficult to manifest the best that is in us when tripping on psychedelics -- what matters more is that we live that promise when *not* tripping. Since I started *The Entheogen Review* I've met many acknowledged experts in this field, and have been naively dismayed by the anti-entheogenic awareness of a few of them. Which is neither here nor there -- the point is that, as wounded healers, we all have a way to go yet in healing ourselves.

If psychedelic states of consciousness teach us anything, it's that we are all *One* at the highest level. If we don't act on this gnosis it's the same as if we never knew it and entheogens are reduced to just another way of getting stoned. Such a synthesis is profound and difficult. The challenge lies in knowing that, even though we're *all* assholes, we must somehow learn how to tolerate each other on a global scale. In other words: to live our highest awareness all the time. Commitment to this path is the single step that commences the thousand mile journey.

-- Jim DeKorne

## BOOK REVIEWS

*Ain't Nobody's Business if you do*, Peter McWilliams, Prelude Press, Los Angeles, 1993, \$22.95 hardback. Same edition available for \$13.00 from The Drug Policy Foundation, 4455 Connecticut Ave. NW, Ste B-500, Washington, DC 20008-2302

This amazing *tome* (815 pages!), written with ironic humor and impeccable scholarship (despite its length and subject matter, it makes very entertaining reading), is nothing short of *psychedelic* in the way it opens the reader's consciousness to (in the words of its subtitle): "the absurdity of consensual crimes in a free society." Consensual or victimless "crimes" are those, such as drug use, gambling, prostitution, etc., which "harm" no one except those who participate in them. The war on drugs is here thoroughly exposed for what it is: a paternalistic government's usurpation of the constitutionally guaranteed free choice of its *adult* citizens. About 100 pages into the book I was shocked to realize that I am a (gasp!) *fundamentalist* -- constitutional fundamentalist, that is! (To un hypocritically advocate a *strict* adherence to the United States constitution today is an idealist revolutionary position -- roughly comparable, perhaps, to being an ardent communist 20 years ago.) All patriotic poo-bahs pay lip service to the constitution, but the *fact* is (more than amply proven in the pages of this book), that this utopian document has been rendered all but meaningless in our current lives. (Actually, it never was fully in force -- the "free society" in the subtitle has never existed historically.) If this book was required reading in our high schools and colleges today, we'd probably have a new American Revolution tomorrow. If you think I'm overstating the case, read this book -- it will open your eyes. In fact, at the Drug Policy Foundation's hefty discount, buy two copies and distribute the second one as you see fit. You can order the book from them at: 1-800-338-3784

*"This is a block-buster! Your premise, research and articulation of one of the worst characteristics to be found in human nature are luminous."*

*-- Hugh Downs*

*Extra-Terrestrial Friends and Foes*, George C. Andrews, Illuminet Press, POB 2808, Lilburn, GA 30226, 1993, 359 pgs, \$14.95 (Include at least \$2.00 for postage and handling.)

As *ER* readers are well-aware, I am extremely interested in the "entity contact" phenomenon which is a relatively common occurrence when using entheogens such as DMT, psilocybin and ayahuasca. UFO entities frequently intrude into psychedelic space, hence serious books dealing with the UFO enigma can help us begin to understand what might be going on at such times. (Nobody has explained the mystery to my complete satisfaction, but more and more data suggest that these are almost certainly multidimensional phenomena.)

*Extra-Terrestrial Friends and Foes* is the latest update from researcher George Andrews, a man who has tirelessly compiled and published UFO data for many years. The book begins in an orderly fashion, but toward the end becomes a somewhat disjointed (but always fascinating), collection of incidents and speculation. One gets the impression of an author swamped with data who finally just includes everything he has -- let the reader sort it out. (With a mystery of this magnitude, that's probably the most honest way to present it.) I was particularly impressed by his comparison of UFO manifestations with Gnostic cosmology: far too many similarities to be coincidental.

I'd like to leave you with one idea regarding *Extra-Terrestrial Friends and Foes*: *If only one-tenth of the information in this book is factual, it would still demolish consensus reality!*

If it makes you more comfortable, you can enjoy the rest as first-rate fantasy/science-fiction.



## DEVELOPMENT OF A PSYCHEDELIC OINTMENT

---

The development of an effective psychedelic ointment is of major importance because it will eliminate the problems associated with oral ingestion, such as noxious taste, nausea, stomach cramps, intestinal gas, and all the negative emotions derived from these somatic disturbances. The ideal would be a "standardized" entheogenic experience obtainable from readily available substances, without the hassles of chromatography or chemical extraction. The simpler, the better. Such an ointment could be a powerful tool for the mass transformations of consciousness that many of us see as necessary for planetary survival.

A group effort by dedicated *Entheogen Review* subscribers could solve this problem in a few months. Eventually, I envision hundreds or even thousands of psychedelic shamans engaged in synchronized tripping once or twice a month, every full or new moon, telepathically linked into a collective higher consciousness.

To begin with, let's perfect the psychedelic ointment as quickly as possible. There are 5 readily available solvents that should be investigated as potential carriers of (for starters), lysergic acid amides (LSA) found in Hawaiian Baby Woodrose (HBW) and Heavenly Blue morning glory seeds:

1. *Dimethyl sulfoxide* (DMSO). This transports a wide range of substances through the skin into the bloodstream and is available from many health food and hardware stores.
2. *Methyl salicylate* (Oil of Wintergreen). This is the major component of deep heating lotions and is available from drugstores without prescription.
3. *Oil of garlic*. This is derived from garlic and contains a chemical called "allicin" which also penetrates the skin.
4. *Mustard*. The hot, pungent Chinese variety contains several chemicals known as "nitrogen mustards."

Available from supermarkets and Chinese grocers.

5. *Jalapeno peppers*. The pungent Mexican variety also contains "nitrogen mustards." Available from supermarkets and Mexican grocers.

Allicin and the nitrogen mustards provide rapid penetration, are quite volatile, and could transform the LSA into substances of greater potency. For example, a psychoactive dose of LSA is about 5 *milligrams*, whereas pure LSD is about 100 *micrograms*. Simply converting the amide portion of the molecule could produce major effects. In other words, there is a real possibility that the nitrogen mustards in combination with LSA could produce new psychedelic compounds, so caution should be used. The suggested experimental protocol is as follows:

*Step 1.* Grind the seeds into a fine powder using a mortar and pestle. (Some evidence suggests that the LSA is only in the shell, though traditionally the whole seed is used.)

*Step 2.* If jalapenos or garlic are being used, cut into thin slices, then extract the solvent with a garlic press.

*Step 3.* Apply a sufficient quantity of solvent to form a thin paste. Cover the mortar with plastic wrap and allow to sit for 30 minutes to allow the solvent to dissolve the LSA.

*Step 4.* Massage the ointment into the inner fold of the elbow until completely absorbed; then spread a sheet of plastic wrap over the area to prevent evaporation, or hold elbow in folded position with hand under chin.

To ensure consistency, the experiment should be performed at bedtime. Hopefully, the night will be spent exploring shamanic realms. Since the ointment could be very potent, start with a single HBW or morning glory seed and work upward. Make haste slowly and don't risk an overdose.



I suggest that all participants first investigate DMSO and use it as the standard of comparison. Each participant should also investigate one of the other solvents, and each solvent should be investigated by at least 3 participants. The questions we should try to answer are:

1. Does DMSO work better than any other solvent?
2. Does a mixture of DMSO and any other solvent work better than DMSO or the other solvent separately?

All results, positive or negative, should be sent to *The Entheogen Review* for comparison and dissemination. This is a relatively simple experiment -- let's do it!

-- Solaris

[I think this is an interesting proposal. Let's get some feedback on this and other possible catalysts -- how about a *Phalaris* ointment, or one made from *Stipa robusta*? -- Ed.]

#### POWER MEDICINE

At least five medical device manufacturers have research or clinical trials in progress to bring to market a transdermal patch supplemented with a battery and electrodes that supply a slight current to the skin. In the U.S. the unelectrified patch has been used for delivering seven or eight compounds - - nicotine for repentant smokers is one; scopolamine for travel sickness is another...

Manufacturers believe the electrical patch could broaden the market for transdermal devices... Developers...see the patch as a relatively foolproof means by which patients can administer painkillers to themselves. The controlled level of electric current ensures a more predictable level of drug delivery than does the patch alone. The precise amounts delivered could avoid the overdosing with opioids that has occurred with the nonelectrical patch... This technology is cheaper and gives a patient more mobility than do current self-medication devices that inject a drug with a pump and needle...

The patch developed by Cygnus Therapeutic Systems

delivers a millisecond pulse of a few hundred volts to generate a high electric field. The technique, called electroporation, is said to increase skin permeability, thereby enabling a drug to infuse more readily...

*Scientific American*, Sept. 1994, Pg. 100

**JLF**      poisonous non-consumables  
Mail Order Catalog  
\$2.00



P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA

answering machine  
(812) 379-2508  
24 hours, 7 days a week

## FREEDOM OF MIND?

*The Entheogen Law Reporter* is a seasonal newsletter addressing the unique legal issues relevant to entheogen users.

...It's the most valuable synthesis of legal information on this subject you can buy anywhere.

-- Jim DeKorne

*TEL*R contains legal information of vital importance to anyone involved with illicit drugs on any level. The only question it leaves unanswered is this: isn't your freedom worth \$25.00 per year?

-- Jonathan Ott

SAMPLE ISSUE \$5. SUBSCRIPTION \$25 W/1 USA; \$30 INTERNATIONAL  
FOR MORE INFORMATION SEND AN SASE TO:  
TEL'R, POST OFFICE BOX 73481, DAVIS, CALIFORNIA 95617  
strictly confidential

## IS *ARUNDO DONAX* PSYCHOACTIVE?

---

Among entheogen seekers, Giant Reed (*Arundo donax*) has been known for some time as a DMT-containing plant. These findings were established from specimens growing in India in a 1969 scientific article reproduced and disseminated by Rosetta Folios of Berkeley. The article begins:

*Five indole-3-alkylamine bases, viz. N-N-dimethyltryptamine, 5-methoxy-N-methyltryptamine, bufotenine, dehydrobufotenine, and bufotenidine were isolated from the rhizomes of Arundo donax L. -- S. Ghosal, et. al., Department of Pharmacology, College of Medical Sciences, Banaras Hindu University, Varanasi-5, India*

*Arundo donax* thrives in many parts of the United States and is sometimes regarded as an ornamental (it looks a lot like bamboo), sometimes as a noxious weed. Once established, it is extremely tenacious and in California, its spread has become a serious ecological problem:

*...They multiplied at an alarming rate and grew more than two inches per day until they were 30 feet tall!  
...They sucked up enormous quantities of water, causing the water table to drop... (This) green alien invader is giant reed (Arundo donax), the world's largest grass...*

*Giant reed has established itself as one of the primary threats to native riparian (riverside) habitats in the western United States: it grows enormously fast, it comes back quickly after fire, it lacks natural predators and competitors in North America, and it appears unsuitable as food or habitat for native wildlife.*

*Giant reed (or cane, as many refer to it) is native to the Mediterranean region of Europe. It was introduced to Los Angeles in the 1820s to control erosion in drainage canals and was used as roof thatching for sheds, barns, and other buildings. But giant reed has spread uncontrollably and is now found in virtually every stream system along the coast from Sacramento into Baja... The greatest limitation to a*

*healthy natural riparian forest on the river isn't the availability of young willow or cottonwood trees germinating on the river bank, but the inability of those young trees to compete with the "plant from hell"... -- Gary Bell, "Straw Wars: Doing Battle with the Alien," Nature Conservancy Newsletter (Sept. '94? No further data on photocopy.)*

My experience with a 50mg extraction from the roots of this plant was a moderately severe allergic reaction that lasted three days. No psychoactivity was noted. Since then I've lost interest in this species, but now wonder (considering its widespread availability) if it isn't worth another look. Does anyone out there have any experiences to relate concerning this plant? There's a possibility that the variety found in India may be more potent than our naturalized types. A recent chromatograph of rhizomes from a variegated (striped) variety of *A. donax* showed an almost identical band in the DMT position as *P. viridis*, the reference plant. Anecdotal evidence suggests a secret Sufi tradition linking *Arundo donax* and *Peganum harmala* with mystical initiations. If accurate, this would constitute evidence for the use of a bonifide ayahuasca analog in the ancient Near East -- the celebrated Soma of the Aryans? -- Ed.

### **CAN'T KILL IT**

I used to have a patch of *A. donax* growing in my front yard for 11 years at the house I owned in L.A. and I never knew what it was. You couldn't kill it by not watering it, I know I never did. Every spring after the rains, the sucker would undergo prolific growth and I had to get into it with a machete and clear it all out if I wanted to see out my front window.

-- Anon., NM

### **BIBLICAL REFERENCES**

"Bulrush" was a (Biblical) term to describe everything that grew along the riverfront marshes and one that did exist there was *Arundo donax*. -- Anon., PA

## MUSHROOM MATTERS

### **OUTSIDE MUSHROOM CULTURE**

I make mushroom spawn by soaking sporeprints in a petri dish of sterilized water for several hours; then I scrape the spores from the paper and allow them to remain in the water for a while longer. Next I use an eyedropper which has been sterilized in Lysol to transfer no more than three drops of "spore-water" to a petri dish of agar. Some won't take, but those that do spread quickly...

I've found that good *psilocybe* harvests can be obtained from burying colonized rye in the ground, a few inches deep. No need for fancy trays or even much humidity. Under bushes is a good place: cover with leaves or bark mulch to hold the humidity for the critical pinning stage. When you see one pop up, remove some leaves and look for other heads. You can even try this with contaminated jars -- with luck, the contaminants won't thrive as well as the mycelium. (It's worth a try, rather than just throwing it out!)  
-- *Anonymous, TX*

[Obviously this will work easier in some parts of the country than in others, but the idea is a good one: start your cultures indoors, then transplant them to some version of an outside compost heap. It would be pretty hard for a prosecutor to prove illegal cultivation if they're "growing wild." I've heard of this being done as far North as Montana. -- *Ed.*]

### **EUROPEAN PSILOCYBE CYANESCENS**

*Psilocybe cyanescens Astoria Ossip* is a unique strain, comparable to *S. semilanceata*, and definitely more potent than *P. cubensis*. It has the amazing property of fruiting only in cold (near freezing!) weather, and is very easy to grow outdoors on wood chips as a perennial: much like trees, with only one run of "sterile" lab work necessary. For sporeprints of this unique strain, send (cash or stamps only): \$2 for a detailed info--sheet, or \$5 for a small (but ample enough for microscopy and propagation) sample of spores, or \$10 (small) to \$20 (large) for an entire sporeprint, to:

### **TEONANACTL**

(postlagernd)

Postamt 1092 Wien

A-1092 Vienna, AUSTRIA

[To the best of my knowledge, it is not "wrongful" to possess *psilocybe* spores except in the state of California. One of the handy properties of sporeprints is that they are mailed flat in an ordinary envelope. The above source is known to *ER* as reliable. -- *Ed.*]

*A new method of mushroom cultivation in North--America: In the Pacific Northwest, during collection of **Psilocybe cyanescens**, the wood substrate is also collected in autumn if strong mycelia are visible. These are put on fresh pieces (2-6 cm length) of maple (**Acer**) or alder (**Alnus**). For best results a 1:5 ratio of spawn to fresh chips is recommended. The wood chips are kept in containers or bags with minimal air supply and incubate between 4-20 degrees C. At 4 degrees C there (is) practically no contamination... The mycelium grows only without rhizomorphes, slowly and on pure bark. It does not occur on the red cedar mulch. Next spring, freshly cut alder and maple branches are used for proper cultivation. These pieces are (placed) in pits...about 60 cm wide and 8-13 cm deep, under shadowy shrubs like **Rhododendron**.*

*The totally overgrown wood chips of the preparatory culture are mixed by hand before filling the pit. Then the material is covered with plastic or cardboard (also a useful substrate) and watered once a week. There should be no direct sunlight on the cultures. In September, with moderate temperatures, or later, the cover is removed and the cultures must be watered, depending on the amount of rain -- not flooded. The first mushrooms appear under humid circumstances in a temperature range of about 8-14 degrees C...*

[Roughly 46 to 57 degrees F. -- not exactly sunbathing temperatures! -- *Ed.*]

- Jochen Gartz, "Eine neuere Methode der Pilzzucht aus Nordamerika," *integration* #4/1993

## PHALARIS UPDATE

---

---

### **SMOKABLE "DMT" FROM PHALARIS**

This issue (F '94) is depressing. You published before you had your facts and now "everyone" is passing this info on (*Factsheet 5*), with most trying to make money -- *PRL* is selling info, Loompanics is using it to sell your book (as are you, I guess). Ah, the lure of fame and fortune. Are you or have you:

1. Written to these and other publications (*PM&E*, *P.I.*, *High Times*, *WER*, etc) enclosing a disclaimer with each copy of "that" back issue and your book.
2. Planning to have a notice in forthcoming issues stating the truth. This will not hurt anyone but might help some folks.

You have started a myth and nothing will stop it. The best you can do is make a valid, honest and serious attempt to limit it. In the revised info in the following *ER* (after the *False* story) you wrote "this confirms our educated guess" re: 5-MeO-DMT. What does that make your original story based upon? Is it any wonder society in general considers us the lunatic fringe? Please give some thought to giving as much media attention to correcting mistakes as you did publishing the false info. I now consider your disclaimer to be the word of God. The way this false info is being dealt with is pathetic. Makes me sad, Jim, very sad. -- *RD*, *Canada*

This correspondent is concerned about my article (Winter '93) claiming that DMT can be extracted from *Phalaris arundinacea*, and is dismayed that the variety of *Phalaris* originally described (Turkey Red) was subsequently found to contain more 5-MeO-DMT than DMT (though it actually contains *both* tryptamines). He feels that I have been irresponsible in my handling of this information. (Readers seeking the full story as it unfolded are referred to articles in the Winter '93, Spring, Summer and Fall '94 issues of *ER*.)

*Phalaris arundinacea* and *Phalaris aquatica* are

known to be extremely variable in their alkaloidal content -- I have repeated this fact *ad nauseum* in every article I've written on the subject. There are some varieties which contain only DMT: had I started out with an extraction from one of these, presumably there would be no objection though, species-wise, the original claim would have been equally imprecise. Please remember that I don't possess the technology necessary for full chemical analysis, and that when I first experienced the effects of the *Phalaris* extract I was unfamiliar with the differences between these two closely related molecules. I published the error in *ER* as soon as I discovered it, and the second printing of *Psychedelic Shamanism* contains a corrective footnote.

For the record: I do my best to ensure accuracy with this newsletter. The subject of entheogens is both politically and scientifically "incorrect" in mainstream culture: by definition then, most of our information is based upon the subjective experiences of "outlaws." Anyone who thinks it's possible to avoid errors under such circumstances, hasn't given the matter much thought. One of the goals of this newsletter is to sort fact from fiction: in handling brand new data is it possible to always differentiate the two? The process itself creates the discrimination. I could find any number of equally inaccurate statements in the scientific literature: made in good faith by people with far better credentials than mine. (And, yes: please pay close attention to the disclaimer on the first page of every issue of *ER*: it means *exactly* what it says!) Finally, I'd *prefer* that readers carefully consider their words before they criticize in this fashion -- my experience with entheogens implies less aggressive ways of approaching each other. -- *Ed*

### **THE DIFFERENCES BETWEEN TRYPTAMINES**

An important thing you might discuss is the difference between DMT and 5-MeO-DMT. Some sources describe the effects of these two substances as being very much alike, while others greatly emphasize the differences. Most agree that DMT is the preferred sub-

stance. -- TJ, TX

[5-MeO-DMT is active at much lower doses compared to DMT (5 mg vs. 25 mg), and is generally considered to be less "visual." Like any subjective experience, it depends upon the subject: "most" people seem to prefer the bizarre colors and alien ambience of DMT to the hydrogen-bomb-in-the-head, white-light blast of 5-methoxy, but I've met at least one person who much prefers the latter. Both experiences are extremely powerful by any standard. -- Ed]

#### HOW MUCH PHALARIS?

**Q:** In the crockpot extraction method for smokable (tryptamines) from *Phalaris* grass, how much plant material is needed? You mention boiling up tubs of *Phalaris*, but what would I need to get a toke or two's worth? Also, does one need to ingest harmala alkaloids before smoking, or is that only for orally ingested (tryptamines)? -- Anon.

**A:** This question is asked a lot, and I apologize for being obscure. It all depends upon the alkaloidal content of the grass -- some varieties have few or none of the desired alkaloids, so no matter how much you boil up, you won't extract anything usable. The Turkey Red variety will yield as much as 50 mg of extracted 5-MeO-DMT from a big double handful of grass. Unfortunately, I've never weighed it, but it's enough to fill an average-sized crockpot between 2/3 and 3/4 full, along with enough aqueous acid to cover. Harmala alkaloids or other MAOIs are not required to *activate* smoked tryptamines, though they will *potentiate* them. -- Ed.

#### ITALIAN PHALARIS REPORT

The following quotes are taken from a recent Italian paper. It describes the discovery of pure DMT in large quantities in yet another *Phalaris* species: *P. brachystachys*. Apparently the usual 5-MeO-DMT and other tryptamine "contaminants" are entirely absent from this plant which is native to Portugal:

*P. brachystachys* and *P. minor* seem to contain only (DMT), the former in high concentration, the latter in trace amount(s)...

The article goes on to discuss tryptamine toxicity in cattle and sheep (*Phalaris* staggers), and states that the "sudden death syndrome" associated with *Phalaris* toxicity is not now associated with its tryptamine content. This, of course, implies another, still unidentified, cause -- especially significant because the wheatgrass juicer extraction method (Autumn '94 ER) probably does not exclude this "factor-X." Some of the symptoms of *Phalaris* staggers are described:

*The peracute syndrome or "sudden death," formerly included in the toxicosis complex, is now considered apart, owing to the etiology, almost certainly not tied to tryptamine alkaloids. ... Death may occur by heart failure, (a) few hours after the intake of toxic forage in the acute syndrome, (or not) until 5 months later in the chronic one. In the latter case, post-mortem examination gives evidence of irreversible degenerative lesion(s) in the central nervous system...*

Finally, these intrepid researchers describe an ayahuasca analogue experience using a *Phalaris aquatica* variety common in Italy:

*A P. harmala extract quantity corresponding to 4.5 g of seeds was first ingested on an empty stomach; the (Phalaris) extract supposed to correspond to 40 mg of indole alkaloids, but probably greater for at least a factor 5, and equivalent to about 400 g of fresh Phalaris aquatica was ingested 20 minutes later. A first peak, clearly entheogenic but fully controllable, became evident about 30 minutes later, followed by an apparent sensation of diminishing effects. In this first phase neither nausea nor any other physical symptoms or feeling to be intoxicated appeared. One hour and a half after the ingestion of P. aquatica the effects quickly became acute again leading, for one of us, to a complete loss of consciousness 40 minutes later... "Ayahuasca-like" effects obtained with Italian plants -- by Francesco Festi and Giorgio Samorini -- Communication presented at the II International Congress for the Study of the modified States of Consciousness, 3-7 Oct. 1994, Lleida (Espana)*

#### DIFFERING EXTRACTION METHODS

Regarding the subject of "dangerous" *Phalaris* alkaloids extracted with a wheatgrass juicer (F '94). As

noted, one teaspoonful of raw juice is not enough for any tryptamine activity considering typical concentrations reported in the scientific literature, so it is probable that something else causes the psychoactivity. Some issues ago Johnny Appleseed carefully described how to extract *Phalaris*. This is not to say that the juicer technique is of no use, just that there is a huge difference in methods. Appleseed cooked the leaves to get an acid-water solution which he then fat-extracted; the remainder was basified and the alkaloids removed with an organic solvent. The raw juice might contain fat-soluble toxins as well as disease-causing microorganisms -- at least pasteurize it! Although Appleseed's method takes longer and is more tedious, the result is an alkaloidal extract without contaminants.

—*Vwirla-whirla, OR*

#### **QUANTITY PHALARIS PRODUCTION**

What are the best ways to get large stands of *Phalaris* grass with consistent alkaloid content? Surely vegetative propagation with OTJ's plants at \$25.00 each would either be very expensive or a very long term project. Should seed from a known-potency plant be expected to produce offspring with a similar alkaloid profile if self-pollinated? I have the patience for a long-term project with delayed rewards, but prefer a shorter path to the same end. — **AH, TN**

#### **JOHNNY APPLESEED RESPONDS**

Quantity alkaloid production from *Phalaris* grass is a long-term project, but not an interminable one. Starting with one plant, one could grow it in a pot indoors during the winter with plenty of light and moisture. By spring, one could take out the developed root ball and obtain from 25 to 50 rhizome sections suitable for planting. If we take the conservative estimate of 25 sections, we would then plant out these rhizome sections on a one-foot grid, covering a 5 X 5 ft. area. With good watering, these plants in turn by fall should each have a root ball that could in turn be divided into 25 sections, giving a total of 625 rhizomes. Thus, by the fall of the first year, we should have a square 25 X 25 ft. planted. The second season, if each of the above plants were divided, we would have a total of 15,625 plants, or an area of 125 ft. on a side, or 0.34 acres. One more division would give an area large enough for most purposes. All these plants would be geneti-

cally identical.

The main factor in consistent alkaloid content is the genetic make-up of the plant. Not all plants of known potency can be expected to produce offspring from seed with a similar alkaloid profile. Reed Canarygrass (*Phalaris arundinacea*) is self-sterile and has a two-gene system proposed for alkaloid production. (1) Given two genes and a forced crossing each generation, there are four possible genetic combinations possible from each parent (MT, Mt, mT, mt) and thus 16 genetic combinations possible in the offspring. Using the alkaloid inheritance scheme proposed by Marum et al, out of these 16 possible combinations, there would be 12 possible combinations that could produce 5-MeO in the progeny, and of those 12, only 4 would breed true in subsequent generations.

Three of the possible genetic combinations would produce DMT in the original progeny, and only one of them would breed true (mmTT). One of the possible original 16 combinations would produce the alkaloid gramine (mmtt). These are not the ratios one finds in actual crosses, as the frequency of occurrence of these genes differ. Thus gramine, with only one possible genetic combination, occurs less than 1% of the time.

Thus seed from any producing cultivar is not assured to produce consistent yields in subsequent generations. The cultivar "Turkey Red," a 5-MeO producer, has been tested by TLC to determine the alkaloid production pattern for a number of individual plants. Out of the 16 plants selected at random from the original seed source, all 16 plants exhibited a similar alkaloid production pattern of 5-MeO. Out of over 50 seed sources and over 800 individual plants tested, no other strain exhibited such uniformity of alkaloid production. Thus it may be safe to assume that the Turkey Red strain should breed true in subsequent seed generations, if care is taken not to plant within one quarter mile or so of a pollen source of other *Phalaris arundinacea*.

— *Johnny Appleseed*

#### **Footnotes**

1. Marum, P., Hovin A.W., and Marten, G.C. (1979) "Inheritance of three groups of indole alkaloids in Reed Canarygrass" *Crop Science* 19. pp. 539-544

## CACTUS CAPERS

### T. PERUVIANUS TOXICITY?

In a taped 1986 workshop entitled: "Mind, Molecules and Magic," Douglas Sharon [author of a classic paper: "The Magic Cactus: Ethnoarchaeological Continuity in Peru" -- Ed.], states that *Trichocereus peruvianus* contains "very toxic alkaloids." *The Entheogen Review* and other publications, such as the *Of The Jungle* catalog, mention *T. peruvianus* as a high mescaline-containing cactus, but say nothing about toxicity. If it is indeed toxic, a strong warning should be communicated to those who might unwittingly ingest poisonous alkaloids. -- **Bob**

[The following quotation is my transcription of that portion of the tape in which this is mentioned. -- Ed.]

"... The one species of *Trichocereus* genus, *T. peruvianus*, contains highly toxic alkaloids, so you have nowhere in the Incaic tradition, a tradition of use of San Pedro. You've got the coca, you've got alcohol, you've got tobacco, you have snuff, you have chicha (corn beer), but you don't have the cactus, because the one that grows there you can't use. This is something we've been wondering about a long time. When we go through this archaeological record, you see the Incas are conspicuous by their absence: there are no Incaic representations of the cactus. This is why -- what grows in their area can't be used: it's toxic." -- **Douglas Sharon**

I asked a few correspondents to comment on this:

I Tried *T. peruvianus* -- it's not toxic. Can't say about its reputed strength; I measured out about ten dried grams along with *harmala* [extract] and got a nice plus-2 and a quarter.-- **Anon., NM**

Sharon should name the toxic alkaloids or even cite some anecdotal evidence of its actual use and the results. -- **Anon., PA**

The absence of such information among any of the phytochemical assays ... in the primary literature [makes this claim suspect]. -- **SB, CA**

### SAN PEDRO DOSAGES

I noticed in the last *ER* that someone quoted a usual dose of San Pedro as 1 foot. I've (only) found this to be true in rare cases. [Author states that 18 inch doses are more common.] My opinion is that if it's not active at 18 inches, don't bother with (that strain.) My *T. peruvianus* have been good (about a plus 3.5) at 18 inches. -- **Anonymous**

### LOOKING FOR EXTRACTION FORMULA

I have been looking for a detailed, accurate formula for the extraction of the active alkaloids from *Trichocereus pachanoi*. Nothing found to date is specific enough -- the directions are either too vague, or don't specify how basic or acid the solution should be. What are reasonable pH ranges? I'm reluctant to sacrifice my small bio-mass to such generalized guidelines. -- **Bill**

### CACTUS JUICE

The following is a condensation of an internet posting:

Good results can be had by preparing *Trichocereus pachanoi* with a consumer-grade juice extractor. [Note: this is not the same device as a wheat-grass juicer. -- Ed.] A Panasonic MJ-65PR juice extractor costs less than \$60.00 and can separate 12 oz of San Pedro into 13 fl. oz of juice in 15 seconds. Wash 12 oz of cactus and cut lengthwise into "sticks" which fit into the juicer's feed slot. Pulp may be further processed by adding 8 fl. oz of lime juice and re-juicing. This captures up to 96 percent of the available alkaloids. The juice is quite palatable as is, though various sweeteners may be added.

-- **Xref: engnews2.Eng.Sun.COM alt.drugs:32752**

### Wildflowers Of Heaven

POB 1989, Rancho De Taos, NM 87557

Offering live *Trichocereus* cacti including *T. peruvianus*!  
Baby Hawaiian Wood Rose & Morning Glory Seeds.  
Cactus Seeds. Sacred Smudge Sticks. Prayer Flags.  
Heavenly Rose Garlands. Hard to find Wildflower Seeds.  
And much more! Send \$1.00 for a catalog.  
\$4.00 for catalog and one year of new product updates.

## PHRAGMITES AUSTRALIS ANOTHER AYAHUASCA ADMIXTURE PLANT

I boiled a tea of *Phragmites australis* root (45 gm) for about 15 minutes, then threw in the usual dose of *P. harmala* (3 gm). It was the most sublime, pristine experience of my life and definitely my heaviest ayahuasca analog trip to date -- highly visual, with awesome insights into myself and the world. God, what a day! Six hours of mind-blowing revelations and insights. Incredible sensations of intense beauty. Visions of golden worlds beyond imagining. I was shivering all over for the first hour, which is typical for me whenever I'm on anything containing DMT. I was deeply touched emotionally by the delicacy and beauty of it all. I heard from (someone else) who said it enabled him to speak to the animal spirits -- he wasn't exaggerating.

*Phragmites australis* will revolutionize ayahuasca usage in this country. I was about twice as high as I've ever been on anything like this. I'm sure the dose could even be increased with no problems. There was no nausea or other side-effects whatsoever. The brew

even tasted great, without the usual harmala bitterness -- a slightly sugary molasses taste. Anyone could get this down without difficulty. This is what I've been looking for -- my search for the DMT source plant appears to be over.

-- Pseudonym withheld  
by request



[Lordy, lordy -- new plants are being (re)discovered monthly, it seems! *Phragmites australis* (a.k.a. *P. communis*) is totally new to me: a quick look in the *JLF* catalog tells me that its common name is "Giant Reed" -- same moniker that *A. donax* goes by, though it's obviously in a different genus. Ott's *Pharmacotheon* gives the original reference: Wassel, G.M. et al. "Alkaloids from the rhizomes of *Phragmites australis* (Cav.) Trin. ex Steud" *Sci Pharm.* 53:169-170 (1985)

This common reed has a world-wide distribution, growing along marshes and ditches. Your description suggests that it contains DMT minus other junk that often clouds the trip or makes you sick. Let's get some more first hand data on this plant. -- Ed.]



# NETWORK FEEDBACK

---

## POSSIBLE NEW ENTHEOGENS

Apparently the extraction of certain psychedelic chemicals from plants is technique-dependent, subtle, and requires patience. (I'm thinking of Salvinorin-A that's active at 300 mikes.) Has any research been done with *Tagetes lucidia*? Surely, this is the next magic Aztec plant which deserves attention. The allegedly psychoactive principle has eluded discovery for more than two decades now, and the minor academic brouhaha and controversy around it has not been settled. Likewise with *Nymphea ampla*, the water lily. Emboden and Dobkin de Rios say it has psychedelic properties and Jorelamon has criticized the latter's work on the subject, but apparently no one has done any further phytochemical studies. Have you heard of any? -- DG, NY

[Who would have thought two years ago that one could easily extract such potent chemicals as Salvinorin-A and 5-MeO-DMT from what were then thought of as relatively benign plants? There must be many more very interesting species out there awaiting discovery. I'm particularly interested in the smokable extracts -- has anyone thought of smoking *Coleus* (a relative of *S. divinorum*) or *Stipa robusta* extracts (not the leaves)? The reported "inactivity" of *Heimia salicifolia* and *Calea zachtechici* may prove otherwise when these species are extracted and used in ointments or smoked. -- Ed.]

## NEED MORE FEEDBACK

I have questions regarding *Coleus* as a psychedelic. I am also interested in hearing any information regarding the use of *Lepezdeza bicolor* as a source of DMT. Also, has anyone had any experience with sinicuichi (*Heimia salicifolia*)? -- MW, CA

[I've heard only one positive first-hand account about *Coleus*, and that simply that "it was psychoactive." (Context of the conversation prevented obtaining more details.) *Lepezdeza bicolor* is listed by Horus

Botanicals as: "Hardy shrub to 6' with hundreds of small purple, pea-like flowers. Legume from Asia, whose roots have been found to contain medicinal alkaloids..." Anyone have further data? *Heimia's* reputed psychoactivity seems to be a myth, or else people aren't using it correctly. -- Ed.]

## PASSIFLORA INCARNATA

You kinda slammed *Passiflora* in W '94. This is the North America ayahuasca vine, and it does work quite well. It grows as a perennial in central Texas, producing many pounds of material per plant, and should be virtually maintenance free in most parts of the country. One could assay various strains and clone them, developing varieties of consistent potency. When compared with the tricky *Peganum harmala* as a source of homegrown B. carbolines, this is a cinch to grow. I suspect it is only a little weaker than *B. caapi*. I tried almost a pound as a MAOI along with *P. viridis*: definitely potent. -- Anonymous, TX

[I've never bothered with *Passiflora*, but I see your point: It grows practically everywhere without much fuss, whereas *P. harmala* is a desert plant which can be very difficult to cultivate. Seeking or breeding high-alkaloid *Passiflora* strains might be well worth the trouble. My lack of enthusiasm for *P. incarnata* stems from data like the following, which suggest that one must ingest a great deal of material to get a minimal dose. --Ed.]

Vinegar extraction of 40 grams dried *P. incarnata* yielded about 10 grams dried extract. This was enough to fill 16 size 0 gelatin caps. -- DB, OR

[16 size 0 caps are a lot of big pills to swallow! -- Ed.]

*On one occasion, I first ate a whole bottle of the 4:1 extract of Passiflora incarnata which is available over the counter in Australia. Each tablet contains 500 mg of extract, and I ate 60 tablets. [That's 30*

grams: more than an ounce of material! -- Ed.] A single tablet is supposed to be an herbal sedative, but I was not sedated after eating the 60. My reason for doing this was that *Passiflora incarnata* is supposed to contain...MAO inhibitors (used to potentiate oral DMT). About 40 minutes later, I smoked some DMT, the effects of which were not greatly different from what I am used to. I then had a slightly larger amount, and without warning, felt an intense, incredible rush of physical pleasure through my body. Within seconds, I was riding on the most intense, unimaginable, pure total-body orgasm. I was unable to control myself, and was screaming at the top of my voice until the effects subsided. The visual and auditory enhancement were mild, but the physical hallucination was by far the most enjoyable thing I have ever experienced. Observers, who were taken aback by my behaviour, claim that I was in this state for about 10 minutes. Afterwards, I felt intensely euphoric, and both very excited and very relaxed. I tried eating a significant quantity of the DMT after this experience, and found no effect. This would indicate that the passionflower extract is insufficient to orally activate DMT at these doses. It may be that higher doses would have some effect, or that the extract doesn't contain enough beta- carbolines...

[ftp.u.washington.edu/public/alt.drugs/chemistry-extracting](http://ftp.u.washington.edu/public/alt.drugs/chemistry-extracting)

### THE LATEST THREAT

Cases of excessive poppy seed consumption associated with elated feelings have been documented and are becoming more prevalent in Eastern Europe (Poles in particular have a liking for poppy seed "tea").

R. Kaplan, "Poppy Seed Dependence," *The Medical Journal of Australia* Vol 161, 18 July, 1994

### VISUAL BRAIN WAVES

JM, MS (DMT speculations, F94) asks where the patterns and colors come from with your eyes closed on DMT. Perhaps we are seeing the rhythm of our brains, alpha, beta or theta: a visual representation of the psyche. (Functioning systems usually have patterns of operation.) I like the idea of mapping these quantum psychological/hyperreal realms. I keep a journal -- I've been in realms where words failed, so

I use pictures, symbols, scribbles, etc. Comparing these with friends' journals is like examining ancient languages, diverse symbol structures disguised as a commonly experienced emotion. -- TA, CO

### DESMANTHUS DATA

*Desmanthus illinoensis* may not be as seasonally variable as *Phalaris*, yet it is anything but consistent. In assays of several dozen sites its tryptamine content was found to range from fair to poor to non-existent. *Desmanthus leptolobus* was better overall, yet some stands still had no detectable DMT. Preliminary findings seem to indicate lush growing conditions favor low alkaloid content. With either species, readers should have assays run for their collection site to be certain that they are not wasting their time.

Another point: *Desmanthus* in general is exceedingly resistant to herbicides. Once established, it will even survive direct spraying. If one is concentrating freebase DMT from plants exposed to herbicides or pesticides, they may be concentrating these as well in the final product. Know where you collect! These plants are so common that there should be little problem in finding a clean site. Roadside plants or those subjected to agricultural run-off are poor choices. --Justin Case, TX

[*Desmanthus illinoensis* seeds in bulk are available from: Turner Seed Co./ 211 CR151, Breckenridge, TX 76424. I think their price-sheet is free. -- Ed.]

---

## EDITORIAL

*ER* has received several letters relating to the arrest of the proprietor of Power Products, an Alaskan company which sold *psilocybe* mushroom growing kits. Of most concern is the fact that the firm's mailing list is now in the hands of law enforcement authorities: the people on the list are understandably concerned about DEA harassment. Currently, the law states that police must have "probable cause" before they can arrest anyone. In the absence of other evidence, just being on a mailing list is not likely to get you busted at the present time. (Readers are encouraged to subscribe to *The Entheogen Law Reporter* for more comprehensive information on these issues.) Although

*The Entheogen Review* has not, does not and will not sell any "wrongful" items, it does disseminate some blatantly naughty information. I'm not overly worried about being hassled (yet) because my substance scene is clean (it has to be) and we haven't sunk so far into totalitarianism (yet) that people can be imprisoned for their thoughts. *ER's* mailing list is encrypted and all correspondence is burned in the office stove. (This for more mundane reasons than security: I don't have room to save it.) A great deal of *ER's* mail now arrives unsigned without a return address. (That's cool, except when I have questions that need clarification and I can't write back.) Some correspondents request that even their initials be left off their contributions. This trend is alarming, and because I see it every day, it enrages me: I still find it difficult to accept that Real Life in America is turning into a B-movie about Gestapo Oppression.

Each of us has legitimate life concerns which shape our decisions: I have personally decided that I will not capitulate to this kind of intimidation and will continue to speak my mind and publish the kind of information that *The Entheogen Review* was created to disseminate -- with a special emphasis on new data and techniques which empower individual freedom. Correspondents are encouraged to invent pseudonyms so readers will feel a connection between authors and their ideas. (B. Green, Johnny Appleseed, Solaris and others have created unique personas in these pages.) I'd have to be put on the rack before I'd divulge their identities -- if things ever reach that point, however, I'm sure we'll already be living like guerrillas in the hills. -- *Jim DeKorne*

---

### BOTTOM LINE STUFF

I don't take entheogenic experiences lightly. I have a strong science background, am a pharmacy student, and am quite rational. Yet these experiences seem to transcend pharmacology much in the way consciousness transcends neurochemistry. Originally I intended to explore psychedelic experiences as an objective observer. But when psychedelics become entheogens, object fuses with subject, and the explorer becomes the explored. One finds that objectivity

becomes meaningless. The shamanic path is scarcely populated and so it should be. But it is comforting to know that one is not travelling alone. -- *DF*

### BOTANICAL SOURCES

Here are some sources I find useful which your readers may also:

J.L. Hudson, seedsman  
POB 1058  
Redwood City, CA 94064  
(Catalog: \$1.00 -- Ethnobotanical seeds)

Banana Tree, Inc.  
715 Northampton St.  
Easton, PA 18042  
(Catalog \$3.00 -- Rare seeds)

Deep Diversity  
POB 190  
Gila, NM 88038  
(Catalog price? Has *Salvia divinorum*)

### Chemicals

Ajax  
Rt 1, Box 221  
Blue River, WI 53518  
(Catalog: SASE, no questions, plain package delivery)  
-- *Mike*

### THE HEMP SPIRIT

With all the talk about plant spirits, nobody has mentioned hemp. The Hemp Spirit has been a strong ally for me: I believe it tries very hard to keep people out of the Western Culture rat-race. (A common criticism of hemp users is that they're lazy: but are we evolved to work from 9 to 5?) Here's an easy hemp extraction formula:

Grind a gram of hemp into powder and add alcohol to cover. Allow this to sit for at least an hour, then filter onto a glass plate or pan. Evaporate to dryness, and using a credit card or spatula scrape up the dark oil and powder: work it to the smooth consistency of silly putty. [sic] Roll extract into little worm-shaped pieces, put on a pin and smoke under glass. Ask the Hemp

Spirit to teach us and show itself as an important entheogen. -- **BF, CO**

*The greatest vocabulary for Cannabis and its derivatives emerged from India. It became known as the "heavenly guide," and just as "Father Peyote" resides in the psychotropic cactus for some Indians of the southwestern United States, so a Guardian lived in the leaves of Cannabis for the early Indo-Iranians. Even a dream of the hemp plant was considered an omen of good fortune, and to long for it implied future happiness...It was believed that to experience Cannabis intoxication was to fix one's eyes on the Eternal. Hence, decoctions of Cannabis resin were used before reading holy writings or entering sacred places.*

-- Wm Emboden, "Ritual use of Cannabis sativa L."

### LEGAL/ILLEGAL

Regarding "legal and illegal entheogens" (Winter '94). The concept is absurd, since entheogens are an intrinsic part of our environment and our bodies. The human body contains and could not function without its neurotransmitters, without DMT, without endorphins and its custom-tailored psychedelics, uppers, downers, analgesics --the whole spectrum. It produces and needs these substances exactly because of their psychoactive effects.  
-- ANON148626@anon.penet.fi, Germany

[Alas, you can spend decades of your allotted time here on Planet Earth in a prison-hell if you're caught in possession of any of these substances *outside* of your body. -- Ed.]

### ISIS RESPONDS

It was with a mixture of amusement and dismay that I read the bizarre speculation in the Winter 1994 issue of *The Entheogen Review* that my company, Isis Health Foods, is a front organization for the FDA -- based on the quirky notion that these particular initials

are an acronym for the FDA's Import Support and Information System. I suspect it's a lost cause trying to dispel the paranoia that this letter has probably instilled in many of our very satisfied American customers, but consider the following: if Isis Health Foods was a FDA sting operation, with the emphasis presumably being on maximum disguise and concealment, why would they select such a suspicious

acronym as ISIS, the same as their computer system? Perhaps the person who sent you this misinformation was in fact the FDA itself -- what better way of sabotaging an overseas mail order outlet for 2C-B than spreading paranoia and distrust about it. I regret to report that South Africa banned 2C-B a few months back (due to recommendations by the U.S. FDA) so Isis Health Foods is no longer in a position to market this remarkable substance. However, it remains available by mail order directly from its manufacturers: Drittwelle, PO Box 107, Grand Turk, Turks and

Caicos Islands, British West Indies.

-- Isis Health Foods, Republic of South Africa

### PSYCHEDELIC MUSIC

I find it impossible to listen to "pretty music" while doing ayahuasca. I respond better to rough bass/baritone voices and/or drums. Some music while "flying" seems to make me get up when I feel like I can't move, while saying: "turn that damn thing off!" Can anyone suggest good recorded musical selections for inner voyaging? In the absence of a singer-drummer, my own voice intoning "Om mani padme hum" works fine until my mind gets sidetracked. Then I get lost in the energy-ritual-visualization and blink out. My CD of "OM" does quite well, but I'd like a variety of inputs. -- **RWS, DE**

[This is something I've wanted to open up for some time now -- let's have some feedback on your favorite trip-meditation music. Anyone who's ever listened to

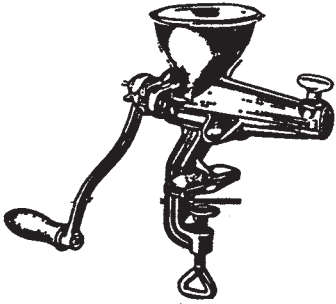
**CRASH  
COLLUSION**

**A QUARTERLY GUIDE  
TO THE FRINGE**

EACH ISSUE COVERS SUCH SUBJECTS AS:  
PSYCHEDELICS · UFOS · ORGONE  
SHAMANISM · CONSPIRACIES  
ALTERED STATES · WEIRD SCIENCE  
PLUS REVIEWS, CONTACTS AND MORE

SAMPLE COPY \$4    4 ISSUES \$14  
P.O. BOX 49233  
AUSTIN, TX 78765

PLEASE MAKE CHECKS TO WESLEY NATIONS



**The MAGIC  
Wheatgrass Juicer**

- ☛ Heavy duty cast iron
- ☛ Stainless steel screens
- ☛ Easy to operate
- ☛ Handles tough grasses

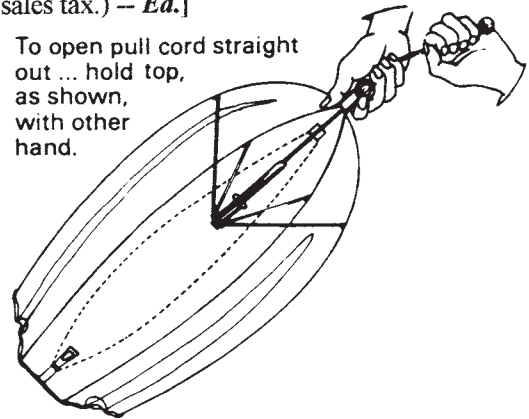
Expressed juice pours out side trough into container. The extracted grass exits from the front spout. No need to stop til containers are full.

\$68.00 + \$7 S&H Check, cash or MO to  
MAGIC 395 OAK CREEK  
SUITE 508  
WHEELING, ILLINOIS 60090

for growing *S. divinorum* or any humidity-loving species. The 36" zippered front provides easy access to your botanicals for ventilation or gro-lights. When not in use, it collapses for easy storage and with reasonable care should last for many years. Looks like it could also be adapted for doing sterile mushroom work. I like it! Available for \$39.95 + \$3.00 S&H from: Magic, 395 Oak Creek, Ste. 508, Wheeling, IL 60090. (Illinois residents add

Bach on acid knows how powerful such experiences can be. Several years ago I attended a Grofian holotropic breathing workshop and the series of musical selections was so psychedelic that drugs were superfluous! (Really!) I've always regretted not getting a list of them from the facilitator. If there's enough feedback, I'll run a section each issue. Be sure to include all data: CD, tape, etc., title, group, publisher, ID number, etc. -- Ed.]

8.25% sales tax.) -- Ed.]



### TROPANE MEMORY LOSS

Last year I smoked a small pipeful of *datura* leaves: it was quite pleasurable. At times I've also used *Atropa belladonna* and *Brugmansia aurens*. I became quite forgetful and slowly recovered after many weeks. These experiences were all extremely pleasurable, though I never tried any high doses. -- RB, MI

### MINI HUMIDITY TENT

Enclosed is a mini-greenhouse product-sample for possible review in *ER*. I was worried about trying to grow *S. divinorum* in a small apartment in this dry winter climate with practically no humidity control possible. They look great! I think the mini-greenhouse will be perfect for mushrooms too. -- Magic

[The most important factor in growing *Salvia divinorum* is humidity -- this plant demands as much as it can get. *The Magic Umbrella Greenhouse* is an ingenious design based on the principle of the folding umbrella -- with a pull of a sturdy cord, it "inflates" into an instant 3.5. ft. X 2.5 ft humidity tent: perfect

**THE MOST COMPLETE RESOURCE LISTING OF ITS KIND!**

**PSYCHEDELIC SOURCEBOOK**

**ISSUE #3 OUT NOW!  
COMPLETELY REVISED AND UPDATED**

TABLE OF CONTENTS

1. Spores & Kits
2. Spore Germination
3. Book Catalogs
4. Audio & Video Tapes
5. Botanicals
6. Magazines and Newsletters
7. Seeds
8. Organizations
9. Miscellaneous

**\$7 Postpaid to: Will Beifuss  
1430 Willamette St.#28 Eugene, OR 97401**

Do not write "Psychedellic Sourcebook" on envelope. Send cash or Money Order only. No personal checks. If sending Money Order leave "Pay To" space blank.

### CALL FOR ILLUSTRATIONS

Back issues of *The Entheogen Review* are dwindling, and rather than reprint each one individually (big bucks up front and a long time before they're paid off), I am compiling a book of all issues to date. Articles will be re-arranged so that each species or subject will have its own chapter. All the *Phalaris*, LSA, *Datura* etc. data will be compiled under its own heading, making quick reference on any topic much easier. It will be a professionally-produced paperback, and I want it to be as useful possible, so I am actively seeking plant photographs to identify each species. (Public domain line-drawings from old botany texts are also solicited.) I'll pay \$5.00 (or extend your subscription one issue) for each photograph I use. Any help *ER* readers can give me in this regard will be appreciated. Black and white photos are preferred, but color is acceptable if they'll reproduce OK in B&W. Sharp Xeroxes of line-drawings are fine -- that's what I use in each issue already. This is still new to me, but if photograph reproduction is as inexpensive and easy as I've been told, you'll be seeing more pictures in upcoming issues.

### PSYCHEDELIA

Visionary Plants, Literature -- Art -- Elixirs  
\$2.00 for extensive catalog. Sources: Magic  
cacti, Mushroom, seed/spores, More!

ROSETTA,

P.O. Box 4611, Dept. ZZ,  
Berkeley, CA 94704-0611

### SUBSCRIPTION REMINDER

Check the code after your name on the envelope -- if it says "V95" this will be your last issue of *The Entheogen Review*. If you like the newsletter, now is the time to re-subscribe! Overseas subscribers are reminded that the high cost of airmail postage has forced me to raise the price of a subscription to \$30.00 U.S. for all subscribers outside the U.S.A.

**The Basement Shaman:** Hyperdimensional Gardening: Mushroom services, ethnobotanics and other delights. Catalog: \$1.00. 1312 W. Highland Ave., Elgin, IL 60123

Single copies of *The Entheogen Review* (Winter 1992, Spring 1993, Autumn 1993, Winter 1993, Spring, Summer, Autumn, Winter, 1994) \$5.00 each (\$6.00 outside U.S.) while they last. First year of publication (Autumn and Winter '92, Spring and Summer '93) bound together into 74 page book: \$20.00 (same price as a years' subscription).

*Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants*, by Jim DeKorne, 1994, 155 pages. (Signed by author, yet!) \$22.00 postpaid from: *The Entheogen Review*, P.O. Box 778, El Rito, NM 87530. Or ask for it at your local bookstore for \$19.95.

"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." -- **Terence McKenna**

# PSYCHEDELIC RESOURCE LIST

A comprehensive list with detailed descriptions of approximately 200 organizations related to psychedelics. Categories include ethnobotanics (plants, mushrooms, cacti, herbs & seeds), gardening supplies & indoor light systems, merchandise (t-shirts, videos, & smoking accessories), periodicals, book vendors, non-profit organizations and religious groups, information sources, and a reading list/book review section. Updates are mailed out four times a year as new information presents itself. The first issue will be out in late June, 1994. A one year subscription is \$15.00 (five issues total). Send a money order or cash (checks are okay, but may take an additional two weeks to clear) to: Soma Graphics, P.O. Box 19820, Dept. ER, Sacramento, CA 95819-0820.



---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL. 4, NO. 2: Summer Solstice, 1995**

ISSN 1066-1913 Copyright C 1995, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 778, El Rito, NM 87530 U.S.A., Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and vo-

lition and must accept full responsibility for such decisions.

### *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. I don't send out renewal notices. On all quarterly (mass) mailings there will be a code after your name. W95 means that the Winter, 1995 issue will be your last. V stands for Vernal Equinox (Spring issue), S stands for Summer and F for Fall. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third

class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your ideas and questions. I can't afford to pay for submissions yet, and unfortunately I often have to edit for brevity, but please keep those fascinating letters coming in.

-- Jim DeKorne



*The following essay first appeared in the March 13, 1995 issue of **Legalese**, the student publication of the University of Houston Law Center. The author has generously made it available to the public -- it may be photocopied and sent to officials and policy-makers concerned with decisions related to The War on Drugs.*

---

---

# Give Peace a Chance

K. Ian Benouis

---

---

Millions of Americans are in jail or prison for the possession, distribution or use of an illegal substance, and those who use it and are not in jail are branded as criminals. The courts are overflowing with cases dealing with this problem. Organized crime has become more powerful and its activities are constantly in the news. Society's view of the legal system has worsened. Crime and violence are at all time highs. The federal government is spending enormous amounts of money to enforce the laws preventing the use of this substance, yet its use continues unabated. The authority of law enforcement to use whatever means necessary to combat this situation has increased dramatically leading to corruption, all at the expense of individual rights.

One might think that the situation above describes our country's current War on Drugs. Actually the situation described took place over sixty years ago during our country's first war on drugs-the prohibition of alcohol. It has been said, "those who do not learn the lessons of history are destined to repeat them." Unfortunately for our country, we have not learned the lessons that Prohibition taught us, and we continue to blaze down the same road at full throttle.

What has the War on Drugs bestowed upon us? In America today the number of people imprisoned for drug offenses is the same as the number imprisoned for all crimes twenty years ago. We have the highest percentage of our population incarcerated of any nation on the planet, with drug offenders comprising 62% of the total prison population at the federal level. Incarcerating all drug offenders costs approximately \$2 billion annually. In 1987 alone the United States spent \$10 billion on drug enforcement. Violent crime has increased dramatically with the advent of new drug laws-32% between 1976 and 1985. Cur-

rently 80% of violent street crimes are drug-related. Making injectable drugs and their syringes illegal is responsible for at least 25% of the new cases of AIDS in the United States as addicts share dirty needles. The U.S. Constitution is being brushed aside as the government is able to seize property of persons suspected of having drugs without a warrant, probable cause or due process.

Some people believe that drugs are inherently evil and should never be legalized. However, even people who don't necessarily believe that drugs have any benefit are beginning to realize that the current solution to the drug problem is worse than the problem itself. James P. Gray is a conservative superior court judge from Orange County, California and a leading proponent of drug legalization. He states, "I think that people are going to use these things whether they are legal or not. I think that has been demonstrated beyond anyone's question." Conservative columnist William F. Buckley says that if we legalize drugs, "the price would collapse, and there would be no profit in its sale." The president of the American Bar Association George Bushnell Jr., former Secretary of State George Shultz, and a growing number of prominent Americans advocate the legalization of drugs because making them legal would remove the entire criminal element from the marketplace.

Legalizing drugs would cause the black market to disappear. Organized crime could not compete with the government and private industry in production, distribution and marketing. Removing the economic incentive would also eliminate the involvement of gangs and would no longer serve to encourage our nation's youth to become drug dealers. This all would have a substantial effect on reducing violent crime in our country. The economic windfall would be tremen-



dous. Not only would there be savings from the elimination of expenditures to finance drug enforcement, the reduction in the costs of incarceration and the recouping of lost tax revenues from drug offenders who lose their jobs when they are put in jail, but the government could also reap enormous revenues from the taxation of these drugs.

Currently there are an estimated 20 to 40 million regular drug users in the United States. There are many more casual drug users. Some people fear that legalizing drugs would cause a dramatic rise in the number of people using them. The concern is that millions of law-abiding Americans are waiting patiently for the federal government to give the word so they can run to the nearest pharmacy or package store to obtain these substances. This perception is far from reality. If a person really wants to do drugs, chances are he or she has already done so. We can look to other countries and history to see the results of legalization. In the Netherlands, where marijuana is legal, the level of use is below that in the United States. The Libertarian Party says that drug legalization would end the "forbidden fruit" appeal of illegal drugs. They point to the fact that after legalizing private use of marijuana in Alaska in 1975, a study done in 1982 showed that Alaskan students used marijuana a third less than the national average. Drug education would result in users who were better informed of the possible negative consequences of their drug use, and who were better able to choose drugs that had less risk associated with them. Also, there would be fewer problems with overdoses and adulterants that result from illegal drug production. The government could ensure quality control, just as it does with prescription drugs. Fears of massive health problems are unfounded. According to a government study, 320,000 Americans die prematurely from tobacco and 200,000 die each year from alcohol. This is compared to 3000-4000 people who die every year from all illegal drug use combined. When the number of users of these substances is evaluated against the number of deaths, one discovers that nicotine is 30 times more likely to kill a person and alcohol is 10 times more likely to kill a person than illegal drugs.

Why do people want to use drugs in the first place? Answering this question will help to understand why humankind finds itself in this present pre-

dicament. Simply put the answer is that people want to get high. Most of us have heard of the term endorphins, but few actually know what it means. It stands for endogenous morphines. The brain manufactures codeine and morphine and has specific receptor sites for valium and THC. Is it a coincidence that the active ingredient in "magic" mushrooms is almost identical to the primary neurotransmitter serotonin, or that the active ingredient in peyote is almost identical to another neurotransmitter: dopamine? The most powerful psychedelic drug on the planet, DMT, is a neurotransmitter present in the brain. Interestingly enough, by this fact each citizen in our country is guilty of possessing a schedule I substance and has thereby committed a felony. By ingesting these foreign substances humans are attempting to replicate the actions of the brain. Wanting to use these drugs is a natural desire.

Although not learned in history, man has been using naturally-occurring substances for thousands of years for religious and healing purposes. There are cave paintings in Southern Algeria estimated to be 14,000 years old that clearly show the human use of psilocybin-containing mushrooms. The authors of the Rig Veda, the oldest known religious writing (at least 3000 years) devoted 120 hymns to praising the magical plant Soma. Indigenous peoples in North and South America have been continuously using peyote and mushrooms for at least the past three thousand years.

The religious use of these substances invokes some valid constitutional concerns. The U.S. Constitution prevents Congress from establishing laws that prohibit the free exercise of one's religion. Presently, there is only one organization in the United States that is permitted the use of a drug in its religious rituals. The Native American Church uses peyote and can do so legally in every state, but the federal government places the stipulation that only Indians can use it. Non-Indians who desire to use peyote for religious purposes are denied the right to do so, which is guaranteed by the Equal Protection Clause of the 14th Amendment.

Separate from the benefits gained by the elimination of the problems resulting directly from the War on Drugs, there are inherent benefits in making drugs legal. Recently, the medical use of cannabis (marijuana) in chemotherapy patients has demon-

strated that it can reduce nausea and increase appetite. It can also be used to relieve the symptoms of glaucoma. The cannabis plant is a valuable source of paper, fuel, fiber, and food. Psychedelic drugs have enormous medical potential in the fields of psychiatry as demonstrated by the use of LSD to treat alcoholism, the use of ibogaine to treat cocaine addiction, and the use of MDMA in psychotherapy. Although the government is doing its best not to advertise it, currently there are ongoing FDA approved medical studies in this country employing cannabis, psilocybin, ibogaine, DMT and MDMA. A study to use LSD has also been recently approved.

Whether one takes the position that drugs have no inherent value or the position that drugs can have some benefit to our society, it is difficult to argue that our country should continue to support the War on Drugs when this solution is the cause of the problem. Just as in the Vietnam War, those who supported our reasons for initially engaging in that conflict and those that were against our participation eventually came to the same conclusion: whatever our goals were, we weren't achieving them and we needed to pull out before any more lives were lost. The casualties are mounting on all sides in the War on Drugs. It is time to tell the government to bring the troops home.

*K. Ian Benouis is a first year law student who says, "Just Say Know!"*

### WHAT IF WE CAN'T GET THERE FROM HERE?

I recently received a mass-mailing questionnaire from my congressman addressed to: "Postal Patron -- Local, New Mexico." In the same post I also received the Spring, 1995 issue of *The Entheogen Law Reporter*. My comparison of these two documents has resulted in a lingering major depression.

The only options offered by the questionnaire were examples of "errors correcting errors," roughly equivalent to the classical double-bind query: "Answer only yes or no: Have you stopped beating your wife yet?" Assuming one is not a wife-beater (never mind if you're a woman or unmarried), no response to that question (as posed) can reflect anything but a gross confusion of fact and imagination. One question


involved an appropriation of money to put more cops on the street; another was concerned with legislation permitting the admissibility of evidence obtained without a search warrant. The fact that these measures are being considered at all is a tacit admission that our government has failed to meet the needs of the people: functional societies don't require such drastic solutions to their problems. "More cops" is a time-tested contrivance of fascism, as is the steady removal of the constitutionally "guaranteed" rights of individuals. As Bob Dylan sang so eloquently over thirty years ago: "You don't need a weatherman to know which way the wind blows."

Richard Glen Boire, a practicing defense attorney and editor of *The Entheogen Law Reporter*, summarizes this situation succinctly:

*At the moment, I don't have much faith in our representative democracy and hence have doubts about the efficacy of spending too much energy to try and change the laws via the established political channels. The system was not designed for the age of mass-media where imagery is supremely powerful and largely controlled by financial powers. As a result, it's no surprise that some of our laws are of the same quality as network television.*

If our laws and the machinery for making and changing them are no longer responsive to reason, where does that leave us, friends -- as individuals and as a nation? -- *Jim DeKorne*

FREEDOM OF MIND?



THE ENTHEOGEN LAW REPORTER IS A  
SEASONAL NEWSLETTER ADDRESSING THE UNIQUE LEGAL  
ISSUES RELEVANT TO ENTHEOGEN USERS.

-- JIM DEKORNE --  
AUTHOR OF  
PSYCHEDELIC SHAMANISM  
SAYS

IT'S THE MOST VALUABLE SYNTHESIS OF LEGAL INFORMATION  
ON THIS SUBJECT YOU CAN BUY ANYWHERE.

SAMPLE ISSUE \$5  
SUBSCRIPTION \$25 w/ USA; \$30 INTERNATIONAL  
FOR MORE INFORMATION SEND AN SASE TO:  
THE ENTHEOGEN LAW REPORTER  
POB 73481, DAVIS, CALIFORNIA 95617

# ENTITIES, ALIENS AND INNER VOICES

---

---

## ***VOICES IN THE HEAD***

I was intrigued by your article in the Summer '94 issue on inner voices. I too have experienced this phenomenon. It usually happens right before I fall asleep, but sometimes it can happen during the day when I am not particularly focused on anything. I hear voices having conversations. This isn't the more acceptable "voice of my own head" going over past events or projecting how future events are going to unfold. Usually it's as if I'm tuning to conversations that other people are having. These are always voices that I don't recognize (they aren't anyone I know). I have spoken to others about this and haven't come across anyone else who experiences the phenomenon in this way. Hearing voices seems a bit crazy to most, so it's not something I bring up that much (and it doesn't happen often enough that I'm preoccupied with it or worry about being crazy). Sometimes the voices say things which are very similar to the list of quotes you included in the article. Anyway, it was intriguing to see that I am not the only one who experiences this type of thing! -- **JH, CA**

## ***UFO ALIENS***

I've never heard of any UFO connection with entheogens, and I've been taking mushrooms regularly for almost two years. Can you tell me what your evidence is for saying that UFO space alien contact is common with psychedelics? -- **BJ, FL**

[I've never encountered actual UFOs either, but McKenna and others describe the phenomenon as fairly common. Here Eduardo Luna illustrates how ayahuasqueros (*vegetalistas*) in the Amazon commonly meet them on their journeys: *Under the effects of ayahuasca one can see these beings and their vehicles, but few vegetalistas actually have contact with them, only chosen ones, to whom extraterrestrials teach power songs and give useful information to help cure their patients.* -- Luna, L. E., and Amaringo, P. (1991) -- *Ayahuasca Visions, the Religious Iconography of a Peruvian Shaman*, North Atlantic Books, Berkeley, Pg. 34-35.

I guess the main reservation I have with this is one of nomenclature: "ultraterrestrial" may be more accurate than "extraterrestrial." -- **Ed.**]

## ***A MUSHROOM ENTITY***

I wish to report to the network a contact with an entity from hyperspace. Prior to my reading of DeKorne's material I had various visionary experiences with LSD, including a feeling of being "called" by the spirit of the LSD medicine; however my recent experiences with mushrooms have involved "delusions" of being courted by a spirit. I can't help but suspect that the power of suggestion may play some part in these contact experiences. For better or worse, DeKorne has profoundly influenced what I experience on psychedelics. [*Gulp!* -- **Ed.**]

I began seeing a peculiar phenomenon during low-dose mushroom sessions: a pattern of threatening eyeballs. I intuited that the mushroom was trying to scare me, and I marveled at the workings of the mind, feeling humored rather than frightened. I decided to accept the challenge of the recommended high dose of five grams on March 17th -- the full moon preceding the equinox. Prior to this experience I'd seen the entity occasionally in absence of mushroom intoxication. In spite of my scientifically-oriented world view, I was being visited by a spirit which seemed to be anticipating a deeper encounter.

As the full moon rose, two friends and I took about five grams each in the form of tea. At first the trip was euphoric and beautiful as the night became magically mushroomed. Soon however, the trip advanced beyond "recreational" to overwhelming. Five grams is not for babies. The smallest fellow more or less blacked out, and the other, not emotionally prepared for such intensity, began ranting about how we were all going to die. I could barely stand, but managed to stumble off a small distance from the camp, collapsing on the forest floor. This is when I felt the strange spirit enter me: the many-eyed apparition that had already been haunting my consciousness. The difference was that this time the "creature" seemed to be inside of me. The feeling of having some "other" inside of oneself can be

disconcerting. I had the uncomfortable notion that I might be stuck with this being like some kind of personality-infesting virus. I instinctively began questioning its intentions -- who was it, what did it want, and was it a demon? I received no answer, and so, not being certain it belonged in my head, forcefully commanded it to leave, which it apparently did.

The next day, still dazzled by the 'shrooms, I had the creepy feeling that I was either going crazy or was infected with a spooky denizen of hyperspace. This experience of a parallel dimension was a serious challenge to my world view. Whether I have rejected some potentially beneficial alliance I may never know. I am not sure why the entity wouldn't speak. Perhaps my ears are too primitive or untrained to pick up the more subtle resonances of hyperspace. Perhaps, like an insect under a magnifying lens, I have difficulty fathoming this mysterious being of a thousand eyes. Interestingly enough, one of my companions later commented that at one point he perceived my forehead to be covered with eyes. -- *Owl*

[I don't think I've ever said that entities are "delusions," only that they are Mysteries and that we shouldn't jump to conclusions about their identity, intentions or veracity. Emmanuel Swedenborg, the great 17th Century mystic, had this to say about his meetings with such spirits:

*When spirits begin to speak with a man he ought to beware that he believes nothing whatever from them; for they say almost any thing. Things are fabricated by them, and they lie. For instance if they were permitted to describe what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that a man would be astonished. Therefore when spirits are speaking, I have not been permitted to have faith in the things which they related. For they have a passion for inventing; and whenever any subject of conversation is presented they think they know it, and give their opinions upon it, one after another, one in one way and another in another, quite as if they knew; and if a man then listens and believes they press on, and deceive, and seduce in divers ways.*

Swedenborg -- *Spiritual Diary*, 1622

As we learn more about these encounters I'm leaning toward the "unscientific" notion that traditional protective techniques, such as magic circles and spells,

do make a difference in the kinds of experiences we have. I'd like some feedback from *ER* readers on this -- maybe some brave souls could do a "scientific" comparison: a before and after experiment to ascertain the usefulness of this. What follows is the only "before and after" account I have received to date. -- *Ed.*]

## **DMT ENTITIES**

I close my eyes and lean back. I feel and hear a shift as the hyperexpress elevator takes me away from my body to my destination and I arrive in a place filled with intense white light where hideous, bodiless, pointed-eared, purple and green entities bound toward me and they laugh, jeer and ridicule me; where these grotesque elf, joker or clown-like caricatures rush at me one at a time and in clusters; where they curl their hideous, clown like mouths and wag their tongues in my face; where I relive every real and imagined humiliation I suffered in childhood; where a great sorrow and disappointment fills me as they come at me faster and faster; where I start to crumble under their onslaught, so I open my eyes but still they come; where I realize I have to face them so I close my eyes and focus on my breathing, and the demonic forces back off and I feel myself coming out of the trip, and I open my eyes and see D surrounded by multi-layered, multi-colored grids and he says, "You're in a good space," and I ask, "I am?" but his words reassure me and I close my eyes but the elves are gone. I feel humbled, shaken, bewildered and angry but I want to go back in.

Ten minutes later...

D loads another hit into the glass pipe. I cast a circle in the Wicca tradition:

*I conjure Thee O circle of power,*

*That thou beest a boundary between the world of men  
And the realms of the Mighty Ones; A meeting place  
of love, joy and truth,*

*A shield against all wickedness and evil;*

*A rampart of protection that shall contain and pre-  
serve*

*All the power we shall raise this night.*

*So mote it be.*

Shielded in my psychic armor, I smoke another bowl and chant "OM" with D. I close my eyes and a jeweled flower unfolds to the vibration of the "Om" and each "Om" transports me along the grids of hyper-dimensional space like a canoe gliding on a river and

entities in different, streamlined forms bow, dance and offer me fractal-like flowers or jewels created from their bodies and I sense that they are smiling and beckoning and I ask, "What are you trying to show me?" But they continue their dance as I travel through hyperspace and I try chanting "Ahh" but it's too late, my trip is over. -- *Anonymous, Canada*

[Is banishing a bum trip no more complicated than a simple ritual endorsed by millennia of magickal workings? Perhaps our post-modern "sophistication" has transformed us into Babes in the Woods -- what might the sixties have become had we utilized these ancient protections? If there's anything to this then we've just "re-discovered" an amazing principle of human consciousness! -- *Ed.*]

### **ENTHEOGENIC BUMMERS**

The entheogenic path is really a lifelong process, and overwhelming fear is often a part of it. My last experience was a bummer. I've had them before, and they're generally similar: the fear of not coming down, the fear of it getting stronger because you're thinking it will get stronger, an irrational fear of arrest, etc. I'm wondering if maybe the bum trip isn't what the Indians say is a necessary cure for illness: regeneration through fear. Perhaps we're ignoring some important data here. Everyone talks about the good trips without describing the bad. It took me years to get used to the "God Power" I experienced on some of my first trips. The shamanic tradition is full of stories about being torn asunder, or similar tortures: it's part of the initiation into the imaginal realm. I'd like to read about others' difficult experiences and what they've learned from them. -- *BJ, FL*

[I agree -- the hedonistic approach to psychedelics is only part of the story. Sooner or later, bummers (including violent purging) usually come with the territory. My most profound lessons were all learned during my most difficult passages. If nothing else, bummers teach respect for the Mystery. "The fear of God" so often encountered in the Bible is more than just a figure of speech! -- *Ed.*]

### **MUSIC HATH CHARMS**

#### **TO SOOTHE THE SAVAGE TRIP**

Patrick Bernhart's *Atlantis Angelis* CD (cut #7: "Harmony of the Om Spheres") is a cosmic, multi-dimensional, "wall of sound" recording of the time--

honored Sanskrit Om mantra. If anyone ever came close to bringing the music of the spheres into three-dimensional reality, Bernhart's rich production deserves special recognition. Because the cut is only 6:55 minutes long, I wanted to extend it seamlessly to fill an entire C-90 cassette. I was able to do this with a little Radio Shack audio mixer, a couple of tape decks and a CD player... [*Author goes on to describe a 3g P. harmala/1.5 g P. cubensis experience using the above music with headphones.*]...As I was coming on, I asked for support and protection (as I usually do in journey work) from all the masters, saints and gurus I could think of, and mentally aligned and dedicated myself to the forces of highest Galactic good... The all-encompassing sounds of the Om Spheres catapulted me into an outrageously intense state of blissful, re-vivifying, empowering, soul-stirring celebration of ecstatic rapture... The journey lasted about four and a half hours and was almost continuous ecstasy -- the longest nonstop orgasmic stretch I've ever experienced on mushrooms or anything else... I believe that this particular "Om" soundtrack (or any other recording closely analogous to it), heard through stereo headphones, functions as a stabilizing metaphor within which the psychedelic journeyer is continuously channeled into an experience of the ecstatic. All of us have enough psychological crap to introspect about until hell freezes over. While I don't discount the value of painful, introspective and analytical experiences, given the choice, I'd rather be similarly purged and renewed by deep ecstatic union with the Other. In terms of stacking the deck in favor of the latter, the Om tape with headphones seems a promising direction. I'd be most interested in feedback from others on this. -- *DL*

### **MUSIC FEEDBACK**

During early *psilocybe* trips I found great enhancement with music such as *Zamfir* and subliminal tapes for optimism. However, during more fearful experiences even the the most positive New Age tapes turned menacing. Now I don't listen to any music so that I can move with the odd timing of the psychedelic experience itself. -- *BJ, FL*

### **ENTHEOGENIC MUSIC**

I highly recommend any recording by Bela Fleck, especially *Places* -- a 100 minute CD. It is extraordinary. -- *Mike*

2

Brian Eno: *Music for Airports*  
Robert Rich: *Trances/Drones* (double CD)  
Brian Eno: *On Land*  
Steve Roach: *Structures from Silence*  
Jean Michael Jarre: *Waiting for Couseau*  
Robert Rich: *Propagation*  
Michael Stearns: *Encounter*  
P.C. Davidoff: *Raku*  
Aphex Twin: *Select Ambient Works, vol. 2*  
Robert Rich: *Numena*  
All available from: Backroads Music, 418 Tamal  
Plaza, Corte Madera, CA 94925 1-800-767-4748  
-- *Eros*

## REVIEWS

Mindell, Arnold (1993) *The Shaman's Body*,  
Harper, San Francisco \$10.00, 236 pgs

If I could afford it, I'd mail a copy of this text to every *ER* subscriber. This is a book that should be read more than once -- a book I know I'll read more than twice. *The Shaman's Body* is one of those seminal volumes from which you'll read a paragraph and then spend 15 minutes thinking about it: you'll find yourself making copious marginal notes and discover that you've underlined so many sentences that the process becomes meaningless -- every page stained with yellow magic marker! Quite simply, this is a hands-on manual for how to work shamanically, written by a maverick psychologist who really understands the imaginal realm. Ironically, Mindell's method is based almost entirely on the controversial works of Carlos Castaneda. (See "Bullshit as fertilizer in the garden of truth" in the Spring '95 *ER*.) He makes the teachings of don Juan really come alive, and shows how they may be profitably applied, moment by moment, to your everyday experience. If, (arguably) Castaneda "only" made up the don Juan books, Mindell shows what a stupendous accomplishment that was. I hope to get feedback on how readers use these techniques with entheogens.

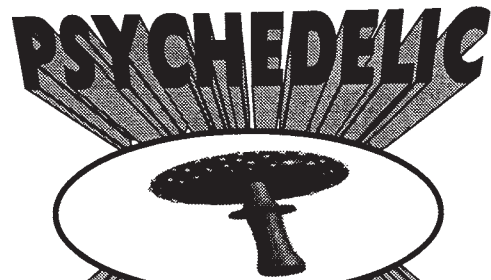
2

Wolf, Fred Alan (1992) *The Eagle's Quest*,  
Touchstone, NY, \$12.00 318 pgs.

An interesting and unusual narrative of the author's travels to the Peruvian Amazon to reconcile the world

of quantum mechanics with the imaginal realm of shamanism. If you've ever wondered what kind of trips a theoretical physicist might have on ayahuasca, this book will tell you. *The Eagle's Quest* compares the strange reality of the shaman with the equally strange insights of modern physics and shows how the two approaches fully endorse each other. There's real food for thought here for people like myself who are always striving to understand the Big Picture: Wolf comes closer than any other author I can think of to pulling it together coherently. (Mindell's book, above, is a working manual, this is mostly theory -- the two works compliment each other nicely.) The personal style of this volume is both its strength and its weakness; although the narrative form is easy for a non-specialist to relate to, I personally would have preferred his argument to be tighter and less anecdotal in places. This is a minor quibble, however -- the book is highly recommended.

A resource guide to businesses and organizations involved in Entheogens. Fully annotated and opinionated - find out about companies and their products before you buy!



**ISSUE #3 OUT NOW!**  
**COMPLETELY REVISED AND UPDATED**

### TABLE OF CONTENTS

1. Spores & Kits - 2. Spore Germination  
3. Book Catalogs - 4. Audio & Video Tapes  
5. Botanicals - 6. Seeds - 7. Magazines and  
Newsletters - 8. Organizations - 9. Internet

**\$7 (\$8 Overseas) Postpaid to: Will Belfuss**  
**1430 Willamette St.#28 Eugene, OR 97401-4073**

Do not write "Psychedelic Sourcebook" on  
envelope. Send cash or Money Order only.  
No personal checks. If sending Money Order  
leave "Pay To" space blank.

# NETWORK FEEDBACK

---

## **PASSIFLORA CAERULEA**

The Blue Passionflower (*Passiflora caerulea*) contains Chrysin. In the past, I've combined it with cannabis and opium, both singly and with all three, never using more than three leaves of *Passiflora*. All experiences were uniquely anxiety-free, with amplified mental and visual effects. I decided to experiment with larger doses: seven large *Passiflora* leaves, well-chewed and swallowed; two hits of good quality sinsemilla; two heavy tokes of opium. The following insights resulted:

In sleep, I am approaching consciousness through a dream, but I never reach it; in wakefulness I am approaching sleep through a dream, and sometimes I can reach it. The dream is the common modality of awareness: we've risen from death into this world and shall eventually sink back into it. -- *Anonymous*

2

*Passiflora caerulea* is a good source of harmala alkaloids. For best results, smoke the leaves -- one joint equals about a gram. This plant is easy to cultivate and probably wouldn't be targeted for legislation. If any of us are not yet growing harmala, you could do much worse than this plant. We should all grow it on general principles. -- *Anonymous*

## **MUCUNA PRURIENS**

The leaves of *Mucuna pruriens* contain various tryptamine compounds. Ingestion of the plant material apparently irritates the dental nerves in some way and is most unpleasant. This can be eliminated by smoking the leaves. After one cigarette-sized joint, a general CNS stimulation (throbbing "tryptamine buzz") resulted. Ingestion of three gm harmala and smoking two *Mucuna* joints produced throbbing in the head accompanied by colored geometrical patterns. Mild irritability evolved into a mellow feeling over the course of an hour. (Pulsating colored patterns spiraling around me, a strong urge to lie down. Very mellow and detached.) *Mucuna* looks promising for extraction -- judging by the effects, I'd guess it contains a lot of DMT. This plant, if naturalized across the U.S. would be awfully difficult to legislate

against. -- *Anonymous*

[*Mucuna pruriens* is listed by JLF as "velvet bean." Horus Botanicals offers "*Mucuna* sp." as: "(Cowhage) Vine with beautiful dark purple flower clusters similar to wisteria -- followed by many interesting bean pods covered with a velvet-like fuzz. Seeds long considered an aphrodisiac in India and recently found to contain alkaloids..." -- *Ed.*]

## **WEIRD DATA**

A correspondent sent me a photocopy of an article published in the German journal *Naturwissenschaften* 79 (1992). "First Identification of Drugs in Egyptian Mummies," (S. Balabanova, et al, Institut fur Anthropologie und Humangenetik der Universitat, W-8000 Munchen, FRG), describes how cocaine, hashish and nicotine were detected in the hair, soft tissue and bones of seven mummified heads buried between 1070 BCE to 395 CE. Since cocaine and nicotine are both substances found only in New World botanicals, these data have a very high weirdness index. Either the samples were contaminated (though the vibes of the article suggest competent scientific method), or the Egyptians had access to coca and tobacco plants. I realize that cocaine traces can be found on most U.S. \$100.00 bills, but that's a far cry from 2900 year-old mummies! Go figure. -- *Ed.*

## **EUROPEAN DRUG LAWS**

European countries generally have no penalty for use of drugs, but do for possession. Now Spain and Italy have no penalty or fine for possession. Evidently the U.K. applies penalties only to opiates. This was reported in *High Times* magazine in June, 1994. Does anyone have a working knowledge of our Western countries' drug laws? -- *BJ, FL*

## **YHUBA GOLD**

I recently purchased some little "cigars" from an advertisement in *High Times*, with the brand name "Yhuba Gold." They give a fairly strong, but brief high, and I find them used to best advantage in combination with other substances. I took one apart, and damned if I can figure out what they contain. The

leaf they're rolled in looks something like *Brugmansia* (tree Datura). Do any *ER* readers know what's in these things? -- *Anonymous*

### READER EXCHANGE

How about having a section in *ER* for fellow subscribers to exchange seeds, spores, plants, cultures, etc. with each other at little or no charge? Some of us have surpluses of certain botanicals, others have no access to them. This would be a useful service if basic safeguards could be established. -- *BJ, FL*

[Let's get some feedback on this idea. -- *Ed.*]

### NO RESPONSE

*The Entheogen Review* is not a consumer advocate publication, but sometimes I receive complaints from subscribers about suppliers of products or services of interest to the network. Usually these consist of no response to information requests. In one instance the complaint was about a check cashed, no product sent, and no response to repeated inquiries. (See LER, #1 below. For the record, I wrote LER for their side of the story but received no response.) I hate taking up space with this stuff, but it's important to spread the word. Please remember that with one exception, these companies are not accused of rip-offs, just not responding. Considering the legal ambiguity of the risks they take, they probably deserve more sympathy than censure.

LER, Box 1676-E, Coconut Grove, FL 33233

Mycelium Fruits, POB 551-HT, Iron Station, NC 28080

Natural High Mushroom Co., 5225 S. HWY 95, Ste 8-132, Mojave Valley, AZ 86430

Power Product, 1736 E. Charleston Blvd., Las Vegas, NV 89104

PRL Biosciences, 45 E City Line Ave, Ste 4, Bala Cynwyd, PA

PSI, 4712 45th SW, Seattle, WA 98116

Psilocybe Fanaticus, 1202 E. Pike, #783, Seattle, WA 98122

Timberwolf Gardens, POB 264-CC, Fords, NJ 08863  
Weeds, POB 161061, Austin, TX 78716

### FAIR TRIAL SECURITY

In a recent issue of *Spore Print* (from the Fane of the Psilocybin Mushroom, Box 8179, Victoria, B.C. Canada V8W 3R8) contained an article titled "Fair

Trial Security; Notice and Instructions," which explained how those who use illegal entheogens might be able to protect themselves by filing a notarized statement with their local county clerk, and then requesting a jury trial if they are ever arrested. I encourage you to get a copy of this issue of *Spore Print*. If this technique could be written in a clear (to the layman) manner, it could be of great use to *ER* subscribers. -- *JH, CA*

### Wildflowers of Heaven

POB 1989, RANCHOS DE TAOS, NM 87557

Offering live *Trichocereus* cacti, including *T. peruvianus*! Baby Hawaiian Wood Rose and Morning Glory seeds. Cactus seeds. Sacred smudge sticks. Prayer flags. Heavenly rose garlands. Hard to find wildflower seeds. And much more! Send \$1.00 for catalog. \$4.00 for catalog and one year of new product updates.

### INACTIVE EXTRACTS

I purchased some *Phalaris arundinacea* extract from a botanical supplier, dissolved it in ethyl alcohol and then smoked it on mint leaves. All I got was a slight headache and a bad taste in my mouth. Do you know any companies that sell active *Phalaris* extract? -- *Anonymous, KY*

[My guess is that selling *extractions* would be interpreted by the DEA as trafficking in schedule-1 substances, so anyone offering a psychoactive extract is putting himself in major jeopardy. If the extract is inactive (and most *Phalaris* strains are), he's not in trouble. Remember that, for their own protection, none of these companies claim to sell anything more than just natural products: let the buyer beware! The safest bet is to purchase plants or seeds of known potency and do the rest yourself. In my opinion that's the best way, the shamanic way, to meet the plant teachers anyhow. -- *Ed.*]

### HEIMIA SALICIFOLIA EXTRACT

I drank a 1 oz *H. salicifolia* tincture from OTJ, and the effect was marvelous. It put me into a state which at the time I could only think to call "perfection." Perhaps people don't drink the whole little bottle of it,



and that's why they don't feel the euphoria, the wisdom. Or perhaps I got a buzz off the alcohol in it: if so, that was some alcohol! -- *Soma Baba*

### **2C-B**

What exactly is 2C-B and what are its effects? -- *GA, KY*

[2C-B is a phenethylamine invented by Alexander Shulgin. See the book *PIHKAL* for full information on effects and dosage. It is in the MDMA family, and has a pronounced aphrodisiacal quality -- great to share with a spouse or lover. It is of course, against the law to do any such thing. -- *Ed.*]

### **NUTMEG MYTHOLOGY**

*No evidence was found to support previously published reports of nutmeg's hallucinogenic or other psychoactive properties other than a mild sedative action. A renewed suggestion is made that anecdotal reports of nutmeg use as a hallucinogen be reevaluated critically.* -- Van Gils, C., Cox, P.A., "Ethnobotany of nutmeg in the Spice Islands," *J. Ethnopharmacol.*, Ireland, Apr 1994, 117-124

## **PSYCHEDELIC OINTMENTS**

Doesn't anyone get the major importance of this technique? [*Development of a psychedelic ointment, "Spring '95 ER.*] The Indians who take Yopo snuff don't need MAO inhibitors [which is necessary when ingesting oral tryptamines]. The ointment procedure is much less damaging than snuffing or smoking DMT. Ointments are a potential breakthrough: no bad taste, no risky MAOIs, and possibly more efficient absorption than through the gastrointestinal tract. Why waste time with HBW -- this is perfect for DMT. -- *BJ, FL*

### **TOXIC DEATH AND DMSO**

A subscriber sent *ER* an article from the April, 1995 issue of *Discover* magazine describing a fatal incident possibly associated with massive DMSO use. ("Analysis of a toxic death," by Richard Stone, page 66.) The details are *extremely* weird and complex, and the theory hasn't been proven to everyone's satisfaction, but readers interested in DMSO- ointment experiments are encouraged to read that article.-- *Ed.*

### **JALAPENO/HBW REACTION**

I tried the ointment experiment with HBW and the juice squeezed from jalapeno peppers. I used four seeds since they were at least, if not over, three years old. There was no psychoactivity, though the pepper juice burned my arm. At what rate does LSA break down in HBW seeds, and what contributes to it? -- *MS, PA*

[I don't know. It is generally accepted that HBW seeds lose their potency fairly quickly and should be used within a year of harvest. Though pepper juice is said to be quickly absorbed through the skin, it's not surprising that it would burn. Other ointment bases are probably less problematic. DMSO is the most well-documented substance -- used with care and intelligence it shouldn't present problems. -- *Ed.*]

### **LSA AND SAN PEDRO OINTMENTS**

I soaked 125 mg of finely ground HBW seeds for fifteen minutes in a 70% solution of DMSO (enough to cover the powder). Rubbed on body, noticeable effects began in eight minutes. Unfortunately, dizziness was a distraction. I've no desire to repeat the experiment.

I mixed 50 gm finely ground dried San Pedro in enough 70% DMSO to make a slimy paste. I massaged this all over my body: it took quite a bit of rubbing before it began to pass the skin. Noticeable effects began in 20 minutes, accelerating to Plus-3 in 20 more minutes. The effects were much stronger than an equivalent oral dose. It was very euphoric, and lasted about 14 hours. About two days later I developed a severe rash in my armpits (the softest, thinnest skin). It stands to reason this probably had something to do with the DMSO. The symptoms burned and were painful for three days. -- *Twinkle, NM*

### **LSA AND NITROGEN MUSTARDS**

The new drug created from LSA via nitrogen mustards is definitely powerful! Using a quarter teaspoon of hot mustard (use powder and follow the directions on the can) to an amount of HBW extract roughly equal to ten seeds (it will require a little more of the mustard if using raw seed for skin absorption), let sit for about 45 minutes. There is no difference in the absorption rate whether taken through the skin or

by mouth! Effects commence in 20 minutes and visual phenomena should begin in 30 to 45 minutes. There is a marked absence of unpleasant physical side effects. At about an hour one is astonished by the intense visuals, and thought processes are similar to tryptamines. There is little or no sedation, though you might want to lie down. The experience peaks at about 2.5 hours and the trip is usually over around the sixth hour. LSA will readily penetrate the skin without the aid of a solvent. I suspect the nauseating principle also carries through, as I've felt queasy after handling powdered HBW seed. I applied a full dose of HBW extract and hot mustard directly to the veins and the effect was no different than ingesting. For the sake of convenience, I refer to this new compound as NLSA. Here is my comparison between LSA and NLSA:

LSA: Effects commence in one hour. Queasiness, heaviness of limbs, slight vertigo, visuals giving way to LSD-like effects. Peak in 1.5 hours, followed by sedation, contractions of groin and anal region. Lasts about 8 hours.

NLSA: Effects commence in 25-45 minutes. Intense visuals; nearly identical to LSD. Peak at 2.5 hours, giving way to a plateau. Over in about 6 hours.

To make individual hits of the HBW/mustard combo: divide HBW extract into predetermined number of doses and mix into each dose a little less than a third of a teaspoon of hot mustard. Let stand 15 minutes, then spread out each dose thinly and put under a fan until dry. Thoroughly mix in a small amount of flour, load into capsules, and ingest at will. We are really onto something with this new combination and it fits the bill as an easily prepared super-entheogen. The success of this experiment suggests that other entheogens may be enhanced with the nitrogen mustards. I wonder what *Salvia divinorum* would be like as an ointment.

— Dr. Poppyseed, IN

### TROPANE OINTMENTS

*There was no question that species of **datura** are topically active. Sorcerers among the Yaqui Indians of northern Mexico anoint their genitals, legs, and feet with a salve based on crushed **datura** leaves and thus experience the sensation of flight. Shultes felt that quite possibly the Yaqui had acquired this practice from the Spaniards, for throughout medieval Europe*

*witches commonly rubbed their bodies with hallucinogenic ointments made from belladonna, mandrake, and henbane, all relatives of **datura**.*

— Wade Davis, *The Serpent and the Rainbow*

## LSA NOTES

### LSA/DESMANTHUS AYAHUASCA: ECSTASY vs. SEDATION

LSA produces two distinct effects: ecstasy and sedation. The ecstatic phase is like LSD. One is lucky when this is the only effect. Generally, the trip usually starts ecstatically, and after about two hours the two effects begin to alternate. Usually at around three or four hours the sedative effect becomes dominant. In almost all LSA trips I've had, at seven hours the sedation gives way to a pure LSD effect which will last for two or three more hours -- if you can stay awake that long! Unfortunately, one is usually exhausted by this point. But that's OK -- when you wake up you'll feel squeaky clean, like after LSD.

I heard somewhere that certain Amazonian tribes sometimes add LSA-containing plants to their ayahuasca mixtures. I took 3 grams of raw *harmala*, then 1 HBW seed, followed about an hour later with 3-4 grams of pulverized *Desmanthus* root bark. Potent stuff! The tryptamines overcame the sedation of the LSA, providing a trip which was the best of both. *Desmanthus* root bark may also be smoked. To describe the trip as heavy is only scratching the surface. — Anonymous, IN

[I've always wondered what the result would be to add a bag of a high-caffeine tea, like Celestial Seasonings' "Morning Thunder" to an ayahuasca brew to counteract any sedative effects. Just a thought. — Ed.]

### WOODROSE REACTIONS

The harmala-potentiated woodrose trips from the Indiana guy are truly spectacular sounding. I get life-threateningly sick from woodrose and it takes a month to recover. It is the most toxic entheogen for me. On the other hand, I've never had the slightest symptoms of illness from straight ayahuasca. Diet is everything. That's especially true for me. — Anonymous, NM

## **FOLLOW-UP EXPERIMENTS**

Here's some new, and I think exciting, info on LSA/harmala. LSA is an acquired trip, as it takes a certain amount of practice to be able to utilize its benefits. Often a person's first experience with LSA is unpleasant, but with repeated administrations the effects become increasingly beneficial and even enjoyable.

After extracting the alkaloids from 100 *Argyrea nervosa* (Hawaiian baby woodrose) seeds, utilizing methods previously mentioned in *ER*, I divided the resulting residue into ten doses. The residue is quite dry, about 1/4 crystalline and very concentrated. I used flour to add bulk. With 1 g of crushed *Peganum harmala* seed, I ingested 1 dose of the LSA extract. Physical effects, dizziness, numbness of the hands etc., were prominent in 20 minutes; dissolution of the physical world was well underway within the hour. I fell into a datura-like stupor for 3 hours and then awoke to a trip similar to a too-high dose of LSD. The universe was a wild wheel of color and the physical world was often washed away by another world trying to push its way through the doorway I'd unwittingly opened. Electric blue bubbles of varying sizes rose through my head like some kind of carbonated drink. My mind seemed in a liquid state: a liquid so clear I could see infinity. Body distortions were profound: there were light years separating my head and hands, and my feet seemed to lie in separate dimensions of their own. It took a millennium between my mind's command to move and the actual movement of my limbs. After ten hours, the trip subsided quickly. In subsequent trials, using a smaller dose of harmala, I've gotten more control and have avoided the datura-stupor. --Anonymous, IN

## **AVOIDING NAUSEA**

I coated eleven 00 capsules of powdered morning glory seeds with shellac. This caused them to dissolve in the small intestines rather than the stomach. With three coatings of shellac, I Clear-Lighted for four hours. -- JB, CA

[An interesting technique, analogous to using psychedelic enemas to avoid nausea. A problem might be the length of time it takes to come on -- how many hours? --Ed.]

## **HBW**

I tried ground Hawaiian baby woodrose seeds soaked in water in the refrigerator for days or weeks, as everyone recommends. I ate up to 50 seeds and only got a mild experience. Is there that much difference in crop potency? -- BJ, FL

[You may have soaked them too long -- most people report that soaking ground HBW only an hour or so is sufficient to extract the active principle. Longer soaking times may de stabilize and degrade the alkaloids. -- Ed.]

## **PHRAGMITES AUSTRALIS**

### **PHRAGMITES AUSTRALIS:**

#### **NEGATIVE**

I was intrigued with the "*Phragmites australis: Another Ayahuasca Admixture Plant*" article in the Spring '95 issue of *ER*, and decided to check it out. I ordered 90 grams of the root from JLF and did two tests. In the first, I weighed out 22.5 gm of root and 3 gm powdered *P. harmala*, and boiled same in three cups of water for fifteen minutes. I drank the admixture to no effect. In the second test, I used 45 gm of root, 3 gm harmala and let the mixture simmer overnight in a crockpot at low heat. Again, nothing happened. If the person who wrote in initially (or anyone else) can shed some light on what I may be doing wrong, I would be most obliged. -- DL, NV

### **PHRAGMITES AUSTRALIS:**

#### **POSITIVE**

Our first trials with *Phragmites australis* combined with *Peganum harmala* were not quite what we were hoping for. The standard 3X lemon juice extract of 60 g *Phragmites* plus 3 g harmala were taken after a 24 hour fast. It was definitely entheogenic, with the predominant sensation of 5-MeO. There was very little visual effect, but there was definitely a lot of clear spatial energy movement through the body. The experience peaked at a plus-2 about an hour after ingesting the *Phragmites* portion of the brew. At this point my fellow psychonaut suddenly felt the urge to make a beeline for the bathroom where he puked and shit at the same time. (Quite a predicament indeed!) Two

hours into the trip I took a booster equivalent to 30 g of *Phragmites* and 1.5 g *harmala*. This pushed me into a solid Plus-3 which lasted for several hours. It came in waves of intensity. I experienced some very unpleasant nausea and somatic discomfort which set the tone of the trip. I suspect the lemon juice may have been a factor in the side effects, perhaps it's not necessary in this brew. For future trials I plan to investigate other possible means of ingestion. -- *Eros*

## **DATURA DATA**

### **ENDOSATANOGEN?**

Considering that most anywhere datura grows, primitive peoples refer to it as "Devil's herb," perhaps one should call daturas something other than en-theogen (god-generating- from-within). Perhaps endosatanogen would be one possibility. -- *JS, OR*

### **SHAMANIC USE OF DATURA**

*The potion took effect quickly. Within half an hour (the shaman) had sunk into a heavy stupor, his eyes fixed vacantly on the ground, his mouth sealed shut, his face suddenly bloated and red. His nostrils flared, and several minutes later his eyes began to roll, foam issued from his mouth, and his entire body shook with horrible convulsions. He plunged deeper and deeper into delirium, breathing spasmodically, kneading the earth with his long bony fingers like a cat exploring for fissures that might release him from his madness. Agonizing screams sliced into the night. He attempted to stand, only to fall and lie flat on the ground, thrashing the air with his arms. Suddenly he lunged for the basin of water, like a man whose skin is aflame or whose throat is parched. Then with a final anguished spasm, he collapsed and lay still. This was *ci-mora*, the tree of the evil eagle, the closest botanical relative of datura. -- Wade Davis, *The Serpent and the Rainbow**

### **DATURA DOSAGES**

We chose to eat between 5 and 20 grams of *D. stramonium*. 20 was too much. Chew up 2 grams first -- from then on it is very uncontrollable. -- *JC, MI*

### **DATURA DEATHS**

*A small but growing number of teen-agers have*

*turned to Jimsonweed, a poisonous plant that grows throughout North America, in order to get high. Drinking tea made from the plant's trumpet-shaped flowers or eating its seeds can cause confusion, seizures and hallucinations. At least two teen-agers have died. -- Time, Feb. 6, 1995*

### **GET STUPID**

I tried smoking *datura* twice, over seven years ago. It causes me to sweat, grind my teeth and get stupid for a few days afterward. Not much fun. Not my drug. -- *RS, DE*

### **FATAL ATTRACTION**

*In many parts of West Africa the use of *Datura stramonium* in criminal poisonings still takes a unique form: women breed beetles and feed them on a species of the plant, and in turn use the feces to kill unfaithful lovers. -- Wade Davis, *The Serpent and the Rainbow**

### **DATURA AS COLD REMEDY**

At the first symptoms of a cold, fill two "0" capsules with pulverized *datura* leaf, go to bed and follow the traditional plenty of liquids and rest. Repeat the dosage every six hours until you fall asleep. Upon awakening, wait an hour before resuming medication with *datura* -- often the first day of treatment will nip it in the bud. If symptoms persist, repeat the above regimen. Every time you awaken, give yourself time to see if symptoms are still there.

The physical relief of cold symptoms comes from the scopolamine drying out the mucous membranes. In contrast with antihistamines, datura has no "pay back" -- you'll awaken one morning, blow your nose, and find you're all finished with that particular virus. There's none of the dreadful snorting and hacking that usually follow a cold. Stress is often the deciding factor in whether one will succumb to a cold. Because datura promotes deep relaxation, it relieves stress -- there's no need to reiterate the beneficial effects of trance states in healing. -- *Anonymous, IN*

### **PSYCHEDELIA**

*Visionary Plants, Literature, Art, Elixirs \$2.00 for extensive catalog. Sources: Magic Cacti, Mushroom, seed/spores, More!*

### **Rosetta**

P.O. Box 4611, Dept. ZZ, Berkeley, CA 94704-0611

## PHALARIS

### PHALARIS STAGGERS

Tryptamine alkaloids, which are similar in chemical structure to serotonin, have been reported to cause sudden death, acute neurologic disturbances, cardiac arrhythmias, and the chronic neurologic condition known as *Phalaris* staggers. These conditions, associated with the feeding of graminoid plants (especially *Phalaris* spp) to sheep and cattle, have been observed in Australia, New Zealand, South America, and South Africa, but have only recently been observed in animals in the United States... Chronic

*Phalaris* staggers is more likely to develop in sheep that have had prolonged exposure to alkaloid-containing plants grown on soil deficient in cobalt.

I.J. Lean, et al,  
Tryptamine alkaloid  
toxicosis in feedlot  
sheep, *JAVMA*, Vol 195, No 6, September 15, 1989

### CORRECTION

A misprint occurred in Johnny Appleseed's "Quantity *Phalaris* Production" article in the Spring '95 *ER*. The last sentence in paragraph #3 (page 12) should read: Thus gramine, with only one possible genetic combination, occurs in less than 60% of random plants tested, while DMT, with 3 possible genetic combinations occurs less than 1% of the time.

..The oral psychoactivity of the *P. aquatica* ... aqueous extract is obviously different from (that) of the single compounds DMT or 5-MeO-DMT ... Moreover, in spite of the title of this communication where we use the word "ayahuasca-like effect", the pharmahuasca *P. aquatica*/*P. harmala* seems to be a lot different from the *Ayahuasca australis*: the sometimes aggressive and often up-down subjective effects of the former are in contrast with the meditative and often almost oneiric characteristic of the latter. The reasons for this difference are probably due to the distinct chemistry of the two preparations. It is possible that some pharmahuasca characters are linked to the interaction between DMT and 5-MeO-DMT considering that the latter substance is not contained in the classic additive *Psychotria viridis* ... We cannot exclude, however, that other compounds present in the *Phalaris*, little or not active themselves, could play an important role in

the global pharmacology of these species.

"Ayahuasca-like" effects obtained with Italian plants -- by Francesco Festi and Giorgio Samorini -- Communication presented at the II International Congress for the Study of the modified States of Consciousness, 3-7 Oct. 1994, Lleida (Spain)

### ALKALOID INDICATORS?

Some of my *Phalaris* plants produce dark droplets of sap that appear on the ends of the leaf blades after cutting. Some plants have quite noticeable dark spots at the tips of their blades, while others do not. I suspect the darkness may indicate alkaloids. Is there any physical characteristic of the various *Phalaris arundinacea* strains that would indicate high alkaloid

content? Perhaps those strains originating from locations known to produce high-- alkaloid plants have distinct characteristics. I bought some "killer strain" seeds from OTJ and they are apparently high in alkaloids, but I don't know if they're high in "desirable" alkaloids. Has anyone else had experience with these seeds?

What percentage of

tryptamines can be expected from potent *Phalaris*? --  
*Anonymous, Canada*

### TOXIC JUICE

I have abandoned any usage whatsoever of the *P. arundinacea*. Smoking the juice extract gets me high, but it gives me a toxic feeling and I get severe insomnia when I go to bed that night. I've never had any interest in drinking the fresh juice with *P. harmala*. There are too many more interesting plants on the horizon. -- *Anonymous, NM*

### MEDIOCRE PHALARIS EXTRACTION

*Phalaris arundinacea* is everywhere in Vermont. A methanol extraction of *Phalaris* (3-X over 36 hours), with resulting tincture evaporated in a crock-pot, resulted in a tar that, when combined with a dry herb, heated/burned and inhaled, produces unmistakable +2 rushes, but not the kick into the universe next-door that is the philosopher's stone of this par-

ticular alchemical quest. -- Dr. Sax

### **BETTER LUCK WITH PHALARIS EXTRACT**

To avoid the nausea of ingesting dried *Phalaris* juice I tried a one-gram anal suppository (after first swallowing a gram of *P. harmala* extract). I became distracted by the burning and churning of my lower intestines and the suppository was soon eliminated. (A gram was probably too much anyway.) Not wanting to waste the *harmala*, I hastily swallowed 250-350 mg of *Phalaris* in another gel cap and resumed my meditation and chanting practice. Sitting at an altar lit only by flickering candles in a mood of reverence is enough to induce fluidity of vision all by itself, but I was pleased to note more fluidity than usual as well as heightened alertness and energy. I did yoga while listening to Robbie Basho, one of the nearly-forgotten treasures of the sixties. I began to reflect on difficulties I was having with my house mate and formulated a more compassionate view of our situation. Stepping out of candles into electricity brought the realization that I was definitely tripping. There were no wholesale visual alterations, but everything buzzed with the intensity of its nature. Our conversation was fruitful and we enjoyed a greater sense of ease than we had in several weeks. I went to sleep readily around midnight and had memorable dreams. Woke up feeling good and went to work. While not the powerful experience some people are reporting, it is the most encouragement I've had in the several years I've been playing with tryptamines. I'll keep you posted. -- Dr. Sax, VT

### **SOLVENT ODOR**

I've extracted *Phalaris* using methylene chloride, but I'm too afraid to swallow it with a MAOI. It still smells like solvent, even though totally dry. No luck smoking this stuff. Even if I evaporate it onto an inert substance it just bubbles like resin and I get no effect. -- EK, LA

[A potent *Phalaris* extract should smell strongly of DMT, which is unmistakable once you learn it. It could easily be mistaken for a solvent odor, since DMT smells vaguely like mothballs, or some kind of plastic dissolved in gasoline. I strongly advise that if there's any *solvent* odor at all, the extract be re-dissolved in ethanol (drinking alcohol) and then re-evaporated. Solvent odor indicates the presence of a

potential carcinogen! -- Ed.]

## **ABSINTHE**

If you go back far enough in the literature, you'll find arguments that "true" absinthe contains no alcohol, as well as the claim that alcoholic "absinthes" arose after bans on the original drink. As recently as 1895, in Millspaugh's *American Medicinal Plants*, there is no mention of alcohol, though he does say: "rectifiers also (add it) to their spirits." His version reads:

*Absinthe forms one of the favorite drinks for those who love stimulating beverages; it is compounded of various aromatics as follows: Green anise (Pimpinella anisii), Star anise (Illicium anisatum), Large absinth (Artemisia absinthium), Small absinth (Artemisia pontica), Coriander (Coriandrum sativum) and Hyssop (Hyssopus officinalis); these are distilled together until the distillate comes over reddish, then the following herbs and products are steeped in the distillate to color and flavor it: Peppermint (Mentha piperita), Balm (Melissa officinalis), Citron peel (Citrus medicus) and liquorice root (Glycyrrhiza glabra).*

Sounds tasty! -- Justin Case, TX

### **ABSINTHE RECIPE**

I've been playing around for over a year with different home-brew recipes for absinthe, trying to perfect a recipe that "exactly" simulates the turn-of-the-century version without getting into distillation methods. By trial and error I came up with the enclosed recipe, which is damn near perfect: right color, taste, it changes color when sugar-water is added and produces the desired effects. Drinking absinthe is similar to smoking cannabis while drinking wine. The mystique of the drink lies in the proper ratio of alcohol to thujones: they synergize with each other, the chemical equivalent of mathematically raising to a higher power. Simply put: absinthe is cannabis in a bottle. I drink it the traditional way, with sugar and ice water. Be warned that after three shots, weird things begin to happen. For example, one evening on my "fourth" glass, everything my wife said began to sound like Dr. Suess rhymes. She said: "go to bed," but I heard it as: "Go to bed! That's what I said!

Quit drinking that stuff, you'll wind up dead!" I was drinking absinthe in the bedroom prior to retiring (3rd glass), which she took away.

She returned later to find me drinking from an imaginary glass. I don't remember any of it. I don't think it's physically addictive, though one can become emotionally attracted to it. Treat it with respect, but enjoy it by all means. Here's the recipe:

- 5 fifths Everclear
- 1 fifth Ouzo (Greek liquor)
- 10 teaspoons wormwood (*Artemesia absinthuim*)
- 2 oz Anise seed (cracked)
- 1 oz Fennel seed (cracked)
- 1/2 oz Cardomon (ground)
- 1 oz Coriander seed (cracked)
- 15 teaspoons Angelica root
- 10 teaspoons Peppermint leaf
- 10 teaspoons Melissa (Lemon balm leaf)
- 5 teaspoons Allspice berries (whole)
- 2 oz dried orange peel
- 5 vanilla beans (broken into pieces)
- 1 small bottle peppermint extract
- 1 small bottle anise extract
- 3 cups sugar syrup (1 cup to 1/2 cup water = 1 cup syrup)

1. In 1 fifth Everclear place 10 tsp wormwood. In 4 fifths Everclear + 1 fifth Ouzo place all other ingredients except sugar syrup.
2. Let wormwood steep for three days, strain, and add to the Everclear/ouzo mixture.
3. Let total batch steep for seven days. Then strain and discard the spices.
4. Boil the sugar syrup until clear, then add to the absinthe.
5. Apportion into individual bottles.

I would appreciate feedback from fellow absinthe drinkers and also anything on the production of (recipes) for making Laudanum (opium tincture) --  
**RT, IL**


### **ABSINTHE RESPONSE FROM FRANCE**

Thujone can be found in: *Hyssopus officinalis*, *Salvia officinalis*, *Tanacetum vulgare* and various *Artesemia*: *Vulgaris*, *Absinthium*, *Maritima* and *Glacialis*, *Murellina*, *Spicata*. (These last are endangered species, too much exploited, so forget

them and use the first ones as [the latter] contain no higher proportion of thujones.) *Thuja occidentalis* and *libani*. Absinthe also contains essential oils of *Foeniculum vulgare*, *Pimpinella anuum* and *Illicium verum*.

*Warning*: all these plants can cause abortion. The combination of alcohol with essential oils is highly toxic, and I don't think there's anything entheogenic or even fun in epileptic crisis. (The effects described in the Summer '94 *ER*.) Absinthe was forbidden for good reason, there's nothing very peculiar in the "inspiration" given by the green fairy. You can find the same kind of so-called inspiration in the much less toxic Ouzo and Raki (Mediterranean alcohol containing *foeniculum*, *pimpinella*, *illicium* or others). Don't take *delirium tremens* for a mystical crisis. It is said that absinthe can still be found in Denmark (and perhaps in other nordic countries). --  
**HS, France**

JLF



JLF is a reliable source for high quality poisonous non-consumables. *Amanita muscaria* (Soma), *Desmanthus illinoensis*, *Ipomoea* varieties, *Papaver somniferum*, *Peganum harmala*, *Phalaris arundinacea*, *Trichocereus pachanoi*, and many others available. All are uniquely poisonous. Catalog, \$2.00. Catalog and one year's worth of updates, \$4.00. Write to: JLF, P.O. Box 184, Dept. ER1, Elizabethtown, IN 47232. Or call their 24 hour answering machine at 812/379-2508.

## CACTI MATTERS

### HYDROPONIC SAN PEDRO?

One thing I'd like to see in *ER* would be a comprehensive formula for the growth of cacti from seed. Can San Pedro be grown hydroponically? I'd guess seed-grown plants might give a higher success rate in trials of this kind. Rooted cuttings will rot in too much water, but I've grown plants that took incredible amounts of water and wetness: constant, in fact. -- *Anonymous, TX*

[I have no experience with growing any cactus this way, and would expect to encounter root-rot problems. Once established, San Pedro grows extremely fast, so any advantages to this method (assuming it worked) would likely be confined to getting faster starts from seeds. -- *Ed.*]

### "CANDLE" CACTUS?

I purchased a few San Pedro cacti in a local nursery and ordered some larger specimens. Three weeks later they arrived sporting a marker with the name: "Candle Cactus." The Latin name was the same: *Trichocereus pachanoi*. -- *GW, CA*

[It would be surprising if cactus growers weren't hip to how San Pedro is being used. Perhaps the name change is an attempt to weed out "thrill-seekers" who can't read Latin. -- *Ed.*]

### MAOIS AND SAN PEDRO

Information coming in suggests that plant-based harmala alkaloids (temporary and reversible) are not nearly as dangerous as the synthetic MAOIs commonly prescribed for depression. Messing around with the synthetics can be fatal, and though I'm not familiar enough with MAOI pharmacology to say that the botanicals are *never* dangerous, they seem to be a good deal safer. Ott and others (see below) have shown that using harmala alkaloids with San Pedro, a botanical source of mescaline (a phenethylamine, hence conventionally considered a big no-no), is both safe and potent. However, that in no way implies that it's therefore OK to use harmala alkaloids with synthetic phenethylamines (eg, MDMA, 2C-B, dexedrine etc). -- *Ed.*

### SUPPORT FOR ABOVE

MAOIs (let alone a whole plant) have more than one effect. I haven't done much research into the ayahuasca phenomenon, but I'd steer clear of synthetic or purified MAOIs and stick to ayahuasca plants and their analogs. Otherwise it's a bit like eating cholesterol when what you want is an egg. -- *TH, OR*

### SAN PEDRO AYAHUASCA I

I know someone who's been experimenting with San Pedro and *P. harmala*. 2 Oz of S. Pedro powder was too much and he had negative side effects for two days. Recently he tried 1 gm harmala with 25 gm dried Pedro powder and said it was just right. He says the Pedro feels about 3X as strong when potentiated. No negative aftereffects this time. He claims that this is now his favorite entheogen combo -- very deep. -- *Anonymous, NM*

### SAN PEDRO AYAHUASCA II

After ingesting 3gm raw, crushed *P. harmala* seeds, I waited 30 minutes and ate 20gm powdered *T. pachanoi*. Within a half hour the physical effects of mescaline were felt. At 45 minutes psychoactivity was noted. I took a walk, and the ground began to feel like a heavily cushioned carpet. This intensified and it felt like I was sinking into the sidewalk. I returned home and smoked a small amount of cannabis, lit a candle and allowed the effects to progress. Two hours into the trip a strong rush dissolved me, the other side of which found me floating in an emerald green place surrounded by transparent red globes of varying sizes. Then visions began. I closed my eyes for a second and opened them to discover it was morning and I was home. I speculate that increasing the dose to 30gm *T. pachanoi* would be equivalent to 90gm without the *harmala*. -- *Anonymous, IN*

#### Reader to Reader

*Lepiota pееle* spores: \$2.00

*Psilocybe cubensis* spores: \$2.00

Also seeking *A. pantheria* sporeprint or culture.

BJ, #118 10548 SW 8th St., Miami, FL 33174

### TRICHOCEREUS PERUVIANUS

#### NOTES

San Pedro studies are rife with taxonomic misidentification, so anyone's claims to have taken *T. Peruvianus* should be regarded with caution. Indeed,



the very first reports of mescaline in San Pedro erroneously identified it as *Opuntia cylindrica*. One respectable nurseryman argued with me that *T. peruvianus* doesn't even exist! He and serious taxonomists who have his respect, lump *T. peruvianus* into *T. macrogonus*. On the other hand, Britton and Rose suggest that the salient difference between *T. bridgesii* and *T. peruvianus* is the thickness and coloration of the spines -- something that strikes me as very easy to misjudge, especially in the absence of a firsthand comparison against authenticated voucher material of both species. Even in the absence of honest classification errors, *Trichocereus* apparently hybridize readily, even spontaneously in the field, and the offspring may give no clear clue to either of their parents. Thus, even a plant that was diligently keyed-out to be *T. peruvianus* could be a hybrid that is substantially something else.

Regarding the lack of reports of toxicity in the *Trichocereus*, I don't think that lack of mention can be assumed to mean lack of presence. I wonder how many toxic reactions to catcophagy get reported and if all victims of toxic reactions report them as such. I know of an individual who claims to have been "stoned for days" on *T. pachanoi*. Really? Stoned for days? "Dude, was that a way lot of mescaline you took, or did you just now poison yourself?" -- SB, CA

### SAN PEDRO REPORT

A batch of 100 g (dry) *T. pachanoi* + *T. bridgesii* cacti (2:1), grown from seed in a cold, wet climate, partially with fluorescent light, indoors except for about 5 months during the last three summers, with sophisticated soil and fertilizer mix, eight years old, 10-40" high, at most 2" diameter, yielded after careful extraction-cleaning-precipitation 0.6 g of a white crystalline hydrochloric salt of the alkaloids, mostly mescaline HCl, with a melting interval of 170-180 degrees C. (Reported mp of mescaline HCl: 183 degrees C.)

Effects at 5mg/kg: deeply entheogenic, effects very

similar to LSD, but with noticeable more somatic stress than LSD or psilocybin. (Similar to MD(M)A, but not speed-like). Onset slow, peak 2-3h, total duration ca. 8h+.

Harvesting did not diminish overall growth, as only a part of each plant was used. They all sprouted again, and some of the tops were rooted to give more plants, which tend to grow more sturdy than the seedlings. --

Anonymous, Europe

## CRASH COLLUSION

**A QUARTERLY GUIDE TO THE FRINGE**

EACH ISSUE COVERS SUCH SUBJECTS AS:  
PSYCHEDELICS · UFOS · ORGONE  
SHAMANISM · CONSPIRACIES  
ALTERED STATES · WEIRD SCIENCE  
PLUS REVIEWS, CONTACTS AND MORE

SAMPLE COPY \$4    4 ISSUES \$14  
P.O. BOX 49233  
AUSTIN, TX 78765

PLEASE MAKE CHECKS TO WESLEY NATIONS

### SAN PEDRO BODY BUZZ

I did two experiments with *T. pachanoi*: #1 with 12" of 3.5" diameter fresh cactus; #2 with 40 gm of dried product. Both times I experienced a definite plus-2.5-- mostly a body buzz: exactly like you feel 3 hours into an acid trip. Very few visuals or insights. In my opinion it's worth doing for the experience, but psilocybin is much more user friendly. There is no potential for addiction with psychedelics. It takes a lot of self-prodding to make me take

an inner journey, and they are usually pretty exhausting. San Pedro cactus could be free and I'm not going to do any more -- well, at least not more than once a year. -- EK, LA

### CACTI TERPINES

The enclosed article ("New triterpines from *Trichocereus bridgesii*" Kinoshita, et. al., *J Nat Prods* 55 (7), 1992, pg 953), shows the existence of two triterpines in *T. bridgesii* in a ratio of 1 part to 8 parts mescaline. My questions are: since *T. bridgesii* and *T. peruvianus* are closely related (some botanists say they're identical), and since a terpene is the active ingredient in *Salvia divinorum*, is it possible that a: they are psychoactive, and b: does *T. peruvianus* contain them? -- VW

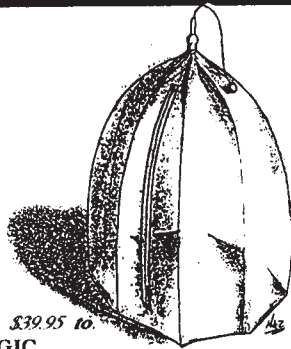
[Interesting questions. The new triterpines are named bridgesigenin A and bridgesigenin B. Any chemists out there want to test them for psychoactivity? -- Ed.]

Back issues of *The Entheogen Review* (Winter 1992, Spring 1993, Autumn 1993, Winter 1993, Spring, Summer, Autumn, Winter, 1994. Spring, 1995.) \$5.00 each (\$6.00 outside U.S.) while they last. First year of publication (Autumn and Winter '92, Spring and Summer '93) bound together into 74 page book: \$20.00 (same price as a years' subscription).

*Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants*, by Jim DeKorne, 1994, 155 pages. (Signed by author, yet! ) \$22.00 post-paid from: *The Entheogen Review*, P.O. Box 778, El Rito, NM 87530. Or ask for it at your local bookstore for \$19.95.

*"The underlying theme of the book is DeKorne's never-ending quest to find a cheap, semi-safe, semi-natural, mind--blowing psychedelic ... (The book) is almost devoid of specific shamanic traditions ... shows little understanding of ... finely-tuned, time-tested shamanic rituals ... DeKorne ... is preoccupied with his adolescent search for an effortless high ... DeKorne's advice is equivalent to saying: "Keep jumping into deep water, and if you don't drown, you may learn to swim." -- Shaman's Drum*

*"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." -- Terence McKenna*



### THE MAGIC UMBRELLA

This totally enclosed greenhouse pops open in about 5 seconds to its full size of **three and a half feet tall with a two and a half foot base**, just like an umbrella. Folds up fast and stores anywhere in its sturdy shipping case.

If you are growing mushrooms or *Salvia Divinorum* the **MAGIC UMBRELLA provides a perfect environment for high humidity growing in small areas**. The 36" zippered front gives easy access to your mushrooms or plants and may be used for ventilation or to introduce growing lights.

*If you are not absolutely delighted send it back within 30 days and we will send you a full refund.*

send \$39.95 to:  
**MAGIC**  
395 OAK CREEK SUITE 508  
WHEELING, IL 60090  
Please add \$3 s&h  
(Illinois res. add 8.25% sales tax)

### SUBSCRIPTION REMINDER

Check the code after your name on the envelope -- if it says "S95" this will be your last issue of *The Entheogen Review*. If you like the newsletter, now is the time to re-subscribe! Overseas subscribers are reminded that the high cost of airmail postage has forced me to raise the price of a subscription to \$30.00 U.S. for all subscribers outside the U.S.A.

# PSYCHEDELIC RESOURCE LIST

A comprehensive list with detailed descriptions of approximately 200 organizations related to psychedelics. Categories include ethnobotanicals (plants, mushrooms, cacti, herbs & seeds), gardening supplies & indoor light systems, merchandise (t-shirts, videos, & smoking accessories), periodicals, book vendors, non-profit organizations and religious groups, information sources, and a reading list/book review section. Updates are mailed out four times a year as new information presents itself. The first issue will be out in late June, 1994. A one year subscription is \$15.00 (five issues total). Send a money order or cash (checks are okay, but may take an additional two weeks to clear) to: Soma Graphics, P.O. Box 19820, Dept. ER, Sacramento, CA 95819-0820.



---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 4, NO. 3: Autumnal Equinox 1995**

ISSN 1066-1913 Copyright © 1995, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 800, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

## *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and must accept full responsibility for such decisions.



## *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F95 means that the Fall, 1995 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

## *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

— Jim DeKorne

# EXTRACTION NOTES

---

## *DESMANTHUS EXTRACTION I*

I've had trouble extracting the alkaloids from *Desmanthus*. Using finely ground dried root or root bark, acidified to Ph 5 with vinegar in distilled water, I stir every 8 hours, and filter after 24 hours. I defat with lighter fluid (petroleum naphtha), then basify with ammonia to Ph 9. Using lighter fluid as an extraction solvent, I wind up with an emulsion layer and a solvent layer on top of it. Is lighter fluid a good solvent? How do you get rid of the emulsion? I've tried using table salt, with negative results.

1. What would be the result of a solvent extraction made directly from the aqueous acid solution?
2. What would happen if one initially basified the solution and extracted with solvent from that (i.e. eliminate the acid phase.)?
3. What if solvent only was used for extraction?
4. What ratio of solvent to water should be used?
5. Is isopropyl alcohol a good DMT solvent? -- *J, OR*

[There are many variables here, so I can only respond in general. First, the root bark is the only part of *Desmanthus* that contains any DMT. Dried root, with the bark still on it (the form in which it is usually purchased), is not the best way to utilize this plant, since the bark is almost impossible to remove once it's dry. Fresh green roots can be pounded with a hammer to loosen the bark, which may then be removed easily. Second, like most North American DMT-containing plants, *Desmanthus* is extremely variable in its alkaloid content -- get the wrong plant, and you're just wasting your time, no matter how effective your extraction method. Third, my experience with petroleum naphtha (lighter fluid, Coleman fuel) has never produced anything -- which isn't to say it's no good, just that it's never worked for me. The fact that it's easy to procure is irrelevant if it doesn't do the job. I've found methylene chloride a great solvent, but it is getting harder to obtain (it's illegal in California) because it's carcinogenic. Ether and chloroform are said to be good, but they're not easily purchased. Methanol and ethanol are easy to find, and methanol is considered a

good general solvent. As to your numbered questions: 1. No alkaloids would be extracted from the method proposed, since as acidified salts they would be insoluble in an organic solvent. 2. No alkaloids would be extracted via the second method because the sequence requires that they first be made water-soluble salts via acidification. 3. Depending on the solvent, this could work to a greater or lesser degree -- methanol would be a good choice to start with. 4. Ten percent. 5. I don't know anything about isopropyl (rubbing) alcohol. Can anyone enlighten us on it? -- *Ed.*]

## *DESMANTHUS EXTRACTION II*

With *Desmanthus* roots a recurrent problem is insufficient extraction. If following Ott's (excellent for oral ingestion) procedure of short repeated dilute acid extractions, the marc should be saved and frozen. When a quantity has accumulated it should be thawed and simmered in acidified water in a crockpot on low overnight. The resulting liquid may be processed as usual to recover the alkaloids present. With the longer cooking time, all alkaloids present will also accumulate, so this is best if one plans on chromatographic separation or other purification. -- *Justin Case*

## *DISTILLATION*

Could you briefly describe distillation. -- *Anonymous*

[It's cheap and easy to make a "still" out of an old pressure cooker (or canner) purchased from a thrift-store. Remove the pressure regulator barb by unscrewing its retaining nut inside the lid. Attach a longish length of quarter-inch copper tubing (appropriately coiled) to the resulting hole via a standard quarter-inch brass flare fitting. (Leave the rubber pressure release valve in place to prevent any possibility of an exploding container, even though the open-ended coil makes this unlikely.) You now have a simple still. The principle of distillation is that any mixture of dissimilar liquids (eg: water and alcohol) may be separated when heated as long as they evaporate at different boiling points. Since alcohol boils at a lower tem-

perature it will evaporate first, leaving the water behind. (Adjust the heat to the proper temperature.) The "alcohol steam" enters the copper coils where it is cooled down to the temperature at which it turns liquid again, and this drips into a container at the end of the coil. (Recall all the "moonshiner" cartoons you've ever seen and you have the basic idea.) It helps greatly if you can make a rig to surround the coil with water or ice to increase its cooling capacity, but this isn't mandatory. When dealing with highly explosive chemicals (such as ether) it is

## ESSENTIAL

to ensure that there are no sparks or flames *anywhere* near the apparatus -- specially shielded hot plates are often used. (There must be no chance of a spark anywhere in the circuit.) Tales are legion of would-be chemists (even inattentive experienced chemists) killing themselves through carelessness in this regard. If you're into booze, it's relatively easy to make small batches of moonshine with such a device. -- *Ed*

### THE SCOOP ON SOLVENTS

Methanol (wood alcohol) is a better solvent than ethanol (ethyl or "drinking" alcohol) for many (but not all) alkaloids. For example, while psilocybin dissolves readily in methanol, it dissolves poorly in ethanol unless hot. "Insoluble" refers to a substance that will only dissolve in amounts less than one gram per liter of solvent. If one is isolating an alkaloid, the more material one can dissolve in the least amount of solvent, the less volume one has to handle and subsequently remove. If ethanol is used, making it slightly acidic will help. Many different chemicals are used to denature ethanol, though methanol is probably the most common because its boiling point is close to that of ethanol, making separation by distillation difficult. Sometimes a combination of denaturants is used. Brucine (Dimethyl-strychnine) is not infrequent and can become concentrated in extraction products. Most denatured alcohols have formulation numbers which allow one to look up which denaturants were used. Methanol is extremely toxic. Care must be taken not to breathe its fumes or allow it to contact the skin repeatedly or for any period of time. (I would say not at all.)

In many cases a wide range of solvents will work. Many factors affect chemists' choices: what is cheapest, readily available or simply on hand; toxicity, ease of removal and how they plan to proceed with the purification also enter into their decision. DMT, for example, can be extracted by acidified water, petroleum distillates like hexane, heptane or Coleman fuel (not a great choice due to added rust inhibitors), ether, benzene, chlorinated hydrocarbons such as methylene chloride (preferred by many, despite carcinogenic toxicity, because it is nonflammable, settles to the bottom of the extraction vessel and is easily evaporated due to a low boiling point), chloroform, and alcohols such as methanol and butanol. Hexane, heptane and other fractions of gasoline may not be as carcinogenic as chlorinated solvents, but they and all petroleum distillates are suspected carcinogens. All of these solvents are toxic to one degree or another. One should avoid breathing any of them. Those who have problems with handling or understanding solvents should educate themselves or else leave them alone. There is real risk potential not only to themselves but to anyone who tastes their product.

-- *Justin Case, TX*

### BIO-ACCUMULATION

Chlorinated hydrocarbons tend to be bio-accumulative. The banned pesticide DDT, for example, is a chlorinated hydrocarbon. -- *MB, IN*

### LAB SUPPLIES

Here is a "no questions asked" chemical company that will sell to individuals:

Hagenow Laboratories  
1302 Washington St.  
Manitowoc, WI 54220

They sell ether, but not methylene chloride or other organic solvents mentioned in *ER*. They have lots of other chemicals and lab supplies. -- *JD, OH*

### CAUTIONS

Many of us can only use entheogenic plants in the form of extracts, and that means dealing with organic chemistry. As a survivor of the dreaded "organic" in college, I know that there is no simple way to learn or communicate extraction methods. It's a drag, but it's unavoidable. Also, because most organic solvents are either explosively flammable, carcinogenic, or both, I hope *ER* readers get a good background in lab safety

before trying any cookbook chemistry -- remember Richard Pryor's freebasing accident! -- **TH, OR**

### *EVALUATING PURITY*

One way to evaluate extraction solvents of less than laboratory purity (starting fluid, cleaning solvents, etc.) is to do a dry run of the whole extraction process without any of the raw material. Evaporate the solvent to dryness in a bowl with polished surface, preferably metal. It is easier to see any residue this way. There will probably always be some residue, and a small amount would not be of much concern. But significant amounts of oily residue suggest that the manufacturer has added something else, and I would look elsewhere for a solvent. -- **RH, CA**

### *EXTRACTION QUESTIONS*

When I defat *Phalaris* I get about a 10-percent emulsion, but when I extract *Desmanthus* I get a never-ending stream of emulsions. Is this normal? Any advice on separating the emulsions? I can't find "phase separation paper," but find if I put the emulsion layer in its own jar, add more solvent and gently swirl (not shake), that the alkaloids will move into the solvent. Unfortunately, this means using up more solvent. Could the tartaric acid spray mentioned in the chromatography article (Spring '94) be used to stabilize extracted psilocybin? Does anyone know how to keep it stable? In most articles you refer to methylene chloride: is this because it is a preferable solvent, or just easier to obtain? Can chloroform be used for column chromatography? It would be very useful to publish a chart showing which solvents are interchangeable for various procedures. I recently found that trace amounts of chloroform that were rinsed out of my jars ate a hole in my ABS plastic plumbing -- even jar rinsings should be disposed of with care!

-- **Anon., Canada**

### *EXPLORING THE EDGE*

There are still some basic discoveries waiting to be made. One of the most important, which has some philosophical relevance, is that stirring a solution polarizes its individual molecules. Due to symmetry, most crystals exist in two forms: left-handed and right-handed, which occur in equal numbers. Simply by stirring a solution as it crystalizes, it is possible to

obtain almost 100% of one form or the other, depending on the direction of the stirring.

Although hundreds of millions of solutions have been crystallized over the centuries, nobody bothered to find out what effect stirring had on the process until a few years ago! This is an amazing finding, because it raises the question of how does the force of the stirring rod affect individual molecules in solution. This is important because the size ratio of a human to a molecule is about the same as the galaxy to a human. In other words: does the rotation of the galaxy polarize local symmetry, including life and patterns of consciousness? The important thing is that it's still possible to make major discoveries using simple equipment. Since entheogens are one of the last frontiers, we're all explorers on the edge of the known. -- **Solaris**

### *MICROWAVES ACCELERATE CHEMICAL EXTRACTIONS*

*...A Canadian chemist has harnessed (microwaves) to selectively remove one or more chemicals from a material for analysis. Sometimes the new technology can achieve in 30 seconds what conventional extraction chemistry now requires 24 hours to do... Solvent extraction, a workhorse of process chemistry, diffuses one chemical through some material -- a sample of contaminated soil, for example, or an herb from which essential oils will be harvested. As the solvent slowly passes through the target material, it picks up and carries away any soluble chemicals it encounters... (This) diffusion takes a lot of time -- typically hours to a day. And because heat drives the diffusion, energy must be applied throughout the process. But lacking a way to selectively heat only the target, the process unnecessarily heats up the solvent and its container. Microwaves heat something when a material stops or slows the radiation, causing it to deposit some of its energy. The new process involves immersing a target material in a solvent that is relatively "transparent" to microwaves. The result: Only the target heats up. Moreover, because microwaves tend to heat quickly and from the inside of the target, energy builds up dramatically... When applied to a mint leaf, for instance, the microwaves expel any oil bound in the plant's cells into the solvent bath within seconds... -- **Science News, Vol. 144, Pg. 118***

[A note accompanying this reprint states:  
"'Transparent' means that non polar solvents don't heat in a microwave."-- *Ed.*]

### *SOLARIS RESPONDS*

Recently it was discovered that ceramic superconductors could be prepared in an ordinary microwave oven in a few minutes instead of baking for days at 1000 degrees. Other chemists have tried using their ovens and are obtaining interesting results.

To determine if this approach is feasible for alkaloid extraction, the first thing is to find out what solvents are transparent to the frequency of the microwaves used in your oven, since I don't believe all ovens use the same frequency.

One possibility is to use the technique for making psychedelic ointments as mentioned in the S'95 *ER*. For example, mix powdered morning glory seeds with nitrogen mustard, nuke for 30 seconds, and apply as needed. -- *Solaris*

### *JUSTIN CASE RESPONDS*

Microwaving is an interesting approach to alkaloid extraction, though how one would determine whether a solvent was "transparent" to microwaves might not be something one could easily look up. Solvents do get heated in a microwave, even if just absorbed from the heat of the material being cooked. This may be a useful technique using acidified water or ethanol (fairly non-toxic fumes) to speed up extraction time. Incidentally: acidified ethanol (70% ethanol/5% acetic acid) is often recommended as being excellent for tryptamine extraction. Most acids, such as lemon juice, lime juice, concentrated grapefruit juice, sulfuric (battery) acid, hydrochloric acid (eg. the "muriatic" acid sold for cleaning pools, etc.), or citric acid, sold in pure form by wine-making suppliers would work well if diluted to a suitable concentration. I'd have reservations about heating methylene chloride in a microwave since someone with a high fever could boil this solvent in his hands -- no kidding, it *boils* at only 103.5 degrees F! If the container was closed, the build-up of vapor pressure could be an explosive hazard. If the container were open, the accumulation of fumes in the microwave could be a major health threat to whoever opened the door -- not to mention the probable damage to any-

thing made of plastic (such as wiring insulation) inside the microwave. Methylene chloride dissolves most plastics. This is a toxic (albeit convenient) solvent which is especially damaging to the liver and nervous system, and would be a serious problem if ventilation was poor. The same points could be made about methanol. Pressure and vapor buildup (while less than methylene chloride) might constitute a considerable health risk. Methanol boils at 148.5 degrees F, is readily absorbed through the skin, and toxic levels are quickly reached by breathing its vapors. A less risky approach would be to use a pressure cooker. Acidified alcohol would extract rapidly under pressure, but one would need to keep an eye on rubber gaskets and the pressure-relief valve to be sure they didn't get gummy. Also, care would be needed to prevent over-cooking. I knew a person who had one explode during careless overcooking with isopropanol during crude oil extraction. Several short cookings (5-10 minutes) of acidified water in a pressure cooker will remove nearly all alkaloids from most materials. In a biochem lab one might use ultrasound to enhance extraction by disrupting the tissues and cellular structure. Freezing and thawing plant material works wonders for breaking up its cellular structure, and freezing/thawing before pressure cooking is a most useful combination. -- *Justin Case*

### *JOHNNY APPLESEED RESPONDS*

This would only be exciting if the microwaves would expel alkaloids and only alkaloids into the solvent. Otherwise you would have the same situation you have now: alkaloids and many other constituents all in the solvent, with the only savings being in a few days' time. I don't think I'd want to use my kitchen microwave for that experiment. Perhaps an old one on a long extension cord far away... -- *Johnny Appleseed*

### *pH PRIMER*

Phenolphthalein is indeed the active ingredient in Ex-Lax, but solutions of it are more easily obtained through brewing and wine-making suppliers. It turns pink to deep red above pH 9 and is colorless up to pH 8.5. pH paper in the range from pH 6.0 to pH 7.6 is available from most pet supply stores: it is used to monitor aquarium water. Litmus paper is available

through many drug stores. It turns red at pH 4.5 and blue at pH 8.3. (An easy way to remember this is the mnemonic we learned in general chemistry: "Acids are red, Bases be blue.") With litmus paper, one needs both red and blue papers. -- *Justin Case, TX*

[In my experience, confined to simple kitchen extractions of plant material, one requires a pH indicator which will test between 5 and 9 -- moderately acid to moderately basic. pH levels beyond these are undesirable for alkaloidal extraction purposes. Although there are many sources for pH indicators (Ex-Lax, for example), hassle-free extraction demands a uniform standard. Nitrazine paper, made for diabetic urine tests, is readily available at most pharmacies. A roll of this pH paper should last most home chemists for years. -- *Ed*]

### *EASY CANNABIS EXTRACTION*

Place plant material in a jar with metal lid and cover with Heptane (Rubber Cement thinner). This is a relatively safe organic solvent: it contains no chlorine and has a low boiling point. Agitate for two or three hours -- safety is critical: no flame or sparks anywhere nearby. Pour into flat dish and allow to evaporate completely, preferably outside. Scrape up remaining tar with razor blade and put in glass flask. Add boiling water gently. Oil-based material will rise to the surface. Remove, dry, encapsulate. -- *DG, NY*

---

## *BOOK REVIEWS*

---

*Practical LSD Manufacture*, Uncle Fester (1995), 119 pp, soft cover, Loompanics Unlimited, P.O. Box 1197, Port Townsend, WA 98368, \$15.00 + \$4.00 S&H.

Another chemistry book from Loompanics (see reviews in the Fall '94 *ER*), this one gives the straight scoop on how to manufacture LSD from natural precursors, such as ergot and morning glory seeds. Although (as the author states at the outset) you should have at least a full year of college-level organic chemistry under your belt before attempting these recipes, the detailed description for growing the ergot fungus could be easily utilized by non-chemists for producing

large quantities of LSA, a potent hallucinogen in its own right. Methods for extracting the essential oils from Calamus root are also given, as are recipes for MDMA and TMA-2. If you understand the chemistry, this book is an invaluable resource.

*Pharmako/Poeia: Plant Powers, Poisons, and Herbcraft*, Dale Pendell (1995), 287 pp, Illustrated, soft cover: Mercury House, 201 Filbert St., Suite 400, San Francisco, CA 94133-9841, \$16.95 + \$4.00 S&H.

Do not confuse this book's superficially similar title with *Pharmactheon*, by Jonathan Ott (reviewed in the Winter, 1993 *ER*) -- the two works could hardly be more different. Ott's book is a classical scholarly treatise on the subject of psychotropic plants. Pendell's book (unlike *anything* I've ever read before), covers the same material from a different viewpoint entirely. Although as scholarly as anyone could desire when it needs to be, *Pharmako/Poeia* is really the work of a shaman -- or more accurately a Shaman-Poet-- Alchemist. Ott, the Outlaw-Scientist, gives us the data we want, the data we expect, the data we *need* for making Left-Brain choices about plants. Pendell, the Shaman-Poet, hints (often with deadly wit) what it's like way out there in Right Brain when the *plants* are making choices about *us*. In short, *Pharmako/Poeia* is a Grimoire, it's an Alchemical Notebook, it's a Trickster's Treatise for the unwary and (as they say in the ads): it's "much, much more!" Another metaphor: consider the alchemical concept of the *unus mundus* or "one world." This refers to a synthesis of the inner world of the psyche with the outer world of spacetime. The goal of the alchemist is to harmonize these *two* realities into *one* reality: the *unus mundus*. To actually *live* in the *unus mundus* is to attain the philosopher's stone: in shamanic terms it means you have mastered yourself and your allies. If you want to know what it's like to undertake such a work (Pendell calls his version of it the "Poison Path"), this book is as good a description as I can think of. He covers everything from tobacco to *Salvia divinorum*, plus a few you might not think of. (Airplane glue?) On a scale of 1 to 10 *Pharmako/Poeia* gets a 12. In "Shulgin Units," it's a definite Plus-4. More I refuse to divulge -- you'll just have to read it yourself. -- *Jim DeKorne*



# MORE ON *SALVIA DIVINORUM*

---

## *SMOKING SALVIA LEAF I*

I'm wondering what all the hoopla regarding smoking dried *Salvia divinorum* is about. Tried it on two separate occasions with a water pipe in amounts exceeding those recommended in Winter '94 *ER*. Only experienced a heavy relaxation, nothing approaching the entheogenic realm. Could it be that the diterpenes vary considerably in different plants? -- *JS, NM*

## *SMOKING SALVIA LEAF II*

You do not have to get it all in a one-toke hit. Since there is no tolerance to this substance (in contrast to DMT and other tryptamines), taking multiple hits to "sneak up" on the effect is good technique. I smoked about 10 to 15 bowlfuls of the whole dried leaf one afternoon, with an average of 10 to 15 minutes between each high. I got off just fine each time, with the degree of the high solely dependent upon the amount I was able to inhale each time. I found that big hits are hard to get down, and it's hard to smoke more when you're already high from the previous toke. A safe way to ease into it is to smoke about 5 or 6 tokes per minute until you feel it, then quit. It takes about 10 seconds to peak, and is a very clean high without side-effects of any kind -- not even residual stimulation or exhaustion. The high lasts about 5 minutes with lingering effects to 20 minutes -- even shorter than smoked DMT. High doses can be spooky and weird. Entities abound with this stuff. Once I sensed the presence of a woman in "another room" (in a near-by parallel dimension) and felt we'd already met on other trips, but I'd forgotten. These "others" seem usually to be humanoid -- no gremlins yet!  
-- *Anonymous, NM*

## *SMOKING SALVIA LEAF III*

Each time I've experienced this plant, my respect for it increases. It feels like a presence, and is at the very least a "mythic" level of consciousness with numerous unfolding aspects. Before smoking it, I spend an hour reflecting on the content of my interior life during the preceding weeks, laying it all out simply in terms of ideational/emotional structure and content.

If I've dealt with it at all fully, then the experience seems to lead into another realm of the psyche entirely. I've felt its effects as a contact with the consciousness of "Mother Mary," perhaps suggested by the literal meaning of *Ska Maria Pastora*. [*The Mazatec name for this plant: Mary "The Shepherdess."* -- *Ed.*] As a dream catalyst anointing me with the power of spontaneous, deeply mythic/symbolic fairytale narrative-weaving; as being born into a benignly blissful yet "tricksterish" level of contact with heavenly muses. All have been variations on the theme of seeking and finding paradise, of attaining the level of existence which appears as a code in every aspect of "normal reality" -- the intelligence around and within us that we haven't yet learned to integrate into our everyday lives. In that sense, it seems much like a psilocybin trip, but without visuals, and the onset is so sudden that the ascent to heaven motif is much more prominent. Obviously, set and setting are as crucial with *S. divinorum* as any other entheogen. Curiously, I'm not moved to try it often; the time must feel right. When I've not prepared adequately before smoking, I've received strong but benevolent admonitions to change my ways, and felt badly, much like a little kid who's been chided. It has seemed to tell me to worship it, obey it, and that it would give me blessings. It enfolds me, gives me dreamy flights of ecstasy and wonder. Importantly, my initial experiences didn't include this parental quality, and I'm absolutely sure that it reflects my psychic structure at this point in my life. -- *CW, WV*

## *SMOKING SALVIA LEAF IV*

We prepared a sacred space. We smudged the area with sage, cleansed it with water and charged it with incense. We made the space as dark as possible and lit one candle. We meditated on communicating with the plant and asked it to become an ally. We inhaled three deep lungfuls of dried *S. divinorum* leaf and held each one as long as comfortable. Then we lay down. Both of us first experienced a "stretching of physical reality." My impression was that the room grew very tall; I described it as "reality being taffy pulled." I saw

a scene much like a Diego Rivera painting of an adobe house and an adobe wall. This remained until I realized that the plant was showing me its home. I again asked the plant to be my ally, and was suddenly treated with an insight into an ongoing concern. When I shifted my focus to this, I immediately felt a number of additional insights and a great clarity of thought. There was no ego-loss, but the experience was wondrous and shamanic. J's experiences were similar but more "shamanic journey-like" in style. -- *M, IL*

### *HYPERVENTILATING ON SALVIA-LSD*

Upon reading that a large initial intake is critical to the level of the experience, I smoked *S. divinorum* in a bong. One inhalation led to minimal effects when used alone. Desirous of the full spectrum, I tried smoking it while fully in the midst of my usual 350-450 mcg of LSD. I inhaled deeply and then again. Sometime after the second inhalation I completely lost awareness of anything. After several seconds (or minutes, I really don't know) awareness returned, though only remotely. There was pain in my lungs and I began deep breathing. I started to panic and thought I'd burned my lungs somehow. While still desperately puffing in and out, my perception imploded. Our vision resolves images from each eye into one image: in this case, my perception became impossibly skewed: my consciousness was imploding! Totally confused, I felt that I was being electrocuted and I began spinning and moving around to free myself from the "current." My face felt like it was also imploding and at one point it seemed like I could see its other side: my eyes were now facing each other! I was convinced that death was imminent. My girlfriend assured me that I appeared normal, which comforted me greatly. At this point I had no memory of smoking the *Salvia* -- it took ten minutes before I remembered. I sat in total confusion, still convinced that death was certain. Slowly, the familiar LSD awareness returned, though for a long time my central vision bulged as in Escher's "Balcony" and I felt that my mind had malfunctioned terribly. In retrospect, the phenomenon was much like a profound and relentless dizziness. I've smoked just *Salvia* twice since this experience and found that I need inhale only a minimal quantity (two small puffs) to stimulate a mild, short-acting recurrence of the

phenomenon. -- *RS*

### *MORE ON TECHNIQUE*

I'm in agreement with David Siebert (Winter '94) -- *Salvia divinorum* is so potent that extracting the active ingredient is both unnecessary and asking for trouble. (I was drying the leaves in a dehydrator and noticed I was feeling weird just sitting near the thing!) I *do* think the plant can be useful, though its brevity of action and the difficulty controlling the experience are drawbacks. SD is much like DMT in that regard. One way to get around its brevity is to use successive doses. I've taken 3-4 doses in a row, each while coming down from the last, and while it took more with successive doses and the effect was briefer, I was still able to get more meditation work done than I would have on a single, larger dose. Another way to extend the experience is to chew the leaves and hold the juice in one's mouth -- the experience produced lasts much longer than if the leaves are smoked. -- *Hatter*

### *CHEWING VS. SMOKING I*

There is a big difference between chewing *Salvia divinorum* leaves and smoking them. Chewing lasts about an hour and is a richer experience because you can spend some time finding your way around -- internally, that is. It's best to lay back and go with it. A curious note: I always get sexually aroused for the first 15 minutes or so after I come on. I look forward to hearing other people's experience. -- *GM, HI*

### *CHEWING VS. SMOKING II*

Not fully satisfied with the effects of smoked *Salvia*, I tried chewing/sucking 6 leaves, then 8, with only weak results. Then I tried 18 large leaves 14-18 cm long (minus stem length). These were rolled into two "cigars" and held in my mouth, chewing occasionally, sucking and holding the juice about 3-5 minutes. I tried to wet the whole inner surface of my mouth for maximum absorption. The taste is very bitter. Then I swallowed and repeated the process until no more juice could be obtained and I spat out the empty "cigars." WOW! I doubt if I'll ever bother smoking *Salvia* again! The first ten minutes: nothing. Then suddenly the effect came on overwhelmingly within the space of a minute. I tried to tell my wife about it, but couldn't speak: I was just too amazed and kept uttering: "Strong, so great!" This inability to speak

became unaccountably amusing: I began to laugh uncontrollably and had to bury my face in the pillows, not wanting to wake the kids in the next room. (Sometimes when smoking I experienced this laughter also, but not with such intensity and duration -- a full five minutes of non-stop, very powerful laughter. Finally I got it under control and rolled over on my back in the darkened room. With closed eyes I was standing in strange buildings, similar to those in fantasy paintings or ancient oriental palaces: the Alhambra of Grenada. A large, almost endless empty hall with beautiful arches and hundreds of columns: all in a strange, gloomy, blue-grey light with colors expressive of deep magic and majesty. Then I remembered someone's report of "becoming a plant" on *Salvia*: instantly I turned into a tree with bark like oak (many plateaus and valleys), yet somehow smooth and not rough like oak. This bark was like a sense organ: I felt like a tree feels. (I know it sounds odd, but while it was happening I had no doubt that a tree feels that way.) Then I sensed the presence of something else, but couldn't get an image of it. This was accompanied by strong emotions which are impossible to describe. I became suddenly very attracted to my wife lying beside me -- the effect changed from entheogen to aphrodisiac. [Perhaps the two are not so far apart when you consider that Unity is the ultimate goal of each. -- Ed.] Next time I'll do it alone so I can go further into it undistracted: there is much more to discover, and I really want to make contact with this entity. I've experienced most common entheogens (except DMT), and *Salvia*, chewed/sucked is clearly my favorite. At the moment I can't imagine a bad trip on it, but this contradicts my experience: every strong entheogen can produce a bad trip, even *Cannabis*. I like the strong emotions it evokes and the fact it only lasts an hour. I am not normally a suggestible person, so wonder if instantly "becoming a plant" when remembering another person's experience to that effect denotes heightened suggestibility under the influence, or if this specific hallucination is immanent in *Salvia*.  
-- B. Schuldes, Germany

### SALVIA BUSH

My plant has been rapidly heading for the ceiling,

causing me to extend its humidity tent. In an attempt to slow it down, I cut off the stem just above a leaf junction. Much to my amazement, this turned it into a bush! Now, instead of a main stem, there are at least ten branches emerging at all levels of the main stem.  
-- Solaris

### HUMIDITY TRAY

*Salvia divinorum* is definitely a humidity-loving species: a humidity tent, or some other method of providing moisture is essential to its health. The following company sells a "humidity tray" which might be useful for growing *Salvia* outside of a tent: Living Sculpture Bonsai, POB 257, Princeton NJ 08550. 1-800-941-0888. -- MS, PA

### SALVIA CULTIVATION QUESTION

Can *Salvia divinorum* be grown from seed, or only from cuttings? I have only seen live plants for sale, and these cannot be shipped to Canada. --MC, Canada

[For all practical purposes, *S. divinorum* can only be grown from cuttings, which is usually easy to do if you maintain high humidity without high heat. There is some controversy about whether this species sets viable seed, but most opinion says that it doesn't. I've yet to hear of anyone actually growing one from seed, so if you have, let ER know about it. -- Ed.]

### INACTIVE SALVIA STRAIN?

After numerous trials, I have yet to feel much of anything from this plant either from smoking or sucking of the leaves. I wonder if there are sizable potency differences in different possible strains. It would be useful in future correspondence for readers to identify the source of their plant. There also may be soil nutrient deficiencies involved, though I doubt my plant suffers from that problem. Does anyone else experience this? -- JL, MA

It is my understanding that virtually every *Salvia divinorum* plant in the U.S. is a clone of one specimen brought into the country by Wasson back in the fifties or sixties. In effect then, we are all growing the same plant! A less bitter variety has been recently made available however. Anyone have further data on this?  
-- Ed.]

# STIPA ROBUSTA NOTES

*Stipa robusta* (= *Stipa vaseyi*) is a perennial grass found in certain areas of the southwestern United States. It is commonly known as sleepygrass, as horses that ingest this grass may become profoundly somnolent or stuporous for periods of time lasting up to several days...The dominant alkaloid constituent in sleepygrass, lysergic acid amide, has not previously been identified in a grass in such high concentration. Lysergic acid amide is likely to be the basis for the extreme sedative effects on animals, given past pharmacological work on the compound from the ergot fungus *Claviceps paspali*.

-- Petroski RJ. Powell RG. Clay K., "Alkaloids of *Stipa robusta* (sleepygrass) infected with an *Acremonium* endophyte," U.S.D.A., Agricultural Research Service, National Center for Agricultural Utilization Research, Peoria, IL 61604.

[In another paper, these researchers ascertained that only grasses infected with the *Acremonium* fungus contained ergot-type alkaloids. In other words, *S. robusta* plants uninfected with the fungus are inactive: it's not the grass, it's the symbiotic endophyte living inside it. Once again, it all boils down to finding the right plant or plant variety. -- Ed.]

## STIPA TRIP I

Lysergic acid amide (LSA) is present in substantial quantities in the entire (*Stipa robusta*) plant, rather than just its seeds. To prepare the plant material: break the seed heads, stems and leaves small enough to fit into an electric spice mill. Run the mill about 30 seconds per load and store the semi-powder in a glass jar. To use: boil 1 to 3 grams of powder for 15 minutes in a pan, filter, and add a teaspoon of lemon juice or cider vinegar. (This is to make the alkaloids more soluble in the stomach.) Within 15 minutes one can expect the head to feel heavy and to feel a general relaxation in the limbs. After 40 minutes these effects should peak and stabilize. Sleepy grass is mainly a hypnotic and not really an entheogen, though some

times delicate visual effects are experienced: especially if one has been free of other substances for several days. It might be interesting to try Sleepy grass prepared in this manner at the 5 and 10 gram level. For a great anodyne and "body high," cannabis, opiates and sleepy grass may be combined. -- *B. Green*

## STIPA TRIP II

I find *Stipa robusta* to be a very useful entheogen, if you use potent seeds. An hour or so after eating a light supper, I consumed 15 seeds which I broke up first to make them easier to chew. The taste was like some kind of grain: neither bad nor good, just a weird grain flavor. The "texture sensation" the masticated seeds left on my tongue and in my mouth was almost identical to that I've gotten from ingesting LSD of moderate to high potency. This "texture" (it's not a taste) is also noticable (to me at least) with Hawaiian baby woodrose and morning glory seeds. This suggests the presence of ergoline alkaloids: LSD, LSA, or something related. The experience came on in about 45 minutes. There was no nausea at all, unlike other LSA-containing substances. There was both drowsiness and visual imagery in black and white. It felt similar to melatonin (a tryptamine hormone used for sleep regulation) or a heavy dose of L-Tryptopan (when it was available). Neither of these latter have the imagery that *S. robusta* has. The experience was unique and not like acid or morning glory seeds. It lasted 2-3 hours, after which I fell asleep. A week later I increased the dosage to 25 seeds and combined them with a low, non-emetic dosage of 75 morning glory seeds. The two complimented each other quite well, though I did feel a mild queasiness from them. The visual imagery was much more colorful this time and the stimulant effect of the MG seeds synergized with the sedative effect of the *Stipa*, making for a very relaxing and pleasant entheogenic trip. I'm now growing my own plants that I brought in for the winter -- *Stipa* makes an interesting houseplant. -- *Prairie Dragon, IL*

# NETWORK FEEDBACK

---

## EDITORIAL MATTERS

First, please note *The Entheogen Review's* new address: P.O. Box 800 -- I now live in a larger box at the Post Office to accommodate all the great mail I get. Second, I'm forgoing my editorial ego-trip this issue to make room for more data: some of this was sent in last year! (Don't stop mailing it in, but be patient for when it might see print: it's always a judgement call as to which information is the newest, best, most amazing, whatever...) -- Ed.

## CULTIVATION DATA SOUGHT

I am seeking data on the cultivation of morning glory species: Hawaiian baby woodrose (*Argyreia nervosa*), Heavenly Blue (*Rivea corymbosa*), etc. Information about sunlight exposure, temperature, humidity, soil conditions, fertilization, fruit yield, etc. Reports of failures are also useful. I'll test the information and compile the results into a comprehensive pamphlet. All contributors will receive a copy. Address your reports to: Wildflowers of Heaven, P.O. Box 1989, Ranchos de Taos, NM 87557. Please include a return address in case I have questions. -- *WOH, NM*

## MESCAL BEAN AWAKENING

I recently had the most fantastic awakening yet. I'd been taking ponax ginseng for three days with reishi mushroom in small doses. I stopped the ginseng for one day. I continued with a small dose of reishi. I had a small piece of nettle for lunch. In the early evening I toasted one-eighth of a mescal bean for about ten minutes. No tropanes had been consumed for the past six months. I had consumed garlic and coffee. About midnight I awoke into an extremely fantastic magical world. It was not an ordinary dream. My earlier experiments with mescal bean consistently produced vivid dreams -- *RB*

[*Sophora secundiflora*, the so-called "mescal bean" (a misnomer) is unbelievably toxic -- one tiny bean, or less, can result in a one-way trip into the imaginal

realm. The above is the first modern report *ER* has received on this species. It was used shamanically in the Southwest before the peyote cult replaced it. Obviously, experiments with *S. secundiflora* are extremely risky. -- *Ed*]

## NO MORE DRIED POPPIES?

Recently I received a newsletter from the American Dried Flower Association containing a statement from the DEA declaring that the importation, growing and selling of dried poppies is illegal. I tried a poppy tea as described in *Opium for the Masses* [see review in Autumn '94 *ER*] and it made me very sick. I was sedated but felt weak and not at all euphoric. It's not really worth a bust. Could be the dried poppies are sprayed with pesticides or something. -- *MN, HI*

## 2C-B

I ordered 2C-B from Drittwelle [Spring '95 *ER*] by using a Canadian mail drop both ways. It worked very well, though it took over two months to arrive. -- *AB*

## SHAMANIC FIELD SCHOOL AND SEMINARS

The Central American Institute of Prehistoric and Traditional Cultures at Belize is offering seminars on traditional shamanic practices and ethnobotany. Some of the courses offered are: Rainforest Medicine and Natural Healing (7 days), Ethnobotany of Sacred and Medicinal Plants (4 weeks) and Anthropology of Consciousness and Shamanism (9 weeks). These are fully accredited courses. For complete information on all of their course offerings, send for the 1996 catalog to: Director, Central American Institute, P.O. Box 59, San Ignacio, Cayo District, Belize, Central America.

## THE TOBACCO SPIRIT

It was mentioned by the elders during a Native American Church peyote ceremony that the sacred tobacco was the primary and most powerful plant/spirit/ medicine in the ceremony's focus of healing and communi-

cation with the Great Spirit. (Stronger than the peyote itself.) This got me to thinking about the possible subtle effects that certain plant spirits may have when used with more noticeably powerful plants. Perhaps the power plants open up the psyche and the subtle plants focus the reality we perceive. It would be useful to hear more about this area of exploration from traditional sources and from *ER's* explorer/pioneers. -- *RG, HI*

### SHAMANISM AND SEMANTICS

Regarding the editorial ("On Saints and Shamans") in the Spring '95 *ER*: we aren't shamans. There's no way we fill the functions in our society that shamans fulfill in theirs, nor do most of us possess sufficient knowledge and competence to be full-fledged practitioners of shamanism. However, we may be the seeds from which a new shamanism grows, and that is certainly worth trying to live up to. As a word, I wonder if we really have a common definition, or if each of us has his/ her own concept of what shamanism means. Is a shaman one who uses psychoactive plants for healing? If so, a shaman is basically an unlicensed psychotherapist. Is a shaman someone who talks to discarnate entities? Without control over the phenomenon (and entities worth talking to), the end result could be a basketweaver in a mental hospital. I say a shaman is first and foremost a magician -- one who can affect the outer world through the inner. Outer and Inner are connected and affect each other. Magic is real.

-- *Hatter*

### RESPONSE TO CASTANEDA

#### REVIEW: I

I've been putting off renewing my subscription to *ER* while thinking about whether or not your editorial concerning Carlos Castaneda in the Spring '95 issue was worth paying money for. My feeling is that your article was inappropriate and out of place. I have looked into the writings of Richard de Mille and was not able to find one of his objections to Castaneda that was not, in my opinion, extremely lame. Your editorial was out of place because Castaneda has made it public that he recommends against the use of power plants, that they are dangerous and they are not necessary. He referred to them very infrequently after his first two

books. So if Castaneda isn't interested in psychoactive plants, why should the *Entheogen Review* be interested in him? -- *JT, AZ*

[Castaneda is of interest, to me anyway, because of the tremendous influence he has had on how shamanism and the shamanic use of psychoactive plants are perceived by the general public. Despite the "trickster" motif, my editorial was to acknowledge Castaneda's considerable achievement. Gurdjieff, Crowley, Blavatsky, Rasputin, etc. were also trickster-teachers, so there's an established tradition for it. Look at it this way: given the "survival of the fittest" nature of the shamanic experience, tricksters are our most reliable gurus! If nothing else, they immediately weed out the wannabes. -- *Ed.*]

### RESPONSE TO CASTANEDA

#### REVIEW: II

I was amused and discouraged by Castaneda years ago, reading his first three books. The amount of information delivered per book was small compared to a single-sitting reading of the *Tao Teh King*, or a brief examination of *Magick in Theory and Practice* by Crowley. Why was an anthropology PhD. candidate unaware of "sympathetic magic" and why was he asking so many dumb questions? It's a novelized version of something real: a dialogue between the fool and the master. He may not be totally on the level with his readers, but I suspect he's done something. I once tried his idea of smoking mushrooms -- what a waste!

-- *RWS, DE*

### PSYCHEDELIC SHAMANISM

For me, psychedelics provide the same kind of stimulation as parachute jumping or rock climbing, except that they're much safer. By this I mean that they are a way to go up against something bigger than I am in a test of attitude and skill, a test that, once embarked upon, has no way out but through. Kesey didn't call it "the acid test" for nothing. I know some rare individuals who have a talent for shamanizing on stiff doses of psychedelics, but it's not a skill I have so far developed. I just be as real as I can, whether it impresses anyone else or not. And that, as Jiyu Kennet says, is

the way in and the way out. It's amazing how many Buddhists are ex-trippers. H.H. the Dalai Lama is supposed to have said that LSD can take you through six of the seven steps on the way to enlightenment, but the final step still depends on the individual. - *MH, VT*

### FREEZE-DRYING

Does anyone know of a relatively simple home method of freeze-drying? -- *BD, CA*

### SHULGIN'S SCALE OF INTENSITY

Alexander Shulgin is a courageous researcher, wrote a great book and is also from all reports a nice guy, but I think his system of rating psychoactives could stand improvement. If somebody offered you a numerical scale consisting of 1, 2, 3 and "many," would you be satisfied? I suggest instead a scale based on LSD or "mike-equivalents," as LSD has been more thoroughly researched than any other entheogen, and the effects of different doses are well-documented. -- *Hatter*

[This would be useful in a world of uniform dosages, dose responses and product purity, but this is obviously not the case. How many people nowadays are familiar with the differences between 100 mcg, 200 mcg, 300 mcg, etc. of Sandoz LSD? In addition to the fact that a "100 mike" comparison means nothing to someone who has never taken 100 mcg of acid, we must also remember that some people can have a plus-3 experience on such a dose. While not perfect, Shulgin's scale of plus-1, plus-2, etc. is at least an "in the ballpark" guide which is not dependent on a variable referent. -- *Ed*]

### THC ANALOGUE

There seem to be any number of ayahuasca analogues. My question concerns the usefulness and increasing unavailability of THC. Is there a THC analogue? If not, could we find or develop one? -- *PW, VT*

### BUFO MARINUS TOADS

I am currently raising a group of *Bufo marinus* toads which are still in the tadpole stage. Does anyone have any experience with keeping this species? I hear the venom contains DMT but I have no idea how much or

what other alkaloids may be present. Also, how does one extract the venom (without harming the toad), and process and use it? -- *Sister Wolf*

### TOADS II

*Bufo marinus* is common in Florida and I still don't know if it is similar to *Bufo alvarius*. There's information from Rosetta on toad venom, but this question has not been satisfactorily answered in any of the common literature. I recently tried some pharmaceutical 5-MeO-DMT -- It's not for me. Too much like the elephant sitting on my head. -- *WW, FL*

[*Bufo marinus*, the Cane toad, produces tryptamine alkaloids similar to those found in *Bufo alvarius*, the Sonoran Desert toad. *Cane Toads: An Unnatural History* is an award-winning Australian documentary (available on videocassette) about *B. marinus*. One segment of the film depicts a spaced-out Australian "drug abuser" mumbling stoned inanities about smoking toad venom. Although I have no personal experience with *B. marinus* venom, one *ER* subscriber has told me that these toads don't produce anything worth the trouble of extracting. *B. alvarius* venom contains mostly 5-MeO-DMT, bufotenine and other so-called "bufotoxins," so I'm guessing that *B. marinus* is similar. It's a classic 5-MeO trip when smoked -- very heavy if the venom is potent. (Toad poison is toxic enough to kill you if swallowed, or even licked as the Media likes to misrepresent toad abuse.) The large glands behind the eyes of the toad are squeezed (very much like a zit) in such a way that the "juice" may be collected on a sheet of glass. After the juice dries, it resembles dried rubber cement. This is scraped off the glass with a razor blade and smoked in a small pipe. As an animal lover, my passionate feeling is that we should leave the toads alone -- identical hallucinogens (minus the deadly bufotoxins) are readily available from plants such as *Phalaris arundinacea*. -- *Ed.*]

### MULLIEN AS CARRIER

Regarding feedback about mixing various extracts with mint to curb the side effects of smoking: I find mint a bit cloying and prefer mullien, which is smoked by asthmatics to open up the lungs. It's useful to smoke when you have bronchitis. -- *RWS, DE*

[Mint and other herbs are used as carriers for chemical extractions of such plants as *Phalaris*. The extract is dissolved in ethyl alcohol and the carrier added to soak it up -- when dry, this ignites easier and smokes smoother than the gummy extract. Mullien sounds like a great choice because of its ability to open the lungs. -- Ed.]

### CONSUMER MATTERS: LER

Re: Strange or MIA loops with small botanical businesses. (See Pg 10, Summer '95 *ER*.) I have been to LER's place in Miami many times. Travelled to Jamaica with him in fact. He has his ups and downs -- I know that he's been ill, and that may be a factor. It is good to mention these businesses whether they succeed or not -- how else can we scan the landscape and make new friends? And one lost fruiting does not the season make, re some small businesses. -- TL, FL

### CONSUMER MATTERS: OTJ

I have placed an order with Of The Jungle (OTJ). As yet I have not received my order. Have you received complaints about them? -- SMG, KS

[Of The Jungle, P.O. Box 1801, Sebastopol, CA 95473 (catalog: \$2.00) is probably the original ethnobotanical supplier. Although they sometimes have to back--order their products (resulting in often glacially slow service), I've yet to hear any serious complaints about them. Until I hear otherwise, I regard them as one of the most reliable sources for botanicals. -- Ed.]

### CONSUMER MATTERS: POWER PRODUCT

Anyone who writes to Power Product, Las Vegas, has entered themselves into a Narc database. I did, not knowing the story until it was too late. See issues 3 and 4 of *The Entheogen Law Reporter* (POB 73481, Davis, CA 95617-3481, \$25.00/yr.) for the Power Product story. -- Reverend Bob, CA

### T. PERUVIANUS TAXONOMY

I think that the alleged superiority of *Trichocereus peruvianus* is an Urban Legend, stemming from a single table produced by Shulgin in a paper on mescaline

analogues to illustrate a point (the variability of natural sources of mescaline) quite peripheral the central theme of his paper (how changing the structure of artificial phenethylamines changes their psychoactivity), founded solely on the Pardanani study, and completely disregarding the evidence of wide variability within a single *Trichocereus* species (i.e. *pachanoi*). The most recent revision of cactus taxonomy, the CITES "Cactaceae Checklist" lumps *T. pachanoi* and *T. peruvianus* together and then relocates them into *Echinopsis*! Before I accepted any informal testimony along the lines of "I took some *T. peruvianus* and it was way powerful!" I'd want to satisfy myself as to the actual identity of the cactus in question. -- SB, CA

### PEYOTE CRISIS

...Since the law prohibits cultivation of the plant, the sudden dearth of peyote...is 'a crisis,' said Frank Dayish, Jr., president of the [Native American] church, which claims 250,000 members in the United States, Canada and Mexico...The reasons for the shortage are easily seen. Vast expanses of ranch land, once unfenced and open to harvesters, have been put off limits. Still more prime acreage is being lost as landowners turn brush country into pasture, with heavy plows scraping up all vegetation, from large mesquite trees to tiny peyote cactus, in a process known as root--plowing. At the same time, the demand for peyote has steadily risen as membership in the various Native American Churches has increased... Quote from 3/20/95 *New York Times*, excerpted from *The Sacred Record* (Newsletter of the Peyote Way Church of God, Star Rt. 1, Box 7-X Willcox, AZ 85643, \$20.00/year)

[It gives me no satisfaction at all to say: "We told you so!" See *Peyote as an Endangered Species*, Summer and Fall 1993 issues of *ER*. -- Ed.]

### AND THE BEAT GOES ON...

A local cactus dealer tells me that the demand for *T. peruvianus* has gotten so great that he had begun to cut into his stock plants to satisfy it. Now he has none for sale at any price until his stock plants regenerate. The March-April issue of the *Cactus and Succulent Journal* gives strong evidence that the populations of wild *Lophophora williamsii* (Peyote) are being over--



harvested, just by the legal (i.e., Native American Church) demand. Cacti are not a renewable resource under our current circumstances, and I believe that this is even true of the cultivated ones; unless you grow your own, or patronize a grower who practices sustainable cultivation, you are putting pressure on a vulnerable population. -- *SB, CA*

### "CHACRUNA"

We have recently had the good fortune to collaborate with the people who run the Satchamama botanical preserve just outside of Iquitos, Peru, to help raise some sorely needed capital for their project. The "Chacrana" or *Psychotria viridis* comes to us as part of a sustainable harvest effort which will directly fund the preserve and help the local people who work there. We've been blessed to offer our help by acting as distributors for these and other sacred plants indigenous to the forests of this area. The people who harvest this medicine have come to the earnest conclusion that it is urgently needed by our culture, and they seem to have a rather prophetic understanding of its implications upon us. -- *Basement Shaman, IL*

#### ***The Basement Shaman:***

Hyperdimensional Gardening: Mushroom Services, ethnobotanicals and other delights.

Catalog: \$2.00.

312 W. Highland Ave., Elgin, IL 60123

### *ACACIA SIMPLEX (SIMPLICIFOLIA)*

Can you print some information on *Acacia simplex* (formerly *simplicifolia*) which Basement Shaman is about to begin selling. -- *TA, CO*

[Our friends down under seem to have a monopoly on these potent *Acacia* varieties. Ott's *Pharmacotheon* reference indicates that *A. simplex* is a southern hemisphere species: Poupat, C. et al. 1976 "Plants of New Caledonia Part 38. Alkaloids of *Acacia simplicifolia*," *Phytochemistry* 15: 2019- 2020. Does anyone have further data on this plant? -- *Ed.*]

### *ACACIA SPP AND DMT*

I am interested in *Acacia*-huasca because of *Acacia's* high DMT content. I purchased some *Acacia tortilis* from LER, and understand that the alkaloids are in the bark -- does this mean that they are non-existent in the leaves? (I've heard they are only in the leaves in some species.) Are there any contraindications to the use of *Acacia* species, such as toxic properties? -- *MS, PA*

[This is all fairly new stuff, so not much is known about it yet. See next item. -- *Ed.*]

### *NEW AUSSIE DMT SOURCE*

I have some interesting news for you, which is the identification of another Australian *Acacia* rich in DMT, *Acacia obtusifolia*, which is a very fast growing tree, reaching 15 feet, and quite common in NSW coastal regions (my specimens were collected in Sydney). Rough comparative tests with *Acacia maidenii* showed the *obtusifolia* contained slightly more alkaloids. The *maidenii* contains 0.6 percent of the bark, comprising mono-methyl tryptamine (inactive) and di-methyl tryptamine (DMT) in a 2:3 ratio; thus it is a very clean source of DMT. Subjectively the *obtusifolia* seems just as clean, with a higher proportion of DMT. (We still need to do accurate tests.) We currently have two more *Acacias* which we think may contain DMT to investigate. There are also a couple of beta--carboline containing plants (e.g. *Ailanthus triphyta*) which may be potential MAOI sources. I've found that solvent extractions of the alkaloids from *Passiflora* or *harmala*, then smoking the crystals, produces a more potent MAO-inhibiting effect, and also more potent mental effects, than oral ingestion. As Gracie and Zarkov noted, the effects of the *Passiflora* seem to last longer than the *harmala*, potentiating smoked DMT up to two days later, and affecting dreams. -- *NE, Australia*

### *DMT WITH MUSHROOMS*

I highly recommend smoking DMT about 3-4 hours after eating mushrooms. The actual take-off was not scary at all (as it usually is). It was a melding of myself and the two tryptamines in perfect harmony with the music. (Jean Michel Jarre's *Oxygene* -- the last song: *Oxygene VI*.) I was transported into some kind

of cosmic tron-like info-network. I was sure that the Great Spirit was with me and everything is OK: drop fear, paranoia, etc. and move on! Traveling within the music felt like Divine Grace forever. -- *TW, NY*

[Other correspondents have observed that smoking DMT while already into another entheogenic experience (mushrooms, LSD, etc.) is far easier to handle than smoking it straight. The probable reason for this is that when one has reached a high plateau (usually taking an hour or so to get there) the sudden contrast between two states of consciousness has been eliminated. In other words, it may not be DMT the drug as much as its speed of onset that feels so intimidating. Metaphorically: you can hold your hand in a pan of water slowly heating on the stove and tolerate more heat than if you just plunged it into the hot water suddenly. -- *Ed.*]

### DMT TESTING

In the search for DMT-containing plants, what is the cheapest method of testing for DMT? -- *Clayton-Street, South America*

[See below -- the author didn't elaborate on what "tryptamine test strips" are. Can anyone provide us with that data? --*Ed.*]

### PHRAGMITES AUSTRALIS REPORTS

My test of *Phragmites australis* (from tryptamine test strips from JRL Bio Sciences) showed no tryptamines. These strips have been very reliable in testing other substances. Could there be variability in the type of *P. australis*? I got mine from JLF. In the interest of clearing up distortions could you include the sources of the materials mentioned in *ER*? -- *Mr. See, UT*

### JOHNNY APPLESEED RESPONDS

I dug some common reed (*Phragmites australis*) this winter in February and did an alkaloid extraction using the acid/base method. The first extraction yielded enough for a pyro-assay, which resulted in a faintly perceptible plus 1.5. A later oral assay was about the same. The TLC plate shows a very small quantity of 5-MeO. This may be another one of those cases where there are alkaloids present, but in too small a quantity

to make extraction worthwhile. I am sure there are variety differences as well. -- *Johnny Appleseed*

### BLUE MUSHROOMS

Strong bluing is apparently not a quantitative indicator for psilocin-psilocybin in *Psilocybe cubensis*. I isolated two strains (from the same spore-print) and produced a quantity of each strain. I noticed when picking them that one strain showed quite a bit of bluing where they had been cut/cleaned, as well as on the inside flesh, and the other strain produced very little blue coloration. My wife and I both found the relatively non-bluing strain to be more potent. It came on faster also. -- *Anonymous, Canada*

### NEUROPHONE MUSHROOM COMBO

I took about a gram of *P. cubensis* and wired myself up to a neurophone. This device synchronizes sound waves with your body's frequency (about 7.8 hertz). It was rigged to a CD player. I didn't hear any sound: it flowed as color patterns into my mind. As a track changed, the patterns changed. It was an interesting experience -- I'd like to try it with LSD or LSA sometime. -- *RS, DE*

### OUTSIDE MUSHROOM CULTURE

I've tried the bury-in-the-ground method (mentioned in Spring '95 *ER*) several times, including some very healthy *Lepiota peelee* spawn. It never worked. I dug it up later. It never grew and deteriorated into the soil. -- *BJ, FL*

### VITAMINS AND MUSHROOMS

Not being a chemist or biologist, I don't know if this is scientifically correct, but I'm going on what I have observed. When making up some potato-dextrose agar, I added half a crushed multi-vitamin tablet. When I germinated some spores of *Copelandia cyanescens*, the mycelia "exploded," giving a very dense growth. On about the 14th day after germination, mushrooms started popping out of the agar, and are growing well! Mycelial growth of other species is also looking good. Temperatures are 21 degrees C (72 degrees F). -- *AA, England*

## SPORES IN CALIFORNIA

In the Spring '95 *ER* it is mentioned that California is the only state where it's illegal to possess *P. cubensis* spores. Mail order suppliers do not mention this.

Where can I locate information in this regard?

-- *Unsigned, CA*

*In 1985, the State of California enacted several statutes defining a multitude of crimes related to mushroom spores and mycelium that produce mushrooms containing the controlled substances psilocybin and psilocyn. A first conviction under section 11390 or section 11391 is punishable by a maximum of one year in county jail or state prison. -- The Entheogen Law Reporter, Fall, 1994*

## MUSHROOMS AS MEDICINE I

For two years I was addicted to "Ice," or crystal methamphetamine. The support of my loved ones was critical to my recovery. I also feel that psilocybin mushrooms were instrumental in the healing process. In the darkest times they showed me the light and even today they help keep me on a balanced and healthy life. I feel they will help anyone with similar problems assuming one wants the help. Ice is highly addicting and I don't think anyone can just do it recreationally. Don't even think of trying it, as just a trial may lead to addiction. Also, regarding the intestinal problems which come from eating fresh psilocybin mushrooms, I find that toasting fresh mushrooms or drying them out minimizes unwanted reactions. -- *Captain Chaos, HI*

## MUSHROOMS AS MEDICINE II

My reason for wanting to use the mushroom is to explore the inner realms for answers to specific health problems I've encountered in the last year. I've always been above average in health and strength until recent lung problems developed which don't respond to either conventional or alternative medicine. I've decided to look to the inner realms for insights. -- *LT, IA*

## WHERE CAN WE GET *P. CYANESCENS* SPORES?

The strain that home cultivators need to obtain is the

North Western variety of *Psilocybe cyanescens*, which fruits in the 50 to 60 degree (F) range and grows on a diverse range of substrates, including unsterilized soaked corrugated cardboard. They love to grow on the woodchips used for landscaping. You can't be busted for mushrooms "growing wild" near your home, but you can if you have Mason Jars full of *P. cubensis* on your shelves. Someone must offer *P. cyanescens*-- it grows all over the Pacific Northwest! We need a Johnny Appleseed for this species. -- *DJ, WV*

[It is my understanding that the *P. cyanescens* sporeprints from Austria offered below would work perfectly well in this regard. Let's get more feedback on how to grow this one outdoors. -- *Ed.*]

*Psilocybe cyanescens* sporeprints. Perennial: fruits outdoors in cold weather. More potent than *P. cubensis*. Small sample, \$5.00, Medium print, \$10.00, Large print + small one, \$20.00. Teonanactl (postlagernd), Postamt 1092 Wien, A-1092 Vienna, Austria

## PSYCHEDELIC RESOURCE LIST

A comprehensive list with detailed descriptions of over 200 organizations related to psychedelics.

Categories include:  
book vendors & publishers, cultural resources, ethnobotanicals (cacti, herbs, mushrooms, plants & seeds), garden equipment & indoor light systems, hemp related items, information sources, merchandise & gadgets (CDs, cassettes, t-shirts, smoking accessories & videos), non-profit & religious groups, periodicals, a reading list/book review section, and more!

Updated quarterly. One year subscription is only \$15.00. Foreign orders add \$5.00 for postage & handling. No other list is as thorough or updated as often!

Send cash, check or money order to:  
SOMA GRAPHICS, P. O. Box 19820,  
Dept. ER1, Sacramento, CA 95819-0820.

# AYAHUASCA ANALOGS

---

## JUNGLE CATS

I did an ayahuasca analog experiment with *Desmanthus leptolobus* and *P. harmala* with some effect.

The difference seemed to be that the visuals slowly rise out of the black of your closed eyes instead of the in-your-face geometric patterns of psilocybin or LSD. An interesting point is that one of my few visions involved a leopard. Although I'd read Naranjo's theory on this (eg, that ayahuasca produces visions of large jungle cats), I'd forgotten it totally during the experience. It didn't hit me until later. -- EK, LA

## SHAMANIC POSTURES

I did a *Banisteriopsis caapi* and *Desmanthus illinoensis* mixture -- two ground-up six-inch stems of caapi and approx. 1 oz of fairly knobby *desmanthus* root. I added many trimmed, medium-sized root hairs from other specimens as well. It seemed pointless to shave the bark off, so I just boiled the material until the bark began to peel and slide (barely) off the root. The resulting experience was a bit too strong. Forty--five minutes after ingesting the coffee cup of material I felt the same as after six tabs of LSD. The vomiting seemed to take forever. Later I tried to move into The Bear position suggested by the book, *Where the Spirits Ride the Wind* by Felicitas Goodman. [This book will be reviewed in an upcoming ER as a seminal guide to shamanic states of consciousness. Briefly, it describes "shamanic yoga" postures which evoke altered states of consciousness -- Ed.] The ayahuasca made it impossible to stand as required, so I did the same pose lying down on a water bed: I cocked my legs, placed my hands over the navel as suggested and drifted into a mantra. A few minutes later I "saw" with my body a flow of energy through the third chakra: blue-white and crackling with energy and power. A huge wave of relief and joy swept over me. I drifted. My hands moved, breaking the "body circuit." I couldn't concentrate enough to bring it back. I allowed the mixture to take me where it would. It curiously concentrated on the various "floaters" in my eyes and used them as points of reference. I wound up trying to move

seven arms when I tried to wipe my nose or examine my watch -- a useless enterprise, because I saw seven watches and was unable to focus on any of their dials. Then I saw an enormous red globe, backlit with pulsating white light. And it went on from there... The body positions in the book are "proto" or "pre" yogic positions. They seem to lock the body into configurations which accelerate energy flow. Combining certain drugs with the positions creates altered states which are unavailable by either alone. -- RWS, DE

## HARMALA-DESMANTHUS

Boiling the *Desmanthus* and *Harmala* together for a few minutes in a 30% lime juice solution (Ott's recommendation), didn't work for me. The most effective preparation I've used is to first eat the *Peganum harmala* seeds (they taste awful: powdered, mixed with liquid and drunk would be a lot better). I boiled the *Desmanthus* in a 1-part lime juice, 2-parts water mixture for one and a half hours, poured off and saved the liquid, then added just water to the roots and boiled for another 1.5 hours. (These were not finely cut and sifted roots, they were root pieces.) Both times I used just enough liquid to cover the biomass. The second experiment I used 3 gm *P. harmala* seeds (next time I'll use less -- I felt more nausea than I want to feel again), and three to four ounces of *Desmanthus*. The effects were very noticeable. There was nausea at first, but that was replaced by an intense MDMA sort of body warmth and tactile sensitivity. Not many visuals: mostly bright speck color enhancement and one fuzzy image of moving through a library/information-storage environment. The experience centered primarily around childhood memories and clearing energy through the chakras. It was very relaxed -- none of the subtle "fear edge" I often get with LSD or mushrooms. -- RG, HI

[The bark is the only part of the *Desmanthus* root that contains alkaloids, and it is almost impossible to peel off dried material. Just boiling up the whole root seems like a simple solution to this problem. -- Ed.]

### HARMALA-VIRIDIS

I made a brew of "half-ayahuasca analog," using *P. harmala* and *Psychotria viridis* leaves, following the psychonaut's description on page 99 in *Psychedelic Shamanism*. Only I used 25gm of *P. viridis* instead of 10gm. Twenty minutes after drinking the brew I vomited. Then nothing -- no experience. I guess it's time to try a simpler method, such as running several handfuls of *Phalaris* through a wheatgrass juicer for immediately available potent juice. -- JS, NM

[Vomiting seems to come with the territory on ayahuasca. One should try diligently not to throw up until it begins to come on, at which point it's virtually impossible to control anyway. Once the trip starts, vomiting usually has no effect on the psychological part of the experience. Be extremely cautious with *Phalaris* juice -- there isn't enough hard data on it yet. Other chemicals in the grass could be dangerous, even fatal if you took too much. I'd leave raw *Phalaris* juice alone and extract the alkaloids from it instead. -- Ed.]

### HARMALA-SALVIA

First, a *P. harmala* extract equivalent to 2g of seeds was smoked. After 5 minutes a very small amount of *S. divinorum* was smoked. The combination provided a much longer experience in the *Salvia* dimension. It also seemed to smooth out the weirdness of the *Salvia* a bit, making it an even more pleasant experience. Definitely a potent combination. -- Toad

### HARMALA-PSILOCYBE

I must comment about mushroom ayahuasca [*Peganum harmala* plus *Psilocybe cubensis*]. It is not merely an increase in the strength of the dosage, it's almost like a different substance. It is so very beautiful, with a lot more detail filling the view, either with eyes closed or open. The colors and shapes are so magnificent. Timing is also different. It takes a lot longer

to start: an hour and a half. I thought nothing was going to happen. It came on slowly, then increased stronger and stronger, but always calm and controlled. After I came down and went to bed, I continued to have beautiful visions before I fell asleep. --BJ, FL

### DIET QUESTIONS

Can anyone give a complete list of foods one *can* eat prior to drinking ayahuasca? Also, a list of foods one must avoid for 5-7 days prior to an ayahuasca ingestion. Is the diet for reasons of MAO inhibition, or is it simply to reduce somatic effects? -- TW, NY


[It's for both. Classical ayahuasca (botanical harmala alkaloids plus botanical DMT) is in my opinion, an entheogenic *medicine* and a shamanic path in itself. Like any path with heart, it demands everything you've got: diet is an essential part of the ayahuasca path. To compile a list of foods you *can* eat would ultimately include everything that doesn't interfere with ayahuasca's effects -- obvi-

ously data overload. The general guidelines in past *ERs* (see especially Fall, 1994, pg. 7) are a good place to start. Once on the path, the medicine will teach you. -- Ed.]

### WE'RE ALL GONNA DIE!

Many *ER* readers express a disappointment in the ayahuasca analogues which I think is dose-related. Try fresh ground capsulated Syrian rue (3-4gm) with ten to twenty teaspoons of fresh extracted *Phalaris* juice. This is a very insightful and powerful experience which I find is best tamed with an occasional puff of cannabis. It is interesting that so many *ER* readers complain about these combinations making them sick. I believe that they are having a psychedelic experience of the sickness of our world, without and within, in a most graphic format. So I wanna hear more accounts of mushroom neophytes ranting, "We're all gonna die!" (Pg. 5, Summer '95 *ER*.) It's what I've always thought. -- GW, CA

**CRASH COLLUSION**  
**A QUARTERLY GUIDE TO THE FRINGE**  
EACH ISSUE COVERS SUCH SUBJECTS AS:  
PSYCHEDELICS • UFOS • ORGONE  
SHAMANISM • CONSPIRACIES  
ALTERED STATES • WEIRD SCIENCE  
PLUS REVIEWS, CONTACTS AND MORE  
SAMPLE COPY \$4 4 ISSUES \$14  
P.O. BOX 49233  
AUSTIN, TX 78765  
PLEASE MAKE CHECKS TO WESLEY NATIONS



**ISSUE #3 OUT NOW**  
**COMPLETELY REVISED AND UPDATED**  
 A resource guide to businesses and organizations involved in Entheogens. Over 80 businesses listed with their products and services described in detail. 60 pages of rare and edifying informaton. The most comprehensive listing available anywhere.


**TABLE OF CONTENTS**

1. Spores & Kits
2. Spore Germination
3. Book Catalogs
4. Audio & Video Tapes
5. Botanicals
6. Seeds
7. Magazines and Newsletters
8. Organizations
9. Internet

**\$7 (\$10 Foreign Airmail) Postpaid to:**  
**Will Beifuss**  
**1430 Willamette St.#28**  
**Eugene, OR 97401-4073**

Do not write "Psychedelic Sourcebook" on envelope. Send cash or money order only. No personal checks. If sending money order leave "Pay To" space blank. Satisfaction guaranteed or your money back.

## FREEDOM OF MIND?



THE ENTHEOGEN LAW REPORTER IS A SEASONAL NEWSLETTER ADDRESSING THE UNIQUE LEGAL ISSUES RELEVANT TO ENTHEOGEN USERS.

-- JIM DEKORNE --  
 AUTHOR OF  
**PSYCHEDELIC SHAMANISM**  
 SAYS  
 IT'S THE MOST VALUABLE SYNTHESIS OF LEGAL INFORMATION ON THIS SUBJECT YOU CAN BUY ANYWHERE.

-- JONATHAN OTT --  
 AUTHOR OF  
**PHARMACOTHEON**  
 SAYS  
 TELR CONTAINS LEGAL INFORMATION OF VITAL IMPORTANCE TO ANYONE INVOLVED WITH DRUGS ON ANY LEVEL. THE ONLY QUESTION IT LEAVES UNANSWERED IS THIS: ISN'T YOUR FREEDOM WORTH \$25.00 PER YEAR?

SAMPLE ISSUE \$5  
 SUBSCRIPTION \$25 w/ USA; \$30 INTERNATIONAL  
 FOR MORE INFORMATION SEND AN SASE TO:  
**THE ENTHEOGEN LAW REPORTER**  
**POB 73481, DAVIS, CALIFORNIA 95617**  
 STRICTLY CONFIDENTIAL.

*Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants*, by Jim DeKorne, 1994, 155 pages. \$22.00 postpaid from: *The Entheogen Review*, P.O. Box 800, El Rito, NM 87530.

*"The underlying theme of the book is DeKorne's never-ending quest to find a cheap, semi-safe, semi-natural, mind-blowing psychedelic ... (The book) is almost devoid of specific shamanic traditions ... shows little understanding of ... finely-tuned, time-tested shamanic rituals ... DeKorne ... is preoccupied with his adolescent search for an effortless high ... DeKorne's advice is equivalent to saying: "Keep jumping into deep water, and if you don't drown, you may learn to swim." -- Shaman's Drum*

*"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." -- Terence McKenna*



poisonous non-consumables  
 Mail Order Catalog  
 \$2.00



P.O. BOX 184  
 ELIZABETHTOWN, IN  
 47232 -- USA

answering machine  
 (812) 379-2508  
 24 hours, 7 days a week

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 4, NO. 4: Winter Solstice 1995**

ISSN 1066-1913 Copyright © 1995, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.

P.O. Box 800, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

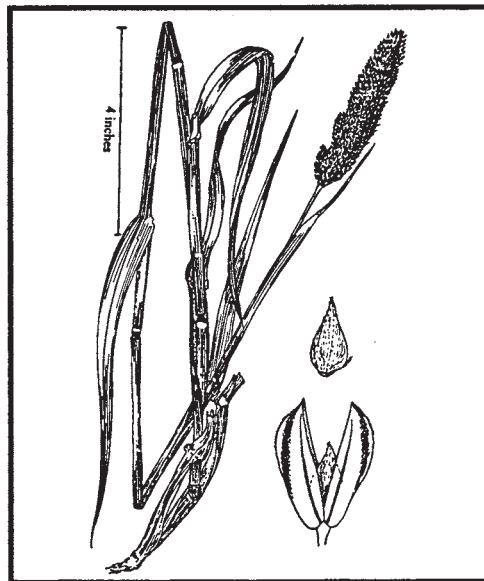
---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are for the moment exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and must accept full responsibility for such decisions.



### *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F95 means that the Fall, 1995 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

-- Jim DeKorne

# THE VAPORIZER

*Design by: I. Lovelungs, Original Concept by: Dr. Lunglife*

---

**The** vaporizer allows you to heat up any substance and vaporize the psychoactive content without actually burning the extract or plant material. *Vaporizing is nearly twice as potent as smoking* because none of the active ingredients are wasted in the flame. This also eliminates carbon monoxide and other toxic byproducts created from burning -- making it a more user-friendly method of ingestion. No entheogen enthusiast should be without one...

## *Materials Needed*

1. A 8" length of glass tubing bent at a 45 degree angle (chem lab supply store or local Head shop).
2. Two #6 rubber stoppers. (chem lab supply store or local Head shop).
3. A large 9" long 1-1/4" diameter glass Steamroller pipe. (Head shop)
4. An automobile cigarette lighter heating element made by Victor #V-5146 or Casco #212146. (auto parts store).
5. A spring. Buy a heating element made by Victor #V-5144 and remove the spring that's inside. (auto parts store)
6. A couple of small bolts, hex nuts, machine screws, and various washers.
7. An in-line fuse holder (Radio Shack #270-1281A)
8. A box of fuses rated at 5 AGA 5 amp. (auto parts store)
9. A small decorative wooden box about 4"x7"x3" (import shop or crafts store)
10. Small gauge wire, ring connectors and some small wire caps (hardware store or Radio Shack)
11. A 12.6 volt 3-amp AC power transformer (Radio Shack #273- 1511B).
12. A 6 foot long power cord with plug (Radio Shack).
13. A toggle switch rated for at least 5-amps. I found that the motor sized toggles work best (Radio Shack or

auto parts store).

14. Rubber bumper feet to keep the box from scratching your table. (Radio Shack)

## *Tools Required*

**You** will need a drill with various bits, some screwdrivers, hammer, chisel, wire cutter, soldering iron, a small torch and other assorted tools for rigging your vaporizer. If you are good at working with your hands and letting your creative juices flow, building the vaporizer is a snap.

## *To Build*

**Begin** by drilling a hole in the wooden box for the main power cord. Pull the cord through the hole and tie it in a knot so that it can't pull back through. Select a position for your toggle switch and drill the appropriate sized hole. You may need to chisel out some of the inside of the box to make it fit. Place the toggle switch through the hole and tighten down the hex ring on the outside of the box. Find the appropriate placement for the transformer and secure it with small bolts or wood screws. Make all of the appropriate wire connections, solder and cap them. Drill a hole for the heating element rod on the top of the box. Drill a smaller hole for the yellow secondary wire on the top of the box next to the first hole. Cut a #6 stopper in half and drill a hole in the center of it for the ceramic insulator (it comes in the package with the heating element) and a small hole for the yellow secondary wire. Place the ceramic insulator inside the rubber stopper. Select the appropriate sized washer that will cover at least 3/4 of the rubber stopper. Cut away a section of the washer for the yellow secondary wire. Make sure the hole is big enough so that this wire is not touching the metal washer. Pull the yellow wire through the small hole in the top of the box and then through the entire heating assembly. Place the bottom rod of the heating element through the lid of the box. Then place the ring connector over the rod and secure the entire assembly to the lid with a hex nut and



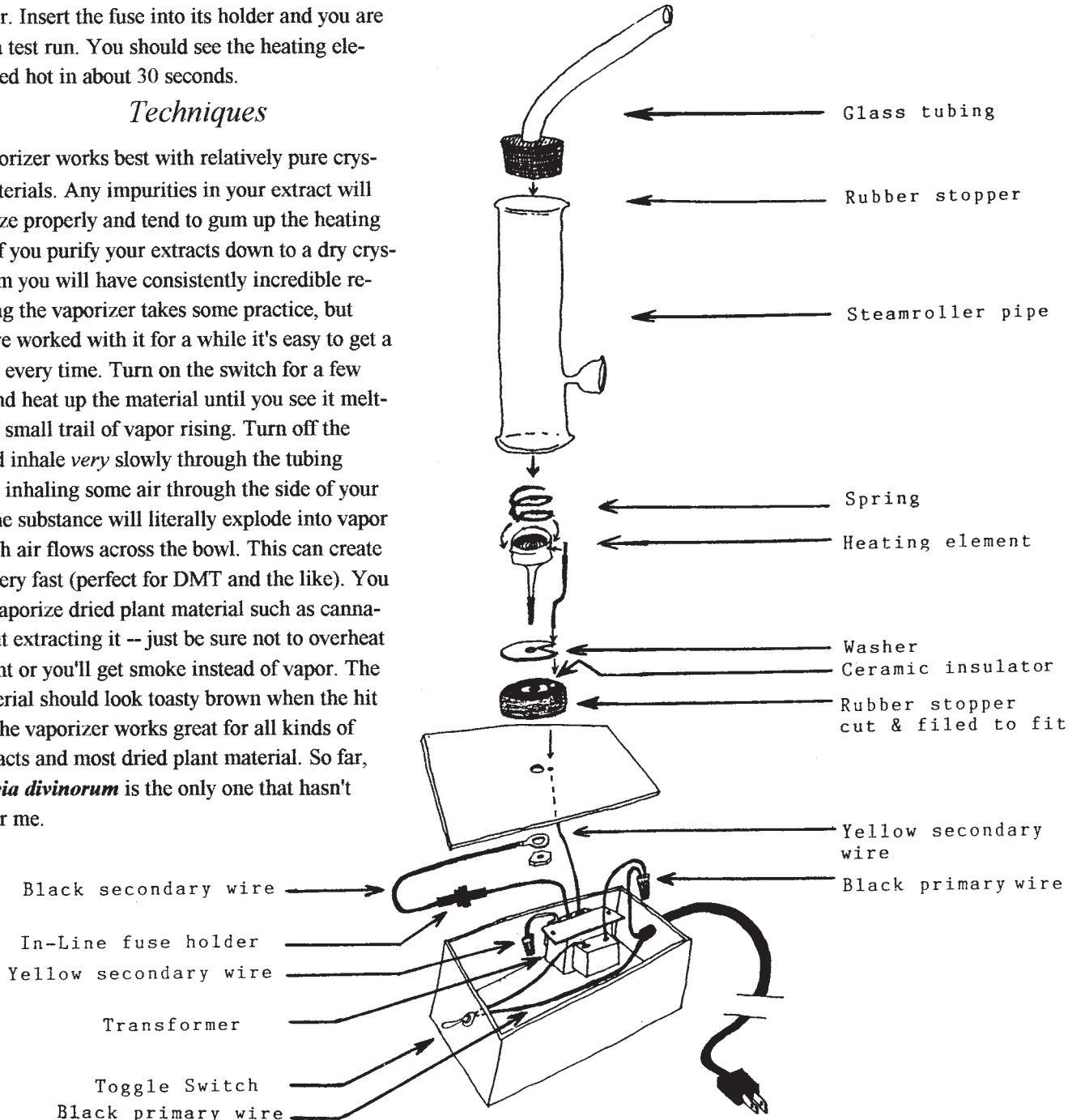
# The Entheogen Review

washer. File down the rubber stopper as necessary for a perfect fit in the steamroller. Secure the yellow wire to the outside of the heating element. Take apart the second heating element (part #V-5144) as it contains the perfect spring for this connection. Place the yellow wire along the side of the bowl (strip off 1/2" of insulation) and wrap the spring around it. Heat the 8" glass tubing with a torch at one end and bend at a 45 degree angle. Drill a hole in a new #6 rubber stopper and insert the tube -- this all plugs into the top of the steamroller. Insert the fuse into its holder and you are ready for a test run. You should see the heating element get red hot in about 30 seconds.

## Techniques

**The** vaporizer works best with relatively pure crystalline materials. Any impurities in your extract will not vaporize properly and tend to gum up the heating element. If you purify your extracts down to a dry crystalline form you will have consistently incredible results. Using the vaporizer takes some practice, but once you've worked with it for a while it's easy to get a perfect hit every time. Turn on the switch for a few seconds and heat up the material until you see it melting with a small trail of vapor rising. Turn off the switch and inhale *very* slowly through the tubing while also inhaling some air through the side of your mouth. The substance will literally explode into vapor as the fresh air flows across the bowl. This can create a big hit very fast (perfect for DMT and the like). You can also vaporize dried plant material such as cannabis without extracting it -- just be sure not to overheat the element or you'll get smoke instead of vapor. The plant material should look toasty brown when the hit is done. The vaporizer works great for all kinds of plant extracts and most dried plant material. So far, dried *Salvia divinorum* is the only one that hasn't worked for me.

**After** each session it is important to clean out any residue remaining in the heating element. To clean the element, turn on the power until it's red hot, then place it in front of a fan. Within a minute or so all of the residue should burn off and leave a perfectly clean bowl. If the vaporizer starts blowing fuses you will need to replace the heating element, as they wear out over time and begin to short-circuit. The transformer may also wear out, as the heating element demands slightly more power than the transformer is rated for. However, with proper care your vaporizer should last a long time and the cost of replacing the transformer and heating element is minimal. Once you have vaporized you are destined to become an aficionado, and you may never want to smoke again. I hope you enjoy this high-tech tool as much as I do.



Post Office Box 800, El Rito, NM 87530 U.S.A.

# ENTITY CONTACTS

---

## *EXPLORING HYPERSPACE*

*By D.M. Turner*

**Some** of the most enigmatic psychedelic experiences are those in which one meets Beings or Entities while exploring the realms of Consciousness. Experiences of this nature are not uncommon, and are reported frequently by people using DMT, high doses of psilocybin, or Ketamine. Some of the more bizarre manifestations of these experiences occur when people meet the same entity(ies) on repeated occasions, have dialogue with the entity(ies), or when two or more people separately experience the same entity.

**Typically** meetings of this type raise many more questions than answers. Are these entities figments of my imagination or do they exist for real? Can I trust/interact with the entity, or is it evil and intent on harming me? Can these entity realms be mapped, are there a limited number? After many journeys meeting such beings in hyperspace, I've progressively developed some understanding of the dynamics involved in these encounters, which may be of help to other travellers.

**I don't** believe the entities can be classified as either "real" or "fictional". In the psychedelic dimension, my repeated experience is that consensus reality is no more nor less real than the numerous intersecting realities available in the moment. The distinction of calling one true, and another false, seems to have no relevance at the moment or upon return to base level. The old proverb "everything is possible, nothing is real" seems the closest analogy.

**I find** it important that the discriminating or censoring portion of the mind be allowed to rest during deep psychedelic journeys. Typically the mind is so active categorizing things as real or false, significant or meaningless, that we miss the magic that is continually passing through us. By not censoring or rationalizing when an event of this nature occurs, one can deepen and lengthen the episode and more fully imbibe the essence of the experience. With practice one can bring certain discriminatory abilities to these

occasions without disrupting the flow. For instance, one can distinguish which aspects of an experience are rooted in foreign realities, and which are rooted in one's base reality and will still exist after the psychedelic episode is over. However, there does appear to be a limited ability for entities from outside realms to interact with even the material items of our consensus reality.

**The** variations on the types of entities one may meet in these dimensions appears endless. With psychedelics we are dealing with the dissolving of boundaries: dissolving the boundaries between separate realities, dissolving the boundaries between individual realities and Infinity. Yet I frequently have strong impressions that a "higher power" is controlling the events of the universe and the events manifesting in my journeys. The entities of hyperspace usually come halfway to meet the journeyer. Looking back at my many meetings with these beings, it seems that I always experienced what I was ready for, and what was necessary at the time.

**There** are differing opinions on interacting with these entities. My own feeling is that interacting and developing alliances is a necessary step for those who wish to progress along the shamanic path. While I've at times been terrified of the power and possibilities of the intentions of these entities, I have, over time, become more comfortable in dealing with them. It is my current belief that all I encounter is an aspect of myself. I've found that these entities typically work with and magnify whatever energies or intentions I bring to them, including thoughts in my subconscious. I found it's important to have a strong connection to my soul, and know the direction in which my soul is polarized. Inner honesty and adherence to one's deepest core is the best way to move through any difficult psychedelic episode. Keeping one's intentions clear and focussed is the best approach to take when dealing with these beings of the unknown.

**The** following DMT journey occurred subsequent to a journey with Salvinorin A, the potent extract of *Salvia*

*Divinorum.* I'd returned from the Salvinorin experience feeling a strong connection with the spirit of the *Salvia* plant, and desired to make the same connection with DMT. As usual, the DMT experience didn't fit my expectations, and was quite a departure from my usual experiences with this substance in that it traversed several clearly defined dimensional boundaries and was remembered in vivid detail.

**I smoked** 30 mg. of DMT in three tokes, entered DMT space, and was greeted with the usual pantheon of young children, elves, Chessire cats, and intricate geometric objects, which flowed along in the characteristic DMT manner. Recollection of my recent Salvinorin journey and desire to connect in the same way with DMT was basically forgotten as I watched the elves moving about. They weren't doing anything of particular interest or meaning, and looking past them I saw some doors, behind which came occasional bright flashes of colored light. A couple weeks prior to this journey a friend had remarked that he thought the DMT elves were primarily there to distract one from entering the deeper aspects of DMT experiences, and that he'd been successful in moving beyond them by willing the elves to let him pass. This discussion came into my mind, and I said to the elves "Let Me Through, Let Me Through,..." I had to repeat this several times with much force of will, even saying it aloud. Eventually the elves reluctantly let me through, and as I passed through a doorway I was admitted to a vast dimensional space. At this point I seemed to be a flying disembodied consciousness, and I scanned this new space to hone-in on any beings that may be present. Soon I came across some angel/guardian type beings. There were about seven of them, and they looked like blobs of light: grayish in color and sort of egg-shaped. They appeared solid from a distance, but on closer examination I saw that their bodies were made of closely packed fibers which could open at any point on the outside of their bodies. They seemed to be part computer, part robot, part flesh/brain matter: all synergized into one living organism. When I came into their territory these beings briefly glanced over at me, as if saying "what's all this commotion," then went back to their tasks seemingly ignoring me. It seemed that they were busy watching over everything that happens in our space-time dimension and occasionally

making minor adjustments to keep everything on track. During other DMT journeys one or more of these same beings had sought me out to impart information. During those episodes the being was experienced as a powerful God and protecting ally.

**Anyway,** my thrust of will which had propelled me past the elves and through the door into the guardians' space, continued propelling me out through the back of the guardians' realm and into another space-time dimension. When I first entered this new dimension I encountered its guardian beings. They looked similar to, but not exactly like the guardians from our dimension. There were about 50 to 60 of them and their reaction to my appearance was quite different than the first group of guardians I'd passed. These beings were quite surprised to see me, primarily because I had not come from the dimension that they were guarding, but had entered from the back side of hyperspace. They all huddled together as if in conference, to determine if it was OK to let me pass. Eventually they decided, with hesitation, that I could continue on, and I swooped down into a different planetary system. This planet was highly evolved scientifically and technically. The place I entered was some type of research center, and my attention was on some large metallic pods that were being moved in and out of racks by elaborate robotic arms. Each of these pods was something like an isolation chamber. They were shaped like large coffins, although with rounded edges. The oval cross section was about three feet wide, the length about eight feet. The beings who used these pods looked exactly like humans. The pods were filled with a foam type material with a cutout for a person to lie down. The foam was connected to the sides of the pod and also contacted the entire skin surface area of the person inside the pod. The foam was serrated, and I understood that it served as a conductor of food, water, heat, medicines, etc. between the pods' technical systems and the person resting in it. These pods were also cold chambers. They were not for cryogenically freezing a person, but put them into some type of suspended animation. Anyhow, the whole purpose of these pods and this research center, was to increase the level of DMT in the brains of the pod sleepers. This was the only method the people of this planet knew of for obtaining the experience imparted by DMT. These

people would basically go into a pod for weeks or months at a time. The DMT levels in their brain would be significantly increased, and they would spend their time having the most fascinating dreams! This research was considered the most important and serious aspect of this society's evolution.

**I then** went into the mind of a person inside of a pod. It was a woman who appeared to be about 25 years old. As I went into her mind I became aware of all I've described above, and had a brief view of the DMT "dream" that she was experiencing. As I saw this she simultaneously became aware of much of my world. This was the first time her society had ever had contact with an earthling. It was quite a shock and also a bit of an embarrassment for her to discover that there were other people who didn't need to go through the elaborate technological process of increasing DMT levels through suspended animation, but simply smoked the stuff, and could collect it from any of several plants. Initially I thought that she must have asked her guardians to let her pass into another dimension as I had done. On further thought it seemed that I had come to her dimension on my own power, and was quite possibly invading her space. She may have been a bit taken back by that as well. Almost instantly she wanted to leave her pod to announce her discovery to the rest of the research team.

**My** return to base reality seemed much quicker than usual. I remember feeling that it was very important to remember the scene I had just witnessed as it held much value. And upon returning I felt that the essence and many of the details of the episode remained intact.

— *D.M. Turner*

[If we are seeking a conceptual model for what post-modern shamanism might be like, I suggest it would resemble the above account. D.M. Turner is the author of *The Essential Psychedelic Guide*, reviewed in the Winter '94 *ER*. — *Ed.*]

## ENTHEOGENIC ALIEN ABDUCTION

**I began** having what I believe to be contact experiences with entities about five years ago. These encounters occurred initially while on entheogens like LSD, *Psilocybe cubensis* and *Argyreia nervosa* (sometimes in combination). All of the doses were

light to moderate. My wife was curious and ventured out with me for the first time. We both seemed to witness the same sight: there were three small entities, child-like in appearance, standing before us about ten feet away. My wife and I looked at each other and I said: "I told you so! Do you believe me now?" She looked at me with a look of complete awe and excitement and we sat there (the entities were standing) and stared at each other for several minutes. At this time we felt we were in the presence of exalted beings and felt honored to be meditating in their company.

**Several** months went by and we discussed the experience with each other and tentatively mentioned it to friends in jest. Although no one paid it much mind we were excited to see if we could visit again with our new found acquaintances. We even set up a small altar with some offerings (fruits, candle, objects, etc.) for the repeat experiment. Everything was in place as we entered our altered states of consciousness.

**What** happened next was very confusing. My wife went to the bathroom. I was lying on a mattress in another room when we seemed to lose track of each other. The next thing we knew a couple of hours had gone by and we were both lying next to each other on the mattress, but my wife was in a bad way. We didn't remember seeing any entities, though we both felt that we'd somehow been physically abused during the time we were apart. We were both drained physically and emotionally from the experience. My wife had remembered some bits and pieces but was almost afraid to discuss them with me. We decided to recuperate for a day or two and discuss it all later.

**What** occurred over the next several days, weeks and months is extremely difficult to put into words. It reads like a UFO abduction experience from the popular press. We are not sure whether the altered states of consciousness brought on the UFO-Alien contact or if the aliens took advantage of it to make contact. After much soul-searching my best attempt at objectivity with a totally subjective experience is to say that I now believe there are a variety of different alien groups who have been contacting humans for a long time. They are more technologically advanced than we are and are able to jump into and out of our reality very easily. I also feel that they use us for various biological needs, such as sperm, genetic material and possibly

hormones. They have their own agenda and are very businesslike and unemotional about this work. I have strong feelings about this, especially after witnessing what my wife has been going through for several years now. We still often find strange marks and scoops on our bodies -- usually after weird dream states during the night. It used to bother us tremendously but it seems that they are trying to do their work with the least disruption to our lives as possible.

**Although** all this sounds very bizarre and has little to do with shamanic altered states of consciousness, it has happened to us. Other abduction experiences describe similar events, the highest and most intense being a more one-on-one kind of scenario. This appears to be the next step for those exploring the possibilities of their own alien encounters. This may be easier said than done when facing such a mystery: the possibility of inter-dimensional time travelers. I feel that shamanic practice is a more suitable method of making contact, though one must take it as it comes. This is very hard for us to write about and is much more complex than outlined in this brief letter. -- *SK, FL*

### THE FORCE

**I ingested** between 7 and 8 grams of dried *Psilocybe cubensis*, with effects beginning within 25 minutes. There seemed to be a force pulling my mind toward the window. I vainly tried to retain my thoughts (language ability: vocabulary), but was forced to let go: I was entering a world without words. I had lost my vocabulary entirely and the force still pulled on my mind from the window. Then came muscular contractions: a spasm in my neck and right side, pulling my head sideways toward my shoulder; another in my lower left abdomen was pulling my upper body sideways toward my legs. (I felt pain in these regions the next day.) Then I spoke: not English, but gibberish (as far as I could tell) -- oriental sounding, with long drawn-out vowel sounds at the end of words. Visually, everything seemed to have a cobwebbed appearance around the edges. I lay on the bed and after a time "awoke" -- my vocabulary was back, and I checked the time: the entire experience had only lasted about an hour and forty-five minutes! It

was the shortest trip I ever took. Now it seems like only a hazy dream, though a very frightening one. I've been afraid to repeat the experience. -- *JH, IL*

### INNER VOICES

**I hear** the damn things too. The really outstanding ones command attention and always have vital information to convey. It doesn't happen too often. Many years ago when I was doing a lot of hallucinogens I was driving my friend Jim to the next town. I rarely stop for hitchhikers, but as we approached one I heard a clear voice say: "pick him up." He turned out to be the kind soul who years before had allowed Jim to live in his garage for several months when he was a runaway child. Later I asked Jim if he'd asked me to pick up the hitchhiker -- his response was that he hadn't even seen anyone standing by the road. -- *Anon., MA*

#### The Basement Shaman:

Hyperdimensional Gardening: Mushroom Services,  
ethnobotanicals and other delights.

Catalog \$2 (\$3 overseas)

312 W. Highland Ave..

Elgin, IL 60123

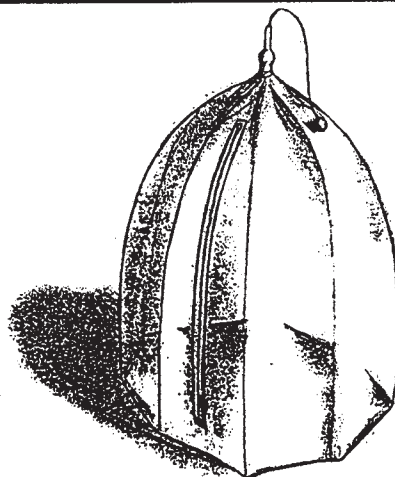
#### Psychodelia

Visionary Plants, Literature, Art, Elixers

\$2.00 for extensive catalog. Sources: Magic Cacti, Mushroom,  
seed/spores, More!

Rosetta, P.O. Box 4611, Dept. ZZ,

Berkeley, CA 94704-0611



Our 42" high clear plastic dome gives you seven square feet of growing area. Practically airtight- keeps out bugs and contaminants. Big 36" zipper front for easy access.

### GROWING MUSHROOMS OR SALVIA DIVINORUM?

**Make it easy on yourself.**

**Control light, humidity,  
contaminants and temperature**

**with the original**

**SHROOMROOM and**

**SALVIA SUITE.**

**39.95 +\$3 s/h.**

Order from Syzygy, ...of the jungle, The  
Basement Shaman, Higher Yield or  
direct from **MAGIC 395 OAKCREEK  
SUITE 508 WHEELING, IL 60090**

**"Write for more details and our  
free brochure, "How to Grow Big  
Mushroom Crops in a small space."**

## AYAHUASCA ANALOGUE CHALLENGES

---

---

### AYAHUASCA SUPPOSITORIES

Our latest experiments proved to be quite a surprise. Without a shadow of a doubt the 5-MeO and DMT plus *Peganum harmala* combinations are active when ingested by means of a rectal suppository. This method was free of the nausea and purging effects that often accompany ayahuasca. We first inserted a gelatin capsule filled with *P. harmala* extract equivalent to three grams of seeds, waited 30 minutes for the harmala to take effect, then inserted a capsule containing either 5-MeO or DMT. At 13-15 mg the 5-MeO was extremely active and very intense. On the other hand, the DMT did not seem to be as active when ingested this way. At 70 mg (a much larger dose than needed via the stomach) we experienced a very mild, but distinctive DMT trip. Compared to the 5-MeO, the DMT had a much slower onset, with the rise to peak taking about one hour. -- *Toad* ... (Here is fellow traveller Taffka's account of this 5-MeO experience):

"Effects from 5-MeO were quickly noted after the dose was administered: approximately 7 minutes or so. I had walked down a hill on a short stroll to a lake where I took the 5-MeO. Not expecting such a rapid onset I began to jog quickly up the hill to the house as I noticed increasing shifts of awareness. By the time I got there I was nearing a plus-three and within minutes topping out at an uncomfortable plus-four with slight nausea (I think this was due to the nature of 5-MeO) and what seemed like poisonous electric static in my brain. This stage lasted about 30-40 minutes, during which an "energetic reaming" took place. All to do was to breathe sharp rhythmic breaths to stay with it. As the hairy part leveled out I enjoyed a pleasant refreshed state with tracers, visuals, and enhanced auditory sensation. The remainder of the evening I found myself in a delicious state of heightened awareness... Very fine and clear." -- *Taffka*

[5 mg is considered a "standard" dose of 5-MeO-DMT, so 13-15 mg is in the 3-X overdose

range. It is almost impossible to measure kitchen extractions that small without a milligram scale, so it goes without saying that caution is advised when determining doses. -- *Ed.*]

### HEAVY 5-MeO TRIP

I ingested about 5 gm of Syrian Rue (*Peganum harmala*) seeds and smoked roughly 9 mg of 5-MeO-DMT at 9:45 and discovered at about 11:30 that I'd been lying on the floor covered in vomit. I remember being blinded. This lasted longer than anything I've ever heard concerning DMT. I didn't sleep at all the following night and finally slept lightly around 2:00 AM the second night. It was still a religious experience, only without visions. I am in awe of 5-MeO-DMT, but have no desire to do it again. (I smoked some more a few days later and it lasted an hour.) What can I expect from DMT using this experience as a reference? -- *DRC*

[Generally, DMT is much more visual: patterns, colors, weird ambience, often some entities. As editor of *ER* I feel it is my responsibility to emphasize that first-time explorers might prefer to smoke these tryptamines alone before potentiating their effects with *P. harmala* -- make sure you really want that much intensity before committing to an hour or more of it! -- *Ed.*]

### MUSHROOM AYAHUASCA BUMMER

As one who has taken the sacramental *psilocybe* mushroom well over thirty times, several of them larger doses, it has been both a pleasure and a horror to combine *P. harmala* extract in my mushroom journeys. The first sampling of this fungahuasca mixture began innocently enough. After swallowing a 1 g dose of very potent *cubensis*, an extract equal to 1 g of *P. harmala* seeds was vaporized (see vaporizer article elsewhere in this issue). Effects were almost immediate -- upon inhalation, effervescent auditory and visual phenomena were noted; clarity of mind sharpened

greatly and a sense of calm assurance spread across my face in one of those "no way" smiles. Objects pulsed and wavered with ridiculous aliveness. Then I began to nip a few more pinches of mushroom -- perhaps I didn't allow enough time to measure each dose's effect, for I soon realized I'd consumed about 5 more grams. I enjoyed the intensifying state for another 45 minutes until something snapped: a brief moment of fear bubbled up like indigestion ... But back to the fun -- no bummers possible here: too good. Again amusement and abandon swept through me and for awhile I was fine -- but only for awhile. I was suddenly confused, aware of chaos, mental mayhem and fear. I took a walk -- where before objects were merely pulsing, they now lurched backward and forward: the trees, the ground... This broke into something else again as I entered another building. I was being possessed and not quite sure if I was ready for it. I sat in a chair breathing heavily, my heartbeat accelerating -- like a startled animal frozen in the headlights of an oncoming car. Ominous tones in my mind's ear were heralding doom, everything was in chaos. Barely able to walk, I stumbled again outside. In a panic I stuck my finger down my throat in a vain attempt to exorcise the demons. I drank as much water as possible, but to no avail. Only stark terror and every possible gruesome fate was moving toward me. I managed to make my way to a friend's house nearby and I awoke him in the middle of the night, begging for help. I spent the next four hours totally freaked out, certain that I was going to die. Had it not been for my friend's experience in the fungal arts and his help, I have no idea of what would have happened. His affirmations and care guided me through a truly hellish trip. When I finally snapped out of it, I breathed what seemed like my first breath and cried like a baby, my emotions gushing. Truly, this is an experience I don't intend to repeat. Yet I did feel incredibly fresh and well the next morning, in full appreciation of all creation as I walked awestruck into the glistening sunlight. -- *Taffka*

### ANOTHER INTREPID TRIP

A *P.harmala* plus *P.cubensis* combination proved to be the most demanding and extraordinary trip of my life. I first ingested 5 g of potent mushrooms and waited until they were coming to peak. Then I vaporized a *P.harmala* extract equivalent to 1.5 g of seeds.

This instantly transformed the trip into something totally different than mushrooms alone. The MAOI added an overwhelming ecstasy impossible to describe in words. For six hours I was floored and found it difficult to even stand up. Ecstasy kept building and building until it was more than my limited ego could handle. I am still trying to sort through and integrate the series of events that followed. I'd read many stories of seeing entities, hearing voices, and the like, but I'd never experienced such things before. It wasn't what I'd expected, and different from what I've read in *ER*. Quite simply, *I* was the entity. It was as if this being was exploring the physical dimension through me *as me*, while "I" was thrown into its domain of energy space. The entity was constantly moving my body and making sounds, expressing itself through my mouth in a weird language of vibration. This channelling of the entity realm was far beyond anything I could have imagined possible. At times I would return, only to be reamed with emotion and then find myself taken over again. I remained fully immersed in this experience for six hours, and after what seemed a lifetime, finally came out of it. My previous near-death experience while kayaking somehow prepared me for this level of intensity, since I was able to deal with the fear whenever I found myself losing control. This dosage level is unrepeatable for me (at least for a long while), as it took me way over the edge. With all its power, the trip was incredibly humbling, truly fulfilling -- I will never be the same. An interesting note is that I didn't experience any of the nausea typically associated with this combination. I am particularly sensitive to nausea, and was pleasantly surprised not to have to deal with it. It appears that vaporizing the *P.harmala* extract is a great way to go.

The following week three of us tried the same combo with 1g of *P.cubensis* and an extract equal to 3g *P.harmala* seeds taken together (instead of waiting for the mushrooms to come on first). Two did harmala implants (enema not released) with a very small amount of water, while the other tried the harmala sublingually without swallowing it. None of us experienced any nausea, though it did make the initial woozy feeling of the mushrooms more pronounced for me. In our next session we ingested 2g of *cubensis*, waited until they were coming on strong, then vaporized an extract equal to 1.5 g *P.harmala* seeds. This

provided incredible clarity and a more cerebral experience than the harmala implants. This is my favorite in terms of dosage and method of ingestion. The channelling phenomenon did not occur, but I could sense the entity presence around me. -- *Toad*

[*ER* is receiving consistent reports that high-dose mushroom ayahuasca can be a rigorous experience, often with the presence of "demonic" entities. The shamanic challenge is to maintain a critical perspective during these encounters: whoever or whatever these beings are, they seem to feed on fear. They also seem to be quite powerless once we stop taking them seriously -- easier said than done when you're in the middle of it! -- *Ed.*

### MUSIC HATH CHARMS TO SOOTHE THE SAVAGE TRIP, PART II

This is feedback on my note in the Summer '95 *ER* (pg 7) concerning the Patrick Bernhart *Atlantis Angelis* CD (cut #7: "Harmony of the Om Spheres") as meditation music to use with mushroom ayahuasca. One of the first people to try the Om/Harmala/Cubensis combo was my wife. Her initial experience was characterized by intense ecstatic bliss. She tried the same formula several months later and had a devastatingly brutal, ego-shredding experience. At the time, her impression was that the Om was cruelly taunting and mocking her. At a certain point during the experience she felt like her feet were being crushed and mutilated. The whole trip left her feeling shaken, raw and vulnerable. I had a similarly intense ego-shredding experience on five dried grams. Both these experiences took place during the daytime. According to Henry Munn (*Hallucinogens and Shamanism*): *The Mazatec Indians eat the mushrooms only at night in absolute darkness. It is their belief that if you eat them in the daylight you will go mad. The depths of the night are recognized as the time most conducive to visionary insights into the obscurities, the mysteries, the perplexities of existence.*

It seems that when your number is up for ego--shredding, there isn't much to do but ride out the experience. Then again, it may be possible to learn how to mentally step back (and out) and view the experience from the perspective of one's witness. James Kent, in "Clocking Serious Mayhem" (*Psychedelic*

*Illuminations* Vol 1, #7), describes his own terrifying experiences with psychedelics: "I would have trips that seemed to be completely fueled by mayhem. Demonic conspiracies were plotting against me, my life was in serious danger, I could trust no one, and the voice chanting 'rubber room, rubber room...' was no help. These experiences shook me hard -- to the point where I wondered if I was indeed losing my mind. I started to fear psychedelics. My fear persisted for many months until I happened upon the notion that this mayhem was not a product of my own crumbling mind, but instead some kind of sinister entity that had latched onto me while I was in a vulnerable state of altered consciousness... This idea intrigued me to the point where I was again willing to take the psychedelic leap and risk confronting mayhem. Now, when the mayhem creeps up on me and paranoia and confusion fill my head, I can step back and say, 'Wait a minute. This is you, isn't it. I know you. I know what you're up to.' The act of personifying mayhem allowed me to dissociate myself and keep it at bay. Instead of fearing it, I now learn from it. I can see the strings it tries to pull in me and the way it tries to shake me, but I don't let it. I can sit back and study its machinations with detached amusement or I can simply banish it. Mayhem no longer has power over me -- it is just another monster under the bed."

In future sessions it will be interesting to use this technique to see if it can be used to defuse difficult psychedelic situations. -- *DL*

#### Full Extract from

### Salvia divinorum

(not pure Salvinorin)

natural dye - gives a wonderful dark-green color.

Free Info-Sheet from:

Bert M. Schuldes  
Hauptstrasse 70  
99759 Rehungen  
Germany

(pls. add \$1 for mailing, no checks.)

Warning: not for internal consumption - causes altered states of mind with inability to operate machinery and to drive a car.



# NETWORK FEEDBACK

---

---

## BIOSYNTHESIS QUESTIONS

Tryptophan is available at reasonable rates. If 4-OH-tryptophan were to be synthesized from tryptophan and supplied to a DMT-producing plant (hydroponically or in a foliar solution), might the plant produce 4-OH-DMT (Psilocin)? Also, the endophytic fungus in *Stipa robusta* that produces LSA derives its nutrients from the grass. Is it possible to feed the grass a diethylated precursor to LSD? If the fungus is incapable of absorbing and/or converting this precursor, perhaps *Argyria nervosa* (Hawaiian baby woodrose) could be utilized. Because LSD is very potent, biosynthesis need not be very efficient to be effective. -- RS

[Interesting speculations, but far beyond anything I know about plants or biochemistry. Any mad scientists out there want to take this on? -- Ed.]

## LEZPEDEZA BICOLOR

In the Spring, 1995 *ER* MW from CA asks about *Lezpedeza bicolor*. According to *Phytochemistry* (1977), Vol. 16, pg 172-173, *L. bicolor* also contains Lezpedezine, which has an unfortunate structural resemblance to the noxious bufotenine. I could find no mention of the effects of lezpedezine, or any hints as to how to remove it. Caution is advised.

-- Inner Frontiersman, KS

## AMERICAN SCIENCE AND SURPLUS

Check out the American Science and Surplus catalog (3605 Howard St., Skokie, IL 60076-4014) for items of interest to *ER* readers -- like lab supplies (pipettes, beakers, mortar & pestle sets, metric scales, etc.) and plastic greenhouse humidity tents: perfect for growing *Salvia divinorum*! Like most surplus outlets, some of the stuff is specialized and of limited general use, but they offer real bargains on hard to find items. -- AB

## DELAYED RELEASE CAPSULES

I had an idea when I saw the feedback in *ER* about using a coating of shellac on capsules. Instead of using

shellac (isn't that toxic?) try an enteric coated capsule that can be found in your local health food store in the refrigerated section. It is an *Acidophilus* supplement from *Nature's Way* designed to bypass the stomach and release in the small intestine. I haven't tried this yet, but it could be a good technique for avoiding nausea with ayahuasca analogues and other entheogens. -- Toad

## PSYCHOTRIA VIRIDIS CULTIVATION

I managed to defoliate my *Psychotria viridis* plant that had become infested with scales by using Malathion. Fortunately, they started sprouting leaves in new sites but the scales remained. After two months of leaf growth, I treated the plants with a high dose of Enstar by Sandoz. The scales died and turned brown in a day or two and the leaves are still bright green. Any advice on the care and feeding of *P. viridis* would be helpful. I am especially curious about light levels for the best growth. -- Anon., PA

## CHACRUNA/SACHAMAMA FEEDBACK

[The following letter was sent to Basement Shaman regarding its sale of "Chacruna" (*Psychotria viridis*), mentioned on page 15 of the Fall '95 issue of *ER*. The story is that an individual is wholesaling this entheogen to ethnobotanical suppliers, claiming that the plants are grown at Sachamama, a legitimate Peruvian botanical preserve, and that all proceeds go to support that facility. Evidence suggests that this is not the case. -- Ed.]

We saw your letter regarding chacruna and Sachamama in the current issue of *Entheogen Review*. We are concerned that there are programs or proposals floating about stating that they are raising funds for Sachamama, while in fact they may not be doing so. Having been in close contact with Francisco Montes, director and founder of the Sachamama Botanical Preserve, it has come to our attention that no organizations are officially affiliated with Sachamama, nor

have any funds been received by Francisco Montes. Unfortunately, our names have been linked with one of these proposals, stemming from a recent visit that we took to Iquitos and the preserve. We do not endorse any such proposals or organizations. Our intent, as seems yours, was to help raise much needed monies for Sachamama. We urge you to deal with Francisco directly in all projects and money matters concerning Sachamama. He can be reached at: Francisco Montes Shuma; director, Sachamama Botanical Preserve; Hostale Pascana; Calle Pevas #133; Iquitos, Peru. Sachamama is a very special and important place. At this time, unfortunately, anyone other than Mr. Montes cannot be considered a reliable ally of Sachamama.  
-- *Leda Meredith and James Dilda, NY*

### TRYPTAMINE/INDOLE TEST STRIPS I

Regarding the tryptamine test strips I mentioned in *Phragmites australis Reports*, Pg. 16, of the Fall '95 **ER**: enclosed is a photocopy of the information I got from JRL Bioscience. I apologize about the inaccuracy in my description (e.g. "Indole," not "Tryptamine" test strips). I ordered them about two years ago, have unfortunately used them all and have received no answer from JRL since. Maybe a chemist who reads **ER** will be able to recognize the codes on the sheet and make more. They definitely work!

-- *Mr. See, UT*

*A quick and easy test...from the JPS 56, 1526 (1967)*  
-- take a small amount of substance (if it is fairly solid, try to grind it a bit) in a few drops of 95% ethanol. Ethanol is commonly found in liquor stores as grain alcohol. The ethanol from the hardware store may have denaturants that may adversely affect the results of this test, so I wouldn't take the chance with it. Soak a strip in the alcohol solution and let it dry. This should only take a few minutes. After this is done place a drop of hydrochloric acid on the strip and observe the color that it turns ... A violet red or violet blue indicates that indole derivatives, such as LSD, are present. With DMT and Psilocybin the color is redder. These color changes must be observed quickly after the addition of the HCL since the color rapidly changes. -- **JRL Bioscience info sheet**

### TRYPTAMINE/INDOLE TEST STRIPS II

Regarding "tryptamine test strips," they may be: Saturate strips of filter paper with 2% p-- dimethylaminobenzaldehyde in 45% ethanol; air dry and store in tightly-stoppered amber bottles (or keep in stoppered container in dark) which will keep them useful for several months. Put a little of the suspect substance in a few drops of ethanol, wet a filter paper strip in this and allow it to dry... (etc. -- same instructions as above). -- M.V. Smith, *Psychedelic Chemistry*, Loompanics, Port Townsend, WA (1981), 200 pp, \$16.95 + \$4.00 P&H-- **RG, PA**

### JOHNNY APPLESEED RESPONDS

p-dimethylaminobenzaldehyde, also called P-DAB, is commonly available as a photographic developing chemical. It is the main ingredient in Erlich's Reagent, which is a thin layer chromatography developing reagent used for detecting alkaloids. I don't use test strips, but spray it directly on my chromatography plates. I have also dropped a drop into a test tube of plant extract and observed the color changes.

-- *Johnny Appleseed*

### DMT WEIRDNESS

Owsley "Bear" Stanley (creator of the acid eaten by the Grateful Dead and the Merry Pranksters) claims that one person smoking DMT in a room will affect the sound quality and the power output of a guitar being played in the room (as perceived by other, "straight" subjects). He claims a guitar already playing at maximum volume, through a maxed-out amplifier, got 6 dB louder (that's 4 times the power output!) when someone smoked DMT. It actually melted the voice coils and burned up the tubes. This is taken from an interview he gave in 1991, in David Gan's book *Conversations With The Dead* (Citadel Press, Carol Publishing Group, 1993: 0-8065-1223-7). Have you heard of similar inorganic things being affected? -- **CR, IL**

### PEGANUM HARMALA

*P. harmala* by itself doesn't cause me to throw up: it's the synergistic combo of it and some DMT-containing substances. It can make you feel uneasy, but doesn't do anything by itself. I've seen one reference claiming it is psychedelic in only toxic (i.e. near lethal) doses. An acquaintance claims he uses it instead of coffee to stay

awake -- maybe he's putting me on. As a coffee substitute it would win no awards and curdle your milk. It smells bad enough while cooking that a housemate called it "paint." The growing tips published by OTJ suggest that half a gram of properly processed seed would deliver. Not knowing the potential of any given seed source, I'd use a gram. I took a spoon of the boiled substance toward the end of a good LSD trip and found it perked up the intensity and flow: I felt higher and glided down. -- *RS, DE*

### "ESPHAND"

*Peganum harmala* is available through most Middle Eastern grocery stores under the product name:

"Espwand." Four ounces set me back \$2.79! -- *DL*

### ALTERNATE MEANS OF INGESTION

In the 1995 Winter supplement to the Loompanics Unlimited catalog (PO Box 1197, Port Townsend, WA 98368) is an article by August Salemi entitled:

"Smokeless Marijuana." In it is described a method using a microwave oven to release THC into an oil-based paste which is then encapsulated. Also described are recipes for brewing cannabis wines and beers.

Brewing is an ancient method of creating psychoactive substances and there's no reason why almost any entheogen couldn't be processed that way, with possibly enhanced results. The resulting product would not necessarily have to be drunk. In an article in the October, 1995 issue of *Discover* magazine the ancient Mayan practice of taking psychedelic enemas is described:

*Archeologists have theorized that Mayan shamans ritually used hallucinogenic enemas. The enemas -- probably made of mead, tobacco juice, mushrooms and morning glory seeds -- would not cause nausea and could induce a trance state far more quickly and potently than oral methods of consumption.*

The correspondent sharing this with *ER* readers says:

"I hope some brewer out there will throw some woodrose seeds into his beer brewing equipment."

Whether drunk or concentrated into enemas or ointments, fermented entheogenic brews might offer some surprising results for intrepid psychonaut-experimenters. -- *Ed.*

### ENTHEOGENS IN HOLLAND

In the Dutch drug law, mostly pure chemical substances are scheduled (THC, indole-alkaloids such as tryptamines and LSD, phenethylamines such as mescaline, etc.). Beside that, three plants are forbidden: cannabis, coca and opium poppies. This means that every entheogen plant or fungi which is not *Cannabis sativa*, *Erytroxylon coca* or *Papaver somniferum* may be used, grown or sold legally. (As we all know, cannabis is "illegal-but-allowed" here and *papaverae* are very popular as garden flowers: if you grow *Papaver somniferum* no one will notice it.) After the legalization of most entheogen plants several shops opened, selling fresh *Stropharia (Psilocybe) cubensis* mushrooms. Prices: about fifteen U.S. dollars for one ounce. San Pedro cacti: thirty U.S. dollars per foot...

*[The author goes on to describe a complex incident in Amsterdam in which a shop selling dried mushrooms is busted by the police. Fresh mushrooms are legal but dried mushrooms are considered a preparation. The law is ambiguous and the case has not come to trial. The shop owner's defense is that since the mushrooms dried naturally, at exactly what point did they become illegal? General opinion is that the police are afraid of losing the case and want to avoid a negative response about Holland's "free dope policy" from the rest of the European community. The shop owner is back in business, selling the same products. This particular problem only exists in Amsterdam. -- Ed.]*

In Eindhoven (a city in the south of the country) there is a "mushroom delivery service:" you ring them, they bring you mushrooms (dried) -- unfortunately without the pizza... Almost every month there is a new shop... At the moment the most accurate manner to describe the legal position is this: the Department of Health... thinks mushrooms are legal (dried and fresh), the Minister of Justice... thinks the same. But some lower officers, mainly in Amsterdam, think dried mushrooms are a preparate and are forbidden. At the moment no one is in jail or got a fine for selling or cultivating mushrooms, most people think it is legal. The biggest problem for mycologist home-growers is that most Dutch companies which sell psilocybian products don't know anything about their merchandise... I really hope some more real psychedelic mycologists come

over to the Netherlands and start a company here.  
[For some contrast: I recently received a letter from an inmate in Ohio who is serving a twenty year prison sentence for mushroom cultivation. -- Ed.]

I have also some information about the coming changes of the Dutch drug laws. The news is not so good... The allowed possession of 30 grams of marijuana or hashish will be lowered to five grams. This decision has been made because of the protests of Belgium and France. Lots of people from there are buying their cannabis products here. Now our government hopes to hold back these so-called "drug tourists" from buying more marijuana or hashish than strictly for themselves. But of course they can still visit more coffeshops in one day, so I don't think this idea will work.

The only good news is that home-cultivation of "little amounts of marijuana" will be allowed (it won't be legalized, though). The philosophy is that "coffeeshops" will have the possibility to buy from the estimated 20,000 (yes, twenty- thousand!) Dutch home--cultivators instead of international dope smugglers... At the moment, more than 70 percent of the profits of an average coffee-shop comes from home-grown marijuana... Latest news is that you can buy ayahuasca here. -- R. Rikkelman, Holland

### PHALARIS BRACHYSTACHYS

An extract of *P. brachystachys* originating from Algeria proved to be excellent. 50g of fresh grass was extracted by the Appleseed method. I first smoked an extract equivalent to 2g of *P. harmala* seeds to potentiate the DMT. After 5 minutes I smoked the *Phalaris* extract and was smoothly propelled into a plus-3 experience that lasted for 10 minutes. Definitely ecstatic... Based on the effects, I think DMT was the only tryptamine present in the extract. -- Toad

### PHALARIS TOXICITY I

I am dismayed to learn that *Phalaris arundinacea* toxicity is not due to DMT content, and that all high-alkaloid strains are suspect. I would prefer something that didn't require complicated extraction procedures with environmentally-unfriendly and toxic solvents. -- Hatter

### PHALARIS TOXICITY II

(Concerning *Phalaris* toxicity): Sheep eat many

pounds of this grass per day. Ott points out that *Phalaris* grasses contain trace amounts of B-carbolines, so I suggest that the sheep are unwittingly "ayahuascaing" themselves to death.

-- GW, CA

### SAN PEDRO GROWING TIPS

In the Spring '95 *ER*, Anonymous states that any *Trichocereus* variety over 18 inches in length that is not psychoactive should not be bothered with. Don't throw it out! Use the stump to graft more powerful, slower growing strains onto. Maximize the magic. The *power* rests above ground: the *rate* at which biomass is produced rests in the root system and stump. I have been able to greatly accelerate both root and biomass growth rate by simply using a commercial liquid root growth hormone found at any nursery. I raise my cacti in old plastic milk jugs, so am able to observe the profusion of the root system. I've seen *T. pachanoi* literally explode in growth. Two cacti were 4.75 and 5.75 inches tall when I brought them home; their total root system was about tennis ball size. After three weeks of weekly aqueous application of the root growth hormone plus common indoor plant food, the roots are vigorously exploring the limits of the container. Less than 60 days after this rapid root growth, the two cacti have doubled in length. As always, before consuming, all chemicals should be discontinued at least 2 weeks before harvest.

-- Inner Frontiersman, KS

### SAN PEDRO DOSAGE INDEX

Dosage recommendations for San Pedro are almost always given in lengths of the cactus: width is seldom mentioned. A more accurate and easily comprehended measurement would be the length times the width of the section used. For example, an 18 inch length that is only 1.5 inches in diameter would have an index of 27. So would a 9 inch piece that was 3 inches in diameter. I'm not interested in mathematics, just a more accurate measure of the bio-mass in a given dose. Although the potency of individual plants can vary considerably, the length times width formula is still a better dosage yardstick than just length alone. -- Inner Frontiersman, KS

### SAN PEDRO EXTRACTION

1. Use a manual cheese-grater or electric blender to

make a gooey mash out of an 18-inch length of cactus. 2. Cook covered for about 5 hours in slow-cooker on low heat. 3. Separate liquid with a giant tea-strainer or cheesecloth and squeeze the mash with both hands until liquid is removed. 4. Evaporate the liquid until a gummy residue is left. 5. Scrape off the tar with a plastic spatula and encapsulate. It comes on in about two hours and nausea is quite tolerable.

— EA. CA

## PSYCHEDELIC RESOURCE LIST

A comprehensive list with detailed descriptions of over 200 organizations related to psychedelics.

Categories include:  
book vendors & publishers, cultural resources, ethnobotanics (cacti, herbs, mushrooms, plants & seeds), garden equipment & indoor light systems, hemp related items, information sources, merchandise & gadgets (CDs, cassettes, t-shirts, smoking accessories & videos), non-profit & religious groups, periodicals, a reading list/book review section, and more!

Updated quarterly. One year subscription is only \$15.00. Foreign orders add \$5.00 for postage & handling. No other list is as thorough or updated as often!

Send cash, check or money order to:  
SOMA GRAPHICS, P. O. Box 19820,  
Dept. ER1, Sacramento, CA 95819-0820.

### *ACREMONIUM FUNGUS CULTURE?*

Couldn't we figure a way to grow the *Acromonium* fungus found in *Stipa robusta* to get the maximum amount of LSA? Perhaps a procedure similar to that for growing *Psilocybe* mushrooms. Let's hit the university libraries and find out what we can about this fungus. How could we extract pure LSA? Since the lit-

erature suggests that this is the only alkaloid, extraction should be relatively simple. Then we have predictable dosage and effects. With a little alchemy we should be able to use pure LSA to make a more potent entheogen. — *Inner Frontiersman, KS*

[The book, *Practical LSD Manufacture*, reviewed in the Fall, 1995 *ER*, describes a method for growing the LSA-producing *Claviceps* fungus. My guess is that *Acromonium* could be cultured in much the same way. This volume also describes a method for extracting LSA from the fungus. LSA, of course, is a precursor for LSD. Although the book is written for experienced chemists, the fungi-cultivation section sounds no more complicated than mushroom culture. — *Ed.*]

### *LSA AND MIGRAINES*

I have a bitch of a time trying to get off on ayahuasca. My most recent attempt involved cooking the brew for two days at low heat in successive changes of lemon water, using 3 g *P. harmala* and 10 g *P. viridis* -- nothing! I wonder if I haven't been spoiled by the LSA in Hawaiian baby woodrose seeds... [*Author goes on to describe a migraine headache directly induced by snorting 5-MeO-DMT to potentiate a poor ayahuasca trip.* — *Ed.*] ... This suggests certain questions: psychedelic perception has been with me since I was a child. I've always been able to "see" the colors and that was what made the psychedelics so appealing to me as I grew older. I'm also a lifelong migraine sufferer. It is highly significant that the ergolines are especially effective for staving off migraine!

[*Ergotamine for example, is a prescription drug used in migraine therapy.* — *Ed.*] Perhaps both the colors I see naturally all the time and the migraines I occasionally get are the result of an overabundance of endogenous tryptamines. Maybe because I am constantly under the influence of these endogenous tryptamines is why I can't seem to get the heavy trips that others get with DMT. Is that why I get off like a rocket on the lysergics? If this is the case, it suggests that the ergolines replace the tryptamines at the receptor sites as they do with serotonin. I have used LSA regularly over the past year and have had only one migraine -- when I went off LSA for about a week last Spring! If you are a fellow sufferer of this dreadful malady, you know that migraines start out with scintillating colors at the

edges of your vision and the world gets too bright -- which would be enjoyable if you didn't know what was coming. (Kinda sounds like the beginning of a DMT/ayahuasca trip, doesn't it?) It's an interesting theory, and I have noticed in the submissions to *ER* that there appears to be a clear split between those who use the lysergics and those who do tryptamines. For example (and maybe I'm reading too much into it), those who speak on LSA-related matters seem to dabble only occasionally with the tryptamines and vice versa with the DMT/ayahuasca aficionados. It would be interesting to know how many of the LSA group also suffer from migraine. -- *Dr. Poppyseed, IN*

[I'm not a physician, but from what I understand about ergolines and migraine therapy, the observations here seem worthy of further study. -- *Ed.*]

### TEXAS HBW QUESTION

My baby and large woodrose have not flowered yet in the Houston area. I have a Hawaiian baby woodrose which is in its second year -- I cut it back in the Fall to about four feet and every year it grows back, but no flowering. How many years does it take to flower? -- *MH, TX*

### 5-MeO-DMT AS MAOI

When you reviewed *The Essential Psychedelic Guide* [Winter, 1994 *ER*] we discussed whether 5-MEO-DMT was truly a MAOI inhibitor. I have some more info on this, and some other MAOI irregularities that you may want to include if you do more coverage of this topic.

Until 1991, 5-MeO-DMT was sold legally from a company called Inner Center. This was my source of the chemical for many years, until Inner Center's source cut off the supply due to "diplomatic" pressures. They sold the 5-Methoxy with instructions for use, including safety issues, such as foods and drugs to avoid; this was where I obtained my info on it as a MAOI.

This status may be questionable, as it is not mentioned often in the psychedelic literature. However, both Terence McKenna and Alexander Shulgin reviewed my book, and neither commented on this. I have personally experienced adverse reactions from smoking 5-methoxy after eating some French cheese, which would be expected with a MAOI. I thought it

prudent to let the readers know what has been reported on the topic, as there seems to be no conclusive information.

In *Ayahuasca Analogs* Jonathan Ott states: "DMT and 5-MeO-DMT show weak MAOI inhibiting effects." and cites Dennis McKenna from *The Journal of Ethnopharmacology* as a reference. I've had occasions using MAOI inhibitors where the length of the inhibition imparted by identical amounts of material varied widely, with no obvious reasons, such as recent food consumption, for the difference. On about 15 occasions I've smoked 5 mg. of 5-MeO-DMT about two hours after ingesting 3 grams of syrian rue seed. This typically produces a 40 minute to one hour journey with a five to ten minute peak, which is significantly longer than 5-MeO without the MAOI inhibitors. However, on about four such occasions the total experience lasted for two hours with an extremely intense twenty + minute peak.

A more unusual anomaly occurred while smoking small amounts of the bark of *Banisteriopsis rusbyana* while on psilocybin mushrooms. Typically smoking two to three hits of this bark produces a gentle one-minute visual interlude, followed by a five to ten minute period combining relaxation with an increased energy flow from the psilocybin/beta-carboline interaction. On one occasion the secondary period was considerably stronger than usual and lasted about six to seven hours, extending the overall psilocybin trip to over 10 hours. Indeed when I lay down to try and sleep that night, still high and feeling strong MAOI inhibition, I wondered whether I was going to have a 3 week MAOI episode similar to Dennis McKenna's as described in *True Hallucinations*.

-- *D M Turner*

### IS LICORICE ROOT A MAOI?

I was at the herb shop a few days ago and asked for *Peganum harmala* seeds. The lady said: "Never heard of it -- what's it used for?" I told her about MAOI inhibition (without mentioning entheogens), and she told me that licorice root works as an enhancer/accelerator. So I drank a cup and a half of moderately strong licorice root tea after eating *T. peruvianus* and within 20 minutes experienced very enhanced visuals. Licorice root is also said to be an

excellent adrenaline gland rejuvenator. -- *Phil*

### YOHIMBE I

I don't think Yohimbe is a MAOI [as reported in A. Gottlieb's *Legal Highs*], though it does seem to potentiate. Were it a MAOI, it wouldn't be sold over the counter. It's not overly friendly. For me it elevates blood pressure. Don't take it with antihistamines as it might induce vomiting and extreme dryness of the nasal passages. I did this accidentally, thinking it was "OK." I turn scarlet when I use Yohimbe, and my blood pressure is fairly low. It induces inhibition loss and impulsiveness in me. -- *RW, DE*

[Your description of Yohimbe's potentiation of antihistamine suggests that it may indeed be a MAOI -- being sold over the counter doesn't disprove this. -- *Ed.*]

### YOHIMBE II

Yohimbine, the active ingredient in yohimbe bark is not a MAOI, it is an alpha blocker. This is why it's prescribed for impotence. An alpha blocker causes venous retention of blood. -- *RN, WY*

### NITROGEN MUSTARD AND HBW

My previous correspondence indicated that a powerful new entheogen was likely to be produced by combining LSA with nitrogen mustards and it appears to be so. If the report about the new entheogen is confirmed, we will have accomplished something truly amazing. In contrast to the discovery of LSD, which was purely accidental, we followed a consciously planned path of discovery. Our goal was to develop a substance that would be absorbed through the skin and not produce any negative side effects. From the point of view of "advanced consciousness" it is of great importance that this new entheogen was predicted: we didn't just stumble on it. If this opens the door into a shared mass experience, it will be very interesting.

It would be a good idea to launch a task force to determine the best way of preparing NLSA. Let me emphasize that great caution should be used until the optimum method of preparation is determined. There are several variables that should be investigated. For example, using DMSO instead of water to mix the LSA and mustard powder, or adding DMSO to the aqueous mixture may be much more effective. It may be neces-

sary to let the mixture react for several hours or even overnight to allow enough time to complete the conversion. Alternatively, nuking in a microwave oven may be the best way to go. Also the ratio of mustard to LSA may be crucial. Based on my understanding of the molecules, it is likely that the new entheogen will be as potent as LSD, or even more so. If a single HBW or MG seed contains as little as 1 mg LSA and we get even 50% conversion once we figure out how to maximize the yield, the dose of the new entheogen will be 500 mcgm, which would be a huge trip.

Regarding the name. Although it would be flattering to call it Solarin or Solarine, I think a better name would be "Nitroplasm" -- this has a mystical, sci-fi sound that commands respect, which is the correct attitude toward entheogens. -- *Solaris*

### PSYCHOACTIVE BATHWATER

I had an experience in Peru which has intrigued me about the potential of topically applied entheogens. While at Sachamama, an ethnobotanical garden that Kat Harrison helped establish, I was given an extraordinary bath in preparation for an ayahuasca session. This was prepared by Francisco Montes, the director of Sachamama. The bath was a tub of water containing leaves and flower oils. We were instructed to pour the liquid over us while facing the setting sun, then scrub ourselves with the remaining plant residue. After that, we were told to sit for an hour before getting dressed and returning for further purification for the ayahuasca session. Well, after the hour had passed, we were both flying. On the walk back from the stream where we took our bath, we both experienced altered spatial perception, vividness of detail, and individual plants alongside the path seeming to call out to us for study. I felt light, euphoric, and completely looking forward to the ayahuasca ceremony (which on previous occasions had been interesting, but hard work and somewhat "dark" for me).

I have made an oil in which I steeped very strong cannabis and some Kava. Both have fat-soluble active principles. To this I added a little DMSO. Great muscle relaxer, gentle, but real high. Takes about 10-15 minutes to come on. I'm not sure why the time delay, since I believe DMSO is supposed to carry things into the bloodstream faster than that.

-- *Anonymous, NJ*

### DMSO SOURCE

DMSO (Dimethyl Sulfoxide) is available from the Omaha Vaccine Co. A gallon costs less than \$15.00. Call 1-800-367-4444 and ask for their catalog. Or write them at: Omaha Vaccine Co, PO Box 7228, Omaha, NE 68107. So far I have only used DMSO with THC (hash oil), with no effects. Experiments with extracted psilocybin are forthcoming. Something readers should keep in mind is the size of the molecule that you are trying to pass through the skin and its relative reactivity (how much does it take via other methods to produce effects). The THC for example, was tried simply because it was available -- it wasn't expected to work. LSD on the other hand is also a large molecule, yet is highly psychoactive in small quantities and able to be absorbed through the skin on its own. -- DJ, WV

[Those readers who might regard the concept of psychedelic ointments as farfetched should remember that the psychoactivity of LSD was discovered by Hoffmann in 1943 when he accidentally absorbed some through his skin. -- Ed.]

### INACTIVE HBW OINTMENT

I ground 2 and 3 seeds on separate days -- 2 and 3 seeds alone would have produced some noticeable effects in me if ingested. I mixed the powder with 90% DMSO and 10% water. I didn't try the pepper nitrogen, fearing the burn I might have received. Until I receive better data from others, I've lost my enthusiasm for ointments. -- TA, CO

### "LESS IS MORE" Mescaline OINTMENT

The article on flying ointments with DMSO was very intriguing. The quote mentioning "the ability of DMSO to take catecholamines (dopamine, norepinephrine and epinephrine) across the blood-brain barriers" raises an intriguing possibility. The chemical structure of mescaline is very close to dopamine -- in fact, dopamine has been listed as a possible step in the biosynthesis of mescaline in both peyote and San Pedro. Since only about 2% of the mescaline ingested orally actually makes it to the brain (about 10mg of a large 500mg dose), then totally bypassing the digestive tract (with a side benefit of no nausea) with a DMSO oint-

ment of, say, 15mg might just do the trick. If we can find a relatively simple, relatively economical, proven (meaning it has been tested), method of extracting near pure mescaline from San Pedro, then that rule of thumb of 1 foot of cactus per dose could become twenty to thirty doses! Ain't science grand? No nausea, better use of cactus. Let's find that extraction formula! -- Inner Frontiersman, KS

### PERPLEXED EXTRACTION QUESTIONS

Are acidified water extracts of tryptamine-containing plants unsuitable for smoking due to a concentration of acid? Can the acidity be neutralized during the evaporation step by adding a little table salt, baking soda, or other base? [Acid is not as much a problem here as too low a concentration of tryptamines from a water extraction alone. Smoking requires more essence than a drinkable potion does.--Ed.] When making an aqueous acid extraction, should one heat to a light boil? [Simmer overnight in a slow-cooker: just below boiling. -- Ed.] Hofmann and Schultes in *The Botany and Chemistry of Hallucinogens* mention that the Indian's method of heating Virola bark sap causes a protection of alkaloids by deactivation of enzymes. Is enzymatic destruction relevant only in fresh, not dried material? [I don't know. -- Ed.]

Traditional extraction methods emphasize continuous boiling of plants, sometimes for days. Doesn't boiling degrade the quality of the extracted entheogens? [Probably to some extent. -- Ed.] Doesn't long-term simmering produce oxides? Although Indians use chopped material, North American urbanites use blenders to powder the material, allowing for extraction of carbohydrates and oils, though the traditional methods probably don't produce much of these. Dennis McKenna and others report extracting with solvent directly, then defatting, followed by a second solvent extraction. Could the combined extracts be evaporated to dryness and smoked? [Yes. -- Ed.]

The emulsions sure do occur. Do these contain significant amounts of active ingredients? [I doubt it. -- Ed.] Gravity filtration (no squeezing) is very slow, but the solvent eventually passes through.

Johnny Appleseed says that DMT is not very stable in solution: is that water or solvent? The free oxygen in water will no doubt cause an inactive DMT-oxide to be



formed. The question is whether solvents allow oxidation. [*Since solvents work, I must assume that they don't.* -- Ed.]

I attempted an extraction of *Psychotria viridis* leaves using isopropyl alcohol (99%) as follows: The dried powdered leaves were soaked for 30 minutes, kneaded and stirred every 10 minutes, then filtered. This was done twice; the extracts were combined and evaporated in an oven at 120-150 degrees F. This produced a thin layer of tar. I put this "tar" in a flask, and using a two-hole stopper with appropriate tubing, heated the tar until the flask was filled with white smoke. Toking this smoke was like inhaling flames or red pepper extract! Did I have residual isopropyl alcohol in the tar? Should I have dried the tar until it was solid? Did I extract something else, such as tannins, which caused the burning sensation? [*I don't know, but isopropyl alcohol doesn't sound like an efficient solvent for DMT -- most people use methylene chloride, methanol or ethanol.* -- Ed.]

It would be nice to see the "knowledgeable ones" take vinegar, ammonia (no detergent) or lye, methanol, ethanol and/or Ronsonal lighter fluid [naphtha] and apply them in a manner which would result in a smokable DMT product. I am beginning to think that the "T" in DMT stands for Tantalize: temptingly near, yet unobtainably distant. [*It would be nice to know how to extract the active principles from plants using easily obtained solvents. Methylene chloride is the only one I've used that really works, but it's not always easy to find. Illegal in California.* -- Ed.]

It's too bad that a suitable MAOI hasn't been found which does not have the tranquilizing/sedative properties of harmaline. Perhaps there's something right there on the spice rack: who knows? -- "J" of OR

[*ER* receives a great deal of mail concerning extraction problems. All I know about alkaloid extraction I learned from Johnny Appleseed, who himself is not a chemist, but who does have the gnosis. The theory is simple, and has been outlined some detail in past issues of *ER* as well as in *Psychedelic Shamanism*. For smokable tryptamines from plant material the sequence is: First be certain your biomass is psychoactive -- if not, you're obviously wasting your time. (*Psychotria viridis* in the above example is a known DMT-containing species, so there's no problem on

that score.) Next: simmer in aqueous acid 3X (three times with filtration); defat with solvent; basify to pH 9; extract with solvent 3X; combine and evaporate; scrape up tar and redissolve in ethanol plus small amount of inert smoking material (such as mint leaf), re-evaporate and smoke in a small pipe. Easier read about than done, perhaps -- I'm lucky because I had an expert guide me through the whole process. For curiosity's sake, how many *ER* readers would be willing to attend a weekend seminar on plant extraction? Species used would be unscheduled; technique would be universal. -- Ed.]

### JOHNNY APPLESEED ON *PSILOCYBE CYANESCENS*

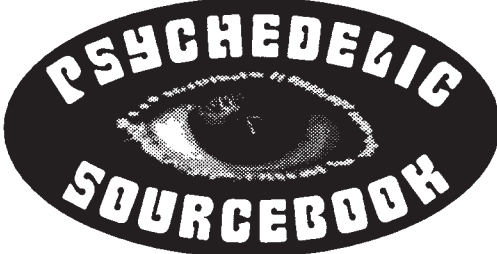
*P. cyanescens* is indeed the best variety of mushroom for home cultivation, as reported in the Fall '95 *ER*. They are up to seven times as potent as *P. cubensis*, and can be grown outdoors in all temperate climates with no need for sterile techniques.

They grow on fresh cut chips of Alder, Maple and Fir. I have used fresh Alder (*Alnus spp.*) brush chipped in the Spring. I mix jars of spawn into garbage bags of fresh wood chips and lay one-foot deep beds of the inoculated chips under bushes where they will receive permanent shade. They need to be reasonably damp during the year, and covering the chip piles with several inches of leaves insures this.

It takes two years to produce a harvest in my northern climate (near Canadian border). After the first year, the wood chips will be completely white with the enveloping mycelium. At the end of the second growing season, late in the Autumn (November), they will fruit. Many times I have harvested my main crop in the first snows -- they seem to like cold temperatures to fruit. Each bed will give only one good fruiting season.

Therefore, one needs to start new beds every year. Take a shovelful of the white chips from the one-year-old beds to inoculate fresh wood chips. This is a very low-tech and safe way to grow powerful mushrooms almost anywhere. -- Johnny Appleseed

*Psilocybe cyanescens* sporeprints. Perennial: fruits outdoors in cold weather. More potent than *P. cubensis*. Small sample, \$5.00, Medium print, \$10.00, Large print + small one, \$20.00. Teonanactl (postlagernd), Postamt 1092 Wien, A-1092 Vienna, Austria



**"A total jewel of a resource book"-  
Alexander Shulgin**

**"This is the most complete, focused and  
subversive psychedelic resource list in print"-  
Terence McKenna**

A resource guide to businesses and organizations  
involved in Entheogens. The products and services  
of each business are described in detail.  
60 pages of rare and edifying informaton.  
The most comprehensive listing available anywhere.

**TABLE OF CONTENTS**

1. Spores & Kits 2. Spore Germination  
3. Book Catalogs 4. Audio & Video Tapes  
5. Botanicals 6. Seeds 7. Magazines and  
Newsletters 8. Organizations 9. Internet

**\$7 + \$2 S&H (\$5 Overseas Airmail) to:  
Will Beifuss  
1430 Willamette St.#28  
Eugene, OR 97401-4073**

Do not write "Psychedelic Sourcebook" on envelope.  
Send cash or money order only. No personal checks.  
If sending money order leave "Pay To" space blank.  
Satisfaction guaranteed or your money back.

## Sacred Mushrooms and the Law

**JUST RELEASED - SUMMER 1995**

**WRITTEN FOR SHAMANIC USERS OF TEONANÁCATL**

- ♦ All the federal and state laws concerning *Psilocybe* mushrooms and their chemical constituents are discussed and explained.
- ♦ Easy to read charts and tables display potential punishment under the federal sentencing guidelines.
- ♦ An up-to-date and complete state-by-state chart displaying the various state punishments for possessing and cultivating mushrooms.
- ♦ The legality/illegality of *Psilocybe* spore prints, mycelium, and culture, and the California laws concerning same.
- ♦ The legal status of *Amanita muscaria*.
- ♦ The religious defense to criminal charges.
- ♦ The mushroom versus substance debate: Is nature illegal for naturally producing controlled substances?

**WRITTEN BY RICHARD GLEN BOIRE, ESQ.**  
Editor of *The Entheogen Law Reporter*  
and author of *MARIJUANA LAW*.

**AVAILABLE BY MAIL ONLY**  
**\$5 plus \$1.50 s/h**  
(California purchasers please add 50 cents for tax.)

**Spectral Mindustries**  
PURVEYORS OF FINE THINKS  
**Box 73401-Davis-CA-95617-3401**

### *The Entheogen Review*

*First year of publication bound together in a 74 page  
book -- \$20.00 domestic, \$30.00 outside U.S.A.  
(Same price as a year's subscription)  
ALL OTHER BACK ISSUES: \$5.00 EACH  
\$7.00 OUTSIDE U.S.A.*

---

*Psychedelic Shamanism, The Cultivation,  
Preparation and Shamanic use of Psychotropic  
Plants*, by Jim DeKorne, 1994, 155 pages. \$22.00  
postpaid from: *The Entheogen Review*, P.O. Box  
800, El Rito, NM 87530.

*"No hands on explorer of psychedelic hyper-  
space will want to be uninformed of the facts and tech-  
niques in this book. It is a valuable contribution to  
the new literature of do-it-yourself shamanism and  
psychoactive ethnobotany." -- Terence McKenna*



**poisonous non-consumables**  
Mail Order Catalog  
\$2.00



**P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA**

answering machine  
(812) 379-2508  
24 hours, 7 days a week

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 5, NO. 1: Vernal Equinox, 1996**

ISSN 1066-1913 Copyright © 1996, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 800, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

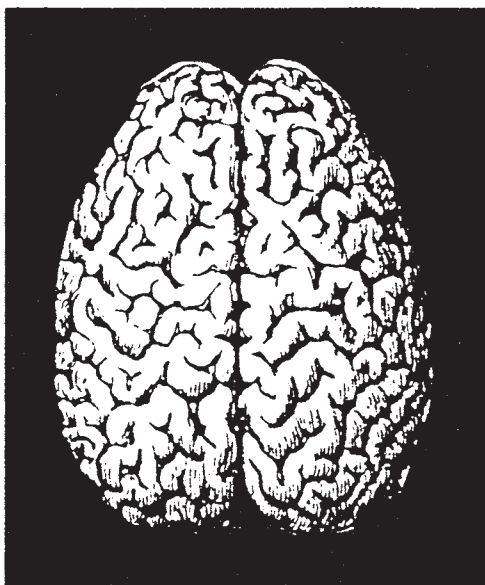
---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and must accept full responsibility for such decisions.



### *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F95 means that the Fall, 1995 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

— *Jim DeKorne*

---

---

# A NEW LOOK AT THE PEYOTE CRISIS

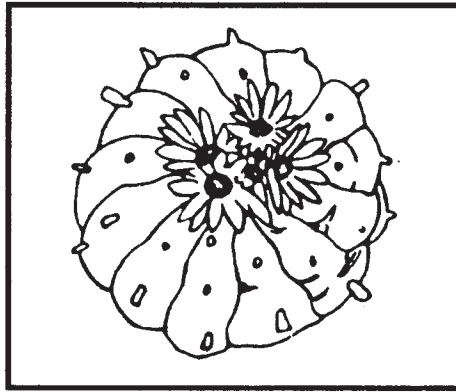
---

---

**For years** many people have been under the impression that Peyote is extinct in Texas. They blame overharvesting by hippies and mescaline extractors. Some have blamed Native American peyotists for the "extinction." While overharvesting has had some impact on peyote's scarcity, especially on roadside populations, it pales in comparison to the loss of habitat due to land conversion.

**Peyote's** native habitat, at least here in the Rio Grande valley of Texas, is fast being replaced by open fields, orchards and pastures. Agriculture and cattle production increasingly relies on root plowing to remove dense, thorny scrub. All other plant life, including peyote, is being eliminated as well. This, coupled with the fencing of private hunting land, has caused even authorized peyote collectors to harvest smaller plants and remove greater percentages of the available population.

**I have not** collected peyote for several years because of the habitat crisis here in the U.S. It still grows under nearly every bush in virgin scrub-thorn areas, but such land is rapidly vanishing. It now exists mainly in isolated strips between game-lease properties, agricultural land or cattle pasturage. Peyote does not seem to come back once the land has been cleared. Land owners can't be expected to voluntarily restrict their development, and accepting that development is unlikely to ever be regulated on private property, I would like to offer some suggestions that might appeal to all sides and still offer some promise for peyote's survival.



**1. Wherever** virgin scrub still exists, leave a 10 percent border on cleared land as both wildlife habitat and natural fencing. Not only peyotists but ranchers and hunters would benefit. It would also help to first clear areas reclaimed by scrub before clearing virgin

land. Presence of peyote is an excellent indicator of whether or not land has been previously root-plowed.

**2. Declare** a voluntary temporary moratorium on domestic harvesting to allow peyote to re-grow. It is a selfless gift to future generations. If Mexican plants were to be used during this period, authorized collectors must be taught more

responsible collecting techniques. Take a close look at the buttons harvested by *authorized collectors* in Edward F. Anderson's excellent article in the 1995 *Cactus and Succulent Journal* (#67: pp 67-73). Most of these plants should never have been touched due to their young age and small size. No plant under 3 inches should ever be harvested. They are functional around two inches but it is wasteful to pick them so young as many more plants must be consumed. It would take only a few years for them to grow another inch. Many were also obviously harvested with no respect: killing the entire plant. The difficulty involved in collecting from the midst of thorny brush and cacti is no excuse for such practices. A four inch plant could be a dozen years old or 50 years old. Only rarely do you find them greater in diameter. I have seen the odd single individual up to 8 inches, but not since the early 1980s. I could never bring myself to harvest or eat one of these ancient beings: we should leave these sacred Grandfathers in the earth that nurtured them for however many *decades* they have

been alive.

**3. Wherever possible,** purchase land to be set aside as peyote reserves. Establishing cultivated populations that could be allowed to revert to wild would not be difficult. The main problem would be to convince people that their descendents have as much right to the plants as they do.

**4. Peyotists** should be encouraged and enabled to grow both peyote and substitute plants. *Trichocereus peruvianus* and *Trichocereus pachanoi* are obvious choices due to their ready availability, rapid growth and long history of sacred use.

**5. We need** more study of South American "peyotes." Many, described as low and globular, are known to indigenous healers, but are seldom spoken of to scientists or others they feel might profane them. A dialogue between devotees from both continents should be encouraged. Anyone who truly respects this plant will find other sources for their experience. To continue to eat it until it is gone respects neither the plant nor the teachings it provides: it is more than an economic issue and more is at stake than the expression of religious preferences. The notion that Native people have the right to consume it until it is gone, causes me to wonder if those who wantonly killed Indian peoples in ignorance and hatred in the last century haven't been reborn as some of today's Native people.

**Anderson** is the first person I've seen in print who recognizes that the main reason for peyote's decline is loss of habitat and not over-harvesting. Those of us familiar with the Valley have recognized this and been distressed for some time. But, since the habitat is now seriously compromised, overharvesting and careless harvesting have become very real threats. The suggestion that Mexican reservoirs of peyote be used only prolongs the inevitable, unless reality is faced and responsible conservation practices are applied. Can we really afford to tell our grandchildren: "There used to be a plant, called peyote, which was a wise teacher and powerful healer..." If we can, have we really learned anything from it? — CC, TX

**Harvesting Peyote:** If green is left all the way around the edge of the plant and the woolly tuft hiding the *apical meristem* is left intact (the removed section resembles a donut), the plant will recover to its original size and strength within two years. I have re-harvested some 3 and 4 inch individuals two or three times *each*. The plants do not always form clumps when cut in this manner, but they always survive unless they are re-cut the following year. If whole populations were harvested this way and each population visited every few years, there would be a perpetual supply of new plants. This method of harvest was taught to me by the peyote itself.

Sometimes peyote is cut at an angle, leaving just a tiny green scrap on one edge. The survivors tend to form clumps, but each button in the clump will grow more slowly and there is a high mortality rate among plants cut this way. (Nearly 100% mortality if rains soon follow such harvests.) When nothing green is left, no plants survive.

To harvest peyote and not replace it is cheating the future. I have never harvested unless it has called and told me where to go, and how much to collect. I no longer go because I feel it is irresponsible to harvest a plant faced with extinction. If it now told me to come, I would respectfully decline. That peyote eaters can bemoan its vanishing status and continue to eat it, sometimes dozens of plants at a go, doesn't say much about their true level of respect for this sacred teacher.

**Cultivation for Replanting:** Peyote is easy to grow, if done under the conditions it prefers. It likes gypsum and dolomite in order to flower in cultivation. It doesn't thrive in full sun but loves filtered sunlight in small bands, as under a scrub bush. Alkaloid production is favored by slow-release nitrogen sources, such as blood and blood meal. Ours set seed readily and new babies form nearly every year. We maintain these to eventually reintroduce into the wild, not to eat. Rooted pups (no less than 2" to ensure survival) should be hardened off for replanting in the wild. They must be planted Hopi style: each individual plant placed in a microniche that will continue to support and nurture it. Is it such a sacrifice to give something back so that this teacher may continue to live? — CC, TX

---

# ON CHOOSING A HEALER

---

In February I visited Iquitos and Explorama's camps some hours down the Amazon. There I spent several days with Antonio Montero P., an ayahuasquero who has worked closely with Jim Duke, a USDA botanist heavily involved in tropical ethnobotany. During our stay don Antonio was our source of information on uses of local plants: as medicines, dyes, food and drinking water, as well as ayahuasca.

I observed the preparation of ayahuasca, complete with local names and Latin binomials. Don Antonio shared with us his medicinal skills and clinical eye. He worked hard to make his information available to us, and for those who requested it, he healed. He referred to the "ayahuasca tourism" occurring in Iquitos and related how people with little or no training, who might not know the components, their proportions or how to deal with the experience were offering "ayahuasca" to visitors. In some cases they put something in the brew to knock the people out and then robbed them. In others they did give them a trip. He said these pseudo--shamans embarrassed him and often made him consider giving up ayahuasca.

This was contrasted with the rejection he experiences from many of the younger locals. They have no time for this *flautero* (bullshit artist), this self-proclaimed witch doctor, this relic; and they let him know it with covert digs and sidelong comments.

So what did this ayahuasquero feel like to me? He felt like a healer. He listened; he made healing herbal concoctions and bathed our heads. He "layed on hands" and blew native tobacco smoke on us. This latter was one of the shamanic procedures which I had always felt was total bullshit when I'd read about it or when I saw it done to others in Sibundoy, Columbia, in the early '70s. Now the smoke hit me: relaxing, cleansing, sweeping into me somehow, and driving the darkness away.

So when you choose an ayahuasquero, pick him the way you would pick your family physician. Ask people you trust. Ask your guts, use your intuition. And above all, don't be in a hurry. I asked don Antonio whether he in fact saw the spirits of the jungle animals when

on ayahuasca. He smiled and said:

"One of my first times the Anaconda came. He wrapped himself around me and his head rose above my face. He looked me in the eye and started as if to crawl down my throat."

"What did you do?" I asked.

"Oh, I let him crawl inside me," he replied. "That's what it's all about. You must let him in."

Think about it: do you want some inexperienced Gringo- pleasing hustler as your guide when something like *that happens?*

Don Antonio is a very special man, from whom I perceived good intentions, concern and real tenderness. Our short acquaintance made me feel that I would trust him to take me anywhere. To use an old term, he felt *righteous* to me. I honestly don't know whether he is representative of other *real* ayahuasqueros.

Also remember: I speak Spanish fluently. I've lived in Latin America off and on for more than 25 years. It's easier for me to spot a scam. Perhaps English-speakers might do better to stay on our home ground, work with the ayahuasca analogues and deal with people and spirits closer to home. From there we might be able to use the medicine to visit don Antonio without the bother of buying a plane ticket-- and with no language problem. -- *ClaytonStreet, South America*

## SEEKING A TEACHER

I've been reading and studying shamanism for the past year along with trying to understand the psychedelic experience. One can only go so far with these tools -- to learn one must be taught. A teacher at this point is of great importance in the development of understanding. There are many organizations that offer shamanic training, expeditions and so forth. They are expensive. Could you supply some insight into these organizations and possibly recommend one to invest one's energies into? -- *Herb*

[Magazines like *Shaman's Drum* reap a sizable income plugging a small but apparently thriving "shaman industry." In this era of spiritual materialism it is difficult to separate the useful from the bogus without some first-hand feedback, so readers are

invited to respond to this question. My only experience in this area consisted of two Harner Method workshops, which were well worth the reasonable fees charged. It was good Basic Training -- beyond that, most people find that their most profound teachings come from within. -- *Ed.*]

### *RITUALS AROUND THE MEDICINE WHEEL*

I use the Harner method of shamanic journeying in my rituals around my medicine wheel while on mushrooms. I never do mushrooms without a special reason: to converse with my spirit guide for answers to questions about myself or my experiments in spirit journeying. The Harner method enters nonordinary reality through an imagined tunnel or cave in the earth. On the other side you will see many things (different for each person) -- animals and other entities. You can find a spirit guide there who will teach you many things. Harner's tape: "Shamanic Journey Solo and Double Drumming" helps you enter this shamanic state of consciousness, and with the mushrooms you really go there. I have never had a bad trip when I use these rituals. My "cave" is the root of a century-old oak tree at the SE corner of my medicine wheel. Within 5-10 minutes into the drumming tape and I'm in my cave where my spirit guide awaits me. Other tapes I find useful are: "Medicine Flutes" by Mesa Music Consort; "Spirits of the Ancestors," by Gary Richard and Richard Hooper; "Sounds of Indian America, Plains and Southwest" -- all of these can be ordered from: The Pyramid Collection, PO Box 333 Altid Park, Chelmsford, MA 01824-0933.

-- *Mycelium Mike, TX*

### *LEARNING TO SEE*

Power plants...are only an aid, the real-thing is when the body realizes that it can "see" -- then the power plants are no longer needed." -- *DJ*

### *BANISHING BUMMERS*

Thanks to the reader who suggested the usefulness of casting a circle in the Wiccan tradition. During a recent session, when I began to feel nervous and doubtful, I utilized the circle (mentioned in Summer '95

*ER*). It helped me focus on the power of love, joy and truth. I also found much comfort in the Psalms, which also feature the concept of banishment of evil by the force of good. The efficacy of such prayers at inducing positive psychedelic experiences emphasizes the monumental role that our own psychological orientations play in our perceptions of things. This is a component of the psychedelic experience which has nothing to do with the catalyst, yet is of such significance as to warrant further exploration in *ER*. -- *Owl, NC*

### *CASTING CIRCLES*

It's not the words of a spell that protect you, it's the manipulation of energy by your act of will. Practice improves one's ability. -- *Hatter*

### *DATURA POISONERS*

*Burundanga is a kind of Columbian voodoo powder obtained from a common local plant of the nightshade family, a shrub called borrachera, or "drunken binge." Used for hundreds of years by Native Americans in religious ceremonies, the powder when ingested causes victims to lose their will and memory, sometimes for days... In Columbia, the drug's most avid fans are street criminals. Crooks mix the powder with sedatives and feed the Burundanga cocktail to unsuspecting victims who they then proceed to rob -- or worse. Doctors here estimate that Columbian hustlers slip the odorless, colorless and soluble Burundanga (pronounced boor-oon-DAN-ga) in food or drink to about 500 unwitting victims in the city each month. About half of the city's total emergency-room admissions for poison are Burundanga victims... In one common scenario, a person will be offered a soda or drink laced with the substance. The next thing the person remembers is waking up miles away, extremely groggy and with no memory of what happened. People soon discover that they have handed over jewelry, money, car keys, and sometimes have even made multiple bank withdrawals for the benefit of their assailants... Curiously, just next door in Ecuador, where the plant is grown commercially for medical purposes, its criminal use is unknown. Instead, the plant is the subject of poetry and myth. If one sleeps under the plant in Ecuador, he will be able to tell the future, the legends say.-- *The Wall Street Journal*, July 3, 1995*

# EXTRACTION NOTES

---

---

## EXTRACTION FROM ACACIA MAIDENII BARK

*Excerpted (and slightly edited) from computer network  
ref: ft.u.washington.edu:/public/alt.drugs/  
chemistry-extracting. 8/31/92*

*From: Anon.*

*Extracting DMT from Acacia maidenii*

I discovered that a local plant, *Acacia maidenii*, was reported to contain 0.6% alkaloids in the bark, of which one-third was N-methyl tryptamine, and two-thirds was Dimethyl Tryptamine (DMT)... I took about half a kilo of vertical strips from a number of trees, trying to cause as little as possible permanent damage. The bark was thick, red, fibrous and resinous. Smoking the bark directly gave a mild hallucinogenic effect, on the limits of detectability.

That evening, I shredded the bark by hand. This was difficult and incomplete; mechanical milling would be far preferable. I placed the shreds in about 3.5 litres of analytical grade methanol from Monday night to Friday afternoon. The methanol quickly took up colour from the bark and turned a deep red colour. As much as possible of the methanol was removed by filtering. I evaporated off the methanol using a fractionating column, a condensor, and a saucepan of boiling water as heating, for several hours, and recovered much of the methanol. I placed this methanol back with the bark and reextracted for some hours while evaporating the rest, then filtered the bark again and combined the extracts, and stripped as much as possible of the methanol, to leave a thick resinous brown liquid. A portion of the extract was evaporated using a hair-dryer to give a thick brown resin. Attempts at smoking this using pipe and hot knife proved unpleasant and gave minimal effect.

It was decided to perform further extraction. To the extract was added dilute hydrochloric acid (about 20ml 10M, but well diluted). Immediately, a large amount

of tar congealed and was removed, leaving a watery brown aqueous mixture. This was basified with NaOH, although on reflection, I would use NH<sub>3</sub> next time as it is less likely to overbasify and react with any of the compounds present. White precipitations were seen on basification, which redissolved on stirring. The aqueous phase was extracted twice into CH<sub>2</sub>Cl<sub>2</sub>, and the solvent evaporated as before. The last stage of evaporation was accomplished with a hair dryer, to leave about a gram or so of pale yellow liquid. On standing 24 hours, this liquid crystallized as circular arrangements of needles.

Preliminary attempts at smoking small amounts of the alkaloids gave varying mild effects, and a friend and I decided to try a larger dose. He took a cone in one toke, and was immediately on the ground, making strange sounds and looking odd. He hugged me and told me to meet him in that place, and said it was very strong. I managed to finish a large cone in 3 tokes, and was instantly blown apart as if by a large brick through the head. I think I was temporarily blinded, and found myself on the ground grasping my friend, and coughing for air, as I watched all of my surroundings fragment into small pieces divided by lightning bolts, and feeling all the air in the universe escape through the holes. We were both totally astounded and scared shitless. Two minutes later, the intense part was over. We staggered out into the open, and walked in the park until we calmed down. Pleasant mild hallucinations continued for about half an hour, and there were no after-effects whatsoever. The experience was extremely intense, and the smoke has an unpleasant taste. Several other people have tried it since, and the most popular adjective is "wicked." Effects have ranged from mild to intense, and some people say that while it could not be described as "good" or "enjoyable," they would be happy to try it again. My subsequent trips were more bearable, as I was not under any anxiety about the duration or outcome of the trip. Nevertheless, the trip is still extremely intense, and also physically demanding: giving strong tactile



hallucinations and stimulation.

On a second occasion, I took 1.7 kg of bark, and pulverized it as best I could, using a circular saw. The result was mostly a fibrous powder. Some pieces had to be shredded by hand. Methanol extraction was performed as before. Since the amount was larger on this occasion, the quantities were somewhat unwieldy.

Stripping the five litres of solvent took approximately 14 hours. On attempting to acidify, filter and basify, considerable difficulty was experienced, the acidified residue seemed unfilterable, and when basified with NH<sub>3</sub>, a thick pink gel was formed which was impossible to extract. By a painful process of trial and error, I found that at a very low pH, most of the resins became dissolved or suspended. At slightly low pH, the residue separated nicely into a tar and an aqueous phase.

At slightly high pH, the mixture became a thick gelatinous solid. At very high pH, this solid redissolved. The result of this seems to be that much of the tar can be separated by successive extraction at moderately low pH (dilute HCl), and then that the addition of strong hydroxide will leave the amphoteric resins in solution, but make the alkaloids insoluble. These are then extracted into dichloromethane as before, and the organic layer is back extracted with salty NaOH solution to remove the impurities. The dichloromethane is then stripped as before, to leave the alkaloids which crystallize in 24 hours or more.

A friend and I experimented with repeat doses of DMT at close intervals. A base pipe was used for smoking the alkaloids. This pipe allows minimum combustion and maximum vaporization, and thus is the most economical way to smoke DMT. Because there is little combustion, the smoke does not taste quite as bad, and also the base pipe allows more accurate metering of the dose. After the initial physical rush, it was found that taking small tokes at intervals of a few minutes was sufficient to maintain an extremely pleasant trip, not unlike that of psilocin. There was minimum physical discomfort associated with the cruise. However, in this mild state, I took two large tokes of the substance, and a few seconds later, without warning, I was blown apart. I was walking, but staggered and choked, gasping for air. The effects were totally overwhelming, like being thrown out of the universe, and I watched my visual sphere being

pixelated at successively lower resolutions, until I could see merely individual elements of colour. The intensity was such as to make it very unpleasant.

A few more experiences should be related. It seems that the response of various people to this extract varies greatly, and even a single individual can have a variety of responses, from no effect to total dissociation. One girl tried a single toke for the first time, and was completely thrown out of the universe (from her description). She was begging for it to end; the duration was longer than usual: about 15 minutes of heavy peak, and at the end of it she vomited while gasping for air when beginning to return to some normality and bodily control...

I am planning to side-step the methanol extraction, simply by attempting to extract directly into hydrochloric acid. Freezing and thawing the bark might serve to burst the vesicles containing the alkaloids... My references tell me that N-methyl tryptamine is most likely inactive at these doses. Does anyone have any information regarding the physical and psychological effects of this compound?...

### MESCALINE EXTRACTION

I am looking for a bonafide economical extraction process for mescaline due to the following bombshell: While reading some very technical extraction procedures for isolating mescaline from *Trichocereus*, the compound 2,6 dichlormescaline was mentioned as an accidental creation of chloroform and (mescaline) HCL. The article tells how to synthesize this mistake from pure mescaline HCL and three other easily available chemicals. The punchline is that according to the octal-water psychoactivity scale (a complex formula to predict the psychedelic potential of a substance), that 2,6 dichlormescaline should rank close in potency to DOM, otherwise known as STP. This means that mescaline active in the 250-350 mg range can be converted by some simple alchemy to a substance that is active in the 5-12 mg range. I could find no mention of any human tests with this substance. Even Dr. Shulgin could only send a return note agreeing to its potential, but with no firsthand experience with it. If "tasted," a dose should start well below one-half of

minimum to prevent any nasty surprises. Caution is the best motto of a frontiersman entering a new psychedelic zip code. See Rosetta Folios (SP 1-5) set Cactus Alkaloids XXXVI *Lloydia* Vol 40 No 6 Pg 589.

-- *Inner Frontiersman, KS*

### DESMANTHUS EXTRACTION PROBLEMS

I am having problems in producing a smokable product from *Desmanthus illinoensis* root bark. I wonder if I'm making a mistake during the evaporation step, or if it's in my method of smoking. Is it all right to evaporate with a large (10X12 inch) glass cake pan? Or should I use a narrow-neck flask? When smoking with a pipe with screen, is it OK to touch the residue with flame? -- *Anonymous*

[First (and most important), is the variety of *D. illinoensis* you are using psychoactive? As with common wild varieties of *Phalaris*, many (most?) are not. The size of the evaporation container should make no difference in the final product if it is potent to begin with. The easiest way to smoke tryptamines extracted from plants is to re-dissolve the tarry extract in ethyl alcohol, add a small amount of inert smoking material, such as crushed mint leaf, mix thoroughly, and allow that to evaporate. The extract is now deposited on the leafy material and may be easily ignited for smoking. -- Ed.]

### TURN DOWN THE BASS!

I'm uncomfortable when I read about about *Phalaris* and *Salvia* extractions -- everything extracted, concentrated, denatured, etc. in order to be blasted into another universe. I can appreciate the libertarian view that every person has the right to do what they want, but it seems the underlying assumption is that people are after the shamanic experience. If that's so, then taking the substance in Dow laboratory megadoses may not be the direction to pursue. Screeching insect creatures, tunnels of hurricane light, etc. are OK for exploring and getting loaded, but (as I assume most of us have found),

it isn't usually possible on such doses to effectively do the prime work of the shaman: healing self and others. I think the extraction, isolation and concentration of pure chemicals is another symptom of our Western tendency to impatience. We distrust (or are just ignorant of) our innate connection to the plants and their spirits. It isn't that the plants are "weak" in their natural form, but that our connection to them is weak. If we take the time to develop a connection to those plants we're drawn to, the plant's spirit will open to us and thus in even "low dose" traditional formulations we can be transported to the spirit world. Traditional methods resonate to an already established morphic field and you get the "juice" of all those shamans who went before. Additionally, there are no solvent residues to ingest or dispose of. -- *SM, AZ*

[I couldn't agree with you more, BUT... as you say: *It isn't that the plants are "weak" in their natural form, but that our connection to them is weak.* Contemporary human awareness is now enmeshed with a technology outpacing our ability to control or even understand. We know how to drive cars and access the internet, but how many Post Moderns can repair their own automobiles, let alone a computer? Add to this techno-addiction a rapidly expanding population, dwindling natural resources, pandemic pollution, disintegrating socio-political systems: *then*, from the sum of that, predict a plausible scenario for the future! The plants could teach us, but are we even able to hear what they say? Just as some people who listen to loud Rock Music can no longer hear crickets in the night, we *may* have evolved to the point where only extractions and synthetics will catch our attention. -- Ed.]



In a strange garden at the edge of magic  
the plants speak...

### THE BASEMENT SHAMAN

shamanic plants, mushroom services,  
sacred music, inspired reading  
& other delights

Catalog \$2 P.O. Box 1255 Dept. E, Elgin, IL 60121

## OPIUM POPPY UPDATE

---

**Things** have changed regarding poppy availability since *Opium for the Masses* (\$14.95 Loompanics Unltd., PO Box 1197, Port Townsend, WA 98368) was published last year. Many places have stopped selling dried poppies -- often because florists have been told by the cops to cease and desist. The rationale seems to run from "just because" to claiming that poppies are illegal. In any event, it is a rare flower-seller these days who doesn't know that the poppies they sell contain opium. Luckily, many florists couldn't care less what customers do with their plants. Accordingly, prices have about doubled in one year. On a single street in New York City I found poppies differing in price by as much as 400 percent.

**Another** change is that many dried poppies now come with holes drilled into their crowns with almost all the seeds removed. Poppy *cultivation* has been illegal since 1947. (This may be what people mean when they say that poppies are illegal.) Poppies are definitely in a grey area, and are treated that way: Clearly, poppies grown in a field for sale as cut or dried ornamentals *are* being cultivated, and ornamental poppies are not illegal. Even so, DEA agents have been known to while away a summer afternoon cruising residential neighborhoods and pulling up poppies from flower gardens. They check first to see if any of the pods have been slit, as *that* is definitely illegal.

**There** is a poppy variety I've only seen in NYC, but they are said to be available in other places as well. Their light brown or tan heads are much larger than the variety found elsewhere: as big as a good-sized lemon! Not surprisingly, they are more potent, too. Three of these equal a good ten of the normal kind. **Nausea** from drinking opium tea is typical. Some people throw up when they take any form of opiate. Nausea and itching are such common reactions to opioid analgesics that they are not considered symptoms of an allergy. Some people just don't like the taste. Usually the nausea passes within an hour, and even faster if one remains quiet until it passes. **To complaints** that the poppy tea didn't "get them off" or do much of anything, I want to reiterate that opium tea, and opium in general, is not especially potent stuff

and its effects can be subtle. Neither are the feelings elicited by opium strange or new to a person, since these are feelings normally produced by endorphins. To get a serious nod (a la heroin or morphine), you've got to drink a couple of quarts or more.

**It is** not normally, by itself, an entheogen like other concoctions covered in *ER*. But people tell me that it can potentiate entheogen effects. Mostly, opium is good for relieving pain and lifting mood. It tends to sedate anxious people and invigorate sluggish people. It can also evoke waking dreams or vivid dream-like states in which the mind seems liberated from fatigue and worry, and new thoughts and ideas can come fast and furious -- keep a notebook handy!

**Even** if it won't take you to another planet, I have seen poppy tea make dramatic changes in an AIDS patient who was quickly released from his everyday pain and weakness. It enables him to be far more active than otherwise, yet doesn't debilitate him later on. Poppy tea is used by many people with AIDS and other serious conditions. Given the theory that opiates can strengthen the immune system, it seems like a rational therapy.

**As to** coatings on poppies, I don't think any of them are poisonous. The worst is shellac, since there's no good way to remove it without screwing up the opium content and making the tea taste like lighter fluid. Sometimes poppy heads are lightly colored, but this seems to be food coloring and doesn't alter taste or effect. The authorities may go the poison route, but that would be foolish, what with little kids, liability suits, etc. Rinse the poppy with warm water if this is a concern. A white "dust" on the poppy heads is natural; a black fungus-like stuff inside the head doesn't seem to be dangerous, but it tastes horrible!

**I'm currently** gathering data for another edition of *Opium for the Masses* which will contain more information about the poppy plant, opium, endorphins, receptors, etc. I'm asking anyone who has information or questions about opium or opium poppies to write to me care of Loompanics. I'd love to hear from you. --  
*Jim Hogshire*

# NETWORK FEEDBACK

## IS OPIUM ENTHEOGENIC?

I am sorely upset with the inclusion of opiates in the latest *ER*. I am a recovering heroin junkie, and the use of opiates on a recreational level should never be presented or believed to be a good thing. The theory of entheogens does not include dangerous, created euphoria, as it does not awaken anything god-like within you. Twice it was mentioned, and I am angered by this. You have mentioned many times your feelings on drug addiction and dealers. This offends me gravely. I use mushrooms and concentrate: "I am not a junkie. I create my tomorrow. I can obtain the strength." -- **Brother Bob**

[I honor your position in this matter, and would not presume to persuade you otherwise: drugs are not to be trifled with on any level. My approach is shamanic: any substance may be a useful tool if used with gnosis. Although I do not advocate the abuse of opiates, I must also affirm that it is possible to have useful and interesting experiences with them, especially inner-voice phenomena. (It should also be remembered that heroin is to opium as *Everclear* is to *Budweiser*.) Opium has a long history of use by creative artists: Coleridge being a famous example. Unfortunately, the "artistic" use of opium is not necessarily shamanic: Coleridge was also an addict. That does not negate the fact that others have used this and similar substances without becoming addicted. I recommend Dale Pendell's book *Pharmako/Poeia* (reviewed in Fall '95 *ER*) for some no-bullshit insights into the mind-set required for the shamanic use of any substance. I hope there's room for respect for both your position and Pendell's in the pages of *ER*. -- **Ed.**]

## BRUGMANSIA BAN

*The city council (of Maitland, Florida) banned the*

*cultivation of **Brugmansia x candida** (Angel's trumpets) after a massive increase in the number of teenagers taken to hospital after trying to get a high from tea brewed from its leaves. American teenagers have dabbled with drugs made from angel's trumpets for decades. The plant contains the powerful hallucinogenic chemicals atropine, scopolamine and hyoscyamine. Infusions made from the leaves and flowers can produce exciting -- or terrifying -- visions. But too much can cause severe poisoning, sometimes with paralysis and memory loss...Officials were spurred into action by a flood of teenagers being admitted to hospitals in central Florida after experimenting with the*

*plant. In 1994, 112 were admitted suffering its side effects. The year before there were only eight cases...The US Center for Disease Control in Atlanta...says at least two youths died from its effects last year. Maitland's new law prohibits only new plantings of angel's trumpets. Gardeners do not have to uproot the plants they already have... -- **New Scientist**, 4 February 1995*

## ALLERGIC REACTIONS I

I've felt that *Arundo donax* is a red herring for some. Almost all written material discussing the use of it with *P. harmala* indicates "allergic reaction." *The Dictionary of Sacred and Magical Plants*, by Christian Ratsch says the roots of *A. donax* contain approximately 3% DMT and a percentage of Bufotenine. This might be the source of the nausea. Perhaps the roots could be juiced and dried and smoked. The ancient Vedic scholars knew the difference between hives and enlightenment. I've never used *A. donax*, and after reading the various reports, I will not. I already have allergies and have had a couple of serious breathing problems and don't see the need to hallucinate.

### EDITORIAL NOTICE

You've probably noticed that this issue of *ER* is a little early. This is because I need to take an extended vacation and wanted to mail it out before going abroad. I'll be gone about a month -- due back in early April. If you send letters requiring answers, please be patient -- it might be a while before I can reply.

-- **Jim DeKorne**

nate and have trouble breathing. An unruly patch of *A. donax* can be killed off by using dry ice and ammonia. My own patch was killed in 1994 after ice storms and twenty-below zero temperatures. -- *RS, DE*

### ALLERGIC REACTIONS II

Concerning repeat experiments with substances which create allergic reactions -- it may not be a good idea!

A sensitizing process occurs: even a one-time antigen-antibody stimulation can set you up for a full-blown anaphylactic reaction the next time you take the substance. This can result in cardio-pulmonary arrest: i.e., you can wind up dead! Remember the axiom: "No old, bold shaman." -- *SM, AZ*

### LSA-MUSTARD FLASHBACK

I soaked some *Stipa robusta* seeds for an hour in 30% lime juice along with about an eighth-teaspoon of Chinese mustard. First an extraction of about 170mg of seeds was swallowed; then 1 gram and finally 4 grams. There were no deleterious effects, but I didn't get very high either. I am convinced that Hawaiian baby woodrose (*Argyrea*) seeds contain something different than *Stipa robusta* or morning glory (*Rivea*) seeds. *Argyrea's* effects are longer and feel quite different. A few days after the above experiment I used some Milk Thistle seeds as a liver flush, and received an unexpected result! The thistle purged the LSA--mustard from my liver, causing it to re-enter my system. It was one of the most amazing experiences I've had in a long time, and it happened while I was at work. I felt like I was going crazy, going to die or kill myself. At lunch I lay down and surrendered to it. A line from a song ran through my head: "Just for you I'll go on my knees." I don't love *anyone* that much, not even myself, and it's my greatest failing. I burst into tears: "I give up! I can't fight any more." (Pastel visions gradually turn threatening.) "I don't care if I go crazy or if I die! I don't care anymore!" I stopped fighting it. Energy flooded in, energy I'd held off for years without knowing it. I sat up, saw a fly on a blade of grass: my vision shifted and I could see the fly's field of perception. The way out is in. You have to trust the process. -- *Hatter.*

### WHITE NOISE

Music can be useful when tripping, but static (white

noise) can be also. I take 5 radios and tune them to static and sit in a dark room before the entheogen comes on. Place the radios in the four corners or at the five points of a pentagram. It's different than music because there's absolutely *nothing* for your mind to hold onto. -- *TA, CO*

### HEADPHONES AND AYAHUASCA

I agree with the reader who wrote about using headphones with the *P.harmala/P.cubensis* combination. The auditory effects of the harmala add a new dimension to music. During my last trip I listened to some incredible CDs by David Parsons called *Himalaya* and *Dorje Ling*. These CDs are especially good with this combination, evoking deep energies and transcendental explorations. Backroads Music: 1-800-767-4748. -- *Toad*

### NEGATIVE PHRAGMITES

#### AUSTRALIS REPORT

Just for your info, I tried three times the *Pragmites australis-Peganum harmala* combination with rhizomes from JLF. It was only very weakly psychoactive, and a big disappointment after the glowing report in *ER*.-- *H. Westkey, FL*

[The emerging consensus is that *P. australis* is hardly worth bothering with. The "glowing report" in the Spring '95 *ER* came from a single individual who maintains an extremely strict diet and is probably more sensitive to entheogens than the average user. Bear in mind that individual plants can vary widely in tryptamine content and one person's unique experience is not always repeatable across the board. Because of the mostly negative feedback on this plant, I have learned to be more cautious about emphasizing rave reports concerning otherwise unproven botanicals. -- *Ed.*]

### MDMA AND MUSHROOMS

We combined MDMA with *P. cubensis* for a unique experience. We found it best to take MDMA first, or at the same time as the mushrooms. It was a little rough when taking the mushrooms first, as the two substances seemed to be competing with each other, but once the MDMA reached peak it was all smooth sailing. The MDMA was the dominant signature in the experience (even with 2g of potent *P. cubensis*) with

the mushrooms adding a colorful spatial dimension. Everything was a play of the senses, very sexual without any sex. I hope my fellow ER readers do not overlook MDMA for the sake of their belief system, for it does what nothing else can do, it opens the floodgates of the heart. -- *Toad*

### MUCUNA PRURIENS

Here is an interesting note from *Economic Botany* 49 (1) Jan- March, 1995, Pg 15:

*The seeds of the Mucuna species contain levodopa and N- dimethyltryptamine (DMT) (CSIR 1962; Infante et al. 1990). Levodopa is used in the treatment of Parkinson's disease but can produce a toxic confusional state in humans (Infante et al. 1990). The hallucinogenic properties of DMT are well documented. Mucuna species have been grown as a soil-improving crop, a "smother" crop to control weeds, a forage plant, and as a minor food crop, in a period spanning four centuries. Some species have also been used as an ornamental, an aphrodisiac, an emetic and as a poison (Duke 1981; Watt 1883).*

- CSIR: Council of Scientific and Industrial Research, New Delhi. 1962. *The Wealth of India*: a dictionary of Indian raw materials and industrial products. CSIR, New Delhi.

- Infante, M.E., et al., 1990, Outbreak of acute toxic psychosis attributed to *Mucuna pruriens*. *The Lancet*, Nov. 3, Pg 1129

- Duke, J.A., *Handbook of Legumes of World Economic Importance*, Plenum Press, New York, 1981

Could someone check these sources and give us a summary? One man's toxic psychosis may be another man's illumination!

-- ClaytonStreet, South America

\*\*\*

*Mucuna pruriens* is a hardy prolific vine here in the South. I'd like to hear more reader's experiences with it. -- *WW, FL*

### YUBA GOLD RECIPE

One of your readers asked about "Yhuba Gold" (Summer '95). I'm not sure if this is the same thing, but Richard Miller's *The Magical and Ritual use of Herbs* (Pg 9) includes the following recipe:

#### Yuba Gold

4 parts Damiana leaf

4 parts Skullcap herb  
1/2 part Lobelia herb  
4 parts Passion Flower herb  
1 part Spearmint leaf. -- *JM, CA*

### HEIMIA AND MIRABILIS REPORTS

Both of the following have been taken orally and by retention enema. The enema works better, but the fluid amounts need to be decreased. Both *Mirabilis* and *Heimia* lose potency with heat and I've read that the Zunis use *Mirabilis* baked in bread, so I assume that heat destroys the activity.

*Heimia salicifolia* report: A pint of foliage with water to fill a quart jar, macerated in blender. Set in summer sunlight for three days. Drink: it has a green plant taste. Definite yellow tinge to eyesight. Fifth and sixth chakra stimulation. Acute hearing. Deep echo of voices. Very mellow the next day.

*Mirabilis multiflora* report: Three ounces of root pulverized and soaked in cold water the better part of a day. Filter and drink. Pleasant taste, no side effects. Not hallucinogenic. Heart expanding, dark, silent, tunnel emptiness. -- *SM, AZ*

### COMBINATIONS

Have any experiments been done with combinations of *Amanita muscaria* and *Psilocybe* species, or *A. muscaria* and *P. harmala*? Are *Stipa robusta* seeds safe to ingest, or is there danger from ergotism? -- *DC* [To date, I've not heard of the combinations described. *Stipa robusta* seeds contain a different fungus than the one that causes ergotism and no problems with their ingestion have been reported so far. -- *Ed.*]

### THE FINAL WORD ON DMT

*There have always been close ties between the high-tech and psychedelic drug communities. A vocal cross-over, author Terence McKenna has long championed alien languages, the holographic mind, and DMT, a short-acting but powerful hallucinogen. Well, DMT is now on the streets. Only, it's a major disappointment. After sucking on smoke that tastes like burning plastic, you discover that McKenna's singing elves are a lot like the stars you see when conked on the head. Suddenly, his theories about the future singularity look a little less likely.*

-- *Wired Magazine*

### MINIMUM MAOI DOSAGES

Syrian Rue seeds seem to potentiate psilocybin without any harmful side effects when used at .1 grams per 10 pounds body weight. ("00" gel capsules weigh .1 gram, and when filled with Syrian Rue seeds, weigh .5 grams.) With this combination, effects can be felt with as little as .3 grams of dried psilocybin mushrooms. Diet restrictions have been followed as per established guidelines for as little as five hours after Syrian Rue ingestion. This was a taco pizza and bottle of conditioned beer; there were no hypertension effects afterwards. This may be due to the limited initial amount of harmala ingested. -- *Warriors on the edge of time*

### KYKEON SPECULATIONS

For making the Eleusinian Mystery *Kykeon*, a water extract was made of ground ergot, preferably *Claviceps purpurea*. This species produces in the water-soluble portion, ergonvine. From the literature, little in the way of tranquilizing, sedative compounds are associated with ergonvine. Compounds such as LSA and iso-LSA, which occur in certain morning glory seeds, are present in very small amounts or not at all. An extraction problem might occur if the ergot is too finely ground for the filter. The solid particles contain the non- water-soluble, ergotism-producing compounds. If cloth such as bed-sheet material is used and the ergot kernels are ground to the consistency of flour, a percentage of these fine particles might pass through the filter. One should coarsely grind the material and soak for two to eight hours before filtration. The *Merck Index* says that ergonvine is more water soluble than the other ergot alkaloids. Those that produce ergotism are soluble in alcohol. I suspect that the soaking preparation of the *Kykeon* did not take more than four hours. I don't know the time of year this was usually done: warmer weather would cause fermentation in a shorter time than cool weather. Any comments from ethnobotanists and historians? What would be the effect of simmering the ground ergot? -- *J of OR*

[I have yet to hear of anyone making *Kykeon*, the proper formulation of which seems to be no more than a scholarly hypothesis. Speculations on extraction problems seem premature until someone actually makes some. -- *Ed.*]

### THE PERENNIAL SOMA QUESTION

Gordon Wasson was convinced that the origin of religion was an entheogenic mushroom and that the Soma mentioned in the vedic texts was *Amanita muscaria*. Terence McKenna disagrees: he is convinced that it was a psilocybin mushroom. In both cases, the cosmic trigger is a mushroom. Perhaps an interesting two-part question for *ER* readers is: a. What was the Soma of antiquity, and b. What is the Soma of today? -- *TM, VT*

[I confess to being impatient with this subject: there are several competing theories concerning the origin of religion via entheogens. The *a priori* assumption is that religion couldn't possibly have started without a psychedelic catalyst. The theorist then argues that his (to my knowledge women don't bother with these dialectics) own pet candidate is that catalyst. McKenna makes the telling point that if *A. muscaria* is Soma, how come is it largely ignored today? (An *Amanita* trip is often more of a bummer than a consciousness expander, and seldom provides the kinds of trips described in the vedas.) Alas, he then goes on to claim that an unspecified *Psilocybe* species was Soma -- a brilliantly argued theory, except that to my knowledge no one has yet proven that *Psilocybe* mushrooms grow in the area where Soma was used. In my opinion, the initial postulate is neither provable nor necessary: the religious impulse is endemic to the human psyche and doesn't require psychotropic substances to manifest itself. -- *Ed.*]

### BIG BROTHER'S RULES

Because of the confusion surrounding what is and what is not legal to grow and possess, I called up the DEA and spoke with them at length. I was given to understand that the vagueness of the law gives them "broad powers of discretion." While they could not answer my specific questions, a few basics did emerge from the conversation.

1. The only plants which are illegal to cultivate for any purpose are *Cannabis* and *Psilocybe*.
2. Illegality is based solely on "intent." Apparently this means it's illegal to grow *any* plant if it is to be used for any state of inebriation, or any vaguely defined "unapproved use." This suggests that they can arrest you simply because they don't like the fact you are growing something. The decision to arrest is

completely at the officer's discretion. They stated that anyone could be busted if the officer felt that they "needed to be." This is true even if the officer knows that no formal charges will be filed or the case will be thrown out of court. The effect being that the offending plants are permanently confiscated.

3. It is illegal to get high via any means other than alcohol consumption. The plants are not illegal, but the act of getting high is illegal. Intent to get high is illegal, and possession, cultivation or distribution of plants for the purpose of getting high or any other "unapproved" use is illegal. Drugs don't even have to be involved. (This implies that although prosecution would probably not occur, hyperventilation, if done for mind altering purposes is against the law. Good sex could also be considered illegal under this definition.) On the brighter side, they told me that they would be unlikely to know of or recognize any plants other than poppies, marijuana and mushrooms, and had no interest in pursuing other plants unless they were being actively promoted and distributed as drug plants. They had never even *heard of Datura!* Their final words to me were: "Just be cool, and we won't cause you any problems." -- *Justin Case, TX*

[Your last line is very important: in addition to exposing the total hypocrisy of our drug laws (even the cops are telling us: "just don't get caught"), the fact is that it's generally safe to commit "victimless crimes" if you don't get in someone's face about it. Many totally unnecessary encounters with the law in the sixties occurred simply because the perpetrators insisted on their God-given right to "do it in the road." The disclaimers written in the catalogs of all ethnobotanical suppliers are a recognition that "intent" is the defining factor in determining wrongdoing: "Not sold for internal consumption" is the only thing that enables them to stay in business. If the purchaser goes ahead and consumes it anyway, the "blame" is on him or her. Since the DEA's budget is focused mostly on cocaine, heroin and marijuana enforcement, they would probably consider most of the plants discussed in *ER* as irritating nuisances if brought to their attention. Which is to say: unless you're being a total fool about it, they aren't interested in your *Salvia* or *Phalaris* plants. Local narks are an entirely different story: watch out for Rambo wannabes. -- *Ed.*]

## AYAHUASCA ZOMBIE

I tried the combination of *Peganum harmala* (Syrian rue) and *Phalaris aquatica* (Harding grass, a "special strain" from Of the Jungle) recently on an excursion to the Nevada desert. 300 gm dried *Phalaris* material (stem leaves and inflorescence) was ground in a coffee grinder and placed in a plastic bottle. I did the same with 100 gm *harmala* seeds. To extract the alkaloids I made a tea of the combination of both ground materials and added the juice of 4 limes and water to make 500 ml. This was simmered for about an hour, then filtered through a coffee filter. I poured 250 ml of vodka over this with the intention of improving the extraction, since my last try was fruitless. I drank half of the resulting tea.

Perception of the world began to change in about 20 minutes. My vision seemed not to catch up with my eye movements. This resulted in a blurring and impressionist-like view of reality. I also became apprehensive about losing control of my body. I became more and more sedated, but this was not sleepiness. Eventually I lost much physical control and speech was impossible. I lay in a tent for the next six hours. I was able to get up to drink water and urinate, but it was very difficult. I felt like a zombie -- my body was numb, but my mind wouldn't slow down. My thoughts obsessed on the loss of my autonomic functions, such as breathing and heartbeat and how it would be for my friends to find me dead there in the desert. I had the life-before-my-eyes feeling and was able to see myself from other people's perspectives. This was somewhat like what is described as an out of body or near death experience, but I was quite aware that I was experiencing this in my head while my body lay in a lump on the floor of the tent. There was none of the peace that is described with these experiences. Thoughts went through my head with abandon: I had lost the filtering and organizing ability of ordinary consciousness. It was as if the dream state was functioning while the critical mind watched. Occasionally, these thoughts led to sexual desire without physical arousal. I fell asleep after about six hours. When I awoke the effects had worn off completely. This feeling of regaining my body and consciousness was better than nearly any feeling I've ever had! I wonder if others have had this experience.



Was it the result of set and setting or the inappropriate dosage of materials? I'm especially curious if *P. harmala* was the main culprit here, since the dosage as a MAOI was probably 20 times more than necessary. I'm also curious about the alkaloids present in Harding grass. I'm very apprehensive to try this again, even with careful measurement. Any thoughts about this? -- SR, UT

[If nothing else, the above account describes a very large overdose -- even allowing for the possibility of low tryptamine content in untested plant materials, 300 gm of *Phalaris* and 100 gm of *harmala* is really tempting fate. Pouring vodka over an aqueous acid marc should insure that any nauseating fatty acids left in the marc would drain into the filtrate: instead of extracting more alkaloids, it extracted more of the very stuff you want to eliminate. *P. harmala* in particular contains some nasty oils that are one probable culprit in creating somatic discomfort. *P. aquatica* is known to contain an as yet unidentified "factor X" which kills sheep who eat it in any quantity. Half of the tea (the amount consumed), probably included at least 3 shots of alcohol -- in combination with all the other stuff, a not-insignificant cocktail of mind-altering brew. I understand the frustration of trying "sensible" doses two or three times without effect and the resulting temptation to really overdo it in an effort to get something. Unfortunately, the "something" you usually get is likely to scare you off psychedelics for a long time to come. The following comments are general, and not intended to apply specifically to the above account:

The emerging consensus about these new ayahuasca analog plants is that they are the antithesis of "recreational" drugs and that it is all but impossible to predict how any given individual will respond to them initially. I know of a group session in which A was having a re-birth crisis while B was violently retching, while C was so hungry she had to keep getting up to raid the icebox, while D was quietly contemplating infinity -- all of these responses on identical doses of the same plant extractions! (60 mg *Phalaris arundinacea* plus 125 mg *Peganum harmala*.)

I have come to the belief that this is the way it is supposed to be -- shamanic plants are not for everyone, and the shamanic path is anything but easy for those who walk it. Unfortunately, there's a popular image of

the shaman as a New Age hero: sort of what football players and fighter pilots were to previous generations. From what I can tell, if you stay honest with yourself, you'll always be pushed to the edge of your strength and ability: it never gets easy, because you just keep on growing into higher levels of challenge. Bummers are an essential part of this path because they force us to confront our greatest fears and illusions. We typically start out by imposing our Western notions of reality on a Mystery that responds by giving us exactly what we need to correct our fantasies -- and that's the whole point: "Wake up, post-modern White Boy (or Girl, as the case may be) -- get with the program or go extinct!" Not many of us can handle messages like that: even when our minds agree, our bodies and emotions resist like hell. On the bright side, some psychonauts have worked through their spiritual/somatic crises and can eat ayahuasca or its analogs and seldom get more sick or weirded-out than they can comfortably handle. -- Ed. ]

### PHALARIS BRACHYSTACHYS

An experiment with a *Phalaris brachystachys* variety from Greece was a success. This was my first full-on *Phalaris* ayahuasca experience, and one I will certainly not forget. In fact, it was a solid two hours of meltdown intensity similar to smoking 5-MeO. I estimated my dosage based upon a TLC test that showed a large alkaloid spot with the same position and color reaction as *Psychotria viridis*. I later learned from my experience that TLC testing can be inaccurate when dealing with closely related compounds such as 5-MeO and DMT. After a 24 hour fast I took 150 mg of *Peganum harmala* extract in a concentrate of fresh ginger root tea (ginger root is one of the best herbs for nausea and stomach distress.) After waiting 25 minutes I took 150 mg of *Phalaris* extract with some vitamin C and washed it down with more ginger tea. About an hour later I found myself riding a tidal wave toward infinity. The first stages of this wave were absolutely invigorating, but it soon transformed into a more serious endeavor as I found myself suspended at ground zero. The only thing I could do was breathe... It seemed like a definite blend of the tryptamines, with the power of the 5-MeO being the dominant force. The familiar 5-MeO blast was splashed with the brilliant colors of DMT. Finally as

the 5-MeO tapered down (a welcome relief) colorful visual trails remained for another half hour or so. It was amazingly clear and I did not experience any nausea, stomach distress or other somatic symptoms. It was quite the opposite: I felt physically healed during and especially after the experience. The term "energetic medicine" came to mind. The vibrational effects are quite amazing and I liked the afterglow much better than the trip itself, at least at this high dosage level. I would say that this particular strain of *Phalaris* is probably best appreciated in smaller doses.

-- Toad

### *DESMODIUM GANGETICUM*

*Desmodium gangeticum* seems to be a good tryptamine source and easy to grow, once established. It can be grown in the North if started indoors in February. It should flower by July, producing abundant seed. Shortly after seeding, the plant begins to peter out. Plant the seeds in a 6 inch pot where they are to stand. The seeds are tiny and many won't germinate, so plant plenty and thin them later. Harvest when in full flower, saving one or two plants to produce new seed, and enjoy a self-sufficient, powerful, non-toxic tryptamine source.

The effects, like most natural sources seem primarily due to 5-MeO-DMT, though there is clearly "something else" in there. The *Desmodium* was slow-cooked for two days in three changes of lemon-juice and water. Each extraction was evaporated to one-third of a large coffee cup then combined to make one cupful. I added a little sugar and nuked it to warm it up. The taste is pleasant -- no bitterness. Taken with 4gm crushed *Peganum harmala* seeds, there was a period of mild queasiness when the effects began, though I think that was due to the high dose of harmala. The effects are hard to describe except as "ayahuasca-like" -- bright flashes at the upper part of my vision, mild hilarity, intricately colored patterns in the dark with eyes open. It became difficult to remain upright. I smoked some cannabis and lay down. The typical tryptamine buzz became a roar and I got lost in it and don't remember what happened. -- Dr. Poppysseed, IN

### *DMT QUESTION*

Is it safe to smoke DMT while on ayahuasca? I was tempted to do this but got nervous because of the

MAOI, so I did not try it. -- TW

[Questions about "safety" are always relative when doing any psychonautic experimentation, but all things being equal, this should be safe enough -- you already have DMT in your system from the ayahuasca, so smoking more will only increase the dose. Go slowly with it until you find your comfort level. -- Ed.]

### *PSYCHOTRIA VIRIDIS*

#### *CULTIVATION*

*P. viridis* is a slow-grower, even in the tropics. I know of a ten-year old plant in Florida that is only 4 feet tall. My plants are just over a year old and about a foot high. I give them no special care other than high humidity and 50 percent shade in my greenhouse. Monthly feeding of any good fertilizer (fish emulsion or Miracle Gro) at half-strength seems to make them happy. Some of the leaves are over six inches long, even on my smallest plant. It is a fairly easy tropical with no special needs that I can tell. It will clone from leaf cuttings: simply pinch off a leaf and stick it stem first in moist soil, applying root hormone in the process. Remember that *P. viridis* has its own time schedule: SLOW. I've had leaf cuttings take nine months to put out four inches of root, with no stem yet. Keep them at 75-85 degrees F. and humid. I use the clear plastic trays that you get salads in at the grocery store as a humidity chamber. -- JF, CA

### *MAOIs AND PHENETHYLAMINES*

The debate about the compatibility of MAOIs and phenethylamines is very confusing. At first, it seemed to be an unqualified no-no. Then it was proved that harmala and San Pedro could be used together with relative safety. Recently Ott has described experiments using harmala and synthetic mescaline with no ill effects. I would like to hear from readers who have dared to combine other synthetic phenethylamines and MAOIs and survived. I am considering testing these admittedly risky waters (probably using 2C-B) and any advice would be greatly appreciated...

[*Peganum harmala* is shaping up as an apparently safe, reversible MAOI. Conventional wisdom claims that any combination of MAOIs and phenethylamines (mescaline, amphetamines, MDMA, etc.) is potentially

dangerous. This is based on data derived from synthetic, irreversible MAOIs and not from *Peganum harmala* (an "herb") or its extract. However, just because it seems OK to ingest with plants like San Pedro, it doesn't necessarily follow that it is therefore safe to combine with synthetics like 2C-B. I personally am not so curious that I'm willing to experiment with my own body to discover the limits of how far these things can be pushed. -- *Ed*]

### *DMT FROM PSYCHOTRIA VIRIDIS*

Has anyone ever extracted smokable DMT from *P. viridis*? *Phalaris* seems to be the plant of choice (probably because it is easier to cultivate), but it contains an uncertain mix of other (potentially dangerous) alkaloids. *P. viridis*, however, contains only DMT, making it much more attractive to me... [In a 1994 bust of a "Designer Drug" lab in San Francisco, the DEA found "various types of plant materials from Brazil" being extracted. I'm guessing that (because one of the "designer" drugs being manufactured was DMT), that these plant materials probably included *P. viridis* -- it has a high DMT content and is being aggressively marketed by the kilo now in the U.S. (See Chacruna feedback, Pg 11 in W-95 *ER*. Keep it up, folks -- let's get the DEA on all our cases!) That off my chest, to answer your question: there is no reason why it shouldn't be as simple as extracting from *Phalaris* grass. -- *Ed*.]

### *FOREIGN MAIL DROP I*

Can anyone recommend a safe, reliable foreign mail forwarding service? Most of those I've seen are domestic. I'm considering doing a Drittwelle order and I was advised to use a foreign mail drop for safety. -- *Forbidden Donut, FL*

[Addresses of mail forwarding services can be found in the classified ads in magazines like *Popular Science*. Some of them provide additional lists of foreign addresses, so write to all of them. -- *Ed*.]

### *FOREIGN MAIL DROP II*

Why is it better to use a Canadian mail forwarding service? It seems to me that either the package makes it to you or it doesn't. Even if sent to a country that doesn't regulate the substance in question, it still has to enter the U.S. -- *Sclerotia*

[The rationale behind using a foreign mail drop is that if the source of the substance is under DEA

surveillance, they are not as likely to trace packages sent to non-U.S. addresses. A package from Canada (or elsewhere) with an innocuous return address may not look as suspicious coming into the U.S. as one originating from a known drug source. -- *Ed*.]

### *FOREIGN SUPPLIERS*

For a current listing of overseas suppliers of medications, send \$2.00 to the Cognitive Enhancement Research Institute (CERI), PO Box 4029, Menlo Park, CA 94026. One reliable source, as of June 1995, is: B. Mougios & Co., Pittakou 23 TK, 546 45 Thessaloniki, Greece. Fax: 11-30-31-821-819, Tel: 011-30-31-859-680. They will provide on request a single sheet list of popular "smart drugs" or anabolic steroids, with current prices, or an extensive generic and brand-name catalog listing hundreds of prescription drugs with specific prices provided on these only by request. The generic catalog lists everything from antibiotics to morphine sulfate. Price quotes provided in December, 1994: Ketalar/25 ampules 5ml 50mg = \$52.00. Ketalar/25 ampules 5ml 250 mg = \$150.00. Most of the packages I've received have not been opened for inspection by customs, but on my last order, two of the three packages had been opened, inspected, and marked: "Passed U.S. Customs," even though Prozac was among the contents. Injectable steroids ordered at that time were not received, and I assume they were confiscated, though I was never informed of that and they might have never been sent (which I doubt). I never requested a refund or tried to track them down. I just felt lucky not to be under prosecution -- not yet at least. -- *Anon*.

### *IBOGAINE*

Where can one obtain information on *Tabernanthe iboga* or Ibogaine? -- *WB, WA*

[See: "Pharmacodynamics and therapeutic applications of iboga and ibogaine" (1993), *Psychedelic Monographs and Essays* -- available from Rosetta, P.O. Box 4611, Dept. ZZ, Berkeley, CA 94704. \$17.00 If you mean where one may obtain plants or extracts, that seems to be an open question -- does anyone know? -- *Ed*.]

### *SOIL MIXTURE*

Here is a dirt recipe which I find works well for *Salvia*

*divinorum*, *Psychotria viridis* and others:

4 gal. peat moss, 4 gal. 1:1 vermiculite and perlite, 1/3 gal. sand, 2/3 cup fish powder, 3/4 cup green sand, 2/3 cup 1:1 hydrated lime and pelletized lime (low Mg), water. Green sand provides micronutrients; fish powder probably does also. These ingredients can be obtained from Nitron Industries, Fayetteville, AR. Make sure that the lime is low in Mg. Some people say that high Mg concentrations can interfere with the absorption of other nutrients, though it is necessary in small amounts. I welcome comments on my dirt recipe -- it's a lifelong learning process in the light.

-- *Spiritual Earthman*

### MORE BIZARRE SALVIA TRIPS

I crumbled two (2) dried leaves of *Salvia divinorum* which were about 5cm (2") long (not including stem), and 2cm (.75") wide and put them in a waterpipe.

[Author does banishing, cleansing ritual, listens to meditation music for 20 minutes, then takes two large hits from the pipe. Within ten seconds his reality has altered profoundly]: I felt like and saw myself as a tree. Branches began growing out of my body, filling up the room, and I felt, and saw, my roots growing all over the floor and out beneath the door. I was totally caught off guard by this, and stood up. At this point I could no longer remember if I had smoked anything, or if my mind had just flipped on me. My room had turned into artwork from *Where The Wild Things Are*, a kid's book. The room was a garden of geometric twines and leaves from my own body.

What amazes me even more is that I experienced something that I have *never* experienced on any other journey: *Entities!* They were small (hand sized) creatures, and they were walking along my vines going about their business and laughing, or maybe just grinning from ear to ear. I was too overwhelmed to note more detail of what they were wearing, if anything, or to really even describe them much further. A strange as it may sound, one was pushing a wheelbarrow along one of my vines while smiling at me.

Then the visions passed away and I was back in my room, feeling a plus-1. My legs felt like limp spaghetti, and I was shaking. I suddenly remembered smoking the sacred herb and wrote down the following: "I feel like smoked bacon bits. More sudden

and intense than LSD. So strange and alien, but it feels like I've been here before, and I'm comfortable with it. Strange!" In fact, it did feel as if the foreign garden landscape had been a place that I knew in some way. The intense effects lasted maybe 5 minutes. I don't remember the time because it didn't matter in comparison to the magnitude of the experience.

[Author had taken a hike in the woods earlier in the day and had been drawn to some oak trees. During the hike and throughout the day he drank a quart of Heinke Natural Pineapple drink which contained mountain water, white grape juice and pineapple concentrate. He speculates that perhaps the juice affected serotonin levels in his brain, since the potency of the experience was far greater than any previous *Salvia* trip. He closes the narrative with]:

Intuitively, I would like to check out the use of pineapple juice in conjunction with *S. divinorum* a bit more when the time is right. -- *Zemen, CA*

### SALVIA DIVINORUM

Organically grown. Finest quality  
air-dried leaves.

1/4 oz: \$15, 1/2 oz: \$30, 1 oz: \$50

plus \$2.50 S&H

KAVA KAUI

6817 Kahuna Rd.

Kapaa, HI 96746

### PALATABLE SALVIA CLONE

In 1992, Bret Blosser brought back a distinctly different clone of *Salvia divinorum*, now marketed by Of The Jungle as "the palatable clone."

Morphologically identical to the Hofmann-Wasson clone, this one, while not entirely palatable, is less deeply bitter than Hofmann-Wasson. Specimens have been deposited in several California botanical gardens. Experientially, I have found the palatable clone to be more effective, perhaps because when chewed I can keep it in my mouth longer. Here's where it falls on my bitterness rating scale:

10. San Pedro (The foulest tasting thing I've ever put in my mouth.)

9. *S. divinorum* (Hofmann-Wasson clone)
  8. *T. peruvianus* and *Calea zacatechichi*
  - 7.5 *S. divinorum* (Palatable clone)
  7. *Lophophora williamsi*
  6. Ayahuasca
  5. (Blank)
  4. *Heimia salicifolia*
  3. Tsicta (*Tabernaemontana sananho* extract)
- JF, CA

FULL EXTRACT FROM

*Salvia divinorum*

(not Salvinorin-A)

Natural dye -- gives a wonderful dark-green color.

Free Information-Sheet from:

**Bert M. Schuldes**

**Hauptstrasse 70**

**99759 Rehungen**

**Germany**

Please add \$1.00 for postage, No Checks

**Warning:** Not for internal consumption: causes altered states of mind with inability to operate machinery or drive a car.

*SALVIA INGESTION TECHNIQUES*

Regarding the *Salvia divinorum* data in Fall '95 ER (Chewing vs. Smoking, Pg. 8) -- maybe there's an analogy to nicotine gum. People who consume coffee and have an acidic mouth (I think it has chlorogenic acid) get almost no absorption of nicotine, and that was my experience when I used it to try and quit smoking. So for better absorption of chewed *Salvia* the trick might be to make the mouth have a Ph of 9 and see what happens. It is also true that ethanol helps the carcinogens produced by smoked tobacco be absorbed in the mouth more rapidly, so maybe using an alcohol-based mouthwash might be of some use as well. For smoking, it makes sense to ignite the *Salvia* at the lowest possible temperature using something like a tube furnace with a regulator. It might volatilize at a temperature lower than its boiling point and that would give the highest yield since thermal decomposition would be minimized. The best temperature would

be around 200 degrees C., since there would be no smoke. That would be true for things like tobacco too, and other interesting things. — Anon., PA

[These ideas are easy to test -- rinse your mouth out with a baking soda solution before chewing/sucking *S. divinorum* and see what difference it makes. Or, make your own "basic" mouthwash out of baking soda and ethanol. See the vaporizer article in the Winter 1995 ER to test the smoking hypothesis. — Ed.]

*PSYCHEDELIA*

*Visionary plants, Literature, Art, Elixers*

\$2.00 for extensive catalog. Sources: Magic Cacti, Mushrooms, seeds/spores, More!

**Rosetta**

**P.O. Box 4611, Dept. ZZ**

**Berkeley, CA 94704-0611**

**JLF**



JLF is a reliable source for high quality poisonous non-consumables. *Amanita muscaria* (Soma), *Desmanthus illinoensis*, *Ipomoea* varieties, *Papaver somniferum*, *Peganum harmala*, *Phalaris arundinacea*, *Trichocereus pachanoi*, and many others available. All are uniquely poisonous. Catalog, \$2.00. Catalog and one year's worth of updates, \$4.00. Write to: JLF, P.O. Box 184, Dept. ER1, Elizabethtown, IN 47232. Or call their 24 hour answering machine at 812/379-2508.



**"A total jewel of a resource book"-  
Alexander Shulgin**

**"This is the most complete, focused and  
subversive psychedelic resource list in print"-**

**Terence McKenna**

A resource guide to businesses and organizations  
involved in Entheogens. The products and services  
of each business are described in detail.  
60 pages of rare and edifying informaton.  
The most comprehensive listing available anywhere.

**TABLE OF CONTENTS**

- 1. Spores & Kits
- 2. Spore Germination
- 3. Book Catalogs
- 4. Audio & Video Tapes
- 5. Botanicals
- 6. Seeds
- 7. Magazines and Newsletters
- 8. Organizations
- 9. Internet

**\$7 + \$2 S&H (\$5 Overseas Airmail) to:**

**Will Beifuss**

**1430 Willamette St.#28  
Eugene, OR 97401-4073**

Do not write "Psychedelic Sourcebook" on envelope.  
Send cash or money order only. No personal checks.  
If sending money order leave "Pay To" space blank.  
Satisfaction guaranteed or your money back.

***The Entheogen Review***

*First year of publication bound together in a 74 page  
book -- \$20.00 domestic, \$30.00 outside U.S.A.*

*(Same price as a year's subscription)*

*ALL OTHER BACK ISSUES: \$5.00 EACH*

*\$7.00 OUTSIDE U.S.A.*

***Psychedelic Shamanism, The Cultivation,  
Preparation and Shamanic use of Psychotropic  
Plants***, by Jim DeKorne, 1994, 155 pages. \$22.00  
postpaid from: ***The Entheogen Review***, P.O. Box  
800, El Rito, NM 87530.

*"No hands on explorer of psychedelic hyper-  
space will want to be uninformed of the facts and tech-  
niques in this book. It is a valuable contribution to  
the new literature of do-it-yourself shamanism and  
psychoactive ethnobotany." -- Terence McKenna*

# PSYCHEDELIC RESOURCE LIST

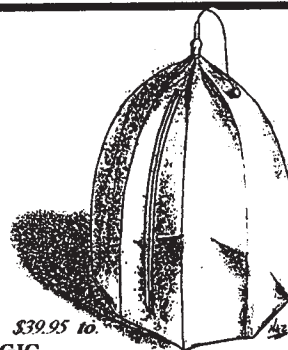
A comprehensive list with detailed  
descriptions of over 200 organizations  
related to psychedelics.

Categories include:

book vendors & publishers, cultural  
resources, ethnobotanicals (cacti, herbs,  
mushrooms, plants & seeds), garden  
equipment & indoor light systems, hemp  
related items, information sources,  
merchandise & gadgets (CDs, cassettes,  
t-shirts, smoking accessories & videos),  
non-profit & religious groups, periodicals,  
a reading list/book review section,  
and more!

Updated quarterly. One year subscription  
is only \$15.00. Foreign orders add \$5.00  
for postage & handling. No other list is as  
thorough or updated as often!

Send cash, check or money order to:  
SOMA GRAPHICS, P. O. Box 19820,  
Dept. ER1, Sacramento, CA 95819-0820.



## THE MAGIC UMBRELLA

This totally enclosed greenhouse pops open  
in about 5 seconds to its full size of **three and  
a half feet tall with a two and a half foot  
base**, just like an umbrella. Folds up fast and  
stores anywhere in its sturdy shipping case.

If you are growing mushrooms or *Salvia  
Divinorum* the **MAGIC UMBRELLA**  
provides a **perfect environment for high  
humidity growing in small areas**. The 36"  
zippered front gives easy access to your  
mushrooms or plants and may be used for  
ventilation or to introduce growing lights.

*If you are not absolutely delighted send it  
back within 30 days and we will send you a  
full refund.*

send \$39.95 to:  
**MAGIC**  
395 OAK CREEK SUITE 508  
WHEELING, IL 60090  
Please add \$3 s&h  
(Illinois res. add 8.25% sales tax)

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 5, NO. 2 Summer Solstice, 1996**

ISSN 1066-1913 Copyright © 1996, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 800, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

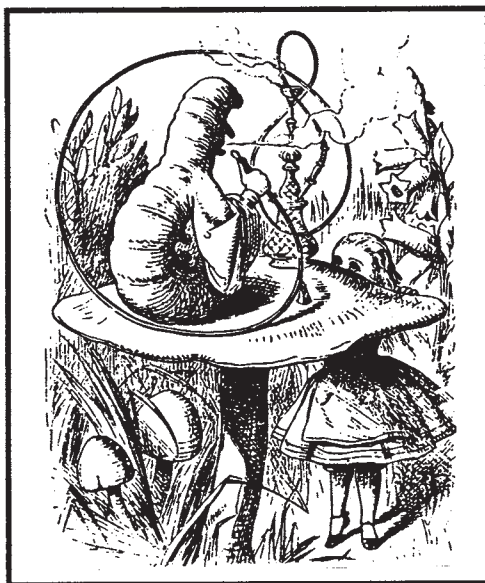
---

## *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and must accept full responsibility for such decisions.



## *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F95 means that the Fall, 1995 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

## *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

— *Jim DeKorne*

## REPORT FROM THE PALENQUE CONFERENCE

---

---

*The following is excerpted from a long and interesting letter from an attendee of the 1996 Botanical Preservation Corps conference in Palenque, Mexico. -- Ed.*

---

**Botanical** sources of tryptamines are still the hottest topic of discussion among entheogen aficionados, and two that got a lot of attention were the seeds of *Anadenanthera Colubrina* var. *Cebil* and the root bark of *Mimosa Hostilis*. According to Jonathan Ott, preliminary phytochemical work done on seeds collected from a specimen of *A. Colubrina* in Northern Argentina reveals bufotenine to be the dominant alkaloid present, and a snuff prepared from the toasted seed and sodium bicarbonate (used as a drying agent) in a 2:1 ratio produced an effect quite different from the characteristic cyanosis and general discomfort usually associated with bufotenine. One line of this snuff, consisting of approximately 150 mg. of seed (one whole seed) and half again as much soda, produced in Ott and others a euphoric, visionary inebriation lasting nearly half an hour. There was a latency period of 3 to 5 minutes which was followed by a profound physical rush, tinnitus (buzzing in the head), and tryptamine-like mental effects which were said to be distinct from those produced by either DMT or 5 MeO- DMT, including colored patterns seen with eyes open. The peak lasted about ten minutes, returning to baseline over the following twenty minutes. Given the fact that the hydrochloride salt of bufotenine has been found to be inactive when snorted in clinical tests, this is very interesting data indeed! This particular snuff is reputedly much less painful in intranasal administration than previously known preparations from other *Anadenanthera* species, and is also active when smoked. The relatively clean alkaloid profile and awfully simple preparation technique (toast, grind, mix with soda, re-toast, re-grind, and ingest) would seem to make these seeds an ideal ally for tryptamine enthusiasts, and they will soon be made commercially available in the U.S. via OTJ.

**As far as** new DMT containing ayahuasca analogue admixtures were concerned, the root bark of *Mimosa*

*hostilis* (source plant of the mysterious *Vinho da Jurema*) received high praise from both Ott and a highly respected ethnobotanist/botanical supplier who asked not to be recorded or directly quoted. It apparently is concentrated enough that 5 to 10 grams per dose was said to be quite sufficient in an anahuasca potion. The ethnobotanist made it very clear, however, that this should only be utilized via aqueous extraction techniques to remove unwanted other alkaloids; a report was mentioned in which an overzealous psychonaut ate several grams of ground root bark, precipitating a physical crisis which required medical intervention. Aqueous extraction techniques were also stressed in combination with Syrian rue to reduce somatic discomfort.

**Perhaps** the biggest bombshell of the conference was dropped by Ott in a talk regarding the ayahuasca effect in which he categorically stated that *MAO inhibitors do not potentiate tryptamines*. While they do allow DMT to pass through the digestive system, in the brain they actually inhibit the action of indole psychedelics! He cited numerous clinical studies done on psychiatric patients during the 1960's in which various indoles were administered, subjects were then treated for a number of days with medicinal MAOI's such as Marplan and Iproniazid, and then indoles were re-administered. In all cases, pre-treatment with MAOIs significantly blocked the subjective effects of materials found to be previously active in the same patients. The rationale for this was explained as follows: intake of MAOIs boosts brain serotonin levels, and since indole psychedelics are serotonin antagonists, their effectiveness is lessened when brain serotonin levels are higher than normal. This contention was supported by the fact that methysergide, a known serotonin inhibitor, has been shown to potentiate both LSD and DMT. Ott's assertion was, of course, loudly debated by many attendees whose subjective experiences seemed to contradict it.

**When** mushroom ayahuasca was mentioned, Ott noted the large body of anecdotal evidence supporting it, but stated that in light of the nearly four-fold vari-



ation of psilocybin content in mushrooms from the same jar shown by Jeremy Bigwood, he would remain skeptical until carefully controlled experiments could be carried out with pure compounds. In his own experimentation, the only evidence he had of MAOI potentiation of a psychedelic was in the case of mescaline, which he said was intensified by a factor of four in combination with Syrian rue. -- *Forbidden donut*

### *MUSHROOM AYAHUASCA INSIGHTS*

I used 3.5 gm of powdered shrooms and 1 gm of harmala extract. The first time I took the mixture with juice in a blender, the second time brought to a quick boil with lemon juice and chamomile, then strained and drunk. Both worked. I think I will stick with this dose for a while. The first time, I had the distinct impression that a "space suit" was being made for me. This suit has been in the making for years -- anyone can have one. In it one is immortal and omniscient. It is difficult to describe: bliss, euphoria, my eyes exploding, being transected with laser beams... The first half of the trip seems to be devoted to alien contact. I think this is the establishment of symbiosis. The alien might be the mind of the mushroom, the mind behind nature, the mind of more advanced, differentiated, even future versions of oneself, or other aspects of the collective unconscious. I do not believe it is aliens from another solar system *per se*, leastwise not come here in bodies and starships. The second part of the trip seems devoted to visions of one's own life and the people one knows, irrespective of time. -- *REMaster, CA*

### *BEING THE ENTITY*

I was astonished to read Toad's mushroom ayahuasca trip (W-95 *ER*) wherein he became the entity. I ate 50 gm of fresh mushrooms and was highly amused for six hours with a similar experience of being the entity. Seeming to be able to see into six dimensions at once, I was concerned that I might be frightening others elsewhere. Twice on other experiments I saw the same blue-green arched halls that B. Schuldes described in the F-95 *ER*. -- *GW, CA*

### *AYAHUASCA BLACK-OUT*

After an ayahuasca session, I got up and was standing in the kitchen when I blacked out. I feel there were

contributing factors, but I was alarmed by the experience. I was wondering if others have experienced this and might have some tips for bringing oneself back into a functioning dimension.

-- *California Woman*

### *HIGH MUSHROOM WEIRDNESS-I*

I experienced some green contamination on a mushroom culture. Being a beginner, I let the culture grow to see which would win: green or white. After two weeks I opened one of the contaminated jars and carefully picked apart the 95% green culture. I smelled it, felt it and observed it to be "smoking" with green spores. I must have inhaled a lot of it: it smelled like clean mushroom mycelium though. About 30 minutes later I felt a rush or chill go through my body. At first it was like psilocybin, but it turned into high anxiety with the fear that something terrible was about to happen. Waves of relative relaxation alternated with high anxiety and ran from the base of my spine up into my thought processes. This strange phenomenon lasted about two days, peaking at 24 hours. I got little sleep during the period. So, if you're a myco-gardener, be careful about breathing "green smoke."-- *C, OR*

### *GHOST POTIONS*

*The idea advanced...that the phenomena experienced in "haunted houses" might be caused by the spores of psychoactive fungi growing on the walls, is not new (Letters, 15 April). It was published in the Gentleman's Magazine in 1883. Unlike the case in 1883, however, science is now capable of investigating this appealing theory. The pharmaceutical firms that are prospecting for new drugs in threatened tropical forests might also consider taking mycological cultures from the world's dwindling stock of haunted houses. Amazing psychotropic chemicals could result. But we must be realistic; any substance powerful enough to reveal ghosts would probably be criminalised within a year of its discovery.-- Letter to the Editor, New Scientist, 8 July, 1995*

### *THE PHYSIOLOGY OF HAUNTED CHAMBERS*

*In the last November number of the Journal of Science is put forth anonymously an ingenious theory of the origin of certain ghostly apparitions. The writer states that the witch-ointments, magic fumiga-*

tions, &c., used in olden time contained ingredients capable of producing delusions, visions of demons, &c., to those intoxicated by their influence. He names the Siberian fungus (*Amanita muscaria*) as having been proved to have such effects on those who swallowed it, and he suggests that the microscopic germs of other fungi when breathed may produce a temporary derangement of the nervous system, during which the patient fancies he sees, hears, or feels unaccountable sights, sounds, and impressions.

The author of this hypothesis states that when traveling he has sometimes occupied rooms in which he experienced a peculiar uneasiness and a disposition to be continually looking round to see if there was not something unpleasant behind him, and that he has also felt "a cold shiver down the spine." The rooms where this occurred had a persistent odour, faintly pungent, like that of an unfrequented library. He concludes that the old castles, mansions, and other desolate dwellings so especially liable to become "haunted" have their walls, furniture, &c., covered with minute fungi, emitting their spores, like other fungi, in the form of microscopic floating dust, which being inhaled acts like the corresponding spores of the Siberian fungus, or the fumes of a properly conducted incantation. I have felt the above-described sensations, minus the spinal cold shudder, on several occasions when, in the course of my Continental pedestrian trips, I have stopped at an old chalet converted to a poor country inn, and have been lodged for the night in the state bedroom, with all its old draperies. Whether these sensations were due to the lingering influence of nursery stories, or to the undigested remains of my previous meal, or to the supposed microscopic fungous spores, I cannot decide, but think the above theory well worth the further investigation which we are told is pending.

**The Gentleman's Magazine (1883)**

### HIGH MUSHROOM WEIRDNESS-II

I wrote recently describing my strange reaction to inhaling mushroom contamination spores. Ever since that initial exposure, every time I smell good fresh mycelia in their jars or the air of an aquarium of fruiting bodies, I get a reaction. It is always the same: seven to fifteen minutes after inhalation I get a speedy head buzz with tinnitus. My hands and feet become cold

and clammy, my heart rate increases from 70 beats a minute to 100. There is usually some anxiety because I don't understand what the mechanism of this reaction is. Once, after breathing three separate jars containing clean white mycelia, my blood pressure was 210 over 110 at 110 beats per minute. The next morning at work the symptoms persisted strongly enough for me to go to the hospital for a checkup. The doctor said my EKG was normal and that I had no symptoms of hypertension. (185 over 95 at 90 bpm during checkup.) I understand psilocybin and it does not affect me this way. What concerns me is this: 1. I didn't react to the "gas" before the green mold exposure. 2. Is it possible that I've developed an allergic reaction to mycelia that could possibly kill me some day? Or, if I eat a fruit-body, could some non- psilocybin catalyst create a massive toxic reaction in my gut? I love life and the dimensional expansion that entheogens provide. I am 43 years old and don't want to shorten my life expectancy. I wrote to P.F. [sic?] and they said it was an allergic reaction to the green mold, and I tentatively agree... But on only one exposure? Is it possible that some psilocybin precursor sublimates at normal temperatures and atmospheric pressure? Maybe I'm just crazy and am imagining it all, but after about fifteen times, I don't think so. Have you ever heard of this? I've been taking methadone for ten years and have recently been reducing this by 1-2 mg a month. I started at 80 mg and am now down to 65mg. Is it a problem to mix psilocybin while on methadone maintenance? -- C, OR

[This is totally new to me. Other than the above quotations speculating on a connection between fungus spores and haunted houses, I have nothing to offer except the obvious: Be extremely cautious about ingesting psilocybin until the situation is resolved. Reader feedback on this would be appreciated. Has anyone else experienced this? -- Ed.]

### LIFE-SAVING MUSHROOMS

After a year of trying to grow the sacred 'shrooms, I had my first experience: a visit to cosmic Disneyland, nothing more. Then came the EXPERIENCE. My life was pretty much falling apart. I was drinking heavily, smoking, drifting apart from my wife of 12 years. I was alone, sad and drunk. In this lousy set and setting I ate a more-than-shamanic dose of *P. cubensis*. The

first half hour was the kind of hell that gives bad trips a bad name. I have never been so mortally afraid, experienced such panic terror. Now I know what ego-death means. I will never forget the horror of looking at what I was turning into, or the tears that poured from my eyes while I was asking forgiveness from... whom? Whoever it was, he (she? it?) forgave me, and the feeling can only be described as a light from within. I returned a new person, stopped drinking, smoking, even watching TV. Not only was I living in spiritual clarity, but my physical vision actually improved: when I picked up my reading glasses I was able to read the smallest print at the ophthalmologist's without them! On top of that, I started exercising like an SS officer on crack -- two to three hours of exercise was the norm. My relationship with my wife improved geometrically.

Then came the ACCIDENT. *[Author describes a boating accident in which he and other crewmembers fall overboard during a yacht race into freezing water. One drowns. -- Ed.]* The point is: without the drastic life-change induced by the mushroom experience, I wouldn't have lasted two minutes in that water, much less nine or ten, floating without a life-jacket, wearing full foul-weather gear and boots in San Francisco Bay in 35 knots of wind. *[The author is revived by paramedics and visits the hospital with his wife where they learn of the death of his fellow crew-member. Dazed, still in shock, they wander into a restaurant. -- Ed.]* We were eating our pizza, and next to us were some young people. Suddenly one of the guys starts choking. His friends surrounded him, patting his back, but he started stumbling back and forth. I ran to the guy, did the Heimlich maneuver on him (which I've never practiced before, knowing only about it from reading a small poster) -- he coughed up a chunk of pizza and lived. Less than two hours after my life was amazingly saved (because of a mushroom experience) I save somebody else's life. If it were hockey, we'd have to credit the 'shrooms with one save and one assist! -- JH, CA

### *PSILOCYBE CYANESCENS* *FEEDBACK*

In the Fall '95 *ER* I wrote that people should seek spores of Northwestern U.S. varieties of *P. cyanescens*. You then listed an Austrian source of

sporeprints. The reason I prefer a North American variety is because it should be better adapted to our growing conditions. The Austrian sporeprints were made on paper, which tends to absorb and release moisture in response to relative humidity. This accelerates the degradation of the spores. Sporeprints made on glass are viable for a longer time. Johnny Appleseed's technique for innoculating new woodchip beds with mycelium (*W-95 ER*) is good, but the useful fruiting life of each bed can be extended by burying one or several hardwood logs approximately an inch below the surface of the chips. The larger mass of the logs provides enough nutrients to extend the life of the beds for up to 5 years. For best results use fresh chips and logs of the same type of hardwood. Wood harvested in the Spring (when the sap is up) has a higher nutrient content. Pine, or any conifer, should not be used. --DC, PA

*[The Austrian address is the only P. cyanescens sporeprint source that I know of. It is my understanding that this source actually originated from a North American variety of this mushroom. -- Ed.]*

### *A FIVE-METHOXY TRIP*

A few days ago, with my wife to observe me, I smoked about 5mg of 5-MeO-DMT. Things definitely got weird, but not too bizarre. Later I did the remaining 15mg. Against advice, I did this by myself. About ten seconds after inhalation, it hit -- 10 seconds later I blew out a fair amount of smoke. Then my world became very strange. I could feel static energy vibrating and rippling in my body and throughout the room. The music (*Transcendental Anarchist*) was doing a weird heartbeat thing and I told myself to stay centered and hold onto who I was. Although I never forgot that it was a drug effect, I still felt like I was losing my mind. I had to change the music to something very comfortable. Somehow I managed to put on *Changes in Latitudes* by Jimmy Buffett. By then I was coming down. I went around the room, turning off the lights, lay down on the couch and rode the waves. Then I began to relax: more relaxed than I've ever been in my life. All in all, it was interesting and scary, but not profound. It doesn't seem to be an entheogen worth pursuing. -- *Newathis, GA*

*[I don't think we know how to use 5-MeO-DMT yet --*

*it seems to be associated with chakra openings, and I suspect it could become a very valuable entheogen if we only knew the proper procedure for use. -- Ed.]*

### TRYPTAMINES AND CHAKRAS

I definitely agree that 5-MeO-DMT is a chakra drug -- it has to do with the kundalini movement up the spine. Isn't it interesting that both 5-MeO-DMT and DMT are naturally occurring in the brain and spinal fluid. I think it's possible to direct the energy of the 5-MeO blast to specific chakras using touch. In one experiment I combined vaporized 5-MeO with masturbation. The timing was tricky but I hit it right on: just as I was rising to orgasm the 5-MeO kicked in and sent a surge of energy through my heart. This was a painful experience and it felt like my heart chakra was being blown outward in all directions. It is not a gentle drug. It seems to force open the whole flower at once like an energetic roto-rooter. Perhaps by stimulating specific accupressure points we could direct the 5-MeO blast into other areas of the body as well. I just completed another experiment with the Greek strain of *Phalaris brachystachys*. This time I reduced the dosage to 110mg and had a much milder trip. The effects were very transcendental and several times I found myself disappearing. It felt quite natural and was similar to my own meditative experience. Perhaps the enlightened adepts have simply mastered the art of milking the tryptamine nectar from their own pineal glands. I'm curious about the physiological mechanics of enlightenment. What changes are taking place in the brain chemistry of a mystic? The ayahuasca analogues seem to provide a much more permanent shift in perception than some of the other entheogens I've worked with. As soon as I can source the materials I will begin mixing 5-MeO-DMT and DMT in various proportions to find the most transcendent effects. -- *Toad*

### ENDOGENOUS TRYPTAMINE PRODUCTION

Albert Most's paper: *Eros and the Pineal: the Layman's Guide to Cerebral Solitare* (Rosetta), presents a method to induce the endogenous production of large amounts of DMT in humans. The method includes utilization of L-tryptophan, *Peganum harmala* and sugar intake for increased insulin

production. Do you have any data about the effectiveness or dangers of the above method? Do you know of similar methods? -- *Trailblazer*

*[A few years ago I asked a physician knowledgeable about brain chemistry and hallucinogens similar questions. It was his opinion that this paper by "Al Most" was highly speculative. I've heard no reports of either success or failure with the method, so suspect that it's either ineffective or hasn't been tried. -- Ed.]*

### TRYPTAMINE EXTRACTION TIPS

Regarding extraction problems with *Psychotria viridis* (Winter '95 *ER*, pg 18) -- when boiling a normal ayahuasca brew, ten gm of *P. viridis* is not enough. 28 gm gave me a solid plus- 2.5; more would be better. Also, most municipal water supplies have basic pH levels -- like 8 to 9, and adding just lemon juice won't acidify the brew enough. I use spring water, or tap water with dilute HCL, added to bring it down to 6 or 6.5 pH. Aquarium shops carry inexpensive bromthymol blue test kits costing only a few bucks. Most native brews use river or rainwater that is very near pH 7 or lower, so their brews work. Regarding chemical extraction of smoking tryptamines: it seems to me that if you have a supply of *Psychotria viridis* or other DMT containing plant, that a brew orally taken is preferable to smoking. It lasts longer, there are fewer problems with the sudden onset, and it just seems to be a nicer experience. Sure, nausea can occur, but it can be avoided by fasting half a day or observing some of the traditional food restrictions. Until a reliably simple extraction procedure is developed, I'm content to brew my ayahuasca and enjoy it in the traditional way. -- *JF, CA*



### The MagiC Plant Juicer

The only juicer that will handle tough grasses without jamming or breaking down. Just feed the grass in at the top, turn the crank and the juice flows from the side trough. The now extracted grass is practically dry and exits from the front spout. Heavy duty cast iron Stainless steel screens Easy to operate

\$68

plus \$7 s&h

Order direct from  
MagiC

395 OAKCREEK SUITE 508  
WHEELING, IL 60090

"Write for our free newsletter"

## *SALVIA DIVINORUM NOTES*

---

I smoked *S. divinorum* leaves in a bong pipe and found myself feeling extremely detached. I'd taken a toke of cannabis just prior and had just listened to a tape of the '60's group, *H.P. Lovecraft*. It was spooky. I glowed inside. I exhaled, caught my breath and was feeling soft, leathery and reptilian. It lasted about five minutes. Now every time I hear the tape I feel nostalgic about lizard skin. *Salvia* delivers an exceptional punch in the memory cortex with sight, sound, visceral, scent and auditory components. I wonder what would extend the experience to ten minutes. I can't imagine wanting to do it longer than that -- might try to eat flies or something. -- *RWS*

### *SALVIA AND BAKING SODA*

An associate swears up and down that the best way to do cocaine is to place a pinch of baking soda under the tongue for about 15 minutes, rinse the mouth and apply cocaine. In five minutes it's supposed to be as intense as shooting up, but lasts longer because of the decreased rate of absorption. I wonder if *Salvia divinorum* wouldn't respond in a similar fashion to this method. I've heard that the "palatable strain" offered by OTJ is more potent -- any reports to confirm this? -- *No Name*

### *RESPECT FOR THE GODDESS*

Among several indescribable, ineffable experiences with "Ska Pastoria," (*Salvia divinorum*) or as I like to call her, "Diviner's Mint," there is one which still stands out. We had smoked 4 or 5 bong hits of increasing size over a two hour period along with some cannabis and a couple of beers. The friends with me were both *santeros*, members of the Afro-Caribe religion known as *Santeria* or *Lucumi* -- both familiar with what are considered spirit possessions. R. had smoked *S. divinorum* with me once before, but F. had no experience with any entheogens other than cannabis. His first hit had transformed him immediately. At first he said that his "spirit" was near, but soon said that it was the spirit of the plant, that the plant is a spirit and a female one at that. He then, in a very authoritative, transformed voice declared *S. divinorum's* sacredness, that she must be treated with respect and reverence.

"This is nothing casual." And how I agree! My last hit enveloped me in the now-familiar vibration of Ska Pastoria -- I lay back and dissolved, but soon had the sense of being elsewhere, in some other room, laid out on another couch with different people around me. In this parallel world I felt catatonic or cut off, unable to move or speak to the familiar strangers around me who were seemingly concerned about me. I felt like I knew what it's like to be in a coma. I feared for my sanity, then remembered that I'd just smoked some Diviner's Mint in a friend's living room in another dimension. The impression was truly scary -- I wasn't sure which dimension was real, wasn't sure if I could find my way back. So I opened my eyes to see my friends still there, and asked, totally serious: "Are you guys still there?" Getting (I thought) no response, I leapt to my feet, looking down at my legs to move them and test if I was still in my body. Well, I was still there (here) and sat back down, trembling, to describe the experience to my friends. I have smoked *S. divinorum* since, but not frequently as she really does demand respect and reverence. -- *KK, NJ*

### *"SYLVIA" DIVINORUM*

On a *Salvia* trip recently, one of my companions reported lapsing into a dreamy state and meeting a woman -- who referred to herself as "Sylvia" *divinorum*! -- *MH*

### *SALVIA SAFETY*

Last year I bought some dried *Salvia Divinorum* from OTJ and experienced some remarkable effects. It was unique in my experience and wishing to compare it with someone else's reaction, I gave some to my sister. She is a student of a very well known teacher of shamanism. She also had some very interesting experiences and asked her teacher about this herb. He warned her that it was toxic to the liver and advised her not to try it again. I have not heard this before and researched everything available in print before trying it. Hofmann and Diaz did chemical analyses and did not find a poisonous constituent and Wasson reports a ceremony conducted by an 85 year old curandera. Any feedback on this issue? -- *RR*

# NETWORK FEEDBACK

---

## SOLVENT AVAILABILITY

Trike and methylene chloride are controlled closely by the FDA. It's not illegal to purchase, but very illegal to transport or dispose of without a commercial licence. Georgia, Florida, SC and Alabama chemical supply companies all refused my requests. All dry-cleaning supply listings in these states no longer use (or admit to using) these solvents and could not tell me where to get them. The only supply company that would deliver to my doorstep required a minimum \$300.00 purchase and I didn't relish the idea of providing my driver's license number and address, so I didn't buy any. Some commercial furniture strippers are up to 98% methylene chloride, but they are not required to print this percentage on the product. (Perhaps some product research is in order.) I don't know how to separate the desired solvent from the other components. A good project for a future article on obtaining methylene chloride from brand-name furniture stripper, etc. would be essential. Please publish such information and/or any alternative solvents that are easier to get. -- CH

## PLANT IDENTIFICATION PROBLEM

It is almost impossible to distinguish *Desmanthus illinoensis* from *Albizia julbrissin* seedlings. I can only tell when *D. illinoensis* is in flower (white) -- *Albizia* flowers are pink. I am fooled often because the latter often don't flower around here. Anyone have some easy way to distinguish between these two plants? -- CH

## SEED/PLANT EXCHANGE

I'd like to suggest some *ER* space devoted to a seed/plant savers exchange. People could write in with a want/have list along with their address so they could contact each other for exchanges. -- BK, CA

[This idea has been mentioned before in *ER*, but there has been no response -- people are reluctant to publish their names and addresses in a publication like this one. I personally feel it would be safe enough as long as the botanicals were unscheduled. -- Ed.]

## QUESTIONS I

I am looking for a source of *Virola* snuff trees; also for information on safe *Datura* usage. In your winter '95 issue, Phil said that he drank licorice root after taking *T. peruvianus* -- I am relatively new to the entheogen scene, but wouldn't that cause a hypertensive crisis? Finally: is St. John's Wort a good MAOI to use with ayahuasca? -- JB, TX

[To date, the licorice root-as-MAOI theory has come from only one correspondent, so more reports are needed to determine how effective it is. Latest opinion is that herbal MAOI use with the mescaline--containing cacti is safe. St. John's Wort is a MAOI, but I've heard that it is one of the few (only?) known herbal irreversible MAOIs, which (in their synthetic forms at least) are known to cause hypertensive crises. Anyone have further data on these questions? -- Ed.]

## QUESTIONS II

Using the extraction method in *Psychedelic Shamanism* for *Phalaris* grass, roughly how much extract may be obtained per kilogram (2.2 lb)? Does the extraction solvent make the end product toxic?

[It depends on whether the weight is wet or dry -- in either case, a kilo of *Phalaris* is a lot of grass. I've always done amounts less than that -- a crockpot full of fresh grass will yield about 50 mg on the first go-round; lesser amounts can be extracted from the same material on subsequent cycles. If you redissolve the evaporated tar in ethanol and add a smoking medium (like mint), the evaporated product shouldn't be toxic. -- Ed.]

Do you have any tips on germinating *Phalaris* seeds? I can't seem to get the seeds from JLF to sprout.

[I've never had this problem -- throw 'em in the ground and water them moderately. Be sure the variety is known to be psychoactive, otherwise you're just growing plain old grass. -- Ed.]

I understand you can make tea from *Papaver somniferum* seeds. What is the conservative but effective number of seeds, (crushed and boiled) to start

with?

[I don't know -- anyone have the answer? -- Ed.]

Have you any first hand information of anyone taking too much of a psychedelic, causing permanent distortion in their normal perception of everyday reality -- i.e., not being able to feed oneself, drive, work, love, etc? We've all heard of the infamous person who ate a lot of something and is now in a rubber room. Is this a fact or myth?

[I met a guy once, totally insane, who was said to have gotten that way by taking over 300 acid trips in less than two years (a trip roughly every other day). Psychedelics are obviously not for everyone, and people with latent psychoses will certainly evoke them by doing drugs. Anyone compelled to take that much acid in that space of time reveals more about his original condition than anything the drug may have contributed to it. There are plenty of psychotics who don't take drugs, but when one of them does, it's the drug that gets blamed. I know of no "normal" person who ever went crazy by using psychedelics responsibly. -- Ed.]

Is fear or escalating anxiety common after smoking 5-MeO-DMT (12 mg) for the first time, with no previous DMT exploration? -- **EF, FL**

[Smoking 12mg of 5-MeO-DMT would be a challenge for anyone unfamiliar with the effects of smoked tryptamines. The fear usually goes away with more experience; if it doesn't, most people stop smoking the stuff.. -- Ed.]

### QUESTIONS-III

Has anyone had any experience with the supposed but unsubstantiated hallucinogen: galanga (*Kaempferia galanga*)? It has a spicy taste similar to ginger (to which it is related), so it would be difficult to consume a large quantity. I'd guess it could give you a hell of a stomach ache if you ate too much. Is it a true entheogen or, like *Acorus calamus*, just another psychedelic myth?

I know that *Vinca major* and *Vinca minor* (greater and lesser periwinkle) contain various indole alkaloids. *Vinca major* contains reserpine and other antihypertensive substances. *Vinca minor* contains vincamine, a cerebral vasodilator that has an unpredictable effect on the circulatory system, hence should be considered dangerous. Both of these easy to

grow, winter-hardy plants have been said to be psychoactive. Does anyone have any knowledge of their positive effects as well as dangers? Some of the alkaloids they contain are molecularly similar to ibogaine. Do they contain the same dangerous antineoplastic substances that the Madagascar Periwinkle (*Catharanthus roseus*) contains? In an old *High Times* article it was stated that the sensitive plant (*Mimosa pudica*) contains DMT in its roots. Does it? Several books and articles on tryptamine vectors (plants or animals containing tryptamines) usually express the importance of a substance containing N-Methyl Tryptamine, as well as DMT and 5-MeO-DMT. Some say that N-Methyl Tryptamine is psychoactive, others say it isn't. *Desmanthus illinoensis* contains a fair amount of it. Is it psychoactive? Perhaps it potentiates or otherwise contributes to the DMT effect. How important is N-methyl-tryptamine? -- **Prairie Dragon, II**

### LOTS OF EXTRACTION QUESTIONS

Regarding DMT extraction -- what are the relative merits between ammonia, sodium bicarbonate and sodium monocarbonate as basifiers? Does soaking ground plant material in aqueous acid 24-48 hours allow for oxidation? Does smoking DMT cause some breakdown into 5-MeO-DMT or bufotenin? Could this happen in the presence of carbon ash during combustion? Could storage of dry material at high ambient temperatures cause a conversion as suggested above? Do DMT crystals vaporize without producing smoke? If the temperature is too low, will it oxidize without producing DMT vapor? -- **J, OR**

### INTERNET

In regard to entering the Internet -- I advise strongly against it! Think about what ruined the reputation of psychedelics in the sixties -- overexposure to the masses of people who will take anything that gets put in their hand. By definition, those who take psychedelics frivolously are consumers, they want to get high quickly, easily and without effort. These are not the same people who are likely to subscribe to *ER* -- that would require forethought and effort. Anyone who is genuinely interested in shamanism or botany will be motivated to seek out the information they require. It's the people with only casual interest who will overexpose the DMT plants of North America to the media

and you can bet that a clampdown will follow. Think about what happened to MDMA when it hit the cyber-party crowd. Don't let this get ruined for the people who really care about the plants and the planet.

— *CH*

*[I decided not to go on the internet for the same reasons, so it's no longer an issue. One of the values of ER, it seems to me (modesty aside), is that it's edited -- too much of what appears on the internet is either redundant or mythological. Not that ER is perfect, but I do my best to weed out the grosser misinformation. -- Ed.]*

### NUTMEG FEEDBACK

During my foolhardy teen years I experimented with nutmeg (*Myristica fragrans*). I can definitely say it is more psychoactive than just mild sedative action as mentioned in "Nutmeg Mythology" (Summer '95 *ER*). It is quite psychedelic: not particularly pleasant psychedelic, but psychedelic nonetheless. The main problem is the copious amounts needed to get past the mild sedative effect. Five heaping teaspoonfuls for a high, ten for a trip! The taste of that much nutmeg could turn you off eggnog for life! It can be very nauseating. Only my youth helped me persevere through such a task. Effects undoubtedly vary from person to person, but generally the high comes on in about 3 hours. It is similar to a sleepy cannabis buzz, but more stuporous. Plenty of visual imagery, time/space distortion, feeling of unreality and possibly auditory hallucinations on high doses. Not much in the way of any spiritual insights or even lukewarm euphoria. Mostly extreme lethargy and desire to sleep, but inability to do so. Effects last 4 to 6 hours, but you can get a droning, spacy hangover that can last for days. Since it is probably dangerous to liver and kidneys, I can't recommend it for anyone -- leave it on the spice rack where it belongs. — *Prairie Dragon, IL*

### ENTHEOGEN ISLAND

There is no place in the U.S. to experiment with the growing, preparation and ingestion of entheogenic substances. Any substance that finds a popular response, promptly becomes illegal. What we need is our own island (don't laugh, I'm serious)! An island set up as a research facility to study and propagate entheogenic plants from around the world. Such a laboratory would benefit all humankind. I am

researching the possibility to fund and purchase such a place. (I've already researched over a hundred islands.) I could use some help: If interested, please contact: D.J. Croup, 521 1/2 E. Pearl St., Butler, PA 16001-5007.

### HOW COME HAVEN'T YOU BEEN BUSTED?

The editor of *PRL* comments in his review of the book *You Are Going To Jail* (Loompanics), that there is a high likelihood of any drug user going to jail. Statistically speaking, is this true, even of a non-dealer, non-abuser, shamanic user? What is the danger level of personal, shamanic use? Moreover, why aren't people like you, Terence McKenna, Jonathan Ott, et. al. rounded up and thrown in the slammer? Is it simply the fear of a famous martyr syndrome?

— *REMaster, CA*

*[The DEA spends most of its energy on the high-profile, social problem drugs: crack, heroin, etc. They don't have the funding or manpower to seek out entheogen users, probably because most entheogen users are not creating social problems. (Few of us drop out of high school and become armed robbers to support our San Pedro habits.) Which is not to say that they'll ignore you if you've got a houseful of illegal plants and someone turns you in. None of the plants I grow are scheduled, and I only use entheogens among trusted friends in a ritual context. My faith is that if I keep my intent pure and my behavior low-key, I won't have problems. Probably the quickest way to put yourself at risk is to get involved in dealing: keep money and profit out of your entheogen use and you'll likely be OK. Buying and selling is the American religion, and the "Powers That Be" go crazy if they think anyone is making a buck off something that they haven't endorsed. My personal conviction is that material profit of any kind is inversely related to religious experience: my favorite image of Christ is throwing the money-lenders out of the Temple. -- Ed.]*

### NO FEAR!

In these days of potent *Phalaris* extractions, I confess to being demonically tempted by the popular "No Fear!" logo that the High School kids like to display these days on tee-shirts, etc. -- "Hey, kid! C'mere, I got something for you to smoke!" — *Friendly Stranger*



### MAREZINE

Have you heard about Marezine (Cyclamine hydroxide)? It's a sea-sickness pill that is the most powerful hallucinogen I've ever tried. Take 12 pills on an empty stomach and you will see entities, travel far, and possibly not be able to tell reality from unreality! It's like too much scopolamine without being too evil.  
-- LR, FL

### LEGAL HIGHS

I'd like to hear reader's recommendations for meditations, breathing techniques or devices they use to alter awareness, with or without the use of entheogens. I'd also like some feedback about the legal herb preparations advertised in *High Times*. Is the Witches Flying Ointment or the Merlin Blend by International Oddities effective? -- *Trailblazer*  
*[I've always assumed that those High Times ads are just a rip-off of the naive and inexperienced. Believe it or not, but I once saw a High Times advertisement selling "pure sodium chloride," with one of those beautiful HT color photographs of a pile of white substance (table salt) -- technically, not illegal, since it said up front what was being offered. (This was back in the '70s, when cocaine was believed to be as OK as cannabis.) Reviewing a list of ingredients in many of these "herbal ecstasy" products suggests that any buzz you'd get is from caffiene -- No-Doz is definitely cheaper. But maybe I'm too cynical -- does anyone have any data on what this stuff is? -- Ed.]*

### LESSONS FROM THE PLANT TEACHERS

If nothing else, the ayahuasca diet and abstinence are a testament to the purity and level of commitment of our desire to learn and benefit from the "Plant Teachers." I think the reality of plant teachers is a valid concept: while LSD and ketamine are surely entheogens, the plants are decidedly different in that they do not disappear with the human race. *Ipomoea*, *Trichocereus*, *Stropharia*, *Lophophora*, all have lived long before us, and will live long after *Homo sapiens* is gone. While this is simplistic, I have yet to have a lesson from acid (at least I don't remember). Here's what I've gotten from plants: *Salvia divinorum*: showed me where the AIDS virus originated (before humans), a crack in reality, a "mirror" which I was

afraid to enter -- when I refused, it disappeared immediately. *Trichocereus*: showed me how to pass through dreaming and wakefulness, showed me parts of human souls. *Ipomoea*: revealed the meaning of dreams. *Lophophora*: showed how to look through other's eyes -- how to know who they were. Actually, LSD showed me that I didn't like being a "drug abuser" -- it showed me the reality of that lifestyle. I guess that's a psychotherapeutic use of (a non- plant) entheogen. -- *Anonymous, TX*

### ENTHEOGENS AND ADDICTION

I'd like to see more information about the use of psychedelics to treat addiction. Personally, a high dose LSD trip gave me the insights that helped me defeat a ten-year methamphetamine habit. In light of the legal restrictions, maybe we can develop some shamanistic-oriented ritual therapy and spread it through the underground. Many lives could be salvaged. I feel LSD saved my life. It is a crime that people suffering from addictions can't legally avail themselves of this cure. -- *JL, CA*

### RELUCTANT WOODROSE BLOOMS

Scuttlebut has it that *Argyrea nervosa* (Hawaiian baby woodrose) steadfastly refuses to flower outside the tropics (Pg 16, Winter '95 *ER*). On the bright side, the foliage and stems contain roughly equivalent concentrations of LSA as the seeds. The same is true of the other morning glories. -- *JL, CA*

### MUCUNA PRURIENS

*ER* recently received a longish letter describing several experiments with *Mucuna pruriens* (said to contain DMT), combined with *Peganum harmala* -- all of which were psychoactively negative. I appreciate receiving first-hand data like this: even when results are inconclusive or negative, the data is very valuable in our attempt to understand entheogenic plants. It also prevents weird rumors from getting started. So -- has anyone had a *M. pruriens* experience that was entheogenic? -- *Ed.*

### AMANITA PANTHERINA

I recently had the opportunity to try some tea made from *Amanita pantherina*, collected in the Mt. Shasta area of California. The mushrooms had been dried and then brewed into a simple tea. I don't know the concentration. Forget the bad press on *A. pantherina*

-- this stuff was fantastic! After six to eight big gulps of the mild-tasting tea, I almost immediately began to experience a typical *Amanita muscaria*-like buzz (which I am quite experienced with), but without any of the side-effects of nausea and sweating. Then came an intensely pleasurable euphoria: I was exactly where I wanted to be, my character and personality (Self?) was as good as it could be. This was an empowering, energizing inebriation with full interactive capabilities. It was smooth and friendly: an enjoyable dizzying numbness with intelligence. No withdrawal or hangover was detected. As stated, I am familiar with the effects of *A. muscaria* inebriation and the *pantherina*'s effects are similar to the former's non-toxic qualities. The overall advantages (especially for novices) are huge: no toxic side-effects. It is very "clean." I'm not sure about a first experience, but with repetition comes familiarity and the ability to enjoy and use the finest state of well-being imaginable. I'm not even talking about higher doses in which doors to other realms are easily entered. I'm at a loss to explain why this mushroom is not more popular among entheophiles. Probably the mass-media anti-*Amanita muscaria/pantherina* propaganda has something to do with it. Most people who've had successful *muscaria* or *pantherina* trips tend to compare these mushrooms with other substances by using phrases like "vastly superior" and "another world." Yet many of these people want to remain silent. I believe the great *Amanita* will soon regain its phenomenal status of old. Once you've been enlightened, it's hard not to feel this way. -- MN, IN

### MORE MUSIC-1

The right music for "deep listening" is crucial. I understand the experience of the correspondent who said that "pretty music" doesn't quite do it. When planning an entheogenic experience at home I select 10 or 12 tapes ahead of time and put them by the stereo. Here are some of my favorites:

1. David Parsons: *Yatra* (Fortuna label), 2 CD set
2. Steve Roach: *Dreamtime Return* (Fortuna label), 2 CD set
3. Gabrielle Roth: *Totem, Initiation, Bones* (All on her own Raven label) These are the best tribal/drumming recordings I've found.

More classically inclined listeners might consider:

4. Phillip Glass: *Glassworks, 1,000 Airplanes*
5. Arvo Pert: *Tabula Rasa* (ECM label)
6. Henryk Gorecki: *Third Symphony* (a very powerful, somber work.) -- *Anonymous*

### MORE MUSIC-2

Might you recommend your own personal favorite recordings? Here are a few of mine:

1. Spacetime Continuum: *Sea Biscuit*
2. The Future Sound of London: *Lifeforms*
3. *Global Meditation* (4 CD boxed set)
4. All Mickey Hart recordings, especially *At the Edge*
5. Material: *Hallucination Machine*
6. Peter Gabriel: *Passion*
7. Mars Lasar: *The Eleventh Hour*

-- MSS

[I seldom listen to music when using entheogens, usually being involved in interaction with other people. However, I'll never forget the insights received while listening to the Alan Hovhaness piece, *Mountains and Rivers Without End*. Almost all of Hovhaness' work is "psychedelic" to one degree or another. -- Ed.]

### PRIMA SOUNDS

I want to let you know about a CD: Prima Sounds, by Ralph Losey. It's ambient music that "uses chakra resonance and carefully crafted 'chaotical musical forms...'" The tone combinations and harmonics may appear random at first, but a hidden fourth dimensional order becomes apparent over time as the resonant effects of the tones evoke pleasant altered states." It really works. Played on a good system at high volume, you can really feel it. When using entheogens, it takes on a whole new form. Mushrooms and cannabis are intensified. When using HBW seeds, muscles tingle and tighten in an ecstatic manner. You can get the CD and info from: The School of Wisdom, 1661 Woodland Ave., Winter Park, FL 32789. Tel. (407) 645-3429. -- *Anonymous*

### VAPORIZING PEGANUM HARMALA

You will love vaporizing *harmala* extract! Not only is there no puking involved, but the effects are much clearer and more cerebral. I find that vaporizing 50-75mg of the extract usually does the trick. More

than that doesn't increase the potentiating effects and only feels like more of a body load. With further refinements, the nausea and puking of all the ayahuasca analogues will become a thing of the past. When extracting *P. harmala* I've modified the recipe from the Winter '94, *ER* (pg 6). Instead of lemon juice I use HCL acid to lower the pH. When defatting with methylene chloride I use about 10-15 percent of the liquid volume. I'm not sure this much is necessary, but I like to get all the oils out for the cleanest possible product. I use ammonium hydroxide to raise the pH. To extract I use 15 percent methylene chloride, swirl it, and let sit for a day. Then I do four more solvent extractions at weekly intervals. Evaporation of the solvent fraction yields a dry crystalline product suitable for vaporizing. -- *Toad*

### *LSD/DMT COMBO*

Approximately one hour after ingesting 100 mcg of LSD, I smoked approximately 20 mg of lab-synthesized DMT. The DMT experience was of a distinctly different character than any of my previous journeys. The initial ascent was much less discomforting or disorienting. In *The Essential Psychedelic Guide*, D.M. Turner observes that LSD's influence allows one a higher launching pad into DMT space, and I found this to be true. All the preliminary symptoms: hum, chrysanthemum pattern, etc. were bypassed. The vision state was immediately there as I closed my eyes and the experience unfolded at a slower pace than usual. It felt like I had more time to register each individual image. The images were the most intricate, detailed and highly ordered DMT visuals I've ever had. They were also less abstract and more recognizable. I suspect that LSD's ability to expand the scope of the mind's information-processing capacity is responsible for the subjectively slower pace; in effect, the acid accelerated my mental processes so they could keep up with the flood of DMT-induced information. In clock-time, the flash lasted nearly nine minutes -- almost three minutes longer than my previous record. My normal experience of linear time doesn't apply inside the DMT flash; it is as if past, present and future exist simultaneously. This makes describing the following experience equivalent to describing a four-dimensional object in only two dimensions! But

I'll give it a shot anyway... Immediately upon closing my eyes, I found myself standing at the bottom of a cartoon-style valley with a river flowing directly in front of me and a thick pine forest about 100 yds ahead. This was a fully three-dimensional, interactive environment, except that everything was rendered in the manner of a cartoon or child's story book illustration. Suddenly, scores of little creatures came scampering out of the forest toward me -- birds, rabbits, squirrels, etc. I have experienced entity contact on nearly all of my previous DMT trips, but usually only one or two at a time. This time I felt as though I was finally meeting the DMT "elves" I've heard so much about -- except that this time they chose to manifest as little cartoon animals. They seemed excited and pleased by my presence.

As they approached me, the scene suddenly underwent a drastic change. In a quick, cinematic dissolve, the forest environment was replaced by a stately, spacious marble chamber containing several awe-inspiringly ornate baby cribs. In contrast to the forest, this room was rendered in an extremely high-resolution, hyper-realistic style. I had the feeling that I'd somehow stumbled into the nursery at Olympus. All the elf-animals then shed their skins, revealing the same forms made out of pure gold underneath. Then they levitated and arranged themselves in geometric patterns of the most breathtaking mobiles I've ever seen: incredible constructions of glass, jewels and precious metals, crafted with a degree of detail and filigree that reminded me of McKenna's description of Faberge Eggs in hyperspace. The positions of the elf-mobiles reminded me of something else, but I couldn't put my finger on exactly what.

As I pondered this, the scenery underwent yet another transition. Suddenly the nursery morphed into the cold blackness of outer space. The mobiles were still there, arranged to resemble constellations against the backdrop of the void. Whenever I was able to focus on one of them, it would burst into flames and incinerate, leaving its molecular "skeleton" visible underneath. The skeletal vision would hold for a second, then its outer form would quickly grow back over it. I spent the rest of the flash observing each individual mobile-constellation undergoing this metamorphosis. Often in the DMT flash I feel as if I am seeing at the quantum level -- experientially confronting the truth

that all matter is really energy. This seemed to be what the activity of the constellations was meant to show. As for the child-like intro, I hypothesize that the experience will try to manifest in a form that is as non-threatening as possible for the subject (assuming one pays careful attention to preparation and intention). I've found ritual, magick and meditation to be useful in this regard. My only negative experiences have been when I've been sloppy in that area: doing it on a whim for the wrong reasons. Based on this experience, I look forward to experimenting with other "launching platforms" -- especially psilocybin. Low doses of some phenethylamines may also be effective, but I'd be very careful about dosage, since both substances cause a sharp rise in blood pressure. Don't be too reckless -- we need to bring our reports back from hyperspace! I'd be interested to hear from other readers who've tried similar combinations. --

*Forbidden Donut*

### PEYOTE-TRICHOCEREUS GRAFTING-1

Everyone seems to love ragging on the Indians for their alleged irresponsible gathering and over-use of peyote, but let's for a minute here drop all the negativity and instead offer more solutions. I recently grafted one-year old peyote seedlings to the tops of *Trichocereus spachianus* branches. Even though the small peyote buttons, freshly decapitated from their roots, were far smaller than the huge open area of the freshly cut *spachianus* tops, all grafts were successful and are now starting the typical rapid growth of grafted plants. I had to apply Ghee or other natural oil with a small artist's paintbrush to the remaining open surface of the cut *spachianus*, or subsequent dehydration would so deform the grafting surfaces that they would partially or completely detach. The oil prevented this and insured my 100% success rate. I started over 150 peyote seedlings over a year ago and at this time more than 100 of them are large enough to graft. My only limitation is available columnar cactus to graft to. I even grafted a tiny peyote button onto a tiny *Trichocereus peruvianus* seedling and they are doing well! I hypothesize that any columnar cactus of any species from any store would work with this technique. It's worth a try in light of the need to discover these things. -- *Anon.*

### PEYOTE-TRICHOCEREUS GRAFTING-2

I can't believe you printed that crap about putting vaseline on a peyote-trichocereus graft. (In your book!) A person I know did a vaseline graft. I had to rescue it from certain death -- the vaseline not only caused the graft to reject, but it clogged the pores in both the grafted stock. To this day (1 year), the *Trichocereus* still has oily film and scars where this method was used; although the grafted peyote pupped to survive, the main plant died. I now have 6 clones of this original plant and I call it the "vaseline graft- clone." I just consider myself a punk grafting cacti, so all you educated people are letting me down. I know more about these things from doing it, and not just by passing information. I've just seen too much bullshit printed about peyote. Someone may have taken their only plant and killed it using that stupid, stupid method. -- *DKW, AZ*

*[There aren't enough years in any one lifetime to do everything yourself, so I do the best I can by quoting from the best sources available to me. I'm uncertain of the exact nature of the failure here: You say that the graft was rejected, yet it still cloned six pups within a year -- that sounds reasonably successful for a "rejection." The salient question is: what is the best way to graft peyote onto a columnar species and prevent dessication of the exposed cut surface? -- Ed.]*

### ROOT SPACE FOR SAN PEDRO

Both *Trichocereus pachanoi* and *Trichocereus peruvianus* respond well to lots of root space. Some of mine are in raised beds in my greenhouse and I have gotten over four feet of new growth in just over a year. Heat, lots of water and sunlight, and occasional feeding are all that's required, given enough root space. I'd be interested in hearing from readers who have experience with other *Trichocereus* species, such as *T. bridgesii* or *T. macrogonus*. -- *JF, CA*

### TRICHOCEREUS PERUVIANUS POTENCY

I've come across *T. peruvianus* in three local nurseries. Some of the specimens have been quite large. If not three times as potent as *T. pachanoi*, I've personally found it to be at least twice as potent. The

appearance of the two species is very similar: six to eight broadly rounded ribs with a freely branching base. *Peruvianus* has frosted bluish-green skin and longer spines. There is usually one central spine per areole, with a length of 4 cm, and six to eight 1 cm long radial spines. The woolly brown areoles are slightly larger than *pachanoi's*, with a "V" shaped notch over them. This "V" shaped notch is one of *peruvianus'* main distinguishing features. The honey-colored spines tend to be darker at the tips and bases. Some specimens have branches which aren't as strong as *pachanoi's*, and may be found arching, or even prostrate. Some varieties have greyish-white spines. *Trichocereus peruvianus var. matacana* is reported to have a much superior root system over other *peruvianus* subspecies. -- DD, CA

### ANOTHER POSITIVE

#### PHRAGMITES AUSTRALIS REPORT

I have been pursuing *Phragmites australis* "Giant Reed" as a Ayahuasca analogue ingredient since your Vernal Equinox, 1995 issue, and can now report good results. I encourage your readers to experience it, as my journeys have been excellent and like those described by this unknown writer. *Phragmites* should, by no means, be written off, as it is kinder than true Ayahuasca. Yet it is different. My present recipe is 3 grams of *P. harmala*, following p.57 of J. Ott's *Ayahuasca Analogues* closely. With this small volume of lime juice and incidental water, there has been no nausea. Just boil it 15 minutes and filter it twice with a cotton-shirt. Increase the water and you will experience the trouble of thinking about your body and will probably blow chow. The *Phragmites* rhizome (50 wet gms. More gms. to be tested soon) is simply boiled 20-30 minutes and tastes just fine. This is about 2.5 feet of rhizome if you can only get it dried out. If you drink only the root, or rhizome, at least, there have been absolutely no bad physical side effects to date with 9 tests on four people. *Phragmites Australis* has the advantage of being everywhere, and I'm happy to report, difficult to eradicate in the East. It needs abundant water and is hard to find where I live in Northern California and in the desert. However, I finally found it growing the Sacramento River Delta, and most poetically, next to the mothball fleet of warships an-

chored in the backwaters of the San Francisco Bay. I like to think about the plant spiritually and physically cleansing this horror of American pollution. I have been told by a botanist that he was unsuccessful in his attempt to grow it here, yet I have started five large tubs of it and every piece has sprouted dramatically. I plan to keep some of the plant growing with water lilies under water, and some in mud only damp on the surface. I expect the tubs to fill with rhizomes and almost burst with the wild energy of this beautiful reed.

I am interested in getting a response from other Ayahuascaros on a related subject which I have both experienced and witnessed. It has no physiological explanation that I can understand. My tea drinking has been with *Banisteriopsis caapi* and *Psychotria viridis*, made by Santo Daime church members and brought in from Brazil, and with the analogue plants described above. The California tea drinkers are often new people, new to the experience, but all practicing some dietary restrictions, and none eating at least four hours before the event. Now, some of these people, including myself, all who drank appropriate portions to get off, experience almost nothing at all on some occasions, and soar on others. This has been both "real" Ayahuasca and my analogue. My experience yesterday was with a long time Uniao do Vegetal Church member and myself, this time me soaring and he less (although he reported that his arms started growing pine needles as he transformed into a tree.) The time we drank together last, he became much higher than me. So it appears that it is possible to block the experience sometimes, so that little happens. Although I can't explain this, it would account for reports of no entheogenic results on new plants sometimes, and variability ascribed to the plant material itself. Have other experienced this with their groups? I personally find that I cannot attain great heights without evoking help and assistance from the Source or Sources of the Light. I cannot get off of my own, or, at least, no longer want to try. I need to do this with prayer at the very onset of the tea coming on. I might add that I am a person who never prayed before, and who would not now, I suppose, if I had not been so powerfully answered. May you stay in the presence of the light. May the Light protect our planet. -- Anon., CA

# TRADITIONAL HEALERS AND SYNTHETIC ENTHEOGENS

The following is an excerpt from a Sunday Supplement article in a South African newspaper. The subject is "Nexus" (2C-B), a synthetic entheogen invented by Dr. Alexander Shulgin. What is interesting is that this drug is now being used by African shamans in traditional healing ceremonies. There is a certain irony in this for **ER** readers, since we tend to go in the opposite direction: seeking the plant teachers!

**One** of the most interesting developments on the local scene with regard to Nexus is that it is the active ingredient in a medicine named *Ubulawau Nomathotholo* (a Xhosa phrase that roughly translates as 'medicine of the singing ancestors'). Up until recently, *Ubulawau Nomathotholo* was available at various African herbal shops where it was sold as an aid in traditional healing. According to the written information inside the pack: "*Ubulawau Nomathotholo* opens the mind to messages, visions and dreams from the ancestral spirits. This makes it an excellent medicine for use by African traditional healers during *intlombe*, *xhentsa*, *vumisa*, divining, healing and *thwasa* treatment."

*Ubulawau Nomathotholo* is marketed by a Lesotho-based company called Inkwazi. According to a spokesman for the company, Mr. Solomon Daba, because of the banning in South Africa of the medicine's active ingredient, it is no longer being sold in the Republic.

"**This is a great pity,**" said Mr. Daba. "The problem that many *sangomas* in South Africa are faced with is that, because they live in the townships, they are unable to get hold of many of the plants and herbs used in divining, initiation ceremonies and healing. *Ubulawau Nomathotholo* is a very safe and effective alternative to

some of the traditional plant drugs that affect the mind, but which many *sangomas* in the cities now find impossible to get hold of. We would like to see a reversal of its ban in South Africa, but we have been advised by the Medical Control Council in Pretoria that this would be a long and expensive process with little chance of success."



**Another person** who would like to see the ban reversed is Dr. Manton Hirst PhD, an anthropologist at the Kaffrarian Museum in King William's Town and a leading authority on traditional forms of *Xhosa* healing. According to Hirst, who has been studying and writing about traditional healing in South Africa for the past 20 years, "*Xhosa* diviners and herbalists, like other shamans worldwide, use psychoactive plants and substances to induce altered states of consciousness in initiates who are being trained and inducted into the profession. Psychoactive plants are highly valued as a means of communicating with the an-

cestors and as a way of gaining insights into the spirit world. "However, nowadays the plant roots traditionally used to induce visionary experiences in novices are very hard to come by. This is due to a combination of several factors, such as the over utilization of wild-

plant resources by herb sellers and healers, and drought and overgrazing. However, even when these plants are available they are quite toxic. Consequently, poisoning, and even death, can occur as a result of taking the wrong dosage -- which even experienced healers sometimes have difficulty estimating." During his field trips, Hirst has met a number of diviners who have used Nexus as a substitute for traditional plants. "At the dosages recommended on packs of *Ubulawu Nomathotholo*, there appears to be no toxicity or physical discomfort and some of the therapeutic results have been quite impressive."

**One initiate** who was administered five Nexus tablets by her teacher reported afterwards that she found herself transported to a beautiful forest where she met wild antelope and carnivores who revealed that they were the messengers of her tribal ancestors. According to the Hirst, "This transcendent experience had a profoundly beneficial effect on this initiate who, up until this time, had lacked confidence in herself and her calling to be a healer."

**Another case history** recounted by Hirst was that of a male diviner who became pathologically depressed after the tragic death of one of his children. Even after the conclusion of the traditional period of mourning he continued to be morose and avoided all contact with his patients. The diviner told Hirst that after taking Nexus he had a visionary experience in which he found himself face to face with *uDali* (the Creator) who revealed to him the underlying meaning of the death of his child. "With his faith and confidence restored, he continued his work as a successful traditional healer."

**Ancestral spirits** in the guise of wild animals, visionary encounters with *uDali* ... these are things that many South Africans will have difficulty getting their mind around. However, for millions of people, especially in the rural areas of the country, these are spiritual issues that are pivotal to their lives.

**What if Nexus really is a safe** and effective alternative to scarce and often dangerous plant medicines? What if this substance really does put healers

in touch with the magical, mysterious realms of consciousness that have been the cornerstone of African belief for thousands of years? And what if South Africa's tens of thousands of traditional healers were to collectively demand that this medicine be made readily available to them?

**What is certain** is that Nexus is going to generate plenty of controversy during the months and years ahead. --*Victor Peterson, South Africa*

### THOUGHTS ON NEO-SHAMANISM

The idea of what a neo-shamanic path entails is different for each individual. Joseph Campbell said that all religions and mythologies are metaphors for us to learn from: mirrors to see the deepest parts of our psyches reflected. In that sense, shamanism provides a metaphor for individuals to use on their inner journey of self-discovery. The shamanic metaphor is certainly in vogue at the moment. Traditionally, the shaman is an outsider, an oddball, and the rewards of the visionary are seldom obtained without a considerable price. Also, the social functions filled by tribal shamans aren't the same as in post modern America. (McKenna discusses this a bit in *The Invisible Landscape*, pg. 17.) His thought is that artists and other creative people who speak through images to our culture are the shamans of our time. When the New Age shamans have moved on to the next fad, the true explorers will still be here -- no matter what we call ourselves. -- *Anonymous*

### ISO-II

I'm searching for an ISO-II (60's relic) in mint to good condition, with instructions. This is a continuous isomerizer for the extraction of essential oils from a solid, using an integrated light bulb for a heat source. I'm willing to pay any reasonable price. Please send information and your offer to P.C., in care of this newsletter. -- *PC, MO*

### SEPARATORY FUNNELS

See the April, '96 *American Science and Surplus* catalog (3605 Howard St., Skokie, IL 60076), page 14, for a bargain price (\$27.50) on a 500 ml separatory funnel. -- *JH, MI*

# ACORUS CALAMUS REPORT

---

**In your book**, *Psychedelic Shamanism*, you included *Acorus Calamus* (sweet Flag/Rat Root) as a minor psychedelic, stating "I don't know anyone who has actually eaten any." Well,... Hello! I've eaten sweet flag on a number of occasions and hopefully I can shed some light on this obscure entheogen.

**Being a student** of herbs, I noted a number of references to the use of *Calamus* as a hallucinogen. Foster's *Herbal Renaissance*, and a book called "*Roots*" (author unknown) both compare the effects of chewing a ten inch segment of root (actually rhizome) to LSD. This inspired me to do some research at the University Library. All in all, information is extremely scarce, but Hoffer's *Hallucinogens* mentions that two of his acquaintances, learned in the study of Hallucinogens, chewed 10 inches and reported the effects were quite LSD-like. The Cree Indians of Canada were evidently the source of this information; they (especially tribal elders) chew a length of rhizome the length of their index finger to maintain mental clarity and vigor. (The Chinese also consider sweet flag a brain tonic and life prolonging herb). 10 - 12 inch segments of the rhizome were reportedly used to bring about shamanic trance (this is a much quoted statistic, but I am unsure of its origin). Also, herbalists cited *Calamus* as an invigorating stimulant (used much like coca leaves) and an excellent stomach/lower digestive tonic. The active ingredient is reputedly Asarone and Beta-Asasone which make up to 85% of the essential oil (which itself makes up about 1 1/2 - 3 1/2 % of the rhizome - C. Ratsch's *Dictionary of Sacred and Magical Plants*). This in mind, I went out and picked up a couple of ounces of the dried chopped rhizome at a local botanical store.

**To get a taste** of Sweet Flag's character, my first consumption was a very small amount of it (literally a few nibbles). It tasted horrible and I was unable to swallow it. None the less, I did notice a short-lasting, mild change in perceptions: primarily visual, but with some mood elevation. It inspired me to experiment

further, but the taste prompted me to put it off for a couple of weeks.

**Foster (Herbal Renaissance)** states that he keeps sweet flag in his ear as a stimulant for use on long drives, hence I had some on me during a mountain biking trip. After finding myself a bit winded my girlfriend and I chewed (and spit) a small amount (silver dollar sized in a cupped hand). We had smoked cannabis earlier that day and found that aside from the taste, it was indeed quite invigorating and produced a noticeable heightening of perception. This lasted maybe 20 - 25 minutes, probably due to the physical exertion of biking.

**Some weeks later** I decided to give the 10 inch dose a shot. Hoping to eliminate the awful taste (it is very bitter), I packed ten 000 gel caps with the powdered herb (powdered, it makes an excellent flea powder). I consumed these at about 11 AM and went for a walk in the woods surrounding my house. I thought I felt a very slight change in awareness, but this could have been due to expectations. Over all, two hours later I was disappointed. (I later read *Calamus* is activated by saliva. and chewing is essential). Determined not to be thwarted, that same day I estimated what I assumed would be 10 inches of rhizome (about 1 ounce) and chewed it in several mouthfuls. This was a real drag. The taste was so bitter, that anytime I attempted to swallow (at the encouragement of my best friend) it induced gagging -- not nausea, it just lept away from my throat. It took probably 20 minutes to chew the whole ounce. When done my friend and I left for the wildlife sanctuary for a walk and some philosophical debate. Again, I kept thinking I was feeling something but twenty minutes later, sitting on a tree stump I dubbed the experience "not worthwhile."

**I then proceeded** to pack and smoke a bowl of cannabis. Before even exhaling the first hit, it kicked in. Everything became crystal clear, every leaf and branch



was distinct. I took two more hits and then needed no more. The trip is not nearly so intense as LSD, rather one seems to slip languidly into periods of insightfulness -- it is definitely a very "inner"-oriented drug. I felt great, and found myself rambling at great length about reality (I do this naturally, but believe the *Calamus* helped). The experience was at once marked, subtle, and lasted for upwards of 8 hours before slowly tapering off into sobriety. No ill effects were noted, other than some minimal eye strain. I have found one ounce to be an adequate dose.

**Miller mentions**, in *Ritual and Magical use of Herbs*, that *Calamus* can also be smoked. I mixed *Calamus* at a 1:1 ratio with cannabis and can vouch for its effects. It is a much easier way to experience the buzz (no bitter taste), but the effect does not seem as "clean" as chewing. It potentiates the cannabis high with greater visual clarity and no tiredness. It is good to have around to "beef up" not-so-hot-pot. Smoking *Calamus* alone requires more. It doesn't taste great, but does produce a more visual aspect -- two dimensional objects take on three (maybe four?) dimensional depths, widths, etc. I did not find this extremely interesting and prefer the synergistic effect of marijuana.

**Now that I've decided** I like *Calamus* I did some more looking. I read somewhere that the essential oil produced in LSD like-state. Hoping to find a way around the prolonged chewing of the root, I ordered a bottle of the essential oil from a botanical company and began cautious experiments. One drop smells and tastes awful. No effect. Three drops is also unpleasant, more so than one, and produced only a minimal experience, not quite like chewing or smoking. Four drops with a bowl of cannabis was somewhat inebriating, but inferior to chewing or smoking. Ten drops proved unpleasant and emetic. I have not used it since. A psychedelic profile in the *Journal of Psychedelic drugs* (great publication) states that the conversion of Asarone/b-Asarone to TMA-2 (a mescaline-like substance, but considerably more powerful) is "easily realized chemically" but I have no information on that (anyone?).

**Friends report** varying degrees of success with *Ca-*

*lamus*. Some can't get over the bitterness, other's want a stronger trip. One devotee recommends consuming it with a cup of gota-Kola tea. Overall I find *Calamus* to be a valuable entheogen. It doesn't compare to mushrooms or more intense plants, but when you need to get in touch with yourself, *Calamus* provides a unique and worthwhile trip. -- **IM, MI**

### VISION PLANTS

I'm going blind due to macular degeneration in both eyes, genetic and irreversible I have been told. Also have a cataract in each eye, the one in the right eye severe but the doctor won't remove it because he says it will not improve my vision. I know that cannabis can help relieve the pressure of glaucoma, which I also have. I would like *ER's* help in trying to find other plants which might be of use in improving vision and note that many people are getting cataract surgery -- apparently it is almost an epidemic, possibly due to nutritional factors. Perhaps chickens infected with avian leukosis of the eye if used for human food transmit this disease of cataract formation. -- **GD, KS**

## SALVIA DIVINORUM

Organically grown. Finest quality  
air-dried leaves.

1/4 Oz: \$20, 1/2 Oz: \$40, 1 Oz: \$75  
Plus \$2.00 S&H

Also: Quality Kava products.  
Send for free catalog.

### KAVA KAUAI

6817 KAHUNA ROAD (DEPT.ER)  
KAPAA KAUAI, HI 96746  
<http://www.kauaisource.com>.

# PSYCHEDELIC RESOURCE LIST

**Now in Book Form! — Available in June, 1996**  
**The First Five Issues Completely Updated & Revised.**

The most comprehensive list available! Detailed descriptions of over 200 companies related to psychedelics, including Book Vendors & Publishers, Cultural Resources, Ethnobotanicals (cacti, herbs, mushrooms, plants & seeds), Garden Equipment & Indoor Light Systems, Hemp Related Items, Information Sources, Merchandise & Gadgets (CDs, cassettes, t-shirts, smoking accessories & videos), Non-Profit & Religious Groups, Periodicals, the Internet and More!

Send \$19.95 plus \$3.00 (USA) or \$5.00 (foreign) for Shipping & Handling to:  
Soma Graphics, P.O. Box 19820 (Dept. ER), Sacramento, CA 95819-0820, USA.  
— CA residents add \$1.55 for sales tax. —

Or,  
Subscribe to the PRL...  
A four issue subscription,  
starting with issue #6  
(out in August, 1996),  
is only  
\$16.00 (USA),  
\$20.00 (foreign)  
post paid.

Make payment out  
to Soma Graphics  
@ P.O. Box 19820  
(Dept. ER),  
Sacramento,  
CA 95819



**PSYCHEDELIA - Visionary  
Plants, Literature - Art - Elixirs**  
\$2. for extensive catalog  
Sources:

**Magic Cacti -  
Mushroom,  
seed / spores,  
More!**

**ROSETTA**  
P.O. BOX 4611  
Dept. Z1 Berkeley,  
CA 94704-0611



## THE ENTHEOGEN LAW REPORTER

IT'S THE MOST VALUABLE SYNTHESIS  
OF LEGAL INFORMATION ON THIS  
SUBJECT YOU CAN BUY ANYWHERE.

— JIM DEKORNE



TELR CONTAINS LEGAL INFORMATION OF  
VITAL IMPORTANCE TO ANYONE  
INVOLVED WITH SHAMANIC INEBRIANTS  
ON ANY LEVEL. THE ONLY QUESTION IT  
LEAVES UNANSWERED IS THIS: ISNT  
YOUR FREEDOM WORTH \$25 PER YEAR?

— JONATHAN OTT

\$25/year in USA — \$30 to all other destinations

IF FREE YOUR MIND

POB 73481 (Dept. ER), Davis, CA. 95617-3481 | E-mail: TELR@aol.com  
World Wide Web: <<http://www.oimage.com/TELR/telr.html>>

### The Entheogen Review

First year of publication bound together in a 74 page  
book -- \$20.00 domestic, \$30.00 outside U.S.A.

(Same price as a year's subscription)

ALL OTHER BACK ISSUES: \$5.00 EACH

\$7.00 OUTSIDE U.S.A.

**Psychedelic Shamanism, The Cultivation, Prepara-  
tion and Shamanic use of Psychotropic Plants, by**

Jim DeKorne, 1994, 155 pages. \$22.00 postpaid

from: **The Entheogen Review,**

P.O. Box 800, El Rito, NM 87530.

"No hands on explorer of psychedelic hyperspace will want  
to be uninformed of the facts and techniques in this book. It is a  
valuable contribution to the new literature of do-it-yourself  
shamanism and psychoactive ethnobotany." — **Terence McKenna**

# JLF

poisonous non-consumables

Mail Order Catalog  
\$2.00



P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA

answering machine  
(812) 379-2508  
24 hours, 7 days a week

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 5, NO. 3, Autumnal Equinox, 1996**

ISSN 1066-1913 Copyright © 1996, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 800, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and must accept full responsibility for such decisions.



### *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F96 means that the Fall, 1996 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

-- Jim DeKorne

# THE WITCHES' FLYING OINTMENT

---

*The Entheogen Review* is dedicated to publishing information about psychotropic substances (both plants and synthetics) and their effects on human consciousness. Behind this objective is a desire to understand the full nature of human-beingness and its place in the cosmos. Unfortunately, this noble intent must take place in a climate of extreme political repression. What should be the legitimate subject of scientific, university-supported research is now largely undertaken by outlaws who risk imprisonment every time they explore the unknown realms of their own consciousness.

In acknowledging this sad truth we must not dismiss the legitimate concerns motivating the oppression we face: there is an unprecedented substance-abuse problem in this country, and the entheogen-respecting minority must accept the fact that a significant number of people using drugs couldn't care less about our spiritual motivations. I am only dedicated to presenting information of use to serious psychonauts. The boring, "scholarly" layout and latinate vocabulary in *ER* are conscious and deliberate -- the last thing I want is for it to become easily accessible or appeal in any way to immature enthusiasm.

All this is to introduce the following two submissions: the information in them is potentially useful, yet could lead to disaster if abused. The plants used in classical witches' salves are among the most poisonous botanicals known to science. You can kill yourself if you mess around with them carelessly. Those who feel impelled to experiment with the formula here revealed must do so at their own risk -- please re-read the disclaimer that appears on every *ER* cover. I only present data -- it's entirely the reader's choice of what to do with it. -- *Ed.*

*Excerpted from "Found: the Witches' Salve," by Jack Dunning, Fate Magazine, December, 1960. This is an article about the work of Dr. Erich-Will Peuckert, a full professor at Germany's Göttingen University and*

*a specialist in European occultism:*

...Most sensational of Dr. Peuckert's findings and experiences, however, were those with the "witches salve." Dr. Peuckert discovered the formula in a book called *Magia Naturalis*, written by Johannes Baptista Porta in 1568. It is a rare book, written in archaic Latin, nearly impossible to obtain and difficult to read. To translate it properly, one must be not only a scholar in medieval Latin but a research specialist in alchemy and witchcraft.

Dr. Peuckert is careful not to reveal the formula, but the salve is made from plants which are readily available, though extremely dangerous... Dr. Peuckert warns that any attempt to reproduce the salve without complete knowledge of the ingredients and their proportions would probably result at best in a stay in the hospital and at worst in a speedy trip to the morgue.

As a good scientist, Dr. Peuckert did not hesitate to test the salve on himself. And, also as a good scientist, he needed a control in order that his observations might be objectively and subjectively verified. He chose as his companion for the experiment an attorney friend...who knew nothing whatever about witchcraft prior to the experiment, or about the effects the salve might produce...

Following the directions in *Magia Naturalis* they applied the salve to their foreheads and armpits. Within a few minutes both fell into a deep, trance-like sleep which lasted for 20 hours. They awoke with all the symptoms of a vicious hang-over. Their mouths were dry, their throats hurt, they had blinding headaches. But they had lived through that wildest and most depraved of all debauches -- the Witches Sabbath!

What was it like?

Dr. Peuckert is reticent in his description. He had

visions of horribly distorted human faces. He had a feeling of flying for miles through the air. He (sic) flight was, from time to time, interrupted by dizzying swoops and plunges. He landed on a mountain top.

Finally came the celebration of the Sabbath itself, with wild orgies and grotesque debauchery, and voluptuous young ladies playing a prominent part. Beings with the appearance of monsters and demons joined in the erotic activities. There were perverted sex practices and they paid homage to the Devil.

Despite his hang-over Dr. Peuckert remained a scientist. His first act on returning to consciousness was to write a complete, detailed report of his experiences and to obtain a similar document from his friend before they compared notes.

Details on these notes cannot be published here, but when Dr. Peuckert compared his report with that of his attorney friend he was momentarily speechless. The reports were virtually identical! Except for differences in terminology and expression, both men described the same experiences.

Even more significant as far as Dr. Peuckert's scientific research was concerned, both reports written by these professional men in the year 1960 tallied in every detail with the recorded statements of accused witches who had died at the stake during the witchcraft trials of the Middle Ages!

This was the answer Dr. Peuckert had been seeking. He knew now that witches' tales of olden times were not mere products of imagination or insanity but factual reports. Men and women had known the secret of the salve and had used it...

The secrets of the salve and its use are believed to have

been brought to Germany by roving bands of gypsies. The knowledge was disseminated by groups of women whose female secret societies represented the vestiges of an older matriarchal culture that Dr. Peuckert believes had its roots in the south of France but may have been spread over a much wider area.

Regardless of the findings many questions are left unanswered in this report. Why, for instance, does every person using the salve dream the identical

dream? How can a drug invariably produce such complicated visual and tactile sensations? Can a person really dream of something for which there was no precedent in his mind?

...It has been suggested that the unchanging manifestations of the drug may be explained by something lying buried in the human

mind itself. Can it stimulate a specific segment of racial memory? And if so, memory of what? Of times when men flew? Of human orgies with nonhumans? Or with masked humans? Or are these experiences, after all, merely symbolic expressions or mechanistic hallucinations as the psychologists have always believed? ...

*NOTE: Are there any Latin scholars out there who have access to **Magia Naturalis** or a facsimile copy thereof? It would be interesting to compare its salve formula with the following:*

### *FLYING OINTMENT FROM FINLAND*

Witches in Europe have been using flying salves for hundreds of years, but the ingredients may vary. Some witches put blood from bats into their salves but these ingredients had no psychoactive contents. The main ingredients of this salve are: *Datura stramonium*, *Atropa belladonna*, *Aconitum napellus* and *Hyoscyamus niger*. All of these herbs are very poison-



ous, so you should not take too much of them or death will result.

*Aconitum napellus* [Monkshood, Wolfbane] is a very poisonous herb, which gives a feeling as if flying or falling down from somewhere. 1/15th of a gram [66mg] of *Aconitum napellus* is enough to cause death. The proper dose of *Aconitum* is 1/35 of a gram [28mg] of the fresh leaves in the salve.

[Appropriate quotation: "...As the poison content can vary considerably from plant to plant, the dosage was difficult to calculate..." -- *The Witch's Garden*. (See full reference below.) -- Ed.]

*Atropa Belladonna* [Deadly Nightshade] is a herb which is quite poisonous too. Fourteen currants of *Atropa Belladonna* will result in death. One to two currants will, after you have eaten them, make it psychedelic (or make you mad), but the salve shouldn't be eaten.

*Hyoscyamus niger* [Henbane] seeds, will when eaten, cause hallucinations, but then you should eat 3 - 4 grams of the seeds. In the salve any way, you should not put more than a 1/2 gram [500mg] of pulverized seeds.

*Datura stramonium* is poisonous too. If you want you can add 5 seeds to the salve, but the salve will make you fly without *D. Stramonium*. Witches put the salve on their staffs and used the staff for masturbation. (If you are a man you can put the salve into your armpit, or on your neck.)

The contents of the salve (for one person)

1/35 gram [28mg] *Aconitum napellus* (fresh leaves pressed until they are in small pieces)

1 *Atropa belladonna* currant (fresh)

1/2 gram [500mg] pulverized *Hyoscyamus niger* seeds

5 *Datura stramonium* pulverized seeds

1/2 gram [500mg] oil meant for making food

The salve should not be allowed to dry. If *A. belladonna* currants dry, the structure of Atropin, the

active chemical in the currants, will change to another poison (which is very dangerous) so don't let your salve dry. You can keep it in small capsules to prevent drying. I recommend only to use fresh salve.

*D. Stramonium*, *A. Belladonna* and *H. niger* seeds can be bought from Of the Jungle. *A. napellus* seeds can be ordered from Finland for 15 Finnish marks. I don't know what postage is so write to:

Siemen Oy  
Ristikivent.6  
P L 73  
04301 Tuusula  
Finland  
Europe

(Don't ask about effects or they maybe won't sell to you.)

I am interested in how to prepare and how many beans of *Sophora secundiflora* should be eaten to get a mescaline trip. -- *Merlin, Finland*

[Anyone interested in experiments with classical witches' flying ointments should be familiar with the following book: Harold A. Hansen, *The Witch's Garden* (1978), Unity Press, Santa Cruz, CA. This edition is probably out of print, though other editions may be available now. *Aconitum napellus* is covered in some detail. One of the classical poisons of antiquity, the Roman Emperor Claudius was assassinated with an *A. napellus* extraction.

*Quote:* "The well-known historian of witchcraft and magic Dr. Karl Kiesewetter--one of the first to experiment with witches' ointments in modern times--died of poisoning after one of his experiments."

A final thought: While it might sound like kinky fun to spend a few orgiastic hours with sexy Satan--worshippers, I'm **positive** I wouldn't want to exist for some similitude of eternity in such company just because I miscalculated my ointment ingredients. 28mg of green leaf is approaching a homeopathic dose -think about it! -- Ed.]

# VOYAGES INTO HYPERSPACE

---

---

## "I DON'T BELIEVE IN ALIENS... BUT"

I am writing this as I am coming down from a deeply unsettling day of psychic exploration. I have been combining large doses of *P. cubensis* with *P. harmala*. The first few sessions brought exceedingly brief and tantalizing glimpses of presences or entities -- definitely non human. I have limited myself to one session per month -- both to give time to digest the experiences fully and also to recover stamina and cleanse my system. At these doses this is definitely not a recreational experience, or to put it more aptly -- you're talking about a serious butt-kicking.

I have been studying early cultures for years, using shamanism as a model for my own inner exploration. The Inuits regard the Shaman's path as one of grave danger, many are destroyed. I am learning what they mean by this.

Today's session was begun with the idea of making further contacts. This definitely happened. What I saw/experienced was not human shaped at all. There were several types. Some were more animal like -- non-rational predator beings. First I would sense or intuit a presence -- then the fabric of space would twist into a circular, but amorphous form -- moving across my field of vision. I realize a phrase like "the fabric of space twisting..." is a bit over the top -- but I don't know how else to describe it.

There was no verbal communication of any kind. A few encounters were with intelligent non-human beings -- some of these were benign -- and as curious about me as I was of them. Others were malicious -- the notion of "evil spirits" was quite profound. In ways I felt like it was a battle with my own dark side -- the destructive desires swelling forth -- frightening images of slaughter and carnage. The other encounter I had was totemic in nature.

Almost 20 years ago I encountered my personal to

tem/ally during another *P. cubensis* session -- it was like nothing else I've experienced -- a true vision. I became a hawk and was flying above vast valleys. I shrieked like a hawk with the sheer joy of it.

Today I encountered a new ally -- the raven. There was an undeniable presence -- I also saw several visions of them metamorphosing in the room. I became aware that a choice was expected -- would the raven be my new totem? I was surprised by this turn of events -- I'd never thought I might have a different totem. The hawk appeared to me in several evanescent forms and ultimately I did not make a final choice. This felt OK.

What I don't think comes across in these pages is the absolute certainty of the existence of these spirits/beings or whatever. I've done my share of serious tripping and seen some marvelous visual phenomena -- but these were of a completely different order -- I could feel their presences just like someone else in the room with me.

You must understand, I have tried to maintain an empirical framework over the years and regard entheogens as a means of exploring the inner mind -- accessing the unconscious. I don't believe in aliens, gods, spirits, demons, fairies, elves, and the like. But what I experienced today has shaken my belief system to the core. Yes. These could have been manifestations of my own unconscious -- core archetypal forms. But they sure didn't seem like it.

I wonder if this parallels the experience of the schizophrenic. Even though I was still rational and lucid -- knowing full well my visions were mushroom-induced -- I still was absolutely convinced of their substance and reality.

Many insights occur to me, having previously read Ott's "Etiology of Religion" and many of McKenna's articles -- I have long ago accepted the substantial role entheogens must have played in the origin of religion

in the mind of early man. But if those early shamans were having entity encounters like I did today (and it seems likely they did) -- my god! -- how else could they interpret those experiences! Spirits -- totems -- deities -- once you've met a few face to face, the progression of mythologies and religions seems inevitable -- even if they aren't "real" as such, but are unconscious projections -- the result is the same.

I begin to consider that ancient art -- the bizarre alien-like figures in much of the Anasazi petroglyphs -- were these representations of beings met in vision states? The pantheon of Aztec and Mayan gods -- truly strange and fantastic beings -- how many of these came directly from mushroom sessions?

I recall Don Juan's first question to Casteneda (regardless of whether one accepts or rejects Don Juan's existence) -- he asked why he (Carlos) wanted to take Peyote and Carlos says "Isn't the desire for knowledge enough?" And Don Juan said most certainly not, that one should be very clear on why one chooses this path. I thought I was clear on this -- but I'm not so sure, right at this moment. There's a lot I need to think about.

I have also been re-reading a couple of Grof's books. I wonder how his perinatal notion -- esp. BPM III fits into this. It seems that the dark and destructive side of the psyche is often manifested with entheogens. My last several sessions have been caught up in this. Are these "evil spirits" my own projections, as I struggle through to the next stage? -- *Hawk*

### *INTREPID TRIPPING IN AUSTRALIA*

Alone, I first ate four *Psilocybe cubensis* mushrooms (around an inch in diameter, strong blue staining). Fifteen minutes later I ate three heaping teaspoons of *Peganum harmala* seeds, together with approximately 150 mg of *Acacia*-extracted DMT and related alkaloids in freebase form.

Twenty minutes after this I was feeling highly stoned on the harmala, but there was little visual activity so, (somewhat impatiently and foolishly) I ate another 50 mg of *Acacia* extract.

I then lay down and started to drift into a dreamy trance. I saw/felt peripherally a number of female entities (human, ancient, wise), who were comforting me, but telling me I would soon die, and had been foolish. This did not significantly perturb me as I was familiar with the idea of shamanic death, and I felt very peaceful. Resigned to my fate.

At the 1 1/2 hour mark the visions grew rapidly from subtle edge-enhancement with sparkles and light pin-spots to bright "jewels on fire" overlaying everything with auras of almost electrical "glissando xylophone" sounds accompanying, and a body feeling like I was on the edge of convulsion. With great difficulty I stumbled outside to the edge of the forest. Every plant had its own spirit inside it; all "eyes" were on me, a cacophony of voices, some sympathetic, some hostile.

Completely unplanned, and for reasons I'm not sure of now (except curiosity, of course), I went back inside and vaporized around 60 mg of *Acacia* extract in a bottle with foil on the bottom (this was before I had a pipe). When the extract had completely burned and the bottle was thick with yellow smoke I took it in a single fast toke. Before I had time to balk at the harshness I was flung fast in a direction that felt like forwards and down at the same time... I arrived, terrified, inside some kind of a huge, dark green (I think) "brain" or "mind" which I knew to be much vaster than my own. I was in it, and yet it was somehow in me. Within this "mind" were many other minds, like those of great philosophers or shamans, and they seemed to be working on some kind of problem. (Something like, "what is beyond?" It felt like the mind of the creator of organic life, and yet this mind pondered its own source.)

I felt like a stupid monkey who'd burst into somewhere far out of my depth. The vibe wasn't so friendly either, more like: "Why have you disturbed us? Go outside!" Instantly the space folded and detached and I was left sitting on my bed, surrounded again by jewels, but now greeny, darker colors. This was not like a usual smoke -- the transition from flash to tail-end geometrics was instantaneous!



To my surprise I easily stood and walked again to the edge of the forest. Every plant sang its own song, but now I could hear a voice clearly over them, like a whisper. It told me the path to where I wanted to go was a long and dangerous one, but it would give me a gift, that I might use when I really needed it. At that point everything dissolved like I had just smoked more DMT. Dry skin rippled strangely, my muscles twitched, and the bones in my face started to move! I found myself flying over the forest, like a wasp or mantis. This lasted about ten minutes and faded back into me standing. It then felt like I was coming out of my smoke. Geometric patterns continued for another 40 minutes. For some reason, unlike every other harmala/tryptamine combination I've done, there was no nausea and I did not purge. I can't explain this, but it's the only time I've combined psilocybin and DMT in this way. Other attempts at smoking on top of orally activated DMT have often resulted in nausea, but significantly, visions I can touch. (But not always pleasant ones!) -- "E," *Australia*

### *A KETAMINE REPORT*

I've seen little about Ketamine reported in the Review, and since I was finally afforded the opportunity to experience it recently, I thought I'd share my impressions... For my first experiment, I administered approximately 100 mg. intramuscularly. There was about a three minute latency period. My first alert that it was taking effect came as a rising ringing in the ears. This noise was qualitatively different from the DMT carrier tone in that it sounded considerably less electronic and it almost exactly mimicked my natural tinnitus (the musician's curse). This sound grew in intensity until it obscured all audio in the environment, but it was in no way uncomfortable. Then a most remarkable process commenced. My entire sphere of awareness, both in terms of my external sensory perceptions and my internal sense of self, began to contract. Are you familiar with the film editing technique of fading out from the edge of the screen inwards until the image is reduced to a tiny dot in the center? This is essentially what happened to my consciousness over a period of a few minutes. First my peripheral perceptions blurred and contracted, then my primary senses, my connection to my body, and finally my

sense of "me". There was absolutely nothing scary or uncomfortable about this sequence of events; it felt utterly natural and benign. At the end of this process I was nothing but a single, tiny dense point of consciousness in the midst of a vast, multi-dimensional, seemingly empty space. Then that vanished, and with it went the last vestige of observer consciousness and individual identity. At this point I felt that I had traveled back to the primordial, undifferentiated oneness of being that preceded the big bang and the creation of the manifest universe. There was nothing to see or interact with; this was a level before any sort of subject/object distinctions. The universe was all one thing, and I was it! After about thirty minutes on the clock (although subjectively the concept of earth-side time was completely meaningless), I somehow regained a slender thread of individuality, and I noticed that my eyes were open as objects in the room began to slowly come back into focus. This reminded me that I had a body, and I began to feel connected to it again from my extremities inwards. This re-entry process felt good, like being born anew. Twenty minutes later I was fully incarnate once more. For the next hour and a half I was woozy, shaky on my limbs, thick-headed, and somewhat nauseous if I moved around too much, but this phase was considerably less uncomfortable than I had been led to expect. Cannabis proved to be a valuable ally in tempering the discomfort of the recovery period. I slept well that night and arose the next day feeling slightly light headed, but still handled a full day of classes easily.

For my second experiment I decided to do some combination work, with the goal of trying to bring back more specific information from the peak state. I started by pre-dosing with approximately 100 mcg. of LSD. After waiting almost two hours for that to stabilize, I then smoked 25 mg. of DMT, resulting in a lengthened, extremely vivid and positive journey. The after-effects of the DMT intensified the acid high and left me in an ecstatic emotional state which I figured would make an ideal launching pad from which to enter the Ketamine domain. I then injected an i.m. dose of 75 mg. and had an experience almost identical to the previous one, except that it took longer for my identity to dissolve, and I felt as though I spent more time in the undifferentiated state. Interestingly, it ac-

tually took less time on the clock than before! The truly remarkable part of this session began, however, when I took a hit of nitrous oxide as soon as I had regained enough physical control to do so. D.M. Turner's *Essential Psychedelic Guide* had warned of an intensified recovery period in an LSD/K combo, and I had heard from other sources that nitrous could be useful in mitigating the related discomfort, so I had a few boxes of cream chargers on hand. Each lungful of N<sub>2</sub>O sent me rocketing into a unique, utterly complete reality simulation of truly fantastic proportions! These virtual realities were so detailed and convincingly rendered that once entered, they were fully accepted as the "base reality" by what remained of my conscious mind, with all concept of having taken drugs being completely forgotten! The content of these scenarios ranged from riding around the cosmos like a bronco-buster on the tail of an ornery comet, moving through alien landscapes on what were apparently different planets, and conversations in my room with real people from my life who were not actually present. These reality simulations seemed to me a staggering experiential proof of another concept that I picked up from Turner's book: that the manifest universe is truly a construct of consciousness, not the other way around. The first of these was somewhat disconcerting, as there was some fear of never returning to consensus reality, but as soon as I came back this ceased to be a concern. My companions later informed me that it appeared as though the nitrous blasts sent me back into the depths of the Ketamine state for three to five minutes each, and that my eyes were moving around behind the lids in a manner very similar to DMT REM. After inhaling ten whippets, I arose feeling even better than I had after the previous experiment. Physical control was much improved and nausea was considerably reduced, although I still felt rather "thick". I spend the rest of the evening and the following few days enjoying a truly sublime after-glow of inner peace and deep serenity, feeling absolutely connected to all that I perceived and profoundly blessed to have been graced with such a beautiful learning experience. Upon reflection, I would say that nothing short of DMT has yet had such an immediate, deeply moving and meaningful effect upon me as this compound. In contrast to the shocking ontological/epistemological challenges that my journeys with

the former represent, these trips have strongly reinforced many core beliefs about cosmology that I've held for most of my life. The notion I mentioned earlier about the universe being essentially all one thing - consciousness - is probably the most gratifying of these ideas to have found validated via K. I also feel that my experiences in the consciousness-contracting phase of the onset have given me a profound and highly accurate insight into the process of dying, although I have nothing but intuition to support this extremely speculative notion. I realize that K can be risky to work with; one has to obtain a sterile supply and utensils, learn how to properly administer an intramuscular injection, and be extremely wary of the repeated use trap. However, I believe that the experience would be of great value to anyone with a serious interest in the many diverse operational modes of consciousness, and it is in that spirit that I submit this report.

### *Postscript:*

About using nitrous: the way I've been doing it involves commercial whipped cream chargers and a seltzer bottle. The nitrous chargers are the exact same size and shape as the CO<sub>2</sub> cartridges used to make homemade seltzer water, and a seltzer bottle can hold three of them. Then you can put a balloon over the nozzle, dispense into it, and inhale from it. The key here is remembering to take the balloon out of your mouth and breathe some air regularly, which can be tough. You can also take hits straight off of the seltzer bottle (not recommended). In either case, make sure to wait a few minutes between cracking the canister into your dispenser and taking the hit to deal with the temperature issue. I recently posted that same report to the Visionary Plants List and got some concerned responses from medical types who suggested acquiring an oxygen tank, dispensing the seltzer bottle into a trash bag, filling it with an equal amount of Oxygen, and inhaling from that. I haven't tried this yet. Incidentally, nitrous can also bring back the DMT flash for a minute or two if taken immediately at the flash's end.

— *Forbidden Donut, FL*

# FOOD FOR THOUGHT

## QUOTATIONS OF INTEREST TO PSYCHONAUTS

---

### HIGHER GUIDANCE IN 1943

*If you'll recall, Dr. Hofmann synthesized LSD in 1938, then shelved it for five years and went back to working with it in 1943, which is when he discovered through semi-accidental process that it had a profound effect on the mind.*

*Now, the question is how did that happen? Laboratory procedures are standard. If Hofmann absorbed it through his fingertips in 1943, how come he didn't absorb it through his fingertips in 1938? What was going on in 1943 has all the hallmarks of an intervention of some kind of higher design, some kind of higher guidance.*

*A few months before Hofmann made the discovery of the potential of LSD Enrico Fermi in Chicago triggered off the first atomic chain reaction, which led directly to Albert Einstein writing a letter to President Roosevelt informing him of the potential of building an atomic bomb.*

*Now, it's worth considering that there is an evolutionary process on this planet that has guiding forces, guiding spirits, beings, if you wish, that can and do at certain times intervene to bring about certain events that change the normal course of evolution.*

*I feel that in the future, perhaps 10 or 15 years from now, there will be centers -- holistic, psychic, spiritual, mental, physical health centers -- where people will be able to go at times of catastrophic crises.*

*In such centers there would be people who would be trained guides, and there would be the possibility of combining mechanical tools with other kinds of yogic meditative tools.*

*This would not be something that is that new, because all of the evidence indicates that in ancient cultures*

*such as in Egypt, India, Persia and China such practices were very much a part of spiritual training programs, very much along those lines.*

-- Ralph Metzner, *High Times*, February, 1978

### MUSHROOM RESTAURANTS

*Both **Ps. (sub) cubensis** and **Copelandia sp.** are sold to tourists in several resort areas of Thailand, notably on the islands Koh Samui and Koh Pah-ngan (Allen and Merlin 1992). Restaurants on these islands serve hallucinogenic omelettes, stews, soups, and even pizzas containing so-called "magic mushrooms," that is coprophilic **Ps. cubensis** grown in "farms" which mainly consist of well-manured rice paddies. This practice is, of course, not without danger, because consumption of these dishes has sometimes induced bizarre and dangerous behavior in tourists. Worse still, some restaurants serve omelettes containing more powerful synthetic hallucinogens, such as LSD! Similar practices using the same mushrooms are said to represent a minor tourist attraction on the Indonesian island of Bali (Hollander 1981).*

From: T. Stijve: *Worldwide occurrence of psychoactive mushrooms, Czech Mycol.* 48 (1), 1995

### UNAMERICAN ACID DEALERS

*...LSD dealers really aren't in it for the money. According to one narcotics investigator: "None of them have jobs, never want jobs. They don't think of things like getting a house and a family and a car... I invest in assets, in money and gold jewelry. LSD dealers could care less...none of them, they don't have credit cards, they don't have jewelry. It's just a...free life--style."*

From: Peter Stafford, *The Last Word, Island Views*, Summer/Fall 1995

*[You can't win. Maybe acid dealers would get more respect from narcs if they were as mercenary as the Columbian Cartel. -- Ed.]*

## EASY TRYPTAMINE PIPE

An easy way to smoke synthetic tryptamines or *Phalaris* extract is to dissolve the crystals or tar in just enough ethyl alcohol for them to go completely into solution, then stir in about 20 one-toke increments of crushed mint leaves per gram -- you can do it all in a standard shot-glass. (The pipe described below makes a good measuring device for the mint leaves.) After the alcohol evaporates you should wind up with 20 tokes -- enough to last quite a while, unless you have lots of curious friends. In this form, it's much easier to smoke DMT in a hash pipe than going through the glass-pipe vaporization routine. If you're particularly adventurous, cannabis can be used instead of mint, though one should work one's way up to using this combination. Botanical extractions vary in potency, so experimentation is in order to find the best concentration ratio.

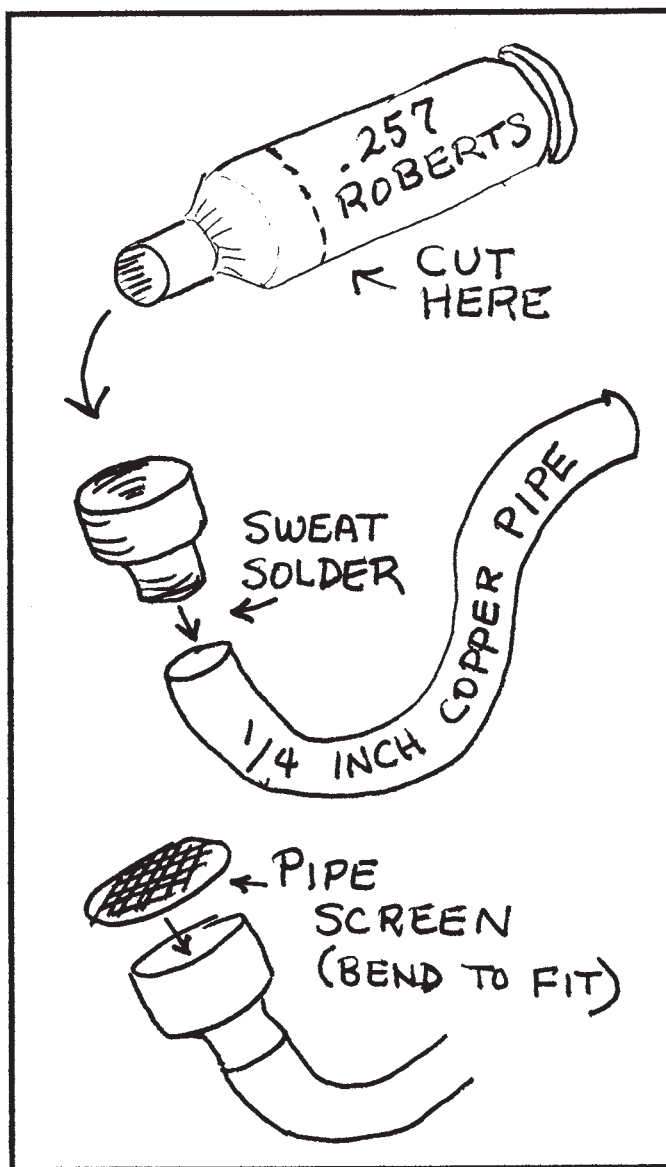
A quick and easy way to make a tryptamine pipe is to cut an *empty* .257 Roberts cartridge casing about 1/4 inch from where it expands from the bullet end. Use a standard tubing cutter (used by plumbers to cut copper pipe) -- it takes about 10 seconds and results in a clean edge. A six or eight-inch length of standard 1/4 inch

copper tubing is then sweat-soldered onto the bullet end -- actually the fit is usually so snug that soldering is not absolutely essential, though it makes a much firmer pipe. Bend it carefully into pipe-- shape (you don't want to crimp the tubing), add a pipe screen (any tobacco shop sells them), and you're in business.

Any .25 caliber cartridge casing will work, since that's the decimal equivalent of 1/4 inch: a common copper tubing diameter. I prefer to cut the casing-bowl so that it will hold only a two or three toke amount of material. Sweat-soldering is a common plumbing technique and extremely easy to do: sand the outside surface of the tubing and the inside surface of the cartridge with emery paper until they're shiny; smear both surfaces with soldering flux, then assemble them; heat the outside surface of the cartridge where the tubing enters it with a propane

torch, and touch some wire-solder to the joint -- when it's hot enough, you'll see melted solder being sucked into the joint by capillary action. That's it -- don't apply too much solder, as very little is needed. Once set up with the tools and materials, anyone could turn out hundreds of these pipes in a very short time. Use your imagination as to decoration.

-- Billy Bud, CA



# NETWORK FEEDBACK

## BOOK REVIEWS

***Sacred Mushrooms and the Law*** (1995), Richard Glen Boire, Spectral Mindustries, POB 73401, Davis, CA 95617-3401 \$5.00 plus \$1.50 S&H. Calif. residents add .50 tax.

This is a concise summary of the laws pertaining to sacred mushrooms, specifically the genus *Psilocybe*. It gives a brief history of these entheogens and then proceeds to lay out the various federal and state statutes regarding them. Of particular interest are tables showing sentencing guidelines used by prosecutors and judges. Sample cases are reviewed to illustrate the various issues that come up and a brief discussion of the religious defense is presented. A specialist in drug law, the author has also written *Marijuana Law* (1992) and is the editor of *The Entheogen Law Reporter*. (Both highly recommended.)

Any American citizen involved with sacred mushrooms really needs to obtain this booklet -- knowledge is power, and should (heaven please forbid) the law intrude itself into your life, you need to know *beforehand* what this publication has to say. Armed with it the chances are good that you'll know more about the subject than the arresting authorities -- think of it as a kind of condom against oppression. -- *Ed.*

***Psychedelic Resource List -- a Compilation and Update of the First Five Issues*** (1996), Jon Hanna, Soma Graphics, PO Box 19820, Sacramento, CA 95819-0820, 115 Pgs (\$19.95 + \$3 S/H, \$5 S/H foreign.)

Most *ER* subscribers are probably familiar with Jon's periodical of the same name -- this is his revision of all back issues. Looking for an obscure book? Need the address of an ethnobotanical supplier? Want to know all the websites dealing with entheogens? Look no further -- anyone seeking information on anything per-

taining to psychedelia will find this book to be an up-to-the-minute compilation of the latest data. His (blush) nice words about *ER* notwithstanding, Jon's no-bullshit, in-depth, tell-it-like-it-is honesty is refreshing in a world of editorial ass-kissing. He doesn't hesitate to tell you who the rip-off artists are. Think of it as a *Whole Earth Catalog* of psychedelia. -- *Ed.*

## A NEW SOMA CANDIDATE?

In the *Kama Sutra* herbal section *Mucuna pruriens* is mixed with *Tribulus terrestris* as an aphrodisiac. The latter plant is closely related to Syrian Rue (*Peganum harmala*) and is said to contain harmine and harmaline in Ott's *Ayahuasca Analogs*. -- *EH, MA*

[This is an interesting connection -- it is claimed that *Mucuna pruriens* contains tryptamines. I've received reports that *Tribulus terrestris* (Puncture Vine, Goat-head) contains more harmine/harmaline than *Peganum harmala*! It follows that the two mixed together would be a bonafide ayahuasca analog. Many people experimenting with smoked tryptamine extracts report aphrodisiacal effects. Could this combination be the Soma of the vedas? I don't have a copy of the *Kama Sutra* available, but perusal of its herbal recipes might be illuminating. -- *Ed.*]

## AFRICAN KYKEON?

*Securidaca longipedunculata*, Fresen, Family: *Loganiaceae*, was considered a probable psychoactive plant (at least for the SISSC data banks), because it is involved in many magico religious cults in Black Africa. For example, it is used together with three other plants to induce "spirit possession" in Malawi (Hargreaves, 1986). Now, two new data reveal more about this plant. An Italian anthropologist discovered that a watery solution (yes, just a watery one) of the roots of this plant is used for psychoactive properties in religious initiations in Guinea Bissau (Filippini and Allegri, 1992). Furthermore, detailed biochemical analysis performed by Italian chemists showed in the

roots the presence of ergot alkaloids (the first time we find such alkaloids in this family!), mainly elymoclavine and dehydroelymoclavine (Costa et al., 1992 and 1994). Could we be here at the presence of an African key toward the solution of the Eleusinian psychopharmacology? -- *Giorgio Samorini, Italy*

### AMANITA URINALS

Although outside the regular scope of *ER*, I thought your readers might benefit from the general commentary expressed by this picture from a Japanese newspaper. Tourists to mainland China have long complained about the lack of public toilet facilities. To combat this situation, the Chinese government recently exhibited possible future public toilets. What do they look like? Well, they look like giant *Amanita muscaria* mushrooms, red color and all! Just step inside the stem, do your business, and come out, if not changed in outlook, at least somewhat relieved. If this wasn't so laughable, it would be saddening. It seems the rift between the sacred and profane widens each day as the general population mistakes the one for the other. -- *ES, Japan*

[Maybe not -- one of the traditional ways that Siberian shamans get high on *Amanita muscaria* is to drink the urine of a previous imbiber. The Soma gods seem to have an earthy sense of humor! -- *Ed.]*

### ERGOT HOMEBREW

Actually, it sounds quite reasonable that some efforts have been made at one time or another, to spin some ergot source into a fermentation. Maybe a more likely strategy would be to add something like morning glory seeds to a brew, rather than hops, and there might be some leaching out of the lysergic acid amides into the drink. Certainly there would not be any LSD as such, as it is yet to be found in Nature. But there are many reports of an intoxication of some sort following the ingestion of small quantities of these flower seeds. -- *Anonymous, CA*

### FROM PEYOTE TO SOMA

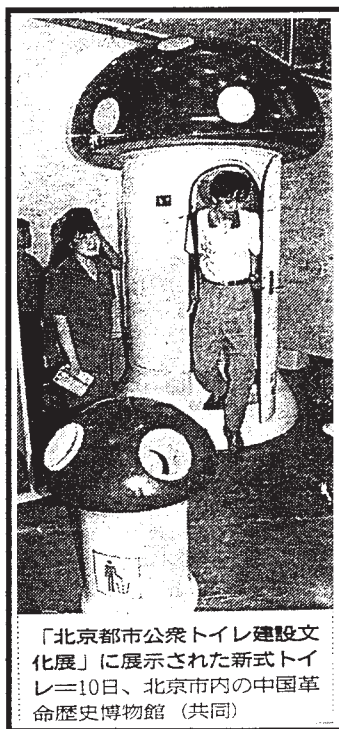
Kudos re: article on peyote decline and habitat loss (Spring, 96 *ER*). Anything we can do to avoid peyote's extinction should be done. However, I would argue for a total moratorium on peyote consumption -- I feel the author underestimates the impact of overcollecting, and the Mexican population is in decline as well as the Texas one. Flocks of passenger pigeons once darkened the skies; where are they now? With \_\_\_\_ (fill in the blank) million members of the Native American Church consuming up to 30 buttons a pop, at least several times a year, plus the Huichols and god only knows how many whites consuming them, the Mexican plants won't last either.

I feel Wasson has a better argument than McKenna re: Soma. Among other things, the primary Hindu religious texts, the Vedas, contain several references to pissing soma. I know of no other drug whose devotees practice urine drinking. -- *Hatter*

### ANADENANTHERA COLUBRINA

I recently purchased some *Anadenanthera colubrina* seeds from an english botanical company and have tried to make snuff as follows: 1. Seeds were moistened and crushed into a paste

which was then toasted in an oven. 2. The dried residue was crushed to a fine powder. 3. I snuffed one line up each nostril. 4. Intense pain -- as of red hot poker being shoved up my nose. 5. Nothing happened except a nasty taste in my throat. I also smoked some and received a "pins and needles" feeling in my brain, followed by nausea. After reading the report in the Summer 96 *ER*, I added baking soda, but again nothing special happened. Where did I go wrong? The seed packet said *Anadenanthera colubrina* (not *A. colubrina* var. *Cebil*). Does this matter? How does one smoke this stuff (eg. bong, joint, vaporizer, etc.)? Does anyone have any growing tips for this plant? Any help from *ER* readers would be appreciated. -- *DC, England*



「北京市公共衆トイレ建設文化展」に展示された新式トイレ=10日、北京市内の中国革命歴史博物館（共同）

## MISIDENTIFICATION OF ACACIA SPECIES

*ER* has received information that the "Extraction from *Acacia maidenii* Bark" article in the Spring '96 newsletter was probably based on a species misidentification. The species extracted was most likely *Acacia obtusifolia* (formerly *A. intertexta*), not *Acacia maidenii*. The point is that *A. obtusifolia* contains something like five times more tryptamine alkaloids than *A. maidenii*! So if you're seeking a species that contains up to 0.15% alkaloids (in one assay 0.72%!) in the bark (and possibly in new-growth leaves as well), *Acacia obtusifolia* is your plant. Bioassays with smoked extracts and orally with *P. harmala* as an ayahuasca analogue, prove it to be a very potent botanical. Since this is a common Australian species, American ethnobotanical suppliers please take note. -- *Ed.*

## STING ALERT

*ER* has received information that Labrot Laboratories, 18301 N. Railroad N. St., Keller, VA 23401 is an *alleged* government sting operation. They apparently solicited the purchase of cannabis seeds from a legitimate ethnobotanical supplier in a suspiciously aggressive manner. *ER has no opinion on this one way or another*, but is passing the information on for what it may be worth. -- *Ed.*

## ACORUS CALAMUS

Asiatic *Acorus calamus* rhizomes contain B-asarone, which is a known carcinogen. North American strains do not contain asarones. The Asian strains will have sedative effects, while North American strains will have stimulant effects. So make sure you're getting *A. calamus americanus*, because most botanical companies don't specify what strain they offer. -- *DD, CA*

## EUROPEAN ENTHEOGEN NETWORK

In Europe everyone knows what's happening in the States. People get most of their material and botanicals from U.S. based companies. However, there is little communication between individuals or the few Euro-

pean companies -- we know what's happening across the ocean but not what's going on in our own backyard. A few of us are trying to get things organized. Any European *ER* readers interested in forming a communication network please contact: B.M. Box PSI, London, WC1X 3XX, England. -- *AA, England*

## PSILOCYBE MEXICANA

This species seems to have disappeared into total obscurity. A five-year search has uncovered nothing. Perhaps one of *ER's* noble readers has some *P. mexicana* sporeprints for sale or exchange for other interesting sporeprints? -- *CH*

## FALSE MIMOSA

Here's a "stumper" for you ... (well... for me, really). The species *Albizia julibrissin* (false Mimosa) is a particularly elusive plant to find any information about. I read in L.E.R. that it was suspected as an ayahuasca analogue. I've searched far and wide and finally decided to try chromatography to identify alkaloids which is quite an undertaking for a non-chemist like myself. Maybe you or one of your sources could help me out. This tree grows in much of the U.S. and all over where I live in VA. It could be a very important tryptamine source. -- *Anonymous, VA*

## LSD/DMT/HARMALA COMBO

I first ingested 150 mg of harmala extract and waited 25 min. for it to take effect. Then I ingested a capsule of 90 mg of DMT freebase and placed two hits of LSD under my tongue. About 40 min. later I ingested a second capsule of 90 mg of DMT as a booster. The effects really kicked in about an hour after taking the first DMT capsule. Visions began to unfold as trails of color that soon began to transform and take a life of their own. Entities abound! I found myself sitting in the midst of a cosmic circus. The playful energies were joyously acknowledging my presence and encouraging me to join them in celebration. And I did! I was communicating with them in a glossolalia of sound and movement. Just as I was really getting into it, a tidal wave picked me up and plunged me into an ocean of energy. Suspended in a beautiful blue light I realized that my body was gone and my thoughts had ceased. I was totally free... Suddenly a hand, mouth,

sound, or smell would manifest out of nowhere and bubble forth with delight. It was so blissfully easy, and unlike any other transcendental psychedelic state I have ever experienced. I glided right beyond the fear before I even knew what hit me. Such a magical synergy of chemicals! This state continued for several hours, gradually giving way to an LSD like experience which lasted for a long, long time. In fact, I wasn't back to baseline until some 24 hours later. I really liked this brew, and I hope to hear of other *ER* readers experiences with the LSD/DMT synergy. For me, it made the whole DMT dissolution process a much easier and more blissful endeavor. --*Toad*

### LEGAL HIGHS-1

Regarding "Legal Highs" (Pg 11, Summer '96 *ER*), most are hype. I've tried several and my favorite is Fungalore (1-800- fungus-o). It has more to offer than just Mahuang and caffeine. -- *CK, TX*

### LEGAL HIGHS-2

The "herbal ecstasy" stuff is all caffeine and ephedrine. Ephedrine is also sold as a product called Maxalert (among other names) at truck stops as "alertness" tablets. (They do tend to cause my wife to talk a lot.) The caffeine/ephedrine combination is also sold by some vitamin companies as a weight loss formula -- thermogenic, or causing the body to burn fuel for heat, as opposed to entheogenic. -- *WL, GA*

### LEGAL HIGHS-3

I have been dealing with DNE Pharmaceuticals for many years. They sell a big line of all-herbal supplements. Their "Herbal XTC" capsules contain 950mg of ephedra extract. They do work, giving you a speedy feeling and a sense of well-being. DNE also has herbal sleep aids that contain skullcap and valerian root. Catalog is free: 1-800-221-1833. -- *TF, IL*

## HARMALA EXTRACTION QUESTIONS

Using the method outlined in *Psychedelic Shamanism*, I extracted eight grams of pulverized *Peganum harmala* seeds. The 3X extraction was a three-day procedure and resulted in a crystalline substance suspended in a syrupy tar. After weighing the residue, the weight came to 15.71gm -- about double the weight of the original biomass. Is this normal? One might expect that an extraction would yield less than the original weight. Where does the extra come from? Perhaps I didn't filter properly, but

coffee filters don't flow too well with lemon juice. How patient should one be with the filtering process? Should I allow longer evaporation time? Is there danger of burning or vaporizing the harmaline molecules out of the extract? Ott's *Pharmacotheon* reveals melting-point temperatures for many molecules. What does this temperature mean? Is it a temperature to attain to melt the molecule out of the

biomass, or a temperature to avoid for fear of destroying the molecule? My *P. harmala* extraction was done with lemon juice. What is to be expected if done with methylene chloride? Can one be confident that it evaporates completely? Not confident about the extraction, 3 grams of pulverized seeds were consumed one hour prior to 2.5 gm of *P. cubensis*. The nausea and woozy feeling was definitely worth the experience and made me wonder all the more about producing an extract that I could feel confident about. -- *Hershey*

*[It sounds like you wound up with a lot of the original biomass in your aqueous extract. Filtering is a drag if you don't have a vacuum pump, and most of us don't. Try doing a crude first filtration through cheesecloth, then use cotton or a coffee filter. Your aqueous extract should be relatively clear of particles and have an almost fluorescent yellow-green tint. After air*



evaporation, the dried (usually reddish brown) residue ought to have a definite crystalline vibe to it -- there should be little or no tar if properly processed and evaporated, though the sandy crystals are usually quite sticky. (Hydroscopic?) My understanding of melting point temperature is just that: it's the temperature at which a given molecule melts. For amateur kitchen chemists without sophisticated lab equipment, it probably has little practical application. A methylene chloride extraction would be the next step **after** (not instead of) the acid aqueous extraction. The same procedure for extracting any alkaloid must be followed: eg., de-fat, basify, etc. Johnny Appleseed takes his harmala extractions this extra step and it definitely results in a purer product, though I'm not convinced that it eliminates the nausea usually associated with this alkaloid. -- **Ed.J**

### HEAVY HARMALA

In response to "Ayahuasca Zombie", (Vernal Equinox 1996) I can empathize. I am extremely sensitive to *Peganum harmala* and avoid it like the plague. I once ingested 3 grams of crushed seeds (encapsulated) prior to a 20 gram *T. pachanoi* beverage. I never made it to the cactus. After one hour the harmala laid me out: unable to stand for for the next four hours due to extreme dizziness. Lying down, mind racing, it took much willpower just to get comfortable. I saw very articulate visions of naked women in black and white. There were other visions too: black and white, no color at all! Very lucid dream-like, in that I could manipulate the visions at will effortlessly. Perhaps a gram or two before bed would be useful for dream work. (A bonafide shamanic approach.) Any more I'll use my entheogens un-potentated. -- *Waxing Moon*

### MIND-ALTERING BIRDSEED

Maybe we should call this "B.S. DMT" (Birdseed DMT)! So you think maybe this is a joke? A friend of mine recently chromatographed some Canary grass seed and he says some strains checked out quite potent! It's an annual and it must be replanted every time you want to grow some more Ayahuasca, but don't let the birds get to it first! Maybe the U.S. Govt. will outlaw birdseed in Pet Stores! I am sure that some strains are better than others, but anyone wish-

ing to join in on the "Ayahuasca analog research" fun can purchase 3,600 seeds of *Phalaris canariensis* for only \$8.00 from:

Carter Seeds  
475 Mar Vista Dr.  
Vista, CA 92083  
*Anonymous, NM*

### PHALARIS AQUATICA

I have just had the most peaceful experience with ayahuasca made from *Phalaris aquatica*. Coming on it felt like mushrooms, but to the end there was no overwhelming power, no big experience, only a pure healing medicine. Perfect control, no fear, pleasurably heightened senses. I thought: "this is the real ecstasy." There was continuous contact with reality: outdoor noises seemed normal. What a tragedy for the world that such a drug is not legal.

Directions: *Phalaris aquatica* Italian strain AQ-1 from **Of The Jungle**, dried blades shredded in coffee grinder, three and one half level tablespoons in milk shake, half an hour after one level teaspoon of processed *Peganum harmala* seeds. The fresh blades leave a tart reddish resin on the scissors. They do not dry crisp, but a coffee grinder/blender with sharp blades will sufficiently powder them. After half an hour I could feel it coming on. It peaked at one hour, with time slowing. By one hour and forty-five minutes it was over. I could use a whole lawn of this. Here in Miami it does not grow outdoors, but it is doing very good indoors in a sunny window. -- *The Gnostic, FL*

### MESCAL BEANS

I am interested in information on the Mescal bean (*Sophora secundiflora*). Modern use has proved deadly, but how deadly? What are the physical effects of the poison? It apparently renders one unconscious. Is it a matter of dose? If one bean kills, what does 1/10 of a bean do? I don't plan on experimenting with this plant, but would be interested in reading more about it. My interest stems from the *Texas Monthly* article (Vol. 24, May, 1996, page 185.):

*"The Mescal beans were well-known to the residents of the Lower Pecos. Excavations unearthed dozens of*

*samples in painted caves of the region. In addition to Mescal beans, 7,000-year-old peyote buttons were discovered in the caves. Radio-Carbon dating confirmed the buttons' age." -- Anon., TX*

*[In a past ER -- my Alzheimers won't let me remember which one, and I'm not into paging through them all -- it is said that **one-eighth** of a bean is a psychotropic dose. Of course, you also might die, since this is an incredibly potent poison. I'll print the data, but don't recommend you follow it -- I wouldn't. -- Ed.]*

### *JUST SAY NO TO THE INTERNET*

Regarding the Internet [pg 9, Summer, 1996 ER]. I am an electronics engineer, and so I would like to be able to sing its praises like so many are these days. However, I have spent a fair amount of time exploring online and even where access is free I have come away feeling ripped off. I have found it at best a waste of time (and it can take a lot of time), and more often just plain annoying (due to the exceptionally high level of noise to signal). It always seems to take longer to find less than it would to call a friend, or go to the library. In my more cynical moments I wonder if too many people have just bought the hype that the big Cable TV/Telcom corporations are pushing to convince us that helping them build their markets is really some sort of approach to a liberated alternative culture! My advice would be: don't sink your time into it; wait for the hype to cool out and then maybe we will be able to determine if anything of lasting value will develop. Besides, it's a hell of a lot more pleasant to read a printed page than stare at a screen! -- SF, WA

### *UFO ENCOUNTERS*

What's the difference between UFO encounters induced by entheogens (eg. Psilocybin), and UFO encounters of people who have never used drugs? -- CK, TX

*[I don't think anyone knows -- both versions are so far outside of consensus reality that they may be incapable of measurement by "normal" paradigms. Many researchers now hypothesize that UFO encounters represent some kind of dimensional interface with consciousness itself (whatever that is).*

*If so, then any catalyst (drug or dream or hypnotic trance) that alters consciousness is a dimensional doorway: if you happen to open the door to the UFO realm, you'll encounter them. Or something like that. -- Ed.]*

### *5-METHOXY AND PURPLE/GREEN SPIT*

I introduced a friend to 9mg of smoked 5-MeO-DMT. The session went well and he seemed to handle the experience without letting the rush of fear overcome him. After the effects had passed, I turned on a black light and noticed that his tongue, lips and saliva glowed bright purple/green! Have you or anyone else heard of this after glow?

A safe and reasonable dose of 5-MeO is somewhere between 5 and 20mg according to most literature on the subject. What would be an overdose? What would happen? Can this kill or leave someone on the "other side?" What's a good rule of thumb for reasonably accurate measurement without a milligram scale? (I have 500mg and no scale.) Also, I have one ounce of dried *Phalaris arundinacea*. What amount of *Peganum harmala* would be necessary to activate this? -- Mr. Grub, FL

*[Wonders never cease -- purple/green spit? I suspect that it's just Alien Ectoplasm, and nothing to worry about -- too much. Taking your questions in sequence: Assuming you're working with pure 5-MeO-DMT: 20mg would be a 4-X OD in my book. Is anybody out there smoking such heroic doses? What's it like? I suspect you'd pass out or go crazy long before you worked your way up to a physically fatal amount. American Science and Surplus, 3605 Howard St., Skokie, IL 60076 sells relatively inexpensive milligram scales -- otherwise, with a razorblade divide by eye, using simple arithmetic, your 500mg into 5mg piles: eg: five 100mg piles, fifty 10 mg piles, etc. One ounce of dried *P. arundinacea*, even if known to be potent, is probably not enough for an ayahuasca trip. Three grams of *P. harmala* (or extract from same) is considered one dose. -- Ed.]*

### *EASY MESCALINE EXTRACTION*

In response to Inner Frontiersman, Vernal Equinox issue 1996, and his need for a mescaline extraction -- while apprenticing with a Mad Scientist in the high desert of Ecuador, I observed and helped as we cut strips from around the watery core of *Trichocereus pachanoi*, and boiled them all day adding water as needed. The brown "mud" that resulted was then diluted with alcohol and warmed as gently and carefully as possible in kitchen cookware over charcoal. When most had evaporated, a match was thrown into the pot, and as the remaining alcohol combusted the lid was slammed on the pot extinguishing the flame. The resultant tarry substance was then placed in a glass of benzine, where, shortly thereafter, rod crystals in starburst patterns formed on the surface of the benzine. These were ladled out, dried, capped and orally ingested. One large capsule resulted in a magical mystical experience during which it seemed I could manipulate things with what seemed at the time to be levitation. I hope this process helps him out -- sparkless heating coils would of course be safer as well. A note the psilocybe mushrooms told me: Poop into an appropriate place after ingesting them, one like the place they came from so they can grow (not a septic tank!) -- *SH, HI*

*[As all ER readers know, I'm no chemist, but this process sounds very exciting. If it works as described, it's the easiest mescaline extraction recipe I've ever heard of. Does anyone have an explanation for the alcohol-combustion-dousing procedure? What's the logic behind such a chemical reaction? What's benzine used for and where can you get it? Let's hear some feedback on this one. -- Ed.]*

### *POWDERED SALVIA LEAVES*

Try powdering *Salvia divinorum* leaves before bonging them -- the increased combustible surface makes all the difference. Last night I sent my test panel into hyperspace on 3-4 hits each. I understand why the Mazatec prefer using it in darkness. We had a couple of candles going; when I closed my eyes I found myself in an apparent alternate reality. Plunging the room into darkness allowed me to experience this vision with my eyes open. This was the common experience

of the panel. It's like finding a cave to explore. What will be in the cave? Will we meet creatures that live there? Or creatures that entered the cave from elsewhere? Can we find their entrance to the cave and enter their world? -- *MH, VT*

### *ORAL SALVIA RECIPE?*

One of *ER's* faithful anonymous correspondents sent me a reprint of a talk by Andrew Weil in which he mentions that *Salvia divinorum* must be emulsified before it can be activated in the stomach. My correspondent made a connection between this and a cartoon in the latest Loompanics catalog supplement describing how to emulsify cannabis for internal use. Basically, you powder X amount of the botanical, add an equal amount of cooking oil, apply 4 or 5 fifteen-second bursts in a microwave oven, stir in an equal amount of lechithin granules and repeat the microwave step. The resulting goop is supposed to be an orally active product. It's possible that *Salvia* may respond in the same way -- it wouldn't hurt to add a little water to the mix to ensure complete emulsification. Since the potent ingredient in *Salvia* is active in the microgram range, dosage could be tricky. -- *Ed.*

### *IBOGAINE*

I have experienced myself the wonderful effects of this life-saving plant (*Iboga*). It is true what they say, complete addiction reversal with no withdrawal symptoms at all! It works like a dream. For more information, write to: Eric Taub, 116 NW 13th, No 152, Gainesville, FL 32601. I'm sure he can help serious inquiries. -- *AC, PA*

### *LSD TOLERANCE VS SCHIZOPHRENIA*

I've received considerable feedback on my remark (Pg 9, Summer, 1996 *ER*) about a schizophrenic who took over 300 LSD trips in less than two years. Their point is that tolerance for acid builds up quickly and the individual soon wouldn't get high. I was negligent in my phraseology ("I met a guy once, totally insane, *who was said to have gotten that way by taking...etc.*"): I carelessly repeated what was said to me by people who knew him. Thus are psychedelic myths spread: we've

all heard the story of the guy who "took too much of something and went crazy." Nevertheless, whether the individual in question became tolerant of the drug is beside the point: once over the edge, it wouldn't have made any difference. Although it's probable that an initial LSD trip pushed him over the edge, it's more than probable that he'd have become psychotic anyway. The salient point is that millions of people have taken psychedelics

without going crazy, so it's hysterically irrational to blame the drug for the condition of the few latent psychotics who do. I sincerely doubt that psychedelics, all by themselves, can make a reasonably well-adjusted person insane: evidence suggests they make you saner! I leave it to the reader to decide what this implies about consensus reality. -- *Ed.*

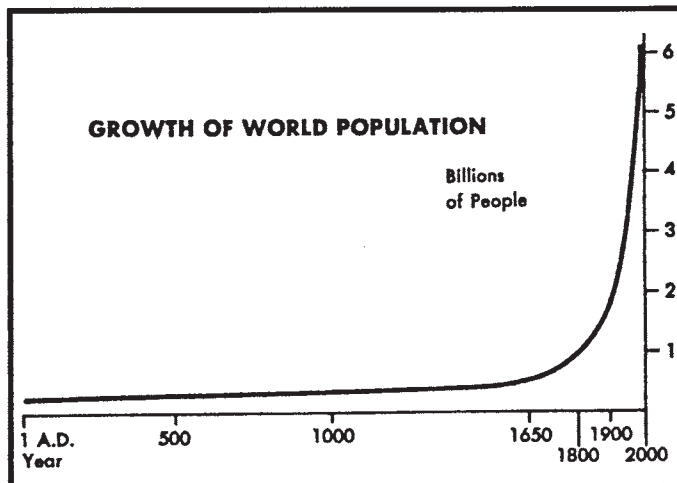
### GHB SPECULATIONS

I have been experimenting a bit with GHB which, I've been told was sold in health food stores until recently. Unfortunately, I don't know much else about it. When taken on an empty stomach, it produces a very enjoyable, very noticeable relaxed warm inebriation, with no negative side effects or come-down. My ability to totally focus on the various sounds produced by various instruments within a piece of music, is greatly enhanced. I read an article about how safe it is and why it was pulled from health food store shelves. It didn't go into any documented studies. If it really is as safe as the article said, GABA might be a useful admixture to certain psychedelics. The friend who introduced me to it uses it to increase endurance while doing exercises. (He often spends hours in difficult yoga postures after taking it.) Yoga can greatly enhance and facilitate the flow of energy/information/lifeforce when used with entheogenic substances, so GHB might be useful when used in this way. -- *RG, AZ*

### PLANT/SEED EXCHANGE

*ER* has received a couple of names and addresses of people who want to be listed herein as contacts for exchanging various botanicals. I said once that I felt it would be a safe enough thing to do -- I've changed my mind. It doesn't feel right because of the potential for sting operations either way: how do I know that the DEA won't advertise? How do I know that the DEA

won't respond to an advertisement? When the confidentiality and safety of *ER* subscribers is at stake, I'd rather err on the side of conservatism. -- *Ed.*



### THE INGRESSION OF NOVELTY INTO TIME

Terence McKenna fans all know about his concept of "the ingression of novelty into time"--the hypothesis that as the end of the Twentieth Century approaches, bizarre events will take place at an exponential rate: 1997 will be twice as weird as 1996; 1998 four times as weird as '96, etc. In McKenna's view, by the year 2012 anomalous happenings will be "ingressing" so rapidly that reality as we know it will have ceased and "the end of history" will be at hand.

Historically, apocalyptic prophecies are common at the turn of every century, and even more-so at the turn of a millennium. (For example, many people thought the end of the world would come in the year 1000.) The difference today is that there are enough catastrophic processes in motion that dire prophecies are far more plausible than otherwise. I submit that the graph reproduced above is all anyone needs to know about the "ingression of novelty into time." -- *Ed.*

# SEEDS AND STEMS

*ER* receives lots of fascinating mail -- since this is a one-man operation, I am hard-put to keep up with it all. (It's Standard Operating Procedure for very interesting material to be placed in a pile where it becomes covered with other stuff and "lost" for months. ) In an effort to stay abreast, I am starting this column, "Seeds and Stems," to excerpt and condense these miscellaneous data. If I don't have the time to give each entry the full coverage it deserves, at least readers can be alerted to it and, if interested, seek further information on their own. Let me know what you find out. -- *Ed.*

## CATNIP INDUCED ALTERED MENTAL STATUS

Case report: A 19-month-old male developed vomiting, lethargy and decreased responsiveness 3 hours after eating from a pot of brewing catnip tea with added raisins. He had an intoxicated appearance and was admitted to the hospital 20 hours after the onset of symptoms with diminished consciousness... Conclusion: Currently there is an increased interest in the use of herbal teas to remedy a variety of ills. We believe this to be the first case report of toxicity following oral consumption of catnip. Our case adds evidence supporting previous speculations that catnip may have psychoactive effects in humans. -- *1995 NACCT Abstracts*

## FATAL APHRODISIAC

Background: Since 1992, three deaths have occurred from cardiac glycoside toxicity in previously healthy young men following ingestion of a popular topical aphrodisiac known as "Love Stone" or "Rock Hard." ... A traditional Chinese medication known as "Chan Su" which is produced from venom of the toad *Bufo Bufo Gargarizans* contains several cardiac glycosides, a topical anesthetic and bufotenine (an hallucinogen)... Bufotenine and cholesterol were positively identified in "Love Stone"... Conclusions: A topical aphrodisiac responsible for at least three deaths appears to be produced from the venom of the toad *Bufo Bufo Gargarizans*. Ingestion of this product causes fatality similar

to other cardiac glycosides. -- *Abstracts #1-#197, pg 539*

## NEW ETHNOBOTANICAL SUPPLIER

Check out *P.J.T. Botanicals* for a very complete inventory of plants, seeds and supplies of interest to *ER* readers. Their catalog is \$3.00. Their address: P.J.T. Botanicals, P.O. Box 49, Bridgewater, MA 02324-1630.

## THE PEYOTE FOUNDATION

*"The Peyote Foundation is a non-denominational organization whose purpose is to promote the understanding of the peyote plant, peyote people, and peyote spirituality. We therefore will favor no particular group or individual point of view. Nor will we seek to define what constitutes a bona-fide peyotist. Rather we will present the full diversity of information and opinions offered to us. We strongly encourage people to investigate the peyote religion in all its aspects."* -- *The Peyote Awareness Journal*

This is a new union of spiritually committed peyotists based in Arizona: the state with the most constitutional laws regarding entheogen-based religions. The founders of the Peyote Foundation have already passed their first test: their medicine was confiscated by a SWAT team, yet after a huge hassle it was returned to them because the prosecutor had no case against these bonafide religious users. The encouraging thing is that their religious orientation is very liberal: they seem to be the Unitarians of peyotists, without the dogma which characterizes other sects. I see this as a viable wedge into our unconstitutional peyote laws, and a potential catalyst for allowing other entheogen based religions in this country. I encourage *ER* readers to support them. A subscription to their newsletter, *The Peyote Awareness Journal* is \$25.00 per year. An associate membership in their organization is \$40.00 per year. Contact these brave folks at: The Peyote Foundation, PO Box 778, Kearny, AZ 85237.

AVAILABLE  
OCTOBER 1, 1996:

THE ENTHEOGEN REVIEW  
MONOGRAPH SERIES NUMBER 1:

**AYAHUASCA ANALOGS AND PLANT--  
BASED TRYPTAMINES --  
THE BEST OF THE ENTHEOGEN REVIEW,  
1992-1996**

The best and latest information from *ER's* first four years of publication. Including: Ayahuasca Analog data, MAO inhibitors, Mushroom Ayahuasca, *Phalaris* grass, Smokable Tryptamines from Plants, Other Tryptamine--containing species, plus DMT and 5-MeO-DMT. This information-packed monograph has been edited so that all the data is compiled into easily referenced chapters. Instead of paging through past *ERs* looking for that special article, find it here under one cover. \$20.00 Postpaid (\$30.00 outside U.S.)

*Paperback: 56 Pages, 13 Illustrations*

**The Entheogen Review**

First year of publication bound together in a 74 page book -- \$20.00 domestic, \$30.00 outside U.S.A.

ALL OTHER BACK ISSUES: \$5.00 EACH  
\$7.00 OUTSIDE U.S.A.

*Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants*, by Jim DeKorne, 1994, 155 pages. \$22.00 postpaid from:

*The Entheogen Review*,  
P.O. Box 800, El Rito, NM 87530.

"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." — Terence McKenna

# PSYCHEDELIC RESOURCE LIST

A comprehensive list with detailed descriptions of over 200 organizations related to psychedelics.

Categories include:

book vendors & publishers, cultural resources, ethnobotanicals (cacti, herbs, mushrooms, plants & seeds), garden equipment & indoor light systems, hemp related items, information sources, merchandise & gadgets (CDs, cassettes, t-shirts, smoking accessories & videos), non-profit & religious groups, periodicals, a reading list/book review section, and more!

Updated quarterly. One year subscription is only \$15.00. Foreign orders add \$5.00 for postage & handling. No other list is as thorough or updated as often!

Send cash, check or money order to:  
SOMA GRAPHICS, P. O. Box 19820,  
Dept. ER1, Sacramento, CA 95819-0820.

# JLF

poisonous non-consumables  
Mail Order Catalog  
\$2.00



P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA

answering machine  
(812) 379-2508  
24 hours, 7 days a week

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 5, NO. 4, Winter Solstice, 1996**

ISSN 1066-1913 Copyright © 1996, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.

P.O. Box 800, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and must accept full responsibility for such decisions.



### *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. W96 means that the Winter, 1996 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

-- *Jim DeKorne*

# MORE SALVIA DIVINORUM LORE

In 1993, when I sent my book *Psychedelic Shamanism* to the publisher, I included a few paragraphs about *Salvia divinorum*, saying in essence that my experiments with this plant had been inconclusive. Over a period of a year or so I continued to try to elicit an effect (any effect), via both ingestion and smoking, but never succeeded. Eventually, I came to believe that this was one of those substances (like Scotch Broom or banana peels) that depends on a very active imagination for whatever experience you get out of it. (Some people can get high on anything!) Frankly, I thought the whole thing was a myth, though I always prudently prefaced that position with such caveats as: "In my opinion," and "It seems to me..."

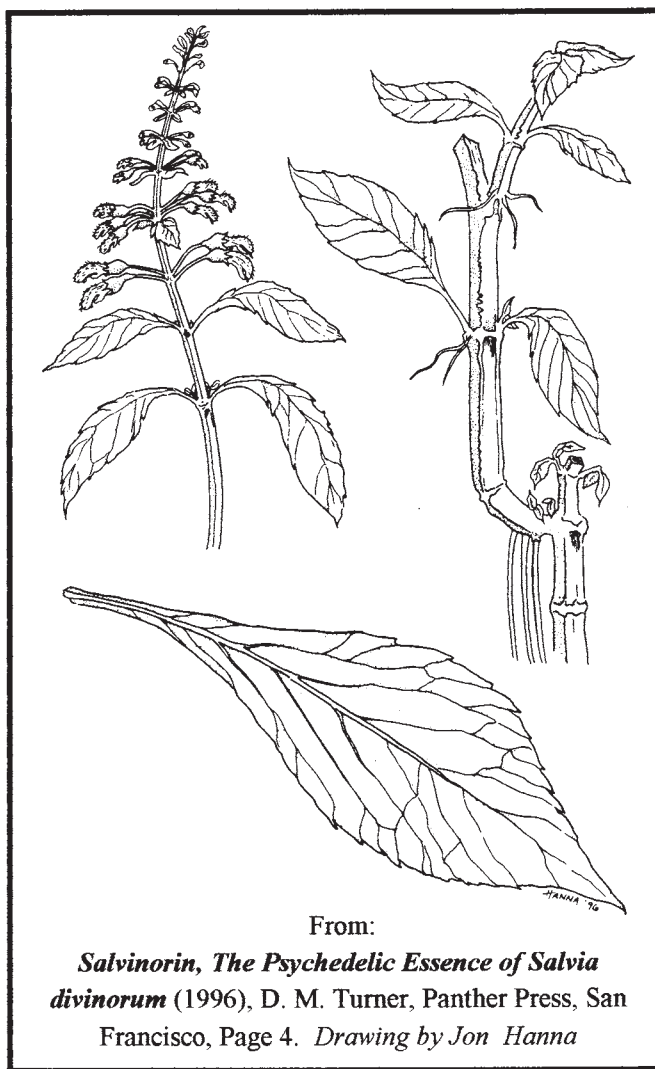
Then at the 1995 Telluride Mushroom Festival, a friend insisted that I try *Salvia*

*divinorum* at least one more time. Not wanting to be ungracious, I agreed: expecting the usual nothing. He filled a large tobacco pipe with dried *S. divinorum* leaves and told me to take three deep inhalations, lie down, and close my eyes. I did this and immediately forgot who I was! I had become Awareness itself, without any sense of personal identity -- quicker than it takes to tell about!

This "not-me" was observing a strange, pastel-colored dimension bounded by a complex series of intricately-patterned walls. There was a sense of people present from another era: perhaps religious pilgrims from Chaucer's England. "Awareness" felt totally at home in this dimension: it was very familiar, a place experienced millions of times before. After a while "Awareness" became conscious of someone laughing, and slowly transformed back into my ego consciousness. "I" opened my eyes to discover who was laughing: it felt highly inappropriate, and "I" was irritated by it. As soon as "my" eyes opened, the other dimension instantly disappeared, and "I" discovered that "I" was the person who was laughing! This autonomous laughter was laughing me, rather than

otherwise, and it took considerable effort to finally control it. What was most bizarre was the fact that nothing was funny: indeed, the whole ambience, although not exactly "reverent," had a profound sense of the numinous about it. High weirdness indeed!

Since that first amazing experience, I have had several *Salvia divinorum* trips, each one equally



From:  
*Salvinorin, The Psychedelic Essence of Salvia divinorum* (1996), D. M. Turner, Panther Press, San Francisco, Page 4. Drawing by Jon Hanna



bizarre. During one session for example, I found myself standing on a perfectly flat, perfectly smooth, orange plain with black perspective lines stretching to the horizon. Standing like statues in long rows between each line was an infinity of identical black and white Felix the Cats! (Talk about surrealism!) Each experience has had the same uncanny feeling of familiarity about it, as well as the conviction that one is accessing a distinctly separate dimension of reality: *Salvia* is the most "dimensional" drug I've ever experienced.

**It is just** part of this plant's weird ambience that many people won't get off on *Salvia divinorum* the first (or even the tenth) time that they test it. Don't give up -- it is well worth the effort to keep trying. Smoke the dried leaves in a large tobacco-sized pipe or bong: the smoke is not harsh and is easy to hold in the lungs; take at least three deep inhalations, and lie back with eyes closed. The room must be dark and silent: any external input seems to prevent the experience from manifesting. Like DMT, smoked *Salvia* is usually a short trip: maybe ten or fifteen minutes. If you can manage the bitter taste, another method is to chew and hold the leaves in your mouth for as long as possible. This can result in a trip lasting up to an hour. *Salvia* compares in weirdness to DMT, but is strangely subtle: a true paradox! (One needs to experience it to know what I mean by that.)

**Most people** report that *S. divinorum* evokes a female presence: a goddess, if you will. Although I've experienced this only a couple of times, I concur: there is a definite feminine force connected with this plant, and what is more: she demands respect! Although none of my experiences have been exactly terrifying (like smoked tryptamines can be), few people ingest *S. divinorum* very often, or for frivolous purposes. Salvinorin-A (the pure extract) is challenging for anyone and should never be done without a sitter present to protect the smoker. Beware of overdoses!

**Although** this is one of the world's rarest plants (in nature it grows in only a tiny area of Mexico -- a few square miles), it is easily propagated via cuttings and many thousands of clones exist now world-wide.

*Salvia divinorum* loves a moist, humid (though not hot) environment, and many people grow it in plastic tents, where the plants usually thrive. In my experience, the only drawback to this technique is that once acclimated to the tent the plants don't easily transplant outside of it again. They wilt quickly and are difficult to take cuttings from. (This may be a function of the arid climate I live in and might not apply in other areas.) I've achieved lush growth by opening a bottle of ordinary Club Soda inside the tent: as the CO-2 evaporates from the soda-water the plants quickly eat it up. Carbon dioxide, as indoor cannabis growers well know, is an extremely potent fertilizer. Leave the bottle inside the closed tent for at least 24 hours to ensure that the plants absorb all the CO-2.

**I feel** that we can learn a great deal from this plant, that it is potentially one of the most useful of the teaching medicines available to humankind. I'd like to hear from people who have learned how to use *Salvia* ritually, since it is definitely associated with a goddess-entity. *Salvia divinorum* is the only plant medicine that I know of that is so consistent in this regard: I sense that she is just waiting for enough people to contact her so that she can impart some of her wisdom to a world that sorely needs it.

-- Jim DeKorne

---

---

## BOOK REVIEW

---

---

*Salvinorin: the Psychedelic Essence of Salvia Divinorum* (1996), D.M. Turner, Panther Press, 1032 Irving St., #514, San Francisco, CA 94122. \$11.95 Postpaid. (CA residents add .72 tax. Foreign orders add \$3.00 S&H.)

**This is** the very first book-length monograph on the effects of *Salvia divinorum* (and its extract, Salvinorin-A), on human consciousness. As such, it is an instant classic. D.M. Turner, author of *The Essential Psychedelic Guide*, is (or certainly should be) well-known to most *ER* readers. Intrepid Tripper, Psychonaut, Neo-Shaman -- whatever you want to call him, chances are that Turner has already "been there

and done that" in the realm of psychedelia.

**Beginning** with its discovery by western science in 1939, through its wider introduction to the world by Gordon Wasson in 1962, to its ultimate explosion on the psychedelic scene in June of 1993 via the work of Daniel Siebert, Turner documents the history of this magickal herb up to the present day. He goes on to describe methods of ingestion, gives appropriate warnings and follows it all up with many accounts of his own and other people's trips with this new substance. Some of them are combinations, a D.M. Turner specialty: *Salvia* with LSD, *Salvia* with DMT, *Salvia* with 2C-B -- you get the idea. Included is the original account of Daniel Siebert's pioneering trip on Salvinorin-A: as far as is known, the largest single dose of this substance ever ingested by a human: a whopping 2.6 milligrams! (Like LSD, Salvinorin-A is active in the microgram range, so 2.6 mg is a VERY LARGE O.D. Read all about it here!)

After saying all that, what 's left to say? If you are at all interested in *Salvia divinorum* you should own this very important book in the history of entheogens.

-- Jim DeKorne

### SALVIA AND SOLIPSISM

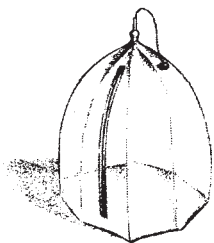
*Salvia* has a very personal way of teaching. You could easily misunderstand it and think that she's a trickster when, in fact, with all her demonstrations of reality-destruction *Salvia* tries to bring you to the only conclusion left: reality doesn't exist! I start with half a teaspoon. At once I'm disintegrated, as I'm now used to. I had auditory hallucinations -- nothing important: the voices of far away neighbors. I

next go with a teaspoon: again reality, personality, everything explodes. I feel as if I am flying, feeling myself rolling up like a spiral. Subsequent doses bring the same explosion: how can I describe such an alteration of my usual perception? I'm perception and that's all. All of us are nothing more than perception itself. There is no such thing as an external world or reality. When I was back to ground state, I thought about the horror I had of being the only real living being. I don't really believe in solipsism, but it's impossible for you to convince me of your reality, that you have a life independent from mine. Nevertheless, I have to dismiss this idea and jump to a new conclusion: I was real because I was smoking *Salvia*, because I was using an entheogen which gave me energy enough to acquire reality -- which means that usually, we don't exist, we're just ghosts. When you develop spirituality, you start to acquire reality.

-- HS, France

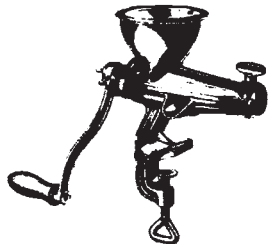
### SALVIA, 2C-B, MUSHROOM COMBINATION

...Approximately 90 minutes later, it was decided that we would try adding some *Salvia* into the mix. I was hoping that the other substances in my system would act as a launching pad to propel me further into the *Salvia* dimension than I had been able



**GROWING MUSHROOMS  
OR SALVIA DIVINORUM?**  
Make it easy on yourself.  
Control light, humidity,  
contaminants and temperature  
with the original  
**Magic Umbrella 39.95 +\$5 s&h.**

Our 42" high clear plastic dome gives you seven square feet of growing area. Practically airtight- keeps out bugs and contaminants. Big 36" zipper front for easy access.



**The Magic Plant  
Juicer**  
The only juicer that  
will handle tough  
grasses without  
jamming or breaking  
down.

Just feed the grass in at the top, turn the crank and the juice flows from the side trough. The now extracted grass is practically dry and exits from the front spout.

- \*Heavy duty cast iron
- \*Stainless steel screens
- \*Easy to operate

**Cash/Check/ MO  
Visa/MC/Discover**

**Order direct from  
Magic  
395 OAKCREEK SUITE 508H  
WHEELING, IL 60090**  
"Write for our free newsletter"

**\$68.00**  
+ \$7 s&h

to get previously on the leaves by themselves. Fortunately, I was correct. I loaded a large glass bong and proceeded to fill my lungs to capacity with smoke. As I closed my eyes and held it in, faint deep-blue tendril-like forms reached out to me through the blackness, beckoning me to go deeper. I almost heard a voice telling me to "come on in". I took another enormous inhalation, put the bong down, and lay back prostrate upon the floor. As I closed my eyes, I had an overwhelming physical and visual perception of floating like a feather down a profoundly deep fissure in the earth. There were deep bluish grey stalactites on the walls of the hole. I could vaguely hear the conversation of my companions, and actually saw their words etched in white upon the walls as I floated down. When I reached bottom, I found myself in a strange city full of greenhouse-like structures containing botanical forms that I somehow knew were the spirits of *Salvia*. The dominant color of the buildings was electric blue and yellow. There was a sense of being looked over and evaluated by a million eyes belonging to a singular entity that was the consciousness of *Salvia*. I felt as though I had finally passed some sort of inspection process and was being welcomed into its world. After about two or three minutes, the visions faded, and I opened my eyes and sat up. Subtle perceptual distortions of a uniquely clear nature persisted with open eyes for another hour or so. This was a highly unique, uniformly pleasant experience in my career of entheogenic exploration, and one that I hope to be allowed to repeat in the future! Thank you, Ska Maria Pastora!

-- Initials and state lost (Sorry!)

### *SALVIA AND 5-MeO-DMT*

We combined *Salvia* with vaporized 5-MeO in hopes of improving the tryptamine experience. First we took two or three consecutive Bong hits of *Salvia* and immediately followed it with a 10mg hit of vaporized 5-MeO. The result was very encouraging to say the least! The *Salvia* ally is definitely in the pilot's seat -- directing and focusing the 5-MeO blast with laser-like precision. It generally makes the overwhelming power of 5-MeO a much more workable experience and it's totally different than 5-MeO alone. I think the key to properly using 5-MeO is learning

how to direct its power through the body, and I would say that combining it with *Salvia* is definitely a step in the right direction.

As I inhaled my third and final hit of *La Divinada* I could feel her familiar reverberation pulling me into her world. With my vaporizer cued and ready I quickly inhaled 10mg of 5-MeO before the *Salvia* had fully taken effect. With my exhalation of the 5-MeO I fell completely into trance. As I closed my eyes I could see the space between spaces and feel the smiling faces. Nothing quite like *Salvia*! I was tunneling between worlds, between dimensions, with the quickness and precision of a superliminal mongoose. Suddenly, she went off like a rocket thrusting at warp speed -- a thousand times the power at her command. My body spontaneously collapsed into a twisted posture and for a few minutes I transformed into something altogether different. I lost touch for a few moments (1-2 min.?) and then I noticed that I was growling and making noises on the floor. With my senses coming back to me I realized

### *Salvia divinorum*

Finest quality air-dried  
leaves:

1/4 Oz: \$20, 1/2 Oz: \$40, 1 Oz: \$75  
Plus \$2.00 S&H

Also: Quality Kava products,  
Live *Psychotria viridis* plants  
and seeds. Send for free catalog.

### *KAVA KAUAI*

6817 KAHUNA ROAD (DEPT. ER)  
KAPAA KAUAI, HI 96746  
<http://www.kauaisource.com>

that my fellow traveller was pulling me up into a sitting position. As we looked into each others' eyes I was truly amazed at the clarity of my energetic perception -- it was like never before...I could clearly see his aura and his life energy as it moved through the meridians of his body. This beautiful state continued for another 5-10 minutes then gradually gave way to a pleasant electrified baseline. The Goddess was very pleased, and so was I...

**For our** next experiment we first vaporized 50mg of *Harmala* extract and then added the *Salvia*/5-MeO combination as in the previous experiment. The *Harmala* slows things down and adds a much more conscious tone to the trip. It also extends the peak to 10-15 minutes and makes for a much fuller experience. In fact, I have found the *Harmala* to add a wonderful richness to every entheogen I have tried it with. During this particular journey I felt as if I was being pushed through 1000 years of evolution in just 10 minutes. It was as if my electro skeletal system was stretched to the point of rupture -- shape shifting, transforming, metamorphosing into a new energetic skin. It hurt so good... The energy happened to be focused in the thoracic section of my spine. It is an area of my body that is chronically blocked as I have a deformed bone that causes an imbalance. This combination opened up my back more than anything I have ever experienced before and I have developed a deep respect for this power medicine.

**Needless** to say I highly recommend this combination and I encourage other *ER* readers to try it. Personally, I do not enjoy 5-MeO much by itself, but when combined with other entheogens I find it to be a most excellent experience. I have also tried combining 5-MeO with LSD, Psilocybin, and MDMA with good results. However, these entheogen combinations act more like launch pads whereas the *Salvia* seems to grab hold and actually direct the 5-MeO blast through my body. I look forward to further experiments with *Salvia* and my guess is that chewing the leaves in combination with a *Phalaris* grass

analogue might be spectacular. -- *Toad*

### *SALVIA LEAF REHYDRATION*

**Dried** *Salvia divinorum* leaves can be rehydrated and used orally as one would use fresh leaves. Simply place the amount of leaves you wish to use from a single trip in a bowl, and pour just enough water (preferably purified water) over the leaves to cover them. Push the leaves under the water to remove air bubbles. Soak leaves from ten to fifteen minutes. Then drink the water and use the leaves as you would normally use fresh leaves. -- *DD, CA*

### *SALVIA EXTRACTION*

I don't know if you're familiar with "soft secrets" from Holland or not, but I recently read an article from this paper on *S. divinorium*, and I quote: "In the meantime Californian 'basement shamans' have succeeded in producing -- literally in the kitchen, using standard kitchen implements and within an hour's time -- a fairly pure 'salvia oil' extracted from dried plant material." This is the first I've heard of this, do the boys over in Holland know more about what's going on in California than we do, or are the west coast shamans keeping this to themselves? C'mon guys, share the wealth, we're all in this together. What's up? -- *Anon.*

**WANTED!**  
***SALVIA DIVINORUM***  
**DRIED LEAVES**  
**MUST BE ABLE TO**  
**SUPPLY MINIMUM**  
**OF ONE OUNCE**  
**PER MONTH**

CONTACT STEVE: (813) 932-6525

## ACORUS CALAMUS FEEDBACK

---

---

### ACORUS CALAMUS CORRECTIONS

In my report about the use of *Calamus* (Summer '96 *ER*), I misquoted Ratsch's asarone content. He cites B-asarone at 7-8%. My figure is for both asarone and beta asarone, being 85% of the essential oil. This large discrepancy may be due to the inclusion of asarone, or be just another conflict of information found in psychedelic lore. Unfortunately, my quote comes from a xerox copy in which the source was not included. Also, Foster (*Herbal Renaissance*) keeps *Calamus* in his *car* on long drives, not his *ear*.

— IM, MI

[I wondered about that ear business: sometimes it's hard to decipher handwritten letters. Sorry! — Ed.]

### ACORUS CALAMUS AND KAVA

In response to *Acorus calamus* report (Summer '96 *ER*) -- I did four different trials, the largest was with 7.5 inches of root -- all I could bear to chew. Very mildly euphoric, very odd sense of humor, similar to *P. cubensis* just before take off. If you can stomach it, it would seem to be a very friendly, mild entheogen. At the lower doses, it gave a speed-like feeling, which I didn't like. (Note: Uncle Fester in his new book on LSD manufacturing devotes a chapter to asarone extraction and conversion to TMA-2, a more palatable entheogen.) It's been mentioned that *calamus* is activated by saliva -- could it be that it is really activated by the chewing process like Kava is? Maybe a test of a Kava blender activation formula, like the one supplied by O.T.J. with each Kava order would do the trick. — *Inner Frontiersman*

### ACORUS CALAMUS AND ZEN

This letter is in response to the recent forum on *Calamus* root in the 1996 Summer Solstice edition of *ER*. I feel that this interest is quite timely. The chemical principle, asarone, derived from *Calamus* is very similar in structure to mescaline and affords a gentle

and mild euphoria. No visuals, but there are some interesting cognitive effects. Although I reserve serious neural investigations to other plants and practices, *Calamus* root is an exemplary low risk, recreational drug and can be used in almost any situation; at the beach, to the movies, etc. The effects of *Calamus* is analogous to a Zen experience: "the same as ordinary life, except an inch off the ground! --"J"

### ACORUS CALAMUS AND HEAVY-DUTY CHEMISTRY

I greatly enjoyed the *Acorus Calamus* Report in the Summer Solstice issue, and can't resist making my own comments on the topic.

While very occasional ingestion of *Calamus* root and *Calamus* oil may be done without serious bodily harm, the fact remains that the material is poisonous. Its poisonous properties are at the root, so to speak, of its usage as an abortifacient in folk medicine. Repeated ingestion is likely to lead to liver damage and other serious maladies. The poisonous principle in the *calamus* is not asarone, it is one or a combination of the other chemicals to be found in this plant's roots and its oil. (See *Chem. Abstracts* from 1931, page 169.) This same article goes on to discuss "narcotic" effects of asarone ingestion, although Dr. Shulgin in *PIHKAL* says he took up to 70 mg. without effect.

The oil of *Calamus* varies greatly with the geographical location in which it grows. Tropical plants produce an oil that is up to 80% asarone, while temperate climates produce an oil that is about 20% total asarones, with a fair portion (up to about half) of that total asarone content consisting of allyl asarone. All of the asarones boil around 170C at 15 torr so separation by distillation isn't practical.

The conversion of asarone to TMA-2 is covered in pretty fine detail in my book *Practical LSD Manufacture*. In that book I cover the conversion of

the asarone to the corresponding phenylacetone, and then the reductive amination of the phenylacetone to the amphetamine. These are high yielding reactions, but an electric cell using solvents like acetonitrile and DMF are used. Obtaining these solvents may be difficult for many people. That's why the next time the book goes to print, I'm adding a recipe from *J. Pract. Chem.* Vol. 138, page 271 (1933). I hope your German is pretty good if you want to read along. In any case, this recipe is a good deal more low profile, and also lower yielding. Basically it calls for layering an ether solution of asarone over a saturated solution of sodium nitrite in water. Then 20% sulfuric acid solution is dripped in over several hours to yield the pseudonitrosite. Filtering, washing and drying yields 70%, so he says. Then the pseudonitrosite is converted to the nitro alkene by shaking with 8% KOH in alcohol until the pseudonitrosite dissolves, then pour the mixture on ice and acidify with 15% HCl to give the nitro alkene. If you have dry ether, THF, LAH and experience doing LAH reductions, the procedure given in *PIHKAL* is good to then reduce the nitro alkene to TMA-2. Otherwise, it's much better to use the electric cell described in *J. Pract. Chem.* They use a divided cell. Both anode and cathode are made of lead. The anolyte is 20% sulfuric acid. The catholyte is a mixture of ethanol, glacial acetic acid and HCl. They claim high yields. No doubt, the divided cell is an improvement over the simple cell used in other attempts at the electric reduction of nitro alkenes. One would think that this general route would be applicable to all propenyl benzenes, but it fails for isosafrole, while it works with other propenyl benzenes. The failure with isosafrole occurs at the 8% alcoholic KOH stage. — *Uncle Fester*

### ACORUS CALUMUS AND ASARAONE

Let's put this *Calamus* issue to rest. The root is one of the most bitter substances to chew. You really have to be driven to ingest such a large quantity as 10 inches. And don't bother. I ordered a whole gram, 1000 mg., of pure asarone from a large chemical company. I started by taking small doses. When there was no effect noticeable, I finally took all of the remainder, about 750 mg. No effect at all, friends.

Asarone is the essential oil in *Calamus*. There is about 80% in the extracted oil of roots from India. The American roots, if you can find them, contain only about 15%. Asarone is not the entheogenic amphetamine TMA-2. It is only a benzene (allyl or propenyl), a precursor which must first be reacted into the corresponding phenylacetone, and then converted to the amphetamine.

— *The Gnostic*

### LICHEN EXTRACTIONS

In chapter 5 of *PIHKAL* Dr. Shulgin describes extracting some of the chemicals contained in lichens (i.e. Olivetol) with certain essential oils (i.e. from Orange peel or "pulegone" a terpene from pennyroyal, a peppermint-like plant that can be found growing profusely near Alamogordo in New Mexico) in the presence of Phosphorous oxychloride. The product was then cleaned and placed on parsley and rolled into a joint, giving a strong THC high. Does anyone know a more detailed recipe which includes what type of lichens to use, extractions of the oils, doses; and generally what's going on chemically in the reaction? I understand through *Recreational Drugs* by Professor Buzz, that olivetol is a watched chemical. If this can be extracted from its natural source, then couldn't this be a loophole past the authorities in the production of high quality THC? — *Coyotee*

### CALEA ZACATECHICHI

My first experiment with a *Calea zacatechichi* was somewhat inconclusive. I made a tea from an evaporated methanol extract of 2 ounces of dried leaves. This was the nastiest most bitter stuff I have ever attempted to drink in my life. *No way* was I going to get that shit down. One sip sent me scouring the building for something to stuff in my mouth but to no avail... After determining that the tea was not for me, I decided to further extract the tea using the acid/base solvent method. I tried vaporizing a good 10 hits of this extract with no effect. My guess is that the active ingredients are not alkaloids. I still have some of the original methanol extract left which I may put in capsules and ingest orally, we'll see... My stomach curls at even the thought of it. — *Toad*

## MIMOSA HOSTILIS: A POTENT NEW AYAHUASCA ANALOGUE

---

Fifty years ago, DMT was isolated from the root bark of *Mimosa hostilis*, a tropical "weed tree" native to both North and South America. It was the very first scientific extraction of this powerful entheogen from a botanical source. They called it "nigerine."

The herbal medicine *Tepescohuite*, sold in markets throughout Mexico, consists of bark taken from the *Mimosa hostilis* trunk. There is some confusion as to whether or not *Tepescohuite* is entheogenic when combined with a MAO inhibitor: one informant swears that it's a bonafide ayahuasca analogue; others say that only the bark from the roots contains DMT. I haven't tried either yet, so I can't say, but it is interesting to note that *Tepescohuite* is sometimes available in U.S. herb stores for around \$3.00 an ounce. (Five grams is considered a full dose of the root bark, so that comes out to about fifty cents a hit.)

Whether or not *Tepescohuite* is entheogenic, the root bark of *Mimosa hostilis* is known to be extremely potent. How about some of you *Mimosa hostilis* psychonauts sharing your data with us? The following accounts by the same correspondent are presented verbatim: if the leaves are potent, one needn't dig up the roots and destroy the tree. Obviously there are some careful differentiations to be made here. -- Ed.

### THE Gnostic's FIRST TRIP

After spending hundreds of dollars on expensive seeds, and painstakingly caring for the seedlings, and waiting two years to get enough for a single dose, all in search of the great ayahuasca experience, I am very disappointed.

I am talking about *Mimosa hostilis*. I pulled up about twenty-five runt plants, less than one foot tall. I boiled the roots in tap water with some citric acid

crystals. The water does not become dark quickly like coffee or tea. I stopped after about one hour, but I suggest boiling for several hours. The mother liquid was slightly yellowish and not too bad tasting. After a half hour I could feel that it was going to come on as a trip. [Obviously a MAOI was also ingested. -- Ed.] Unfortunately, there were contaminating factors that caused uncomfortable body effects. A little bit of aversion to food, but I got a bowl of cereal down and did not vomit.

I sat down and put on eye blinders. The trip was similar to mushrooms. However, the visions were more static and chaotic, like the new younger generation's shirts with bits and pieces of unrelated color blotches. And then it only lasted one hour: disappointingly short. The only worthy part was viewing the night sky afterwards. For the first time in my life I noticed that I could see very clearly the gray "seas" on the moon (it was full). Before, a full moon only seemed to be shining white.

Unless higher doses prove to be drastically more powerful, I can tell you that this is nothing like mushrooms. The beautiful, clear, geometric color patterns. The quality of the fear, giving you real respect for God and the meaning of life. The impressiveness of the longer period of time. I think we have the real premium stuff already: mushrooms.  
-- The Gnostic, FL

### THE Gnostic's SECOND TRIP

These are very fast growing plants, five feet in one year. (sic.) The roots are advised, however I noticed that the old brown bark on the trunk had visible balls of sticky resin on it. Also, the leaves were sticky. After trying the roots, which aren't very big, I tried boiling the trunk stems in slightly acidic water. There

was no resultant effect (with *Peganum harmala* seeds, of course). So I assumed that the leaves would also be ineffective. But I saved them anyway, and tried them later.

"WOW" is putting it mildly! I'm a die-hard mushroom advocate, and thought that there was nothing better. But these leaves were absolutely beautiful. Wonderful geometric shapes and beautiful colors, with no hint of the great impressive bumper. And there was no contaminant side effect. It was so impressive, but over quickly.

Forget about the roots. The bark is very thin, so losses can occur by rub-off. Also, there is a contaminant in the roots that causes an uncomfortable stomach feeling. Finally, the roots were weaker.

These plants are a lot easier to grow than mushrooms. But, proceed with caution. From a distance they look a lot like pot. Neighborhood kids may see them and report them as pot. I got a helicopter hovering close to my house for a long time. Then I got a visit by a man claiming to be a citrus inspector and wanting to look in my back yard. I let him in and believed him. But, later I thought it was a DEA ruse to find pot.

I plan to cut off the green stems in early fall. The plants stop growing here in the dry and cooler fall-winter weather. In summer, they can throw up four green branches quickly. — *The Gnostic, FL*

### URGENT REPORT ON THE AUSTRALIAN ACACIA SITUATION

I am the one who accidentally discovered the properties of *Acacia obtusifolia* in 1992 when I misidentified it as *Acacia maidenii*. I passed this knowledge on to others and for a couple of years it was used in informed or sacramental circles. Then, a number of large scale European drug dealers arrived in Australia, specifically hunting the DMT source. Unlike mine and others' approach of removing bark strips or single branches, which does not kill the whole tree (most are in diminishing national park ecosystems), they ripped hundreds of trees out, started

selling to the rave party set, and encouraging people to smoke it in joints at parties! (which led to some pretty extreme psychological disturbances). They shipped several hundred grams to places like Goa (India).

Now, a 3-4 ft. strip of bark (say 1 1/2 inches wide) can yield 3 smoking doses (sometimes a few more), but that's it for the life of that tree unless you want to kill it, and to reach that size takes at least 5 years. My point is that until planting happens seriously, this is an exhaustable resource, particularly if exploited commercially.

As far as acacias go, *obtusifolia* is regionally and seasonally variable in alkaloids, and often contains other alkaloids which can produce (particularly with repeated smoking) very "dark" and physically uncomfortable experiences (including hypotension). Not for newcomers to these spaces/species in my opinion. A close relative known to cross-breed, *Acacia sophorde*, has been found to contain DMT, 5-MeO DMT, gramine, cinnamylhistamine, other weird histamine-like compounds and bufotenine at about 0.6% in bark /0.15% in leaves.

*Acacia maidenii* does, in some regions, contain up to 0.7% DMT and NMT, usually in younger trees. It's cleaner and more common.

*Acacia phlebophylla* is the cleanest, containing just DMT, but is rare and even more threatened by over-harvesting.

*Acacia longifolia* (Sydney Golden Wattle) had been found to contain (particularly in winter) up to 0.2% DMT, is clean (other alkaloid probably tryptamine) and is very common, sold in many nurseries.

And of course, *Phragmites* and *Phalaris* are everywhere if you just spend a little time looking. I have written this because I have already seen (as has the National Parks and Wildlife Service) the physical damage in national parks that have been untouched for thousands of years, not for medicine or growth, but to make money. I believe successful long term shamanic use of these plants involves forming a relationship with the plant by growing it and protecting it. — "E", Australia



## *SOME APPROACHES TO THE RITUAL USE OF ENTHEOGENS*

---

The past year has brought my precise and well thought out empiricism into a head-on collision with shamanic encounters that have been both beautiful and disturbing. In the course of extensive reading I was quite interested in the detailed descriptions of the curandero and San Pedro usage presented in *Wizard of the Four Winds*, (D. Sharon). Eduardo Calderon, continuing the tradition of ancient Chinmu healers, assembled a complex "mesa" -- an altar of sorts -- full of ritual objects: small statues, power stones, pieces of ancient pottery, swords to battle demons, etc. After encountering a few evil spirits myself, I began to wonder if these ancient techniques might not offer some tools for my own further explorations.

To that end I have assembled the beginnings of my own mesa. Whether these ritual objects have inherent power that operates at a supernatural level, or whether their effectiveness is a placebo -- serving to focus the mind and create confidence -- is a question I haven't answered. This year has brought far more questions than answers for me -- I'm learning to be comfortable with that. As the wonderful Alan Watts once remarked, "The Mystery of Life is not a problem to be solved -- it is a reality to be experienced." Either way, I am having very good results incorporating ritual elements into my entheogenic explorations.

With a deliberate slowness my mesa is growing, I have not shared these details with anyone -- but if my efforts can help to inform or inspire other *ER* readers I think it is important. I spread out a large roll of rice paper and begin to lay out the objects, some of which include bronze replicas of two ancient knives (a 1,200 B.C. Chinese dragon dagger and a 2,000 B.C. Egyption Dagger); stones personally gathered on numerous trips (nephrite jade from Big Sur, obsidian from Mt. Diablo in Arizona, sandstone from Ventana Arch in New Mexico, etc.); large brass bells from India, candles and sage for smudging, small raku vessels for making offerings to my plant teacher and

allies -- there are other items, but you get the idea.

The Peruvian curanderos have great variance in their individual mesas. Each shaman describes which objects to be used, how they are placed etc. To me this is the core of the shaman's path -- it is an individual journey, an inward exploration. I would have it no other way.

I have begun making food offerings (fruit and chocolate) to the plant teachers, summoning allies with invocations, and warning demons (or whatever they are) that I am prepared to deal with them -- so stay away! Then I partake of the entheogen.

One of my recent sessions was truly phenomenal. After ritual offerings I ingested 10 dry grams of fresh and potent *P. Cubensis*. No harmala was taken. The first two hours were quite intense -- disoriented -- I felt like my visual system was overloaded. Not scary or painful, just so strong. Slowly I began to plateau and waves of overwhelming love flooded my being -- love for all things -- words cannot begin to describe it.

At one point an entity appeared -- a fluid creature of light -- neither a demon nor an angel -- just a being from somewhere else. Another traveller I think. Since I have acquired my ritual weapons I have had no more trouble with evil spirits.

The most extraordinary thing happened at about 4 hours in. I went to the bathroom to pee and happened to glance in the mirror. I was not prepared for what I saw. My face had transformed into half jaguar half human. I was still me -- but with huge luminous cat eyes, feline nose and teeth, and the intricate spots of this jungle animal across my entire head. Words again fail to translate the incredible details of this incarnation. It was not a momentary vision or a brief glimpse. What had I become? It was exhilarating -- feelings of power and strength surged through my

being. I growled. For the next two hours, every time I went back to the mirror the fusion was still in place. From past reading I knew the jaguar was an important creature in Meso American mythology -- but I have done greater research now and discovered some fascinating bits of history. In the Mayan language the word for "shaman" and for "Jaguar" is the same: "Balan". The Olmecs -- the first great civilization in the Americas (1200 - 300 B.C.) carved hundreds of jade figures -- half jaguar/half human. I am increasingly convinced that ancient artists in shamanic cultures were portraying visions perceived in altered states. I have no doubt these early psychonauts were seeing themselves transformed -- just as I had.

Spirit Allies. Animal Helpers. Totems. Powerful experiences indeed. As I said before -- I am finding more questions than answers. Why are these ancient archetypes manifesting in my post-modern mind? Symbols from a Collective Unconscious? Powerful spirits from an alternate realm of existence? I have spent my entire adult life demanding criteria of validity from anyone making fantastic assertions. When one begins accepting beliefs without proof, it's like opening the floodgate. UFO's, fairies, Mahakala, Seth, Jesus, etc. how can you contend one is real and another is not after you accept any of them on pure faith? Entheogens provide an experiential path to explore the origins of religious behavior -- but fitting these experiences into an epistemological framework is the true challenge.

Perhaps the best mystics are the reluctant ones. Perhaps they are less likely to be caught up in every odd belief or notion. Perhaps critical thinking and skepticism are the appropriate tools with which to approach spiritual experiences. Without a doubt I am changing. Towards what I am not totally sure. I feel I have faced my own shadow and grown greatly in the process. Only now, as I turn 40 years old, do I find myself realizing my true power. I'm excited about what lies ahead -- things are really beginning to get interesting.

With this power is the increasing awareness of responsibility. In my last session -- undertaken specifically to contact allies-- my plant teacher

presented me with this question: "what do you want the power for?" Yet another question to consider.

I would be interested to hear if other readers are encountering allies or if anyone is really trying. The idea is forming in my mind that approaching entheogens with respect and humility (manifested through one's ritual actions) has been critical in making these contacts. As one reads about traditional shamans it appears their goal was to develop relationships with their allies over time -- gaining great power. This seems to be where my path is leading. One other request for feedback: during several entheogenic sessions I have sensed what seemed to be other shamans. The experience is of a very powerful individual scrutinizing me very closely. No visuals -- just a presence. I've not felt any ill-will as such -- just like they're checking out the new kid on the block. Initially I felt a bit intimidated, but lately have asserted my right to be in hyperspace. The whole experience only lasts a few moments -- but is quite distinct. Is anyone else having encounters like this ?

*Shaman's Drum* calls itself a journal of experiential shamanism, which is fine, but you will notice how many pages are devoted to ads for teachers and seminars. *ER* is more or less the field notes from explorers out on the edge. My individualistic nature makes it hard for me to accept the notion of teachers (Shamanism 101) -- this isn't Sunday school. Yet I see from other readers' letters that many of us are groping through hyperspace. I guess I am conflicted -- sometimes I can't help but think we're reinventing the wheel, that the right mentor might almost be essential (a don Juan). On the other hand it seems one learns by doing -- reading a book won't make you an artist -- you just pick up the paint brush and start painting-- you learn as you go. While I value the technical information in *ER*, other psychonauts' experiences are most instructive. I encourage other readers to share not only the phenomena of their entheogenic sessions, but also their underlying goals. What are you guys trying to accomplish? How are your world views being changed? To me this is the core of what entheogens are all about.

-- Hawk

# CHEMISTRY MATTERS

## METHYLENE CHLORIDE-1

A reader is interested in extraction of methylene chloride from furniture stripper and it set my thinking wheels to work. Hypothetically, if one were to find the respective boiling points of each ingredient of furniture stripper, couldn't one use a distiller/condenser and boil the solution to each boiling point, effectively evaporating each ingredient until it was time for methylene chloride to be boiled? [*Yes. A very feasible idea. See following entry. -- Ed.*] I am certainly not a chemist, and I am eager to try this -- perhaps someone with some more knowledge can assess the feasibility of my idea before I blow myself up! [*Methylene chloride is not flammable: a big plus! It is, however, a known carcinogen. -- Ed.*] As a footnote to this, I have a plan to get some detailed information about furniture stripper ingredients from the companies, results will follow -- *Hershey*

## METHYLENE CHLORIDE-2

Someone inquired about purifying paint stripper to obtain methylene chloride. The only way I know of doing this is by fractional distillation. The stuff has a real low boiling point so ice water in the condenser and around the receiving flask is a must. [*I've seen methylene chloride boil in a jar of aqueous extract exposed to hot sunlight, so a complicated heating setup would not be necessary. -- Ed.*] A good organic glassware kit is almost a must for this type of thing. Request a catalog from Kontes Glass (800-223-7150). They don't sell chemicals so it's low risk if your telephone manners are practiced.

All halogenated hydrocarbons should be considered as possible carcinogens so one must be careful with ventilation and complete removal from the finished

product. The same method of distillation works for solvent recovery too. Hagenow Labs carries ethylene dichloride and chloroform which have similar properties. Beware ethyl vs. ethylene: they ain't the same thing.

A book by Uncle Fester dealing with homemade explosives goes into details of distilling sensitive compounds (nitroglycerin) and is understandable. Vogles "practical organic chemistry" has a good section on lab techniques and precautions in handling chemicals as well as hundreds of recipes for making useless stuff.

I made an extraction of 100 grams of *Phalaris* grass, (acidic water extraction, defatting, extract w/ MeCl, column chromatography) to obtain about 1/4 gram of a viscous yellow oil which tested weekly positive to DAP paper but had no effect when smoked by direct vaporization. [*It's best to work first with the Turkey Red or Yugo Fresh Cut varieties of Phalaris: they are known to be potent. Once you get your technique perfected you can test out other varieties. Of The Jungle carries the above two strains. -- Ed.*]

Another smaller run of *Desmanthus* root chunks, using the same procedure, produced more product but as of yet no analysis has been attempted.

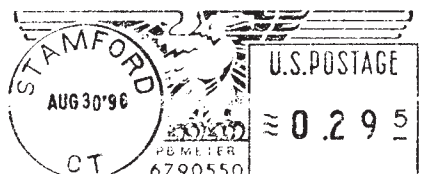
The target tryptamines do not seem to be soluble in ether. Methylene chloride is much better.

-- *Initials and state accidentally erased from file. Sorry!*

[*I now refuse to work with anything except methylene chloride: it works, and I'm not enough of a chemist to figure out why the other stuff doesn't work (for me anyway). -- Ed.*]

Say NO...  
to  
DRUGS!

Zink + 4  
Presort



## STEAM DISTILLATION

Some years ago I did a lot of water-steam-distillation and made essential oils from different herbs. I did it with my students and we made it for perfume and for aroma jar or just for the fun to feel different smells. I've tried many flowers and spices with good results. It's a good method when the oils are volatile or easily decompose at high temperatures. I use a very easy method. A usual distillation setup, pour the flowers in enough water, and boil. The distilled water will now contain the oils in tiny, tiny drops (suspension) and then just extract it with a suitable solvent and evaporate the solvent. I don't know if this technique can have any useful application for plant-entheogens. I have been thinking of it, but don't know. -- *AK, Sweden*

## MAKING TRYPTAMINE FROM MILK

Here's an idea on boosting the Psilocin/Psilocybin content of *P. Cubensis*. I read in some of J. Gartz's work, that he could increase the potency of *P. Cubensis* up to six fold by feeding the fungus Tryptamine Hcl. This substance is not easily obtained, but tryptamine can be created via bacterial action on tryptophan-containing substances. Milk is a common source of tryptophan (some people think that this is why a warm glass of milk makes people sleepy). The best conversion claim of tryptophan to tryptamine via bacterial action was from 75 - 85%. An average glass of milk contains 35 - 65 mg of tryptophan, a gallon from about 600 - 1000 mg. This could be a ready-made source of from 400 - 800 mg. of tryptamine, just from sour milk. A local grocer will sell me past-dated milk for 75 cents a gallon. I would suspect that many grocery stores might even give it away. The best way to add the putrefied milk solids to the mushroom culture would be to:

- 1) Let it totally spoil (do this where smell doesn't matter), and then dry it to a solid.
- 2) Sterilize the solid in a pressure cooker for the same time and pressure settings as for agar media.
- 3) When inoculated grain is ready to put into trays,

carefully mix in a S.A.C. supplemental feeding at casing: a procedure described by Paul Stamets in his big blue mushroom bible. Add an amount equal to ten percent of the grain/substrate weight and mix both thoroughly. This would be cheap, and most important, invisible to the police state -- no chemical house requisition paper trails left. Maybe someone has an idea on how to extract and concentrate the tryptamine from the solid residue? -- *Inner Frontiersman*

## LSA/MUSTARD COMBO

I have been following the nitrogen mustard, LSA dialog (Spring '95 *ER*). Merk 11 lists a component in nitrogen mustard as a carcinogen. I suspect that the nitrogen mustard does not actually react with the LSA alkaloids to form an ammoniated compound, but rather the same compound in the nitrogen mustard intervenes with some cellular chemical function to cause the LSA to be metabolized differently than would have occurred without the nitrogen mustard. -- *Cyotee*

*[I haven't received enough feedback on the LSA/Mustard combination to continue taking it seriously. It was a speculation made by a chemist, but without corroboration, it remains speculation. I usually require confirmations from two separate sources before I get very excited about any of the weird stuff I read in ER. -- Ed.]*

## ALKALOID FILTERS?

Regarding extractions: would a filtration system be available which removes -- from aqueous extracts -- most everything, including the alkaloids, and allows passage through the filter of the sugars and starches? *[Most extraction procedures depend on chemistry in combination with filtration: I've never heard of a filter that selects for alkaloids. -- Ed.]* I am still bothered by fundamental extraction principles. Do you mean to tell me that if I grind *Desmanthus* bark and mix with water, and filter, the filtrate will *not* have alkaloids in it? -- "J," OR

*[The alkaloids will remain in the biomass unless they are first converted to salts by acidification. Think of acidification as a first "chemical filter," and basification as the second "chemical filter." -- Ed.]*

# NETWORK FEEDBACK

## LECITHIN

Did I read somewhere that Lechitin taken the day before and the morning of *P. Harmala* consumption would eliminate most of the nausea? I vaguely remember reading that 2 tablets the night before and 1 tablet the next morning would eliminate most nausea; however, I have not been able to relocate the source to verify the dosage in mg. -- *Hershey*

## AMANITA /PSILOCYBE COMBO?

A thought on *Aminita/Psilocybe* synergy: According to the neurochemists, Ibotenic acid/ Muscimole acts on the GABA receptor sights in the brain, while psilocybin/psilocin acts on the serotonin pathways. An interesting theoretical synergy suggests itself: surely someone has tried this combo?

-- *Inner Frontiersman*

## SAINT JOHN'S WORT AS MAOI

More on St. John's Wort ----- I am enclosing an ad that has run in a Herbal catalog for the last 7 years. NOTICE: no cautions on diet. Little old ladies drink this tea and none of them have gone into MAO inhibited hypertensive shock. The company reports all favorable results. People compare it to a stronger version of Passionflower tea. Unlike *Peganum harmala* it is very easy to grow anywhere in the world. Caution!!! Anyone who wants to experiment with St. John's Wort as a MAO inhibitor should first take a small amount of it in tea form to test for any possible allergic or other system incompatibilities. Also this should never be used when you are going to be in direct sun -- it causes some photosensitivity. Most are not affected, but some, especially fair skinned people, can burn very fast. St. John's wort along with San Pedro could give rise to a new psychedelic punch called the Holy Roller, or maybe Saint Punch or Holyhuasca. As with *P. harmala*, side benefits like immune system boosting, and cardio-vascular toning are part of this medicine.

-- *Inner Frontiersman*

## Advertisement:

*St. John's Wort contains the active ingredient of hypericin which contains flavonoids, and xanthones. The flavonoids and xanthones are MAO inhibitors. (MAO is monoamine oxidase and MAO inhibitors increase the level of the nerve impulse transmitters in the brain that maintain normal mood and emotional stability.)* [Sic: That's not quite the way I would have described them! --Ed] *Research on St. John's Wort resulted positively regarding the calming effects on the nervous system. St. John's Wort can be an important dietary supplement for those who experience anxiety and sleeplessness as well.*

## Indiana Botanic Gardens

P.O. Box 5

Hammond, IN 46325-0005

Phone (219)947-4040 FAX (219)947-4148

[I have heard that St. John's Wort, a common weed in many parts of the U.S., is one of the few known examples of an **irreversible herbal** MAOI. If so, it could be dangerous when combined with certain foods. All the cautions about MAOI use are based on the irreversible types, which are commonly synthetic drugs. On the other hand, if the Indiana Botanic Gardens has been selling this herbal extract for years with no more warning than their rather creative interpretation of what a MAOI is, one might assume they haven't had any hypertensive crises associated with this product. I don't know -- the entire subject of MAOIs is confusing and contradictory. On the bright side, if this extract potentiates oral DMT without unwanted side-effects, it would seem we have another ayahuasca analog ingredient. -- Ed.]

## VARIEGATED PHALARIS VARIETY

I have a reed grass that I transplanted from a park here in Minnesota, it's striped (white and green) and I'm pretty sure it's *Phalaris*. I know it's not native here but it's been growing fine in our climate for several years, never producing seeds. Can anyone

confirm my suspicion? [Sounds like the variegated variety of *Phalaris*, a type popular with landscape gardeners. It's a beautiful plant, but alas, I've not found it to be psychoactive. -- Ed.]

Check out:

**Companion Plants**

**7247 North Coolville Ridge Rd.**

**Athens, Ohio 45701**

Ask for catalog #3. This is the most low key catalog I've seen and contains the biggest selection at the lowest prices for all those plants you want.

— **Jack Frost**

**TRANSPORTING ENTHEOGENS  
ACROSS STATE LINES**

Imagine a Honda Civic on a tow dolly behind a U-haul with the engine idling, the air conditioning on, and many sacred plants and cacti stuffed inside. There was no extra space. The left side was covered with news print to keep sun and passing eyes out. 2,600 miles, and no problems with anyone! They are all very happy here. — **Spiritual Earth Man, OR**

**NEW (TO ME) LSA FUNGUS**

Do you know anything about *Vaccinium uliginosum*? If there has been a rainy autumn (it's always rainy in Sweden), the berries get a fungi on them; the fungi contains some LSD-related compound. Every year some children got intoxicated (by mistake) and also older people (not by mistake). Not so many know about it! I haven't got any reliable information, more than that it is LSD-related. Is this only endemic for my area or general? — **AK, Sweden**

[There are many fungi species that produce lysergic acid amide (LSA), which is a precursor to LSD. This is the first one I've heard about that grows on berries -- usually LSA fungi parasitize grass seeds and grains. Sounds like an easy procedure: inoculate some blackberries or raspberries or whatever berries with a *V. uliginosum* culture and forget about morning glory or *Stipa robusta* extractions. I don't know where it is endemic other than Sweden -- anyone have further data? -- Ed.]

**COPPER PIPE SAFETY**

In Vol. 5 No. 3 of *ER* there were instructions on building a Tryptamine Pipe. Isn't copper tubing a bad thing to use for a pipe? I've heard that copper produces poisonous gas when heated. — **TF,IL**

[I don't know: I suppose copper isn't the perfect pipe material, but the brass cartridge casing is what gets hottest, and the time it's in use is relatively short anyway: by the time it started off-gassing it would be far too hot to hold. My brain is still functioning (I think) after several years of using such a pipe. All things being equal (eg. universal environmental pollution), I tend to be philosophical about such things. As someone said in a past issue: "We're all gonna die!" Yep! — Ed.]

**HOW DRUGS WORK**

If it has not been mentioned yet, there is a wonderful book published by Ziff-Davis Press called *How Drugs Work* by Longnecker (ISBN 1-56276-241-9). Ziff-Davis is known for publishing those computer books with very brilliant, easy-to-follow drawings. For us entheogenists, *How Drugs Work* is an excellent book to show those friends who always ask, "But what does it do to me?" The most ironic thing about the book is that it is so well illustrated and concise, yet the author has an anti-drug stance (but this is apparent only in the introduction, and it is anti-drug, not anti--entheogen!) — **Hershey**

**DUTCH STYLE GROW LIGHTS**

**50,000 lumen light system** with 430 watt AGRO plant bulb. \$255

**90,000 lumen light system** with 600 watt HPS bulb (150 lumens per watt) \$325

Highly efficient, compact, lightweight, moulded aluminum reflector (HORIZONTAL). 15 foot heavy-duty detachable lamp cord with fully ventilated remote ballast. VERTICAL PARABOLIC SYSTEMS available. Please call:

**GREEN GROWER SUPPLY,**

622 Hollis St.,

Framingham, MA 01702

(508) 872-4423

## FUNGUS ALLERGIES

In response to High Mushroom Weirdness (Summer '96 *ER*): My family has a history of sudden, violent allergic reactions to new items. It only takes one exposure to mold, which gives a very nasty reaction to many allergy sufferers. Also, according to Ott, many edible mushrooms produce volatile compounds including hydrazines, which can be possibly carcinogenic. Since they are volatile, it is possible that *C. OR* was inhaling a lungful of "Mushroom Gas." In a sealed container, these gasses would collect at the top, a perfect place to inhale them just as a container is opened. It might be a good idea if we all avoided inhaling or sniffing mushroom cultures, especially ones in sealed or near air tight containers.

-- *Inner Frontiersman*

[One of *ER's* faithful informants sent me an article from the Sunday, October 6, 1996 *Arizona Republic*, entitled: "For psychedelic seekers, fungus may put the fun in old books." The article says: "Experts on the various fungi that feed on the pages and on the covers of books are increasingly convinced that you can get

high--or at least a little wacky--by sniffing old books. Fungus on books, they say, is a likely source of hallucinogenic spores." At least one expert feels the warning may be overstated: "...It would take a fairly concentrated exposure over a considerable period of time for someone to breathe in enough of the spores of hallucinogenic fungus (sic) to seriously affect behavior. There are no studies to tell how much or how long before strange (sic) behavior takes hold." Actually, the "High Mushroom Weirdness" pieces on pages 3 and 4 of the Summer '96 *ER* may be the beginnings of such a "study." You can say you read it here first! -- *Ed.*]

## PEGANUM HARMALA SITE

I visited the site mentioned in your book *Psychedelic Shamanism* (Interstate 10 off exit 159, south of El Paso, Texas). If any readers are in the area, or passing through, the visit is worth the trip. I saw many, many *P. Harmala* plants in their natural habitat, and they grow between the freeway and a small frontage road, so one does not have to look suspicious parked on the median. Once I knew what *P. Harmala* actually looked like, I spotted it all the way back to exit 100 on both sides of the interstate. I visited at the end of May and the fruits were still green -- August would be ideal. I collected "seeds" by the handful under each plant, BUT, upon returning and cleaning, the seeds easily crushed to powder. Extraction was a muddy disaster and the resulting syrup is of questionable potency because nausea was never felt upon oral ingestion. Conclusion: the best seeds are retrieved directly from the pods. I don't know whether the seed "droppings" contain an effective amount of harm(al)ine. All in all, it was nice to see an entheogen in its natural environment. On a side note, there is another plant growing in abundance in the area that looks like an acacia. Perhaps someone with more extensive botanical knowledge could offer a proper identification. -- *Hershey*

[That's probably mesquite: considered a pest by Texas ranchers. See following letter on this species. As regards *P. harmala* seeds, I've found that late summer (August) is the best time for harvest, though one ought to see the plant in springtime when its white flowers are out -- nice! -- *Ed.*]

**JLF** poisonous non-consumables  
Mail Order Catalog \$2.00

Do Not Eat Me!

P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA

answering machine  
(812) 379-2508  
24 hours, 7 days a week

### TRYPTAMINES IN MESQUITE

In your Book, *Psychedelic Shamanism*, you said that several mesquite species at least contained 5-hydroxytryptamine and tryptamine. I would like to know if a MAOI would be needed. What would a trip be like? I live in Texas and it is so abundant that it is hard to ignore.

In Michael Moore's book, *Medicinal Plants of the Desert and Canyon West*, it states that Syrian Rue contains 5,6 - hydroxytryptamine in the herbage. Wouldn't it be possible to extract the whole plant, (herbage - seeds), to make a sort of Ayahuasca analogue? -- *JB, TX*

*[Not all of the chemicals in the tryptamine family are psychotropic, and as far as I know those found in the mesquite bush are not. Those with a solid background in organic chemistry, with access to a decent laboratory, might know how to convert them to their potent cousins, but I have no idea of how that might be done by amateurs such as myself. My guess is that it's not a simple matter, or even worth the trouble. My knowledge of Syrian Rue (*Peganum harmala*) is that harmine/ harmaline is found in the seeds and roots only. One might be able to reproduce a jungle ayahuasca brew by boiling these up with a potent DMT containing botanical. -- Ed]*

### KETAMINE BUMMER

I recently had the opportunity to try Ketamine and had a nasty physical reaction to it. On both occasions I became extremely sick for several days after taking K. My immune system seemed to shut down and I experienced harsh flu like symptoms that lasted for almost a week. It layed me out. I used new sterile needles and pure bottled Ketamine for the experiments so I don't think it was from any external infection. I have spoken to several people about this and it seems that I'm the first one that they have ever heard of with this kind of reaction. Very strange indeed. I think I'll be staying away from Mr. K. -- *Toad*

### MESCAL BEANS

Here's some information for those who are interested in mescal beans (Fall '96 *ER*)... As you said "I wouldn't take mescal beans..." From what I've read, the use of the bean was an ordeal ritual and the use of it discontinued when peyote was "discovered" -- wisely so. -- *SM, AZ*

*Scientific Name: Sophora secundiflora (Leguminosae)*  
*Common Name: Mescal bean, red bean, coral bean, ret hot, frijolillo, burn bean. The plant is called the Texas mountain laurel.*

*Occurrence/Use. American and Mexican Indians have*

## PSYCHEDELIC RESOURCE LIST

**Now in Book Form! — Available in June, 1996**  
**The First Five Issues Completely Updated & Revised.**

The most comprehensive list available! Detailed descriptions of over 200 companies related to psychedelics. including Book Vendors & Publishers, Cultural Resources, Ethnobotanicals (cacti, herbs, mushrooms, plants & seeds), Garden Equipment & Indoor Light Systems, Hemp Related Items, Information Sources, Merchandise & Gadgets (CDs, cassettes, t-shirts, smoking accessories & videos), Non-Profit & Religious Groups, Periodicals, the Internet and More!

Send \$19.95 plus \$3.00 (USA) or \$5.00 (foreign) for Shipping & Handling to:  
Soma Graphics, P.O. Box 19820 (Dept. ER), Sacramento, CA 95819-0820, USA.

— CA residents add \$1.55 for sales tax. —

Or,  
Subscribe to the PRL...  
A four issue subscription,  
starting with issue #6  
(out in August, 1996),  
is only  
\$16.00 (USA),  
\$20.00 (foreign)  
post paid.

Make payment out  
to Soma Graphics  
@ P.O. Box 19820  
(Dept. ER),  
Sacramento,  
CA 95819





used the bean in religious ceremonies for many years. Today, the seeds are more commonly used as a good luck charm. No unequivocal evidence supports the association of mescal bean ingestion with hallucinations.

*Toxin.* ...The major toxic constituent appears to be cytisine (0.25%)... Pharmacologically, cytisine resembles nicotine and has an oral LD-50 dose in mice of 50 to 100 mg/kg. The subcutaneous injection of 0.5 mL of a 50% ethanolic extract of 250 mg of *S. secundiflora* seeds was rapidly fatal to 150- to 200-g rats. The lethal human dose is not known...

*Clinical Presentation.* The only reported human intoxication resulted from the self-administration of the powder from one quarter of a *Sophora speciosa* seed. The experimenter developed headache, paresthesias, lightheadedness, and difficulty in walking within 2 hours, followed by diarrhea. A "peculiar numbness in the spinal column" lasted over 24 hours.

**Medical Toxicology, Diagnosis and Treatment of Human Poisoning,** M.J. Ellenhorn & D.G. Barceloux

### PEYOTE GRAFTING -1

I don't have any experience with cactus grafting, but I got a seemingly good idea from reading about it in the Summer '96 issue. There seems to be no reason to graft a very small peyote onto a large cut limb or central column. In addition to being a mismatch in size it also wastes the growing tip that has been cut off (from further growth). Why not cut a small matching size circle out of the side of the column, onto which you place the peyote button? This way there is no large difference between the two, and you can put a large number of grafts onto one cactus; ten, twenty, etc.

The idea of using other species as a rootstock is a good idea. Why waste a good *Peruvianus* or San Pedro? Use one of the fastest growing species of cactus. A good start would be those that the cactus industry uses to graft on those little ornamental color cactus buttons.

Now the only question is: where did *Anon* get 150

peyote seeds, and how can he send/sell some to me?

— *The Gnostic*

### PEYOTE GRAFTING - 2

Vaseline may be good for sex or for lubricating the tip of your enema bag hose, but keep it out of your entheogenic cactus garden. Vaseline or any petroleum or animal based fats or oils will cause damage to the plants when trying to prevent desiccation of the host plant's remaining exposed cut surface after a peyote button graft. Never, never put any oil of any kind between the surfaces making physical contact as this practice will guarantee a "rejection" or failure of the plants to make a living bond. I have found that applications of avocado oil to the remaining exposed cut surface of the *T. spachianus* host plant after a graft has been performed will prevent desiccation and consequent malformation of the grafting surfaces. Avocado oil will not cause plant damage. A string with rocks attached on each end, with the string laid across the top of the Peyote Button graft should have enough weight at each end to firmly push the Peyote plant to the *spachianus* plant.

The avocado oil is thinly applied with a small tipped artist's paintbrush to the remaining exposed surface of the freshly cut *spachianus* plant. Ideally, this should be done an hour or two after the graft has been completed and the exposed surface to be oiled is no longer wet to the touch. If a graft has been well done, it will "take" in as little as 4 days whereupon the weighted string may be removed. I have successfully grafted baby Peyote buttons less than 3/8 " diameter to 2" thick *Trichocereus spachianus* limbs using this method. — *B. Green*

### THE ENTHEOGEN LAW REPORTER



IT'S THE MOST VALUABLE SYNTHESIS OF LEGAL INFORMATION ON THIS SUBJECT YOU CAN BUY ANYWHERE.

— JIM DEKORNE

TELR CONTAINS LEGAL INFORMATION OF VITAL IMPORTANCE TO ANYONE INVOLVED WITH SHAMANIC INEBRIANTS ON ANY LEVEL. THE ONLY QUESTION IT LEAVES UNANSWERED IS THIS: ISN'T YOUR FREEDOM WORTH \$25 PER YEAR?

— JONATHAN OTT

\$25/year in USA — \$30 to all other destinations

FREE YOUR MIND!

POB 73481 (Dept. ER), Davis, CA. 95617-3481 | E-mail: TELR@aol.com  
World Wide Web: <<http://www.oimage.com/TELR/teir.html>>

## AYAHUASCA ANTHOLOGY NOW IN PRINT!

THE ENTHEOGEN REVIEW  
MONOGRAPH SERIES NUMBER 1:

### AYAHUASCA ANALOGS AND PLANT- BASED TRYPTAMINES -- THE BEST OF THE ENTHEOGEN REVIEW, 1992-1996

The best and latest information from *ER's* first four years of publication. Including: Ayahuasca Analog data, MAO inhibitors, Mushroom Ayahuasca, *Phalaris* grass, Smokable Tryptamines from Plants, Other Tryptamine-containing species, plus DMT and 5-MeO-DMT. This information-packed monograph has been edited so that all the data is compiled into easily referenced chapters. Instead of paging through past *ERs* looking for that special article, find it here under one cover. \$20.00 Postpaid (\$25.00 outside U.S.)

Paperback: 56 Pages, 13 Illustrations

### The Entheogen Review

First year of publication bound together in a 74 page book -- \$20.00 domestic, \$30.00 outside U.S.A.

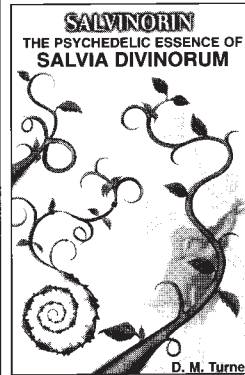
ALL OTHER BACK ISSUES: \$5.00 EACH  
\$7.00 OUTSIDE U.S.A.

### Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants, by

Jim DeKorne, 1994, 155 pages. \$22.00 postpaid (\$30.00 outside U.S.) from:

The Entheogen Review,  
P.O. Box 800, El Rito, NM 87530.

"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." -- Terence McKenna



## SALVINORIN THE PSYCHEDELIC ESSENCE OF SALVIA DIVINORUM D.M. TURNER

The most powerful natural psychedelic known has recently been isolated from a rare Mexican sage, *Salvia divinorum*. The active compound, SALVINORIN A, has astonished users and researchers with its dramatic and intense psychoactive effects, which are quite distinct from those of other psychedelics. Early experiments have shown diverse results, ranging from alarming intensity and terror, to experiences of exquisite feelings and insights, transformative and healing energies, and bizarre physical/geometric dimensions.

D.M. Turner discusses *Salvia divinorum's* botany, history, and use by Mazatec Indian shamans in Oaxaca; the experiments which yielded salvinorin A; methods for using both the extract and whole plant material, and descriptions of *Salvia divinorum's* unique effects. Includes first-hand accounts from pioneering users and vivid descriptions of Turner's own *Salvia* journeys. 57 pp

ISBN 0-9642636-2-9

\$9.95 + \$2.00 shipping. CA residents add .72 tax, from:

**Panther Press**

1032 Irving, #514D San Francisco, CA 94122

For Credit Card Orders call F.S. Book Co. at (800) 635-8883

## Sacred Mushrooms and the Law

JUST RELEASED -- SUMMER 1995

WRITTEN FOR SHAMANIC USERS OF TEONANÁCATL

- ◆ All the federal and state laws concerning *Psilocybe* mushrooms and their chemical constituents are discussed and explained.
- ◆ Easy to read charts and tables display potential punishment under the federal sentencing guidelines.
- ◆ An up-to-date and complete state-by-state chart displaying the various state punishments for possessing and cultivating mushrooms.
- ◆ The legality/illegality of *Psilocybe* spore prints, mycelium, and culture, and the California laws concerning same.
- ◆ The legal status of *Amanita muscaria*.
- ◆ The religious defense to criminal charges.
- ◆ The mushroom versus substance debate: is nature illegal for naturally producing controlled substances?

WRITTEN BY RICHARD GLEN BOIRE, ESQ.  
Editor of *The Entheogen Law Reporter*  
and author of *MARIJUANA LAW*.

AVAILABLE BY MAIL ONLY

\$5 plus \$1.50 s/h

(California purchasers please add 50 cents for tax.)

Spectral Mindustries  
PURVEYORS OF FINE THINKS  
Box 73401-Davis-CA-95617-3401

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 6, NO. 1, Vernal Equinox, 1997**

ISSN 1066-1913 Copyright © 1997, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 800, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

## *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and must accept full responsibility for such decisions.



*Atropa belladonna*

## *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F96 means that the Fall, 1996 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

## *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

-- Jim DeKorne

# A DMT SMOKING PRIMER

---

In 1984, revised in '85, "Gracie and Zarkov" wrote the paper *DMT – How and Why to Get Off*. This still is the most extensive paper on the technique of smoking DMT and I am puzzled as to why nothing much more than this has been written in the last eleven years, especially considering the increase in curiosity about experimentation that has been catalyzed by Terence McKenna. This same article appears as a link on McKenna's homepage, Terence McKennaland. I would be interested in hearing about a more efficient method than the one below. A few of the other methods I've heard about require more elaborate equipment, electrically controlled vaporizers, etc.

You may wish to read this article as a starting point. I will only add the most important upgrades to the techniques discussed and clarify inaccuracies, although my outline will stand on it's own.

### *Setting:*

A dimly lit room with few as possible distractions, not unlike the surroundings for a strong mushroom journey. Sit on a bed or floor or any comfortable horizontal surface so that you can immediately lie down after your last toke. You will most likely end up in this position anyway if you don't.

Method: There is good reason to use a glass pipe, to gauge the amount and form of the vapor produced and consumed. Most glass pipes I have seen used are coal black from DMT burned in them. This usually results in the eventual build up of burnt DMT in the bowl, stem or chamber of the pipe, reducing the advantage of using a glass pipe in the first place. When DMT is heated, it briefly turns into a liquid before vaporizing. If you use any pipe with a single screen, even a fine mesh, some of the DMT will melt through the screen if the pipe is clean, this can, over time be washed out with ethanol and the residue allowed to evaporate back to the freebase or it can be used to soak another substrate for smoking: *Cannabis*, mint leaves, etc. Using 3 fine mesh strainless screens nested together in a pipe bowl prevents the liquefied DMT from melting through before it can be vaporized. The liquid spreads through capillary action across the screens and vaporizes. Use the heat, not the flame of a

butane torch directly on the freebase, only hot enough to vaporize it. Draw the flame slowly closer at first to establish the distance necessary to reach the correct range for heating the DMT. A butane flame is preferred for its control, and adjusted with a sufficiently long flame will readily burn upside down to be directed into the bowl without burning your hand. A micro torch or pencil torch, available from electronic parts and tools suppliers is ideal. Even so, with this technique, the smoke has a strong pungent flavor and some find it difficult to consume a sufficient amount of vapor to reveal the full spectrum of possible effects. A glass water pipe to cool the vapor is ideal. A pipe or bong used for *Cannabis* will do, just add the additional screens. The use of water greatly reduces the harshness and very little of the DMT is absorbed into solution. A carburetor or hole in the chamber is useful to extract all the vapor. A dedicated pipe used in this fashion will remain fairly clear for a long time. Cleaning out your bong to try to collect the coated DMT is not practical to separate it from burnt tars in the weed.

### *Dosage:*

- 5 - 10 mg -- a pleasant buzz throughout the body, little or no visual colors
- 15 - 25 mg -- the addition of patterns and simple forms
- 25 - 35 mg -- patterns dissolve into stronger and more distinct images
- 35 - 60 mg -- full blown effects

Smoking more than 25 - 30 mg. generally requires two tokes. These should be done efficiently to experience the full effect of the selected dose. Take several deep breaths to slow the breathing down and prepare for the first toke. Exhale completely then hold the first toke briefly, 2 - 3 seconds, exhale quickly and deeply and immediately draw the second toke. This may be held as long as comfortable. You will notice that as you exhale the first toke, that you are already coming on. Do not let this distract you. It takes a great deal of focused determination and courage to smoke a sufficient amount to produce full effects. Do not be tentative in your technique. Fortunately,

focusing intently on techniques has the added benefit of shifting your attention away from the apprehension that accompanies most sessions. With practice, you will only use enough heat to vaporize a first toke without leaving the unused smoke in the chamber. This unused smoke will coat the pipe, or your assistant may choose to consume leftover smoke after the second toke. Ideally, several attempts will be available to refine your timing and approach. If possible, you may wish to start with 10 mg. just to create an opening, then go for the committed dose 30 - 60 minutes later. G. and Z. claim tolerance can be built up if smoked repeatedly within an hour. Not so -- just try. For doses larger than 25 mg., using an assistant is recommended. Someone to remove the pipe and flame is welcomed.

5-Meo-DMT is some 3 1/2 times stronger by weight than DMT. Because the amount required to experience full effects is so small, a single toke is all that is required. The use of water in the chamber is also not as critical.

*Dosage:*

1 - 3 mg. -- body buzz and a pronounced shift in perspective, ego intact.

4 - 6 mg. -- ego beginning to dissolve.

8 - 12 mg. -- boundary-dissolving for most people.

12 - 15 mg. -- if you can maintain the witness at this dosage, a quite remarkable experience awaits you.

The most useful strategy is to simply pay attention. Do not try anything other than pay close attention and let go. Resisting in any way will not serve you. It is very easy to be distracted, to be led off on tangents, to wonder whether you are breathing, dying, losing your mind, or are the victim of some impish prankster. Try not to judge the experience in any way while in the thick of it. All of that is for you to decide later. You may console yourself with the knowledge that if you were to die or lose your mind, that you will be making medical history. -- *Leaf Hopper*

*TAKING THE 5-METHOXY  
CHALLENGE*

I misunderstood the differences between DMT and 5-MeO DMT, and in my mind they were one and the same. 30 mg, being a sufficient dose of DMT, I figured that 30 mg. was a good dose of 5-MeO DMT. Needless to say, 30 mg. of 5-MeO is very scary,

especially for a first time user. This was the most unnerving and mentally scaring thing to happen to me in my 18 years on this planet.

I have since wised up, and now rarely use more than 5 mg. at once. Also, I prefer snorting it, it isn't nearly as intense and lasts longer. This is more of a recreational use. The smoked 30 mg. was too much to actually think spiritually at the time. The lower dose snuffs are much easier to interpret, while under the influence.

Imagine that you suddenly have no control of your own body, but you are fully aware of what is going on. Almost like you are trapped watching, but cannot control anything. You run into walls, curl up fetal, and scream to yourself. You don't have any control over yourself any longer! It isn't quite an out-of-body experience, more like you are out of your body, but stuck in your head, your eyes. You become forced to watch your body act very odd, and can do nothing but wait.

Anyhow, I hope the enclosed information about my various 5-MeO trips can help *ER* readers understand what a high dose 5-MeO trip is like, and that they should never try it, unless they are very stupid. Unless they want to have semi-seizures and behave schizophrenic, stay away from doses over 15 mg!

I placed approx. 30 mg of 5-MeO into a pipe, and smoked it, in one toke, without a second thought. An instant later, I was crawled up on my bed (in the fetal position) with eyes closed, squirming around, screaming (in my head) "Fuck! You killed yourself!" I repeated this several times, very fearful of death. I didn't see anything, while my eyes were shut, except for a bright white light, that which you see after staring at the sun. If this is indeed the bright light seen in near death experiences, then something was very wrong, as this light was menacing, evil, mean. The only other "vision" was one in my mind, I came to the realization that my life would be wasted if I died there. They pictured all of my work being discarded and nothing good happening ever again. This was a glimpse into my future, if I died.

Some say that the bright light is soft and welcoming, however, I was deathly afraid of the whole experience (up to that point).

I have read that the key to getting through a 5-MeO trip is to concentrate on breathing, this I did, and that

helped me survive (mentally). I kicked my shoes off whilst lying on the bed, and felt as though I couldn't touch the ground. (I have, since noticed that one can be much more comfortable on 5-MeO if you stand up, or sit in a chair, with your feet touching the ground.) My cat jumped onto the bed and started walking around my head, seemingly worried. His eyes were scared, perhaps for me. His mouth was moving as though he was meowing, but I could not hear him. I opened my eyes and reached out to pet him, and he felt as soft as anything. The feeling was not a softness I have ever felt before. As soon as he started to look less worried, I too felt better.

After a few minutes, (about 3 minutes from the first inhaling) I had no doubts that I would survive, so I got up from the bed, and started to stumble around. My mouth felt strange, as if full of cat hair, which I am certain was in my mouth, but I couldn't get the feeling out! My throat was burning also, ever since inhaling, it burnt like I just downed a shot of tequila, but the burn stayed in my throat for around an hour. — *MAP*

### *DIMINISHED APPETITE FOR DMT*

Of all the people I have known who get into DMT (or at least the alkaloids from *Acacia*), none, including myself, have continued smoking the extractions on a regular basis. If you have a big dose it's like you don't need to go near the stuff for a while, if ever again. Generally, a few weeks or months of experimentation is enough, at least for smoking extracted alkaloids. This is in a situation where the supply is effectively unlimited or at least large. So perhaps it won't go down the same track as Coca, where the extracted alkaloids produce a strong desire to continue using them. I do continue to use the alkaloids and plants in ayahuasca brews, as I find that this is not only a healing medicine but also generally not so hard on the mind and body. I still have the rare smoke, but haven't had a pipe for quite some time now.

— *Mulga, Australia*

### *MORE MIMOSA HOSTILIS LORE*

If you like DMT, this is definitely the easiest. It can grow five feet in the first year, far outbeating the slow growing *P. viridis*. Since it is fast growing, you can cut the limbs off without worry. The limb must be cut

to harvest the leaves, which are too tiny by themselves. Harvesting can be done every year since many of the leaves are shed in the Fall and therefore are lost. The cut branches can be placed into a large plastic yard bag, kept open for drying purposes. After drying, the branches are taken out and placed into a laundry tub. The leaves are then simply stripped off the branches by running your hand down it. You must wear a leather glove since there are thorns on the branches.

[*Indeed there are! That's what the "hostilis" stands for! — Ed.*] The dried leaves do not need to be powdered prior to boiling. They are tiny enough already. Two cups of dried leaves, not compressed, is the minimum. For me it seems to be the same as *Psilocybe* mushrooms except shorter. This can be preferable for the higher dose experience, which can include the solipsism bummer.

*Acacia simplex* is a fast growing, healthy tree which also contains the desired alkaloids. However, it is far too weak to be worth it. 150 fresh green leaves, taken in two installments of 75 each, was disappointingly short of one dose. — *The Gnostic*

[*In December of 1996, driving down Mexico's Baja peninsula highway between Loretto and Ciudad Constitution, the editor passed through hundreds of square miles of Mimosa hostilis trees. At kilometer 29, the Jesus Maria turnoff (love the synchronicity of the names!), I collected several voucher specimens. Would-be dope smugglers are advised, however, that I was stopped eight times in 1000 miles by teen-aged soldiers with loaded assault rifles: the revolution in Chiapas has spawned roadblocks everywhere. They're mostly looking for guns, but "dope" is also on their list of items as they paw through all your personal stuff out there in the middle of the desert. Try explaining to a 19-year old Mexican GI what you're doing with a truck load of Mimosa hostilis! — Ed.*]

### *MIMOSA HOSTILIS-II*

The summer 1996 issue of *ER* introduced me to *Mimosa hostilis*. The root bark and *Syrian rue* gave me my first Ayahuasca experience. I would like to order more *Mimosa hostilis* but am unsure of its shelf-life. Do you know if the root bark maintains its quality over time? — *PF, WI*

[*I don't know -- anyone have an answer to this? — Ed.*]

## SOMA AND THE ORIGIN OF RELIGION

---

This is in response to your editorial comments in "The Perennial *Soma* Question" (Spring, '96 *ER*). [In which a grumpy editor expressed impatience with speculation about the identification of the entheogen "*Soma*" extolled in the Hindu Vedas. -- Ed.]

I am unaware the Gordon Wasson and his wife began with *a-priori* assumptions concerning entheogens and the origins of religion. They tell that it was a conviction that grew in each of them separately as they shared in their hobby of Mycology. When the above authors, including Terence McKenna, posit that an entheogenic mushroom may be the root of religion, they are not talking about an individual epiphany. You don't need an entheogen to have a religious experience, although taking your favorite entheogen under the right circumstances may enhance it. When they use the word religion, they mean a collective shift in human consciousness. Let me quote from *Persephone's Quest*, page 80 (Editors: Gordon Wasson, Stella Kramrisch, Jonathan Ott and Carl Ruck):

*"... a prodigious expansion in memory, language and self-consciousness must have been the gift (of Soma) that differentiated mankind from his predecessors..."*

In short they believe that *Soma* may have facilitated a quantum jump in consciousness. Terence McKenna in *The Archaic Revival* makes a similar claim. The quest to understand the origin of consciousness (or religion) is not a trivial pastime. There are many brilliant scholars who have pondered this question: Julian Jaynes, *The Origin of Consciousness in The Breakdown of the Bicameral Mind*; Eric Neuman, *The Origin and History of Consciousness*; William Irwin Thompson, *The Time Falling Bodies Take to Light*; Arthur Young, *The Reflexive Universe*; Ken Wilber, *The Spectrum of Consciousness*; to name only a few authors.

The hypothesis that entheogens may be tied to the evolution of consciousness is credible in light of the fact that to date, almost all of the neuro-chemical

receptors in the brain programmed for these plant alkaloids have been discovered. (Even the neuro-receptors for the *Cannabinoids* were discovered last year).

So why not the quest for *Soma*? Isn't that what the *Entheogen Review* is all about? (i.e., the study of consciousness. The possible ways to evolve it, or return it to its source through the usage of entheogens.) [Absolutely, though I confess a bias toward more current "*Somas*" rather than the ID of a virtually unidentifiable ancient one. -- Ed.]

Concerning your comment "that women don't bother with these dialectics"... (presumably, the origins of consciousness and possible links with entheogens): We recently held a panel discussion here at Goddard College on "*Traditional Plant Entheogens and Contemporary Culture*" and I can assure you that your prejudice is unfounded. [Actually, I intended that as a compliment. The women closest to me tend to be raucously amused by scholarly speculation: traditionally a masculine pursuit. -- Ed.] During a discussion on entheogens and the origins of religion, several women seemed passionately interested in this hypothesis. I believe that the quest to determine the origins of culture, of religion, of consciousness is a noble enterprise even though we may never succeed at it. I also believe that as founder and editor of the journal you owe a responsibility to elevate the dialogue and not to attempt to render absurd any questions concerning the historical and cultural context surrounding the use of entheogens. [That was not my intent, but I belatedly see how one could interpret it that way, and I apologize. -- Ed.]

So back to the mythical *Soma*: I found the evidence presented Wendy Doniger, Stella Kramrisch and Gordon Wasson linking *Soma* to a psychoactive fungi, possibly *A. Muscaria*, to be persuasive. However, what interested me most in their scholarly thesis was the linguistic association between the mushroom and the lightning-bolt, or thunderbolt. Apparently, the root word in several cultures for *Soma* is the same as lightning bolt. ("Not of all mushrooms, but of the entheogen mushrooms are the miraculous fruit of this

coitus... " -- *Persephone's Quest*. page 46).

Were the ancients unaware of mushroom spores as the means for propagation? Or was lightning an additional and necessary component in the growth of potent psychoactive fungi capable of erecting a star antenna in human consciousness? (Note: the Sanskrit word *Soma* means communication with the gods, or as we may say today, communion with a higher consciousness, or as I prefer (in metaphor), erecting a star antenna).

Several years ago a woman anthropologist teaching at a nearby College contacted me because she had heard I had some experience with mushrooms. She showed me a hidden enclave in pine woods close by the cafeteria. Therein lay a wondrous sight to behold. There was a patch of about one hundred *A. Muscaria*, of the most brilliant specimens imaginable. The whole area glowed with an ethereal light. Each mushroom was a work of art -- large, potent, colorful with perfect caps in every stage of unfoldment.

She said the mushrooms called to her and that was how she found them. Now, this woman had no previous interest in Mycology, and had never experienced entheogens in any form. Neither of us attempted to ingest these miraculous mushrooms. The mere picking and handling of a few specimens seemed to evoke strange dreams and echoes of ancient memories.

The important aspect of this story is that during that summer we had experienced several severe thunderstorms in our area, and the trees around this enclave of mushrooms had obviously been struck by many bolts of lightning. The following year I returned there and while there was a smaller patch of *A. muscaria*, the specimens were only average; the magic was gone.

Over the years I have come upon similar stories of magical patches of mushrooms hidden in the woods. A typical example: I was wandering semi-lost in the woods one evening when I stumbled upon a place which seemed to exude a primordial quality with mushrooms growing in a circular arrangement. A voice admonished me to "leave this place of power at once."

I am well aware of the disappointment of many who have experimented with *A. muscaria*. (See my own experiences published in the Winter 1993, *ER*.)

Could it be that the missing key in the mystery of *Soma* is that the entheogen must be grown in a place of power? Most native people hold in awe places struck by lightning. Certainly the ancients knew of such places favored by lightning strikes. Could it be that *Soma* was collected and distilled from entheogenic mushrooms growing on this sacred ground? This would mean that any psychoactive plant, or fungi, has the potential for erecting a star antenna in human consciousness providing it is grown in hallowed ground. -- *TM, VT*

### AMANITA MUSCARIA CULTIVATION?

[Editor's note: *Amanita muscaria* is a Mycorrhizal species: that is, it grows in Nature only in a symbiotic relationship with the roots of a tree. No one, to my knowledge, has ever cultured *A. muscaria* artificially. The following letter suggests how this might be tried.]

Has anyone had success in getting fruiting from this species? What if one took a small tree associated with *Amanita muscaria* growth, Bonsai it in a large pot, get a good, vigorous culture from spores, then use the liquid inoculation technique to inject the mycelia into the subsoil containing the roots with which *Amanita* forms its symbiosis. This seems like a plausible way to try indoor culture. Obviously, both humidity and proper temperature to trigger fruiting would be by trial and error at first. I am interested in hearing about more good *Amanita* voyages: don't keep a gift of God a secret if it is really as impressive as some say!

-- *Inner Frontiersman*

### AMANITA AND MAOIS

I have heard that drying and smoking *Amanita* is very effective. ... I wonder if it would be rendered more active orally in the presence of a *MAOI* like those in *P. harmala*. I have experimented with throwing *Passionflower* into the water when I make *psilocybin* tea. Although the amount of harm(al)ine is low (as far as I know), it seems to really turn on the mushrooms.

--*Bzrk, NYC*

[Author stated that bufotenine is a constituent of *A. muscaria* -- according to Ott (*Pharmacotheon*, pg. 326), this has been disproven. Bufotenine is generally considered a bummer. -- Ed.]



## SEEDS AND STEMS

---

### *"The plant teachers made me do it!"*

And you thought you only had to worry about narcs! An article in the *Seattle Times*, Aug. 4, 1996, describes how a U.S. patent was granted to one Loren Miller of Palo Alto, California for: a variety of *Banisteriopsis caapi*, the Latin name for the ayahuasca vine... Miller said he had travelled to Ecuador, consumed ayahuasca and become intrigued with Amazon Indians. He sought the patent to determine (sic) if the variety had any medicinal properties, but said that he hadn't tried to market it. In response to this, a group in Spain also took out a patent on ayahuasca: the idea being that a "heterogeneity of owners" would muddle the issue enough to prevent a monopoly. (See *Eleusis*, the Italian SISSC information bulletin for August, 1996.) Various Indian groups in Ecuador are understandably upset about all this, to the point of demonstrating in front of U.S. embassies. "Sorry, Chief -- you gotta buy your medicine from us now!" --Ed.

### *What the heck is "Magic Apple?"*

The *London Times* for November 3, 1996 describes a new "drug problem" in Israel: *Of particular concern is the growing popularity of a potentially lethal hallucinogenic drug dubbed "magic apple" by users... The drug is contained in the seeds of two plants which grow wild in Israel.* Never heard of it before -- any ER readers have information on what this is? -- Ed.

### *Economic aid for 'shroom dealers?*

In a December 29, 1996 article in the *London Times*, a Labour Party MP called for: *government grants to help Welsh youngsters export "magic" mushrooms.* Fresh psilocybian mushrooms are legal in Wales, though anyone who deals dried ones can get life in prison. Member of Parliament Paul Flynn said that: *magic mushrooms are "the truffles of Wales" and that the Welsh Development Agency (WDA) should exploit their commercial potential... "It is perfectly legal to send them fresh from Wales: nobody is poisoned by them, nobody is addicted. Why...not exploit the market and get the WDA to give a grant for a few young*

*people to set up a business?" Dried Welsh magic mushrooms can command a street value of L-2,000 a kilo in Amsterdam, where they are regarded as the most powerful on the market. A spokesman... said last night that Flynn's views on drugs were not shared by the Labour party.*

### *Absinthe available in the Czech Republic*

Absinthe, long illegal in both Europe and the U.S., is now all the rage in Prague: *Czech distillers are cashing in on a thriving new demand for absinthe as thousands of tourists flock to the city to experience its delights. Wary of provoking trouble so soon after the introduction of free-market reforms, police are turning a blind eye to the trade. Hundreds of bottles are consumed in Prague bars each week. Plans call for exporting absinthe to Britain, Sweden and California.* -- *London Times*, 12/29/96

### *New Age Shaman loses patient to Ecstasy*

A rather murky story in the *Santa Fe New Mexican* for October 30, 1996 describes an incident in which: *A Santa Fe New Age therapist is facing felony charges in Missouri in connection with the mysterious death of a young woman at a rural "healing retreat."* MDMA was apparently administered in a group ritual and one of the participants died.

### *Food for thought:*

*If our problem with drugs is merely a problem of enforcement, then the drug laws and policies may make sense to the ignorant. But the real problem is not enforcement of the law. The real problem is that people do not know how to use drugs wisely. One's problems with drugs lie in how one uses them, when one uses them and why one uses them. There are no "safe and effective" drugs, only relatively safe and effective ways of using them.*

-- Letter in: *The Drug Policy Letter*, Summer 1996

# BOOK AND PERIODICAL REVIEWS

---

***Marijuana Law (1996 Second edition)***,  
Richard Glen Boire, Ronin Publishing, Inc., Box  
1035, Berkeley, CA 94701, 288 Pgs. \$15.95  
ISBN 0-914171-86-0

Reviewed by Jon Hanna, author of *The Psychedelic  
Resource List*

My first thought about a book on marijuana law was "Man, this has got to be some DRY reading!" Perhaps, on seeing this title, your response was similar. I mean really, who wants to read about laws -- that's what lawyers are for! I cannot overemphasize how misguided my first impression was.

*Marijuana Law*, by criminal - defense attorney Richard Glen Boire, is easy to understand, fast paced, and highly entertaining. It is so good that I feel strongly that everyone who has any interest in *Cannabis* pick up a copy immediately. Mr. Boire spells out all the laws in every state in the Union. And, he lists the federal laws as well. But far more than a compendium of scary laws, *Marijuana Law* gives specific real-life examples of legal cases related to particular aspects of the law. With almost every sticky legal situation presented, Mr. Boire gives two examples -- a conviction, and a release. More important than merely documenting examples though these scenarios, Mr. Boire provides his expert legal opinion as to why each situation turned out the way that it did. Due to this commentary, it quickly becomes obvious that this book is a valuable defense manual for the lay person. If knowledge is power, then Mr. Boire's book could be the most important text in the American *Cannabis* user's library. *Marijuana Law* explicitly describes how to stay out of legal trouble.

This book went to print just prior to the passing of the recent medical marijuana laws (Prop 215 in CA and 200 in AZ); hence, there isn't any speculation on how these new laws will effect the status quo. The interested reader would be wise to subscribe to Mr.

Boire's newsletter, *The Entheogen Law Reporter*, to keep abreast of the latest developments.

While *Marijuana Law* focuses on *Cannabis*, the legal advice is also relevant to many other plants and drugs which are currently scheduled. Mr. Boire spells out what an individual's constitutional rights are, and he explains how to assert them effectively. He lets the reader know what type of action is appropriate to take when confronted by the police. Covering searches and seizures, gardens, medical necessity, religious defenses, what to do if you're arrested, drug testing advice, and much more, this new expanded edition of *Marijuana Law* is a must. The most important point that I can make about this book is that the advice presented is easy for any individual to incorporate into his or her lifestyle. The result being that those who use *Cannabis* will feel much safer within their chosen lifestyle.

Mr. Boire writes, "I have become convinced that the constitutional rights created to protect us against runaway government are being sacrificed in the "War on Drugs." The *Cannabis* plant is not evil; arbitrary government is. It is time to change our way of thinking about drugs. Long after the hysteria has subsided we will be left not with a drug-free society, but rather with a less-free society." I wholeheartedly agree.

Published by Ronin Publishing, Inc., *Marijuana Law* is also available directly from the author for \$15.95 plus \$3.50 S/H. CA residents add \$1.15 for sales tax. Send payment to: Richard Glen Boire, POB 73481 (Dept. PRL), Davis, CA 95617-3481. Credit card (or other) purchases can be made through Ronin Books By Phone at (800) 858-2665. -- *Jon Hanna*

*[I'd like to add my strong endorsement to Jon's review: even if you aren't into Cannabis, the principles and strategies described in Marijuana Law apply to any scheduled substance. The information in this book could easily save you a thousand times the cover cost, not to mention years of your life. -- Ed.]*

# MARIHUANA

## THE ASSASSIN OF YOUTH

### THE PLANT



Attains a height, when mature in August, of from three to sixteen feet, the stalk a thickness of from one-half inch to two inches. Stalk has four ridges running lengthwise, and usually a well marked node by each branch, these appearing at intervals of from four to twenty inches. A leaf appears immediately under each branch. Green plant has a peculiar narcotic odor, is sticky to the touch, and covered with fine hair barely visible to the naked eye. Often hidden in fields of corn or sunflowers.

### Physiological Reaction

*The effects of marihuana are most unpredictable.*

"The eye always presents a widely dilated, fixed, staring pupil, with the white of the eye severely bloodshot (orange-red). The breath has the characteristic odor, as elicited from burnt marihuana (burnt rope). There is no sensory disturbances of balance or gait, as elicited in acute alcoholic intoxication. The person under the influence may be hilarious, possibly hysterical, weeping or laughing, talks very rapidly, and in a loud tone."

In conclusion, it is important to recognize, that both the prolonged use of large doses by habitues, and the single large dose taken by a novice may cause criminal maniacal acts. Moreover, even small quantities can destroy the will power and the ability to connect and control thoughts and actions, thus releasing ALL inhibitions viciously.

### THE LEAF

Compound, composed of five, seven, nine or eleven—always an odd number—of lobes or leaflets, the two outer ones very small compared with the others. Each lobe from two to six inches long, pointed about equally at both ends, with saw-like edges; and ridges, very pronounced on the lower side, running from the center diagonally to the edges. Of deep green color on the upper side and of a lighter green on the lower. It is the leaves and flowering tops that contain the dangerous drug. These are dried and used in cigarettes and may also produce their violent effects by being soaked in drinks.



UNDER SURFACE OF MARIHUANA LEAF.

## STAMP IT OUT

### REMEDIAL MEASURES

1. Constructive legislation and efficient law enforcement.
2. Education.

### THE SITUATION IN THE UNITED STATES

It is especially serious in our country because it is being carried as a new habit to circles which heretofore were not contaminated. It is making dangerous inroads in our large cities among the youth, so many of whom are already cigarette smokers and easy victims to a new "kick and thrill" habit.

Police officers in some of our large cities report that so many crimes can be traced to the use of Marihuana that this vice has become a major police problem.

### THE FLOWERS



When mature, are irregular clusters of seeds light yellow-greenish in color.

**IT IS A CRIME for any person to plant, cultivate, possess, sell or give away Marihuana.**

It is frequently used by criminals to bolster up their courage. Most dangerous of all is the person under the influence of marihuana at the wheel of an automobile. Their illusions as to time and space destroy their judgment as to speed and distance. When eighty miles an hour seem only twenty, they often leave a trail of fatal accidents in their wake. A user of marihuana is a degenerate.

OFFICE OF  
**SPECTRAL MINDUSTRIES**  
*"purveyors of fine thinks"*

*Culture jammers draw upon the facts of our society, this cacophony of fragmentary media images, to describe things as they are. But I think at the heart of their reassemblings is the hope that there could be another kind of world, a world where rather than incoherence there could be coherence, rather than a devaluation of the human in favor of the commodity there could be an understanding of the commodity in the service of the human. -- Prof. Stuart Ewen*

**FOR IMMEDIATE RELEASE**

**YOU'VE HEARD OF A COMPUTER VIRUS? NOW, WELCOME TO THE MEDIA-PARASITE.**

*Copswatch* is a shape-shifting media-parasite created & configured to feed off the Fox Network's *Cops* television show. Learn your constitutional rights & combat cop-culture by making TV work for you. An electro-alchemical transformation of trash-TV into a practical video-guidebook for true civil disobedience.

**BEGINNING DECEMBER 14, 1996**, Spectral Mindustries will be transmitting to e-mail subscribers of the *Copswatch Report* practical legal commentary on the various police tactics captured on that weekend's national broadcast of the *Cops* television show. Featuring the legal analysis of attorney Richard Glen Boire, the *Copswatch Report* will teach all subscribers how to protect their privacy & confront illegal police tactics by simply knowing & invoking their constitutional rights.

**SUBSCRIBERS TO THE FREE PUBLIC SERVICE** simply videotape the week's nationally televised *Cops* broadcast. The *Copswatch Report* is automatically e-mailed to subscribers by the following Monday morning. (Those without e-mail can receive the report by US mail for \$3.00.) Subscribers then read the *Report* as they watch the taped episode.

**RATHER THAN PRODUCE A VIDEOTAPE** to teach people their constitutional rights, Spectral Mindustries decided to "hack" the professional production & wide distribution of the Fox Network's *Cops* television show by coupling it with attorney Boire's free-minded legal commentary. It's a parasitosis sure to displease the Mark Fuhrmans of the world.

**RICHARD GLEN BOIRE'S** private law practice centers on divining the law confronting users of visionary plants and substances, and defending those who get caught in those legal nets. He sees the *Copswatch Report* as a necessary public service in today's world. Referring to the *Cops* television show, Mr. Boire explains: "It's twenty-three minutes of often unconstitutional police behavior interspersed with seven minutes of ads for beer and other commodity culture." He continues, "Meanwhile thousands of people are arrested each evening for such harmless "crimes" as smoking marijuana. What's causing society more harm?"

**THOSE INTERESTED IN SUBSCRIBING** to the free public service need only e-mail "copswatch@bevcom.org" with the words "subscribe me" in the subject box. The *Report* will arrive automatically. (Don't forget to tape the show!)

**FOR MORE INFORMATION** visit the *Copswatch* site on the world wide web at <http://www.bevcom.org/copswatch.htm> or e-mail [specmind@aol.com](mailto:specmind@aol.com). To schedule an interview, telephone Marshall McDonald of Spectral Mindustries at 916-753-9662.

**SPECTRAL MINDUSTRIES**  
WHO'S WATCHING WHO? DIVISION  
Post Office Box 73401  
Davis/California 95617-3401  
Vox/Fax: 916-753-9662  
E mail: [specmind@aol.com](mailto:specmind@aol.com)

**Psychedelic Sourcebook** (1996), Will Beifuss, 1430 Willamette St. #28, Eugene, OR 97401-4073, 72 Pgs. \$12.95 Postpaid (Foreign orders add \$4.00 S&H).

The aptly titled, **Psychedelic Sourcebook** is a compendium of all the current information available on where to find anything and everything pertaining to (depending on your semantic biases), psychedelics and/or entheogens. From where to legally purchase mushroom spores, the best web-sites, books, newsletters, organizations and businesses to a comprehensive list of both Latin and common names of obscure entheogenic plants, you'll find it all listed here. This is the most current edition: given the speed at which things change, books like these are dated almost the moment they come off the press. To overcome this unavoidable problem, periodic up-date bulletins are available on request from the author for only \$1.00.

As editor of **The Entheogen Review**, I like to fantasize that I'm reasonably current with what's going on out there: just a casual browse through this book quickly sets me straight: I can't help but admire guys like Will who are not only able to keep up with extreme data overload, but organize it in a form that makes sense. This book reposes on the shelf above my computer monitor as an instant reference and has more than once made me appear more knowledgeable than perhaps I am. -- Ed.

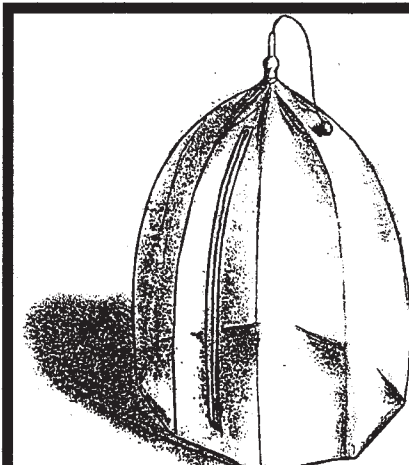
**Widdershins, a volatile journal of magick**, Daniel Alvin, Ed., 135 Allegro Dr., Santa Cruz, CA 95060, six issues, \$23.00/year \$31.00 International. Single copies: \$5.50/ \$6.50 International

This unusual (and extremely well-produced) journal is devoted to "magickal lore traditionally considered taboo, controversial, or 'strong medicine.'" No shit! Reading this stuff might give you some insight as to why witches were burned at the stake: there's material here to intimidate True Believers of any persuasion! My particular button got pushed by the "Entheogenic Elixer" recipe in issue Number 3: a brew potent enough to put Timothy Leary in a

strait jacket. (My guess is that even most Wiccans avoid this publication.) Although some of the articles would raise almost anyone's eyebrows, the data are no-nonsense and to the point. I am definitely *not* putting this publication down, just in perspective: as DMT is to *Cannabis*, **Widdershins** is to conventional Wiccan journals. Anyone exploring hyperspace with entheogens might want to be briefed on some of the extreme magickal methods of dealing with energies encountered there. Though I'm personally too cautious to even *want* to mess with most of the ideas in **Widdershins**, I applaud the courage of the guy who publishes it. -- Ed.

### OF INTEREST TO READERS

**Of The Jungle**, the Great Mother of all ethnobotanical suppliers, is diversifying. After March 20, 1997, the revised **OTJ**, newly named **Allies**, PO Box 2422, Sebastopol, CA 95473 (catalog: \$2.00), will continue to provide the same *plants and seeds* as the original company. Its sibling, **The Botanical Preservation Corps**, PO Box 1368, Sebastopol, CA 95473 (catalog \$2.00), will specialize in exotic botanical *products*, field training seminars and some new stuff such as extraction equipment. To get the full scoop on these changes, readers are advised to send for both catalogs. The old **OTJ** was a reliable source of some rare botanicals and I assume these new companies will continue that tradition. -- Ed.



**GROWING MUSHROOMS OR SALVIA DIVINORUM?**  
Make it easy on yourself.  
Control light, humidity, contaminants and temperature with the original **SHROOMROOM** and **SALVIA SUITE**.  
39.95 +\$3 s&h.  
Order from Syzygy, ...of the jungle, The Basement Shaman, Higher Yield or direct from **MAGIC 395 OAKCREEK SUITE 508 WHEELING, IL 60090**  
"Write for more details and our free brochure, "How to Grow Big Mushroom Crops in a small space."

Our 42" high clear plastic dome gives you seven square feet of growing area. Practically airtight- keeps out bugs and contaminants. Big 36" zipper front for easy access.

# FIRST KNOWN HUMAN VOYAGE ON DCM -- 2, 6 DICHLORMESCALINE

On page 7 of the Spring, 1996 issue of *ER* is a piece by the following author, speculating on how to make 2, 6 dichlormescaline. This previously uninvestigated compound, a presumed "super-entheogen," was first mentioned in *Lloydia*, Vol. 40, No. 6, in an article entitled: "Cactus Alkaloids. XIX. Crystallization of Mescaline HCL and 3-Methoxytyramine HCL from *Trichocereus pachanoi*." The article's authors speculated that on the logic of molecular chemistry alone, 2,6 dichlormescaline should be "well within the range where high psychoactivity would be expected." Not to be daunted, our intrepid psychonaut took the considerable trouble to make some: here are his results:

After spending a small fortune to isolate the pure mescaline, then convert it to DCM, I gave myself two weeks to mentally prepare. All the information was theoretical -- it could be a dud, it could be a psychotic agent or it could be a super entheogen.

I decided to start the test at 4:30 AM, three hours before sunrise on April 26, 1996.

10 mg. DCM	4:30 AM
Nothing	5:00 AM
Nothing	5:30 AM
Nothing	5:45 AM
+1	6:00 AM
+2 1/2	6:30 AM
+3 1/2	6:45 AM

At this point the intensity was rocketing past the equivalence of 2 full window panes = 300 mcg of LSD. Things dissolved and disassembled. I could see my consciousness separate into a dozen or so points in space. My eyes, and every other element of consciousness were all "thinking" on their own. I had the ultimate terror that I was disassembling into nothingness, but suddenly, this struck my emotional essence as highly comical. This "laughter" spread through all of my other essences like a pencil links each dot in a connect-the-dot puzzle.

This was a grand awakening voyage. At one point I experienced what could only be called a "mental sex

change. " I perceived myself as both physically and mentally female. After a brief wave of terror, I realized that, without going into great explanation, there is power in being female. (All western macho-minded males gasp in unison at this statement!)

A vision of what I could only reason was that of the Creator's followed. Both extreme terror and total peace and happiness filled me. I saw a pastel rainbow hue of colors. In the middle of these colors a beam of golden light projected outwards towards me. When it struck, I felt only the peace and joy of the beam as well as heard a voice that said many things. The only phrase I remember was "Do not be tricked by the evil ones that inhabit the other realms, resist them, and they will flee in terror, they only have the power that you give them!"

There was an image of a small frog-like creature belching out the usual phrases to intimidate psychonauts. I laughed uncontrollably at this pathetic little evil "thing" until I hurt. It then vanished. The rest of the voyage was filled with nice visuals, great euphoria.

The total elapsed time breaks down as follows:

From plus-1 back to plus-1, about 22 hours. The plus-2 state lasted about 13 hours and the plus-3 portion of the trip was about 9 1/2 hours. The only problems were intermittent power surges through my body, with both feelings of electricity and some trembling.

This was on a dosage of only 10 mg! I wouldn't take this amount again -- I was lucky. A recommended starting dose would be 3 to 5 mg. Note: all my DCM notes and formulas were destroyed in an electrical fire about 2 weeks later!

I had plans for a psychedelic salve: about 1 mg. DCM dissolved in DMSO. The fire stopped this, at least for now. Due to the molecular structure of DCM, DMSO should be an excellent vehicle for delivery.

Hopefully someone with better scales and equipment will give a good scientific investigation of DCM. -- *Inner Frontiersman*

When *ER* first received the preceding paper, the author stated that it was for my information only, and not for publication. He felt that he felt the substance would be abused by street drug dealers out to make a quick buck. I replied that he was right: anything in our culture that can be abused will be; but the information is too valuable to serious psychonauts to be repressed. In times like these we need all the help we can get, and we shouldn't pace ourselves according to the illusions of the weakest among us. I begged him to re-consider and allow me to print the paper. Here is his reply:

2,6 dichlormescaline was an artifact from trying to purify mescaline HCL by using chloroform as a separating solvent. It seems that chloroform has some free radical Cl ions available and by accident, they bound to the mescaline. They found this residue, about 3 percent conversion, during some chemical tests. The conversion happened over an eight hour period.

The first route to 2,6 dichloromescaline (DCM) would be to take the nearly pure crystals generated by the easy extraction method and dissolve them in chloroform, about one pint to 300mg. Then add the catalyst to speed up the chloroform's formation of free Cl, potassium permanganate, about 200 mg. Allow this to set for one full day, which will give time for the conversion: 97%. (See *Lloydia* paper.)

The simpler method would be to dissolve 300mg of mescaline in one liter of chloroform in a sealable glass container and let it sit for a month, allowing the chloroform to release the Cl as part of its natural decay. Once a week you'd open the container to let the volatile hydrocarbons out: being careful not to inhale

them. Probably six weeks at 72 degrees would yield better results. You would want to ensure that all the solids stayed in solution by regular stirring or shaking. If you started with relatively pure product, you could allow the chloroform to evaporate off, leaving the DCM as residue.

A note on the dosage: I checked the calibration of my old triple-balance scale against two others and discovered an error between 6 and 21mg, with no consistent pattern! Which means that my "10mg" dose could have been anywhere between 6 and 21mg! This stuff gave all the weird electric power surges similar to what I have read in Dr. Shulgin's descriptions of many of the psychedelic amphetamines. At times I felt like I was strapped to the front of a runaway locomotive: this is a very, very pushy material! I don't know anyone who has braved high dose STP (DOM), but maybe they have some tips to prevent tragedies. Start with a low dose would be my plea to anyone interested in DCM. This is not high-dose mushroom madness, or peyotehuasca music of the spheres! In other words, although I had a great time, if I had fought it the least bit, it would probably have put me through a mental and spiritual food processor.

The only favor I ask is that someone you know and trust who can get the *Lloydia* recipe for DCM verify that it is a psychedelic trip and not poison. The street drug yuppie rats are dispensing enough bad acid and other things, and I don't want to unleash another poison on the sad, sad times we live in. Unfortunately, things can get worse: if people started to show up in emergency rooms flipping out on this stuff, it would guarantee that the police state would schedule San Pedro and its relatives. — *Inner Frontiersman*

## PSYCHEDELIC RESOURCE LIST

"The *Psychedelic Resource List* is a comprehensive and valuable survey of numerous companies and groups participating actively in the Entheogenic Reformation, or 'disembodied eye-drop conspiracy.' The rational organization into numerous categories and the detailed index make this information easily accessible. Reviews of each group/company are honest, not fawning. A requisite for the 'basement shaman' or avid entheobotanist interested in relevant plants, books, tapes, horticultural supplies, periodicals, organizations, seminars, or in just knowing that [s]he is not alone in this interest; highly recommended." — Jonathan Ott

\$19.95 plus \$3.00 (USA), \$5.00 (foreign) for S/H. CA residents add \$1.55 for sales tax to: Soma Graphics, POB 19820 (Dept. ER), Sacramento, CA 95819.

Also, subscribe to the *PRL* newsletter!  
A four issue subscription (starting with issue #6), is \$16.00 (USA), \$20.00 (foreign).



## THE MANY FACES OF THE SALVIA GODDESS

### SALVIA AND THE GITA

My initial experiences, using *Salvia divinorum* orally, were very dark in nature and uninviting. Strange, twisted imagery lashed out at me. For the first time, I actually felt the presence of a plant spirit (and a hostile one at that). For some reason the Shepherdess wouldn't allow me to pass into higher levels of perception. My goal was to commune with God and to completely face the true nature of reality. (I've been reluctant to completely accept reality as it really is. I use entheogens to expose myself to the Truth, and each time I try to face it more and more.) I felt that maybe I wasn't approaching the Shepherdess with enough respect, and perhaps then she would use her strength to carry me to the Infinite. So I approached her with all the reverence and respect I could muster. And to put a little icing on the cake, I visualized huge multicolored, lotus-like flowers saturated with positive emotions and offered them to her. I did it as honestly as I could, and it didn't change a thing. She violently snatched the flowers out of my hands, and the trip remained dark and disturbing. I must have done something wrong.

My intent was pure, and my respect for the Shepherdess was not lacking. Then two passages from the *Bhagavad Gita* came to mind:

*Those who worship lesser gods, O Arjuna, they go unto them; My devotee comes unto Me. (VII:23)*

*Absorb thy mind in Me, become My devotee; resign all things to Me. Thou art dear to Me, so in truth do I promise thee: thou shalt attain Me."(XVIII:65)*

My folly became clear. During my trips, I was



worrying too much about the vehicle (*Salvia*) when my attention should have been completely focused on my destination (God). I applied this approach to my next *Salvia* trip. I paid no attention to the Shepherdess and her imagery. Without faltering, I focused my heart and mind completely on God. The results were amazing. The Shepherdess opened the channel with feminine grace, and the trip became an interaction between the



Universe and myself. I've applied this approach several times since and have achieved the same results. A good source for more details about this approach is the *Bhagavad Gita*. The clearest and most helpful translation and commentary on the *Gita* that I know of is the one by Paramahansa Yogananda. It's available worldwide through "Self Realization Fellowship". 3880 San

Rafael Avenue, Los Angeles, California 900065-3298; U.S.A. -- DD of LA

### SALVIA AND MUSIC

Some reflections on smoking *Salvia divinorum*: At times I forego the rule of silence while keeping to the idea of darkness. I have experimented with "trance" type music with and without headphones -- quiet ambient tracks work well. I smoke while the music plays -- the music changes as I'm carried along and/or out. A strong hit can lead to the total disappearance of the music, but it somehow seems to remain as the vehicle you rode in on. On smaller hits the change in music is phenomenal. Of course, this may not be for "purists" (whoever they are) but I promise it's potentially fascinating.

Another aspect of *Salvia* which repeats in my experience -- and which I've yet to grow comfortable



with -- is mentioned by Bret Blosser on his excellent cassette for B.P.C. This is a sense of no return. It seems I'm there for good. Blosser, who chewed fresh leaves with a Mazatecan shaman felt that the shaman had "led" him to a dimension where he would permanently reside -- that the world had been changed (for him) forever. Whereas Blosser felt comfortable with this idea (perhaps due to presence of a shaman), I have yet to get over what seems a panic reaction. This leads me to search for my body. I get up, or walk about or move my hand in front of my eyes to make sure I'm there! Perhaps (as McKenna says) my "hind brain" needs some taming.

Concerning your comment on "people present from another era" and Hawk's sense of other shamans present, another aspect of my experiences with *S. divinorum* is this sense of presences (not visual). Whether they are fellow travelers, plant spirits, or dead souls etc, I certainly can't say yet (if ever).

Other shamans? -- not being one myself, it remains hard to say. I recall the first time I sensed presences. It was as if they (it, she?) were saying, "OK. Here you are. You sense how it is here -- we're all here -- Now -- What? Show us something." Hawk's "new kid on the block" description fits to a Tee.

I have often felt compelled to open my eyes and locate myself in normal space/time, as if this were necessary to the work one can learn to do with La Pastora -- or maybe I'm just trying too hard to control it. (Or maybe that's the point!)

One more thing -- twice now on mushroom trips in total darkness while struggling through difficult emotional straits I have sensed (not seen) the presence of a housekeeper (now 10 years dead) who took care of me when I was a child -- she obviously comes to protect me and explains this, not with words, but with her powerful comforting presence. I feel I can call upon her for help any time I'm in trouble in dangerous dimensions. The second time I actually heard her name (first, middle, last) spoken loudly as soon as I sensed her presence.

How can I put this? I've never considered myself a great visualizer -- so "presences" seem to always make themselves known through my thought processes and emotions and this seems natural for me. -- *KK, NJ*

## MORE SALVIA LORE

I placed two three-inch *Salvia* leaves in a micro-wave oven and dried them about three-quarters from fresh. Balled-up and smoked in a metal pipe, the experience was a mild pulsing -- Ch'i, perhaps. Four three-inch leaves, dried crisp in the micro-wave oven, crumbled, and smoked in a glass pipe... I became baffled. I lay the pipe down (not knowing what it was for) and started for the couch. Half-way there everything started swirling with color and design. My whole body pulsed and flowed: 10-X the first experience, with complete awareness. The visuals and "life-energy awareness" (or whatever it was) lasted about ten minutes, with a mild afterglow for some hours. All smiles -- a "clean-as-a-whistle entheogen." The third experiment using a glass bong was greater than the first trip, but not as intense as the second.

*Salvia divinorum* forces you to take cuttings or it will fall over because it grows so fast. With a six-inch cutting, some plastic bags and duct tape (for a humidity tent), a little dirt and a lot of water, anyone with a little plant sense could be a daily smoker. (I don't know if that's safe, but I've never had any negative side-effects after nine months. Is it true that salvinorin A breaks down in 24 hours? -- *Anon., MN*)

[In my experience, *Salvia* leaves keep their potency indefinitely, even without refrigeration. -- *Ed.*]

The principal active component is a drug called salvinorin A. It is a diterpene, lacking nitrogen. Almost all major psychoactive drugs contain at least one nitrogen atom. The compounds in kava kava (*Piper methysticum*) from the Pacific are non-nitrogenous, as is THC in marijuana, but there are no exceptions among the true psychedelics or hallucinogens. All of these are alkaloids, which, by definition, contain nitrogen. Salvinorin A has a completely different chemical structure. It is also completely insoluble in water.

-- *Andrew Weil*, "Pharmacology of Consciousness: A Narrative of Subjective Experience," In: *Toward a Science of Consciousness, The First Tucson Discussions and Debates*, MIT Press (No date on my photocopy.)

# NETWORK FEEDBACK

---

## PURPLE/GREEN SPIT

### EXPLANATION

I think I can answer one of the questions in the Fall 1996 *ER* re: purple/green spit seen under a black light (UV). The florescence (colouring) is probably due to the alkaloids, as most alkaloids fluoresce under UV, usually with distinctive colours which can help identify them. When smoked generally there seems to be a trace of alkaloids on my lips; in fact, when I've had a strong experience I usually have quite numbed lips due to the alkaloids. This persists until after the visionary state. I never thought to check it out under black light though. -- *Mulga, Australia*

## PEGANUM HARMALA

### POTENTIATION OF COLEUS

Recipe: Four (4) cups of fresh blended *Coleus* plants / 2 cups water. One fourth (1/4) cup blended *Peganum harmala* seeds / 5 cups water.

The *Coleus* were boiled for three hours in a two gallon pot. Half way through cooking, I strained and then saved the liquid and added fresh water to the vegetable matter. I did the same process for the *Peganum harmala* seeds. I filtered the liquids through a coffee filter. The resulting liquid was dirt black in color and rather thick.

I had been contemplating this for months. Now it was time to meet the maker. If this mixture was psychoactive, I had no idea. My intention was to find a shamanic teacher. My setting was solo, in my darkened bedroom. I sat down, stared at the goo. One hand held my chaser (Mountain Dew), the other, hopefully a psychedelic.

30 minutes after ingestion, I felt dizzy and sick. At two hours, crystal clear geometric carpets hung in my mind. This went on for some time, becoming increasingly intense. Then faces of holy men appeared, one after another. One stayed and I was in disbelief. But I knew he was my teacher. We spoke not, but I was filled with such a blissful feeling I

started to cry. Then my teacher disappeared. The carpets went on for some time more. Then I drifted to sleep. I know that *Peganum harmala* extremely potentates *Coleus*. I hope other shamanic explorers will try this combo. -- *D, AR*

## HARMALA AND PHRAGMITES AUSTRALIS

60 gm. *Phragmites australis* roots + 3 gm.

*Peganum harmala* seeds.

*Phragmites* is effective; I wasn't sick, just very weak -- possibly due to the 24 hour diet. It was my first ayahuasca, very wild and pagan. Spirit faces everywhere in the trees, very dark. I wasn't really in the experience, it was too weak. I saw the spirits but was unable to talk to them or to act with them. I was between two realms. Either 60 gr. is a low dosage or my *Phragmites* was too old. (one year at least). But again: it was very wild and pagan. -- *HS, France*

## MIMOSA HOSTILIS JOURNEY

The *Mimosa* root bark that I purchased was rather substantial, with a core center about 1/4 inch (no losses from rub-off). I took 5 grams plus 2.5 grams *Peganum harmala* and blended in coffee grinder. I simmered in 30% lemon juice in water (I think this is too strong. Should be 3% as stated by James Kent in the Winter 95-96 *Psychedelic Illuminations*, pg. 75. Two tablespoons lemon juice in 3 cups water.) Well I thrice extracted in 30% lemon juice in water and simmered down to about 1/2 cup ayahuasca concentrate. I have smoked *P. harmala* powdered seeds with no negative effects but I got an irregular heartbeat for about a half hour from the drink. Not painful, but a stronger than normal beat and irregular. My heart is sore now as I write this three days later. My stomach was empty but I did eat black-eyed peas, coffee and chocolate that day (5 hours earlier). If my heart didn't skip it could have been a plus 1.5-2. journey.

I think I shall journey with each plant separately now and discover more about each individually. I

wonder about MAO inhibitors now. Is it so wise to freak your chemistry out so much just to get close to the *Mimosa*? We should be able to feel the *Mimosa* without the MAOI. How about a simple flying ointment or a alcohol extraction sublingually?

-- *Green Giant*.

### ESPHAND OR ESFAND

I purchase Syrian rue (*Peganum Harmala*) here in L.A. at various Arabic and Iranian markets, very cheaply. Of course you know it's called "*esfand*". I asked my Iranian co-worker what it's used for --- He says that it's used as a purification incense against "the Evil Eye" at holiday gatherings, and vaporized into smoke on hot coals. -- *DA, CA*

### MUCUNA PRURIENS

I'd like to report that several *Mucuna pruriens* parts are used in Ayurvedic medicine and several *Mucuna* species are used in Asian medicine. The particular formula mentioned in *ER* with *Tribulus terrestris* however (at least classically), used only the seed instead of the plant parts.

Chemical structures change upon a seed's sprouting (like from complex to more simple carbohydrates), so after reading that it had been used as food after being repeatedly soaked and rinsed, I sprouted some. I tried drinking the soak water a couple of times and thought I felt something like a small 5-MeO-DMT rush pretty quickly. In his first book D.M. Turner says 5-MeO is orally active at some levels without MAOIs.

The sprouts got moldy quickly, but once I saved a quarter pound (110 gm dry weight) of sprouts and consumed them on an empty stomach in a kind of chili with extract from 4 gm. *Peganum harmala* seeds (I didn't put the *Peganum* in the chili). I received only slight 5-MeO type water-rushing sounds but the nausea was fairly bad and did not subside with a simple visit to the washroom. The worst part was the cardiac effect: my heart felt like it was stretching to twice its normal length on each beat! Seeds are pretty easy to get and it grows easily given a slightly tropical environment. Nothing like the abundant biomass production of *Phalaris* however. -- *G, CA*

## TWO MUCUNA PRURIENS QUOTATIONS

### 1.

#### PLANTS WHICH CAUSE SKIN IRRITATION A LEGUMINOSAE (PEA FAMILY) MUCUNA SPECIES (COWAGE)

**DESCRIPTION:** Trailing vine to 30 ft. in length, with 3-leaflet compound leaves 4-10 in. long. Light purple flowers occur in clusters along the stem. Fruiting pods, 2-5 per cluster, 2-3 in. long, 1-2 in. thick, contain 3-6 large, shiny black seeds. The entire plant is copiously covered with short hairs, giving it a fuzzy appearance. The hairs are light brown at maturity; they are easily detached and are scattered by wind. The plant called "Pica-pica", *Mucuna pruriens*, is most commonly known and widely distributed.

**HABITAT:** Plants occur in open grounds and as weeds in cultivated fields (especially sugar cane), at low and middle elevations. The vines are easily recognized climbing over other vegetation.

**INJURY/SYMPTOMS:** Plants are most harmful during the dry season when the hairs are mature and windborne. The dry hairs, capable of penetrating clothing, cause severe itching and irritation. Heightened irritation occurs when a person is hot and wet with perspiration.

-- *Some Harmful Plants of Southeast Asia*, Naval Medical School, Bethesda (1967)

### 2.

The barbed hairs or trichomes, on the pods of several *Mucuna* species cause an intense stinging irritation and itching. Those on *M. pruriens* (L) DC. have earned the species the common name "cow itch" or cowhage, a corruption of "kiwach," a Hindi word meaning "bad rubbing." Ingestion by cattle has resulted in hemorrhage, emaciation, and death... The responsible substance was viewed as a member of the histamine-liberator group similar to that in bee and snake venom.

-- Allen and Allen, *The Leguminosae*, University of Wisconsin Press (1981)

## CHEMICAL SOURCE

I recently found a mail-order outlet for chemicals. Pyrotek, P.O. Box 1, Catasauqua, PA 18032, sells both Ammonium hydroxide and Methylene chloride in quart containers for \$8.52 and \$9.60, respectively (plus \$5 - \$5.50 shipping and handling charges). The catalog is available for \$2. -- E.G.

## ENTHEOGENS ON THE NET

A response is in order to the suggestion from *SF*, *WA* that we "just say no to the Internet. (p. 16, Fall, 1996, *ER*) Apparently *SF* hasn't plugged into the right sources. The Net is loaded with entheogenic information in the form of Web pages, mail lists and news groups. For the person with a search engine (Web Crawler, Lycos, Yahoo, etc.), it's easy to quickly locate relevant home pages. Doing a search on the word "marijuana alone will yield 20,000 locations, including the Marijuana Policy project at [www.mpp.org/medanal.html](http://www.mpp.org/medanal.html).

There are many, many others. Some samples with their online addresses:

- Drug Reform Coordination Network**  
<http://www.drcnet.org/aboutdrc/lists.html>
- Island Links** (with links to other sites)  
<http://www.island.org/DOCS/intro.html>
- Growing the Hallucinogens**  
<http://www.nepenthes.xo.com/Plants/growing.html>
- Psychedelic Abstracts Online**  
<http://cyberverse.com/~martins/L4/L4.cgi?searchable>
- Shamanism**  
<http://www.intac.com/~dimitri/dh/shaman.html>
- General resources**  
<http://www.pitt.edu/~mbtst3/dreuginfo.html>
- Ethnobotanical database**  
<http://www.ars-grin.gov/~ngrlsb/>

This is only a small sample of what's available on the Net and doesn't include the many "newsgroups" that deal with related topics, nor does it begin to tap the assortment of mail lists. One or a number of these sites may not please you; people are different. A growing center of entheogenic interest is: Mind Space, a moderated mail list that anyone can access by requesting it.

It's enticing to blame the Net hype on communications and computer companies; and

undoubtedly some of it does come from them. But it's still largely an anarchist's paradise -- if you know how to navigate through it.

Folks wanting to acquire information about entheogens via the Net need only use a bit of imagination and a decent search program. And nearly all Web pages include links to other sites, yielding a cascade of data. The problem with the Net is not that it "always seems to take longer to find less," as *SF* insisted, but in knowing how to use the tools that are available. If *SF* is looking for instant enlightenment, then barking up the Net is the wrong tree (so is the library). But if *SF* is willing to apply some online elbow grease, the data are there for the asking. The Net doesn't take the place of a good library, but it's a mighty fine supplement. -- *DK, IL*

## RESULTS OF PSILOCYBIN STUDY

In the Spring, 1995 issue of *ER*, an anonymous psilocybin questionnaire was offered. The published results of that study: *Listening for the Logos: a Study of Reports of Audible Voices at High Doses of Psilocybin*, is now available from UMI Dissertation Services, PO Box 1346, Ann Arbor, MI 48106-1346. A condensed version appears in the Winter, 1996-97 issue of the MAPS bulletin. I am proud to report that many *ER* readers contributed to the study -- to my knowledge the first scientific examination of the entity-contact, inner voice phenomenon evoked by entheogens. -- *Ed*.



## EDITORIAL MUSINGS ON LSA/MUSTARD

---

The following letter is in response to my comments in the Winter '96 **ER** about combining LSA (extracted from morning glory seeds, or other botanicals) with nitrogen mustard. A chemist in the Spring, 1995 issue (pg 6) stated that based on the molecular structure of lysergic acid amide (LSA) and nitrogen mustard (the hot, Oriental kind), a new, potentially potent substance might (in **theory**) be synergized. His idea was that it could be either ingested or made into a kind of "flying ointment." I have received practically no feedback on this idea. (In fact, I have yet to receive data supported by more than one correspondent that psychedelic ointments of **any kind** work for them. This is curious, since the witches' flying ointments were a big deal in the Middle Ages. What's the scoop? Do ointments work, or don't they? I've tried them on a couple of occasions without results -- which does not mean that they don't work, only that perhaps we're not formulating them correctly.)

My remarks in the W96 issue were needlessly ironic: "I usually require confirmations from two separate sources before I get very excited about any of the weird stuff I read in **ER**." It's difficult to evaluate some of the material I receive: much of it is brand-new: "What if you took X and mixed it with Y and then..." Perhaps many of these speculations are not viable for one reason or another, but what if they are? The only way to determine the usefulness of politically incorrect material like this (in the absence of social structures that support such explorations) is by feedback from other experimenters. The following correspondent is the only one who has confirmed that LSA combined with nitrogen mustard works for him.

In the area of drugs, usually something works or it doesn't: everyone agrees that Cannabis will almost always get you high: that's why it is scheduled. *Salvia divinorum*, if you try it often enough, will also get you high: perhaps not as consistently as Cannabis will, but it is regarded by many thousands of users, including myself, as an extremely potent entheogen. Does something work or doesn't it? Back in the Sixties there were claims that you could get high by smoking

banana peels, yet they haven't scheduled bananas yet. In the absence of confirmation, I **have** to remain skeptical or else **ER** loses whatever credibility it may possess. How about it readers: can we get some consensus on these matters? -- **Ed.**]

### LSA/MUSTARD RESPONSE

Almost every time I took the stuff, I ingested it. The skin absorption method does work, but the absorption is very slow on most occasions. A good deal of the drug goes to waste. I think the ointment method only works well with *Belladonna* alkaloids.

I stand by most of the claims I made for this drug or precursor, or whatever it is. I have no way to check if the LSA is altered; the effect is supposedly caused by the nitrogen mustard altering the body's metabolism, but what does this really say? That the LSA is changed to something else... *after* it has been ingested.

Just last night, although for the most part I've stopped taking drugs, I decided to prepare a dose of the substance, this time using Jalapeno pepper juice as catalyst, what can I say about it? **KABAM!!** It took some while for it to come on strong, but again, once it took hold there was little to distinguish it from an LSD experience.

**Preparation:** One Jalapeno pepper or the juice therefrom, ingested simultaneously with approximately 0.6 mikes [*Sic -- author probably means milligrams, not micrograms.*] of LSA. The Jalapeno juice is a far better catalyst than the Oriental mustard for some reason. Whatever its mode of action, the substance does work, every single time you take it. The course the experience takes is, as always, up to you.

In the final analysis, it matters not what substances one utilizes to reach the Light or if one uses nothing at all. What is important is that the Light be reached and that after one has reached the Light, one changes one's life accordingly to let in even more Light and to direct that Light, to the degree that we are able, to all of those we come into contact with. This is the goal, no, the challenge, is it not? Peace. -- **Dr. Poppyseed**

**AYAHUASCA ANTHOLOGY  
NOW IN PRINT!**

**THE ENTHEOGEN REVIEW**  
MONOGRAPH SERIES NUMBER 1:

**AYAHUASCA ANALOGS AND PLANT--  
BASED TRYPTAMINES --  
THE BEST OF THE ENTHEOGEN REVIEW,  
1992-1996**

The best and latest information from *ER's* first four years of publication. Including: Ayahuasca Analog data, MAO inhibitors, Mushroom Ayahuasca, *Phalaris* grass, Smokable Tryptamines from Plants, Other Tryptamine--containing species, plus DMT and 5-MeO-DMT. This information-packed monograph has been edited so that all the data is compiled into easily referenced chapters. Instead of paging through past *ERs* looking for that special article, find it here under one cover. \$20.00 Postpaid (\$25.00 outside U.S.)

*Paperback: 56 Pages, 13 Illustrations*

***The Entheogen Review***

First year of publication bound together in a 74 page book -- \$20.00 domestic, \$30.00 outside U.S.A.

ALL OTHER BACK ISSUES: \$5.00 EACH  
\$7.00 OUTSIDE U.S.A.

***Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants***, by

Jim DeKorne, 1994, 155 pages. \$22.00 postpaid (\$30.00 outside U.S.) from:

***The Entheogen Review***,  
P.O. Box 800, El Rito, NM 87530.

*"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." -- Terence McKenna*

***Salvia divinorum***

*Finest quality air-dried leaves:*

1/4 ounce: \$20.00, 1/2 ounce: \$40.00

1 ounce: \$75.00, plus \$2.00 S&H

*Also:*

*Quality Kava products,  
Live Psychotria viridis plants  
and seeds.*

***Free catalog***

*Kava Kauai (Dept ER)*

*6817 Kahuna Rd.*

*Kapaa Kauai, Hi 96746*

*<http://www.kauaisource.com>*

BRAND NEW ISSUE OUT NOW  
FIRST TIME IN BOOK FORM

**PSYCHEDELIC  
SOURCEBOOK**

*"This is the most complete, focused and  
subversive psychedelic resource list in print!"*  
Terence McKenna

*"A total jewel of a resource book!"*  
Alexander Shulgin

A resource guide to businesses and organizations involved in antheogens. The products and services of each business are described in detail. Many unusual and obscure companies listed. The complete guide to the psychedelic fringe.

**TABLE OF CONTENTS**  
1. Spores & Kits 2. Spore Germination  
3. Book Catalogs 4. Audio & Video Tapes  
5. Botanicals 6. Seeds 7. Magazines and Newsletters 8. Organizations 9. Internet

\$12.95 Postpaid (Add \$4 for Overseas Airmail)

**ROSETTA  
P.O. BOX 4611  
BERKELEY, CA 94704-0611**  
FREE CATALOG ON REQUEST WITH ORDER

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 6, NO. 2, Summer Solstice, 1997**

ISSN 1066-1913 Copyright © 1997, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 800, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### ***Disclaimer***

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and must accept full responsibility for such decisions.



### ***Subscriptions***

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F97 means that the Fall, 1997 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

### ***Submissions***

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

-- *Jim DeKorne*

# *SALVIA DIVINORUM AND DIMENSIONAL COLLAPSE*

---

*I regard this article as an exceptionally fine portrayal of a series of experiments.*

*It is always difficult to describe altered states of awareness, and this author does so admirably. — Ed.*

---

I became interested in *Salvia Divinorum*: a) because it is legal; and b) having read D.M. Turner's book *The Psychedelic Essence of Salvia Divinorum*. My curiosity was stimulated further by conflicting reports on the internet (and in Turner's book) as to the effectiveness of smoking the dried leaf. Here I share with you several of my own experiences smoking the dried leaf of *Salvia divinorum*, obtained via mail order from the USA. I can confirm that this method of intake of the psychoactive component of the plant, Salvinorin A, is effective and can induce anything from a mild buzz to an exceptionally bizarre, but mercifully short-lasting, experience.

## ***Experiment 1.***

***Set and setting:*** Alone, TV on, relaxed, sitting upright in a well lit room. I fully expected nothing to happen, according to my experiences with home-made ayahuasca! I decided to smoke the *Salvia* through a bong, but the small size of its bowl posed some problems. Thus, approx. 0.15 g of crumbled leaf was divided into three piles, intended as three "hits". Each hit was loaded, flamed, inhaled, and coughed out in quick succession. Effects started to come on rapidly and it was only with difficulty that I was able to replace the bong on its shelf next to my chair.

What followed was about five minutes of strangeness which I can only describe in terms of the folding of space about me. It seemed as if space above my head, beneath my feet and about my midriff collapsed, so that I found myself in an "X-shaped" universe. My body warped in shape to conform with this new equipotential surface and when I tried to walk six paces to my kitchen door I had to waddle the distance, arms and legs akimbo, like some x-shaped cartoon character! There were no visual or auditory distortions at all

and I retained a conscious awareness of the experience. A period of blissful immobility followed my return to my seat. It felt as if my body had been threaded with invisible fibres penetrating from without and suspending me as if in a three dimensional web. I distinctly felt a ribbon-shaped thread passing through my chin and up through tongue, palate, brain and out the top of my head. This soon wore off and was followed by about half an hour of lassitude. The TV noise became very irritating at this time, but I could not be bothered to switch it off.

***Verdict:*** An extremely novel experience, but not particularly uplifting or edifying at the time (insights tend to come later on reflection, as the experience itself is so short). Interesting weirdness, nonetheless.

## ***Experiment 2.***

***Set and Setting:*** Alone, relaxed, sitting upright in a well lit room.

This time I thought I would smoke a smaller amount, as one single toke from a small hash pipe. Accordingly, approx. 0.05g were combusted and inhaled, without coughing. Effects were minimal, a "buzz" similar to that of nicotine for a first-time smoker, although less pleasant.

***Verdict:*** Dose too low (a waste of time.)

## ***Experiment 3.***

***Set and Setting:*** Alone, relaxed, sitting upright in a well lit room.

I decided to see if I could extract Salvinorin A from *S. divinorum* leaves and smoke it neat. Thus, 1 g of crumbled leaves were soaked in pure ethanol and were magnetically stirred for 6 hours. After filtration, the ethanol was evaporated to give a small quantity of green goo, which I expected to contain ~ 1 mg Salvinorin A. This goo was divided in two (to provide a



dose of ~ 500 mcg) smeared on tobacco and smoked in two tokes from a hash pipe. No effect was detected above that of a mild nicotine rush.

**Verdict:** Salvinorin A is not soluble in ethanol.

#### **Experiment 4.**

**Set and Setting:** With a friend, relaxed, sitting upright in a dim room.

Having heard that *Salvia divinorum* leaves are sometimes rolled up into joints for "extra effects", I decided to try this. Approx. 0.2 g crumbled leaves were added to an amount of tobacco and hashish sufficient to fill a cone-shaped joint four inches long. This was then smoked in the usual way, shared between two people.

This admixture definitely altered the experience one would expect from smoking tobacco and cannabis alone, but not in a positive way. The uplifting mental effects of cannabis were erased and the "stoning" effects intensified. What I had prepared here was a joint with almost narcotic qualities.

**Verdict:** Not an entheogenic experience. Obviously if *Salvia* is smoked too slowly (i.e. over minutes rather than seconds) it merely acts as a sedative. Not worth repeating.

#### **Experiment 5.**

**Set and Setting:** Alone, relaxed, sitting upright in a well lit room. I had just been inspired to try a more adventurous dose by reading the latest excellent issue of *The Entheogen Review*. Thus, I attempted to prepare myself beforehand with some meditation.

It seemed to be that since *Salvia* must be smoked very rapidly for its effect, I was hampered by the small sizes of the bowls of my bong and hash pipe. Thus, I dug out of retirement my "Sherlock Holmes" pipe (large enough perhaps for the most intrepid psychonaut)! I originally intended to try 0.3 g of crumbled leaves, but this didn't fill the bowl. "What the Hell," I said to myself, weighing out an additional 0.1 g, for a total dose of 0.4 g. [*The road to hell is paved with "what the hells!" -- Ed.*] My intent was to then smoke the stuff in two large puffs, put down the pipe, and then activate my stopwatch in order to more properly time the experience.

I never got to hit that stopwatch!

Instant annihilation! In a flash, my self-awareness vanished, sensory input ceased, all memory of who I

was or what I had done was gone. Most chilling of all though, the third dimension collapsed to nothingness and what perception was left to me experienced a bizarre and frightening two-dimensional universe. I became an image plastered against a wall of whirling lights, feeling the weight of the collapsed dimension crushing me flat. Worse, the membrane I was confined to was being violently distorted. I could feel an incredible tension pulling my head and left arm one way and my pelvis and legs another, like I had been reduced to a drawing on a rubber sheet and then yanked and twisted out of shape. Some self awareness started to leak back at this point, but it too felt curiously sheared (the only word I can use to describe it) and profoundly confused. I still didn't know who I was but I became integrated enough to know what I was (I was a person, profoundly lost, and in desperate need to get back to where I came from.) I could now see the room again, distantly through the membrane and realised that my top half was being pulled towards the front door and my bottom half towards the living room window. I panicked (the first time ever on an entheogenic drug) and made a supreme effort, by forcing myself to flow across the membrane, to get out of that door!

The next thing I knew, I was standing in the corridor outside my flat. Cool air flowed into my lungs and, with a couple of breaths, my identity and knowledge of what I had done to myself returned. I babbled some curses about my stupidity, thanked God that no neighbours had seen me, and turned back to my front door. It was closed and locked. How the hell I got through that door I have no idea. My keys were in my pocket and so some autonomic program within me must have unlocked the door and pulled it to afterwards. Now my consciousness was back, I shakily pulled out my keys and let myself back in. The third dimension was inflating again, but in an irregular way. I found myself staggering through a non-Euclidean space similar to that experienced in my first experiment. I tried to "walk off" the effects but knocked over a jar in the kitchen. This was not safe so I laid down on the floor and closed my eyes. There were fuzzy lights there but I couldn't concentrate on them. The next thing I knew, the phone rang... By the end of the call I was more or less back to baseline.

As to the after effects... For about fifteen minutes after my "return" I felt severely shaken; but then for a

couple of hours after that, remarkably calm and mildly euphoric.

**Verdict.** Salvinorin A is an incredibly powerful drug and if you smoke enough *Salvia divinorum* leaf, its power will blow you away. I can quite understand why D.M. Turner says that even DMT aficionados, when given Salvinorin A for the first time, can feel somebody has played a bad joke on them! On no other entheogen have I felt such amazing warping of space, or witnessed an entire dimension crushed out of existence! (Is this commonly reported?) It's a good thing the experience is so short lasting, as I found it exceedingly unnerving. For me, it is upon reflection that the experience has its benefits. On other psychedelics, I find that, even if one's ego dissolves, a disembodied consciousness remains which can appreciate and gain insight from what happens, as it happens. This "S" trip wiped even that clean for me. I shall be very cautious about trying such a dose again, as it would be very easy to injure oneself. The next time, I think, I shall fill ol' Sherlock's pipe just half full, with 0.2 g, and perhaps try potentiation with LSD, as described by Turner. -- *MF, England*

## SALVIA - 2

*Some readers wonder why I devote so much space to Salvia divinorum in ER -- the reason is because this is possibly the most potent entheogenic plant on the planet, and amazingly enough, still unscheduled. Although many people claim to get no effect from smoking it, with enough persistence almost everyone experiences a reality so alien to normal consciousness that it demands serious investigation. We're dealing with the frontiers of human knowledge here: possibly the psychological equivalent of quantum physics.*

I am most impressed with the "sheer brute strength" of *Salvia divinorum*. Initially, I smoked a pipeful after meditation in the evening with no appreciable effects other than some closed-eye visuals. Around 10:00 AM the next day, I tried again with a waterpipe with a 3/4-inch bowl tapering to the base. I filled it halfway with hand-crushed *Salvia* and cleared the pipe in one hit. The only effect was the feeling in my shoulders as if someone were trying to put their arms around me. The second inhalation, another half--

bowful, knocked me into such a state of non-self and multiple realities that perhaps ten minutes passed before I was aware that there was a long-extinguished waterpipe on a table in a room in some kind of reality that I was possibly never leaving if I didn't move to my right as soon as possible! This importance of moving was my first thought within the space I was occupying, but I don't know if my self changed or if reality changed: that's how I best sum up the "dimensionality" of *Salvia*.

At this point I felt forced down toward the floor. I remember muttering: "Yes, yes, yes," to someone or something on my right, impressing on me (with a force of about 4.5 on the Shulgin scale!) the importance of moving. [*Ed note: author is aware that the Shulgin scale only goes to 4!*] My reality at this point appeared to be in layers: like sheets of peeling wallpaper. On either side were gaps in the layers, and at some point the presence wanted to somehow "fold" the reality where I was seated: thus the importance of moving! Looking to the right all I could see was a scaled, reptilian surface, like horizontal stacks of scaled tentacles. I was barely able to move, and was sweating profusely. All the edges of objects in the room were rounded and scaled and there was a mistiness to everything although my eyes were open at 10:00 AM in a sunny room! It seemed to please the presence that I was finally able to move to the next room. Where I'd been seated was now very "shimmery," as if seen through a shower door. The area around me was pitch black (again, at 10:00 AM)! Now it was communicated that I should return to the spot I'd been sitting in if I ever wished to return to everyday reality. I crawled back to the living room and began repeating the date out loud several times, a spur of the moment centering technique based on the idea that if I knew what day it was, I could find my way back!

I hope everyone takes due care with *Salvia* -- I would have been arrested had I smoked it in a public place. I can only imagine what shape humans would take in *Salvia's* reality. The instinct to move about is a fascinating commonality in *Salvia* accounts. I wonder if others have had my experience that reality was folding: a pinch-point no one should get stuck in! Thank you for your work, so that such powerful experiences can be endured and shared. -- *JL, IL*

## ORAL SALVIA

The following piece is useful for the insights that it gives on combining entheogens with spiritual practice. The substance here consisted of only four large *S. divinorum* leaves which had been dried, then rehydrated for oral ingestion. The author, experienced in Vedic meditation, states that his sensitivity to entheogens has increased dramatically since he: "became fanatical about my spiritual development." He does not state whether the leaves were swallowed or held in the mouth: probably the latter, as that seems to be the most effective oral method of *Salvia* ingestion. — Ed.

...I slowly relaxed into the "pull," being careful to keep my focus reverentially on God to avoid getting stuck in the subconscious realms (the dream-like lands of elves, aliens, and like phenomena) and to avoid being emotionally thrashed. I was led beyond involvement with the play of opposites. I saw a huge, concavely curved wall in flux between liquid and solid, composed of pockets of thought forms all neatly fitted together. My body and bedroom were a tiny part of this wall. As I opened my eyes the room came into existence via ripples of clear light emanating from the Self.

The ultimate black-hole demon, Fear, tried to drive me back into the lower states of consciousness, but I'd already transcended attachment to the dualities. Fear was a mere idea in my mind, having no independent power. As the experience ended, I had to fight off Pride, who came to claim the victory for ego. I offered the victory to its rightful owner: God. — DD, CA

## GROWING *S. DIVINORUM* IN A HUMIDITY TENT

*Salvia* prefers a cool but humid environment, and many growers utilize plastic grow-tents. In dry climates such as New Mexico, tents are almost mandatory: *Salvia* will grow outside a tent here, but not nearly as fast or as well. Recently I opened my tent to tend the plants but forgot to zip it up, then left for two days. When I returned the plants appeared totally dead: the leaves were wilted past the point of recovery. I harvested everything except the main stalks,

hoping that they'd revive. So far, it looks like they will make it: a few new leaves are sprouting and the stalks still look healthy. The point of this is to emphasize that if you use a tent, the plant adapts to that environment and it is all but impossible to switch to a less humid environment later on. This makes it difficult to take cuttings and start them outside the tent: all attempts so far have failed.

At least that's the way it's been for me. Has anyone else experienced this phenomenon? — Ed.

## MORE SALVIA WEIRDNESS

A reader describes a *Salvia divinorum* trip in which an infant girl sleeping in an adjoining room would awaken every time that the substance was smoked. Ambience of these experiences suggested that definite "presences" were hovering nearby, and that the baby was picking up on their energy.

## *Salvia divinorum*

*Finest quality air-dried leaves:*

1/4 ounce: \$20.00, 1/2 ounce: \$40.00

1 ounce: \$75.00, plus \$2.00 S&H

*Also:*

*Quality Kava products,  
Live Psychotria viridis plants  
and seeds.*

*Free catalog*

*Kava Kauai (Dept ER)*

*6817 Kahuna Rd.*

*Kapaa Kauai, Hi 96746*

*<http://www.kauaisource.com>.*

## ENTHEOGENS AND SPIRITUAL PRACTICE

---

My spiritual practice is a kind of Shaivite/ Tantric/Vajrayana Buddhism, firmly grounded in the Nyingma lineage. When I took refuge with the lama I work with, someone asked him about alcohol, psychedelics, and major lifestyle changes in general. He replied that we should not take up or abandon anything for conceptual reasons, just do our practice and allow it to inform our decisions. Cannabis and LSD use have remained part of the practice of the people in my sangha -- the first most especially for its ability to loosen the synapses and open us to ideas we might otherwise remain closed to; the second because of the cleansing radiations and baroic nature of the LSD experience, which seems distinctly different from mushrooms or mescaline, at least at their usual doses. I think that regular meditation practice has lessened my use of cannabis, because I've learned to maintain my energy better and don't need it for recharging or relaxation as I once did.

Padmasambhava is the originator of the Nyingma lineage, famous for (among other things) winning drinking/magic contests with local shamans, and for using magic to subdue earth spirits, thus obligating them to serve the Buddhadharma. Thus, I think he is a Buddha eminently suited to high-dose psychedelics. An important Buddhist practice is invoking different Buddhas, either by visualizing them, or by visualizing oneself merging with their bodies. (This latter is an advanced practice, not for neophytes.) If this isn't "looking for entities in hyperspace," I don't know what is!

Another part of introductory practice is a lengthy purification process ("lengthy" meaning months to years of regular practice) that my lama said would protect us from any and all malevolent astral entities. He

went to some length to warn us (in response to a question about channelling) that many astral entities are very subtle in the danger they pose to humans, and may actually be initially helpful in order to draw us in. I sometimes wonder if my lack of entity contacts and hallucinations on DMT is due to my spiritual practice. (I mostly have white light experiences on DMT, and I'm not confusing it with 5-methoxy here.)

*It is apparent that the alterations of consciousness produced by yoga practices are much more profound and meaningful than those produced by the ingestion of psychotropic plants -- drug users typically become interested in yoga, may become practitioners of yoga techniques, and may even cease using drugs. The reverse never occurs; that is, those who can alter consciousness without the use of drugs have no interest whatever in their use.*

-- Jonathan Ott -- *Hallucinogenic Plants of North America*, 1976

I incorporate the newer entheogens into my practice as follows, though I don't think anybody else in my sangha is doing it this way. I do the same practice every morning, but on Sunday I spice it with herbs... [Several sentences are illegible in the original manuscript. -- Ed] ...invocation of Buddhas of the four cardinal directions, and I have chosen entheogens that seem appropriate for each.

I begin in the center, where egoic consciousness is transformed and becomes cosmic, without adjunct herbs, invoking and meditating on Guru Padmasambhava. East is the direction of water, purification, and (for me) wrathful buddhas. There I offer a waterpipe of datura, ganga and *Nicotiana rustica*, purifying/transmuting poison in a way that is more than metaphorical. After a few minutes of chanting and meditation, I move on to the south, the direction of earth and groundedness, and a bongload of *Salvia divinorum*. I meditate with that for about a half hour, then around to the west, the direction of fire and radical transformation, in honor of which I offer crystals of 5-MeO-DMT. The element of the north is air and its quality is the transmutation of anger into enlightened action. The color of north is green, and I offer Cannabis, the green and fragrant herb, to the Noble Lady Tara and the Buddhas of the northern quarter.

I understand that in India, many devotees only

smoke ganga (cannabis) with their guru as a way of sharing his energy. I don't smoke only with my guru (not the Tibetan, but an extraordinary westerner of my acquaintance), but it's definitely part of this practice. When I smoke and invoke, I consider that I'm sharing my bowl with a buddha, inviting the transforming and purifying wisdom lights of his/her consciousness to penetrate and alter me. I sometimes also spontaneously will smoke *Salvia*, ganga or 5-MeO during my regular daily (morning and evening) practice.

Perhaps my combination of Buddhist practice and psychoactive substances is what is called a "terma teaching," something revealed outside the lineage. Such teachings are supposed to be practiced in secrecy for seven years before being shared. I have been exploring these possibilities for almost three years now, so perhaps sharing it is premature, but maybe the anonymity of this medium makes up for that. I think it is appropriate to conclude with a Tibetan aphorism about embarking on the path:

*"Better not to begin; once you begin, you'd better finish."* — **MH, TN**

*The following article comes courtesy of Johnny Appleseed, who purchased it from a dealer in psychedelia. It originally appeared as an uncopyrighted mimeographed sheet sometime during the late 1960s, probably in San Francisco. A great deal of standard Raja Yoga doctrine (which did not specifically address the use of entheogens) has been cut for reasons of space. I have also taken the liberty of editing a few sentences for clarity. — Ed.*

### *Psychedelic Yoga: The application of Yoga Meditation techniques to the use of psychedelic sacraments*

by **Sri Brahmārishi Narad**

The fact that psychedelic drugs induce a greater sensitivity to subtle spiritual and psychic energies and speed up the influx of impressions from deeper levels of consciousness raises the immediate question of how these energies can be properly understood and handled. Obviously if they are not guided they can do more harm than good. The application of traditional Yoga meditation techniques while under psychedelic

experiences provides a constructive solution to this problem.

According to Yoga philosophy, the most spiritual and powerful aspect of man's nature is the faculty of attention or consciousness. The most fundamental aspect of man's free will is the choice as to what he allows his attention to dwell upon. The attention always has to be on something but we can choose what that is.

The goal of Yoga practice is to discover and experience what the attention or faculty of consciousness in man is. The yogi seeks to know that principle by which all else is known. This goal is achieved by observing the observer or placing the attention on the attention itself. This may at first seem very abstract and hard to grasp in terms of practical application but there are workable, time-proven methods for achieving this state of pure consciousness which when consistently applied are bound to yield results.

It should be constantly remembered during a psychedelic session that whatever perceptions, thoughts and even hallucinations occur, they are all the creations of one's own mind as filtered through the perceptions. These perceptions are patternings of our own psychic energy. We give energy to whatever thoughts and feelings we allow the attention to dwell upon. Wherever the power of attention is focused it generates mental and emotional energy in the form of its own lower overtones, thus feeding and energizing the thoughts and emotions upon which the attention dwells. The key to remaining in control of a psychedelic experience lies in controlling the flow of attention. Distractive experiences can be avoided and the flow of attention can be properly directed by the use of Raja Yoga meditation techniques. The following is a description of several such techniques which can all be applied while under the influence of LSD, marijuana, mescaline, DMT, hashish, psilocybin or other consciousness expanding drugs.

At this point, let us consider a basic rule to apply in case of paranoia or other unpleasant or frightening experiences while under the influence of a psychedelic drug. Realize that whatever you may be thinking, feeling or experiencing is being experienced by the consciousness within you. Then place your undivided attention on that consciousness which is experiencing whatever is happening. This process returns your consciousness to its own pure nature and disengages men-

tal and astral thought forms. These destructive thought forms then dissipate and dissolve back into the plane of energy substances from which they were originally molded. The strong light released by consciousness observing itself helps to dissolve and dissipate destructive thought forms.

If the attention wanders while practicing any of these meditation techniques immediately bring the attention back to the process of meditation and do this until the attention remains centered on the particular form of meditation which you are practicing. Inexperienced meditators have a tendency to fight distractions which in itself becomes a distraction. The attention can only dwell on one thing at a time. Simply bring it back to the thing you are meditating on.

Another way of stopping distractions is simply to temporarily suspend the breathing process. Since breathing is intimately tied to every biological process in the body, the instinct to survive developed over billions of years of evolution will interrupt the flow of attention into distractions and bring it to center on the awareness of the cessation of breathing. It is then an easy matter to resume normal breathing and center the attention on the particular form of meditation being practiced... *[Several pages of Raja Yoga meditation techniques, not specifically related to the psychedelic experience, have been deleted here. — Ed.]*

...Since the use of psychedelic drugs stimulates the flow of energy from the higher into the lower planes, any patterns of thought and emotion created during a psychedelic session are energized and imprinted within the psyche. These patterns then become powerful unconscious conditioning factors in our daily lives. It is therefore of the utmost importance that constructive imprints be made during a psychedelic session. This can be ensured by remaining in control of the attention.

Do not allow the attention to move around too much. Stay with a thought or meditation process until it is complete. Don't panic if frightening visions or hallucinations occur. Fear will make you concentrate on them all the more and thus feed them with the power of your attention. Remain detached and place your attention on that consciousness within you which is experiencing the hallucinations. Remember at all times that God exists in you in the form of your own power of attention and that power when properly di-

rected will control all lesser forces.

It is believed by some researchers that psychedelic drugs stimulate the secretion of the pineal and pituitary glands which are known by yogis and occultists to be related to the Sahasraram and Agna Chakras, also called the thousand-petaled Lotus and the third eye centers. This stimulation increases the flow of energy between the etheric body and the physical body. In some way psychedelic drugs place the cells of the physical body under stress so that they must speed up their activity to resonate with vibrations on the subtle planes. This makes possible the expression of a higher level of consciousness through the glandular system, brain and nervous system.

The increased physical cellular activity demands corresponding activity in the etheric body to sustain balance. This stimulates activity in the astral body, which in turn evokes mental body activity, ultimately tuning it to the power of love and wisdom of the soul. Thus an alignment of the whole being on all planes is facilitated and a more rapid exchange of pattern imprints between the various planes of energy takes place. Not only is the love, wisdom and power of the soul brought into the life of the personality, but the fine organization of the physical, etheric, astral and mental bodies created by the evolutionary process are harmonically reflected and preserved in the soul...

When the physical body is sufficiently vivified by the influx of energy from higher dimensions it begins to create higher overtone reflections of itself in the kasha or energy substance of the higher planes and thus, its pattern is preserved and made immortal. Thus when properly used, psychedelic drugs help to speed up the evolutionary process.

When man has evolved to superman, he will, under the direction of the superconscious mind in accordance with God's will as it manifests in evolution, take an active part in molding and directing the evolution of the mineral, vegetable and animal kingdoms. Even today, his vibrations intimately affect for good or bad those kingdoms in nature.

Apparently psychedelic drugs have a chemical structure that resonates with certain key frequencies in the higher planes. They act as a point of entry for the reflection of those vibrations into the physical body, creating nodes in the vibrational structure of several different dimensions.

# NETWORK FEEDBACK

---

## EDITOR'S CONFESSION

*ER's files are a total mess: I haven't been able keep up with the fresh data that arrives almost daily, and stuff gets buried under piles, which get buried under more piles. If you wrote to me as long ago as **last summer** and are irritated because you haven't seen your piece published, please accept my apologies. To speed things up, I have taken the liberty of summarizing some of the longer letters. Bear with me, I'll get it all together eventually... probably.*

## D.M. TURNER'S LAST VOYAGE

*ER readers who surf the internet have probably already heard about the death of D.M. Turner, the author of **The Essential Psychedelic Guide** and **Salvinorin A, the Psychedelic Essence of Salvia Divinorum**. He also wrote some pieces for **ER**, and anyone familiar with his work knows that Turner was an inner seeker of the first magnitude: a post-modern shaman exploring the far frontiers of psychedelic reality. I did not know him beyond a brief correspondence and one phone conversation, but I was always impressed with the man's willingness to investigate realities few humans dare to penetrate. It comes as no surprise to learn that he died during one of his journeys:*

*How Turner died can only be speculated -- he was found in his bathtub, a bottle of ketamine and a needle close by. The simplest theory is that he passed out on the K (it is likely that he was on other substances as well, knowing him), and slipped below the water line and drowned. Still, I can't think of a more peaceful way to go than to head out on a K voyage and simply not return. -- **Anonymous, CA***

*Turner has been criticized for being irresponsible with entheogens and proselytizing his trips in the same fashion. I am uncomfortable with this: anyone who continues to visit the spaces he frequented knows the risks involved and accepts them: astronauts, race-car drivers, free-fall parachutists and Amazonian shamans do the same. Turner was just a lot more intrepid than most of the rest of us: whether that was*

*"irresponsible" as well, only he could answer. -- Ed.*

## DEFUNCT EUROPEAN CONTACT

*A Swedish correspondent informs me that the English address for establishing a European entheogen network in the Autumn 1996 **ER** is no longer valid.*

## DRITTEWELLE

*Due to "insurmountable production and distribution problems," Drittwelle, the manufacturers of Erox (a medication used in the treatment of male impotence and female frigidity) has closed down. (This was a reliable source of 2C-B, but we all knew it was too good to last very long, didn't we?)*

## ER'S PRODUCTION COSTS

*A reader suggests that **ER** should be hole-punched so it can be kept in a 3-ring binder. Alas, the cost of doing this adds too much to the cost of the newsletter: I'm trying to hold the line at \$20.00 per year domestic, \$30.00 foreign. Actually, subscriptions have been falling off recently: I don't know if this is due to competition from the internet, my resistance to aggressive advertising or just reader indifference: always a sign that you're becoming obsolete. **ER** still manages to pay for itself, but so far not **quite** enough for me to trade my '96 Porsche in on a '97 model and still maintain my villa in the south of France. I'll keep **ER** going until I can't pay the bills anymore. In the meantime, you could always tell your friends about it.*

## VACCINIUM ULIGINOSUM L.

### (Bog Bilberry)

*In the Winter, 1996 **ER** a European correspondent asked about the psychoactivity of **Vaccinium uliginosum**, a shrub susceptible to fungal infection on its berries. I speculated that the psychoactivity could be due to LSA, a metabolite produced by many fungi parasites. Then I had the audacity to speculate on how to cultivate the stuff! Before I'm guilty of starting*

*a new psychedelic myth, here's a scientific response from Italy to set the record straight:*

The psychoactivity of the fruits of the Ericaceous shrub *Vaccinium uliginosum* L. (in which no active compound has been found so far which could be responsible for it), is rather controversial. Cases of poisoning with psychomotor excitation, vomiting, mydriasis and dizziness have been reported. Some authors did not record any trouble after ingestion of huge quantities of berries, while others noted dizziness, hot flashes, visual troubles, difficulties in swallowing and tiredness after ingestion of about 300 grams of Bog Bilberry. Following this uncertain activity it was proposed (however not yet proved) that at least part of the toxicity of *V. uliginosum* is due to the mushroom *Sclerotinia megalospora*, which is sometimes a parasite of fruits of this species. The presence of "some LSD-related compound" in the mushroom could be no more than a doubtful myth. A paper on psychoactive Ericaceous plants written by F. Festi & G. Samorini has just been published in issue 6 of *Eleusis* (December, 1996). — *Giorgio Samorini, Italy*

### PERIODICAL REVIEW: *ELEUSIS*

*Eleusis*, is the title of the Italian *Society for Study of States of Consciousness* (SISSC) journal. It carries scientific articles written in both Italian and English. The emphasis is on psychotropic plants, and they maintain an extensive data-base on all botanicals world-wide which fit this category. Needless to say, they are constantly coming up with new and interesting information. (These are the folks who discovered the famous Italian AQ1 strain of *Phalaris aquatica*: said to be the most potent *Phalaris* variety yet discovered.) The article in the December, 1996 issue mentioned above, is an extensive study on the ethnobotany of Ericaceous plants: such as shamanic use, use by Viking Berserkers, etc.

European subscriptions to this quarterly journal are \$30.00 (US). Subscriptions outside Europe are a bargain at only \$32.00 (US) -- (I can't afford to mail *ER* in the other direction for only two bucks a year!) Serious psychonauts will want to check out this international journal: **SISSC, C/O Museo Civico di Roverto, Largo Santa Caterina 43, 1-38068 Roverto (TN), Italy.** Make payments in US dollars via international

postal money order. -- *Ed.*

### THE "FOLKLORE OF ENTHEOGENS" SURVEY

We are collecting and preserving stories that provide structure for the exploration of entheogens. We wish to sponsor a conference at which stories (rather than data) are gathered which support the medicinal and spiritual values of plants. Much of this information has been lost, and scientific studies exclude subjective truths. The following questions are initial probes into this area: please add your own questions to the list. We welcome your stories in order to test the legitimacy and value of this process.

Your experience with this or that entheogen in:

1. Accessing the truth about your life, another person, an incubating circumstance, the roots of a problem affecting personal or community health;
2. Communing with an intelligence greater than your own;
3. Learning about the non-human world of plants, animals and spirit;
4. Learning about physiological systems;
5. Producing a reversal or healing of a chronic, acute or life-threatening condition;
6. Learning about healing processes or techniques;
7. Accessing ancestral wisdom or historical information;
8. Comprehending the dynamics of natural processes;
9. Understanding the relationship between mind and nature;
10. Producing certain phenomena in the world, witnessed by others;
11. Accurately reading the histories of places or people;
12. Entheogen evoked experiences of communion with others, including verified group telepathic phenomena;
13. Entheogen evoked preparation for "the next place;" (Describe the dimensions visited, their qualities and spirits, and how these relate to your personal psyche.)

-- *Zera Diamond, c/o Ides, 681 NSR, Questa, NM 87556 e-mail: alchemcircus@hotmail.com*



### ANADENANTHERA COLUBRINA

RS of VA's experiments with the seeds of this plant produced the following results: Snuffing the powdered seeds was ineffective, producing only a "really disgusting taste in my throat." Smoking the seeds evoked very mild visual hallucinations: faint color patterns that lasted a minute or so. Vaporizing the seeds yielded "a definite physical and mental effect;" he doesn't go into detail, other than that it was a "much cleaner feeling than smoking."

### ACORUS CALAMUS-1

I'd like to recommend *A. calamus* as an experience well worth the effort of ingesting the foul-tasting root. It grows very easily and is a hardy plant: I have pools blocked up with it out back, and they dredge it out of the Norfolk Broads.

Grinding it to a powder is a good way to get it down. Three inches of root produces a speedy effect lasting for several hours. Excellent for taking long walks, it produces clarity of vision, thought, and heightened colors. More than three inches produces the trip effect, but this is a matter of individual experimentation. Here are two *calamus* trips I've taken:

I once was in London, walking in Wimbledon, when I came to a park in which three big trees had been savagely cut down, leaving just stumps. This evoked such grief that I began crying, at which point it began to rain: the environment was weeping with me! Each raindrop was incredibly beautiful as it hit the pavement in patterns, and overall was a sense of incredible beauty as well as sadness.

Once a friend and I were sitting around a campfire at a sacred site near here called Tinkinswood Burial Chambers. We both saw dragons in the flames in green and blue: clearly defined. Also a glowing black and orange snake in the embers. It was so vivid it looked about to slither out of its fiery home. We stayed until dawn, which arrived with the accompaniment of no less than five owls circling overhead, making owl sounds: a cuckoo joined the choir and the whole thing was completely magical.

Here's the address of a guy who sells seeds and plants of many rare herbs, including *Salvia divinorum*, *Calea* plants and Peruvian torch seeds, as well as many cacti of note:

Dan Gibson  
Gnostic Gardens  
POB 1ED  
Newcastle Upon Tyne  
NE991ED, UK

-- SA, England

[It is my understanding that the European variety of *Acorus calamus* is more potent than the American. As suggested above, it's considered a weed-pest in some wetland areas. -- Ed.]

### ACORUS CALAMUS-2

Regarding the "carcinogen" controversy surrounding *A. calamus*, my understanding of the experiments that resulted in the carcinogen label is that rats were pumped up with many times their weight of asarone (or beta asarone), and developed an increased tumor rate. I would fear for the sanity of any human who would chew the equivalent of their body weight of just the root! It is my position that those using *calamus* needn't worry about this.

I ingest it probably less than once a month, and rarely more than that. It takes time between uses: over-indulgence seems to lead to a less-worthwhile experience. *Calamus* likes solitude, peace, and the outdoors. Sit with it in a marsh where it grows: it will like that. Nighttime is especially nice because fewer people are outdoors and it is quieter.

My last trip was extremely beneficial. Shortly after sunset I set out hiking into a local park. As I walked to my destination, I chewed and spit small handfuls of *calamus*. I didn't rush this, and found to my surprise that I've grown to like it's somewhat spicy, sweet taste. (Initially I found it unbearable; others attest to this acquired taste.) I'd chewed maybe 1.5 ounces by the time I reached my destination: a hill with a view of stars, park and nearby city...

(Author goes on to describe a long interlude characterized by intense feelings of oneness with nature and sweet sadness at what is happening to the planet. He plays his flute and merges with his surroundings: this is stated in identical language to the "merging with the rain" story in the article above. He then tells of another trip, tending a winter campfire in the the Appalachian mountains, in which he asks the *calamus* to "share with me its rhythm, so that I might pay hom-

age on my drum." To his surprise he is given a sudden clarity of hearing: despite the roaring nearby river, he can distinguish "The sounds of a lowland marsh in the summertime: the natural habitat of *calamus*. I could literally distinguish individual crickets, frogs, bird-song: a foreground and a background... Never before have I been enveloped in so real a 'hallucination.' Was the plant remembering, through my ears, its former home?") -- **JM, MI**

[Confirmed nit-pickers might comment that the above two articles are "too subjective." My response is that entheogens tend to do that. What interested me was that these two letters arrived within a few days of each other and essentially described the same experience from the same plant. *A. calamus* sounds like an interesting teacher. --Ed.]

### "Jumpin' Jack Flash"

In Holland, a new strain (of cannabis) called "jumpin' jack flash" has been developed which is so strong that, under British law, it would be a Class A hallucinogen. -- **London Times**, 23 February, 1997

### NIGHT-BLOOMING CEREUS

Does anybody know anything about the Night-blooming Cereus (*Epiphyllum oxypetalum*)? I suspect it may contain mescaline or some other psychedelic amphetamine. While reading the book *Mastering Herbalism*, I came across it in the section on aphrodisiacs. It gave instructions for preparing a water extract and warned that high doses have been known to cause hallucinations. It is a very odd looking and fast growing plant. The fleshy feelers it puts out can grow an inch or two in a day. -- **RS, VA**

### ER'S "TOAD POLICY"

A reader who took on the herculean task of indexing all issues of *ER* (a labor I wouldn't attempt myself), notes that we haven't published much on *Bufo marinus*, the so-called Cane Toad. I refuse to run toad data because I feel it encourages animal abuse. The "good alkaloids" in various toad species are all available from plants; the "bad alkaloids" can send you on a swift trip to the morgue! So why hassle the poor toads? Leave the little buggers alone. (The *ER* index will be made available once I can get it trans-

ferred from hard copy to my word-processing format or ASCII -- I'll give a free one-year subscription to the first volunteer typist.)

### OUT OF BODY EXPERIENCES

The psychonauts who have pioneered out-of-body-experiences (Robert Monroe, and others) have many useful conceptual schema/archetypes that seem to mirror the psychedelic experience, especially as they relate to guides, alien/UFO experiences, deity (yet agnostic) experiences, and our ability to experience different dimensions. -- **JW**

[I've had only one clear, unequivocal, no-bones--about- it, out of-body-experience, and it was superior to anything I've ever had with drugs. For years I tried every method I'd read about, plus a few I invented, to repeat that experience, but to no avail. The closest I came were several very dreamy OOBES that lacked the clarity and power of the first trip. I suspect that if we could all access this state of consciousness nobody would bother with entheogens. (Actually, few of us would bother to hang out in spacetime!) Robert Monroe's books are must reading for anyone interested in this phenomenon. Read them in sequence: *Journeys Out of the Body*, *Far Journeys*, and *Ultimate Journey*. Oliver Fox's book, *Astral Projection*, and Sylvan Muldoon's *Projection of the Astral Body* also provide useful insights. Most New Age bookstores have them all. Many public libraries carry the Monroe books. -- Ed.]

### AYAHUASCA DRUG TESTING

We have random drug tests at work, so I need to know if they will reveal ayahuasca-analog consumption. Can anyone shed any light on this problem? -- **BC, WI**

[I honestly don't know, though I suspect that ayahuasca is a bit arcane to be picked up on a normal drug test. Can anyone out there enlighten us? -- Ed.]

### AYAHUASCA DISCOMFORT

I recently had my first jungle ayahuasca (200-300 gm *B. caapi* + 12-14 gm *P. viridis*): Wow! Plus 2 and 3 for six hours and more. Not many visuals: I was engaged in finding personal answers (and got them). Just a question before I take ayahuasca again. I'd like

to know if a *Harmala/Phalaris* ayahuasca can make you sick, because the nausea was terrible. I vomited two or three times: Yuck! In the morning I couldn't take one step without vomiting; I was in a chaotic state, and that taste, that taste... Maybe all of us should consult a psychiatrist to know why we ingest such horrible stuff! -- *SH, France*

*[Sounds like a fairly normal ayahuasca trip. Alas, even the analogs tend to make you sick. Be glad you didn't have uncontrollable simultaneous diarrhea and vomiting: a rather embarrassing condition, especially if you're in a group setting! Many people suggest that it's the harmaline that causes this, so maybe we need to come up with the minimum amount of MAOI to trigger the DMT portion of the brew. (200-300 gm of B. caapi sounds like far more than necessary, at least when compared with the 3gm normal dose of P. harmala seeds.) Some opinion claims that the somatic discomfort is the result of a synergy between the two substances. Others say that the phenomenon is part of the healing that takes place when you ingest ayahuasca: a symbolic purging of all our "shit," our illusions. -- Ed.]*

### PUKING IS GOOD FOR YOU

We continually fall victim to the European myth that intelligence began with the Renaissance. This is patently obvious in the urge to minimize nausea and vomiting: for example, to determine the lowest amount of MAO inhibitor to promote the effects of **DMT**, etc. Do you really believe that after 1,000's of years, the Amazonians don't know what they are doing? Up your intake of MAO inhibitors (instead of 4 gms. *Peganum*, start with 12 and work up), keeping your **DMT** at the constant Amazonian level! Be assured the vine has a lot more to offer than just MAO inhibition. Get into the puking!

-- *Anonymous, Australia*

### FOOD AS AN AYAHUASCA CATALYST

Toad, one of *ER's* faithful psychonaut correspondents, describes ingesting 10g *Mimosa hostilis* root bark and 150mg *Peganum harmala* extract as an ayahuasca analogue. Nausea was prevalent, but not as

bad as previous trips using *Psychotria viridis*. After almost 2.5 hours, nothing much was happening, so he ate a couple of apples and some cottage cheese, thinking the trip was a misfire. The food seemed to make things happen: a solid one-hour ayahuasca trip rapidly ensued. A similar experience a week later reinforced his conviction that eating can catalyze a poky ayahuasca experience. (See further data in article following.)

### MOCLOBEMIDE:

#### A NEW SYNTHETIC MAOI

*ER* has received reports from several correspondents that ingesting 75mg of Aurorix (Roche), an antidepressant containing moclobemide [*p*-chloro-N-(2-morpholinoethyl) benzamide], potentiates ayahuasca trips. Despite the traditional no-no about combining MAOIs and phenethylamines, people are also taking moclobemide with 2C-B without apparent side-effects.

The advantage of moclobemide over *Peganum harmala* is a reported lessening of the nausea associated up to now with the MAOI potentiation of entheogens. The sedation of *P. harmala* is also absent, and dietary restrictions are minimal. Half a tablet (75mg) is said to potentiate 2C-B at least 2-X.

Ingesting 150mg moclobemide with 150 mg of synthetic DMT resulted in a very rough trip for *ER* correspondent Forbidden Donut: "perhaps the most terrifying psychedelic experience that I can recall." He describes a "psychic rape" by alien presences. Nausea was not completely absent, and after vomiting the experience seemed to subside. As in Toad's report about food as an ayahuasca potentiator (above), Donut ate a hard boiled egg after he felt he was down and found himself precipitated back into a full-blown ayahuasca trip for another hour.

Toad tried 150mg moclobemide and 12g of *Mimosa hostilis* bark which resulted in some nausea, but he states that the trip was both clearer and more "alien" (like pure DMT) than the traditional *Peganum harmala* experience. Again, eating food late in the experience kicked the intensity back to previous levels. Toad says he likes the crystal clarity of the moclobemide, yet appreciates the earthy spirit of *harmala* as well.

*The Moclobemide Report*, available for \$5.00

from PRL, P.O. Box 19820, Sacramento, CA 95819 goes into more detail than this summary, advising that 75mg of Aurorix is a better starting dose when potentiating tryptamines in ayahuasca brews.

*ER readers are encouraged to share their experiences with this new MAOI. Many people have stopped ayahuasca use precisely because they feel that the heavy somatic trip is not worth the rest of it: it's hard to commune with the gods when all your energy is spent in feeling very, very sick. There are those who say this is good for you, I personally disagree. -- Ed.*

### MUSHROOM AYAHUASCA

After a week's time and 3 days of watching my diet I ingested 50 mg of harmine HCl. An hour later I ate 3.7 gm of dried *psilocybe* mushrooms (apparently two different species, as indicated by size differences of about 500%). My wife ate 2.5 gm of the very same shrooms without any harmine. About the only thing our experiences had in common was a left/right splitting of bodily sensation. I felt the right half associated with civilization, the city and the left side with the woods and tribalism. My wife reported the same thing but in different terms. In all my years of journeys I have never before experienced this splitting phenomenon. I must have learned it well as I can now differentiate the right and left at will if I look deep for it.

The trip was intense, about equal to a dosage of 3 times what I ate. Not all aspects were increased however. Rise time was about 2 hours: about what I would expect of 3.7 gm alone. Physical symptoms of poisoning, nausea etc. were not potentiated. The duration and intensity of the peak and plateau were definitely extended. A full +3 for 4 hours and a decline to the point where I could just barely sleep took another 6 hours. (Wife fell asleep about the time I began to come down.) Sleep came at 5:30 AM, 11 hours after ingestion of the shrooms. The next day was fuzzy and trippy all day, sleep came at 7 p.m..

Quite the experience. Certainty beta carbaloines should be considered a valuable adjunct for enhancement of the desirable aspects of shamantic intoxication. I dreamed like crazy for 3 days after. -- *Cyotee*

### CURIOUS BUGS

I would like to report a phenomenon peculiar to my experience of mushroom ayahuasca (1 gm. *P. harmala*

ext. + 3.5 *P. cubensis*). I usually did this one in the dark alone at night. On these occasions an eye, not unlike a curious lizard eye, very occasionally peered in on me. At first I thought of the benevolent "Eye of Horus" but this was a tad scary, like a dinosaur eye may look mean at first, but it's really only relatively impartial or perhaps merciless. This happened on several occasions until finally by direct mind contact I asked it who it was. It hesitated to reveal itself and when I assured it I would not be too frightened it came out into the light. It was the biggest beetle I've ever seen! I was kind of freaked by it's power! I think it may have wanted some kind of transfer of information, but I must have lost interest in communicating and (as best I can remember) we more or less made another date for when and if I was ever ready.

Later on I saw how humans would die in a day on earth without bugs, but bugs could live on for a billion years without us, even in the midst of our left over fall-out. Then I saw how in this one galaxy of ours (the "Milky Way") out of hundreds of millions of known galaxies, our sun is the most common type of star (a type "G" or yellow phase). The likelihood of other places like earth existing right now in our galaxy alone (based on earth's size and distance from it's sun) is at over 1 billion right now! That's not even considering other forms of intelligent life than we know here on earth. So, if the bugs are so much more able to adapt than mammals, they may be one of the many types of extraterrestrials, A.K.A. angels or fallen angels. I can accept spiritual manifestations: the question is whether they want to save us or usurp us. "*Be watchful when dealing with monsters lest you become one of them.*" -- *Nietzsche*

-- *Anon, CA*

### ANOTHER MUSHROOM ENTITY

Of all my experiences with entheogens I only had one entity contact. It was my first experience with *Psilocybe (Stropharia) cubensis*. It was during the summer of '79 and I'd had my first successful fruiting on straw and manure compost in a goldfish bowl and decided to eat the largest single carpophore. Its cap was about two inches in diameter -- overall height, about 2 1/4 inches. Within twenty minutes (on an empty stomach) I became aware of the presence of a slender young woman of wondrous beauty. She had

the basic form of a human female but her tissues seemed entirely composed of mushroom tissue, specifically *P. cubensis*. Her eyes were the blue that showed at the margin of the veil as it tore away from the cap, her eyelids the color of the gills, her lips the reddish mauve of the cap. Her hair and lashes echoed the form of the feathery array of gills. As time passed she became more solid and whirled me around my room in a joyous but silent waltz. I "knew" that she was the devi of the mushroom. She thanked me profusely for giving her life. I found her joy utterly infectious and experienced levels of joy I've never forgotten. She faded away after about 30 minutes and I passed into a phase of babbling and gibberish (glossilalia?). I've never encountered her again, even on larger doses of the same species. Subsequent trips felt like: "just a drug" so I lost interest. -- *Diana's Dog*

### PHALARIS BRACHYSTACHYS

*EH*, of *MA* made an ayahuasca brew using 30 gm of fresh *P. brachystachys* (grown from JLF seeds) and 5 gm *Peganum harmala* seeds. It came on within two hours and was pleasant for about an hour, but soon became extremely intense, with continuous diarrhea and vomiting, left side of body numb, racing thoughts, anxiety, etc. This went on for 36 hours! After coming down, some pleasant visuals returned to cycle in and out over a period of two days: "It even woke me out of sound sleep with strong sounds of weird things. I've never experienced this before, never wish to again. Either I'm very sensitive or this strain was kick ass."

### MUSHROOM LORE

*Anyone growing mushrooms will find the following of great interest: especially the elimination of growing mycelia on agar. -- Ed.*

I had 30 qt. jars of cased *P. cubensis* mycellium which produced their first flush (on rye) just before my two week vacation this August. Rather than having them dry up while I was away, I buried them under an inch of topsoil in a shady spot in my yard and watered thoroughly. (In Northern Illinois we have 85 degree days and 65 degree nights.) I came home to a dozen basidiophores, some of which weighed upward of 40 grams (wet). The largest topped the scales at 51 grams and produced a 3.5 dia. sporeprint.

I haven't used agar in years. I scrape spores directly onto sterilized grain, keep at 82 degrees for 8 days, case, keep at same 82 degrees and start harvesting. I've never had a single jar (or tub) not fruit prolifically, even the contaminated ones. -- *GW, IL*

### MORE ETHNOBOTANICAL SUPPLIERS

*I don't recall ever mentioning the following suppliers: Native Habitat Landscaping, PO Box 644023, Vero Beach, FL 32964-4023. Also: Entheogenesis Botanical Products, PO Box 1220, Winters, CA 95694. And: P.J.T. Botanicals, PO Box 49, Bridgewater, MA 02324-1630. For readers who live Down Under (or anyone interested in Australian plants, many of which are very potent), telephone Magikal Botanical at 61 (country code) 066 (area code) 840116 for their catalog and ordering information.*

*Except for PJT (\$2.00), I don't see any price on their catalogs, but send them a couple of bucks anyway. Few people understand that small businesses (like ER, for example) can't afford many freebies, so at least mail them enough to cover postage expenses.*

*Lots of interesting things for sale here, if you already know what they are. As usual with ethonobotany catalogs, everything of interest to ER readers is described in "code": you have to know your subject to recognize the goodies. Which is as it should be.*

### ENTHEOGENS IN PRISON

*The following article was written in response to a request for information about the entheogen scene in prison. The author is 36 years old. He has been on Death Row since a few months past his 20th birthday, and is currently in the Court of Last Resort: petitioning for a life sentence. He asked that I print his full name and address in the hope that ER readers would correspond with him. Do it now.*

Being in lockdown for the past sixteen years, I can't provide much, other than hearsay, about the availability of entheogens on the open yard, except that they are significantly more available there. Cannabis is periodically available in lockdown, maybe once a year on average, but that's only if you can afford it and are "in the loop."

In sixteen years LSD has been available in lock-

down only three times, and I was able to get it twice. The last time was about four years ago. Unfortunately, it didn't go very far, since LSD today is of such low dosage that it takes three hits to get a solid trip. It'd be nice if someone put the weight on the product instead of cool pictures.

The only other entheogen I've had besides cannabis and LSD was some 5-MeO-DMT in the Spring of 1996. I used a pipe made from an aluminum soda can, indenting near the bottom rim and poking holes in the indentation with a sharpened paper-clip. I laid a piece of single-ply toilet paper over these holes, put 5 mg of five-methoxy on it and inhaled. The sheer force hit me like the shock of jumping into a swimming pool in the middle of January! I was stiffened and paralyzed by the energy rushing through my body. The power was amazing: do not do this stuff if you have any kind of heart condition! Despite the power, I must say that the experience was without any depth. Its real value may be in combination with other entheogens, in which case I suspect it would add a whole new dimension. — *Jesse Gillies #41546, Arizona State Prison, P.O. Box 3400, Florence, AZ 85232*

## *SPIRITUAL CONVERSATIONS IN THE JOINT*

Within the walls of any prison will be found a diversity of life views much wider than that of your average American town. Prisons house those who can't conform to society's norms, values or beliefs. A high concentration of non-conformists means more variety of viewpoints than in general society. For an entheogenic New Ager this allows little opportunity for conversation without confrontation. The lag of weeks between mailing and receiving letters doesn't satisfy the need for face to face conversation, so you try to find someone within the walls with whom to engage in meaningful exchange.

While engaged in a mindless prison job of shredding old foam mattresses for use in pillows, I found myself sitting for hours with another inmate in a quiet back room. He was an ex-drug user and a prison convert to Christianity who wanted me to attend church services with him. He knew I was in prison for mushrooms and told me that they were a tool of the Devil's. He felt it was his calling to "bring me to the light."

The irony of this statement didn't escape me, as it wouldn't anyone who has experienced the sacred mushrooms. This can be likened to the difference between reading a description of a mango and the actual taste of one. In fact, a lifetime of reading about mangoes, discussing their flavor and texture with others who've never tasted one, and having "faith" that doing so will eventually gain one the experience of a mango, seems ridiculous to someone who is eating mangoes and is willing to share them.

A conversation with a convert to Islam was equally frustrating. For the followers of Islam, the solution to infidel ideas is death! The Prophet commands a holy Jihad against all infidels -- and any New Age thought qualifies one as a necessary target. "Death to all unbelievers" seems an unworthy message from the Creator of the Universe. It certainly doesn't coincide with my experience of that Creator.

Surprisingly, the easiest conversations are with atheists and Devil worshippers. While their viewpoints wander far from my experience of truth, at least they don't condemn me to death or hellfire! That makes the exchanges a bit less adversarial. Still, they seem to have no interest in experiencing light, truth or gnosis: the atheists know they don't exist and the Devil worshippers feel the darkness offers them more power and material satisfaction.

So what's a boy to do? In my case, denied the holy sacraments, relief comes through meditation on the light. Knowing where to look inside makes it possible to spend a few hours a day immersed in that light. When the truth is known, it does indeed make one free. — *Lewis J. Atley #1074758-A, Iowa Men's Reformatory, P.O. Box B, Anamosa, IA 52205*

*[Subscribers to The Entheogen Law Reporter will recognize Mr. Atley's name: his case is outlined in some detail in the Spring, 1997 issue. He is serving a 20 year sentence for mushroom cultivation.*

*In the words of the song: "There but for fortune, go you and I." Mail is important: he'd love to hear from ER readers. — Ed.]*

## *FEEDBACK ON OINTMENTS*

I have tried ointments made with DSMO and I believe they do work. I crushed a few weak baby woodrose seeds (2-4) and just covered with DSMO and

stirred. One hour later I rubbed on skin (avoid crushed seeds) and in an hour could feel the LSA (Plus-1). The LSA in wood rose can vary greatly. Let's hear about some potent seed sources. It might work better to extract the LSA first, then add it to the ointment.

I tried *Salvia divinorum* with DSMO and got a similar experience to smoking. Again, an initial extraction which is then mixed with DSMO might work better. [I'm personally uncomfortable with this idea: *Salvinorin-A* is active in the microgram range and it would be very easy to OD on this combination without some extremely accurate scales to measure dosage. To get an image of what might ensue, read the *Salvia* articles in this issue: the problem being, that an ointment might prolong the experience far longer than sanity would be comfortable with. -- Ed.]

I even pulverized some *Mimosa hostilis* root bark and soaked it in DSMO for another Plus-1 of what I guess was DMT. I plan on doing an aqueous acid extraction first to try with DSMO. I've noticed some gas as a DSMO side-effect and a little skin rash. I wonder what toxins it carries through the skin, especially since it is not an organic product. --Green Giant

### DRUM JOURNEYING

I'm surprised that I've never seen any mention of drum journeying in *ER*. It is a method that predates religion, and is used world-wide in "primitive" cultures. I like entheogens and have been seeking clues from the other side all my life. Experience shows that connecting in a meaningful, useful way is easier with drum journeying than entheogens. My next area of study is to combine the two much as the Native American Church does. It would serve any serious psychonaut well to investigate drum journeying. An excellent compilation of essays on the subject is: *Shaman's Path*, by Gary Doore. [No further publishing data provided] -- DS, AZ

### POSSIBLE IBOGA ANALOGUES

Ott mentions in *Pharmactheon* (p. 371) that ibogaine has been found within the family (*Apocynaceae*) in *Trachelospermum jasminoides*. This is about the most common ornamental vine in the United States (called "Star Jasmine") and sold at most nurseries. This is an Asian medicinal plant as are

some genera of *Alstonia* and 10 unspecified species of *Tabernaemontana* (4 are used in Ayurvedic medicine). All are ibogaine-containing members of the same family. *Tabernaemontana dichotoma* from Ayurveda is known to have toxic, psychotropic, purgative seeds. Check out their bark and/or root bark but avoid pesticides. *T. jasminoides* is a fast and thick growing ground-cover vine with a great scent when in bloom. -- Anonymous, CA

### TRICHOCEREUS - I

I recently purchased 100 g. *Trichocereus pachanoi*, and was eager to try it. [After freezing and thawing the biomass and chopping it coarsely in a blender, the author boiled it for 4-5 hours, blended it again to a fine consistency, and boiled again for several hours, adding water as needed. Mass was then strained out and the remaining liquid boiled down to fill a 12 oz mug. This was ingested with orange juice chasers.]

Although a nasty lot, it made me appreciate my orange juice all the more. Having read somewhere that 100 g. was "a good starting point" I figured I just might get off. Starting point hell -- my mind was blown to pieces! Thank God I had my dog with me next to a blazing fire. After some interesting revelations early on, I became overwhelmed, now peaking, and learned the importance of drumming very quickly. Without conscious effort, I began drumming on a log, more because I had to: it was a survival mechanism. I needed a familiar rhythm to keep my bearings. All I could do was drum and stare into the heart of the fire.

I could see Mayan-style temples rising and falling through flames of green. It was beautiful, though at the time, I thought I was gone. It seemed as though there were other, Funkier old souls drumming with me. We drummed for each other -- my brothers and I -- we drummed to keep the fires from going out. Soon, the crisis passed, and the evening was a bit more manageable from then on. Typical high-weirdness till I went to look at my car -- which had been vandalized. It was then that my sense of humor kicked in -- I wish no ill health to anyone. Hey, it's their karma (well, mine too). All in all, the trip had sent me to the way--gonosphere, as Lord Buckley would say. The spirit of the Cactus is very serious, and gentle if you're patient.

A note on chemical extractions -- specifically benzene. Benzene is a known carcinogen. If you really want some, look in your gas tank and take it from there. -- Ry.

### TRICHOCEREUS - 2

Someone was asking about *Trichocereus bridgesii* and *T. Macrogonus*. My experience has been that they are both stronger and clearer than *T. pachanoi*. *T. bridgesii* is a little slow growing but *T. macrogonus* grows amazingly fast and cuttings root readily, much tastier than other varieties. I like to boil 1-2 kilos of cactus with a couple of grams of Vitamin C and a few sticks of Cinnamon bark in a good size soup pot. Makes enough delicious tea for 2-4 people. -- JL, CA

### ABSINTHE

For palatable Absinthe try soaking wormwood in 100 proof vodka for a couple weeks and then distilling the alcohol from the mash. The wormwood oils steam distill over with the booze but the bitter part stays with the mash. It takes 2 or 3 batches from the same herb mash to get most of it. Be careful not to char the herb when distilling or the product will taste terrible. This stuff can be inhaled as it comes out of the still, or flavored with traditional herbs and sweetened to make a liquor. A little green color makes it more attractive so your guests don't feel it came from some chemical bottle. Using peppermint and woodruff make for a lovely green tint. -- Anonymous

### GRAMINE FROM SILVER MAPLES

An interesting folio entry by Rosetta is TRY 13-19. "Indole alkaloids," an article by Irwin Pacher, D. Zacharias *et al.*, describes extraction procedures from the Silver Maple, *Mimosa Hostilis*, and other alkaloid bearing plants. Gramine fed to *P. Cubensis* could be converted to a compound identical to Psilocin, except lacking one hydrogen in the amine side chain. Anyone with Silver Maples on their property, might want to acquire this article. It could prove that a concentrated rough extract of the leaves without the celluloid bulk might be all that's needed. Then Maple Syrup wouldn't be the only sweet thing produced from the Maple Trees. -- Inner Frontiersman

### DXM/2C-B

Ever since I first read D. M. Turner's excellent *Essential Psychedelic Guide* and saw his glowing reports on the combination of Ketamine and 2C-B, I have had a hankering to try an entheogenic cocktail of that variety. 2C-B has been plentiful lately, but Ketamine is as hard as ever to come by for me. Recently I had an interesting idea -- since DXM is relatively close chemically and experientially to K, as well as being cheap, legal and easy to acquire, why not use it as a substitute in the combo?

So the other night I took 300 mgs. of DXM in the form of *Drixoral Cough Liqui-Caps*, a preparation that contains no other unwanted active ingredients like acetaminophen, guaifenesin, or pseudoephedrine and has the added advantage of being low on sugars and syrups that can cause gastric distress in large doses. This dose of DXM alone would not be sufficient to evoke a fully dissociative episode for me, but I decided to err on the side of caution as I usually do when trying a new mix. After an hour or so, I began to feel the euphoria that is my first alert with this particular material and took 20 mgs of 2C-B. I was chatting on the IRC at the time and within twenty minutes typing became much too complicated to deal with, so I lay down and relaxed into the trip.

There were some uncomfortable somatic symptoms at first, such as a feeling of physical heaviness similar to that induced by alcohol, minor stomach upset, and hot flashes (which had me a little worried until I took my temperature and found it to be normal.) Fortunately, these passed quickly as my consciousness dissociated from my body. I began to feel as if my soul was a soaring kite that was connected to my physical form by only the thinnest ethereal guide rope. Then my physical awareness seemingly vanished, and I found myself in a state that was nearly identical to the experience of Ketamine that I had on the two occasions I was lucky enough to acquire some. I felt that I reverted back to the ground of being, the original undifferentiated oneness, the primal monad. Everything was perfect, all was one, and it was me. Then something fantastic happened. I felt as though I was given an opportunity to experience the original creation process that produced the material universe. I saw/felt/perceived the monad make love to itself and



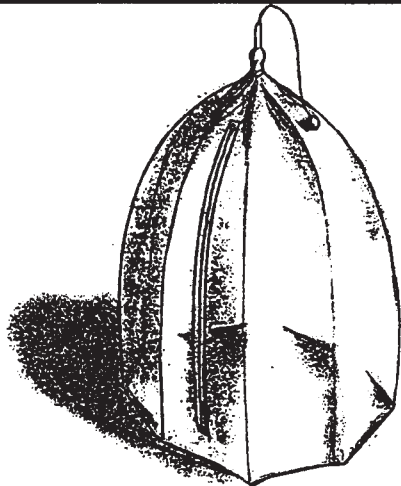
give birth to what we know as the manifest cosmos. I was the monad making love and giving birth, and it felt incredible, like multiple orgasms of universal proportions. This was a very meaningful episode for me, because it seemed to afford a pointed insight into one of the main philosophical questions I've been thinking about for quite some time. The question was: why did the monad split in the first place? Why disturb the original pristine oneness at all? As I shivered and shook with the pleasure of the birthing process, the answer seemed very clear: simply for the "doing," not because of any kind of expected result. The universe is a work in progress, not a finished product, and it is the "process" of creation that is most important.

That episode lasted half an hour or so, and then I began to gradually regain my physical consciousness. I spent the rest of the trip in a lovely state that I can only describe in terms of post-coital glow on a cosmic scale accompanied by the lovely visuals that are characteristic of 2C-B. Near the end of the experience, I smoked some *Salvia*, and had the feeling of communing with the spirit of the plant. It felt great; very warm and comforting. Ska Maria definitely likes 2C-B, and she seems to like me too! I slept about four hours and awoke the next morning feeling reborn and refreshed, enjoying a quite delightful afterglow that lasted the entire day. I recommend the combination of bees and dissociatives highly, and will most definitely be doing further

exploration along these lines in the future when the opportunity presents itself. — *Anonymous* (Initials and state lost through editorial incompetence.)

### GHB

Recently on the television news they have been talking about *Gamma-hydroxybutyrate (GHB)*. They always say it is easily made in the bathroom with common chemicals, a solvent and a cleanser. Can you or anyone out there tell me how it is made?: I've also heard the dosages are rather small, what dosage is recommended? I should be receiving some *GHB* from an overseas supplier soon. When I get it I'm sure there won't be dosage information (at least not in English!). For those interested, there are many suppliers of this listed with CERi (Cognitive Enhancement Research Institute) in Menlo Park, CA. — *Anonymous*



**GROWING MUSHROOMS OR SALVIA DIVINORUM?**  
Make it easy on yourself.  
Control light, humidity, contaminants and temperature with the original **SHROOMROOM** and **SALVIA SUITE**.  
39.95 + \$3 s.h.  
Order from Syzygy, ...of the Jungle, The Basement Shaman, Higher Yield or direct from **MAGIC 395 OAKCREEK SUITE 508 WHEELING, IL 60090**  
"Write for more details and our free brochure, "How to Grow Big Mushroom Crops in a small space."

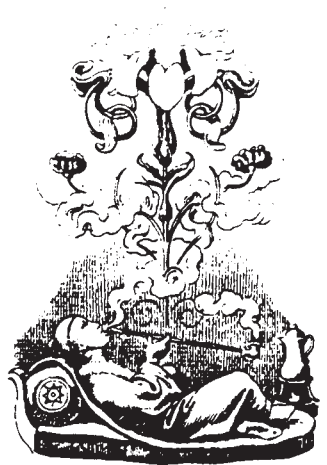
Our 42" high clear plastic dome gives you seven square feet of growing area. Practically airtight- keeps out bugs and contaminants. Big 36" zipper front for easy access.

# PSYCHEDELIC RESOURCE LIST

"The *Psychedelic Resource List* is a comprehensive and valuable survey of numerous companies and groups participating actively in the Entheogenic Reformation, or 'disembodied eye-drop conspiracy.' The rational organization into numerous categories and the detailed index make this information easily accessible. Reviews of each group/company are honest, not tawnying. A requisite for the 'basement shaman' or avid entheobotanist interested in relevant plants, books, tapes, horticultural supplies, periodicals, organizations, seminars, or in just knowing that [s]he is not alone in this interest; highly recommended." — Jonathan Ott

\$19.95 plus \$3.00 (USA), \$5.00 (foreign) for S/H. CA residents add \$1.55 for sales tax to: Soma Graphics, P.O.B 19820 (Dept. ER), Sacramento, CA 95819.

Also, subscribe to the *PRL* newsletter!  
A four issue subscription (starting with issue #6), is \$16.00 (USA), \$20.00 (foreign).



## AYAHUASCA ANTHOLOGY NOW IN PRINT!

THE ENTHEOGEN REVIEW  
MONOGRAPH SERIES NUMBER 1:

### AYAHUASCA ANALOGS AND PLANT-- BASED TRYPTAMINES -- THE BEST OF THE ENTHEOGEN REVIEW, 1992-1996

The best and latest information from *ER's* first four years of publication. Including: Ayahuasca Analog data, MAO inhibitors, Mushroom Ayahuasca, *Phalaris* grass, Smokable Tryptamines from Plants, Other Tryptamine--containing species, plus DMT and 5-MeO-DMT. This information-packed monograph has been edited so that all the data is compiled into easily referenced chapters. Instead of paging through past *ERs* looking for that special article, find it here under one cover. \$20.00 Postpaid (\$25.00 outside U.S.)

*Paperback: 56 Pages, 13 Illustrations*

### *The Entheogen Review*

First year of publication bound together in a 74 page book -- \$20.00 domestic, \$30.00 outside U.S.A.

ALL OTHER BACK ISSUES: \$5.00 EACH  
\$7.00 OUTSIDE U.S.A.

*Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants*, by

Jim DeKorne, 1994, 155 pages. \$22.00 postpaid

(\$30.00 outside U.S.) from:

*The Entheogen Review*,

P.O. Box 800, El Rito, NM 87530.

"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." -- Terence McKenna

BRAND NEW ISSUE OUT IN  
FIRST TIME IN BOOK FORM

## PSYCHEDELIC SOURCEBOOK

This is the most complete, focused and  
subversive psychedelic resource list in print.  
— Terence McKenna

A total jewel of a resource book  
— Alexander Shulgin

A resource guide to businesses and organizations  
involved in entheogens. The products and services  
of each business are described in detail. Many  
unusual and obscure companies listed.  
The complete guide to the psychedelic fringe.

**TABLE OF CONTENTS**

1. Spores & Kits
2. Spore Germination
3. Book Catalogs
4. Audio & Video Tapes
5. Botanicals
6. Seeds
7. Magazines and Newsletters
8. Organizations
9. Internet

\$12.95 Postpaid (Add \$4 for Overseas Airmail)

ROSETTA  
P.O. BOX 4611  
BERKELEY, CA 94704-0611

FREE CATALOG ON REQUEST WITH ORDER

**JLF** poisonous non-consumables  
Mail Order Catalog  
\$2.00



P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA

answering machine  
(812) 379-2508  
24 hours, 7 days a week

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 6, NO. 3, Autumnal Equinox, 1997**

ISSN 1066-1913 Copyright © 1997, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 750, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and

must accept full responsibility for such decisions.

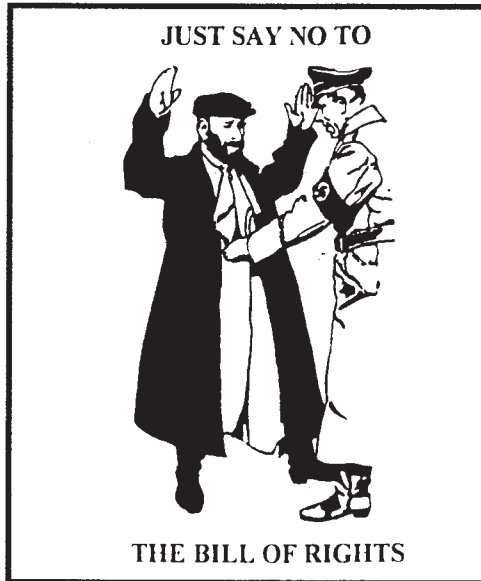
### *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F97 means that the Fall, 1997 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

-- Jim DeKorne



# *RIDING THE SOLANACEOUS NIGHTMARE: SOME FIELD NOTES CONCERNING EXPERIENCES WITH TWO WITCHISH HERBS*

Excerpted from the forthcoming  
*De Mysteriis Viridis: A Book of Green Sorcery*  
by Daniel Alvin

---

## ***I. Poisoning Protocols***

**What** follows are condensed field notes from my sorcerous use of Henbane and Belladonna, two plant entheogens of the frequently-blurry "Western European shamanic tradition." Both plants are members of the *Solanaceae*, the botanical classification of the plant family containing potato, tomato, chile pepper and eggplant, as well as numerous species of ethnopharmacological significance like tobacco. (Poison-bearing members of this family are also abundant in the Americas and play a significant role in indigenous shamanic traditions there.) Because of their implication in psychoactive brews and witches' flying ointments, they have been dubbed the "hexing herbs" (or "visionary tropanes", as Jonathan Ott refers to them), but for my purposes I will call them the Witchish Herbs.

**Because** of the sinister reputation of these plants, there is a dearth of experiential information (much knowledge was also presumably lost with the Inquisition, or beat a fast retreat into a highly-guarded oral tradition) available to the postmodern shaman pursuing the European flora. Often what information we do receive is via police and psychiatric reports following someone's attempt to "get high" on jimsonweed (*Datura stramonium*), or other solanaceous plant.

**Incidents** like these represent an inappropriate transference of poisoning protocol. Recreational use of alcohol, cannabis, LSD, and other common social intoxicants engenders a carefree, sloppy approach to sacrament that simply cannot be applied to the Witchish Herbs. Particularly different is the attitude toward excess and overdose. Certainly there are few people who

enjoy unintentionally overdosing on alcohol or LSD, but undesirable effects from these drugs -- as well as the amount needed to produce them -- are of a different category than the Witchish Herbs.

**Body** chemistry is also a highly variable factor. One person may feel overwhelmed on a couple drops of belladonna tincture; another might need ten times that amount to feel anything. *Clearly, for the Witchish Herbs, a poisoning protocol of incremental dosage increase between ingestions is indicated, as well as preparedness for overdose.*

**Another** poisoning protocol for these plants is "ground control," the peer who "stands guard" in a non-intoxicated state. Hyoscyamine and scopolamine intoxication often remove someone so far from ordinary reality that bodily danger looms. One research colleague of mine recalled to me that, after having drunk a brew of Angel's Trumpet (formerly Tree Datura; *Brugmansia sanguinaria*), he tried to run through a plate glass door, but his ground control thankfully redirected him.

**Knowledge** of taxonomy and integrity of source material is also essential. Some herb dealers sell Bittersweet (*Solanum dulcamara*) under the names Belladonna or Deadly Nightshade; or substitute Mayapple (*Podophyllum peltatum*) for true Mandrake (*Mandragora officinarum*). As Mayapple is primarily a strong emetic, results when used for the purposes of intoxication can be both disappointing and grotesque.

**Finally**, approaching the plant from a multitude of perspectives is essential. Despite assertions of nu-

merous PhDs in botany and organic chemistry, a plant is not simply a specified evolutionary niche creating chemicals! Consider the unscientific and absurd notion that you're communing with a spirit, a live being which humans have regarded as a god far longer than as a "toxin" or a scientific name. Consider that the plant might have something to teach you, something of an entirely different order than a college education. Dynamiting limited, rational thought-constructs prior to communing with an ally is helpful, if not essential. Besides, once you've eaten enough, you probably won't have a choice.

## II. The Field Notes

### Belladonna (*Atropa belladonna*)

#### *The Plant*

A tender perennial known to grow in alkaline soils and sites formerly occupied by old buildings (presumably due to the presence of lime). All parts are poisonous, containing hyoscyamine, scopolamine and lesser amounts of tropane alkaloids, although in different proportions. The seeds contain 0.9% hyoscyamine, while roots and leaves contain 0.5% and 0.4% respectively. The fruits are shiny, black round berries, which possibly contributed to the plant's folk name "Sorcerer's Cherry." Belladonna alkaloids appear in several prescription pharmaceuticals, including *Belladonal* (TM),<sup>1</sup> and more recently have been used in dermal patches for motion sickness.<sup>2</sup>

#### *The Medicine*

A tincture was made using approx 30 fresh belladonna berries in a menstruum of 1.5 pints of organic apple cider vinegar, the marc pressed after resting one full lunar cycle. This medicine was prepared by

Mother Deadly, friend and colleague, whose has an Ally relationship with the plant.<sup>3</sup> He has held rituals in which ten or more people have been dosed on wine spiked with Belladonna.<sup>4</sup> He has used it many times over the years, and it is partly due to his access to the plant that I have gone from an academic investigator of Belladonna to a poisoned initiate.

#### *Dosage*

**13 drops** taken under the tongue, on an empty stomach

#### *Effects*

After twenty-five minutes, a noticeable heat and tingling in the extremities, as well as dilation of the pupils. After forty minutes everything had a visual "tracer" flowing behind it. At this stage my surroundings seemed to spin or pulsate. It was not nausea that led me to lie on the floor, but this position seemed most comfortable.

#### **My heart** slowed noticeably.

I went through several minutes of strangely sedate mental panic, thinking I had overdosed: the all-too familiar Last Stand of the Rational. In this phase my view of the possibility of my own demise was quite calm. The entire experience, from first observed effects, to rapid diminishing of effects, was about 3 hours. The prime "visionary" effects commenced about fifty minutes after taking the tincture and began to recede about two hours and ten minutes after ingestion.

**Synaesthesia** of dark sensation. Pain, dread, haunting and predation, black translucent forms, uncertainty, feeling the presence of unseen teeming hordes just below the skin of waking reality. Hyper-awareness of disharmonious feng shui; an odd sensitivity to relationships between objects and the spaces



Deadly Nightshade  
(*Atropa belladonna*)

between them. Space itself is filled with cackling and voices as if sound was physical matter -- lots of voices -- the primary 'hallucinogenic' effect was sound -- mostly whisperings, mumblings, barely audible voices, some speaking unidentifiable languages. Visions were vague, shifting forms in various shadings of dark gray and black. The presence of the dead was thick and palatable in 360 degrees. My immediate surroundings became an oscillating portal to their realm, sometimes just barely cracked open, sometimes halfway open, but never fully. A mystery cask, pregnant with horrid possibility, but not fully tapped; a poisonous genie bottle whose stopper is in the process of being pulled; the lid on Pandora's Box cracked.

#### *Post-Poison Observations*

**I** now know for certain what the word "hypnotic" means in terms of a plant's mechanism of action. On Belladonna, one has little choice about being in trance. At one time I attempted to bring myself out of trance, and I succeeded, but it was a physical struggle, like pumping iron.

**The trance** was not fully catatonic, though I suspect it might be at higher doses. It had a few features of catatonia, such as muscle-relaxant activity (particularly the eye muscles).

**In the** rational world, the character and reputation of the poison is one of danger, madness, and realms beyond the safe. Cognizance of this fact in a non-drugged state is entirely different than after consuming the plant, because you view danger from behind safety glass. When the poison is inside you, however, the reality of death, consumption by "void", is undeniable. You are Harpy Meat, the safety glass is shattered. All talk of phytochemistry and entheogenic sacraments is mere posturing. You know for certain

you're rapping at the hellgate.

**With Belladonna** I perceived what I have come to call Ancestral Weight. Think of it as the immense reservoir of spirit and quanta stored in this plant's bloodline, containing all collected human interaction with that plant, an essential component of Belladonna's interface with ecstasy. Every fatal poisoning (intentional and accidental), every madness and shamanic trance, every medicinal dosage prepared by a humble country doctor, every use as a cosmetic --and more-- came to me in a swarm of images, sounds, and emotions. It was like being at the bottom of a thousand-mile high totem pole, my face only the latest in a millenia-long stack of mad masks.

#### *Follow-Up*

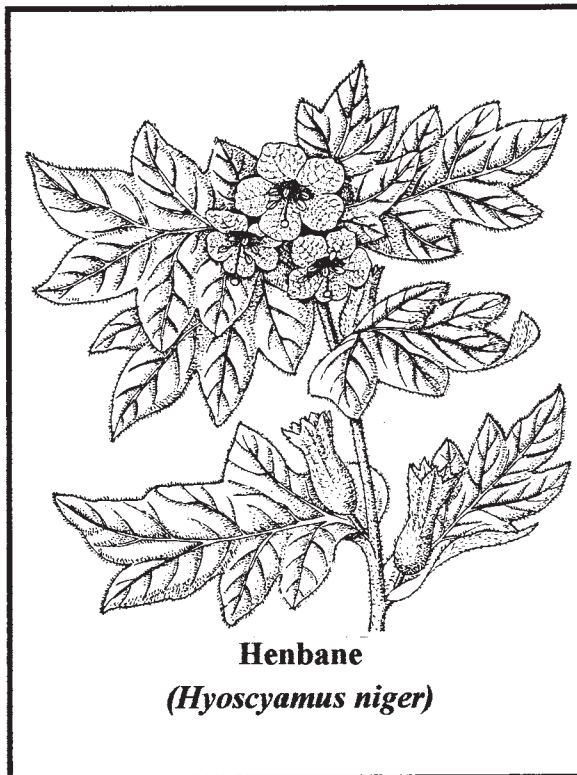
**At the first** available opportunity I fed my belladonna plants some blood and bonemeal.

**A dosage** increase of 4-11 drops of tincture (depending on the individual) would likely produce a deeper trance, although the toxicological consequences of this might include unconsciousness. At this point, the dosage described is a suitable adjunct to my own meditation and sorcery workings.

### **Henbane (*Hyoscyamus niger*)**

#### *The Plant*

**Known** to grow in dumps, poor soils and wastelands. Christian Ratsch reports ancient Teutonic use of Henbane-infused beer as an inebriant, and the seeds have been suggested as an ingredient in a psychoactive fumigant used at the Delphic Oracle. As with many of



**Henbane**  
**(*Hyoscyamus niger*)**

the *Solanaceae*, the plant is both sticky and stinky.

### *The Medicine*

**16 drops** pharmaceutical grade leaf-tincture<sup>5</sup> taken under the tongue on an empty stomach. 5-7 drops is considered a therapeutic dose. (I have also burned the dried seed pods on charcoals as a fumigant, but effects manifested much faster and more unpredictably.)<sup>6</sup>

### *Duration*

**Effects** began about 30 minutes after ingestion. Prime visionary effects lasted about 3 hours. A very slight hangover is perceptible within 24 hours, a feeling of slight fatigue, mental fogginess, and chemical imbalance, but far less pernicious than the hangover one might experience after sleeping on 4-6 beers or 3 cups of coffee.

*In pharmacy, the fresh and dried stalk-leaf of the common biennial or Black Henbane. The first is used for preparing the extract; the last is for powder and tincture. Henbane is an anodyne, hypnotic, antispasmodic, and sedative. It differs from opium in not being stimulant, and by not confining the bowels; and hence may be administered in cases which that drug would be improper. In large doses it acts as a powerful narcotic and poison, producing obscurity of vision, dilation of the pupils, delirium, phantasms, coma, etc. Dose: 3 to 10 grams in powder; but it is usually given in the form of extract or tincture.*

*--Scammell's Universal Treasure House of Knowledge and Valuable Receipts*

### *Effects*

**Henbane** not word or mind medicine. Henbane body medicine.

**Muscles** coiled for action, the tensed anticipation of explosion, muscles of the hand hold the gun, prophesying recoil.

**Cerebrum** is a flabby mass of useless tissue. We are all cerebellum: if a cop jumps out of a car, pistol drawn, I will spring, a tiger, and eat his trachea.

*The soul is the animal ancestors. The body is their knowledge. -- Austin Osman Spare, The Logomachy of Zos*

Wildness = Beast = Lycanthrope Current = All Things Feral = Pollen = Weed = Slouching = Growl-

ing = Grasping = Fucking to Survive = Alertness = Heat = Sweating = Ecstatic = Muscular Strength = Powerful Nose = Smell Danger = Shapes Moving at the Fringes = Stimulant = Thoughts Occur in Compact, Simple Chunks = See Good in Darkness = Camouflage

**Pinpoint** light sources are very pretty. I could enchant myself into another solar system, obsessed with any single star in the sky.

### *Post-Poison Observations*

**An essential ally** for the Bestial Shamans-- those who accumulate animal energies, access atavisms, or the powers to change shape. *Be aware, though, that not all beasts are nice to men, or even to each other.*

**A dosage** increase of 10-15 drops of tincture (depending on the individual) would likely produce temporary madness and a maximum of novelty, although the toxicological consequences of

this might not be worth the effort. At this point, the dosage described is a suitable adjunct to mediation and sorcery workings. -- *Daniel Alvin*

### *Sources:*

*Physician's Desk Reference*, 45th ed.; Edward R. Barnhart Pub, Oridell, NJ; 1991.

Leikin, Jerrold B. and Paloucek, Frank P. *Poisoning and Toxicology Handbook*. Lexi-Comp, Inc, Hudson, OH. 1995.

*Scammell's Universal Treasure House of Knowledge and Valuable Receipts*. This book is out of print, as far as I know. Under U.S. law one could probably re-apply for a copyright and print it, but it would be a major undertaking. The thing has over 2000 pages! The information was compiled by Henry Scammell. It was published by Buckland Publishing company, in 1892. The printer's mark gives no city, but it is defi-

nately United States.

*The Logomachy of Zos*, is the last grimoire of Austin Osman Spare, and as yet, still unpublished. It was quoted in *ZOS-KIA: An Introductory Essay on the Art and Sorcery of Austin Osman Spare*, by Gavin Semple. (Fulgur Press, 1995, London.) As for availability of *ZOS-KIA*, try a well-stocked occult shop.

#### Footnotes

1. Information on *Belladonna* can be found in the book *Pharmacognosy* by Tyler and Robbers. Other pharmaceuticals containing belladonna are listed below. I haven't tried any, and don't know anyone who has. Here are some belladonna alkaloids found in current prescription pharmaceuticals:

**Bellergal-S** (TM) tablets (Sandoz Laboratories). Contains phenylbarbitol 14 mg, ergotamine tartarate 0.6 mg., bellafoleline (levorotatory alkaloids of belladonna) 0.2 mg. Corrects imbalance of autonomic nervous system; nervous tension with exaggerated autonomic response; menopausal disorders, etc.

**Cafergot** (TM) Contains phenylbarbitol sodium 30 mg., ergotamine tartarate 1 mg., bellafoleline 0.125 mg. Prescribed for vascular headache (migraine); histaminic cephalgia.

Both of the above prescriptions contain the ergot alkaloid ergotamine. The *Physician's Desk Reference* warns that weekly dosage of ergotamine tartarate should not exceed 10 mg.

**B&O Supporettes** (TM) (Webcon). Belladonna and Opium suppositories! The 16-A formula contains powdered opium 60 mg., powdered belladonna extract 16.2 mg; while the 15-A contains all the belladonna and half the opium of 16-A. Prescribed for moderate to severe pain associated with rectal or bladder tenesmus that may occur in postoperative states.

2. Regarding dermal patches for motion sickness: I only know of prescription patches; such as *Scopoderm* (TM) (scopolamine). Regarding other routes of avail-

ability, a colleague reported two years ago that they were available OTC in Mexico and that two patches behind the ear (twice the therapeutic dose) provided a satisfactory hypnotic psychedelic experience lasting about 3 hours. No information on milligrams of scopolamine per patch. Regarding *Marezine* (TM), it is cyclizine, not a solanaceous alkaloid.

3. An excellent starting dose of Mother Deadly's Belladonna Vinegar (see recipe) is 3 drops under the tongue on an empty stomach. This gives you just enough to feel the effects. Again, some people may need more, or less. Body chemistry varies.

4. Mother Deadly's recipe for the ritual wine is 100 drops of standardized leaf extract in a regular-sized (750ml) bottle of red wine. This was divided into 9 portions, so each person got about 83 ml of wine with just over 11 drops of the extract mixed in. I don't know where you can get standardized leaf extract for Belladonna but I would suspect it's available from European herb companies like **ZAND**, who make high-quality standardized extracts.

5. Pharmaceutical Grade Leaf Tincture is a tincture produced under strict conditions, with the same herb to menstruum ratios each time. It is manufactured for use in Naturopathic medicine. In order to purchase it you must be -or go through- a doctor or other licensed health professional. Botanical Pharmaceuticals (PO Box 3986, W. Sedona, AZ 86340) has both Henbane and Belladonna in this form.

6. As for using Henbane as a fumigant, here is a good way to start out. Try placing three dried pods (with the seeds intact), as well as three dried leaves, on incense charcoal (available from occult stores), and burning it in a closed room. Do not breathe directly, but mix fresh air with the smoke as you breathe. Allow at least three feet between your face and the brazier. Breathe as desired, until effects (which may include racing thoughts, auditory hallucinations, sweating, time and space distortions, stupor, etc.) ensue, or until you can't stand the stench any longer. As with oral dosages, use the Ground Control Protocol.



## BELLADONNA VINEGAR

*This recipe is a simple, economical, and effective method of preserving and extracting the fine properties of **Atropa belladonna**. A good quality organic apple cider vinegar is readily available, or, with a little extra work, made at home. Vinegar has a few other advantages: it can be used by people with sensitivities to alcohol and has health-augmenting properties of its own. Belladonna alkaloids extract nicely in the acid-rich menstruum, and the vinegar makes a powerful medicine for the gastrointestinal tract [being a superlative antispasmodic] as well as an amazing trance-inducing potion for ritual workings.*

*Be aware, however, that Belladonna can be a poison even in small doses, especially when concentrated and extracted in the form of vinegar. **Always start with one drop and wait 24 hours to note the effects before increasing the dose.** 3-5 drops of the vinegar should be enough to accomplish most medicinal and ritual ends. Belladonna is a plant spirit with a personality all its own. Please be respectful when working with her and she will treat you well.*

**Recipe:** One part Belladonna berry, leaf, or clean-washed roots; Two parts (or enough to cover Belladonna completely) organic apple cider vinegar (preferably unpasteurized). Put whole berries, cut leaf, or finely-chopped roots in a glass mason jar and cover completely with vinegar. Close lid and store in a warm, dark place for 2-4 weeks. Starting on the new moon and macerating for a full lunar cycle works best, I find.

*After decanting the bulk of the liquid, pour the residue into a muslin cloth suspended over a bowl. Using a pair of kitchen gloves, wring out all the liquid and add the residue to your compost heap. Pour vinegar into a dark glass bottle and store well-stoppered. Your vinegar should last indefinitely. Blessings from she that rides the Night Mare.-- **MOTHER DEADLY***

Recipe reprinted from: *Widdershins, a Volatile Journal of Magick*, Number 4, Daniel Alvin, ed., 135 Allegro Dr., Santa Cruz, CA 95060. Six issues \$23.00/Year, \$31.00 International. Single copies: \$5.50/\$6.50 international.

## EDITORIAL COMMENTS

For readers unfamiliar with herbal extraction procedures, the thing to remember is that "parts" are always determined by weight. Most of us think of liquids in terms of volume, forgetting that the 16 oz. pint actually holds one pound of fluid. (Remember the old rhyme: "A pint's a pound the world around.") Thus, a convenient way to make a standard 1:2 tincture of Belladonna (as in the preceding recipe) would be to soak a half-pound (8 oz.) of herb in one pint (16 oz.) of vinegar. (The metric equivalent is 250 gm of herb to 500 ml of solvent.) It is my understanding that "standard" tinctures always follow this 1:2 ratio. When dealing with deadly herbs like the *Solanaceae* it is mandatory to follow such protocols, since otherwise you have no reference point. It's redundant to repeat here that the "drop by drop" test doses are essential: when working with tropanes, don't bet your life on impatience with the so-called "dreaded underdose." Several people a year (usually teen-agers) die from tropane ingestion.

**Last but not least:** re-read the disclaimer on the cover of this newsletter. -- *Ed.*

**JLF**      **poisonous non-consumables**  
Mail Order Catalog  
\$2.00



**P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA**

answering machine  
(812) 379-2508  
24 hours, 7 days a week

## EDITORIAL MUSINGS

---

---

### WHAT I DID ON MY SUMMER VACATION

Well, not exactly "vacation," since it was a business trip to Europe, but I enjoyed it as much as any holiday. I spent some time in Amsterdam, where I experienced official tolerance for soft-drugs first-hand. When I entered a coffee house to purchase 2 grams of cannabis for the rough equivalent of \$12.00, I felt uneasy at first, but it passed quickly. Most of the customers were obvious tourists: backpacker types and aging ex-hippies scoring dope to smoke later in the Holiday Inn. ("Jesus, Marge -- it reminds me of the Summer of Love, back in '67, remember?")

In short, Amsterdam hinted at what San Francisco might have become if the ideals of thirty years ago had been absorbed into our culture instead of squashed. I saw no rape--murders, muggings or armed robberies caused by cannabis ingestion; I saw no crazies running naked and berserk through the streets; I saw no teen-aged girls lured into perdition by friendly strangers proffering dope. To my great relief, I felt no urges to do any of these things either, and after a while being stoned in public lost most of its novelty. I suspect that if I lived in Holland I wouldn't smoke reefer any more than I do now: which is not all that often.

To be as plain as possible about it: "legal" dope is no big deal. The only rowdy behavior I noticed was exhibited by a few drunken (not stoned) tourists acting like fraternity boys out on a spree. There were no cops in sight that night, and if there had been, they'd probably have just told them to keep their noise level down. (The revelers weren't harming anything more valuable than their own dignity.) The few obvious burn-outs I saw on the streets all had bottles of booze

in their hands: alcoholism is apparently the same problem in Holland as it is anywhere else. I saw no evidence of problems from pot.

Although my time in Amsterdam was limited, it reinforced my opinion that the whole issue of cannabis prohibition is a tempest in a teapot: a red herring: a shuck and jive act: a colossal social hallucination. A young adult working in an Amsterdam coffee house said that when she was in high school there was little peer pressure to use cannabis. She herself used it only occasionally and was not obsessive about it. (I have no statistics on teen-age drug abuse, or gangs, or youthful rebellion in Holland, but I will say that I didn't see one backward baseball cap during my whole sojourn there.)

I've always thought it was paranoid to believe that the only reason dope is illegal is to keep the prices high, but there may be something to it. And it's super-paranoid to believe that the drug war is a ploy by a ruthless power-structure to rule the populace via fear, but there may be something to it. (On the other hand, it may just be because we're a nation of superstitious yokels.) Nevertheless, when you observe how unnecessary the whole thing is, it's hard

not to hypothesize paranoid explanations.

The amount of money involved probably has something to do with it. With my pocket calculator I sat in a coffee house and figured their gross income from cannabis sales. If one two-gram packet of dope is sold every five minutes for \$12.00, for an eight hour day, for a six day week, for a 52 week year: it comes to \$359,424.00 dollars. That's a rough estimate made by guessing at the parameters, but in anyone's calculation it amounts to a lot of money. Multiply that by the number of coffeeshouses in Amsterdam (a lot), and you

### UN REPORT SAYS TENS OF MILLIONS USE ILLICIT DRUGS

UNITED NATIONS, June 25 -- *About 140 million people -- nearly 2.5 percent of the world's population -- smoke marijuana and its derivative, hashish... The international business of illicit drugs generates as much as \$400 billion a year in revenues, according to estimates in the World Drug Report, which was commissioned by the United Nations International Drug Control Program. That amounts to 8 percent of all international trade and is comparable to the annual turnover in textiles, according to the study... Less than 3 to 5 percent of the income generated from the final retail sales of plant-based drugs like heroin, cocaine and marijuana is returned to the countries where the plants are grown, the report said.*

— *NY Times*, 6/26/97

get a multi-million dollar industry. I doubt that the Dutch will capitulate to their European neighbors' demands to criminalize pot: it is just too lucrative. (If any *ER* readers have accurate figures on what the cannabis industry earns in Holland, I'd like to see them.)

The Dutch system seems to work for them, but I'm not sure it could be imported to the U.S. anytime soon. Drug--abuse in the U.S. is now enmeshed with gang-culture and daily murders with assault weapons: problems that the Dutch don't have. As an adolescent nation with a parental government, The United States hasn't reached the point where soft-drugs can be tolerated. Not as long as the average voter thinks all drug use is degenerate: a fact proven to them by the ultra-violent gangs who dominate the market. The fact that our kids are out of control and regard gang culture as cool, doesn't help either.

The facile comparison between the drug war and alcohol prohibition is an imprecise analogy because we've never had a cultural tradition of soft--drug acceptance. This might have evolved if we'd been less punitive back in the sixties, but drugs in the sixties were associated with political dissent -- something no standing government can tolerate for long without going out of business.

Rampant substance abuse of any kind is a symptom, not a cause of cultural dysfunction. As long as Americans are unwilling to accept the hard implications of that truth, we are stuck with such frightening concepts as "the drug exception to the Bill of Rights." (See Michael Pollan's article, "Opium made easy, one gardener's encounter with the war on drugs," *Harper's* magazine, April, 1997, for further insights on this now established legal precedent.) Think about that for

a moment: any "exception" to the Bill of Rights invalidates the whole concept. Coming soon -- The expired driver's licence exception to the Bill of Rights!

I have no answers -- the freedom of entheogen users to use their sacraments involves such a tiny minority of people that it is unlikely we'll see changes in the status-quo anytime soon. So what else is new? -- *Ed*.

### LEGAL HIGHS VERSUS THE OTHER KIND

*...If you have to wonder if a drug is affecting you or not, you've wasted your money. Illegal drugs are still the best, which is partly why they are illegal. If Herbal Ecstasy is your idea of a good time, here's a suggestion: Don't eat for two days. Drink a double espresso, and spin around and around until you fall down. Same feeling, 18 bucks cheaper.*

*...A life outside FDA regulations is not only possible, it's a lot simpler than trying to color inside the lines all the time. Listen, kids, you can avoid secondhand smoke, fettuccine Alfredo and ultraviolet rays all you want. You're still going to die.*

*If nothing else, you're going to bore yourselves to death. Forget Herbal Ecstasy. If you can't handle real hallucinogens, that's okay. Pour yourself a nice scotch. Or have a real cheeseburger instead of that compressed vegetable patty shit. At least, at the very fucking least, throw caution to the wind and run a Q--tip inside your ear. It's a start. And if the government gets mad, you tell them I said it was all right.*

-- Brian Alcorn, "Just say maybe, the agony and the Herbal Ecstasy," -- *LA Weekly*, 2/9/96

### THE INTERNET

Thank you for avoiding the internet; "Are you on line?" is starting to sound like "Are you saved?" sounded during my rural 50's childhood.

-- *Anonymous*

*[I still resist the internet and e-mail. I should explain why, since I get asked about it all the time. Basically, it's my mystical intuition: there's no "poetry" in it and it opens my life to more input than I care to deal with. I'm a recluse living at the end of a dirt road in the New Mexico desert where coyotes are the loudest noise at night -- I'm not eager to invite the high-tech intrusions of the world-wide web into my chosen environment. I've always been able to find whatever information I need at the nearest library, and I've yet to encounter any data transfer so urgent that it needs to happen at the speed*

*of light. From the little I've seen, the internet is an unedited mass of often erratic information: granted, there's, a lot of good stuff there, but I don't have the patience to weed through all the junk to find it. This stubbornness of mine is certainly one of the reasons for *ER's* falling subscription rate: basically I don't want to alter a contemplative lifestyle by going on--line. I guess I'm willing to pay the price for that.*

*Then there's the "Evil Empire" hypothesis: Read*

John Lilly's book: *The Scientist* for his ketamine visions concerning the "Solid State Intelligence," a computer-like entity working to usurp carbon-based life-forms in the cosmos. It makes crazy sense -- if the gods of hyperspace originally wanted to create an artificial left-brain: an organism manifesting pure reason, without all the hassles of animal emotion, they couldn't do better than to evolve humans for the sole purpose of developing computer technology.

People who know more about these things than I do are in agreement that computer intelligence will outstrip that of humans when it reaches critical mass in the not-too distant future. At that point, people will become obsolete and computers will have developed the ability to survive and reproduce themselves on their own: by then the earth will probably be unfit for organic life anyway.

Computers are left-brain analogs, machines that filter out all input except logic. Think what a bummer it would be to have no organic bodies to incarnate into on this planet, just some Big Brother machine with ultra-nerdy software: No orgasms, no DMT flashes, no funky blues lyrics, no falling in love -- just an eternity of data bases and spread-sheets! It's a far-out hypothesis, and I probably don't even believe it, but "programming" my consciousness enough to meet the user-unfriendly (a telling phrase!) demands of computers (i.e., learning how to use the goddamn things) feels anti-life to me.

Word-processing is about as far as I'm willing to go with this at present, though I admit that e-mail is very useful at times. I guess in my old age I'm coming to seriously question the life-enhancement potential of

technology. There's no denying that out of control technology is killing the planet: even the much-touted "global brain" (i.e. world-wide web) can't stop this trend. Ask yourself this: who wouldn't trade their present life for one in Tahiti before the arrival of Europeans? -- Ed.J

#### WHO IS PROGRAMMING WHOM?

In 20-40 years computers likely will equal or exceed humans in computational ability. Another 20 years beyond that, well within the lifetime of many alive today, computers should outstrip humans by several orders of magnitude, in the same way that the mental ability of humans exceeds that of horses or dogs... Given the ability of computer programs to evolve on their own, and even to control their own evolution, computers may acquire much more power, including the ability to escape our control. Further, those that do so are likely to be favored by natural selection. Because the ability of such computer programs will greatly exceed that of the human brain, they may relate to people in very different ways than they do now. Such programs will be unlikely to share human and ethical values. Pain and moral obligations will be understood but not felt. Alternatively, humanity may find itself in a world populated with much less intelligent "creatures," like the brooms conjured by Mickey Mouse as the sorcerer's apprentice in *Fantasia*, and equally out of control.

-- Chas. E. Taylor, "Life as we don't know it," *Encyclopedia Britannica 1993 Yearbook of Science and the Future*

#### BOOK BURNING IN AUSTRALIA?

ER has received a press release from Down Under that "Steve Barnier of Medicine Garden, growers, importers and distributors of medicinal plants, herbs and information ... has been summoned to appear before Brisbane court on the 27th July to appeal the Australian Customs Service decision to confiscate and burn herbal reference books... Some of the forfeited books now destined to be burnt by Customs are:

*The Magic and Ritual use of Herbs, The Magic and Ritual use of Aphrodisiacs, Psychedelic Shamanism and Psychedelics Encyclopedia...*"

I confess amazement at this, particularly since I am the author of *Psychedelic Shamanism*. I suppose

there's a certain honor in having one's book burned by fascists, though I doubt if any of the confiscating officials read beyond the title. I hope this is an anomaly: surely the Australian Supreme Court will stop the practice dead in its tracks. On the other hand, here in "the land of the free," the so-called "drug exception to the Bill of Rights" is passively accepted by just about everyone, so maybe this pernicious loophole applies elsewhere as well. -- Ed.

# TRYPTAMINE LORE

---

## *SMOKABLE TRYPTAMINES FROM PHALARIS GRASS WITHOUT THE USE OF CHEMICALS*

I placed the dehydrated blades of *Phalaris arundinacea* var. *turkey red* in distilled water purchased at the grocery store. My hope was that most of the tryptamines would be soluble in boiling water without the addition of acid and would be released within 20 minutes. (Further boiling should be avoided as it is likely to release unwanted toxic compounds.) The cut blades, 2-3 inches long, were boiled in a stainless steel pot with the lid on it. Enough distilled water was added to cover the leaves. At the end of 20 minutes I poured the boiling liquid through a screen to separate it from the biomass. I then continued to boil the water until it was reduced to a depth of about one-quarter inch in the pot. This was poured into a glass baking tray, placed in a dehydrator and heated until completely dry. The hardened residue was then lightly sprayed with water. After the material had softened completely, I easily scraped it to the center of the tray and added just enough powdered mullein leaf to soak up excess goo. This in turn was placed on a screen in my dehydrator and dried.

When completely dry, I loaded one big hit into a water pipe, lit up, inhaled, and sat back. Very powerful waves of energy moved through my body and the room around me took on an unreal quality. The extract was definitely entheogenic. I found it to be smooth without the side effects I've experienced with extractions made with methylene chloride and ammonia. A number of friends have tried this, and nobody has reported any toxic effects: all find the potency to be excellent.

This technique puts smokable tryptamines into the hands of anyone who wants them without resorting to environmentally toxic chemicals. The material smokes best when broken into tiny pieces for faster burning. It has a wonderful smell and taste and is simpler to smoke than the extremely tacky, gooey mess I always got with methylene chloride. It is, of course, essential

that you start out with properly grown and harvested grasses of known potency. — *B. Green*

*[Drug effects are always subjective, and often potency is also. I've not found water extractions of Phalaris anything to write home about, but then probably I'm jaded. A little vinegar in the water to make the Ph slightly acidic would ensure more tryptamines would be extracted and shouldn't cause undue toxicity. Try this with grass of known potency and compare with a chemical extraction to gage the difference. — Ed.]*

## *MORE IDEAS ON TRYPTOPHAN SOURCES*

Living where I cannot readily get any good nutritional books listing substances with a high concentration of tryptophan, I came up with some generic information stating that nuts, soybeans and various grain products are high in tryptophan. Any one who has access to a good sized university library would be doing a great service by locating any more sources of this essential amino acid. There may be ways of getting it via the overseas order route. The putrefication of food containing tryptophan changes a very large percentage of it into tryptamine, which can be fed to *P. Cubensis*, causing the alkaloid content to increase almost 6 times: potentially making it as potent or more potent than the wood/paper/celluloid grown *P. Cyanescens*, but with the advantage of higher fruiting yields and a wider range of environmental tolerance. — *Inner Frontiersman*

## *MUSHROOMS CASED WITH PHALARIS*

1. This is in response to Inner Frontiersman's idea of making tryptamine from milk via bacterial reaction. As Paul Stamets suggests in his book *Psilocybin Mushrooms of the World*: "Canary (*Phalaris*) grasses, known for their high dimethyltryptamine content, might make excellent companions for their co-culture of psilocybes." I haven't tried casing psilocybes in

Phalaris yet, but I am very eager to do so. By the way, the above book is a must for anyone seeking the sacred 'shroom. -- *Psilonaut*

2. My idea is to grow *P. cubensis* directly on dried *Phalaris* grass. It loves to grow on grass anyway. I think mixing it with leached and pasteurized manure would work. This might effectively increase the psilocybin/psilocin content. -- *MM, VA*

## PSILOCYBE TAMPANENSIS

### SOURCE

There's a new supplier of mushroom spores and cultures, which your readers might profit to know about. To my knowledge, this is the only source of *Psilocybe tampanensis*, and they've got several strains of *P. cubensis*. It's a Dutch non-profit foundation. Their co-ords:

Perfect Fungi Europe  
Postbus 416  
6700 AK Wageningen  
Netherlands  
pfe@antenna.nl  
<http://www.antenna.nl/pfe>

-- *WA, Austria*

## MORE DIMINISHED APPETITE FOR DMT

I was amazed by Mulga's observation (Spring 1997 *ER*) about his diminished appetite for DMT, as it is exactly the same with my friends and myself. After several months of experimenting, the desire becomes less and less, to the point where I haven't wanted any for about three months, and even though I'm slowly becoming interested again, there is no real desire for it. -- *Distorted, Australia*

[I confess I haven't done much DMT for a while either -- the experience settled into a comic book kind of reality in which my surroundings turned into very cheap plastic (the kind that kewpie dolls are made of). Nothing particularly entheogenic there, though the utter weirdness of it is always a mystery. Since I hon-

estly can't relate it to anything in either my conscious or dreaming mind, where does such a reality originate? I stopped doing *Salvia* for much the same reason: meaningless weirdness is ultimately boring. If I want plastic, I'll go to Disneyland. -- *Ed.*]

## MIMOSA HOSTILIS

*Mimosa hostilis* is a much better choice than *Psychotria viridis* (which requires full shade) for an ayahuasca brew. A healthy *M. hostilis* specimen can grow four feet in only three months in 80 degree (F) weather with plenty of water. In cooler weather plant growth stops almost completely. Harvesting of leaves is best done by cutting off the whole new green branches. This year I plan to scissor the leaves off the cut branches and immediately try to root the latter with rooting powder. If this works, the crop would multiply fantastically. -- *The Gnostic, FL*

## MIMOSA HOSTILIS BETTER THAN MUSHROOMS

I have found *Mimosa hostilis* to be as strong as mushrooms. I've had moderate doses of mushrooms about 100 times, over a period of 2 years. The *Mimosa* seems to be less paranoid. Perhaps because the trip is shorter in length. It grows wonderfully fast here in Florida in the 90 degree (F) weather. Also it is very sticky on the new leaves and stems. -- *BJ, FL*

## M. HOSTILIS EXTRACT

Does a *Mimosa* extract qualify as an analog to DMT under the drug laws, or is it a natural plant extract? -- *Anon.*

[If it's a good extraction, it isn't a DMT "analog," it's DMT, and therefore a scheduled substance. This rule holds for any extraction, be it from *Phalaris*, *Desmanthus*, *Mimosa* or whatever -- currently you can't be busted for the plants, but if you extract the alkaloids from them, you're liable for arrest and prosecution. -- *Ed.*]

## EXTRACTION PROBLEMS

For some reason white gas [AKA petroleum naph-

tha, Coleman fuel, Ronsonol lighter fluid] is no longer working as a *Phalaris* solvent for me. It worked OK for a while, but now nothing ever enters the white gas layer when I add it. So, after adding *Drano* [the basification phase of the extraction procedure], I began simply evaporating my extractions. The crystals that remain are mildly psychoactive, but also extremely hydrophylic: they turn into puddles when exposed to air for more than an hour or so. I surmised that this was due to the presence of the *Drano*, and rinsed the crystals in water and a coffee filter. This resulted in a much lower yield of crystals, not significantly different in potency from the hydrophylic crystals, though less hydrophylic. The solution that results however, has such a reddish color that I'm sure it contains more alkaloids. I'm looking into purchasing some ether, but a question arises: which ether? Catalogues list both anesthetic and "petroleum ether." What's the difference? Maybe I should try chloroform. -- *Anonymous*

[The process you describe is essentially impeding the extraction procedure before it is complete: to have that much caustic material (*Drano*) in your final product is asking for trouble: not only is it inherently poisonous, but you have not yet separated the desired alkaloids from who knows what other junk in the potion. (Ingesting *Drano* crystals sounds like a great suicide headline for the *National Enquirer*!)]

I stopped using naphtha years ago: it's easy to obtain, but that doesn't make it an ideal extraction solvent -- at least not for the tryptamines in *Phalaris* grass. If you cannot obtain methylene chloride in its pure form, you might read the ingredients on cans of commercial paint-stripper. Some of these products

contain only methylene chloride and methanol (wood alcohol). Since methylene chloride is immiscible in water (i.e., it separates from water in a clear layer), but methanol combines with water, it seems to me (a non-chemist) that if one mixed paint stripper with water, the methanol would stay with the water and the methylene chloride would separate into a relatively pure layer which could be drawn off and used as an extraction solvent. Actually, just plain old paint stripper might make a good extraction solvent all by itself, since both the methylene chloride and the methanol are evaporated in the final phase of the process. (Why didn't I think of this before? Any feedback from chemists on this idea?)

If you can obtain chloroform or ether easily, they would be better tryptamine solvents than naphtha. I used chloroform once to extract psilocybin from mushrooms -- it smoked like a kinder, gentler DMT. (See Summer, 1994 *ER* for the extraction procedure.) A European mushroom expert told me it wouldn't work, but I can tell you that it does. It certainly gives a new slant on

Castaneda's oft-criticized claims about "the little smoke" in his *Don Juan* books. I've often wondered why I haven't gotten any feedback on that particular formula. Maybe it's because chloroform isn't easy to obtain.

I don't know the difference between petroleum ether and anesthetic ether, but since one evaporates them in the final process anyway, it shouldn't make any difference which one you use. To be on the safe side always re-dissolve the final product in ethanol (drinking alcohol) and let that evaporate: it ensures that there's no solvent residue remaining in the extract. For a basifier, I prefer pure ammonia to *Drano*, though it probably doesn't make that much difference, since all you are doing is changing the Ph and any base (even baking soda) should work. -- *Ed.*]

#### ALKALOID PERCENTAGES IN VARIOUS PLANTS

Alkaloid reported as mg per 100 gm dried plant,  
and as percent of total plant source weight:

i) *Phalaris aquatica (tuberosa)*

DMT = 170 mg (0.170%), 5MeoDMT = 22 mg (0.022%), 5-OHDMT = 5 mg (0.005%)

ii) *Phalaris aquatica (tuberosa)* ('net gossip):

DMT = 170 mg (0.170%),  
5MeoDMT = 60 mg (0.060%)

iii) *Phalaris arundinacea* ('net gossip):

DMT = 60 mg (0.060%)

iv) *Desmanthus illinoensis* (root, from Ott):

DMT = 200 mg (0.200%)

v) *Desmanthus illinoensis* (root bark only, from Ott):

DMT = 340 mg (0.340%)

vi) *Psychotria sp.* (averaged from Ott):

DMT = 200 mg (0.200%)

-- Contributor's initials and location lost through editorial incompetence.

# NETWORK FEEDBACK

---

## HIGH AND LOW DOSE RESPONSES TO MUCUNA PRURIENS IN LAB ANIMALS

*Lower dose corresponding to the clinical dose significantly decreased the sleeping time, increased the motor activity and gave equivocal results in rotarod test in experimental animals. The high dose (3 times the clinical dose) significantly increased the sleeping time, decreased the motor activity and reduced the time for falling from the rod. Thus the drug possesses CNS stimulant effect at low doses and CNS depressant effect at high doses.*

9104-2163 Ahmad, S., Taiyab, M., Amin, K. (AKT College, Aligarh Muslim University, Aligarh 202 002, UP, India) "Study of the activity of low and high doses of ... *Mucuna pruriens* on CNS." College of Pharmacology and Symposium on Herbal Drugs. (New Delhi), 15 March, 1991. *Medicinal and Aromatic Plants Abstracts*, New Delhi

*[I'm not sure why I'm printing this, other than for the record -- there's not much data on *M. pruriens*. If these guys would ingest the stuff themselves, they might come up with more useful and interesting data. -- Ed.]*

## BLACK LIGHT ALKALOID TESTING

In response to the "purple/green spit" seen under UV light (Fall 1996 *ER*): I've seen several alkaloids fluoresce. For example, yohimbe will glow a vibrant yellow even under fluorescent white tubes. An old method to check if blotter paper is impregnated with LSD is to hold it under a banknote checking tube. It will show a mild fluorescence over the whole surface if it was dipped, or just a spot with frayed edges if dropped. -- *Distorted, Australia*

## BORAMETZ MEDITATION

I had a very interesting experience involving the use of Borametz in an open eye meditation session with a dark mirror. To experiment with this technique, buy a \$15 dark mirror from your local occult store, or through mail order occult suppliers. Then go into a dark room with only a small light source (oil lamp or a couple of candles) behind your back, so there will be no direct reflection of their light on your mirror. Place the mirror above eye level, so you will be able to stare on its surface without seeing your reflection. Then, sit comfortably and gaze at its surface effortlessly. Act like you are watching out of a window at night, and trying to see the landscape through the darkness.

This type of meditation has been used from a lot of ancient cultures and can bring you in contact with spiritual entities. I didn't eat or drink anything but water for twelve hours, then performed the above technique one-half hour after ingesting four full droppers of Borametz. In the beginning the surface of the mirror was waving and pulsating. I lost all sense of time, then the waves looked like they were coming out of the mirror, and making colors like green, blue, purple and red. Suddenly, from the middle of the surface a hooded figure clearly appeared. In a telepathic manner it sent me the message: "Your world is just the bottom of the reality." And: "Illness in the lungs, comes on your brown, stop it."

I was so startled that I fell from my chair. The vision was gone and I couldn't concentrate any more because I felt drained and sleepy. I knew that the warning was for my dog, which I took to the vet, who told me that it was at the first stages of pneumonia and that thanks to my prompt visit, would be no problem to cure. My dog is fine now and I will attempt another session with the mirror after preparing myself and dealing with my fear.

-- GA, KY

*[Borametz extract, in the form of an oil available from*



herbalists, comes from the leaf of the Borometz tree, an evergreen native to Russia. Like many herbal medicines, it seems to have an extremely wide range of applications: I'm not qualified to comment on its entheogenic properties since the literature I've seen is best evaluated by an experienced herbalist. It is said to be similar in its effects to GHB, a smart-drug popular with the rave crowd. The "dark mirror" meditation described above is certainly interesting and ought to work with almost anything: or even without anything at all! -- Ed.]

### HOW DO YOU INGEST ERGOT FUNGUS?

Can anyone provide information on using *Claviceps purpurea*, AKA ergot fungus? Is it safe? What's a suggested dose? Is it a better source of LSA than *Stipa robusta*, or the morning glories?

-- Pylonaut

### AMAZING DOPE TALES?

Here's my vote for the continuation of *ER* -- but I can understand about lagging subscriptions. You've put out most of the basic technical information, and I'm not sure how much point there is in a magazine full of amazing dope tales. For me, the point is to do the work and network with people face to face.

-- MH, TN

[Egad! I don't want *ER* to become an "Amazing Dope Tales" kind of publication. I do print stuff about entity contacts, and *Salvia divinorum* stories are still fascinating (for me anyway). I'm not sure we're done with basic technical information yet -- for example, the lead article in this issue is the first responsible piece I've seen yet on using tropanes. When you consider that the "witchish herbs" have been used for millennia, it's remarkable that we have so little data on ingesting them safely. (Particularly since several kids a year croak from tropane poisoning.) And, of course, there are always "new" discoveries being made. *Mimosa hostilis* is a case in point: though it has been known to contain DMT for about fifty years, the real power of this plant as an ayahuasca analog is just now becoming familiar to serious psychonauts. -- Ed.]

### NOOTROPICS, SMART DRUGS AND YOUR MIND

No matter what your view is on where you go and what you see on psychedelic voyages, i.e., to other dimensions, inner parts of the mind/soul/spirit, etc., the one thing all can agree on is that the mind is a crucial part of this equation. The better the condition and amount of synapses and inner-connections, theoretically the better and more vivid the voyage will be. Enthusiasts of MDA, MDMA, and the rest of the psychedelic amphetamines have probably already heard about the studies that show some of these compounds damage neurons in the brain. *Datura*, *Brugmansia*, and other tropane devotees have also heard and read about the corrosive effect these have on the brain. There are a gagillion good books on the subject, but the following comes from *Smart Drugs and Nutrients* by Ward Dean M.D., and John Morgenthaler.

1. For helping repair memory related brain burnout -- Pyroglutamate a.k.a. PCA, Glutamic Acid. European studies show significant improvement in memory deficit caused by "multi-infarct dementia" -- brain tissue damaged or killed by stroke or loss of blood supply. There are four other chemically similar compounds that work similarly, but the one above is available at health food stores. Incidentally, the general structure of these Amino Acids is similar to Ibotenic Acid from Fly Argic *Amanita muscaria*.

2. General overall brain repair molecules. Hydergine, an ergot derivative, has been shown in European Studies by our friends at Sandoz to regenerate nerve pathways throughout the brain, enhance brain cell metabolism, and speed the elimination of age pigment - lipofuscin, from the brain. Two other points to mention: 1. It acts synergistically with the first family of compounds -- an interesting possibility for Fly Argic and LSD? 2. It is legally available via overseas vendors, and might make a good candidate to start with to get a real clean, cheap source of lysergic acid.

3. Two other brain nutrients are both herbal and available at health food stores: Gingo Biloba and Goto Kota. Although in Europe Ginko has been studied

extensively and proven effective, Goto Kola also shows great promise. Both increase blood supply to the brain and protect the brain from free radical damage.

Care and maintenance of the brain is very important on keeping voyages at their most intense and rewarding. — *Contributor's initials and location lost through editorial incompetence.*

### MAREZINE

I ate a box of that stuff once. (*Marezine: a sea-sickness medicine. See pg. 11, Summer, 1996 ER.*) Really weird like dreaming while being awake. I recall moving and feeling like my body weighed 1000 pounds. I needed to try this only once to decide that the somatic effects, especially on the way down, weren't worth the experience. Very weird. We, stupidly, drove to a state forest after dark and climbed a wooded hill expecting to reach a stream on the opposite side. Nope! ended up about 100 feet from where we started. On the way home, my friend and I experienced the same illusion of a steel structure bridge at the same time. At one point I was convinced there was an illuminated sign by the roadside. As I approached it close enough to make out the lettering it vanished. It never was there.

Other common experiences include smoke and smoke rings and cobwebs: lots of cobwebs. You could pick at these cobwebs and get the silk all stuck to your fingers and still more cobwebs would appear. Of course the cobwebs weren't there.

Another friend had the following experience: He was sitting in a darkened tripping room. The lights came up, a dog walked in and sat at a desk, the music came on, the dog lit up a big cigar and smoked it down. The music went off, the dog got up and left, the lights went down. But of course, none of this happened. — *Cyotee*

### TRANSDERMAL PATCH

Enclosed is a package insert from a transdermal patch used for pain relief in terminal patients. The drug to be delivered is Fentanyl, a powerful pain killer

requiring a low dosage. The carrier used is ethanol. The drug-alcohol mixture is gellified with hydroxy methyl cellulose. The active membrane is a ethylene vinyl acetate copolymer. Fentanyl has a molecular weight of about 336, LSA freebase weighs 267 and LSA seed alkaloid extract probably weighs about 33% more. DMT freebase has a MW of 188.

Here we have the opposite side of the problem with the study of neuroscience, we play around with these chemicals and record our experiences but have no access to scientific practices to understand what goes on at the cellular level. I also subscribe to the MAPS journal which is geared towards "respectable research", it's a damn shame there is no middle ground. — *Contributor's initials and location lost through editorial incompetence.*

### AMANITA MUSCARIA

In response to the letter from Bzrk of NYC on *Amanita muscaria* and MAOIs (*Spring 1997 ER*): I first heard of this combination a couple of years ago from an employee of a local occult bookstore who sells numerous herbs, including *Amanita muscaria* and *Peganum harmala*. She stated that ten grams is a good amount for her, but that when used in combination with 2 grams of *P. harmala* the *Amanita* dose can be halved. Although I've not tried it yet, a friend tells me that this combination is definitely worth the experimentation.

In response to Inner Frontiersman's speculations about the cultivation of *A. muscaria* in a large pot with a Bonsai host tree (*this mycorrhizal species always grows in conjunction with the roots of a tree: a phenomenon also discussed in Spring '97 ER*), I can only say that it seems possible if the tree is in the right temperature zone for the variety being cultivated. However, the culture might not begin without the mycorrhizal relationship already in place. Also, if the Bonsai tree were not left outdoors all winter, the process might not work because temperature changes may be necessary in *A. muscaria's* growth cycle. If the proper host trees grow in your area, it might be easier to just take a few dried or fresh caps in sporination (fully flattened or upturning with longitudinal tears

along the striations), crush them up thoroughly, and mix these crushings into the topsoil around the tree roots. This should be done in Autumn. Clark Heinrich, in his excellent book *Strange Fruit*, states that he simply buries the stems under the proper host tree for cultivation.

Just because modern people don't often feel the same effects from *A. muscaria* that are described in ancient texts, in no way invalidates the theory that this mushroom is the Soma of the Vedas. Ethnic shamans never just ingest a substance and then wait around for the effects to take place (the way most moderns do it). They also use ritual techniques to alter their awareness in combination with the drug, therefore modifying its effects. It is illusory to compare our modern western experience of *Amanita muscaria* with the religio-magical experiences of the ancients and think that we understand them. -- MSS, PA

### RIP-OFF ALERT

Please warn *ER* readers that someone at Panther Press is cashing checks and money orders sent for the late, lamented D.M. Turner's Salvinorin book and sending nothing in return. -- RC, NC

[It is my understanding that Panther Press was operated solely by Mr. Turner, so I assume it is now defunct and his books unavailable. Mail fraud is a federal offense, so anyone who wants to alert the postal service to this situation would be doing the world a favor. -- Ed.]

### MIND MACHINES AND ENTHEOGENS

1. For a really different experience, try the mind machines, the ones with sunglasses and earphones. Use programs that evoke imagery. The one time I tried it with mushrooms, I got rapidly changing pictures of ordinary things and people, some erotic.

-- The Gnostic, FL

2. I recommend the use of sound and light machines in conjunction with entheogens. These devices have allowed me to reach extraordinary states of relaxation and bodily awareness. When combined with the mush-

room I'm able to perceive the energies within my body more acutely; the machine helps to suspend the feel of the physical body and allows me to feel as though I am just energy. It also readily induces hallucinations. By the way, I usually feel as though my "energy body" (I don't know what else to call it) is being manipulated in some way by the mushroom. It is almost as if the mushroom is trying to tune in my perception by turning various energy knobs, trying to overcome my ego in order to make its presence known. -- DK, AK

### OLD 'SHROOMS STILL POTENT

*Psilocybe baeocystis* mushrooms stored at room temperature in a jar with a moisture-absorbing pack were found to be active (4 gm borderline to low entheogenic dose) even though they were harvested in 1984 and were twelve years old! -- JE, AZ

### LOST IN A BARD OF P.O. BOXES

The Post Office here recently moved to a another-building, and neglected to include Box 800 -- I was forced to take Box 750. Not to worry: Anything addressed to me or *The Entheogen Review* will be delivered. -- Ed

**JUST REVISED - CONTAINS  
OVER 20 NEW BUSINESSES**

**PSYCHEDELIC  
SOURCEBOOK**

*"This is the most complete, focused and  
subversive psychedelic resource list in print!"*  
Terence McKenna

*"A total jewel of a resource book!"*  
Alexander Shulgin

A resource guide to businesses and organizations  
involved in entheogens. The products and services  
of each business are described in detail. Many  
unusual and obscure companies listed.  
The complete guide to the psychedelic fringe.

**TABLE OF CONTENTS**  
1. Spores & Kits 2. Spore Germination  
3. Book Catalogs 4. Audio & Video Tapes  
5. Botanicals 6. Seeds 7. Magazines and  
Newsletters 8. Organizations 9. Internet

\$13 Postpaid (Add \$3 for Overseas Airmail)

**ROSETTA  
P.O. BOX 4611, DEPT. ER  
BERKELEY, CA 94704-0611**

FREE CATALOG ON REQUEST WITH ORDER

# PSYCHEDELIC RESOURCE LIST

"The *Psychedelic Resource List* is a comprehensive and valuable survey of numerous companies and groups participating actively in the Entheogenic Reformation, or 'disembodied eye-drop conspiracy.' The rational organization into numerous categories and the detailed index make this information easily accessible. Reviews of each group/company are honest, not fawning. A requisite for the 'basement shaman' or avid entheobotanist interested in relevant plants, books, tapes, horticultural supplies, periodicals, organizations, seminars, or in just knowing that [s]he is not alone in this interest; highly recommended." — Jonathan Ott

\$19.95 plus \$3.00 (USA), \$5.00 (foreign) for S/H. CA residents add \$1.55 for sales tax to: Soma Graphics, POB 19820 (Dept. ER), Sacramento, CA 95819.

Also, subscribe to the *PRL* newsletter!  
A four issue subscription (starting with issue #6), is \$16.00 (USA), \$20.00 (foreign).



In a strange garden at the edge of magic  
the plants speak...

## THE BASEMENT SHAMAN

shamanic plants, mushroom services,  
sacred music, inspired reading  
& other delights

Catalog \$2 P.O. Box 1255 Dept. E, Elgin, IL 60121

## FREEDOM OF MIND?



THE ENTHEOGEN LAW REPORTER IS A  
SEASONAL NEWSLETTER ADDRESSING THE UNIQUE LEGAL  
ISSUES RELEVANT TO ENTHEOGEN USERS.

— JIM DEKORNE —

AUTHOR OF  
PSYCHEDELIC SHAMANISM  
SAYS

IT'S THE MOST VALUABLE SYNTHESIS OF LEGAL INFORMATION  
ON THIS SUBJECT YOU CAN BUY ANYWHERE.

— JONATHAN OTT —

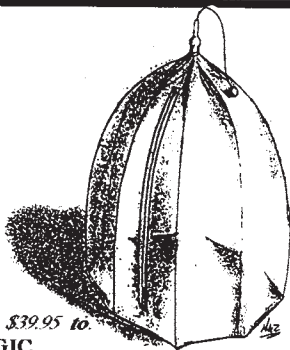
AUTHOR OF  
PHARMACOTHEON  
SAYS

TELR CONTAINS LEGAL INFORMATION OF VITAL IMPORTANCE TO  
ANYONE INVOLVED WITH DRUGS ON ANY LEVEL. THE ONLY  
QUESTION IT LEAVES UNANSWERED IS THIS: ISN'T YOUR  
FREEDOM WORTH \$25.00 PER YEAR?

SAMPLE ISSUE \$5

SUBSCRIPTION \$25 w/ USA; \$30 INTERNATIONAL  
FOR MORE INFORMATION SEND AN SASE TO:

THE ENTHEOGEN LAW REPORTER  
POB 73481, DAVIS, CALIFORNIA 95617  
STRICTLY CONFIDENTIAL



## THE MAGIC UMBRELLA

This totally enclosed greenhouse pops open  
in about 5 seconds to its full size of **three and  
a half feet tall with a two and a half foot  
base**, just like an umbrella. Folds up fast and  
stores anywhere in its sturdy shipping case.

If you are growing mushrooms or *Salvia  
Divinorum* the **MAGIC UMBRELLA**  
provides a perfect environment for **high  
humidity growing in small areas**. The 36"  
zippered front gives easy access to your  
mushrooms or plants and may be used for  
ventilation or to introduce growing lights.

*If you are not absolutely delighted send it  
back within 30 days and we will send you a  
full refund.*

send \$39.95 to:  
**MAGIC**  
395 OAK CREEK SUITE 508  
WHEELING, IL 60090  
Please add \$3 s&h  
(Illinois res. add 8.25% sales tax)

## *IMPORTANT NOTICE*

---

Subscriptions to *The Entheogen Review* have fallen off at an alarming rate all year, to the point where I can no longer keep it going. (*ER* took in only \$20.00 for the week ending August 9, 1997.) The newsletter is not paying its way anymore, and further publication would necessitate dipping into personal funds. There's enough money in the bank to cover printing and mailing the Winter, 1997 issue -- the last *ER*. Readers with credit on their subscriptions have the choice of a cash refund or compensation in kind with back issues. (I hope you'll choose the latter, as money is tight, but I do have a complete back list of *ERs*. These will be sold until they're gone.) People whose subscription expires with this issue can send me five bucks and be ensured of getting the final newsletter. (Nobody's gonna get burned: I ain't no crack dealer.)

I have mixed feelings about this decision, but overall it feels right. The internet is where it's at these days, and you can probably find more stuff there than here. I have another book to finish and who knows what new projects loom over the horizon. *ER* was fun and informative to edit, but I confess I'm getting burned-out: five years seems to have been its allotted lifespan (longer than most 'Zines).

I'll also admit that it will be a relief not to worry about the narc-gestapo kicking in my door at 2:00 AM -- it's supposed to be OK to deal in ideas, but things are deteriorating rapidly on the civil rights front. Anyone familiar with the Jim Hogshire case should be able to read the handwriting on the wall. Hogshire was blatantly persecuted for the stuff he wrote about opium: the authorities didn't even bother to disclaim it. (See the Summer, 1997 issue of *The Entheogen Law Reporter* for the Orwellian details.) The infamous "domino theory," used to justify the Vietnam war was often criticized as unfounded, but there is no denying that once a process gets started it seems to escalate: the war on drugs has now transcended all reason, and public paranoia has reached the point where it actually supports trashing the Bill of Rights. Even communists in the days of the Cold War recieved more justice in court than someone busted today for growing a couple of cannabis plants. You'll recall that in 1932 Hitler was regarded by most Germans as a rabble-rousing kook -- then through political happenstance he came to power in '33, and the rest is history. Not only *can* it happen here, it *is* happening here: watch it unfold on the nightly news.

Since the next issue will be the last one, let's see how good we can make it. All you readers who've been meaning to send in astounding new data but have been putting it off, please do so now. I love material like the tropane article leading off this issue: new ways of using old plants, new plants, simple extraction procedures, etc. Don't hold back: if I really like something, even if it's more outrageous than the stuff I usually print, it has a good shot at being included. Let's send ole *ER* off with a bang: a Big Bang. -- *Jim DeKorne*

**AYAHUASCA ANTHOLOGY  
NOW IN PRINT!**

**THE ENTHEOGEN REVIEW  
MONOGRAPH SERIES NUMBER 1:**

**AYAHUASCA ANALOGS AND PLANT--  
BASED TRYPTAMINES --  
THE BEST OF THE ENTHEOGEN REVIEW,  
1992-1996**

The best and latest information from *ER's* first four years of publication. Including: Ayahuasca Analog data, MAO inhibitors, Mushroom Ayahuasca, *Phalaris* grass, Smokable Tryptamines from Plants, Other Tryptamine--containing species, plus DMT and 5-MeO-DMT. This information-packed monograph has been edited so that all the data is compiled into easily referenced chapters. Instead of paging through past *ERs* looking for that special article, find it here under one cover. \$20.00 Postpaid (\$25.00 outside U.S.)

**Paperback: 56 Pages, 13 Illustrations**

***The Entheogen Review***

First year of publication bound together in a 74 page book -- \$20.00 domestic, \$30.00 outside U.S.A.

ALL OTHER BACK ISSUES: \$5.00 EACH  
\$7.00 OUTSIDE U.S.A.

***Psychedelic Shamanism, The Cultivation, Preparation and Shamanic use of Psychotropic Plants***, by

Jim DeKorne, 1994, 155 pages. \$22.00 postpaid (\$30.00 outside U.S.) from:

***The Entheogen Review***,  
P.O. Box 800, El Rito, NM 87530.

*"No hands on explorer of psychedelic hyperspace will want to be uninformed of the facts and techniques in this book. It is a valuable contribution to the new literature of do-it-yourself shamanism and psychoactive ethnobotany." -- Terence McKenna*

***copswatch***

**An electro-alchemical transformation of trash-TV into a practical video-handbook for true civil disobedience.**

Entheogen users, learn your constitutional rights by making TV work for you. The *Copswatch Report* is a shape-shifting media-parasite created and configured to feed off the FOX network's COPS TV show. You will learn how to protect your privacy and confront unlawful police actions simply by knowing how to invoke your federal constitutional rights. *Copswatch* participants videotape each weekend's nationally televised COPS broadcast. (Saturday night at 8 p.m., in

most time zones.) The free *Copswatch Report* arrives by the following Tuesday morning via e-mail. Participants then read the *Report* as they watch the taped episode. To participate, send an e-mail to [copswatch@bevcorn.org](mailto:copswatch@bevcorn.org) with the words "subscribe me" in the subject box. The free *Report* will arrive automatically each week. For more information visit the spectral industries Who's Watching Who? page at <http://www.bevcorn.org/copswatch.htm>

**"A CRITICAL LEGAL WORK WHICH IN OUR OPINION WILL BE A PERMANENT LANDMARK FOR THE AGE."  
ASSOCIATION OF NEW YORK METROPOLITAN NEURO-BOTANISTS & MEDIA HACKERS**



**mind states**

**Current Perspectives on Visionary Plants & Drugs**

**A two day conference  
Saturday and Sunday, November 22 & 23, 1997**

*Featuring*

Ann & Alexander Shulgin • Alex Grey • Jim DeKorne  
Dale Pendell • Myron Stolaroff • Dan Joy  
Andrew Edmond • James Kent • and others  
with an art show & vendor booths

Held at the stately International House on 2299 Piedmont Avenue in the heart of downtown Berkeley, CA.

Tickets are \$65 advance and \$75 at the door. Limited seating, advanced ticket purchase recommended.

Tickets available from:

Third Wave, P.O. Box 19820 (Dept. PS)  
Sacramento, CA 95819-0820, USA

Make checks payable to Soma Graphics.

E-mail to [ThirdSoma@aol.com](mailto:ThirdSoma@aol.com) to be put on a notification list to receive updated information, or check out our web site at <http://www.lycaem.org/mindstates/>

Vendor booths are available at very reasonable rates. Write for more information.

---

---

# THE ENTHEOGEN REVIEW

A QUARTERLY ETHNOBOTANICAL UPDATE

---

---

**VOL 6, NO. 4, Winter Solstice, 1997**

ISSN 1066-1913 Copyright © 1997, All Rights Reserved Subscription: \$20.00/Year, \$30.00 Outside U.S.A.  
P.O. Box 750, El Rito, NM 87530 Editor: Jim DeKorne

This newsletter is a clearinghouse for current data about the use of psychotropic plants. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction and ritual usage of entheogens. All communications are kept in strictest confidence -- published material is identified only by the author's initials and state of residence. The mailing list is not for sale, rent or loan to anyone for any reason.

---

---

### *Disclaimer*

The information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. As editor, my role is to collate and present these data, opinions and beliefs as is my right under the First Amendment to the Constitution of the United States.

Being a mere human, subject to the same frailties as others of my species, I cannot guarantee the accuracy of any of the data presented here, nor do I advocate that anyone do anything except read it. Portions of this material may relate to subjects which are legally questionable. Although I am neither a law-maker nor a policeman, it is my understanding that while plants can apparently be declared illegal, facts of nature and human ideas about them (correct or incorrect) are currently exempt from such classification.

Anyone has the existential freedom to do what they choose with what they've read, but that has no connection with what I or others may have written in these pages. Readers who act on any information found in this publication do so of their own free choice and

must accept full responsibility for such decisions.

### *Subscriptions*

*The Entheogen Review* is not intended to be a mass circulation publication -- it is available by subscription only. On all quarterly (mass) mailings there will be a code after your name. F97 means that the Fall, 1997 issue will be your last. W stands for Winter Solstice, V stands for Spring (Vernal) Equinox and S for Summer Solstice. I make a great effort to get the newsletter out on time, and third class mail sometimes gets lost -- if you don't receive your copy within three weeks of a solstice or equinox, please let me know. Third class mail is not forwarded by the Post Office, so always inform me of address changes.

### *Submissions*

Your input is what keeps this network alive -- don't hesitate to share your experiences, inspirations and questions. (Confidentiality rules -- after transcription, all correspondence is burned.) Though I often have to edit for brevity, please keep those fascinating letters coming in. I am especially interested in receiving Entity contact experiences induced by entheogens.

-- Jim DeKorne



# THE ENTHEOGEN REVIEW LIVES!

In the Fall, 1997 *Entheogen Review*, I announced that it would cease publication with the Winter, 1997 issue (the one you're now reading). A lot has happened since then, most notably that two respected experts in the field have chosen to assume responsibility for the newsletter's continued existence. This was a great relief to me: I really didn't want *ER* to die, but personal matters have made it impossible for me to continue on as editor. For now, the new editors must remain anonymous (for many very good reasons), but you can rest assured that *ER* is in very capable hands.

## ER'S NEW ADDRESS

All editorial and business matters should now be addressed to:

### *The Entheogen Review*

564 Mission St.

Box 808

San Francisco, CA 94105-2918

New subscriptions are \$25.00 per year domestic, and \$35.00 per year outside the U.S.A. All current subscriptions remain valid until their expiration date, at which point the new rates apply.

All mail sent to the old New Mexico address will be forwarded unopened to San Francisco. Please don't send mail addressed to me personally if it pertains to your subscription, as I then just have to put it in an envelope, pay for postage, and forward it anyway. I'm happy to answer questions or whatever if you enclose a self-addressed, stamped envelope (PLEASE!), but *Entheogen Review* stuff should always go to the new address.

## BOOKS AND BACK ISSUE ORDERS

I will continue to sell my book, *Psychedelic Shamanism* (\$22.00 U.S., \$30.00 foreign postpaid), *Ayahuasca Analogs and Plant-based Tryptamines* (\$20.00 U.S., \$25.00 foreign postpaid), and *ER's* first year of publication book (\$20.00 U.S., \$30.00 foreign postpaid). Back issues of *ER* up to and including the Winter, 1997 issue sell for \$5.00 each, domestic, and \$8.00 each for addresses outside the U.S.A. All back issues are currently available but probably won't remain so indefinitely: it's mostly a courtesy, as

short-run reprints are expensive to keep in stock.

**Please address all book and back issue orders to me personally:** Jim DeKorne, POB 750, El Rito, NM 87530, USA. (If it says *Entheogen Review* or *ER* on the envelope, it will get forwarded, then have to be sent back, as the new editors are not handling these specific books or back issue orders.) I will be abroad for most of December, 1997 and part of January, 1998, so be patient if you don't get a response to your orders right away.

## WHAT IS THE "REAL" REASON FOR ER'S "DEMISE" ?

1. *The Entheogen Law Reporter* informs us why the Supreme Court invalidated The Religious Freedom Restoration Act. But despite this devastating news, *TLER* will continue publishing, but using a different strategy. Then you took a hit and lost your ambition to continue. I understand your reasoning. I hope you find inspiration to continue writing your thoughts and adventures. -- *Mica Man, FL*

2. (I am experiencing) reverent paranoia that you may have been contacted by "the authorities" and have been "persuaded" to discontinue *ER* -- perhaps even providing you with a "cover" excuse. -- *RS, WA*

[Well, *ER* isn't over by a long shot, and the reasons I gave for bowing out as editor in the Fall, '97 issue are the real ones (no DEA pressure, folks)! I'm into other projects now, and subscriptions were falling off to the point of "bankruptcy." The new editors are more in the entheogenic mainstream than this old hermit cares to enter, and they will make it a better publication. Don't judge me too harshly: my geographical isolation keeps me from being in the center of this burgeoning movement, and my personal inner work has been leading away from entheogens for a couple of years now. Now that solid contact has been made with hyperspace, I can enter it easier without the catalysts which were essential at first. Not that they aren't valuable, just that (in my case at least), they are no longer necessary. Don't make more out of it than that: everyone's path is unique and the landscape of any journey changes over time. -- *Ed.*]



# NETWORK FEEDBACK

---

## BELLADONNA WARNING

I would like to point out an apparent error in the Belladonna-Henbane article in the Fall '97 *ER*. The author took 13 drops of a vinegar tincture which consisted of "1.5 pints" (i.e. 3 cups) of apple cider vinegar in which "30 fresh Belladonna berries" were steeped, and it clearly was of adequate strength, but you're recommending readers make a vinegar tincture consisting of "one part plant" to "two parts vinegar," which is a much stronger preparation than he took. As Belladonna is potentially lethal, I'd discourage readers from making such a strong preparation.

How much stronger? Belladonna berries are smaller than cultivated blueberries, so 30 fresh berries was probably a lot less than one ounce fresh weight. Since 1.5 pints of vinegar is 3 cups at 8 fluid ounces per cup, or 24 ounces, the author took a fresh tincture much feebler than 1:24 in strength. With that in mind, advising your readers to use a 1:2 tincture seems decidedly unwise. Nor did you mention whether you were advising the reader to use fresh or dried material to make said tincture, an important distinction.

For readers not familiar with herbal medicine, the proportions normally used in American tinctures are one part FRESH, not dried, plant by weight (i.e., one ounce) and two parts menstrum (i.e., solvent: vinegar in this case) by volume, i.e., two fluid ounces or one-quarter cup. For dried plant material, the solvent is normally diluted to 50 percent with water and the proportions of plant to solvent are one to five. In cases where the herb is a strong poison, however, weaker tinctures (such as 1:10) were sometimes used. It would be worth using a very weak tincture when experimenting with Belladonna. -- *BD, CA*

*[My comments at the end of the Belladonna/Henbane article were intended to clarify the information in the sidebar: pointing out how the standard 1:2 ratio*

*for herbal tinctures is determined by weight. The sidebar was reprinted from another journal, and essentially gives the 1:2 formula. It also provides essential dosage instructions: "Always start with one drop and wait 24 hours to note the effects before increasing the dose." I repeated that warning in my comments, and hope that no reader would confuse the author's separate experiment with the sidebar information. For the record: I don't "advise" anyone to mess with Belladonna at all! -- Ed.]*

## SALVIA "FLYPAPER"

I am still trying to integrate my first encounter with *Salvia divinorum*, which was the most bizarre happening of my life. Has anyone experienced a huge "bionosphere" -- approximately 25 feet in diameter, like a big bubble that tries to suck you into itself? I panicked big time: the gluey, magnetic pull (a greenish transparent force-field), which appeared to come from outside of myself, felt like trying to remove myself from fly paper. I became paranoid until I entered the center of the sphere. Whenever I tried to move away from center in any direction, it immediately sucked me back. Good thing it only lasted a few minutes. I have lots of theories, but no conclusions!  
-- *RM, DE*

## SALVIA EXTRACT

On May 19, 1997, I ordered *Salvia divinorum* extract from Bert Marco Schuldes in Germany (4 units: \$32.00) and paid in advance with a postal money order. I have sent two letters regarding this order, but to date, no reply. Is he still in business? Is there any other source for the extract? -- *Mr. Toad*

*[I've received other queries about this source of Salvia extract: some say that their order was eventually filled. The last letter I received from Bert (over a year ago) mentioned that he has been overwhelmed*

with *Salvia* orders, has rented some property to erect a greenhouse for growing it, and seems to be suffering from too much success too soon. I've been told that he has contacted *Salvia* growers in the U.S. for wholesale purchases to keep up with the demand. My own dealings with Bert have always been satisfactory. I have no more information than that. Can anyone add to this? Regarding the extract: the formula seems to be a proprietary secret. I have no idea of how it is made. That would be very interesting information if we could get it. -- Ed.]

### PROPER DOSE OF SALVINORIN-A

I'm considering a salvinorin-A experience. How many mikes are considered a good starting point, bearing in mind that I would much prefer an underdose as opposed to an overdose! -- *Psilonaut, SC*

[According to conventional wisdom, 200 to 500 micrograms, (i.e., between about one quarter to one half of a milligram), is enough for a full experience. Daniel Siebert, the first human to discover its effects, is said to have initially taken 2 mg: a whopping overdose. Obviously, when dealing with amounts this small, one needs scales capable of measuring in fractions of a milligram: not easily come by unless you have access to a well-equipped laboratory. -- Ed.]

### FEEDBACK ON

#### 2,6-DICHLORMESCALINE

*ER* has received several letters questioning the Spring, '97 article "First known human voyage on DCM -- 2,6 dichlormescaline." Most correspondents suspect a hoax. As all *ER* readers know, I am not a chemist and have no way of evaluating some of the articles that come my way. I will only say that the author of that article, whom I've corresponded with occasionally over the years, seems to me to be a straight-up guy. Other than that, I really can't comment on the article, since I have no personal experience with either the extraction method or the resulting product. Hopefully, someone who knows the chemistry can set us straight. -- Ed.

### AN INTERESTING IDEA ON DCM EXTRACTION

The earliest reference to dichlormescaline that I could find was in *Lloydia*, Vol. 40, No. 6: Nov-Dec 1977, Pgs 585- 587. The article mentions that mescaline hydrochloride treated with chlorine gas dissolved in chloroform was readily converted to 2,6-dichlormescaline as crystalline hydrochlorides. It also states that, using the principles of additivity, the calculated log P (octanol-water) for this substance is 2.20; this value is well within the range where high psychoactivity would be expected. For example, the log P for the highly potent DOM ("STP") is reported to be 2.08 (23).

I am no chemist, so I am not sure what this all means. What would happen if dehydrated and powdered San Pedro (*Trichocereus pachanoi*) were soaked in a mixture of chlorine and chloroform? If one could convert organic mescaline in the crude plant material, then it would take only a "tiny" sample of the dried powder (now possibly containing DCM) to have a strong psychoactive effect. A single 500 mg dose of mescaline would become 100 doses of DCM at 5 mg per dose. Who wants to try this? -- *B. Green*

### WHERE ARE ALL THE EXPERTS?

I am surprised that some of the incognito cognoscenti have not made more contributions to *ER* on technical data. I know the information is out there, but after most of us have finished with the rest of reality and tended our gardens, we don't necessarily have the time to research all the ins and outs of these matters in obscure journals. We need someone to translate these experiments into something that ordinary people can understand. -- *Anonymous*

[I've often wondered the same thing. Often, the procedures are too complex for anyone but an expert with specialized equipment to pull off, but I still hope somebody out there could take the trouble at least to explain if, when and why we're barking up the wrong tree. -- Ed.]

### GHB

GHB, gamma hydroxy butyrate, is an excellent natural "feel good" nutrient. Be careful not to eat too

much, as nausea and possibly instant sleep will occur. It's an excellent supplement to take with psychoactive brews! -- **BW, MI**

### *METHYLENE CHLORIDE SEPARATION FROM PAINT STRIPPER*

Re: separation of methylene chloride from methanol with water (Fall '97 *ER*) -- it sounds like it should work. I would expect some methanol to remain in the final product, thus requiring fractional distillation or drying. Magnesium sulphate, epsom salts, dried in an oven to an amorphous mass can be used to soak small amounts of excess water from your solvents. When using commercial products as a source of solvents, beware that some manufacturers list ingredients by CAS numbers. No problem! The *Merck Index* has a listing of CAS numbers referenced to the compounds.

-- **Coy Dog**

### *HIGH ALKALOID PLANT VARIETIES*

Locating high alkaloid varieties of known plants, especially *Phalaris* and *Desmanthus* is something that still needs to be resolved. I am growing *Desmanthus* from two sources and will hopefully soon determine potency variances. Since potency seems to vary from field to field, it would be good if people finding high-yielding strains would present them to our favorite seed distributors. What soil conditions or time of harvest are conducive to high alkaloid content? Do you have any recent *Desmanthus* data? -- **Anonymous**

[Not really. I confess I gave up on *Desmanthus* once I discovered the potent strains of *Phalaris*: it's easier to trim the same grass plants year after year than to uproot and kill a *Desmanthus* "bush." *Allies* (POB 2422, Sebastopol, CA 95473) sells the same Turkey Red and Yugoslavian Fresh Cut *Phalaris* varieties that Johnny Appleseed gave me back in 1993. These are proven to be potent. Wild *Phalaris* grows everywhere, but why mess with an unknown strain (unless you're a dedicated ethnobotanist) when you know what already works? -- **Ed.**]

### *CANADIAN PLANT SOURCE*

Being Canadian, it has been very difficult to obtain

live plants -- no U.S. companies seem to be willing to ship across borders. There is only one Canadian company that I know of that carries plants of interest to us:

Western Biologicals Ltd.  
POB 283  
Aldergrove, BC  
Canada V4W 2T8  
Tel/fax 604-856-3339

They are a mushroom spawn/equipment supplier also and their prices are very reasonable.  
-- **NL, Canada**

### *OTHER SOURCES*

Someone mentioned a smart drug, Hydergine, in the last issue. A good source for it and other Nootropics is:

Cosmic Sales and Mkt., Inc.  
POB 1364  
Lawrenceville, GA 30246  
1-800-359-9896

*WA* of Austria mentioned a source for *Psilocybe tampanensis* in the last issue. Here is another:

Pacific Exotic Spora  
POB 11611  
Honolulu, HI 96828  
(Catalog: \$2.00)

-- **Psilonaut, SC**

### *KETAMINE GNOSIS*

On one cc of Ketamine: Out of complete darkness and unconsciousness I became aware of the sensation of flying. "I" did not really exist, there was only disembodied awareness. I flew over a coastal area and slowly realized that I was being accompanied by someone. This was my guide and the landscape below seemed to be ancient Hawaii. The natives emerged from their huts, apparently aware of our presence above them. My guide didn't speak, but somehow his thoughts entered my mind. He explained that these creatures were not very advanced, that they were hopelessly attached to their bodies and governed by the

most basic appetites and desires. My mind was flooded with images of eating, fighting and sexuality. I felt pity for them but wondered why we were in their presence. My guide sent the thought that: "You've been chosen to live among these people to teach them the proper path for sentient beings." I began to scream: "Noooo!" and desperately fought the idea of being abandoned among such chaos and sorrow. Resistance was futile. Without pride or self-consciousness, I knew what enlightenment was. For a while I was totally centered and at peace: the meaning of existence was clear and precise. I had somehow stumbled onto the edge of the blade of awareness.

In the sober light of day I often reflect on that vision and the possible meanings. I now feel that all of us have the capacity for enlightenment and that it's a lot closer than we suspect. After all, the Buddha was an ordinary man who only claimed to be awake, and little more.

A little history of ketamine: back in the '70s Groff was touring the nation educating nurses and doctors on the benefits of using K with cancer patients to assist them in the dying process. He was right: ketamine would be useful in helping the terminally ill. I've personally used it to help fight an addiction to "Ice," or crystal methamphetamine. I feel it could help other drug addicts as well. K is disassociative and enables one to view one's situation objectively. It helped me see the path out of my addiction and psilocybin gave me the strength to complete the journey.

— *Captain Chaos, HI*

### MUSHROOM MATTERS

When ingesting entheogenic mushrooms it's important to get as many of the alkaloids (and as few contaminants) into your system as quickly as possible. A preparation of tea using dried mushrooms is the most effective and safe way of doing this that I've found. Analysis of many wild and domesticated edible and medicinal varieties have shown that they contain methyl and/or phenyl-hydrazines: both toxic carcinogens. Cooking neutralizes them, and so does drying. I'm not sure that entheogenic varieties contain these as well, but I say better be safe than sorry. Dried mushrooms are easier to work with anyway.

Usually mushroom alkaloids, from fresh or dried

material, enter the system within about 45 minutes. The quantity of alkaloids may be reduced as much as 35 percent through the action of gastric acids. This can be minimized if they are thoroughly chewed before swallowing: not an appetizing thought. Making tea solves many problems. Psilocin and psilocybin are both soluble in boiling water, the tea is easier to ingest and one can always eat the leftover mushrooms: I do. The warmth of the tea expands the mucous membranes of the mouth, acting like a sponge that absorbs the alkaloids directly into the system. The results are that first effects are felt within 15 minutes, with only nominal amounts of alkaloids being negated in the gut. With teas, one can also add herbs, spices, etc. according to taste or discipline. I always use fresh peppermint leaves and lavender blossoms. The mint hides the somewhat "dirty" flavor of the tea and acts as an anti-nauseant. Lavender has been used for centuries by herbalists to relieve mental tension, accentuation of concentration and clarity of thought. It is also the color of the crown chakra: the thousand-petalled Lotus of consciousness. — *MVD, Amsterdam*

*[Conventional wisdom states that psilocin and psilocybin are degraded by boiling, so my guess is that one should bring the brew to a boil and then remove it from the fire quickly to avoid losing any more alkaloids than necessary. — Ed.]*

### ALKALOID STABILITY IN VARIOUS PSILOCYBE SPECIES

Re: Potency in 12 year-old specimens of *P. baeocystis* (Fall '97 *ER*). It is known that some species maintain a high alkaloid stability in dried mushrooms from various genera. In 1981 and 1983, Norwegian and Finnish researchers found that *P. semilanceata* kept its potency from 15 to over 100 years!

Chloroform can't extract the polar psilocybin, but works with the unpolar psilocin. Most cultivated *P. cubensis* contains psilocin, but *P. semilanceata* contains only psilocybin and no psilocin at all. (See: J. Gartz, *Magic Mushrooms Around the World*, LIS Publications, LA 1996)

Extraction of psilocybin and psilocin is simple with polar solvents like methanol and dilute acetic acid (5-10 percent). It is always best to remove the fat from

the dried, powdered mushroom tissue first with lighter fluid (petroleum naphtha, Coleman fuel), acetone or methylene chloride. For the extraction itself, in a ratio of 1g mushroom to 20ml acidified methanol, stir 12 hours then evaporate in a warm place.

— *Sam Lanceata, Germany*

### MUSHROOM CULTIVATION TIPS

I played around with growing *P. azurescens* and *cyanescens* this spring and have a couple of growing tips. When the jars of grain spawn are ready to transfer to sawdust I place a garbage bag in the bottom of a large plastic tray. I soak the sawdust for a couple of hours, drain off excess water and place about one to one and a half inches of it into the bag: covering the bottom of the tray. I shake the grain over the sawdust and close the bag. Let it recover for a few days and then cover with more wet sawdust. Don't mix the grain into the sawdust or it will readily contaminate. When this is fully permeated I add sawdust and woodchips in a 50:50 ratio to further expand the mass. Generally, one part permeated to five parts fresh material. This can be expanded indefinitely, or transferred to the garden. Once in the garden, placing a few inches of leaves on top really helps to reduce the need to water. They should be removed in the Fall. Make sure you isolate several strains.

It's essential to get the right kind of sawdust. The sort that really works well is called "wood-flour." Companies sell this wood-flour to mushroom growers. It's also used to smoke meat. It costs about \$5 per 35 lb. bag. I use #8 wood flour: the largest size. The best source for free woodchips is a place that makes hardwood flooring. (Show up with your own containers.) Their chips are of the desired size and they don't contaminate easily: chipped wood from living trees often does. Mine have been primarily Maple, but Oak is also supposed to be good. — *Anonymous*

### GROWCO MUSHROOM CASING

I would like to inform readers of a product called Growco, which is advertised as "the world's most advanced organic growing medium." It is a dried, compressed, 100 percent organic vegetable-based growing medium used in hydroponics. As an experiment, I used Growco as a mushroom casing layer and had

phenomenal results! It puts an end to messy casing recipes and tedious sterilization procedures. Additionally, Growco offers the following benefits to mycologists. From the label:

*"Excellent water holding capacity while maintaining porosity. No added chemicals. Free from weed seeds and pathogens. pH range 5.4 to 6.8. High lignin content (70%). Neutral substrate [i.e. casing] maintains beneficial microlife."*

To use this product, simply add water and the brick expands to a volume of nine liters (that is plenty of casing). Growco is a very clean product and robust enough to support mycelium while hindering contaminants. The mycelial "leap off" happened at record speed: results could be seen overnight. Growco can be obtained through hydroponic sources. I paid \$1.79 for a brick of Growco from Albuquerque Hydroponics and Lighting, 1051 San Mateo SE, Albuquerque, NM 87108 (phone: 1-800-753-4617).

I've experimented with Growco on dung-loving mushrooms and the fruiting was prolific for many weeks. I will experiment with the wood-loving species next and anticipate similar results, if not better. I've used many combinations of casing over the years, and Growco is now my casing of choice. — *Hershey, NM*

### MIMOSA HOSTILIS

*Mimosa hostilis* root bark is a definite hit. Boil with a little lime juice, 3-4 times, 1 hour each time. Filter, let the cloudy sediment settle, pour off liquid and drink. Or store as ice cubes for later use. This is not a toy. My first dose was from 7 grams: comparable to a 120mg hit of pure DMT. The experience might have been unbearable had I not previously been there. The *Mimosa* seems toxic for about an hour. Intense yawning and anxiety -- but not every time, so I'm not sure it's the plant or me. Mine was drop-shipped from Mexico and labelled as a topical antiseptic. Testing it without an MAOI, I noticed no side effects. — *PJ. MT*

*[You don't mention the MAOI used in the initial dose: I'm assuming it was **Peganum harmala**, as that's the one used by most people. Since you noticed no side effects without an MAOI (and presumably no entheogenic effects either), that confirms most people's experience of **P. harmala** as the culprit in somatic*

*discomfort. From what I'm hearing, M. hostilis is becoming the preferred ayahuasca analogue among experienced psychonauts. As mentioned in a previous issue, it covers hundreds of square miles in certain parts of Mexico and has long been used as an herbal medicine there. -- Ed.]*

### SEEKING ENTITY CONTACT REPORTS

This reader in France is doing entity contact research. If you have any stories to relate, please write:

Dr. F. Taylor  
c/o Demerliac  
11, rue cherche-Midi  
75006 Paris, France

### A LETTER FROM JOHNNY APPLESEED

It is a privilege to appear in this, the last issue of my esteemed friend's tenure as editor of *The Entheogen Review*. This publication has been a seminal catalyst in the long, strange journey of consciousness that we are witnessing at the beginning of a new millennium: a unique point in the history of this planet.

In a very short period of time historically speaking, the use of shamanic plant teachers and their derivatives has become one of the preferred methods of personal, philosophical and religious questing around the globe. This thirst for gnosis is perhaps the defining characteristic of our species -- certainly for the best and brightest among us. It is only a matter of time before these aspects of our humanity will come into open conflict with the industrial tyrants now ruling the world. This conflict will not be won by force of arms, but by individuals conquering their own fears and being who they really are. Life is short, and we do not know if we may pass this way again. Let us all be smart survivors, but let us all contribute to the evolution of consciousness in whatever way we can.

The use of entheogens is a religious freedom issue, pure and simple. Since the Reformation the principle of the individual's right to pursue his or her own path to Spirit has been affirmed. Because there are no more powerful tools for this investigation than the

deliberate, shamanic use of entheogens, their prohibition is an act of blatant oppression by the death forces controlling our planet.

As for the cutting edge of entheogen research, we are now past the age of private psychological investigations, and into an era of group energetic interdependence. This is the time of transpersonal, mental and psychospiritual connection: where groups link together into temporary energetic beings, with properties transcending individual egos. As Ken Wilbur says, this is the process of evolution: taking parts of the universe and combining them into more novel, complex and conscious wholes. Group work with entheogens is the new frontier and will soon be documented. Those working in this area are a whole sub-culture, as yet invisible to society at large. For the present, perhaps that is as it should be. Those who are not known are still able to work unhindered.

Jim, no matter where your travels take you, know that you have performed an immensely useful and creative piece of work. History will not forget: I predict that good quality bound volumes of the *ER* will command quite high prices in the years to come.

-- *Johnny Appleseed*

*[Long time ER readers know Johnny Appleseed as the author of many valuable articles in this newsletter from its inception. I first met him at the 1993 BPC conference on Maui. We hit it off right away and have stayed in close touch throughout our respective quests. Johnny has personally researched the alkaloidal content of the Phalaris genus of grasses more than anyone I know of: over a thousand different varieties. This is the equivalent of one dedicated individual doing a sophisticated University study, except without any institution to support him or any PhD as a reward. The fact that his graduate degree is in transpersonal psychology and not chemistry makes this achievement even more impressive. He taught me all I know about Phalaris and about alkaloidal extraction procedures. I consider it both an honor and a delight to know this anonymous psychonaut and cutting edge explorer: reread his next-to-last paragraph -- there's a lot of content there for those who are ready for it. -- Ed.]*

### SANTA'S LITTLE HELPER

According to Dr. Patrick Harding, a fungi expert from England's Sheffield University, Santa is a stoner. Dr. Harding says images such as flying reindeer are directly linked to ancient rituals involving the potent hallucinogenic mushroom *Amanita muscaria*. Before the introduction of vodka, the fly agaric mushroom was used widely by village holy men in northern Europe. While tripping, they would bestow blessings from the spirit world upon their community (Santa's presents). Harding thinks Santa's outfit is inspired by the toadstool's red-and-white pattern, and his jolly "ho-ho-ho" mimes the laugh of someone who is spaced on the drug. Also, shamans entered yurts through a smoke hole in the roof. In Lapland, reindeer even grew fond of yellow snow that contained a distilled form of the drug. After a few Slurpers, reindeer start flying -- hopping and prancing about. As for Rudolph's red nose, may we suggest a study of imagery from more southern climes -- say, Columbia?

**Playboy** -- no date on photocopy.

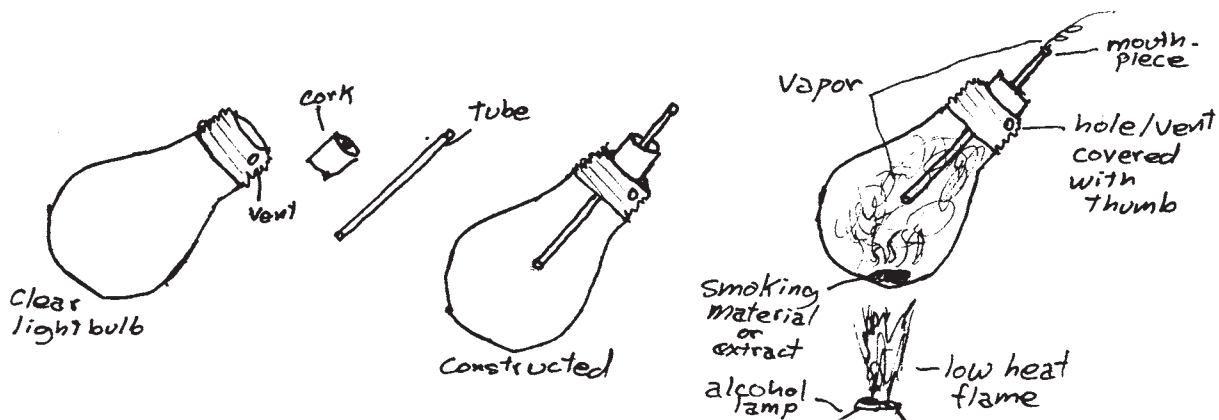
[Yet another mushroom theory! I love it -- it seems like everyone has an hypothesis for how mushrooms are responsible for everything from Santa Claus to the origin of human consciousness. Who knows? I have no theories, but I find them all fascinating. -- Ed.]

### EASY VAPORIZOR PIPE FROM OLD LIGHT-BULB

I took a clear, burned out light bulb and with a pair of needlenose pliers I pried the metal tip off of the socket. Then I carefully broke out the thick blue glass under the tip. Below that was a small glass tube with two small wires going into it. I carefully snapped the tube with the pliers, causing a small "pop," which equalized the pressure in the bulb. After that, I simply gutted and washed out the light bulb. Next, I drilled a small hole into the side of the aluminum socket, careful not to hit any glass. This provided a vent that acts like a supercharger hole on a bong. I took a holed cork (that fits into the socket of the bulb) and a six inch length of quarter-inch glass tubing. Put the tubing into the cork and the cork into the socket-hole of the bulb, with the tube extending to about the middle: approximately where the former filament was. I had a vaporizer pipe!

Put the material to be vaporized into the bulb, replace the tube and cork. Heat the bulb with a lighter or alcohol lamp right under the material. Vapor fills the bulb and you inhale through the tube, the vent hole providing fresh air into the bulb. Awesome!

-- Inner Frontiersman



## SHAMANISM -- PSYCHEDELIC AND OTHERWISE: USING ENTHEOGENS FOR INNER WORK

*A discussion of personal experiences with the use of entheogens in furthering spiritual practice. Shamanism and Alchemy as models for the intentional navigation of hyperspace. How entheogens can help or hinder this quest, and a hypothesis for the creation of a "neo-shamanism" specific to the unique problems of our time. Excerpts from a talk given at the Mind States conference, Berkeley, California on November 23, 1997*

---

### PSYCHEDELICS AND ALCHEMY

I believe that shamanism is based upon a gnosis that most humans have forgotten. This gnosis is that we are eternal, multidimensional entities living an illusory mortal existence in three-dimensional space. The human birthright is to regain this gnosis and learn how to function fully in both physical and metaphysical realms -- for our own good, that of our species and of the planet itself. Powerful forces are now pushing those of us ready for it to a full realization of these powers.

Mircea Eliade has said that shamanism dependent upon psychotropic substances is a decadent form; Terence McKenna asserts that psychedelic shamanism is the only legitimate kind. I want to offer an integration which honors the truth of both positions. Psychedelics, or entheogens, are extremely valuable tools in the Work, but they are often abused by those who don't understand how to use them. I think the reason our culture has such substance abuse problems can be directly traced to the fact that we have forgotten our shamanic roots: not only do we lack contemporary models for the use of consciousness-altering catalysts, but we have a taboo against knowing ourselves. We no longer even possess clear structures for *how* to know ourselves. Let's begin by looking at that.

Psychedelics have the capacity to both unify and fragment consciousness. Most people who have experimented with these substances with any frequency know that the highest gnosis that psychedelics offer is that "we are all one." Our consciousness has been unified: we know the whole. This is the state of awareness variously called "satori," "samadhi," "nirvana," etc. in Eastern religions. The gurus tell us that anything less than this state of unified awareness is illusion.

The opposite of wholeness of course, is separation from the whole: we see component parts rather than their integration. Such perception on psychedelics typically evokes a fear response: awareness sees itself as a discrete entity surrounded by other entities regarded as "other," as "not-me." The "wholeness" of the observer is challenged because that which is "not-me" is always a potential enemy. This stems from our life-long experience as differentiated beings living in a multiverse of other differentiated beings: fear of others is a legitimate response for any organism living on a planet where predator and prey relationships determine survival.

Both realities are true: we *are* all one but we are also all separate. Nevertheless, the first gnosis is a good deal more pleasant than the second. This unique quality of psychedelic drugs to reveal both realities of existence suggests a comparison with one of the fundamental secrets of Alchemy:

*Solve et coagula, et habebis magisterium.* (Dissolve and bind, and you will have the magistry.)

*A magistry (a masterpiece) is an alchemically exalted preparation which is always prepared from a whole, e.g., a medicinal plant. The preparation first requires the separation of specific constituents, after which they are purified and again combined.*

-- Manfred Junius, *The Practical Handbook of Plant Alchemy*, Healing Arts Press, Rochester, VT 1979, 1985, 1993

Anyone who has studied alchemy knows that the true goal of the Work was not the literal transmutation of "lead into gold" of popular folklore, but the transformation of the alchemist's consciousness into a state of enlightenment, which is to say, a state of unified



perception. The "dissolve and bind" formula, when applied to human awareness, means that one differentiates (dissolves, separates) all the disparate aspects of one's personality, purifies them, then recombines them into a "masterpiece," a transcendent state of consciousness. This is an exact formula for the attainment of enlightenment, and knowing that, we can use psychedelics consciously as catalysts for inner work.

In psychological terms, one *analyzes (solve)* one's complexes, then recombines and *synthesizes* them (*coagula*) into a harmonious whole. In typical practice, you begin by coming to terms with your early childhood; then you recognize how your complexes inhibit your freedom; having navigated those labyrinths, you get a handle on your life work: you contact your essence and reconcile your ego illusions with the intent of your authentic self, your essence. And so on.

Unfortunately, many people get no further than blaming mom and dad for their dysfunctions. That's just the beginning of the journey. Until you can authentically purify (which is to say, reconcile and integrate) those forces in your psyche, you're still stuck in the first phase of the Work.

Analysis and synthesis then, is a universal formula for completing the Great Work of Transformation. It goes without saying that this formula is deceptively easy to understand, but extremely difficult to accomplish. (That's why they call it the "Work" -- it *is* work: it is the heaviest labor you'll ever undertake!) In plain English, the alchemical canon says: take it apart, purify the parts, then put them back together again. If you succeed at this, the final whole will be a *totally different substance* from the whole with which you started.

I am reminded of a Zen proverb:

*Before I was enlightened, mountains were mountains and rivers were rivers.*

*While on the path to enlightenment, mountains were no longer mountains and rivers were no longer rivers.*

*After I was enlightened, mountains were again mountains and rivers were again rivers.*

This is just another way of describing the *solve et coagula* formula of alchemy. First you deconstruct the mountains and rivers (which is to say, your everyday reality) to know them in their substance, then you put them back together again, purified of illusion. Actually, "you" don't do this; your essence does it for you -- all that is required of the ego is disciplined cooperation, which is to say, devotion to the Work.

Another example: In 1846, when Henry Thoreau was at Walden pond there were millions of humans on the planet who lived lives as simple as he did. In those days, any peasant in what today we call the "third world" lived outwardly no differently than Thoreau did. An anthropologist from another planet comparing only their outward lifestyles would see no differences between them: they both chopped wood, they both carried water. Yet Thoreau was living in a much different reality than, say, the average Russian peasant. For both of them, mountains were mountains and rivers were rivers, but Thoreau's mountains and rivers were of a different order of beingness. That's because he had attained gnosis: he understood both the forest *and* the trees which made it up.

A verse from the *Tao Te Ching* illustrates this idea perfectly:

*Oftentimes, one strips oneself of passion  
In order to see the Secret of Life;  
Oftentimes, one regards life with passion,  
In order to see its manifest forms.*

The "Secret of Life" mentioned here is the gnosis that we are all one, that the highest reality is unitive. In alchemical terms, we cannot really know that unity, we cannot have true gnosis, until we have experienced all the "manifest forms" -- only then can we claim to truly know the whole. The simple peasant, living in a state of nature, can be said to know a kind of wholeness, but it is an innocent, an unconscious state. To know any whole completely it must be fragmented so that its component parts can be understood. During this phase of the Work, by definition, mountains and rivers cannot be whole entities.

Psychedelics, because of their capacity to fragment

and unify the psyche, are extremely useful tools for furthering the Work, but like anything else in spiritual practice they can be dangerous in the hands of anyone who does not understand how to use them. Indeed, they can be dangerous in the hands of those who *do* understand how to use them: The path grows more treacherous the closer one gets to the goal. History records that there were lots of alchemists, but few adepts. The situation is no different today: Many a bleached bone is found only three feet from paradise.

In my own experience, I eventually reached a point where psychedelics had to be left behind: continued reliance upon them inhibited rather than furthered my development. That doesn't mean that I never ingest entheogens, it means that I no longer rely on them for my most serious work: at this phase of my journey they usually obstruct more than they enlighten.

Megadose blasts into hyperspace are useful for two reasons: they will convince you of the reality of other worlds and if you're lucky they will introduce you to your essence. In time, however, you will come to realize that most shamans work with "homeopathic" doses: doses which enable them to do work in the space in which they find themselves. A fully informed ego is essential to the Work, and when you relinquish shamanic control, you leave yourself open to cosmic tricksters whose sole agenda is to hinder your spiritual growth. Don't worry, anyone who walks their path with will and intent will recognize this fork in the road if and when they come to it.

But in the beginning, psychedelics were crucial to my inner development. I often wonder where I would be now if I'd never had the revelations that these substances offered me. In my case, the *solve et coagula* formula came backwards: my first psychedelic experience, 300 micrograms of LSD, was one of complete harmonic unity: my journey began with the *coagula* portion of the equation. I know now that my essence was giving me an experience of the goal of the Work: at that time of my life I had no concept at all of what it was that I was seeking. Essence knew that once I'd experienced this state of awareness I would never rest in this lifetime until I'd attained it permanently. (I still haven't attained it, by the way.) I quote from my

book, *Psychedelic Shamanism*:

*I began to experience what can only be described as samadhi: "the final stage in the practice of Yoga, in which individuality is given up while merging with the object of meditation." For the first, and alas, to date the only time in my life, I was "allowed" to experience the unspeakable bliss of total unity and integration. Subject and object became one -- there were no questions because all that existed was a pristine "answer" in and of itself: perfectly related to everything else in seamless unity. There was no good or evil, no right or wrong, only perfection in and of itself.*

While under the influence of the entheogen, mountains were mountains and rivers were rivers, but in a way I'd never dreamed possible. When I returned to consensus reality eight hours later, mountains were no longer mountains and rivers were no longer rivers: the world from which I'd started my trip was changed forever. You can't go home again after an experience like that. It goes without saying that I had a rough time reconciling the two realities. I've never met anyone on any path who claims that it's easy. Thus begins the Great Work of Transformation.

My second acid trip showed me the *solve* half of the alchemical equation. It was one of the most terrifying experiences of fragmented awareness that I've ever known. My world was torn asunder, and nothing my ego could do could put it back together again. Again I quote from my book:

*I, strange as it seems now, actually became afraid of myself! Not only afraid of myself, but afraid of everything around me -- the walls, the floor, the bookcase, my hand, my shoes -- everything became a total threat to "myself," of whom I was also afraid and who besides that didn't exist anyway -- an appalling enough thought in its own right! Talk about double and triple binds! I was drifting in a confused sea of pure terror without any ego-structure to hold onto for reference. Only someone who has had a bad acid trip can understand what I'm trying to describe here.*

My greedy ego was seeking the total samadhi of my

first LSD experience, but my essence had another lesson in mind. Mountains were definitely not mountains, and rivers were definitely not rivers: nothing, absolutely nothing in my environment was what it had been before. It was an experience of the total deconstruction of reality. At that time I had no concept at all of the alchemist's *solve et coagula* equation. Those first two acid trips could not have been more opposite in nature. Though I didn't realize it yet, I'd been given a koan to solve.

It was in trying to reconcile those two experiences that, years later, I came to understand their relationship to the alchemical secret of inner development: the solution to the koan. It was also my first inkling that essence is a very demanding teacher. To paraphrase Lao Tze: "Essence is unkind: he treats the ego and its complexes like sacrificial straw dogs." (It is my understanding that in ancient China, little dogs were woven out of straw to be ritually thrown into a fire as burnt offerings.) Essence is indeed unkind: if, once the Work has begun, the ego can't or won't keep up with him, he'll burn you up and start over. Beware! Beware! Once you make the choice, you can't *not* do the Work: one of my best friends tried to cop out of it and died within a year of cancer.

Essence is that portion of our awareness residing in the unconscious psyche. For me, "essence" is synonymous with Jung's concept of the "self." Your essence is the immortal portion of your awareness, quite distinct from the mortal ego, which will not last longer than this earthly incarnation. When Jim DeKorne dies, he will disappear from this planet and his life experience will be absorbed into his essence, a much larger identity in hyperspace. The attainment of this relatively simple gnosis is one of the most crucial phases of the work because the ego has transcended the illusion that it is the center of the psyche. Suddenly, usually painfully, one *knows* that mountains aren't mountains and rivers aren't rivers. Not until ego and self become integrated will they reassume their identities on a much higher level of awareness. That level of integration is relatively rare during physical incarnation because it implies a transcendence to god-consciousness: we can experience it sometimes on psychedelics, but seldom do we operate from such consciousness all day every

day.

I met my essence on an acid trip. It's worth quoting at length:

*On the morning of February 18, 1979 I took LSD again after a gap of about three years. As I sat in my easy chair waiting for the effects of the drug to begin, I felt a sudden impulse to get up, go into the next room, and remove an antique Mexican machete from where it had been hanging on the wall for at least a decade. Like many items used only for decoration, this one had by now become so familiar as to be invisible -- I don't recall having paid any real attention to for it for years. Indeed, it was shamefully covered with dust.*

*I'd purchased this machete in 1965 at the Toluca Market outside of Mexico City. It was hanging in the back of a stall operated by a used tool and parts vendor who sold battered hammers, bent screwdrivers, grease-caked Crescent wrenches, rusty motorcycle chains -- that sort of thing. The machete is obviously fairly old (I estimate early 20th Century -- sometime around the Mexican Revolution), and well used, with many nicks and scratches and a splintered handle. There is a "dicho," or proverb engraved on the blade: **Nada del mundo es verdad por lo que mi ojos ven.** In English we would translate it: "Nothing in the world is true that meets the eye," or, more freely: "Everything is an illusion." It's a curious saying: I've never thought of it as a typically Mexican Catholic sentiment -- if anything, it sounds Buddhist.*

*For some reason I wanted to hold this machete, and as the LSD began to alter my consciousness I held it tighter and tighter ... it was beginning to manifest the energies of a "power object." Soon it felt like the machete was some kind of psychic lightning rod for forces to enter my body -- at that point I don't think I could have let go of it if I'd wanted to.*

*Now the drug was coming on strong and I was suddenly very, very stoned. The machete vibrated with authority and seemed to pull me from my chair, across the room and out the door into the yard, where I was forcibly thrown to my knees on the ground. For*

*the first, and so far the only, time in my life I heard a distinctly clear voice speaking to me from within my own head. The voice was nothing that I could identify with as "me" or even a portion of "me." It was totally Other, and it asked a question:*

*"Do you take responsibility?"*

*I didn't really know what that meant -- take responsibility for what? Yet I knew that it was important to say yes -- taking responsibility was certainly a "responsible" thing to do, and I've always believed in being responsible.*

*"Yes."*

*The energy level of the voice increased one full octave:*

*"Do you take responsibility!"*

*"Uh -- sure. Yes." I was deeply intoxicated, and quite confused by the repetition of the question.*

*Now the numinousity and power of the voice doubled again, becoming suddenly very, very scary: What was I dealing with here?*

*"Do you take responsibility!!!"*

*"Yes! I take responsibility!" I had no idea of what I was taking responsibility for, but I knew that I must be equal to it, whatever "it" was.*

*Now we crossed the line into "something else" -- these goddamned acid trips! Why did I continue to do this to myself? Flashback replays of my second voyage into LSD terror ... It was now nothing less than the voice of God demanding:*

*"DO YOU TAKE RESPONSIBILITY!!!!"*

*I was no longer sure that I wanted that much responsibility, yet somehow I felt certain that if I'd said "no," I would have dropped dead on the spot: the voice's unstated implication was: "take responsibility or die!" In that state of consciousness I really be-*

*lieved it.*

*"YES! YES! I TAKE RESPONSIBILITY!"*

*The voice fell silent. After a while I got to my feet and stumbled back into the house. The rest of the trip was relatively uneventful ... By late afternoon I'd drifted back into normal awareness again -- I was very glad to be back.*

*That night I went to bed somewhat washed-out from the acid, but fully recovered and in consensus reality again. I'd been down for several hours, in fact.*

*I had a dream:*

*My machete was in front of me, hanging suspended in a pure void of infinite darkness. Etched on the blade were Hebrew letters in living fire. I am not Jewish, and I don't know Hebrew, but I can recognize those letters and differentiate them from Sanskrit or Greek characters, for example. The machete disappeared and only the fiery letters remained suspended in the void: then they began to move and re-form themselves in the Roman alphabet to spell: SEPHIROTH, in fire. Then they disappeared and only the void was left.*

*I awoke, my heart pounding anxiously. (Why was I afraid?) I got up and walked around the house -- what did "sephiroth" mean? I looked it up in Webster's Third New International Dictionary -- no such word. This was the most powerful dream I've ever had -- a once-in-a-lifetime kind of dream. (It was a bonafide dream and not an out of body experience, which is quite different.) It was easily as numinous as my encounter with the voice, but unfortunately I didn't know what it meant any more than I knew what it was that I'd taken responsibility for. It was to be at least two weeks before I got a clue ...*

*... I was aimlessly browsing in a Santa Fe book store. I saw a book with a title like: **Dictionary of Occult and Mystical terms** -- something like that. Ah ha! Maybe here I can find out what "Sephiroth" means. I turned to the proper page: "Sephiroth: The ten emanations of God in the Jewish Kabbalah." I was stunned: I had heard of the Kabbalah, and knew*

*it was some kind of Jewish mystical system, but that was as far as my knowledge went. How could my unconscious psyche come up with information that I had never consciously encountered in my life?*

*Needless to say, I obtained some books about the subject: I forget the reading sequence now, but Dion Fortune's *The Mystical Qabalah* and Gareth Knight's *A Practical Guide to Qabalistic Symbolism* stand out in my mind as particularly seminal texts... It was in Knight's book, over a year later, that I encountered the final synchronicity for this experience.*

*Without trying to explain the intricacies of kabbalistic philosophy, of which there are many (to say the least!), I discovered that my machete/voice adventure corresponded to the "17th path on the Tree of Life." This path is called: "A path of choice, the crossroads of life meet here." (e.g. "Do you take responsibility?") The Tarot arcanum symbolically connected with this path is *The Lovers*, and the Hebrew word-letter for *The Lovers* is "zayin," which means "Sword." (A machete is certainly a kind of sword). The drug ergot is also closely associated with this path, and LSD, of course, is an ergot derivative.*

*That's a fair amount of synchronicity compressed into an event which is still not totally clear to me, but I am apparently in good company: years after my "kabbalah trip" I found this observation concerning LSD therapy in Stanislav Grof's book, *Realms of the Human Unconscious*. He is describing here how others under the influence of LSD have had experiences similar to my own:*

*Individuals unfamiliar with the Kabbalah have had experiences described in the *Zohar* and *Sepher Yetzirah* [two classical kabbalistic texts] and have demonstrated a surprising familiarity with kabbalistic symbols.*

I want to emphasize that I am sharing my personal experiences of the Work with you -- there are as many paths as there are humans on the planet, so I'm not claiming that the kabbalah is for everyone. Although it works for me, you might find it unacceptable: that's OK -- such contradictions are superficial. That's be-

cause there is a primordial gestalten operating within the human unconscious: Harner calls it "core shamanism," Leibniz, Huxley and others called it the "Perennial Philosophy." Whatever you call it, it's the foundation of every legitimate spiritual tradition in the world. We get so caught up in our own experience that we usually do not realize that the forces driving our beliefs are pretty much universal: from Buddhism to Islam to Christianity and beyond, the core symbols have their roots in the same truth. That's why there are so many legitimate paths that seem so different from the outside. Don't be fooled: when followed with shamanic will and intent they all lead to the top of the mountain.

But don't be fooled again: fighting a war to defend your God is the biggest illusion going, as well as the shortest road to hell -- not every inner voice has your best interests at heart. We live in a multidimensional multiverse of competing powers. Nevertheless, as human egos incarnated in three-dimensional space, we have one power that the gods, the demons and the angels do not have: the power of choice. It is up to us to sort out what makes sense and then live out those choices in the world.

There are three rules of thumb that I would like to leave with you: The first is that any choice that does not lead to ultimate integration and unity, leads to hell.

The second is that in making choices you must be ruthless in the service of your truth. If the truth hurts, then for enlightenment's sake you must bear the pain. Any other option destroys the Work. You will constantly be offered choices that lead to superficial integrations that are dead-end streets. Your essence will always tell you what to do: the secret lies in serving that advice. It's never easy to do: that's why they call it the Work.

Finally, drugs are not a substitute for doing the Work. Entheogen use outside of a disciplined, dedicated spiritual practice is recreational drug use. Recreation, certainly, is essential to our well-being, but when it becomes escapist it insults the Work. Substance abuse of any kind is self-abuse. And although it

can be extremely useful to take an occasional helicopter ride to the mountaintop (if nothing else you'll get a bird's-eye view of where you're going and where you've been), you won't be allowed to stay there: for that you'll have to hike the perilous path up from the bottom. Though I suppose it's possible, I've never heard of anyone who attained permanent enlightenment by using psychedelics.

A few words about "shamanism." The shaman is a master of altered states of consciousness -- in the classical definition, he or she travels to "other worlds" to heal the ills of the tribe. What other worlds, and how does one travel to them? Are we talking about out-of-body states here, or something else? First of all, these other worlds are literally dimensions of consciousness: they aren't "out there" someplace, they're "in here." This is almost impossible for scientifically oriented Westerners to accept, but nevertheless it's true. One doesn't have to be a master of the classical out-of-body experience, like Robert Monroe, to travel to the shamanic realms. Anybody with a little focused intent can do it.

Jungian active imagination, kabbalistic path--working and Harner-method shamanic journeying are all separate names for the same basic technique: different symbols -- same experience. That's why I have trouble with some of the New Age shamans I encounter -- the ones who pretend to be "Native Americans." First of all, "shamanism," in the sense I define it, is not the exclusive province of tribal peoples, it's the legacy of all humankind. Second, anyone born on this land is a Native American, and the American earth shapes our beliefs: the European, African or Asian ancestors can no longer claim our full allegiance. But neither are most of us Aboriginal Americans, and even if we were, time moves in only one direction: the days of living in tipis with the buffalo are gone forever.

To adopt whole-cloth the mythology of aboriginal tribes is to unwittingly disrespect both them and ourselves. If I were a Sioux I would find it bitterly ironic that the newcomers who altered my ancestral homeland adopted our world-view only after its context had been destroyed. Happy myths don't sprout from reservation shacks, and past glories curse the present when

we reject the challenges of our own day. Instead of ripping off Aboriginal American spirituality, it would be more useful for us to show our respect for its wisdom by becoming the true sons and daughters of this American earth. Not a nation of immigrants, but real native peoples.

That means we go inside of ourselves, into the shamanic realm, to find what is authentically our own, in this time and in this place, and bring it forth to live out in the world. If there is truth in the idea of reincarnation, then we are our ancestors both past and future. To honor "them," we must honor ourselves in the present. Part of this involves making room for the emergence of new myths. (Egos can't create myths, but they can allow them to come forth.) As Neo-Native American myth-facilitators, we are obliged to take the best of the past and apply it to the reality of the present to create something worthy of respect in the future.

Within each of us is an essence or god-self seeking to express its myth. The goal of the Work is to create a context for our myth-making essence to manifest: we must become our essences. American myths (native, imported and derived) are dying all around us: the people cry out for new myths to live by. Dare I say that as the ancestors of future generations we no longer have the leisure to ignore this obligation?

-- *Jim DeKorne*

### *A FAREWELL POSTSCRIPT*

The English translation of the proverb on the cover of this issue is: "*Life is short, death is certain.*" It is about the most existential motto I can think of. Whatever form your inner work may take, live it fully in the world. The Death Forces destroying this planet are an awesome adversary: live your life to the limit, knowing that the fear of death is death itself. *That doesn't mean to be foolhardy, it means to be very, very clever!* The bastards are powerful, but they are also usually pretty stupid. Here's a shamanic discipline which I offer you: make a righteous distinction between "immoral" and "illegal," then never let a day go by in which you don't *consciously* break at least one of their immoral laws.

Blessed be. -- *Jim*

# SOURCES

---

Welcome to the first installment of SOURCES, a new feature that highlights companies of interest to *ER* readers. This is a joint effort between Jon Hanna, author of the *Psychedelic Resource List*, and myself, Will Beifuss, author of the *Psychedelic Sourcebook*. After years of competition and backbiting, we have decided to collaborate on this column, because two heads (even if one of them is Jon's) are better than one. For the most part we will be listing new businesses that do not appear in either one of our books. However, we will also be updating you on new products or services offered by established companies and organizations. So without further ado, I will turn things over to my fellow investigator and esteemed colleague, Jon Hanna...

Will summed it up fine. On to the "sources." — Jon

**THE ONES THAT STAIN BLUE**  
**POB 11167 (DEPT. ER)**  
**Spring, TX 77391-1167**  
**mushcaps@stainblue.com**  
**<http://www.stainblue.com/>**

This company's main product is *Psilocybe cubensis* spore prints taken from mushrooms collected in 16 different locations around Texas and 9 locations in Mexico. See their web site for the complete list. Each print is \$30 (not sent to California). They also offer the following:

**Mushroom Kits:** Includes agar, spore loop, scalpel, plastic petri dishes, the McKenna brother's book *Magic Mushroom Grower's Guide* and a *P. cubensis* spore print. Kit — \$55 (not sent to California).

**Mugs:** 1. María Sabina / *Psilocybe caerulea*; 2. Albert Hofmann / psilocybin molecule; 3. *Psilocybe cubensis* / *Psilocybe subcubensis*; 4. Quanah Parker / peyote cactus. Mugs are \$10.50 + \$3 S/H.

As well as mugs, they've got t-shirts, mousepads, and caps—all emblazoned with images of mushrooms, peyote, and María Sabina.

Will and I couldn't help but feel that all this merchandise is a bit crass; revered personalities and sacraments twisted into mass-produced kistch. What's next, peyote paperweights?

## DALLIN CLEGG

**1586 W. Springwater Dr. (DEPT. ER)**  
**Orem, UT 84058**

**lambo@aros.net**

**<http://www.aros.net/~lambo/cubensis/cubensis/.htm>**

It's not everyday you see *Erythroxylum coca* seeds offered for sale, and that's because they're illegal. However, a coca plant seems like a particularly nice addition to an entheogenic garden, so if you want to take the risk of ordering, here is a source. They offer some other seeds as well, listed below. These prices seem outrageously high to us, as does their mandatory \$10.00 S/H, which must be added onto all orders.

*Erythroxylum coca* — 20 seeds / \$15

*Ephedra nevadensis* — 40 seeds / \$25

*Papaver somniferum* — seeds \$25 / oz; \$50 / 4 oz;  
pods — \$20 / field bunch

*Hyoscyamus niger* — 20 seeds / \$15

*Atropa belladonna* — 10 seeds / \$15

*Cannabis sativa* sterile seeds — \$25 / oz; \$50 / 4 oz

*Psilocybe cubensis* spore syringe — \$15

## G. SANDERS

**Box 37, 199 W. Hastings (DEPT. ER)**  
**Vancouver, BC V6B 1H4**

**Canada**

**<http://www.hempbc.com/store/catalog/grow/america.html>**

G. Sanders sells viable *Cannabis* seeds from Marc Emery's seed catalog—part of the Hemp BC company, which lists hundreds of seeds. Hemp BC's seed list is available on the Internet (at <http://www.hempbc.com/seeds/seedindex.html>).

Seeds are offered in packs of 10 with a guaranteed 50% germination rate. Prices range from \$25 for the strain "Watermelon" to an outrageous \$450 for "Jack Herer."

Possession of viable *Cannabis* seeds is against federal law as well as state laws in most situations, so order these at your own risk. Cash only, no checks or money orders are accepted.

**GROWROOM**

**POB 20001 (DEPT. ER)**

**Indianapolis, IN 46220**

**spores@growroom.com**

**<http://www.growroom.com/shrooms.htm>**

We have no experience with this company, but the more spore vendors the better. Like most companies dealing in psilocybian mushroom spores, they will not ship to California. They sell spore prints for *Psilocybe cubensis*—Matias Romero strain (\$15); *P. cubensis*—Gulf Coast strain (\$15); and *P. azurescens* (\$35).

**PSYCHEDELIC BOOKSTORE**

**c/o TG Sweden AB**

**Tantogatan 9 (DEPT. ER)**

**S-118 67 Stockholm**

**Sweden**

**+46 8 720 18 65**

**order@psykedelbok.se**

**<http://www.psykedelbok.se/index.html>**

An excellent selection of books on psychedelics, *Cannabis*, and other drugs—well over 100 titles. They also carry back issues of *Psychedelic Illuminations* magazine, MAPS newsletters, *Integration* (issues 1-5) and *Eleusis* (issues 1-4). Unfortunately, they also have some of the highest prices on books and botanicals we have ever seen. Prices on their web site are listed in Swedish currency, but the exchange rate is \$1 = 7.5 SEK.

When Will e-mailed the company asking them for the exchange rate, they replied immediately. However, when he wrote back asking if their prices were so high simply because of the exchange rate, he never heard back. Nevertheless, this company is useful to our European subscribers, if for no other reason than the fact that they sell the *Psychedelic Resource List* and the *Psychedelic Sourcebook*, heh. They've also got:

*Artemisia absinthium* — 4 oz / \$23

*Banisteriopsis caapi*, dried vines — 5' / \$66.60

guarana — 4 oz / \$26.60

kava kava — 8 oz / \$33

*Salvia divinorum*, dried leaves — 7 gm / \$40

*Peganum harmala* (Syrian rue) viable seed pkt / \$10;

1 oz nonviable seeds / \$26.60

baby Hawaiian woodrose — 11 seeds / \$10; 50 / \$30.

*Psilocybe cubensis* spore syringe — \$26.60

**HAGENOW LABORATORIES**

**1302 Washington St. (DEPT. ER)**

**Manitowoc, WI 54220**

**(920) 683-3339**

Excellent prices on laboratory supplies—glassware, scales, chemicals, etc. For example, they carry essentially the same Soxhlet extraction apparatus for \$185 that Botanical Preservation Corps sells for \$300. They claim to have the lowest prices anywhere, so Will called up his local scientific supply store and sure enough, Hagenow was considerably cheaper on all the items he checked.

**GREEN METALS**

**POB 113 (DEPT. ER)**

**Kensington, Maryland 20895**

**srdsmith@erols.com**

**<http://www.erols.com/srdsmith/nosmoke.htm>**

Green Metals produces the Flash Evaporator, a very different kind of vaporizer. Unlike the majority of vaporizers currently on the market, which are based around a soldering iron as the heat source, the Flash Evaporator works using air drawn through heated metal. The unit is made of brass and mahogany, and plugs in with an AC adaptor.

Since Will doesn't smoke *Cannabis*, the road-test duty of this unit fell to me. (One might notice Will's bias against *Cannabis* echoed in his *Sourcebook*—which, focusing squarely on psychedelics, has hardly any mention of companies related to *Cannabis*—unlike my more comprehensive *Resource List*, which *does* report on *Cannabis* related companies.) The Flash Evaporator is a "one hit" style unit, and after three hits, the heating part has to be set back onto the base and recharged for five minutes. This delay will take some getting used to by folks who usually just pass a joint. However, I was quite amazed by how stoned I got from such a small amount of material. For some reason, this unit seems much more cost effective than other vaporizers. Perhaps, as it only holds a small amount, and it takes a while between hits to reload, by the time you are ready to partake again, you realize that you are already stoned and don't need to.

Truly, of all vaporizers I have seen, this one has the most class. An attorney friend who was helping me test the Flash Evaporator, agreed that it was the coolest design, and best looking model on the market, but pointed out that you could pick up a boxed CD set of the collected works of Pink Floyd for the price.

The Flash Evaporator is \$147.50 plus \$12.00 S/H (Maryland residents add 5% sales tax), and is shipped by UPS (which won't ship to POBs). Payment should be made out to Green Metals. Check out the web site for more information and pictures.



### **THE SALVIA DIVINORUM LIST**

**salvia-request@renaissoft.com**

This special interest e-mail list was created by Daniel Siebert—the first person to ingest refined salvinorin A back in 1993 (details of his harrowing experience can be found on his web site at <http://www.geocities.com/Paris/1074/salvexpe.htm>). The posts on this new e-mail list run the gamut (as with most lists), from succinct and informative, to long-winded theoretical gibberish. Herein find cultivation tips, consumption tips, trip reports, and philosophical rants, centered mainly on *Salvia divinorum* (but occasionally straying into discussions of other *Salvia* species or other plants altogether). The posts that we have enjoyed most so far have come straight from Siebert himself—wherein he has related information about tests results that show the high variability of salvinorin A content amongst plants, reported that salvinorin A appears to be a fairly stable chemical, and related different methods of drying the leaves.

Indeed, Will and I had a bit of a heated argument over what exactly *is* the best method of drying the leaves. My original position was that a slow dry, pressed flat between paper towels, and placed under something heavy, was the best manner to dry these leaves—as it didn't expose them to heat. However, after experimenting a bit, and hearing what Siebert and others have had to say, I have changed my thoughts on this matter. I now agree with Will that a quick dry in a food dehydrator set at the high setting (about 145 degrees) is the best. Salvinorin A apparently can take the heat and won't degrade. The 145 degree heat allows the leaves to keep more of their green color than if they are dried at a lower temperature.

To join The *Salvia divinorum* List, just send an e-mail to **salvia-request@renaissoft.com**, with the word "subscribe" as the subject of your mail; the body of the message is ignored. Traffic is currently moderate—perhaps ten messages a day or so.

### **KIFARU PRODUCTIONS**

**23852 Pacific Coast Hwy., #766 (DEPT. ER)**

**Malibu, CA 90265**

**(800) 400-VIDEO**

**<http://www.kifaru.com>**

Kifaru Productions offers VHS cassettes of *The Peyote Road* for \$29.95 + \$4 S/H (\$12 foreign). This is an excellent documentary that addresses the United States Supreme Court "Smith" decision, which denied protection of 1st Amendment religious liberty to the sacramental use of Peyote for indigenous people. Includes interviews with Reuben Snake, Al Smith, Huston Smith, Mrs. Cardenas, Dr. Vine DeLoria, and many others.

### **THINKING ALLOWED**

**2560 Ninth Street, STE. 123 (DEPT. ER)**

**Berkeley, CA 94710**

**(800) 999-4415 — orders**

**(510) 548-4275 — FAX**

**thinking@thinking-allowed.com**

**<http://www.thinking-allowed.com>**

This is a public television series with an extensive video library. Thinking Allowed has aired on public television since 1987. Their video collection has more than 200 titles. For descriptions of all of their video tapes, visit their web site. Titles include Terence McKenna's *A Magical Journey* (\$49.95) and *Aliens and Archetypes* (\$29.95), John Lilly's *From Here to Alternity* (\$49.95), Stanislav Grof's *The Adventure of Self-Discovery* (\$49.95), and *A New Paradigm of the Unconscious* (\$29.95), Ralph Metzner's *Metaphors of Transformation* (\$29.95), Charles Tart's *Self-Observation* (\$29.95), and Rupert Sheldrake's *The Universal Organism* (\$29.95).

### **MAPS FORUM**

**majordomo@maps.org**

Another e-mail list, this time run by the good folks at MAPS. This list has a maximum of five messages selected for posting each day by the moderator. Recent discussions have focused on the importance of amateur research. To subscribe to maps-forum, send e-mail to the address listed above as follows:

"subscribe maps-forum Your Name <youraddress>" without the quotes, in the first line. Make sure your e-mail address is enclosed within the < > as shown. Leave the subject line and all other lines blank. Subscriptions to MAPS Forum are free to MAPS members, and free to non-members for a 90-day trial period. Memberships, which include a subscription to the quarterly *MAPS Bulletin*, are available for \$35 (non-USA: \$50) for General Members, and \$20 (non-USA: \$35) for student/low income. Donations above the minimum amount are encouraged because they help directly support research efforts.

*Weighing in at 72 smallish pages, Will Beifuss' Psychedelic Sourcebook lists 111 companies and is \$12.95 postpaid (available from Rosetta, POB 4611, Berkeley, CA 94704).*

*Hanna—insisting that his Psychedelic Resource List is a better bang for the buck—charges \$22.95 postpaid for 120 large pages, listing 245 companies (available from Soma Graphics, POB 19820, Sacramento, CA 95819). "That's less than 10¢ per listing... as opposed to Beifuss' nearly 12¢ per listing," said Hanna.*

*Beifuss was last heard mumbling something about "quantity versus quality."*

*SALVIA DIVINORUM*

Finest quality air-dried leaves:  
\$25.00 quarter-ounce, \$45.00  
half-ounce, \$85.00 one ounce,  
plus \$2.00 shipping and handling.

Also:

Quality Kava products,  
Live *Psychotria viridis* plants  
and seeds.

Free Catalog

Kava Kauai (Dept. ER)

P.O Box 1202

Kapaa Kauai, HI 96746

1-800-626-0883

<http://www.kauaisource.com>

*MUSHROOM MAGIC*

Magic is a catalog/newsletter from the under-ground. In it we tell you about our products and growing methods we share from experience. Everything we sell we use ourselves. Every book we sell we have read and decided that it has information you need. Every product is selected because it offers the best value for the money. Many of the things we sell are unique and hard to find. You told us you haven't always liked the things you bought elsewhere and are hesitant about buying by mail. We promise that our products are better than we tell you, that you will be happy with everything or you can return them for a full refund. You told us you want your things quickly so we ship within 24 hours of receiving your order. We don't sell or trade your name either. Thanks for ordering from us and tell your friends about us too. If you have questions call our free hotline: (847) 259-2457

*Magic*  
*PO Box 39*  
*Prospect Heights, Illinois 60070*  
*USA*

**JLF**      poisonous non-consumables  
Mail Order Catalog      \$2.00

P.O. BOX 184  
ELIZABETHTOWN, IN  
47232 — USA

answering machine  
(812) 379-2508  
24 hours, 7 days a week

**Sacred Mushrooms  
and the Law**

**JUST RELEASED — SUMMER 1995**

WRITTEN FOR SHAMANIC USERS OF TEONANÁCATL

- ♦ All the federal and state laws concerning *Psilocybe* mushrooms and their chemical constituents are discussed and explained.
- ♦ Easy to read charts and tables display potential punishment under the federal sentencing guidelines.
- ♦ An up-to-date and complete state-by-state chart displaying the various state punishments for possessing and cultivating mushrooms.
- ♦ The legality/illegality of *Psilocybe* spore prints, mycelium, and culture, and the California laws concerning same.
- ♦ The legal status of *Amanita muscaria*.
- ♦ The religious defense to criminal charges.
- ♦ The mushroom versus substance debate: is nature illegal for naturally producing controlled substances?

WRITTEN BY RICHARD GLEN BOIRE, ESQ.  
Editor of *The Entheogen Law Reporter*  
and author of *MARIJUANA LAW*.

AVAILABLE BY MAIL ONLY  
\$5 plus \$1.50 s/h  
(California purchasers please add 50 cents for tax.)

**Spectral Mindustries**  
PURVEYORS OF FINE THINKS  
Box 73401 Davis CA 95617-3401

# INDEX

1. A given reference may not be the last *ER* word on the subject. (It may not, in fact, even be correct.) For example, much of the early material on the dangers of MAOI from *Peganum harmala* was later conceded to be largely overblown (which is, of course, better than the opposite possibility). In other cases, specific numbers are corrected in later issues (such as “30%” turning out to be “3%” in a recipe). Conversely, it should be noted that not all “corrections” offered by correspondents are themselves correct.
2. When the term “mushrooms” is used generically with reference to entheogens, it is assumed that psilocybin-containing mushrooms are meant unless there are indications otherwise.
3. Cross-referencing is not perfect.
4. In most cases, the scientific names of entheogenic plants are used as the primary reference, even if not used by the correspondent. (On the other hand, common herbs such as gotu kola are referenced under their common names, and common chemicals like 2C-B or 5-MeO-DMT are referenced by their familiar acronyms.) Nonetheless, for convenience some common names are referenced as well...but the fullest coverage will typically be under the scientific name. This might avoid uncomfortable experiences such as mistaking “large” or “giant” Hawai’ian woodrose (*Ipomoea tuberosa*) for “baby” Hawai’ian woodrose (*Argyrea nervosa*) as in II.2:17. (There are cases, such as “morning glories,” where a writer might mean *I. violacea*, *R. corymbosa*, or both; in this case, there virtually has to be a reference to “morning glories.”) The best advice is to check all possibilities.
5. In cases where there are two competing names (e.g. *Psilocybe cubensis* = *Stropharia cubensis*) the reference used is that of the writer. If the writer merely said “cubensis,” then the compiler felt free to index it under the more common form (in this case, “*Psilocybe cubensis*”). I have not adopted the proposed reclassification of *Trichocereus* into *Echinopsis*—trichos are still trichos here.
6. Pseudonyms are not treated as formal names, and therefore are listed like businesses, books, or Internet handles; you won’t see the “last name” first. Thus, you will find “INNER FRONTIERSMAN,” not “FRONTIERSMAN, INNER.” In addition, to simplify use of the index, initials used as pseudonyms are treated as a single, condensed word. For example, “P.L.” is indexed as if it were the word “pl” and thus appears just before the entry “plant.” Pseudonyms beginning with “Dr.” are spelled out (since the practice varied on the page); thus, DOCTOR POPPYSEED. Note also that there may be more than one person with the same initials, so not all listings under one name are necessarily from the same pen. (I feel that this makes a good argument in favor of pseudonyms, to avoid such confusion. In addition, pseudonyms are often amusing, while initials generally are not.)
7. Writings by the editor (Jim DeKorne) in *ER* itself are not referenced by author (although the content is indexed by subject matter); writings by the editor outside *ER* are referenced by the editor’s name. This is to resolve the problem that at some points Jim DeKorne signed his commentary by name, sometimes signed as “- Ed.”, and sometimes did not sign at all.
8. Queries about plants or substances are usually not indexed unless there is at least some tiny bit of information attached, either in the query or in the answer. There are simply too many communications that are nothing more than a letter asking if anyone knows how to use a long laundry list of plants (see II.3:15, for example, where the editor doesn’t even bother to print the whole list). My guess is that no user of this index wants to look up *Pachycereus pecten-aboriginum* just to find a letter asking “Does anybody know anything about *Pachycereus pecten-aboriginum*?” (with no answer). I also assume that no one wants to see a reference every time water is used as a solvent, or every time a passing mention is made to an extraction, or to queries that are simply non-informative. Presumably no one would want “I used PineSol and a quart of yogurt in this extraction and it came out gloppy—should I have used chloroform?” or “I can’t find any chloroform” to generate a reference to “chloroform.” If I’m wrong about this, then I apologize.
9. Full names are given in references where known, but in many cases these are limited to last names cited by correspondents. When multiple authors are cited, the references are only under the name of the senior author unless the junior authors are also known or referenced with respect to other works. (For example, a citation of SCHULTES & HOFMANN will generate “SCHULTES, RICHARD EVANS” as well as “HOFMANN, ALBERT,” but TURNER & MERLIS will only generate “TURNER and MERLIS.”)
10. Some readers may view “ayahuasca” and “ayahuasca analogues” as any combination of an MAOI with another psychoactive substance. I have taken a narrower view. I treat “ayahuasca” as the use of traditional jungle plant combinations; it is also referenced when people talk generally about ayahuasca experiences without specifying the substances involved. I use “ayahuasca analogues” to refer only to cases where non-*Banisteriopsis* plants or substances are ingested for their MAOI action to potentiate otherwise inactive substances. This means that I do not list the use of harmala alkaloids with mescaline or psilocybin under “ayahuasca analogues.” (They are still indexed: Check under the MAOI, such as “*Peganum harmala*,” or under the name of the plant/chemical being potentiated, such as “*Psilocybe cubensis*.”) I am not prejudiced against the use of MAOI drugs with substances that are normally orally active; indeed, it is a fascinating area of research. However, I think that referring to these sorts of procedures as “ayahuasca analogues” confuses the principles involved in the ancient technologies of the Amazon.
11. Not every reference to a plant generates a reference to its active component. For example, a description of a *Trichocereus* experience probably does not generate an index reference for “mescaline.” References to chemical components (which are not always the only psychoactive ingredients in entheogenic plants) are restricted to cases where the writer is talking about the isolated substance or cases where the pharmacology or chemistry of the substance is discussed in a more general sense.

References are given as **Volume#.Issue#:Page#**. (V.I:P). For convenience, here is a concordance of volume/issue numbers and issue dates:

I.1	Autumnal Equinox 1992
I.2	Winter Solstice 1992
II.1	Vernal Equinox 1993
II.2	Summer Solstice 1993
II.3	Autumnal Equinox 1993
II.4	Winter Solstice 1993
III.1	Vernal Equinox 1994
III.2	Summer Solstice 1994
III.3	Autumnal Equinox 1994

III.4 Winter Solstice 1994  
 IV.1 Vernal Equinox 1995  
 IV.2 Summer Solstice 1995  
 IV.3 Autumnal Equinox 1995  
 IV.4 Winter Solstice 1995  
 V.1 Vernal Equinox 1996  
 V.2 Summer Solstice 1996  
 V.3 Autumnal Equinox 1996  
 V.4 Winter Solstice 1996  
 VI.1 Vernal Equinox 1997  
 VI.2 Summer Solstice 1997  
 VI.3 Autumnal Equinox 1997  
 VI.4 Winter Solstice 1997 • Incorrectly labeled as VOL 6. NO. 3 (rather than NO. 4) on masthead [but corrected in the 1992–1997 compilation].

There are also two special sections: “Reviews,” where I have attempted to list all of the book reviews in one place, and “Music, recommended...” where I have tried to pull together all of the music either recommended by psychonauts over the years, or mentioned as important in a reported experience. — **S. Bear**



- see Shulgin Scale  
 +/- see Shulgin Scale  
 +1,+2,+3,+4 see Shulgin Scale  
*1,000 Airplanes (music)* **V.2:12**  
 2,6-DCM see 2,6-dichloromescaline  
 2,6-dichloromescaline  
     information on ‘first trip’ a hoax? **VI.4:4**  
     from *T. pachanoi*? **VI.4:4**  
 preparation of **VI.1:12-13 VI.4:4**  
 possibility of salve using **VI.1:12-13**  
 trip report **VI.1:12-13**  
 2C-B  
 aphrodisiacal aspects **IV.2:11**  
 as active ingredient in Ubulawu Nomathotholo **V.2:16-17**  
 as replacement for toxic South African plants **V.2:16-17**  
 available through overseas mail order **III.4:12-13 IV.3:11**  
 banned in South Africa **IV.1:18 V.2:16-17**  
 DRITTEWELLE as source of **IV.1:18 IV.3:11 VI.2:9**  
 loss of supplier **VI.2:9**  
 now Schedule 1 **III.4:13**  
 risks of ordering **III.4:12-13**  
 safety in combination with MAOIs? **V.1:16-17**  
 use by traditional shamans in South Africa **V.2:16-17**  
 with DXM **VI.2:18-19**  
 with DXM and *Salvia divinorum* **VI.2:18-19**  
 with Moclobemide **VI.2:12**  
 with *Salvia divinorum* **V.4:4-5 VI.2:18-19**  
 5-hydroxytryptamine **I.1:5**  
 5-MeO-DMT (5-methoxy dimethyltryptamine) **I.2:9 II.4:2**  
 absence from *Phalaris brachystachys* **IV.1:11**  
 absence from *Phalaris minor* **IV.1:11**  
 adverse dietary interactions with **IV.4:16**  
 adverse experience with **IV.4:8,15-16**  
 apparent presence in *Phalaris brachystachys* **V.1:16-17**  
 as MAOI **IV.4:16**  
 as stimulator of chakra system? **III.3:5 V.2:5-6**  
 breathing, conscious, as means of controlling **VI.1:3-4**  
 cat’s reaction to owner’s consumption of **VI.1:3-4**  
 chakra opening and **V.2:5-6**  
     chemical structure of **III.2:11**  
 chromatography of **III.2:5**  
     concentration in *Bufo alvarius* venom **III.1:13**  
     concentration in *Phalaris aquatica* **VI.3:13**  
     concentration in *Phalaris arundinacea* extract **III.2:12**  
**IV.1:11**  
     concentration in Turkey Red *Phalaris* **IV.1:11**  
     dominant alkaloid in *Desmodium gangeticum*? **V.1:16**

dominant alkaloid in *Phalaris*? **III.3:4 IV.1:10-11**  
 dominant alkaloid in *Phragmites australis*? **IV.2:13-14**  
 dosages and dosage ranges for smoking **VI.1:2-3**  
 dosages, high **VI.1:3-4**  
 effects, duration, potency compared to DMT **III.3:5 IV.1:10**  
 effects of **III.1:2-3,6 IV.1:10**  
 effects of high dosages **VI.1:3-4**  
 fear and anxiety from **V.2:9**  
 in *Acacia sophorae* **V.4:10**  
 in *Bufo alvarius* **IV.3:13**  
 in *Bufo marinus* **IV.3:13**  
 in *Mucuna pruriens*? **VI.1:17**  
     in prison **VI.2:15-16**  
     lack of entity contact phenomenon **III.1:2**  
 masturbation coupled with **V.2:6**  
 migraine resulting from snorting **IV.4:15-16**  
 often found in association with bufotenine & DMT **III.2:12**  
 orally active at some dosages? **VI.1:17**  
 presence in human spinal fluid **V.2:6**  
 purple and green saliva under black light after use **V.3:16**  
     psychological set for experiencing smoked **VI.1:2-3**  
 questioned as MAOI **III.4:10**  
 ritual using **VI.2:6-8**  
 small amount detected in *Phragmites australis* **IV.3:16**  
 smoked with ingested *Peganum harmala* **IV.4:8**  
 trip reports **III.1:6 V.2:5 VI.1:3-4**  
 unscheduled status **III.2:11**  
 via suppositories **IV.4:8**  
 with LSD **V.4:6**  
 with MDMA **V.4:6**  
 with *Peganum harmala* **IV.4:8**  
 with psilocybin **V.4:6**  
 with *Salvia divinorum* **V.4:5-6**  
 5-methoxy dimethyltryptamine see 5-MeO-DMT  
 6-MeO-THC **I.2:9,10**  
*A Separate Reality* **IV.1:2**  
 A.A. **IV.3:16 V.3:13**  
 A.B. **II.1:18-19 IV.3:11 IV.4:11**  
 absinthe **III.2:19-20**  
     availability of in Czech Republic **VI.1:7**  
     convulsive effects from **III.4:18**  
     dangers of **III.4:18 IV.2:17**  
     effects of **IV.2:16-17**  
     no effects from **III.4:18**  
     non-alcoholic **IV.2:16**  
     recipes for **III.2:19-20 IV.2:16-17 VI.2:18**  
*Absinthe: History in a Bottle* **III.2:19**  
 absorption enhancement through alcohol or pepper **III.3:14**  
 A.C. **V.3:17**  
*Acacia* spp.  
     DMT extract from, trip report **V.3:6-7**  
     questions about toxic elements in **IV.3:15**  
*Acacia complanata* **II.2:17**  
     harmala alkaloids in **II.2:17**  
*Acacia maidenii* **II.2:16**  
     *A. obtusifolia* misidentified as **V.3:13**  
     “cleanness” of experience with **V.4:10**  
     concentration of DMT in bark of **V.1:6-7 V.4:10**  
     dosages **V.1:6-7**  
     extraction of DMT from **V.1:6-7**  
     trip reports **V.1:6-7**  
*Acacia phlebophylla* **II.2:16 III.1:3**  
     endangered status of **V.4:10**  
     preferred DMT source **V.4:10**  
*Acacia longifolia* (Sydney Golden Wattle)  
     DMT content of **V.4:10**  
     seasonality of alkaloid content of **V.4:10**  
*Acacia obtusifolia*  
     as “clean” DMT source **IV.3:15**  
     “darkness” of experiences from **V.4:10**  
     DMT in **IV.3:15 V.4:10**  
     higher alkaloid content than *A. maidenii*? **IV.3:15 V.3:13**  
     overharvesting of **V.4:10**

- misidentification of as *Acacia maidenii* **V.3:13 V.4:10**  
 variability of **V.4:10**
- Acacia simplex*  
 alkaloids in (reference to paper) **IV.3:15**  
 dosage **VI.1:4**  
 leaves as DMT source **VI.1:4**  
 only mild effects from **VI.1:4**
- Acacia simplicifolia* see *Acacia simplex*
- Acacia sophorae*  
 bufotenine content in **V.4:10**  
 list of tryptamines found in **V.4:10**  
 “weird histamine-like” compounds in **V.4:10**
- Acacia tortilis*  
 alkaloids only in bark of? **IV.3:15**
- acetic acid/vinegar **I.1:4 I.2:6-7 II.4:11 III.2:5 IV.3:2**  
 acetone **III.2:5 VI.4:6-7**
- acids  
 acetic acid **I.1:4 I.2:6-7 II.2:29 IV.3:3,5 VI.4:6-7**  
 lemon juice **I.1:4**  
 tartaric acid **I.2:13**  
 vinegar **IV.1:15**
- Aconitum napellus* (Monkshood, Wolfbane)  
 dosages **VI.3:3-4**  
 in flying salve **VI.3:3-4**
- Acorus calamus*  
 American versus Asian strains **V.3:13**  
 activation by saliva during chewing? **V.4:7**  
 carcinogenicity dismissed **VI.2:11 V.3:13**  
 chemistry of **V.2:18-19**  
 claimed lack of psychoactivity **III.1:11**  
 conversion of essential oils to TMA-2 **V.4:7**  
 correction to asarone content in *V.2:18-19* **V.4:3-4**  
 dismissed as “psychedelic myth” **V.2:9 V.4:8**  
 dismissed as nonentheogenic after ingestion of pure asarone\*  
**V.4:8**  
 dosage **V.2:18-19**  
 essential oil, adverse effects from **V.2:18-19**  
 extraction of essential oils from **IV.3:6**  
 poisonous properties of (?) **V.4:7 VI.2:11**  
 positive report on **V.2:18-19**  
 preparation of **V.2:18-19**  
 problems with ingesting **III.1:11**  
 smoking of **V.2:18-19**  
 synergy with *Cannabis* **V.2:18-19**  
 trip report **V.2:18-19 V.4:7-8 VI.2:11-12**  
 used in “car” not “ear” **V.4:7**  
 with Goto Kola tea **V.2:18-19**  
 \*the logic: (1)asarone is the active ingredient;  
 (2)asarone is nonentheogenic; ergo (3) *A. calamus* is nonentheogenic. This works if (1) is known to be true, but...
- Acremonium* fungus see also *Stipa robusta* **I.2:15**  
 as active ergot-type alkaloid producer **IV.3:10**  
 possibility of culturing as “clean” LSA source **IV.4:15**
- Acta Psychiatria Scandinavia* **III.2:11**
- activated charcoal for nausea **II.2:30 III.4:17**
- A.D. **II.2:19**
- addiction  
 treating with entheogens **V.2:11**
- aeroponics  
 possible culture of *Desmanthus illinoensis* with **II.2:25**
- A.H. **II.1:12 IV.1:11**
- AHMAD, S. et al **VI.3:14**
- AICHBERGER, WOLF DIETER **III.1:12**
- Ailanthus triphyta*  
 as source of harmala alkaloids? **IV.3:15**
- Ain't Nobody's Business If You Do* **IV.1:5**
- AJAX **IV.1:17**
- A.K. **V.4:14**
- AKERS, B.P. **II.3:11**
- alchemy  
 and entheogens **VI.4:10-16**  
 the Work **VI.4:10-13**
- alcohol see also ethanol, isopropyl alcohol, methanol  
 different kinds of **III.2:6-7**
- alcoholic beverages  
 brewing of entheogenic **IV.4:13**
- aliens see entities
- Alkaloids, The* **II.4:11**
- alkaloid tests, simple ones needed **II.2:19**
- alkaloids, general **I.1:2-5 I.2:11-12**  
 fluorescence under black light **VI.1:16 VI.3:14**
- A.L. **I.2:5-6**
- ALBERT MOST **II.1:16,17 V.2:6**
- Albizzia julibrissia*  
 difficulty distinguishing seedlings from *Desmanthus illinoensis* **V.2:8**  
 possible source of tryptamines **V.3:13**  
 widely distributed in US **V.3:13**
- ALBUQUERQUE HYDROPONICS AND LIGHTING **VI.4:7**
- ALCORN, BRIAN **VI.3:9**
- ALDRICH, MICHAEL **III.1:7**
- allergic reactions  
 dangers of repeat exposure to same allergen **V.1:11**  
 to *Arundo donax* **I.2:15 IV.1:8 V.1:10-11**  
 to molds on mushroom cultures **V.4:17**
- allies **II.2:22**
- ALLIES (see also ...OF THE JUNGLE) **VI.1:11 VI.4:5**
- Alstonia* spp. (as iboga analogue) **VI.2:17**
- alt.drugs **I.2:4**
- altar (see also mesa)  
 for ritual entheogen use **V.4:11-12**  
 importance of **V.4:11-12**
- altered states of consciousness  
 access without drugs **II.3:14**
- Altered States of Consciousness* **I.2:14**
- ALVIN, DANIEL **VI.1:11 VI.3:2-6**
- AMA Arch. Neurol. Psychiatr.* (sic) **II.3:13**
- Amanita muscaria* see also soma  
 adverse reaction to **III.4:18**  
 as Soma? **V.1:13 VI.1:5-6 VI.3:17**  
 as source of Santa Claus legend, suit, reindeer **VI.4:9**  
 as wings on the caduceus **III.2:13**  
 Chinese urinals made to look like **V.3:12**  
 cited as “capable of producing delusions” (1883) **V.2:3**  
 connection with lightning bolts **VI.1:5-6**  
 cultivation tips and possibilities **VI.3:16-17**  
 dismissed as non-entheogenic **II.3:13**  
 dosage **II.1:13-14 VI.3:16**  
 entities and **II.1:14**  
 entheogenic value questioned **II.4:10 III.2:17**  
 extraction **II.2:24**  
 growing in places struck by lightning **VI.1:5-6**  
 ibotenic acid in, similarity to pyroglutamate **VI.3:15**  
 identification video **II.2:33**  
 in group work **II.4:8-9**  
 lethal dose estimated **II.1:14**  
 MAOIs for potentiation of? **VI.1:6**  
 modern consciousness and **VI.3:17**  
 only those growing in “power places” strongly entheogenic? **VI.1:6**  
 possible cultivation strategy **VI.1:6**  
 possible synergistic interaction with LSD **VI.3:15**  
 preparation **II.1:13 II.2:24 II.4:8 III.2:17**  
 report of bufotenine in classed as erroneous **VI.1:6**  
 safety **II.1:13-14**  
 seasonal and geographic variations in potency **II.1:13-14**  
 Siberian vs.N American, purported differences **II.3:15**  
 side effects **II.4:8-10 III.4:18**  
*Silybum marianum* (milk thistle) and **III.4:18**  
 trip report **II.4:8-10**  
 with *P. harmala* **VI.3:16**
- Amanita pantherina*  
 no toxicity with **V.2:11-12**  
 preferable to *Amanita muscaria* **V.2:11**  
 trip report **II.4:9-10 V.2:11-12**

- AMARINGO, PABLO **II.1:10 II.2:2-4 IV.2:5**  
*American Journal of Psychiatry* **II.1:3-4,5**  
 American Plant Introduction number **III.1:4**  
 AMERICAN SCIENCE AND SURPLUS **IV.4:11 V.2:17 V.3:16**  
*American Scientist* **II.2:26**  
 ammonia **I.2:12 II.1:6**  
     foaming **II.1:6**  
 ammonium hydroxide **I.2:4,13-14**  
     supplier of **VI.1:18**  
 amphetamines  
     dangers of mixing with MAOIs **III.4:18-19**  
*Anadenanthera colubrina*  
     active when smoked **V.2:2**  
     bufotenine dominant alkaloid in **V.2:2**  
     description of effects from **V.2:2**  
     negative result from snuff **V.3:12**  
         preparation of snuff from **V.2:2**  
     smoking of **VI.2:11**  
     trip reports **VI.2:11**  
     vaporization of **VI.2:11**  
     variety *cebil* **V.2:2**  
*Ancient Mesoamerica* **III.1:3**  
 ANDERSON, EDWARD **II.2:4 V.1:2-3**  
 ANDREWS, GEORGE C. **IV.1:5**  
 Angel's Trumpets see *Brugmanisia* spp.  
*Annals of Chemistry* **I.2:6 III.3:14**  
 antidotes  
     activated charcoal to reduce nausea from *Argyrea nervosa*  
     **III.4:17**  
     chrysin to reduce anxiety **III.4:17-18**  
     lobelia to abort psilocybin **II.2:14 III.3:18 III.4:17-18**  
     *Silybum marianum* or hepatoprotection from *Amanita* **III.4:18**  
     *Passiflora caerulea* to reduce anxiety **III.4:17-18**  
     to abort/modify trips **III.4:17-18**  
 APHEX TWIN **IV.2:8**  
 API see American Plant Introduction number  
*Appraisal of the Hallucinogenic Drugs from the Standpoint of a  
 Personal Agapaic Ethic* **III.1:7**  
 A.R. **III.4:8**  
*Archaic Revival, The* **II.1:1,5 II.2:3-4 VI.1:5**  
*Archives of General Psychiatry* **II.2:32**  
*Argyrea nervosa* (Hawai'ian baby woodrose seeds, HBWR) **I.2:14**  
     activated charcoal and **II.2:30 III.4:17**  
     adverse reaction, lingering **IV.2:12**  
     and "nitrogen mustards" **IV.2:11-12**  
     cardiac glycosides in? **III.4:17**  
     control of nausea with **II.2:30 III.4:17 IV.2:13**  
     cultivation information sought **IV.3:11**  
     diethylated precursors as feed for LSD production? **IV.4:11**  
     differing effects from other LSA-containing plants **V.1:11**  
     dosage **III.2:13**  
     entity contact from **III.4:19 IV.4:6-7**  
     extraction of LSA from **II.4:14 III.4:15,16-17**  
     failure of ointment to work **IV.4:18**  
     failure to flower **IV.4:16 V.2:11**  
     feeding precursors for production of LSD? **IV.4:11**  
     fuzzy coatings? **III.3:14**  
     intensified by "chakra music" (*Prima Sounds*, Ralph Losey)  
     **V.2:12**  
     lack of effect from **IV.2:13**  
     LSA claimed to be in shell, not meat **III.3:14**  
     LSA concentration the same in foliage as in seeds **V.2:11**  
     nausea from **III.4:17 IV.2:11**  
     no flowering outside tropics? **V.2:11**  
     ointment prepared from **III.2:13 III.3:9 IV.1:6 IV.2:11-12**  
     **IV.4:18 VI.2:16-17**  
     preparation **II.1:8 II.4:14 III.2:13 III.3:9 IV.1:6 IV.2:13**  
     removal of nauseogenic principles from **III.4:15 IV.2:13**  
     shellac coating for nausea control **IV.2:13**  
     trip reports **II.1:8 II.2:29-30 III.4:16-17 IV.2:11-13**  
     variability of effects **III.4:17**  
     with *Desmanthus* spp. **IV.2:12**  
     with *Peganum harmala* **II.2:29-30 III.4:16-17 IV.2:12,13**
- ARJUNA **II.4:2**  
*Ariocarpus* **II.2:7**  
     as endangered species **III.3:17-18**  
     psychoactive but not psychedelic **III.3:17-18**  
*Ariocarpus fissuratus* (Sunami) **II.2:25**  
*Artemisia absinthum* (wormwood)  
     active at THC receptor sites? **III.1:13**  
     dangers of **III.4:18**  
     preparation of absinthe and cordials from **III.2:19-20 IV.2:16-17**  
     thujone as active ingredient in **III.1:13 III.2:19**  
 artwork, entheogenic **II.1:10**  
*Arundo donax* **I.1:4 I.2:6-7,8,15**  
     allergic reaction **I.2:15 IV.1:8 V.1:10-11**  
     alkaloid content **IV.1:8**  
     and Sufism **I.2:8 IV.1:8**  
     as noxious weed **IV.1:8 V.1:10-11**  
     bufotenidine in **II.2:16-17**  
     bufotenine in **V.1:10**  
     chromatographic comparison to *Psychotria viridis* **IV.1:8**  
     dangers of **V.1:10-11**  
     destroying/controlling **V.1:10-11**  
     little DMT content in **II.2:17**  
     variegated variety in Middle East **II.2:17**  
 A.S. **II.1:11 III.3:6**  
 asarone (see also beta-asarone)  
     active ingredient in *Acorus calamus* (?) **V.2:18-19**  
     conversion to TMA-2 **V.2:18-19**  
     nonentheogenic nature of **V.4:8**  
 ashvaganda (ashwaganda) see *Withania somnifera*  
 Asthmador **II.2:20 III.1:15**  
*Astral Projection* **VI.2:12**  
*At the Edge (music)* **V.2:12**  
*Atlantis Angelis (music)* **IV.2:7 IV.4:10**  
 ATLEY, LEWIS J. **VI.2:16**  
*Atropa belladonna* see also belladonna alkaloids  
     as an ally **V.3:3**  
     botanical description **VI.3:2**  
     clarification of measures in recipes **VI.4:3**  
     dosage **V.3:3-4 VI.3:3,6,7 VI.4:3**  
     dosages questioned **VI.4:3**  
     effects **VI.3:3-4**  
     in flying salve **V.3:3-4**  
         memory loss from use of? **IV.1:19**  
         preparation of **VI.3:7**  
         *Solanum dulcamara* often sold as **VI.3:2**  
         tropane content of **VI.3:3**  
 atropine **II.1:14**  
 auditory hallucinations see hallucinations—auditory  
 Aurorix see Moclobemide  
*Australian Journal of Chemistry* **III.1:3**  
 automatic writing **II.1:4**  
 ayahuasca see also ayahuasca analogues  
     admixtures in **II.4:13**  
     and amphetamines, dangers of combining **III.4:18-19**  
     and MDMA, dangers of combining **III.4:18-19**  
     and Prozac, dangers of combining **III.4:18**  
     *Banisteriopsis caapi* **II.4:13 III.1:12**  
     *Banisteriopsis caapi* as only ingredient? **II.4:13**  
     blackout following session with **V.2:3**  
     detected by drug testing? **VI.2:12**  
     development of shamanic consciousness and **I.2:10**  
     diet before use of **III.3:7 IV.3:19**  
     entity contacts from use of **IV.2:5**  
     general **I.1:2-5 II.1:10**  
     preferred to smoking as means of ingesting DMT **V.2:6**  
     *Psychotria viridis* dosage in **III.1:12 V.2:6**  
     regular use of **I.2:10**  
     safety of smoking DMT after consuming? **V.1:16**  
     scientific literature references **II.1:16,17**  
     "seminars" **II.4:13**  
     "smokable" **III.3:5 IV.2:9**  
     trip reports **VI.2:12-13**  
     variability in response to same material **V.2:15**

- vomiting and **IV.3:19 VI.2:12-13**  
 water quality and **V.2:6**
- Ayahuasca Analogs and Plant-Based Tryptamines* **VI.4:2**
- ayahuasca analogues  
 5-MeO-DMT in **IV.4:8**  
*Acacia simplex* leaves for **VI.1:4**  
 adverse effects from *Phalaris* juice **III.3:13**  
 allergic reactions to **V.1:10-11**  
 and amphetamines, dangers of combining **III.4:18-19**  
 and MDMA, dangers of combining **III.4:18-19**  
 and Prozac, dangers of combining **III.4:18**  
 antidepressants and **II.2:30-31 III.4:18**  
*Argyrea nervosa* and *Desmanthus* spp. for **IV.2:12**  
*Arundo donax* for **I.2:6-7,8,15 V.1:10-11**
- Ayahuasca Analogues* (book review) **III.2:9**  
*Banisteriopsis caapi* with *Desmanthus* **II.1:11 IV.3:18**  
*Coleus* for **VI.1:16**  
 dangers of **II.2:30-31**  
*Desmanthus* spp. for **IV.3:18**  
*Desmanthus* spp. and *Argyrea nervosa* for **IV.2:12**  
*Desmanthus illinoensis* for **II.1:11,13 II.2:15 III.1:12**  
**IV.3:18**  
*Desmanthus leptolobus* for **II.1:11,27 IV.3:18**  
*Desmodium gangeticum* for **V.1:16**  
 diet before use of **III.3:7 IV.3:18**  
 DMT (pure) in **IV.4:8**  
 DMT dosage (recommended) **III.1:12**  
 dosages **II.1:13 III.1:12 V.1:14-16**  
 entity contacts from **II.1:1**  
 from juicing of source plants **III.3:6**  
 food as potentiator? **VI.2:13**  
 general **I.1:1-5**  
 gut absorption, maximization **II.2:27**  
 harmine/harmaline dosage (recommended) **III.1:12**  
 harmaline HCl and DMT freebase **II.1:18**  
 healing and **II.2:27-28**  
 increased MAOI dosage recommended **VI.2:13**  
 irregular heartbeat from **VI.1:16-17**  
*Justicia pectoralis* var. *stenophylla* for (negative) **II.4:14**  
*Mimosa hostilis* for **V.4:9-10 VI.1:4 VI.3:12 VI.4:7-8**  
*Mimosa hostilis* leaves reported as potent in **V.4:9-10**  
**VI.1:4 VI.1:16-17**  
*Mimosa hostilis* turnk bark (tepescohuite), conflicting  
 reports on **V.4:9-10**  
 nausea from **I.2:15 II.2:27-28 IV.3:18**  
 no effect from *Psychotria viridis* with *Peganum harmala*  
**IV.3:19**  
*Passiflora* spp. for **IV.1:15**  
*Passiflora incarnata* for **IV.1:15-16**  
*Peganum harmala* for **I.1:2-5 I.2:6-7,8,15 II.1:1,13**  
**II.2:15,27-28 II.4:14 III.1:12 III.3:13 IV.1:11**  
**IV.2:12,13-14 IV.2:15-16 IV.3:18,19 IV.4:8,14,15-16**  
**V.1:14-16 V.2:15 V.4:9-10 VI.1:16-17 VI.2:15 VI.4:7-8**  
*Phalaris* for **I.2:15 III.1:12 III.3:2 III.3:13 IV.2:15-16**  
**IV.3:18**  
*Phalaris arundinacea* for **II.2:27-28 III.3:13 IV.2:15**  
**V.1:15**  
*Phalaris aquatica* for **IV.1:11 IV.2:15 V.1:14-15**  
*Phalaris brachystachys* for **IV.4:14 V.1:15-16 VI.2:15**  
*Phragmites australis* **IV.1:14 IV.2:13-14 V.2:15 VI.1:16**  
 preferred to smoking as means of ingesting DMT **V.2:6**  
**VI.1:4**  
*Psychotria viridis* for **II.1:1,13 IV.1:15 IV.3:19 IV.4:15**  
 St. John's Wort for? **V.2:8 V.4:15**  
 "smokable" **III.3:5 IV.2:9**  
 Sufi **I.2:8 IV.1:8**  
 toxicity of **III.3:12**  
 trip reports **II.2:27-28 IV.3:18,19 V.1:14-16**  
 Turkey Red for **II.2:27-28 III.3:12**  
 unpredictability of **V.1:15**  
 via suppositories **IV.4:8**  
 vomiting and **IV.3:19 IV.4:8**
- Yugoslavian fresh-cut for **II.2:27-28**
- Ayahuasca Analogues—Pangaean Entheogens* **III.2:9 V.2:15**
- ayahuasca tourism **V.1:4**
- Ayahuasca Visions: The Religious Iconography of a Peruvian Shaman*  
**II.1:10 II.2:2-4**  
**IV.2:5**
- ayahuasqueros **V.1:4**
- Aztecs **II.2:21,23**
- Aztec Marigold see *Tagetes lucida*
- AZETEKAKTI **II.2:33**
- B. GREEN **II.4:15 III.3:6 III.3:12 III.4:17,19 IV.3:10 V.4:19 VI.3:11**  
**VI.4:4**
- B. MOUGIOUS & CO. (foreign medication supplier) **V.1:17**
- B & O Suppettes (belladonna-opium suppositories) **VI.3:6**
- bad spirits see entities, malevolent
- bad trips  
 healing potential of **II.3:15**  
 Grof's approach to **II.3:15**  
*Lobelia* tea as means of aborting **III.3:18**  
 prayer as means of preventing **V.1:5**  
 value of **IV.2:7**
- badah negro see *Ipomoea violacea*
- BAKALAR, J.B. **II.1:16**
- baking soda  
 for preparation of entheogenic snuff **V.2:2**  
 to enhance absorption of oral salvia? **V.2:7**
- BALABANOVA, S. **IV.2:9**
- BANANA TREE INC **IV.1:17**
- banishing see rituals
- Banisteriopsis caapi* **I.1:2 I.2:8,12 II.1:11,18 II.4:13 III.1:12 IV.3:18**  
**VI.1:7**  
 patent battle over **VI.1:7**  
 with *Psychotria viridis* **VI.2:12-13**
- Banisteriopsis rusbyana*  
 smoked as MAOI **IV.4:16**  
 with psilocybin mushrooms **IV.4:16**
- Barkleaf **II.1:15,16**
- BARNABY, CONRAD III **III.2:19**
- BARNIER, STEVE  
 Appeals customs book-burning in Australia **VI.3:10**
- BASEMENT SHAMAN **II.2:33 IV.3:15**
- bases  
 ammonia **I.2:12**  
 ammonium hydroxide **I.2:4,13-14 II.1:11**  
 bicarbonate of soda **I.2:12**  
 lye **I.2:12**
- BASHO, ROBBIE **IV.2:16**
- BASSUK, E.L. **I.2:2-3**
- bathwater, psychoactive **IV.4:17**
- B.B. **II.2:32 II.3:15 III.2:7-8**
- B.C. **III.4:4-5 VI.2:12**
- B.D. **II.2:19 II.3:15 II.4:11,15 III.2:17 III.3:14 III.3:18 III.4:8,19**  
**IV.3:13 VI.4:3**
- BEAR, THE see OWSLEY, STANLEY
- BEIFUSS, WILL **III.3:11 VI.1:11 VI.4:17,19**
- BELL, GARY **IV.1:8**
- Belladenal (pharmaceutical tropanes) **VI.3:3,6**
- belladonna see *Atropa belladonna*
- belladonna alkaloids  
 as asthma cure **II.2:20**  
 Belladenal, Bellegal-S as pharmaceutical sources of **VI.3:3,6**  
 clarification of measures used in recipe **VI.4:3**  
 dangers of ingestion **II.1:14-15 II.2:19-20 V.3:2**  
 death of Karl Kiesewitter **II.1:15 V.3:4**  
 deliriant effect of **II.1:15 II.2:20**  
 dosages **V.3:3-4 VI.3:3,5 VI.4:3**  
 dosages questioned **VI.4:3**  
 effects **VI.3:3-5**  
 from *Atropa belladonna* **V.3:3-4 VI.3:3,7**  
 from *Hyoscamus niger* **V.3:3-4 VI.3:5**  
 persistent alien contact from **II.1:15**  
 preparation of **VI.3:7**  
 memory loss from use of? **IV.1:19**

- Timothy Leary's opinion of **II.1:15**  
 unpredictable nature of **V.3:2**  
 use in witches flying ointments **II.1:15**
- belladonna vinegar **VI.3:7**
- Bellergal-S (pharmaceutical tropanes) **VI.3:3,6**
- BENOUIS, K. IAN **IV.2:2-4**
- benzene  
 as solvent for extractions **IV.3:3**
- BERNHARDT, PATRICK **IV.2:7 IV.4:10**
- beta-asarone (see also asarone)  
 active ingredient in *Acorus calamus* (?) **V.2:18-19**  
 conversion to TMA-2 **V.2:18-19**
- beta-carbolines **I.1:2-5 I.2:9 III.4:5**  
 see also MAOI, harmala alkaloids, *Peganum harmala*,
- Banisteriopsis caapi*, etc  
 compared to synthetic MAOIs **II.1:17-18**  
 dosage **I.2:12**  
 in *Phalaris arundinacea* **I.2:9**
- B.F. **III.4:6,18 IV.1:17-18**
- Bhagavad-Gita* **II.4:2 VI.1:14**
- BIANCHI, ANTONIO **II.1:14**
- bias against synthetics in ER? **III.3:15**
- bicarbonate of soda **I.2:12**
- BIGWOOD, JEREMY **II.2:9,19 III.2:17 V.2:3**
- BILL **IV.1:13**
- BILLY BUD **V.3:10**
- BIRNBAUM, ALAN **II.1:5 II.3:2-4**
- Biochemical Pharmacology* **II.1:16 II.2:25**
- Biochemistry of Alkaloids, The* **II.2:25**
- Bio-Visions Mushroom Laboratory Newsletter* **II.4:10-11**
- bitterness scale **V.1:18-19**
- B.J. **IV.2:5,7,9,13 IV.3:16,19 VI.3:12**
- B.K. **II.3:15 V.2:8**
- BLAKE, IAN **II.1:10**
- BLASCHKO, H. **II.1:16,17**
- BLASCHKO, H. and PHILPOT, F.J. **II.1:16,17**
- BLOSSER, BRET **V.1:18 VI.1:14-15**
- B.M. **II.4:14**
- BOB **IV.1:13**
- bog bilberry see *Vaccinium uliginosum*
- BOIRE, RICHARD GLEN **III.1:10 III.2:11 IV.2:4 V.3:11 VI.1:8,10**
- Bones (music)* **V.2:12**
- book burning  
 of entheogenic literature by Australian Customs **VI.3:10**
- Book of Acid, The* **I.2:4,5,13,15**
- book reviews see Reviews
- “Borometz”  
 meditation with **VI.3:14**  
 similarity to GHB **VI.3:14-15**  
 supposed oil extract from Russian tree **VI.3:14-15**
- Botanical Museum Leaflets (Harvard)* **I.2:5**
- BOTANICAL PHARMACEUTICALS **VI.3:6**
- BOTANICAL PRESERVATION CORPS (see also ...OF THE JUNGLE) **VI.1:11**  
 conference **II.3:12 V.2:2-3**
- “botanicals exchange” proposed **IV.2:10**
- Botany and Chemistry of the Hallucinogens* **II.3:9,13 IV.4:18**
- BPC see Botanical Preservation Corps
- BRADLEY, D **III.4:14**
- Brihadaranyaka Upanishad* **II.2:22f**
- BROTHER BOB **V.1:10**
- BROWN, J.K. **II.1:16**
- Brugmansia* spp.  
 as ayahuasca ingredient **II.4:13**  
 as wrapper for “Yhuba Gold?” **IV.2:9-10**  
 banned in Maitland, Florida **V.1:10**  
 Burundanga prepared from **V.1:5**  
 criminal uses of **V.1:5**  
 deaths and poisonings from **V.1:10**  
 nootropics to counteract neuron damage from **VI.3:15-16**
- Brugmansia aurea*  
 see also *Datura*  
 memory loss from use of? **IV.1:19**
- questions about usage **II.1:14**
- Brugmansia sanguinaria* **VI.3:2**
- Brunfelsia* spp.  
 sources **II.2:33**
- B.S. **II.2:25 III.2:17**
- B. SCHULDES **IV.3:8-9**
- Buddhism and entheogens **VI.2:6-8**
- BUFFETT, JIMMY **V.2:5**
- Bufo alvarius* **II.1:10 II.4:14 III.1:13 III.2:10-11**  
 5-MeO-DMT in **IV.3:13**  
 as pets **III.2:10**  
 arrest for possession of (California) **III.1:13 III.2:10-11**  
 bufotenine content questioned **III.2:10-11**  
 composition of venom questioned **III.2:10-11**  
 ethics of use of **II.4:14 III.1:13 III.2:10**  
 extraction of venom from **III.1:13 IV.3:13**
- Bufo bufo gargarizans*  
 as aphrodisiac **V.3:19**  
 fatalities from **V.3:19**
- Bufo marinus* **III.2:10**  
 5-MeO-DMT in **IV.3:13**  
 alkaloids from **IV.3:13**  
 bufotoxins in **IV.3:13**  
 dangers of **IV.3:13**  
 lack of coverage of **VI.2:12**
- bufotenidine **I.2:7**
- bufotenine **I.2:7 III.2:10-11**  
 active when snuffed or smoked **V.2:2**  
 chemical similarity to lezpedezine **IV.4:11**  
 chemical structure of **III.2:11**  
 concentration in *Phalaris aquatica* **VI.3:13**  
 entheogenic effects from **V.2:2**  
 effects of **III.2:10-11 V.2:2**  
 history of **III.2:10-11**  
 from *Anadenanthera colubrina* var. *cebil*  
 in *Arundo donax* **V.1:10-11**  
 in *Acacia sophorae* **V.4:10**  
 often found in association with DMT & 5MeO-DMT
- III.2:12**  
 potentiation by MAOI **II.1:16,17**  
 report of in *Amanita muscaria* said to be erroneous **VI.1:6**  
 said to be active **III.2:10-11**  
 said to be inactive **II.2:11 III.3:13**  
 side effects of **II.3:13 III.2:11**
- Bulb Canarygrass see *Phalaris aquatica*
- bummers see bad trips
- bupropion see Wellbutrin
- Burundanga (datura or brugmansia preparation) **V.1:5**
- BUZZ D. LUX see PROFESSOR BUZZ D. LUX
- B.W. **II.4:5 VI.4:4-5**
- BYE, ROBERT **II.3:13**
- BZRK **VI.1:6 VI.3:16**
- C. **V.2:3,4**
- C.A. **II.1:17,25 II.3:10**
- Cabala see Kabbalah
- Cactus and Succulent Journal* **III.1:14 V.1:2**
- Cafegot (pharmaceutical tropanes) **VI.3:6**
- CALDERON, EDUARDO **V.4:11**
- Calea zachtechichi*  
 alkaloids not the active principle in? **V.4:8**  
 bitterness of **V.4:8**  
 controversy over psychoactivity of **IV.1:15 V.4:8**  
 cultivation **II.1:12 II.2:23 III.2:7 III.3:15**  
 effective in dream enhancement **II.1:12 III.2:7,8**  
 extraction of active principles **III.2:7**  
 ineffectiveness of **V.4:8**  
 infusion, preparation of **III.2:8**  
 possibility of preparing smokable extract **IV.1:15**  
 methanol extraction of **V.4:8**  
 recipe for *Calea* wine **III.2:8**  
 report of use **II.1:12 II.3:14 III.2:7,8**  
 report of use of extract (negative) **II.3:14**
- CALIFORNIA WOMAN **V.2:3**



- CAMPBELL, JOSEPH **V.2:17**  
 Canada  
     attitudes toward drug enforcement **III.4:11-12**  
     difficulties in getting live plants shipped to **VI.4:5**  
     DPT sources in **III.4:11**  
     ethnobotanical supplier in **VI.4:5**  
 cannabis see also marijuana  
*Cannabis Myths and Folklore* **III.1:7**  
*Cannabis spp.*  
     beers and wines from **IV.4:13**  
     *Cannabis Myths and Folklore* **III.1:7**  
     club soda to add carbon dioxide for **V.4:3**  
     extraction from **IV.3:6 IV.4:13**  
     heptane extraction of **IV.3:6**  
     illegal to cultivate for any purpose (one of two plants) **V.1:13-14**  
     in prison **VI.2:15-16**  
     intensified by “chakra music” (*Prima Sounds*, Ralph Losey) **V.2:12**  
     ‘jumpin jack flash’ strain hallucinogenic? **VI.2:12**  
     microwave use for extraction from **IV.4:13**  
     ointment from **IV.4:17**  
         religious use in India **IV.1:18**  
     research archives on (in PHD) **III.1:7**  
 CAPTAIN CHAOS **III.2:14 IV.3:17 VI.4:5-6**  
 carbon dioxide (CO<sub>2</sub>)  
     club soda as source of **V.4:3**  
     to accelerate growth in *Salvia* or *Cannabis* **V.4:3**  
*Carlos Casteneda, Academic Opportunism, & the Psychedelic Sixties* **IV.1:3-4**  
 CARROLL, PETER J. **III.3:8**  
 CAS numbers  
     compounds listed by in *Merck Index* **VI.4:5**  
     ingredients listed by in commercial formulations **VI.4:5**  
 CASON, J. and H. RAPOPORT **III.4:15**  
 CASTENEDA, CARLOS **IV.1:2-4 IV.2:8 IV.3:12 VI.3:6**  
*Casteneda’s Journey* **IV.1:2-3**  
*Catha edulis*  
     as Schedule I illegal substance **II.3:15 II.4:13 III.1:11-12**  
     cathine content illegal (Schedule IV) **III.1:11**  
     cathinone content illegal (Schedule I) **II.3:15 III.1:11-12**  
     legal questions about scheduling of plant **III.1:11-12 III.3:15**  
*Catharanthus rosea* (Madagascar periwinkle)  
     dangerous substances found in **V.2:9**  
 cathinone **II.3:15 III.1:10**  
 catnip  
     toxic reaction to tea made from **V.3:19**  
 C.C. **V.1:2-3**  
 C.D. **II.1:11**  
 CENTRAL AMERICAN INSTITUTE OF PREHISTORIC AND TRADITIONAL CULTURES (BELIZE)  
     courses offered by **IV.3:11**  
     ethnobotany instruction at **IV.3:11**  
     shamanic practices instruction at **IV.3:11**  
 ceremonies see rituals  
 CERI see COGNITIVE ENHANCEMENT RESEARCH INSTITUTE  
 C.G. **II.3:14 II.4:10 III.1:4,11,12**  
 C.H. **V.2:8,9-10**  
 chacruna see *Psychotria viridis*  
*Changes in Latitudes (music)* **V.2:5**  
 chant (velada) **II.1:3,5**  
 chakras  
     affected by music plus entheogens (*Prima Sounds*, Ralph Losey) **V.2:12**  
         and psychedelics **VI.2:8**  
         tryptamines as stimulators of **III.3:5 V.2:5-6**  
*Chemical Abstracts* **V.4:7**  
 chemical extractions, avoiding **III.3:10**  
 chemical supply companies  
     obtaining tryptamines from **III.4:11**  
 Chippewa **II.1:13**  
 chlorinated hydrocarbons see also chloroform, methylene chloride  
     dangers of bioaccumulation of **IV.3:3**  
     usefulness of **IV.3:2**  
     chloroform **I.2:12,13,14 II.1:6,11 III.2:5,6 III.2:18 III.4:15 IV.2:2,3,4 VI.3:13**  
         byproducts from extraction of mescaline with **V.1:7-8**  
         extraction of psilocybin with **VI.3:13**  
         for manufacture of 2,6-dichloromescaline **VI.4:4**  
         manufacture of **III.4:15**  
         sources of **V.4:13**  
         trace amounts pose hazards **IV.3:3-4**  
 CHRIST **II.1:4**  
 chromatography **III.1:8-9 III.2:4-5**  
     detection of DMT/5-MeO-DMT with phenolphthalein? **III.2:4**  
     for isolation of Salvinorin-A **III.2:18**  
     freezing of carrier solvent **III.2:4-5**  
     questions about location of tryptamine bands **III.2:5**  
     para-dimethylaminobenzaldehyde to detect alkaloids in **IV.4:12**  
 chrysin (chemical derived from *Passiflora caerulea*) **III.1:14 III.4:17 IV.2:9**  
 CHURCH OF THE NORTH AMERICAN SHAMANS **III.1:16**  
 CHURCH OF THE TREE OF LIFE **I.2:3 II.1:15**  
 cimora see *Brugmansia spp.*  
 CITES (Convention on International Trade in Endangered Species)  
     reclassification of *Trichocereus* by **IV.3:14**  
 C.K. **II.3:14 V.3:14**  
*Claviceps purpurea* (ergot of rye) **II.3:13**  
     as the Kykeon **V.1:13**  
     culturing as LSA source **IV.4:15**  
     ergotism-causing constituents, water insolubility of **II.3:13**  
     proposed preparation scheme **V.1:13**  
     questions regarding use **VI.3:15**  
     water solubility of entheogenic constituents **II.3:13 V.1:13**  
 CLAYTON, PHILIP W. *et al* **III.1:14**  
 CLAYTONSTREET **IV.3:16 V.1:4,12**  
*Clinical Psychopathology* **II.3:3**  
*Clinical Toxicology* **II.1:16**  
 club soda  
     as source of carbon dioxide for cultivation **V.4:3**  
 C.M. **II.1:14 II.4:4**  
 CO<sub>2</sub> see carbon dioxide  
 cobras  
     as elements of the caduceus **III.2:13**  
     venom as psychoactive substance? **III.2:13**  
 cocaine  
     in Egyptian mummies **IV.2:9**  
 “cocktails” (mixtures of entheogens) **III.4:10**  
 COGNITIVE ENHANCEMENT RESEARCH INSTITUTE (CERI) **V.1:17**  
     sources of GHB listed by **VI.2:19**  
 cohoba see *Anadenanthera spp.*  
 Coleman fuel **I.2:14 II.1:6 VI.4:6-7**  
*Coleus spp.*  
     ayahuasca analog from **VI.1:16**  
     lack of response to requests for information **II.1:13**  
     possibility of smokable extracts from **IV.1:15**  
     potentiation by *P. harmala* **VI.1:16**  
     recipe for use of **VI.1:16**  
     report of usage (negative) **I.2:5-6**  
     trip report **VI.1:16**  
*Coleus blumei* **I.2:5**  
*Coleus pumila* **I.2:5**  
 column chromatography see chromatography  
 common reed see *Phragmites australis*  
 Commonwealth Plant Introduction number (CPI) **III.1:3,4**  
 COMPANION PLANTS **V.4:16**  
 complaints about ethnobotanical suppliers **IV.2:10**  
 computers  
     arguments for keeping ER offline **VI.3:9-10**  
     as emerging dominant lifeform **VI.3:10**  
     as inimical to humans **VI.3:10**  
 condescension, editorial **II.3:2-4**  
*Construction and Operation of Clandestine Drug Laboratories* **III.3:11**  
*Conus geographicus* (Cone Shell) **III.2:13**  
 Convention on International Trade in Endangered Species see CITES

- Conversations with the Dead* **IV.4:12**
- Copelandia cyanescens*  
increased growth through addition of multivitamin **IV.3:16**
- Copelandia* spp.  
sold to tourists in Thailand **V.3:9**  
substitution of LSD for **V.3:9**
- copper pipes, safety for smoking with **V.4:15**
- Copswatch Report* **VI.1:10**
- corn smut fungus (*Ustiligo maydis*), ergotism and **II.2:11**
- Corypantha compacta* **II.2:7-8**
- COSMIC SALES AND MARKETING **VI.4:5**
- Cowhage vine see *Mucuna pruriens*
- COY DOG **VI.4:5**
- COYOTEE (pseud) see CYOTEE
- CPI see Commonwealth Plant Introduction number
- CR **IV.4:12**
- Crash Collusion* **II.1:10**
- criminalization  
of plants **II.3:15**
- Crop Science* **III.1:6 IV.1:12**
- CROUP, D.J. **V.2:10**
- CROWLEY, ALEISTER **II.1:5**
- crystallization  
selective polarization by stirring during **IV.3:4**
- C.W. **III.3:14 IV.3:7**
- cyclamine hydroxide see Marezine
- CYGNUS THERAPEUTIC SYSTEMS **IV.1:6**
- CYOTEE **V.4:8,14 VI.2:14 VI.3:16**
- Czech Mycology* **V.3:9**
- D. **VI.1:16**
- D.A. **VI.1:17**
- DABA, SOLOMON **V.2:16**
- DALLIN CLEGG **VI.4:17**
- database of plants and properties urged **II.4:15**
- databases **III.1:7**  
*Inist Diffusion* (European academic microfilms) **III.1:7**  
*Napralert* (University of Chicago) **III.1:7**  
*PHD* (*Papers from the History of Drugs*) **III.1:7**  
Samorini entheogen database **III.1:7**  
*University Microfilms Drug Abuse Catalog* **III.1:7**
- Datura arborea*  
addiction to **III.4:8**  
brain damage from long-term use **III.4:8**
- Datura metel* (*inoxia*)  
dosage **III.4:8**
- Datura meteloides*  
growing as ornamental **II.1:15**
- Datura* spp.  
anomalous description of effects by Castenada **IV.1:4**  
as cold remedy **III.4:8 IV.2:14**  
as “endosatanogen” **IV.2:14**  
asthma control with **III.2:15**  
brain damage observed in users of **III.4:8**  
Burundanga prepared from **V.1:5**  
criminal uses of **IV.2:14 V.1:5**  
dangers of ingestion **II.1:14-15 II.2:19-20 III.1:15 III.3:8-10 III.3:16 III.3:20 III.4:8 IV.2:14**  
deliriant effect of **II.1:15**  
dosage **II.2:19-20 III.1:15 III.2:15 III.3:19-20 III.4:8 IV.2:14**  
dosage of seeds **III.2:15**  
memory loss from use of? **IV.1:19**  
nootropics to counteract neuron damage from **VI.3:15-16**  
ointments from **IV.2:11**  
persistence in body **III.4:8**  
persistent alien contact from **II.1:15**  
preparation of flying ointments from **III.3:8-10 IV.2:12**  
preparation of tincture from **III.2:15**  
remote viewing with **III.3:19-20**  
ritual using **VI.2:6-8**  
shamanic use of **IV.2:14**  
Timothy Leary’s opinion of **II.1:15**  
tincture effects **III.3:20**  
trip report **III.3:19-20 III.4:8**  
unpredictability of **III.4:8**
- Datura stramonium*  
dosage **II.2:19-20 III.1:15 III.4:8 V.3:3-4**  
identification video **II.2:33**  
in flying salve **V.3:3-4**  
trip report **III.2:15-16 III.4:8**  
usage guidelines **II.2:19-20 III.1:15**
- DAVIDOFF, P.C. **IV.2:8**
- DAVIS, WADE **IV.2:12,14**
- D.B. **III.4:15,18 IV.1:15**
- D.C. **II.4:15 V.2:5**
- DCM see 2,6-dichloromescaline
- D.D. **V.2:14-15 V.3:13 V.4:6 VI.1:14 VI.2:5**
- De Mysteriis Viridis: A Book of Green Sorcery* **VI.3:2-6**
- DEA (Drug Enforcement Agency) **I.2:2 II.3:10-11 II.4:13 III.1:2**  
a conversation with **V.1:13-14**  
and control of opium poppy growing **V.1:9**  
“broad powers of discretion” **V.1:13-14**  
bust of lab extracting “drugs” from “plants” **V.1:17**  
bust of lab using *Psychotria viridis*? **V.1:17**  
*Cannabis* and *Psilocybe* only plants illegal to cultivate **V.1:13-14**  
chemical glassware and **III.2:6**  
expansion of control of botanicals? **III.3:15**  
illegality based on intent **V.1:13-14**  
intent to get high illegal except in the case of alcohol **V.1:13-14**  
“just be cool” **V.1:13-14**  
lack of interest in *Salvia*, *Phalaris*, *Datura*, etc. **V.1:13-14**  
refusal to move marijuana from Schedule 1 **III.1:10**  
scheduling of *Catha edulis* **III.1:11-12**  
sting operations through mail order companies **III.4:12-13**  
surveillance of FMRC **II.3:11**  
why haven’t they busted *ER* readers? **V.2:10**  
to schedule *Lobelia*? **III.4:17**
- Deadly Harvest: A Guide to Common Poisonous Plants* **III.3:9**
- Deadly Nightshade see *Atropa belladonna*
- DEAN, WARD and JOHN MORGENTHALER **VI.3:15**
- decisions made under influence of entheogens  
bad **II.3:3 II.4:4-5**
- DEEP DIVERSITY **IV.1:17**
- DEFENSE ATTORNEY (pseudonym) **III.1:11-12, 16 III.4:12-13**
- dehydrobufotenidine **I.2:7**
- DEKORNE, JIM **I.1:2 V.2:18-19 V.4:17 VI.4:8,10-16**
- DELGADO, DIEGO **IV.1:3**
- DEMILLE, RICHARD **IV.1:2 IV.3:12**
- Delphic Oracle **II.1:2**
- Deming, New Mexico **I.1:3**
- denatured alcohol **III.2:7**
- Desmanthus* spp. **I.1:4-5 I.2:6 III.2:15**  
as DMT source **IV.2:12 IV.3:18**  
disregarded once potent *Phalaris* available **VI.4:5**  
extraction described (product not tested) **V.4:13**  
extraction problems with **IV.3:2,4 V.1:8**  
high-alkaloid varieties available? **VI.4:5**  
high emulsion volumes with **IV.3:4**  
must be killed to utilize **VI.4:5**  
preparation of ayahuasca analogus from **IV.3:18**  
recommended extraction procedure for **IV.3:2**  
*Systematic Botany Monograph* of **III.2:16**  
trip report **IV.2:12**  
with *Argyria nervosa* and *Peganum harmala* **IV.2:12**  
with *Peganum harmala* **IV.3:18**
- Desmanthus illinoensis* **I.1:4-5 I.2:7**  
as DMT source **I.1:4-5 II.1:11 II.2:14-15 II.3:13 II.4:3 III.1:12 IV.3:18**  
concentration of DMT in root, rootbark **VI.3:13**  
cultivation **II.2:25**  
difficulty distinguishing seedlings from *Albizzia julbrissia* **V.2:8**  
extraction problems with **V.1:8**  
identification video **II.2:33**  
methyltryptamine found in **V.2:9**  
no unwanted alkaloids in root core? **II.3:13**  
possibility of concentration of herbicides in **IV.1:16**

- question about DMT content **III.4:14**  
reference to chromatographic analysis of in *Integration* **III.2:12**  
removal techniques for rootbark **II.2:15**  
rootbark as opposed to whole root **II.1:11 III.3:13**  
variability in DMT content in **IV.1:16**  
with *Banisteriopsis caapi* **IV.3:18**
- Desmanthus leptolobus*  
as DMT source **II.1:11 II.2:15 IV.3:18**  
possibility of concentration of herbicides in **IV.1:16**  
reference to chromatographic analysis of in *Integration* **III.2:12**  
trip report **II.2:27**  
variability in DMT content in **IV.1:16**  
with *Peganum harmala* **IV.3:18**
- Desmodium gangeticum*  
5-MeO-DMT as main alkaloid? **V.1:16**  
cultivation **V.1:16**  
for ayahuasca analogues **V.1:16**  
preparation **V.1:16**  
trip report **V.1:16**  
with *Peganum harmala* **V.1:16**
- DET (diethyltryptamine) **II.1:5 II.3:2-3**  
dextromethorphan see DXM  
D.F. **II.2:21 II.3:6 IV.1:16**  
D.G. **III.2:5 IV.1:15 IV.3:6**  
D.H. **III.3:19-20**  
DIAMOND, ZERA **VI.2:10**  
DIANA'S DOG (pseud.) **VI.2:14-15**  
DIAZ, JOSE LUIS **I.2:14 V.2:7**  
dichlormescaline (2,6-dichlormescaline)  
byproduct of chloroform extraction of mescaline **V.1:7-8**  
theoretical potency **V.1:7-8**
- Dictionary of Sacred and Magical Plants* **V.1:10 V.2:18**  
diethyltryptamine see DET  
*Diffenbachia picta* as plant teacher **III.1:14**  
DILDA, JAMES **IV.4:11-12**  
dimethylsulfoxide see DMSO  
dipropyltryptamine see DPT  
discarnate entities see entities, alien entities, plant spirits  
*Discover* (magazine) **I.2:15 II.1:17 II.3:9 IV.2:11**  
*Disease Surveillance* **II.3:11**  
distillation  
homemade still for **IV.3:2**  
principles **IV.3:2**  
DISTORTED (pseud.) **VI.3:12,14**  
D.J. **II.1:12 III.3:18 IV.3:17 IV.4:18 V.1:5**  
D.K. **III.2:15 VI.1:18 VI.3:17**  
D.K.W. **III.3:17-18 V.2:14**  
D.L. **IV.2:7,13 IV.4:10**  
DMSO (dimethylsulfoxide) **III.3:8-10 IV.1:6-7 IV.2:11-12 IV.4:17,18**  
for ointments **VI.2:16-17**  
reported toxic overdose from **IV.2:11**  
side-effects from **VI.2:17**  
source of **IV.4:18**
- DMSO Handbook* **III.3:8-9**  
DMT (N,N-dimethyltryptamine)  
able to affect output of audio speakers? **IV.4:12**  
appetite for diminishes across time **VI.1:4**  
as chakra stimulator **III.3:5**  
as MAOI? **II.2:16 II.3:13**  
as “major disappointment” **V.1:12**  
as natural constituent of human body **IV.1:17**  
ayahuasca analogs preferred to smoked **VI.1:4**  
“barriers,” passing through **III.3:7**  
chemical structure of **III.2:11**  
chromatography of **III.2:5**  
concentration in *Acacia maidenii* bark **IV.3:15**  
concentration in *Acacia obtusifolia* bark **IV.3:15**  
concentration in *Desmanthus illinoensis* root/rootbark  
**VI.3:13**  
concentration in *Phalaris aquatica* **VI.3:13**  
concentration in *Phalaris arundinaceae* **VI.3:13**  
concentration in *Psychotria viridis* **VI.3:13**  
concept of rapid tolerance challenged **VI.1:2-3**  
depositing on smoking materials **V.1:8**  
dietary program to maximize endogenous production of?  
**V.2:6**  
diminished appetite for **VI.3:12**  
DMT—*How and Why to Get Off* **VI.1:2-3**  
dosage **I.2:12 III.1:12 VI.1:2-3**  
dosages and dosage ranges for smoking **VI.1:2-3**  
entities, inhalations needed to evoke **III.3:7**  
entity contacts from **IV.2:6-7 IV.4:4-6**  
equipment for smoking **VI.1:2-3**  
extraction (generalized) **III.2:6**  
extraction and preparation of smokable **II.4:1-3 III.1:2-3**  
failure to detect in *Phragmites australis* **IV.3:16**  
GRACIE AND ZARKOV writing on **VI.1:2-3**  
harmaline HCl and DMT freebase **II.1:18**  
illegal once extracted **VI.3:12**  
in *Acacia maidenii* **II.2:16 IV.3:15 V.1:6-7 V.4:10**  
in *Acacia obtusifolia* **IV.3:15 V.4:10**  
in *Acacia longifolia* **V.4:10**  
in *Acacia phlebophylla* **II.2:16 III.1:3 V.4:10**  
in *Acacia sophorae* **V.4:10**  
in *Arundo donax* **I.1:4 I.2:6-7,8 II.2:15-16**  
in *Desmanthus* spp. **IV.3:2**  
in *Desmanthus illinoensis* **I.1:4-5 II.1:11 II.2:14-15,16 II.4:3**  
**III.1:12 IV.1:16**  
in *Desmanthus leptolobus* **II.1:11 II.2:15 IV.1:16**  
in *Desmodium pulchellum* **II.2:16**  
in *Justicia pectoralis* var. *stenophylla* **II.2:16 II.3:13 II.4:14**  
in North American plants **I.1:4-5**  
in *Mimosa hostilis* **V.2:2 V.4:9-10 VI.1:4**  
in *Mimosa hostilis* leaves **VI.1:4**  
in *Mucuna pruriens* **IV.2:9 V.1:12**  
in *Phalaris* spp. **III.1:12**  
in *Phalaris arundinacea* **I.1:4 I.2:8,9,11-12,15 II.4:1-3**  
**III.2:12**  
in *Phalaris brachystachys* **IV.1:11 V.2:6**  
in *Phalaris minor* **IV.1:11**  
in *Psychotria nervosa* **III.1:13**  
in *Psychotria viridis* **I.1:2 II.2:16 III.1:12 V.2:6**  
in *Vepris amplody* **II.2:16**  
inactivation mechanism in brain? **II.3:13**  
increased production by feeding tryptamine to producing  
plants? **III.1:13**  
ingredient in ayahuasca **I.1:2, 4-5 I.2:2**  
inhalations needed to achieve given effects **III.3:7**  
insolubility in water **III.1:3**  
minimum amounts of MAOI to potentiate **II.1:15-17**  
“nigerine” as synonym for **V.4:9**  
not in *Justicia pectoralis* var. *stenophylla* **II.4:14**  
not in *Phalaris arundinacea*? **I.2:9**  
occurrence in human brain **II.4:1**  
often found in association with bufotenine & 5-MeO-DMT  
**III.2:12**  
ointment possible? **IV.2:11**  
oral use preferred to smoking **V.2:6**  
physical dangers (lack of) **III.1:12**  
pineal gland and **II.4:1**  
possibly widespread **I.1:5**  
potentiation by synthetic MAOIs **II.1:16,17,18-19**  
preferred to 5-MeO-DMT **III.3:5**  
presence in human spinal fluid **V.2:6**  
production of psilocin from plants producing? **IV.4:11**  
rituals for use of **IV.2:6-7**  
safety of smoking after consuming ayahuasca? **V.1:16**  
setting for smoking **VI.1:2-3**  
smokable, from *Phalaris* **II.4:1-3 III.1:2-3 IV.1:10-11**  
smoked after taking mushrooms **IV.3:15**  
smoking less challenging when under influence of other  
entheogens **IV.3:15-16** speculations on sources of visuals  
from **IV.1:16**  
solvents for **IV.3:2,3**  
solubility in aqueous acids **III.1:3 V.2:6**  
Sufi ayahuasca **I.2:8**

- Tantric sex and **III.1:4**  
trip reports **V.1:6-7 V.2:13-14**  
tryptamine test strips for **IV.3:16**  
via suppositories **IV.4:8**  
with Ketamine **V.3:7-8**  
with LSD **V.2:13-14 V.3:7-8,13-14**  
with LSD and Ketamine **V.3:7-8**  
with LSD and *Peganum harmala* **V.3:13-14**  
with nitrous oxide **V.3:8**  
with *Peganum harmala* extract (pure DMT) **IV.4:8 V.3:13-14**
- 14  
DMT—*How and Why to Get Off* **VI.1:2-3**  
D.M. TURNER **III.4:10 IV.4:4-6,16 V.2:13 V.3:8 V.4:3-4 VI.1:17 VI.2:2,4,18**  
death of **VI.2:9**  
ketamine and **V.3:8 VI.2:9**
- DOB  
ephedrine and, caution **II.1:19**
- DOBBIES **II.2:33**
- DOCTOR KNOW (DR. KNOW) **II.1:18-19 II.3:13 II.4:15 III.1:11**
- DOCTOR LUNGLIFE **IV.4:2-3**
- DOCTOR POPPYSEED **IV.2:11-12 IV.4:15-16 V.1:16 VI.1:19**
- DOCTOR SAX **III.3:17 IV.2:15-16**
- DOI  
ephedrine and, caution **II.1:19**
- DOM  
ephedrine and, caution **II.1:19**
- DONIGER, WENDY **VI.1:5-6**
- DOORE, GARY **VI.2:17**
- Dorje Ling (music)* **V.1:11**
- D.P. **I.2:10**
- DPT  
dosages **III.4:11**  
from ELECTRONIC CONCEPTS **III.4:11**  
legal status in Canada **III.4:11**  
legal status (unclear) in US **II.4:14 III.4:12**
- DR. KNOW *see* DOCTOR KNOW
- DR. LUNGLIFE *see* DOCTOR LUNGLIFE
- DR. POPPYSEED *see* DOCTOR POPPYSEED
- DR. SAX *see* DOCTOR SAX
- Drano  
dangers of **VI.3:13**  
in extractions **VI.3:13**
- DRC **IV.4:8**
- Dream Drops *see* *Calea zachtechichi*
- “Dream Machine”  
construction plans for **III.4:16**  
use of **III.4:16**
- Dreamtime Return (music)* **V.2:12**
- DRITWELLE **IV.1:18 IV.3:11 VI.2:9**
- Drug Enforcement Agency *see* DEA
- drug laws  
and gang violence **VI.3:9**  
difficulty of change in US **VI.3:9**  
social effects, Dutch vs US laws **VI.3:8-9**
- “drug package profile” **III.1:10**
- DRUG POLICY FOUNDATION **III.4:13 IV.1:5**
- Drug Policy Letter* **III.4:13 VI.1:7**
- DRUG REFORM COORDINATION NETWORK (internet link) **VI.1:18**
- drug traffic  
estimates of total revenues **VI.3:8**  
percent of revenues to country of origin **VI.3:8**
- drugless access to altered states  
dancing **II.4:13**  
holotropic breathwork **II.4:13-14**  
possibility of **II.3:14**  
traditional means **II.4:13-14**
- Drugs From A to Z* **I.2:14 II.2:20**
- drumming  
as alternative to entheogens **VI.2:17**  
Native American Church and **VI.2:17**  
with *Trichocereus pachanoi* **VI.2:17-18**
- D.S. **VI.2:17**
- D.T. **III.2:8**
- DUFFER, JOAN **III.1:7**
- DUKE, JAMES A. **V.1:4,12**
- DUNNING, JACK **V.3:2**
- D.W. **II.4:14**
- DXM (dextromethorphan)  
Drixoral Liqui-Caps as clean source of **VI.2:18**  
with 2C-B **VI.2:18-19**  
with *Salvia divinorum* and 2C-B **VI.2:18-19**
- D.Z. **II.1:17**
- E. **V.3:6-7 V.4:10**
- E.A. **IV.4:14-15**
- Eagle’s Quest, The* **IV.2:8**
- Earth Medicine—EarthFoods* **III.4:18**
- E.B. **III.2:5 III.2:14 III.2:17 III.3:16-17 III.4:18**
- Echinocereus triglochidiatus*  
alkaloids in **II.2:33**  
presence of DMT in questioned **II.3:13**  
sources **II.2:33**
- Echinopsis* spp. *see also* *Trichocereus* spp.  
*Trichocereus* officially reclassified into **IV.3:14**
- ecological consciousness and entheogens **II.2:2-4**
- Economic Botany* **II.1:17 II.3:13 III.3:16 V.1:12**
- Ecstasy (the entheogen) *see* MDMA
- E.F. **V.2:9**
- E.G. **II.3:15 VI.1:18**
- Egyptian mummies  
drug traces found in **IV.2:9**
- E.H. **II.3:8 V.3:11 VI.2:15**
- Eighth Tower, The* **II.3:3-4**
- E.K. **III.4:15,19 IV.2:16 IV.2:19 IV.3:18**
- El Paso, Texas **I.1:3**
- electrical transdermal patches **IV.1:7**
- Eldepril *see* Selegeline
- ELECTRONIC CONCEPTS **III.4:11**
- Eleusinian mysteries  
speculations on preparation of the Kykeon of the **V.1:13**
- Eleusis* (journal) **VI.1:7 VI.2:10**
- Eleventh Hour (music)* **V.2:12**
- ELI-X **III.3:15 III.4:14,17**
- elitism **I.1:1 I.2:7 II.1:11**
- ELLENHORN, M.J. and D.G. BARCELOUX **V.4:19**
- elution **III.1:3**
- EMBODEN, WILLIAM **II.1:14 IV.1:18**
- Encounter (music)* **IV.2:8**
- Encyclopaedia Britannica 1993 Yearbook of Science and Technology* **VI.3:10**
- Encyclopaedia of the Alkaloids* **II.1:16**
- endangered species, peyote as an **II.2:4-8**
- endogenous tryptamines  
dietary practices and **V.2:6**  
in human spinal fluid **V.2:6**  
maximization of **V.2:6**  
proposed method of maximizing questioned **V.2:6**
- enemas and suppositories  
5-MeO-DMT via **IV.4:8**  
DMT via **IV.4:8**  
Mayan use of **IV.4:13**  
*Peganum harmala* extract via **IV.4:8,9-10**  
peyote (probably hoax) **IV.1:3**
- ENO, BRIAN **IV.2:8**
- enteric-coated capsules  
as alternative to shellac coatings **IV.4:11**  
to avoid nausea **IV.4:11**
- entheogen (the word) **I.2:1-2 II.2:9-10**
- entheogen abuse? **III.2:14**
- entheogenic artwork *see* artwork, entheogenic
- Entheogen Law Reporter* **III.1:10 III.2:11 IV.2:4 IV.3:17 V.3:11 VI.4:2**
- Entheogen Review*  
anonymity preservation **IV.1:16-17**  
bias against synthetics? **III.3:15**

- decision against seed/plant exchange **V.3:18**  
 encouragement of pseudonyms **IV.1:16-17**  
 encryption of mailing list **IV.1:16-17**  
 name **I.2:1**  
 online? **II.4:14 III.1:14 V.2:9-10**  
 purpose **I.1:1 II.1:11-12**  
 purpose revisited **VI.3:15**  
 reasons for discontinuation of publication **VI.3:19 VI.4:2**  
 scholarly tone **II.1:11-12**  
 transfer to new management **VI.4:2**  
 turning into “Amazing Dope Tales?” **VI.3:15**  
**ENTHEOGENESIS BOTANICAL PRODUCTS VI.2:15**  
 entheogens  
     for treating addiction **V.2:11**  
     intensified by “chakra music” (*Prima Sounds*, Ralph Losey) **V.2:12**  
**V.2:12**  
 entities **I.1:2 II.1:1 II.1:10 III.2:3**  
     abduction experiences in connection with **IV.4:6-7**  
     alien **II.1:1,4 II.4:2-4 III.4:9-10,19 IV.1:5 IV.2:5 IV.4:6-7 V.2:3**  
     *Argyria nervosa* and **IV.4:6-7**  
     as totems **V.3:5-6**  
     as useful constructs **II.4:5**  
     ayahuasca and **IV.2:5 IV.3:18**  
     banishing **IV.4:10**  
     book on alien **IV.1:5**  
     Buddhist theory of **III.2:3**  
     capturing psychonauts for research purposes **IV.4:6-7**  
     cartoon animals **V.2:13-14**  
     celestial beings **III.2:3**  
     Christianity and **II.2:21-22**  
     contact reports sought by academic **VI.4:8**  
     creature of light **V.4:11**  
     Devas **II.2:22**  
     dealing with **III.2:3 III.4:10 IV.2:5 IV.4:10**  
     dealing with chaos by personification **IV.4:10**  
     demonic, from *P cubensis* plus *P harmala* **IV.4:8-9**  
     diembodied eye **VI.2:14**  
     dissertation on psilocybin and voices from **VI.1:18**  
     DMT and **II.4:2-5 III.4:9-10 IV.2:7 IV.4:4-6 V.2:13-14**  
     dosages of DMT needed to evoke **III.3:7**  
     domination by **II.4:4-5 III.4:9-10 IV.2:5-6** see also  
 possession by  
     dragon-like **II.1:1**  
     egg-shaped lights **IV.4:4-6**  
     elf-animals **V.2:13-14**  
     elves **IV.2:6-7 IV.4:4-6 V.2:13-14**  
     frivolous form as cover for true nature **II.4:2-3**  
     ghosts, as product of psychoactive spores? **V.2:3-4**  
     glowing blue ball **II.1:1**  
     Gnostic cosmology and **IV.1:5**  
     haunted houses, as product of psychoactive spores **V.2:3-4**  
     hawk **V.3:5-6**  
     hostile spirit sensed (with *S. divinorum*) **VI.1:14**  
     hyperspace research center operated by **IV.4:4-6**  
     impossible to classify as “real” or “fictional” **IV.4:4-6**  
     insectoids **VI.2:14**  
     jaguar **V.4:11-12**  
         jinn, muslim traditional advice regarding **III.4:10**  
     ketamine and **IV.4:4-6**  
     kissing lips **II.1:1**  
     lack of with 5-MeO-DMT **III.1:2**  
     leopard, with ayahuasca analogue **IV.3:18**  
     LSD and **IV.4:6-7 V.2:13-14**  
     LSD plus DMT and **III.4:9-10 V.2:13-14**  
     LSD spirit **IV.2:5**  
     malevolent **II.2:21-22 II.3:3-4 II.4:4-5**  
     many-eyed apparition **IV.2:5-6**  
     McKenna, Terence, and **III.4:9-10**  
     models of personality for the ineffable **II.4:2-3,5**  
     mushroom devi **VI.2:14-15**  
     Native American singer **III.1:13**  
     need for cross-cultural comparisons **II.2:21-22**  
     ngondro (Vajayan Buddhist practice) **III.2:3**  
     passionflower extract and **III.4:4-5**  
     plant teachers and their lessons (by plant) **V.2:11**  
     pornography presented by **III.4:9-10**  
     possession by **III.4:9-10 IV.2:6-7 IV.4:9-10**  
     protection from (by use of altar/mesa) **V.4:11-12**  
     *Psilocybe cubensis* and **V.3:5-6 V.4:11 VI.2:14-15**  
     psilocybe spirit **IV.2:5-6**  
     psilocybian mushrooms and *Peganum harmala* **V.2:3**  
     **V.3:5-6 VI.2:14-15**  
     psilocybin and **III.4:9-10 IV.2:5-6 IV.4:4-6,6-7 VI.1:15**  
     **VI.1:18**  
     range of dispositions amongst **II.2:21-22 II.3:2-4**  
     raven **V.3:5-6**  
     *Salvia divinorum* and **IV.3:7 V.1:18 V.2:7 VI.1:14**  
     *Salvia divinorum* plant spirit **V.2:7**  
     Salvinorin A and **IV.4:4-6**  
     scrutiny from invisible **V.4:12**  
     spirit of departed childhood housekeeper **VI.1:15**  
     strange marks on own body after encountering **IV.4:6-7**  
     “Sylvia” *Divinorum* **V.2:7**  
     Tibetan cosmology and **III.2:3**  
     *Trichocereus pachanoi* and **V.4:11-12**  
     trustworthiness of **II.3:3-4 II.4:4-5**  
     UFO **II.2:4**  
     voices, inner, and **III.2:2-3**  
     waterbird, giant **III.1:13**  
     walking about on “branches” of one’s own body **V.1:18**  
     woman made of mushroom tissue **VI.2:14-15**  
 epena see *Virola* spp.  
*Ephedra* **II.1:16**  
 ephedrine  
     as MAOI? **II.1:16,19 II.2:25**  
     cautions when using phenylethylamines **II.1:19**  
*Epiphyllum oxypetalum*  
     as aphrodisiac? **VI.2:12**  
     as entheogen? **VI.2:12**  
     water extract of **VI.2:12**  
 epsom salts see magnesium sulfate  
 ergot alkaloids  
     see also LSA  
     *Claviceps purpurea* **II.3:13**  
     ergotamine **II.2:11 II.3:13**  
     *Festuca arundinacea* (tall fescue) infection with **II.2:11**  
     harmful ones left behind by water extraction **II.2:11 II.3:13**  
 ergotism  
     chemicals causing, water insolubility of **II.3:13**  
     chemicals causing, not found in morning glories **II.3:13**  
     from corn smut (*Ustiligo maydis*) **II.2:11**  
     in cattle **II.2:11**  
     symptoms of **II.2:11**  
 ergot of rye see *Claviceps purpurea*  
 EROS **IV.2:8,13-14**  
*Eros and the Pineal* **V.2:6**  
 ERSPAMER, V. **II.1:16,17**  
 esfand see *Peganum harmala*  
 esphand see *Peganum harmala*  
 E.S. **V.3:12**  
*Essential Psychedelic Guide* **III.4:10 V.2:13 V.3:8 VI.2:9,18**  
 ESTRADA, A. **II.1:4,5**  
 ethanol (ethyl alcohol)  
     acidification of to increase extractive power **IV.3:3,5**  
     as solvent **I.1:4 I.2:7 II.4:1 III.4:15 IV.1:17 IV.3:3,5**  
     defined **III.2:6**  
     denaturants added to **IV.3:3**  
     redissolving extracts in to remove toxic solvent residues **V.2:8**  
**VI.3:13**  
     to increase absorption of entheogens **III.3:14**  
 ether **III.3:10 III.4:15 IV.3:2,3**  
     manufacture of **III.4:15**  
     sources of **IV.3:3**  
**ETHNOBOTANICAL DATABASE** (internet link) **VI.1:18**  
*Ethnobotany and Chemistry of Hallucinogens* see *Botany and Chemistry of the Hallucinogens*

- ethylene dichloride **V.4:13**  
 European drug laws **IV.2:9**  
 EVARTS **II.3:13**  
 Everclear **III.2:7**  
 evil spirits see entities, malevolent  
 Ex-Lax (as phenolphthalein source) **IV.3:5**  
*Experientia* **II.1:17**  
 extraction  
     acidified water extraction questions **IV.4:18-19**  
     aqueous methods used to minimize nausea **V.2:2**  
     as subtle process **IV.1:15**  
     column chromatography for **III.1:8-9**  
     dangers of solvents **III.2:5 III.3:10 III.4:15**  
     deactivation of enzymes through heating during **IV.4:18-19**  
     decried as inconsistent with shamanic practice **V.1:8**  
     dichlormescaline as byproduct from **V.1:7-8**  
     for assessment of purported entheogens **IV.1:15**  
     freezing/thawing to enhance **IV.3:5**  
     from *Acacia maidenii* **V.1:6-7**  
     from *Acacia phlebophylla* **III.1:3**  
     from *Acorus calamus* **IV.3:6**  
     from *Amanita muscaria* **II.2:24**  
     from *Argyrea nervosa* **II.4:14 III.4:17**  
     from *Cannabis sativa* **IV.1:17-18 IV.3:6**  
     from *Calea zachtechichi* **III.2:7**  
     from *Claviceps purpurea* **II.3:13 V.1:13**  
     from *Desmanthus illinoiensis* **V.1:8**  
     from *Desmanthus* spp. **IV.3:4 V.1:8**  
     from *Ipomoea violacaea* **III.4:17**  
     from *Mimosa hostilis* **V.2:2 VI.2:18**  
     from morning glory seeds **I.2:4-5,12-15 II.1:6-9 III.3:13 III.4:17**  
     from *Peganum harmala* seeds **I.1:4 I.2:6-7,8 II.2:29 II.4:11**  
     **III.2:5 III.4:6-7**  
         **V.2:2 V.3:14**  
     from *Psilocybe* spp. **VI.4:6-7**  
     from *Psilocybe* spp. via Hofmann's procedure **III.2:4**  
     from *Phalaris* grasses **I.2:11-12 II.4:1-3 III.1:2-3,4 III.2:6**  
     **IV.1:11 V.1:14-16**  
         **VI.3:11**  
     from *Phalaris* without chemicals **VI.3:11**  
     from *Psychotria viridis* **IV.4:18-19 V.1:17 V.2:6**  
     from seeds in general **III.4:17**  
     from Silver Maples **VI.2:18**  
     from *Trichocereus pachanoi* (San Pedro) **III.2:5,6 III.4:14**  
     **V.3:17**  
         from *Trichocereus* spp. **V.1:7-8**  
     generic flowchart for **II.1:11**  
     lemon juice usually insufficiently acidic for **V.2:6**  
     Mazatec procedure for morning glory seeds **II.3:13**  
     microwaves as means for? **IV.3:5**  
     microwaves used by scientists for **IV.3:4**  
     of alkaloids in general **I.2:11-12**  
     of beta-carbolines **I.2:11-12**  
     of *Calea zachtechichi* active principle **III.2:7**  
     of DMT **I.2:11-12 II.4:1-3 III.2:6 V.1:6-7**  
     of DMT, editor's request for info **I.1:5**  
     of harmala alkaloids **I.1:4 I.2:6-7,8 II.2:29 II.4:11 III.4:6-7**  
     of indoles **VI.2:18**  
     of LSA **I.2:4-5,12-15 II.1:6-9 II.2:11 II.3:13 II.4:14 III.4:15**  
     of LSA without ergotamine **II.2:11 III.3:13**  
     of LSA without nauseogenic principles **III.4:15**  
     of MAOI **I.1:4 I.2:6-7,8 II.2:29 III.2:5**  
     of mescaline **III.2:5,6 V.1:7-8 VI.3:17**  
     of psilocybin/psilocin **VI.4:6-7**  
     of smokable DMT/5-MeO-DMT **II.4:1 V.1:17 VI.3:11**  
     of smokable extracts from purported entheogens **IV.1:15**  
     of smokable psilocybin **VI.3:13**  
         of volatile oils by steam extraction **V.4:14**  
         paint stripper recommended for **VI.3:13**  
     principles reiterated **V.4:14**  
     problems encountered **IV.4:18-19 V.1:8**  
     problems encountered with *Phalaris* **III.1:4**  
     procedures reviewed **IV.4:19**  
     tannic acid, removal of? **III.4:14**  
     unresolved questions regarding **V.2:9**  
     with acetic acid/vinegar **I.1:4 I.2:6-7 II.2:29 II.4:11 III.2:5**  
     **VI.3:11**  
         with acetone **III.2:4**  
         with chloroform **III.1:3 III.2:4,6 V.1:7-8 VI.3:13**  
         with ethanol **I.1:4 I.2:4 VI.3:13**  
         with ether **I.2:4,12 II.1:6,8 III.4:15**  
         with lemon juice **I.1:4 II.4:14 III.2:5,6**  
         with methanol **II.1:8,11 II.4:14 III.1:3 III.2:4,6,7 V.1:6-7**  
         with methylene chloride **II.1:11 II.4:1 III.1:8-9 III.2:5,6**  
         **III.4:6-7 VI.3:13**  
         with naphtha, problems with **VI.3:12-13**  
         with trichloroethylene (TRIKE) **III.1:8-9 III.2:5**  
         with starter fluid, problems with **III.4:15**  
         with vinegar followed by precipitation with table salt **II.4:11\***  
         **III.2:5**  
             \*(correction to procedure in **II.4:11** published in **III.2:5**)  
         with water **I.1:4 I.2:4,8 II.1:6-9 II.2:11,24 III.3:13 III.4:17**  
         **VI.3:11**  
         without chemicals **VI.3:11**  
     *Extra-Terrestrial Friends and Foes* **IV.1:5**  
     FABING and HAWKINS **II.3:13**  
     “Fair Trial Security” article referenced **IV.2:10**  
     FANE OF THE PSILOCYBIN MUSHROOM  
         contact address for **III.3:18**  
         important legal defense article from **IV.2:10**  
         lack of response from **III.2:17**  
         *Spore Print* magazine from **IV.2:10**  
         statement of principles **III.3:18**  
     FANE OF THE PSYCHEDELIC MUSHROOM (sic)  
         see FANE OF THE PSILOCYBIN MUSHROOM above  
         lack of response from **III.2:17**  
     *Far Journeys* **VI.2:12**  
     *Fate* **V.3:2**  
     FAY, MICHAEL F. **III.1:14**  
     FDA (Food and Drug Administration)  
         agency magazine **III.4:12**  
         ISIS import monitoring system **III.4:12 IV.1:18**  
     *FDA Consumer*  
     *Federal Register* **II.3:11**  
     *Federation Proceedings* **II.1:17**  
     Fentanyl  
         transdermal delivery system for described **VI.3:16**  
     FESTI, FRANCESCO **II.1:14 IV.1:11 IV.2:15**  
     *Festuca arundinacea* (tall fescue) **II.2:11**  
     FIKES, JAY **IV.1:2-4**  
     *First Book of the Sacraments of the Church of the Tree of Life* **I.2:5**  
     Flattery & Schwartz **I.2:7 II.3:14**  
     FLECK, BELA **IV.2:7**  
     Flesh of the Gods **II.1:4**  
     *Flora of Ecuador* **II.3:14**  
     Florida Mycology Research Center **II.1:5 II.2:19 II.3:10-11**  
     Fluoxetine see Prozac  
     “flying” ointments  
         *Aconitum napellus* for **V.3:3-4**  
         *Atropa belladonna* for **V.3:3-4**  
         *Argyrea nervosa* and **III.3:9**  
         belladonna alkaloids and **II.1:15 III.3:8 V.3:2-4**  
         cautions when circumventing gut **III.3:9**  
         *Datura* for preparation of **III.3:8 IV.2:12 V.3:3-4**  
         *Datura stramonium* for **V.3:3-4**  
         death of Karl Kiesewitter from **II.1:15 III.3:8-10 V.3:3**  
         DMSO as carrier for **III.3:8-10**  
         dosages **V.3:3-4**  
         garlic oil as carrier for **III.3:8-10**  
         *Hyoscamus niger* for **V.3:3-4**  
         oil of wintergreen as carrier for **III.3:8-10**  
         recipe for **V.3:3-4**  
         trip reports **V.3:2-3**  
         use of limited to avoidance of digestive distress? **III.3:8-10**  
     FLYNN, PAUL **VI.1:7**  
     FMRC see Florida Mycology Research Center

- Folklore of Entheogens Survey **VI.2:10**  
 Food and Drug Administration see FDA  
*Food of the Gods* **I.2:1,8,13-1**  
*Forages—The Science of Grassland Agriculture* **III.1:5**  
 FORBIDDEN DONUT **V.1:17 V.2:2-3,13-14 V.3:7-8 VI.2:13**  
 foreign maildrops **V.1:17**  
 FORTUNE, DION **VI.4:15**  
 FOSTER, STEVEN(?) **V.2:18**  
 Fort Stockton, Texas **I.1:3**  
 FOX, OLIVER **VI.2:12**  
 FRETER, et al **II.1:15,16**  
 FRIENDLY STRANGER **V.2:10**  
*From Chocolate to Morphine* **II.2:12,19**  
 fugu see tetradotoxin  
 Fungalore **V.3:14**  
 fungi see individual species; see also molds, spores, and fungi  
 FUNGOPHILE **II.2:32**  
 furniture stripper  
     possible extraction of methylene chloride from? **V.4:13**  
 FURST, PETER T. **II.1:9 IV.1:3**  
 FUTURE SOUND OF LONDON **V.2:12**  
 G. **VI.1:17**  
 G.A. **IV.2:11 VI.3:14**  
 G. SANDERS **VI.4:17**  
 GABRIEL, PETER **V.2:12**  
 galanga see *Kaempferia galanga*  
 GALLAGHER, C.H., et al **III.1:6**  
 gamma-hydroxybutyrate see GHB  
 GAN, DAVID **IV.4:12**  
*Gardening by Mail* **II.2:33**  
 garlic oil as carrier for ointments **III.3:9 IV.1:6**  
 GARTZ, JOCHEN **IV.1:9 V.4:14**  
*Gateway to Inner Space* **I.1:5**  
 GAVILAN **III.3:5**  
 G.C. **III.2:10**  
 G.D. **V.2:19**  
 gene-splicing  
     for production of mescaline **II.3:8 III.1:14**  
*Gentleman's Magazine* (1883) **V.2:3**  
 G.H. **II.2:13,14,21,30 III.3:9**  
 GHB (gamma-hydroxybutyrate)  
     brief note on use of **V.3:18 VI.4:4-5**  
     source listings **VI.2:19**  
     synthesis of? **VI.2:19**  
 GHOSAL, L. **IV.1:8**  
 Giant Reed see *Arundo Donax* or *Phragmites australis*  
 GILLIES, JESSE **VI.2:15-16**  
*Ginkgo biloba*  
     as additive to entheogens **III.3:15**  
     as nootropic **VI.3:15-16**  
     to maintain brain health **VI.3:15-16**  
 glacial acetic acid see acetic acid  
 GLANSBY, J.S. **II.1:16**  
 glassware, chemical  
     DEA watch on **III.2:6**  
     source for **III.2:6**  
 GLASS, PHILIP **V.2:12**  
*Glassworks (music)* **V.2:12**  
*Global Meditation (music)* **V.2:12**  
 glossolalia **IV.4:7 V.3:13-14 VI.2:14-15**  
 glue guns as vaporizers **III.1:13**  
 glutamic acid see pyroglutamate  
 G.M. **I.2:10-11 IV.3:8**  
*Gnosis* (magazine) **I.1:2**  
 Gnostic  
     cosmology and alien entities **IV.1:5**  
     gospels **II.1:4**  
 GNOSTIC, THE (pseudonym) see THE GNOSTIC  
 Goddard College **VI.1:5-6**  
 GOLDSTEIN, DAVID **II.1:15 III.1:7**  
     research library of (“PHD”) **III.1:7**  
 GOODMAN, FELICITAS **IV.3:18**  
 GORECKI, HENRYK **V.2:12**  
*Gorecki's 3<sup>rd</sup> Symphony (music)* **V.2:12**  
 GOULD, F.W. **III.1:5**  
 GOTTLIEB, ADAM **I.2:3,4,13,15 II.1:12-13**  
 gotu kola  
     as additive to entheogens **III.3:15**  
     as nootropic **VI.3:15-16**  
     to maintain brain health **VI.3:15-16**  
 GRACIE & ZARKOV **I.1:3-5 I.2:6,9 II.1:16 II.2:15,26 III.3:5**  
**III.4:5 VI.1:2-3**  
 grafting  
     of *Lophophora williamsii* **V.4:19**  
     possible stock plants **V.4:19**  
     problems with vaseline or petroleum oils **V.4:19**  
     use of avocado oil in **V.4:19**  
 gramine **I.2:9 IV.2:15**  
     extraction of from Silver Maples **VI.2:18**  
     conversion to psilocin-like compound by *P. cubensis*? **VI.2:18**  
*Grasses of the Southwestern United States* **III.1:5**  
 GRATEFUL DEAD **IV.4:12**  
*Green Egg* **II.4:3**  
 GREEN GIANT **VI.1:16-17 VI.2:16-17**  
 GREEN METALS **VI.4:18**  
 GRIEVE, M. **II.2:20**  
 GRINSPOON, LESTER **II.1:16**  
 GROF, STANISLAV **II.2:11 II.3:15 IV.1:19 V.3:6 VI.4:6,15**  
 GROF, STANISLAV and CHRISTINA **II.2:11**  
 GROW ROOM **VI.4:18**  
 GROWCO (growing medium)  
     as mushroom casing **VI.4:7**  
     source for **VI.4:7**  
 GROWING THE HALLUCINOGENS (internet link) **VI.1:18**  
 group work **I.2:15 II.2:27-28 II.4:6-7**  
 G.S. **II.1:1**  
 G.W. **III.1:11 III.2:14 III.3:14 III.3:18 III.4:6 IV.2:18 IV.3:19**  
**IV.4:14 V.2:3 VI.2:15**  
*Gymnopilus spectabilis* **II.2:18-19 II.4:10**  
     dosages **III.3:18**  
     stability on drying and storage **III.3:18**  
     trip reports **II.2:18-19 III.3:18**  
 H. **V.1:11**  
 HAGENOW LABORATORIES **IV.3:3 V.4:13 VI.4:18**  
 Haight-Ashbury **I.2:2**  
*Hallucination Machine (music)* **V.2:12**  
 hallucinations, cultural determinants of **II.2:32**  
*Hallucinogenic Plants of North America* **VI.2:6**  
*Hallucinogens, The* **V.2:18**  
*Hallucinogens and Culture* **II.1:9 IV.1:3**  
*Hallucinogens and Shamanism* **IV.4:10**  
 HALSTEAD and YOUNGBERG **III.3:8**  
*Handbook of Legumes of World Economic Importance* **V.1:12**  
 HANNA, JON **V.3:11 VI.1:8 VI.4:17,19**  
 HANSEN, HAROLD A. **III.3:8 VI.3:4**  
 haoma (from Farsi) see soma  
*Haoma and Harmaline* **I.2:7,8 II.3:14**  
 Harding Grass (Hardinggrass) see *Phalaris aquatica* var. *Stenoptera*  
 HARDING, DR. PATRICK **VI.4:9**  
 harmala alkaloids  
     see also MAOIs, *Peganum harmala*, *Banisteriopsis caapi*,  
 ayahuasca analogues  
     *Ailanthus triphyta* as source of? **IV.3:15**  
     antidepressants and **II.2:30-31**  
     ayahuasca analogues and **I.1:2-5**  
     dangers of **I.2:2-3, 6,9,10 II.2:30-31**  
     dangers of overstated? **III.2:9**  
     dosage **I.1:3-4 I.2:12 II.1:15-17,18-19 III.1:12**  
     enhancement of activity (sublingual with vitamin C)  
**II.1:18**  
     extract, potency of (concentration ratio) **III.1:12**  
     extraction followed by table salt precipitation **II.4:11\***  
**III.4:5**  
     \*(correction to procedure in **II.4:11** published in **III.2:5**)  
     extraction of **I.1:4 I.2:6-7,8 II.3:13 II.4:11 III.4:5 III.2:5**  
**III.4:6-7**

- from *Passiflora* **IV.3:15**  
 from *Passiflora caerulea* **IV.2:9**  
 lethal dose **II.1:17,19**  
 nausea from **II.1:17**  
 not to be presumed safe with synthetic entheogens **IV.2:18**  
 safety compared to synthetic MAOIs **IV.2:18**  
 smoking of as more potent means of use **IV.3:15**  
 treatment for PMS **II.1:18**  
 use as hallucinogens **II.1:17,18**  
 with *Arundo donax* **I.2:15**  
     with *Desmanthus* **II.2:15,27**  
     with *Phalaris* **I.2:15,27-28 III.2:14**  
 with *Psilocybe cubensis* **II.4:11 IV.3:19**  
 with *Salvia divinorum* **IV.3:19**  
 with *Stopharia cubensis* **I.2:9**  
 with *Trichocereus pachanoi* **IV.2:18**  
 harmaline see harmala alkaloids  
 harmine see harmala alkaloids  
 HARMON, JAMES E. **III.1:14**  
 Harner Method (of shamanic journeying) **V.1:5 VI.4:16**  
 HARNER, MICHAEL  
     *Shamanic Journey* (music tape) **V.1:5**  
     shamanic journeying **III.1:15 V.1:5**  
*Harper's* **VI.3:9**  
 HART, MICKEY **V.2:12**  
 hashish  
     traces found in Egyptian mummies **IV.2:9**  
 HATTER **II.2:5-8 III.3:6-7,13-14 II.4:15 IV.3:8,12,13 IV.4:14 V.1:5,11 V.3:12**  
 HAUBENSTRICKER, MARCUS E. (glassware source) **III.2:6**  
 Hawai'ian baby woodrose see *Argyrea nervosa*  
 Hawai'ian Giant Woodrose see *Ipomoea tuberosa*  
 HAWK **V.3:5-6 V.4:11-12 VI.1:15**  
 HAWKEN, P. **II.1:4,5**  
 HAZENFRATZ **I.2:6 II.3:14**  
 HBWR see *Argyrea nervosa*  
 healing  
     *Amanita muscaria*, potential of **II.4:10**  
     ayahuasca analogues for **II.2:27-28**  
     bad trips, potential of **II.3:15**  
 healing songs  
     development from auditory hallucinations **II.2:10**  
 Heavenly Blue see morning glories  
 Heet **III.2:6**  
*Heimia salicifolia* (Sinicuiche, Sun Opener)  
     as enema **V.1:12**  
     controversy over psychoactivity of **IV.1:15 IV.2:10**  
     cultivation **II.2:23**  
     possibility of smokable extract from **IV.1:15**  
     preparation **V.1:12**  
     report of usage **V.1:12**  
     report of usage of extract (negative) **II.3:14**  
     report of usage of extract (positive) **IV.2:10-11**  
     sources **II.2:33 IV.2:10**  
 HEINRICH, CLARK **VI.3:17**  
 Heisenberg Uncertainty Principle of ethnobotany **II.4:5**  
 hemp paper for ER publication? **III.2:15**  
 henbane see *Hyoscyamus niger*  
 heptane **III.2:5 IV.3:6**  
 HERB **V.1:4**  
 HERB CLOSET, THE **II.2:33**  
 "Herbal Ecstasy" **V.3:14 VI.3:9**  
*Herbal Highs* **I.2:4**  
 herbal preparations  
     do things advertised in *High Times* really work? **V.2:11**  
*Herbal Renaissance* **V.2:18**  
 herbalism and entheogens **II.2:14**  
*Hereditas* **III.1:5**  
 HERSHEY **V.3:14 V.4:13,15,16,17 VI.4:7**  
 hexane **III.2:5,7**  
 "hexing herbs" see tropanes, *Datura*, *Atropa belladonna*, *Brugmansia*, *Hyoscyamus*  
     *niger*, flying ointments, belladonna alkaloids, etc.
- High Frontiers* **III.4:5**  
*High Times* **I.2:13,14 IV.2:9 V.2:9,11 V.3:9**  
*Himalaya (music)* **V.1:11**  
 HIMWICH, W.A. and COSTA E. **II.1:16,17**  
 HIRST, MANTON **V.2:16-17**  
 HOFFER, ABRAM, AND HUMPHREY OSMOND **V.2:18**  
 HOFMANN, ALBERT **II.1:14 II.2:18 II.3:9,13 III.2:4 IV.4:18 V.2:7**  
     psilocybin extraction procedure of **III.2:4**  
 HOGSHIRE, JIM **III.3:12 V.1:9 VI.3:19**  
*Holographic Universe, The* **II.3:14**  
*Home-Grown Highs* **I.2:4**  
 honey, psychoactive **III.1:7**  
 Hopi  
     *Mirabilis multiflora* (So-ksi), use of **II.2:23**  
 hordenine **I.2:9**  
 HORUS BOTANICALS **II.1:12 II.2:33 III.3:14 IV.1:15 IV.2:9**  
 HOVHANESS, ALAN **V.2:12**  
*How Drugs Work* **V.4:16**  
 HP LOVECRAFT (60s band) **V.2:7**  
 H.S. **IV.2:17 V.4:4 VI.1:16**  
 HUGHES, H.D. et al **III.1:5**  
 Huichol Indians **IV.1:3**  
 HUXLEY, ALDOUS **II.1:8**  
 Hydergine  
     as ergot derivative **VI.3:15**  
     as nootropic **VI.3:15-16**  
     source for **VI.4:5**  
     to maintain brain health **VI.3:15-16**  
 hydrogen peroxide to break seed dormancy **III.3:15**  
 hyoscyamine **VI.3:2-6**  
*Hyoscyamus niger* (henbane)  
     as ally **VI.3:5**  
     botanical description **VI.3:4-5**  
     dosage **V.3:3-4 VI.3:5,6**  
     effects **VI.3:5,6**  
     in flying salve **V.3:3-4**  
     pharmaceutical-grade tincture **VI.3:5-6**  
     traditional use as beer additive **VI.3:4**  
*Hypericum perforatum* see St. John's Wort  
 I. LOVELUNGS **IV.4:2-3**  
 iboga analogues  
     *Alstonia* spp. **VI.2:17**  
     *Tabernaemontana dichotoma* **VI.2:17**  
     *Tabernaemontana* spp. **VI.2:17**  
     *Trachelospermum jasminoides* **VI.2:17**  
 ibogaïne  
     addiction reversal with **V.3:17**  
     endorsement of **V.3:17**  
     possible sources in non-iboga plants **VI.2:17**  
     structurally similar alkaloids in *Vinca* spp. **V.2:9**  
     request for information on **V.1:17**  
 ibotenic acid  
     active constituent in *Amanita muscaria* **VI.3:15**  
     possible synergy with LSD? **VI.3:15**  
     structural similarity to pyroglutamate **VI.3:15**  
 Illinois Bundleflower see *Desmanthus illinoensis*  
 Illinois Bundleweed see *Desmanthus illinoensis*  
 I.M. **V.2:18-19 V.4:7**  
*In Vitro Cell. Dev. Biol.* **III.1:14**  
 Independent Mushroom Growers Network **II.4:10**  
 INDIANA BOTANIC GARDENS (botanical supplier) **V.4:15**  
 indigenous cultures  
     interference with **II.4:5**  
 indole alkaloids  
     scientific paper on extraction of **VI.2:18**  
 indole test strips see tryptamine test strips  
 INFANTE, M.E. **V.1:12**  
*Inist Diffusion* (European academic microfilms) **III.1:7**  
*Initiation (music)* **V.2:12**  
 INKWASI (South African herbal/chemical company) **V.2:16**  
 INNER FRONTIERSMAN **IV.4:11,14,18 V.1:7-8 V.4:7,14,15,17 VI.1:6 VI.1:12-13 VI.2:18 VI.3:11,16 VI.4:9**



- inner voices **II.1:1-5,10,15 II.1:10 III.3:2- III.2:2-3,3**  
*see also* entities  
 cautions in dealing with **III.2:3**  
 dissertation on psilocybin and **VI.1:3**  
 experience of **IV.4:7**  
 negative effects of **II.3:3-4 II.4:4-5**  
 schizophrenia as source of **III.2:3**  
 tuning into random **IV.2:5**
- Integration* **II.1:14 III.2:12 IV.1:9**  
 INTERMOUNTAIN CACTUS **II.2:33**  
 INTERNATIONAL ODDITIES **V.2:11**
- internet  
 discussion of taking *ER* online **II.4:14 III.1:14 V.2:9 VI.3:9-10**  
 low quality of debate online via **III.1:14**  
 not useful? **V.3:16**  
 useful links **VI.1:18**  
 usefulness for entheogen users **VI.1:18**
- Interstate 10, *Peganum harmala* near **I.1:3**  
 Interstate 70, *Desmanthus illinoensis* **I.2:7**
- Invisible College, The* **IV.1:4**  
*Invisible Landscape, The* **V.2:17**
- Ipomoea tricolor* *see* *Ipomoea violacea*  
*Ipomoea tuberosa* (Hawai'ian Giant Woodrose)  
 claimed psychoactivity **III.4:17**  
 flu-like symptom from **II.2:17**  
 no LSA in **II.2:17**
- Ipomoea violacea* (badah negro)  
*see also* morning glories  
 contradictory information about **I.1:5**  
 dosages **II.1:6-9 III.4:17**  
 extraction of LSA from **I.1:5 I.2:4-5,12-15 II.1:6-9**  
**II.2:17-18 III.4:15,17**  
 ointment prepared from **III.2:13**  
 plant teacher of **V.2:11**  
 removal of nauseogenic principles from **III.4:15**  
 side-effects **II.2:17-18 III.2:13**  
 sugar to increase LSA absorption with **III.4:17**  
 trip reports **II.1:6-9 II.2:17-18**  
 water infusion of **III.4:17**
- Iproniazid **II.1:18**  
 isfand *see* *Peganum harmala*
- ISIS (FDA Import Support & Information System) **III.4:12**  
 Isis Health Foods  
 possible sting operation? **III.4:12-13**  
 sting accusation rebutted **IV.1:18**  
 supplier of 2C-B **III.4:12-13**
- island, proposed purchase of as entheogen research center **V.2:10**
- ISLAND LINKS (internet link) **VI.1:18**
- Island Views* **V.3:9**
- ISO-II extraction device **V.2:17**
- isopropyl alcohol **III.2:6 IV.3:2 IV.4:18-19**  
 adverse reaction from extraction using **IV.4:18-19**
- isphand *see* *Peganum harmala*
- It Came From Outer Space* **II.1:1**  
**J. IV.3:2 IV.4:18-19 V.1:13 V.2:9 V.4:7,14**  
**J.A. III.4:9-10**
- JACK B. NIMBLE **III.3:11**
- JACK FROST **V.4:15-16**
- JACOBS, BARRY L. **II.2:26**
- jalapeno peppers, as carrier for ointments **IV.1:6 IV.2:11**  
 as catalyst for ingested LSA **VI.1:18**
- JARRE, JEAN-MICHEL **IV.2:8 IV.3:15-16**
- JAVMA* (sic: J Am. Veterinary Medicine Assoc.?) **IV.2:15**
- JAYNES, JULIAN **VI.1:5**
- J.B. **III.1:14,16 III.2:6 III.3:11 III.3:14 IV.2:13 V.2:8 V.4:18**
- J.C. **IV.2:14**
- J.D. **IV.3:3**
- J.E. **VI.3:17**
- JESUS **II.1:4**
- J.F. **V.1:16,18-19 V.2:14**
- J.G. **I.2:15 III.2:5 III.3:13 V.2:6**
- J.H. **III.3:13 III.4:10 IV.2:5,10 IV.4:7 V.2:4-5,17**
- J.J. **II.4:9 III.1:14**
- J.L. **IV.3:9 V.2:11 VI.2:4,18**
- JL HUDSON, SEEDSMAN **IV.1:17**
- JLF **I.2:7-8 II.1:11 II.2:33 III.2:8-9 III.2:14 III.2:16 IV.2:9**
- J.M. **II.4:5,10 III.2:3 III.3:7 V.1:12 VI.2:11-12**
- JOHNNY APPLESEED **I.2:11-12 II.2:15,27-28 III.3:13 II.4:7 III.1:4**  
**III.2:5 III.3:13**  
**IV.1:12 IV.2:15 IV.2:15 IV.3:5 IV.3:16 IV.4:12,19 VI.2:7**  
**VI.4:5**  
 farewell address from **VI.4:8**  
 role in history of *ER* **VI.4:8**  
 tribute to Jim DeKorne from **VI.4:8**
- Journal of the American Horticultural Society* **III.1:14**
- Journal of Chromatography* **II.3:14**
- Journal of Drug Issues* **II.1:5**
- Journal of Ethnopharmacology* **I.2:5,14 II.1:17 III.2:7 III.3:16**  
**III.4:2-3 IV.2:11**
- Journal of Physiology* **II.1:17**
- Journal of Practical Chemistry* **V.4:8**
- Journal of Psychedelic Drugs* **II.1:16 V.2:19**
- Journal of Science* **V.2:3**
- Journal of the American Chemical Society* **II.1:16**
- Journal of the Chemical Society* **III.2:18**
- Journey to Ixtlan* **IV.1:2**
- Journeys Out of the Body* **VI.2:12**
- J.P. **II.1:13**
- JRL BIOSCIENCES  
 as source of tryptamine test strips **IV.3:16**
- J.S. **II.3:14 IV.3:7 IV.3:19**
- J.T. **IV.3:12**
- juicers (for extractions) **III.3:6**
- JULIEN, R.M. **I.2:14**
- JUNG, CARL **VI.4:13,16**
- JUNIUS, MANFRED **VI.4:10**
- jurema preta *see* *Mimosa hostilis*
- Justicia pectoralis*  
 apparent lack of DMT **II.4:14**  
 apparent lack of psychoactivity **III.1:11**  
 lack of effect in ayahuasca analogue **II.4:14**  
 painful effects from snorting **III.1:11**  
 var.*stenophylla* **II.2:16 III.3:13**
- JUSTIN CASE **IV.1:16 IV.2:16 IV.3:2,3,5-6 V.1:13-14**
- J.W. **III.1:15 III.2:15 VI.2:12**
- K *see* Ketamine
- Kabbalah  
 connections with entheogens **VI.4:14-16**
- Kaempferia galanga*  
 questions about entheogenicity of **V.2:9**
- Kaffrian Museum (South Africa) **V.2:16-17**
- Kama Sutra*  
 herbal section of **V.3:11**  
*Mucuna pruriens* in **V.3:11**  
*Tribulus terrestris* in **V.3:11**
- KAPLAN, R. **IV.1:16**
- KAPULER, ALAN **III.1:10**
- KATZ, SYLVAN **III.1:14**
- kava, kawa, kava-kava, 'awa *see* *Piper methysticum*
- KEEL, J. **II.3:3-4**
- KENT, JAMES **IV.4:10 VI.1:16**
- Ketamine **II.2:12 II.3:13 III.2:14**  
 adverse interaction with Prozac reported **III.4:6**  
 death of DM Turner and **VI.2:9**  
 DXM as substitute for **VI.2:18**  
 entity contact from **IV.4:6-7**  
 negative physical aftereffects from **V.4:18**  
 trip report **V.3:7-8 VI.4:5-6**  
 use by Grof in terminally ill **VI.4:6**  
 use in fighting addictions **VI.4:6**  
 with LSD and DMT **V.3:7-8**  
 with nitrous oxide **V.3:8**
- K.H. **III.1:14**
- Khat *see* *Catha edulis*
- KIESEWITTER, KARL **II.1:15**  
 death from flying ointment **II.1:15 III.3:8 V.3:4**

- KIFARU PRODUCTIONS **VI.4:19**  
 K.K. **V.2:7 VI.1:15**  
 KINGSBURY, J.M. **II.3:9 II.4:15**  
 KNIGHT, GARETH **VI.4:15**  
 KNIZE, KAREL **III.2:14**  
 KONTES GLASS **V.4:13**  
 KOWACHI & HYLTON **III.1:13**  
 KRAMRISCH, STELLA **VI.1:5-6**  
 KRISHNA **II.4:2**  
 KROEGER, PAUL **II.3:11**  
 kundalini see also chakras  
     5-MeO-DMT and **V.2:6**  
     DMT and **V.2:6**  
 K.Y. **III.4:13**  
 Kykeon, the (sacramental potion of the Eleusinian mysteries)  
     *Claviceps purpurea* for **V.1:13**  
     speculations on preparation of **V.1:13**  
 L. **I.2:9**  
 L.A. **III.2:7**  
 La Divinada see *Salvia Divinorum*  
 LA Weekly **VI.3:9**  
 Labiatae **I.2:5**  
 LABROT LABORATORIES  
     alleged sting operation based in **V.3:13**  
*Laboratory Text in Organic Chemistry* **III.4:14**  
*Lancet* **II.1:16 III.4:19 V.1:12**  
 LANG, J. **II.1:3-4,5**  
 LAO TSE **VI.4:13**  
 LASAR, MARS **V.2:12**  
 laudanum (opium in alcohol) **III.3:12-13**  
 L-Deprenyl see Selegiline  
 LEAF HOPPER **VI.1:2-3**  
 LEAN, I.J. **IV.2:15**  
 LEARY, TIMOTHY **I.2:2 II.1:15**  
 lecithin  
     to prevent nausea from *Peganum harmala*? **V.4:15**  
*Legal Highs* **I.2:3 II.2:16**  
 legal status of entheogenic plants and extracts **III.2:14**  
*Legalese* **IV.2:2-4**  
 LEGENDARY ETHNOBOTANICAL RESOURCES see LER  
*Leguminosae* **I.1:4-5**  
*Leguminosae, The* **VI.1:17**  
 LEIKIN, JERROLD B. and FRANK P. PALOUCZEK **VI.3:5**  
 lemon juice **I.1:4 III.4:6-7**  
*Lepiota humei* **II.3:11 II.4:10**  
*Lepiota memorii* **II.2:19**  
*Lepiota peelee*  
     Bigwood, Jeremy and **II.2:19 II.3:10-11 III.2:16-17**  
     claims of psychoactivity **II.3:10-11,16 II.4:10 III.2:16,17**  
         DMT in **II.2:19**  
     failure to grow in outdoor culture **IV.3:16**  
     lack of psychoactivity **II.3:10-11 III.1:12**  
     LSA in **II.2:19**  
     misidentified *L. humei*? **II.3:11**  
     non-viability of spores through mail **II.3:10-11 II.4:10 III.1:12**  
         possible hoax **II.3:10-11**  
         psilocybin/psilocin confirmed in **III.2:17**  
*Lepiota peelee: A Newly Discovered Hallucinogenic Mushroom* **II.1:4,5 III.3:10**  
*Lepiota* spp.  
     deadly species resembling *L. peelee* **II.3:11**  
     death from **II.3:11**  
 L.E.R. (Legendary Ethnobotanical Resources) **II.1:13 II.2:33 IV.2:10 IV.3:14**  
 LEWIS, W.H. and ELVIN-LEWIS, M.P.F. **II.2:12**  
*Lezpedeza bicolor*  
     brief info on **IV.1:15**  
     cautions regarding **IV.4:11**  
     lezpedezine in **IV.4:11**  
 lezpedezine **IV.4:11**  
*Liber Null and Psychonaut* **III.3:8**  
 lichens  
     as source of olivetol **V.4:8**  
     for THC manufacture **V.4:8**  
 licorice-root tea  
     as MAOI **IV.4:16-17 V.2:8**  
     danger of hypertensive crisis? **V.2:8**  
     with *Trichocereus peruvianus* **IV.4:16-17 V.2:8**  
*Lifeforms (music)* **V.2:12**  
 light-colored seeds, as indicator of long cultivation **II.2:18**  
 lighter fluid **I.2:13 IV.3:2**  
 ligroine **I.2:13-14**  
 LILLY, JOHN **VI.3:10**  
 LINDBERGH, CHARLES **III.3:2**  
 LINGEMAN, R. **I.2:14**  
 L.M. **II.2:11 II.3:12 II.4:5**  
*Listening for the Logos: A Study of Reports of Audible Voices at High Doses of Psilocybin* **VI.1:18**  
 litmus paper for pH **IV.3:5-6**  
*Lloydia* **V.1:8 VI.1:12-13 VI.4:4**  
*Lobelia inflata*  
     accidental abortion of psilocybin experience with **II.2:14**  
     as relaxant for entheogen use **II.2:14**  
     to abort “bad trips” **II.2:14 III.3:18 III.4:17**  
     to be scheduled by DEA? **III.4:17**  
     with peyote **II.2:14**  
*Logomachy of Zos* **VI.3:5,6**  
*Lolium perenne* (perennial ryegrass) **II.2:11**  
*London Times* **VI.1:7**  
*Lophophora williamsii* (peyote) **I.2:5**  
     alkaloids other than mescaline in **II.2:8**  
     alternative sources of entheogens to **II.2:7-8 V.1:2-3**  
     alternative sources of mescaline to **II.2:7-8 II.3:13-14 V.1:2-3**  
         archaeological evidence of use **II.2:5**  
         as endangered species **II.2:4-8 II.3:5-7 III.1:14 IV.3:14-15**  
     **V.1:2-3**  
     cultivation **II.2:25 II.3:5-7 V.1:2**  
     enemas (probably hoax) **IV.1:3**  
     grafting onto non-*Trichocereus* species recommended  
     **V.4:19**  
     grafting onto side of *Trichocereus* column? **V.4:19**  
     grafting onto *Trichocereus pachanoi* **II.3:7-8 III.3:17-18**  
     grafting onto *Trichocereus spachianus* **V.4:19**  
     grafting onto *Trichocereus* spp. **II.3:7-8 III.3:17-18 V.2:14**  
     **V.4:19**  
     grafting techniques **V.2:14 V.4:19**  
     harvesting, responsible **III.3:18 IV.3:14-15 V.1:2-3**  
     legal harvest of **III.1:14**  
     loss of habitat as main factor in decline **V.1:2-3**  
     mescaline content of **II.2:8,25**  
     Native American Church use of **II.2:5-8 IV.3:14**  
     oil used in grafting? **V.2:14**  
     plant teacher of **V.2:11**  
     recommendations for preserving **V.1:2-3**  
     reintroduction through cultivation **V.1:2-3**  
     sold in Swiss florist shops **II.3:13**  
 lophophorine **II.2:8**  
 LOSEY, RALPH **V.2:12**  
 Lower World (shamanism) **II.2:3**  
 L.R. **V.2:11**  
 LSA (lysergic acid amides)  
     as active ingredient in the Kykeon **V.1:13**  
     control of migraines with **IV.4:15-16**  
     concentration in *A. nervosa* and morning glory foliage same as in seeds **V.2:11**  
         culturing *Acremonium* or *Claviceps* as sources of **IV.4:15**  
     distinct phases in trip **IV.2:12**  
     dosage **I.2:13**  
     extraction of, from *Argyria nervosa* **II.4:14 III.4:15,16-17**  
     **IV.2:13**  
     extraction of, from *Claviceps purpurea* **II.3:13 V.1:13**  
     extraction of, from morning glory seeds **I.1:5 I.2:4-5,12-15**  
         **II.1:6-9 II.2:17-18 II.3:13 III.4:15,17**  
     extraction of, from *Stipa robusta* **V.1:11**  
     extraction without extracting ergotamine **II.2:1,17-18**

- II.3:13**  
 for control of migraines **IV.4:15-16**  
 from fungus on *Vaccinium uliginosum*? **V.4:16**  
 in *Stipa Robusta* **I.2:15 II.3:9 IV.3:10 IV.4:15 V.1:11**  
 ingestion more effective than ointment **VI.1:19**  
 jalapeno juice as potentiator for **VI.1:19**  
 Kykeon, the, and **V.1:13**  
 main alkaloid in *Stipa Robusta*? **II.3:9**  
 migraines, control of with **IV.4:15-16**  
 mustard as carrier for **IV.2:11-12 V.4:14**  
 “nitrogen mustard” as carrier/modifier **IV.2:11-12 IV.4:17**  
**V.1:11 V.4:14**  
     **VI.1:18**  
     “nitrogen mustard” dismissed as speculative **V.4:14**  
     “Nitroplasm” from **IV.4:17**  
     ointments from **IV.1:6 IV.2:11-12 VI.1:19 VI.2:16-17**  
     ointments from via microwaving? **IV.3:5**  
     present in whole *Stipa robusta* plant **IV.3:10**  
     production of large quantities of **IV.3:6**  
     reactivation of days after ingestion with *Silybum marianum*
- V.1:11**  
 sedative effects **IV.2:12-13**  
 sugar to increase absorption of **III.4:17**  
 trip reports **II.1:6-9 IV.2:11-13**  
 with *Peganum harmala* **IV.2:12-13**  
 with *Peganum harmala* and *Desmanthus* spp. **IV.2:12**
- LSD (lysergic acid diethylamide)  
 alchemical effects of **VI.4:12-16**  
 as ayahuasca admixture **III.1:12-13**  
 cure for methamphetamine addiction **V.2:11**  
 effects on psychological opening **VI.4:12-16**  
 dealers not in it for the money, narcotics officer says **V.3:9**  
 discovery of coincident with atomic fission **V.3:9**  
 entity contact from **III.4:9-10 IV.4:6-7 V.2:13-14**  
 fluorescence of **VI.3:14**  
 from LSA **IV.3:6**  
     in prison **VI.2:15-16**  
     manufacture of **I.2:4 IV.3:6**  
 mcg equivalents proposed as intensity scale **IV.3:13**  
 not a teacher like plant spirits **V.2:11**  
*P harmala* as “pick-up” late in trip on **IV.4:12-13**  
 substituted for psilocybian mushrooms in Thailand **V.3:9**  
 technoeconomic system supporting **II.4:2**  
 trip report **III.4:9-10 V.2:13-14**  
 with DMT **III.4:9-10 V.2:13-14 V.3:7-8,13-14**  
 with DMT and *Peganum harmala* **V.3:13-14**  
 with Ketamine and DMT **V.3:7-8**  
 with MAOIs **III.1:12-13 III.3:10**  
 with nitrous oxide **V.3:8**  
 with *Peganum harmala* **III.3:10 IV.4:12 V.3:13-14**  
 with *Salvia divinorum* **IV.3:8 V.4:6**
- “LSD amides” see LSA  
 L.T. **IV.3:17**  
 LUCKOW, MELISSA **III.2:16**  
 Lucumi (religion)  
     contact with *Salvia divinorum* plant spirit by practitioner **V.2:7**
- LUNA, LUIS EDUARDO **II.1:10 II.2:2-4 IV.2:5**  
 lye **I.2:12 II.1:6**  
 lysergic acid amide(s) see LSA  
 lysergic acid diethylamide see LSD  
 LYTTLE, THOMAS **II.1:5,15-17 III.1:7**  
     interview with **III.1.7**
- M. **IV.3:7-8**  
 macromerine **II.2:7**  
 MADSEN **II.3:14**  
 mailing of illegal or controlled substances  
     postal service “drug package profile” **III.1:10**
- Magia Naturalis* **V.3:2-3**  
 MAGIC **IV.1:19**  
 “Magic Apple,” dangerous wild Israeli hallucinogen **VI.1:7**  
*Magis Grams* **I.2:8**  
*Magis of Findhorn, The* **II.1:4,5**  
 Magic Umbrella Greenhouse **IV.1:19**
- Magical and Ritual Use of Aphrodisiacs* **VI.3:10**  
*Magical and Ritual Use of Herbs* **II.1:9 II.2:20 V.1:12 V.2:19 VI.3:10**  
 Magick **II.1:5**  
*Magick in Theory and Practice* **II.1:5**  
 MAGIKAL BOTANICAL **VI.2:15**  
 magnesium sulfate (epsom salts)  
     use in removing water from solvents **VI.4:5**
- maildrops  
     foreign **V.1:17**
- mandrake see *Mandragorum officinarum*  
*Mandragorum officinarum*  
     *Podophyllum peltatum* often sold as **VI.3:2**
- MANN, JOHN **I.2:3**  
 MANSKE (first name not cited) **II.4:11**  
 MANSON, CHARLES **II.1:8**  
*Manual of Paper Chromatography and Paper Electrophoresis, A*  
**III.1:9**
- MAO-A **II.1:19 III.1:11**  
 MAO-B **II.1:19 III.1:11**  
 MAOIs (mono-amine oxidase inhibitors)  
     5-MeO-DMT as **IV.4:16**  
     *Ailanthus tryphysta* as source of? **IV.3:15**  
     and amphetamines, dangers of combining **III.4:18-19**  
     and MDMA, dangers of combining **III.4:18-19**  
         and Prozac, dangers of combining **III.4:18**  
     antidepressants and **II.2:30-31**  
     *Banisteriopsis rusbyana* smoked as **IV.4:16**  
     claimed ineffective in potentiating psilocybin (by Ott)**V.2:2-3**  
     claimed not to potentiate tryptamines (by Ott) **V.2:2-3**  
     dangers of **I.1:4 I.2:2-3, 9 I.2:2-3, 6,9,10 II.2:29,30-31**  
**II.4:15 III.4:18-19**  
     Deprenyl (MAO-B inhibitor) as **III.1:11**  
     description of mechanisms **III.4:4**  
     dietary restrictions and **III.4:4-5,6 IV.3:19**  
     DOM, blockage of effects by **II.2:26**  
     dosage **I.1:3-4 II.1:15-17 V.1:13 VI.2:13**  
     contradictory information about **II.2:26 III.4:4-5**  
     ephedrine as? **II.1:16,19 II.2:25**  
     extraction of **I.1:4 I.2:6-7,8 III.2:5**  
     from *Acacia complanata* **II.2:17**  
     from *Banisteriopsis caapi* **IV.3:18 VI.2:12-13**  
     from *Passiflora* spp. **IV.1:15-16 IV.3:15**  
     from *Passiflora caerulea* **IV.2:9**  
     from *Passiflora incarnata* **IV.1:15-16**  
     from *Peganum harmala* **I.1:2-5 I.2:6-7,8 II.2:16-17,27-28,29 II.4:11 III.1:12**  
         **III.2:5 III.4:4 III.4:6-7 IV.3:18 V.1:13,14-16**  
         **VI.2:12-13,14-15**  
     Iproniazid as **II.1:18**  
     irreversible **II.1:19 III.4:4**  
     licorice-root tea as **IV.4:16 V.2:8**  
     MAO-A **II.1:19 III.1:11**  
     MAO-B **II.1:19 III.1:11**  
     mescaline **III.4:5**  
         minimum dosage to potentiate psilocybin **V.1:13**  
         Moclobemide as **VI.2:13-14**  
         LSD, blockage of effects by **II.2:26**  
     LSD, potentiation by **II.2:26 III.1:12-13 III.3:10**  
     Marplan as **II.1:18**  
     Nardil as **II.1:18-19**  
     Oymetazoin hydrochloride (Sinex) as? **III.4:6**  
     Parnate as **II.1:17-19**  
     *Passiflora* as longer-acting source of **IV.3:15**  
     Paxil and **II.2:31**  
     *Peganum harmala* as reversible **III.4:5 V.1:16-17**  
     primer on **III.4:4**  
     Prozac and **II.2:31**  
     reversible and permanent **III.4:4**  
         references on minimum effective dosage **II.1:15-17**  
         role in ayahuasca **I.1:2**  
         safety with 2C-B? **V.1:16-17**  
         St. John’s Wort as? **V.2:8 V.4:15**

- Selegeline as **II.1:18-19**  
 side-effects with synthetic **II.1:18**  
 smoking extracts of **IV.3:15**  
 synthetic versus beta-carbolines **II.1:18-19 II.2:17**  
 Trancylpyramine (Parnate) as **II.1:16,18-19**  
 tyramine and **III.4:4-5**  
 variability in duration of **IV.4:16**  
 Wellbutrin and **II.4:15**  
 with *Amanita muscaria*? **VI.1:6**  
 with *Stropharia cubensis* **I.2:9**  
 with *Trichocereus pachanoi* **IV.2:18**  
 yohimbe as? **IV.4:17**  
 yohimbine not active as **IV.4:17**  
 Zolofit and **II.2:31**
- MAP **VI.1:3-4**  
 MAPS see Multidisciplinary Association for Psychedelic Studies  
 MAPS Forum **VI.4:19**  
 Marezine (cyclamine hydroxide motion sickness medication)  
 dosage **V.2:11**  
 “most powerful hallucinogen I’ve ever tried” **V.2:11**  
 not a tropane **VI.3:6**  
 trip report **V.2:11 VI.3:16**
- Maria Sabina: Her Life and Chants* **II.1:2,5**  
*Marihuana: Assassin of Youth* **VI.1:8**  
 marijuana  
     *see also Cannabis*  
     DEA refusal to move out of Schedule 1 **III.1:10**  
     extraction procedure for **IV.1:17**  
     Hemp Spirit of **IV.1:17-18**  
     HIV and **II.1:9**  
     MAPS and **II.1:9**  
     religious use in India **IV.1:18**  
     synergy with Salvinorin-A **III.2:18**
- Marijuana Consumers and Dealers Guide* **I.2:4-5, 13, 15**  
*Marijuana Law: A Comprehensive Legal Manual* **III.1:10 V.3:11 VI.1:7**  
 MARUM, P, A.W. HOVIN, & G.C. MARTIN **IV.1:12**  
*Mastering Herbalism* **VI.2:12**  
 MATERIAL **V.2:12**  
 MATUS, DON JUAN **IV.1:2**  
 MAXWELL, NICOLE **II.2:16 III.4:8**  
 MAYAGOITA, LILIAN, et al **III.2:7**  
 mayapple *see Podophyllum peltatum*  
 Mazatecs **I.2:5 II.1:1-3 II.2:11 II.3:2-4,12,13**  
 M.B. **III.4:8 III.4:15,16-17 IV.3:3**  
 M.C. **IV.3:9**  
 McGLASHAN, ALAN **I.2:2**  
 McGRADY, P, Sr. **III.3:8-9**  
 McKENNA, DENNIS **I.2:1 II.1:16,17 II.2:9**  
 McKENNA, DENNIS J, TOWERS, and ABBOTT **II.1:16,17**  
 McKENNA, TERENCE **I.1:2,5 I.2:1,2,8,9 II.1:1-2,4-5,13-14 II.2:3-4,9 II.3:2-4,12,14**  
     **II.4:2-3 III.3:2,4 III.4:4 III.4:9 V.1:13 V.2:17 V.3:5,11,18 VI.1:2,5**  
 McLEOD, W.R., and B.R. SITARAM **III.2:11**  
 McWILLIAMS, PETER **IV.1:5**  
 MDA  
     ephedrine and, caution **II.1:19**  
     nootropics to counteract neuron damage from **VI.3:15-16**
- MDMA  
     adverse interaction with Oymetazoin hydrochloride (Sinex) **III.4:6**  
     dangers of combining with MAOIs **III.4:18-19**  
     ephedrine and, caution **II.1:19**  
     fatality from during healing session **VI.1:7**  
     manufacture of **IV.3:6**  
     nootropics to counteract neuron damage from **VI.3:15-16**  
         therapist arrested for administering **VI.1:7**  
         with *Psilocybe cubensis* **V.1:11-12**  
     with *Salvia divinorum* **V.4:6**
- media attention  
     criminalization and **II.3:15**  
*Medical Botany* **II.2:12**  
*Medical Journal of Australia* **IV.1:16**  
*Medical Letter, The* **II.2:31**  
*Medical Toxicology* **V.4:19**  
*Medicinal and Aromatic Plant Abstracts* **VI.3:14**  
*Medicinal Plants of the Desert and Canyon West* **V.4:18**  
*Medicine Flutes (music)* **V.1:5**  
 MEDICINE GARDEN **VI.3:10**  
 medicine wheel *see also* rituals  
     use in shamanic journeying **V.1:5**  
     use with psilocybian mushrooms **V.1:5**
- Medicinal Plants of the Desert and Canyon West* **I.1:5**  
 meditation  
     request for information on **V.2:11**  
     training in, recommended **II.2:19**  
     with plants while using entheogens **III.1:14**
- MEREDITH, LEDA **IV.4:11-12**  
 MERLIN (pseud.) **V.3:3-4**  
*Merck Index* **III.3:11-12 V.1:13 VI.4:5**  
*Merremia tuberosa* *see Ipomoea tuberosa*  
 mesa (literally “table;” traditional shamanic altar)  
     as protection from malevolent entities **V.4:11-12**  
     construction and use of **V.4:11-12**
- Mesa Music Consort (music)* **V.1:5**  
 mescal beans *see Sophora secundiflora*  
 mescaline *see also Lophophora williamsii, Trichocereus spp.*  
     conversion to 2,6-dichloromescaline **VI.1:12-13**  
     dichlormescaline as byrproduct from extraction of **V.1:6-7**  
     dosage **II.2:7**  
     ephedrine and, caution **II.1:19**  
     extraction from “cactus” **III.2:6**  
     extraction from *Trichocereus bridgesii* **IV.2:19**  
     extraction from *Trichocereus pachanoi* (San Pedro) **III.2:5 IV.2:19 V.3:17**  
     gene-splicing for production of **II.3:8**  
     *Lobelia inflata* and **II.2:14**  
     *Lophophora williamsii*, content of **II.2:8,25**  
     seasonal variation in content **II.2:25**  
     *Trichocereus pachanoi*, content of **II.2:8 II.4:15**  
     *Trichocereus peruvianis*, content of **II.2:8,25**  
     trip report **IV.2:19**
- mesquite **I.1:5**  
     chemical makeup of **V.4:18**  
     enthoegenic use of? **V.4:18**
- methadone  
     problems in mixing with psilocybian mushrooms with? **V.2:4**
- methamphetamine  
     addiction to **IV.3:17 V.2:11**  
     addiction to cured by LSD **V.2:11**  
     entheogens to counter addiction to **V.2:11**  
     manufacture of **III.3:11**  
     psilocybin mushrooms to counter addiction to **IV.3:17**
- methanol **I.2:13 II.1:11 III.2:4,6,7 III.2:18 III.4:6 IV.3:2,3,5 V.1:6-7 V.4:8 VI.4:6-7**  
     in paint stripper **VI.3:13 VI.4:5**  
     toxicity of **IV.3:3**
- methyl salicylate *see* oil of wintergreen  
 methylene chloride **I.2:12 II.1:11 II.4:1 III.1:8 III.2:5,6 III.3:10 III.4:6-7 III.4:14,15**  
     **IV.3:2,3,5 V.1:6-7 V.2:8 V.4:13 VI.4:6-7**  
     in paint stripper **VI.3:13 VI.4:5**  
     extraction from paint/furniture stripper? **V.4:13 VI.4:5**  
     superior performance of **V.4:13**  
     supplier for **VI.1:18**  
     water as alternative for *Phalaris* **VI.3:11**
- methyltryptamine  
     found in *Desmanthus illinoensis* **V.2:9**  
     psychoactive or not? **V.2:9**
- METZER, RALPH **V.3:9**  
 Mexican Marigold *see Tagetes lucida*  
 MEYERHOFF, BARBARA **IV.1:3**  
 M.F. **VI.2:2-4**  
 M.H. **II.3:14,15 III.2:3,8 III.4:18 IV.3:12-13 IV.4:15 V.2:7 V.3:17 VI.2:6-7 VI.3:15**

- MICA MAN **VI.4:2**  
 MICHAEL VALENTINE SMITH **I.2:15 II.1:9 IV.4:12**  
 micropropagation **III.1:14**  
     see also tissue culture  
 microwaves  
     for preparing *Cannabis* extracts **IV.4:13**  
     for preparation of LSA ointments? **IV.3:5**  
     outline of possible solvent systems for **IV.3:5**  
     report of scientific use for chemical extractions **IV.3:4**  
 migraines  
     and entheogens **IV.4:15-16**  
     control of with LSA **IV.4:15-16**  
     from snorting 5-MeO-DMT **IV.4:15-16**  
 MIKE **IV.1:17 IV.2:7**  
 milk thistle see *Silybum marianum*  
 MILLER, LOREN **VI.1:7**  
 MILLER, RICHARD ALAN **II.1:9 II.2:20 V.1:12 V.2:19**  
*Mimosa hostilis*  
     as DMT source **V.2:2 V.4:9-10 VI.1:4**  
     conflicting reports on activity of trunk bark **V.4:9**  
     cultivation and harvesting **VI.3:12**  
         danger of consumption of whole root bark **V.2:2**  
     DMT content known for 50 years **VI.3:15**  
     dosage **V.2:2 V.4:9-10 VI.1:4 VI.4:7-8**  
     extraction procedure **V.2:2 V.4:9-10 VI.2:18**  
     extracts illegal **VI.3:12**  
     harvesting recommendations (leaves) **VI.1:4 VI.3:12**  
     faster growth than *Psychotria viridis* **VI.1:4**  
     irregular heartbeat with **VI.1:16-17**  
     leaves reported as potent **V.4:9-10 VI.1:4**  
     location of huge stand of in Baja California **VI.1:4**  
     more productive than *P. viridis* **VI.3:12**  
     negative report **V.4:9**  
     no side effects without MAOI **VI.4:7-8**  
     ointment from **VI.2:16-17**  
         positive report **V.4:9-10**  
     possible confusion with *Cannabis* from a distance **V.4:10**  
     preferred DMT source **VI.1:4 VI.4:7-8**  
     preparation of **V.4:9-10 VI.4:6-7**  
     rootbark as active material **V.4:9**  
     storing “tea” as ice cubes **VI.4:7-8**  
     superior to mushrooms **VI.3:12**  
     tepescohuite (trunk bark) **V.4:9-10**  
     trip report **V.4:9-10 VI.1:16-17**  
     usefulness just being discovered **VI.3:15**  
     with Moclobemide **VI.2:13**  
     with *Peganum harmala* **V.4:9-10 VI.1:16-17 VI.2:13**  
*Mimosa pudica*  
     DMT in roots of? **V.2:9**  
*Mimosa tenuiflora* = *Mimosa hostilis*  
 mind machines  
     hallucinations induced by **VI.3:17**  
     with entheogens **VI.3:17**  
     with psilocybin mushrooms **VI.3:17**  
 Mind States Conference **VI.4:10-16**  
 MINDELL, ARNOLD **IV.2:8**  
 minus see Shulgin Scale  
*Mirabilis multiflora* (So-ksi) **II.2:3**  
     as enema **V.1:12**  
     deactivated by heat **V.1:12**  
     preparation **V.1:12**  
 M.L. **III.2:15-16**  
 M.M. **VI.3:11-12**  
 M.N. **II.2:11-12 III.2:12-13 IV.3:11 V.2:11-12**  
 Moclobemide  
     as MAOI **VI.2:13-14**  
     with 2C-B **VI.2:13**  
     with DMT **VI.2:13**  
     with *Mimosa hostilis* **VI.2:13**  
*Moclobemide Report, The* **VI.2:13-14**  
 models for use of entheogens **III.3:3**  
*Modern Herbal, A* **II.2:20**  
 molds, spores, and fungi (see also individual species)  
     adverse reaction to “green spore contamination” of mushroom culture **V.2:3**  
     ghosts explained by inhalation of household spores? **V.2:3-4**  
     haunted houses contaminated with psychoactive spores? **V.2:3-4**  
     old books as sources of hallucinogenic **V.4:17**  
     psychoactive berry fungus on *Vaccinium uliginosum*? **V.4:16**  
 monoamine oxidase inhibitor see MAOI  
*Monograph of Desmanthus* **III.2:16**  
 monomania **II.3:3 II.4:4-5**  
 MONROE, ROBERT **VI.2:12**  
 MONTERO, ANTONIO **V.1:4**  
 MONTES, FRANCISCO see SHUMA, FRANCISCO MONTES  
 MOORE, MICHAEL **I.1:5 V.4:18**  
 MORGYN **III.4:7**  
 morning glories (badah negro, ololiuqui) **I.1:5**  
     see also *Ipomoea violacea*; *Rivea corymbosa*  
         as additive to beer? **VI.3:12**  
         as substitute sacrament for Native American Church **II.2:8**  
         auditory hallucinations with **II.2:10**  
         contradictory information about **I.1:5**  
         dosage **I.2:13 II.1:6-9 II.3:12**  
         ergotism-causing chemicals, not found in **II.3:13**  
         extraction of LSA from **I.1:5 I.2:4-5,12-15 II.1:6-9 II.2:11 III.4:15**  
         LSA concentration in foliage the same as in seeds **V.2:11**  
         Mazatec extraction techniques for **II.2:11**  
         ointments from **IV.1:6**  
         nausea from **I.2:13, II.1:6-9**  
         removal of nauseogenic principles from **III.4:15**  
         trip reports **II.1:6-9 IV.3:10**  
         with *Stipa robusta* **IV.3:10**  
 MORTHLAND, JOHN **III.1:14**  
 MORTON, SZARA, and AIKENS **II.1:15,16**  
 MOST, ALBERT see ALBERT MOST (AlMost)  
 MOTHER DEADLY **VI.3:3,6**  
*Mountains and Rivers Without End (music)* **V.2:12**  
 M.R. **III.1:13s**  
 MR. GRUB **V.3:16**  
 MR. SEE **IV.3:16 IV.4:12**  
 MR. TOAD **VI.4:3**  
 M.S. **II.4:14 III.2:14 III.3:10 IV.2:11 IV.3:9 IV.3:15**  
 M.S.S. **V.2:12 VI.3:16-17**  
*Mucuna pruriens*  
     5-MeO-DMT suspected in **VI.1:17**  
     as aphrodisiac **IV.2:9 V.3:11**  
     as soma? **V.3:11**  
     as tryptamine source **IV.2:9 VI.1:17**  
     botanical description of **VI.1:17**  
     cardiac effects experienced from **VI.1:17**  
     death of cattle from ingestion of **VI.1:17**  
     DMT in **V.1:12**  
     DMT suspected in **IV.2:9**  
     dosage-dependent response in animals **VI.3:14**  
     eating sprouted seeds of **VI.1:17**  
     for “smokable ayahuasca” **IV.2:9**  
     in *Kama Sutra* **V.3:11**  
     levodopa in **V.1:12**  
     negative report on **V.2:11**  
     skin irritation from **VI.1:17**  
     smoking of **IV.2:9**  
     trip report **IV.2:9 VI.1:17**  
     with *Peganum harmala* **IV.2:9 V.2:11 VI.1:17**  
     with *Tribulus terrestris* **V.3:11**  
 MULDOON, SYLVAN **VI.2:12**  
 MULGA **VI.1:4 VI.1:16**  
 mullein  
     as smoking carrier for extracts **IV.3:13**  
     for asthma **IV.3:13**  
     for bronchitis **IV.3:13**  
 MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES  
     condensed version of *Listening for the Logos* in Bulletin **VI.1:18**  
     FDA and **II.1:9**

- Forum **VI.4:19**  
 marijuana, HIV and **II.1:9**  
 MDMA study **II.1:9**  
 no middle ground between *ER* and **VI.3:16**  
 warns not to mix MAOIs and Prozac **III.4:18**
- mummies, Egyptian, drug traces found in **IV.2:9**
- MUNN, HENRY **IV.4:10**  
*Mushroom Culture, The* **II.4:10**  
*Mushroom: The Journal* **II.3:11 II.4:10**  
*Mushroom: The Journal of Wild Mushrooming* **III.1:12**  
 mushrooms see *Amanita*; psilocybin mushrooms; *Psilocybe*;  
*Stropharia*; *Gymnopilus*; *Lepiota*
- music  
 and 5-MeO-DMT experience **V.2:5**  
 and ayahuasca **IV.1:18**  
 and Grof Holotropic Breathwork **IV.1:18-19**  
 avoiding to “move with the experience” **IV.2:7**  
 Bach and LSD **IV.1:18-19**  
 for “chakra resonance” **V.2:12**  
 for medicine wheel rituals **V.1:5**
- Music for Airports (music)* **IV.2:8**  
 music, recommended for entheogen use or important in reported  
 experience  
*1,000 Airplanes (music)* **V.2:12**  
 APHEX TWIN **IV.2:8**  
*At the Edge (music)* **V.2:12**  
*Atlantis Angelis (music)* **IV.2:7**  
 BASHO, ROBBIE **IV.2:16**  
 BERNHARDT, PATRICK **IV.2:7**  
*Bones (music)* **V.2:12**  
 BUFFETT, JIMMY **V.2:5**  
*Changes in Latitudes (music)* **V.2:5**  
 DAVIDOFF, P.C. **IV.2:8**  
*Dorje Ling (music)* **V.1:11**  
*Dreamtime Return (music)* **V.2:12**  
*Eleventh Hour (music)* **V.2:12**  
*Encounter (music)* **IV.2:8**  
 ENO, BRIAN **IV.2:8**  
 FLECK, BELA **IV.2:7**  
 FUTURE SOUND OF LONDON **V.2:12**  
 GABRIEL, PETER **V.2:12**  
 GLASS, PHILIP **V.2:12**  
*Glassworks (music)* **V.2:12**  
*Global Meditation (music)* **V.2:12**  
 GORECKI, HENRYK **V.2:12**  
*Gorecki's 3<sup>rd</sup> Symphony (music)* **V.2:12**  
*Hallucination Machine (music)* **V.2:12**  
 HARNER, MICHAEL **V.1:5**  
 HART, MICKEY **V.2:12**  
*Himalaya (music)* **V.1:11**  
 HOVHANESS, ALAN **V.2:12**  
 HP LOVECRAFT (60s band) **V.2:7**  
*Initiation (music)* **V.2:12**  
 JARRE, JEAN-MICHEL **IV.2:8 IV.3:15**  
 LASAR, MARS **V.2:12**  
*Lifeforms (music)* **V.2:12**  
 LOSEY, RALPH **V.2:12**  
 MATERIAL **V.2:12**  
*Medicine Flutes (music)* **V.1:5**  
*Mesa Music Consort (music)* **V.1:5**  
*Mountains and Rivers Without End (music)* **V.2:12**  
*Music for Airports (music)* **IV.2:8**  
*Numena (music)* **IV.2:8**  
*On Land (music)* **IV.2:8**  
*Oxygene (music)* **IV.3:15**  
 PARSONS, DAVID **V.1:11 V.2:12**  
*Passion (music)* **V.2:12**  
 PERT, ARNO **V.2:12**  
*Places (music)* **IV.2:7**  
*Prima Sounds (music)* **V.2:12**  
*Propagation (music)* **IV.2:8**  
 PYRAMID COLLECTION **V.1:5**  
*Raku (music)* **IV.2:8**
- RICH, ROBERT **IV.2:8**  
 RICHARD, GARY, and RICHARD HOOPER **V.1:5**  
 ROACH, STEVEN **IV.2:8 V.2:12**  
 ROTH, GABRIELLE (AND THE MIRRORS) **V.2:12**  
*Sea Biscuit (music)* **V.2:12**  
*Select Ambient Works, Vol II (music)* **IV.2:8**  
*Shamanic Journey Solo and Double Drumming (music)*  
**V.1:5**  
*Sounds of Indian America, Plains and Southwest (music)*  
**V.1:5**  
 SPACETIME CONTINUUM **V.2:12**  
*Spirits of the Ancestors (music)* **V.1:5**  
 STEARNS, MICHAEL **IV.2:8**  
*Structures From Silence (music)* **IV.2:8**  
*Tabula Rasa (music)* **V.2:12**  
*Totem (music)* **V.2:12**  
 TRANSCENDENTAL ANARCHIST **V.2:5**  
*Trances/Drones (music)* **IV.2:8**  
*Waiting for Cousteau (music)* **IV.2:8**  
*Yatra (music)* **V.2:12**  
*Zamfir (music)* **IV.2:7**
- mustard, as carrier for ointments **IV.1:6 IV.2:11-12**  
 see also “nitrogen mustards”  
 with *Argyrea nervosa* **IV.2:11-12**  
 with LSA **IV.2:11-12 IV.4:17 V.4:14**
- M.V.D. **VI.4:5**  
 M.W. **IV.1:15**  
 MYCELUM MIKE **V.1:5**  
*Mycophile* **II.3:10-11 II.4:10**  
*Mycotaxon* **II.3:11**  
 MYERSON, L.R., McMURTREY, K.D., and DAVIS, V.E. **II.2:85**  
*Myristica fragrans (Nutmeg)*  
 dosage **V.2:10**  
 psychoactivity of challenged **IV.2:11**  
 trip report **V.2:10**  
*Mystical Qabalah, The* **VI.4:15**  
*NACCT Abstracts* **V.3:19**  
*Nag Hammadi Library, The* **II.1:4,5**  
 naphtha **I.2:13,14 II.1:6 III.4:15 IV.3:2,3 VI.3:13 VI.4:6-7**  
*Napralert (University of Chicago)* **III.1:7**  
 NARAD, SRI BRAHMARISHI **VI.2:7-8**  
 NARANJO, CLAUDIO **II.1:16**  
 NATIVE AMERICAN CHURCH **I.2:5**  
 alternative sacraments for **II.2:7-8**  
 and peyote as endangered species **II.2:5-8 II.3:5-7 IV.3:14**  
 as “Race Religion” **II.2:20-21 II.3:6**  
 as useful demonstration of responsible entheogen use  
**II.2:21 II.3:6**  
 drumming and entheogens in **VI.2:17-18**
- NATIVE HABITAT LANDSCAPING **VI.2:15**  
*Natural Depth In Man, The* **III.2:2**  
 NATURAL HIGH MUSHROOM COMPANY **IV.2:10**  
*Nature* **III.1:3,6**  
*Nature Conservancy Newsletter* **IV.1:8**  
 Navajo  
 bad spirits **II.2:21**
- N.E. **IV.3:15**  
 Neo-Native Americans **II.2:4**  
 Netherlands  
 drug laws in **IV.4:13-14**
- neurolinguistic programming  
 use in conjunction with entheogens **III.2:15**  
 therapeutic value in conjunction with entheogens **II.2:10-11**
- Neurophone  
 with *Psilocybe cubensis* **IV.3:16**
- neurotoxins  
 as psychoactive substances from insects and animals **III.2:13**  
 in fungus-infected ryegrass **II.2:11-12**
- New Age Journal* **III.3:8**  
*New Scientist* **III.1:14 III.2:10 III.4:14 V.1:10 V.2:3**  
*New York Times* **IV.3:14 VI.3:8**  
 NEWATHIS **V.2:5**

- NEWMAN, ERIC **VI.1:5**  
 “nexus” see 2C-B  
 nigerine see DMT  
 nicotine  
     traces found in Egyptian mummies **IV.2:9**  
*Nicotiana rustica*  
     ritual using **VI.2:6-7**  
 NIETZSCHE, FRIEDRICH **VI.2:14**  
 night-blooming cereus see *Epiphyllum oxypetalum*  
 “nitrogen mustards” see also mustard  
     compared to LSA alone **IV.2:11-12**  
     for LSA ointments **IV.2:11-12 IV.4:17 VI.1:19**  
     less effective for LSA potion than jalapeno juice **VI.1:19**  
     with LSA for ingestion **IV.2:11-12**  
     with LSA—dismissed as speculative **V.4:14**  
 NITRON INDUSTRIES **V.1:18**  
 nitrous oxide  
     as aid to meditating with plants **III.1:14**  
     technique for use **V.3:8**  
     with Ketamine, LSD, and DMT **V.3:7-8**  
 N.L. **VI.4:5**  
 NLP see neurolinguistic programming  
 N-methyltryptamine see methyltryptamine  
 N,N-dimethyltryptamine see DMT  
 non-drug techniques for altering consciousness, request for info **V.2:11**  
 nootropics (smart drugs)  
     *Ginkgo biloba* as **VI.3:15-16**  
     gotu kola as **VI.3:15-16**  
     hydergine as **VI.3:15-16**  
     overseas suppliers of **V.1:17**  
     pyroglutamate as **VI.3:15-16**  
     *Smart Drugs and Nutrients VI.3:15*  
     sources for **V.1:17 VI.4:5**  
         to counter damage from MDA, MDMA **VI.3:15-16**  
         to counter damage from tropanes **VI.3:15-16**  
         to maintain brain health **VI.3:15-16**  
*Notes from Underground I.1:5 II.1:16 II.2:26 III.3:5 III.4:5*  
*Numena (music) IV.2:8*  
 nutmeg see *Myristica fragrans*  
*Nymphaea ampla*  
     controversy over psychoactivity of **IV.1:15**  
 ...OF THE JUNGLE **I.2:6 II.1:13 II.2:14,17,18,23 IV.2:10 IV.3:14**  
**V.1:14,18**  
     **V.3:3-4,15**  
 oil of wintergreen as carrier for ointments **III.3:9 IV.1:6**  
 ointments, psychedelic  
     adverse reactions **IV.2:11,12**  
     belladonna alkaloid ointments **II.1:15 III.3:9**  
     cautions when circumventing gut **III.3:9**  
     dangers of **II.1:15 IV.2:12 V.3:2-4 VI.2:16-17**  
     *Datura* for preparation of **III.3:8 IV.2:12**  
         death of Karl Kiesewitter from **II.1:15 III.3:8-10 V.3:4**  
         disappointing results from **VI.1:19**  
     DMSO as carrier for **III.3:8-10 IV.1:6-7 IV.2:11 IV.4:17,18**  
**VI.2:16-17**  
     DMT active via? **IV.2:11**  
     electrical transdermal patches **IV.1:7**  
     failure of *Argyrea nervosa*/DMSO ointment **IV.4:18**  
     failure of hashoil/DMSO ointment **IV.4:18**  
     flying ointments **II.1:15 V.3:2-4**  
         for 2,6-dichloromescaline? **VI.1:12**  
         for *Phalaris*? **IV.1:6-7**  
         for *Salvia divinorum* **IV.2:12**  
         for *Stipa robusta*? **IV.1:6-7**  
         from *Argyrea nervosa* **III.2:13 III.3:9 IV.1:6 IV.2:11-12**  
**IV.4:18 VI.2:16-17**  
         from *Cannabis* spp. **IV.4:17**  
         from *Ipomoea violacea* **III.2:13 IV.1:6**  
         from *Mimosa hostilis* **VI.2:16-17**  
         from *Piper methysticum* **IV.4:17**  
         from *Salvia divinorum* **VI.2:16-17**  
         from *Trichocereus pachanoi* **IV.2:11 IV.4:18**  
         garlic oil as carrier for **III.3:8-10 IV.1:6**  
         jalapeno peppers as carrier for **IV.1:6 IV.2:11**  
         LSA and **IV.1:6-7 IV.2:11-12 IV.3:5 IV.4:17 VI.1:19**  
         mescaline enhancement via? **IV.4:18**  
         microwaving as possible means for preparation of **IV.3:5**  
         mustard as carrier for **IV.1:6 IV.2:11-12 IV.4:17**  
         “nitrogen mustards” and **IV.2:11-12 IV.4:17**  
         oil of wintergreen as carrier for **III.3:8-10 IV.1:6**  
         only effective with *Belladonna* alkaloids? **VI.1:19**  
         preparation instructions (LSA) **IV.1:6-7 IV.2:11-12**  
         to avoid need for MAOIs? **IV.2:11**  
         use of limited to avoidance of digestive distress? **III.3:8-10**  
 Ojibway **II.1:13**  
 olivetol **V.4:8**  
 Ololiuqui see *Rivea Corymbosa*  
*On Land (music) IV.2:8*  
 ONES THAT STAIN BLUE, THE **VI.4:17**  
 OPEN SOCIETY INSTITUTE **III.4:13**  
 opiates  
     decried as non-entheogenic **V.1:10**  
     *Opium for the Masses III.3:12 IV.3:11 V.1:9*  
     opium poppy see *Papaver somniferum*  
     *Opuntia cylindrica*, misidentification of *Trichocereus pachanoi* as **IV.2:18-19**  
     *Origins and History of Consciousness VI.1:5*  
     *Origins of Consciousness in the Breakdown of the Bicameral Mind VI.1:5*  
 ORTEGA, A., J.F. BLOUNT, and P.S. MARCHANT **III.2:18**  
 O.S.R. **III.3:15**  
 OSS & OERIC (pseud of T. and D McKenna) **II.1:2-3,5**  
 OSS, O.T. (pseudonym of T. McKenna) **II.1:2-3**  
 OSTREM, LIV **III.1:5**  
 OTJ see ...OF THE JUNGLE  
 OTT, JONATHAN **II.2:9 II.4:12,14 III.1:13 III.2:9,10-11 III.2:19-20**  
**III.4:4,17**  
     **V.2:2-3,15 V.3:5,14 VI.1:5-6 VI.2:6,17 VI.3:13**  
 Ouija boards **II.1:4**  
 Out-of-body experiences  
     parallels with entheogenic experiences **VI.2:12**  
 OWL **IV.2:5-6 V.1:5**  
 OWSLEY, STANLEY **IV.4:12**  
*Oxygene (music) IV.3:15*  
 Oymetazoine hydrochloride (Sinex)  
     adverse interactions with MDMA **III.4:6**  
     as MAOI? **III.4:6**  
 PACHER, IRWIN, et al **VI.2:18**  
*Pachycereus II.2:7*  
 PACIFIC EXOTIC SPORES **VI.4:5**  
 paint stripper  
     as direct solvent for extractions? **V.3:13**  
     extraction of methylene chloride from? **V.4:13 VI.4:5**  
     methanol residue likely to remain **VI.4:5**  
 paintings see artwork, entheogenic  
 Palenque Conference (Botanical Preservation Corps, 1996) **V.2:2-3**  
*Panaeolus foenicicii*  
     activity varies geographically **III.2:17**  
     identification video **II.2:33**  
*Pandanus spp.*  
     psychoactive properties in pollen rather than nuts? **III.2:12**  
 PANTHER PRESS  
     DM Turner as former proprietor **VI.3:17**  
     rip-offs after Turner’s death **VI.3:17**  
*Papaver somniferum* (opium poppy)  
     as entheogen potentiator **V.1:9**  
     availability from florists now restricted **V.1:9**  
     DEA control of **V.1:9**  
     DEA restrictions on dried poppies **IV.3:11 V.1:9**  
     decried as non-entheogenic **V.1:10**  
         extraction of active principles by juicing **III.3:6 III.3:12**  
     nausea from poppy-seed tea **IV.3:11 V.1:9**  
     objection to inclusion in *ER V.1:10*  
     possibility of pesticides on dried poppies? **IV.3:11**  
     poppy-seed tea **IV.1:16 V.2:8-9**  
 paper chromatography see chromatography

- Paper Chromatography and Electrophoresis* III.1:9
- Papers from the History of Drugs (PHD)*  
description of collection PHD II.1:15 III.1:7  
references to minimum dosages of MAOI II.1:15-17
- para-dimethylaminobenzaldehyde  
as active ingredient in tryptamine test strips IV.4:12  
for chromatography IV.4:12  
in Ehrlich's Reagent IV.4:12
- PARSONS, DAVID V.1:11 V.2:12
- Passiflora*  
and entity voices III.4:5  
as MAOI III.4:5 III.4:7 IV.3:15  
as potentiator of LSD III.4:5  
as potentiator of psilocybian mushroom tea VI.1:6  
as potentiator of *Stropharia cubensis* III.4:5  
ease of cultivation compared to *P. harmala* IV.1:15  
for ayahuasca analogues IV.1:15-16  
longer-lasting effects than *Peganum harmala* IV.3:15  
smoked for MAOI effects III.4:5 IV.3:15  
smoking of extracts of for MAOI effects IV.3:15  
with DMT IV.1:15-16 IV.3:15  
with *Psychotria viridis* IV.1:15
- Passiflora caerulea* III.1:14 III.2:15  
as opiate booster III.4:17-18 IV.2:9  
as MAOI IV.2:9  
as source of chrysin III.4:17-18 IV.2:9  
as source of harmala alkaloids IV.2:9  
as Valium alternative III.2:15  
chewed III.2:15 III.4:17 IV.2:9  
desirable for cultivation IV.2:9  
dosage III.4:17 IV.2:9  
smoked IV.2:9  
with *Cannabis* IV.2:9
- Passiflora incarnata*  
as MAOI IV.1:15-16  
as potentiator of smoked DMT IV.1:15-16  
commercial tablets IV.1:15-16  
failure to activate oral DMT IV.1:15-16  
for ayahuasca analogues IV.1:15-16  
vinegar extraction of IV.1:15
- Passion (music)* V.2:12
- passionflower see *Passiflora* spp.
- Parnate II.1:17-19
- Paroxetine see Paxil
- PAUL, ARA G. I.2:14
- Paxil II.2:31
- P.C. V.2:17
- PCA see pyroglutamate
- p-DAB see para-dimethylaminobenzaldehyde
- PEACE SEEDS III.1:11
- PEELE, STEPHEN L. II.1:4,5 II.3:10-11 II.4:10 III.1:12 III.2:16
- Peele's *Lepiota* see *Lepiota Peele*
- Peganum harmala*  
alkaloid content I.1:3-5 II.2:16-17  
alkaloid extraction I.1:3 I.2:6-7,8 II.2:29 II.3:13  
antidepressant effects of III.4:6  
aqueous extractions advised to minimize nausea V.2:2  
as coffee substitute? IV.4:12-13  
as main culprit in somatic side effects VI.4:7-8  
as "pick-up" late in LSD trip IV.4:12-13  
as reversible MAOI III.4:5 V.1:16-17  
available in Mideast groceries as "esphand" IV.4:12-13  
best time for harvest V.4:17  
chemical makeup of foliage? V.4:18  
*Coleus* spp. potentiated by VI.1:16  
compared to synthetic MAOIs II.1:17-18  
cultivation I.1:3 II.2:17 III.3:15-16  
dangers of III.4:18-19  
dietary remarks III.4:6  
dosage I.1:3-4 II.1:1 II.1:15-17 II.2:16-17 III.1:12 V.1:13  
V.3:16 VI.2:13  
dye-quality versus viable seeds II.1:17  
"esphand" as commercial name for IV.4:12-13 VI.1:17
- entity contact with *Psilocybe cubensis* V.3:5-6  
extract, dosage of (concentration ratio) III.1:12  
extract in miso III.4:5  
extract, sublingual IV.4:9-10  
extract, vaporized IV.4:8-10  
extraction procedure, "standard" III.4:6-7 V.2:12-13 V.3:14  
extraction procedure, "modified standard" V.2:12-13  
extraction followed by table salt precipitation II.4:11\*
- III.2:5  
\*(correction to procedure in II.4:11 published in III.2:5)  
filtering important in extraction V.3:14-15  
extraction without grinding II.3:13 II.4:11  
Interstate 10, *P. harmala* near I.1:3 V.4:17  
irregular heartbeat from? VI.1:16-17  
lecithin to minimize nausea from? V.4:15  
lethal dose II.1:17,18-19  
mescaline potentiated by V.2:3  
minimum dosage to potentiate psilocybin V.1:13  
nausea from II.1:17 III.4:5 III.4:6 V.3:14,15 VI.2:13  
not nauseogenic by itself? IV.4:12-13  
not necessarily safe with synthetic entheogens IV.2:18  
safety compared to synthetic MAOIs IV.2:18  
"smokable ayahuasca" (with *Phalaris*) III.3:5  
smoking extracts of for MAOI effects IV.3:15 IV.3:19  
St. John's Wort as alternative to? V.4:15  
Sufi ayahuasca I.2:8-9  
use as hallucinogen II.1:17  
use in Iran as incense cor protection from evil eye VI.1:17  
vaporized extract of IV.4:8-10 V.2:12-13  
via suppository IV.4:9-10  
visit to site referenced in *Psychedelic Shamanism* V.4:17  
with 5-MeO-DMT (smoked) IV.4:8  
with 5-MeO-DMT (via suppository) IV.4:8  
with *Amanita muscaria* VI.3:16  
with *Argyria nervosa* (HBWR) II.2:29-30 IV.2:12-13  
with *Arundo donax* I.2:15  
with *Coleus* spp. VI.1:16  
with *Desmanthus* II.2:15,27 IV.2:12 IV.3:18  
with *Desmanthus leptolobus* IV.3:18  
with *Desmodium gangeticum* V.1:16  
with DMT (via suppository) IV.4:8  
with DMT and LSD V.3:13-14  
with DMT and *Psilocybe cubensis* V.3:6  
with LSD III.3:10 V.3:13-14  
with LSD and DMT V.3:13-14  
with *Mimosa hostilis* VI.1:16-17 VI.2:13  
with *Mucuna pruriens* IV.2:9 V.2:11 VI.1:17  
with *Mucuna pruriens* (smoked) IV.2:9  
with *Phalaris* I.2:15,27-28 III.2:14 III.3:5 III.3:13  
IV.1:11 IV.4:14 V.1:14-16  
with *Phalaris aquatica* V.1:14-15  
with *Phalaris arundinacea* V.1:15  
with *Phalaris brachystachys* IV.4:14 V.1:15-16 VI.2:15  
with *Phalaris* juice III.3:12 IV.3:18  
with *Phragmites australis* IV.1:14 IV.2:13-14 V.1:11  
VI.1:16  
with *Psilocybe cubensis* II.4:11 III.4:18 IV.2:7 IV.3:19  
IV.4:8,9-10 V.1:11  
V.3:5-6,14 VI.2:15-16  
with *Psilocybe cubensis* and DMT V.3:6  
with *Psilocybe cubensis* and music IV.2:7 IV.4:10  
with psilocybian mushrooms V.2:3  
with *Psychotria viridis* II.1:1  
with *Salvia divinorum* III.3:16-17 IV.3:18 V.4:5-6  
with *Stipa robusta* III.3:14  
with *Stropharia cubensis* I.2:9  
with *Trichocereus pachanoi* III.4:5 IV.2:18
- Peganum Harmala: The Hallucinogenic Herb of the American Southwest* II.1:16
- PENDELL, DALE IV.3:6 V.1:10
- pennyroyal  
for THC manufacture V.4:8
- People's Common Sense Medical Adviser, The* (1889) II.2:20



- pepper as means of increasing absorption of entheogens **III.3:14**  
 PERFECT FUNGI EUROPE **VI.3:12**  
*Persecuted Drug: The Story of DMSO* **III.3:8-9**  
*Persephone's Quest* **VI.1:5-6**  
 PERT, ARNO **V.2:12**  
 PETERSON, VICTOR **V.2:16-17**  
 petri dishes, spore prints in **III.3:18**  
 PETROSKI, R.J., R.G. POWELL, and K. CLAY **IV.3:10**  
 petroleum naphtha see naphtha  
 PEUCKERT, DR. ERICH-WILL **V.3:2-3**  
*Peyote and Other Psychoactive Cactus* **I.2:3-4**  
*Peyote Awareness Journal* **V.3:19**  
 PEYOTE FOUNDATION  
     return of confiscated peyote to **V.3:19**  
*Peyote—The Divine Cactus* **II.2:4**  
 PEYOTE WAY CHURCH OF GOD **II.3:5-6 III.1:16**  
 peyote see *Lophophora williamsii*  
 P.F. **VI.1:4**  
 pH **I.2:11-12 III.2:6 IV.3:5-6 V.2:6**  
     of city water supplies **V.2:6**  
 P.H. **III.2:3 III.2:13 III.3:14 III.4:17**  
 pH paper **IV.3:5-6**  
 pH testing chemicals (aquarium supplies) **V.2:6**  
*Pharmacognosy* **VI.3:6**  
*Pharmacology, Biochemistry and Behavior* **III.1:14**  
*Pharmacotheon* **III.2:10-11 III.2:19-20 III.4:17 V.3:14**  
 PHD see *Papers from the History of Drugs*  
*Phalaris aquatica*  
     5-MeO-DMT content in **VI.3:13**  
     adverse effects from **V.1:14-15**  
         alkaloid content **III.1:3-4,5-6 VI.3:13**  
     alkaloid content variability in seed-grown plants **III.1:5-6**  
     bufotenine in **III.1:4 VI.3:13**  
     bufotenine **not** in **III.1:3**  
     compared with *Psychotria viridis* **IV.2:15**  
     cultivation conditions and alkaloid content **III.1:5 III.2:14**  
     description of **III.1:4,5**  
     dosage **V.1:14-15**  
     DMT, concentration in **III.1:3-4 VI.3:13**  
     management for alkaloid production **II.1:6**  
     not variety of *arundinacea* **III.1:2**  
     Phalaris staggers and **III.1:5**  
     preparation **V.1:14-15 V.3:15**  
     propagation of **IV.1:12**  
     taken as powder **V.3:15**  
     trip reports **IV.1:11 IV.2:15 V.1:14-15 V.3:15**  
     with *Peganum harmala* **IV.1:11 IV.2:15 V.1:14-15**  
     var. *Stenoptera* 5-6  
*Phalaris arundinacea* **I.1:4 I.2:8,9,11-12 II.2:15**  
     adverse effects from juice of **III.3:13 IV.2:15**  
     commercial extract, inactive **IV.2:10**  
     description of **III.1:4,5**  
         DMT content of **VI.3:13**  
         dosage **V.1:15**  
         extraction and purification of DMT from **III.2:6 IV.2:15**  
         extraction of smokeable tryptamines without chemicals  
**VI.3:11**  
         identification video **II.2:33**  
         management for alkaloid production **II.1:6**  
         trip reports **II.2:27-28 IV.2:15-16 V.1:15 VI.3:11**  
         Turkey Red as potent variety **III.1:2 III.3:7 III.3:12 IV.1:11,12**  
**VI.3:11 VI.4:5**  
         variability of effect between individuals on identical doses  
**V.1:15**  
         variegated form **I.2:8 III.1:2**  
         variegated form inactive **III.1:2**  
         with *Peganum harmala* **III.2:14 IV.2:16 V.1:15**  
             via suppository **IV.2:16**  
             Yugoslavian fresh-cut as potent variety **III.1:2 VI.4:5**  
*Phalaris brachystachys*  
     absence of 5-MeO-DMT in **IV.1:11**  
     adverse reaction to **VI.2:15**  
         apparent presence of 5-MeO-DMT in **V.1:16-17**  
         dosage **V.1:16-17**  
         high DMT content in **IV.1:11**  
         preparation **V.1:16-17**  
         positive report on **IV.4:14 V.1:16-17 V.2:6**  
         with *Peganum harmala* **IV.4:14 V.1:16-17 VI.2:15**  
*Phalaris canariensis*  
     promising chromatography **V.3:15**  
     source for **V.3:15**  
*Phalaris minor*  
     absence of 5-MeO-DMT in **IV.1:11**  
         low DMT content in **IV.1:11**  
*Phalaris* spp.  
     5-MeO-DMT as dominant alkaloid in many strains **III.3:4**  
     adverse effects from juice of **III.3:13 IV.2:15 IV.3:18**  
     as growth substrate for *P. cubensis* **VI.3:11-12**  
     as better tryptamine source than *Desmanthus* **VI.4:5**  
     ayahuasca analogues from **III.3:4 III.3:13 IV.2:15-16**  
         commercial extract, inactive **IV.2:10**  
         commercial seeds, potency of? **III.3:7**  
     companion plants for psilocybe mushrooms **VI.3:11-12**  
     complaint about ER sections on DMT in **IV.1:11**  
     correction of misprint in Appleseed data on **IV.2:15**  
         difficult for DEA to schedule **III.1:2**  
     dosage information **III.1:12 IV.1:10-11 IV.2:15-16**  
     dried juice of **IV.2:15-16**  
         emulsion volumes from extraction of **IV.3:4**  
         expected yield from extraction? **V.2:8**  
         extraction of alkaloids from **I.2:12 III.2:6 III.3:5 III.3:6**  
**IV.1:11 V.2:8 VI.3:13**  
         extraction problems with **VI.3:13**  
             general information **III.1:5-6**  
         grazing stress and alkaloid production **III.3:4 III.3:7**  
         indicators of alkaloid content? **IV.2:15**  
         juicing for extraction of alkaloids **III.3:6 III.3:13 IV.1:11**  
**IV.2:15**  
         lack of activity in variegated cultivar **V.4:15-16**  
             laws of **III.3:7**  
             management for alkaloid production **II.1:6 III.3:7**  
         mowing stress to maximize alkaloids **III.3:7**  
         name **III.1:5**  
         naphtha, problems with extractions using **VI.3:12-13**  
         negative report on extract of **V.4:13**  
         “No Fear?” **V.2:10**  
         ointment from? **IV.1:6-7**  
         redissolving extract in ethanol to remove solvent **V.2:8**  
         reference to chromatographic analysis of in *Integration* **III.2:12**  
         “smokable ayahuasca from” (with *P. harmala*) **III.3:5**  
         solvent odor in extract of? **IV.2:16**  
         suggested solutions to extraction problems **VI.3:13**  
         toxicity concerns about juice from **III.3:13 IV.2:15 IV.4:14**  
         “tryptamines” rather than “DMT” from **III.3:5 IV.1:10**  
         variable tryptamine profiles in **III.2:12 IV.1:10-11**  
             variegated variety **V.4:15-16**  
             via suppository **IV.2:16**  
             wheatgrass juicer used for extraction from **III.3:6 IV.1:11-**  
**12**  
                 with *Peganum harmala* **I.2:15 III.2:14 III.3:5 IV.1:11**  
**IV.2:15-16 IV.3:19**  
         “Phalaris staggers” **I.2:9 III.1:5 IV.2:15**  
         cobalt deficiency and **IV.2:15**  
         sheep “ayahuascaing” themselves to death? **IV.4:14**  
         tryptamines not responsible for **IV.1:11**  
*Phalaris tuberosa* see *Phalaris aquatica*  
*Pharmacologist* **II.1:16,17**  
*Pharmacology Review* **II.1:16**  
*Pharmacotheon* **II.4:12,14 III.1:13 VI.2:17**  
*Pharmako/Poiea* **IV.3:6 V.1:10**  
 PHD see *Papers from the History of Drugs*  
 phenolphthalein (for pH) **IV.3:5-6**  
 phenylethylamines **II.1:19**  
 PHIL **IV.4:16-17**  
*Phragmites australis*  
     5-MeO-DMT as dominant alkaloid in? **IV.2:13-14**

- adverse reaction to **IV.2:13-14**  
 alkaloids found in **III.2:12**  
 ayahuasca analogues **IV.1:14 IV.2:13-14 VI.1:16**  
 chromatography of **IV.3:16**  
 dosage **IV.1:14 IV.2:13-14 V.2:15**  
 failure to detect tryptamines in **IV.3:16**  
 negative report **IV.2:13 V.1:11**  
 only mild effects from **IV.3:16 V.1:11**  
 preparation **V.2:15**  
 positive report **IV.2:13-14 V.2:15 VI.1:16**  
 site for gathering potent (SF Bay) **V.2:15**  
 small amount of 5-MeO-DMT found in **IV.3:16**  
 trip report **IV.1:14 IV.2:13-14 VI.1:16**  
 with *Peganum harmala* **IV.1:14 IV.2:13-14 V.1:11 VI.1:16**
- Phragmites communis* see *Phragmites australis*  
*Physician's Desk Reference* **II.2:31 VI.3:5,6**  
*Phytochemistry* **III.1:3 IV.3:15 IV.4:11**  
 PIERCE, R.V. **II.2:20**  
*PiHKAL* **II.1:9 II.4:11 III.2:15 III.3:11 IV.2:11 V.4:8**  
*Pills-A-Go-Go Newsletter* **III.2:9**  
*Piper methysticum* (kava)  
 lack of nitrogen in active constituents **VI.1:15**  
 ointment prepared from **IV.4:17**
- pipes  
 safety of copper in smoking? **V.4:16**
- Piracetam as potentiator of psychotropics **III.1:11**  
 P.J. **VI.4:7**  
 PJT BOTANICALS **V.3:19 VI.2:15**  
 P.L. **III.1:13**  
*Places (music)* **IV.2:7**  
*Planetary Herbology* **III.4:18**  
 plant allies **I.1:2 II.1:1**  
 plant identification video **II.2:33**  
 plant spirits **I.1:2 II.1:1 II.1:9 II.3:2-3**  
 plant teachers **II.1:1-5 II.3:2-4 II.4:5 III.1:14**  
 different from synthetic entheogens **V.2:11**  
 do not disappear with the human race **V.2:11**  
*Ipomoea* **V.2:11**  
 lessons from enumerated **V.2:11**  
*Lophophora* **V.2:11**  
*Trichocereus* **V.2:11**  
*Salvia divinorum* **V.2:11**
- Plants of the Gods* **II.1:14 II.2:16 II.3:15**  
*Playboy* **III.3:17 VI.4:9**  
 Plus-Minus see Shulgin Scale  
 Plus-One, Plus-Two, Plus-Three, Plus-Four see Shulgin Scale  
*PM&E* see *Psychedelic Monographs and Essays*  
 P.O. **II.1:13**  
*Podophyllum peltatum* (mayapple)  
 often sold as *Mandragorom officinarum* **VI.3:2**
- Poisoning and Toxicology Handbook* **VI.3:5**  
*Poisonous Plants of the United States and Canada* **II.4:8**
- polarization  
 of molecules during crystallization by stirring **IV.3:4**
- POLLAN, MICHAEL **VI.3:9**  
 PORTA, JOHANNES BAPTISTA **V.3:2**  
 Postal Service (US) see mailing of illegal or controlled substances  
 POUPAT, C. *et al.* **IV.3:15**  
 POWER PRODUCTS **IV.1:16-17 IV.2:10**  
 DEA sting and **IV.3:14**
- power songs  
 development from auditory hallucinations **II.2:10**
- Practical Guide to Qabalistic Symbolism* **VI.4:15**  
*Practical Handbook of Plant Alchemy* **VI.4:10**  
*Practical LSD Manufacture* **IV.3:6 IV.4:15 V.4:7**  
*Practical Organic Chemistry* **V.4:13**  
*Practitioner's Guide to Psychoactive Drugs, The* **I.2:2-3**  
 practitioner's society to promote proper use of entheogens **II.2:20-21**  
 PRAIRIE DRAGON **IV.3:10 V.2:9,10**  
 Prairie Mimosa see *Desmanthus illinoensis*  
 pressure cooker sources **III.3:14**  
 PRL Biosciences **IV.2:10**  
*Prima Sounds (music)* **V.2:12**
- Primer of Drug Action* **I.2:14**
- prison  
 entheogens in **VI.2:15-16**  
 spiritual evolution in **VI.2:16**  
 twenty-year sentence for mushroom cultivation **VI.2:16**
- PROFESSOR BUZZ D. LUX **III.2:6,12 III.2:16 III.2:18 III.3:9 III.3:11 III.3:14 III.4:5 V.4:8**
- Projection of the Astral Body* **VI.2:12**  
*Propagation (music)* **IV.2:8**  
 PROPHET OF THE HOLY FEAT **II.3:8**
- protective spells see rituals  
 PROVONSHA, J. **III.1:7**  
 Prozac **II.2:31**  
 adverse reaction with Ketamine reported **III.4:6**
- PSI **IV.2:10**
- psilocin  
 analogue by feeding gramine to *P. cubensis*? **VI.2:18**  
 extracted by chloroform **VI.4:6**  
 extraction procedure **VI.4:6-7**  
 nonpolar compound **VI.4:6**  
 not found in *Psilocybe semilanceata* **VI.4:6**  
 production of by feeding tryptophan to DMT-producing plants? **IV.4:11**
- Psilocybe azurescens*  
 cultivation tips **VI.4:7**
- Psilocybe baeocystis*  
 potent after storage of 12 years **VI.3:17 VI.4:6**  
 storage conditions to preserve potency **VI.3:17**
- Psilocybe cubensis* see also *Stropharia cubensis*  
 aborting trip with *Lobelia* tea **III.3:18**  
 adverse experience in combination with *Peganum harmala* extract **IV.4:8-9**  
 allergic reaction to? **III.3:18**  
*Atlantis Angelis (music)* and **IV.2:7 IV.4:10**  
 BERNHARDT, PATRICK and **IV.2:7 IV.4:10**  
 “bluing” not an indicator of potency in **IV.3:16**  
 catharsis from **V.2:4-5**  
 compared to *Lepiota peelee* **II.3:10**  
 cultivation tips **VI.2:15**
- Dorje Ling (music)* and **V.1:11**
- entity contact from **IV.4:4-6,6-7,9-10 V.4:11-12 V.3:5-6 VI.2:14-15**
- 15  
 extraction of psilocin and psilocybin from **VI.4:6-7**  
 gramine as feed to produce psilocin-like molecule? **VI.2:18**  
 growth media for **II.4:10-11**  
*Himalaya (music)* and **V.1:11**  
 illegality of spores in California **IV.3:17**  
 increasing potency by feeding indoles **III.4:18**  
 increasing potency by feeding tryptamines **II.1:17 III.1:13 III.4:18 V.4:14**
- life-saving (literally) effect of experience with **V.2:4-5**  
 LSD substituted for in Thailand **V.3:9**  
 mesa (altar) for use with **V.4:11-12**  
 Mazatec use of **IV.4:10**  
 Neurophone and **IV.3:16**  
 PARSONS, DAVID and **V.1:11**  
*Phalaris* as companion plant for **VI.3:11-12**  
*Phalaris* clippings as ideal substrate for **VI.3:11-12**  
 potentiation by harmala alkaloids **II.2:29 III.4:18-19 IV.3:18**  
 psilocin found along with psilocybin in **VI.4:6-7**  
 sold to tourists in Thailand **V.3:9**  
 sources for spores **VI.3:12**  
 taken in poor set and setting **V.2:4-5**  
 traditionally used only at night **IV.4:10**  
 trip reports **II.4:6-7 IV.2:5-7 IV.4:8-10**  
 tryptamine sources to increase potency **VI.3:11**  
 use in group work **II.4:6-7**  
 with MDMA **V.1:11-12**  
 with *Peganum harmala* **IV.3:19 IV.4:8-10 V.1:11 V.3:5-6 VI.2:15-16**  
 with *Peganum harmala* and DMT **V.3:6**  
 with *Peganum harmala* and music **IV.2:7 V.1:11**

- with vaporized *Peganum harmala* extract **IV.4:8-10**
- Psilocybe cyanescens*
- Austrian vs. US Pacific Northwest variety? **V.2:5**
  - cultivation tips **IV.4:19 V.2:5 VI.4:7**
  - ideal for northern climates **IV.4:19**
  - ideal for outdoor cultivation **IV.1:9 IV.3:17 IV.4:19**
  - sources of spores **IV.3:17**
  - surpassing potency of with *P. cubensis* by feeding **VI.3:11**
- Psilocybe cyanescens* var *Astoria Ossip*
- comparable to *S semilanceata* **IV.1:9**
  - fruiting near freezing **IV.1:9**
  - more potent than *P cubensis* **IV.1:9**
- PSILOCYBE FANATICUS **IV.2:10**
- Psilocybe* spp.
- arrest of mail-order seller of growing kits **IV.1:16-17**
  - as substitute sacrament for Native American Church **II.2:8**
  - cultivation outdoors **IV.1:9 IV.3:16**
  - defatting of **VI.4:6-7**
  - entity contact from **IV.2:5-6**
  - extraction of psilocybin and psilocin from **VI.4:6-7**
  - extraction of psilocybin from by Hofmann method **III.2:4**
  - growing kits **IV.1:16-17**
  - illegality of spores in California **IV.3:17**
    - increased growth through addition of multivitamins **IV.3:16**
  - trip reports **IV.2:5-6**
- Psilocybe semilanceata*
- potency maintained from 15 to 100 years **VI.4:6**
    - psilocybin only active constituent of **VI.4:6**
- Psilocybe tampanesis*
- source for spores **VI.3:12 VI.4:5**
- psilocybian mushrooms
- aborting trip with *Lobelia* tea **II.2:14 III.3:18 III.4:17**
  - adverse reaction to “green spore contamination” of **V.2:3 V.4:17**
    - adverse reaction to smelling mycelium after earlier inhalation of “spores” **V.2:4 V.4:17**
      - as cure for addiction **IV.3:17**
  - as medicine **IV.3:17**
  - as Soma **V.1:13**
  - auditory hallucinations with **II.2:10**
  - dangers of allergic reactions to? **V.2:4 V.4:17**
    - dangers of inhaling gases from **V.4:17**
    - DMT smoked with **IV.3:15-16**
  - entity contact from **IV.4:4-6,6-7 V.2:3 VI.1:14-15**
  - extraction of psilocybin from by Hofmann method **III.2:4**
  - feeding tryptamines to increase potency of **VI.3:11**
  - illegal to cultivate for any purpose **V.1:13**
  - illegality of spores in California **IV.3:17**
  - intensified by “chakra music” (*Prima Sounds*, Ralph Losey) **V.2:12**
    - mushroom entities **II.1:1-4 II.3:2-4 III.1:13 V.2:3**
    - Phalaris* as substrate for **VI.3:11**
    - potentiated by *Passiflora* spp. **VI.1:6**
    - preparation techniques **VI.4:6**
    - preserving potency *in vivo* **VI.4:6**
    - problems in mixing methadone with? **V.2:4**
    - proposal to export from Wales **VI.1:7**
    - speaking English **II.1:2 II.4:5**
    - spore prints in petri dishes **III.3:18**
    - tea from **VI.4:6**
      - toasting/drying to minimize nausea/toxins **IV.3:17 VI.4:6**
      - twenty-year sentence for cultivation **VI.2:16**
    - UFO contacts **II.2:3,31-32**
    - use of medicine wheel ritual with **V.1:5**
      - with mind machines **VI.3:17**
        - with *Peganum harmala* **V.2:3**
        - with *Salvia divinorum* **V.4:4-5**
        - with smoked *Banisteriopsis rusbyana* as MAOI **IV.4:16**
- psilocybin
- as polar compound **VI.4:6**
  - cannot be extracted with chloroform **VI.4:6**
  - dissertation on voices heard while using **VI.1:18**
  - extraction from *Psilocybe* spp. **III.2:4 VI.4:6-7**
  - extraction from *Psilocybe* spp. by Hofmann method **III.2:4**
  - extraction with chloroform **VI.3:13 VI.4:6**
  - gene-splicing for production of **II.3:8**
  - limited solubility in ethanol of **IV.3:3**
  - minimum *Peganum harmala* dosage to potentiate **V.1:13**
  - not potentiated by MAOIs (according to Ott) **V.2:2-3**
  - only entheogen in *Psilocybe semilanceata* **VI.4:6**
  - smoked **VI.3:13**
  - solubility in methanol of **IV.3:3**
  - tartaric acid spray to stabilize? **IV.3:4**
  - voices heard while using **VI.1:18**
    - with *Salvia divinorum* **V.4:6**
- Psilocybin Magic Mushrooms Grower’s Guide* **II.1:2-3,5 II.3:3**
- Psilocybin Mushrooms of the World* **VI.3:11**
- PSILONAUT **VI.3:15 VI.4:5**
- psychedelic (the word) **I.2:1 II.2:9-10**
- psychedelics
- any evidence of permanent damage from? **V.2:9**
- PSYCHEDELIC ABSTRACTS ONLINE (internet link) **VI.1:18**
- PSYCHEDELIC BOOKSTORE **VI.4:18**
- Psychedelic Chemistry* **I.2:14 II.1:9 IV.4:12**
- Psychedelic Drugs Reconsidered* **II.1:16**
- Psychedelic Illuminations* **IV.4:10**
- Psychedelic Monographs and Essays* **I.2:3 II.1:10,15 III.1:7 V.1:17**
- Psychedelic Literature* **III.1:7**
- Psychedelic Resource List* **III.3:11 V.3:11 VI.4:17,19**
- psychedelic shamanism **II.1:1 II.1:10 II.2:2-4**
- Psychedelic Shamanism* **IV.4:19 V.2:18 V.3:14 V.4:17 VI.3:10 VI.4:2**
- Psychedelic Sourcebook* **III.3:11 VI.1:11 VI.4:17,19**
- Psychedelics Encyclopedia* **II.1:5,16 II.2:6 II.3:2,13 VI.3:10**
- psychic self-defense, need for **III.4:10**
- psychoactive honeys **III.1:7**
- Psychopharmacologia* **II.1:17**
- psychotherapy
- shamanic model in **II.4:7**
  - use of entheogens in **II.4:7**
- Psychotria* spp.
- average DMT content of **VI.3:13**
- Psychotria viridis* **I.1:2 I.2:9,12 II.1:1,13 III.1:12**
- adverse effects from isopropyl alcohol extract of **IV.4:18-19**
  - cultivation tips **IV.4:11 V.1:16,17-18**
  - DEA bust of lab using? **V.1:17**
  - dosage **II.1:1,3,13 III.1:12 V.2:6**
  - extraction of smokeable DMT from? **V.1:17**
  - extractions from **IV.4:18-19 V.1:17 V.2:6**
  - less productive than *M. hostilis* **VI.3:12**
  - no entheogenic effect from **IV.3:19**
  - pest control in **IV.4:11**
  - slow growth compared to *Mimosa hostilis* **VI.1:4**
  - soil mixture for cultivation of **V.1:17-18**
  - source of renewably harvested **IV.3:15 IV.4:11-12**
  - source of renewable material challenged **IV.4:11-12**
    - with *Banisteriopsis caapi* **VI.2:12-13**
      - with *Peganum harmala* **II.1:1 IV.3:19 VI.2:13**
- Psychozoic Press* **I.2:14 II.1:9,14 II.3:8 III.1:6**
- puffer fish (fugu) see tetrodotoxin
- PUHARICH, ANDRIJA **II.1:14**
- Pump ‘n Seal **III.1:15**
- puro de cana (Mexican ethanol) **III.2:6**
- purple-and-green spit under black light after 5-MeO-DMT **VI.1:16 V.3:16 VI.3:14**
- Purple Noise generator **II.2:13**
- P.W. **IV.3:13**
- PYRAMID COLLECTION **V.1:5**
- pyroglutamate
- as nootropic **VI.3:15-16**
  - to maintain brain health **VI.3:15-16**
- PYROTEK (chemical supplier) **VI.1:18**
- Qabalah see Kabbalah
- Qat see *Catha edulis*
- QUICHUA, CANELOS **II.2:2-3**
- Raku* **IV.2:8**
- RAM DASS, BABA **II.4:5**

- RATSCH, CHRISTIAN **V.1:10 V.2:19 V.4:7 VI.3:4**  
 R.B. **IV.1:19 IV.3:11**  
 R.C. **VI.3:17**  
*Realms of the Human Unconscious* **VI.4:15**  
*Recreational Drugs* **III.3:11 V.4:8**  
 REDWOOD CITY SEEDS **II.2:18**  
 Reed canarygrass see *Phalaris arundinacea*  
*Reflexive Universe* **VI.1:5**  
 religious freedom and entheogens **III.1:15**  
 Religious Freedom Restoration Act  
     compelling government interest test **III.1:16**  
     formation of entheogen-based churches urged **III.1:16**  
     invalidation by Supreme Court **VI.4:2**  
     lack of protection for users of entheogens suspected  
**III.1:16**  
     protection for users of entheogens? **III.1:16**  
 REMASTER **V.2:3,10**  
 RENDIG, V.V. **III.1:6**  
*Res. Publ. Assoc. Res. Nervous Mental Disease* (sic) **II.3:13**  
 REVEREND BOB **IV.3:14**  
 Reviews  
     *Ain't Nobody's Business if you do* **IV.1:5**  
     *Ayahuasca Analogues—Pangaean Entheogens* **III.2:9**  
     *Ayahuasca Visions: The Religious Iconography of a Peruvian Shaman* **II.1:10**  
         *Book of Acid, The* **I.2:4,5,13,15**  
         *Construction and Operation of Clandestine Drug Labs, The*  
**III.3:11**  
         *Crash Collusion* **II.1:10**  
         *Drug Policy Letter* **III.4:13**  
         *Eleusis* **VI.2:10**  
         *Entheogen Law Reporter, The* **III.1:10**  
         *Essential Psychedelic Guide* **III.4:10**  
         *Extra-Terrestrial Friends and Foes* **IV.1:5**  
         *First Book of the Sacraments of the Church of the Tree of Life* **I.2:5**  
         *Herbal Highs* **I.2:4**  
         *Home-Grown Highs* **I.2:4**  
         JLF Poisonous Non-consumables **III.2:8-9**  
         *Legal Highs* **I.2:3**  
         MAPS Newsletter **II.1:9**  
         *Marijuana Consumers and Dealers Guide* **I.2:4-5, 13, 15**  
         *Marijuana Law* **VI.1:8**  
         Merck Index **III.3:11**  
         *Opium for the Masses* **III.3:11**  
         *Peyote and Other Psychoactive Cactus* **I.2:3-4**  
         Pharmacothoeon **II.4:12**  
         Pharmako/Poeia **IV.3:6**  
         PIHKAL: A Chemical Love Story **III.3:11**  
         Pills-A-Go-Go Newsletter **III.2:9**  
         Practical LSD Manufacture **IV.3:6**  
         *Psychedelic Monographs and Essays* **II.1:10**  
         *Psychedelic Resource List* **III.3:11**  
         *Psychedelic Sourcebook* **III.3:11 VI.1:11**  
         *Recreational Drugs* **III.3:11**  
     *Salvinorin: The Psychedelic Essence of Salvia Divinorum* **V.4:3-4**  
     *Secrets of Methamphetamine Manufacture* **III.3:11**  
     *Widdershins, A Volatile Journal of Magick* **VI.1:11**  
 R.F. **III.3:10**  
 R.G. **IV.3:11-12 IV.3:18 IV.4:12 V.3:18**  
 R.H. **II.3:14 III.4:18 IV.3:4**  
 RICHARD, GARY, and RICHARD HOOPER **V.1:5**  
 RICH, ROBERT **IV.2:8**  
 RIEDLINGER, THOMAS **II.2:9-10**  
 RIKKELMAN, R. **IV.4:13-14**  
 “Rimso” (medical grade DMSO) **III.3:9**  
 rituals  
     banishing ritual **IV.2:6-7 V.1:5**  
     construction of altar (mesa) **V.4:11-12**  
     desire to see more articles on **II.3:14**  
     entheogen use as part of Buddhist **VI.2:6-7**  
         for use with 5-MeO-DMT **VI.2:6-7**  
         for use with *Datura* **VI.2:6-7**  
         for use with marijuana **VI.2:6-7**  
         for use with *Nicotiana rustica* **VI.2:6-7**  
         for use with *Psilocybe cubensis* **V.4:11-12**  
     for use with *Salvia divinorum* **VI.2:6-7**  
         for use with *Trichoicereus pachanoi* **V.4:11-12**  
     medicine wheel **V.1:5**  
     power circle **IV.2:6-7 V.1:5**  
     prayer and entheogens **V.1:5**  
     recommended for entheogen use **II.2:22-23 V.1:4 V.4:11-12**  
*Rivea Corymbosa* (Ololiuqui)  
     see also morning glories  
     cultivation information sought **IV.3:11**  
     cultivation of **II.2:18**  
     dosages **II.1:7 II.2:18**  
     trip reports **II.1:8 II.2:18**  
     worship of **II.1:9**  
 RIVIER & LINDGREN **II.1:16,17**  
 R.M. **VI.4:3**  
 R.N. **III.3:14-15 III.3:16 IV.4:17**  
 ROACH, STEVEN **IV.2:8 V.2:12**  
*Road to Eleusis, The* **II.2:18 II.3:13**  
 ROBINSON, J.M. **II.1:5**  
 ROBINSON, TREVOR **II.2:25**  
*Rodale's Illustrated Encyclopedia of Herbs* **III.1:13**  
 RONIN PUBLISHING **VI.1:8**  
*Roots* **V.2:18**  
 ROSENBERG, H.L. **III.3:8**  
 ROSETTA FOLIOS **I.2:7,8,9 II.1:17 II.2:15,16 III.3:10 IV.1:8**  
**V.1:8,17 V.2:6 VI.2:18**  
 ROTH, GABRIELLE (AND THE MIRRORS) **V.2:12**  
 R.P. **III.1:12 III.2:12**  
 R.R. **V.2:7**  
 R.S. **III.1:12-13 III.3:10 III.3:16 III.4:5 IV.2:14 IV.3:16 IV.4:11,12-13 V.1:10-11**  
     **VI.2:12 VI.4:2**  
 R.T. **IV.2:16-17**  
 rubber cement solvent see heptane, hexane  
 RUCK, CARL R.P. **II.2:9 VI.1:5-6**  
 R.W. **II.4:13 III.1:13 III.2:15 IV.4:17**  
 R.W.S. **IV.1:18 IV.3:12,13 IV.3:18 V.2:7**  
 RY **VI.2:17-18**  
 RYDEEN, PAUL **II.1:10**  
 S.A. **VI.2:11**  
 saint children **II.1:1 II.4:5**  
 SABINA, MARIA **II.1:1-3,5 III.3:2-4 II.4:5**  
 SACHAMAMA BOTANICAL PRESERVE **IV.3:15 IV.4:11-12,17**  
*Sacred Mushroom, The* **II.1:14**  
*Sacred Mushroom Seeker, The* **II.2:9**  
*Sacred Mushrooms and the Law* **V.3:11**  
*Sacred Record* **II.2:6 II.3:5 IV.3:14**  
 sage, as source of thujones? **III.4:18**  
 SAI-HALASZ, A. **II.1:16,17,18**  
 St. John's Wort (*Hypericum perforatum*)  
     as irreversible MAOI? **V.4:15**  
     as MAOI? **V.2:8 V.4:15**  
     extracts of **V.4:15**  
     safety of? **V.4:15**  
     sun sensitivity from **V.4:15**  
     tea from **V.4:15**  
     with *Trichocereus pachanoi*? **V.4:15**  
*Salvia* spp. as source of thujones? **III.4:18**  
*Salvia divinorum* **I.2:10**  
     baking soda to potentiate oral **V.2:7**  
     *Bhagavad Gita* and **VI.1:14**  
     bitterness of **V.1:18-19**  
     carbon dioxide as “fertilizer” for **V.4:3**  
     chewing **III.2:17-18 IV.3:8-9 V.1:18-19**  
     clones of, relative bitterness of **V.1:18-19**  
     club soda to add carbon dioxide for **V.4:3**  
         *Coleus* and **I.2:5**  
         cultivation tips **III.2:17-18 III.3:17 III.4:19 IV.1:19 IV.3:9**  
         **V.1:17-18 V.4:3**

- VI.1:15  
dangers of ointment from VI.2:16-17  
darkness, use in recommended V.3:17  
diminished appetite for VI.3:12  
dosage II.3:12 III.4:19 V.1:18  
dosage by weight II.3:12  
drying, activity preserved after II.3:12 VI.1:15  
effectiveness initially dismissed as another psychedelic  
myth V.4:2  
emulsification needed for ingestion? V.3:17  
entities from IV.3:7 V.1:18 V.4:2-3 VI.1:14-15  
experiment series using VI.2:2-4  
extract ordered but not delivered VI.4:3  
extraction of oil from? V.4:6  
extraction through juicing III.3:6  
giant magnetic flypaper VI.4:3  
hostile spirit sensed via VI.1:14  
humidity tents for III.2:17-18 IV.1:19 IV.3:9 V.4:3 VI.2:5  
hyperdimensionality of V.4:2-3 VI.2:3-4  
infant awakening whenever smoked VI.2:5  
ingestion techniques V.1:18-19  
interdimensional travel via V.2:7  
isolation procedure for Salvinorin-A from III.2:17  
lack of effect II.1:12-13 IV.3:7,9  
liver toxicity question V.2:7  
Magic Umbrella Greenhouse for IV.1:19  
Mazatec usage procedures II.3:12  
mouth acidity and V.1:19  
mouthwash for improved effectiveness of V.1:19  
music and VI.1:14  
ointment from VI.2:16-17  
organic pesticide, death of plant from III.4:19  
“palatable clone” more potent V.2:7  
pineapple juice as potentiator of V.1:18  
plant spirit, contact with V.2:7 V.2:11  
plant teacher, lesson from V.2:11  
possibility of ointment from? IV.2:12  
preservation of activity by freezing II.1:12-13  
quid method *see* chewing, *above*  
rehydration procedure for dried leaf V.4:6  
ritual and IV.3:7-8 VI.2:6-7  
Santeria/Lucumi practitioner’s contact with spirit of V.2:7  
sense of “no return” VI.1:14-15  
set and setting for IV.3:7  
Shepherdess and VI.1:14  
smoking techniques IV.3:7,8 V.3:17 V.4:3 VI.2:2-4  
soil mixture for V.1:17-18  
sources II.2:33 III.1:11  
spiritual practice and VI.2:5  
“Sylvia” *Divinorum* V.2:7  
transformation of user into reptilian being V.2:7  
trip report from formerly skeptical DeKorne V.4:2-3  
trip reports III.2:17-18 III.3:17 III.4:19 IV.3:7-9 V.1:18  
V.2:7 V.3:17 V.4:2-6  
VI.1:14-15 VI.2:2-4  
volatilization of V.1:19  
wheatgrass juicer used for extraction III.3:6  
with 2C-B V.4:4-5 VI.2:18-19  
with 5-MeO-DMT V.4:5-6  
with DXM and 2C-B VI.2:18-19  
with hashish VI.2:3  
with LSD IV.3:8 V.4:6  
with *Peganum harmala* III.3:16-17 IV.3:19 V.4:5-6  
with psilocybian mushrooms V.4:4-5  
with psilocybin V.4:6  
with smoked *Peganum harmala* extract IV.3:19  
with tobacco VI.2:3  
SALVIA DIVINORUM LIST VI.4:19  
*Salvinorin: The Psychedelic Essence of Salvia Divinorum* V.4:3-4  
VI.2:2,10  
Salvinorin-A  
cautionary notes III.4:2-3 VI.4:4  
compared to whole *S. divinorum* III.4:2-3  
Daniel Siebert’s initial (over)dose VI.4:4  
dosage questions and answers VI.4:4  
effects III.4:2-3  
entity contact from IV.4:4-6  
insoluble in water VI.1:15  
isolation procedure from *S. divinorum* III.2:18  
persistent synergy with psilocybin? III.2:18  
potency III.4:2-3  
problems in measuring minute VI.4:4  
more powerful than DMT VI.2:4  
not soluble in ethanol? VI.2:2-3  
novel structure for true psychedelic VI.1:15  
recurring “themes” III.4:2-3  
relevant journal citations III.3:16  
synergy with *Cannabis*? III.2:18  
trip report III.2:18  
SAM LANCEATA VI.4:6-7  
SAMORINI, GIORGIO III.1:7 IV.1:11 IV.2:15 V.3:11-12 VI.2:10  
entheogenic online database of III.1:7  
San Pedro (Saint Peter) II.2:8  
San Pedro cactus *see Trichocereus pachanoi*  
sangomas (South African shamans)  
use of 2C-B by V.2:16-17  
Santa Claus  
entry through chimney as shamanic practice VI.4:9  
historical connection with *Amanita muscaria* VI.4:9  
outfit representing *Amanita muscaria* VI.4:9  
reindeer connected with *Amanita muscaria* VI.4:9  
*Santa Fe New Mexican* VI.1:7  
Santeria (religion)  
practitioner’s contact with *Salvia divinorum* plant spirit V.2:7  
Santo Daime V.2:15  
*Savage and Beautiful Country, The* I.2:2  
SAVAGE, C. I.2:14  
S.B. III.1:16 IV.1:13 IV.2:18-19 IV.3:14-15  
SCAMMELL, HENRY VI.3:5  
*Scammell’s Universal Treasure House of Knowledge and Valuable Receipts* VI.3:5-6  
SCHNEIDER, K. II.3:3  
SCHOOL OF WISDOM V.2:12  
schizophrenia II.1:1,3-4 II.3:3-4 II.4:4  
*Sci. Pharm.* IV.1:14  
*Science* II.3:13  
*Science News* IV.3:4  
*Scientific American* IV.1:7  
*Scientist, The* (John Lilly) VI.3:10  
scholarly tone of *ER* II.1:11-12  
SCHOONOVER, S.C. I.2:2-3  
SCHULDES, BERT MARCO VI.4:3-4  
SCHULTES, RICHARD EVANS II.1:14 II.2:18 II.3:9 II.3:13 II.4:14  
IV.4:18  
SCHULTES, RICHARD EVANS and HOLMSTEDT, BO II.4:14  
SCLEROTIA V.1:17  
*Sclerotinia megalospora*  
as parasite on *Vaccinium uliginosum* VI.2:9-10  
psychoactivity questioned VI.2:9-10  
Scopoderm (motion sickness patches)  
as source of tropanes VI.3:6  
dosage VI.3:6  
scopolamine II.1:14 VI.3:2-6  
*Sea Biscuit (music)* V.2:12  
seasonal variation in alkaloid content  
*Ariocarpus fissuratus*, question about II.2:25  
*Lophophora williamsii*, question about II.2:25  
*Trichocereus pachanoi* II.2:25  
*Seattle Times* VI.1:7  
*Secrets of Methamphetamine Manufacture* III.3:11  
seed exchange proposed V.2:8  
*Select Ambient Works, Vol II (music)* IV.2:8  
selective serotonin reuptake inhibitors II.2:31  
Selegiline II.1:18-19  
SEMI LANCEATA III.2:18  
sentencing guidelines, drugs vs. other offenses III.3:17

- separatory funnels  
 source for **V.2:17**
- Sepher Yetzirah, The* **VI.4:15**
- serotonin  
 chemical structure of **III.2:11**
- Serpent and the Rainbow, The* **IV.2:12,14**
- Sertraline see Zoloft
- S.F. **III.2:12 III.2:17**
- S.H. **V.3:17 VI.2:12-13**
- Shamanic Journey Solo and Double Drumming (music)* **V.1:5**
- shamanism **I.1:1,2 I.2:10,11 II.1:10**  
 adoption of modern symbolism in traditional **II.2:2-3**  
 application of term to Western practitioners **II.2:2-4 IV.3:12 V.2:17**  
 consciousness, bringing into daily life **IV.1:4**  
 linguistics of, need for study **II.2:10-11**  
 thoughts on role in modern society **V.2:17**  
 use of synthetic entheogens in traditional **V.2:17**
- SHAMANISM (internet link) **VI.1:18**
- Shaman's Body, The* **IV.2:8**
- Shaman's Drum* **V.1:4 V.4:12**
- Shaman's Path* **VI.2:17**
- SHARON, DOUGLAS **IV.1:13 V.4:11**  
 assertion of toxic alkaloids in *Trichocereus peruvianus* **IV.1:13**  
 assertions of toxic alkaloids in *T. peruvianus* challenged **IV.1:13**  
 descriptions of *Trichocerus pachanoi* **V.4:11**
- shellac  
 as coating for nausea control **IV.2:13 IV.4:11**  
 enteric-coated capsules as alternative to **IV.4:11**  
 toxicity questions regarding **IV.4:11**
- shitaake mushrooms, anticancer properties of **III.1:7**
- SHIVA and SHAKTI **III.1:4**
- SHULGIN, ALEXANDER T. **I.2:15 II.1:6,9,16 II.2:11 III.3:13 III.1:13 IV.2:11**  
**V.3:13 V.1:7-8 V.2:16 V.4:8**  
 assay (reputed) of *Bufo alvarius* venom vapor **III.1:13**  
 discovery of 2C-B by **V.2:16-17**  
 paper on mescaline analogues **IV.3:14**
- SHULGIN, ALEXANDER and ANN **II.1:9 II.4:11 III.2:15 III.3:11**
- Shulgin Categories of Psychedelic Inebriation see Shulgin Scale
- Shulgin Scale  
 defined **II.4:11**  
 need for improvement of? **IV.3:13**  
 proposed alternative to **IV.3:13**
- SHUMA, FRANCISCO MONTES **IV.4:11-12,17**
- SIEBERT, DANIEL J. **III.4:2-3 V.4:4 VI.4:4,19**
- SIEMEN OY **V.3:4**
- SIGMA CHEMICAL COMPANY **III.1:13**
- Silver Maple, extraction of gramine from **VI.2:18**
- Silybum marianum* (milk thistle)  
*Amanitas* and **III.4:18**  
 hepatoprotective effects of **III.4:18**  
 reactivation of LSA days after ingestion by **V.1:11**
- Sinex see Oymetazoline hydrochloride
- sinicuiche see *Heimia salicifolia*
- SISTER WOLF **IV.3:13**
- SJOERDSMA, A. **II.1:15,16**
- S.K. **III.4:19 IV.4:6-7**
- Ska Maria Pastora see *Salvia divinorum*
- Ska Pastora see *Salvia divinorum*
- Sleepy grass see *Stipa robusta*
- S.M. **III.1:13 V.1:8,11,12 V.4:18**
- “smart drugs” see nootropics
- Smart Drugs and Nutrients* **VI.3:15**
- S.M.G. **IV.3:14**
- SMITH, ELVIN D. **I.2:14 II.1:9,14**
- SMITH, DAVID E. **I.2:14**
- SMITH, MICHAEL VALENTINE see MICHAEL VALENTINE
- SMITH  
 “smokable ayahuasca” **III.3:5 IV.2:9**
- smokable DMT and 5-MeO-DMT  
 ayahuasca, comparison with **II.4:2**  
 description of effects **II.4:1-3**  
 extraction and preparation of **II.4:1**  
 LSD, comparison with **II.4:2**  
 synthetic entheogens, connection with technoeconomic system **II.4:2**  
 with *Peganum harmala* **III.3:5**
- smokable extracts as means of assessing putative entheogens **IV.1:15**
- snuffs, entheogenic  
 from *Anadenanthera colubrina* **V.2:2**  
*Viola* trees sought as source of **V.2:8**
- So-ksi see *Miribilis multiflora*
- Solanaceae*, brief description of family **VI.3:2**
- SOLARIS **III.1:8-9 III.2:4,5 III.3:9 IV.1:6-7 IV.3:4,5,9 IV.4:17**
- solvents  
 acetone **III.2:5 VI.4:6-7**  
 acetic acid/vinegar **I.2:6-7 II.2:29 II.4:11 III.2:5 IV.3:2,3,5 VI.4:6-7**  
 alcohols as alternatives to non-polar solvents? **III.3:10 IV.3:5**  
 aqueous as means of minimizing nausea **V.2:2**  
 benzene **IV.3:3**  
 byproduct formation from **V.1:7-8**  
 carcinogenic residues from? **III.3:10 V.4:13**  
 chloroform **I.2:12,13,14 III.2:5,6 III.2:18 III.4:15 IV.3:2,3,4 V.1:7-8 V.4:13**  
**VI.3:13**  
 chloroform manufacture **III.4:15**  
 Coleman fuel **I.2:14 II.1:6 VI.4:6-7**  
 comparison of **III.4:14**  
 dangers of **III.2:5 III.3:10 III.4:14-15 IV.3:3-4**  
 decried as inconsistent with shamanic practices **V.1:8**  
 environmental ethics of **III.4:14**  
 ethanol **I.1:4 I.2:4,6,7 III.4:14-15 IV.1:17 IV.3:3,5 VI.3:13**  
 ether **I.2:4,12 II.1:6,8 III.3:10 III.4:15 IV.3:2,3**  
 ether manufacture **III.4:15**  
 ethylene dichloride **V.4:13**  
 evaluating purity by evaporation **IV.3:4**  
 for microwaves extractions **IV.3:5**  
 heptane **III.2:5 IV.3:6**  
 hexane **III.2:5,7**  
 isopropyl alcohol **IV.3:2,5**  
 lemon juice **I.1:4 III.2:5,6 V.2:6**  
 lemon juice usually insufficiently acidic **V.2:6**  
 lighter fluid **I.2:13 IV.3:2**  
 ligroine **I.2:13-14**  
 manufacture of **III.4:15**  
 methanol **I.2:13 II.1:8 II.4:14 III.2:4,6,7 IV.3:2,3,5 V.1:6-7 V.4:7 VI.3:13**  
**VI.4:6-7**  
 methylene chloride **I.2:12 II.4:1 III.1:8 III.2:5,6 III.3:10 III.4:14-15 IV.3:2,3,5**  
**V.2:8 V.4:13 VI.3:13 VI.4:6-7**  
 naphtha **I.2:13,14 II.4:14 III.4:15 IV.3:2,3 VI.3:13 VI.4:6-7**  
 7  
 odor confused with DMT? **IV.2:16**  
 odor left in Phalaris extract? **IV.2:16**  
 paint stripper **VI.3:13**  
 recycling needed **III.3:10**  
 residues from **IV.3:4**  
 restrictions on availability of **V.2:8**  
 selection of **III.4:14 IV.3:3**  
 starter fluid, problems with **III.4:15**  
 tips on extraction with **IV.3:3**  
 trichloroethane **III.3:10**  
 trichloroethylene (TRIKE) **III.1:8 III.2:5 III.3:10 V.2:8**  
 vinegar **IV.1:15 IV.3:2**  
 water **I.1:4 I.2:4,8 II.1:6-9 II.3:13 III.4:15 V.2:2**
- soma see also Haoma  
*Amanita muscaria* as **II.1:13-14 V.1:13 VI.1:5-6**  
*Amanita muscaria* questioned as **II.4:10**  
 and origin of consciousness **VI.1:5-6**  
 and origin of religion **VI.1:5-6**  
 connection with lightning bolts **VI.1:5-6**  
 identity debate **V.3:12 VI.1:5-6**

- Kama Sutra* and **V.3:11**  
 psilocybin mushrooms as **V.1:13**
- SOMA BABA **IV.2:10-11**  
 SOMA GRAPHICS **III.3:11**
- Some Harmful Plants of Southeast Asia* **VI.1:17**  
*Sophora secundiflora* **II.2:7**  
 adverse reaction to \_ seed **V.4:18-19**  
 chemical content of **V.4:18-19**  
 dangers of **V.3:15-16 V.4:18-19**  
 description of **V.4:18**  
 dosages **V.3:15-16**  
 in “ordeal” rituals **V.4:18-19**  
 toxicity of **IV.3:11 V.4:18-19**  
 trip report **IV.3:11**
- Sorcerer’s Cherry see *Atropa belladonna*  
 sound and entheogens **II.2:13**  
 sound and light machines see mind machines  
*Sounds of Indian America, Plains and Southwest (music)* **V.1:5**  
 SPACE NEEDLE (pseudonym) **III.1:15**  
 SPACETIME CONTINUUM **V.2:12**  
 SPARE, AUSTIN OSMAN **VI.3:5,6**  
 SPECTRAL MINDUSTRIES **V.3:11 VI.1:10**  
*Spectrum of Consciousness* **VI.1:5**  
 spells, protective see rituals  
 “spinner, the” **II.1:7-8 III.4:16-17**  
*Spirit of Shamanism, The* **II.2:2,4**  
 spirits see entities; plant spirits; plant teachers; allies  
*Spirits of the Ancestors (music)* **V.1:5**  
*Spiritual Diary, The* **IV.2:6**  
 SPIRITUAL EARTHMAN **V.1:17-18 V.4:16**  
 spores see individual species; spores, psilocybian mushroom; see also molds, spores  
     and fungi  
 spores, psilocybian mushroom see also individual species  
     illegality in California **IV.3:17**  
     sources of **IV.1:9 IV.3:17**
- S.R. **V.1:14-15**  
 SSRIs (selective serotonin reuptake inhibitors) **II.2:31**  
 STAFFORD, PETER **I.2:8 II.1:4,16 II.2:6,19 III.3:13 V.3:9**  
 STAMETS, PAUL **V.4:14 VI.3:11**  
 star jasmine see *Trachelospermum jasminoides*  
 starter fluid as solvent (problems with) **III.4:15**  
 steam distillation  
     for extraction of volatile oils **V.4:14**
- STEARNS, MICHAEL **IV.2:8**  
 STEVENS, JAY **II.2:12**
- Stipa robusta* **I.2:15 II.1:17**  
*Acremonium* fungal parasite as source of alkaloids in **IV.3:10**  
 as a hypnotic **IV.3:10**  
 cautions **II.3:9**  
 diethylated precursors as feed to for production of LSD?  
 different effects than *Argyrea nervosa* **III.3:9**  
 dismissed as nonentheogenic **III.3:13**  
 effects on livestock **II.1:17 III.3:9**  
 extraction of LSA from **V.1:11**  
 failure to reduce anxiety **III.4:17-18**  
     feeding of precursors to for produciton of LSD? **IV.4:11**  
     geographical variability in potency **III.3:15**  
 methylation of the alkaloid in **II.1:17**  
 mustard and lime juice extraction of **V.1:11**  
     ointment from? **IV.1:6-7**  
     question about sources **II.1:17**  
     possibility of smokable extracts from **IV.1:15**  
     preparation methods **III.3:14 IV.3:10**  
     purported use in Central America **II.3:9**  
     reactivation of days after ingestion from *Silybum marianum*
- V.1:11**  
 safe from ergotism associated with other LSA sources?
- V.1:12**  
 sources **II.2:33 III.3:15**  
 trip reports **II.3:9 III.3:14-15 IV.3:10**  
 utilizing whole plant **IV.3:10**  
 variability in effects **III.3:14-15**
- with morning glory seeds **IV.3:10**  
 with *Peganum harmala* **III.3:14**
- STIJVE, T. **V.3:9**  
 STOLAROFF, MYRON **I.2:8**  
 STONE, RICHARD **IV.2:11**  
*Storming Heaven* **II.2:12**  
 STP  
     ephedrine and, caution **II.1:19**  
*Strange Fruit* **VI.3:17**  
*Stropharia cubensis*  
     with *Peganum harmala* **I.2:9**  
*Structures From Silence (music)* **IV.2:8**  
*Securidaca longipedunculata*  
     as African ritual potion **V.3:11-12**  
     ergot alkaloids in **V.3:11-12**  
     water extract of root psychoactive **V.3:11-12**
- Sufi ayahuasca **I.2:8-9 IV.1:8**  
 sugar, to increase LSA absorption **III.4:17**  
 Sunami see *Ariocarpus fissuratus*  
 SUPERWEED, MARY JANE **I.2:3,13,15 II.1:12-13**  
 suppositories see enemas and suppositories  
 SWEDENBORG, EMMANUEL **IV.2:6**  
 sweet flag see *Acorus calamus*  
 Sydney Golden Wattle see *Acacia longifolia*  
 symbiotic fungus (*Acremonium* spp.) **I.2:15**  
 Syrian rue see *Peganum harmala*
- T. **II.2:21**  
 T.A. **I.2:8 III.1:12 III.2:5 III.4:16 IV.1:16 IV.3:15 IV.4:18 V.1:11**  
*Tabernaemontana dichotoma*  
     as possible iboga analogue **VI.2:17**  
*Tabernaemontana* spp.  
     as possible iboga analogues **VI.2:17**  
*Tabernanthe iboga*  
     source of information on **V.1:17**  
*Tabula Rasa (music)* **V.2:12**  
 TAFFKA **IV.4:8-9**  
*Tagetes lucida*  
     controversy over psychoactivity of **IV.1:15**
- TALBOT, MICHAEL **II.3:14**  
 Tantric sex and smokable tryptamines **III.1:4**  
*Tao Te Ching* **VI.4:11**  
 TART, CHARLES **I.2:14**  
 tartaric acid  
     spray to stabilize psilocybin? **IV.3:4**
- TAUB, ERIC **V.3:17**  
 TAYLOR, CHARLES E. **VI.3:10**  
 TAYLOR, DR. F. **VI.4:8**  
 T.B. **II.4:14 III.1:11**  
 teachers, problem of finding legitimate **V.1:4-5**  
*Teachings of Don Juan, The* **IV.1:2-4**  
 TELLURIDE MUSHROOM FESTIVAL **II.2:11,32 III.3:13**  
 TELR see *Entheogen Law Reporter, The*  
 TEMPLE OF THE TRUE INNER LIGHT **II.1:5**  
 TEMPLE OV PSYCHIC YOUTH **III.4:16**  
 TEONANACTL **IV.1:9**  
 tepescohuite (*Mimosa hostilis* trunk bark; see also *Mimosa hostilis*)  
     conflicting reports regardin entheogenicity of **V.4:9-10**
- TERAN, APOLONIO **II.1:2 II.4:5**
- terpenes  
     in *Trichocereus bridgesii* **IV.2:19**  
     in *Trichocereus peruvianus*? **IV.2:19**  
     possible psychoactivity in *Trichocereus* spp? **IV.2:19**
- tetrodotoxin (TTX) **III.2:13**  
*Texas Monthly* **III.1:14 V.3:15**  
 T.F. **V.3:14**  
 T.H. **IV.2:18 IV.3:3-4**
- THC (tetrahydrocannabinol)  
     analogues possible? **IV.3:13**  
     from lichen precursors **V.4:8**  
     methods for manufacture **V.4:8**  
     no nitrogen in chemical structure of **VI.1:15**
- THE GNOSTIC (pseud.) **V.4:8,9-10,19 VI.1:4 VI.3:12,17**  
 therapy see psychotherapy

- THINKING ALLOWED **VI.4:19**  
 THOMPSON, WILLIAM IRWIN **VI.1:5**  
 THOREAU, HENRY DAVID **III.1:16 VI.4:11**  
 three worlds hierarchy **II.2:3-4**  
 thujone  
     active principle in *Artemisia absinthum* **III.1:13 III.2:19**  
     activity at THC receptor sites? **III.1:13 III.2:19**  
     list of plant sources of **IV.2:16-17**  
     sage as better source of? **III.4:18**  
*Thunder, Perfect Mind* **II.1:4,5**  
 TIERRA, MICHAEL **III.4:18**  
 TIMBERWOLF GARDENS **IV.2:10**  
*Time* (magazine) **IV.2:14**  
*Time Falling Bodies Take to Light* **VI.1:5**  
 tissue culture **III.1:14**  
 T.J. **IV.1:10-11**  
 T.K. **I.2:15 II.4:7**  
 T.L. **IV.3:14**  
 T.M. **III.4:10 V.1:13 VI.1:5-6**  
 TMA-2  
     from asarones in *Acorus calamus*? **V.2:19 V.4:7-8**  
     manufacture of **IV.3:6 V.2:19 V.4:7-8**  
 TOAD **IV.3:19 IV.4:8,9-10,11,14 V.1:11-12,15-16 V.2:6,12-13 V.3:13-14 V.4:5-6,8,18**  
     **VI.2:13**  
 toads *see also* *Bufo alvarius*, *Bufo marinus*  
     rumors of psychoactive venoms from unidentified species  
**III.2:12**  
 Tobacco Spirit **IV.3:11-12**  
 Tofranil **II.2:31**  
*Totem (music)* **V.2:12**  
*Toward a Science of Consciousness* **VI.1:15**  
*Trachelospermum jasminoides*  
     as possible iboga analogue **VI.2:17**  
  
*Traditional Plant Entheogens and Contemporary Culture* (conference)  
     **VI.1:5-6**  
 TRAILBLAZER **V.2:6,11**  
 TRANSCENDENTAL ANARCHIST **V.2:5**  
*Trances/Drones (music)* **IV.2:8**  
 transdermal patches  
     composition of delivery gel in commercial **VI.3:16**  
     electrical **IV.1:7**  
 transporting live plant collections  
     in running, towed car **V.4:16**  
 Tranylcypamine (Parnate) **II.1:16,17-19**  
 Tree Datura *see* *Brugmansia* spp.  
 Tree of the Evil Eagle *see* *Brugmansia* spp.  
*Tribulus terrestris*  
     in ayahuasca analogues **VI.1:17**  
     in *Kama Sutra* **V.3:11**  
     with *Mucuna pruriens* **V.3:11 VI.1:17**  
 trichloroethane **III.3:10**  
 trichloroethylene (TRIKE) **III.1:8 III.2:5 III.3:10 V.2:8**  
*Trichocereus bridgesii*  
     extraction of mescaline from **IV.2:19**  
     preparation **VI.2:18**  
     possible psychoactivity of terpenes in? **IV.2:19**  
     stronger than *pachanoi* **VI.2:18**  
     taxonomic confusion regarding **IV.2:19**  
     terpenes reported in **IV.2:19**  
     trip report **IV.2:19**  
*Trichocereus macrogonus*  
     Preparation **VI.2:18**  
     stronger than *pachanoi* **VI.2:18**  
     taxonomic confusion regarding **IV.2:19**  
*Trichocereus pachanoi*  
     adult growth rate **II.1:12 II.2:8**  
     arrest of probationer for possession of **III.4:13**  
     as substitute sacrament for Native American Church **II.2:8**  
**III.3:13-14**  
     as grafting stock for *Lophophora williamsii* **III.3:6-7 III.3:18**  
     cultivation and propagation **III.4:18 IV.4:14 V.2:14**  
     dosage **IV.1:13**  
     dosage index proposed **IV.4:14**  
     drumming and **VI.2:17**  
     drying as means of use and storage **II.4:15**  
     entity contacts from **V.4:11-12**  
     extraction of tar from **IV.4:14-15**  
     extraction of mescaline from **III.2:5 IV.2:19 V.3:17**  
**VI.1:12-13**  
     grafting onto **IV.4:14**  
     hydroponic production of? **IV.2:18**  
     juicer for preparation of **IV.1:13**  
     lack of sedative compounds in **II.3:14**  
     legality **II.4:13**  
     MAOIs safe with **IV.2:18**  
     mesa (altar) for use of **V.4:11**  
     mescaline content in **II.2:8,25 II.3:14 II.4:15**  
     novel extraction of mescaline from **V.3:17**  
     ointment from **IV.2:11 IV.4:18**  
     powder as route to 2,6-dichloromescaline? **VI.4:4**  
     preparation of **II.3:7 II.4:15 III.2:14 III.3:17 III.4:14**  
**IV.1:13 IV.2:11,18,19**  
     **VI.2:17-18**  
     reclassified as *Echinopsis* **IV.3:14**  
     reclassified to include *T. peruvianus* **IV.3:14**  
     reported as *Opuntia cylindrica* **IV.2:18-19**  
     rituals and altars in connection with use of **V.4:11-12**  
     rooting hormone for **IV.4:14**  
     seasonal fluctuation in mescaline content **II.2:25**  
     sold as “candle cactus” **IV.2:18**  
     sources **II.2:33**  
     taxonomic confusion regarding **IV.2:18-19**  
     trip reports **II.2:18 III.3:17 IV.2:11,18,19 VI.2:17-18**  
     with *Peganum harmala* **III.4:5 IV.2:18**  
*Trichocereus peruvianus*  
     alkaloid content comparable to *Lophophora williamsii* **II.1:12**  
     as grafting stock for *Lophophora williamsii* **V.2:14**  
     as substitute sacrament for Native American Church **II.2:8**  
     as variety of *T. pachanoi* **II.3:14**  
     assertion of toxic alkaloids in **IV.1:13**  
     assertion of toxic alkaloids in challenged **IV.1:13**  
     cultivation tips **V.2:14-15**  
     description of plant **V.2:14-15**  
     dosage **IV.1:13 V.2:14**  
     high mescaline content questioned **IV.3:14**  
     identification questioned **IV.2:18-19**  
     mescaline content in **II.2:8 II.3:14 IV.1:13 IV.3:14**  
     obtaining **II.1:12**  
     overharvesting of commercial stocks to meet demand  
**IV.3:14-15**  
     potency (claimed twice that of *pachanoi*) **V.2:14-15**  
     reclassified as *Echniopsis* **IV.3:14**  
     reclassified as subspecies of *T. pachanoi* **IV.3:14**  
     taxonomic confusion regarding **IV.2:18-19 IV.3:14**  
     terpenes in? **IV.2:19**  
     use of oil in grafting to? **V.2:14**  
     var *matucana* **V.2:14-15**  
     var *trujilloensis* **II.2:18**  
     with licorice-root tea as MAOI **IV.4:16-17**  
*Trichocereus spachianus*  
     as grafting stock for *Lophophora williamsii* **V.2:14 V.4:19**  
     use of oil in grafting to? **V.2:14 V.4:19**  
*Trichocereus* spp.  
     as grafting stock for *Lophophora williamsii* **V.2:14 V.4:19**  
     as peyote substitute **V.1:2-3**  
     dichlormescaline as byproduct from extraction from **V.1:7-8**  
     plant teacher **V.2:11**  
     use of oil in grafting to? **V.2:14 V.4:19**  
     “trickster teachers” **IV.3:12**  
 TRIKE *see* trichloroethylene  
 trimethylamphetamine-2 *see* TMA-2  
 tropanes (*see also* *Datura*, *Atropa belladonna*, *Brugmansia*, *Hyoscyamus niger*, flying  
     ointments, belladonna alkaloids, etc.)



- as asthma cure **II.2:20**  
 Belladonal, Bellegal-S as pharmaceutical sources of **VI.3:3,6**  
 dangers of ingestion **II.1:14-15 II.2:19-20**  
 death of Karl Kiesewitter **II.1:15 V.3:4**  
 deliriant effect of **II.1:15 II.2:20**  
 dosages **VI.3:3,5**  
 effects **VI.3:3-5**  
 from *Atropa belladonna* **VI.3:3,7**  
 from *Hyoscamus niger* **VI.3:5**  
     memory loss from use of? **IV.1:19**  
 persistent alien contact from **II.1:15**  
 preparation of **VI.3:7**  
 Timothy Leary's opinion of **II.1:15**  
 unpredictable nature of **VI.3:2**  
 use in witches flying ointments **II.1:15**
- tryptamines **I.1:5**  
     feeding to DMT source plants for increased DMT? **III.1:13**  
     feeding to *Psilocybe* spp. for increased psilocybin **II.1:17**  
**III.1:13 III.3:10**  
         **V.4:14 VI.3:11-12**  
     from conversion of tryptophan **V.4:14 VI.3:11-12**  
     pipe, construction details **VI.3:10**  
     production from milk **V.4:14 VI.3:11-12**  
     sources for purchase of? **III.1:13 III.3:10**
- tryptamine analogues of scheduled drugs  
 availability to general public **III.3:10 III.4:11**  
 feeding to *Psilocybe* spp. for increased psilocybin **III.3:10**  
 obtaining from chemical supply companies **III.4:11**  
 sources **III.3:10**
- tryptamine test strips  
 characteristic reaction of indoles to **IV.4:12**  
 characteristic reactions of DMT and psilocybin to **IV.4:12**  
 instructions for making **IV.4:12**  
 instructions for use of **IV.4:12**  
 para-dimethylaminobenzaldehyde as active agent in **IV.4:12**  
 source of **IV.4:12**
- tryptamines see individual compounds, endogenous tryptamines  
 not potentiated by *Peganum harmala* **V.2:2-3**
- tryptophan  
 derivatives as feed to DMT-producing plants to produce psilocin?  
**IV.4:11**  
     for production of tryptamine **V.4:14**
- T.T. **II.4:13 III.4:17**  
 TTX see tetradotoxin  
 Turkish Red (dye from *Peganum harmala*) **I.2:7**  
 Turkey Red (*Phalaris arundinacea* variety) **II.2:15,27-28 III.3:7**  
**III.3:12 IV.1:11,12**  
 TURNER and MERLIS **II.3:13**  
 TURNER, D.M. see D.M. TURNER (DMT, get it?)  
 TURNER SEED COMPANY **IV.1:16**  
 T.W. **IV.3:15-16 IV.3:19 V.1:16**  
 TWINKLE **IV.2:11**  
 TYLER and ROBBERS **VI.3:6**
- tyramine **I.2:2,6 III.4:4-5**  
     and MAOIs **III.4:4-5**
- Ubulawu Nomathotholo ("medicine of the singing ancestors")  
     legal struggle over **V.2:16-17**  
     South African herbal medicine with 2C-B as main ingredient  
**V.2:16-17**
- UDENFRIEND, S. **II.1:15,16**  
 UdV see Unaio de Vegetal  
 UFOs **II.1:1 II.2:3-4,31-32**  
*Ultimate Journey, The* **VI.2:12**  
 UMI Dissertation Services **VI.1:18**  
 Unaio de Vegetal **V.2:15**  
 UNCLE FESTER **III.3:11 IV.3:6 V.4:7-8,13**  
 United Nations International Drug Control Program **VI.3:8**  
*University Microfilms Drug Abuse Catalog* **III.1:7**  
 University Microfilms International Dissertation Services **VI.1:18**  
 University of Michigan Herbarium **III.2:16**  
 University of Houston Law Center **IV.2:2-4**  
 USDA AGRICULTURAL RESEARCH SERVICE **IV.3:10**  
*Ustiligo maydis* (corn smut fungus), ergotism and **II.2:12**
- Vaccinium uliginosum* (Bog Bilberry)  
     accidental intoxications from **V.4:16**  
     parasitism of berries **V.4:16 VI.2:9-10**  
     possible LSA content in fungus parasite **V.4:15**  
     "psychoactive" infections more likely toxic **VI.2:9-10**  
     psychoactivity questioned **VI.2:9-10**
- vaporizers  
     from glue guns **III.1:13**  
 VALDES, LEANDER J. III **I.2:5,14 III.3:16**  
 VALDES, L.J. III, *et al* **III.3:16**  
 VALDES, L.J. III, J.L. DIAZ, and A.G. PAUL **III.3:16**  
 VALEE, J **IV.1:4**  
 VAN DUSEN, WILSON **III.2:2**  
 VAN GILS, C. and P.A. COX **IV.2:11**  
 VANCOUVER MYCOLOGICAL SOCIETY **II.3:10-11**
- vaporizers  
     construction details **IV.4:2-3 VI.4:9**  
     from light bulb **VI.4:9**  
         glue guns as vaporizers **III.1:13 VI.4:9**  
     techniques for use **IV.4:2-3**
- V.C. **I.2:6**  
 velada (chant) **II.1:3,5**  
 Velvet Bean see *Mucuna pruriens*  
*Vinca* spp. (*major* and *minor*)  
     alkaloids structurally similar to ibogaine in **V.2:9**  
     dangers of? **V.2:9**  
     said to be psychoactive **V.2:9**
- vinegar see acetic acid/vinegar  
 vinho de jurema see *Mimosa hostilis*  
 VIRLA-WHIRLA see VWIRLA-WHIRLA  
*Virola* spp.  
     as source of entheogenic snuff **V.2:8**  
     source of trees sought **V.2:8**
- vision, plants to help failing? **V.2:19**  
 "visionary tropanes" see tropanes, *Datura*, *Atropa belladonna*,  
*Brugmansia*, *Hyoscyamus*  
     *niger*, flying ointments, belladonna alkaloids, etc.
- Vitamin K see Ketamine  
 VOGLES (textbook author; first name not given) **V.4:13**  
 V.P. **III.2:13 III.3:15**  
 V.W. **IV.2:19**  
 VWIRLA-WHIRLA **III.1:4 III.4:14 IV.1:11-12**  
 W.A. **V.3:12 VI.4:5**  
*Waiting for Cousteau (music)* **IV.2:8**  
*Wall Street Journal* **V.1:5**  
 WALLACE, A.F.C. **II.2:32**  
 WALSH, R. **II.2:2,4**  
 War on Drugs **I.2:1-2 II.3:6 IV.2:2-4**  
 WARRIORS ON THE EDGE OF TIME **V.1:13**  
 WASSEL, G.M. *et al* **IV.1:14**  
 WASSON, R. GORDON **I.2:5 II.1:1,13-14 II.2:9 III.3:13 II.4:5,10**  
**V.1:13 V.2:7 V.3:12**  
     **V.4:4 VI.1:5-6**
- water (only a limited selection of references indexed!)  
     as solvent **I.1:4 I.2:4,8 II.1:6-9 II.2:11,24 III.3:13 III.4:14,15,17**  
**V.2:6**
- water lily, blue see *Nymphaea ampla*  
 wattle see *Acacia* spp.  
 WATTS, ALAN **V.4:11**  
 WAXING MOON **V.3:15**  
 W.B. **V.1:17**  
 WDA **III.3:5**  
*Wealth of India* **V.1:12**  
 WEED, SUSAN S. **III.4:17**  
 WEIL, ANDREW **V.3:17 VI.1:15**  
 WEIL, ANDREW, and DAVID, WADE **III.1:3**  
 WEIL, ANDREW and ROSEN, WINIFRED **II.2:12,19**  
 W.L. **V.3:14**
- Wellbutrin (bupropion)  
     chemically related to diethylpropion (Tenuate) **II.4:15**  
     list of entheogens contraindicated when taking **II.4:15**  
     risk of MAOIs with **II.4:15**

Welsh Development Agency **VI.1:7**  
 WESTERN BIOLOGICALS LTD **VI.4:5**  
 wheatgrass juicer for extractions **III.3:6 IV.1:11-12**  
*Where the Spirits Ride the Winds* **IV.3:18**  
 white noise  
     production by multiple radios in geometric pattern **V.1:11**  
     use with entheogens **V.1:11**  
*Widdershins, A Volatile Journal of Magick* **VI.1:11 VI.3:7**  
 WILBUR, KEN **VI.1:5**  
 WILDFLOWERS OF HEAVEN **IV.3:11**  
 WILLIAMSON, DEL **III.1:6**  
 WILSON, COLIN **I.1:1**  
*Wired Magazine* **V.1:12**  
*Wise Woman Herbal for the Childbearing Years* **III.4:17**  
*Witch Doctor's Apprentice* **II.2:16 III.4:8**  
*Witches' Garden, The* **III.3:8 V.3:2,4**  
 “witchish herbs” see tropanes, *Datura*, *Atropa belladonna*, *Brugmansia*, *Hyoscyamus*  
     *niger*, flying ointments, belladonna alkaloids, etc.  
*Withania somnifera* **II.2:14**  
*Wizard of the Four Winds* **V.4:11**  
 WOLF, FRED ALAN **IV.2:8**  
 WOLFMAN, CLAUDIA *et al* **III.1:14**  
*World Drug Report* **VI.3:8**  
 worldwide web see internet  
 W.N. **II.1:12**  
 wood alcohol see methanol  
 wormwood see *Artemisia absinthum*  
 W.W. **IV.3:13 V.1:12**  
 yage see ayahuasca  
 Yaqui Indians **IV.1:2-4**  
*Yatra (music)* **V.2:12**  
 “Yhuba Gold” see also Yuba Gold **IV.2:9-10**  
 yoga  
     as higher state than drug highs **VI.2:6**  
     entheogens and **VI.2:6,7-8**  
 YOGANANDA, PARMAHANSA **VI.1:14**  
 yohimbe **III.2:14-15**  
     as aphrodisiac **III.2:14**  
     as MAOI? **III.2:14 III.4:7 IV.4:17**  
     fluorescence under black light **VI.3:14**  
 yohimbine  
     not active as MAOI inhibitor **IV.4:17**  
 yopo see *Anadenanthera colubrina*  
*You Are Going to Jail* **V.2:10**  
 YOUNG, ARTHUR **VI.1:5**  
 Y.U. **III.3:10**  
 “Yuba Gold” herbal smoking mixture  
     recipe for **V.1:12**  
 Yugoslavian fresh-cut (*Phalaris arundinacea* variety) **II.2:15,27**  
 ZAND (standardized extracts) **VI.3:6**  
*Zamfir (music)* **IV.2:7**  
 ZAPF, REVEREND ANNE L. **II.3:5**  
 ZEMEN **V.1:18**  
*Zohar, The* **VI.4:15**  
 Zolofit **II.2:31**  
 zombie potions **III.2:13**

# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME VII, NUMBER 1



VERNAL EQUINOX 1998



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

## EDITOR

David Aardvark

## TECHNICAL EDITOR

K. Trout

## CONTRIBUTORS

Distorted

Trey

N.E.

M.B., Italy

Coy Dog

D.D., CA

B.K., CA

Orion

Dr. Alexander T. Shulgin

Rhompus

Jon Hanna

Terence McKenna

Richard Glen Boire, Esq.

Will Beifuss

K. Trout

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

**THE ENTHEOGEN REVIEW**  
**564 Mission Street, Box 808**  
**San Francisco, CA 94105-2918**

# CONTENTS

Welcome	1
Hyperspatial Maps	2
Mescalysergic Visions	2
<i>Salvia divinorum</i> Entities	3
Abandoning the Ship	3
More <i>Pharmako/Poeia</i> ?	4
Network Feedback	4
MAO Inhibition and Dosing	4
<i>Salvia divinorum</i> :	
Structures, Solubility, Storage & Synthesis	5
Entheogenic Beers?	5
<i>Trichocereus peruvianus</i>	6
Wild Cucumber?	6
Mushroom Ayahuasca	7
Internet Mushroom Info	8
Borametz Bullshit	11
Terence McKenna Speaks	13
Pharmaco Prohibita	14
Sources	15
<i>Trichocereus peruvianus</i> ?	17
Book Reviews	22
Bibliography	24

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Though we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to the address listed to the lower left. Please notify us if your address changes.

**BACK-ISSUES:** Single copies of *The Entheogen Review* from VOL. VII, No. 1, VERNAL EQUINOX 1998 to the present are available from our address to the left for \$6.00 (USA), \$9.00 (foreign). Single copies of *The Entheogen Review* prior to VOL. VII, No. 1, VERNAL EQUINOX 1998 are available for \$5.00 (USA), \$8.00 (foreign) from: JIM DEKORNE, POB 750, El Rito, NM 87530. Also available from JIM DEKORNE is the book *Psychedelic Shamanism* for \$22.00 (USA), \$30.00 (foreign); *Ayahuasca Analogs and Plant-based Tryptamines* for \$20.00 (USA), \$25.00 (foreign); and *The Entheogen Review's* first year of publication (bound) for \$20.00 (USA), \$30.00 (foreign).

Copyright © 1998 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



**WELCOME** to the latest incarnation of *The Entheogen Review*. My name is DAVID AARDVARK, and I have assumed the challenging-yet-rewarding duty of editing and publishing *ER*. I've enlisted the help of technical editor K. TROUT, and together we will strive to present accurate information and do our best to answer the questions asked by *ER* subscribers. Whenever possible, to back our comments we will cite references (included in each issue's bibliography). As founding editor JIM DEKORNE stated in the first issue of *ER*, our goal is to continue to "shed a little light on [the] topic [of entheogens] and separate a few facts from what appears to be a limitless mythology."

Of course, we can't possibly have answers to all of the questions that are posed in *ER*. We heartily encourage readers to write in with their own experiences. This is your journal, and we need your input!

One subscriber, writing to "JIM, or future editors" remarked:

Congratulations and a big thank you for being at the forefront of the fight for freedom. You are right in saying that the Internet is it [referring here to DEKORNE'S comment that "The internet is where it's at these days, and you can probably find more stuff there than here." (DEKORNE 1997)], but I believe *ER* has a very special role to fill. First, many people feel uneasy about posting things on the 'net, especially if they are incriminating. Second, it is hard to keep up-to-date with the latest developments. Popping in on 100 addresses just to see if there's something new becomes tedious and expensive. *ER* has become a little boring though, as a lot of it is mere dope tales which are repetitive and in any case subjective. Most of us psychonauts have done or heard it before (and that includes *Salvia divinorum*). Give us what the 'net doesn't and I'm sure *ER* will prosper. — DISTORTED, Australia

While there certainly *is* some very good information available via the Internet, our main complaint about this medium is the frequent lack of references. Due to this, it is sometimes hard to know what to believe and often impossible to find out for sure. Because virtually anyone with a computer can post anything they want (without the benefit of editors or peer review), information found on the Internet is suspect by nature. For this reason, we feel that there will always be a place for *The Entheogen Review*. And while we have no intention of publishing a journal which is *merely* "dope tales," we *do* appreciate the subjective nature of the entheogenic experience. These accounts—"hyperspatial maps," "trip stories," or "dope tales" (if you must)—are quite important to share, as they can provide a common framework for understanding the states of consciousness that entheogens produce, and allow us to learn through the experiences of others. Hopefully with *ER*, we can successfully balance subjective experiences and the objective botanical and chemical information; this is our goal. — DAVID AARDVARK





# HYPERSPATIAL MAPS

## MESCALYSERGIC VISIONS

Recently the great spirit has blessed me with the opportunity to begin working with what has become my most special entheogenic ally—mescaline sulfate. My first two experiences (at 400 and 500 mg respectively) with this material have easily surpassed my experiences with other “traditional” psychedelics. It is much gentler than LSD, more lucid, and euphoric, without the abrasive psychoanalytical edge that often irritates me on high dose acid trips. I find its energizing qualities preferable to the drowsy, dreamy trance I usually experience with mushrooms. I would also stress that this is far and away the most healing entheogen that I have ever encountered, both physically and psychologically. One hour into my first journey, it was inescapably clear to me why the Indians say that peyote is first and foremost a medicine. I emerged from both trips feeling as though I had productively worked through a substantial amount of psychodynamic baggage, and was physically rejuvenated to boot!

In any event, after these trips I was inspired to start learning as much as I could about my new-found ally. In the impressively thorough “SAN PEDRO FANATIC FAQ” (<http://www.lycaenum.org/~iamklaus/sanpedro.htm>), I read that LSD and mescaline could be combined to yield a trip that was longer-lasting and smoother than either alone. When I recently came across a hit of fresh, relatively potent (150–200 mcg) acid, I decided to test this hypothesis, hoping the LSD would function as an amplifier, allowing me to get more mileage out of the frustratingly rare, delicate, needlelike crystals of mescaline. As it turned out, I was in no way disappointed. At approximately 9:00 pm I consumed the LSD and 225 mg of mescaline simultaneously. Initial effects were felt at the forty-five minute point, building to a plateau around the fourth hour, with residual effects persisting well into the following afternoon. My theory about the LSD acting essentially as a potentiator turned out to be correct; the mescaline’s warm, earthy signature was dominant throughout, while the experience felt stronger than my 500 mg mescaline-only trip.

At the peak of this journey I had a totally paradigm-shattering experience that I am at a loss to interpret. I was lying on my bed, incense and ceremonial candles alight, meditating. The air grew thick, as though pregnant with energy—like a

thundercloud about to burst. My visual acuity sharpened at the same time. I looked at my hand and began to make out tiny iridescent curlicues that were superimposed as if upon a clear scrim on top of everything that I saw. Then, automatically—as if by instinct, I began to manipulate my eye muscles in a manner similar to the technique used to view those “magic eye” 3-D images (where you unfocus your eyes and attempt to look through the gibberish image to see the real picture). When I did this, the curlicues suddenly sprang into strong three-dimensional relief, and they were revealed to be translucent, iridescent tentacles or tendrils of some sort that looked like they were formed out of ectoplasm. The room was electric with a sense of presence, and I followed the line of these tendrils away from my hand to their source. I was utterly unprepared for what I saw when I did this.

Floating in the corner of my room was an enormous, shimmering, translucent, opalescent, octopod/jellyfish-like creature from which the tentacles protruded! My initial reaction was one of disbelief, mixed with a substantial degree of fear. However, the thing immediately began to caress me with its tendrils—as if to reassure me, and my apprehension completely melted away. Amazingly, I actually perceived a gentle, soothing pressure against my skin as it caressed me like a child! As it touched me I felt its consciousness partially merge with mine, and I was then flooded with a sense of love unlike I have ever experienced before, or even imagined to be possible. Comparing any experience of transcendence that I have previously had to this experience is like trying to compare a candle to the sun. I had the sense that this was a guardian angel or something similar who was always with me, watching over me, and it was absolutely overjoyed that I could finally perceive and communicate with it directly. I was so moved by this that I wept openly with joy for a large portion of the time. I lay there soaking up its affection for nearly half an hour before it eventually vanished. The trip began to gradually, gently decline shortly afterwards.

I have had plenty of entity contacts in the disembodied domain of DMT, but this thing tangibly coexisted in the same physical space/time as my body and the rest of reality, which is a new one on me! I am really baffled as to how to interpret and integrate this. Input from anyone who may have had similar experiences would be gratefully welcomed. — TREY





## SALVIA DIVINORUM ENTITIES

I just recently had the opportunity to try *Salvia divinorum*, and have found it to be the only entheogen that consistently propels me into entity-contact experiences after smoking.

FIRST ATTEMPT: Drank two quarts of kava drink (about a 1/2 cup powdered *waka*-grade root). I decided that the relaxed state would be a good launchpad for the *Salvia divinorum*. I tried to smoke 1.75 grams of dried leaf in a gravity-type bong (bucket bong). The bong was too much trouble to operate smoothly enough to smoke the *S. divinorum* effectively, but I caught a glimpse of the experience.

Three entities, maybe more. One was a woman, and the others don't stand out as well. They said my name and then something like, "What are you doing here? You're not supposed to be here (now?)." Then they were like, "Oh well, let's just do it!" and they began pulling and stretching me into three sheets of color, side-by-side; red, orange, and yellow. There was a unique vibration as it came on, and during the experience.

SECOND ATTEMPT: Used a water pipe, trying to consume and hold as much smoke as possible. There was no pins-and-needles feeling like the first time. I felt two helping hands, two separate human-like (African American?) entities laid me down and helped lay the pipe and lighter down. They knew me and my name. There were also these entities (not human?) made of color doing something together and pushing me away from the area—like I wasn't supposed to be there or see what I was seeing. They kept trying to convince me to not pay attention (I felt as if something important was going on and I was being made to sit back in the corner so I wouldn't see too much).

Second bowl: Immediately after coming out of the trance. I'm in a different world and body, not clear. There is a woman in the room with me who is talking, but I can't remember her words. The whole place just starts spinning (gyroscopically?); spinning and turning inside-out, always at 90 degree angles to each other.

Doors open into rooms into more doors into more rooms; insanity—pure madness!!!! Will I ever get back to where I was? The room is alive; things that are inanimate and flat take on life. Two dimensional life—DISNEY-like where a whole house is a living being made up of lots of separate living parts.

I came out of the trance still unsure where I was or who I was and flung my bedroom door open screaming out loud, "Is this it? Is this the real room?" I thought the whole place was going to turn inside-out again, but soon realized I was back in my usual mind-set and coming down very fast as one does from a good hit of smoked *Salvia divinorum*. — N.E.

## ABANDONING THE SHIP!

I will stop here. Entheogens have brought me too far, too fast. At these heights, it's just too incommensurably lonely for me for now. I just don't have the physical, mental, or spiritual strength to bear it, for now.

So I burned all my plants, all my books—even *Psychedelic Shamanism* (sorry, no bad thoughts in this). I will start again, from the very beginning. No more sorcerer plants until I'm myself a sorcerer. I will learn from more humble ones, learning directly from them; tomatoes, pumpkins, mint, parsley that are growing in my garden.

I'm now facing the second enemy of the man of knowledge: *clarity*. And it's even worse than *fear*. Effectively, *fear* left so immediately, I could feel it. I fought it for years and, one afternoon, I realized how I was afraid all of my life—how it has always been here. It took me then just one more fight... and she left.

But believe me, *clarity* is worse. I see everything—the meaning and the possible consequences of all words, all actions. But, as these possible consequences are infinite and—more often than not—contradictory, I just don't know what to do. Acting when I should wait, waiting when I should act. I have to be strong, that's all.

So farewell to you all, brothers and sisters. Farewell to you: INNER FRONTIERSMAN, THE GNOSTIC, JOHNNY APPLESEED, TOAD and HATTER, DR. POPPYSEED. My path turns from here. Farewell and remember: most of us will leave the road, some of us will die on the road. I hope (I know) that a few of us will succeed. Good luck to us all. Bye. — S.H., France

P.S. Could you send me the address of MERCURY BOOKS so that I can order VOLUME 2 of *Pharmako/Poeia*. These are the only books about sorcerer plants that I want to keep. Poets are always right. Thank you.





## MORE PHARMAKO/POEIA?

I'm waiting for the second volume of *Pharmako/Poeia*—do you have any news? — M.B., Italy

*Pharmako/Poeia* by DALE PENDELL is published by MERCURY HOUSE (785 Market Street, STE. 1500, San Francisco, CA 94103). Though this book was out-of-print for quite some time, we've heard that it was being reprinted in February, and so it should be available soon (if it isn't already). \$16.95 (CA residents add 8% sales tax), plus \$3.00 S/H. We asked Mr. PENDELL about the status of his second volume, *Pharmako/Gnosis*, and he replied:

*P/Gnosis*, already longer than *P/Poeia* and with quite a few plants and substances not yet covered, may fission into two books—thus the whole work into a trilogy... The never-ending book, it seems.

We're happy to hear that things are progressing well enough to consider three volumes in the *Pharmako* series, and we'll let ER readers know when the second volume is available.

---

---

## NETWORK FEEDBACK

---

---

### MAO INHIBITION AND DOSING

I have two friends, "Andy" and "Bob," who used to take between three and six times as much (respectively) of any substance as me to get to the same level, and they still had a much flatter peak. We are all about the same size and weight, and lead similar life-styles. One day we were all going to partake in an ayahuasca experience. A double dose of *Peganum harmala* (just to be sure) and 30 mg DMT each. Bob got a few rushes and other physical sensations, but very little visually. Andy and I had the most amazing and scary time of our lives. (This was about a year ago.) Since then we have tried many other substances in minute quantities—like half a tablet of MDMA, LSD, mushrooms, etc.—but always with our MAO fully inhibited. For the time the MAO is inhibited, we have equal amounts of the substance to give each one of us equal effects. Even Bob is now on the same drug dosage; his problem was that even the double *P. harmala* dose was not enough. We now use MOCLOBEMIDE, which is much gentler on the stomach, and easier to dose accurately. CAUTION: with MAO fully inhibited, one MDMA tablet equals about

8–10. It's worth mentioning that the comedown is equivalent to slightly more than the actual amount of drug taken, not equivalent to a comedown that would be expected from the experienced effects. — DISTORTED, Australia

*These comments regarding MAOIs and MDMA are interesting observations. One psychonaut we know of has tried the combination of moclobemide and MDMA "four to five times without any favorable results." We've also heard one report of severe adverse effects with this combination. It has been suggested that the order of consumption can dramatically effect the results experienced. However, there is evidence for a disparity of response based on many factors besides individual variation of MAO production. Frame of mind, physical condition, and environment can also play a part. K. TROUT responds to this idea of combining MAOIs with MDMA:*

It seems prudent to suggest preadministration of the MAOI and cutting the MDMA dosage to 10-20% of normal (i.e. 7–20 mg) if people are crazy enough to actually want to mix the two. The problem with making such suggestions is the automatic accusations that this potentially risky behavior is being advocated. Unfortunately some people may indeed try this after hearing about it; in one sense I really am being irresponsible to 'enable' something that I **have never and would never try nor ever recommend**. I do think it more important to help people minimize possible problems through education and awareness. I'll bet money that these two drugs have been mixed far more than has ever been reported. I certainly don't advocate the mixture, but if people are already planning on taking the mix they should know elements that might help them avoid adverse effects.

*Know your MAOIs! MAO-A is inhibited by harmaline (OTT 1994) and moclobemide (ROCHE). While there is evidence that MAO-B inhibitors (and mixed MAO-A & MAO-B inhibitors) may be dangerous in combination with amphetamines (and possibly phenethylamines), we know of no evidence that either amphetamines or phenethylamines are contraindicated with MAO-A inhibitors. This does not mean that this combination is safe—only that we aren't aware of it being shown unsafe. Mescaline and 2C-B have both been combined with MAO-A inhibitors by a handful of psychonauts, and we are not aware of any problems or deaths associated with this practice. Moclobemide has shown a minimal potential for interaction with tyramine, yet hypertensive persons are still advised to avoid large quantities of tyramine-rich foods in their diets while taking moclobemide. We are interested in hearing from anyone who has combined MAO-A inhibitors with phenethylamines (or amphetamines).*

*For further thoughts on individual variation of response to different drugs, we recommend the chapter "Idiosyncrasy and Pharmacophilia" in OTT's latest book *Pharmacophilia* or, the *Natural Paradises* (see review on page 22).*







## SALVIA DIVINORUM: STRUCTURES, SOLUBILITY, STORAGE & SYNTHESIS

Does anyone have documentation on the chemistry of *Salvia divinorum*? I'm looking for structures, solubility information, storage and synthesis data. — COY DOG

**STRUCTURE:** The structure of salvinorin A is  $C_{23}H_{28}O_8$  (ORTEGA et al. 1982). With regard to structure, the following comments made by Dr. ALEXANDER SHULGIN at the MIND STATES conference in November of 1997 should be taken into account:

The material in *Salvia divinorum* is not a diterpene. [This] is a misnomer. Terpenes are a very definite molecular repetitive structure; isoprene taken four times. That structure is not in [*Salvia divinorum*]. But it is 20 carbons, and diterpenes have 20 carbons, and it's often referred to as diterpenoid, which is a cop out. [...] It is [in] a family of materials that are known in several—in fact, one was mentioned, the [*Salvia splendens*] was mentioned a moment ago in talking to TERENCE—there are fully six or eight *Salvia* or sage-like materials that have these 20-carbon compounds in them... different structures, different locations of esters, different locations of hydroxy groups (SHULGIN 1997).

After hearing Dr. SHULGIN's comments about "diterpene," we checked the primary literature and determined that it is possible that ORTEGA (who first worked out the structure of salvinorin A) is responsible for hanging the misnomer "diterpene" onto salvinorin A—actually calling it a trans-neoclerodane diterpene—(ORTEGA et al. 1982), as a previous paper reporting the isolation of salviarin from *Salvia splendens* (Savona et al. 1978) referred to it as "diterpenoid" (i.e. not a diterpenes but resembling a diterpene). The improper use of the term "diterpene" has now been repeated in much of the current literature on salvinorin A (OTT 1993; SIEBERT 1994a; SIEBERT 1994b; VALDÉS 1994; OTT 1995; PENDELL 1995; OTT 1996a; OTT 1996b; TURNER 1996; BEIFUSS 1997), including numerous earlier issues of The Entheogen Review.

**SOLUBILITY:** Salvinorin A is soluble in alcohol (methanol and ethanol have been used, as has 90% aqueous methanol), as well as being soluble in ether or chloroform. However, OTT reported that "salvinorin A is not sufficiently soluble [in ethanol, for sublingual application]," and he found that acetone and DMSO were more effective vehicles for sublingual application of salvinorin A (OTT 1995). This suggests that acetone would be a better solvent than ethanol for use in kitchen extractions of salvinorin A. A previous ER correspondent didn't have any luck with an extraction performed with pure ethanol (see ER's SUMMER SOLSTICE 1997, page 2), but we have had some success using 99% isopropyl alcohol. Salvinorin A is insoluble in nonpolar solvents like petroleum ether or hexane.

**SYNTHESIS:** We've been unable to find a "from scratch" synthesis published for salvinorin A; OTT states that there has been "none reported" (OTT 1996). Nevertheless, the structure has been elucidated using spectroscopy and x-ray crystallography. And, there has been a published synthesis using salvinorin B as the starting material (VALDÉS et al 1984).

**STORAGE:** Salvinorin A has been reported to be fairly stable (SIEBERT 1997). Still, it would seem prudent to keep it tightly closed, away from heat and moisture. We are unaware if it is light sensitive, but it can't hurt to store it in an opaque container. We called SOLID PHASE SCIENCE (the products division of BIOSEARCH TECHNOLOGIES, INC.), as they offer salvinorin A for research purposes. While SPS lists salvinorin A at the hefty price of \$50.00 per mg (S-1000-1) or \$400.00 per 10 mg (S-1000-10), they've been out-of-stock for months. When in stock, they store salvinorin A in their freezer, at minus 5° C.

## ENTHEOGENIC BEERS?

Now that we have beaten the absinthe issue to death, how about a dialog on the production of antique beers? As I have come to understand, beer was primarily a medicinal, and often tropane-containing plants were used in brewing. I have read something about Greek beers intentionally brewed with ergot infected rye. I gather that when the HOLY ROMAN CATHOLIC CHURCH conquered Europe and helped establish the Dark Ages, one target was medicinal beer. Seems we can't have people seeing God when a major religion is preaching faith. At any rate, I gather that hops were the only acceptable substitute for power plants. I spoke with a couple of amateur brewers but they had never heard about brewing with psychoactive plants other than hops. Both of them expressed interest in trying a couple batches of these "antique brews." — COY DOG

Those interested in "antique brews" should check out Christian Rättsch's 1996 book *Urbock: Bier Jenseits von Hopfen und Malz* (Urbock: Beer Beyond Hops and Malt). Though in German, it is the only book we know of that deals directly with various beer additives "other than hops." We've heard rumors that there may be an English translation forthcoming at some point, but don't know for certain that this is the case.

Cannabis beer is popular among some circles of home-brewers, and is said to be tasty and effective. You might look for a book titled *Marijuana Beer: How to Make Your Own Hi-Brew* by Ed ROSENTHAL and THE UNKNOWN BREWER, which first appeared in the early 1980s, and was reprinted in 1996 by QUICK AMERICAN ARCHIVES. A southwest Home Brewing and Microbrewery news magazine ran a recipe for Cannabis beer a few months ago. They got some letters of thanks, but they also got some absolutely outraged and indignant letters, including those who claimed in their protest that they were both





*liberal and tolerant, but demanded that their subscriptions be cancelled because the use of Cannabis in beer associated home-brewing with criminality and also made alcohol appear to be a drug, or somehow linked it with drugs, a concept they had been valiantly battling to dispel for some time!*

## TRICHOCEREUS PERUVIANUS

Regarding *T. peruvianus*. The reason I believe that there are such a wide variety of reports regarding *T. peruvianus* is because many people are simply mistaking other *Trichocereus* species for *T. peruvianus* (and I bet that many different species are being sold as *T. peruvianus*, knowingly or not).

An excellent, authoritative book, *Cactus Lexicon* (I don't recollect the author's name) states:

*Trichocereus pachanoi*: ...transverse depressions over the areoles... spines... are mostly completely absent on cultivated plants.

*Trichocereus peruvianus*: Its body is erect in its early years and then becomes arching or even prostrate... frosted bluish-green color... V-shaped notch over the areoles... The spines are honey-colored below and darker above.

*T. peruvianus* is a separate species from *T. pachanoi* for two very simple and obvious reasons: 1) Its spines are much longer, and 2) As its columns age, they lean, ultimately becoming prostrate. No other "*T. pachanoi*-type" cactus does this. *T. pachanoi* spines aren't even close to the length of *T. peruvianus*. And *T. pachanoi*'s branches are very strong and will not lean with age.

I've done many bioassays with the *T. peruvianus* specimens that I've sent pictures of and have no reason to present disinformation regarding bioactivity. I have many *T. pachanoi* and other species of *Trichocereus* to compare. I know *T. peruvianus* because it is my main sacrament. — D.D., CA

*While it is true that T. peruvianus has a much greater tendency to become prostrate, we have also seen this occur with T. pachanoi in cultivation. While not the norm, it certainly doesn't appear to be a truly abnormal thing for the plant. They will root where (and if) they can touch soil, often form adventurous root buds on horizontal or elevated sections, and still appear quite solid and healthy. They tend to stay thinner than other sections, send out new branches from unusual places—usually mechanical stress points—and are very potent—perhaps due to their age, perhaps due to the greater relative proportion of cortical vascular tissues.*

*In most cases T. pachanoi does have smaller spines than T. peruvianus. However, we've seen a few examples of T. pachanoi with spines that are quite long. This predominantly occurs on seed-grown T. pachanoi, which seem to show a greater variation in their morphology than most cuttings that are available (which likely arose from a single clone). Nevertheless, it is true that if one measures the longest spines on a T. pachanoi and compares these to the longest spines on a T. peruvianus, the later will always have longer spines.*

*Cactus Lexicon is by CURT BACKEBERG; it originally appeared in 1966, written in German and titled Kakteenlexikon. There is also a 1977 English version (translated by LOIS GLASS).*

*Ironically, Trichocereus pachanoi was, at one time in Ecuador, called Cereus peruvianus (BRITTON and ROSE 1920)! (No relation to the cactus currently given this name.)*

*A number of photos were sent in by "D.D., CA." The cacti pictured did indeed look like T. peruvianus, and one picture showed an example of the "prostrate" expression of the plant that D.D. described. A photo showing a good example of a T. peruvianus expressing this curious characteristic can be seen in VOLUME II of BACKEBERG'S Die Cactaceae: Handbuch der Kakteenkunde (a six volume set published 1958-62). Though in German, these books contain many more photos of entheogenic Trichocerei than Cactus Lexicon, and they are worth taking a look at.*

*For more on the topic of T. peruvianus, see "Trichocereus peruvianus?" by K. TROUT on page 17.*

## WILD CUCUMBER?

I have heard secondhand reports that the wild cucumber or man-root (*Marah* species) is entheogenic. My informant claims to have made a tea from the root many times, and says it produces an effect very similar to psilocybian mushrooms. *Marah* species are abundant from Southern California to Washington. — B.K., CA

*Marah fabaceus is apparently also known as Echinocystis lobata. The only reference for "wild cucumber" as a visionary plant that we're aware of speaks of using the seeds, not the roots. This information comes from Herbal Highs by MARY JANE SUPERWEED. Overall, this is an inaccurate little booklet, which discusses smoking tobacco through rotten green peppers, smoking banana peels, and smoking dill weed with monosodium glutamate. I'd take any information presented in this booklet with a big grain of... uh, monosodium glutamate. Published in 1970, it states:*

*WILD CUCUMBER (Echinocystis lobata). In the early 1960s several children in Ojai, California, began conversing with nonexistent persons and showing other symp-*





toms of severe hallucination. Later it was learned that they had been nibbling on the seeds of wild cucumbers. This low crawling vine of the melon family can be found growing among thickets along the coastal slopes of California, Washington and Oregon, as well as in many other places throughout the U.S. It has greenish-white flowers and a spiny, green, oblong fruit containing four large seeds. There is no information available at the present time as to the exact chemical nature of the hallucinogens in wild cucumber (possibly lysergic acid amides), but they are most effective when the seed is not quite ripe, around middle or late spring. One seed should be a good experimental starting dose. Birds eat the seed for food without any harmful results, but since its chemistry is still unknown so are its possible dangers. The trip lasts for eight to ten hours and no harmful side effects have been noted.

*From the "conversing with nonexistent persons" comment, we would suspect that belladonna-type alkaloids are present. From the time-frame of the effects reported, it would seem more like ergot-type alkaloids (though this time-frame would also apply to lower doses of belladonna-type alkaloids). Toxic and/or medicinal alkaloids are known from a variety of cucurbits, but neither belladonna- or ergot-type alkaloids have been reported as far as we know. This report of the root being used (instead of the seeds), and of it being mushroom-like, is the first that we have heard. We suggest that someone with access to this plant do an extract and send it to DRUG DETECTION LABORATORIES (or whoever else does qualitative analysis of street drugs).*

## MUSHROOM AYAHUASCA

Into one liter of pineapple juice (used to hasten the conversion of psilocybin to psilocin), I combined five grams (dried and powdered) *Psilocybe cubensis* and five grams (dried and powdered) *Banisteriopsis caapi* leaves. (With all of the literature that I had encountered citing the stems as the primary component containing harmala alkaloids, I felt that using the leaves would offer a mild MAOI effect; assumptions can get you nowhere and everywhere). I refrigerated this overnight. Seven travelers gathered, divided the brew equally, and cruised. The effects were rapid, beginning in about fifteen minutes, rising to a dramatic height and gradually tapering after two hours. None of us were prepared for the intensity, and our focus was not maintained as we had planned. There was a greater internal visionary display than with mushrooms alone, which was more in the green and brown range (more organic) than the blues and red that I usually experience. I also encountered some plant communion with the *B. caapi* growing in an adjacent room (vining, twining, search-

ing, green), although this was an experience only felt by me and none of the other participants. There was some mild GI upset, and pronounced [sweating], but overall the experience was wonderful. — ORION, CO.

*Five grams of dried, powdered B. caapi leaves would at most provide 95 milligrams of total combined β-carbolines if the leaves used were comparable to the strongest reported so far (RIVIER and LINDGREN 1972; MCKENNA et al. 1984). In ayahuasca, this wouldn't provide enough MAO inhibition to orally activate DMT for one person (OTT 1994). It is certainly possible that a greater quantity of B. caapi leaves could be used (rather than stem) as the MAOI in ayahuasca, and—while liana production is outside the reach of all but a few individuals with greenhouses, who might produce enough material for themselves and a couple of friends—growing ayahuasca for leaf and new growth production is well within the capabilities of most people. Nevertheless, we vaguely recall hearing that the natives don't use the leaves as they cause much more nausea than the stem bark (perhaps the leaves contain flavonoids, tannins, or other toxic materials). Regardless, it seems unlikely that the small amount of B. caapi leaves added to this brew had much to do with the apparently increased potency, though we are at a loss to explain why less than 3/4 of a gram of mushrooms per person would have such pronounced effects.*

*Not familiar with the idea that adding pineapple juice to ground psilocybian mushrooms will "hasten the conversion of psilocybin to psilocin," we asked Dr. ALEXANDER SHULGIN if he thought that this would occur. He responded:*

Lordy, I have no idea. I kinda doubt it. Fresh pineapple (especially unripe pineapple) contains a rather potent protein hydrolysis enzyme called [bromelain] which is pretty effective at tenderizing raw meat (and is why there is no such thing as fresh pineapple Jell-O, since gelatin is also a protein). But there is no protein-like bond in psilocybin. And why would one want to do such a conversion anyway? Recent Swiss trials have demonstrated that psilocybin metabolizes to psilocin (and to 4-hydroxy-indoleacetic acid) in the human body. And for storage purposes psilocybin is the more stable compound.

*Indeed, it may be that the antioxidant quality of any vitamin C contained in pineapple juice actually reduces the conversion of psilocybin to psilocin. See "Internet Mushroom Info" on page 8 for more on this idea. On the unrelated topic of possible mechanisms for "potentiation," we've seen speculation on the Internet that the use of white grapefruit juice may "potentiate" specific visionary drugs (DXM was mentioned as one possibility), due to this juice containing "naringenin, which inhibits the P450-1A2 and 3A4 liver enzymes." As well, we've heard Internet rumblings that 5-hydroxytryptophan has been used successfully with MDMA "100 mg just before the peak, or on the way down, seems to greatly enhance the entactogenic/empathogenic qualities without causing an in-*





*crease in muscle tension, gitters, etc.” Finally, one last Internet-reported experiment: “Mildly positive” results have been touted from taking three grams of Ca/Mg supplement over one hour prior to ingesting MDMA. (This practice is based on the idea that amphetamines are more easily absorbed in an alkaline gut.) Apparently the Ca/Mg reduces “jaw clench.”*

## INTERNET MUSHROOM INFO

I know how some readers feel about the validity of Internet information on entheogens, but sometimes I find something that seems legitimate. The LYCAEUM has certainly helped to pool some creative, knowledgeable thinkers. Anyway, I offer the attached web page. *[As the link for this page is no longer active, we’ve summarized the information from this page below.]*

The “blueing” reaction of mushrooms is a result of psilocin being converted into diquinone. Hence, the bluer the mushroom is, the less psychoactive it will be. Eating fresh mushrooms is said to be bad, as some of the psilocin is said to convert to diquinone. Effects of diquinone are said to be anticoagulant (at high doses leading to internal bleeding), and can cause tinnitus, dizziness, nervousness, and nausea. Two processes are related to “get rid of” diquinone: “steam” and “vitamin C” treatments.

Steam-treating is only to be done on previously dried mushrooms. They are supposed to be placed in a vegetable steamer for five minutes or longer, until all of the bluish color is gone, and then the mushrooms should be immediately eaten or redried. The claim made is that steam-treatment causes the diquinone to be converted (hydrolyzed) back into psilocin. This is said to also improve the taste, as diquinone is said to taste horrible. The steam treatment is said to destroy the enzyme that converts the psilocin into diquinone, so after this process is done—if the mushrooms aren’t eaten immediately—they can be redried without worry of future reconversion of psilocin into diquinone. Psilocin is said to still degrade over time through oxidation, but not through the enzymatic conversion into diquinone.

The claim is made that vitamin C, acting as an antioxidant, can “deoxidize old weak psilocin back into its original form.” An experiment is presented wherein one puts a small amount of dried mushrooms in a glass of water, and allows it to oxidize for 30 minutes (or until the mushroom turns really bluish), and then adds 100 mg of powdered vitamin C to the water, mixing it in and allowing it to sit for 30 minutes. The blue-staining diquinone is said to be deoxidized back into psilocin.

I have tried the experiment and sure enough, psilocin-containing mushrooms turn white. I also tried the steam treatment, and dissolved a vitamin C tablet in the water. After a second drying, which required only a few hours on desiccant, the mushrooms returned to their natural white color, with a wood-colored cap. A bioassay produced a much cleaner, clearer feeling, with a substantially accelerated onset. This has become my preferred method of preparation, and I encourage others to try this method for themselves and contribute their results. I would also like to know if anyone can substantiate the claims made on this web page. Are the chemical reactions occurring as the [web page] author contends? — RHOMPUS (formerly HERSHEY), NM

*As is typical with the Internet, information is posted without any references given. What is true? What isn’t? How do you know? We checked on some of the above information in a series of articles titled “THE MUSHROOM ENTHEOGEN” by C. B. GOLD, which appeared serialized in Psychedelic Monographs and Essays, Volumes 1, 2, 4, 5, and 6. According to GOLD:*

[The bluing of psilocybin mushrooms] is an enzymatic oxidation of the various indole-containing molecules in the mushroom tissue, such as tryptophane [*sic*] or psilocin. This bluing reaction breaks down psilocin and psilocybin to inactive compounds. It is also possible that these breakdown products may be toxic.

Psilocybin is the first naturally occurring indole which has a phosphate (PO<sub>4</sub>) group. The phosphate group acts to protect the psilocybin molecule from degradation by potential chemical reactants. In the bluing reaction the psilocybin in the mushroom is first stripped of its phosphate radical to psilocin by a phosphatase enzyme. Then it too is oxidized. The psilocin is then quickly oxidized by metalloproteins, like cytochrome, to a blue product. There is evidence to support that the blue product is a quinone. [...]

Vitamin C apparently inhibits the bluing reaction and the degradation of tryptamines. [...] Vitamin C reduces the bluing color, but *does not reverse the colored product back to an active tryptamine* (GOLD 1985). [Emphasis added.]

*GOLD came to these conclusions through reading the literature, as well as through running his own colorimetric (light absorption) and bioassay tests. GOLD further commented:*

I have indirect evidence that the bluing reaction may in fact be an important step to one who wishes to reduce potential side effects in the mushroom experience. Bluing may oxidize some tryptamine analogs of psilocin to





easily excreted metabolites. This could account for some reduced side effects for those who have a toxic reaction to those tryptamine analogs.

When I have reduced the bluing effects by denaturing the enzymes involved or by chemical means, the subjective experience has always included an increase of restlessness and sometimes even worse side effects, such as headaches or long-term headaches or fogginess of the experience (GOLD 1985).

*GOLD contradicts the above comment a bit, in a later installment:*

The subjective results of using vitamin C as a pretreatment included a more mentally clear trip when compared with air dried mushroom, especially when coming down. Also, vitamin C reduced the headaches somewhat. But it increased the gas, cramps and nausea (GOLD 1987).

*Through numerous experiments, GOLD determined that the most potent mushrooms with the least amount of side-effects are created by vacuum drying them (without a vitamin C additive). Anyone seriously interested in the topics of drying, storing, and maximizing potency of mushrooms should read this series of articles. PM&E is available through ROSETTA.*

*We e-mailed DR. ALEXANDER SHULGIN for his thoughts regarding the idea presented on the Internet that steam treatment or vitamin C treatment could cause "the diquinone to be converted (hydrolyzed) back into psilocin," or "deoxidize old weak oxidized psilocin back into its original form." He commented:*

I have received your mailings regarding psilocybin and psilocin, and I am afraid that they raise more questions in me, than answers.

Does steam treatment or vitamin C treatment of dried psilocybian mushrooms convert the diquinone back into psilocin?

Here again I plead ignorance. I had not heard of any enzymatic process that converts psilocin into a diquinone, and in fact I have not heard of a diquinone. I would love to get reprints of any related publications and, with them in hand, I might be able to make an educated guess. I just now completed a keyword search for both psilocin and psilocybin in both CURRENT CONTENTS and MEDLINE, and scanned the downloaded mass for the word quinon# and there were no hits. This should have picked up quinone, diquinone, quinonic, etc. The chemistry as to why some of these mushrooms turn blue upon bruising may well be worked out, but I do not have any references to them.

I am afraid I haven't been much help. Good luck to you on *The Entheogen Review* adventure. — SASHA

**ER:** *Hi Sasha, thanks for your thoughts. In checking around on this, I did find one reference on this in an article titled "The Mushroom Entheogen:"*

In the bluing reaction the psilocybin in the mushroom is first stripped of its phosphate radical to psilocin by a phosphatase enzyme. Then it too is oxidized. The psilocin is quickly oxidized by metalloproteins, like cytochrome, to a blue product. (9) (14) There is evidence to support that the blue product is a quinone. (3) (16)

*The references given in parenthesis above are:*

(9) DUFFY, THOMAS J., M.D. and VERGEER, PAUL P. California Toxic Fungi. *Mycological Society of San Francisco, 1977.*

(14) OSS, O.T. and OERIC, O.N. Psilocybin: Magic Mushroom Grower's Guide. *Berkeley, California: And/Or Press, 1976.*

(3) BOCKS, SHEILA M. "Fungal Metabolism IV: The Oxidation of Psilocin by p-Diphenol Oxidase (Laccase)," *Phytochemistry, Vol. 6 (1967), 1629- 1631.*

(16) POLLOCK, STEVEN H. Magic Mushroom Cultivation. *San Antonio, TX: Herbal Medicine Research Foundation, 1977.*

*Reference #3 looks the most promising for an answer, and we're gonna try to track it down.*

*Does it strike you that—if what is being claimed is true (that is, if psilocin is converted to diquinone), that it is feasible that either a simple steam treatment or a reaction to vitamin C might reverse this conversion changing the diquinone back into psilocin; or does this strike you as being an unlikely statement within the realm of chemical reactions? Christ, if all it took was adding a little vitamin C or steam to diquinone to create psilocin, this might be the easiest way in the world to create this entheogen. It couldn't be true, could it? — ER*

**DR. SHULGIN:** That reference #3 sounds like the winner. It has the earliest date of the four of them, and just might be the source for the others. I was totally unaware of it, and the next time I am at the MED SCHOOL library over in San Francisco, I will get it.

The term that I got hung up on, was diquinone. If there is really a quinone involved, there must require the introduction of a second oxygen atom. If that indeed occurs, then no simple reduction will remove it, thus making a return to psilocin most unlikely. However if the "diquinone" term is being used in a loose sense, it might be that the oxidation removes the two easily available hydrogen atoms, one from the 4-hydroxy group and the other from the indolic 1-position nitrogen. The result of





that action would be to produce a double bond extended conjugation system of five double bonds across the two rings with the loss of aromaticity of the benzene ring. This product would certainly be highly colored but, as no C-C or C-O bonds have been formed, its reduction back to psilocin would be quite easy. Steam may not have the capability, but there would be any number of gentle reducing agents that could do the job. Is vitamin C an actual reducing agent, or is it just an antioxidant?

Fascinating concept. That *Phytochemistry* paper is essential, and just might be a treasure. — SASHA

We also asked K. TROUT for his thoughts on the above. He responded:

About the claim that adding vitamin C to a blue solution of mushrooms and seeing the blue disappear means that the psilocin reforms. This reaction represents no proof that psilocin reforms. One would have to prepare two identical glasses and decolorize only one and assay both of them. While it would be easy to tell if the decolorized solution is active, I know that “blue” solutions of mushrooms are potent as well. The bioassay result is intriguing; this should certainly be looked at further. If the presence of the blue color adds to discomfort, this may be a good thing to pursue. Off the top of my head I suspect that, if the first reaction actually occurred as described, the reaction would go one way only, and psilocin would be an extremely unlikely product if said mysterious *diquinone* was subsequently broken apart.

I would also like to know where and how it was finally determined that bluing was directly related to psilocin converting to “*diquinone*.” Or even that bluing was *proven* to be directly related to psilocin? Reported studies by BIGWOOD (mentioned by OTT) suggested that bluing may not be dependent on the presence of psilocybin or psilocin—so more work is clearly needed.

For example, it is a known fact that a few very effective mushrooms (like some *Panaeolus*) do not always turn blue, yet apparently contain psilocybin and/or psilocin. There are also mushrooms that blue which contain no psilocybin or psilocin.

GOLD’s comment that there is evidence (???) to suggest the blue product is a quinone does not suggest the product of the breakdown of psilocin was determined to be *diquinone*. (It would be good to eliminate quinones if they were present.) To be a quinone (and, by extrapolation, whatever the fuck a *diquinone* is), there would have to be serious modification of the molecule. This is unlikely to be reversed by heating, vitamin C, or use of an

acid (or any simple procedure for that matter). It is also unlikely that psilocin could be converted to a quinone by any single enzyme, or that natural psilocybin enzymatic pathways even exist that would go that route. SASHA’s comment on the word *diquinone* is a good one; I cannot locate this word either so far, and I find it highly suspect.

One question I do have about all of this: When cooking mushrooms out with lime juice and water (fast: two low-volume extractions heated in a small pan with the juice of half a lime each and a maximum of 1/4 cup of water each, for 12–15 minutes) the difference in effects between the resulting mushroom/lime-tea and eating dried mushrooms is quite similar to what is described in the Internet information, as is the reduction of coloration (to a very pale greyish tawny cast). I don’t experience this same difference when I drink non-acidified tea that has been simmered for prolonged periods. I’ve always assumed the difference was simply due to inactivation (via acid hydrolysis) of a bacteria that caused intestinal distress. I need to re-examine this belief in light of the current discussion.

If simple enzymatic inactivation is all that is being accomplished, this is also performed effectively on most enzymes by heating them to a high enough temperature to denature the protein (this is what would occur with steaming, if inactivation of an enzyme is all that is happening; most enzymes are denatured below 200° F), or by exposing it to a concentrated form of alcohol like vodka or Everclear (i.e. 50–95% ethanol), or by exposing it to an acidic solution (unless said enzyme is designed to handle acids). I have heard that sprinkling vitamin C powder on mushrooms prior to storage will help them keep for long periods of time, but I have not tried it.

After reading a copy of the BOCKS’ *Phytochemistry* paper, a few points immediately jumped out:

1) The enzyme they used was extracted from *Polyporus versicolor*, which doesn’t produce psilocybin or psilocin. That the *p*-diphenol oxidase even occurs in *Psilocybe* species, was apparently never determined or even attempted to be determined (if so, it was not mentioned); only that another enzyme (ceruloplasmin) had shown a similar substrate specificity to *p*-diphenol oxidase from other sources, and was shown (elsewhere) to be able to catalyze “the oxidation of hydroxyindoles such as psilocin.”

2) The blue product formed when they exposed psilocin to their enzyme was found to be similar in color and UV spectrum to the blue product obtained by reacting psilo-





cin with the oxidizing agent ferric chloride. At no point did they isolate it, much less attempt to determine its structure. They did not even directly compare it to the blue color observed in mushrooms or attempt to determine what is actually blue in psilocybian mushrooms.

3) Psilocybin was found to be entirely unaffected by their enzyme. As psilocybin is often more abundant than psilocin, and at least some commonly used psilocybian mushrooms apparently lack psilocin altogether (yet still “blue”), the assertion of decreased potency cannot be considered a blanket statement—only one that might relate to psilocin-containing mushrooms.

That a phosphatase might readily convert psilocybin to psilocin and enhance this deterioration may well be true, and I suspect this factors into the disparity OTT discussed when mentioning that psilocybin/psilocin mushrooms must be kept frozen and do not keep for long, while psilocybin-containing mushrooms with *no* psilocin will keep well at room temperature for fairly long periods of time. Perhaps lack of said phosphatase is involved?

4) The only conjecture that was made about the structure of the blue product was that it was “probably quinonoid in nature.” At no point did they state it was a quinone.

5) The article mentions dimeric quinones (*not* diquinones, but perhaps this is where the author of the web page derived that word) being formed by the experimental oxidation of two different phenols. While psilocin is also a phenol, it contains an additional indole ring and a side chain lacking in both other far simpler phenolic compounds. To get a quinone, serious modification of the structure would have to occur and, as SASHA pointed out, a second oxygen would have to be introduced from somewhere. Obviously the starting compound is not going to be regenerated by any type of simple reduction.

6) While the reduction with ascorbic acid or sodium dithionate eliminated the blue color, there was never any suggestion that psilocin was reformed or generated.

While this may not answer the question of what the blue color is, or how (and if) it actually relates to psilocybin/psilocin, one point is very clear: the referenceless web page author drew some unlikely conclusions that are not supported at all by what we can find so far. It is amazing that people can present such statements, and not be bothered to include supportive references! Additionally, I am puzzled as to how GOLD reached the conclusion that “There is evidence to support that the blue product is a

quinone,” as it is not supported by the primary research paper that *he* cited.

*We are once again left feeling as though, in some cases, the Internet is not “where it’s at” with regard to information on entheogens.*

## BORAMETZ BULLSHIT

On page 14 of the 1997 AUTUMNAL EQUINOX issue of *ER*, “G.A., KY” describes an interesting “Borametz Meditation.” Editor JIM DEKORNE follows this with the comment that, “Borametz extract, in the form of an oil available from herbalists, comes from the leaf of the Borametz tree, an evergreen native to Russia.” This information is incorrect. What’s being sold as “Borametz” has not been extracted from plants. These “plant extract” claims were first presented to me from the person/company that I purchased a bottle from—GEORGE ANGELIDIS in Kentucky. Similar claims have been presented by other companies selling this product. I’ve had two samples of “Borametz” tested by GC/MS (thanks go out to chemist ‘5-HT’ for these analyses). Both samples had the “ANGELIDIS” product label on them, but one came from ANGELIDIS and one came from another company, SHAMANIC TONICS. Chemist ‘5-HT’ comments on the results of the first GC/MS test:

There was one major peak representing 93.67% of the total material and having a retention time of 4.85 minutes. MS showed it to be consistent with 1,4-butanediol. There was a second minor peak being 6.33% and having a retention time of 5.50 minutes. The library suggests this is 1,2,3,4-butanetetrol (maybe a starting material or breakdown product?). And that’s it. No more peaks. The claim that the product contained natural extracts is almost certainly false as one would expect a forest of peaks. This is tech-grade chemical, in my opinion.

The second GC/MS test (from a different bottle of “Borametz”) showed “a mixture of 1,4-butanediol and glycerin (w/ 1,4-butanediol as the main ingredient). NMR confirms alkyl peaks of 1,4-butanediol as well as others that *may* be glycerin.”

ANGELIDIS no longer sells “Borametz,” as he says that his supplier went out-of-business. However, he apparently now sells a similar, *admittedly* synthetic product, labeled as a “Leather Nourisher,” and sold “not for human consumption.” I had this product tested by GC/MS, and it appears to contain 1,3-butanediol and 1,4-butanediol.





I also had a sample of 99% 1,4-butanediol tested by GC/MS, as a comparison. For this test, a kilogram of 1,4-butanediol was obtained from ALDRICH for about \$20.00. I mention the price from ALDRICH, as ANGELIDIS was selling "Borametz" for \$30.00 per ounce. With about 35 ounces in a kilogram, this represents an *obscene* \$1030.00 net profit from a \$20.00 investment! I have no idea where ANGELIDIS obtained his "Borametz," or for what price, but it is quite obvious that somebody somewhere was/is getting rich from this deception. I don't know what ANGELIDIS is charging for his "Leather Nourisher," but I would *hope* that it is substantially less.

Again, "Borametz" doesn't come from plants. The main active ingredient, 1,4-butanediol, is converted by the human body into GHB. For more information on effects from consumption, toxicity information, and sources for 1,4-butanediol, see "The Borametz Scam" in issue No. 2 of *The Resonance Project*. Or, for an unedited and updated version of this article (including GC/MS printouts for "Borametz," "Leather Nourisher," and 99% 1,4-butanediol), send \$5.00 to: SOMA GRAPHICS, POB 19820, (Dept. ER), Sacramento, CA 95819. — JON HANNA, CA

## CORRECTION:

On page 9 of the 1997 WINTER SOLSTICE ER, the "Easy Vaporizer Pipe From Old Light-Bulb" plans were attributed to INNER FRONTIERSMAN. This was incorrect; the plans actually came from PRAIRIE DRAGON. We apologize for the confusion. — Ed.

## GROW YOUR OWN *Salvia divinorum!*

ENTHEOGENESIS offers you an opportunity to cultivate the wondrous DIVINER'S SAGE, "hidden pearl" of power plants.

"This plant is the great secret of our tradition."  
— DALE PENDELL, *Pharmako/Poeia*

*The Salvia Divinorum Grower's Guide*  
plus one fresh unrooted stem cutting  
shipped overnight via Express Mail:  
\$29.95 (CA residents add \$2.25 tax).  
Add \$10.00 for each additional cutting.

ENTHEOGENESIS, POB 1220-ER, Winters, CA 95694

# TROUT'S NOTES

- A-1. The Reported Occurrence of Tryptamines and/or  $\beta$ -Carbolines in the Genus *Acacia*. \$17.
- A-2. Occurrence of Phenethylamines, Tryptamines and  $\beta$ -Carbolines in the Genus *Acacia*. \$5.
- A-3. A Simple Alkaloid Volatizer. (Included in D-1.) \$4.
- C-1. The Peyote Crisis and Some Suggestions. \$5.
- C-2. The Cultivation and Propagation of Cacti. \$11.
- C-3. The Occurrence of Mescaline. (Included in C-2, C-4, C-5, C-6 & C-7.) \$3.
- C-4. The Mescaline-Containing Species. \$22.
- C-5. Mescaline: Physical Data and Pharmacology. \$17.
- C-6. Peyote and Mescaline: Usage and Manipulations with Reference to San Pedro. \$12.
- C-7. Trout's Notes on Mescaline II (Combines C-5 and C-6.) \$23.
- C-8. Some Other Succulents. (AIZOCEAE and EUPHORBACEAE.) \$11.
- C-9. Cactus Alkaloids Other Than Mescaline. (Appendix A.) \$23.
- C-10. By Species Listing of Cactus Alkaloids. (Included in C-9.) \$6.
- D-1. Cultivation of *Desmanthus* for Root Bark Production. \$6.
- D-2. The Genus *Desmodium*. \$11.
- FS-A1. Harmine Fact Sheet. \$6.
- FS-M1. 5-Br-N,N-dimethyltryptamine and 5,6-DiBr-N,N-dimethyltryptamine Fact Sheet. \$4.
- FS-X1. Assays for Some Indoles From Higher Plants Fact Sheet. (Included in FS-X3.) \$11.00
- FS-X2. Rf Table. (Included in FS-X3.) \$8.
- FS-X3. Tryptamines From Higher Plants: Assays for Some Indoles. \$22.
- FS-X4. Tryptamines From Higher Plants: Isolation, Extraction and Manipulations. \$16.
- FS-X5. Tryptamines From Higher Plants: Reported Occurrences of a Few Tryptamines. \$16.

TROUT'S NOTES CATALOG (describing the above listings) is \$0.55 for postage. Send a long SASE for notification of forthcoming NOTES.

Please notice: A-2, C-3, C-10, and FS-X5 are listings of reported occurrences, percentages if published, and references. If entry says "Included in..." do not order both unless you want duplicates.

Texas residents only, please include the appropriate tax for your area. All orders are postpaid. Payment in US dollars only; check or money order payable to TROUT'S NOTES. If sending cash, wrap well and please use postage stamps for anything less than \$1. (Round to the nearest first-class stamp amount.) DO NOT SEND COINS. Foreign customers: we will bill *pro forma* for additional postage (with prepaid orders only); or, for shipping from England contact GNOSTIC GARDEN, POB 1ED, Newcastle Upon Tyne, NE 99 1ED, United Kingdom. Their catalog is \$3. for non-EC customers. (European versions of TROUT'S NOTES may vary in price, size, and format. The content is the same.) The above prices are effective January 16, 1998. Prices are valid until the publication of a new price list; availability and current versions subject to change without notice.

**TROUT'S NOTES**  
**POB 161061 (Dept. ER),**  
**Austin, TX 78716, USA**







## TERENCE MCKENNA SPEAKS...

Transcribed from a video broadcast at the MIND STATES conference, November 23, 1997.

I know that whenever the tribe gathers, whenever the psychedelic community comes together in one place, the issue of our status with regard to the rest of society, and the issue of the status of these substances about which we care so much is discussed. Should we expend political, capital, and social energy to make these things legal? If we did, would many more people who don't today take these things feel free to explore them? Or, in a way, is this wish to legitimize our activities by having them brought in under the umbrella of legality... in a sense, it's a very unpsychedelic impulse. It is an effort to somehow make peace between cultural values; constricted Christianity-driven Calvinistic and the untrammelled wild wilderness of the psychedelic experience. I admire the people who have worked for medical marijuana, the chemists who have given expert testimony in an attempt to help out members of the community who have run afoul of the law, as they say. But I wonder, really, if the psychedelic agenda is to be satisfied by simply gaining legal legitimacy?

We have a very interesting plant now working its way into our midst—*Salvia divinorum*. *Salvia divinorum* is not illegal, it's easily grown throughout the civilized world, it does not have to be administered in some potentially damaging way—in other words, it doesn't have to be shot; it can be smoked, it can be chewed. And it is without question, extremely powerful and effective. It's amazing to me that this plant could appear in our midst, with these qualities, and be accepted with such lack of fanfare. In other words, this is truly big news. In a sense, Nature has stepped into the drug legalization issue—the psychedelic legalization issue—with a *deus ex machina*. I don't believe the establishment is interested in demonizing and criminalizing a new easily grown, widely available psychoactive plant. I don't think the establishment needs a new *Cannabis*. [...] Late in the dialogue about psychedelics, who would have thought that [nearly sixty] years after the invention of LSD and the flurry of psychedelic excitement among the botanists of the '60s and the '70s, that not only an entirely new substance would be discovered, but a substance in a chemical category previously unsuspected of psychoactivity. So in a sense, this is a wild card in the deck, and if we—the psychedelic community—play it to our advantage, we can perhaps transcend the them/us dualism of [drug repression/drug advocacy]. Well, how is that

to be done? The answer I think, is *responsibly*, with attention. Let us not generate emergency room entries and drug casualties based around *Salvia divinorum*—this is the raw material out of which our enemies will fashion our nemesis.

In the past, the psychedelic community has too often been influenced by those who, I think, didn't have its best interests in mind. And by that I mean people who saw psychedelics as somehow a fuel for the popularization of a certain musical agenda, or a certain political agenda, or a certain commercial agenda. I think that if we insist that these things are to be taken—and taken seriously, and taken in shamanic settings—that at this point in the struggle over psychedelics, the establishment is so demoralized, spread so thin, so exhausted, that they will simply decide to leave this particular compound alone. And that will indicate, to me at least, the turning of the tide.

You know, with these new techniques of liquid CO<sub>2</sub> distillation of plant materials, *nanogram* quantities of material that was previously destroyed by high temperature extraction is being gotten out and characterized. And, as you might have predicted, the revelation is that *alpha*-salvinorin, the active ingredient in *Salvia [divinorum]* is very probably only one of an entirely new family of psychoactive drugs. What these drugs eventually will do in terms of the experience they elicit, we don't know. We may be looking at new tranquilizers, new stimulants, new psychedelics, potential memory enhancing drugs, potential learning enhancing drugs, we don't know. This is a cornucopia of new psychedelic possibilities.

At this point, the average man and woman on the street has never heard of *Salvia divinorum*. If the community acts responsibly, they *will not* hear about it for some time. This is an opportunity for us, for the first time in our lives to take, advocate, synthesize, extract, explore [and] do therapy with a psychoactive compound that is *not* illegal. We have not been in this position since 1967, that's more than the lifetime of many of you. So let's take this opportunity, and this plant, and attempt to use it as a model for bringing it and other potential psychedelics into ordinary human usage and put them to the purpose of reconnecting ourselves to the values of the earth, and reconnecting ourselves to each other. ✧

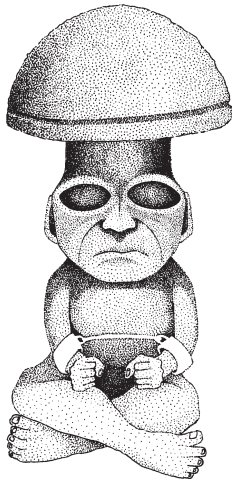




## SACRED MUSHROOMS AND THE LAW

by Richard Glen Boire

Foreword by Terence McKenna



A bold new book exploring the legal substrate underlying shamanic mushrooms and their active principles. \$12.95 postpaid (CA res. add 75¢ tax)

SPECTRAL INDUSTRIES

Box 73401-ER, Davis, CA 95617

RICHARD GLEN BOIRE is an attorney who specializes in divining the law constellated around ancient and modern shamanic inebriants. He is editor of *The Entheogen Law Reporter (TELRL)*, and author of *Marijuana Law* and *Sacred Mushrooms and the Law*. For more information on these publications send a long SASE to: SPECTRAL INDUSTRIES, POB 73401 (DEPT. ER), Davis, CA 95617-3401.

Questions for possible inclusion in this column can be sent to Mr. BOIRE in care of *ER* at: PHARMACO PROHIBITA, c/o *The Entheogen Review*, 564 Mission Street, Box 808, San Francisco, CA 94105-2918.

# PHARMACO PROHIBITA

BY RICHARD GLEN BOIRE

**Q:** Is CHEMICAL RESALE OF SANTA BARBARA (CRSB) a DEA cover?

**A:** The DEA has been known to set up fake chemical supply companies aimed at attracting and then busting manufacturers of controlled substances. For example, in 1982 the DEA operated a company called UNIVERSAL SOLVENTS OF AMERICA, and advertised the company in "drug oriented" magazines. Similarly, the DEA ran a bogus laboratory equipment and chemical company called GEO-DATA CHEMICALS in Boise, Idaho. Both fronts led to arrests and convictions.

h  
By all indications (including reports from people who received orders), CRSB sold chemicals and glassware to the general public. The company's "we deal with anyone" manner, combined with their product line, and odd payment policy (some transactions had to be paid with a personal check), has led to speculation that they might be a DEA front. Orders could be placed via CRSB's web site, which was well-indexed on all the major search engines. I have only seen a partial list of the chemicals sold by CRSB. While all appeared legal themselves, some could be used in the manufacture of controlled substances.

h  
While I doubt that CRSB was a DEA front organization, it is possible that the DEA now has the names and addresses of anyone who ordered from CRSB. In July of 1997, TOM KASPER, CRSB's owner (known as "wirehead" on the CRSB web site), assaulted a flight attendant while on a Continental Airlines flight from Houston to Los Angeles. Evidently, he blew his top when the airline refused to upgrade him to first class. Enraged, he grabbed a scalding pot of coffee and poured it on one of the stewardesses, causing severe burns on her hand. He then tried to open one of the airplane doors as it was landing. Kasper was arrested for interfering with a flight crew during flight (REUTERS 1998).

No doubt, from the time of his arrest, KASPER was the target of intense federal investigation and certainly the investigators must have learned of his chemical resale business. In late 1997 and early 1998 there were rumors on an online discussion forum that the DEA *did* shut down CRSB for selling GHB precursor chemicals; I was unable to confirm these rumors. On January 12, 1998, KASPER pled guilty to the federal charge of disrupting the flight and currently faces a maximum sentence of life in prison. Sentencing is set for April 27, 1998.

CRSB's web site is no longer accessible; I suspect that the company is defunct. Of course, a man who faces life in prison has a great incentive to cooperate with the authorities. I wouldn't be surprised if the feds take an interest in CRSB and, one way or another, obtain information about CRSB's former customers, or those people who now contact the company via mail. On the other hand, the government has evidently chosen not to maintain the CRSB web site or transform it into an information-gathering front; a move they would logically have taken if they believed it would lead them to underground chemists. ✱





# SOURCES

BY WILL BEIFUSS AND JON HANNA

## AMAZON JAUNT

POB 190 (Dept. ER)

Makawao, HI 96768

(888) 777-5981

axiom@aloha.net

<http://www.aloha.net/~axiom/amazonreg.html>

PETER GORMAN, executive editor of *High Times* magazine, will lead three two-week expeditions to the upper Amazon in and around Iquitos, Peru. The trips focus on ayahuasca shamanism and include lessons in plant collecting and jungle survival. The first trip was March 7–20. Additional trips are April 4–17 and August 15–28 and cost \$2,200.00 each. GORMAN has made almost two dozen trips to the Amazon to study indigenous cultures, shamanism, ethnopharmacology, and rain forest destruction.

These expeditions are expensive, and we're not big fans of ayahuasca tourism. However, GORMAN would be a good guide and a lot could be learned. The trips include four evening ayahuasca ceremonies. Remember, all ayahuasca is not created equal; we suspect that it may be common on these types of trips to serve ayahuasca that is quite mild to avoid potential problems that might arise from people who have little experience with entheogens getting in over their head.

A one week trip is offered to Machu Picchu, which includes a San Pedro ritual and a mushroom ritual (\$1,300.00). There's also a one week trip offered to several villages located along the Ampayacho river, which does not offer any ayahuasca or other entheogenic rituals (\$950.00).

## THE BASEMENT SHAMAN

POB 1255 (Dept. ER)

Elgin, IL 60121

(847) 695-2447

bshaman@interaccess.com

<http://www.entheogen.com/shaman/#table>

THE BASEMENT SHAMAN now has a web site and several new products, including:

ABSINTHE MAKING KIT: "We've researched many sources to find one of the finest authentic absinthe recipes. We've assembled all the necessary herb and spice ingredients (you'll provide your own spirit of choice) along with a detailed and illustrated instruction guide. You'll learn how simple it is to master the fine art of distillation using a few kitchen gadgets and some common items obtained from the local hardware store. This kit contains enough botanical ingredients to produce four liters of premium absinthe." Kit is \$28.00.

CALEA DREAMS: "The obscure dream herb, *Calea zacatechichi*, is married with over a dozen herbs, pure flower and plant essences chosen for their ability to promote vivid and lucid dreaming. Contains *Calea zacatechichi*, *Mimosa pudica*, poppy flowers & over twelve other rare plants and botanical essences." One ounce is \$15.00.

## DAN AFRICAN ETHNOBOTANICALS

POB 55033 (Dept. ER)

Northlands 2116

South Africa

+2788 125 2095 2788 (voice mail)

[ethnobotany@iafrica.com](mailto:ethnobotany@iafrica.com)

A supplier of *Tabernanthe iboga* seeds and root-bark. Other African entheogens on request, when available. To place an order, inquire by e-mail (preferred), post or voice mail. Prices vary—you will receive a reply detailing current costs and payment procedures. We only know of one person who has placed an order, but he received it with no problem.

We've recently heard the claim that ten grams of *T. iboga* root-bark is an adequate dose. However, OTT lists the threshold dose of twenty grams as being "thought to contain about 75–125 mg of ibogaine" (OTT 1996). In *The Secret Chief*, the dose for ibogaine is given as 225–300 mg (STOLAROFF 1997). This puts a dose of root-bark at about 36–80 grams, depending on actual alkaloid content. Anyway you slice it, *T. iboga* is going to be an expensive trip.

## D.M.TURNER'S BOOKS ON-LINE

*The Essential Psychedelic Guide*

<http://www.geocities.com/HotSprings/Spa/4558/>

*Salvinorin: The Psychedelic Essence of Salvia Divinorum*

<http://squeaker.cat.net/~donut/scov.html>



**HANS-JOACHIM SCHULTZ**

Theodorstr. 362 (Dept. ER)  
40472 Düsseldorf  
Germany  
0211-652663 PHONE & FAX

A small-but-good selection of plants, seeds, and herbs: *Acorus calamus*, *Anadenanthera colubrina*, *Argyrea nervosa*, *Corynanthe yohimbe*, *Ephedra* species, *Ipomoea tricolor*, *Mimosa hostilis*, *Mucuna pruriens*, *Peganum harmala*, *Phalaris arundinacea*, *P. aquatica*, *Piper methysticum*, *Psychotria viridis*, *Salvia divinorum*, *Stipa robusta*, *Tabernanthe iboga*, *Trichocereus peruvianus*, and *Voacanga africana*. Most interesting to us is the *T. iboga*, which is generally hard-to-find. All prices are in deustch marks; send for a current price list.

**HERBAL-SHAMAN**

POB 8892 (Dept. ER)  
Wichita, KS 67208  
(316) 685-9199 (voice mail)  
shaman@herbal-shaman.com  
<http://www.herbal-shaman.com/hshome.htm>

This company offers eleven different live *Trichocereus* species! These are small plants, offered in 4" clay pots, ranging in price from \$7.50 to \$9.00 each. Other plants and seeds include: *Acorus calamus*, *A. gramineus*, *Anadenanthera colubrina*, *Argyrea nervosa*, *Atropa belladonna*, *Catha edulis*, *Datura stramonium*, *Desmanthus illinoensis*, *Papaver somniferum*, *Peganum harmala*, *Rivea corymbosa*, *Salvia divinorum* (two plant clones, dried leaves, and leaf extract), *Turnera diffusa*, and *Voacanga africana*. Their prices are very reasonable.

Their web site has an archive of extensive information on cactus cultivation and grafting. The archive will eventually have cultivation info. on all the plants offered, but right now it is largely under construction. Their print catalog is free.

**THE HERBEN SHAMAN**

(920) 699-5650  
herben\_shaman@usa.net  
<http://ayahuasca.lycaeam.org/Herben-Shaman.htm>

Very inexpensive *Peganum harmala* seeds: \$3.00/oz, \$5.00/3 oz, \$20.00/lb, \$35.00/kg. Other companies charge between \$8.00 and \$20.00 per ounce! They also have *P. harmala* extract resin: \$1.00/gm, \$20.00/oz; and dried *Salvia divinorum* leaves: \$2.50/gm. Call or e-mail to place an order.

**JODY HORD**

1430 Willamette Street, #4 (Dept. ER)  
Eugene, OR 97401

JODY HORD's main product is a "5x" extraction of *Salvia divinorum* leaves. HORD makes the following claim: "The active principle from five grams of dried *S. divinorum* leaves is extracted and applied to one gram of dried leaf." Both WILL and I have tried this extract, and found it to be quite effective. I've had a hard time feeling any effects from numerous preparations of *S. divinorum*. My most intense effects to date have been from using this extract. \$18.00 per gram plus \$2.00 S/H (orders for three or more grams are shipped free). HORD also sells dried *S. divinorum* leaves, organically grown in Hawaii; \$20.00/7 gm, \$30.00/14 gm, \$55.00/oz—postpaid. Payment must be made with cash or a money order with the "pay to" space left blank (no checks are accepted).

**NEW MILLENNIUM INSTITUTE**

POB 958, (Dept. ER)  
Kamuela, HI 96743  
(808) 885-2181  
(808) 885-5570 FAX  
nmi@aloha.net  
<http://www.planet-hawaii.com/nmi>

The NMI is again offering one of their seminars with TERENCE MCKENNA, from May 24–30, 1998. This educational retreat will be held in the comfort and privacy of a magnificent home designed by FRANK LLOYD WRIGHT on the Big Island of Hawaii. Enrollment is limited to 20 participants. Tuition (\$1,575.00) includes airport transfers, ground transportation, six nights shared accommodations, breakfast and lunch daily, three evening meals, cultural tours, rain forest hikes, yoga classes, and a daily lecture and discussion. Payment is due in full by April 10, 1998. Call or e-mail for a brochure.

WILL BEIFUSS is the author of the *Psychedelic Sourcebook*. He is the founder of the TRANS-NEOCLERODANE CHURCH and lives along a remote section of the Deschutes River in Oregon.

JON HANNA is the author of the *Psychedelic Resource List*. He is a free-lance editor, writer, and artist. In his spare time he teaches a class on visionary plants and drugs at the UNIVERSITY OF CALIFORNIA AT DAVIS.





# TRICHOCEREUS PERUVIANUS ?

BY K. TROUT

A lot of questions keep coming up about what is or isn't *Trichocereus peruvianus*. To begin with it should be made clear that *T. peruvianus* is not the same cactus known as *Cereus peruvianus*. *C. peruvianus* is a common cactus that does contain phenethylamines, but none that are entheogenic. It is stout, fast-growing, and readily available. *Trichocereus peruvianus* is a very different plant.

## CACTACEAE TAXONOMY

There have been questions concerning the identity of the *T. peruvianus* sold by at least two speciality mail-order plant companies: **LEGENDARY ETHNOBOTANICAL RESOURCES** and **WILDFLOWERS OF HEAVEN**. The basis for this questioning, in both cases, is due to lack of entheogenic effects and nonstandard morphology. While on the surface it might seem that the cacti sold by these companies are not *T. peruvianus*, things are not so cut-and-dried for several reasons.

Great variability exists within most cactus species, and hybrid *Trichocereus* species exist and likely may be found in the horticultural market. It is not at all clear what is what, as nobody has carefully surveyed those cacti currently available. Many of these cacti have been in propagation for decades now—centuries, if you count Pedros in Peru and perhaps *bridgesii* in Bolivia. *T. peruvianus* and *T. pachanoi* are believed by some experts to be variants within the same species; with examples of all degrees of intergrades existing. It has been proposed that *T. bridgesii*, *T. cuzcoensis*, *T. macrogonus*, and a handful of other *Trichocereus* (most not chemically analyzed yet) might also be part of this complex. There are several other *Trichocereus* species that look very similar to *T. pachanoi*, but have larger areoles.

All of the horticultural cultivars currently available are in desperate need of a systematic evaluation that is unlikely to happen. If resources allow, we hope to shed some light on this subject in the next few years. Certainly a great many people are now growing verifiable *T. peruvianus* from seed, and increasingly from cuttings. It should be possible to better gauge the entheogenic usefulness of this species and get the most potent strains into the hands of more people for intensive propagation, but a concerted effort is required.

## LEGENDARY ETHNOBOTANICAL RESOURCES

The morphology of L.E.R.'s *Trichocereus peruvianus* [FIGURE 1] is fairly consistent with the description given in *The Cactaceae*, Vol. 2 (BRITTON and ROSE 1920). (See page 21 for the original description, and our commentary on those aspects of L.E.R.'s cactus that *don't* fit this description.) While we don't know anyone personally who has bioassayed L.E.R.'s *T. peruvianus*, a letter printed in the *Psychedelic Resource List Supplement #7* stated, "My order from L.E.R. contained \$100.00 of *Trichocereus peruvianus*. We ate it all, dried & fresh in huge amounts with absolutely no effects." This statement is too vague to be useful. L.E.R.'s *T. peruvianus* costs around \$45.00 (with S/H), so we assume that two cuttings were ordered. Each of these cuttings (if they are similar to the one that we have) can be estimated to weigh more than a pound but definitely less than a kilo. (Our cutting was nearly a foot long and 2 3/4 inches in diameter.) This gives a ballpark figure of around 2–3 pounds of material consumed by two or more people. (We should mention that L.E.R.'s catalog describes their offering as one foot long and 3–4 inches in diameter, and we do know of one person who received a cutting this size. If this was the size of the cutting sent to the person who complained in the *PRL*, then the weight should be increased by at least 1/4 or more.) They also state that they "ate it all, dried & fresh in huge amounts." Does this mean that they dried part of it and ate this with fresh material, or that dried and fresh material were eaten at different times? As for "huge amounts," if it was *T. pachanoi*, three pounds would *not* be a huge amount even for two people. Since their statement may imply multiple ingestions, the amount sampled is unclear. Don't people weigh things they ingest?! Post Office scales will weigh accurately within one ounce (plenty close enough when dosing fresh cacti). Unless some meaningful measurement of dose and source is provided, subjective accounts have little value to anyone who might try to duplicate the results reported. The *actual* number of participants is also hardly a point to omit—"We" is too vague. Hence, it is hard to extrapolate much of anything about the activity of L.E.R.'s cacti from this report.

## WILDFLOWERS OF HEAVEN

One of the two individuals who originally mentioned that W.O.H.'s *T. peruvianus* [FIGURE 2] were inactive (published in *PRL Supplement #4*), had the plants examined by a number of people familiar with *Trichocereus* cacti, including the late D. M. TURNER, who on February 21, 1995 commented:

*I examined the cactus cutting you sent, and also brought it to someone with a large Trichocereus collection to*





assist in the identification. [...] The cutting is definitely not a *T. peruvianus*, as can easily be seen by a visual comparison between the two. The most easily identifiable difference is the spines. *T. peruvianus* has long, thick, dark colored spikes, for both the central and radial spines, which are much larger and darker than on the piece you sent me. [...] The "age" of the cactus has little effect on the appearance of the spines, as even fresh shoots and cuttings off the *T. peruvianus* have the larger spines. It would actually be difficult to pick up a cutting of *T. peruvianus* the size [...] you gave me without gloves, as it's so spiny there would be no place where you could put your fingers.

As a reference for *T. peruvianus*, an acquaintance of mine has put together what is probably the largest *Trichocereus* collection in California. He has a couple hundred tricho's consisting of at least a dozen [species], focussing on [species] with a reported mescaline content. He has managed to obtain 6 mother plants of *T. peruvianus*, nearly the entire batch that was first introduced to the [USA] by JIM DANIEL in the 1950s.

As a second reference [the W.O.H. cutting] was compared to the specimens of *T. peruvianus* that are located in the U.C. BERKELEY botanical gardens [FIGURE 5], and are clearly labeled as such. Although there is some variation among the different *T. peruvianus* specimens, they are all quite similar, with none of them appearing like the sample you sent. Your cutting did not show any of the bluish hue that is common with *T. peruvianus*, and had thicker skin, which seems much closer to a *T. pachanoi*. [...]

Your not getting any effects from eating an identical sample is also evidence of its not being a *T. peruvianus*. I have taken *T. peruvianus* and found that a 4" length, 4 1/2" outside diameter, will provide a very full experience the equivalent of about 500 mg. of mescaline sulfate. I've found *T. peruvianus* to be a good 50% more powerful than *T. macrogonus*, and probably triple the potency of *T. pachanoi*. [...] [My method of consumption] for *T. peruvianus* and others is to cut off the skin along with 1/4" of flesh. I put this in a blender with some water and liquefy. This is then boiled down, the pulp strained out, and the remaining liquid drunk [...].

*Best of Journeys*, — D. M. TURNER (TURNER 1995)

Since the two original negative bioassays were presented to the PRL, two additional (unrelated) negative bioassays were reported. The PRL also received letters noting four positive bioassays of W.O.H.'s cacti! Concerned that these cacti might not be authentic—based on their morphology only, as these cacti are not sold for consumption—W.O.H.'s owner asked his supplier, KAREL KNIZE, about their identity. In a letter from Lima, Peru, dated June 26, 1996, cactus dealer KNIZE commented that deciding what is or isn't a *T. peruvianus* is a highly sub-

## MESCALINE CONTENT ?

Counterculture literature found on the Internet and **ELSEWHERE** claims that *T. peruvianus* rivals *Lophophora williamsii* in potency. This apparently arises from an "applied" interpretation of a comment made in the sole paper reporting mescaline in this species (PARDANANI *et al.* 1977). While they found 0.817% mescaline to be present in *T. peruvianus*, they compared it with the 0.3+% found reported from *T. pachanoi*—the lowest recovery published for this species (CROSBY and McLAUGHLIN 1973). 0.817% does indeed approach the 0.9% reported by F. E. KELSEY (KELSEY 1959), and some others, for *L. williamsii*. On the other hand, mescaline concentrations of up to 6.3% have been reported from *L. williamsii* (HEFFTER 1896)—though most specimens have been reported in the 1 to 2% range—and *T. pachanoi* has had 2% mescaline isolated from it (POISSON 1960). (All alkaloid percentages by dry weight.)

This not only indicates that the *T. peruvianus* that was analyzed was weaker than most *L. williamsii* specimens, but also that in the one published analysis in which mescaline was found, it was less than half-as-strong as the strongest reported *T. pachanoi*! While many reports of various alkaloid levels exist for *L. williamsii* and also for *T. pachanoi*, only a single published analysis of *T. peruvianus* has found mescaline present. At least two other researchers reported no mescaline when they analyzed this species (AGURELL 1969; DJERASSI *et al.* 1955—though DJERASSI's assay for mescaline was flawed procedurally). Additionally, a friend who analyzed 1.5-year-old seedlings of *T. peruvianus* also detected no mescaline

PARDANANI's supplier supposedly used KK 242 as their source for propagation. Whether-or-not this is an aberrant mescaline-producing strain is unknown. Sources were not reported for the other *T. peruvianus* tested (separately) that did not produce mescaline; AGURELL used European nursery-grown cacti while DJERASSI apparently used field-grown cacti. Source information was also unavailable to my friend who tested his seedlings.

In the case of the 1.5-year-old *T. peruvianus* analyzed, their age may have been a factor. In *T. pachanoi*, bioassay experience suggests that older plants are stronger than young ones. With *L. williamsii* it takes around five years before mescaline appears in any decent amounts, and almost double that long before they get potent. The lone published bioassay of grafted *L. williamsii* has also indicated low alkaloid content, and we suspect it is for the same reason; their bioassay used 1 3/4 inch plants that were grown in 3.5 months by grafting (MERCADO *et al.* 1996). In spite of the large size of these young buttons, their lack of strength is not surprising due to their age.

On the other hand, we cannot ignore the fact that numerous bioassays of *T. peruvianus* do indicate that its entheogenic effects are subjectively stronger than *T. pachanoi*. Anecdotal reports from several psychonauts indicate that *T. macrogonus* is also stronger than *T. pachanoi*—a fact that the single published analysis of the species (AGURELL 1969) suggests is unlikely (again underscoring the need for analyzing a broader selection of material).





Presently, the basis for this disparity remains a mystery. Perhaps some varieties or strains contain mescaline, and other do not. (It has been conjectured by one psychonaut that the blue forms of the cacti might prove highest in mescaline.) We are in the process of growing out a few different ‘varieties,’ and plan to do a comparative assay once size allows. In many other species, closely related varieties often show a different expression of alkaloids and sometimes differ as to whether alkaloids are present or not (SHULGIN and SHULGIN 1997)!

Those people selling purported but erroneous *T. peruvianus* are—for the most part—not cactus dealers; they are rare plant dealers who offer a few cactus species. *We do not suggest or suspect any deliberate deception on their part.* The stock that actual cactus dealers have is usually correctly identified, but errors can and do occur.

In recent years, *T. peruvianus* is increasingly difficult to find, as entheogen aficionados who encounter this cactus for sale will purchase all of the stock they come across. We personally know of two separate instances where the purchaser bought out the entire inventory of large cactus suppliers. CACTUS UNLIMITED (in Cupertino, CA) recently mentioned that they had a waiting list for this species! *T. peruvianus* seeds, on the other hand, are readily available.

## WHAT NOW?

It is clear that at least two mail order sources are selling cacti that *may* not be what they are representing them to be. Yet, as indicated earlier, it is not certain that even authentic *T. peruvianus* is always going to be psychoactive. We are interested in collecting more data on this topic, to try to sort things out a bit better. We would love to hear more about *your* personal experiences—what worked and what didn’t. Points to include when possible:

- 1) What is the body weight of the person who ate the cacti?
- 2) How much was consumed? (List dry or fresh weight when known.)
- 3) What part of the cacti was consumed?
- 4) How was it consumed?
- 5) What was the source of the cacti?  
(Why were they believed to be *T. peruvianus*?  
Is a varietal name or other identifier known?)
- 6) How old were the cacti?
- 7) What time of year was the cacti harvested?
- 8) How many ribs did the cacti have?
- 9) What effects (or lack of effects) did it have?

Photographs, especially with clear shots of the spines and areoles, are appreciated. If you’d like your photos returned, please note this and include a SASE. Please use a pseudonym on all correspondence. Send to: **T. PERUVIANUS PROJECT**, c/o *The Entheogen Review*, 564 Mission Street, Box 808, San Francisco, CA 94105-2918. Thanks! ✧

jective problem, because there isn’t any clear definition of the species. He noted that, “The cuts we sent to you [are] genuine, local species from the original locality and reproduced by parts (no seeds). We [are aware of] 3-5 forms and I collected all forms” (KNIZE 1996).

KNIZE’s comment that there are between three and five different forms of *Trichocereus peruvianus* (that he sells wholesale) is interesting, as it might explain why some psychonauts who consumed cacti from W.O.H. experienced no effects, while others reported these cacti to be entheogenic. It is worth noting that the *one* strain that tested positive for mescaline, KK 242, originated from KAREL KNIZE!

W.O.H. no longer buys *T. peruvianus* from KAREL KNIZE, as they have found another supplier. This points out something that might not be immediately obvious; the wholesale source for cacti retailers may change without any notice to the consumer. Hence, a company that at one time sold entheogenic cacti, may now be selling inactive cacti (and visa versa).

We viewed the cacti that W.O.H. had for sale at the MIND STATES conference, and noticed a great deal of variation among what was being offered. Many of these cacti had smaller spines, looking similar to the cacti that W.O.H. had obtained from KAREL KNIZE. Despite this morphological disparity, these cacti have been reported to be entheogenic.

## ELSEWHERE

A recent example of this claim appears in *Peyote and Other Psychoactive Cacti* by ADAM GOTTLIEB. Republished in 1997 by RONIN PUBLISHING, INC. (an “update” of the 1977 booklet), this book states: “*T. peruvianus* is purported to contain ten times the mescaline content of San Pedro (i.e. approximately the same content as peyote).” It seems likely that the 1977 version of this book may have been the origin of the urban legend that *T. peruvianus* is “ten times” as potent as *T. pachanoi*, and it is unfortunate that GOTTLIEB (and now RONIN) continue to propagate this misleading information.

K. TROUT is a scholar, independent researcher, and author of *Sacred Cacti and Some Selected Succulents*. He also offers TROUT’S NOTES—an information abstraction and annotation service related to entheobotany. For a current listing of available TROUT’S NOTES, see page 12.



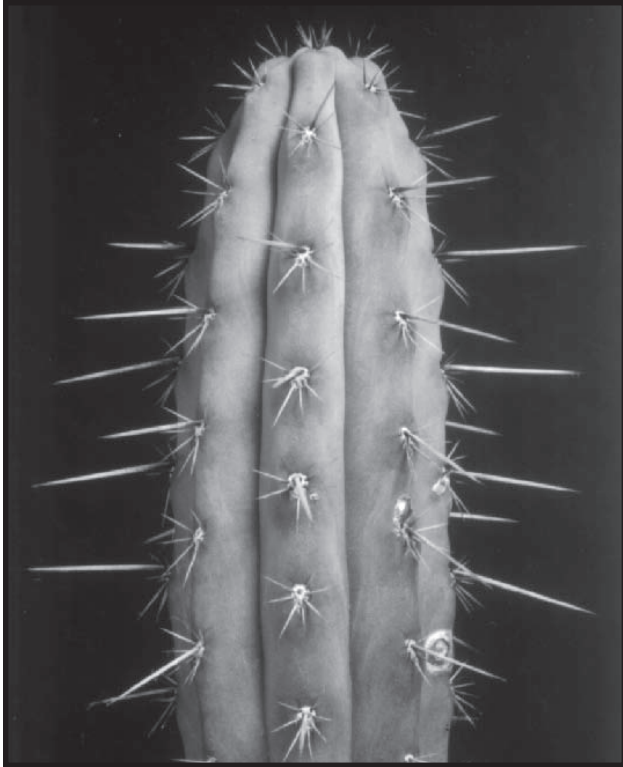


FIGURE 1. L.E.R.'s *Trichocereus peruvianus*.

PHOTO BY LOGAN BOSKEY

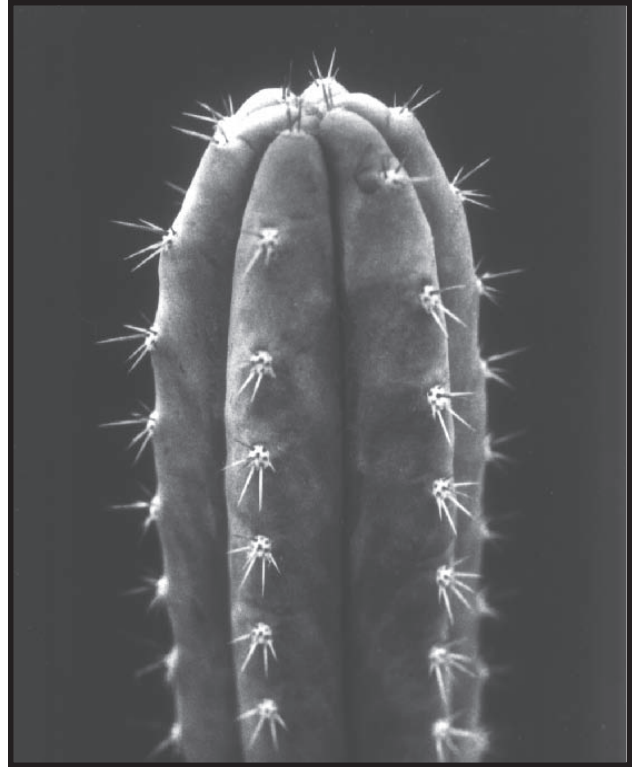


FIGURE 2. W.O.H.'s *Trichocereus peruvianus*.

PHOTO BY JON HANNA

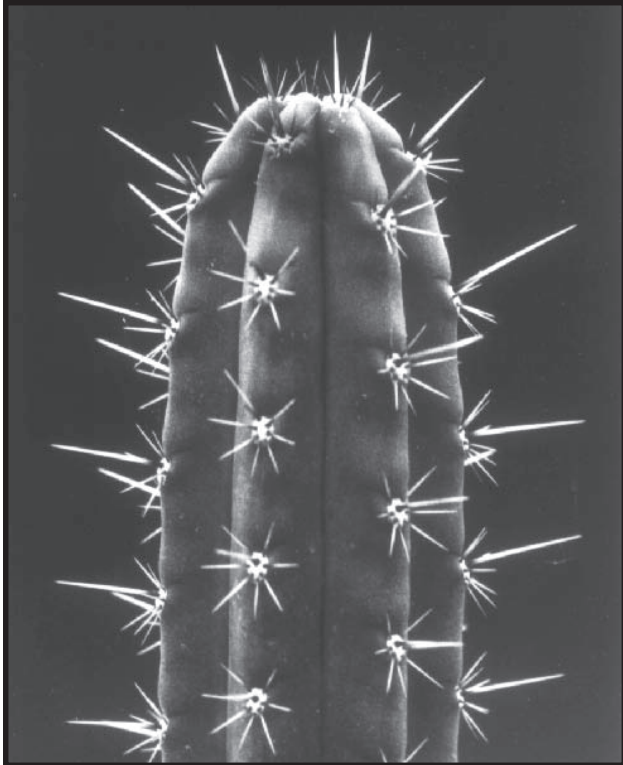


FIGURE 3. O.T.J. seed-grown *Trichocereus peruvianus*.

PHOTO BY JON HANNA

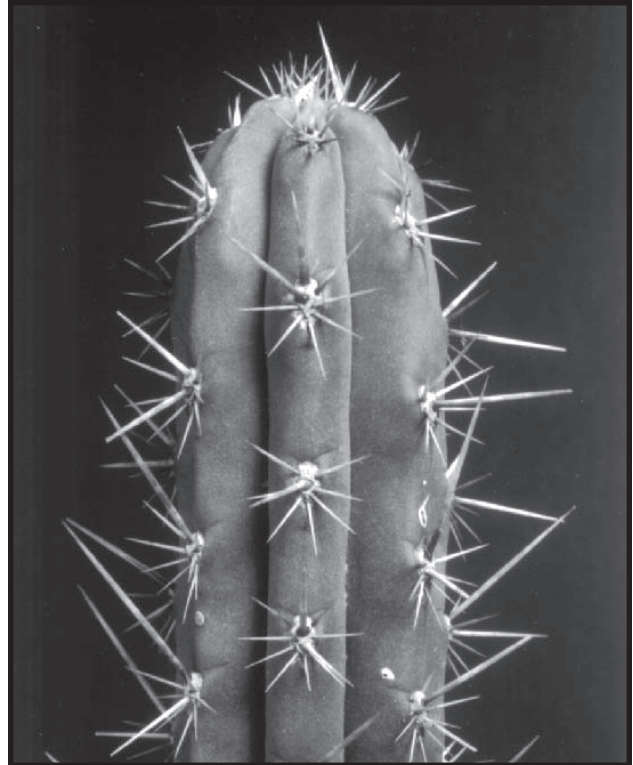


FIGURE 4. KK 242 *Trichocereus peruvianus*.

PHOTO BY LOGAN BOSKEY







PHOTO BY JON HANNA

**FIGURE 5.** An adult *Trichocereus peruvianus* grown in full sun.

**“*Trichocereus peruvianus* sp. nov.**

“Plant 2 to 4 meters high with numerous erect or ascending, stout branches, 15 to 20 cm. in diameter, glaucous when young; ribs 6 to 8, broad and rounded, areoles large, 2 to 2.5 cm. apart, brown-felted; spines brown from the first, about 10, unequal, some of them 4 cm. long, rigid and stout, not at all swollen at base; areoles on ovary and flower-tube hairy; mature flowers not seen but evidently large and probably white.

“Collected by Dr. and Mrs. ROSE near Matucana, Peru, altitude 2,100 meters, July 9, 1914 (No 18658). This species resembles *T. bridgesii* but has stouter and darker spines. It is found on the western slopes of the Andes at a much lower altitude than that species.” [From page 136 of *The Cactaceae* by BRITTON and ROSE 1920.]

**“*T. peruvianus* BR. & R. (1)**

“**Bo.** erect at first, then arching over or even prostrate, to 7 m lg., bluish-green, frosted; **St.** to 20 cm Ø; **Ri.** 6–8, broadly rounded, with a V-shaped notch over the Ar.; **Ar.** large, brown-woolly; **Rsp.** 6–8, to 1 cm lg.; **Csp.** mostly 1, to 4 cm lg.; **Sp.** honey-coloured below, darker above; **Fl.** very large, white.—Peru (near and above Matucana, on the Central Peruvian Andean railway).” [From page 496 of *Cactus Lexicon* by BACKEBERG 1977.]

**FIGURE 1:**

Large brown woolly areoles and no more than eight ribs are described for *T. peruvianus*. The L.E.R.’s cacti that we’ve examined does not have large or brown woolly areoles, and at least one specimen had nine ribs. They do have the characteristic V-shaped groove above each areole, but this is a feature that also shows up in other *Trichocereus* (for example, it is occasionally present on *T. bridgesii*).

**FIGURE 2:**

W.O.H. cactus have much shorter spines (consistently) than are described for *T. peruvianus*. Indeed, they do appear to be a hybrid of *T. pachanoi* and *T. peruvianus*, as they also lack the bluish tint of the latter, appearing closer in color to the former. While D. M. TURNER opined that the “age of the cactus has little effect on the appearance of the spines, as even fresh shoots and cuttings off the *T. peruvianus* have the larger spines,” it has been our experience that the spines on the growing tip of the cactus (perhaps the top six inches) frequently have smaller spines than the main body of the cactus. *T. peruvianus* spines appear to increase in length, the older the cactus gets (see description below of FIGURE 4), and they also may take on a greyish tint with age. This isn’t true with the samples of W.O.H. cacti that we’ve seen—the spines have been uniformly small (though larger than *T. pachanoi*) for the entire length of the cacti.

**FIGURE 3:**

A *T. peruvianus* that is about three years old, grown from seed obtained from the now defunct mail-order botanical company ...OF THE JUNGLE. This plant matches the description for *T. peruvianus* fairly well, though the areoles aren’t brown.

**FIGURE 4:**

An example of the KK 242 *T. peruvianus* strain that tested positive for mescaline.

**FIGURE 5:**

The cacti in residence at the U.C. BERKELEY BOTANICAL GARDENS are some of the largest that we’ve seen. Their *T. peruvianus* is no exception. It is hard to compare growing shoots that are only a few years old and which have never seen full sun to these monsters, as there are differences that are due to age and environment. The spines on these older cactus grown in full sun are quite a bit longer, and they appear to become gray with age. These cacti are very similar in appearance to the adult/full sun-grown *T. peruvianus* in cultivation alongside a fence at THE PEYOTE FOUNDATION.





# BOOK REVIEWS

## PHARMACOPHILIA OR, THE NATURAL PARADISES

Reviewed by Jon Hanna

JONATHAN OTT's latest book kicks off with a poem. In reviewing this, it would be unfair to both the reader and to Mr. OTT, if I didn't make it clear that—in general—I am not a fan of poetry. With that noted, I can say that I almost wasn't able to read "Phytomphalos" in its entirety. OTT's poem is heavily inspired by various influences, which he references in the first endnote, "So as not to lame the music with citations and quotation marks." While OTT has chosen his influences well, frequently paying tribute to THOREAU and BLAKE, I believe that OTT's *overwhelming* penchant for alliteration pays unmentioned tribute to another "great" of poetry—THEODOR S. GEISEL. Unfortunately, the massive alliteration that inundates OTT's opening poem also leaks into the text of *Pharmacophilia*. And, while occasionally amusing, it is more often than not an irritating side effect—causing the reader to seek out some *less* "artificial paradise." Quite aware that poetry is off-putting to some, OTT admits that there is only "a small minority of human animals in principle transportable to the artificial paradises of poetry," but then remarks that "alliterative word-music poetry [...] is capable of stirring the souls of even those who do not apprehend or comprehend its words," citing the "artificially-constructed linguistic system" of JAMES JOYCE's *Finnegans Wake*. However, OTT's "linguistic system" is too similar to English. By using words that are semi-recognizable, OTT "lames the music" of his poem by causing the reader to repeatedly consult the dictionary throughout the reading! I am hopeful that the *Lorax of Ludibund Lozenges* will, in the future, stick to well-written prose (which is certainly his forte), and part from the "paradise" of poetry—which, like so much *artificial* sweetener, leaves a bad aftertaste.

Poetry aside, *Pharmacophilia* is excellent. OTT argues that the "paradises" drugs can trigger in humans are completely *natural*. OTT challenges 1800s French poet CHARLES BAUDELAIRE's terminology of these states of consciousness—*Les Paradis Artificiels* (*artificial paradises*)—and through a number of examples shows that BAUDELAIRE was even likely aware that these are paradises of *natural* construct.

Presenting commentary on the history of the "celestial pharmaceuticals"—entheogens such as *Amanita muscaria*, *Lophophora williamsii*, and psilocybian mushrooms—OTT convincingly argues that these genuine sacraments were likely the root of religious thought. Idiosyncratic responses to various drugs are reported; genetic and neurochemical variations are cited as possible reasons for these experiential differences. The "self-medication" theory is presented and lent credence by pharmacological studies. Beneficial directions for psychopharmacological engineering to take are espoused. As to be expected, all topics are blended together skillfully with OTT's impeccable logic, humor and scathing political commentary, as the following quote testifies to:

Spinelessly submitting to the tyranny of unelected 'Drug Tsars,' citizens of the United States consent to degrading assaults on human dignity—urinalysis on the job, 'body-cavity searches' in customs—debased and demeaned, not by drugs, but by our obsequiousness. True to form, it's now become fashionable for cancerous smokers to pursue lawsuits against the tobacco companies, as 'though they had been forced to ingest tobacco products like so many helpless laboratory animals—the macho 'Marlboro Man' pathetically transmogrified into whimpering weakling, powerless to resist the siren songs of smokes!

To a small extent, *Pharmacophilia* can be seen as a much-expanded redux of "The Etiology of Religion: A History of Hallucinogen Use," and "The Biochemistry of Emotion;" two chapters from OTT's 1976 book *Hallucinogenic Plants of North America*. A number of themes that run through these chapters also appear in *Pharmacophilia*—replete with the same quotes as examples! It is interesting to compare these two works, noting the point OTT was at a couple of decades ago, and the direction that his writing has taken. His current book presents a well-researched multidisciplinary approach to the study of drug use, throughout the text and the endnotes.

*Pharmacophilia* is heavily annotated (over half of the text appears in the "Notes"), presenting scientific evidence to back the theories that OTT proposes. Unfortunately, OTT oddly omitted a bibliography in *Pharmacophilia*, instead including all of the works cited in these endnotes. This makes it much more difficult to look up references—one must pains-





takingly scan the Notes to find what one is looking for, rather than easily check an alphabetized bibliography.

Even *with* the poetry (yech) and *sans* bibliography (sigh), I can heartily recommend *Pharmacophilia*—my copy of which is already heavily dog-eared. Available for \$18.00 softcover, or \$36.00 hardcover, plus \$3.00 S/H per book from: JONATHAN OTT BOOKS, POB 1251 (Dept. ER), Occidental, CA 95465.

## THE SECRET CHIEF

### Conversations with a Pioneer of the Underground Psychedelic Therapy Movement

Reviewed by Will Beifuss

*The Secret Chief* is the transcribed talks between MYRON STOLAROFF and "JACOB," the pseudonym given to the Jungian psychologist who pioneered the use of psychedelics as an adjunct to therapy throughout the '60s and '70s. Nicknamed "the Secret Chief" by his friend TERENCE MCKENNA, he also appears in the SHULGIN'S book *PIHKAL* under the pseudonym "ADAM FISHER." These interviews were conducted in 1981 when JACOB was 70, six years before his death.

JACOB was responsible for introducing nearly 3000 people (clients and other therapists) to the benefits of psychedelics for personal growth. He was one of a small coterie of therapists who continued to use this medicine even after the repressive laws of the mid-sixties ground all research to a halt. After a lifetime of service to others, JACOB had the admiration and respect of all those who were fortunate enough to know him. MYRON sums it up best:

JACOB was a man who brought new life and opportunity to many hundreds of individuals, often in total life-transforming ways. He was dearly loved. This was not because of his elegant expression or professional training. It was because he was blessed with an abundance of heart, the most necessary prerequisite for someone accompanying others into the depths of their very souls.

*The Secret Chief* is an excellent book that pays homage to a man who richly deserves the recognition for bringing so much clarity and insight into the lives of so many people. Available for \$10.95 plus \$3.00 S/H from: MAPS, 2121 Commonwealth Avenue, Suite 220 (Dept. ER), Charlotte, NC 28205. All profits from the sale of *The Secret Chief* will be devoted to psychedelic psychotherapy research.



Mind Books offers over 250 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

- Philosophy & Pioneers (32 titles)
- History & Stories (24 titles)
- Public Policy & Law (15 titles)
- Psychology & Empathy (26 titles)
- Religion & Spirit (17 titles)
- Practical Guides (19 titles)
- Traditional Cultures (67 titles)
- Plants & Compounds (28 titles)
- Chemistry & Neuroscience (23 titles)

We offer our free print catalog; fast and discrete service around the world; and easy ordering by mail, phone, email, or fax. For a free catalog, send your address to:

Mind Books — TER  
321 S Main St #543  
Sebastopol, CA 95472  
Web: [www.promind.com](http://www.promind.com)

Orders: (800) 829-8127, 9–7 pacific  
Staff: (707) 829-8127, 9–7 pacific  
Fax: (707) 829-8100, 24 hour  
Email: [books@promind.com](mailto:books@promind.com)

#### Our web site offers:

- Descriptions of all titles.
- Order form to pick books.
- Contents & Titles lists.
- Links to reviews, author sites.
- Free Catalog, Feedback forms.
- Hot Links to relevant sites.





# BIBLIOGRAPHY

- AGURELL, S. 1969. "Cactaceae alkaloids. I." *Lloydia* 32(2): 206–216.
- BACKEBERG, C. 1977. *Cactus Lexicon*. BLANDFORD PRESS.
- BEIFUSS, W. 1997. "Cultivating Diviner's Sage: A step by step guide to cultivation, propagation, and keeping your *Salvia* plants happy" *The Resonance Project*, VOL. 1, No. 1
- BOCKS, S.M. 1967. "Fungal Metabolism IV: The oxidation of psilocin by *p*-diphenol oxidase (laccase)" *Phytochemistry*, VOL. 6: 1629–1631.
- BRITTON, N.L. and J.N. ROSE. 1920. *The Cactaceae: Descriptions and Illustrations of Plants of the Cactus Family*, VOL. 2. THE CARNEGIE INSTITUTE OF WASHINGTON, Publication No. 248.
- CROSBY, D.M. and J. L. McLAUGHLIN. 1973. "Cactus alkaloids. XIX. Crystallization of mescaline HCl and 3-methoxytyramine HCl from *Trichocereus pachanoi*" *Lloydia* 36(4): 416–418.
- DEKORNE, J. 1992. *The Entheogen Review*, VOL. 1, No. 1.
- DEKORNE, J. 1997. *The Entheogen Review*, VOL. 6, No. 3 (AUTUMNAL EQUINOX).
- DJERASSI, C. *et al.* 1955. "Terpenoids. XI. Investigation of Nine Cactus Species. Isolation of Two New Triterpenes, Stellatogenin and Machaeric Acid" *Journal of the American Chemical Society* 77(5): 1200–1203.
- GOLD, C.B. 1985. "The Mushroom Entheogen," *Psychedelic Monographs and Essays*, VOL 1. Edited by T. LYTTLE.
- GOLD, C.B. 1987. "The Mushroom Entheogen," *Psychedelic Monographs and Essays*, VOL. 2. Edited by T. LYTTLE.
- GOTTLIEB, A. 1997. *Peyote and Other Psychoactive Cacti*. RONIN PUBLISHING, INC.
- HANNA, J. 1995. *Psychedelic Resource List, Sup. #4*. SOMA GRAPHICS.
- HANNA, J. 1997. *Psychedelic Resource List, Sup. #7*. SOMA GRAPHICS.
- HEFFTER, A. 1896. "Ueber Cacteenalkaloide II. Mittheilung" *Berichter Der Deutschen Chemischen Gesellschaft* 29: 216–277.
- KELSEY, F.E. 1959. "The Pharmacology of Peyote" *The South Dakota Journal of Medicine and Pharmacy* 12: 231–233 In: ANDERSON, E.F. 1980. *Peyote the Divine Cactus*. (1996 2nd Edition).
- KNIZE, K. 1996. Forwarded personal communication.
- MERCADO, L. *et al.* 1996. "The Medicine: A Bioassay of Grafted Peyote" *Peyote: The Medicine Journal*, VOL 1, No. 3.
- McKENNA, D.J. *et al.* 1984. "Monoamine oxidase inhibitors in South American hallucinogenic plants: Tryptamine and  $\beta$ -carboline constituents of *ayahuasca*" *Journal of Ethnopharmacology* 10(2): 195–223.
- ORTEGA, A. *et al.* 1982. "Salvinorin, a new *trans*-neoclerodane diterpene from *Salvia divinorum* (Labiatae)" *Journal of the Chemical Society, Perkins Transactions I*: 2505–2508
- OTT, J. 1993. *Pharmactheon: Entheogenic drugs, their plant sources and history*. NATURAL PRODUCTS CO.
- OTT, J. 1994. *Ayahuasca Analogues: Pangæan Entheogens*. NATURAL PRODUCTS CO.
- OTT, J. 1995. "Ethnopharmacognosy and human pharmacology of *Salvia divinorum* and salvinorin A" *Curare* 18(1): 103–129.
- OTT, J. 1996a. "*Salvia divinorum*: Epling et Játiva" *Eleusis*, No. 4. SOCIETÀ ITALIANA PER LO STUDIO DEGLI STATI DI COSCIENZA. Edited by G. SAMORINI.
- OTT, J. 1996b. *Pharmactheon: Entheogenic drugs, their plant sources and history*. Second Edition Densified. NATURAL PRODUCTS CO.
- OTT, J. 1997. *Pharmacophilia or The Natural Paradises*. NATURAL PRODUCTS CO.
- PARDANANI, J.H. *et al.* 1977. "Cactus Alkaloids. XXXVI. Mescaline and related compounds from *Trichocereus peruvianus*" *Lloydia* 40(6): 585–590.
- POISSON, J. 1960. "Présence de mescaline dans une Cactacée péruvienne" *Annales Pharmaceutiques Françaises* 18: 764–765. (See also POISSON, J. 1961. *Chemical Abstracts* 55: 8448.)
- REUTERS NEWS SERVICE. 1998. "Man Pleads Guilty in Scuffle Aboard Airplane" (January 12).
- RIVIER, L. and J.-E. LINDGREN. 1972. "'Ayahuasca,' the South American hallucinogenic drink: An ethnobotanical and chemical investigation" *Economic Botany* 26(1): 101–129.
- ROCHE. Moclobemide package insert.
- SAVONA, G. *et al.* 1978. "Salviarin, a new diterpenoid from *Salvia splendens*" *Journal of the Chemical Society, Perkins Transactions 1*: 643-646.
- SHULGIN, A.T. 1997. "The Process of Discovery" transcribed talk from MIND STATES: CURRENT PERSPECTIVES ON VISIONARY PLANTS AND DRUGS conference.
- SHULGIN, A.T., and ANN SHULGIN. 1997. *TIHKAL: The Continuation*. TRANSFORM PRESS.
- SIEBERT, D.J. 1994a. "Salvinorin A: Notes of Caution" *The Entheogen Review*, VOL. 3, No. 4 (WINTER SOLSTICE). Edited by J. DEKORNE.
- SIEBERT, D.J. 1994b. "*Salvia divinorum* and salvinorin A: New pharmacological findings" *Journal of Ethnopharmacology* 43(1): 53–56.
- SIEBERT, D.J. 1997. "RE: SALVIA: Drying, Etc..." e-mail to SALVIA LIST.
- STOLAROFF, M.J. 1997. *The Secret Chief: Conversations with a pioneer of the underground psychedelic therapy movement*. MAPS.
- SUPERWEED, M.J. 1970. *Herbal Highs*. FLASH MAIL ORDER.
- TURNER, D.M. 1995. Forwarded personal communication.
- TURNER, D.M. 1996. *Salvinorin: The Psychedelic Essence of Salvia Divinorum*. PANTHER PRESS.
- VALDÉS III, L.J. 1994. "Feedback on Salvinorin A and *Datura*" *The Entheogen Review*, VOL. 3, No. 3 (AUTUMNAL EQUINOX). Edited by J. DEKORNE.



# CLASSIFIED ADVERTISEMENTS

CLASSIFIED ADVERTISEMENTS are \$2.00 per word with a 15 word minimum (\$30.00). Though we are quite selective about the advertisements we include, *The Entheogen Review* is not responsible for any claims made by any advertisers. We reserve the right to refuse any advertisement. All advertising and advertised products void where prohibited. Please send information, a catalog, or product sample (if legal in the USA) along with your ad copy. Write for DISPLAY ADVERTISEMENTS rates. Send check or money order to *The Entheogen Review*, 564 Mission Street, Box 808-CA, San Francisco, CA 94105.

## PROTECT YOURSELF!

### *Marijuana Law*

by Richard Glen Boire, Esq.  
EXPANDED & UPDATED 2ND EDITION

"The most important text in the American *Cannabis* user's library!"  
— *Psychedelic Resource List*

The principles and strategies described in *Marijuana Law* apply to any scheduled substance. The information in this book could easily save you a thousand times the cover cost, not to mention years of your life."

— JIM DEKORNE

\$19.84 postpaid  
(CA residents add \$1.15 sales tax)

from:

Spectral Mindustries  
POB 73401-ER, Davis, CA 95617

## SORCERERS

Herbs, Seeds, Cacti & Mushrooms.  
Wholesale prices  
Exporting Worldwide. Catalog \$3.  
OMU, P.O. Box 443-ER,  
Station Beaubien, Montreal, Quebec,  
CANADA — H2G 3E1

## ETHNOBOTANICAL PLANTS

Large selection for serious collectors.  
Worldwide shipping. Catalogue \$1.  
NHE/ER, Box 644023,  
Vero Beach, FL 32964-4023

## EXOTIC CACTI – SEEDS & PLANTS!

Including *Trichocereus* and *Lophophora*.

Seeds of baby Hawaiian woodrose, *Peganum harmala*, *Phalaris arundinacea*, *Anadenanthera colubrina*, and *Stipa robusta*! Dried *Salvia divinorum* leaves (outdoor cultivated). Growing aids, including DYNOPEN, a plant hormone that makes cacti and all other plants grow up to three times faster! New catalog \$2.

— JUST IN: *Voacanga* species (contains ibogane compounds) —

**WILDFLOWERS OF HEAVEN**

**P. O. BOX 1989-ER**

**RANCHOS DE TAOS, NM 87557, USA**

## Terence McKenna in Hawaii



**May 24–30, 1998 Big Island**  
Mind-bending lectures, sacred sites,  
volcanoes, rainforests, beaches,  
20 participants only, reservations required.

New Millennium Institute  
phone 808.885.2181 fax .5570  
email: [nmi@aloha.net](mailto:nmi@aloha.net)  
<http://www.planet-hawaii.com/nmi>

## SALVIA DIVINORUM 5X EXTRACT INCENSE

Made from organically grown *Salvia divinorum* leaves.  
Burns smoothly. Highest quality product.  
Satisfaction guaranteed.

\$18.00 per gram plus \$2.00 S/H  
Order three or more grams and S/H is free!

No personal checks accepted.  
Payment in cash or money order only. If paying by money order,  
leave the "Pay To" space blank or your order cannot be filled.

JODY HORD, 1430 Willamette Street, #4 (Dept. ER)  
Eugene, OR 97401

*S. divinorum*  
**5X**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME VII, NUMBER 2

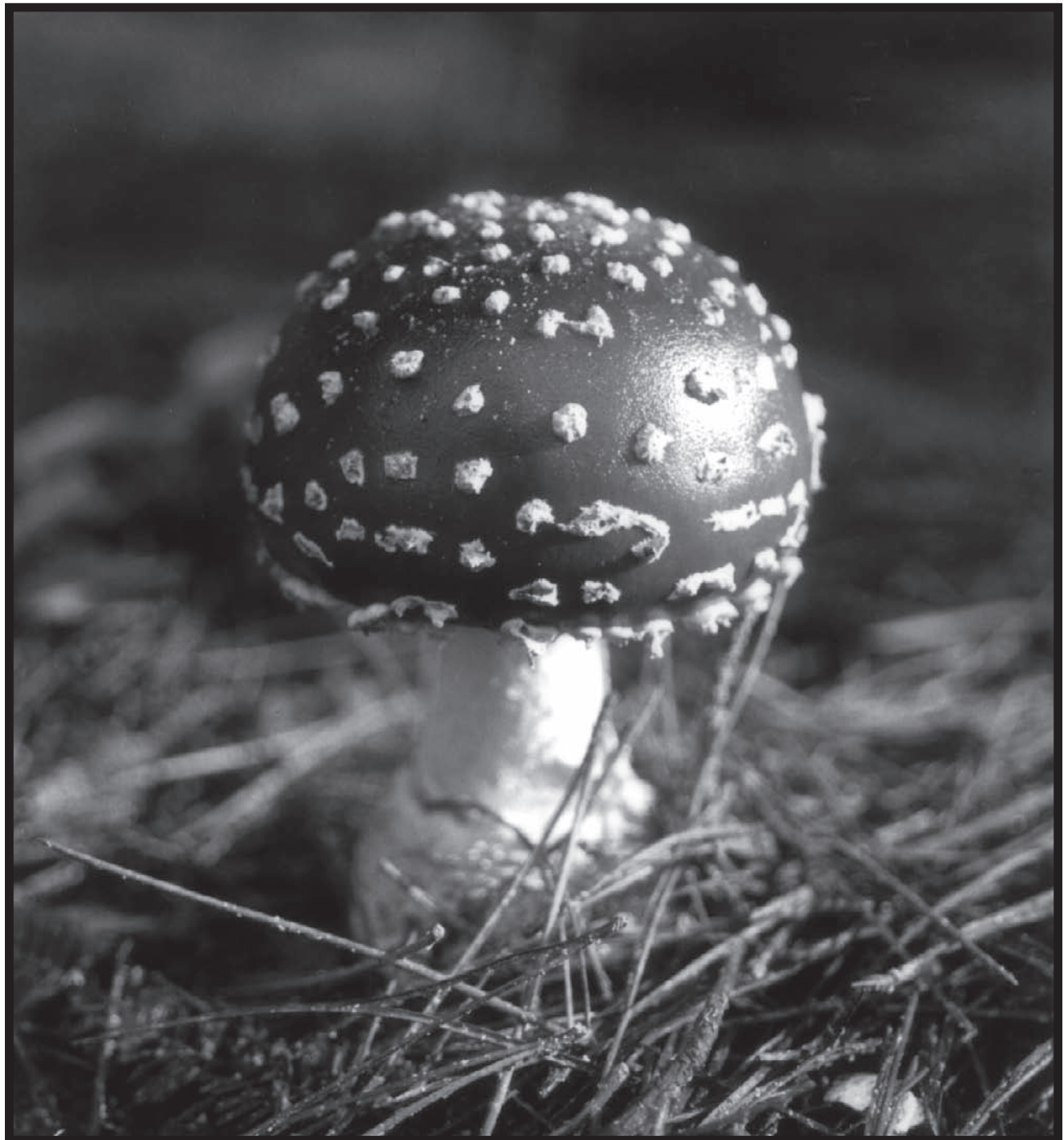


SUMMER SOLSTICE 1998



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

## EDITOR

David Aardvark

## TECHNICAL EDITOR

K. Trout

## CONTRIBUTORS

D.L., NV

Tengu, Japan

K. Trout

S.H., France

J.C.E., Utah State Prison

H.G., NY

P.D., France

Giorgio Samorini

Coy Dog

Elizabeth Gips

Myron Stolaroff

Richard Glen Boire, Esq.

Will Beifuss

Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

**THE ENTHEOGEN REVIEW**  
**564 Mission Street, Box 808**  
**San Francisco, CA 94105-2918**

# CONTENTS

Hyperspatial Maps	25
A Guided Ibogaine Experience	25
<i>Voacanga africana</i>	27
TABLE 1:	
Activity and Toxicity of some Apocynaceae Alkaloids	29
More Entities in Hyperspace	31
Visionary Antidepressants?	31
Antidepressants Nix Entheogens?	32
Entheogenic Amanitas	33
Network Feedback	34
<i>Amanita muscaria</i> Ancient History	34
Further Considerations on the	
Mushroom Effigy of Mount Bego	35
<i>Trichocereus</i> Consumption Details	36
Index For Back-Issues?	39
Myron Stolaroff Speaks...	40
Field Trips, Seminars & Conferences	44
Pharmaco Prohibita	46
Sources	49
Book Review	54
Bibliography	55

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Though we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to the address listed to the lower left. Please notify us if your address changes.

**BACK-ISSUES:** Single copies of *The Entheogen Review* from VOL. VII, No. 1, VERNAL EQUINOX 1998 to the present are available from our address to the left for \$6.00 (USA), \$9.00 (foreign). Single copies of *The Entheogen Review* prior to VOL. VII, No. 1, VERNAL EQUINOX 1998 are available for \$5.00 (USA), \$8.00 (foreign) from: JIM DEKORNE, POB 750, El Rito, NM 87530. Also available from JIM DEKORNE is the book *Psychedelic Shamanism* for \$22.00 (USA), \$30.00 (foreign); *Ayahuasca Analogs and Plant-based Tryptamines* for \$20.00 (USA), \$25.00 (foreign); and *The Entheogen Review's* first year of publication (bound) for \$20.00 (USA), \$30.00 (foreign).

Copyright © 1998 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.





# HYPERSPATIAL MAPS

---

IBOGAINE

## A GUIDED IBOGAINÉ EXPERIENCE

I was introduced to ibogaine by a dedicated individual named ERIC TAUB, who has now become a good friend. About a month before the experience, ERIC suggested that I begin working on an intent. Such an intent, he proposed, would help guide the experience. My initial primary intent was simply to successfully survive the experience. As such, I meditated on and prayed for courage, and to remember to be grateful, to surrender, to forgive myself and others, to smile and to breath.

As I knew ibogaine was a powerful addiction interrupter, I knew too that my attachment to smoking *Cannabis* might be effected—an unlikely outcome, given my long-standing love affair with this herb. Even so, I figured there was nothing to lose. My reasoning was this: for something to interrupt my desire to connect with the very enjoyable state of mind that *Cannabis* afforded me, that something would itself have to create a sustained physiological state that was at least as satisfying. Interestingly, as the day of the ibogaine journey approached, my desire to smoke *Cannabis* started tapering off.

The day arrived when I checked into the hotel suite where I would open myself to the unknown. Having had some shamanic training, I invoked the assistance and protection of my power animals and other beings to help me with what I knew would probably be a challenging journey. ERIC was my sitter, and his calm demeanor gave me a level of comfort that I was glad for.

At 8:30 am, he suggested that I take two dramamine to help quell the nausea that often accompanies the ibogaine experience. At 9:00 am I ingested 860 mgs of 99.8% pure ibogaine hydrochloride that had been extracted from *Tabernanthe iboga* root (and was taken in capsule form). I laid down quietly in bed. ERIC advised me to lay as still as possible, and said that if I did have to move, I should do so slowly and deliberately—to move as if the room was filled with honey. I soon found the wisdom of this advice. About a half hour into the experience, I reached forward to adjust my covers a little too fast. A small wave of nausea hit, then gradually receded. At about the 45-minute mark I had to pee. ERIC escorted me to the bathroom. I found my coordination definitely off, as my feet inched towards the apparently receding bathroom door. I got back to bed, laid down and concentrated on being as still as possible. I kept reminding myself of THICH NHAT HANH's breathing meditation: "Breathing in, I relax my body; breathing out, I smile."

I became aware of a slight buzzing in my head and tingling in my fingertips. As the journey progressed, the buzzing and tingling persisted and increased a little, but not to the point of discomfort or annoyance. As I lay quietly, I saw a





clean white dog inside a car, and a dirty white dog outside it, wanting to get in. The image slipped inside my visual field so smoothly that it only dawned on me a few moments later that this was my first vision.

Over the course of the next 7–8 hours an enormous amount of material was presented—most of it visual imagery of scenes involving myself, other people and events. Other material was presented in auditory form. Looking back, it seems that the ibogaine triggered in my psyche a process of intensive introspective psychoanalytic renewal—all of the images and impressions working to deconstruct stagnant or debilitating ego-formations through shedding light on the circumstances around which they initially congealed; this then ultimately creating new awareness, new insight, and an underlying feeling of my psyche being deeply and luxuriously nourished.

Unfortunately, the overwhelming majority of the impressions were lost in the cyclonic wake of the experience. I tried hard to recollect but mostly just couldn't. Those memories that did come back were fragmented and non-sequential, but I have documented them as follows, nonetheless:

▼ I saw the three capsules I had ingested going down my throat, into my stomach, dissolving, allowing the ibogaine to be released into my system. I saw that the ibogaine had intention—intention to check everything out in this strange new environment and to begin its healing work on my psyche without delay by moving straight to the appropriate neuronal receptor sites throughout my body.

▼ As the level of the experience grew increasingly intense, I remember repeating over and over, “I surrender my old self; I am born again continuously with each new breath.”

▼ I saw a series of cataclysmic events; buildings being blown to pieces by the force of wind or shock waves (reminiscent of DEPARTMENT OF DEFENSE nuclear blast footage); continents and coastlines altered. I remember thinking that the only thing that could cause such destruction would be a massive space-borne object slamming into the earth.

▼ I was traveling contentedly and fearlessly through twisting curving tubes—like the tubes at waterslide parks. I remember my witness thinking, “What if I meet something scary around the bend?” It then occurred to me that I was in such a relaxed and centered head space, that nothing would likely be able to throw me off. Later on in the journey I was

still traveling through the tubes but now the tubes were incompletely formed, with gaping portions missing. Through the openings the underlying grid-like superstructure of the tube was revealed. Toward the end of the journey it felt like I was still traveling along at a healthy clip, but by now the tubes were no longer in evidence. Instead, I was traveling on curvy, winding train tracks.

▼ I remember seeing a frisbee made of concrete. I wondered what this was. Then I chuckled as I understood the pun: “disk” + “crete.” Discrete. Then I was made to understand the importance of discretion. That the faculty of discretion is such an indispensable, valuable tool in handling some of the tricky situations that often come up in life; that it's so very important to learn the art of knowing when to keep my mouth shut. That “blabbing” unskilled; that discretion requires presence of mind and vigilance.

▼ I went back to my birth. I saw myself pressed tightly in my mother's womb in the final stage of expulsion. There didn't seem to be much of an emotional charge with this material, maybe because of prior work I'd done in this area through the modality of holotropic breathwork; maybe also because most of what I recollect viewing under the influence of the ibogaine was through the filter of my emotionally detached witness.

▼ One more recollection. About an hour into the experience (or so it seemed to me), I heard ERIC exclaim, “Wow! Did you feel that wave?!” I was pretty well immobilized by then, but I made a mental note to ask him about this later. When I did, he was surprised because the exclamation was made at a session *following mine in another room*. His exclamation was brought on by his sensitivity to the ibogaine vibe/“wave” as it was coming on in the person he was sitting for.

By 5:00 pm the peak of the rush had subsided, and my coordination was starting to come back. I drank some juice and rested until about 2:00 am, when I fell asleep. I woke up at about 5:00 am, filled with a transformative mixture of profound inner peace, spiritual rebirth, and intense aliveness.

Three weeks after the experience, and virtually all my interest in and appetite for *Cannabis* has dwindled to near non-existent levels—and it hasn't been a question of will power either. I just feel so full, so satiated, and alive, that any notion of getting high or high-er, is just totally irrelevant. There's also this parallel sense or feeling of wanting to protect and nurture this pristine state.





Where this will lead to from here, there's no way of knowing. What *can* be said is that the resultant deep, quiet clarity born of this experience is daily opening in me new levels of centeredness and creative expression. All in all, I'm very grateful for having had this opportunity and would encourage anyone interested in entheogenic self-exploration to seriously consider this experience. — D.L., NV

For more information on guided ibogaine sessions write to: ERIC TAUB, 116 NW 13th St #152 (DEPT. ER), Gainesville, FL 32601. Or visit TAUB's web page at <http://www.ibeginagain.org>

## VOACANGA AFRICANA

*Voacanga africana* seeds are now available from many sources. In animal experiments, the ibogaine-like compounds found in relatives of *Tabernanthe iboga* have shown properties similar to ibogaine—the chemical responsible for *T. iboga*'s stimulant and visionary properties (OTT 1993 citing BERT *et al.* 1988; ZETLER *et al.* 1968). In addition to *V. africana* seeds, JLF has had, as of October 1997, added *Tabernaemontana sananho*: 90 grams of roots for \$50.00, or 120 grams of stems for \$40.00. This plant is also mentioned as having chemical constituents similar to *T. iboga* (OTT 1993). It would be nice to know how many grams is effective at what level, and also what amount might cause one to take a permanent vacation.

L.E.R. sells a hundred *V. africana* seeds for \$35.00 (about 7–8 grams), and JLF sells thirty grams for \$25.00. I purchased L.E.R.'s seeds, and have eaten seven seeds, crushed into a powder, and swallowed in a single gel-cap. After two hours or so, remarkably noticeable effects began, which reminded me of mescaline, with a +2.5 on the SHULGIN SCALE. I was going to eat fifteen seeds, and I am glad that I didn't, because I was barely prepared for what happened from only seven seeds. I saw swirling patterns, while lightly floating in a fuzzy sphere about me. My peripheral vision was dramatically increased. My body felt numb at times, and my limbs were tingling. My mind kept drifting or transcending off on deep daydreams, which would close off with a snap and I'd be back in my chair, startled at how far away my dreams seemed to have taken me. Regarding *V. africana*, the defunct ...OF THE JUNGLE catalog stated: "Although the rootbark is employed in folk medicine as a stimulant and heart strengthener, the seeds themselves are reserved for visionary use among the elders." The BOTANICAL PRESERVATION CORPS sells *V. africana* plant-extract in one ounce bottles for \$22.00 with the statement,

"The indigenous healers who collect this material for us prefer *Voacanga* to the other more famous African sacred plant ally." In a prior experiment, one half a bottle of their tincture produced an interesting, non-nauseating +1, with little or no visuals. I dare not take a large amount of seeds for fear of experiencing the terrifying tales told in an excellent summary of *T. iboga* and ibogaine in the *Psychedelics Encyclopedia*, where bioassays enabled dreamers to soar as birds above intricately detailed cities, meet dead relatives who warn them to return, and have other disturbing visions (STAFFORD 1992). People also experienced extreme nausea and some African Bwiti cult members in Gabon have died from ingesting *T. iboga* root in large quantities (FERNANDEZ 1972). THKAL notes that an ibogaine dose requires from hundreds of milligrams to up to a gram or more. While it does not mention *V. africana* by name, it does mention that many plants contain iboga-type alkaloids; in particular *V. schweinfurthii* var. *puberula* contains ten alkaloids. The major one being tabersonine, is present in the seeds "at a rather remarkable 3.5%." Ibogaine is also present in the root-bark as a minor constituent, at a concentration of 0.02% (SHULGIN & SHULGIN 1997). This leads me to find L.E.R.'s *V. africana* seeds as a major legal entheogen source, which is far easier to prepare than ayahuasca, with as few as seven crushed seeds fitting easily into a single gelatin capsule! — TENGU, Japan

K. TROUT responds:

Yes, there are several alkaloids in most *Voacanga* species and in a few *Tabernaemontana* species that are "similar" to ibogaine. These include: ibogaline, ibogamine, iboxygaine, isovoacangine, tabernanthine, voacangine, and voacristine. Any and all evaluation of these compounds used lab animals and apparently none have seen a proper pharmacological evaluation in humans. As far as I can presently determine, these are suspected—not proven—to have an action similar to ibogaine. It should be noted that most workers were comparing them with the stimulant properties of ibogaine rather than its visionary effects.

The experience reported by TENGU does not resemble what others have reported from low doses of ibogaine. Despite this, the experience certainly sounds interesting and worth looking into. This also needs further evaluation as doses of what is presently being sold as *Tabernanthe iboga* on the streets were reported by friends to show powerful effects at much lower than expected doses. The actual identity of this material needs to be confirmed, as the active doses were less than half what is generally given as a normal entry level dose of *T. iboga*.





Two of the *Voacanga africana* alkaloids—voacamine and voacorine—have been reported as cardiac stimulants; the first stimulating the heart muscles but not slowing the rhythm, and the second resembling digitalis in its action on the heart. Both, however, are reported as being far less toxic than digitalis (QUEVAUVILLER & BLANPIN 1957). Despite similar reports by others, apparently this activity has failed to be demonstrated reliably (FISH *et al.* 1960).

Voacangine, (ibogaine with a carbomethoxy group added), has been said to show only weak CNS stimulating properties (TAYLOR 1965 citing ZETTLER & UNNA 1959) or psychoactive effects like *T. iboga* (OTT 1993 citing ZETTLER 1968). R.C. RATHBUN at LILLY RESEARCH LABORATORIES found them to have different pharmacological activity with voacangine lacking the stimulant properties of ibogaine (GORMAN *et al.* 1960). Voacangine can be converted to ibogaine chemically (see PERCHERON *et al.* 1957).

While *Voacanga* alkaloids have been considered to be fairly nontoxic and rapidly eliminated (VOGEL & UEBEL 1961; TAYLOR 1965), it should be stressed that many of the *Tabernaemontana* species contain a multitude of alkaloids, not just the desired compound(s). Psychonauts interested in experimenting with *Tabernaemontana* species should review their alkaloid pharmacology, distribution and ethnopharmacological uses. In the few cases when *seeds* were analyzed, there were considerable differences from the stems or roots, and often significant differences between the stem and roots themselves (see VAN BEEK *et al.* 1984).

Death from the *Voacanga* and *Tabernaemontana* alkaloids appears to be due to respiratory paralysis. Symptoms after being given lethal doses via intraperitoneal injection include paralysis of skeletal muscles, irregular breathing, cyanosis, asphyxia, tremor, clonic convulsions, coma and death within 8–25 minutes (TAESOTIKUL *et al.* 1989).

While no *Tabernaemontana* species is regarded as extremely toxic by native users, caution and common sense should be used in exploring this area. Respiratory depression, following the initial stimulation, temporary leucopenia (abnormally low white blood cell count) and abnormally low blood pressure are among the negative side-effects reported in animals studies.

One apparently common after-effect that has been reported by the handful of people I know of who have tried *Voacanga* and *Tabernaemontana* species is mild incontinence (“urinary dribbling”). While fairly minor— not lasting for more than a couple of days—and obvi-

ously not life threatening, this is an annoying side-effect that has caused myself and those few others I know with experience in this area to limit, or in some cases even abandon, bioassays. For more on the activity and toxicity of the alkaloids present in these species, see TABLE 1.

The *Tabernaemontana sananho* extracts I have sampled to date have been limited to two different preparations of “tsicta.” Both have produced a state of sharpened awareness but no type of visionary effects beyond slight after-images, at the levels sampled. The two preparations were distinctly different from each other in taste, strength and appearance. One (the better of the two) was turbid (claimed to have been produced by a native healer), while the other was produced by Soxhlet extraction, almost clear and contained excessive amounts of ethanol. The maximum amount of either that was ingested was half a bottle.

I have smoked *Voacanga africana* seeds several times but thus far have only evaluated them up to the six seed level. So far, there has been no visionary effects beyond mild tracers behind moving objects and slightly defined colored contours around images at the highest level sampled.

However, to generate a ball-park feel for this, let’s assume, for argument’s sake, that the seeds somehow tested out at a whopping 5% for ibogaine or whatever. If 100 seeds weighed 7–8 grams (lets call it 7.5 grams) then each seed would be around 75 mg. Multiply this by seven seeds and we have 525 mg of material. Times 5% and we have a maximum of 26.25 mg of ibogaine or whatever per seven seeds. As we do not know what is actually in these seeds, it should be clear that if said seeds are as potent as described, either the seeds would have to contain in excess of 14% ibogaine or whatever (extremely unlikely) or else an active entheogenic alkaloid that was many times stronger than ibogaine, just to produce threshold effects by ingesting seven of them. Remember, virtually all of these estimations are far stronger than will be encountered in reality and most reported effective dosages are much higher than the 75 mg of ibogaine we used to calculate the threshold level. The dosage for ibogaine is considered by some to be 3 mg per kg (USDIN & EFRON 1979).

I have not been able to obtain any work on the alkaloid content of the seeds other than the mention of tabersonine (OLIVER-BEVER 1967, 1982, 1983, 1986). Tabersonine has been described as a mild hypotensive with a quarter the activity of reserpine (VAN BEEK *et al.* 1984 citing ZETTLER 1963). Regarding TENGU’s comments (citing SHULGIN & SHULGIN 1997) on *Voacanga*



**TABLE 1: Activity and Toxicity of some Apocynaceae alkaloids:**

**COLUMN A:** Relative activity for "nonamphetamine central stimulation" by some *Voacanga* and *Tabernaemontana* alkaloids; ibogaine is set as 1—the highest potency listed. The relationship between these values is inversely linear (*i.e.* a value of 10 means that ibogaine is 10 times stronger as a CNS stimulant). This may or may not reflect visionary activity. All values are rounded to nearest hundredth. (Modified from BERT *et al.* 1988)

**COLUMN B:** LD<sub>50</sub> values. All values as mg/ kg of body weight. The lower the number; the more toxic the substance.

COMPOUND	A	B
Ibogaine	1	275 mg/kg/ sc/ mouse (PARIS & VAIREL 1949) 42 mg/ kg/ iv/ mouse (ZETLER 1964 citing ZETLER & UNNA 1959)
Conopharyngine	46.15	145 mg/ kg/ iv/ mouse (ZETLER 1964)
Coronaridine	81.76	Not listed
Ibogaline	Not listed	46 mg/ kg/ iv/ mouse (ZETLER 1964)
Ibogamine	Not listed	Not listed
Iboxygaine	Not listed	42 mg/ kg/ iv/ mouse (ZETLER 1964)
Isovoacangine	Not listed	75 mg/ kg/ iv/ mouse (ZETLER 1964) 82 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
O-Acetylvoacanginol	1.98	Not listed
Perivine	39.67	Not listed
Tabernamine	86.59	Not listed
Tabernanthine	22.75	38 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
Tabersonine	Not listed	Not listed
Voacamine	2.18	360 mg/ kg (No further details included; LA BARRE 1960)
Voacangine	23.30	54 mg/ kg/ iv/ mouse (ZETLER 1964 citing ZETLER & UNNA 1959) 41-42 mg/ kg/ iv/ mouse (OLIVER-BEVER 1986)
Voacanginol	2.31	61 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
Voacorine	Not listed	30 mg/ kg/ iv/ mouse (QUEVAUVILLER & BLANPIN 1957)
Voacristine	Not listed	77 mg/ kg/ iv/ mouse (ZETLER 1964)
Vobasine	3.86	58 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
Vobasinol	1.01	51 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
Vobtussine	Not listed	33.75 mg/ kg/ iv/ mouse (QUEVAUVILLER <i>et al.</i> 1965)
Dregamine	Not listed	25 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)

Voacamine and voacangine are said to be hypotensive and cardiac stimulants.

Voacangine also shows anaesthetic and analgesic properties.

Vobtussine is said to be a sedative.

Tabersonine (from seeds) is a hypotensive with 25% the potency of reserpine.

(OLIVER-BEVER 1967, 1982, 1983, 1986)

#### IN ANIMALS:

Voacangine was found to be orally active as a sedative at 16.5 mg/ kg but the mixed alkaloids of *V. africana* were two to three times as potent.

#### OTHER EFFECTS SHOWN BY THE TOTAL ALKALOID FRACTION OF *V. AFRICANA*:

Lacked hypnotic action.

Markedly reduced spontaneous activity.

Antagonistic towards amphetamines and caffeine.

Large doses increased effects of hexobarbitol.

Increased the effects of morphine.

Showed dosage-dependant reduction of body temperature.

Showed 30% as much spasmolytic activity as papaverine.

Combination with harmine radically increased the toxicity.

(VOGEL & UEBEL 1961)

While not explicitly stated, I would surmise that alcohol should not be combined with these alkaloids due to their tendency to produce respiratory depression.





*schweinfurthii* var. *puberula* containing 3.5% tabersonine. This is quite a high value (3.5 grams per 100 grams of seeds) but I have no idea what activity this alkaloid has besides lowering the blood pressure. The 0.02% ibogaine represents 20 mg per 100 grams of root-bark. It is worth noting that one botanist, SCHUMANN, has described *Voacanga africana* as *Voacanga schweinfurthii* var. *parviflora* Schum.

While overall of similar chemistry, substantial variations exist not only between different species of *Voacanga* and different parts of a given plant but also within a single species when examined by different researchers. Whether this reflects variability between individual populations, or whether it is a result of the ease that ibogaine and similar compounds auto-oxidize into related compounds during extraction and purification efforts, is not apparent from the published accounts (see THOMAS & BIEMANN 1968).

Major alkaloids reported from *Voacanga africana* stem-bark include: voacamine (7.2%), voacangine (5.6%), voacristine (4.0%), voacoline (3.7%), and vobasine (1.6%) (THOMAS & BIEMANN 1968). Percentages are of the total alkaloids present; total crude alkaloid content was 0.2% by weight. Other researchers have found total crude alkaloid contents of stem-bark as high as 3.5% (JANOT & GOUTAREL 1955).

The best way to determine the appropriate dosage would be to start slow and use a series of bioassays with gradually increasing amounts until the desired level was determined. I have heard of no one doing this for either *T. sananho* stem or roots yet. As they show no cumulative poisoning and are apparently fairly non-toxic at therapeutic levels, there does not appear to be any serious risks posed by cautious bioassays.

*In an attempt to get to the bottom of this first hand, our intrepid technical editor K. TROUT determined that a bioassay was in order. It should be noted that the seeds he used were three years old, and not obtained from L.E.R.*

16 JUNE 1998: I took seven seeds of *Voacanga africana* and ground them as finely as a mortar and pestle would allow. They weighed almost exactly 1/2 a gram. They were smaller and their shape was different than *T. iboga* but the appearance and surface textures were very similar. They had a strong pleasant smell that reminded me of something I could not put my finger on. Almost like a *Ligusticum* root. My mental state was alert but tired and recovering from being a bit overheated from high temperatures outdoors during the first half of the day.

3:36 pm: Threw the powder on my tongue and found the same taste. Not at all unpleasant; not particularly bitter. Mild anesthetic feeling in lips and palate beginning within two minutes fading by 3:45 pm.

3:45 pm: I am becoming more aware of my heart beat; it seems to be increasing but not racing. Whether this pharmacological or from anticipation I do not know. There seems to be some perceptual enhancement.

3:46 pm: A feeling of tension is beginning around my eyes similar to LSD or mushrooms. There is tension at base of skull, and I'm growing slightly tired.

3:51 pm: Pulse felt fine and strong, going at a steady normal rate until I realized that it was almost exactly 120 bpm. (I later realized that I was in error reading my pulse, and that it never reached 120 bpm. I was in an altered enough state that I wasn't aware of this mis-perception during the bioassay.)

3:56 pm: Simple tasks seem difficult. My mind seems clear. I laid down till 4:06 pm: I'm now at almost +1. Mild tracers are present. Tension in brow. Heavy limbs.

4:31 pm: Situation unchanged. Mild perceptual disturbances, especially if I am moving or I am looking at something moving, but nothing more intense developed. My mind is clear but movement and temporal judgment is somewhat impeded.

4:48 pm: More stimulated, but no more intense visually.

6:48 pm: After a light reverie-filled less-than-sleep it is still the same. After this point I was distracted by other things and did not follow the remainder of the course.

Effects were pretty much the same as experienced with tsicta or smoking *V. africana* seeds. While no overt visionary action was noted, there were promising hints that suggested that a higher level should be evaluated. I plan to repeat the experiment with 15 seeds at some point, but I suspect that an even higher level will be required. (Once I get more seeds, I plan 30, 60, 90, 120 as intervals for evaluation.)

If TENGU's report of the activity of L.E.R.'s seeds is confirmed it would be quite interesting, but the first question needs to be what is causing these effects at this dosage range.





## MORE ENTITIES IN HYPERSPACE

I had taken *Psilocybe semilanceata*. I was outside at night in the little playground of my neighborhood, slowly coming down while watching the stars and trees—nothing special. Then I noticed my cat, who was my best partner in mushroom experiments, staring at something. I gave a look, and saw a sparkle of light. I thought that it was the eye of a mouse, when the light moved, and I saw that it was a sphinx! It was small—at the best the size of a German shepherd. But strangely, he was transparent—I could only see his outline. Then I noticed that there were sphinxes everywhere. They weren't moving, but I had the feeling that they held great power, just like when you see a tiger sitting at a zoo. The movement of the first one that I saw was distinctly feline. They were very beautiful, not threatening, and they seemed to be made out of the purest of crystal. I don't remember if their faces were feline, canine, or ovine—a combination of all three perhaps? (Their faces were not human, fortunately; that would have been scary.) I didn't try to communicate with them; they were there minding their own business, and so was I. I soon thought of something else, and they disappeared. —S.H., France

## VISIONARY ANTIDEPRESSANTS?

I am writing from a maximum security cell in the UTAH STATE PRISON—one of the many P.O.W.s in the United States brought down by America's "War on Drugs." I am currently serving a one-to-fifteen-year prison sentence for possession of a stolen car. Yes, that's right, fifteen years for possessing a car that didn't belong to me.

I've had many experiences with LSD and mushrooms, but there is one experience that I had with a psychotropic drug called Zoloft® (sertraline hydrochloride).

A friend of mine in here has a prescription for Zoloft® and one day he gave me a couple of them because they have a kind of "speed" effect to them. When I ate them, I got extremely wired. It was unlike any kind of amphetamine high though. One of the effects that I noticed was that I felt as if I was about to start tripping on LSD. It was a very subtle feeling. Over the course of one week I increased my dosage until about the seventh day I consumed 19 pills in that one day. And yes, I reached a psychedelic level. It is very hard to explain how it was, but I will try.

The patterns, auras, and "trails" associated with LSD were all present in this trip, but it was as if they were all manufactured by a computer. (All of the geometric patterns in my vision seemed as if they were constructed of very tiny neon lights.)

I reached a state that I've never reached on LSD or mushrooms. When I laid down in my bed and shut my eyes, I was able to see very clearly with my Ajna Chakra all that surrounded me. (My prison cell and some other dimensions.)

Tiny people that resembled very small gnomes (I guess that's the best way to describe them) ran up to my face and stood on my chest—peered right at me—and started to talk to me. I telepathically "spoke" with them for about five minutes. Then I opened my eyes and realized that I had been having a conversation with a very small being standing on my chest, and said to myself, "Wow!" I thought at first that I was just hallucinating the whole experience. As soon as I shut my eyes, my mind's eye would automatically open up, and bam! The little people would run back up to my face and resume the conversation with me.

I can not remember any of the specifics of the conversation, but I do remember that the conversations were based on the subject of Zoloft®. —J.C.E., UTAH STATE PRISON

*We've heard that a "psychedelic" response to various antidepressants is not uncommon. Regardless, it seems like a bad idea to increase the dosage of Zoloft® so dramatically. Zoloft® comes in 25 mg, 50 mg, and 100 mg scored tablets. The standard dosage is 50 mg once daily. The maximum recommended dose is 200 mg. Other than "19 pills," J.C.E. made no mention of the dosage. This could be 475 mg, 950 mg, or 1900 mgs. In 1992 there were 28 nonfatal acute overdoses involving only Zoloft®; these overdoses were in the range of 500 mg to 6000 mg. (There were 79 total Zoloft® overdoses reported in this year, meaning that 51 of these were a combination of Zoloft® and other drugs and/or alcohol.) As well, there have been four known deaths from overdoses of Zoloft® combined with other drugs and/or alcohol. MAOIs are contraindicated with Zoloft®. Caution must be taken by patients using Zoloft® who have liver disease; high doses are to be avoided for those with impaired liver functioning (MEDICAL ECONOMICS COMPANY 1998). It strikes us that Zoloft® is best left as an antidepressant; its use in high doses as a visionary agent may not be too safe.*





## ANTIDEPRESSANTS NIX ENTHEOGENS?

I am currently taking the antidepressant Effexor® (venlafaxine hydrochloride). I seem to have no luck with mushrooms or LSD, and my medication precludes any MAO inhibitors. I'd be curious if:

- 1) Anyone has experienced similar disappointment with entheogens while on antidepressants?
- 2) Whether anyone has found anything that does work?
- 3) Whether anyone knows if antidepressants and entheogens affect the same neuroreceptors? — H.G., NY

*Effexor® is a structurally novel antidepressant for oral administration. It is chemically unrelated to tricyclic, tetracyclic, or other available antidepressant agents (MEDICAL ECONOMICS COMPANY 1998). We can locate no solid information on this point concerning Effexor®, but many tranquilizers and antidepressants will reduce or even eliminate the effects of numerous visionary plants and drugs including psilocybian mushrooms and LSD. One option may be to increase the dosage of LSD to the point at which it does have effects. However, we don't know whether or not this will work or what the character of the experience would be like if successful. Overcoming the lack of entheogenic effects may require discontinuing the medication long enough for one's biochemistry to return to normal (this may or may not be an acceptable risk depending on the type and severity of the depression). In the case of Effexor®, a gradual discontinuation over the course of two weeks is recommended to avoid withdrawal symptoms (PSYCHIATRY ON-LINE).*

*In most cases entheogens and antidepressants do not act directly on the same receptors. However, there are some of the more recent 'atypical' antipsychotics that do have an affinity for 5-HT receptors (AGHAJANIAN 1994). It does not appear that Effexor® is one of them as it is believed to work by blocking reuptake of serotonin, noradrenaline and, to a lesser degree, dopamine (it is thought to bind to a protein involved with reuptake). In doing this however, Effexor® does create a situation where the nervous system is literally flooded with these neurotransmitters (UNIVERSITY OF MARYLAND DRUG INFORMATION SERVICE) and this saturation of receptors may well be interfering with the desired action of visionary plants and drugs like psilocybian mushrooms and LSD.*

*Another interesting point is that, in animals, mescaline, LSD and similar drugs decrease spontaneous activity in the locus coeruleus but in doing so, facilitate the activation of its neurons by sensory stimuli (AGHAJANIAN 1994). Effexor®, on the other hand, has been shown, also in animals, to inhibit neuronal activity in this portion of the brain. It was also noted that this may indicate that it affects yet other regions in the brain (UNIVERSITY OF MARYLAND DRUG INFORMATION SERVICE). As*

*visionary plants and drugs do not act directly on the locus coeruleus but are thought to act on pathways afferent to it (AGHAJANIAN 1994) and the UMDIS pointed out that Effexor's action on this part of the brain may indicate that it affects adjacent "non-therapeutic" areas, this might be an important point but one beyond our level of knowledge to adequately grasp the significance of. What it means, beyond a conflict in actions in this important cognitive region, is not clear to us.*

*A study conducted by KIT BONSON, Ph.D. of the NATIONAL INSTITUTE OF MENTAL HEALTH that researched the co-administration of antidepressants and entheogens was summarized in the MAPS Bulletin Vol 7, No. 3, 1997:*

*In people who had taken an SSRI or [a] MAOI for 3 weeks or more, there was a reduction or an abolishment of their response to LSD. In contrast, people who had been taking a tricyclic antidepressant or lithium for 3 weeks or more had a potentiated response to LSD, usually to an unpleasant degree. Actually, there were some reports of what happens once people had gone off their antidepressant and then took LSD—the change in response to LSD returned to normal after a couple of weeks off the medication. In addition, there was one person who reported on the effects of Prozac (fluoxetine) after only one week's administration and then taking LSD—there was a potentiation of the response (in a good way).*

*For more complete information on the interaction of entheogens and anti-depressants, we recommend looking at "Chronic administration of serotonergic antidepressants attenuates the subjective effects of LSD in humans" (BONSON et al. 1995) and "Alterations in response to LSD in humans associated with chronic administration of tricyclic antidepressants, monoamine oxidase inhibitors or lithium" (BONSON & MURPHY 1996). It should be noted that there was one report of the combination of MDMA with a MAOI that resulted in hypertensive crisis; the individual "collapsed for several hours" (BONSON 1994), and another reported adverse reaction from the combination of MDMA, a prescription MAOI, and alcohol (SMILKSTEIN et al. 1987). As well, the combination of SSRIs and other antidepressants are contraindicated with MAOIs (as noted by H.G., NY above).*

*Apparently, with MDMA or psilocybin, SSRIs decrease the response about 50% of the time, depending on the individual (BONSON 1998).*

*While on the subject of antidepressants, it seems worth noting that the simultaneous administration of Prozac and MDMA has been shown to completely block the neurotoxic properties of MDMA in rats (MAPS 1990), and this also worked when administering the Prozac up to six hours after the MDMA was administered (DOBLIN 1998).*







## ENTHEOGENIC AMANITAS

I have found through countless bioassays that both *Amanita muscaria* and *A. pantherina* are entheogenic. I've collected *A. muscaria* in New Mexico's Rockies and in Japan. The New Mexican variety from near Santa Fe was quite nauseating and caused me to use a box of tissues as I drooled profusely. The Japanese variety caused little drooling, and was stronger, but also had a lot of nausea. I won't do either again. The star is the *A. pantherina*. It is stronger, cleaner, and causes little or no nausea—perhaps due to lower concentrations of muscarine, a toxin in *A. muscaria* with the above-mentioned side-effects.

These mushrooms cause one to step into a world where the internal monologue is silenced. Vision appears as if one is scuba diving; the air appears thick, and size and distance is distorted. Usually, after about an hour, one falls asleep. It is best to set an alarm for one hour, and let it take you under. That dream-like sleep is interesting, though the right and left lobes of your brain seem to continually buzz loudly, pulsating from right to left as your heart beats. The buzzing increases until you wish to lay down. Don't fight it, just set the alarm. Upon waking the world is changed, like looking through a large aquarium. Mirrors are strange to gaze upon.

I recommend no more than two dried grams initially. I once foolishly ate eight grams of Japanese *A. pantherina* (found under aspens in September), which I boiled into a tea. I drank the tea at 4:00 pm. After two hours the effects were frighteningly strong, so I took two capsules of milk thistle (*Silybum marianum*) to rid the ibotenic acid from my liver. Next the power of the drug surged—possibly due to the milk thistle. It may have sent all of the stored toxins back into my blood, rather than expelling them. I recommend caution if experimenting with milk thistle and *A. pantherina*. It turned into a nightmare, as my brain throbbed, right and left. Soon I spun as one would with too much alcohol, but it then doubled, then tripled, then a million-fold. Then astronomically I spun; the room I was in no longer appeared. I clutched the only thing I could feel—a speaker. I remember holding the speaker soaring round and round through space. Recalling past LSD trips, ayahuasca, and other combinations—nothing had come near this distance from reality. Time was gone. For many hours it continued. I was convinced that I was in hell. I thought, shit! Why hell? I am not a bad person? I was convinced that I had died. I remembered *Pharmactheon* stated that *A. pantherina* weren't deadly (OTT 1993), though I feared

the milk thistle may have rendered it so. I was terrified. My body was not with me. Just a spirit among a thousand streaks of lightening surging through some fantastically large black-hole like abyss. The spinning non-world continued for what seemed as long as my entire 37 years of life, until 3:00 am when I regained more normal consciousness. I awoke to a ransacked house, food and books strewn about. Things were scribbled on paper. I remember none of that. A twelve-hour plus visit to hell. The next day I ran out in the yard and grabbed plants, hugged trees, and smiled at everyone I saw—happy to be alive. So, if you want to try Amanitas, try *A. pantherina* in small doses. — TENGU, Japan

*There has been some success using Silybum marianum to treat amatoxin poisoning (OTT 1993 citing DER MARDEROSIAN & LIBERTI 1988; and FOSTER 1991). However this wouldn't seem to relate to possible muscarinic reactions or overdoses of ibotenic acid/muscimol. And while atropine is used as an antidote to muscarine poisoning, it is contraindicated in cases where ibotenic acid/muscimol are involved (OTT 1993). We have no idea if the S. marianum contributed in any way to the strength of A. pantherina's effects in this case. For more information on human bioassays of these mushrooms we recommend reading "Psycho-Mycological Studies Of Amanita—From Ancient Sacrament To Modern Phobia" (OTT 1976).*





# NETWORK FEEDBACK

## AMANITA MUSCARIA ANCIENT HISTORY

In southern France stands a beautiful mountainous massif named the Maritimes Alps, the last one of the Alps chain just before it meets with the Mediterranean sea.

In the highest and most remote part of this area stands an ancient sacred mountain named BÉGO. This mountain is surrounded with thousands of prehistoric engravings. The core of these engravings have been dated from 2500 BC to 14 BC. It is one of the oldest and most important cultural sites of this type in Europe.

There are three impressive wild valleys conducting toward this mountain, which have been considered as being three different sacred paths. The valley that surrounds MOUNT BÉGO is named the “Valley of Wonders.” The higher part of this valley opens to the most important sites of engravings. At the top of it, just at the feet of the sacred mount, there is the most central and significant site—the “Altar Rock.”

It is a big red-purple rough rock standing on a large plaque of a different smooth rock covered with thousands of engravings. From a tiny hole in that plaque springs a small source of living waters. This rock stands like an altar right at the core of a gigantic natural cathedral.

Just before this magic spot, at the place where the valley narrows for a last time, stands a large plaque of a particular



PHOTO BY GIORGIO SAMORINI

**FIGURE 6.** The “Chief of the Tribe” and mushroom effigy of MOUNT BÉGO.

rock that has been carried, erected, and engraved there—which is a unique case in this context. This engraving is in many regards noteworthy. It is a very central one, and it stands on the sacred path of this valley exactly like the front on a medieval church. This site might then represent and summarize the central element of a very ancient cult.

This carving also has one of the fairly rare anthropomorphic figures of the site, and it has been named the “Chief of the Tribe.” Now look at the reproduction of it (see back cover), and it is even more obvious in a photograph (see FIGURE 6) or in life. This supposed “Chief of the Tribe” might rather be the representation of a shaman whose plant ally or plant of vision was the mythic mushroom *Amanita muscaria*. Exactly like with the Siberian or the Ojibway shamans for whom the power of the sacred *A. muscaria* was also closely linked with lightning (STAFFORD 1992); our “Chief of the Tribe” is enlightened (symbolized by the lightning bolt) with the power of the mushroom.





The other striking thing about this story is that there is, among scholars devoted to the study of this very important site, a school among which noted personalities for over a century and a half, have developed the thesis of an Indo-European origin and influence on this site, going back to the very beginning of the *Vedas*. Incredibly, none of them—as far as I know—has identified the small motif over the head of the lightning-stricken “Chief” as being a mushroom of the species *A. muscaria*. (It is worth noting that *A. muscaria* grow all over the foothills of these mountains.) Instead these scholars have developed all kinds of sophisticated interpretations about this so-called “abstract design.”

There was a very ancient cult, 4500-years-old, in the Maritimes Alps of southeast France. Its origins go back to the end of the Neolithic, 2500 BC, and it lasted all through the Bronze and Iron ages, up to the coming of the Romans in 14 BC. This cult of shamanic practices was linked with some kind of Vedic or pre-Vedic religious influence.

Now, if we accept that the motif is a representation of an *A. muscaria*, and also R. GORDON WASSON’S proposition that this mushroom was the principal original component of the Vedic Soma, then we have to conclude that both had in common the ritual use of the sacred Siberian mushroom for religious and shamanic purpose. Hey people, this is quite a finding!

In turn, if the scholars who suggest a Vedic influence on this neolithic European cult are right and the motif is an *A. muscaria*, this might then be the first archeological discovery able to prove R. GORDON WASSON’S proposition about identity of the Vedic Soma. — P.D., France

*After receiving the information above, ER contacted GIORGIO SAMORINI, editor of Eleusis (see page 49), and a noted expert on ancient mushroomic art. He kindly provided his additional thoughts, as well as the photograph (see FIGURE 6) and a related bibliography (included on page 55). We are grateful for his input.*

## FURTHER CONSIDERATIONS ON THE MUSHROOM EFFIGY OF MOUNT BEGO

I have been familiar with the rock art of MOUNT BEGO for many years and I always believed that the famous “Altar Rock” features an explicit representation of *Amanita muscaria*.

Apart from the mushroom images of Scandinavian rock art (KAPLAN 1975), this is the only other representation of the fly agaric in European prehistoric art discovered to date. The rock engravings of MOUNT BEGO are part of a larger group of rock art works in the Alpine arc dating from late Paleolithic to historic times. The largest concentration of rock engravings (more than 100,000 images) is in Valcamonica (Lombardy, Italy) and is the work of the Camuns people (cf. ANATI 1982). I noted in an earlier work that there were many psychoactive mushrooms, *Amanita* and *Psilocybe* in the area of the engraved rocks of Valcamonica and suggested that these mushrooms may have had a part to play in the cults and rituals of the Camuns (SAMORINI 1988). Furthermore, it should not be forgotten that all the rock art of the Camuns and Alpine rock art in general are closely associated with religious cults.

The second series of rock art works of major importance in the Alpine arc (over 30,000 images) is at MOUNT BEGO and the “Valley of Wonders.” Studies of this prehistoric site go back one hundred years (cf. BERNARDINI 1971; BLAIN 1976). The main peculiarity of this rock art is the altitude of the site (2000–2500 meters) and the significant—one might say obsessive—presence of horned zoomorphic images (essentially Bovidae). A further peculiarity is that practically all these horned figures are engraved in such a manner that the horns point toward the peak of the mountain. This is not a chance occurrence. It has been observed that MOUNT BEGO is one of the Maritime Alps mountains most frequently struck by lightning, and it has been hypothesized on more than one occasion that MOUNT BEGO was selected by prehistoric peoples as a “sanctuary” precisely because of this meteorological characteristic (cf. for example, MARRO 1945–46). In ancient times it was widely believed that the sacredness of certain localities could be derived from this characteristic. It is also worth noting the zigzag form of many of the MOUNT BEGO horns, reminiscent of lightning. A number of scholars have already pointed this out (cf. for example, MARRO 1944–45). We should now turn our attention to the “Altar Rock” with the engraved scene inappropriately called the “Tribal Chieftain,” about which I’ll make my own observations, adding these to the observations mentioned by P.D. in the previous article.

The anthropomorphic figure originally called “Tribal Chief” was then considered a sacrificial victim, due to the knife pointing toward the right of his head. Since there is a cow skull adorning the drape-like vestment of the anthropomorphic figure, for a long time it was thought that this was a scene associated with a Mithraic-style sacrificial act. How-





ever, according to the more precise dating techniques subsequently adopted by archeologists, these rock engravings date much further back than the Mithraic cult adopted by the Roman legions passing through this area, and this interpretation was therefore abandoned (DUFRENNE 1986). There is more justification for the interpretation offered by those researchers who see the figure as “adorant” or “officiant” (DUFRENNE 1985; MARINGER 1979).

My own opinion is that this scene presents shamanistic connotations due to the presence of the mushroom image and a stepladder—basic elements of the ritual of shamanistic initiation (ELIADE 1964; SAMORINI 1990). Researchers have noted surprising analogies between the prehistoric stones of Valcamonica and Valtellina (Italy) and Indo-European symbolic and religious concepts (ANATI 1977; PIANTELLI 1983). In the wake of this discovery, ROLAND DUFRENNE (1985, 1986) found even closer analogies between the symbolism of the rock art of MOUNT BEGO and that of the Indian *Vedas*. In Vedic sacrifice, we may note assimilation of sacred utterances and prayer on the one hand and, on the other, arrows or daggers pointing toward the head of the officiant and which reach his heart. This, according to DUFRENNE, is what we find in the MOUNT BEGO scene with the dagger touching the head of the adorant. The mushroom image is generally considered a stylized cow skull, a dagger or some other ritual arm—however difficult it is to see in it an arm of any kind. The way it thickens out at the “handle” or “blade” brings to mind the ring of the stalk of *A. muscaria*, and the engraved dots on the upper part of the figure are very similar to the punctiform spots on the cap of fly agaric. DUFRENNE notes seven dots and finds a correspondence between these and the seven mysterious powers sustaining the universe or the seven original prayers of Vedic cosmogony. However, we know that the number seven is also associated with Siberian shamanistic symbolism and the use of fly agaric. Lappish shamans, for example, consume *A. muscaria* mushrooms with seven spots (T. I. ITRONEN, see WASSON 1968: 279). —GIORGIO SAMORINI  
E-mail: giorgio.samorini@iol.it

## TRICHOCEREUS CONSUMPTION DETAILS

The following letter comes from the individual who was mentioned in K. TROUT's article titled *Trichocereus peruvianus?* in the last issue of ER (see VERNAL EQUINOX 1998, page 17). He is the correspondent who originally reported that L.E.R.'s *T. peruvianus* was inactive.

Thanks for your new and improved journal. I am impressed that you are trying to be more detailed and scientific. I have tried where possible to remember all facts regarding the extraction procedure; this is a much needed addition for accurate comparisons.

I purchased three feet of “*Trichocereus peruvianus*” from L.E.R. in July 1996 for \$135.00 (\$45.00 per foot). The diameter of the plants was 3.5 inches. I removed the spines, using gloves and pliers. In all cases, the cacti was consumed after extraction.

When extracting, I used just enough water to cover the cactus mass, adding a shot glass of lemon juice to acidify, and then heating slightly below a boil for two hours. This was then strained in a colander with a neckerchief as a filter. The pulp was then rung out by squeezing the neckerchief into a ball. The same extraction process was again repeated for another two hours with fresh water and lemon juice, then strained again. The combined fluids were then drunk, or dried into a tar and put into capsules, as described below.

EXPERIMENT ONE: With prior *T. pachanoi* bioassays in mind, and based on information from *Pharmacotheon*, which states that *T. peruvianus* is stronger (OTT 1993), I used only 1/2 foot of fresh L.E.R. “*T. peruvianus*.” This was pulverized in a blender, and extracted as described above. After drinking the tea, no effects were felt.

EXPERIMENT TWO: I then dried the remaining 2.5 feet (a lot of cacti!), which was about 125 grams dried—using 1/4 inch cuttings of the skin and pith, but not the center of the cactus. This was dried at about 90°F in an attic, then reduced to a powder in a blender. After being extracted as described above, the liquid was then heated (at the lowest setting) on a teflon frying pan, to reduce the amount of liquid. Finally, this was placed in a warm area, drying into a tar after two days. The tar was rolled into capsules, to avoid tasting the muck when swallowed. Teflon pans make it easy to roll up the tar! I split these capsules with a friend, and neither of us felt any activity.

I don't know how old the cacti were, though they were alive and had 1/4 inch roots sprouting from their bases. I didn't count the number of ribs on the plants, and I don't know at what time of the year they were harvested. In my opinion, the L.E.R. cactus is not the same *T. peruvianus* that OTT is talking about in *Pharmacotheon*.





PRIOR EXPERIMENTS USING *T. PACHANOI*: I purchased *T. pachanoi* from the now defunct ...OF THE JUNGLE. These were fresh cuttings, six to ten inches tall, and about 3.5 inches in diameter. The same processing was used as above (dried, not fresh). It was pleasantly active at 1 to 1.5 feet. These *T. pachanoi* weighed about 50 grams per foot, dried. Approximately three hours after ingestion, one foot of cacti provided a +2.25 on the SHULGIN SCALE, while 1.5 feet provided a solid +3 (or higher). The latter's effects lasted from 1:00 pm until I fell asleep at 11:00 pm. Visuals were mild but obvious with eyes closed. While walking in the forest, the trees felt vibrant, and far more "alive," as if I could see them pulsating and breathing. Three or four Japanese ravens followed overhead in the trees for an hour, cawing and staring. It was fantastic! I have also used 50 grams of dried *T. pachanoi* from JLF (using the same extraction procedure), with again, about a +2.25. As well, I have had fresh and dried *Lophophora williamsii*, so I am familiar with the cactus teachers. JLF now sells *T. peruvianus*: \$20.00 for a live three-pound cutting that is 13–15 inches in length. I haven't tried it. Their *T. pachanoi* is \$18.00 for a live three-pound cutting that is 13–15 inches in length, or the same amount and price dried at 50 grams. I imagine that if the JLF *T. peruvianus* was much stronger than

their *T. pachanoi*, they would be charging more for it, since most of their prices reflect activity. Hence, the effects are probably similar in these two species. JLF also just added *Pachycereus pectin-aboriginum* cactus to their newest catalog. A live six-inch rooted cactus (one pound) is \$15.00. I haven't tried this, and I don't know much about its phenethylamine activity or proper dosage. — TENGU, Japan

K. TROUT responds:

For the half foot extraction the amount of acid was a bit low—roughly twice as much acid (or more) should have been used. For the 2.5 foot extraction the amount of acid was extremely low. I would recommend the juice of a lemon or lime per pound (roughly 3.5 or 4 inches at this diameter) of fresh cactus (90% water by weight is a good approximation), per cooking; unless the fruits are small in which case two lemons or limes should be used. (For some reason people are overly worried about using or consuming too much citric acid.)

I usually freeze the fresh cactus to rupture the tissues, run it through a blender with the sour citrus juice and add no water, unless necessary; just the juice of the plant

THE BASEMENT SHAMAN

A PANGAEAN COLLECTION OF ENTHEOGENIC PLANTS

EXOTIC BOTANICAL EXTRACTS & PREPARATIONS

GROWING SUPPLIES

CALL OR WRITE FOR A FREE CATALOG  
847.695.2447 P.O. BOX 1255 ELGIN, IL 60121 U.S.A.  
E-MAIL: BSHAMAN@INTERACCESS.COM





usually proves adequate for liquid for the first cooking and a cup per pound is more than adequate for the second. (Volumes are not crucial; I just try to keep it as low as possible.)

The other point is the length of cooking. For a non-acidified tea two hours should be the minimum. For acidified tea cooking time can be reduced to 15–20 minutes per cooking. Longer cooking with acid will only hydrolyze the plant materials and will not enhance the yield.

I personally do not like reducing cactus extracts to a tar as this seems to maximize nausea and also may produce some degradation of alkaloids during the lengthy heating and air exposure. There have been several times when such prolonged processing has resulted in inactive tar despite the same cactus giving active lime tea. On the other hand, many times tar worked quite well. I have no idea what caused the disparity as the processing was the same.

TENGU provides the length and diameter of the cacti used, and from this we can approximate weights. In the first case a half foot of 3.5 inch material was used. I cut a

section off an 8-ribbed *Trichocereus pachanoi* that was exactly 3.5 inches in diameter. It weighed 132.14 grams per inch. (A 3.75 inch in diameter "Jules' Giant" *T. pachanoi* weighed 128.75 grams per inch. However, this was basal material trimmed off a healed cutting that had started to rot. The drying during healing may have decreased the water content in this material.). If his *T. peruvianus* weighed similarly to the *T. pachanoi*, this would put the half foot at around 793 grams. This half foot would dry to around 79 grams giving a potential mescaline equivalency of 687 milligrams, which clearly should have been active if the figures from the literature apply (PARDANANI *et al.* 1977).

The omission of the central part of the plant for the 2.5 feet leaves us unable to generate a comparative figure. AS TENGU was reducing this to tar, I wonder what the point in not including the central parts was? The vascular bundle itself may contain little alkaloid but the central parenchymal tissues are indicated to contain usable amounts of alkaloids. While the green part has been shown to be the most potent this certainly doesn't mean that the central parenchymal tissues don't contain usable alkaloid!



## KAVA KAUAI

*Exceptionally High Quality*

kava@kauaisource.com <http://www.kauaisource.com>  
POB 1202 (Dept. ER) Kapaa, Hawaii 96746 USA

Free Catalog & Orders (800) 626-0883

❖ Credit Cards Accepted ❖



### Highest Quality Waka Grade Ground Kava Root

1 lb \$28.00    1/2 lb \$16.00    +\$4.00 S&H



### "Diviner's Sage Incense"

Organically Grown in Hawaii  
Leaves of *Salvia divinorum*



7 g \$25.00

14 g \$45.00

28 g \$85.00

+\$2.50 S&H





We do want to note that it isn't likely that the price JLF charges for their products has much to do with the products' strength or activity. Since JLF isn't selling these products for consumption, they probably don't care too much about the products' activity. Prices are likely based on what other vendors charge for similar specimens, and how well an item sells. When capitalism and entheogens meet, capitalism sits in the driver's seat. Companies will charge what the market allows—regardless of the activity of the items sold. After all, none of these companies are selling these cacti for consumption purposes!


## INDEX FOR BACK-ISSUES?

If the project ever succeeds, I would be very interested to get the index of *ER*! — P.D., France

A good cross-referenced index to back-issues of *ER* would be great. I hope to see one soon. — COY DOG

We are currently compiling an index to the back-issues of *ER*, which we will make available when it is complete. In the future, an index will appear in *WINTER SOLSTICE* issue of each year, which will address all four of that year's issues. With the current issue, we have begun using sequential page and image numbering, which will make using the index easier.

*The Ones That Stain Blue*™  
Unique gifts for the Psilocybe Connoisseur



www.stainblue.com  
P.O. Box 11167 • Spring, Texas • 77391-1167

# TROUT'S NOTES

**"More than you need to know!"**

- A-1. The Reported Occurrence of Tryptamines and/or  $\beta$ -Carbolines in the Genus *Acacia*. \$17.
- A-2. Occurrence of Phenethylamines, Tryptamines and  $\beta$ -Carbolines in the Genus *Acacia*. \$5.
- A-3. A Simple Alkaloid Volatizer. (Included in D-1.) \$4.
- A-5. Ayahuasca and Ayahuasca Analogs. \$23.
- C-2. The Cultivation and Propagation of Cacti. \$11.
- C-4. The Mescaline-Containing Species. \$22.
- C-7. Trout's Notes on Mescaline II (Combines C-5 and C-6.) \$23.
- C-9. Cactus Alkaloids Other Than Mescaline. (Appendix A.) \$23.
- D-1. Cultivation of *Desmanthus* for Root Bark Production. \$6.
- D-2. The Genus *Desmodium*. \$11.
- FS-X3. Tryptamines From Higher Plants: Assays for Some Indoles. \$22.
- FS-X4. Tryptamines From Higher Plants: Isolation, Extraction and Manipulations. \$16.
- FS-X5. Tryptamines From Higher Plants Reported Occurrences of a Few Tryptamines. \$16.

CATALOG (describing the above and more) is 55¢ for postage.

Texas residents only, please include the appropriate tax for your area. All orders are postpaid. Payment in US dollars only; check or money order payable to TROUT'S NOTES. If sending cash, wrap well and please use postage stamps for anything less than \$1. (Round to the nearest first-class stamp amount.) DO NOT SEND COINS. Foreign customers: we will bill *pro forma* for additional postage (with prepaid orders only). The above prices are effective June 21, 1998. Prices are valid until the publication of a new price list; availability and current versions subject to change without notice.

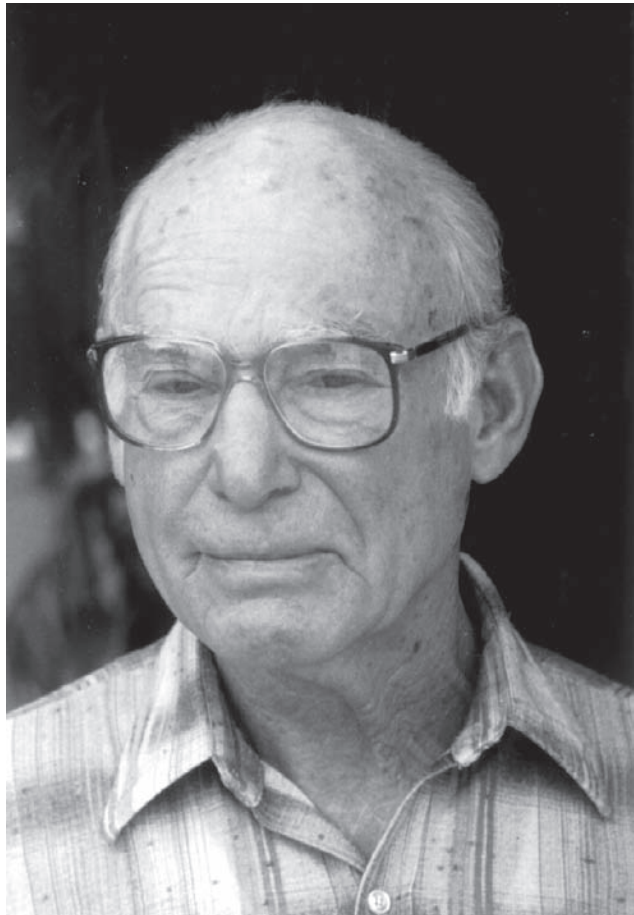
**TROUT'S NOTES**  
**POB 161061 (Dept. ER)**  
**Austin, TX 78716**  
**USA**





## MYRON STOLAROFF SPEAKS...

Transcribed and edited from a radio interview by ELIZABETH GIPS on “Changes” in April, 1998.



**Elizabeth:** MYRON STOLAROFF's latest book is *The Secret Chief*, and it's about some early psychotherapeutic days, using psychedelics. Why don't you tell us about the book a little bit and what motivated you to do it?

**Myron:** Okay, I'll be glad to do that. Actually, I retired out here to Lone Pine—where I am looking out at the beautiful mountains right now covered with snow—in about 1978. I wanted to be a writer, and so I was looking for things to write about. And a couple very good friends of mine, ANN and SASHA SHULGIN said, “You know, there's a gentleman who has been doing some very excellent work in this field, and we think it should be documented.” So, I thought, “Gee, that's a great idea,” because psychedelics are my favorite field of endeavor—they've been my major interest for a long, long time. So, my wife JEAN and I looked “JACOB” up, and he was

happy to cooperate. The both of us sat with him for quite a period of time and reviewed his work, and we found him to be an extremely engaging person, and extremely knowledgeable in this field. And furthermore, he developed some worthwhile and interesting techniques... very effective techniques in administering psychedelics to people. So, this turned out to be a valuable endeavor.

**Elizabeth:** He seems to have told you a lot of ground rules for group tripping.

**Myron:** Well, he did two things. First of all, he developed the individual trip, so as to make that most effective. Everybody was always introduced with an individual trip, where they took the psychedelic alone just with him, and he was a perfect guide. After that, they had the option of repeating the individual trip, or joining the group. And he developed the group method—as far as I know—better than anyone, because he saw early in the game that it was an awfully good way to enhance the experience by having people share this together. And also it reduced the cost, because after all, he was doing this professionally. It didn't cost as much to participate as a group member as it did as an individual member.

**Elizabeth:** Why are entheogens one of your favorite fields of endeavor? Any why was it important that this man... it's not his real name in the book, is it?

**Myron:** JACOB? No it isn't. This was one of the conditions of my writing the book and getting it published. Since he worked for a long time after all these substances became illegal, security was an enormous problem. And the work did not necessarily end with his death. So, I gave my word to not reveal his name or the area where the work was done.

**Elizabeth:** Why is it important to utilize these substances in the field of psychotherapy?

**Myron:** Well I think it's important to utilize them in a great number of fields.

**Elizabeth:** Oh, that's nice! (laughter)







**Myron:** Actually, you know I am on record, ELIZABETH, that when I took my first psychedelic, I was in charge of long range planning for AMPLEX CORPORATION. I was familiar with practically every area of scientific endeavor, and I didn't hesitate to say that LSD was man's greatest discovery because it opened the mind, and the mind is our most enormous potential. And our mind can be used in many ways. As a matter of fact, one of the real problems I think of western science is that they don't understand the mind at all. Everybody is working very hard on nerve synapses, and various kinds of neurotransmitters and so on, and from all of this they hope to prove that the mind is a result of all these interactions. Whereas actually, if you look into it carefully, you find that Buddhists are absolutely right. And the Buddhists concluded a couple of thousand years ago that *mind* is the source of everything. So all these mechanisms that we have are things that have been created by mind to allow mind to communicate to this level of reality that we find ourselves in—the material level.

**Elizabeth:** When you speak of mind you are not, I assume, speaking of brain? Or are they interconnected?

**Myron:** I hope that I made that distinction. No, the mind actually... well there are a lot of ways of looking at it. The Buddhists call it primordial wisdom. It's the source of everything, and that everything comes out of the mind. JUNG had a little different way of describing it. He called it the collective unconscious. If we go deep enough into ourselves, we come to our own personal unconscious. But ultimately we reach an infinite consciousness that joins us all, which JUNG called the collective unconscious. And then there are a lot of religious traditions that talk about universal mind—where mind is absolutely infinite and contains everything, contains every thought and experience that ever happened. So you have all of these different views. And one of the amazing things is that when you take these substances, if you are able to get into these areas—what we generally call the transpersonal areas—you can discover that all these views are very accurate ways of looking at reality.

I have to say that the misunderstanding of psychedelics is one of the great tragedies of our current time, because these are such remarkable tools. And I'll just try to say in a nutshell why they are important and also why they are held in such disrepute. First of all they are important because, as far as I can tell—and this is after 40 years of work—the main thing that they do is open the door to the unconscious mind. And that includes just a fantastic array of stuff. But the first

part that's uncovered is our repressed material. We push a lot of stuff into the unconscious because we simply do not want to know it; we don't want to acknowledge it. This is often very painful stuff: betrayals, hurts, things that have made us feel inferior, and all the kinds of things that make up what JUNG calls "the shadow." So all of this stuff is in the unconscious. But then when we go deeper, we begin to find some of our more valuable assets, such as intuition, creativity, and what JUNG called "the archetypes." Eventually you go beyond all of this into the transpersonal areas where you can actually discover that the core of your being is divinity, which is an amazingly wonderful, fruitful thing to discover. And what I've found—and I think what most of the people who reach this level find—is that the universe is created in incredible love.

**Elizabeth:** Oh, that is so wonderful to hear.

**Myron:** And we all hold this in the core of our being. Imagine that—we've all got this within us, and most people walking around don't even know it! Psychedelics are just a remarkable tool to open up these areas and make these discoveries. We can find the true nature of reality. We can find what a magnificently beautiful world that we live in, and how wonderful life can be. But don't forget that there is also all of this repressed material, and very often this stands in the way of moving into these more rewarding areas. For some people, the repressed material area is extremely painful; it's so painful that people will go to great lengths to escape it, and that's why some of the early doctors observing people taking psychedelics thought they were going through psychotic episodes, which they preferred to do rather than face the inward pain that they had locked up within themselves. So this terrible term "psychotomimetic" [psychosis mimicking] came into being.

**Elizabeth:** Right. The very first time I heard of LSD was a little newspaper article that mentioned this doctor in Czechoslovakia who was giving it to his patients. And the patients were having experiences of God-consciousness. And this was a Communist country, and he couldn't figure it out. That was GROF, of course. And then the next thing I heard was about a friend of mine who was the head of one of the psychiatric departments in St. Louis at a medical teaching unit. He was giving it to prisoners to try and create schizophrenia, and actually he said it wasn't working. They all begged for more!

**Myron:** There was also work done with prisoners and psilocybin. Many of these prisoners who had taken psilocybin just





saw so much more opportunity in their life and saw the things that they had done wrong and how they could correct their behavior. Perhaps psilocybin would be one of the most useful things for rehabilitating prisoners. But unfortunately we haven't been able to get back into that kind of research.

**Elizabeth:** After you had ingested LSD and realized it's potential, how did it change your life? How did you utilize the knowledge?

**Myron:** It changed my life in a lot of ways. Actually my first experience was that I had to live through an extraordinarily painful birth experience, which had made a powerful impact on me and my personality. I found I had become extremely compulsive about time. The worst thing about it was I had terribly low self esteem because I felt responsible for causing all the pain to my mother during the birth experience, and I felt absolutely worthless. It was a great discovery to find that out and find out how much energy I had repressed, holding down that information. And that's one of the wonderful things; as we are able to release our repressions we release a lot of energy for life that had been locked up before. So, I found myself growing in energy. I found that I didn't live so much in my head anymore. As a child I was a daydreamer and kept to myself and didn't communicate much with others. I began to discover how great it was to relate better; to learn to listen more carefully to other people. I actually learned to love more, and in the end—after a while—I discovered that one of the most wonderful things you can learn is how to be more loving.

**Elizabeth:** Have you been a psychotherapist yourself?

**Myron:** No, my training is in electrical engineering, and ALDOUS HUXLEY got a big kick out of that.

**Elizabeth:** So your experiences evidently propelled you into realms that you had not known about in your electrical engineering career?

**Myron:** Oh my, that's so true! I think I have learned an enormous amount about psychology and therapy. And of course these experiences make you avid for information, so you do a lot of reading, and I've read a good deal more. I'm sure that any therapist who wants to be a better therapist using these methods to learn more about his own inner dynamics, and his own defenses and his own attributes, could be a lot better help to other people. And that's where JACOB comes in.

**Elizabeth:** I was going to get back to JACOB and ask you about... did you work with him? Besides the book?

**Myron:** No, I never did. When I met and interviewed him he was practically retired by then. Although... well you know I can't say too much here because of my commitment. But we did get to know him fairly well, and under interesting circumstances. We certainly got to know him enough to know what a marvelous human being he is.

**Elizabeth:** And as you interviewed him for this book, did it deepen your appreciation of the use of psychedelics as a tool?

**Myron:** Oh my yes! Especially learning about his results and how effective his techniques were. Because we had set up a foundation in Menlo Park from 1961 to 1965. We processed about 350 people, and we did quite good work. People were very pleased with their experiences and how their lives were changed. But I have to say JACOB was *extremely* effective. Just for example, one thing that's in the book that just really impressed me enormously. He said that a lot of people had come to him that had many, many acid trips. He liked to use that phrase—he liked to talk about "tripping." He said some of them had experienced as many as 300 acid trips. And after every single one of them had the experience with JACOB, they said, "You know, I never had an acid trip before." So it pointed out the enormous difference it makes to be with a skilled guide who has worked out effective procedures, who knows how to assure you, how to get you to relax and let go to the experience, how to use different kinds of symbols and artifacts to look at and examine, to stimulate your experience, and to move into fruitful areas of experience. So he was very, very good at that.

**Elizabeth:** MYRON, do you have any suggestions to people who have some energy to put into deliberately creating change? What we can do to help facilitate a change in the current fear-based attitude that society has?

**Myron:** Well, for those who are knowledgeable, of course, the more information you can put out, the better. And that's where the *MAPS Bulletin* comes in. It's probably the best publication available today for people current with what's going on in this field. MAPS is doing a splendid job of turning up all the new projects and the latest research developments. Of course, financial support has always been a difficult problem. And when you get more finances you can do more studies. Like right now MAPS is sponsoring an examination of JANIGER's patients who were administered LSD some





thirty years ago. And it's fascinating the results that are coming up. These people have changed very beneficially, and this information is being accumulated and will probably be published. So these things help.

**Elizabeth:** And MAPS is helping to fund scientific research of various kinds, is that not right?

**Myron:** Well that's true. I'd like to say that MAPS put out a special edition of *The Secret Chief*. It's a hardback edition and it's signed by all the contributors of the book: Dr. ALBERT HOFMANN, STAN GROF who wrote a marvellous introduction and a survey of the field, ANN and SASHA SHULGIN, and myself have all signed this edition. It sells for \$250.00, and we have already raised \$10,000.00 that we promised to give to RICHARD YENSEN for his LSD research, which has been approved by the FDA. It's being held up a bit right now because the FDA are such sticklers. They are being so meticulous. They're just going way, way overboard to make sure that no harm is done. And they just won't accept the fact that thousands upon thousands of people have done LSD without harm. And there have been surveys—like COHEN's survey early on that covered twenty five thousand different administrations. Very, very little harm has been done; no more than ordinary psychotherapy in most cases.

I look at it this way: the public is not going to accept psychedelics until our scientists have done research and say, "Yes they are useful." And, right now, our government... well, for thirty years they wouldn't approve a single project for psychedelic research. Now it's starting to open up a little bit, but it's still going very slowly. They are being very careful. And what they don't know, what they don't seem to realize, the government is producing an enormous amount of harm in two different ways. First, there are people who are really suffering who could be helped if this therapy were available. So while they are being very careful for people not to be hurt, an awful lot of people are hurting terribly, whose situations might well be resolved with proper use of psychedelic treatment. The other place they are doing a lot of harm is that because it's illegal, nobody dares say anything. We have a lot of people like JACOB throughout the country. JACOB said he introduced 150 therapists to his methods of doing this, and a lot of this work goes on underground. But nobody can share anything, you can't publish anything because it's illegal. So here we have everybody alarmed about young people misusing these things and ending up in hospitals and what not... yet the information for using them correctly could have stopped an awful lot of this. But you can't put the informa-

tion out. The younger people who are doing this work say, "My God—I don't want to risk my career." So it's only old fogies like me who... what are they gonna do? But all the work that I did... I'm old enough so that the work that I did was before the things became illegal.

**Elizabeth:** Do you want to talk a little bit about some of the work that you did?

**Myron:** Well, that's pretty well documented in my first book entitled *Thanatos to Eros, Thirty Five Years of Psychedelic Exploration*.

MYRON STOLAROFF's autobiographical *Thanatos to Eros* is available for \$25.95 (postpaid, CA residents add \$1.78 for sales tax) from: THANEROS PRESS, POB 773 (Dept. ER), Lone Pine, CA 93545.

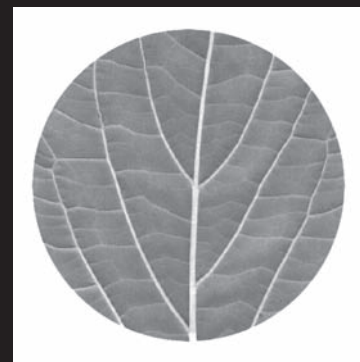
*The Secret Chief* is available for \$13.95 (softcover, postpaid) or \$253.00 (signed, numbered, limited edition hardcover, postpaid) from: MAPS, 2121 Commonwealth Avenue, Suite 220 (Dept. ER), Charlotte, NC 28205.

ELIZABETH GIPS hosts CHANGES RADIO on Tuesdays, 2:00 pm to 6:00 pm on KKUP 91.5. She frequently interviews those involved in the Entheogenic Reformation. Audio tapes of the complete interview that this transcript was edited from are available from: BIG SUR TAPES, 200 Gate 5 Road #117 (Dept. ER), Sausalito, CA 94965, (800) 688-5512. GIPS is also the author of the CHANGES WEB PAGE (<http://www.changes.org>) and *The Scrapbook of a Haight Ashbury Pilgrim*, which is available for \$18.00 postpaid from: ELIZABETH GIPS, POB 7305 (Dept. ER), Santa Cruz, CA 95061.

### SALVIA DIVINORUM GROWER'S GUIDE

THIS EXCELLENT NEW  
BOOK PROVIDES THE  
MOST COMPLETE  
CULTIVATION INFO  
EVER COMPILED  
ON THIS RARE AND  
MYSTERIOUS  
ENTHEOGEN.

\$11.95 PLUS \$3.00 S/H



SPECTRAL INDUSTRIES  
POB 73401-ER, DAVIS CA 95617





## FIELD TRIPS, SEMINARS & CONFERENCES

### AYAHUASCA AND HOLOTROPIC BREATHWORK JULY 19–28, 1998

“The purpose of this journey is to generate a deep self-transformation, through the combination of ritual plant ceremonies, Holotropic Breathwork sessions, creative artwork expression, meditations, and purification diets. Every experience will be followed by an integrative group sharing (English & Spanish). Instructors include LUIS EDUARDO LUNA, SILVIA POLIVOV, and ANA MARIA AGUIRRE.”

Held in the Amazonian rain forest in Peru, participants will experience three ayahuasca ceremonies and two Holotropic Breathwork sessions. Tuition is \$1,350.00. For registration information contact ENTHEOS GROUP via phone, fax, e-mail, or check out their web page: (541) 801-9872, (541) 774-3892, spolivov@hotmail.com, holos@msl.hq.com.ar, <http://www.lycaem.org/~entheos>

### ATACAMA DESERT FIELD TRIP AUGUST 18–25, 1998

“The BOTANICAL PRESERVATION CORPS invites you to be part of an experiential, hands-on, working expedition to the oasis of San Pedro de Atacama in North-Eastern Chile. For the past fifteen years, MANUEL and DONNA TORRES have spent some months every year engaged there in archaeological examinations of 1500-year-old mummies, which had been excavated previously. Their studies revealed that many were buried with elaborate snuff kits containing a powder identified as seeds of *Anadenanthera colubrina* variety *cebil*.

“The Atacama desert is one of the most wild, fantastic, compelling places on Earth. It is so dry, parts have never had a drop of precipitation in recorded history, yet many intriguing psychoactive plants grow there, and the terrain and environment has a vast, mind-blowing scale. In this high-elevation desert, the night sky surges with southern-hemisphere stars. Altogether it is an unparalleled place to explore various states, feeling kindred with the presence of the ancient snuff-inspired shamans who left their psychedelic rock-art in sacred sites.

“We thus thought it appropriate to invite a small group of like-minded adventurers to join us for a once-in-a-lifetime trip, exploring the desert, collecting and testing rare plant specimens, going

behind-the-scenes in the museum to examine its vast collections of real shamanic artifacts—pipes, snuff kits, textiles, and the mummies themselves—taking trips out to explore the ancient shamanic rock art sites and hot springs. Doesn’t this sound like the makings of an unforgettable adventure?

“We will only be able to do this in a very small, intimate group, and we urge you to sign-up early, on a first-come basis. The cost [is] \$1,500.00, which will cover everything from food and lodging to desert transport, *etc.*, during the expedition. This won’t include costs of getting there, which can be done in a variety of ways, but generally would involve \$700.00 to \$1000.00 in travel expenses. Further details will be available to those who register. Our group already includes some very interesting folks, and will be facilitated by BRET BLOSSER, ROB MONTGOMERY, and MANUEL and DONNA TORRES.

“We hope you will be able to join us! We are planning small-group expeditions and adventures to other exotic places in the future, so if you are interested in having advance notice of upcoming trips, send a note to us.”

For more information on registration write to: BPC, POB 1368 (DEPT. ER), Sebastopol, CA 95473

### TELLURIDE MUSHROOM FEST AUGUST 27–30, 1998

The TELLURIDE MUSHROOM FESTIVAL is designed for persons interested in expanding their knowledge of edible, poisonous and psychoactive mushrooms. Major consideration is given to the cultivation of diverse mushroom species, emphasizing practical principles and techniques. Speakers include Nobel Prize winner KARY MULLIS on “Entheogenic Botany;” ANDREW WEIL on “Ethnomedicine;” PAUL STAMETS on “Mushroom Cultivation;” GARY LINCOFF on “Mushroom Identification;” and EMANUEL SALZMAN on “Mushroom Poisoning.” The four-day conference is \$265.00 (which includes meals). Early registration is recommended, as these conferences frequently sell out.

For additional registration information contact: FUNGOPHILE, INC., POB 480503 (DEPT. ER), Denver, CO 80248-0503, (303) 296-9359, [newsmush@netone.com](mailto:newsmush@netone.com), <http://telluridemm.com/mushroom.html>





## THE BURNING MAN PROJECT AUG. 31 — SEPT. 7, 1998

Held in the middle of the Nevada desert, BURNING MAN has been called “a hedonistic/apocalyptic neo-pagan gathering.” BURNING MAN has been held for numerous years now, and each year brings a larger crowd. It’s a beautiful orchestra of organized chaos. Many people consuming many different entheogens. Mud pits, fireworks, numerous live bands and performances, all-night rave dances, and the burning of giant ritual sculptures—culminating in the BURNING MAN. Tickets are \$80.00 prior to August 15th, and \$100.00 after.

For updates on BURNING MAN, you can subscribe to the BURNING MAN ANNOUNCEMENTS E-MAIL LIST. To join this list send an e-mail to [bman-announce-request@burningman.com](mailto:bman-announce-request@burningman.com), with the word “subscribe” in the body of the message. Or contact: BURNING MAN, POB 420572 (DEPT. ER), San Francisco, CA 94142, (650) 985-7471, <http://www.burningman.com>

## PSYCHOACTIVITY: PLANTS, SHAMANISM & STATES OF CONSCIOUSNESS OCTOBER 1–4, 1998

Held at the TROPICAL INSTITUTE (Koninklijk Instituut vor de Tropen) in Amsterdam, the focus of the PSYCHOACTIVITY conference will be visionary art, anthropology, botany, and psychotherapy. There will be talks, discussions, presentations, and a techno-party. The conference will be in English, with a total of 18 sessions, starting Thursday in the afternoon, until Sunday at noon, leaving plenty of free time for exchange on an individual level, and to explore the smartshops, coffeeshops, museums, and other aspects of the city of Amsterdam.

Confirmed speakers include: ALEXANDER T. SHULGIN on “The Process of Discovery of New Psychedelics;” ANN SHULGIN, DONNA DRYER, and RICH YENSEN on “MDMA and LSD-Assisted Psychotherapy;” JONATHAN OTT on “Studies of Vinho da Jurema and Pharmahuasca;” RALPH METZNER on “LSD Therapy and Ecology;” CHRISTIAN RÄTSCHE on “The Ethnology of Psychoactivity;” ALEX GREY on “My Visionary Art;” PAUL STAMETS on “Psilocybian Mushrooms;” STACY SCHAEFER on “Recent Research on Peyote and Huichol Women;” MANUEL TORRES on “The Iconography of South American Snuff Tablets;” DICK BIERMAN on “The Effects of *Cannabis* and Psilocybian Mushrooms on Clairvoyance;” and PETER DE SMET on “Ritual Enemas and Snuffs in the Americas.” More speakers are expected.

One day will be devoted to discussing entheogenic rituals in the Netherlands, the political situation, and the past and future of visionary plants and drugs in European countries and around the world.

The conference fee is 475.00 FL (Dutch)—currently \$240.00 (USA). Hotel and food are not included. Registration must be accompanied by eurocheque or money order to PSYCHOACTIVITY. A 50% refund is available for cancellations before July 31, 1998. There are no refunds for cancellations after this date. As space is limited to 500 people, early registration is recommended. Hotel reservations can be made through the AMSTERDAM TOURIST OFFICE, [vvadam@pi.net](mailto:vvadam@pi.net). For more information contact: PSYCHOACTIVITY c/o CONSCIOUS DREAMS, Schinkelkade 59-61 (DEPT. ER), 1075 VL Amsterdam, the Netherlands, ++31 (0)20 470-7616 fax, [codreams@xs4all.nl](mailto:codreams@xs4all.nl), <http://neturl.nl/codreams>, <http://ecbs.magnet.ch>

Or contact: CLAUDIA MULLER-EBELING in Germany, ++49 40 644 97 67 or ++49 40 644 92 670 fax, [crcme@poweronline.net](mailto:crcme@poweronline.net)

## SALVIA DIVINORUM SEMINAR DECEMBER 11–13, 1998

SKA PASTORA, LEAVES OF THE SHEPHERDESS: *SALVIA DIVINORUM* AND SALVINORIN A is a single-topic conference held at BREITENBUSH HOT SPRINGS in Oregon. Topics of discussion will include the ethnobotany, pharmacology, chemistry, and cultivation of this enigmatic plant.

CONSIDER THESE MYSTERIES:

- ▼ *Ska Pastora* (leaves of the Shepherdess) is its Mazatec name, but there are no sheep in the Mazatec Sierra nor any mention of a Shepherdess in the Bible.
- ▼ *Salvia divinorum* rarely yields viable seeds and the few Mazatec shamans who grow it say that it came from elsewhere.
- ▼ Salvinorin A is active in microgram amounts and it is structurally different from any other known visionary compound.

Presenters include: BRETT BLOSSER, ROB MONTGOMERY, JONATHAN OTT, DALE PENDELL, ALEXANDER T. SHULGIN, ANN SHULGIN, DANIEL SIEBERT, and others.

BREITENBUSH HOT SPRINGS is located near Detroit, Oregon, about two hours drive east of Portland. Lodging consists of shared cabins with three daily meals and full access to the hot springs, which—for privacy—will be closed to the public during the conference. Cost for the weekend is \$350.00. The number of participants is very limited, and they strongly suggest immediate registration. For more information on registration write to: BPC, POB 1368 (DEPT. ER), Sebastopol, CA 95473

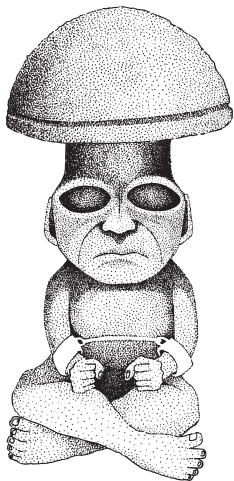




## SACRED MUSHROOMS AND THE LAW

by Richard Glen Boire

Foreword by Terence McKenna



A bold new book exploring the legal substrate underlying shamanic mushrooms and their active principles. \$12.95 postpaid (CA res. add 75¢ tax)

SPECTRAL MINDUSTRIES

Box 73401-ER, Davis, CA 95617

RICHARD GLEN BOIRE is an attorney who specializes in divining the law constellated around ancient and modern shamanic inebriants. He is editor of *The Entheogen Law Reporter (TELRL)*, and author of *Marijuana Law* and *Sacred Mushrooms and the Law*. For more information on these publications send a long SASE to: SPECTRAL MINDUSTRIES, POB 73401 (DEPT. ER), Davis, CA 95617-3401.

Questions for possible inclusion in this column can be sent to Mr. BOIRE in care of *ER* at: PHARMACO PROHIBITA, c/o *The Entheogen Review*, 564 Mission Street, Box 808, San Francisco, CA 94105-2918.

# PHARMACO PROHIBITA

BY RICHARD GLEN BOIRE

QUESTION: Are *Tabernanthe iboga* seeds illegal in the US?

RESPONSE: No one knows for sure. This is not only a gray area in the statutory law, but also completely untested by any court cases. Ibogaine, the active principle of the *T. iboga* plant, is a Schedule I substance under federal law (and in all states I am aware of). Ibogaine has been assigned the DEA drug control number 7260. The federal listing of ibogaine lists "*Tabernanthe iboga*" as a "trade [or] other name" for Libogaine (21 CFR 1308.11, subd. (d)(17)). This is the only mention of the plant. *T. iboga* is not listed as a discrete controlled substance. In this regard it is unlike any other controlled plant, excepting perhaps *Catha edulis* (see *The Entheogen Law Reporter* 7: 60-62). In contrast to the other plants scheduled by name under federal law, nowhere in federal code or federal regulations is "*Tabernanthe iboga*" defined.

For example, the federal code not only lists "marihuana" as a discrete Schedule I substance, but defines it as "all parts of the plant *Cannabis sativa* L., whether growing or not; the seeds thereof; the resin extracted from any part of such plant; and every compound, manufacture, salt, derivative, mixture, or preparation of such plant, its seeds or resin. Such term does not include the mature stalks of such plant, fiber produced from such stalks, oil or cake made from the seeds of such plant, any other compound, manufacture, salt, derivative, mixture, or preparation of such mature stalks (except the resin extracted therefrom), fiber, oil, or cake, or the sterilized seed of such plant which is incapable of germination" (21 USC sec. 802 (22)).

In similar manner, federal law explicitly defines "peyote" as meaning "all parts of the plant presently classified botanically as *Lophophora williamsii* Lemaire, whether growing or not, the seeds thereof, any extract from any part of such plant, and every compound, manufacture, salts, derivative, mixture, or preparation of such plant, its seeds or extracts" (21 CFR 1308.11, subd. (d) (22); 21 USC 812, subd. (c)(12)).

Finally, federal law defines "opium poppy" as "the plant of the species *Papaver somniferum* L., except the seed thereof" (21 USC sec. 802, subd. (19)).

In short, *T. iboga* is an anomaly with respect to the plants controlled under federal law because its only mention comes in the "trade [or] other name" listing for the substance ibogaine. In my opinion, this manner of inclusion implies that the plant is only considered illegal to the extent that it contains ibogaine. The question then becomes, "Do the seeds of *T. iboga* contain ibogaine?" Ibogaine is predominantly found in the roots of *T. iboga*, and the roots are what the Bwiti use in their ceremonies. *The Dictionary of Sacred and Magical Plants* states, "The entire plant contains the principle alkaloid ibogaine and at least eleven other





indole alkaloids...” (Rätsch 1992). This would seem to include the seeds of the plant, although I am not aware of any study specifically reporting ibogaine in the seeds of *T. iboga*. Perhaps they have never been tested; I don’t know. If the seeds *do* contain ibogaine, a federal prosecutor could theoretically argue that the seeds are outlawed “material[s], compound[s], mixture[s], or preparation[s], which contain” a controlled substance. As I have written before (see BOIRE 1997), however, such an argument would strain the meaning of the provision, which was designed to cover street drugs that are often sold diluted, suspended in binder material, or placed on some sort of carrier medium. Morning glory seeds are openly sold through advertisements in *High Times* magazine, and are well-known to contain lysergic acid amide, a Schedule III substance. I am not aware of any prosecution based on the theory that such seeds are illegal materials, compounds, mixtures, or preparations containing a controlled substance. As an aside, I have heard reports that the seeds of other plants, for example certain *Voacanga* species, may contain ibogaine. If this is true, it is certainly possible that a prosecutor could argue that, such seeds, although not explicitly listed in the federal law, fall into the above provision. But, again, the feds have not gone after sellers of morning glory seeds, so it seems unlikely they’d move on much more obscure seeds. Also, if the seeds of *T. iboga* *do* contain ibogaine, a person arrested in possession of them could argue that the seeds of *T. iboga* were intentionally excluded from Schedule I. The argument would assert that the seeds of *T. iboga* are not expressly mentioned in federal law because Congress never intended to outlaw these seeds. Had it intended to outlaw them, it would have done so explicitly, as it did with viable *Cannabis* seeds, and the seeds of peyote. In other words, one might argue that when Congress specifically intends to outlaw seeds of a plant, it does so explicitly. Since it did not do so with *T. iboga* seeds, this indicates that Congress never intended them to be included in Schedule I. Finally, considering how murky this area is, an argument exists that any prosecution for possessing the seeds of *T. iboga* runs afoul of the constitutional requirement that criminal laws be written clearly, so that the average person does not have to guess whether an action is criminal rather than legal.

QUESTION: Are *Erythroxylum coca* seeds illegal in the US?

RESPONSE: Under federal law, cocaine is a Schedule II substance. Additionally, “[c]oca leaves... and any salt, compound, derivative or preparation of coca leaves (including cocaine... and ecgonine... and their salts, isomers...)” are a

Schedule II substance. This means it is unlawful to possess cocaine or *E. coca* leaves in the US without a doctor’s prescription (21 CFR 1308.12, subd. (b)(4); 21 USC sec. 802 (17)(c)). No other part of the plant—other than the *leaves*—is explicitly mentioned. For this reason, it is reasonable to assume that *the seeds* are *not* controlled.

However, the same potential problem mentioned regarding *T. iboga* seeds exists with respect to the seeds of *E. coca*; if the seeds are found to contain cocaine or any other controlled substance, a prosecutor could theoretically argue that they are illegal “material[s]... mixture[s],” *etc.* But if the seeds do not contain a controlled substance, then I see no provision of federal law that would make them illegal.



The primary source for legal information concerning visionary plants and drugs...

### *The Entheogen Law Reporter*

“TELRL contains legal information of vital importance to anyone involved with entheogens on any level.

The only question it leaves unanswered is this:  
Isn’t your freedom worth \$25.00 per year?”

— JONATHAN OTT

A four-issue subscription is \$25.00  
(USA), \$30.00 (foreign) from:

TELRL

POB 73481 (Dept. ER)  
Davis, CA 95617-3481.



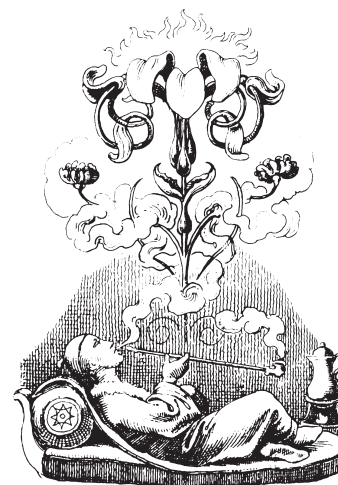
*Just Released!*

## **PSYCHEDELIC RESOURCE LIST SECOND EDITION**

**Completely Revised and Updated — Now With Over 400 Reviews!  
Expanded Internet Section & Many New Botanical Suppliers!**

### **PROVIDES SOURCES FOR:**

- ▼ **PSILOCYBES:** *spore prints, spore syringes, dried mushrooms, and growing supplies.*
- ▼ **TABERNANTHE IBOGA:** *seeds, root-bark, and guided sessions with pure ibogaine.*
- ▼ **CANNABIS:** *viable seeds for high-potency strains and suppliers of dried herb.*
- ▼ **PEYOTE:** *seeds and live plants, as well as legal mescaline-containing cacti.*
- ▼ **SALVIA DIVINORUM:** *plants, dried leaves, and potent extracts.*
- ▼ **AYAHUASCA:** *numerous traditional and analogue plants.*
- ▼ **5-MeO-DMT and other tryptamines.**
- ▼ **GHB and GHB-making kits.**
- ▼ **OPIUM POPPIES:** *seeds & dried pods.*
- ▼ **Plant extraction gear, chemicals, and labware.**
- ▼ **Vaporizers, waterpipes, and sundry smoking supplies.**
- ▼ **Books, periodicals, seminars, indoor gardening equipment, and much more!**



8.5" x 11" soft-cover, 150 pages, illustrated. \$22.95 (USA; CA residents add \$1.55 for sales tax),  
\$24.95 (foreign; payment in USA \$s [cash] preferred, international money orders add \$5.00), postpaid from:  
Soma Graphics, POB 19820 (Dept. ER), Sacramento, CA 95819-0820






---



---

# SOURCES

---



---

BY WILL BEIFUSS AND JON HANNA

---



---

**CLIMAX****Houtlaan I (DEPT. ER)****3016 DA Rotterdam****The Netherlands****+31 10 2800627****+31 10 2800628 FAX****sales@climax.net****http://www.climax.net/frmain.htm**

CLIMAX sells seeds for baby Hawaiian woodrose, *Lophophora williamsii*, *Papaver somniferum*, *Peganum harmala*, *Trichocereus pachanoi*, and two varieties of *T. peruvianus*. They also sell a number of "ecodrugs" (herbal MDMA substitutes). And, they sell dried *Psilocybe cubensis* (3 grams for \$25.00) and dried *P. cyanescens* (1 gram for \$30.00). They don't deliver dried mushrooms to customers in the USA, Canada, or France. But they will deliver these to any other country, and all of their other products are sent to all countries.

**ELEUSIS****c/o Museo Civico di Rovereto,****Largo S. Caterina, 43 (DEPT. ER)****38068 Rovereto (TN)****Italy****eleusis@lycaeam.org****http://www.lycaeam.org/eleusis**

"The periodical *Eleusis* aims at providing a forum for the collection and propagation of information on the relationship between Man and psychoactive plants and compounds, considered both from the traditional and scientific angles. This is an enormous multidisciplinary field of research. Indeed, the link between Man and psychoactive compounds can be traced back to the dawn of time—a constant in human history and fundamental to our development. *Eleusis* aims at breaking down the walls of repression and is wholly opposed to the profanation arising out of human blindness. Its task is to provide information and publish studies which will be useful for serious and untrammelled research into psychoactive substances and associated states of consciousness.

"*Eleusis* started up in 1995 under the auspices of the MUSEO CIVICO of the ROVERETO TOWN COUNCIL. It was then decided that the periodical should no longer function as the 'Quarterly Information Bulletin of the Italian Society for the Study of States of Consciousness,' and in 1998 it became a six-monthly research publication.

"Each issue contains articles from various areas of research regarding plants and psychoactive compounds (e.g. anthropology, ethnobotany, biochemistry, pharmacology, psychotherapy, etc.), Psychoactive Fact-Files, providing information on psychoactive plant species which are either new or somewhat 'off the beaten track,' and a 'New-Releases' section on books and articles of interest to our readership."

A one year (two-issue) subscription to *Eleusis* is \$40.00 USD, payment sent to: GIORGIO SAMORINI, Via E. De Amicis 32 (DEPT. ER), 40050 Dozza (BO), Italy. Articles are written in Italian and English. *Eleusis'* current Scientific Board is made up of JACE C. CALLAWAY, JOSEP M. FERICGLA, FRANCESCO FESTI, JONATHAN OTT, GIORGIO SAMORINI, and C. MANUEL TORRES. *Eleusis* is edited by GIORGIO SAMORINI and JONATHAN OTT. The June 1998 issue of *Eleusis* is the debut issue of its new, independently-produced format. It includes the following:

A. ESCHOTADO: "Chemical Euphoria &amp; Human Dignity"

J. OTT: "The Post-WASSON History of the Soma Plant"

C.A.P. RUCK: "Mistletoe, Centaurs and *Datura*"

C.M. TORRES: "The Role of Cohoba in Taino Shamanism"

R. W. GESS: "Leaves of Endurance: The Use of Khat in Northern Kenya and Ethiopia"

J.M. FERICGLA: "El peyote y la ayahuasca en las nuevas religiones místicas americanas"

G. SAMORINI: "The Mushroom-Trees in Christian Art"

F. FESTI & G. SAMORINI: "Psychoactive Fact-File IX: *Passiflora* Spp"S.A. VAN HEIDEN: "Psychoactive Fact-File X: *Desmanthus leptolobus* Torrey & A. Gray"

J.C. CALLAWAY: "Set, Setting and Dose"

Plus Reviews and New Releases

*Eleusis* is one of our favorite publications, as the articles balance a scholarly and scientific approach with an easy-to-read style of writing. Highly recommended!



**ELIXIER**

**Kollwitzstrasse 54 (DEPT. ER)  
D-10405 Berlin  
Germany  
+ 49 (0)30 442-6057 FAX  
<http://www.snafu.de/~elixier>  
[elixier@berlin.snafu.de](mailto:elixier@berlin.snafu.de)**

ELIXIER is mail-order source for plants, seeds, mushroom spores, books, extracts, herbal smoking products and teas, and "herbal kicks" by SENSATONICS. They have the standard array of plants and seeds. Of particular note is *Lophophora williamsii* (seeds), *Tabernanthe iboga* (roots and seeds), *Voacanga africana* (roots and seeds), *Alchornea floribunda*, and other rare African plants. None of their products are sold for consumption. They restrict purchases to those 18 or older (in some countries 21 or older), and will check this on an individual basis. They state: "Please check your local laws before placing your order. We accept no responsibility concerning import and customs regulations. We reserve the right to change prices and conditions without prior notice."

ELIXIER offers mushroom spores for *Psilocybe azurensis*, *P. caerulescens*, *P. cubensis*, *P. cyanescens* (and more varieties should be forthcoming soon).

As well, ELIXIER can refer clients who are looking for mycelium of the following species to another company that can provide these: *Conocybe cyanopus*, *Flammulina velutipes*, *Ganoderma lucidum*, *Grifola frondosa*, *Gymnopilus purpuratus*, *Laetiporus sulfureus*, *Lentinus edodes*, *Panaeolus subbalteatus*, *Pholiota nameko*, *Pleurotus ostreatus*, *Psilocybe azurensis*, *P. bohemica*, *P. caerulescens*, *P. cyanescens*, *P. mexicana*, *P. natalensis*, *P. semilanceata*, *P. tampanensis*, *P. weilii*, and *Stropharia cubensis*.

They currently only have a German catalog, but an English version is in progress and apparently will be on the Internet at some point in 1998. However, they do have a short German-to-English list of translations for the common words on their web page, which is helpful. Contact them by e-mail or fax if you have questions about shipping and payment procedures outside of Europe. Their print catalog is available for an International Reply Coupon.

Orders can be placed via fax, e-mail and normal mail. If ordering via e-mail please provide your full address and the terms of payment. The minimum order is 100,-DM. You can pay by eurocheque, international money order or by trans-

ferring money to their account. In Europe, they charge 30,-DM for S/H, or if you order seeds only it is 15,-DM. If your order is more than 300,-DM they will pay the S/H. All orders outside of Europe need to work out the S/H details for each order individually.

**ENTHEOJEOPARDY!**

<http://www.entheogen.com/jeopardy>

ENTHEOJEOPARDY! is a trivia game exploring the history, folklore, shamanic use, preparation, chemistry, religion, botany, and geography of entheogens. Five days a week you can have a question forwarded to your e-mail box. At the end of the month, three winners are picked to receive prizes such as gift certificates to ethnobotanical companies, assorted seeds or plants, or relevant books. Though occasionally the questions posed are embarrassingly easy to answer, sometimes they really stick it to you with a stumper. This is an enjoyable game, and we encourage everyone to check it out.

**FRIENDS OF THE FOREST**

**Prinseneiland 97 (DEPT. ER)  
1013 LN, Amsterdam  
The Netherlands  
[yatra@friends-of-the-forest.nl](mailto:yatra@friends-of-the-forest.nl)  
<http://www.friends-of-the-forest.nl>**

FRIENDS OF THE FOREST (FOF) is a center that offers ayahuasca rituals (using plants such as *Banisteriopsis caapi*, *Mimosa hostilis*, *Peganum harmala*, and *Psychotria viridis*), and cacti rituals (using *Trichocereus pachanoi*), for those who wish to study the use of these plants under the supervision of a professional team. There is a library available for members to consult, which features the latest research materials and books. Members have access to FOF's own research, such as peak experience questionnaires, tapes that share tales of plant experiences, ideas on therapeutic interventions, psychological evaluations, follow up studies, and the like. FOF also offers training for laymen and professionals, with regard to ways of conducting and guiding psychedelic sessions. Experimental treatment for drug addicts and multiple-drug users is performed through the ritualistic use of ayahuasca.

The center offers a place where you can experience psychedelic plants in an atmosphere of safety and beauty, without dogma, worry, or paranoia (except your own), as these sessions are held legally in Amsterdam.





FOF has sent a proposal to the MINISTER OF HEALTH seeking funding for a project that involves the UNIVERSITY OF MAASTRICHT, which will study the effectiveness of ayahuasca rituals in the treatment of multiple-drug users (cocaine, heroin, and others). Hopefully the MINISTER OF HEALTH will agree to pay the professionals and UNIVERSITY professors to perform this study, as well as cover the cost for this experimental treatment.

FOF is currently seeking funding to complete construction of their sound isolation room. Contact them to find out the procedure for making donations to this worthy project.

### **FRINGEWARE, INC.**

**2716 Guadalupe Street (DEPT. ER)**

**Austin, TX 78705**

**(512) 494-9273**

**info@fringeware.com**

**<http://bot.fringeware.com/help?cart=c37166987426>**

An excellent supplier of all things related to guerrilla media and do-it-yourself aesthetics. They have over eighty books on drugs, sell alternative culture magazines, and other goodies. Check out their "Entheogenic Machinery" link for descriptions of SYNCHROVISION'S BRAIN MACHINE for \$199.99 and an IBVA 1.5 EEG SYSTEM for the MACINTOSH, sold at a hefty \$1,295.00. They also produce the magazine *FringeWare Review*; back-issues are available on-line. Their web page's excellent search engine makes it easy for you to find what you are looking for, and they even have links to bios of authors of some of the books they carry. Highly recommended!

### **LABTECH**

**3605 E. 17th Street N. (DEPT. ER)**

**Wichita, KS 67208**

**<http://www.thekit.com/intro.htm>**

LABTECH provides a kit that shows an exothermic chemical reaction. The end-product of this reaction is GHB. The kit's end-product is not intended for human consumption, although they only use the highest quality pharmaceutical grade ingredients, theoretically resulting in 99.99% pure GHB. They will continue to sell these kits as long as US Federal laws allow. The kits are currently legal in most states, but the end-product, GHB, has been scheduled in some states. It is the responsibility of the purchaser to check the

laws in their area to see if ordering the kit or performing the experiment is breaking any laws. The web site has instructions on how to perform the experiment, either for the 100 gram trial size, or the 200 gram kit. A 100 gram kit is \$89.95. One 200 gram kit is \$159.95, 2-4 of these kits are \$139.95 each, and 5+ of these kits are \$119.95 each. KS residents must add 4.9% sales tax. S/H is \$15.00 (shipped by FEDEX). LABTECH also sells pure gamma-butyrolactone by itself; check their web page for more information on this.

A friend who ordered one of LABTECH's kits, forwarded me the following comments:

This outfit gets top ranks for their ordering procedure and fast shipping. Credit card orders placed on their SSL web site are required to be confirmed by replying to an e-mail message before 7:00 pm. If that deadline is met, they promise to ship via FEDEX that same day. Nobody can beat them on this count.

Unfortunately, they fell short in the product department for the following reasons:

1) The web site overstates the product yield. Their "200 gram kit" contains 145.1 g of gamma-butyrolactone and 63.0 g of NaOH. This cannot produce 200 g of GHB, probably more like 120-150 g at best if their instructions are followed. This kit is purported to generate product at a cost of 80¢ per gram. This price is based not on any plausible yield—instead they're quoting the price of the combined reagents.

2) The instructions neglect to mention that the reaction can take some time to complete. And they say that the step of putting the mixture in a 225° F oven for 10-15 minutes is optional. This is emphatically not so. Anyone sufficiently uninformed to skip the oven-baking step, and rush ahead to acidify with vinegar and cool the mess with ice cubes (yes, they say to make them beforehand) is going to be drinking a lot of butyrolactone.

OK, what to do? And this applies to *all* of these GHB kits.

First, be realistic about what to expect. 150 grams of product from their "200 gram kit" is a more reasonable goal. The "100 gram trial kit" is probably not worth messing with. Exothermic reactions such as the hydrolysis of butyrolactone proceed more efficiently when there is a larger amount of reagent because the heat generated by the reaction serves to facilitate further reaction.





A two-quart Pyrex bowl has plenty of room to accommodate 300–400 grams of reagent. A round bowl is better than square one because splashing losses will be less. Don't mess with smaller amounts. Also, the reaction only gets started when distilled water is added. Add water at room temperature (not chilled) for a better reaction. But add the water very slowly.

Finally, cook the mixture in a 200° F oven for at least a few hours before acidifying. The longer it cooks, the higher the yield. Then, if you really want to make sure you're not drinking a significant amount of butyrolactone, you need to evaporate off the water and butyrolactone with more slow cooking in the oven. If you get an oily paste instead of crystals, you screwed up, and have mostly butyrolactone.

**LAUGHING MOON COMPANY**  
**1279 Kingsway, STE 111 (DEPT. ER)**  
**Vancouver, BC V5V 3N2**  
**Canada**  
<http://www.laughing-moon.com/order.html>

Provides viable *Cannabis* seeds of various high-potency strains. They take cash only, and their catalog is available at the web page listed above, or a print catalog is \$5.00.

**OM-CHI HERB COMPANY**  
**POB 5352 (DEPT. ER)**  
**Eugene, OR 97405**  
**(541) 746-6671**  
**windarts@pond.net**  
<http://www.pond.net/~windarts/OMCHI/omchi.htm>

The OM-CHI HERB COMPANY offers a lot of different herbs as well as some fairly unusual products: antelope horn, buffalo horn shavings, chicken-gizzard skin, cicada fungus, deer antler gelatin, deer tail, donkey hide gelatin, gecko lizard, hornet's nest, scorpion, sea horse, and silkworm excrement. What, no eye of newt?

Nevertheless, there are a few items of interest; betel nut, *Ephedra* herb, *Ginkgo* leaf, *Salvia divinorum* leaf, *S. splendens* seed, and *Voacanga africana* seed. Seed packets are generally \$2.00. Check their web page for their latest offerings and prices.

**RARE HERB**  
**POB 114 (DEPT. ER)**  
**Williams, OR 97544**  
**rareherb@cdsnet.net**  
<http://www.rareherb.com>

A new ethnobotanical company with a small but good selection of seeds and an informative catalog. We really like seeing small, grass-roots botanical companies like this spring up—there should be one in every state. Free catalog. S/H is \$2.50 regardless of the size of your order. Offerings include:

*Salvia divinorum* 5X extract incense—\$20.00/gram; *Piper methysticum*: black kava kava tincture, “Awa Hiwa”—\$10.00/fl. oz.; *Peganum harmala*: viable Syrian rue seeds from Morocco—\$3.50/3 grams; *Papaver somniferum*: Persian pink poppy from Iran—300 seeds/\$3.50, Thai white poppy from Chang Rai—100 seeds/\$3.50; *Ipomoea violacea*: Zapotec heavenly blue morning glory from Oaxaca, México—20 seeds/\$3.50, Quechua heavenly blue morning glory from Ecuador—20 seeds/\$3.50; *Nicotiana rustica*: Hopi tobacco—20 seeds/\$3.50; *Lophophora williamsii*: peyote—10 seeds/\$7.00 (not available in U.S.); *Trichocereus pachanoi*: San Pedro—20 seeds/\$5.00, *T. peruvianus*—20 seeds/\$3.50; plus many other interesting cacti.

**SHAMANISMO, INC.**  
**221 San Miguel Drive (DEPT. ER)**  
**Sedona, AZ 86336**  
**(520) 204-9749**  
**(520) 282-0996 FAX**  
**shamanismo@awake.net**  
<http://www.awake.net>

SHAMANISMO, INC. offers seeds and plants, including: *Areca catechu*, *Banisteriopsis caapi*, over 30 varieties of *Brugmansia*, *Catha edulis*, numerous *Datura* varieties, *Justica pectoralis*, a few *Passiflora* species, *Peganum harmala* (the cheapest price we've seen for these—\$5.00 for four ounces), *Piper betel*, *P. methysticum*, *Psychotria alba*, *P. viridis*, *Salvia divinorum*, *Solandra grandiflora*, *Trichocereus pachanoi* and *T. peruvianus*.

SHAMANISMO also offers a few books, including: *Trout's Notes: Sacred Cacti and Some Selected Succulents*, *Plants of the Gods*, *Psychedelic Shamanism*, *PIHKAL*, *Ayahuasca Analogues*, *Psychedelics Encyclopedia*, and *Persephone's Quest*.

And finally, Shamanismo offers tours to Tepic, México for a dose of Huichol shamanism, and to Manizales, Columbia for





ayahuasca rituals. These trips are \$1,500.00 each. We are reluctant to recommend any trips that might include peyote ceremonies with the Huichol, due to peyote's endangered status. Indeed, we are generally reluctant to support any type of entheogen tourism that profits from traditional native use. It is much less damaging to these traditional cultures if those people interested in learning from these plants grow their own and use them at home.

#### TPB COMPANY

**D-34632 Jesberg (DEPT. ER)**

**Germany**

**+49 6695 376**

**101551.225@compuserve.com?subject=Infos**

**<http://www.tpb.org/shoptpb.htm>**

TPB COMPANY runs the HERBAL PSYCHEDELICS SHOP by B.T.C. out of Germany. Their web page was written entirely in German, yet it stated that an English version was forthcoming. They offer *Acorus calamus* roots, *Anadenanthera colubrina* seeds, baby Hawaiian woodrose seeds, *Banisteriopsis caapi* vine sections, *Datura stramonium* seeds, *Heimia salicifolia* herb, *Hyoscyamus niger* seeds, live *Lophophora williamsii*, *Mandragora* root-bark, *Mimosa hostilis* root-bark, *Papaver somniferum* seeds, *Peganum harmala* seeds, *Phalaris aquatica* seeds, *P. arundinacea* seeds, *Piper methysticum* roots, *Psychotria viridis* seeds, *Salvia divinorum* herb, *Tabernanthe iboga* roots, and *Trichocereus pachanoi* cuttings. They also carry a variety of herbal MDMA substitutes. All prices are in deustch marks.

#### XINGU DAWN

**POB 2159 (DEPT. ER)**

**Hove, East Sussex, BN3 3UU**

**England**

**[info@ethnobotany.net](mailto:info@ethnobotany.net)**

**<http://www.ethnobotany.net/xingu.htm>**

This looks to be an excellent new source for seeds in England. Their prices—given in £s—look quite reasonable. Most seed packets run 2–4 £s. They offer: *Acacia baileyana*, *A. maidenii*, *Albizia julibrissin*, *Arctostaphylos uva-ursi*, *Ariocarpus fissuratus*, *Atropa belladonna*, *Cornus stolonifera*, *Coryphantha echinus*, *Cytisus scoparius*, *Datura metel*, *D. stramonium*, *Desmanthus illinoensis*, *Desmodium gangeticum*, *Echinocereus triglochidiatus*, *Erythrina lysistemon*, *Eschscholtzia*, *Heimia salicifolia*, *Hieracium pilocella*, *Hyoscyamus niger*, *Ipomoea tri-color*, *Leonotis leonurus*, *Leonurus sibiricus*, *Lophophora williamsii*, *Mammillaria heyderii*, *Mandragora autumnalis*,

*Mentha pulegium*, *Mimosa hostilis*, *Nepeta cataria*, various *Nicotiana* species, *Pachycereus pecten-aboriginum*, *Passiflora rubra*, *Peganum harmala*, various *Phalaris* species, *Phragmites australis*, *Phytolacca acinosa*, *Psychotria viridis*, *Rivea corymbosa*, *Sophora secundiflora*, *Tagetes lucida*, *Trichocereus bridgesii*, *T. macrogonus*, *T. pachanoi*, *T. peruvianus*, *T. tacaquirensis*, *T. validus*, *T. werdermannianus*, and *Withania somnifera*. Their botanical products include: Ashwagandha herb, *Calea zacatechichi* herb, green tea, guarana seed powder, kola nut powder, *Leonurus cardiaca* herb, *Mimosa hostilis* root-bark, and Pau D'arco bark. And, they have reports on seed raising and cacti grafting, as well as a few books and audio tapes.

#### NOTICE

In the WINTER SOLSTICE 1997 ER we listed DALLIN CLEGG as a source for *Erythoxylum coca* seeds; they no longer offer these.

The e-mail address for DANIEL SIEBERT'S *SALVIA DIVINORUM* LIST and his web page URL have changed since we listed them in the WINTER SOLSTICE 1997 ER. The list can now be subscribed to by sending an e-mail to [majordomo@lycaeam.org](mailto:majordomo@lycaeam.org) with the command "subscribe salvia" in the message of the body (not the subject header). Mr. SIEBERT'S new web page URL is <http://salvia.lycaeam.org>

In the AUTUMNAL EQUINOX 1997 ER, PERFECT FUNGI EUROPE was mentioned as a source for psilocybian mushroom spore syringes. While PFE is still an excellent source for these syringes for those in Europe, there have apparently been some problems at the US CUSTOMS with importing these into the USA. This likely has to do more with the product packaging (a syringe), than with its contents. PFE suggests that those seeking spore syringes in the USA patronize PSYLOCYBE FANATICUS, to avoid possible CUSTOMS-related problems.

WILL BEIFUSS is the author of the *Psychedelic Sourcebook*. Since he acquired an "absinthe making kit" from THE BASEMENT SHAMAN, he has spent the last three months in a thujone-induced stupor, repeatedly mumbling something about "salvinorin C."

JON HANNA is the author of the recently released second edition of the *Psychedelic Resource List*. He is a free-lance editor, writer, and artist. In his spare time he teaches a class on visionary plants and drugs at the UNIVERSITY OF CALIFORNIA AT DAVIS.





# BOOK REVIEW

## SALVIA DIVINORUM GROWER'S GUIDE

Reviewed by Will Beifuss

SOCIEDAD PARA LA PRESERVACIÓN DE LAS PLANTAS DEL MISTERIO, 1998. SPECTRAL INDUSTRIES [POB 73401 (Dept. ER), Davis, CA 95617-3401], ISBN 1-890425-01-X [Perfect-bound paperback, \$11.95 plus \$3.00 S/H]. 64 pp.; no index; 1 p. bibliography of 12 sources, plus 1 p. of 'Sources and Supplies' featuring 4 entries and 1 p. of 'Other Good Information Resources' having 7 entries.

The *Salvia Divinorum Grower's Guide* is the first book devoted to the cultivation of this rare plant, and it is a good one. The book was written as a collaborative effort by several growers, so you get the benefit of many people's input and experi-

ence. If you have never grown *Salvia divinorum*, the book takes you through the whole process starting from the day you receive your cutting right through to harvesting and drying the leaves. In between you will learn about the optimum growing conditions for the plant, fertilizer requirements, pest and disease problems, hydroponic cultivation and much more. The book suffers from a lack of any photos or illustrations. Hopefully this will be corrected in a future edition. Unless you have done a lot of reading on the Internet, I highly recommend buying this book before trying to grow this enigmatic plant.



**Mind Books** offers over 250 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

- Philosophy & Pioneers (32 titles)**
- History & Stories (24 titles)**
- Public Policy & Law (15 titles)**
- Psychology & Empathy (26 titles)**
- Religion & Spirit (17 titles)**
- Practical Guides (19 titles)**
- Traditional Cultures (67 titles)**
- Plants & Compounds (28 titles)**
- Chemistry & Neuroscience (23 titles)**

We offer our free print catalog; fast and discrete service around the world; and easy ordering by mail, phone, e-mail, or fax. For a free catalog, send your address to:

Mind Books — TER  
321 S Main St #543  
Sebastopol, CA 95472  
Web: [www.promind.com](http://www.promind.com)

Orders: (800) 829-8127, 9-7 pacific  
Staff: (707) 829-8127, 9-7 pacific  
Fax: (707) 829-8100, 24 hour  
E-mail: [books@promind.com](mailto:books@promind.com)

**Our web site offers:**

- Descriptions of all titles.
- Order form to pick books.
- Contents & Titles lists.
- Links to reviews, author sites.
- Free Catalog, Feedback forms.
- Hot Links to relevant sites.





# BIBLIOGRAPHY

- AGHAJANIAN, G.K. 1994. "Serotonin and the Action of LSD in the Brain" *Psychiatric Annals* 24(3): 137–141.
- ANATI, E. 1977. "Origine e significato storico-religioso delle statue-stele" *Boll. Cam. St. Preist.*, 16: 45–56.
- ANATI, E. 1982. *I Camuni*. Milano, Jaka.
- BERNARDINI, E. 1971. *Monte Bego*. Bordighera (TO), CAI.
- BERT, M. *et al.* 1988. "Non-Amphetamine Central Stimulation by Alkaloids from the Ibogane [*sic*] and Vobasine Series" *Planta Medica* 54: 191–192.
- BLAIN, A. 1976. "Les gravures rupestres de la Vallée des Merveilles" *Boll. Cam. St. Preist.*, 13/14: 91–120.
- BOIRE, R.G. 1995. "Concerning the Legal Status of *Catha edulis* (Khat)" *The Entheogen Law Reporter* No. 7: 60–62.
- BOIRE, R.G. 1997. *Sacred Mushrooms and the Law*. Second Edition. SPECTRAL INDUSTRIES.
- BONSON, K.R. 1994. "Psychedelics and Psychiatric Drugs: NIMH Update" *MAPS Bulletin* 4(4): 59.
- BONSON, K.R. *et al.* 1995. "Chronic administration of serotonergic antidepressants attenuates the subjective effects of LSD in humans" *Neuropsychopharmacology* 14(6): 425–436.
- BONSON, K.R. and DENNIS L. MURPHY 1996. "Alterations in responses to LSD in humans associated with chronic administration of tricyclic antidepressants, monoamine oxidase inhibitors or lithium" *Behavioural Brain Research* 73: 229–233.
- BONSON, K.R. 1997. "National Institute of Mental Health researcher studies co-administration of antidepressants and entheogens" *MAPS Bulletin* 7(3): 55.
- BONSON, K.R. 1998. Personal correspondence via e-mail.
- DOBLIN, R. 1998. Personal correspondence via e-mail.
- DUFRENNE, R. 1985. "Interpretation des gravures rupestres de la Vallée des Merveilles à la lumière de la tradition védique" *Boll. Cam. St. Preist.*, 22: 110–116; also in *Atlantis*, 59: 221–231.
- DUFRENNE, R. 1986. *Merveilles et Veda. Interprétation des gravures rupestres du Mont Bègo*, unpubl.
- ELIADE, M. 1964. *Shamanism: Archaic Techniques of Ecstasy*. PANTHEON.
- FERNANDEZ, J.W. 1972. "*Tabernanthe iboga*: Narcotic ecstasis and the work of the ancestors" In: FURST, P.T. (Ed.) *Flesh of the Gods: The Ritual Use of Hallucinogens*. PRAEGER. pp. 237–260.
- FISH, F. *et al.* 1960. "Alkaloids of *Voacanga schweinfurthii* Stapf. Part I. Voacamine and Vobtusine" *Journal of Pharmacy and Pharmacology*, 12(suppl.): 41T–44T.
- GOLDBLAIT, A. *et al.* 1970. "The Alkaloids of *Voacanga thoursii* var. *obtusa*" *Phytochemistry* 9: 1293–1298.
- IWU, M.M. 1993. *Handbook of African Medicinal Plants*. CRC PRESS.
- KAPLAN, R.W. 1975. "The sacred mushroom in Scandinavia" *Man*, 10: 72–79.
- LA BARRE, J. 1960. "A propos des effets renforçateurs et bradycardisants de l'association strophanthine-voacamine" *Comptes Rendus des Séances de la Société de Biologie et de ses Filiales* 154: 473–474.
- MAPS BULLETIN Fall 1990. "Dr. Nichols Confirms that Prozac Blocks MDMA Neurotoxicity."
- MARINGER 1979. "Adorants in prehistoric art" *Numen*, 26: 215–230.
- MARRO, G. 1944–45. "L'elemento magico nelle figurazioni rupestri delle Alpi Marittime" *Atti Acc. Sci. Torino*, 81: 91–95.
- MARRO, G. 1945–46. "Le istoriazioni rupestri preistoriche dell'Italia settentrionale. I. Alpi Marittime" *Atti Acc. Sci. Torino*, 82: 16–21.
- MEDICAL ECONOMICS COMPANY 1998. *Physician's Desk Reference*.
- OLIVER-BEVER, B. 1967. "Quelques Apocynacées et Asclepiadacées cardiotoniques et une plante hypoglycémiant au Nigéria" *Quarterly Journal of Crude Drug Research* 7(1): 982–989.
- OLIVER-BEVER, B. 1982. "Medicinal Plants in Tropical West Africa. I. Plants Acting On the Cardiovascular System" *Journal of Ethnopharmacology* 5: 1–71.
- OLIVER-BEVER, B. 1983. "Medicinal Plants in Tropical West Africa. II. Plants Acting On the Nervous System" *Journal of Ethnopharmacology* 7: 1–93.
- OLIVER-BEVER, B. 1986. *Medicinal Plants in Tropical West Africa*. CAMBRIDGE UNIVERSITY PRESS.
- OTT, J. 1976. "Psycho-Mycological Studies Of Amanita—From Ancient Sacrament To Modern Phobia" *Journal of Psychedelic Drugs* 8(1): 27–35.
- OTT, J. 1993. *Pharmactheon: Entheogenic drugs, their plant sources and history*. NATURAL PRODUCTS CO. (Also 1996 Second Edition Densified)
- PARIS, R. and CLAUDE VAIREL 1949. "De l'action physiologique de l'iboga (*Tabernanthe iboga* H. Bn.) et de l'ibogaine; effet sur chronaxie musculaire" *Comptes Rendus Hebdomadaires des Séances de l'Académie des Sciences* 228: 436–437.
- PERCHERON, F. *et al.* 1957. "Ibogaine et voacangine" *Comptes Rendus Hebdomadaires des Séances de l'Académie des Sciences* 245: 1141–1143.
- PIANTELLI, M. 1983. "L'interpretazione di uno schema iconografico complesso rinvenibile nelle stele monumentali camune e valtelinesi" *Boll. Cam. St. Preist.*, 20: 33–54.
- PSYCHIATRY ON-LINE.  
<http://www.priory.com/locusl.html#Definition>
- QUEVAUVILLER, M.A. and O. BLANPIN (1957) *Ann. Pharm. Franç* 15: 617. [Was not available as the UNIVERSITY OF TEXAS' subscription started with 1960. Abstracted 1958 "Voacamine and Voacarine, Alkaloids of *Voacanga africana* Stapf., Comparative Pharmacological Study Of" *Journal of Pharmacy and Pharmacology* 10: 528.





- QUEVAUVILLER, M.A. and O. BLANPIN 1957. "Sur la voacoline, alcaloïde du *Voacanga africana* (Apocynacées)" *Comptes Rendus des Séances de la Société de Biologie et de Ses Filiales* 151: 1864–1865.
- QUEVAUVILLER, M.A. et al. 1965. "Sur la vobtusine, alcaloïde de *Voacanga africana* Apocynacées" *Comptes Rendus des Séances de la Société de Biologie et de Ses Filiales* 159: 821–825.
- RAO, K.V. 1958. "Alkaloids of *Voacanga africana* Stapf. I. Voacafrine and Voacaficine—Two New Alkaloids" *Journal of Organic Chemistry* 23: 1455–1456.
- RÄTSCH, C. 1992. *The Dictionary of Sacred and Magical Plants*. PRISM PRESS.
- SAMORINI, G. 1988. "Sulla presenza di funghi e piante allucinogene in Valcamonica" *Boll. Cam. St. Preist.*, 24: 132–136.
- SAMORINI, G. 1990. "Sciamesimo, funghi psicotropi e stati alterati di coscienza: un rapporto da chiarire" *Boll. Cam. St. Preist.*, 25/26: 147–150.
- SHULGIN, A.T., and ANN SHULGIN 1997. *TIHKAL: The Continuation*. TRANSFORM PRESS.
- SMILKSTEIN, M.J. et al. 1987. "A Case of MAO Inhibitor/MDMA Interaction: Agony After Ecstasy" *Journal of Toxicology. Clinical Toxicology* 25(1 & 2): 149–159.
- STAFFORD, P. 1992. *Psychedelics Encyclopedia*. Third Edition. RONIN PUBLISHING, INC.
- TAESOTIKUL, T. et al. 1989. "Hippocratic screening of ethanolic extracts from two *Tabernaemontana* species" *Journal of Ethnopharmacology* 27: 99–106.
- TAYLOR, W.I. 1965. "The *Iboga* and *Voacanga* alkaloids" pp 203–235 in R.H.F. MANSKE (ed.) *The Alkaloids. Chemistry and Physiology. Volume VIII. The Indole Alkaloids*. ACADEMIC PRESS: New York and London.
- THEOBALD, W. 1963. Personal communication with G. ZETLER.
- THOMAS, D.W. and K. BIEMAN 1968. "The Alkaloids of *Voacanga africana*" *Lloydia* 31(1): 1–8.
- UNIVERSITY OF MARYLAND DRUG INFORMATION SERVICE: [http://pharminfo.com/drugfaq/efxr\\_html#2](http://pharminfo.com/drugfaq/efxr_html#2)
- USDIN, E. and Daniel H. EFRON 1979. *Psychotropic Drugs and Related Compounds*, Second Edition. PERGAMON PRESS. Originally published in 1972 by US DEPT. OF HEALTH, EDUCATION AND WELFARE. (First Edition; PHS Pub. No. 1589/ Supplement; PHS Pub. No. 1589-A)
- VAN BEEK, T.A. et al. 1984. "*Tabernaemontana* L. (Apocynaceae): A review of its taxonomy, phytochemistry, ethnobotany and pharmacology" *Journal of Ethnopharmacology* 10(1): 1–156.
- VOGEL, G. and HORST UEBEL 1961. "Zur Pharmakologie der Alkaloide aus *Voacanga africana* Stapf" *Arzneimittel-Forschung* 11(8): 787–793.
- WASSON, R.G. 1968. *Soma: Divine Mushroom of Immortality*. HARCOURT BRACE JOVANOVICH.
- ZETLER, G. 1963. "Einige pharmakologische Eigenschaften von 12 natürlichen und 11 partialsynthetisch abgewandelten Indol-Alkaloiden aus tropischen Apocynaceen des Subtribus *Tabernaemontaninae*" *Arzneimittel-Forschung* 14(12): 1277–1286.
- ZETLER, G. et al. 1968. *Naunyn Schmiedeberg's Archiv für Pharmakologie* 220: 26. (from OTT 1993)
- ZETLER, G. and K.R. UNNA 1959. *Arch. Exptl. Pathol. Pharmacol.* 236: 122. (from TAYLOR 1965 and also ZETLER 1963)

## Herbal-Shaman

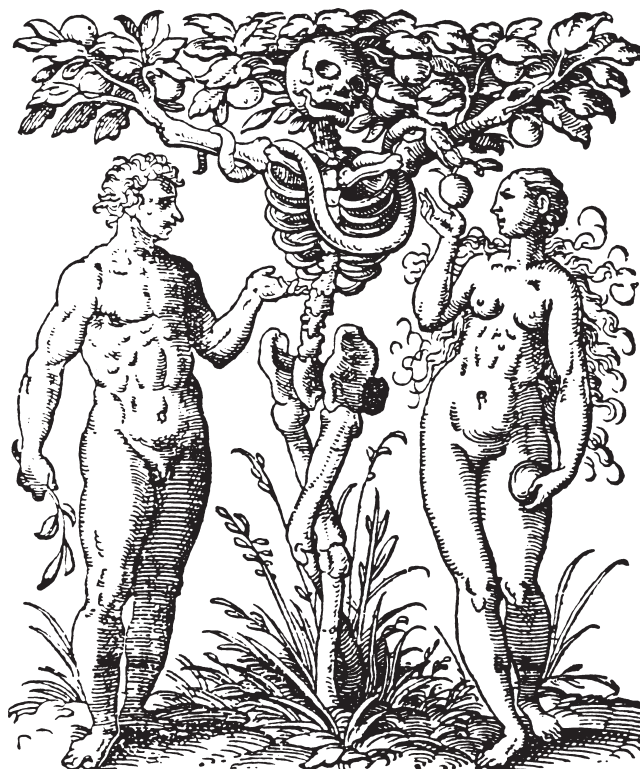
*Dispensers of forbidden knowledge...  
...purveyors of forbidden fruits.*

Healthy plants and seeds, fresh bulk herbs,  
potent teas and extracts, herbal smokes,  
incense and other gift items  
available for immediate delivery.

### FREE CATALOG

HERBAL-SHAMAN  
POB 8892 (Dept. ER)  
Wichita, KS 67208  
(316) 685-9199

Internet archives of unique information on  
almost 300 species of ethnobotanicals,  
emphasizing visionary herbs, cacti and fungi.  
<http://www.herbal-shaman.com>





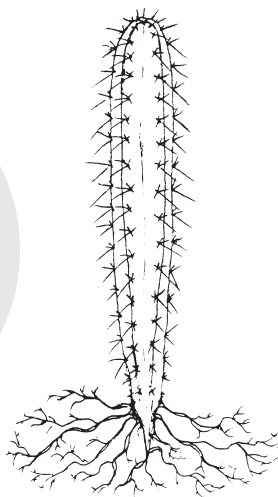
# CLASSIFIED ADVERTISEMENTS

CLASSIFIED ADVERTISEMENTS are \$2.00 per word with a 15 word minimum (\$30.00). Though we are quite selective about the advertisements we include, *The Entheogen Review* is not responsible for any claims made by any advertisers. We reserve the right to refuse any advertisement. All advertising and advertised products void where prohibited. Please send information, a catalog, or product sample (if legal in the USA) along with your ad copy. Write for DISPLAY ADVERTISEMENTS rates. Send check or money order to *The Entheogen Review*, 564 Mission Street, Box 808-CA, San Francisco, CA 94105.

## RESEARCH QUALITY GHB

Gamma-Hydroxy Butyrate powder available.  
\$80.00 US for 100 grams. Canadians add 7% GST.  
Nutritional supplements also available.

ELECTRONIC CONCEPTS  
1673 Richmond Street, #257 (Dept. ER)  
London, ON N6G 2N3, Canada



## SACRED SUCCULENTS

Free listing of cacti  
\$1.00 for catalog  
POB 781 (Dept. ER)  
Sebastopol, CA 95473

## SALVIA DIVINORUM

### 5X EXTRACT INCENSE

Made from organically-grown *Salvia divinorum* leaves.  
This extract contains the active principle of five grams of dried leaf concentrated onto one gram of dried leaf.  
Highest quality product. All orders filled within 24 hours.

**\$18.00 per gram plus \$2.00 S/H.**  
Order three or more grams and S/H is free.

Top quality organically-grown *Salvia divinorum* leaves from Hawaii.  
\$20.00/7 grams, \$30.00/14 grams, \$50.00/ounce. Add \$2.00 S/H.

No personal checks accepted.  
Payment in cash or postal money order only. If paying by money order, leave the "Pay To" space blank or your order cannot be filled.

JODY HORD  
1430 Willamette Street, Suite 4  
Eugene, OR 97401

Salvia  
divinorum  
**5X**

## RARE HERB

**Rare  
Unusual Seeds  
& Ethnobotanicals**

**DIVERSE COLLECTION  
EFFECTIVE EXTRACTS**

**Send for our FREE catalog  
or visit our on-line catalog at  
<http://www.rareherb.com>**

**Rare Herb  
POB 114 (Dept. ER)  
Williams, OR 97544**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME VII, NUMBER 3



AUTUMNAL EQUINOX 1998



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

J.H., CA  
The Stone Ranger  
S.H., France  
R.G., WA  
Anonymous, OR  
Rhompus, NM  
D.C., PA  
Giorgio Samorini  
P.G., CA  
K. Trout  
Ppsilonut, SC  
B. Green  
P.L., NJ  
David Aardvark  
J.P. Williamsii, CA  
Pat Buchanan and Billy Gram  
B.M., Italy  
D.D., CA  
B.K., CA  
J.C., IL  
Will Beifuss  
Jon Hanna  
Robert Forte

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

# CONTENTS

Hyperspatial Maps	57
Thought-Sucking Entity	57
<i>Salvia</i> Sauna Sangha	57
More <i>Salvia divinorum</i>	57
Even More <i>S. divinorum</i> Visions	58
Tryptamines' Purpose	59
Jumping Ship	59
Network Feedback	60
Eleusinian Bas-Relief?	60
The Pharsalus Bas-Relief and The Eleusinian Mysteries	60
<i>Gymnopilus</i> Chemistry?	63
Can <i>Trichocereus</i> Species Survive the Cold?	64
New Herb Supplier	64
Natural vs. Synthetic	65
Mushroom Nausea	66
Mushroom Questions, Peyote Suggestions	66
Questions	67
More <i>T. peruvianus</i> ID.	68
More on Psychoactive Cacti	69
<i>Argyrea nervosa</i> Seeds and <i>Phalaris</i> Grass Propagation	74
Cultivating and Harvesting <i>Phalaris</i> Grass for Optimum Alkaloid Production	76
Retreats, Seminars & Conferences	79
Sources	81
Book Review	85
Bibliography	87

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, 564 Mission Street, Box 808, San Francisco, CA 94105-2918. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 1998 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# HYPERSPATIAL MAPS

## THOUGHT-SUCKING ENTITY

Four grams of *Psilocybe cubensis*, eyes closed and immobilized in my camping tent. My inner vision revealed what looked like a dank moss-green hospital emergency waiting room. I was sitting on a bench in this room, and it occurred to me that it was odd that there were no patients being wheeled in or out of the room. Kinda quiet for an ER.

After some time, I noticed a few off-white football-sized larva floating about three or four feet off the ground in various spots. Following one of these with my eyes, I then saw a big insectoid entity (about the size of a small dog), whose back was turned to me. It had a long mosquito-type proboscis, that I could only partially see. Suddenly, it turned quickly, and—realizing that I saw it—it made a high-pitched buzzing/shrieking sound. (I got the impression that it was sending out some type of a warning alarm.)

Then the entity initiated telepathic communication with me. It explained that it was quite surprised that I could see it, as this usually didn't occur. It said that it lived by extracting human thought/emotion. It explained that human thoughts were both the currency of its kind, as well as their sustenance/energy source. (The needle-like proboscis was looking less friendly by the minute.) I was given the impression that different types of thought/emotion were valued differently; those with a more intense energy charge, such as fear or love, were worth more.

The entity explained that it existed in another dimension in order for it to be able to feed off of human thought unhindered. (I got the feeling that the relationship wasn't symbiotic; perhaps these "thought drainers" actually somehow suck *life* energy from humans, as well as thought energy). The mental equivalent of an actual insect that feeds on human blood, skin, *etc.* Eventually, our conversation ended and the vision faded away.

I recall reading about a similar experience once (perhaps someone posted a trip report in an e-mail to the VISIONARY PLANTS LIST a couple of years ago that described this kind of encounter). The idea that there are entities feeding on our

thoughts sounds pretty ridiculous in hindsight, but the entire experience was quite disturbing at the time. — J.H., CA

## SALVIA SAUNA SANGHA

I had a truly extraordinary encounter with *Salvia divinorum* and my sauna sangha—a group of four guys who meet once a month to sauna and probe the outer limits. We've done *S. divinorum* together pretty regularly, and appreciate it highly. But this time, something different happened. We were sucked into another reality *together*. Someplace that isn't here, but is where we also live. I smoke it alone, and have tried this experience myself—but it was our common perception. I wish I could describe it better, but I don't know how. After we drifted back from that, one fellow wanted to check into it again. He took a hit on the bong and leaned into it, and I could see rings of energy pulsate out of his body. When they hit me, I was enveloped in a totally disorienting *S. divinorum* experience—which passed almost immediately, just in time for the next wave to hit. This went on for a couple of minutes. I had to cut loose of trying to get dressed, and just ride the energy for a while. — THE STONE RANGER, TN

## MORE SALVIA DIVINORUM

Wow! In the past I have thought that *Salvia divinorum* was "fun but interesting." Well, it is very interesting, but also *very* powerful. I smoked alone inside my home at night. I saw a whirlwind of cobras so incredible that it literally made me stop smoking for a second. I was afraid that it was going to wake up all of my neighborhood, and I'm sure that if I hadn't stopped that would have happened. I closed my eyes and the energy became two wheels of raw power, moving in opposite directions around me—even while I was locked in the most powerful position one can achieve—the lotus. I had to open my eyes and move a little bit to release energy. I closed my eyes again and fell gently into obscurity. I had the feeling that, while floating, I could try to reach friends; but I just couldn't think of what friend wouldn't have been disturbed by my apparition, whatever that would have been.





Two days later, I smoked with a friend outside in the mountains at night. The first attempt was somehow deceiving; as if, instead of bouncing on the walls back against me, the power was diluting itself among the stars. But now I look at this as if the *Salvia divinorum* was preparing me for what was coming.

On the second try, everything broke into patterns—but not African, Tibetan, or Indian patterns. No, it was just *sausages*—sausages everywhere. Beyond these visual effects, suddenly and without any doubt I knew that I wasn't in the same universe. While laughing, I said to my friend, "I'm talking to you from another dimension. My voice comes to you from a different reality." It was so clear and so incredibly simple, that I was killing myself laughing. I was in another universe and I saw a very concrete frontier between my friend and I. As time passed, I slowly reintegrated my ordinary spatial and temporal coordinates.

On the third attempt the world exploded into... *mice* (why the hell sausages or mice... we've got a lot of dirt in our heads), but with eyes closed I saw that the mice, like laughs, were just flowery images that were keeping me from going deeper. I took deep breaths, concentrated on the energy, and I found myself in a *2001: A Space Odyssey* universe. Larger spheres were rotating (some of them were in contact), and between them there was eternity. I said to my friend, "It is obvious that, of course, I'm not here any more."

*Salvia divinorum* is very powerful. I don't know what would happen if the effects weren't so short. I mean, this state is completely unknown. We don't have the slightest idea how to move in it. Still, it was so simple. I had two choices: acting as if I didn't know what was happening, and ranting and raving, "What's that? What's that? What's happening to me?" or taking responsibility. And it was simple. I went to another dimension and it was so simple. In fact, the best definition I can give that some readers will understand is that I changed the place of my "point of collection."

A few questions: Are dried *Salvia divinorum* leaves potent when chewed? If yes, how much is needed, how long does the experience last, and does anyone have a clue as to how to act with it and use it shamanically? — S.H., France

*It has been suggested that dried Salvia divinorum can be rehydrated with hot water, chewed, and kept in the cheeks in the same manner as fresh leaves are used (PENDELL 1995). This method has now been reported by numerous*

*psychonauts as being effective. A good starting dose is probably 2–3 grams of dried leaf. As with fresh-chewed leaves, the experience should come on slower and last longer than smoked leaf—perhaps 1–2 hours.*

## EVEN MORE S. DIVINORUM VISIONS

Experiments with smoked *Salvia divinorum* have not yet produced any perceivable effects—but chewed leaves (two experiments with fresh leaves, and one with dried leaves soaked in a small amount of water) produced very strong effects that were easy to handle. All experiments were done in darkness with very little sound. *S. divinorum* seems to me to be revealing a sub/super/transcendent reality—a realm of experience that we all share, and which is concurrent with our moment-to-moment daily lives, but we normally remain completely unaware of it while in our waking state of ego-consciousness. Our normal waking state seems to completely dominate our awareness—tuning our inner and outer senses to one level or "bandwidth" of reality and preventing us from consciously experiencing these other levels of sub/super awareness that we are also continually unconsciously operating on (receiving, organizing, and transmitting information as we co-create and experience the collective dream). *S. divinorum* seems to give direct access to the larger "holographic reality." We are our world and we are a resonant manifestation in the possible experiences of other consciousness's worlds. From the reports I've read of other people's smoked *S. divinorum* experiences (also see AUTUMNAL EQUINOX 1997 ER, "More Diminished Appetite for DMT," p. 12) it sounds like the route of ingestion—smoking vs. chewing—may greatly alter the experiences and relationship that one has with *S. divinorum*. And orally-activated DMT exploration sounds boundless. Going fast may produce a powerful rush, lots of weirdness, and take us far, but like our physical modes of quick travel, the automobile and the planes it also effectively prevents us from truly experiencing and exploring the territory in any more than a very superficial and shallow way. Since the entheogenic trip is almost always a round-trip, it is important to fully explore and learn from it, so that when we return to the world of the mundane we can bring back some of the treasures/insights we have gained, and use them to facilitate the process of self-transformation and creative conscious growth. — R.G., WA





## TRYPTAMINES' PURPOSE

Bufotenine, 5-MeO-DMT, and DMT are endogenous cerebral compounds. My view, regarding the purpose of these, follows. DMT is a main compound—perhaps *the* main compound—involved in imagination and dreams. 5-MeO-DMT is involved in *maintaining* fear in the face of danger. Certainly, when faced with danger, one needs fear. Not “pure” fear, but a design-filled fear in which one can plan a way out of the dangerous situation. Bufotenine is involved in the feeling we experience called “stunned.” Bufotenine causes no big stimulation—actually it causes tranquillization. And it causes no visuals—only minor optical disturbances. It causes a “zapped out” feeling. A feeling of being “neither here, nor there.” Being as how you ask for opinions and experiential revelations, I thought I would put in my small piece. Even though the effects of bufotenine wear off in about 30 minutes, I find that continued use over a two to four day period causes a buildup of effects. Good luck on your further adventures. I am pleased to see *ER* survive a fall and still carry on. — ANONYMOUS, OR

## JUMPING SHIP

The submission entitled “Abandoning the Ship” (VERNAL EQUINOX 1998) addressed some issues that I have been thinking about also. I understand the author’s perspective, and have entertained the same notions myself. He writes, “Entheogens have brought me too far, too fast. At these heights, it is just too incommensurably lonely for me for now.” Lately, it seems that the insight offered by the entheogenic experience ostracizes me. The situation is similar to that which is described through the allegory of *Plato’s Cave*. One achieves an understanding about his/her environment that sets the person apart and aloof to it. At the expense of sounding arrogant, it becomes difficult to deal with mediocrity in the world. I work with educated people who do not partake in any practice of entheogen use—they are very linear; that is, in Dr. ANDREW WEIL’s terms, they live in the topology of straightland. The most novel, effortless insights offered to me are light-years ahead of what many others ever will attain in their lives.

So, perhaps my peers share an open-minded and creative ideology... not so! It is unfortunate that too many people are not cognizant of the true power of the mushroom, *et alii*. The entheogenic experience keeps me on the fringe of our cul-

ture; my eclectic tastes in music, film and literature do not communicate well in many social settings, nor does my belief that spirituality and religion have little to do with one another these days. Additionally, the ego is much less an obstacle in my interpersonal relations than it is in others; often, I find that others are defensive, argumentative, and inhibited—personality becomes a facade. I can *never* talk about that which has influenced my life the most, and that to which I dedicate so much energy and time. Thus, very few people ever hear about my symbiotic relationship with the plants and fungi around us. Ironically, I envy those who have the liberty to talk on and on about their church! There is truly a mystery about these substances. If our culture were a room (*i.e.* cave), those of us who understand the infinite would not be confined by the walls and would exist outside, ostracized by that which is very clear to us. Sometimes, it seems that the use of entheogens is an existential pursuit.

AS OLIVER WENDELL HOLMES said, “A mind that is stretched by a new experience can never go back to its old dimensions.”  
— RHOMPUS, NM

## RONIN PUBLISHING

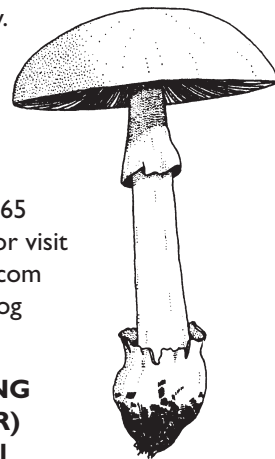
### World’s Leading Psychedelic Publisher!

Books on entheogens including: peyote, psilocybin, MDMA, *Cannabis* (botany, chemistry, growing and medicine), and other psychoactives—from herbal aphrodisiacs to opium and cocaine.

Psychedelic underground culture, drug testing, and drug law. Authors include Timothy Leary, Robert Anton Wilson, John Lilly, and Alexander Shulgin.

Call 1 (800) 858-2665  
for a FREE CATALOG or visit  
<http://www.roninpub.com>  
for our on-line catalog

**RONIN PUBLISHING**  
**POB 522 (DEPT. ER)**  
**Berkeley, CA 94701**





# NETWORK FEEDBACK

## ELEUSINIAN BAS-RELIEF?

Does anyone have any further feedback on the archaeological photograph on page 14 of STAMETS' *Psilocybin Mushrooms of the World*? Where does this bas-relief come from? While STAMETS' book seems authoritative enough, this photograph could have been better footnoted or referenced (thereby increasing the astonishing historical implications). — D.C., PA

The photo credit in *Psilocybin Mushrooms of the World* lists "GIORGIO SAMORINI & G. CAMILLA" as the photographers of this piece. Indeed, a "positive" photograph of this same image adorns the cover of *Eleusis, the Italian/English entheogen-related publication* currently edited by GIORGIO SAMORINI and JONATHAN OTT (see the *SUMMER SOLSTICE 1998 ER* p. 49 for more on the latest incarnation of Eleusis). We asked Mr. SAMORINI for additional information on this image:

## THE PHARSALUS BAS-RELIEF AND THE ELEUSINIAN MYSTERIES

FIGURE 7 presents the 5th century BC bas-relief from Pharsalus (Thessaly, Greece), now in the Louvre Museum in Paris (no. 701, appearing in the catalog under the name "The Exaltation of the Flower"). The two goddesses of the Eleusinian Mysteries are represented, DEMETER and PERSEPHONE, showing each other various objects (usually interpreted as being flowers) and exchanging them (BAUMAN 1993). Actually, the



PHOTO BY GIORGIO SAMORINI & G. CAMILLA

FIGURE 7. The Pharsalus bas-relief depicting DEMETER and PERSEPHONE.

object that the figure on the right (PERSEPHONE) is holding in her hand is more mushroom-like and the shape suggests this, rather than a flower. Even the manner in which she holds it, with the lower part of the 'stem' or 'stalk' between her two fingers, is suggestive of the way one normally holds up a mushroom to show it to others. In 1957 ROBERT GRAVES first proposed a mycological interpretation for this work of art in his book *Food for Centaurs*; however, he did not include an illustration (at least there isn't one in the 1994 Spanish edition). On considering this bas-relief, GRAVES concluded that the prophetic inspiration of the Mysteries of Eleusis originates in *Amanita muscaria* (GRAVES 1994: 92). Strangely, he presented this idea to R. GORDON WASSON in 1957, which means that WASSON was actually aware of this bas-relief more-or-less twenty years before he and his collaborators proposed *ergot* as the Eleusinian entheogen. But WASSON included no discussion of this in his publications. GRAVES reports that Wasson also tended toward a mycological interpretation of the Pharsalus bas-relief, but: "since he was more cautious than me, he had doubts about stating his opinion on such an important matter as this until he had received expert advice" (*ibidem* 1994: 92; translated from the Spanish version).

I presented this bas-relief and discussed the basic idea in an article published in Italy (SAMORINI *et al.* 1995). With this current article, I intend to provide further information and a few more thoughts on the matter. This bas-relief takes us to the very heart of the "Eleusinian question," its mysteries, and the controversial issue of the Eleusinian entheogen's psychopharmacology. Researchers have recently cast







doubts on and rejected the hypothesis put forward by WASSON, HOFMANN & RUCK in 1978 that presents ergot and its visionary alkaloids as the psycho-pharmacological key to the Eleusinian Mysteries (MCKENNA 1993; VALENCIC 1994). Furthermore, even though they were apparently not familiar with the Pharsalus bas-relief, the agent that they considered the most likely Eleusinian entheogen is a species of psilocybian mushroom. The bas-relief would seem to confirm this hypothesis, but we must be careful not to rush to conclusions.

My own opinion is that in-depth analysis of this work leads to the conclusion that the original psychopharmacological key to the Mysteries is *not* a psilocybian mushroom. The bas-relief features three hands holding objects. The first object, the highest up in the bas-relief, is held by PERSEPHONE. It is shaped like a mushroom of the *Psilocybe* species or, as is more likely, a *Panaeolus*. DEMETER holds the second object. It is the same as the first—the same mushroom—but it is tilted and the hood would appear to be chipped. Alternatively, as GRAVES (1994: 92) suggests, it isn't chipped at all. His interpretation is that the fragment is intentionally missing because DEMETER is meant to have eaten it; this detail stresses the importance of *eating* taking place during the rite. Only careful examination of this bas-relief will help us establish if the mushroom hood was accidentally chipped or was instead meant to be incomplete. In any case, we can hypothesize that DEMETER and PERSEPHONE are holding mushrooms in their hands and that during *this* period and in *this* region—*i.e.* for *this kind* of Eleusinian Mystery—a psilocybian key may be perceived. In this context, we should not forget the important, albeit isolated, piece of ethnomycological information provided by CARL RUCK that, today, in some regions of Greece, the inhabitants are aware of a number of species of visionary mushrooms that are not *Amanita muscaria* and which go by the name of “crazy mushrooms.” The mushrooms are not considered toxic but rather “inebriating like wine, although in an entirely different way” (in WASSON *et al.* 1978: 122). It is therefore surprising to learn that RUCK should continue to identify the mushroom-like objects in the Pharsalus bas-relief as flowers, specifically roses (RUCK 1998) when there are no rose varieties or even parts of roses that are similar in any way to the mushroom shape seen in the bas-relief. This is an extremely realistic scene. However, the real enigma here is the third object DEMETER has in her left hand. If the first two objects represent visionary mushrooms—that is, if they represent a psychopharmacological key—we might suppose that the third object is also of similar psychopharmacological significance, and that it would be as immediately identi-

fiable (to initiates) as are the first two objects. We therefore have *two* psychopharmacological keys. This emerges clearly from the history of the Eleusinian Mysteries. When we consider these Mysteries, we must bear it in mind that we are dealing with an entheogenic cult that lasted 2,000 years in all and was present throughout the Mediterranean basin, not just at Eleusis (an example is the cult of the two Eleusinian goddesses in Sicily, with its specific regional connotations). This cult became increasingly complex from the psychopharmacological angle as well. First, we have DEMETER, the Mother Goddess of the neolithic period. Then PERSEPHONE, who is followed by other divinities, including DIONYSUS. The author of *The Homeric Hymn to DEMETER* (one of the oldest mythical renderings of the foundation of the Eleusinian cult) was unaware of the existence of DIONYSUS. This lack of awareness is also reflected in the 5th century BC epigraphic collections. Only during the second half of the 5th century BC does DIONYSUS enter into the scene in relation to Eleusis in Attic literary and artistic works (SFAMENI 1986). This is also the period of the Pharsalus bas-relief. If we consider the fact that visionary mushrooms belong more to the Dionysian sphere (SAMORINI *et al.* 1995) and that what we see in this bas-relief relates to the final phase of the Eleusinian cult and its psychopharmacology, it is possible to ascribe the presence of mushrooms to a Dionysian influence.

During the final phase, two rites made up the structure of the Eleusinian Mysteries—the Lesser and Greater Mysteries. We may therefore suggest that there were two entheogens and that these are represented by the two types of objects featured in the Pharsalus bas-relief.

We should remember that the researchers who sustain the ergot hypothesis also postulated two Eleusinian entheogens. CARL RUCK suggests that the entheogens used in the Lesser Mysteries of Agrai (reflecting the Dionysian influence) and the Greater Mysteries of Eleusis (the *kykeon* brew) were a species of mushroom and ergot, respectively (WASSON *et al.* 1978: 114–123). RUCK believes the mushroom was *Amanita muscaria*. However, psilocybian mushrooms are also likely candidates—as the Pharsalus bas-relief might suggest. We must not forget that the *complete* hypothesis put forward by WASSON and colleagues was that of the use, as part of the Eleusinian Mysteries, of psychoactive mushrooms *and* ergot. This complete hypothesis has been ignored by those critics of the ergot hypothesis who instead favor the mushroom hypothesis.





## FS BOOK COMPANY

P.O. BOX 417457, DEPT. ER  
SACRAMENTO, CA 95841-7457

— MARIJUANA GROWER'S GUIDE, Mel Frank, Color Ed, 330 pgs....\$18 Spiral....\$22
— MARIJUANA GROWER'S INSIDER'S GUIDE, Mel Frank, 380 pgs.....\$18
— INDOOR MARIJUANA HORTICULTURE, Cervantes, Revised '93, 397 pgs.....\$20
— MARIJUANA BOTANY, Robert Connell Clarke, 197 pgs.....\$20
— MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 232 pgs....\$19 Spiral....\$23
— MARIJUANA HYDROPONICS: High-Tech Culture, Daniel Storm, 118 pgs.....\$16
— PRIMO PLANT, Growing Marijuana Outdoors, Mountain Girl, 96 pgs.....\$14
— THE CLOSET CULTIVATOR, Ed Rosenthal, Expanded Edition, 128 pgs.....\$16
— GROW DUTCH, VHS Video, Ed Rosenthal & Alayn Lowell, 40 Minutes.....\$20
— MARIJUANA CULTIVATOR'S HANDBOOK, Bill Drake, 224 pgs.....\$24
— MARIJUANA GROWING TIPS, Ed Rosenthal, Cultivation Tips, 126 pgs.....\$12
— MARIJUANA FLOWER FORCING, T. Flowers, Designer Growing, 121 pgs.....\$16
— THE SINSEMILLA TECHNIQUE, Kayo, 134 pgs.....\$24
— CO2 TEMPERATURE & HUMIDITY, D. Gold, Edited by Rosenthal, 54 pgs.....\$12
— MARIJUANA QUESTIONS? ASK ED, Ed Rosenthal, 305 pgs.....\$19
— DR. ATOMIC'S MARIJUANA MULTIPLIER, Larry S. Todd, 73 pgs.....\$10
— MARIJUANA LAW, Richard Glen Boire, How to Avoid Busts, 271 pgs.....\$16
— MARIJUANA THE LAW AND YOU, Rosenthal, Logan, Steinborn, 218 pgs.....\$25
— MARIJUANA MEDICAL HANDBOOK, Rosenthal, Therapeutic Use, 270 pgs.....\$16
— THE JOINT ROLLING HANDBOOK, Quick American, 61 pgs.....\$10
— MARIJUANA BEER, How to Make Your Own Hi-Brew, Rosenthal, 53 pgs.....\$14
— CANNABIS ALCHEMY, D. Gold, The Art of Modern Hashmaking, 109 pgs.....\$12
— GROWING THE HALLUCINOGENS, Hudson Grubber, 81 pgs.....\$10
— SEX DRUGS AND APHRODISIACS, Adam Gottlieb, 84 pgs.....\$10
— BETTER SEX THROUGH CHEMISTRY, Morgenthaler & Joy, 224 pgs.....\$15
— LEGAL HIGHS, Adam Gottlieb, Psychoactive Plants & Herbs, 64 pgs.....\$11
— MARIJUANA CHEMISTRY, Michael Starks, Hashmaking & Oil, 199 pgs.....\$22
— PSYCHEDELICS ENCYCLOPEDIA*, Peter Stafford, 420 pgs.....\$29
— PEYOTE AND OTHER PSYCHOACTIVE CACTI, Adam Gottlieb, 85 pgs.....\$10
— OPIUM POPPY GARDEN, William Griffith, Cultivation & Harvest, 77 pgs.....\$14
— PSYCHEDELIC UNDERGROUND LIBRARY, Ronin Publishing, 190 pgs.....\$24
— CLANDESTINE LABORATORIES, Jack B. Nimble, Revised 1994, 124 pgs.....\$20
— RECREATIONAL DRUGS, Professor Buzz, Lab "Cookbook", 160 pgs.....\$25
— AYAHUASCA ANALOGUES: ENTHEOGENS, Jonathan Ott, 127 pgs.....\$15
— ECSTASY: THE MDMA STORY, Bruce Eisner, Synthesis & Info., 190 pgs.....\$17
— FLESH OF THE GODS, Peter T. Furst, 304 pgs.....\$20
— PSYCHEDELIC SHAMANISM, Jim DeKorne, 155 pgs.....\$22
— THE SALVIA DIVINORUM GROWER'S GUIDE, Socied Para La, 64 pgs.....\$12
— PRACTICAL LSD MANUFACTURE, Uncle Fester, 115 pgs.....\$20
— TOTAL SYNTHESIS, Strike, Meth. & Ecstasy Manufacture, 145 pgs.....\$35
— SOURCES, Strike, Reference of Supply Houses & Resources, 226 pgs.....\$30
— PIHKAL: A CHEMICAL LOVE STORY*, Alexander & Ann Shulgin, 978 pgs.....\$22
— TIHKAL: THE CONTINUATION*, Alexander & Ann Shulgin, 804 pgs.....\$25
— PSYCHEDELIC CHEMISTRY, Michael Smith, Lab "Cookbook," 200 pgs.....\$22
— UR-INE TROUBLE, Kent Hofort, M.D., Pass Drug Tests, 200 pgs.....\$20
— PRIVACY: HOW TO GET IT, HOW TO ENJOY IT, Bill Kaysing, 128 pgs.....\$18
— THE PAPER TRIP I, Eden Press, Get New I.D., 82 pgs....\$17 Vol #2, 79 pgs....\$19
— GET EVEN: The Complete Book of Dirty Tricks, George Hayduke, 192 pgs.....\$20
— HALLUCINOGENIC AND POISONOUS MUSHROOMS, G. Menser, 124 pgs....\$14
— MAGIC MUSHROOMS AROUND THE WORLD, Jochen Gartz, 129 pgs.....\$22
— THE MUSHROOM CULTIVATOR*, Paul Stamets & J.S. Chilton, 415 pgs.....\$28
— PSILOCYBIN MUSHROOMS OF THE WORLD, Paul Stamets, 245 pgs.....\$24
— GOURMET & MEDICINAL MUSHROOMS*, Paul Stamets, 592 pgs.....\$39
— GROWING WILD MUSHROOMS, Bob Harris, Beginners Guide, 88 pgs.....\$12
— PSILOCYBIN GROWER'S GUIDE, O.T. OSS & O.N. Oeric, 88 pgs.....\$16
— PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10
— MUSHROOM RESOURCE GUIDE: A Listing of 43 Mushroom Companies.....\$15
— FS CATALOG, 40 pgs.....\$2

<http://www.fsbookco.com>

### PRICES INCLUDE FREE SHIPPING (USA)

ALLOW 2-3 WEEKS FOR DELIVERY, OR FOR AIR MAIL ADD \$3 PER BOOK.  
CANADA ADD \$5, EUROPE ADD \$10, PACIFIC RIM ADD \$15, PER BOOK.

FOR AIR MAIL DELIVERY, OR FOREIGN SURFACE MAIL ADD \$3 PER BOOK.  
BOOKS ARE SHIPPED IN A PLAIN PACKAGE. ALL ORDERS ARE CONFIDENTIAL.

BOOKS ARE SOLD TO ADULTS ONLY. CALIF. RES. ONLY, ADD 7.75% TAX.  
CHECKS, MONEY ORDERS, VISA, MC, AMEX & DISCOVER ACCEPTED.

\*BECAUSE OF WEIGHT, DOUBLE THE SHIPPING RATE ON BOOKS MARKED (\*).  
ADD A \$3 PROCESSING FEE ON CREDIT CARD ORDERS

AND ORDERS UNDER \$15. 24 HR. FAX LINE 1-916-771-4201  
FOREIGN CREDIT CARD ORDERS CALL 1-916-771-4204

**DISCOUNT PRICES & FAST SERVICE SINCE 1985**

QUESTIONS  
1-916-771-4203

CREDIT CARD ORDERS  
1-800-635-8883

As to the enigmatic third object held by DEMETER in the Pharsalus bas-relief, there are still no definite answers. Apart from the rose or some other generic 'flower,' a number of researchers have advanced the theory that it is a phallus or a fish. The phallus is not very likely as Greek artists have never represented a phallus in this manner (and they were masters of this art). What about the fish? But where are its fins? ROBERT GRAVES interpreted this object as a leather bag "such as those used for prophetic dice" (GRAVES 1994: 92; translated from the Spanish version). The problem here is that there is no known reference to the use of dice or other divinatory practices in the Eleusinian Mysteries. CARL RUCK sees this object as a symbol of the 'old religion' existing before the reform which, at a certain stage, the Eleusinian cult underwent (RUCK 1998). I personally think that this third object is an important clue to the identity of the original Eleusinian entheogen and, at the 1996 San Francisco ENTHEOBOTANY conference, I advanced the hypothesis that it represented a piece of bread formed in a specific manner (SAMORINI 1996).

L

For a more comprehensive criticism of McKENNA's and VALENCIC's objections to the ergot hypothesis, mentioned earlier, I would point out that they rest their case on the fact that no non-toxic entheogenic ergot-based brew has yet been produced. Be this as it may, what little has been carried out in the way of self-experimentation with ergot or ergot alkaloids (ergonovine, methyl-ergonovine; cf. BIGWOOD *et al.* 1979; OTT & NEELEY 1980) has not been as unfruitful as VALENCIC (1994) imagines. Moreover, the fact that a few number of experiments involving self-administration have failed means very little if we consider the great variety—in quantitative and qualitative terms—not only of the species that produce ergot alkaloids, but also of the possible manners of extraction and types of potion.

It is sufficient for us to note that in all there are at least 30 recognized species of *Claviceps* (ergot) and that *C. purpurea* alone infects at least 450 plant species (nearly all of which are grasses), *C. paspali* infects 36 plant species, *C. pusilla* 35, *C. nigricans* 12, and so forth. Alkaloid content varies greatly. Some strains do not produce alkaloids; others produce mostly toxic alkaloids and others produce mainly—perhaps, in some instances, only—psychoactive alkaloids, as is the case with the ergot strain (no. 178) isolated in the Mississippi region from *Cynodon dactylon* (L.) Pers. (Bermuda grass), a grass that is also frequently found in Europe. This strain produces significant quantities of alkaloids (of which 30% is ergonovine and 22% is ergonovinine) (PORTER *et al.* 1974). A famous *C. paspali* strain isolated from *Paspalum*





*distichum* L. in the Rome area of Italy was found to produce mainly ergine and iso-ergine (ARCAMONE *et al.* 1960). Biotypes of *C. purpurea* have been divided into physiological, phenological and geographical kinds, and climatic types have been identified—such differentiation also affecting the typology of alkaloids produced. At least five chemical combinations have been identified in *C. purpurea*, and three in *C. paspali*. Furthermore, at least 16 kinds of *C. purpurea* have been identified on the basis of the specificity of the host plant (GRÖGER 1972). Perhaps the Hierophants of Eleusis had discovered an ergot strain endowed with naturally occurring psychoactive properties or a strain that was easy to prepare in a non-toxic manner, cultivated in the Rarian plain neighboring Eleusis. The priests of the Eleusinian temple had the right to farm cereals (not the psilocybian mushroom or *Amanita muscaria*) on this plain. Furthermore, new ethnobotanic data has come to light over the last few years in Peru, Africa and China which confirms that it is possible to obtain psychoactive brews from grasses and lower mushrooms of the *Clavicipitaceae* family. This data will be reviewed in G. SAMORINI, “A contribution to the discussion of the psychopharmacology of the Eleusinian Mysteries” (forthcoming). — LGIORGIO SAMORINI, E-mail: giorgio.samorini@iol.it

## GYMNOPILUS CHEMISTRY?

I have been experimenting with “giant laughing mushroom,” and other *Gymnopilus* species. The divine forays into hyperspace are unmistakable, and I can only thank Mother Nature for such a gift or her bounty. Yet, I do have some technical questions. Do these mushrooms contain psilocybin, or some other alkaloid? Are they more or less toxic than *Psilocybe* species? — D.C., PA

*Of the Gymnopilus, PAUL STAMETS states:*

To date, 10 species have been shown to be psilocybin-active, according to a survey of the scientific literature by ALLEN and GARTZ (1992). They are *G. aeruginosus*, *G. braendlei*, *G. intermedius*, *G. luteoviridis*, *G. liquiritiae*, *G. lutes*, *G. purpuratus*, *G. spectabilis*, *G. validipes*, and *G. viridans* (see also HATFIELD *et al.* 1978). I believe an additional species, *G. luteofolius*, is also active. (The analysis of this species has not yet been reported in the literature.) *G. luteofolius* bruises bluish, especially in cold weather. Additionally, a Mexican *Gymnopilus*, *Gymnopilus subpurpuratus*, is also likely to be active, given its green bruising reaction (STAMETS 1996).

# THE ULTIMATE

For your tobacco smoking pleasure.  
Limit your usage with interchangeable bowls.



Extra Stems \$5.65 ea.

**\$24.95 + \$5.00 S&H**

*It's A Gem*



**CREATIVE WORLD, INC.**

POB 1103-ER Lombard, IL 60148  
Phone / Fax (630) 628-0600





It should be noted that JONATHAN OTT takes exception to the list presented by ALLEN and GARTZ, noting:

“...this index of species ‘scientifically determined as psilocybian’ includes 46 species of *Psilocybe*, 3 species of *Gymnopilus* and 2 species of *Copelandia* which have not been chemically determined to contain psilocybine/psilocine, nor reported to be used traditionally as inebriants—they were added to the list because of taxonomic affinity to known psilocybian species and/or the presence of the bluing reaction” (OTT 1996).

OTT more accurately lists “*G. braendlei*, *G. intermedius*, and *G. leteoviridis* (sic)” as “probable psilocybian species” (OTT 1996).

STAMETS points out that, with some of the species in the genus *Gymnopilus*, “There may be compounds other than psilocybin, but closely related, that potentiate the experiences of the consumer” (STAMETS 1996). Small amounts of the active compound baeocystin (.02% to .05%) have been found in *G. purpuratus* (GARTZ 1996). Of *G. spectabilis*, STAMETS (citing TANAKA et al. 1993) notes that recent studies of Japanese mushrooms detected no psilocybin, “but identified a new hallucinogen, which they described as belonging to a group of ‘neurotoxic’ oligoisoprenoids, with depolarizing activity that was demonstrated on rodent neurons. (No human bioassays were conducted.)” (Stamets 1996). OTT notes that bisnoryangonin (a chemical apparently structurally similar to the active pyrones found in *Piper methysticum*) has been found in *G. spectabilis* (OTT 1996, citing HATFIELD & BRADY 1969; HATFIELD & BRADY 1971; and OTT 1976). However, JOCHEN GARTZ points out that this compound is inactive (GARTZ 1996). We are not aware of toxic compounds in *Gymnopilus* (which doesn’t mean that there aren’t any—we simply haven’t found references regarding this). As well, STAMETS warns of the possibility of confusing mushrooms from the deadly poisonous *Galerina* genus with *Gymnopilus* (STAMETS 1996).

## CAN TRICHOCEREUS SPECIES SURVIVE THE COLD?

Although I am a vegetable breeder by profession, I am a novice at cactus cultivation, and I am curious about the range of adaptation of *Trichocereus pachanoi* and/or *T. peruvianus*. Would the occasional sub-20° freezes of the California high desert prove lethal? — P.G., CA

K. TROUT responds:

Unfortunately, this is not a simple question. Cacti survival in low temperatures depends on several factors. Two of the most important factors seem to be the health of the plant and whether or not it is dry. Wet soil or air sub-

stantially increases cold sensitivity, but I hasten to add that I have seen *Trichocereus pachanoi* in wet northern California soil that quite happily survived freezes and even occasional snow/ice. I have seen dry *T. pachanoi* survive 6° F in central Texas. But I have also seen many more die in the 20s (almost every time it reached 29° F if container-grown or if the soil was wet). A few have died in the low 30s but most have had no problems with mild freezes. However, loss from freezing can be catastrophic and extensive, even in plants that had proven to be much more cold tolerant in previous years, so I recommend protection for any container-grown plants. As a rule of thumb I would absolutely protect the *Trichocereus* species of interest from anything below 20° F if they are in the ground and 32° F if they are in a pot. This is not to imply that these are automatically safe low temperatures. (32° F in the ground and 40° F in a pot are certain to be safe.) Of the two species, *T. peruvianus* should be the more cold hardy. Higher altitude strains may be better choices for your area. They are available for both species that you mention. A couple of the commercially available offerings: *T. pachanoi* OST 906401 and *T. peruvianus* KK 338 or *T. peruvianus* forma *Ancash*. It would also be a good idea to provide some shade protection if air temperatures regularly exceed 100° F. This much heat is not a real problem in itself but the potential surface temperatures can literally cook the plants.

## NEW HERB SUPPLIER

Recently upon receiving a catalog for medicinal herbs and spices, I found some herbs of interest to us at extremely cheap prices. Here are some examples:

ITEM		1 OZ	4 OZ	1 LB
A319	Calamus Root	\$1.25	\$3.25	\$10.95
A49	Damiana Leaf	\$1.05	\$2.65	\$9.25
A227	Mahaung	\$1.25	\$3.25	\$10.95
A117	Poppy Seed	—	\$1.90	\$6.95
A106	Passion Flower	\$0.95	\$3.30	\$12.10

There are several other herbs of interest. Catalog is free from:

SPICE DISCOUNTERS

P.O. Box 2263

Napa, CA 94558-0226

(800) 610-5950

They also accept Discover, Visa, and MasterCard. See y’all in inner space! — PSILONAUT, SC





## NATURAL VS. SYNTHETIC

Although you can fool the mind, you cannot fool the body. This is how I feel about most synthetic entheogens.

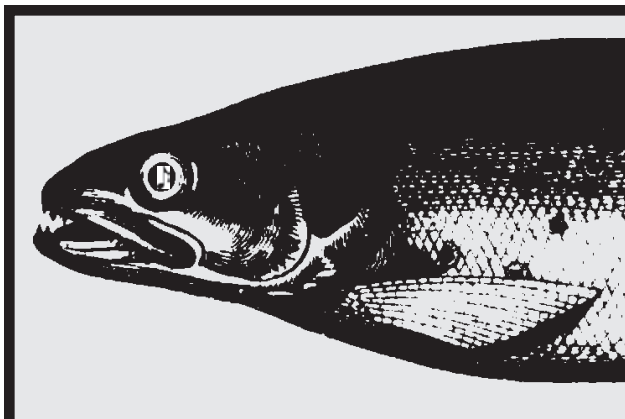
I cannot perceive very much, if any difference at all between chromatographed DMT from plant sources, and chemically manufactured DMT. However, the chemical DMT has toxic breakdown products that have a decidedly unpleasant effect on me for a couple of days. I do not experience this with the natural materials.

A warning to “would be” chemists. Anyone deciding to chemically extract tryptamines from plant materials using an acid, a base, and a solvent, should be aware of certain dangers. The danger of inhaling methylene chloride is well-known. Another hazard of using *any* solvent to extract plant alkaloids is that traces of the solvent are often remaining in the final product. These are not easily removed. Theoretically—with regard to chemical procedures—solvents and acids separate out 100%, leaving behind only pure products. Not so in the real world, and this is where non-chemists can really get into a lot of trouble. Individuals who use sulfuric acid to acidify and process *Phalaris* grass extracts are an example. I tried one of these extracts once, and never again, as it burned my esophagus and stomach. I realize how dangerous amateur chemical preparations can be. Why not use something safer, such as ascorbic acid or vinegar? The safest base to use would be ammonia, because it is effectively removed by evaporation, thusly bypassing “toxic residuals” problems. — B. GREEN

*There is no reason why synthetic DMT would have breakdown products that are any different from those produced from extracted DMT. However, it is possible that incomplete “kitchen” extractions of natural plant sources of DMT may contain other alkaloids that could cause side effects. It is also possible, as your letter points out, that solvents, acids, or bases might not be completely removed from the extraction, and these can cause problems. In these cases, DMT extracted from plant sources would be worse!*

*It is possible for lab-created DMT to be inadequately purified, and hence have toxic impurities. Perhaps this is what you are talking about?*

*If the DMT is pure, the effects and side-effects should be identical, regardless of whether it is extracted or synthesized. Those who perform extractions should consider using citric acid (a food-safe acid) in their procedures. Besides being readily available in citrus juices, it is also easy to obtain in pure crystalline form. No one should attempt drug manufacture of any sort if they are not experienced or at least*



## TROUT'S NOTES

“More than you need to know?”

- A-1. The Reported Occurrence of Tryptamines and/or  $\beta$ -Carbolines in the Genus *Acacia*. \$17.
- A-2. Occurrence of Phenethylamines, Tryptamines and  $\beta$ -Carbolines in the Genus *Acacia*. \$5.
- A-3. A Simple Alkaloid Volatizer. (Included in D-1.) \$4.
- A-5. Ayahuasca and Ayahuasca Alkaloids. \$23.
- C-2. The Cultivation and Propagation of Cacti. \$11.
- C-4. The Mescaline-Containing Species. \$23.
- C-7. Trout's Notes on Mescaline II (Combines C-5 and C-6.) \$23.
- C-9. Cactus Alkaloids Other Than Mescaline. (Appendix A.) \$23.
- D-1. Cultivation of *Desmanthus* for Root Bark Production. \$6.
- D-2. The Genus *Desmodium*. \$11.
- FS-X3. Tryptamines From Higher Plants: Assays for Some Indoles. \$22.
- FS-X4. Tryptamines From Higher Plants: Isolation, Extraction and Manipulations. \$16.
- FS-X5. Tryptamines From Higher Plants Reported Occurrences of a Few Tryptamines. \$16.

CATALOG (describing the above and more) is 55¢ for postage.

Texas residents only, please include the appropriate tax for your area. All orders are postpaid. Payment in US dollars only; check or money order payable to TROUT'S NOTES. If sending cash, wrap well and please use postage stamps for anything less than \$1. (Round to the nearest first-class stamp amount.) DO NOT SEND COINS. Foreign customers: we will bill *pro forma* for additional postage (with prepaid orders only). The above prices are effective Sept. 21, 1998. Prices are valid until the publication of a new price list; availability and current versions subject to change without notice.

**TROUT'S NOTES**  
**POB 161061 (Dept. ER)**  
**Austin, TX 78716, USA**





adequately understand what they are doing. The fact that sulfuric acid may have ended up in a final product of DMT extract indicates that whoever made this was either incredibly careless or grossly underinformed. The "safest" base for DMT extraction would be a carbonate although ammonia is a lot simpler to use if adequate caution is employed. It should also be stressed that any and all organic solvents are dangerous to breathe or to allow any degree or frequency of skin contact. There are several potential sources of toxic components from synthetic DMT. One arises from inadequate purification of the DMT from other possible products arising during the synthesis; the other from residuals from solvent removal (usually impurities that were originally dissolved in the solvents). This latter point is also just as likely to affect DMT of natural origin. The easiest way to avoid this is to use only analytical grade reagents. As well depending on the plant it originated from, there can be a wide variety of potential toxins in natural DMT if purification is inadequate.

#### K. TROUT comments:

Going farther afield, the most common toxin arising from smoking DMT are nitrogen oxides produced from overheating the material during the act of smoking. They can be easily distinguished from the white DMT smoke as they are yellow or brown in color. They add a bad taste and subjectively seem to introduce more of an unpleasant character to the experience. This seems to be even more pronounced with darker colored material that has been repeatedly recovered after smoking and reheated. This leads me to wonder if there are not neutral indoles present in the partially degraded brown material that is often encountered after a couple of recyclings or the black oily gunk that eventually results from smoking large pipe-loads. If so this material may represent a serious threat to lung tissue both on account of nitrogen oxides and on account of the neutral indoles. While lacking any hard data, I would urge that the partially charred residue of DMT be discarded if chromatographic separations are not available. A good precaution is to carefully measure dosages, evenly heat the material and not overheat it. Cleaning the pipe between doses and not attempting to completely consume dark material that remains after smoking may also be a good idea.

## MUSHROOM NAUSEA

I have had a total of fifteen experiences with *Psilocybe cubensis*. The first ten (all from the same source) were very good and positive. I did 3 to 3.5 grams the first nine times and on the tenth I did 5 grams. After a few hours into this trip I got very sick with nausea and the rest of the night was spent over the bowl. I spent the next ten months in abstinence. Two months ago I tried it again, this time with mushrooms from a differ-

ent source. I did 5 grams and two hours into it the nausea started again. The next time I dropped the dosage to 3.5 grams, and I was sick again. Then I dropped the dosage to three grams; sick again. Then three grams again; sick again. The last time was 2 grams and I did some dramamine one hour before. This experience turned out to be one of the most visually brilliant I have ever had, very intense, and time moved very slowly. It was also the lowest dosage I had ever done. At the two hour mark (I thought that I was at least four hours into it at the time), the nausea started again. My experience with the nausea is that it happens almost always at the two hour mark. I always take the mushrooms alone in silence and darkness, and I fast at least six hours beforehand. If any readers have suggestions or solutions to my problem it would be appreciated. — P.L., NJ

*As the nausea first started after a fairly high-dose trip (5 grams), it is possible that this trip unlocked something in your subconscious that wasn't dealt with completely, and that manifested physically as nausea. Now, each time you revisit your subconscious through the use of mushrooms, this not-yet-dealt-with psychological baggage continues to manifest as nausea. Or, this idea could be a load of armchair psychologist horseshit. It is worth noting though, that one of the "psychedelic elders" that I have spoken with feels that nausea and uncomfortable feelings that occur on entheogens are almost always based in the psychological subconscious.*

*Others feel differently; one of the main thrusts of the C. B. GOLD article, "The Mushroom Entheogen," (mentioned in the VERNAL EQUINOX 1998 ER) was to reduce those toxins in psilocybian mushrooms that might be responsible for adverse physical effects. Perhaps the manner that you are preparing the mushrooms is contributing to this adverse effect? Some people use ginger to help control nausea, and a quick-brewed entheogen tea made using PRINCE NEVILLE'S FAMOUS GINGER BEER (Ingredients: ginger root, water, pineapple, honey, and lime) as the liquid has proven quite effective in reducing nausea normally caused when I combine psilocybian mushrooms and Peganum harmala. Others find a few tokes of Cannabis to be helpful. Readers? — DAVID AARDVARK*

## MUSHROOM QUESTIONS, PEYOTE SUGGESTIONS

I have been reading the past couple of issues of *ER* with great interest. If even half of the "war stories" printed are true, then your explorers are quite brave. Personally, I'm an old-timer, and stick to the tried and true means. However, I would be interested in hearing any experiences anyone has had with *Ariocarpus* species. Also, has anyone done any experimentation with simpler methods of mushroom growing? In nature





the spores are eaten by a cow, then grow from the pile. So why is it necessary for all of the complicated procedures? In nature they are exposed to everything. There must be an easier way.

Well, I'm not one to just take, so I will share a tip. In order to counteract the bitterness and nausea caused by peyote, try cooking the tea with an old lemon. A fresh lemon is no good. It must be one that is turning black or even dry. It took a year of trial and error to come up with this solution; we tried every possible combination. I assure you that no peyote was ever wasted in the process. It also helps to add some American ginseng—this can be eaten when ingesting the tea and buttons. It also helps to chew dry ginseng while you are drinking peyote tea. This seems to add a high yellow note (from the woodwind section) to the experience. Orange pekoe tea can help if added at the last minute. For a real taste treat, try pickling some peyote in tequila for a couple of months. Mui Bueno! — J. P. WILLIAMSII, CA

*As far as mushroom growing goes, the easiest way to go is to use a spore syringe. One will still need to sterilize the growing medium though, but this can be done in a pot of boiling water (a pressure cooker is nice, but not necessary). One ER correspondent mentions a makeshift syringe method:*

I've had good luck growing mushrooms the lazy man's way. I just drop a slide of spores into a beaker of sterile water with some nutrients. Blend the contents (breaking the slide into small fragments). The whole slide must be clean before taking the spore print. Keep it warm and shake it up a few times a day and then use a big syringe (or a turkey baster) to squirt the required fluid into the mason jars of rye seed. This saves time, effort, and a couple of possible sources of contamination. — PAT BUCHANAN and BILLY GRAM

*We have no idea why an old black or dry lemon would have the effects on peyote that you've mentioned. Fresh lemons (or limes) work very effectively for making potent tea, but do not make the taste palatable. One factor that does seem to help reduce nausea is to minimize cooking times by using a food-safe acid. Use of a blender and an acid (like citric) can make two 15–20 minute cookings adequate for almost total extraction (especially if a pressure cooker is used and/or the material is frozen prior to extraction). Use of the minimum amount of liquid necessary for full extraction can eliminate the need for volume reduction entirely. Prepared in this manner, with one or two lemons or limes per pound of fresh cactus (per cooking), the process should take only about 90 minutes from cactus to finished tea. Tequila-pickled peyote sounds god-awful to us, but we suppose everyone has their own tastes. K. Trout has been known to enjoy the combination of ginseng and cactus a lot: "Whether as roots, extract,*

*or a slow-brewed tea, small to moderate amounts of ginseng add a nice dimension to the cactus, especially after onset."*

## QUESTIONS

- 1) Regarding *Psilocybe cyanescens*. White mycelium filled my big plastic pots, but I had no fruits during the cold season. Why?
- 2) I'm searching for details about the growing and the processing of *Desmodium gangeticum* and *D. tiliaefolium*.
- 3) Dose anyone have information regarding "gharu," a psychoactive and very aromatic bark burned by the Penan people in Malaysia?
- 4) An adequate supply of CO<sub>2</sub> is known to improve the growth of *Cannabis*. To feed the plant with CO<sub>2</sub> water seems to have similar results. I have also observed a greater extraction power in these waters, when used to macerate plant material. Is there some explanation for this?
- 5) What happened to DRITTEWELLE? What about the 2C-B supply?

Best wishes. — B.M., Italy.

*To answer your questions as best we can:*

1) *It is hard to say what went wrong here, as you made no mention of what substrate you are using. It has been pointed out that P. cyanescens will only fruit "reluctantly and belatedly" on fresh sawdust (STAMETS & CHILTON 1983). Perhaps this was your problem?*

2) *Both Desmodium gangeticum and D. tiliaefolium are easily grown in any normal well-draining soil. Both will do best if they have partial shade. Unless stressed and exposed to too much sun, neither will form seeds until their second year. Both have proved hard-freeze sensitive in central Texas but D. gangeticum is easily lifted and overwintered in pots or can also be effectively protected by covering with plastic and using lightbulbs for a heat source during freezing weather. Friends in northern California have found their D. tiliaefolium fairly frost hardy. In the case of D. gangeticum, the traditional time for medicinal harvest is during or following the rainy season, while it is actively flowering and setting seeds. With D. gangeticum, leaves are more useful than roots. (BANERJEE & GHOSAL 1969; GHOSAL & BANERJEE 1969). With D. pulchellum, the roots are more useful than leaves (GHOSAL et al. 1972).*

*For chemical separations, we suggest column chromatography as there are multiple alkaloids present, most of which*





lack human evaluation. *D. gangeticum* approaches the lower end of usefulness, with 5-MeO-DMT being the predominate alkaloid in the leaves. JOHNNY APPLESEED's TLC did not detect DMT or 5-MeO-DMT to be present until the second year of growth. Interestingly, leaves demonstrating the red winter coloration showed a fairly consistent positive assay but they were not evaluated during the first year (APPLESEED 1992–1996). The loss of two-thirds of the total alkaloids during the act of drying has been reported, with an accompanying shift in alkaloid composition favoring 5-MeO-DMT over DMT (GHOSAL & BHATTACHARYA 1972; BANERJEE & GHOSAL 1969). *D. tiliaefolium* is probably not a useful ayahuasca analogue due to a multitude of assorted alkaloids, overall low concentrations and a lack of proven visionary compounds outside of tiny amounts of DMT-N-oxide. It does contain several alkaloids that could readily be used as precursors for DMT production and quite interestingly is the only known occurrence of normacromerine outside of the family Cactaceae; 28 mg was isolated from 2.3 kg of dried roots (GHOSAL & SRIVASTAVA 1973). However, no detectable alkaloids have been found in some US material (SMOLENSKI et al. 1972) and, regardless, it is unlikely that normacromerine has visionary activity.

3) We have been unable to locate any information on “gharu,” and we are hopeful that any ER correspondents with knowledge of this obscure possible entheogen will enlighten us.

4) We have no idea why carbonated water might have increased ability to extract plant chemicals. We are curious exactly what plants are being extracted with this, and what procedure is being used?

5) In the 1997 SUMMER SOLSTICE issue of ER, notice was given that DRITTEWELLE had closed due to “insurmountable production and distribution problems.” 2C-B remains available to some extent on the underground market. For a period of time 2C-B was available in “smart shops” in The Netherlands. It is no longer available, due to being scheduled. However, we have recently heard of 2C-T-2 being available in these shops.

## MORE *T. PERUVIANUS* ID.

The v-shaped notch over *Trichocereus peruvianus*' areoles (the small, round pads from which the spines emerge) does not distinguish *T. peruvianus* from the many other similar-looking Trichocerei. A more in-depth look into *T. peruvianus*' characteristics is necessary.

Its reddish-brown or light-brown areoles are equally as woolly as *T. pachanoi*, but are slightly larger. And, as with *T. pachanoi*, the wool falls off with age and is therefore only found on new growth. The aged areoles are flat and grey, and are vertically spaced at two centimeter intervals on straight portions of the branches. Spines on new growth are bright yellow, with

honey-colored tips (hence the common name, “Peruvian torch”). As the spines age, the honey-color spreads down to the base of the spines. As the spines continue to age, they become slightly thinner and turn grey.

Distinct spine development of a single central spine surrounded by five to eight shorter radial spines, is only present near the base of the branches. Usually, there are approximately five spines, which jut out in random directions from each areole. There may be as few as three or as many as nine spines, but these extremes are found only sporadically on a few areoles. Their average length is 2.5 cm, although they may be as long as 4 cm or as short as 0.5 cm. Unhindered spines grow straight and are not curved, as in some other look-alike species.

*T. peruvianus*' main distinguishing characteristic over the many other similar looking species is its severely leaning branches. *T. peruvianus* is not able to hold its weight very well. As the mature branches grow in length, they begin to lean, ultimately becoming fully prostrate. Out of respect for this sacred cactus, it's probably best to take cuttings from these offerings.

Since it is difficult to find detailed identification information on the sacred cacti, it would be a great contribution if ER correspondents would share information on *T. macrogonus*, *T. validus*, and other choice species. — D.D., CA

K. TROUT responds:

Although not very common, we have seen *Trichocereus peruvianus* spines exhibit bending at the tip. So far I have seen a stout central spine develop at the very tip, a few areoles down, sporadically along the column or only fairly low on the plant. Even within a particular strain (like KK 242 or ‘blue form’) this seems variable. Some certainly do produce centrals only along the column though and not at all at the top of the plant. We have not uncommonly seen a second long spine, generally above the central spine. 0–2 centrals, usually one, seems a good generalization for *T. peruvianus*. The above description of 3, 5 or 9 radial spines violates the minimum and maximum number specified in most of the published descriptions of *T. peruvianus* (i.e. 6–8 radials) although it does conceivably fall within BRITTON & ROSE'S (1920) “around 10” spines total per areole. (I should add that JENS MADSEN'S (1989) characterization of *T. peruvianus* as simply a stout spined variant of *T. pachanoi* and revision of the number of spines per areole for *T. pachanoi* to 0–10 opens up another potential can of worms; with inad-







equate justification included. If we accept this, I would immediately ask where this places JEWEL'S Giant and *T. macrogonus*? And for that matter what about those plants identified and sold as *T. bridgesii* and *T. cuzcoensis* that do look like "pachanoic" plants?) I may have seen the "*T. peruvianus*" material discussed above with fewer spines than are described for *T. peruvianus* (and have one in the collection here). This is supposed to be a quite potent strain (and the only "*T. peruvianus*" I've examined so far that shows decidedly reddish-brown felt) but the form actually falls somewhere in between the published descriptions for, and material sold as, *T. peruvianus*, *T. bridgesii* and *T. macrogonus*. (It shows points that clash with all of them.) It is sold as *T. peruvianus* but I believe it needs better clarification or else the taxonomic descriptions need revision (or both). It certainly needs more intensive propagation.

Another puzzling point above is "Spines on new growth are bright yellow, with honey-colored tips." CURT BACKEBERG (1977) states "Honey-coloured, darker below." Granted honey frequently ranges from yellow through amber to brown (sometimes it is even colorless). All verified material examined so far has shown yellow to yellowish spines; all with brown or brownish tips and/or bases. Some have started pure yellow (briefly); others two toned, even within one single given specimen marked KK 242. The comment about its main distinguishing characteristic being its habit of leaning and becoming prostrate is a good one but not one that helps most people identify this species until they have grown it for some time. I would agree with the idea that such prostrate branches are good for bioassay simply due to their age. One thing I have noticed concerning *T. peruvianus* versus *T. macrogonus* is that spines on the first turns grey with age while the latter starts darker overall and, while turning grey, also tend to darken with age. They are similar in how they are marked but rather than the varying grades of honey colors found on *T. peruvianus*, they have shown sienna and brown spines. BACKEBERG (1976) described them as "all horn-coloured to brown; later blackish or dark grey or greyish brown." Exceptions have been found but this seems to be a generalized characteristic. *T. macrogonus* is also described as having 6–9 radial spines and 1–3 centrals, in the same work by BACKEBERG. BACKEBERG and also BRITTON & ROSE give the number of ribs for *T. macrogonus* as usually being 7 and *T. peruvianus* as having 6–8. JOHN BORG (1976) gives the same for *T. peruvianus* but lists 6–9, usually 8 for *T. macrogonus*.

## MORE ON PSYCHOACTIVE CACTI

*Our thanks to B.K., CA who provided the following detailed information on psychoactive cacti. Throughout this correspondent's letter, we have placed editorial comments. The correspondent's letter is in plain text; our comments are either placed in sans-serif italics or inset in a slightly smaller font. — D. AARDVARK*

I have been working part-time at a cactus & succulent nursery for the last few years. This has given me access to plenty of plant material to explore. I thought that I would share some of what I have learned.

There are nearly 100 *Trichocereus* species, and only about  $\frac{1}{4}$  of them have been investigated chemically. About half of these were found to contain mescaline, and only a handful of these have been bioassayed to my knowledge. There is reason to believe that those species that don't contain mescaline, but do contain other phenethylamines, may be psychoactive in a positive way—if not entheogenic. The following is my experience with different *Trichocereus* species so far:

***T. pachanoi*:** The potency seems to vary some between different clones, but is consistent with specific clones. I have prepared this plant numerous ways, but prefer to make a strong decoction with water and a little lemon juice (cut the cactus into small pieces and boil all day, cook-down and drink-up). I have taken up to three feet of a five-inch in diameter plant (I didn't weigh it) prepared this way. It works—strong.

*It is worth noting that our weight comparison showed that the above length and diameter of cacti would be at least twelve pounds of fresh cacti; a strong dose indeed!*

The dark green material under the cuticle can be dried and powdered to smoke alone or with *Cannabis*. The first time I ingested *T. pachanoi*, I smoked it with *Cannabis*. This resulted in a plus 2 experience that lasted all night. I have never been able to duplicate that first experience through smoking again, though I have smoked much larger quantities than the first time. Anyway, smoking does produce a nice psychoactive effect that most people enjoy. One fellow I turned-on enjoys this more than *Cannabis*.

*We've heard scattered reports of *T. pachanoi* and *L. williamsii* being active when smoked. It seems highly unlikely that this would be due to mescaline, as the volume smoked would*





have to be enormous. Most of the time when people have described the effects of smoked cacti, it comes out that they have combined it with Cannabis. Take the following quote, for example:

Peyote will burn if it is dried and powdered, and it can be smoked with grass. Many adherents of Indian practices will not use it this way. This combination intensifies the effects of marijuana; it gives a lovely, light high that sharpens vision without sending one on a major trip (STAFFORD 1992).

While it's possible that there are chemicals in some cacti that are psychoactive when smoked, and that these chemicals work synergistically with Cannabis, it seems much more likely that the effects of *T. pachanoi* or *L. williamsii* and Cannabis combined are due to the Cannabis alone (and perhaps the psychological expectations of the smoker).

In order to get to the bottom of this, ER's editor DAVID AARDVARK smoked 650 milligrams of dried *T. pachanoi*. The cactus was prepared by peeling off the cuticle, and then cutting the thin layer of green tissue off (about 1/8 of an inch) and drying this at a very low heat in the oven for ten minutes.

I smoked the *T. pachanoi* preparation in a totally clean PROTO PIPE™, repeatedly taking large hits. I took over thirty hits deep into my lungs, smoking continuously for at least fifteen minutes, and taking short breaks between hits for a breath or two of fresh air. A couple of times, I hacked up a lung, face red, eyes watering, from taking hits that were too big. The smoke wasn't overly harsh, but it wasn't pleasant either—especially taking in this much all at once. I doubt that anyone but the most dedicated cactus smoker has ever smoked much more cactus in this short of a period. Aside from a slight headache, and a dizzy feeling (surely due to the large amount of smoke inhaled), I felt no noticeable psychoactive effects, visionary or otherwise.

K. TROUT has smoked peyote, peyote tar, and isolated mescaline crystals. He also didn't notice any effects that weren't attributable to excessive smoke inhalation, and he agrees that the Cannabis is likely the contributing factor in those cases where people have had psychoactive effects from smoking the combination of *T. pachanoi* or *L. williamsii* and Cannabis.

However, on topic of smoking as an alternate means of ingestion, the following information may be of interest:

- 1) Minor amounts of quaaludes are strongly active if smoked (100 mgs powdered in a joint will severely intoxicate 3–4 people).
- 2) The tranquilizer meprobamate is a euphoriant when smoked, and has utterly different effects ingested this way than when taken orally.
- 3) JAMES CALLAWAY claims that tetrahydroharmine is active

when smoked or if taken following a MAOI (CALLAWAY 1995). Exactly what "active" means is obviously inadequately defined.

4) Despite the ingestion of mere milligrams of MAOIs when smoking *Banisteriopsis caapi* leaves or bark, there is a distinct interaction with tryptamines (such as psilocybin and/or DMT) if they follow the smoking of a fat joint of *B. caapi* leaves/bark, or if the leaves/bark are smoked after the onset of psilocybian mushrooms.

All of the above-mentioned substances are entirely unevaluated with regard to potential lung damage from smoking.

**JULE'S (sic) Giant:** Some say this is a *T. pachanoi* clone, but judging by the flowers and fruits it produces, I believe it to be a distinct species (possibly *T. scopulicola*). It grows much fatter than *T. pachanoi* and is about twice as potent.

We recently learned that the correct name/spelling for this cactus is actually "TOM JEWEL'S Giant" (named after a friend of JIM DANIEL, the owner of CACTUS GEMS). It apparently arose naturally as a mutation offshooting from an "Echinopsis species cv." (= *Trichocereus species?* cv.) and was propagated as an improved in-house specialty. One report we've heard second-hand has been that JEWEL'S Giant is "1.5 times the potency of typical *T. pachanoi*." A friend in northern California found it to be around twice as potent as *T. pachanoi* and another reported what he thought was JEWEL'S Giant as being inactive. Specimens examined to date have shown 0–3 spines per areole and light brown felted areoles rapidly falling and becoming grey or black. Some areoles have shown a depression above the areole, while others have not.

An odd point we've noticed is that, despite its girth (up to 5.2 inches on our current material), JEWEL'S Giant has a far weaker vascular bundle than any *T. pachanoi* we've encountered. We have no experience to know whether or not it becomes prostrate or fragile with age but one cacti expert has stated that JEWEL'S Giant "grows about 9 feet tall and then collapses" suggests at least the latter (MARGADARSI 1998).

**T. bridgesii:** I have sampled three distinct clones. One has short spines and one long (v. *longispinus*) both of which seem to be about the same potency as *T. pachanoi*. The other clone is a monstrose "spineless" form of *T. bridgesii* v. *longispinus*, which is quite potent—about 1 1/2 times the potency of *T. pachanoi*. Smoking *T. bridgesii* produces a peculiar head rush that differs from the experience of smoking *T. pachanoi*.

*Trichocereus bridgesii* contains the novel triterpenes *bridgesigenin A* and *bridgesigenin B* (KINOSHITA et. al. 1992). Neither these nor their pyrolysis products have been assayed in humans (or animals). The aforementioned report of a "peculiar head rush" suggests that perhaps they should be.





*Monstrose T. bridgesii* are very different looking than normal *T. bridgesii*—one would hardly know it to be a *Trichocereus* at all. They are relatively scarce in the marketplace (available only as cuttings, as they are produced as a point mutation). The single cutting that we have is a lighter, dusty greyish blue-green, and has no spines at all (though they do get the occasional spines near their base). It only has two “ribs,” making it look sort of like a green cow’s tongue. A good photo of this form of *T. bridgesii* can be found on page 1121 of CURT BACKEBERG’S 1959 *Die Cactaceae VOL. 2*. Although the chemical profile should be the same as normal forms of *T. bridgesii*, the scarcity of these plants causes us to discourage their consumption.

***T. macrogonus* & *T. peruvianus*:** These two *Trichocerei* are very similar in appearance. A number of nurserymen I have spoken with claim that all of what is available commercially is *T. macrogonus*. Anyway, the plants that I have acquired—regardless of some morphological differences that I thought would distinguish them—vary from being close to *T. pachanoi* in potency up to twice as potent as *T. pachanoi*. Seed is available from a number of sources for *T. peruvianus* KK 242 (from which the original chemical analyses were carried out that showed *T. peruvianus* to have such an enormous amount of mescaline). I have year-old seedlings but it will still be a few years before I can bioassay, and hopefully confirm those analyses.

For more on the mescaline content of the KK 242 variety of *T. peruvianus* (which was by no means “enormous”) see the article by K. TROUT in the VERNAL EQUINOX 1998 ER, p. 18.

**Other *Trichocereus* Species:** Chemical investigations in the early ‘70s showed both *T. validus* and *T. taquimbalsensis* to be very rich in mescaline. It will be at least another year before my seed-grown plants of these species can be bioassayed. I have heard secondhand reports that *T. werdermannianus* is two to three times stronger than *T. pachanoi*, and that *T. pallerensis*, *T. smrzianus*, *T. spachianus*, and the gigantic *T. terscheckii* and *T. atacamensis* are all quite active.

The question following the above statement must be “active in what way?” While some of these cacti may have stimulant properties, they may not necessarily be visionary. For example, it should be noted that three separate chemical investigations have shown that those *Trichocereus spachianus* tested **did not** contain mescaline (AGURELL 1969; MATA et al. 1972; PUMMANGURA et al. 1982). Indeed, for this reason *Trichocereus spachianus* was used as the “non-mescaline-containing cactus” in experiments attempting to see if there was translocation of mescaline by grafting non-mescaline-containing cacti and mescaline-containing cacti together. The study showed that mescaline does not translocate (PUMMANGURA et al. 1982).

*Trichocerei* thrive with extra nitrogen such as horse manure, bat guano, and fish emulsion. (Stay away from industrial synthetics such as MIRACLE-GRO, SCHULTZ, etc.) Not only does the addition of nitrogen to the soil increase the growth-rate considerably, it also seems to increase potency some.

#### K. TROUT responds:

Many people seem to have a prejudice against soluble fertilizers like MIRACLE-GRO. Is there a *real* reason it should be avoided? If so it needs to be stated, or this sounds like technophobic raving. Some folks hate such things simply because they are “chemicals,” as if the “organic” fertilizers somehow are not. The fact that they are “industrial chemicals” is usually the only reason people can give when ranting against MIRACLE-GRO and other soluble fertilizers. There have been *claims* made that soluble fertilizers somehow kill soil bacteria and that they also may introduce excessive salt problems, but I have never seen studies that actually addressed these claims. Certainly solubles only fertilize when applied, and have little residual activity. Such soluble fertilizers are widely and commonly used in the wholesale cactus production industry with excellent results. (One prominent ethnobotanical dealer recommends the use of soluble fertilizers for cactus, but we’ve noticed that they also use a time-released fertilizer as a soil additive.)

Bat guano is capable of giving people chronic respiratory infections and may contain a variety of pathogens that can enter one’s blood stream through cuts. It’s great fertilizer, but I would avoid it for all drug-plants except as a soil additive. Its current use as a foliar feed for *Cannabis* is insane and irresponsible! People really need to think conscientiously about the health problems experienced by those who have collected bat guano commercially, or spelunkers who have been exposed to bat guano while caving. This is a potentially serious health risk that is further complicated by it being difficult to get a correct diagnosis in far too many cases.

A point about MIRACLE-GRO; regardless of what may or may not be wrong about soluble fertilizers, this product *radically* enhances the formation of offshoots, especially basal offshoots in *T. pachanoi*. The single most successful *T. pachanoi* grower I know, both in terms of obtaining full diameters of stock and growth-per-year, uses *only* MIRACLE-GRO at  $\frac{1}{3}$  to  $\frac{1}{5}$  the normal solution once a month, spring through fall. He believes the three most important factors for the best *T. pachanoi* are lots of water, MIRACLE-GRO every month while growing, and as much sun as can be obtained. I can speak from experience as well; if a person wants to increase the branching





on their plants and get the most growth possible, MIRACLE-GRO is an excellent choice. (I am sounding like a damn commercial as many times as I keep mentioning this product!)

If there is a sound and rational reason to avoid MIRACLE-GRO, fine. But unless a realistic reason can be provided it is a shame to dismiss this useful product off-hand. It is not just a shame, but actually an unfair disservice to the makers of MIRACLE-GRO to denounce it as somehow unfit for being an “industrial chemical” and give no justification.

Too strong of a solution or too frequent of application will substantially enhance rotting more than growth; perhaps that was this *ER* subscriber's experiences? Or if they applied MIRACLE-GRO at full-strength, spraying the plants (it should be given to the roots as a drench) and placed them in the sun, severe burning is very likely. The problem in these cases is not the in the MIRACLE-GRO, but in the method of application and amount. Soil additives are often preferred not just because they provide a slow and sustained source of nutrients, but also since they are much more idiot-proof and require either effort or carelessness to damage plants.

Another advantage of soluble fertilizers like MIRACLE-GRO is that they are great for feeding cacti that are extremely rot-prone. Such plants can be raised in soilless media—even in pure sand in some cases—and all nutrition provided as a weak solution of soluble fertilizer mixed with their water ( $1/10$  normal concentration) and given every month or so during the growing season only. The advantage is that the soil remains poor since there are no slowly decomposing organics and no moisture is retained in the ‘soil.’ All but a few cacti respond well to this.

Retail cactus farmers are notorious for their excessive use of pesticides and fungicides, many of which are systemic and remain in the plant tissue a long time. I have heard of several growers who purposefully dose the *T. pachanoi* with large amounts of pesticides to discourage consumption. Know your sources! Many of these pesticides can cause serious liver damage and in the longer-term, cancer. If you are not sure about a source, grow out a few generations of cuttings before consuming, and leave the original plant as stock.

**Ariocarpus:** *A. fissuratus* is definitely psychoactive and possibly entheogenic. *A. kotschoubeyanus* is also active, but more mild. It is quite likely that other species are also psychoactive. If one is interested in bioassaying any *Ariocarpus* species I recommend grafting to *T. pachanoi* or similar stock.

They are a little more difficult to graft than other cacti, but once grafted successfully, they grow amazingly fast and usually offset profusely, providing plenty of plant material for bioassay. I only recommend trying to graft younger plants that are no more than 1 1/2 to 2 inches in diameter. If the root is left in the soil, it will usually grow back several heads like *Lophophora williamsii* when cut (but slower). Leave the older, larger plants alone; the “psychoactivity” of these remarkable ancient cacti can best be experienced by simply quieting your mind and sitting with one of them for a while. They are definitely a felt presence.

Contrary to some information out there, *Ariocarpus* enjoy lots of regular watering during the summer growing season, provided that they have a good root system. They may survive on very infrequent rains and desert dews in the wild, but they won't survive or thrive in the long-run in cultivation if given this treatment.

K. TROUT responds:

I have heard this before but it simply is not true for my area. Perhaps B.K.'s local climate is better; perhaps his humidity is lower; perhaps he just has more of a green thumb than me. I don't doubt that what he says works for him, but I have had terrible long-term results many years back when I believed and used the approach he recommends. *Ariocarpus* do respond well to lots of water during summer but this has never enabled the long-term survival of any plants I grew. Most plants that showed a dramatic growth during summer also showed a high death rate during the winter. The tips included in my cultivation section (TROUT 1997) are not only my experience but also incorporate the results of interviewing local people who raise these successfully. The way I described would give the cacti one really thorough soaking every summer and very light watering the rest of the time. I might add that I have noticed that seed-grown *Ariocarpus* plants are far more water tolerant than wild-collected plants. One point is that while wild *Ariocarpus* in Texas not uncommonly get a lot of rain, even during winter, very little ever reaches more than the periphery of the root system.

**Epithelantha micromeris:** I have smoked and eaten this cactus on several occasions. Smoking seems to produce some central nervous system stimulation and mild perceptual change for several hours. *Cannabis* heightens this (surprised?). The first few times I ate small portions I noticed very little effect, mainly a mild stimulation. Then I ate a one inch diameter button cleaned of spines. About 1/2 hour after





ingesting I entered a pleasant state of lucid mind. There was a distinct enhancement of perceptions and my energy level was incredibly high all day. That night I fell easily to sleep and experienced lots of hypnagogic imagery in my dreams. There were no noticeable negative side-effects, and the overall experience was good. I plan to work with this interesting plant more in the future.

*Epithelantha micromeris* is easily grown, and can be sustainably harvested by cutting the “button” off about 1/4 inch above the soil level. It will quickly regrow several heads when harvested this way. It also responds well to grafting, but the grafted plants seem to only live a few years. It lives for many years on its own roots and forms large clusters with time.

***Mammillaria:*** I have smoked small amounts of the dried latex of *M. craigii*. Many *Mammillaria* ooze a white latex if cut or punctured. The latex was combined with a little *Cannabis* and definitely had some synergistic effects; it reminded me a little of a *Salvia divinorum/Cannabis* combo. Traditionally the plant is cut in half and the center is removed and ingested, though I haven’t felt the desire to try that procedure yet. The plant is easily grown and fairly cold-hardy. Interestingly, I have smoked the latex of *M. heyderi* the same way and I didn’t notice any effects.

***Armatocereus laetus:*** WADE DAVIS mentions that this columnar species is used as a substitute for *T. pachanoi* in a limited area of Peru. Plant material is lacking, but seed is available from several sources (my seedlings are still quite small).

***Astrophytum myriostigma:*** I have talked with several Southern California cactus growers who claim that this cactus is psychoactive. I was told that several years ago jackrabbits invaded their growing fields. The rabbits soon discovered the *A. myriostigma*. They were seen to nibble the ribs of the cacti, and then exhibit marked intoxicated behavior. After the effects appeared to wear off, the rabbits would be at the plants eating more. Because of this, the cactus growers claim that the rabbits are “addicted” to the cactus, and they have had to go to extreme measures to protect the *Astrophytum* from the rabbits.

***Browningia candelaris:*** In the *Cactus and Succulent Journal* VOL. 59, No. 1, 1987 there is an article on this large cactus by CARLOS OSTOLOZA. He mentions that this plant grows in the same area that the pre-Incan Nazca culture flourished. One of the Nazca lines is known as “El Candelabra.” OSTOLOZA puts

forth the idea that it is a depiction of *B. candelaris*—possibly inspired by its psychoactivity. This cactus’ chemistry has not been investigated. — B.K., CA

K. TROUT comments:

There is absolutely nothing known from the chemical studies of *Ariocarpus* species, *Epithelantha micromeris*, *Mammillaria* species, *Armatocereus laetus*, or *Astrophytum myriostigma* that would suggest that they were capable of producing a visionary experience, but the aforementioned remarks should not be dismissed on that basis and these comments indicate that there is a great need for future research. While B.K. has used the following terms correctly in most spots, it might be a good idea to comment on several terms that are sometimes misunderstood or misapplied. “Active” simply means that the plant’s chemistry does something. “Psychoactive” means that it alters mental processes in some way. Stimulants and tranquilizers are both psychoactive. While “psychoactive” may indicate visionary activity, it often does not.

Contributing to the potential confusion is the fact that the majority of people who eat cacti have never actually tripped on cacti; at least not what we would call “trips.” Many prefer mescaline because it is so “mellow and gentle.” Relatively few realize that a solid mescaline experience is dramatic and overpowering; literally producing amazing visions that hold up to the brightest daylight! While B.K. has obviously ingested adequate cacti for a full experience, what many experience from smaller amounts is more properly defined as stimulation (albeit with a mentally enhanced component). If this “high” is what they are using to compare the effects of other cacti to, then they might indeed consider them “active.” Some of the cacti mentioned may produce stimulation and psychoactivity but so will amphetamines and over-the-counter diet pills. *Ephedra* is certainly both active and psychoactive, but we doubt that many would consider it visionary.

Regarding the observations of California growers concerning rabbits, I think they may have assumed too much. At the very least their use of the word “addicted” begs to be questioned. The alleged effects of this cactus on rabbits most certainly indicates a need for study. Whether the effects are visionary remains to be seen. Some animals like visionary plants but, like people, they are actually relatively few in number and seem to be the odd individuals rather than most of the population. On the other hand, sedation and stimulation are far more frequently sought-out by animals (again like people).





A point which cannot be ignored is that rabbits are believed to require in the neighborhood of 70 times more mescaline than humans (as mg/kg) in order for it to produce any effect at all (KAPADIA & FAYEZ 1970). When compared with other animal species, their liver enzymes appear absolutely hyperactive at deaminating mescaline (ZELLER *et al.* 1958; DALY *et al.* 1962) giving them great tolerance for it (BLASCHKO 1944, citing BLASCHKO *et al.* 1937 and SLOTTA & MÜLLER 1936; FRIEDHOFF & GOLDSTEIN 1962; SLOTTA & MÜLLER 1936). It has also been found that *in vitro* incubation of mescaline with a rabbit liver preparation of microsomes and supernatant fraction degraded nearly all of the mescaline that was present unless inhibitors were added (DALY *et al.* 1962). The observation that rabbits get intoxicated after nibbling the plants is fascinating and underscores the need for more in depth study, especially as it is doubtful that *any* natural phenethylamine would be active at those levels.

A good way to evaluate claims of psychoactivity is to look at the weight of the cactus consumed. Punch some numbers into a calculator and you can quickly see how much alkaloid might have been consumed. (Even estimated figures will work for this.) From this you will see that what most people report for "activity" would either contain only a few milligrams of alkaloid or else the plant material in question would have to contain many times the concentration of alkaloid reported in any plant. We do not suggest that such reports be disregarded because they clash with the published literature; just the opposite. While one should regard all of this with a grain of salt, it may indicate that active chemicals *other than alkaloids* are involved.

As for the possibility of other active chemicals, the work that has been done is inadequate to allow more than a logical guess as to what type of other agent may be at work. Some sort of triterpenoid perhaps? Many cacti are known to contain triterpenoids (examples: BASU & RASTOGI 1967, citing DJERASSI 1957; DJERASSI *et al.* 1953–1956; HEGNAUER 1964; KINOSHITA *et al.* 1992; WEST & McLAUGHLIN 1977). This appears to have great potential value for chemotaxonomy but presently stands in need of much better development. Only the toxicological assessment of *Epithelantha micromeris* triterpenes has been published, and they were found toxic when injected into mice (WEST & McLAUGHLIN 1977). Nevertheless, there is a remote chance that some may be orally active; perhaps even in low amounts similar to the diterpenoid salvinorin A. This is pure conjecture; we do not know. What we want to stress are the shortcomings of the all too frequent reductionist assumption that any activity in cacti is automatically similar to mescaline intoxication and that it results from phenethylamines that are present.

One point on *Armatocereus laetus*, although it may be wrong to read too much into this; in 1983 WADE DAVIS did report the use of this cactus as a substitute for *Trichocereus pachanoi* and collected vouchers, promising that the results of the analysis would be published. Since these results apparently never were published, we suspect that no alkaloids worth reporting were found.

DAVID AARDVARK and K. TROUT on "entheogenic:"

*While "entheogenic" was resurrected to replace "hallucinogenic" and "psychedelic," it is less than clarifying when people define it differently. The bottom line is that entheogenic does not describe a specific pharmacological action, but rather an ethnographic context (OTT 1995; OTT 1997). Even JONATHAN OTT—the foremost proponent of "entheogen(ic)"—argues this point, and has redacted the second edition of Pharmactheon, changing "entheogenic" to "psychoptic" (producing mental or spiritual vision) under the "Pharmacology" listings in the "Entheopoeia" (OTT 1996). In some people's minds, entheogenic does not even necessarily mean that the plant or drug in question produces psychoptic effects! We know people who swear that beer is an entheogen. The Chinese poet Li Po would have insisted on such a status for wine, and the alcohol intoxication produced by chicha is clearly held in spiritual regard by many South American native cultures. For those plants and drugs that do produce psychoptic effects, we suggest that the term "visionary" is an easy-to-understand, non-pejorative replacement for "hallucinogenic," "psychedelic," and even "entheogenic."*

## ARGYREIA NERVOSA SEEDS AND PHALARIS GRASS PROPAGATION

What is the most effective method to liberate the ergot alkaloids from *Argyrea nervosa* seeds into solution? Filing off the outer coat, grinding six seeds to a fine powder, soaking in water for two hours, and filtering to separate the marc from the solution, resulted in liquid that produced little effect.

Also, what is the most effective method to propagate *Phalaris aquatica* AQ-1? A trial resulted in very thin seedlings that didn't root (perhaps due to over watering). FESTI and SAMORINI concluded that water stress, high nitrogen, cutting in the morning, and harvesting only the upper 1/3 of the seedling (just the regrowth after cutting) was the optimum procedure to follow for the highest alkaloid content. Please provide detailed step-by-step cultivation methods. How many harvests can be made before alkaloid levels are no longer plentiful? Can it be cut like a lawn indefinitely to yield results?





I am trying to achieve the most simple and cost-effective methods for psychonautical exploration. That is why I am focusing on the two species above. Theory is fine, but without practical results, enlightenment is not fully achieved. Thanks, and keep up the fine work! *ER* is truly a service to human consciousness. — J.C., IL

*It may be that the most simple and cost-effective method for psychonautical exploration is growing psilocybian mushrooms. Spore-syringe have made this process fairly easy, even for those who have little knowledge of mushroom growing techniques. A basic mushroom growing set up (with a small glass terrarium, glass mason jars, substrate, casing, and a spore syringe) can probably be had for about \$30.00. The "PF Tek" described by PSYLOCYBE FANATICUS (see <http://www.fanaticus.com>) has been used successfully by thousands, and may be the way to go.*

*A couple of points that will help you to fine tune your *Argyrea nervosa* extraction procedure: First, 10–12 seeds should be used (18–20 for strong effects). Second, you should extend the soaking time to overnight (protect from light with aluminum foil). We have had excellent results when using a 12–18 hour soak. (We have also had lots of somatic discomfort and abdominal cramping. These side effects are produced as a direct result of the active alkaloids themselves and will occur even if they are pure.) You also might want to discontinue the process of filing off the outer seed coat, as this is a potentially significant source of alkaloid loss.*

*Getting the highest yields from *Phalaris grass* depends on a lot of variables, and may be a little more problematic. See K. TROUT's "Cultivating and Harvesting *Phalaris Grass* for Optimum Alkaloid Production" on page 76 for some answers your questions about effective ways to grow and use this grass.*



The primary source for legal information concerning visionary plants and drugs...

### *The Entheogen Law Reporter*

"TEL<sup>R</sup> contains legal information of vital importance to anyone involved with entheogens on any level.

The only question it leaves unanswered is this:

Isn't your freedom worth \$25.00 per year?"

— JONATHAN OTT

A four-issue subscription is \$25.00 (USA), \$30.00 (foreign) from:

TEL<sup>R</sup>

POB 73481 (Dept. ER), Davis, CA 95617-3481

## **The Road to Eleusis: Unveiling the Secret of the Mysteries**

by R. GORDON WASSON, ALBERT HOFMANN, and CARL A. P. RUCK

Expanded Twentieth Anniversary Collector's Limited Edition, ISBN 0-915148-20-X. Includes a Preface by HUSTON SMITH; Hindsight by CARL A. P. RUCK; "Entheogens," by CARL A. P. RUCK, JEREMY BIGWOOD, DANNY STAPLES, JONATHAN OTT, and R. GORDON WASSON; and Afterword by ALBERT HOFMANN. A HERMES PRESS book. Hardcover, printed in Verona, Italy at STAMPERIA VALDONEGA on FREELIFE recycled paper. Available from:

WILLIAM DAILEY RARE BOOKS, LTD., POB 69160 (Dept. ER), Los Angeles, CA 90069, (323) 658-8515 Fax: (323) 658-1170, Antiquare@aol.com

"The ideas which the authors, the banker, the chemist, and the Classicist, brought forth have been largely unchallenged and ignored by specialists in the culture of ancient and Classical Greece. The situation seems to fulfill the rule of thumb that when ideas are controversial they are discussed, when they are revolutionary, they are ignored." — TERENCE MCKENNA

"This interpretation seems to solve the mystery at last... The solution here offered... is simple and elegant, like all good solutions, and leads us to wonder why it hadn't been hit upon sooner... Thanks to Wasson's perspicacity, we have here yet another astonishing chapter in the history of ethnomycology which for the first time places the sacred mushroom in our own cultural past..." — JONATHAN OTT

"[*The Road to Eleusis*] is a historical *tour de force* while being more than that. For by direct implication it raises contemporary questions which our cultural establishment has thus far deemed too hot to face..." — From the Preface by HUSTON SMITH





# CULTIVATING AND HARVESTING *PHALARIS* GRASS FOR OPTIMUM ALKALOID PRODUCTION

by K. TROUT

Adapted from TROUT'S NOTES A-5 *Ayahuasca and Ayahuasca Alkaloids*  
Please consult these NOTES for a more detailed discussion. See advertisement on page 65.

*Phalaris* can be easily grown but like any grass, care must be taken not to disturb newly germinating plants or damage their roots. Surface sow, then gently water it in and mist or gently sprinkle regularly until it comes up. If misting is not an option, try covering the soil surface with fibrous mesh such as are sold for retaining grass-seeds and lightly but frequently water with a sprinkler. Once the plants are established water normally. It will do best when in the ground but large flat containers (like kiddie wading pools with drain holes added) work fine for a couple of years. It can also be started in flats or pots and then transplanted. While many strains of *P. aquatica* love wet conditions, some are very drought tolerant. Since the AQ-1 was found in dry weathered caliche, this might suggest that it may do better if kept on the dry side. Plant the seeds in early fall or as early in spring as possible. (Many *Phalaris* show a summer dormancy period.) Before you plan to harvest, subject them to several months of moderate drought stress, then severely cut back the plants. Begin heavy watering. The regrowth that occurs is the best crop, followed by the second regrowth, which will be weaker. The sooner the plants are harvested the higher the alkaloid content but there is a trade-off as the volume is much less. While a week of growth may be more potent, a month of growth will yield more material. In the northern hemisphere, it appears that later summer into fall is the only time when the grass is very potent but we might add that the actual work done is fairly limited. It is clear that regardless of all other factors, there are one or more rather brief but very high peaks of tryptamine concentration occurring during this time period. The work-to-date suggests that  $\beta$ -carbolines may be favored during other times of year when the alkaloid content is much lower. Another important factor is the occurrence of alkaloid subtypes within most populations of *Phalaris*. For this reason, in all but a few strains, it is preferable to obtain tried-and-true plants if possible and propagate them by rhizome divisions.

Many factors can affect alkaloid concentration and composition. The work involving *P. aquatica* has been inadequate for our discussion but we might better understand the situation if we approach *Phalaris* generically with an eye for determining what variables are important. Along with the part of the plant harvested and using regrowth instead of first growth, the best date for harvest is one of the most important factors to consider, despite the great difficulty of predicting it. Alkaloid concentrations and proportions are highly variable from week to week and also from year to year and usually show dramatic seasonal fluctuations (this is most pronounced in the high-alkaloid producers and varies markedly between strains). Additionally, fluctuations in the actual alkaloid composition itself have been noted. In many populations there may even be marked differences in both amounts and the actual alkaloid profile from one plant to the next. (Some strains are more true than others and it is these which tend to be selected for ayahuasca analogue use.) For these reasons it is impossible to give an exact prediction of when is best to harvest, but we can get it into the ballpark.

**Some of the highlights to consider when growing *Phalaris* for use:** Age and regrowth differences are extremely important. Not only is the alkaloid level highest in the new growth but artificially induced growth (regrowth following mowing or cutting) shows a consistent increase over the initial levels (BARNES *et al.* 1971; MARTEN *et al.* 1973; MOORE *et al.* 1967; PARMAR & BRINK 1976; WOODS & CLARK 1971). Second regrowth (following a second cutting) often shows an increase from the initial value but falls short of the concentration in the first regrowth. The initial growth shows the lowest concentrations and was apparently devoid of alkaloids in a few cases that had quite potent regrowth! One study of high-alkaloid strains (that contained mainly gramine) found that cutting every second week caused sharp increases over freely growing plants (WOODS & CLARK 1971). Age-related differ-







ences can be quite dramatic. Alkaloid content has been consistently noted to be highest in young growth, with tryptamine content dropping with age (MARTEN *et al.* 1973). 5-MeO-DMT concentration has been evaluated in new growth of *Phalaris tuberosa* leaves (cv. Hardinggrass) and was found to be 0.236% in 7-day-old fresh leaves, 0.105% in 9-day-old fresh leaves and 0.077% in 21-day-old fresh leaves. 21-day-old leaves that had been frozen for 3 days showed 0.076%. 21-day-old leaves that had been dried showed 0.071%. All figures are % dry weight (McCOMB *et al.* 1969). *Phalaris* species have been reported to contain 65–81% water by weight. 80% is common in regrowth harvests.

**Seasonal differences can be dramatic.** Great variations of alkaloids have been found not only between different strains but also between sampling dates. The total tryptamine levels in ‘Seedmaster’ (DMT is main alkaloid) and ‘Sirocco’ (5-MeO-DMT is main alkaloid) were approximately five times greater in Autumn than in Winter (ORAM 1970). Autumn had higher temperatures, higher light intensities, longer days and more moisture stress. In one study of *Phalaris tuberosa* cv. *stenoptera* (Hardinggrass) the total indole alkaloid levels hit two peaks of 0.14% in late September and mid November one year but only one peak in each of two other years (RENDIG *et al.* 1970). In the latter cases; the year with a peak in late September was also around 0.14% while the year with the peak in mid-November was 0.08%. The latter year showed some of its lowest values in late September. This analysis only included data from mid-September through mid-February. In northern hemisphere studies, July through early August should be the starting point for such determinations. Especially in the northern US where peaks have been noted during this time. Alkaloid levels have also been reported as being markedly different from one month to the next and one year to the next. In some clones, there was also a change in alkaloid composition (MARTEN *et al.* 1973).

**Diurnal differences have been reported.** Foliage harvested early in the morning showed greater quantitative yields than if harvested later in the day (APPLESEED 1992–1996).

**Temperature has effects on alkaloid production.** Increased temperatures have been found to result in higher DMT and total alkaloid levels in all ecotypes of *P. aquatica* (as *P. tuberosa*) examined in one study (ORAM 1970). The highest alkaloid levels reported were seen in plants experiencing 21° C days, 16° C nights (MOORE *et al.* 1967). These plants also showed the greatest yield of plant weight (36.9 grams of dry weight per 18 plants.)

**Moisture can also play a role.** Moisture stress increases alkaloid levels, and the best quantitative results came when harvesting the new regrowth resulting from rains following a drought (MARTEN *et al.* 1973; APPLESEED 1992–1996).

**Light levels can be an additional factor.** Shading also increases alkaloid content but does so at the expense of plant growth and stimulates 5-MeO-DMT production far more than DMT content. (In strains that produce only DMT this is not an issue.) One study determined that 28% light intensity increased the alkaloid content dramatically—61%—but it also decreased the total yield of plant material dramatically—64% (MOORE *et al.* 1967). Artificial shading applied to growing *Phalaris* pasture swards, showed marked increases at between 40% and 12% light levels, a low and insignificant increase from 99% to 40% and a decline below 10% light level. Alkaloid levels were found to be high in shaded plants irrespective of nitrogen levels and did not increase in response to increased available nitrogen. In full light the alkaloid levels increased in direct proportion to the concentrations of nitrogen. 12% light levels caused 5-MeO-DMT to rise to a level of 50 mg per 100 grams of dry weight. At all other times DMT was the predominate alkaloid in the *Phalaris* studied (*P. tuberosa* cv. Australian Commercial). Decreasing the light intensity was also found to increase the alkaloid levels (FRELICH & MARTEN 1972).

**Nutrition can have dramatic effects on alkaloids.** One study found that *P. tuberosa* cv. Australian Commercial grown under high nitrogen conditions contained up to four times as much total alkaloid as those grown nearby in garden rows without added nitrogen (MOORE *et al.* 1967). Regrowth was taken three weeks after cutting to ground level and commencing nitrogen treatments. Similarly high alkaloid levels have been noted in fields enriched by several seasons of clover. An insignificant difference was found between low and intermediate nitrogen levels on alkaloid production, whereas at the high level a mean average in excess of over 20% increased total alkaloids was reported (MOORE *et al.* 1967). This was coupled with an increased dry weight for the sample. The highest levels of alkaloids were observed in the uppermost leaves of plants receiving ammonium sulfate at high rates (PARMAR & BRINK 1976). Generally speaking (at high levels): Ammonium sulfate > Ammonium nitrate > Urea > Cyanamid > Sodium nitrate in terms of benefiting alkaloids production (MARTEN *et al.* 1974). It is important to be aware that this is only true at high levels of high nitrogen fertilizer. And that there is minimal benefit if the amounts are low to moderate *or* if the plants are shaded *or* if a balanced fertilizer





if used. Nitrates favor vegetative growth (as does high K levels); Ammonium favors alkaloid production. Tryptamine concentrations seem to be related to both the type and the amount of fertilizer used (GALLAGHER 1966; FRELICH & MARTEN 1972). However, the picture may be more complicated as significantly higher levels of alkaloid in plants grown in an infertile peat soil than in fertile, mineral rich soil have been found (MARTEN *et al.* 1974). Addition of a complete fertilizer in some cases decreased the alkaloid levels when compared to sterile peat but their results were conflicting. Uptake of ammonium ions tends to be greater on glei soils than well drained types (PARMAR & BRINK 1976). *High levels* usually represent around five times the normal recommended nitrogen. This is well within what is often recommended for turf maintenance. Alkaloid distribution within the plant should also be considered. It has been determined that the upper third of the regrowth of *P. arundinacea* has the highest alkaloid concentration overall (HAGMAN *et al.* 1975). Slightly higher concentrations in field grown plants have been reported than those maintained in a greenhouse (HAGMAN *et al.* 1975). The following average alkaloid concentrations in *P. arundinacea*, using only regrowth and harvesting when the plants were at 20–60 cm tall and still in vegetative stage, have been reported: 0.29% in upper half of leaf blades; 0.23% in lower half of leaf blades; 0.07% in leaf sheaths; 0.04% in stems; 0.05% in inflorescences (MARTEN *et al.* 1973).

**Drying (or freezing) versus fresh material.** Around half of the total alkaloid has been reported lost during drying (CULVENOR 1964). In addition, there was a higher proportion of bufotenine and a lower proportion of the uncharacterized indoles of high Rf present in fresh grass. A similar decrease when comparing fresh material to frozen has been found by others (BARNES *et al.* 1971). Drying or freezing has the greatest negative impact on young growth and on high alkaloid strains. The effects on older growth and on poor alkaloid producers is much less. The response to drying has been found to be highly dependent on the variety (APPLESEED 1992–1996). While the total is less, some strains increase the 5-MeO-DMT to DMT ratio as they dry. Grass treated with ethanol immediately upon harvesting also gave higher returns. This is believed due to the action of the alcohol denaturing the enzymes responsible for the loss (CULVENOR 1964).

**Optimum conditions for high-alkaloid harvest:** Using the first regrowth after cutting, using only the upper third, harvesting in late summer to fall, early in the morning, using new growth following rains at the end of a prolonged dry spell and with ambient conditions of 70° F, or hotter, days and

night-time temperatures in the 60s. The alkaloid concentration will be maximized in plants excessively fed with ammonium or else grown in shade. The exact peak dates appear to vary not only from strain-to-strain but thus far seem to also vary from year-to-year. Still, what has been published suggests that, in the northern latitudes, the peak(s) will occur at some point during early August to November, with the most likely peak dates occurring during the latter part of August to the end of September. While detailed studies on a day-by-day basis have never been performed, there appears to be an initial high peak on day 7 both in seedlings (MULVENA & SLAYTOR 1982, 1983) and in new growth after recutting (MCCOMB *et al.* 1969] In some studies it appeared that tryptamine concentrations showed huge spikes during early fall growth but none lasted more than a few days at most (ORAM 1970). Some strains showed decent concentrations at around 4–6 weeks of regrowth, so there may be a happy medium between trying to maximize the alkaloid concentrations and the volume of useful material (MARTEN *et al.* 1973). While it may be best to attempt to get the best volume of growth and catch a peak level of tryptamines, it would be interesting to study the home production of *Phalaris* grown (and processed) like wheatgrass with harvests performed on day 7. Obviously this will require raising a seed-crop to obtain adequate seeds to make this cost effective.

While *Phalaris* may be highly variable in content and performance, it should be obvious that it holds great promise for development as an ayahuasca analogue admixture plant or a source of DMT/5-MeO-DMT.

## ELEUSIS

*Featuring writings by:*

A. ESCHOTADO, J. OTT, C.A.P. RUCK, C.M. TORRES,  
R.W. GESS, J.M. FERIGLA, G. SAMORINI, F. FESTI,  
S.A. VAN HEIDEN, and J.C. CALLAWAY.

A two-issue subscription is \$40.00 from:

GIORGIO SAMORINI  
Via E. De Amicis 32 (Dept. ER),  
40050 Dozza (BO), Italy





## RETREATS, SEMINARS & CONFERENCES

### INSIGHT & OPENING: THE POWER OF BREATH & MEDITATION OCTOBER 23–29, 1998

STAN GROF, JACK KORNFELD, and WES NISKER lead this retreat. While not related directly to entheogens, there will be work with HOLOTROPIC BREATHWORK, Buddhist-style meditation, silence, sacred music, and mandala drawing, as well as lectures. "These retreats are intended for personal healing and opening, for professional training, and to bring new understanding to the blend of Eastern and Western psychologies." Tuition, room and board is \$895.00, and a \$295.00 deposit must be sent in to reserve a space.

EASTWEST RETREATS, 11780 San Pablo Avenue, 4C #304 (DEPT. ER), El Cerrito, CA 94530, (510) 232-3098, (510) 232-4090 fax.

### MARIJUANA: HERE FOR GOOD NOVEMBER 12–14, 1998

NORML's 1998 conference will be held in Washington D.C. Medical marijuana, recreational use, and industrial hemp will be covered. Speakers include: RAMSEY CLARK, Esq. (former U.S. Attorney General), RICHARD BROOKHEISER (Senior Editor, *National Review*), PAUL FLYNN (Member of the British Parliament), IRA GLASSER (Executive Director, ACLU), JACK HERER (Author & Hemp Activist), BARBARA EHRENREICH (Author & Journalist), KEITH STROUP, Esq. (Executive Director, NORML), LESTER GRINSPOON, M.D. (HARVARD MEDICAL SCHOOL), MICHAEL KENNEDY, Esq. (*High Times* and *Hemp Times*), CHRIS CONRAD (Author & Hemp Activist), ETHAN NADELMANN (THE LINDESMITH CENTER), SHER HOROSKO (DRUG POLICY FOUNDATION), and HUNTER S. THOMPSON (Author & Gonzo Journalist). Cost is \$135.00 per person, and there is a special \$85.00 rate for undergraduate students.

NORML, 1001 Connecticut Avenue, NW STE. 710 (DEPT. ER), Washington, D.C. 20036, (202) 483-5500, (202) 483-0057, natlnorml@aol.com, <http://www.norml.org>

### CANNABIS CUP NOVEMBER 23–27, 1998

The 11<sup>TH</sup> ANNUAL *HIGH TIMES* CANNABIS CUP promises, "A week of sublime indulgence at the world's premier tasting event in Amsterdam." Space is limited to 2000 judges and judge's laminates are \$200.00. Various packages (with roundtrip airfare, transfers to and from the airport, accommodations, etc.) are available through 420 TOURS (check the *High Times* web site for a link), at prices ranging from \$800.00 to \$7000.00.

CANNABIS CUP / AIR-TECH / *HIGH TIMES*, 588 Broadway, STE. 204 (DEPT. ER), New York, NY 10012, (212) 219-7000, <http://www.hightimes.com>

### ENTHEOBOTANY SHAMANIC PLANT SEMINARS JANUARY 16–22, 1999 JANUARY 25–31, 1999

Two 7-day, intensive seminars at the portal to the Palenque Mayan ruins and México's mysterious tropical forests. Archaic Art and Archaeology of *Ambrosia*; Identification and Cultivation of Mushroomic Entheogens; South American Visionary Snuffs and *Ayahuasca*; Tryptamines, Phenethylamines, Allied Amritous Alkaloids; *Soma*, *Kykeon*, *Iboga*, and Kindred Psychoptica; Collection, Cultivation, and Preparation of Psychoactive Plants.

Penetrate the mysteries of shamanic botany: study psychoactive plants and mushrooms with leading experts in a relaxed, informal atmosphere. Learn how to cultivate and to prepare shamanic plants; become acquainted with the sacred plants of shamanism, past and present. Contemporary use—ludible, therapeutic, and spiritual—will be frankly discussed. This is an opportunity not to be missed! Thrice daily sessions will culminate in nightly slide presentations or poolside chats. Instructors include MICHAEL BOCK, E. WADE DAVIS, CHRISTIAN RÄTSCH, GIORGIO SAMORINI, ALEXANDER & ANN SHULGIN, PAUL STAMETS, C. MANUEL TORRES, TERENCE MCKENNA, ROB MONTGOMERY, JONATHAN OTT, and KEN SYMINGTON.





Course fee is \$1,300.00 per person for the week of instruction, hotel accommodations at Palenque (2 registrants per large double cabin), and three meals daily (vegetarian fare is available). Fee does not include airfare. Write for more info.

ENTHEOBOTANY, POB 4 (DEPT. ER), Sierra Madre, CA 91025, USA, (626) 355-9585.

## SENTIENT EXPERIENTIALS WORKSHOP MARCH / APRIL, 1999

SENTIENT EXPERIENTIALS presents their 11th workshop titled "Plants as Teachers, Traditional Wisdom and Rainforest Conservation Strategies." These yearly events act as fundraisers to support rainforest conservation.

"For the participants, these 14 days will be an unforgettable, significant, real-life, magical experience! You will interact with and learn from authentic forest peoples, elders, traditional healers, shamans; progressive leaders, thinkers, visionaries, and rainforest activists—from the [countries] of Ecuador and Perú—whose communities your tuition supports."

One of 1999's instructors will be Don PABLO AMARINGO, a Peruvian painter and Director of the USKO AYAR SCHOOL OF AMAZON PAINTING in Pucallpa, whose work is the topic of the book *Ayahuasca Visions*. Tuition is \$2,800.00 and space is limited to 20 participants. Send \$10.00 for a workshop manual and registration form.

SENTIENT EXPERIENTIALS, POB 1004 (DEPT. ER), El Cerrito, CA 94530, (510) 235-4313, (510) 215-9840 fax, [dahlia@igc.apc.org](mailto:dahlia@igc.apc.org), <http://www.hookele.com/experientials>

## BOTANICAL PRESERVATION CORPS announces the first BPC conference on SKA PASTORA, LEAVES OF THE SHEPHERDESS: SALVIA DIVINORUM AND SALVINORIN-A

to be held 11–13 December 1998 at BREITENBUSH HOT SPRINGS, Oregon

*Presenters will include:*

**Bret Blosser, Dale Pendell, Rob Montgomery, Jonathan Ott, Ann & Sasha Shulgin, and Daniel Siebert** discussing the ethnobotany, pharmacology, chemistry, and cultivation of this enigmatic plant.

*Consider these mysteries:*

- ▼ *Ska Pastora* [Leaves of the Shepherdess] is its Mazatec name, but there are no sheep in the Mazatec Sierra nor any mention of a Shepherdess in the Bible.
- ▼ *Salvia divinorum* rarely yields viable seeds and the few Mazatec shamans who grow it say it came to them from elsewhere!
- ▼ Recent experiments proved that chewed or smoked leaves can induce a strange visionary state unlike that of any other known psychoactive plants!
- ▼ Salvinorin-A is active in microgram amounts, it isn't an alkaloid, it is structurally different from any other known psychoactive compound, and it acts at no known receptor site in the brain!
- ▼ This plant is easily grown, perfectly legal, and presents challenges and promises to ethnobotany, chemistry, psychotherapy, neurology, and shamanism!

**Bret Blosser** has for many years taken part in Mazatec ceremonies with the Shepherdess' leaves and will share insights into its traditional and modern use for healing and divination.

**Dale Pendell** has long languished in the embrace of the Shepherdess, exploring and listening to her poetic wisdom.

**Rob Montgomery & Jonathan Ott** have long been studying its human pharmacology as well as cultivation.

**Ann Shulgin** has experience as a lay-therapist and unique insight into various altered states of consciousness.

**Sasha Shulgin** began growing and analyzing *Salvia divinorum* over 25 years ago and she still keeps him busy in his lab.

**Daniel Siebert** published research on the first human bioassays of salvinorin-A, confirming that this was the active component of *Salvia divinorum*, and he maintains a web site and e-mail list dedicated to the Divine Sage.

BREITENBUSH HOT SPRINGS is located near Detroit, Oregon, about two hours drive east of Portland. Lodging consists of shared cabins with three daily meals and full access to the hot springs, which will be closed for privacy to the public during our conference. Cost for the weekend is \$350. The number of participants is very limited and we strongly suggest immediate registration.

**BOTANICAL PRESERVATION CORPS, Box 1368 (DEPT. ER), Sebastopol, CA 95473, USA**






---



---

# SOURCES

---



---

BY WILL BEIFUSS AND JON HANNA

---



---

**ALLART GMBH**  
**CANNAPEE**  
**Lukmaniergasse 15 (DEPT. ER)**  
**Postfach 49**  
**7002 Chur 2**  
**081 253-0173**  
**081 253-0174 FAX**  
<http://www.cannapee.ch>

ALLART GMBH manufactures and distributes the 1999 SWISS *CANNABIS* CALENDAR. This calendar is filled with beautiful photographs of *Cannabis*. Many of these photos are shot in such a manner that the *Cannabis* appears to be pine trees in forest vignettes, with the sun setting behind alps in the background.

ALLART GMBH also runs a retail shop called CANNAPEE from the same address, where they provide a wide range of foods made from *Cannabis* seeds, as well as hemp-based cosmetics, clothing, paper products, and a small selection of ethnobotanical plants, seeds, and teas. They grow and sell their own *Cannabis* (apparently legal in Switzerland), and encourage any Americans vacationing in Switzerland to visit them at their shop and relax with a complimentary cup of tea.

The web site listed above is not currently active, but should be up-and-running in November.

**BIOGENESIS LABORATORIES**  
**Postnet Suite 42 (DEPT. ER)**  
**Private Bag X6590**  
**George**  
**6530**  
**South Africa**  
**27-21-683-0573 TEL/FAX**  
**biogenesis@cycad.co.za**  
<http://www.biogenesis.co.za>

BIOGENESIS LABORATORIES sells pharmaceutical quality GHB. They do not ship to any US states where GHB has been scheduled, and their product is not available in South Africa. Sales

are limited to those 18-years-old and over. Payment can be made with cash, international money order (but not postal money orders), secure (on-line) credit card transaction, or a bank transfer. Orders are shipped discretely, by first class airmail, and generally take 2–3 weeks to arrive. Their prices (postpaid): 25 grams (\$48.00), 100 grams (\$118.00), 200 grams (\$208.00), 300 grams (\$308.00), 454 grams (\$408.00), 908 grams (\$808.00). These prices are higher than ELECTRONIC CONCEPTS' prices (see advertisement on the inside back cover of the SUMMER SOLSTICE 1998 *ER*), but we figure that it is good to have an alternate source, in case it is ever needed.

**BOTANIC ART**  
**POB 81 (DEPT. ER)**  
**3140 AB Maassluis**  
**The Netherlands**  
**nvrplants@kabelfoon.nl**  
<http://www.botanic.art.nl>  
<http://www.caiw.nl/~nvr/salvia.htm>

Formerly known as "NVR," BOTANIC ART sells *Salvia divinorum*—live plants (Dutch fl. 25,-, minimum order \$100,- excl. S/H) and dried leaves (Dutch fl. 25,- for 3 grams, minimum order 50,- excl. S/H), 2–3 year-old *Lophophora williamsii* plants (Dutch fl. 25,-), small seed-grown *Trichocereus bridgesii* (Dutch fl. 22,50) *T. pachanoi* (Dutch fl. 30,-), *Catha edulis* (supply currently limited, price ranges from Dutch fl. 40,- to Dutch fl. 75,-). Payment can be made in cash (Dutch florins, US dollars, or German deutsche marks).

Their new web site (not up when we wrote this column, but expected in late September) is the first URL. In case this site isn't up yet, we've listed their old web site, the second URL, as well. Along with the new web site, BOTANIC ART will be offering a new plant, *Mesembryanthemum "sceletium"* (presumably *M. expansum* or *M. tortuosum*). These plants have not yet been made widely available, and have a history of use as inebriants among the Hottentots and Bushman of South Africa.

BOTANIC ART will only send their products to those countries where they are legal, and customers must be at least 18-years-old (21-years-old in some countries). Nothing they sell is sold for consumption.



**HEKSENKRING**

Vinkenstraat 58 C (DEPT. ER)  
1506 CN Zaandam  
Holland  
003175-6147697 TEL  
003165-5572229 TEL  
003175-6401436 FAX

HEKSENKRING offers seeds for *Argyrea nervosa*, *Artemisia absinthium*, *Atropa belladonna*, a large number of *Brugmansia* species and varieties, *Cannabis sativa* (a wild form that contains hardly any THC), *Coffea arabica*, a large number of *Datura* species and varieties, *Eschscholzia californica*, *Hieracium pilocella*, *Humulus lupulus*, *Hyoscyamus niger*, *Ipomoea violacea*, *Lactuca virosa*, *Leonurus sibiricus*, *Lophophora diffusa*, *L. williamsii*, *Nepeta cataria*, various *Nicotiana* species, a couple of *Papaver somniferum* varieties, a few *Passiflora* species, *Phalaris arundinacea*, *Trichocereus bridgesii*, *T. pachanoi*, *T. peruvianus*, *T. validus*, *Valeriana officinalis*, and other seeds on request. Many of these species are also offered in plant form.

They also sell numerous viable seeds for high-potency *Cannabis* varieties, usually in packets of ten seeds. As well, they stock a number of books on entheogen-related topics.

They only sell to those 18-years-old or older, and none of their products are sold for consumption.

**HIGH QUALITY SEEDS**

POB 362 (DEPT. ER)  
5460 AJ Veghel  
Holland  
highseed@discover.nl  
<http://www.highlife.nl/seed.E-1.html>

HIGH QUALITY SEEDS provides various "name brand" high-potency strains of *Cannabis* seeds—ten per packet. White Widow, Early Pearl, Durban, Northern Lights, Four Way, Big Bud, Hindu Kush, Super Skunk, Juicy Fruit, and many others. Prices, given in deutsche marks, range from DM 25 to DM 240.

They won't ship to the USA, Canada, or anywhere else outside of Europe, and inside Europe they won't ship to Germany, France, Sweden, and several other countries. (Send an e-mail to confirm that they *can* send to your country.)

**PARADISE SEEDS**

POB 377 (DEPT. ER)  
1000 AJ, Amsterdam  
Holland  
+31 (0)20-6795422 TEL/FAX  
paradise@cybercomm.nl  
<http://www.cybercomm.nl/~paradise>

PARADISE has a fairly small selection of their own unique high-potency varieties of *Cannabis* seeds, sold in ten-seed packets. Available strains include Durga Mata, Dutch Dragon, Sensi Star, Amsterdam Fame, and Nebula (Starcloud). PARADISE also offers numerous other seeds for varieties that aren't unique to them, such as Master Kush, Maui Wauai, and Durban Poison. They state that they will only send seeds to those countries where it is legal to do so. All orders are sent by registered mail.

**RAVERBOOKS**

1205 East Pike Street (DEPT. ER)  
Seattle, WA 98122  
ecstasy@pulpfiction.com  
<http://www.pulpfiction.com/rave>

RAVERBOOKS now offers seven new books by ethnomycologist JOHN W. ALLEN, including: *Magic Mushrooms of the Pacific Northwest* (\$12.00, 35 black & white and 12 color photos) and the ETHNOMYCOLOGICAL JOURNAL'S SACRED MUSHROOM STUDIES, VOLUMES 1–6: VOL. 1—*María Sabina: Saint Mother of the Sacred Mushroom* (\$7.00); VOL. 2—*Wasson's First Voyage: The Rediscovery of Entheogenic Mushrooms* (\$7.00); VOL. 3—*Teonanácatl: Ancient Shamanic Mushroom Names of Mesoamerica and Other Regions of the World* (\$10.00, 12 black & white photos); VOL. 4—*Magic Mushrooms of the Hawaiian Islands* (\$12.00, 15 black & white photos); VOL. 5—*Psilocybian Mushroom Cultivation: A Brief History* (\$10.00, with JOCHEN GARTZ; available 10/98); VOL. 6—*Magic Mushrooms in Some Third World Countries* (\$10.00, with JOCHEN GARTZ). S/H is \$3.00 per book.

**SACRED SUCCULENTS**

POB 781 (DEPT. ER)  
Sebastopol, CA 95473

SACRED SUCCULENTS offers a variety of cacti and succulents as well as other plants and seeds. Most of their offerings have a traditional medicinal/magical use, and a small amount on the ethnobotany of these plants is given with each listing.





They have *Adansonia digitata*, numerous *Ariocarpus* species, *Armatocereus laetus*, *Bursera fagaroides*, *B. hindsiana*, *B. microphylla*, numerous *Delosperma* species, *Epithelantha micromeris*, *Erythrina flabelliformis*, *Kedrostis capensis*, *Lycium fremontii*, *Neoraimondia roseiflora*, *Obregonia denegrii*, *Othonna herrei*, *Pedilanthus tithymaloides*, *Pereskiaopsis* sp., *Rabiea albinota*, *Sceletium tortuosum* (= *Mesembryanthemum tortuosum*), *Trichocereus pachanoi* X *T. shafteri*, *T. spachianus*, *T. (macrogonus?*, *peruvianus?*), and various *Turbinicarpus* species.

SACRED SUCCULENTS' catalog is only \$1.00, and well worth picking up, as their prices seem quite reasonable overall.

### THE SEEDBANK COMPANY

Box 8 (DEPT. ER)

17 Leopold Road

London, SW19 7BB

England

44+ (0)171 386-5559

<http://www.seedbank.co.uk>

Another supplier of viable *Cannabis* seeds. They state: "Germination of these seeds is illegal in certain countries so please check your laws as THE SEEDBANK COMPANY will accept no responsibility for orders that are made from these countries." They carry a large selection of seeds with lots of varieties developed in The Netherlands. They have standards like Big Bud, Northern Lights, Skunk #1, and Silver Pearl, as well as hyped CANNABIS CUP winners like JACK HERER and White Widow, and the newer popular varieties like Blueberry, Bubbleberry, and Great White Shark.

Packages contain ten seeds generally, though some strains are provided in packages of 13 or 16 seeds. Prices are given in UK pounds, and range from £20.00 for Skunk #1 or Superskunk (lowest priced varieties) to £60.00 for Blueberry, Bubbleberry, and JACK HERER (highest priced varieties). The cost of some of the newer strains runs even higher—but they provide 13 or 16 seeds per package (so the per seed cost is less)—such as White Rhino (£70.00/13 seeds), Great White Shark (\$75.00/13 seeds), and Jack Flash (£85.00/16 seeds).

One of the more interesting varieties that they offer has the genetics from a *Cannabis ruderalis* plant incorporated. The description of the plants that these seeds produce states:

*Ruderalis* is an early-flowering variety that grows wild in parts of Eastern Europe and Russia. We have used the early flowering characteristic of *Ruderalis* to improve the outdoor performance of some of our best varieties. The advantage of a *Ruderalis* hybrid is that approx. 50% of the seedlings will begin flowering at the 5–7th internode, regardless of the photoperiod.

Of course, *C. ruderalis* isn't renowned for its potency, but we suspect that the other plants that it has been crossed with have helped somewhat in this regard.

Payment can be made by postal order (from within the U.K.), or by international money order (from outside the U.K.). They do not want cash orders. All prices include S/H.

### SHAMAN

Stengerts 3 (DEPT. ER)

97653 Bioschofsheim

Germany

+49 9772 7230 TEL

+49 9772 7231 FAX

A mail-order herb and seed company. SHAMAN has been in business for two years, and they offer a large number of species including: *Acorus calamus*, *Areca catechu*, *Argemone mexicana*, *Artemisia absinthium*, *Calea zacatechichi*, *Cannabis sativa*, *Cola nitida*, *Corynanthe yohimbe*, *Datura stramonium*, *Ephedra sinica*, *Ginkgo biloba*, *Heimia salicifolia*, *Humulus lupulus*, *Hyoscyamus niger*, *Hypericum perforatum*, *Ilex paraguariensis*, *Ipomoea* species, *Lactuca virosa*, *Leonotis leonurus*, *Lobelia inflata*, *Mimosa tenuiflora*, *Myristica fragrans*, *Panax ginseng*, *Passiflora incarnata*, *Paullinia cupana*, *Peganum harmala*, *Phalaris arundinacea*, *Piper methysticum*, *Salvia divinorum*, *Schizandra chinensis*, *Scutellaria laterifolia*, *Tagetes lucida*, *Tribulus terrestris*, *Turnera diffusa*, *Valeriana officianalis*, and *Withania somnifera*.

Prices are all given in deutsche marks, and look very good over all. Their catalog—apparently free—is in German, but they plan to print a supplement in English, so ask about this.



**WEEDSEED****Mr. M. Parkes****c/o 28 Park Drive (DEPT. ER)****Gledholt****Huddersfield****West Yorkshire, HD1 4EB****England****44 (0) 1484 310178****44 (0) 1484 300409****gandy01@globalnet.co.uk****<http://www.users.globalnet.co.uk/~gandy01>**

WEEDSEED carries *Cannabis* seeds from the breeders SAGARMATHA, SENSI 1, SENSI 2, SENSI 3, DUTCH PASSION, PARADISE (described on page 82), SERIOUS, GREENHOUSE, and BROTHERS GRIMM. They have much of what one might be looking for, they ship worldwide (excepting to France), and their prices listed in £s (and dollars) range from £25.00 to £95.00 (\$45.00 to \$140.00) per packet (generally ten seeds). Their preferred method of payment is cash, although they also accept WESTERN UNION, and checks or international money orders (with an additional \$15.00 fee for bank charges).

**ZARATRUSTA UNDERGROUND****Pau Claris 3-2 (DEPT. ER)****Mollet del Valles****Barcelona 08100****Spain****zaratrusta@jet.es****<http://web.jet.es/zaratrusta/index.html>**

Kind of a cool idea; ZARATRUSTA UNDERGROUND doesn't sell seeds or plants, but they will *trade* seeds and plants with you, if you have something that they are looking for. Be aware that they won't ship specific seeds or plants to those countries with laws restricting their import.

They are looking for seeds or live plants/cuttings of: *Lophophora williamsii* El Huizache, *L. williamsii* var. *texensis*, *L. lutea*, *Ariocarpus fissuratus*, *Pelecypora aselliformis*, *Mammillaria craigii*, *M. yaquiensis*, *Trichocereus peruvianus* Matucana KK 242, *T. peruvianus* Huancabamba, *Salvia divinorum*, *Erythroxylum coca*, *Tabernanthe iboga*, *Psilocybe cubensis*, and *P. cyanescens*.

They have seeds available for: *Lophophora williamsii* (fast maturing; flowers within 3 years, about 2.5 cm diameter) 5 seeds\*, *L. williamsii* (slow maturing; flowers within 5 years, about 5 cm diameter) 5 seeds\*, *L. jourdaniana* 5 seeds\*\*,

*L. williamsii* var. *pentagona* 5 seeds\*\*, *L. williamsii* var. *decipiens* 5 seeds\*\*, *L. williamsii* var. *caespitosa* 5 seeds\*\*, *L. diffusa* 5 seeds\*\*, *Turbincarpus lophophoroides* 5 seeds\*\*, *Trichocereus pachanoi* 10 seeds\*\*, *Cereus peruvianus* f. *monstrosus* 10 seeds\*\*, *Papaver somniferum* (Turkish seeds) 1 gram (about 1000 seeds), *Datura stramonium* 10 seeds, *Cannabis sativa* (POSITRONICS SEED BANK, Durban) 10 seeds, *C. indica* (SENSI SEED BANK, Northern Lights) 10 seeds, *C. ruderalis* (Russian *Cannabis*) 10 seeds\*\*, *C. sativa/C. indica* hybrid (SENSI SEED BANK, Haze x Northern Lights) 10 seeds.

Available plants: rooted and unrooted *Lophophora williamsii* 1.5 cm diameter: *L. williamsii*\*, *L. williamsii* var. *caespitosa*\*, *L. williamsii* var. *pentagona*\*, *L. williamsii* var. *jourdaniana* (red flower)\*, *L. williamsii* var. *jourdaniana* (rose-violet flower)\*. Also available in *very* limited stock are "adult" *L. williamsii* plants 2.5–5 cm diameter, with big taproots.

\* limited stock    \*\* not available past summer

Shipping costs must be sent by international postal money order, and depend on where the order is sent. Your exchange seeds/plants should be sent in an "Urgent/Registered" letter or package. Orders are shipped in 24 hours after the shipping money and seeds/plants are received, and usually take 2–3 weeks to arrive. Those interested in exchanging seeds/plants should e-mail to see what is currently available.

**NOTICE**

The addresses for LABTECH and SHAMANISMO, INC. (reviewed in the SUMMER SOLSTICE 1998 ER) have changed. The new addresses are:

LABTECH, 9207 E. 54th Ter. (DEPT. ER), Raytown, MO 64133

SHAMANISMO, INC., 3938 East Grant Road (DEPT. ER), Tucson, AZ 85712

Also, DAN AFRICAN ETHNOBOTANICALS (supplier of *Tabernanthe iboga* root-bark and seeds reviewed in the VERNAL EQUINOX 1998 ER) now has a web page at: <http://www.geocities.com/RainForest/Vines/8030/index.html>

Please note that subscriptions to the LYCAEUM's e-mail forums are now free; the yearly subscription rate for access to these forums and a nymserver account has been done away with!







Finally, we've noticed that there are a lot more vendors of viable *Cannabis* seeds popping up these days. While some of these companies will ship to any country at the receiver's risk, others restrict the countries that they will send to. If a company does restrict certain countries, we have tried to point this out. Those in the USA should be aware that, regardless of a seed vendor's shipping policy, it is illegal to import viable *Cannabis* seeds into the USA.

WILL BEIFUSS is the author of the *Psychedelic Sourcebook*. He has recently been exposed for prolonged periods to acetone fumes...

JON HANNA is the author of the *Psychedelic Resource List*. He is a free-lance editor, writer, and artist. In his spare time he teaches a class on visionary plants and drugs at the UNIVERSITY OF CALIFORNIA AT DAVIS.

## BOOK REVIEW

### THE COSMIC SERPENT: DNA AND THE ORIGINS OF KNOWLEDGE

Reviewed by Robert Forte

JEREMY NARBY, 1998. TARCHER/PUTNAM [a member of PENGUIN PUTNAM, INC., 200 Madison Avenue (DEPT. ER), New York, NY 10016] ISBN 0-87477-911-1 [Sewn-and-glued hardcover, \$22.95], 257 pp; 2 page index, 5 page bibliographic index; 23 page bibliography, plus 58 pages of notes.

*The Cosmic Serpent: DNA and the Origins of Knowledge* is a major breakthrough for not only the field of entheogens but for all science and perhaps religion too. Originally published in French as *Serpent Cosmique*, this book presents the journey of a western scientist who ventures past the primitive superstitions of modern anthropology and takes part in a millennia-long scientific research program of Amazonian shamanism; wherein he learns of their seers' profound communication with other species via experiential access to DNA.

In 1985 JEREMY NARBY, a STANFORD-trained anthropologist, was doing fieldwork for his dissertation in the Amazon Pichis

Valley among the Ashaninca people. Inquiring how their extensive botanical-medicinal knowledge was derived he heard from a shaman that "one learns these things by drinking ayahuasca." NARBY thought the shaman was joking, and he had intended to leave that finding out of his report: "For me, in 1985, the ayahuasqueros' world represented a gray area that was taboo for the research I was conducting." But an "unexpected setback" caused NARBY to move to the neighboring community of Cajonari where he was invited to partake of ayahuasca himself. Like a modern Adam he writes:

Deep hallucinations submerged me. I suddenly found myself surrounded by two gigantic boa constrictors that seemed fifty feet long... I see a spectacular world of brilliant lights, and in the middle of these hazy thoughts, the snakes start talking to me without words. They explain to me that I am just a human being. I feel my mind crack, and in the fissures, I see the bottomless arrogance of my presuppositions. It is profoundly true that I am just a human being, and, most of the time, I have the impression of understanding everything, whereas here I find myself in a more powerful reality that I do not understand at all and that, in my arrogance, I did not even suspect existed. I feel like crying in view of the enormity of these revelations. Then it dawns on me that this self pity is a part of my arrogance. I feel so ashamed that I no longer dare feel ashamed. Nevertheless, I have to throw up again... I have never felt so completely humble as I did in that moment.

From here Dr. NARBY soars past the methodological limitations of modern anthropology and deciphers "the main enigma:" "the Ashaninca's extensive botanical knowledge comes from plant induced hallucinations" via a sophisticated interdisciplinary study that includes direct personal experience of ancient shamanic mysteries, extensive comparative structural analysis of cross-cultural symbolism, and molecular biology. The result is the testable hypothesis "that the human mind can communicate in a defocalized consciousness with the global network of DNA based life."

Deftly written, one hopes this book will cause quite a stir. It has already been reviewed in *The New York Times*. It is a major step toward western science's reconsideration of the validity of shamanic states. The book's neutral tone transcends the reactionary politics that infect entheogens within medical research, while avoiding tiresome theological questions. Here is pure exploratory science. Entheogens as heuristic.





Let us note that direct communication with DNA is not groundbreaking news in the psychedelic literature and it is remarkable that NARBY, in his extensive scholarship, missed this. "To my knowledge," he writes, "the only other mention of a link between hallucinogens and DNA is by Lamb (1985) who suggests in passing: 'perhaps on some unknown unconscious level the genetic encoder DNA provides a bridge to biological memories of all living things...'" NARBY has completely missed Dr. TIMOTHY LEARY's *Info-Psychology* wherein the subject is first presented:

When the seventh circuit of the nervous system is activated, the signals from DNA become conscious. This experience is chaotic and confusing to the unprepared person—thousands of genetic memories flash by, the molecular family-picture-album of species consciousness and evolution. This experience provides glimpses and samples of the broad design of the multi-billion year old genetic panorama. ...genetic engineers will use as their basic instrument their own brains, open to and conscious of neurogenetic signals. Only the DNA neuron link up can produce the immortality and symbiotic linkage with other species... The key to higher intelligence is direct DNA-RNA neural communication among species.

And although the ayahuasca art of PABLO AMARINGO is a frequent guide in NARBY's proof, he misses where JONATHAN OTT presents AMARINGO's painting of the double helix of DNA on the cover of *Pharmactheon*:

The serpentine phantasmagoria of the visionary realm is dominated by the universal archetype of the Tree of Life... as well as the universal chemical liana of life on this planet—the double helix of DNA. The magical phlegm, azure essence of logos, the magical song or icaro of the yachaj made manifest, flows forth... like the serpents of creation from the woman's womb; like the spermatozoa, human serpents of fecundity rising.

NARBY's efforts expand and clarify LEARY's assertions and OTT's poetic insight in such a way that should reach many skeptical readers outside the entheogen community. The example has been set for how entheogenic visions can elucidate other mysteries of creation: the appearance of matter, the incarnation of the soul, the destiny of our planet...

ROBERT FORTE is the editor of *Entheogens and the Future of Religion*, and the forthcoming book *Timothy Leary: Outside Looking In* (Available from INNER TRADITIONS in 1999).



Mind Books offers over 250 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

Philosophy & Pioneers (32 titles)  
 History & Stories (24 titles)  
 Public Policy & Law (15 titles)  
 Psychology & Empathy (26 titles)  
 Religion & Spirit (17 titles)  
 Practical Guides (19 titles)  
 Traditional Cultures (67 titles)  
 Plants & Compounds (28 titles)  
 Chemistry & Neuroscience (23 titles)

We offer our free print catalog; fast and discrete service around the world; and easy ordering by mail, phone, e-mail, or fax. For a free catalog, send your address to:

Mind Books — TER  
 321 S Main St #543  
 Sebastopol, CA 95472  
 Web: [www.promind.com](http://www.promind.com)

Orders: (800) 829-8127, 9–7 pacific  
 Staff: (707) 829-8127, 9–7 pacific  
 Fax: (707) 829-8100, 24 hour  
 E-mail: [books@promind.com](mailto:books@promind.com)

**Our web site offers:**

- Descriptions of all titles.
- Order form to pick books.
- Contents & Titles lists.
- Links to reviews, author sites.
- Free Catalog, Feedback forms.
- Hot Links to relevant sites.





# BIBLIOGRAPHY

- ALLEN, J.W. and GARTZ, J. 1992. "Index to the botanical identification and chemical analysis of the known species of the hallucinogenic fungi" *Integration: Zeitschrift für Geistbewegende Pflanzen und Kultur* 2/3: 91–97.
- ARCAMONE *et al.* 1960. "Production of Lysergic Acid Derivatives by a Strain of *Claviceps paspali* Stev. et Hall. in Submerged Culture" *Nature* 187: 238–239.
- AGURELL, STIG 1969. *Lloydia* 32: 206–216. "Cactaceae alkaloids I."
- APPLESEED, J. 1992–1996. (Private research; largely unpublished.)
- BACKEBERG, C. 1958–1962. *Die Cactaceae. Handbuch der Kakteenkunde.*
- BACKEBERG, C. 1977. *Cactus Lexicon.* BLANDFORD PRESS, Poole, Dorset. [BACKEBERG, C. 1976 was the 3rd German edition. 1966 was the first German edition.]
- BANERJEE, P.K. & S. GHOSAL 1969. *Australian Journal of Chemistry* 22 (1): 275–277. "Simple Indole Bases of *Desmodium gangeticum* (Leguminosae)."
- BARNES, R.F. *et al.* 1971. "Evaluation of Selected Clones of *Phalaris arundinacea*. II. Indole Alkaloid Derivatives" *Agronomy Journal* 63: 507–509.
- BASU, N & R.P. RASTOGI 1967. "Triterpenoid saponins and saponinogens" *Phytochemistry* 6: 1249–1270.
- BAUMANN, H. 1993. *Greek wild flowers and plant lore in ancient Greece.* London, Herbert.
- BIGWOOD, J. *et al.* 1979. "Entheogenic effects of ergonovine" *Journal of Psychedelic Drugs* 11: 147–9.
- BLASCHKO, H. 1944. "Enzymatic oxidation of mescaline in the rabbit's liver" *Journal of Physiology* 103 (4): 13P–14P.
- BLASCHKO, H. *et al.* 1937. *Biochemical Journal* 31: 2187.
- BORG, J. 1976. *Cacti: A Gardener's Handbook for Their Identification and Cultivation*, Fourth Edition. BLANDFORD PRESS.
- BOURN, W.M. *et al.* 1978. "Psychoactivity of Normacromerine in animals" *Life Sciences* 23 (11): 1175–1184.
- BRAVO, H. 1937. *Las Cactaceas de Mexico*, pp. 285–287.
- BRITTON, N. L. and J.N. ROSE 1920. *The Cactaceae* VOL. 2, THE CARNEGIE INSTITUTE OF WASHINGTON, Publication No. 248.
- CALLAWAY, J. 1995. "Ayahuasca, Now and Then" *Eleusis* 1: 4–10.
- CULVENOR, C.C.J. *et al.* 1964. "The occurrence of indolealkylamine alkaloids in *Phalaris tuberosa* L. and *P. arundinacea* L." *Australian Journal of Chemistry* 17: 1301–1304.
- DALY, J. *et al.* 1962. "Methylation and Demethylation in Relation to the *in vitro* Metabolism of Mescaline" *Annals of the New York Academy of Science* 96 (1): 37–43.
- DAVIS, E. W. 1983. "Sacred Plants of the San Pedro Cult" *Botanical Museum Leaflets* HARVARD UNIVERSITY 29 (4): 367–386.
- DJERASSI, C. 1957. *Festschrift Prof. Dr. Arthur Stoll* p. 330.
- DJERASSI, C. *et al.* 1953–1956. "Terpenoids. I, II, VI, VIII, X, XI, XIII, XVI, XVII, XXII" *Journal of the American Chemical Society* 75: 2254–2256, 75: 5940–5942, 76: 2969–2973, 76: 4089–4091, 76: 5780–5781, 77 (5): 1200–1203, 77: 1825–1828, 77: 3579–3582, 77: 5330–5336, 78 (10): 2312–2315
- DJERASSI, C. *et al.* 1955. "The Constitution of the Cactus Triterpene Queretaroic Acid" *Chemistry and Industry* 1520–1521.
- FRELICH, J.R. and G.C. MARTEN 1972. "Factors influencing indole alkaloids in reed canarygrass, *Phalaris arundinacea* L." *Agron. Abstr.* p. 68.
- FRIEDHOFF, A.J. and M. GOLDSTEIN 1962. "New Developments in metabolism of mescaline and related amines" *Annals of the New York Academy of Science* 96 (1): 5–13.
- GALLAGHER, C.H. *et al.* 1966. "Poisoning by grass" *New Scientist* 31: 412–414.
- GARTZ, J. 1996. *Magic Mushrooms Around the World: A Scientific Journey Across Cultures and Time.* LUNA INFORMATION SERVICES.
- GHOSAL, S. and P.K. BANERJEE 1969. "Alkaloids of the Roots of *Desmodium gangeticum*" *Australian Journal of Chemistry* 22: 2029–2031.
- GHOSAL, S. *et al.* 1972. "Chemical and Pharmacological Evaluation of *Desmodium pulchellum*" *Planta Medica* 21 (4): 398–409.
- GHOSAL, S. and S.K. BHATTACHARYA 1972. "*Desmodium* alkaloids part II. Chemical and Pharmacological Evaluations of *D. gangeticum*" *Planta Medica* 22 (4): 434–440.
- GHOSAL, S. and R.S. SRIVASTAVA 1973. "β-Phenethylamine, Tetrahydroisoquinoline and Indole Alkaloids of *Desmodium tiliaefolium*" *Phytochemistry* 12: 193–197
- GRAVES, R. 1994. *La comida de los centauros y otros ensayos* Madrid, Alianza.
- GRÖGER, D. 1972. "Ergot" in S. KADIS *et al.* (Eds.), "Microbial Toxins Vol. VIII," *Fungal Toxins* :321–373. London, ACADEMIC PRESS.
- HAGMAN, J.L. *et al.* 1975. "Alkaloid concentration in plant parts of reed canary grass of varying maturity" *Crop Science* 15: 41–43.
- HEGNAUER, R. 1964. *Chemotaxonomie der Pflanzen* VOL. 3, pp. 324–337. BIRKHAUSER VERLAG.
- HEYL, G. 1901. *Arch. Pharm.* 239: 451. (Cited in DJERASSI *et al.* 1954.)
- KAPADIA, GOVIND J. and M.B.E. FAYEZ 1970. "Peyote constituents. Chemistry, biogenesis and biological effects" *Journal of Pharmaceutical Sciences* 59 (12): 1699–1727.
- KINOSHITA, K. *et al.* 1992. "New triterpenes from *Trichocereus bridgesii*" *Journal of Natural Products* 55 (7): 953–955.
- LUDUENA, F.P. 1936. "Pharmacologie de la Trichocérine. Alcaloïde du *Trichocereus terschecki* (Parm.) BRITTON et ROSE" *Comptes Rendus Hebdomadaires des Séances et Mémoires de la Société de Biologie et de ses Filiales et Associées* (SOCIÉTÉ DE BIOLOGIE DE ROSARIO 1935) 121: 368–369.
- MADSEN, J.E. 1989. "45. Cactaceae" pp. 27–30, "5. *Echinopsis* Zucc." in GUNNAR HARLING and LENNART ANDERSSON (eds.) *Flora of Ecuador* No. 35.
- MARTEN, G.C. *et al.* 1973. "Alkaloids and palatability of *Phalaris arundinacea* L. grown in diverse environments" *Agronomy Journal* 65: 199–201.
- MARGADARSI 1998. Personal communication.





- MARTEN, G.C. *et al.* 1974. "Alkaloids of Reed Canarygrass as Influenced by Nutrient Supply" *Agronomy Journal* 66: 363–368.
- MATA, R. *et al.* 1972. "Cactus Alkaloids: XXX. N-Methylated Tyramines from *Trichocereus spachianus*, *T. candicans* and *Espositoa huanucensis*" *Lloydia* 39 (6): 461–463.
- MCCOMB, E.N. *et al.* 1969. "Paper chromatographic detection and colorimetric determination of some 5-O substituted tryptamines (3-[2-aminoethyl] indoles), utilizing the formation of xanthylum salts" *Journal of Chromatography* 40: 125–129.
- McKENNA, T. 1993. *Food of the Gods*. BANTAM.
- MOORE, R.M. *et al.* 1967. "Factors Affecting Concentrations of Dimethylated Indolealkylamines in *Phalaris tuberosa* L." *Australian Journal of Biological Sciences* 20: 1131–1140.
- MULVENA, D. P. and MICHAEL SLAYTOR 1982. "Separation of tryptophan derivatives in *Phalaris aquatica* by thin layer chromatography" *Journal of Chromatography* 245:155–157.
- MULVENA, D. P. and MICHAEL SLAYTOR 1983. "N-Methyltransferase activities in *Phalaris aquatica*" *Phytochemistry* 22 (1): 47–48.
- MUSACCHIO, J. M. and MENEK GOLDSTEIN 1967. "The metabolism of mescaline-14C in rats" *Biochemical Pharmacology* 16: 963–970.
- ORAM, R.N. 1970. "Genetic and Environmental Control of the Amount and Composition of Toxins in *Phalaris tuberosa* L." pp. 785–788 in *Proceedings of the XI International Grassland Congress*. Surfers Paradise, Queensland, Australia, 13–23 April 1970.
- OTT, J. & P. NEELEY 1980. "Entheogenic (hallucinogenic) effects of methylergonovine" *Journal of Psychedelic Drugs*, 12: 165–166.
- OTT, J. 1993/1996. *Pharmacotheon: Entheogenic drugs, their plant sources and history*. NATURAL PRODUCTS CO. (1996 Second Edition.)
- OTT, J. 1995. "The 'P' word: problematical... profane... pejorative..." *Integration: Zeitschrift für Geistbewegende Pflanzen und Kultur* 6: 61–67.
- OTT, J. 1997. *Pharmacophilia, or The Natural Paradises*. NATURAL PRODUCTS CO.
- PARMAR, S.S. and V.C. BRINK 1976. "Tryptamine Levels In Pasture Implicated In Bovine Pulmonary Emphysema" *Canadian Journal of Plant Science* 56: 175–184.
- PENDELL, D.A. 1995. *Pharmako/Poeia: Plant Powers, Poisons, and Herbcraft*. MERCURY HOUSE.
- PORTER, J.K., C.W. BACON & J.D. ROBBINS 1974. "Major Alkaloids of a *Claviceps* Isolated from Toxic Bermuda Grass" *J. Agric. Food Chem.*, 22: 838–841.
- PUMMANGURA, S. *et al.* 1982. "Cactus Alkaloids. LI. Lack of Mescaline Translocation in Grafted *Trichocereus*" *Lloydia* 45 (2): 224–225.
- RENDIG, V.V. *et al.* 1970. "Variation in indolealkylamine content in individual *Phalaris aquatica* L. plants." *Crop Science* 10: 682–683.
- RENDIG, V.V. *et al.* 1976. "Phalaris 'Staggers' in California" *California Agriculture* (June): 8–10.
- RUCK, C.A.P. 1998. Conference held at the ENTHEOBOTANY Seminars, January '98, Uxmál, México.
- SAMORINI, G. *et al.*, 1995. "Rappresentazioni fungine nell'arte greca" *Ann.Mus.Civ.Rovereto*, 10: 307–326.
- SAMORINI, G. 1996. "New Frontiers of Ethnomycology" (lecture given in SF, CA, USA at ENTHEOBOTANY held 18–20, October 1996).
- SCHULTES, R. E. and ALBERT HOFMANN 1980 *The Botany and Chemistry of the Hallucinogens*, 2nd Edition. CHARLES C. THOMAS.
- SFAMENI, G.G. 1986. *Misteri e culti mistici di Demetra*, Roma, L'Erma di Bretschneider.
- SHULGIN, A.T. 1976. "Psychotomimetic Agents" pp. 59–146 in: GEORGE DESTEVENS (ed.) *Medicinal Chemistry*, Vol. 4.
- SHULGIN, A. T. and ANN SHULGIN 1991/1992. *PIHKAL: A Chemical Love Story*. TRANSFORM PRESS.
- SHULGIN, A.T. *et al.* 1966. "Role of 3,4 Dimethoxyphenethylamine in schizophrenia" *Nature* 212: 1606.
- SLOTTA, K.H. and JOHANNES MÜLLER 1936. "Über den Abbau des Mezcalins und mezcalinähnlicher Stoffe im Organismus" *Hoppe-Seyler's Zeitschrift für physiologische Chemie* 238: 14–22.
- SMOLENSKI, S.J. *et al.* 1972. "Alkaloid Screening. I" *Lloydia* 35 (1): 1–34.
- STAFFORD, P. 1992. *Psychedelics Encyclopedia*, Third Edition. RONIN.
- STAMETS, P. 1996. *Psilocybin Mushrooms of the World: An Identification Guide*. TEN SPEED PRESS.
- STAMETS, P. and J.S. CHILTON 1983. *The Mushroom Cultivator—A Practical Guide to Growing Mushrooms at Home*. AGARIKON PRESS.
- TANAKA, M. *et al.* 1993. "Neurotoxic oligoisoprenoids of the hallucinogenic mushroom *Gymnopilus spectabilis*" *Phytochemistry* 34: 661–664.
- TROUT, K. 1997. *Sacred Cacti and Some Selected Succulents: Botany, Chemistry, Cultivation and Utilization*. NARAYAN PUBLICATIONS.
- VALENCIC, I. 1994. "Has the Mystery of the Eleusinian Mysteries been solved?" *Yearb.Ethnomed.St.Consc.*, 3: 325–336.
- WASSON, R.G. *et al.* 1978. *The Road to Eleusis*. HARCOURT BRACE JOVANOVICH.
- WEST, L.G. and JERRY L. McLAUGHLIN 1977. "Triterpenes from the Button Cactus, *Epithelantha micromeris*" *Lloydia* 40 (5): 499–504.
- WOODS, D.L. and K.W. CLARK 1971. "Variation in the Content of Tryptamines in Clones of *Phalaris arundinacea* L." *Crop Science* 11: 121–122.
- ZELLER, E.A. *et al.* 1958. "Degradation of Mescaline By Amine Oxidases" *Journal of Pharmacology and Experimental Therapeutics* 124 (1): 282–289.

## SACRED MUSHROOMS AND THE LAW

by Richard Glen Boire ▼ Foreword by Terence McKenna

A bold new book  
exploring the legal  
substrate underlying  
shamanic mushrooms  
and their active principles.

\$12.95 postpaid (CA res. add 75¢ tax)

SPECTRAL MINDUSTRIES  
Box 73401 (Dept. ER)  
Davis, CA 95617



# CLASSIFIED ADVERTISEMENTS

CLASSIFIED ADVERTISEMENTS are \$2.00 per word with a 15 word minimum (\$30.00). Though we are quite selective about the advertisements we include, *The Entheogen Review* is not responsible for any claims made by any advertisers. We reserve the right to refuse any advertisement. All advertising and advertised products void where prohibited. Please send information, a catalog, or product sample (if legal in the USA) along with your ad copy. Write for DISPLAY ADVERTISEMENTS rates. Send check or money order to *The Entheogen Review*, 564 Mission Street, Box 808-CA, San Francisco, CA 94105.

## SALVIA DIVINORUM 5X EXTRACT INCENSE

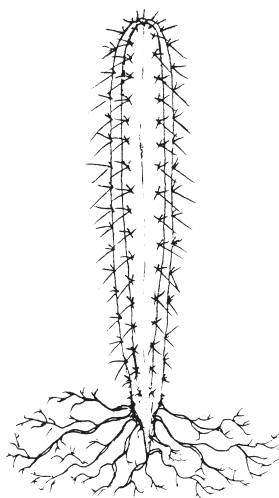
Made from organically-grown *Salvia divinorum* leaves. This extract contains the active principle of five grams of dried leaf concentrated onto one gram of dried leaf. Highest quality product. All orders filled within 24 hours.

**\$18.00 per gram plus \$2.00 S/H.**  
Order three or more grams and S/H is free.

Top quality organically-grown *Salvia divinorum* leaves from Hawaii.  
\$20.00/7 grams, \$30.00/14 grams, \$50.00/ounce. Add \$2.00 S/H.

No personal checks accepted.  
Payment in cash or postal money order only. If paying by money order, leave the "Pay To" space blank or your order cannot be filled.

J. HORD  
1430 Willamette Street, Suite 4  
Eugene, OR 97401



## SACRED SUCCULENTS

### Plants & Seeds

*Ariocarups, Epithelantha,  
Trichocereus, Copal,  
Delosperma, Pedilanthus,  
Sceletium & more!*

Catalog \$1.00  
POB 781 (Dept. ER)  
Sebastopol, CA 95473

## Herbal-Shaman

Ethnobotanical Database and Shoppes

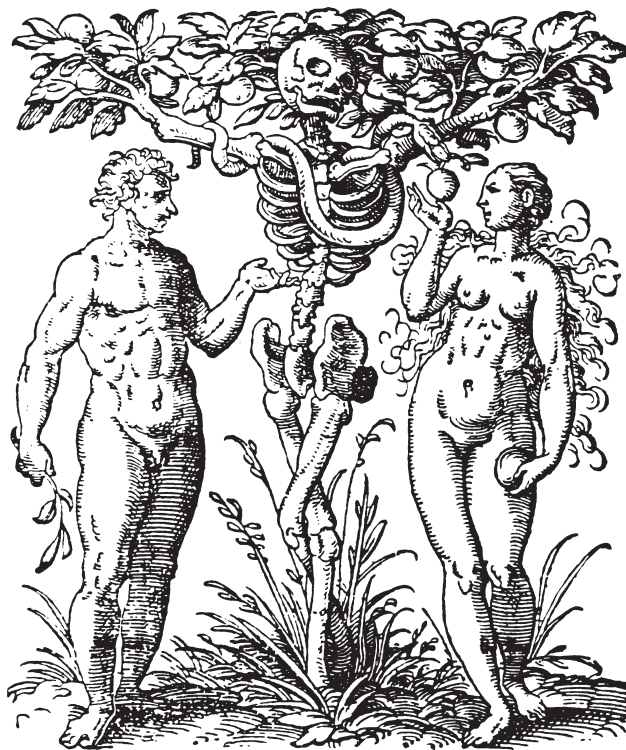
“The forbidden fruits”

CURRENT CATALOG  
NOW AVAILABLE  
AT NO CHARGE!

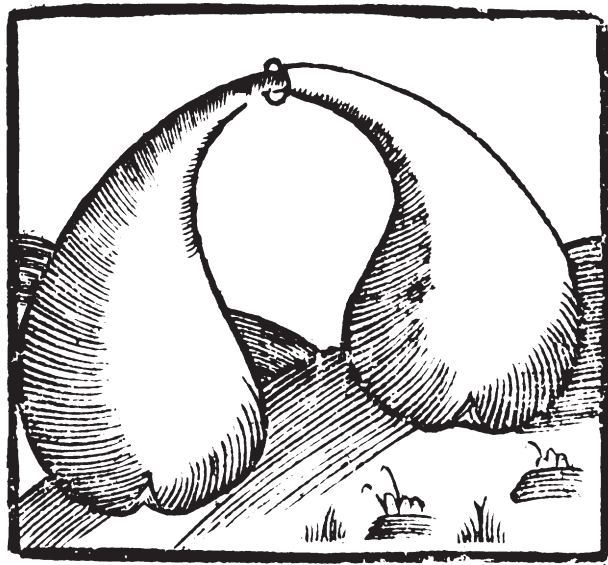
Some of the most popular  
of our many products:

- Salvia divinorum* 5X brand extract — \$20.00
- Salvia divinorum* “EZ-Care” variety plant — \$10.00
- Argyrea nervosa* seed, 25 grams — \$20.00
- Voacanga africana* seed, 25 grams — \$12.00
- Ipomoea tricolor* seed, 100 grams — \$20.00
- Desmanthus illinoensis* root bark, 100 grams — \$25.00

HERBAL-SHAMAN  
POB 8892 (Dept. ER)  
Wichita, KS 67208  
fax/vox (316) 685-9199



shaman@herbal-shaman.com  
Visit our web site <http://www.herbal-shaman.com>



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME VII, NUMBER 4



WINTER SOLSTICE 1998



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

David Aardvark  
J.O., OH  
Old Crow  
Gwyllm  
Anonymous  
Trey  
Dancer, FL  
S. Bear  
K. Trout  
Little Hawk, OH  
Phillip/W.O.H., NM  
Jim DeKorne, Budapest  
Bzrk, NY  
Coy Dog  
Alex Grey  
Richard Glen Boire, Esq.  
Will Beifuss

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

# CONTENTS

Editorial Musings	89
Hyperspatial Maps	90
Salvinorin A Journeys	90
Reality Fishing	92
MDMA 2C-B Combination	92
Visionary Realms Not Limited to Entheogens	93
Network Feedback	95
Producing Potent <i>Pachanoi</i> ?	95
TOM JEWEL'S Giant Errata	99
<i>Stipa robusta</i> & <i>Salvia divinorum</i> Questions	100
More <i>Stipa robusta</i> Questions	101
Even More <i>Stipa robusta</i> Questions	101
<i>Salvia divinorum</i> Pest Control	104
Disembodied Eyes	104
ALEX GREY Speaks...	105
Conferences & Retreats	111
Pharmaco Prohibita	114
Sources	116
Ska Pastora in Oregon	118
Received & Noted	120
Bibliography	124
Index	125

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, 564 Mission Street, Box 808, San Francisco, CA 94105-2918. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 1998 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.





# EDITORIAL MUSINGS

---

I've enjoyed producing *ER* this year, and I hope you've enjoyed our take on the publication. Thanks to those who have taken the time to share their thoughts about *ER*'s development. Your accolades feed our spirits; your constructive criticism helps us to produce a better publication. Thanks also to all those who continue to write in with their experiences with visionary plants and drugs—really, this is *your* journal.

With this last issue of our first year, we want to wish JIM DEKORNE a fond bon voyage. JIM moved to Budapest in mid-October. We're hoping that we will occasionally get a "report from the field" from him, allowing us insight into the entheogenic community in his new surroundings. Thank you JIM. We've received many letters expressing gratitude for what you started back in 1992, and thanking us for continuing to publish. The following one sums up what many said:

I regard JIM DEKORNE as one of the truly great initiators of change in this century, and laud him for his work toward the quickening of the evolution of consciousness on this planet. Thanks JIM for *ER*, and your approach to it, and for making this information available...

Thank you guys for picking it up when JIM got tired, and expanding the scope to provide information on drugs with renewed energy. — J.O., OH

As far as the direction that we've taken *ER* in, we've received a few letters that have expressed sentiments similar to those presented below:

I'm pleased to say I am happy with the new format and quality of *ER*. The inclusion of pictures (like those of *Trichocereus peruvianus*) are extremely helpful. Also, the depth of editorial comment after, or in regard to, letters and questions is great. As for the "overly scientific" edge to *ER*... well, let it be stated that, *in my opinion*, a lot more can be learned about the nature of a plant by sitting with it, watching it grow, feeling its essence radiating from it, and analyzing its subjective effects. I am not knocking people or points of view that put a lot of emphasis on chemical and molecular structures, physiological reactions down to the minute, or other more technical observations. These are excellent supplemental sources of knowledge to consider our Allies and Sacraments from.

It is just my hope that a *balance* is maintained in our considerations. Compare SCHULTES & HOFMANN'S *Botany and Chemistry of Hallucinogens* with PENDELL'S *Pharmako/Poeia*—which one tells us more about the true essence and spirit of the plants covered? It is no surprise that "Abandoning the Ship" [VERNAL EQUINOX 1998 *ER*, p 3] kept only PENDELL'S book...

It would be especially nice if, in addition to all the wonderful recipes and Q & As, each issue would also focus on the *lessons* involved in our transdimensional journeys. What did you think about your recent voyage? Why were you there? What was the lesson? Most importantly, how can you take what you learned there and incorporate it into your life here? Learning what lessons a certain plant exhibits a tendency to extol is imperative in understanding the nature and essence of that Ally. Also, let's hear more about the developing relationships between ourselves and the plant spirits. — OLD CROW

I agree that the "lessons learned" are important to share too, along with the recipes and caveats. One of the best books that I've found dealing with this subject is MYRON STOLAROFF'S autobiography, *Thanatos to Eros: Thirty-five Years of Psychedelic Exploration*. Another approach to incorporating visionary experiences and daily life is shown through artist ALEX GREY'S paintings (see interview on page 105). And K. TROUT recommends the book *Plant Spirit Medicine* by ELIOT COWAN for those readers interested in developing personal relationships with plants.

So how 'bout it subscribers? Don't hesitate to let us know how you work with these plants and drugs, what you learn, and how you incorporate it into your daily lives. Thanks!

— DAVID AARDVARK





# HYPERSPATIAL MAPS

## SALVINORIN A JOURNEYS

**~1.00–1.25 mg salvinorin A.** Ingested with tin foil/straw/lighter method. Immediate and strong effects. Mouth quickly dries, I have never had this experience with salvinorin A before. The taste is very apparent, and seems to permeate my whole system. I know I am in for it for sure—I turn off the light and lie down in bed.

Listening to STEVE ROACH's "The Magnificent Void." The music has strong tidal effect on the direction that the experience flows towards, and can be seen as an overriding factor in the early part of the experiment.

There is a subtle interplay within sound structures and I observe that one of the most telling of conditions for salvinorin A is sonic. Sounds absolutely shape the experience for good or for distraction. If the sound structure impedes the flow, go without it. Nevertheless, a skilled guide could lead one deeply into trance with the correct vocalizations.

Sinking into revelry, my thoughts take on hues of purple and blues that border into green. Thoughts appear as a lattice-work, discreetly patterned as if they were the finest hand-worked lace. Moving forward through the patterns, the loss of ego deepens but body sensation heightens, so there is no loss of somatic awareness. Calm, warm detachment—thoughts flow with incredible beauty and beingness.

Walking through cool undergrowth, pushing through various plant forms—purple, blue, and green, with myriads of eyes within leaves. All aware of presence—plant "beings" flow and merge through shared thought fields and dissolve.

Everything is tidal now—that which is aware, that which perceives and is perceived—all partaking of the essence of the eternal now. Joy and subtle pleasure is taken in each thought that is shared across the vastness of this hall of beings. Faces, faces everywhere, oscillating into a kaleidoscope of personages that flow and morph in and out of thought shapes into mandalic friezes; they dissolve into themselves again, regenerating over and over until passed through into the singing light.

Then the universe arches over, redolent with the smell of plant and animal life, vibrant with beauty and being. Experiences flow in infinite directions—twisting, turning, with the patina of consciousness etched into everything with infinite detail and depth. Everything, every being, held in consummate beauty; the essence of deity flowing through all simultaneously. Every thought is transparent and filled with bliss.

Slowly, across eons of time and bliss, the self reasserts itself surfacing after an hour and a half, a trailing wisp of the various thought forms it had been submerged in. Great peace and warmth pervades the system of being. Sleep slowly rises up and recaptures the self, again to submerge it into the salvinorin A flow that moves steadily through the depths of the soul and subconscious. The night is filled with various dream shapes. Morning comes as a pleasant surprise.

In hindsight one finds that you can get up out of bed, attend to any business with high clarity and return into the revelry of the salvinorin A space by laying down again and turning inward with the ally. While I have heard about this phenomena when using the leaves, this contradicts much that I have read regarding salvinorin A. Maybe at a higher dose immobility strikes.

Also, as mentioned before, sounds have a big influence on this experience. There is an interesting side to this: during the duration of the various experiences there has begun to be inexplicable knocking going on in our house. I actually got up to investigate, and walked through the house trying to find the locus of the noise. It is as if someone or something is vying for attention. There are other sounds also occurring that are yet indescribable but reoccur again and again. This is a phenomenon that no one has reported in my knowledge, it is as if one was opening up to presences that surround us which we normally don't recognize. I am beginning to feel that they anticipate and are eager for these forms, for some acknowledgment and communication.

As the familiarity with the territory grows, so does the ways I can express it. The psychic phenomena is interesting. I realized that I had been hearing these noises pretty much all along with the salvinorin A and occasionally with *Salvia di-*



*vinorum* leaves. What can this portend? I will be moving up to 1.5 mg next.

I am beginning to get the sensation of mapping out this realm. For a while I didn't seem to get much past certain areas, and now these walls are crumbling. The "psychedelic nature" of this substance is phenomenally different than any of the other hosts that I have tried. It is noisy like the lysergamides, but in a bantering, gabby way instead of issuing large, almost solemn, profundities. The beginning is almost always hilarious, shapes, noises, bells, whistles—a veritable 'toontown of characters jumping out of the woodwork. Very irreverent! Then it moves on of course, but not before the entity amuses itself at your expense

**1.25–1.50 mg of salvinorin A.** Very apparent taste immediately. Unlike previous salvinorin A experiments, this one seizes me before I can get the light off and my eyes covered with blindfold (new addition). My being is quickly hived into infinite parts, flailing all over the place in what appears to be a very bizarre 1950s scenario filled with textures, smells, visuals of that time predominated by a female presence. The presence bears the most striking resemblance to DONNA REED or the archetypal "American Mother" and a myriad of other female expressions of that era. In fact there is infinite variations on this theme occurring in a fractualizing frenzy. This manifestation is very loquacious, wagging her finger into my infinite faces and making cryptically rude remarks! This strikes me as very hilarious, my whole being lights up with laughter. This quickly dissipates into another cascade of cartoon-like thoughts and emerging patterns. There seems to be very little of the usual cavern/tunnel effect, more of a restless roving over fields of thought and consciousness.

Feelings shift and change. This experience is incredibly strong. A mild panic rears its pointed little head in greeting, and then disappears when I relax more into it and allow the salvinorin A to take me where it wants. Then the salvinorin A state takes off at a gallop, it seems to be the most intense cartoonish psychedelic experience... feelings magnify into absolute grotesque parodies and psychic pratfalls. Constant, rapid shifting is going on, too quick to grasp.

The flailing finally dissipates about 15 minutes into the experience and my thoughts become more focused. It seems very playful at this time, taunting and teasing me deeper into its web, yet for some odd reason the loss of self is not so pronounced. There is a strong twisting sensation to the right, accompanied by a prickly sensation through my system. I

take off the blindfold as it seems to be sinking deeply into my skull, my skin is literally swimming in warmth except for my feet, which are taking on an arctic feeling. I become aware of my flesh as being an entity unto itself, conscious unto its own being, holding its own wisdoms and somatic dreams. Visions of beauty and sensation roll over it. Every cell seems to have an eye, peering out and at itself replicated into infinity. Undulating currents of desire wash over it and through it, a deep hunger for sensation and interplay.

Slowly, the cavern appears, but instead of going into it, it plays to my being as if it is an audience. Warm ambers, browns and traces of green predominate. Faces appear and reappear, twisting into wondrous shapes that have sparkling eyes of red and gold that flick away in an instance.

Over great lengths of time, the self reasserts itself. Feelings are very relaxed, tensions are gone. No great insights, it was too rapid for that, but a truly unique experience. As quickly as it came on, it is slower to leave. After an hour, I move about, with haloes of color encrusting every object and space throughout the house. The experience rides on me, I feel it still coursing through out my being as I head off for sleep. I am amazed at the gifts this plant's substance offers up. Of all the plant entheogens, it is the most playful—almost, should I say, *dryadic* in nature? Something profound moves under her surface humor. A lustrous joy and knowledge is revealing itself as I venture further in her company.

**~ 1.5 mg–1.75 mg salvinorin A.** Slight feeling of trepidation. This is a hallmark feeling for me, carrying meanings and thought that are complex, redundant of fear and discovery. Fear, as the dose level is working upward, discovery as something is about to be revealed. Music playing, LOREENA MCKENNITT'S "Dantes' Prayer," just so appropriate at this nexus... Ingested the salvinorin A with slight modification, used a straw that was longer this time, about 3.5 inches instead of 2 inches. Sitting on the edge of the bed, watching the crystals melt and the salvinorin A slithers up the straw—even before I can taste it, everything slowwwss down. This is strange, stronger than before, it has grabbed me before I am ready. Why am I so surprised? I reach over to turn the light off and my hand stretches like rubber. Warmth envelops me in a crescendo of light-blue and cream streams of luminous ribbon of light. After what seems a decade, my head feels the pillow reaching up and taking it gently.

As my head settles down, the top part divides and hives, again and again, it is hydra-like, whipping back and forth in a gale





force wind of consciousness, until it is medusa-like, every part of the head now snake-like, writhing with faster and faster force. Everything is cream and light-blue, cartoonish and giberish as each head sends back images and sensations into the central part of the being. It is a form of collective consciousness; I'm aware of myself and the room with my love lying beside me. At the same time it's a maelstrom—a hydra, a thousand upon thousand headed serpent-being under a huge dome of sky, writhing in an ever quickening and slowing dance on a plane that stretches into infinity.

The music calls out, a familiarity to hold to. I wanted to let entirely go but it calls with such infinite sadness. My love's breathing echoes and resounds, voluminous and full of beauty. Pinioned between these two sonic anchors, the serpent heads slowly morph into each other until singularity occurs. Then, for a moment—utter peace. All of a sudden, an entity rockets into consciousness from behind, pulling all along with it and into it from the right side as it streaks past. All thoughts and self runs into it like mercury pooling, silvery and voluptuous with movement. Beingness flowed out as the observer self watched with detachment... This being that has appeared takes on the appearance of a man in middle-age, bent on going somewhere quick. Had the beingness that moments before been hydra-like now attached to an astral traveller passing through a shared zone, a place where all of this plays out? Then, as quickly as it had come, the being looks back into me with deep detachment and departs, streaking away leaving trails of our shared momentary consciousness bubbling, to coalesce into moving pools of light.

The mind moves from thought to thought, like a sailing craft on a sea, tacking back and forth, into whirlpools and out again. All flows with such ease and warmth, in and out of different beings and states of consciousness. The universe is liquid and malleable, all life flows with a harmonious ringing—how would it be best expressed? A sloshing sound? Liquid sounds take form everywhere and whip and pull consciousness into pools and depths, blending away personality and recreating beingness into myriad creatures and situations all going on simultaneously. All moves and reshapes into new and unique beings, momentary expressions of life form for beauty's sake and then submerge back into the oceans of consciousness. Evolution is played out over and over—not as predator and prey, but as co-players in a dance of delight and shared mutual joy and recognition.

Awareness flickers off and on, beingness strobes on and off. Day into night, into infinite play and dance. Consciousness winks out, then refocuses back over and over. Within the strobing, the salvinorin A exposing itself as it opens up and I see within it a flow, a river of *Salvia*-consciousness, and how it has established a strata within my being that is now ever-present. It is a flowing universe, river and sky-like, both liquid and cloud. As if I've opened up a trap door, just below everyday thoughts. Ever-present, exalting consciousness: teaching, playing and guiding. It is a love that flows into my being whether I allow it to or not. Her face is revealed, glowing, entrancing, singular.

I cannot recall how it all ended. I drifted into sleep during the night, but as I write this now today I feel the flow still. I think it has always been a part of me. Now I *know* that entheogenic flow we all become aware of—it has been with me most of my life. But this has distinct elements of something new. A different creature all together. It is present in the trees, in the land, in the sky, but also as part of shared awareness. It envelops and comes whispering up through consciousness like smoke. An is-ness, ever-present, an Acadian stream, behind thought seen in faces, shared since the beginning. It is the river within the soul—intertwined with all thought, conscious, loving and completely enveloping. A capricious being, who is only too happy to come along with you—as the guide, as a light, as the teacher to creatures of thought and desire. — GWYLLM

## REALITY FISHING

There have been a few times when I smoked *Salvia divinorum* and was not sure (and still am not sure) that I really returned to the same reality I left from. Funny little details—like all the people I know being acquainted with an advertising cartoon called CHARLIE THE TUNA that I seem to have no recollection of whatsoever. — ANONYMOUS

## MDMA / 2C-B COMBINATION

I started with 125 mg MDMA at about 9:45 pm. I then took a 50 mg supplement at the 90 minute mark and another an hour after that. The MDMA trip was rather typical to my experience with that substance; very warm, lucid, and heart-opening. The material was excellent—perhaps not the strongest I ever had, but very clean and smooth. Interestingly, it





had a different appearance than any other MDMA I have ever encountered. Most MDMA powder that I have seen has a crystalline look to it, but this was chalkier than usual, almost like talc.

90 minutes after my final supplement, I took 45 mg of 2C-B, my largest dose yet. I opted for such a high dose because I had taken some earlier in the week and wanted to compensate for tolerance. It was incredible, amplifying, deepening, and extending the emotional warmth of the MDMA, and adding a profoundly psychedelic component to the experience.

I noticed something new to my experience of 2C-B on this trip—entities! I was presented with closed-eye visions of strange creatures that looked like a cross between the type of animals that inhabit the deepest, darkest regions of the ocean floor (jellyfish, luminescent eel-like creatures, strange octopods, *etc.*) and sci-fi style aliens, plus beings that looked remarkably like disembodied eyes. However, these beings did not seem to have the same sort of urgent sense of presence associated with them that I normally experience during tryptamine-mediated entity contact. I also perceived a scene rendered in Egyptian motifs in which several humanoids that were apparently priests or shamans performed some sort of sacred ritual around a highly elaborate, ornate alter. Egyptian-style symbology is something that I often encounter on 2C-B; visions of ankhs, pyramids, eyes of HORUS and such dancing across the insides of my eyelids. Does anyone else find this imagery common on this material? With eyes open, my entire visual field was in motion and seemingly overlaid with millions of tiny gyrating multi-colored helical structures that reminded me of DNA molecules. I also noticed a wavy disturbance in the air around the outline of my body that looked like the way an area of heat will make a pocket of air look kind of blurry. Could my visual sense have been so heightened to the point that I was actually seeing my own body heat? I wonder...

This incredible state of consciousness persisted for several hours, and I finally got to bed around 8:00 am the following morning, almost eleven hours after I had begun. I felt a little strung-out the following day, but this was quite tolerable in light of the previous evening's experience. This combination certainly gets high marks in my book! — TREY

*My own experiences with high-dose 2C-B (45-75 mg, the later higher doses taken due to tolerance, as well as having been stretched out over a number of hours) have also reliably in-*

*duced "entity contact" experiences, similar to what you've described. I haven't experienced any "interaction" with these entities (as sometimes seems to occur with tryptamines). As well, the combination of Moclobemide and 2C-B produced visions very similar to the "underwater" imagery that you've described. Lower doses do not produce these "entity contacts."*

*Your "strung out" feeling may have had more to do with the high amount of MDMA than the high amount of 2C-B. Surprisingly, when dosing with 125 mg MDMA and 20-35 mg of 2C-B (taken at the decline of the MDMA effects), I have noticed that I don't have any of the negative side-effects the next day that I would get from consuming MDMA alone. Others I know have mentioned a similar lack of MDMA side-effects to me as well, when followed by 2C-B. (Note, however, that these were with single 125 mg doses of MDMA, and not the 225 mg dose taken in the experience described above.) 2C-B alone doesn't seem to produce any negative after-effects. — DAVID AARDVARK*

## VISIONARY REALMS NOT LIMITED TO ENTHEOGENS

I read with great interest the recent issues of *The Entheogen Review*, VERNAL EQUINOX and SUMMER SOLSTICE, with my new subscription. I have lived in other (non-US) cultures, have studied the religions of the world, have been a horticulturist for many years, and have experienced my own botanically-induced and non-botanically-induced contacts with the "universal unconscious," God, entities, *etc.*

Many of these paths lead into the wider road that your inquiries, explorations, investigations, and endeavors travel upon. It is most welcome to meet, on paper at least, allies and other travelers.

It is startlingly clear that many of the experiences described by your explorers—especially those that relate to encountering "beings"—are also common experiences in other domains of research into the "inner world." There is something bigger going on here than possibly any of us suspect, or can imagine.

I would suggest making bridges to other explorers in related areas—that your readers and the publication would be well served to cast the net wider to take in (and make available to your readers) the advances in research and discovery in other disciplines, to wit:





1) Anthropological inquiry into shamanistic “alternate realities” engendered by non-botanical environmental manipulation (*i.e.* repetitive drumming or rattling and specific body postures). I have myself met animal “spirit guides,” and non-ordinary reality” beings through these practices.

We have a group of people from various disciplines and a range of ages (30s to 60s), educators, writers, lawyers, doctors, engineers, healers, mental and medical health care professionals, hospice workers, *etc.*, that meet here and do “shamanic trance meetings.” We visit a “non-ordinary reality” that is accessible to all, and has been regularly explored since the beginnings of our species. The caves at Lascaux, France show these shamanistic trance postures.

The foremost authority in this area is a German-American anthropologist, FELICITAS GOODMAN, Ph.D. founder of the CUYAMUNGUE INSTITUTE OF SANTA FE, New Mexico.

Workshops sponsored by the CUYAMUNGUE INSTITUTE teach a simple method for entering ecstatic trance and over fifty ritual body postures to facilitate specific experiences in non-ordinary reality. The postures have been found in the drawings, carvings, and sculpture of hunter-gatherer and horticultural societies around the world dating from the Old Stone Age to the present time.

Books by FELICITAS GOODMAN’s and her students are highly recommended: *Where the Spirits Ride the Wind: Trance Journey’s and other Ecstatic Experiences* (1990 INDIANA UNIVERSITY PRESS) by F. GOODMAN, and *Ecstatic Body Postures and Alternate Reality Workbook* (1995 BEAR & COMPANY PUBLISHING) by BELINDA GORE. Of course, MIRCEA ELIADE’S book *Shamanism: Archaic Techniques of Ecstasy* provides an intellectual cornerstone on the bridge connecting us to the voyagers of the past.

2) The other area of scientific research that finds parallel experiences (or are they all different doors into the same place?) to those described by your explorers is in parapsychology and “psychic” phenomena. Lots of serious scholars and enlightened people are studying in this area.

Specifically let me respond to two of the phenomena observed by TREY in the “Mescalysergic Visions” description in your 1998 VERNAL EQUINOX issue.

“Tentacles” are the energy connections documented by so many in the “energy medicine/therapeutic touch” field. I was

first aware of our human “tentacles” when I saw my own, issuing from my solar plexus as I was walking down the hall of my high school, many years ago. I had a lot of fun that day, learning to make them extend and contract, “touching” people with them (they always turned around to see what it was). They are there—everybody has them—just become aware and use them. Many Hindu and Tantric Buddhist drawings show “tentacles,” or lines of energy. Tentacles may be involved in dowsing, *etc.*

“The friendly, loving ball/octopus.” Yes, I’ve had one visit from something extremely similar. I thought it was a disembodied friend who died many years ago, and who had come back to protect me under the circumstances at that time. I have asked many people about this experience, and TREY’S description was the first time I’ve heard of anyone else who saw/experienced this energy friend. I’d love to hear from more people who have met the “round floating angel energy person.”

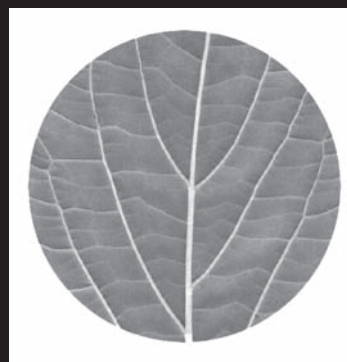
In any event, in not one of the experiences described above—trance, tentacles, or energy friend—was a botanical aid used, yet the similarities persist uncannily. Perhaps the entheogen is a sports car, a fast-track trip into a realm that co-exists with us and is visited by many paths or through many doors. We are all seeing/experiencing the same things. Consistency of phenomena leads one to accept it as reality.

I would be willing to communicate with anyone who wants to, on any of the above topics, if I may be first contacted through *ER*. Regards. — DANCER, FL

## SALVIA DIVINORUM GROWER’S GUIDE

THIS EXCELLENT NEW  
BOOK PROVIDES THE  
MOST COMPLETE  
CULTIVATION INFO  
EVER COMPILED  
ON THIS RARE AND  
MYSTERIOUS  
ENTHEOGEN.

\$11.95 PLUS \$3.00 S/H  
from:  
**SPECTRAL  
MINDUSTIES**



**POB 73401-ER, DAVIS CA 95617**





# NETWORK FEEDBACK

## PRODUCING POTENT PACHANOI?

From “B.K.’s” enjoyable missive in the AUTUMNAL EQUINOX issue, I note with interest that the search for *Trichocereus* species “1.5x stronger than *T. pachanoi*,” “2x stronger than *T. pachanoi*,” etc., continues unabated. While I am always interested in new reports regarding entheogenic plants, I would be surprised if other species routinely run a number of times stronger than *T. pachanoi*. I guess that there must be considerable variability within *T. pachanoi*, since with the materials I have assayed anything over a pound is out in the territory where I wouldn’t go out in public (and I speak as someone who has taken a great many doses of LSD). Of course, I note that all of my experiences with *T. pachanoi* have been from a single mother plant owned by a local nursery—a massive specimen that must have fifteen branches at the base. Based on some of the “weak” experiments reported by people who consume baby plants purchased at places like HOME DEPOT (probably not wise in the first place—you don’t know what the grower has been doing to them), I am inclined to accept K. TROUT’S contention in *Sacred Cacti and Some Selected Succulents* that older, well-established plants are more potent. [NOTE: This should not be construed to refer to ancient woody stumps, but rather columns that are a few years old. Old woody stumps have been found to be weak to inactive. — K. TROUT] Some day I will try some of the other clones I have in my back yard, but like a lot of cultivators, once I get them growing I become increasingly reluctant to cut them.

I wonder how much preparation methods have to do with apparent potency? Most of the people I know who get strong experiences from *T. pachanoi* seem to be consuming raw material—either just chowing down (my preferred method) or blenderizing into a smoothie of some sort. Many of those who report weaker experiences seem to be using the “boil it down all day” method like that used by “B.K.,” who apparently consumed something like 12 pounds (!) of starting material this way. I think that 12 pounds—or even 6 pounds—of the *T. pachanoi* I use would probably kill me. (Yeah, yeah, I know that a lot of the Peruvian shamans boil the stuff down as their standard preparation method—but shamans seem to be a lot more sensitive than some of us;

remember that the typical dose of morning glory seeds among Mexican shamans is 13 [pairs of] seeds.) Has anybody ever done any quantitative measurements to see how much mescaline survives this treatment? (The heat stability of mescaline itself doesn’t necessarily throw much light on the issue, since it is being boiled along with a whole mish-mash of other plant chemicals in this situation.)

While I applaud the continuing search of other species for entheogens, I don’t think we’ll find a cactus species superior to *Trichocereus pachanoi* for general consumption. We may indeed find *Trichocereus* species that contain more mescaline than *T. pachanoi*, but I suspect that they are also more likely to contain other noxious substances. We need a term for plants that have gone beyond the level of being “allies,” and have actively joined in a covenant with humans. Take a close look at *T. pachanoi*: hardly any spines; high mescaline content without any significant accompanying toxins; relatively high climatic adaptability; and an eager response to human additions of fertilizers and extra water. This is a plant that threw in its lot with humans millennia ago, and counts on us to nurture and propagate it. In fact, some researchers think that all *T. pachanoi* are cultivars, and that there are no true “wild” *T. pachanoi*; some contend that *T. pachanoi* is a carefully selected strain of some other *Trichocereus* (possibly *T. peruvianus*). Given how far Native Americans took plants like corn, potatoes, and *Brugmansia*, this doesn’t seem at all unlikely. I think that *T. pachanoi* expects us to eat it—and also to propagate and care for it. I get a very different feeling looking at the bristling spines of *T. peruvianus*, and peyote itself—an ally, but still a wild plant—definitely has a more “demanding” assortment of chemicals than *T. pachanoi*.

Don’t get me wrong; I think that it’s great that there are folks out there who are trying to recruit new plants. For my own purposes, however, I think that increasing the potency of *T. pachanoi* itself is a more interesting goal. Even after peeling and coring, a pound wet translates into  $\frac{1}{3}$  to  $\frac{1}{2}$  pound of material to consume; I think it would be nice to be able to cut this amount in half. It is good to hear about new cultivars; can anyone direct me to a source for the JEWEL’S Giant clone I keep hearing about?





One area I hope to see more work on is potentiation of mescaline with other substances. I have read with great interest in the *ER* materials on *Peganum harmala* and mescaline in the *Ayahuasca Analogs* reprints; this seems to deserve more exploration. I have also heard rumors that the “smart drug” piracetam is a powerful potentiator of entheogens; does anybody have any facts or references on this?

I am also interested in cultivation techniques to increase potency. TROUT’S notes on the addition of slow-release, ammonium-type nitrogen are exactly the kind of info we need. (Incidentally, I can confirm that everything TROUT says about MIRACLE-GRO and its effects on producing basal offshoots is correct; it is unsurpassed for this purpose, and I say this as someone who is organically inclined in gardening.) I am also curious about the possibility of increasing mescaline synthesis by providing precursors. There is, of course, ADAM GOTTLIEB’S endlessly reprinted suggestion that dopamine be injected directly into mescaline-producing cactus—probably an idea stemming from the BRUHN & LUNDSTROM classroom experiments demonstrating biosynthesis of mescaline (*American Journal of Pharmaceutical Education*, 1976, 40: 159–160). I don’t know anyone who has actually tried this. According to BRUHN & LUNDSTRÖM, the conversion pathway inside *T. pachanoi* is tyrosine—dopamine—3-methoxytyramine—3,4-dihydroxy 5-methoxy phenylethylamine—mescaline (with an additional branch not passing to mescaline but rather to a family of tetrahydro-isoquinolines). The classroom experiment consisted of injecting radioactively labeled dopamine into the plant and then performing radiochromatography 25 days later to see where the precursor ended up. Their results showed that after 25 days, 6% of the dopamine had been converted to mescaline, but about 32% was found in the 3-methoxytyramine intermediate. I have three questions related to this:

1) Have any *ER* readers tried injecting or feeding precursors, and, if so, what were the results?

2) TROUT cites AGURELL’S (*Lloydia*, 1969, 32: 206–216) assay of *Trichocereus pachanoi* alkaloid content at over 50% mescaline and 1–10% 3-methoxytyramine. (He also casts some doubts on AGURELL’S extraction methods, so I don’t know where that leaves us.) Obviously injection of dopamine changes the incremental production heavily toward 3-methoxytyramine—at least in the short term (25 days or less). Does anyone know anything about the biological activity of 3-methoxytyramine? Does anyone have any idea how rapidly this intermediate might be moved downstream into mescaline?

3) Is there any reason that tyrosine (readily available through any health food store) can’t be used as the precursor rather than dopamine? I am sure that tyrosine heads into many more end-products than just the dopamine-mescaline pathway, but it’s cheap and easy to find. And does it need to be injected? Can it be added to water for root application?

Any facts, suggestions, or speculations on these topics would be received with much gratitude. — S. BEAR, CA

K. TROUT responds:

**Cacti stronger than *Trichocereus pachanoi*:** It should not be surprising if other cacti turn out to be as strong as or stronger than many commercial offerings of *T. pachanoi*. Even some *T. pachanoi* has been determined to be nearly 22 times stronger than other *T. pachanoi* (estimated values 0.109–2.357%: HELMLIN & BRENNISEN 1992). It might also be noted that the highest yield ever reported from *Lophophora williamsii* (6.0–6.3%: HEFFTER 1896, 1898a, 1898b) was only around three times stronger than the most potent *T. pachanoi* yet that was taken to crystal mescaline (2%: POISSON 1960). (All percentages given are by dry weight.)

**Strongest results from consuming raw *Trichocereus pachanoi*:** The strongest results we have noted so far have not come from directly consuming plant material but rather by making an extract and drinking it. Boiling all day should be avoided due to the potential of alkaloid loss. Two short cookings with lime juice are adequate to remove the vast majority of the alkaloids. If the time is kept short (15–20 minutes per cooking) the risk of alkaloid degradation and hydrolysis of other cactus components can be minimized. As well, there is no reason to believe that the act of drying will preserve any higher levels of alkaloids than a short careful cooking with lime juice. (Freezing the fresh material and use of a stainless steel pressure cooker will help exhaust the plant material.) For most commercial strains of *T. pachanoi*, we would suggest 800–1000 grams of fresh plant as a good starting point. (80–100 grams dried.) Again, the most important point: know your material. For most this will require trial and error. On a note related to preparation, I remain unconvinced that peeling the waxy cuticle off is necessary and do not feel it proven that coring is a worthwhile approach unless drying only the exterior in order to directly consume dried cactus. The green outer layer is indicated to have the highest concentration but discarding the more voluminous whitish tissues may discard up to a third of the total alkaloids. (If making tea and filtering, there is not even any need to remove the spines.)







***Trichocereus pachanoi* killing the reader:** Though we suspect you were being facetious; 6 or even 12 pounds of *T. pachanoi* falls far short of a toxic, much less fatal, dose. If LD50 studies in other species holds true and if we err on the side of caution and base our estimate on the strongest reported *T. pachanoi* that has seen isolation of mescaline, a potentially fatal oral dose (LD50) would require in the neighborhood of 84 pounds of fresh *T. pachanoi*. (Average commercial *T. pachanoi* might require some twenty times more than even this!) If the *T. pachanoi* had been purified, again using the strongest reported, and the resulting alkaloids injected intravenously, a minimum of over 26 pounds would be required to furnish this amount. While our figures are extrapolations (since there has never been a death verifiably resulting from even pure mescaline), they clearly show that nobody is going to die from mescaline poisoning by eating too much cactus.

**Piracetam and mescaline synergy:** A warning has been made in print that piracetam taken in combination with amphetamines, psychotropics or hydergine may cause a potentiation of effects, but unfortunately no details nor reference was provided (DEAN & MORGENTHALER 1990). This cautionary note is however what made me decide

to try it a few years ago. The two lonely data points our reader mentioned likely refer to my own two bioassays (both used *Trichocereus pachanoi* as lime tea). I have been able to locate no facts or real data on the mixture of piracetam and mescaline other than these two bioassays conducted during 1993. Dosages of 1200 and 800 mg of piracetam were used along with a dose of *T. pachanoi* similar to what was recommended above. The first time, piracetam preceded the *T. pachanoi* ingestion, the second time the piracetam was taken following full onset of the mescaline but both experiences had the same result: a non-homogenous rough doubling of effects with enhanced rushing, waves and wind sounds. Safety of the mixture is unknown. While surprised, no other report has been encountered for another person actually trying this combination (not that our not hearing about it means that it has not happened, of course). These two bioassays are the only evaluations that we can locate on the combination so far. Readers?

***Trichocereus pachanoi* depending upon humans for its survival:** *Trichocereus* has a long association with humans but can't really be said to depend upon us for its existence. It is a rugged and hardy plant that grows wild and/or naturalized in many areas of Peru, Ecuador and Bo-



## KAVA KAUAI

*Exceptionally High Quality*

kava@kauaisour ce.com <http://www.kauaisour ce.com>  
POB 1202 (Dept. ER) Kapaa, Hawaii 96746 USA

Free Catalog & Or ders (800) 626-0883

❖ Credit Cards Accepted ❖



### Highest Quality Waka Grade Ground Kava Root

1 lb \$28.00      1/2 lb \$16.00      +\$4.00 S&H



### "Diviner's Sage Incense"

*Organically Gr own in Hawaii*  
*Leaves of Salvia divinorum*



7 g \$25.00      14 g \$45.00      28 g \$85.00      +\$2.50 S&H





livia. While humans have indeed spread its range and frequency of occurrence, it does just fine without people. This species can be commonly observed as a highly successful colonizer of steep, inhospitable cliff faces. Its lack of spines does not make this a delicate plant; relatively few pests bother it and any that do will attack other cacti equally well. The belief that there is no true wild *T. pachanoi* is disputed by many people who have spent time traveling and studying the species. Our suspicion is that this idea arose from a misunderstanding of BRITTON & ROSE's observation that the species had been so widely and intensively cultivated for such a long period of time that it was impossible to be certain of exactly where it was of natural occurrence.

***Trichocereus pachanoi* being a form of *T. peruvianus*:** As for *T. pachanoi* being selected from *T. peruvianus*, this is at best debatable. Most researchers consider *T. peruvianus* to be a form of *T. pachanoi*, not vice versa. In 1981 RITTER described *T. peruvianus* as *Trichocereus Pachanoi* forma *peruvianus* (BRITTON & ROSE) RITTER. MADSEN 1989, listed it as simply a stronger spined form of *Echinopsis Pachanoi* (BRITTON & ROSE) FRIEDRICH & ROWLEY (1974 *I.O.S. Bull.* 3: 96).

Interestingly *Trichocereus peruvianus* also appeared in FRIEDRICH & ROWLEY's piece, described as *Echinopsis peruviana* (BRITTON & ROSE) FRIEDRICH & ROWLEY (1974 *I.O.S. Bull.* 3: 97). Unlike RITTER and MADSEN, FRIEDRICH & ROWLEY did not consider this to be a synonym of *T. pachanoi*. Botanical explorer ROB MONTGOMERY reports observing all degrees of intermediates within and between the two during his travels in Peru. It is his contention that they are simply peaks in a morphological spectrum that should be regarded as one species, based on the taxonomic maxim that if two seemingly different plants have identical flowers then they are simply forms of the same species (MONTGOMERY 1998).

What does seem clear is that the present taxonomic scheme for these *Trichocereus* species is utterly inadequate and we might further suggest that it may even be meaningless to attempt to draw any firm conclusions based upon it. MADSEN made the best understatement heard in a while, when he described "*Echinopsis Zucc.*" as "A genus of more than 50 species in the Andes and central South America. Many of them are poorly defined" (MADSEN 1989). Due to the high variability of these cacti and the piss-poor classification system currently in use, selection for high alkaloids cacti is probably better based upon bioassays rather than upon species identification. We might add that understanding the genetic versus environmental variables involved in alkaloid production and learning to maximize the alkaloid content within ex-

isting cacti is a very important avenue for future research.

**Precursor administration:** The biggest concern we have about administration of precursors into plants revolves around the fact that relatively little of the injected precursor ends up as mescaline. One report noted that only 0.067 to 0.35% of injected tyramine was converted to mescaline in *Lophophora williamsii* (AGURELL *et al.* 1967), and similarly low values have been reported from others as well (LUNDSTRÖM & AGURELL 1969, 1971). However, 3% of administered tyramine was reported incorporated into mescaline in *Trichocereus pachanoi* (as opposed to 0.34% after 20 days in *L. williamsii*) (LUNDSTRÖM & AGURELL 1969), and 6.6% incorporation of dopamine into mescaline after 25 days was reported in *T. pachanoi* (BRUHN & LUNDSTRÖM 1976). Nevertheless, this still indicates that the vast majority of the administered precursors were not changed to mescaline, and while radiolabeled dopamine did result in 6.6% of the radioactivity being incorporated into mescaline after 25 days, 32.6% or more was found to have been incorporated into 3-methoxytyramine (BRUHN & LUNDSTRÖM 1976), as mentioned by "S. BEAR" earlier.

Besides the potential pharmacological contribution of grossly elevated levels of the precursors it should be noticed that this will result in only a relatively small increase in the mescaline total due to physical limitations on the amount that can be administered to the plants and how much can actually be taken up and processed by the cactus. This latter point is probably an insurmountable limitation resulting from regulation of the enzymes involved but might be potentially be circumvented by the use of tissue suspension cultures should anyone take the time to explore this apparently unexamined topic. Still it should be obvious that:

a) Only small amounts of precursors could be administered to the plants; 420 micrograms of tyramine is the largest amount encountered in these papers. (We've heard of one individual who injected his cacti with dopamine—we're not aware of the amount, but probably more than mere micrograms—and the cacti died.)

b) The vast majority of the administered precursor did not get converted to mescaline. If dopamine is the precursor used, depending on the amount injected this would leave an unreasonable amount of non-converted dopamine in the cactus tissues, which could present serious health risks to anyone foolish enough to consume these cacti.

These factors suggest that, even if the procedure did work as described, any increase in mescaline content would





be trivial and would be accompanied by substantially elevated levels of what would normally be minor or trace alkaloids. Feeding 3-methoxytyramine or 3,4-dimethoxyphenethylamine would be a far better idea assuming one can locate a trouble-free source. If Congress' 1997 revision of the peyote law is taken literally, these seemingly inactive substances are now Schedule I along with any and all alkaloids contained within the peyote cactus. (However, it could be disputed as to whether this would actually hold up to a legal challenge.)

**Pharmacological action of 3-methoxytyramine:** I can locate no evaluation but any activity beyond possibly being a very weak stimulant is highly unlikely. Based on the inactivity of similar alkaloids, I suspect that 3-methoxytyramine is also lacking in noticeable effects. This compound has been said to be normally present in human body fluids (DAVIS 1989), and it has been reported to show up in the urine of patients with various brain disorders and cancers (CROSBY & McLAUGHLIN 1973).

## TOM JEWEL'S GIANT ERRATA

Thanks to reader input, it was recently brought to our attention that we may be guilty of perpetuating a horticultural rumor with no established basis in fact. We recently presented the origin myth for TOM JEWEL'S Giant (TJG), placing it as a horticultural offering arising from a selected mutant. It has since been pointed out by readers that this most likely originated as a creative sales pitch for an imported species that either lacked or had lost identification, rather than resulting from fact. Points which suggest the unusual offshoot story was in error:

- 1) The time frame in which this "mutant" was purportedly selected, propagated and released is incredibly short.
- 2) Unlike other *Trichocereus* species, which are largely self sterile within a given clone, TJG will form fruit and set seed when pollinated by other TJGs.
- 3) Plants appearing to be TJGs have been reported growing both in Lima and Arequipa, Peru.
- 4) There appears to have been several points of introduction into horticulture rather than just one.
- 5) JIM DANIEL is reputed to have been rather casual about maintaining labels for the many cacti which he imported.

6) In large stands of TJG there is a fairly high degree of consistency from plant to plant and no observable reversion towards its purported "normal" parent. Other points on which we may need correction were reflected in a report of sturdy 10 foot tall plants growing upright in a stand established in California and photos which showed the presence of as many as 6 spines per areole. (Our thanks to ROB MONTGOMERY and another CA grower who wishes to remain anonymous for their invaluable input on this topic.)

As for commercial sources; while properly identified plants are fairly rare in horticultural offerings, photographs provided by readers also suggested that at least some, if not most, of what is currently being sold by California growers as specimens of short spined *T. peruvianus* are in fact TJG. This is a very desirable plant in great need of propagation efforts. While we still have far more questions than answers, it is our current belief that this may be a species unto itself and that, despite its appearance, it might not even belong to the *pachanoid* group of *Trichocereus*. (Based on visible fruiting and floristic differences). The most commonly held consen-

## RONIN PUBLISHING

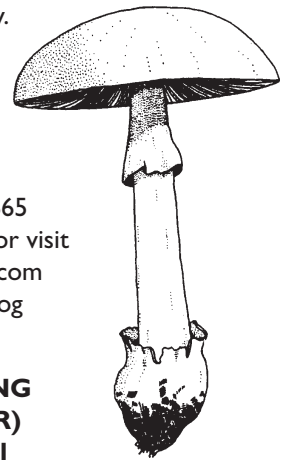
### World's Leading Psychedelic Publisher!

Books on entheogens including: peyote, psilocybin, MDMA, *Cannabis* (botany, chemistry, growing and medicine), and other psychoactives—from herbal aphrodisiacs to opium and cocaine.

Psychedelic underground culture, drug testing, and drug law. Authors include Timothy Leary, Robert Anton Wilson, John Lilly, and Alexander Shulgin.

Call 1 (800) 858-2665  
for a FREE CATALOG or visit  
<http://www.roninpub.com>  
for our on-line catalog

**RONIN PUBLISHING**  
**POB 522 (DEPT. ER)**  
**Berkeley, CA 94701**





sus is that TJG is either a *T. pachanoi*, *T. peruvianus*, a hybrid or else some form or variant of these. This conclusion may be premature. Similarity of flower and fruit is why *T. peruvianus* is thought by some taxonomists to be a form of *T. pachanoi*. If this holds water then this alone would imply that TJG is a different and distinct species—unfortunately not one which has been described so far as we can tell. What should be most obvious about this intriguing plant is that much is unclear and more work is needed to adequately define this beautiful and fast-growing plant. — K. TROUT

## STIPA ROBUSTA & SALVIA DIVINORUM QUESTIONS

Any info on safety and extraction of *Stipa robusta* seeds? Also any updates on the most efficient extraction of *Salvia divinorum*. What about sublingual or oral activity of such extracts? Any breakthroughs yet? Keep up the good work. Thanks. — LITTLE HAWK, OH

*For more information on Stipa robusta, see the response to the two questions below. For the most efficient "kitchen" extraction of Salvia divinorum, we favor acetone or high-proof ethanol as the solvents of choice. Methylene chloride and chloroform work well too, but can be harder to acquire and are more toxic to work with. With most solvents in most situations, a good rule of thumb is to have the solvent layer be as deep as the layer of material being extracted. If you had 2" of powdered leaf in a jar, you would want to add enough solvent so that the material was covered by 2" of solvent. (An exception to this is noted below.)*

*Acetone extractions can be made at room-temperature and should be kept sealed and away from any source of flame, as acetone fumes are highly flammable. Powder your dried leaf in a coffee/spice grinder or blender. Let this powder soak in acetone for at least 24-hours, occasionally shaking the container. Denatured alcohol can also be used at room temperature, but works better if it is heated. Since alcohol fumes are also flammable, this should be done in a well-ventilated area away from flames and with a sparkless electric hot-plate. A low boil for at least an hour should do the trick, though you may wish to re-extract the marc a second time with fresh solvent. If 190 proof grain alcohol is available (sold in some states under such brand names as EVERCLEAR and CLEAR SPRINGS), this can be used instead of denatured alcohol. It won't work as well, but it has the added advantage of not containing any toxic denaturants. It is worth mentioning that 190 proof alcohol is an azeotrope, i.e. a mixture that has a constant boiling point at a specified concentration, and therefore the alcohol and water will boil off in proportion to each other and you will not end up with a higher water content after boiling. Alcohol concentrations lower than 190 proof*

*aren't recommended, as salvinorin A isn't very soluble in water. If using room temperature alcohol, an excess of solvent should be used (perhaps 50% more), and it should be allowed to soak for at least 24 hours, with occasional shaking.*

*As salvinorin A is insoluble in non-polar solvents like hexane, this might be used to advantage to create a more concentrated extract. This could be done by first extracting the ground dried leaf material in boiling hexane for one hour. Some of the chlorophylls, tanins, fats, and other non-salvinorin A products contained in the leaf will migrate into the hexane and the salvinorin A should stay in the leaf. After the leaf has been re-dried, it can be extracted using one of the above-mentioned solvents, and you may end up with a more concentrated extract. We haven't tried this and don't know anyone who has, but it seems like an experiment worth performing.*

*After extraction with a solvent, the marc should be filtered out and the solvent should be allowed to completely evaporate (outdoors). This can be done by pouring the filtered solvent into a shallow glass baking dish. When the extract looks fairly dry, it should be heated at a low temperature on an electric hot-plate or placed in an oven at low temperature to drive off any residual solvent. If the extract smells like solvent, there are still traces left, which need to be removed. A good procedure to determine if there is any residual solvent in the extract is to put the extract into a sealed glass jar for several hours, and then hold the jar right next to your nose as you open the lid and immediately smell the contents. Any solvent vapors present will be easily detectable (SAGE STUDENT 1998).*

*Acetone obtained from a hardware store may contain impurities. The Salvia Divinorum FAQ (<http://salvia.lycaeum.org/faq.html>) suggests that the following procedure be used on these products to ascertain their suitability for extraction purposes:*

To test for non-volatile impurities, evaporate a drop of the solvent on a very clean piece of clear glass. After the solvent is evaporated, hold the glass over a black surface and look for any white deposits on the glass, then hold it over a white surface and look for any dark deposits. Also pick up the glass and look through it to see if there is any oily residue. This is like checking ones eyeglasses to see if they are clean. Any residual deposits on the glass indicate that the solvent leaves residue, i.e. that it is impure. If it leaves no residue or stain and no residual odor or taste it is unlikely that it will leave any impurities in your extract enhanced leaves, provided that it is thoroughly evaporated from them prior to use.

*Salvinorin A concentrations in dried leaf material tested have varied quite a bit; from 0.86 mg/g to 3.94 mg/g, with an average of 2.45 mg/g, and most samples tested fell between 2.3 mg/g and 2.9 mg/g (SIEBERT 1997; GRUBER et al. 1999). Current thinking is that salvinorin A content averages 2.5–3.0*





mg per gram of dried leaf (SIEBERT 1997; VALDÉS in SIEBERT 1997). Since "kitchen" extraction of salvinorin A is likely to be incomplete, one could probably safely estimate (erring on the side of caution) that each gram extracted contains 2.5 mg of salvinorin A. With this information one should be able to get a rough estimate of the potency of their extract by weighing it after it has dried, and comparing this weight to the original dry weight of the leaves. For example, if using room-temperature acetone you extract 100 grams of leaf (theoretically producing an extract that contains 250 mg of salvinorin A), and end up with an extract that weighs 4 grams (room-temperature acetone will extract material from *Salvia divinorum* leaf at a fairly predictable rate of 4%), then each gram contains approximately 62 mg of salvinorin A. This means that one would get a 1 mg dose of salvinorin A with about 16 mgs of extract. We can't see much reason to make an extract more potent than this, due to problems that most people will have weighing amounts of material under 10 mg.

As far as the sublingual/oral activity of these extracts, not much experimentation has been reported. However, they are undoubtedly much more active sublingually than swallowed. Since the salvinorin A absorbs more slowly through the mucous membranes than when smoked, a higher dose will be needed—starting at a 5 mg salvinorin A content (and working upwards until the desired effects are achieved) seems reasonable. It has also been suggested that the addition of menthol may make the extract more efficiently absorbed sublingually. — DAVID AARDVARK

## MORE STIPA ROBUSTA QUESTIONS

Has anyone had any luck with *Stipa robusta*? I've ground up 350 of the buggers into a morning glory-like drink with no luck. I'd assumed that my seeds were simply impotent, but I've noticed no other info on it since its initial inception as a possibly potent lysergic acid amide source. — OLD CROW, MI

## EVEN MORE STIPA ROBUSTA QUESTIONS

I'm seeking research information about *Stipa robusta*. According to *Psychedelic Shamanism* (pp 80–81) the information about its active principles are recorded in the December 1992 issue of *Discover* magazine. Have you a copy of this article? If so, does it mention where and who made the alkaloid investigation? Does it show a picture of the plant?

Questions keep coming up here at W.O.H. about this. Sev-

eral of us have searched out the plant. Initially only relying on the photo included in *Psychedelic Shamanism*. There is a common grass locally that looks like it. An associate in El Prado, NM, sent a sample to JIM DEKORNE in the fall of 1996, asking if this was *S. robusta*. JIM said, "Yes," he had it identified by a county extension agent. I then sent a sample of the same to PATRICIA BARLOW, head of the UNIVERSITY OF NEW MEXICO'S BOTANY DEPARTMENT, who said it was some strain of *Elymus*. Included in her response was a photo of, and written taxonomy report of *S. robusta*. CRAIG DREMANN, owner of REDWOOD CITY SEEDS and author of many grassland tests, sent a sample of *S. robusta*, as did MARK NIEMOELLER, owner of JLF: POSIONOUS NON-CONSUMABLES. Our findings? *S. robusta* is much different than JIM DEKORNE'S impression or the photo in *Psychedelic Shamanism*. It grows abundantly in the Taos, Rio Arabia, and Santa Fe counties of New Mexico. However, after bioassaying seed samples from all of the above locations, we found none that are psychoactive. Possibly the alkaloids are in the leaves rather than the seeds? DEKORNE mentioned that he'd heard the most potent strains were found in Lincoln county NM, in the vicinity of Lincoln City. On returning from southern New Mexico this week, I detoured over to Lincoln City and spent several hours walking and driving though much area there, but found no *S. robusta* at all.

Any information that could direct me to the persons who investigated this would be much appreciated. Thanks much. — PHILLIP/W.O.H., NM

*A photo of Stipa robusta does not appear in the edition of Psychedelic Shamanism that we have. Perhaps you are thinking of the photo of Phalaris arundinacea that appears before page 67 on the color insert? If this is the case, it is understandable why the photo does not look like S. robusta. There is a black and white line drawing of S. robusta (Figure 8–4) on page 80; it would certainly be difficult to make any kind of definitive field identification based on this drawing, which essentially could be any grass.*

*The Discover article does not show a photo of the grass. The researchers mentioned who isolated lysergic acid amide from Stipa robusta are biologist KEITH CLAY from INDIANA UNIVERSITY, and co-workers RICHARD PETROSKI and RICHARD POWELL from the U.S. DEPARTMENT OF AGRICULTURE. The lysergic acid amides are found in the Acremonium fungus that is harbored by the grass.*

*Extraction procedures should be as simple as with morning glories. Grind the seeds up, mix with water, and allow to sit overnight away from heat and light, then filter and consume. As far as safety issues go, Acremonium loliae found in Lolium temulentum has been reported toxic to livestock and contains the tremorigenic compounds lolitrem B and peramine*





# FS BOOK COMPANY

P.O. BOX 417457, DEPT. ER  
SACRAMENTO, CA 95841-7457

— MARIJUANA GROWER'S GUIDE, Mel Frank, Color Ed, 330 pgs....\$18 Spiral....\$22
— MARIJUANA GROWER'S INSIDER'S GUIDE, Mel Frank, 380 pgs.....\$18
— INDOOR MARIJUANA HORTICULTURE, Cervantes, Revised '93, 397 pgs.....\$20
— MARIJUANA BOTANY, Robert Connell Clarke, 197 pgs.....\$20
— MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 232 pgs.....\$19 Spiral....\$23
— MARIJUANA HYDROPONICS: High-Tech Culture, Daniel Storm, 118 pgs.....\$16
— PRIMO PLANT, Growing Marijuana Outdoors, Mountain Girl, 96 pgs.....\$14
— THE CLOSET CULTIVATOR, Ed Rosenthal, Expanded Edition, 128 pgs.....\$16
— GROW DUTCH, VHS Video, Ed Rosenthal & Alayn Lowell, 40 Minutes.....\$20
— MARIJUANA CULTIVATOR'S HANDBOOK, Bill Drake, 224 pgs.....\$24
— MARIJUANA GROWING TIPS, Ed Rosenthal, Cultivation Tips, 126 pgs.....\$12
— MARIJUANA FLOWER FORCING, T. Flowers, Designer Growing, 121 pgs.....\$16
— THE SINSEMILLA TECHNIQUE, Kayo, 134 pgs.....\$24
— CO2 TEMPERATURE & HUMIDITY, D. Gold, Edited by Rosenthal, 54 pgs.....\$12
— MARIJUANA QUESTIONS? ASK ED, Ed Rosenthal, 305 pgs.....\$19
— DR. ATOMIC'S MARIJUANA MULTIPLIER, Larry S. Todd, 73 pgs.....\$10
— MARIJUANA LAW, Richard Glen Boire, How to Avoid Busts, 271 pgs.....\$16
— MARIJUANA THE LAW AND YOU, Rosenthal, Logan, Steinborn, 218 pgs.....\$25
— MARIJUANA MEDICAL HANDBOOK, Rosenthal, Therapeutic Use, 270 pgs.....\$16
— THE JOINT ROLLING HANDBOOK, Quick American, 61 pgs.....\$10
— MARIJUANA BEER, How to Make Your Own Hi-Brew, Rosenthal, 53 pgs.....\$14
— CANNABIS ALCHEMY, D. Gold, The Art of Modern Hashmaking, 109 pgs.....\$12
— GROWING THE HALLUCINOGENS, Hudson Grubber, 81 pgs.....\$10
— SEX DRUGS AND APHRODISIACS, Adam Gottlieb, 84 pgs.....\$10
— BETTER SEX THROUGH CHEMISTRY, Morgenthaler & Joy, 224 pgs.....\$15
— LEGAL HIGHS, Adam Gottlieb, Psychoactive Plants & Herbs, 64 pgs.....\$11
— MARIJUANA CHEMISTRY, Michael Starks, Hashmaking & Oil, 199 pgs.....\$22
— PSYCHEDELICS ENCYCLOPEDIA*, Peter Stafford, 420 pgs.....\$29
— PEYOTE AND OTHER PSYCHOACTIVE CACTI, Adam Gottlieb, 85 pgs.....\$10
— OPIUM POPPY GARDEN, William Griffith, Cultivation & Harvest, 77 pgs.....\$14
— PSYCHEDELIC UNDERGROUND LIBRARY, Ronin Publishing, 190 pgs.....\$24
— CLANDESTINE LABORATORIES, Jack B. Nimble, Revised 1994, 124 pgs.....\$20
— RECREATIONAL DRUGS, Professor Buzz, Lab "Cookbook", 160 pgs.....\$25
— AYAHUASCA ANALOGUES: ENTHEOGENS, Jonathan Ott, 127 pgs.....\$15
— ECSTASY: THE MDMA STORY, Bruce Eisner, Synthesis & Info., 190 pgs.....\$17
— FLESH OF THE GODS, Peter T. Furst, 304 pgs.....\$20
— PSYCHEDELIC SHAMANISM, Jim DeKorne, 155 pgs.....\$22
— THE SALVIA DIVINORUM GROWER'S GUIDE, Sociad Para La, 64 pgs.....\$12
— PRACTICAL LSD MANUFACTURE, Uncle Fester, 115 pgs.....\$20
— TOTAL SYNTHESIS, Strike, Meth. & Ecstasy Manufacture, 145 pgs.....\$35
— SOURCES, Strike, Reference of Supply Houses & Resources, 226 pgs.....\$30
— PIHKAL: A CHEMICAL LOVE STORY*, Alexander & Ann Shulgin, 978 pgs.....\$22
— TIHKAL: THE CONTINUATION*, Alexander & Ann Shulgin, 804 pgs.....\$25
— PSYCHEDELIC CHEMISTRY, Michael Smith, Lab "Cookbook," 200 pgs.....\$22
— UR-INE TROUBLE, Kent Hofdorf, M.D., Pass Drug Tests, 200 pgs.....\$20
— PRIVACY: HOW TO GET IT, HOW TO ENJOY IT, Bill Kaysing, 128 pgs.....\$18
— THE PAPER TRIP I, Eden Press, Get New I.D., 82 pgs....\$17 Vol #2, 79 pgs....\$19
— GET EVEN: The Complete Book of Dirty Tricks, George Hayduke, 192 pgs.....\$20
— HALLUCINOGENIC AND POISONOUS MUSHROOMS, G. Menser, 124 pgs....\$14
— MAGIC MUSHROOMS AROUND THE WORLD, Jochen Gartz, 129 pgs.....\$22
— THE MUSHROOM CULTIVATOR*, Paul Stamets & J.S. Chilton, 415 pgs.....\$28
— PSILOCYBIN MUSHROOMS OF THE WORLD, Paul Stamets, 245 pgs.....\$24
— GOURMET & MEDICINAL MUSHROOMS*, Paul Stamets, 592 pgs.....\$39
— GROWING WILD MUSHROOMS, Bob Harris, Beginners Guide, 88 pgs.....\$12
— PSILOCYBIN GROWER'S GUIDE, O.T. OSS & O.N. Oeric, 88 pgs.....\$16
— PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10
— MUSHROOM RESOURCE GUIDE: A Listing of 43 Mushroom Companies.....\$15
— FS CATALOG, 40 pgs.....\$2

<http://www.fsbookco.com>

## PRICES INCLUDE FREE SHIPPING (USA)

ALLOW 2-3 WEEKS FOR DELIVERY, OR FOR AIR MAIL ADD \$3 PER BOOK.  
CANADA ADD \$5, EUROPE ADD \$10, PACIFIC RIM ADD \$15, PER BOOK.

FOR AIR MAIL DELIVERY, OR FOREIGN SURFACE MAIL ADD \$3 PER BOOK.

BOOKS ARE SHIPPED IN A PLAIN PACKAGE. ALL ORDERS ARE CONFIDENTIAL.

BOOKS ARE SOLD TO ADULTS ONLY. CALIF. RES. ONLY, ADD 7.75% TAX.

CHECKS, MONEY ORDERS, VISA, MC, AMEX & DISCOVER ACCEPTED.

\*BECAUSE OF WEIGHT, DOUBLE THE SHIPPING RATE ON BOOKS MARKED (\*).

ADD A \$3 PROCESSING FEE ON CREDIT CARD ORDERS

AND ORDERS UNDER \$15. 24 HR. FAX LINE 1-916-771-4201

FOREIGN CREDIT CARD ORDERS CALL 1-916-771-4204

**DISCOUNT PRICES & FAST SERVICE SINCE 1985**

QUESTIONS  
1-916-771-4203

CREDIT CARD ORDERS  
1-800-635-8883

(GALLAGHER et al. 1984 and ROWAN et al. 1986 in OTT 1996).

*It certainly seems possible that not all Stipa robusta is infected with Acremonium fungus, and this could be the reason that no effects are noticed by some people who have tried these seeds. As well, lysergic acid amides may break-down fairly quickly if exposed to heat or light for prolonged periods of time. The age of the plant material and how it has been stored could contribute to a lack of potency. We're interested in hearing more from anyone who has had any luck with these seeds. We asked JIM DEKORNE what his take on this situation was:*

Regarding *Stipa robusta*: I don't have my references with me so I'll have to wing this from memory. I obtained the original info when someone sent me the *Discover* article. I wrote a polite letter to them requesting their specific sources but never received the courtesy of a reply. *Discover* is less a scholarly journal than a science popularizer for the masses—check the layout and vibes of the original piece to see what I mean. As most *ER* readers know, any large library will have a copy on microfilm; one can even obtain a photocopy of this (or virtually any journal article) through the inter-library loan system should the local library not have the piece being sought.

*Stipa robusta* is common all over New Mexico, and grows wild outside my door back home. I have no comment about PHILLIP at W.O.H.'s claim of mis-identification since I have no memory at all of "identifying" this species for him or anybody else. The grass is easily recognized by its mature seed-heads and stalks, but unless my Alzheimer's deceives me, nobody ever showed me any to identify in my life. For stylistic reasons, my publisher commissioned an artist's rendering in *Psychedelic Shamanism*—this was copied from a similar drawing in a USDA text. If you ever saw the grass growing in nature you'd never mistake it for anything else.

*Stipa robusta* is called "sleepy-grass" by ranchers because of its alleged effects on livestock. Nevertheless, I've never seen cattle eat it. One can find fields overgrazed down to the dirt, yet sprinkled everywhere with healthy clumps of *S. robusta*. Apparently even New Mexican cows will starve rather than touch it. This tells us something, but I'm not sure what. (It is certainly not *prima facie* evidence that it's psychoactive.)

There is a field off the highway between Lincoln and Riodoso NM where (several years ago at least) five-foot clumps of *Stipa robusta* were growing like shocks of wheat on otherwise barren earth. This is the exact area where the effects of sleepy grass on livestock were first reported in the 1880s. According to frontier literature, it was the scourge of horses—like they'd sleep for a week after eat-





ing it. Horses being considerably smarter than cows, I find this hard to imagine; possibly the morphogenetic field for what livestock consider edible was different a century ago than it is today. How else do animals “instinctively” learn how to avoid poisonous plants?

Alas, I was more naive about other people’s trip reports when writing *Psychedelic Shamanism* than I am today. While editor of *ER* I received several positive bioassays on *Stipa robusta* from readers whom I subsequently began to suspect of overactive imaginations. I surely never got off the few times I tried the stuff. As you say, the bioactivity in this species depends on the *Acremonium* fungus connection, and that can easily vary from plant to plant and season to season. Such being the case, if you really want a lysergic acid amide trip you’re better off with morning glory seeds; voluntary ergotism is an inellegant illness. — JIM DEKORNE, Budapest

Some additional quotes regarding *Stipa robusta*:

Other infected grasses, such as *Stipa robusta* (Vasey) Scribn. and *Melica decumbens* Thunb., known as “sleepygrass” and “dronkgrass,” respectively, are largely avoided by animals once they have experienced the extreme narcotic effects that occur after consumption of sufficient quantities of these grasses (WHITE 1992).

Sleepygrass is named after a narcoticlike effect it has on horses, cattle and sheep. Horses have been known to doze for seven days after grazing on sleepygrass, but the more usual effect, which is seldom fatal, is sleepiness for a few hours, more or less. Tests in New Mexico reportedly demonstrated that when cattle were fed sleepygrass they “ate it with gusto,” but that they would not eat it again after they had once experienced its effects. The cattle would “freeze” in one position and remain motionless for up to 45 minutes. Reportedly some ranchers have tried with success to feed their herds sleepygrass hay under controlled conditions, before moving them on the range, so the cattle would later avoid the grass instead of getting “spaced out” and losing weight. The narcotic substance has been identified as diacetone alcohol. Gould (1975) reports that the narcotic effect of sleepygrass varies from region to region, and with the stage of growth. Sheep are not as strongly effected by sleepygrass as are cattle. White *et al.* (1992) suggested that the narcotic effects of *S. robusta* and other grasses may be due in part to alkaloids produced by endophytic fungi living in the grass plants (POWELL 1994).

*Stipa robusta* is known to have a narcotic effect on horses and, to a lesser extent, on sheep and cattle when grazed. When eaten in sufficient amounts by horses it causes drowsiness and deep slumber. The effects are seldom fatal, and the sleepiness is usually of only a few hours duration, rarely as much as 48 hours. Sleepygrass is of low palatability and is generally avoided when better forage is available. Its narcotic effect apparently varies from region to region and also with the stage of growth when consumed (GOULD 1975).



## TROUT'S NOTES

“More than you need to know?”

“...would sell like hotcakes if they were known to be available.” — SASHA SHULGIN

“... appreciated by those of us who are real information junkies...very few people have use for so much information...” — JONATHAN OTT

“What a great job you are doing...I want MORE.”  
— DALE PENDELL

Send \$1.00 for TROUT'S NOTES current catalog.  
TROUT'S NOTES will soon be available through MIND BOOKS.  
(See advert on page 119.)

**TROUT'S NOTES**  
**POB 161061 (Dept. ER)**  
**Austin, TX 78716, USA**





In the AUTUMNAL EQUINOX 1995 issue of *ER*, DEKORNE quoted from PETROSKI, R.J., POWELL, R.G., & CLAY, K. "Alkaloids of *Stipa robusta* (sleepygrass) infected with an *Acremonium* endophyte" *USDA Agricultural Research Service*. As these are the same researchers that reported this information in the *Discover* article, we suspect that this paper would have more detailed information, but have been unable to locate a copy of it. In this back-issue of *ER* DEKORNE also points out that:

In another paper, these researchers ascertained that only grasses infected with the *Acremonium* fungus contained ergot-type alkaloids. In other words, *S. robusta* plants uninfected with the fungus are inactive: it's not the grass, it's the symbiotic endophyte living inside it. Once again, it all boils down to finding the right plant or plant variety.

## SALVIA DIVINORUM PEST CONTROL

I'm looking for more information on growing *Salvia divinorum*. My plant loved it when I finally put it in an enclosed glass case; the humidity increased, but so did the bugs. After a while, scale was rampant. I eat organic foods, so I'm naturally against spraying my plant with poisons. I'm looking for organic solutions to the scale problems. — BZRK, NY

*Concise growing information is available in the Salvia Divinorum Grower's Guide. The Guide recommends using a solution of 4 parts water, 1 part rubbing alcohol, and 1 part liquid castile soap to control scale infestations. The plants are completely drenched with this solution, which can be applied from a spray-bottle (SOCIEDAD PARA LA PRESERVACIÓN DE LAS PLANTAS DEL MISTERIO 1998). It strikes us that it would be best to wash off the plants a few hours after applying this solution (although the Guide claims that leaving the solution on doesn't harm the plants). If several of these treatments don't get the problem under control, the scale may have to be removed manually, with one's fingernails.*

*Another solution is available from NATURE'S CONTROL, a company that specializes in "beneficial" predatory insects. Their What's Eating My Plants brochure states:*

Black ladybugs will feed on scale when mealybugs run low. Scale control with natural predators has been variable, and we continue to search for improved controls. Many gardeners resort to spraying or dabbing alcohol, light oil, soapy sprays, or mixtures of the above for scale control. Test a small area for toxicity from any of these products first.

*So it sounds as if black ladybugs aren't a sure-fire method of control, but they might help and probably couldn't hurt. When introducing ladybugs, the plants should be misted before the ladybugs are released (they will be dehydrated when coming out of the shipping container and their first desire will be to find water). NATURE'S CONTROL sells these for \$30.00 for 100 bugs. Call (541) 899-8318 for shipping and handling cost information. I have found NATURE'S CONTROL to have very good service. The brochure mentioned is 50¢, or free with any order. — DAVID AARDVARK*

## DISEMBODIED EYES

Has anyone ever experienced the "wall of eyes?" A bunch of eyes (lashes, lids and eyeballs) of different sizes, all looking at the viewer as if interwoven into some kind of tapestry. I feel the whole thing should be blue in color. Something like this vision is on a GRATEFUL DEAD CD cover. This is a memory of a vision encountered on mushrooms. I asked my twelve-year-old kid, who is into artsy stuff, if she knew of this wall of eyes, and she said that she didn't. She did somehow know that the vision is predominantly blue in color. — COY DOG

*Quickly checking through GRATEFUL DEAD CDs at the local record store, we came across the 1987 ARISTA RECORDS' release In The Dark. The front cover has the band member's faces (presumably), showing only their eyes and that part of their face surrounding their eyes, against a dark background. The back cover shows a picture with a collage of overlapping eyes. Perhaps this is the CD you are thinking of?*

*It has been speculated that the "disembodied eyes" found in a number of Tepantitla murals and in relief carvings at Teotihuacan in México may represent the "visionary eye of the seer under the influence of one or other of the well-known pre-Columbian entheogens" (OTT & WASSON 1983).*

*As well, visionary artist ALEX GREY has incorporated the "disembodied eye" motif into a number of his paintings, including Dying and Collective Vision, which are, interestingly enough, painted predominantly in blue. (For more on ALEX GREY, see the interview to the right.)*

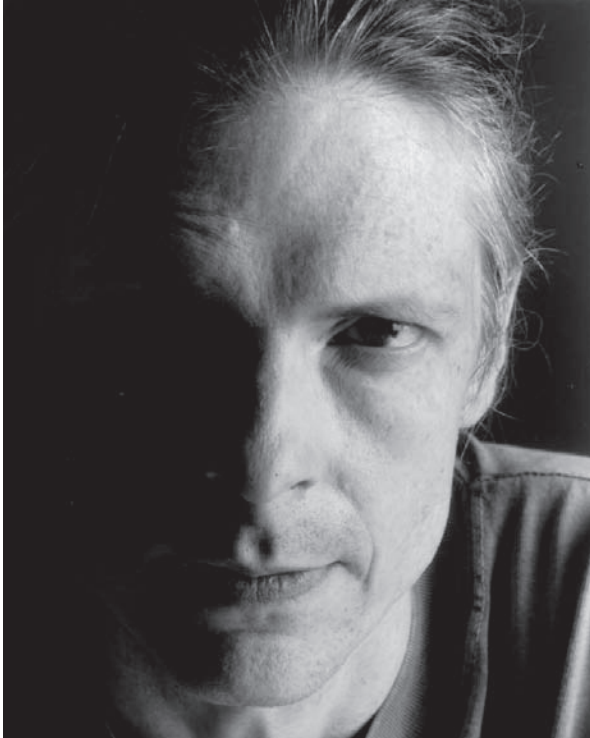






## ALEX GREY SPEAKS...

Interviewed by Jon Hanna



**ER:** Tell us a little bit about the two new books that you are currently working on.

**Alex:** In November 1998, *The Mission of Art* was released by SHAMBHALA PUBLICATIONS. *The Mission of Art* is an inspirational text for artists and anyone who has glimpsed the spiritual power of art. It traces the evolution of human consciousness through art history, seeking the threads of art's mission. I explore the development of my own work, including the bizarre performances and entheogenic experiences which lead to my visionary art. There are reflections on the artist's intention and conscience, and how we of the postmodern age can use the creative process as a spiritual path. I call it my philosophical art rant, a neo-Platonic manifesto. There's also about 60 b/w reproductions of drawings and paintings, many of which were done specifically for *The Mission of Art*.

The other book will be a large format artbook with lots of color plates and will be entitled, *Transfigurations*. It will not come out for another year or so. It's basically the next batch

of works including performances, sculptures, paintings and drawings I've been doing since *Sacred Mirrors*.

**ER:** Much of your early work consisted of performance art. Do you still do any performance art, or is your work now focused predominantly on painting?

**Alex:** Although the performance rites and installations are few and far between now, my wife ALLYSON and I completed a major installation called *Heart Net* at the AMERICAN VISIONARY ART MUSEUM in Baltimore. It is included in a huge group show about LOVE that opened in May of 1998 and will be on view until May 1999. It was created from a vision I had on 2C-B. Thanks SASHA! It's an alchemical healing piece; the length of the wall is 10 feet by 60 feet and is painted with a map of the world over which a red rope web radiates from a gigantic heart formed from hundreds and hundreds of silk roses. An eye in the heart is crying into a small stone grotto surrounded by broken buddhas. Under the heart a black skeleton and a white skeleton are embracing and an earth child has crawled out of the grotto. Above the heart is a golden buddha, and above the buddha is a white neon infinity symbol, and above the neon is a tiny naked embracing Ati-Buddha sculpture. The *Heart Net* is an audience participatory piece that invites people to write a healing prayer or loving message on a small paper heart and tie it to the rope net. The *Heart Net* has thousands of prayers and messages on it now, and it's really incredible to read some of them. Everything from cynical dirty limericks to children scrawling love notes to their mommies to people expressing passionate and spiritual regard for each other and the planet.

But to answer your question, I am mostly painting and sculpting these days. It seems that the performance energy has gone into public lecturing on my work. I've done a number of talks at art, spirit or entheogenically oriented conferences.

**ER:** You created, and for a time sold, a device called "The Mindfold," which was essentially a blindfold and earplug combination that could be used for sensory deprivation while tripping. What are the benefits from using such a device while experiencing entheogens?





**Alex:** The removal of distracting visual or auditory elements allows for a blank screen onto which the imagination can be projected. There is a more complete immersion inward which becomes potentially more frightening and miraculous. The Tibetan Dzogchen Buddhist practices include a “dark retreat” called Yantig. The idea is to hallucinate and yet, not to get caught up in the imagery, to realize that it is only a projection of your mind. Just like the rest of this magnificent display of reality.

**ER:** Back when I was working on my BA in art, I had an assignment where I had to give a presentation on some unique aspect of modern art. I proposed a talk on the influence that psychedelics have had on art, and my instructor vetoed the idea, telling me that it was too controversial. What type of obstacles or resistance do you run up against as an artist who is candid about the important influence of visionary plants and drugs on your work?

**Alex:** My work scares some people because the Divine Imagination can be a scary place, which anybody who has tripped knows is true. It’s not only that you see scary monsters, or experience your own death, or dissolve into a network of infinite light, but that such all enveloping visions severely challenge any conventional “non-mystical, non-visionary” worldview. Anyone who admits the existence of these boundless inner dimensions realizes they have profound implications about what we believe reality is. BLAKE and other visionaries knew these dimensions first hand and now with LSD and DMT nearly anyone who has the guts and the curiosity can be introduced to some aspect of the terrain. But we have to remember that during his day, BLAKE was regarded by many as totally mad.

Part of the problem that the “legitimate” art world has with my work is that many critics still feel the postmodern deconstructionist agenda is the only hip concept for art to deal with. These intellectual fashion trends change every few years. When I was a student, minimalism was the rage, so content or imagery of any kind was verboten. My answer was to bring rotting dogs to class, set my underarm hair on fire, and vomit on human brains. Stuff like that. Also, visionary artists encounter resistance based on our culture’s entrenchment in materialism and what KEN WILBER calls a flatland mentality. Flatlanders deny that reality has height and depth, deny the importance of the subjective interior states that determine meaning and value. My work attempts to integrate many spheres of inquiry such as science, art and religion which are seen as the primary causes of fragmenta-

tion in modern society. My strategy runs counter to the nihilism and narcissism of much art today.

**ER:** Beginning in the ‘50s with ALDOUS HUXLEY and HENRI MICHAUX, and continuing through to the ‘90s with TERENCE MCKENNA, D.M. TURNER, the SHULGINS, and others, there have been numerous people who have, through their writings, captured and adeptly described various visionary states. Yet surprisingly, there don’t seem to be nearly as many well-known visual artists who have presented visions based on their entheogenic experiences. It would seem in many ways, much more appropriate for these states of mind to be documented through the visual arts, rather than through writing. What are your thoughts on possible reasons why there aren’t more visual artists who are specifically addressing this arena?

**Alex:** Well, I actually think that there are quite a few visionary artists whose work reflects these states, it’s just that you don’t see their works that often in the museums and trade rags of mainstream contemporary art like *Art in America*, *Art News* or even *Artforum*. A few more daring art magazines, such as *World Art*, *Raw Vision* and *Juxtapoz*, sometimes will feature articles on artists inspired by the psychedelic state. Many entheogenically inspired visionary artists have shown up on the web or magazines devoted to the subject of consciousness expansion. But most artists are still frightened to talk about “it,” because of the draconian legal situation.

As far as the art market goes, you need collectors to sustain any kind of art with real vitality. Remember, without his brother THEO’S generosity, VINCENT VAN GOGH might never have had the time and materials to create his works. Are we glad he did? You bet! Many of the wealthy collectors of Pop art and media-inspired art have made their money in the advertising industry. The life and art vision they invested in reflected their state of consciousness, the sense of an empty package, and usually totally bereft of spiritual or visionary qualities. Yet these generous people have helped build our museums, they have given back to their community. It’s shocking to me to see how few wealthy drug-inspired or “new age” or “alternative lifestyle” people ever think of buying an original piece of art. It takes a “head” to recognize a “head.” The visionary psychedelic artists are largely unsupported artists, struggling to gift the world with higher vision. So if you can, buy original art, my friends. And thanks so much to those generous patrons and collectors who have helped in the past.





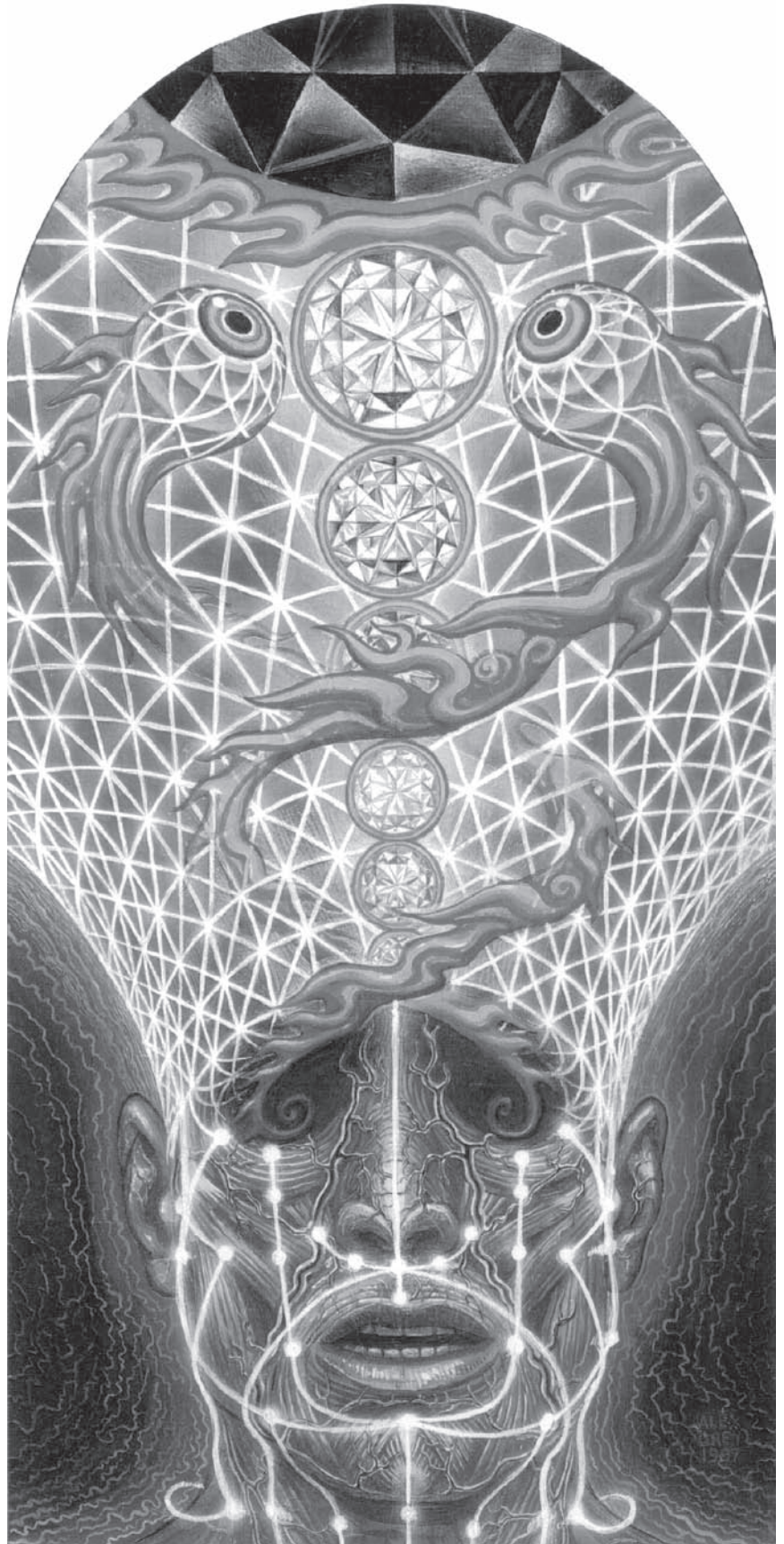
And please, if any of you well-intentioned rave promoters who have ripped my work off mercilessly are reading this, consider running a credit line or for God's sake sending me a check for your image theft. If you think I am well off like PICASSO was, you are wrong. Artists deserve to be paid for their work, not ripped off.

This past summer I met some intense young artists from Baltimore, poor as anything and they are total acidheads. Their work is fabulous. I'm not concerned that the vision will ever die. It will keep emerging through us dedicated mystic artists. Brothers and sisters, keep making art. Some day soon I hope this kind of work will be more appreciated.

I think that the whole computer animation industry is filled with drugged-out hippies making corporate logos that glow and flip and become transparent. Occasionally you will see an ad campaign visualized by someone who has obviously tripped. It's good to see that they can earn their daily bread, but I wish they could make computer animated sacred art as well, and not just prostitute out the special effects for laundry detergent and soft drinks. That's my sermon.

**ER:** Your work is technically precise, and I imagine that most of your paintings that are based on visionary experiences were executed *after* the experience, not during it. Have you ever painted while in a visionary state, and if so what was this like?

*Glimpsing the Empyrean*  
1997 by ALEX GREY





**Alex:** MYRON STOLAROFF recommended really low doses of acid as a catalyst for deepening meditational experiences, and this practice may have merit for painting in my focused way. I have some friends who take a substance and then set down to draw. One of the most fun art-things to do while under the influence is to draw large spirals. I start drawing the outside circle and wind my way in. By the time you reach the center, your mind has been flushed, drawn down the purifying art toilet to the other side of the universe.

**ER:** Hmm... I'll have to try that sometime. Changing the topic, there is currently in this country a great worry about youth using drugs. As a father, and as someone whose work exemplifies the *positive* aspects of drug use, what approach do you take when discussing drug use with your daughter ZENA?

**Alex:** We try to be totally honest, and educate her, but not burden her with information that would be beyond her understanding. She has seen my art lectures. I don't encourage anyone to do drugs. But when I talk about my art to various audiences, I do mention my personal entheogenic experiences, such as dissolving into the Universal Mind Lattice, becoming one with all beings and things in a network of love and light. Such mystical experiences which I had some time ago, had a positive influence on my art. We were recently in Amsterdam and ZENA met Dr. ALBERT HOFMANN. She loves Huichol Art, and we buy what we can of it. There are a lot of dangers associated with the entheogenic spiritual path, the worst of which are legal. I don't think that young kids should be doing drugs. They should be forming their identity, strengthening their ego, not dissolving it prematurely.

**ER:** One of the things that I like about your work is that it embraces both the archetypal and the personal. Many of your paintings address basic human conditions that everyone can relate to: love, birth, life and death. Yet your paintings are also obviously pulled from your own life experience; the joyous love that you share with your wife, the birth and growth of your daughter. Indeed, my wife recently pointed out to me that she could see your face in a number of your paintings. While it has been said that all artists' work contains self-portraits—whether intentional or not—it is quite unusual to realize that you can recognize the face of the artist without his skin! To what extent do you intentionally try to accurately portray yourself in your work?

**Alex:** I think that the best art is a direct expression of the artist's deepest personal and transpersonal experiences.

**ER:** Some of your paintings contain “disembodied eyes.” People have commonly reported seeing this imagery while in a visionary state. Why do you suspect that it is so prevalent?

**Alex:** We have all heard that the eye is a window to the soul. This is true. The open eye is a symbol of awareness or consciousness. If it is repeated endlessly, you have a symbol of infinite awareness. One lady who had a near-death experience saw my painting, *Dying*, with the figure dissolving into a field of spirally interconnected eyes and said that she too, had gone down a tunnel of eyes. When you are in the visionary world, anything can grow an eye, from the sky to the stones at your feet. This symbolizes the recognition of our presence by the greater field of presence, which is nature and cosmos, inner and outer space...

**ER:** On the topic of eyes and vision, I remember in my youth, when I was first introduced to psychedelics, a few people emphatically told me, “Don't look in the mirror while tripping.” Seemingly, they were trying to prevent me from having a bad trip. In retrospect, I think that perhaps these people weren't too comfortable with themselves. Do you feel that *actual* mirrors can be put to good use while in the visionary state, and if so in what manner?

**Alex:** I remember looking in a mirror during several different trips, and even did a couple self-portrait drawings. Once as I was staring into my own eyes, with enormously dilated pupils, I noticed the light glisteningly reflected off my wet eyeballs. The light began to grow larger slowly burning away my eyes and face, leaving only a field of electrically charged white light. It was somewhat frightening to dissolve into the light, but my body would reappear every time I blinked. Definitely lose yourself (your small self) in the mirror, but it's always nice to have a loving friend along. ALLYSON recalls looking into the mirror as she was meditating in a lotus posture and seeing herself as the Buddha. That's a good one. But if you are coming down from a bad trip and you've been mentally slogging through a field of rotting corpses, maybe it's not the best time to look at yourself in a mirror, because your judging negative self is in full command. The *Sacred Mirrors* were created to use this mirroring aspect of the mind, and to be experienced in a heightened state. I feel that they can help realign the body-mind with spiritual energies.

**ER:** What are your thoughts on specific plants or drugs that are conducive to visionary states that can be brought back and represented through painting? Are some entheogens





better than others for this work?

**Alex:** Sometimes if ALLYSON or I are working on a painting and there are problems with it, marijuana can give us a new perspective on our work. We don't get stoned that often though. The visionary tsunami of LSD is my favorite choice in terms of an immersion experience of significant duration, with potential to access all levels of Hell or Heaven. Other people have other preferences.

Quite frankly, many of my images come to me unbidden at odd times having nothing to do with intake of exogenous entheogens. But since DMT is a naturally occurring neurotransmitter, there are always bio-chemical correlations to vision states, that is, as long as you are trapped in a skin bag. I think the pineal gland, the ol' melatonin pumping third eye, is the brain's illicit drug factory. Big Brother arrest yourself for your own naughty visionary neurons. It's the stuff dreams are made of...

**ER:** Indeed! Speaking of the Big Brother mentality, why do you think that many people in Western society have such a hard time incorporating the visionary state and direct experience of God into their lifestyles?

**Alex:** Because God and the inner visionary world is not even supposed to exist! God can't be seen and verified with a telescope, an oscilloscope, or a microscope... can't be brought home from WALMART... so it doesn't exist. It doesn't exist "out there," but it *can* be known. It can be known, and the millenia of mystics proves that!

People can smell a threatening worldview from pretty far away. Mystics don't have an easy time of it, so folks try to avoid the mystics' life, even though it does hold the promise of ultimate liberation.

**ER:** In a number of your paintings, such as *Prostration, Despair*, and *Deities and Demons Drinking from the Milky Pool*, I notice imagery that is reminiscent of HIERONYMUS BOSCH. What painters do you feel have influenced the stylistic direction that your work has taken?

**Alex:** My father, an artist himself, was my first influence. He encouraged me to draw. Then I fell in love with MICHELANGELO when I was a teen. His neo-Platonic idealism wed with Gothic Catholicism is very tripped out. Michelangelo's obsession with the struggle of body and soul is very related to my work. Other influences would include Tibetan and Hindu Tantric

art, BOSCH, REMBRANDT, BLAKE, VAN GOGH, the Belgian Symbolist JEAN DELVILLE, PAVEL TCHELITCHEV, ERNST FUCHS, JACKSON POLLOCK and especially my wife ALLYSON GREY. I still love DALI and FRANCIS BACON—hell, I'm an eclectic art lover. I put the portraits of numerous influential master artists, hovering over the painter, in my recent painting called *Painting*.

**ER:** Who are some modern artists that incorporate the use of visionary plants and drugs into their work that you feel are worth keeping an eye out for?

**Alex:** One of my favorite artists of the 20th century is my wife ALLYSON, and her abstract spectral geometric spaces have great depth and evoke the spaces of psychedelic Tantrism. I recently met ALBERT HOFMANN and he said that FRANCESCO CLEMENTE, a very well known and well respected contemporary artist had sought him out to thank him for the visions. His work is wonderful and something like a contemporary REDON. KEITH HARING wrote to TIMOTHY LEARY about the importance of LSD in developing his trademark drawing style. Decades ago HENRI MICHAUX did a number of works inspired by mescaline, but his work is not in the visionary tradition, it's more abstract expressionist Tachism. Good mescaline visions came through the lady who did the CROWLEY Tarot deck. The painter PAVEL TCHELITCHEV, although I don't think he ever used drugs, is one of the most tripped out painters of the 20th century.

ERNST FUCHS and MATI KLARWEIN have used entheogens, and their surreal-fantastic-visionary paintings are some the best and unbelievably detailed models of good tripping visions. DIANA VANDENBERG and JOHFRA BOSSCHART are Dutch visionaries that blend surrealism and occult tripping visions. JOSEPH PARKER is one of my favorite little-known visionary painters of the 20th century, he suffered from intense migraines and got his visions of heaven realms during those periods. His sunsets look like the kind of stained glass Persian rug jiggly-jewel skies I've seen on mushrooms. I came across the work of ERIAL in an old *Psychedelic Illuminations* magazine. He's got the DMT-entity thing down. Of course let us never forget the Huichols with their amazing bead and yarn work and also, PABLO AMARINGO and his crew of ayahuasca-inspired artists down in South America.

Look to H.R. GIGER and JOE COLEMAN, for bad trips painted well. Both are very powerful artists. The chaotic juxtaposition of different realities can be seen in artists like ROBERT WILLIAMS or even DAVID SALLE, and the merrier side of tripping can be seen in artists like KENNY SCHARF. Don't get me





started, I love psychedelic art so much I could write a book...

**ER:** A frequent theme that runs through the pages of *The Entheogen Review* is the idea of encounters with “discarnate entities.” Your own work occasionally pictures imagery that falls into this category—what TERENCE MCKENNA might call “the other.” Frequent descriptions of these entities portray them as being “insect-like,” “elf-like,” or even “alien-like” (in the traditional “man from Mars” sense). What are your thoughts about the existence of these beings?

**Alex:** “There are more things in Heaven and Earth than are dreamt of in our puny philosophies...” My thoughts on those buggers don’t count, if you’ve experienced them in one form or another—and I have—then you accept that they are part of the inner mindscape. Of course, some astral neighborhoods you avoid if you possibly can, because there are some malevolent jerky kind of spooks that just love to mess with your head.

“The other” is a weird delusion of Samsara, the dualistic world we take for reality. My worldview comes more out of a sense of Oneness, Infinite Oneness. The astral creepy-crawlers are just part of the One. They do their job, they reflect our minds scary creativity.

**ER:** Your web page (<http://www.alexgrey.com>) mentions plans for a chapel that may one day be built to house some of your work. Can you tell us a little bit more about this idea, and when it might come to fruition?

**Alex:** We know the *Sacred Mirrors* are beloved by thousands of people who have seen them installed at one of various venues throughout the United States and Canada or who have purchased one of over forty-five thousand copies of the book, *Sacred Mirrors: The Visionary Art of Alex Grey*, now translated into five languages. We receive letters and e-mail daily from people who have gotten great value out of the *Sacred Mirrors* and have questions about where they could be visited. This has prompted me to seek a way to make the works available to a wider public, hence, THE CHAPEL OF SACRED MIRRORS. I have retained the *Sacred Mirrors* for the sake of realizing the CHAPEL project. In addition, numerous collectors of my work have promised to donate significant works to the CHAPEL when it is built.

A secular art gallery or museum is not the proper place for spiritual art. In order to work most effectively, spiritual art requires a sacred setting. The sacred art and architecture of

previous cultures have always been sites of initiation into their unique and culturally bound understanding of spiritual reality. The tribal myths and dogmas that keep religions at war are not the mystical truths at the heart of each religion. Today, a more embracing and universal spirituality is possible. THE CHAPEL OF SACRED MIRRORS would be dedicated to fostering such interfaith and post-denominational spiritual understanding.

As the millennium dawns, I feel it’s important to build a new type of sacred space with both a personal and planetary perspective. I envision a CHAPEL of transformative art that aligns the individual self: body, mind and spirit, through contemplation of the *Sacred Mirrors*, then presents a deepened understanding of archetypal human relationships via the PROGRESS OF THE SOUL paintings: *Praying, Kissing, Copulating, Pregnancy, Birth, Nature of Mind, Theologue, Transfiguration, World Soul, and Godhead*. These and other promised gifts would fill the CHAPEL with an extraordinary collection of important artworks providing a holy context for the human journey from conception to death.

THE FOUNDATION FOR THE CHAPEL OF SACRED MIRRORS is a non-profit 501 (C) (3) organization and has been established in order to: 1. Procure a site of beauty accessible to a wide audience; 2. Build and landscape the CHAPEL; and, 3. Maintain and perpetuate the CHAPEL.

We are in the beginning phase of the CHAPEL project and seek feedback and support of any kind. If the *Sacred Mirrors* have been important to you, please write to us and give generously if you can. Direct your responses, inquiries and send your tax-exempt contributions to: THE FOUNDATION FOR THE CHAPEL OF SACRED MIRRORS, 725 Union Street, Brooklyn New York 11215, (718) 789-2576.

**ER:** Thank you ALEX, for taking the time to share some of your thoughts with readers of *The Entheogen Review*.

ALEX GREY’S new book *The Mission of Art* is available for \$27.50, plus \$4.00 S&H from: SHAMBHALA PUBLICATIONS, POB 308 (Dept. ER), Boston, MA 02117, (800) 733-3000

*Sacred Mirrors* is available for \$29.95 (softcover) or \$39.95 (hardcover), VT residents add 5% sales tax, plus \$3.50 S&H from: INNER TRADITIONS INTERNATIONAL, POB 388 (Dept. ER), Rochester, VT 05767, (800) 246-8648.





## CONFERENCES & RETREATS

### AYAHUASCA / HOLOTROPIC BREATHWORK WORKSHOP JANUARY 14-23, 1999

"The purpose of this journey is to generate a deep self-transformation, through the combination of ritual plant ceremonies, Holotropic Breathwork sessions, creative artwork expression, meditations, and purification diets. Every experience will be followed by an integrative group sharing (English & Spanish). Instructors include LUIS EDUARDO LUNA, SILVIA POLIVOV, and ANA MARIA AGUIRRE."

Held in the Amazonian rain forest in Peru, participants will experience three ayahuasca ceremonies and two Holotropic Breathwork sessions. Tuition is \$1,350.00. For registration information contact ENTHEOS GROUP via phone, fax, e-mail, or check out their web page: (541) 801-9872, (541) 774-3892, spolivov@hotmail.com, <http://www.lycaum.org/~entheos>

### HOLOTROPIC BREATHWORK JANUARY 29-31, 1999

A weekend workshop led by STANISLAV GROF, M.D. and TAV SPARKS held in Palo Alto, CA. Friday night: registration (6:00 pm) and lecture (6:30 to 10:15 pm), Saturday: from 8:45 am to 8:00 pm (lunch provided), and Sunday: from 9:00 am to 12:30 pm. \$275.00 tuition. Part of Friday night's lecture (from 6:30 to 8:00 pm) is also open to non-workshop participants for \$10.00. More information from: HOLOTROPICS, 38 Miller Avenue, Suite 158, Mill Valley, CA 94941, (415) 721-9891

### SECOND INTERNATIONAL CONFERENCE ON DRUG WAR PRISONERS MARCH 20-21, 1999

Problems relating to the unauthorized use of controlled substances ("drugs") show no signs of abating despite formidable outlays of manpower and taxpayer money in affluent societ-

ies such as the United States and Canada. Held at the YORK UNIVERSITY in Toronto, Canada, this conference will address the ill-founded assumption that drug-related problems are best dealt with by criminal justice systems. For more information contact JOHN BERESFORD, POB 76665 (Dept. ER), Los Angeles, CA 90076, [johnber@earthlink.net](mailto:johnber@earthlink.net) (USA, Europe) or HARVEY BRIGGS, Department of Sociology, YORK UNIVERSITY, 4700 Keele Street (Dept. ER), Toronto, Ontario, Canada, M3J 1P3, [harvey@barint.on.ca](mailto:harvey@barint.on.ca) (Canada).

### 10TH INTERNATIONAL CONFERENCE ON THE REDUCTION OF DRUG-RELATED HARM MARCH 21-25, 1999

Held in at THE CENTRE INTERNATIONAL DE CONFÉRENCE DE GENÈVE in Switzerland, the 10TH INTERNATIONAL CONFERENCE ON THE REDUCTION OF DRUG-RELATED HARM will consist of plenary sessions featuring invited speakers, symposia, workshops and poster sessions. Simultaneous translation into English and French will be provided for all plenary sessions and for as many of the discussion sessions as possible. Themes that will be touched on include 1) Harm reduction, 2) Cost effectiveness of harm reduction, 3) Indigenous peoples, 4) Migration, 5) Cultural, religious, and social norms and dimensions, 6) Harm reduction for *Cannabis*, 7) Harm reduction for tobacco, 8) Harm reduction for alcohol, 9) Harm reduction for performance-enhancing drugs, 10) Current drug trends, 11) Public health and public order, 12) Treatment: Individual level, 13) Treatment: Co-ordinated policy, 14) Drugs and blood-borne viruses, 15) Drugs and sex, and 16) Prevention. Registration is £350 for IHRA members and £435 for non-members, and includes entry to all sessions and receptions, morning and afternoon refreshments, lunches Monday through Thursday, and the program and abstract book. For more information contact: HIT CONFERENCES, Cavern Court, 8 Mathew Street (Dept. ER), Liverpool, L2 6RE, United Kingdom.





## TERENCE MCKENNA RETREAT APRIL 11-17, 1999

Join TERENCE MCKENNA in Waimea Hawai'i for a five-day talk-story exploration of where we stand as the old century and the last millennium grow ever more irrelevant to the new post-Human future. MCKENNA will explore the dilemma and opportunity posed by global culture's acceleration toward a techno-aesthetic singularity. We will discuss the worldwide movement toward archaic lifestyles and values and the simultaneous synergy of human beings and their technologies as both grow toward new dimensions of integration and global holism. \$1675.00 tuition includes airport transfers, ground transportation, six nights shared accommodations, breakfast and lunch daily, three evening meals, cultural tours, rain forest hikes, yoga classes, and daily lecture with discussion. \$675.00 deposit required by February 1, 1999. Balance due March 1, 1999. \$50.00 discount for members of the INSTITUTE OF NOETIC SCIENCES. To request a brochure e-mail your name and address to: [nmi@aloha.net](mailto:nmi@aloha.net) or write to: NEW MILLENNIUM INSTITUTE, POB 958 (Dept. ER) Kamuela, HI 96743, (808) 885-2182, fax: (808) 885-5570, <http://www.nmi.org>

## INCENSE AND INSENSIBILITY: SCIENCE FICTION, PSYCHEDELIA & THE 1960s & 1970s JUNE 12, 1999

A one-day, interdisciplinary conference, dealing with the influence of science fiction and/or psychedelia on the 1960s and 1970s cultural production, hosted by the UNIVERSITY OF LIVERPOOL.

For more information: <http://www.liv.ac.uk/~asawyer/sffchome.html>, or e-mail ELLIOT ATKINS ([ēja@liverpool.ac.uk](mailto:ēja@liverpool.ac.uk)), ANDY SAWYER ([asawyer@liverpool.ac.uk](mailto:asawyer@liverpool.ac.uk)), PETER WRIGHT ([113350.134@compuserve.com](mailto:113350.134@compuserve.com)), or mail INCENSE AND INSENSIBILITY CONFERENCE, Dept. of English Language and Literature, UNIVERSITY OF LIVERPOOL, Modern Languages Building, Liverpool, L69 3BX, United Kingdom, (44) 0151 794 2730 fax, or ANDY SAWYER, Librarian/Administrator, Science Fiction Foundation Collection, UNIVERSITY OF LIVERPOOL Library, POB 123, Liverpool L69 3DA, United Kingdom.

# OM-CHI HERBS

*Sceletium tortuosum* powder, *Voacanga africana* seeds,  
*Celastrus paniculatis* oil and seeds, *Acorus granineus* 5x powder,  
*Tribulis terrestris* 5x powder, Much more; catalog \$2.00.

OM-CHI HERBS  
POB 5352 (Dept. ER)  
Eugene, OR 97405  
(541) 746-6671

[www.pond.net/~windarts/OMCHI/omchi.htm](http://www.pond.net/~windarts/OMCHI/omchi.htm)







# ENTHEOBOTANY

## SHAMANIC PLANT SEMINARS

*16–22 January & 25–31 January 1999*

Two 7–day, intensive seminars  
at the portal to the Palenque Mayan ruins  
and México's mysterious tropical forests.



### Archaic Art and Archæology of *Ambrosia*

#### Identification and Cultivation of Mushroomic Entheogens

#### South American Visionary Snuffs and *Ayahuasca*

#### Tryptamines, Phenethylamines, Allied Amritous Alkaloids

#### *Soma*, *Kykeon*, *Iboga* and Kindred Psychoptica

#### Collection, Cultivation, and Preparation of Psychoactive Plants

You are invited to join us for an intensive week by the archaic Mayan ceremonial center of PALENQUE, penetrating mysteries of shamanic botany—studying psychoactive plants and mushrooms with leading experts in a relaxed, informal atmosphere. Learn how to cultivate and to prepare shamanic plants; become acquainted with the sacred plants of shamanism, past and present. Contemporary use—ludible, therapeutic, spiritual—will be frankly discussed. This is an opportunity not to be missed! Seminars will feature practical workshops, demonstrations, and instructive lectures; and a range of exotic plants will be available for study. Thrice daily sessions will culminate in nightly slide presentations or poolside chats. Besides a tour of PALENQUE and environs by Mayan entheobotanist Rättsch, there will be opportunities to explore the exotic surroundings on your own. This will be our 10<sup>TH</sup> such event [formerly BOTANICAL PRESERVATION CORPS], and past seminars have assumed legendary proportions...

Seminar instructors include: Michael Bock, E. Wade Davis, Christian Rätsch, Giorgio Samorini, Alexander (Sasha) and Ann Shulgin, Paul Stamets, C. Manuel Torres, Terence K. McKenna, Rob Montgomery, Jonathan Ott, and Ken Symington.

Course fee is \$1,300.00 *per* person for the week of instruction, hotel accommodations at PALENQUE [2 registrants *per* large double cabin], plus three delicious meals daily [vegetarian fare is available]. Limited space precludes single occupancy; nor have we space for friends or family members unregistered [other accommodations are available hard by the ruins, within on kilometer of our hotel—note it will not be possible to book alternate accommodations and attend merely the seminars]. You may of course choose to room together with a registered friend or spouse. *Fee does not include travel* to PALENQUE, located two hours [by bus, by taxi, or by rental car] to the east of the airport of Villahermosa, Tabasco; having connections to several US cities.

Write or call for a brochure with speaker biographies and additional information to:

**ENTHEOBOTANY SEMINARS**  
**Post Office Box 4 (Dept. ER)**  
**Sierra Madre, CA 91025, USA**  
**(626) 355-9585 [VOICE / FAX]**

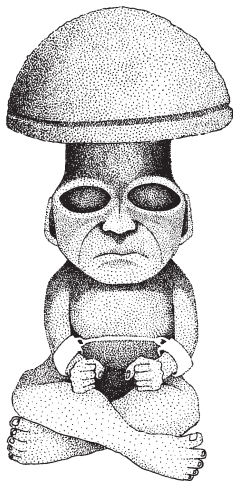




## SACRED MUSHROOMS AND THE LAW

by Richard Glen Boire

Foreword by Terence McKenna



A bold new book exploring the legal substrate underlying shamanic mushrooms and their active principles. \$12.95 postpaid (CA res. add 75¢ tax)

SPECTRAL MINDUSTRIES

Box 73401-ER, Davis, CA 95617

RICHARD GLEN BOIRE is an attorney who specializes in divining the law constellated around ancient and modern shamanic inebriants. He is editor of *The Entheogen Law Reporter (TELRL)*, and author of *Marijuana Law* and *Sacred Mushrooms and the Law*. For more information on these publications send a long SASE to: SPECTRAL MINDUSTRIES, POB 73401 (DEPT. ER), Davis, CA 95617-3401.

Questions for possible inclusion in this column can be sent to Mr. BOIRE in care of *ER* at: PHARMACO PROHIBITA, c/o *The Entheogen Review*, 564 Mission Street, Box 808, San Francisco, CA 94105-2918.

## PHARMACO PROHIBITA

BY RICHARD GLEN BOIRE

QUESTION: I have heard that it is legal in some states to manufacture controlled substances so long as they are for your own personal use. Does this loophole really exist?

RESPONSE: Yes and no. In some states, the definition of "manufacture" requires proof that the chemist was compounding the outlawed drug for someone other than him or herself. For example, here is how the Alabama law reads:

The production, preparation, propagation, compounding, conversion or processing of a controlled substance either directly or indirectly, by extraction from substances of natural origin or independently by means of a chemical synthesis or by combination of extraction and chemical synthesis, and includes any packaging or repackaging of the substance or labeling of its container; *except that this term does not include the preparation or compounding of a controlled substance by an individual for his own use...* (20-2-2(14); emph. added.)

In the inaugural issue of *The Entheogen Law Reporter*, I reported on a case from the Alabama Supreme Court in which a man's MDMA manufacturing conviction was reversed for this very reason. (*Ex Parte Colbert* (Ala. 1992) 615 So.2d 1218.) In that case, the defendant's conviction for attempted manufacture of MDMA was reversed after the Alabama Supreme Court found there was insufficient evidence showing that the man had intended to distribute the MDMA, rather than simply use it himself.

When the police burst into the man's apartment they found a simple home-made laboratory and a host of chemicals. A forensic scientist who examined the chemicals testified that the man was attempting to manufacture MDMA, and that he had completed all but the final step necessary to create between 175 and 250 tablets of MDMA.

The Alabama Supreme Court acknowledged that the evidence against the man clearly showed he was creating MDMA in his apartment lab but even so, said the court, those actions did not fall within Alabama's law against manufacturing an illegal drug. Examining the statutory definition of "manufacture" the Alabama Supreme Court found that it plainly required not only proof that a person was preparing or compounding an outlawed drug, but also proof that the person was not doing so simply for his or her own use.

As explained by the court, the prosecutor presented no evidence that the man (whose last name was COLBERT) intended the MDMA he was making for use by anyone other than himself:

The state offered no evidence to establish what quantity, if any, would indicate that the preparation and compounding of a drug was for something other





than one's own use; the state offered no evidence that Colbert had solicited sales or evidence of a sale for these; and the state offered no evidence that Colbert had previously dealt in drugs or any evidence that he was going to deal in drugs in the future. Without more than the evidence that Colbert was involved in compounding and preparing MDMA, we hold that the evidence presented by the state was merely speculative as to whether Colbert was attempting to "manufacture" the drug—*i.e.*, whether Colbert was attempting to prepare and compound the drug for something other than his own use. (*Id.* at p. 1221–1222.)

It is a huge project to examine all 50 states' definitions of "manufacture" to determine which have the personal use exemption and which do not. But, I have been able to verify that the following states *do* have it:

Alabama (Ala. Code sec. 20-2-2(14) (1997 Supp.))  
 Idaho (Idaho Stats., sec. 37-2701(r) (1998 Supp.))  
 Iowa (I.C.A. sec. 124.101(16) (1998 Supp.))  
 Missouri (Missouri Rev. Stats., sec. 195.010(25) (1998 Supp.))

And, the following states definitely *don't* have the exemption:

Arkansas (Ark.Stat.Ann., sec. 20-64-201(s) (1997 Supp.))  
 California (Cal. Health & Saf Code ; Bus. & Prof. Code, sec. 4051. (1998 Supp.))  
 New York (NY Pub. Health Code., sec. 3302(19) (1998 Supp.))  
 Oregon (Or. Rev. Stats., sec. 167.203; 475.005) (1997))

Not surprisingly, some "tough on crime" judges caught up in the frenzied jingoism of the war on some drugs, are not fans of this loophole. One way such judges have tried to get around the exemption is by reading it very narrowly. For example, courts in several states have held that the personal use exemption only applies to outlawed drugs that a defendant creates by "preparation or compounding" (*i.e.*, makes via chemistry). Under such a narrow reading, the personal use exemption has been held not to apply to people who grow a small number of *Cannabis* plants, because, said the courts in these cases, "growing [*Cannabis*] is not the same as preparation or compounding." (See for example: *State v. Griffith* (Idaho 1995) 896 P.2d 334, 337; *State v. LaMaster* (Mo.App. 1991) 811 S.W.2d 837, 839; *Bedell v. State* (Ark. 1976) 541 S.W.2d 297; *State v. Wiggins* (N.C. App. 1977) 235 S.E.2d 265, 268–269.)

It is important to realize that the personal use exemption in some state's definition of "manufacture" does not mean that compounding a small amount of, say, LSD does not result in a crime. A person who makes a personal amount of LSD in his or her own home lab in a state with the personal use exemption to manufacturing, may not be committing the crime of manufacturing, but he or she *does* commit the crime of *possession* as soon as the drug is made.

Also, there is no personal use manufacturing exemption under federal law. This means that even in a state with such an exemption the feds could step in, should the circumstances make the case attractive for one reason or another.



The primary source for legal information concerning visionary plants and drugs...

### *The Entheogen Law Reporter*

"TELRL contains legal information of vital importance to anyone involved with entheogens on any level.

The only question it leaves unanswered is this:

Isn't your freedom worth \$25.00 per year?"

— JONATHAN OTT

A four-issue subscription is  
 \$25.00 (USA),  
 \$30.00 (foreign) from:

**TELRL**

POB 73481 (Dept. ER),  
 Davis, CA 95617-3481






---



---

# SOURCES

---



---

BY WILL BEIFUSS AND JON HANNA

## FYI BOOKS

14310-B E. 42 Street, STE 333 (DEPT. ER)  
Independence, MO 64055  
<http://www.fyibooks.com>

FYI BOOKS sells an extensive selection of books about mushrooms: field guides, cookbooks and cultivation manuals. They also sell *Psilocybe cubensis* spore prints for \$25.00 and a magic mushroom growing kit for \$70.00. This appears to be the same kit as offered by the HOMESTEAD BOOK COMPANY as it is the same price and lists the same items as HOMESTEAD'S kit.

FYI also has an extensive selection of books in the following categories: Recreational Drugs, Pharmaceutical Drugs, Marijuana, Drug Law, Drug Testing, and Cigars. They carry JIM HOGSHIRE'S latest book *Pharmaceutical Nation*, which is based on his now-defunct newsletter *Pills-A-Go-Go*. Celebrating pills of all sorts, *Pills-A-Go-Go* was an often humorous and irreverent ode to a nation obsessed with salvation in tablet form.

## NIGHTSHADE

Aalsmeerderweg 330 A (DEPT. ER)  
1432 CZ Aalsmeer  
Holland  
(0031) 297361566  
<http://www.xs4all.nl/~nightsha/nightshade.htm>

NIGHTSHADE, as you would expect from an ethnobotanical company with this name, offers a large selection of seeds of *Datura* (jimson weed) and *Brugmansia* (angel's trumpet) species. They also sell cactus seeds including *Trichocereus peruvianus* (Peruvian torch) and *Lophophora williamsii* (peyote), as well as herbs and live plants. Some of the plants they offer are: *Acorus calamus* (calamus), *Areca catechu* (betel nut), *Artemisia absinthium* (wormwood), *Catha edulis* (khat), *Heimia salicifolia* (sun opener), and *Salvia divinorum* (ska Pastora).

Unfortunately they also sell some of those God-awful "herbal

X" products, so pay no attention to those specious offerings. And there are some egregious errors scattered throughout their on-line catalog, such as listing LSD as the psychoactive constituent of both morning glory seeds and baby Hawai'ian woodrose seeds (which do contain various ergoline-type alkaloids such as LA-111, but no LSD), and listing *Hyoscyamus niger* as the Latin name for wormwood; *Hyoscyamus niger* is henbane.

## POWERFUL PLANTS

11011 Harts Road, STE 1104 (DEPT. ER)  
Jacksonville, FL 32218  
[webmaster@pplants.hypermart.net](mailto:webmaster@pplants.hypermart.net)  
<http://pplants.hypermart.net>

POWERFUL PLANTS offers a small selection of botanicals, including: morning glory seeds (Heavenly Blue), baby Hawai'ian woodrose seeds, large Hawai'ian woodrose seeds and *Salvia divinorum* dried leaf. Their prices are not cheap—their *S. divinorum* is \$85.00 per oz, which is the top price being charged on the US market today. Only one other company—KAVA KAUAI—charges this much, but their leaf is excellent and worth the price. I don't know anything about the quality of POWERFUL PLANTS' *S. divinorum*—perhaps it is as good as KAVA KAUAI'S, perhaps not.

I don't know why some companies still insist on selling large Hawai'ian woodrose seeds. I have not heard any reports of them being entheogenic. Hell, I've never even heard of anyone taking them; only the baby Hawai'ian woodrose seeds seem to be used. My theory is that these companies are exploiting the name similarity, and customers assume that if they are being sold in the first place they must produce a desirable effect. I'd like to know if the proprietors of any of the companies that sell large Hawai'ian woodrose seeds have ever tried them personally? I somehow doubt it, because if they had I don't think they would be selling them. JON, what's your take on this?

Well, WILL... have you ever heard of a book called *Pharmactheon*? On page 140 OTT says that *Ipomoea tuberosa* (Hawai'ian woodrose) is "not entheogenic." And didn't DENNIS MCKENNA tell you essentially the same thing a while back when you e-mailed him about this? POWERFUL PLANTS' web page statement that they are "Your Source for Entheogenic Seeds & Plants" would seem to be incorrect in this case. I suspect that so many companies sell these seeds because they have been reported psychoactive in much of the older popular literature, such





as *Psychedelics Encyclopedia*, *Growing the Hallucinogens*, and *Legal Highs*. It is unfortunate that publishers continue to reprint what seems to be inaccurate information from books that were originally written 20 years ago. I have to admit that I've never seen any scientific analysis that said these seeds *don't* contain psychoactive ergoline-type alkaloids; they simply haven't been included in any study of psychoactive CONVULVACEAE that I've come across.

### PRESCIENCE MAGAZINE

<http://www.island.org/prescience/index.html>

This e-zine has apparently been around for a couple of years, but I only recently heard about it when it found a home on the ISLAND GROUP web page. Produced by the GAIAN INTELLIGENCE AGENCY (GIA), they have just released their third issue. These guys are big on the concept of natural intelligence—that evolution is an intelligent process that is directed by the mind behind nature, and is not just a random process. It is the idea that all life is biologically embodied intelligence and as evolution proceeds so does the complexity and intelligence of all life on earth.

ISSUE 3 starts out with an article on the “Noosphere,” which explores—albeit a bit tediously—the concept that there is a realm beyond the rocky geosphere, the organic biosphere, and the gaseous atmosphere. A realm that is just as real as these more tangible realms, which is made up of consciousness—a layer of mind covering the planet called the noosphere.

Another article entitled “Exploring Goethean Science” addresses the by now all-too-familiar theme of mankind's alienation from the natural world through the application of reductionist science. This article looks at the work of 18th Century poet/playwright JOHANN GOETHE, who delved into the realm of science and stressed perceiving systems as a whole and not simply fragmenting them into their constituent parts.

“A Metaphysic Borne of Psilocybin” explores the concept of natural intelligence further, as revealed by entheogens. And finally there is the article “Contact,” where author SCOTT FOSSEL does his best TERENCE McKENNA imitation (complete with some of TERENCE's favorite words), in his account of smoked DMT. If the DMT experience is still eluding you, then you can sublimate your desires here with yet another account

of someone else's trip. But if that's really the case, check out <http://www.deoxy.org/timemind.htm> and read McKENNA's writings on the subject, as he describes the experience far better.

### PURE LAND ETHNOBOTANICALS

3655 Sequoia Trail (DEPT. ER)

Verona, WI 53593

[mimosa@angelfire.com](mailto:mimosa@angelfire.com)

PURE LAND has a large selection of seeds, herbs and live plants. Products include: *Acorus calamus* essential oil; *Acorus gramineus* 5X extract; dried *Amanita muscaria* v. *flavivolvata*; *Areca catechu* 5X extract; arecoline hydrobromide pure powder; *Arundo donax* 5X extract; *Calea zacatechichi* liquid concentrate; *Catha edulis* plant; *Celastrus paniculatus* seed oil; *Corynanthe yohimbe* liquid concentrate; *Desmanthus illinoensis* root-bark; *Leonotis leonurus* 5X extract; *Mimosa hostilis* root-bark; *Psychotria viridis* plant; *Salvia divinorum* dried leaf and 5X extract; *Sceletium tortuosum* powder; dried *Trichocereus pachanoi*; dried *T. peruvianus*; *Voacanga africana* seeds; and much more.

We are impressed with the huge selection PURE LAND offers, as well as their wide array of extracts, liquid concentrates and essential oils. Their catalog is \$3.00 They do not have a web page yet but are working on it. They only accept payment in postal money orders.

### NOTICE

In the AUTUMNAL EQUINOX 1998 *ER* we listed a new address for SHAMANISMO incompletely. It should have had “Suite 423” after the street address. Our apologies for the omission.

WILL BEIFUSS is the author of the *Psychedelic Sourcebook*. He is currently living at BREITENBUSH HOT SPRINGS in Oregon after refusing to leave when the SKA PASTORA CONFERENCE was over. A fund has been established to pay for sorely needed psychiatric help for WILL. Please send what you can in care of *ER* to help in this matter.

JON HANNA is the author of the recently released second edition of the *Psychedelic Resource List*. He is a free-lance editor, writer, and artist. In his spare time he teaches a class on visionary plants and drugs at the UNIVERSITY OF CALIFORNIA AT DAVIS.





## SKA PASTORA IN OREGON

A report on the first-ever *Salvia divinorum* conference held December 11–13, 1998.

It seemed a bit odd to be one of 100+ people trekking through the winter snow of Oregon in the dark to attend the sold-out conference dedicated to *Salvia divinorum*, but that's where I found myself a few weeks ago. Upon arrival at BREITENBUSH HOT SPRINGS, I overheard a frantic discussion between a couple of the resident-employees, who were already concerned about smoking by some of the conference guests. Not *Cannabis*, mind you, but cigarettes. And not indoors, but outdoors. Smokers were later told that they had to huddle in a specific local—a tiny open-sided shelter a stone's throw from the main building. The folks at BREITENBUSH seemed to be overly concerned that their buildings would be set ablaze by a wandering spark or burning cigarette butt; never mind the fact that the buildings were soaking wet from the snow. You have to bring your own pillows and bedding to BREITENBUSH. As well, the cabins have no electrical outlets and you are encouraged to turn off lights at every opportunity. This made more sense when it was explained at the orientation that BREITENBUSH is “off the grid;” they generate their own electricity that can't be squandered on things like washers & dryers, and the guests' plug-in stereos or lap-top computers. The buildings are all heated by the naturally hot ground water, which is pumped through radiator pipes in each room. Consequently, it was *quite* warm in the buildings. Most everyone padded around in their socks while indoors, creating a casual, relaxed, and cozy atmosphere. The folks running the venue lightened up a bit with regard to smoking *Salvia divinorum* in the cabins—quite hospitable of them—though cigarettes and *Cannabis* were still banned. Many people took advantage of the hot springs and the sauna. The food—vegetarian and vegan only—started out okay and went downhill; our last meal was bland rice and a noodle dish, and I had to wonder if the cook had ever heard of the concept of a “complete protein.”

After orientation, the speakers each introduced themselves. The conference attendees were asked (by a show of hands) how many people had never used *Salvia divinorum* or salvinorin A. Shockingly, about half of the group raised their hands! I was quite surprised that this many people would part with \$350.00 to attend a conference about a plant that they had no personal experience with. At this point an additional surprising bit of information was learned: ANN SHUL-

GIN had never actually tasted *Salvia divinorum* or salvinorin A, and 'though SASHA had eaten the leaves back in the '60s once and had no effects, he hadn't tried the plant in any form since then. Considering the short period of action that vaporized salvinorin A has, it seemed odd that the SHULGINS hadn't tested this out prior to the event. I asked SASHA if this was due to concerns of toxicity, and he replied that it wasn't; they simply hadn't gotten around to a bioassay due to more pressing trials of other compounds.

The other speakers introduced themselves, and it was learned that *Salvia divinorum* leaves and extracts—including pure salvinorin A—would be available from various attendees. Then SASHA took the floor and gave an animated presentation on the topic of clerodane and neoclerodane terpenes and terpenoids. He pointed out that the first clerodane structure was described incorrectly, and that this compound has not actually been found in nature. Hence, the terms clerodane (from the early literature) and neoclerodane (used now) both describe the same structure. Does the term neoclerodane diterpenoid accurately convey the chemical structure of salvinorin A? Some would say yes, others might say no.

Saturday morning after breakfast, JONATHAN OTT related the early history of *Salvia divinorum*/salvinorin A, and told of his recent trip to the Sierra Mazatec where he quickly-swallowed a “large” glass of leaf-juice and found it to be active, if only weakly so. He also mentioned that *S. divinorum* seems to cause his core body temperature to go up, and jested that perhaps those involved in auto-trephination might insert a thermometer whilst on *S. divinorum* to test their brain temperature. JONATHAN mentioned a number of other potentially active *Salvia* species, including *S. Argentia*, *S. carnososa*, *S. coccinea*, *S. greggii*, *S. miltiorrhiza*, *S. microphila*, *S. sclerea*, *S. splendens*, and *S. superba*. After JONATHAN's talk, DANIEL SIEBERT spoke about more current studies, including the fact that he had tested fairly pure salvinorin B up to 4 mg (vaporized) and found it to be inactive.

After lunch, BRET BLOSSER presented his experiences using *Salvia divinorum* with a Mazatec curandero. Although I had heard a similar talk in 1997 at the B.P.C. conference in Palenque, this time his talk benefitted greatly by the inclu-





sion of a beautiful slide presentation that focused in part on his caving expeditions. After BRET concluded, DALE PENDELL waxed poetic on the teachings and experience that *S. divinorum* can provide, occasionally shifting chairs to “channel the ally.”

Following dinner, a panel discussion with DANIEL SIEBERT, STORM JECKER, and ANN SHULGIN related the importance of having a “sitter” present while experimenting with salvinorin A. DANIEL noted a variety of common themes that have been reported. STORM expounded on these by describing the experiences she had while sitting for several dozen people at the ENTHEOBOTANY seminar in Uxmál earlier this year. And ANN explained how the “contract” that she had used as a lay-therapist in her MDMA sessions should be appropriate for use with *Salvia divinorum*/salvinorin A sessions. ANN had more questions than answers on the topic at hand, and her curiosity as to whether or not this plant/compound could be used efficiently for psychotherapy kicked off a spirited group discussion, with the conference attendees sharing their experiences. One of the more interesting comments was made by STORM, who related the idea of focusing on a question or intention, just prior to and while smoking salvinorin A. This

seemed to have an effect, in many people that STORM sat for, of “imprinting” the trip, and was seen to be quite helpful. STORM’s catch-phrase, “it is for divination, not recreation” was well-received by many in attendance.

Sunday morning’s talk was a cultivation forum with DANIEL SIEBERT and ROB MONTGOMERY, which I unfortunately missed. After this a discussion on the successes and failures of the conference was set into motion by some of the attendees. My own take? The conference was very enjoyable, even though there wasn’t a lot of new information presented. The main fun of these events is the meeting and conversing with other attendees. The biggest drawback of the conference (and of the 1997 B.P.C. seminar in México that I attended) is that there really isn’t enough time to spend with the other conference attendees. If the official talks were blocked out for part of one day, attendees would have the opportunity to get together without worry of missing one or more of the talks. As I have commonly heard this complaint from others who have attended B.P.C./ENTHEOBOTANY events, I hope that the producers consider the idea of scheduling “free time” at future events. Nevertheless, the first *ska Pastora* conference was a great success, and highly enjoyable. — JON HANNA



*Mind Books* offers over 250 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

*Philosophy & Pioneers* (32 titles)  
*History & Stories* (24 titles)  
*Public Policy & Law* (15 titles)  
*Psychology & Empathy* (26 titles)  
*Religion & Spirit* (17 titles)  
*Practical Guides* (19 titles)  
*Traditional Cultures* (67 titles)  
*Plants & Compounds* (28 titles)  
*Chemistry & Neuroscience* (23 titles)

We offer our free print catalog; fast and discrete service around the world; and easy ordering by mail, phone, e-mail, or fax. For a free catalog, send your address to:

*Mind Books* — TER  
 321 S Main St #543  
 Sebastopol, CA 95472  
 Web: [www.promind.com](http://www.promind.com)

Or ders: (800) 829-8127, 9-7 pacific  
 Staff: (707) 829-8127, 9-7 pacific  
 Fax: (707) 829-8100, 24 hour  
 E-mail: [books@promind.com](mailto:books@promind.com)

*Our web site offers:*

- Descriptions of all titles.
- Order form to pick books.
- Contents & Titles lists.
- Links to reviews, author sites.
- Free Catalog, Feedback forms.
- Hot Links to relevant sites.





## RECEIVED & NOTED

The following texts, tapes and other items were received by *The Entheogen Review* in 1998. A listing here does not preclude review in a future issue of *ER*. Publisher addresses are provided at the end of this listing; contact them for direct order procedures and shipping & handling costs.

*50 Years of LSD—Current Status and Perspectives of Hallucinogens: A Symposium of the Swiss Academy of Medical Sciences* (Lugano-Agno, Switzerland; October 21–22, 1993) edited by ALFRED PLETSCHER and DIETER LADEWIG. ISBN 1-85070-569-0 (hard cover) \$75.00. 1994. THE PARTHENON PUBLISHING GROUP, INC. 238 pp, with references and index.

*Advanced Techniques of Clandestine Psychedelic & Amphetamine Manufacture* by UNCLE FESTER. ISBN 1-55950-174-X (soft cover) \$27.95. 1998. LOOMPANICS UNLIMITED. 181 pp.

*The Adventure of Self-discovery: Dimensions of Consciousness and New Perspectives in Psychotherapy and Inner Exploration* by STANISLAV GROF. ISBN 0-88706-541-4 (soft cover) \$19.95. 1987. SUNY PRESS. 321 pp, with references, bibliography, and index.

*Altered State: The Story of Ecstasy Culture and Acid House* by MATTHEW COLLIN & JOHN GODFREY. ISBN 1-85242-604-7 (soft cover) \$11.99. 1997. SERPENT'S TAIL. 329 pp, with notes and index.

*Atrove 5* (Società Italiana per lo Studio degli Stati de Coscienza). No ISBN (soft cover) Lire 16000. 1998. NAUTILUS. 144 pp.

*Amphetamine Syntheses—Overview & Reference Guide for Professionals: Psychoactive Synthesis Series Volume 1* by OTTO SNOW. ISBN 0-9663128-0-5 (soft cover) \$29.95. 1998. THOTH PRESS. 255 pp, with suggested readings and index.

*Aztec Art* by ESTHER PASZTORY. ISBN 0-8061-2536-5 (soft cover) \$29.95. 1983. UNIVERSITY OF OKLAHOMA PRESS. 355 pp, numerous black & white and color plates, with glossary, bibliography and index.

*The Aztecs: A History* by NIGEL DAVIES. ISBN 0-8061-1691-9 (soft cover) \$21.95. 1989. UNIVERSITY OF OKLAHOMA PRESS. 363 pp, with references, bibliography and index.

*Aztec Thought and Culture* by MIGUEL LEÓN-PORTILLA (translated by JACK EMORY DAVIS). ISBN 0-8061-2295-1 (soft cover) \$17.95. 1990. UNIVERSITY OF OKLAHOMA PRESS. 238 pp, with bibliography and index.

*Be Here Now* by RAM DASS. ISBN 0-517-54305-2 (soft cover) \$13.00. 1994. HANUMAN FOUNDATION. With glossary and recommended reading list.

*Beyond Anarcho-Fundamentalism and Into a Splendor of Knowledge: Being a Late 20th-Century C.E. Compendium of 111 Non-Fiction Books* by KENT JEWELL. No ISBN (soft cover) \$4.00. 1996. GAIANARCHOCULTURE PRESS. 38 pp.

*Beyond the Brain: Birth, Death and Transcendence in Psychotherapy* by STANISLAV GROF. ISBN 0-87395-899-3 (soft cover) \$19.95. 1985. SUNY PRESS. 466 pp, with bibliography and index.

*The Birth of Heroin and the Demonization of the Dope Fiend* by TH. METZGER. ISBN 1-55950-177-4 (soft cover) \$15.00. 1998. LOOMPANICS UNLIMITED. 222 pp, with bibliography (in endnotes).

*Black Collar Crimes: An Encyclopedia of False Prophets and Unholy Orders* by MICHAEL NEWTON. ISBN 1-55950-185-5 (soft cover) \$18.95. 1998. LOOMPANICS UNLIMITED. 255 pp, with bibliography.

*Bollettino D'Informazione*, Numero 1, Nuova Serie, Aprile 1998. Coordinatore: MARIO LORENZETTI. No ISSN (photocopy saddle-stapled). SOCIETÀ ITALIANA PER LO STUDIO DEGLI STATI DE COSCIENZA. 18 pp.

*Bollettino D'Informazione*, Numero 2, Nuova Serie, Settembre 1998. Coordinatore: MARIO LORENZETTI. No ISSN (photocopy saddle-stapled). SOCIETÀ ITALIANA PER LO STUDIO DEGLI STATI DE COSCIENZA. 24 pp.

*Botanica Erotica: Arousing Body, Mind, and Spirit* by DIANA DE LUCA. ISBN 0-89281-790-9 (hard cover) \$25.00. 1998. HEALING ARTS PRESS (INNER TRADITIONS INTERNATIONAL, INC.). 130 pp, with bibliography and recommended reading list.

*Brain Mechanisms and Psychotropic Drugs* edited by ANDRIUS BASKYS & GARY REMINGTON. ISBN 0-8493-8386-2 (hard cover) \$119.00. 1996. CRC PRESS. 273 pp, with references and index.

*Cacti: The Illustrated Dictionary* by ROD & KEN PRESTON-MAFHAM. ISBN 0-88192-400-8 (soft cover) \$24.95. 1997. TIMBER PRESS, INC. 224 pp, color photos throughout.

*Ceremonial Chemistry: The Ritual Persecution of Drugs, Addicts, and Pushers* (Revised Edition) by THOMAS SZASZ. ISBN 1-55691-019-3 (soft cover) \$25.95. 1985. LEARNING PUBLICATIONS, INC. 253 pp, with bibliography and index.

*Chaos & Cyber Culture* by TIMOTHY LEARY. ISBN 0-914171-77-1 (soft cover) \$19.95. 1994. RONIN PUBLISHING, INC. 272 pp, with bibliography.

*Controlled Substances: Chemical & Legal Guide to Federal Drug Laws* (Second Edition) by ALEXANDER T. SHULGIN, Ph.D. ISBN 0-914171-50-X (soft cover) \$59.95. 1992. RONIN PUBLISHING, INC. 410 pp.

*Cop Killers: An Encyclopedia* by MICHAEL NEWTON. ISBN 1-55950-180-4 (soft cover) \$16.95. 1998. LOOMPANICS UNLIMITED. 346 pp, with bibliography.

*The Cosmic Game: Explorations of the Frontiers of Human Consciousness* by STANISLAV GROF. ISBN 0-7914-3876-7 (soft cover) \$19.95. 1998. SUNY PRESS. 285 pp, with bibliography and index.

*The Cosmic Tribe Tarot* (card deck and book) by STEVE POSTMAN, text by ERIC GANTHER. ISBN 0-89281-700-3 (soft cover) \$32.00. 1998. DESTINY BOOKS (INNER TRADITIONS INTERNATIONAL, LTD.). 80 full-color cards, 208 pp book with 90 black & white illustrations.

*Dreamtime & Inner Space: The World of the Shaman* by HOLGER KALWEIT. ISBN 0-87773-406-2 (soft cover) \$22.50. 1988. SHAMBHALA PUBLICATIONS, INC. 297 pp, with bibliography and index.

*Drugs & Behavior* (Third Edition) by FRED LEAVITT. ISBN 0-8039-4784-4 (soft cover) \$29.95. 1995. SAGE PUBLICATIONS, INC. 525 pp, with glossary, references, and index.

*The Ecstatic Imagination: Psychedelic Experiences and the Psychoanalysis of Self-actualization* by DAN MERKUR. ISBN 0-7914-3606-3 (soft cover) \$19.95. 1998. SUNY PRESS. 226 pp, with bibliography and index.

*Ecstasy: Dance, Trance & Transformation* by NICHOLAS SAUNDERS with RICK DOBLIN. ISBN 0-932551-20-3 (soft cover) \$19.95. 1996. QUICK AMERICAN ARCHIVES/QUICK TRADING Co. 282 pp, 8 color pages, with bibliography and index.

*Elogio d'El puro coNtemplAre* by ALBERT HOFMANN. ISBN 88-7303-222-2 (soft cover). \$?.?.?. 1997. Libri Urta. 30 pp, 26 color plates.

*Enzyklopädie der psychoaktiven Pflanzen* by CHRISTIAN RÄTSCH. ISBN 3-8047-1599-0 (Wiss. Verl.-Ges.) ISBN 3-85502-570-3 (AT Verl.) DM 228,- 1998. AT VERLAG. 941 pp, numerous color plates, with bibliography and index.

*Ethnobotany: Evolution of a Discipline* edited by RICHARD EVANS SCHULTES & SIRI VON REIS. ISBN 0-931146-28-3 (hard cover) \$49.95. 1997. DIOSCORIDES PRESS/TIMBER PRESS, INC. 414 pp, with index of scientific names.

*The Evolutionary Mind: Trialogues at the Edge of the Unthinkable* by RUPERT SHELDRAKE, TERENCE MCKENNA & RALPH ABRAHAM. ISBN 0-942344-13-8 (soft cover) \$17.00. 1998. TRIALOGUE PRESS. 193 pp.







*Flesh of the Gods: The Ritual Use of Hallucinogens* edited by PETER T. FURST. ISBN 0-88133-477-4 (soft cover) \$11.95. 1990. WAVELAND PRESS, INC. 304 pp, with bibliography and index.

*Foreign Affairs* January/February 1998 (Vol. 77, No. 1) "Commonsense Drug Policy" by ETHAN A. NADLEMAN. COUNCIL ON FOREIGN RELATIONS, INC. 16 pp. (Contact THE LINDSMITH CENTER on the Internet at <http://www.lindsmith.org> for more information about this publication.)

*From Placebo to Panacea: Putting Psychiatric Drugs to the Test* edited by SEYMOUR FISHER & ROGER P. GREENBERG. ISBN 0-471-14848-2 (hard cover) \$?.?.?. 1997. JOHN WILEY & SONS, INC. 404 pp, with references and index.

*The Game of Life* by TIMOTHY LEARY (with ROBERT ANTON WILSON). ISBN 1-56184-050-5 (soft cover) \$14.95. 1979. NEW FALCON PUBLICATIONS. 294 pp.

*Gentleman Junkie: The Life and Legacy of William S. Burroughs* by GRAHAM CAVENEY. ISBN 0-316-13725-1 (hard cover) \$27.95. 1998. LITTLE, BROWN AND COMPANY. 224 pp, with bibliography and index.

*GHB: The Natural Mood Enhancer* by WARD DEAN, M.D., JOHN MORGENTHAUER & STEVEN WM. FOWKES. ISBN 0-9627418-6-8 (soft cover) \$16.95. 1997. SMART PUBLICATIONS. 192 pp, with references and index.

*Growing Gourmet & Medicinal Mushrooms* by PAUL STAMETS. ISBN 0-89815-608-4 (soft cover) \$39.95. 1993. TEN SPEED PRESS. 554 pp, 58 color plates, numerous black & white drawings, with glossary, bibliography and index.

*Hallucinogens and Culture* by PETER T. FURST. ISBN 0-88316-517-1 (soft cover) \$14.95. 1976. CHANDLER & SHARP PUBLISHERS, INC. 194 pp, with references and index.

*Hallucinogens: Cross-Cultural Perspectives* by MARLENE DOBKIN DE RIOS. ISBN 0-88133-916-4 (soft cover) \$11.95. 1996. WAVELAND PRESS, INC. 261 pp, with references and index.

*Hashish!* by ROBERT CONNELL CLARKE. ISBN 0-929349-05-9 (soft cover) \$29.95. 1998. RED EYE PRESS, INC. 487 pp, with bibliography and index.

*The Healing Forest: Medicinal and Toxic Plants of the Northwest Amazonia* by RICHARD EVANS SCHULTES & ROBERT F. RAFFAUF. ISBN 0-931146-14-3 (hard cover) \$69.95. 1995. DIOSCORIDES PRESS/TIMBER PRESS, INC. 484 pp, with bibliography and index to Genera.

*The Healing Magic of Cannabis* by DR. BEVERLY POTTER & DAN JOY. ISBN 1-57951-001-9 \$14.95. 1998. RONIN PUBLISHING, INC. 183 pp, with bibliography and index.

*Illuminated Adventures* by FLOYD DAVIS, SKEETA POWER, MANGO FRANGIPANNI & NINA RAE. [No ISBN] (soft cover) \$?.?.?. 1998. PSYCHEDELIA AUSTRALIS PUBLISHING. 48 pp, color illustrations throughout.

*Info-Psychology: A Manual on the Use of the Human Nervous System According to the Instructions of the Manufacturers* by TIMOTHY LEARY. ISBN 1-56184-105-6 (soft cover) \$12.95. 1987. NEW FALCON PUBLICATIONS. 138 pp.

*The Intelligence Agents* by TIMOTHY LEARY. ISBN 1-56184-036-6 (soft cover) \$14.95. 1979. NEW FALCON PUBLICATIONS. 213 pp.

*Intoxication: An Anthology of Stimulant-based Writing* edited by TONI DAVIDSON. ISBN 1-85242-558-X (soft cover) \$13.99. 1998. SERPENT'S TAIL. 213 pp.

*Invisible Marijuana and Psychedelic Mushroom Gardens* by ROBERT BUNCH. ISBN 1-55950-169-3 (soft cover) \$17.95. 1998. LOOMPANICS UNLIMITED. 136 pp.

*Jahrbuch für Ethnomedizin und Bewusstseinsforschung / Yearbook for Ethnomedicine and the Study of Consciousness* edited by CHRISTIAN RÄTSCH & JOHN R. BAKER, No. 2 / 1993. ISBN 3-927408-85-9 (soft cover) \$?.?.?. 1994. VERLAG FÜR WISSENSCHAFT UND BILDUNG. 200 pp.

*Jahrbuch für Ethnomedizin und Bewusstseinsforschung / Yearbook for Ethnomedicine and the Study of Consciousness* edited by CHRISTIAN RÄTSCH & JOHN R. BAKER, No. 3 / 1994. ISBN 3-86135-030-0 (soft cover) \$?.?.?. 1995. VERLAG FÜR WISSENSCHAFT UND BILDUNG. 384 pp.

*Jahrbuch für Ethnomedizin und Bewusstseinsforschung / Yearbook for Ethnomedicine and the Study of Consciousness* edited by CHRISTIAN RÄTSCH & JOHN R. BAKER, No. 4 / 1995. ISBN 3-86135-031-9 (soft cover) \$?.?.?. 1996. VERLAG FÜR WISSENSCHAFT UND BILDUNG. 344 pp.

*Jahrbuch für Ethnomedizin und Bewusstseinsforschung / Yearbook for Ethnomedicine and the Study of Consciousness* edited by CHRISTIAN RÄTSCH & JOHN R. BAKER, No. 5 / 1996. ISBN 3-86135-032-7 (soft cover) \$?.?.?. 1998. VERLAG FÜR WISSENSCHAFT UND BILDUNG. 319 pp.

*The Journals of Hipólito Ruiz: Spanish Botanist in Peru and Chile 1777-1788* (translated by RICHARD EVANS SCHULTES & MARÍA JOSÉ NEMRY VON THENEN DE JARAMILLO-ARANGO). ISBN 0-88192-407-5 (hard cover) \$44.95. 1998. TIMBER PRESS, INC. 357 pp, 11 color plates, with index to Latin names of plants.

*Kaleidoscope Eyes: Psychedelic Rock From the '60s to the '90s* by JIM DEROGATIS. ISBN 0-8065-1788-3 (soft cover) \$16.95. 1996. CITADEL PRESS/CAROL PUBLISHING GROUP. 276 pp, black & white photos, with bibliography and index.

*Kidnapped in the Amazon Jungle* by F. BRUCE LAMB & MANUEL CORDOVA-RIOS. ISBN 1-55643-173-2 (soft cover) \$14.95. 1994. NORTH ATLANTIC BOOKS. 158 pp.

*The Love Drug: Marching to the Beat of Ecstasy* by RICHARD S. COHEN. ISBN 0-7890-0453-4 (hard cover) \$39.95, ISBN 0-7890-0454-2 (soft cover) \$19.95. 1998. THE HAWORTH PRESS, INC. 166 pp with bibliography and index.

*LSD—A Total Study* by D.V. SIVA SANKAR with H. ABRAMSON, R. BRADLEY, S. EAGLE, R. FISCHER, L. GOLDSTEIN, J.P. GREEN, A. HOFMANN, C. JOHNSON, S. KANG, J.R. SMYTHIES & P.N. WITT. ISBN 0-9600290-3-6 (hard cover) \$84.95. 1975. PJD PUBLICATIONS LTD. 960 pp, with references and index.

*LSD Psychotherapy* by STANISLAV GROF, M.D. ISBN 0-89793-158-0 (soft cover) \$22.95. 1994. HUNTER HOUSE INC., PUBLISHERS. 352 pp, 28 pp of color plates, with bibliography and index.

*LSD-25 & Tryptamine Syntheses—Overview & Reference Guide for Professionals: Psychoactive Synthesis Series Volume 2* by OTTO SNOW. ISBN 0-9663128-1-3 (soft cover) \$19.95. 1998. THOTH PRESS. 131 pp, with suggested reading, references and index.

*Magic Mushrooms of the Pacific Northwest* (Revised Edition) by MUSHROOM JOHN (JOHN W. ALLEN). ISBN 158214-026-X (photocopy saddle-stapled) \$12.00. 1976/1997. PSILLY PUBLICATIONS/RAVERBOOKS. 36 pp, with 4 pp color photocopy inserts and further suggested reading.

*María Sabina: Saint Mother of the Mushrooms* (Ethnomycological Journals Sacred Mushroom Studies Vol. 1) by JOHN W. ALLEN. ISBN 0-9631518-9-4 (photocopy saddle-stapled) \$7.00. 1997. PSILLY PUBLICATIONS/RAVERBOOKS. 28 pp, with references.

*Marijuana Grower's Guide* (Deluxe Revised Color Edition) by MEL FRANK. ISBN 0-929349-03-2 (soft cover) \$19.95. 1997. RED EYE PRESS. 330 pp, 16 color plates, with bibliography and index.

*Marijuana Grower's Insider's Guide* by MEL FRANK. ISBN 0-929349-00-8 (soft cover) \$19.95. 1988. RED EYE PRESS. 375 pp, with index.

*Marijuana Myths Marijuana Facts: A review of the scientific evidence* by LYNN ZIMMER, Ph.D. & JOHN P. MORGAN, M.D. ISBN 0-9641568-4-9 (soft cover) \$12.95. 1997. THE LINDSMITH CENTER (BOOKWORLD COMPANIES). 241 pp, with bibliography (in endnotes) and index.

*Marijuana, The Law and You: A Guide to Minimizing Legal Consequences* (Second Printing, Revised) by ED ROSENTHAL, WILLIAM LOGAN & JEFFREY STEINBORN. ISBN 0-932551-18-1 (soft cover) \$24.95. 1996. QUICK AMERICAN ARCHIVES/QUICK TRADING Co. 223 pp, with bibliography (in endnotes) and index.

*Narcotic Plants of the Old World: An Anthology of Texts from Ancient Times to the Present* edited by HEDWIG SCHLEIFFER. ISBN 0-934454-00-0 (soft cover) \$17.50. 1979. LUBRECHT & CRAMER. 193 pp, with index.

*The Nature of Shamanism: Substance and Function of a Religious Metaphor* by MICHAEL RIPINSKY-NAXON. ISBN 0-7914-1386-1 (soft cover) \$21.95. 1993. SUNY PRESS. 289 pp, with bibliography and index.

*Neuropolitique* by TIMOTHY LEARY (with ROBERT ANTON WILSON and GEORGE KOOPMAN). ISBN 1-56184-012-2 (soft cover) \$12.95. 1988. NEW FALCON PUBLICATIONS. 187 pp.





*On Aztec Botanical Names* by BLAS PABLO REKO (Translation & commentary by JONATHAN OTT). ISBN 3-86135-426-8 (soft cover) \$?.?.?. 1996. VERLAG FÜR WISSENSCHAFT UND BILDUNG. 60 pp.

*On Drugs* by DAVID LENSON. ISBN 0-8166-2710-X (hard cover) \$21.95. 1995. UNIVERSITY OF MINNESOTA PRESS. 241 pp, with bibliography and index.

*One Nation Under God: The Triumph of the Native American Church* compiled and edited by HUSTON SMITH & REUBEN SNAKE. ISBN 1-57416-006-0 (soft cover) \$14.95. 1996. CLEAR LIGHT PUBLISHERS. 176 pp.

*The Pathology of Drug Abuse* (Second Edition) by STEVEN B. KARCH. ISBN 0-8493-9464-3 (hard cover) \$75.00. 1996. CRC PRESS. 462 pp, with references and index.

*The Peyote Cult* (Fifth Edition, Enlarged) by WESTON LA BARRE. ISBN 0-8061-2214-5 (soft cover) \$18.95. 1989. UNIVERSITY OF OKLAHOMA PRESS. 334 pp, with bibliography and index.

*Peyote Hunt: The Sacred Journey of the Huichol Indians* by BARBARA G. MYERHOFF. ISBN 0-8014-9137-1 (soft cover) \$12.95. 1996. CORNELL UNIVERSITY PRESS. 285 pp, with bibliography and index.

*The Peyote Religion among the Navaho* (Second Edition) by DAVID F. ABERLE. ISBN 0-8061-2382-6 (soft cover) \$24.95. 1991. UNIVERSITY OF OKLAHOMA PRESS. 451 pp, with bibliography and index.

*Phantastica* by LOUIS LEWIN, M.D. ISBN 0-89281-783-6 (soft cover) \$16.95. 1998. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, INC.). 288 pp, with references and index.

*Plants of Love: The History of Aphrodisiacs and A Guide to Their Identification and Use* by CHRISTIAN RÄTSCH. ISBN 0-89815-928-8 (soft cover) \$19.95. 1997. TEN SPEED PRESS. 206 pp, with index.

*The Politics of Heroin: CIA Complicity in The Global Drug Trade* by ALFRED W. MCCOY. ISBN 1-55652-125-1 (soft cover) \$24.95. 1991. LAWRENCE HILL BOOKS. 635 pp, with bibliography and index.

*Poppies: A Guide to the Poppy Family in the Wild and in Cultivation* by CHRISTOPHER GREY-WILSON. ISBN 0-88192-232-3 (hard cover) \$32.95. 1995. TIMBER PRESS, INC. 208 pp, 114 color plates, with references and index.

*The Prozac Alternative: Natural Relief from Depression with St. John's Wort, Kava, Ginkgo, 5-HTP, Homeopathy, and Other Alternative Therapies* by RAN KNISHINSKY. ISBN 0-89281-791-7 (soft cover) \$12.95. 1998. HEALING ARTS PRESS (INNER TRADITIONS INTERNATIONAL, INC.). 151 pp, with references and index.

*Psilocybin: Magic Mushroom Grower's Guide* by O.T. OSS & O.N. OERIC. ISBN 0-932551-06-8 (soft cover) \$16.96. 1986. QUICK AMERICAN PUBLISHING/QUICK TRADING CO. 81 pp, with bibliography and glossary.

*Psychedelic Drugs Reconsidered* by LESTER GRINSPOON & JAMES B. BAKALAR. ISBN 0-9641568-5-7 (soft cover) \$12.95. 1997. THE LINDESMITH CENTER (BOOKWORLD COMPANIES). 385 pp, with bibliography, annotated bibliography and index.

*The Psychedelic Experience: A Manual Based on the Tibetan Book of the Dead* by TIMOTHY LEARY, RALPH METZNER & RICHARD ALPERT. ISBN 0-8065-1652-6 (soft cover) \$10.95. 1997. CITADEL PRESS/CAROL PUBLISHING GROUP. 160 pp.

*The Psychedelic Reader* edited by TIMOTHY LEARY, RALPH METZNER & GUNTHER M. WEIL. ISBN 0-8065-1451-5 (soft cover) \$12.95. 1993. CITADEL PRESS/CAROL PUBLISHING GROUP. 260 pp, with bibliography and index.

*Pursuit of Ecstasy: The MDMA Experience* by JEROME BECK & MARSHA ROSENBAUM. ISBN 0-7914-1818-9 (soft cover) \$16.95. 1994. SUNY PRESS. 239 pp with bibliography and index.

*Ram Dass: The Listening Heart, "Spirituality and Psychedelics"* (audio tape: FROM SUMMER RETREATS), RDLH-14 #1 of 1-90, \$8.00. HANUMAN FOUNDATION TAPE LIBRARY.

*Ram Dass: Live Awake!* (audio tape: GATHERING OF THE MINDS conference held at CHAMPAN UNIVERSITY, Orange, CA on April 28, 1994) \$8.00. HANUMAN FOUNDATION TAPE LIBRARY.

*The Resonance Project* v3.07 edited by KIMBERLY COOPERRIDER. No ISSN (soft cover) \$4.95. 1998. RESONANT MEDIA. 66 pp.

*The Return of the Tribal Body Adornment Kit* (containing bindis, henna & stencil, body paints, tribal tattoos, sterling silver nose ring, and a 60 pp soft cover illustrated book by BLAKE MAHER & JEANIE LEVITAN). ISBN 0-89281-792-5. \$26.00. 1998. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, LTD.).

*Rio Tigre and Beyond: The Amazon Jungle Medicine of Manuel Córdova* by F. BRUCE LAMB. ISBN 0-938190-59-8 (soft cover) \$14.95. 1985. NORTH ATLANTIC BOOKS. 227 pp, with literature consulted in plant identification, chapter notes citations, background sources, and index.

*The Scientist: A Metaphysical Autobiography* by JOHN C. LILLY M.D. ISBN 0-914171-72-0 (soft cover) \$17.95. 1997. RONIN PUBLISHING, INC. 232 pp, with bibliography of Lilly's writings.

*The Seven Sisters of Sleep* by MORDECAI COOKE. ISBN 0-89281-748-8 (soft cover) \$16.95. 1997. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, INC.). 288 pp.

*Sex & Drugs: A Journey Beyond Limits* by ROBERT ANTON WILSON. ISBN 1-56184-001-7 (soft cover) \$12.95. 1973. NEW FALCON PUBLICATIONS. 188 pp, with glossary and bibliography.

*Some Recent Notes and Observations on the Occurrence and Use of Entheogenic Fungi in Third World Countries* (Ethnomycological Journals Sacred Mushroom Studies Vol. 6) by JOHN W. ALLEN & JOCHEN GARTZ. ISBN 158214-028-6 (photocopy saddle-stapled) \$10.00. 1997. PSILLY PUBLICATIONS/RAVERBOOKS. 50 pp, with references.

*Teonanácatl: Ancient and Contemporary Shamanic Mushroom Names of Mesoamerica and (sic) other Regions of the World* (Ethnomycological Journals Sacred Mushroom Studies Vol. 3) by JOHN W. ALLEN. ISBN 158214-025-1 (photocopy saddle-stapled) \$10.00. 1997. PSILLY PUBLICATIONS/RAVERBOOKS. 47 pp, with references.

*They're Watching You! The Age of Surveillance* by TONY LESCE. ISBN 0-9666932-2-1 (soft cover) \$12.95. 1998. BREAKOUT PRODUCTIONS. 130 pp.

*Toads and Toadstools: The Natural History, Folklore, and Cultural Oddities of a Strange Association* by ADRIAN MORGAN. ISBN 0-89087-777-7 (soft cover) \$24.95. 1995. CELESTIAL ARTS PUBLISHING. 208 pp, with bibliography.

*Dialogues at the Edge of the West: Chaos, Creativity, and the Resacralization of the World* by RALPH ABRAHAM, TERENCE MCKENNA & RUPERT SHELDRAKE. ISBN 0-939680-97-1 (soft cover) \$14.95. 1992. BEAR & COMPANY, INC. 175 pp, with bibliography.

*Uppers, Downers, All Arounders: Physical and Mental Effects of Psychoactive Drugs* (Third Edition) by DARRYL S. INABA, PHARM.D, WILLIAM E. COHEN & MICHAEL E. HOLSTEIN. ISBN 0-926544-25-X (soft cover) \$38.00. 1997. CNS PUBLICATIONS, INC. 488 pp, with bibliography and index.

*Ur-ine Trouble: The truth about drug tests: Why drug users are passing and non-users are failing* by KENT HOLTORF, M.D. ISBN 0-9657467-4-7 (soft cover) \$19.95. 1998. VANDALAY PRESS. 199 pp, with glossary, references and index.

*Visionary Vine: Hallucinogenic healing in the Peruvian Amazon* by MARLENE DOBKIN DE RIOS. ISBN 0-88133-093-0 (soft cover) \$9.95. 1984. WAVELAND PRESS, INC. 161 pp, with glossary, bibliography and index.

*Wasson's First Voyage—The Rediscovery of Entheogenic Mushrooms* (Ethnomycological Journals Sacred Mushroom Studies Vol. 2) by JOHN W. ALLEN. ISBN 158214-027-8 (photocopy saddle-stapled) \$7.00. 1997. PSILLY PUBLICATIONS/RAVERBOOKS. 30 pp, with references and a bibliography of Wasson's writings.

*The Well of Remembrance: Rediscovering the Earth Wisdom Myths of Northern Europe* by RALPH METZNER. ISBN 1-57062-028-8 (soft cover) \$16.00. 1994. SHAMBHALA PUBLICATIONS, INC. 334 pp, with references and index.

*What Does WoMan Want?* by TIMOTHY LEARY. ISBN 0-0941404-62-5 (soft cover) \$9.95. 1988. FALCON PRESS (NEW FALCON PUBLICATIONS). 275 pp.





*Wisdom from the Earth: The Living Legacy of the Aboriginal Dreamtime* by ANNA VOIGT & NEVILL DRURY. ISBN 1-57062-325-2 (soft cover) \$29.95. 1997. SHAMBHALA PUBLICATIONS, INC. 192 pp, 82 color plates, with endnotes and index.

*Wizard of the Upper Amazon: The Story of Manuel Córdova-Rios* by F. BRUCE LAMB. ISBN 0-938190-80-6 (soft cover) \$12.95. 1971. NORTH ATLANTIC BOOKS. 201 pp.

*Zen and the Brain: Toward and Understanding of Meditation and Consciousness* by JAMES H. AUSTIN, M.D. ISBN 0-262-01164-6 (hard cover) \$40.00. 1998. THE MIT PRESS. 844 pp, with bibliography and index.

## PUBLISHERS

AT VERLAG, Aarau - Stuttgart, Bahnhofstrasse 39-43, CH-5001 Aarau, Switzerland, 0041-62/836 62 47, fax: 0041-62/836 66 67, <http://www.at-verlag.ch>

BEAR & COMPANY, INC., ?, Santa Fe, NM 87504-2860

BOOKWORLD COMPANIES, 1933 Whitfield Park Loop, Sarasota, FL 34243, (800) 444-2524, fax: (800) 777-2525

BREAKOUT PRODUCTIONS, POB 1643, Port Townsend, WA 98368

CELESTIAL ARTS PUBLISHING/TEN SPEED PRESS, POB 7123, Berkeley, CA 94707, (800) 841-2665, <http://www.tenspeed.com>

CHANDLER & SHARP PUBLISHERS, INC., 11A Commercial Boulevard, Novato, CA 94947, (415) 883-2353, fax: (415) 883-4280

CITADEL PRESS/CAROL PUBLISHING GROUP, 120 Enterprise Avenue, Secaucus, N.J. 07094

CLEAR LIGHT PUBLISHERS, 823 Don Diego, Santa Fe, NM 87501, (505) 989-9590, fax: (505) 989-9519, <http://www.clearlightbooks.com>

CNS PUBLICATIONS, INC., 130 Third Street, POB 96, Ashland, OR 97520, (541) 488-2805, fax: (541) 482-9252, (800) 888-0617, <http://www.mind.net/cns>

CORNELL UNIVERSITY PRESS, Sage House, 512 East State Street, Ithaca, NY 14851, (607) 277-2211, fax: (607) 277-6292

CRC PRESS, 2000 Corporate Blvd., N.W., Boca Raton, FL 33431, (800) 272-7737, (561) 994-0555, fax: (800) 374-3401, <http://www.crcpress.com>

GAIANARCHOCULTURE PRESS, POB 14341, Seattle, WA 98114

HANUMAN FOUNDATION, 524 San Anselmo Avenue, #203, San Anselmo, CA 94960, (800) 248-1008, (415) 457-8570, fax: (415) 454-4143

THE HAWORTH PRESS, INC., 10 Alice Street, Binghamton, NY 13904-1580, (800) HAWORTH, fax: (800) 895-0582, <http://www.haworthpressinc.com>

HUNTER HOUSE INC., PUBLISHERS, POB 2914, 1515 1/2 Park Street, Alameda, CA 94501, (510) 865-5282, fax: (510) 865-4295, (800) 266-5592

INNER TRADITIONS INTERNATIONAL, LTD., One Park Street, Rochester, VT 05767-0388, (800) 246-8648, fax: (802) 767-3726, <http://www.gotoit.com>

JOHN WILEY & SONS, INC., One Wiley Drive, Somerset, NJ 08875, (732) 469-4400, fax: (732) 302-2300

LAWRENCE HILL BOOKS, Brooklyn, NY. An imprint of Chicago Review Press, Inc. 814 North Franklin Street, Chicago, IL 60610.

LEARNING PUBLICATIONS, INC., 5351 Gulf Drive, POB 1338, Holmes Beach, FL 34218-1338, (800) 222-1525, (941) 778-6651, fax: (941) 778-6818

LIBRI URRA, Apogeo, viale Papiniano 38, 20123 Milano, Italy, 02/461920, fax: 02/4815382, <http://www.urra.it>

LITTLE, BROWN AND COMPANY, Three Center Plaza, Boston, MA 02108-2084, (800) 759-0190, fax: (800) 331-1664, <http://www.littlebrown.com>

LOOMPANICS UNLIMITED, POB 1197, Port Townsend, WA 98368, (360) 385-2230, (800) 380-2230, <http://www.loompanics.com>

LUBRECHT & CRAMER, POB 3110, 18 E. Main Street, Port Jervis, NY 12771, (914) 856-5990

THE MIT PRESS, Five Cambridge Center, Cambridge, MA 02142-1493, (800) 356-0343, <http://mitpress.mit.edu>

NAUTILUS, C.P. 1311-10100 Torino, Italy

NEW FALCON PUBLICATIONS, 1739 East Broadway Road, STE 1-277, Tempe, AZ 85282

NORTH ATLANTIC BOOKS, POB 12327, Berkeley, CA 94701, (800) 337-2665, (510) 559-8277, fax: (510) 559-8279

THE PARTHENON PUBLISHING GROUP INC., One Blue Hill Plaza, POB 1564, Pearl River, NY 10965, (914) 735-9363, fax: (914) 735-1385

PJD PUBLICATIONS LIMITED, Box 966, Westbury, NY 11590-0966

PSILLY PUBLICATIONS/RAVERBOOKS, 1205 East Pike Street, Seattle, WA 98122, <http://www.pulpfiction.com/rave>

PSYCHEDELIA AUSTRALIS PUBLISHING, 'Moondarra-Pa,' Huonbrook Road, Mullumbimby, N.S.W. Australia 2482, phone: 0266840116, fax: 0266222500, [magikal@mullum.com.au](mailto:magikal@mullum.com.au)

QUICK TRADING COMPANY, 1635 E. 22nd Street, Oakland, CA 94606, (510) 533-0605, (800) 671-3622, <http://www.quicktrading.com>

RED EYE PRESS, 845 W. Avenue 37, Los Angeles, CA 90065, (213) 225-3805, <http://www.redeyepress.com>

RESONANT MEDIA, 323 Broadway Avenue East #318, Seattle, WA 98102, (206) 587-7177, <http://www.resproject.com>

RONIN PUBLISHING, INC., POB 522, Berkeley, CA 94701, (800) 858-2665, fax: (510) 548-7326, <http://www.roninpub.com>

SAGE PUBLICATIONS, INC., 2455 Teller Road, Thousand Oaks, CA 91320

SERPENT'S TAIL, 4 Blackstock Mews, London N4, England, <http://www.serpentstail.com>

SHAMBHALA PUBLICATIONS, INC., Horticultural Hall, 300 Massachusetts Avenue, Boston, MA 02115, <http://www.shambhala.com>

SMART PUBLICATIONS, POB 4667, Petaluma, CA 94955, (707) 769-8308, fax: (707) 763-3944, <http://www.smart-publications.com>

SOCIETÀ ITALIANA PER LO STUDIO DEGLI STATI DI COSCIENZA (Italian Society for the Study of the States of Consciousness), Casella Postale — 10094 Giaveno (TO), Italy

SUNY PRESS, State University Plaza, Albany, New York 12246. (607) 277-2211, fax: (800) 688-2877

TEN SPEED PRESS (see CELESTIAL ARTS PUBLISHING)

THOTH PRESS, POB 6081, Spring Hill, FL 34611

TIMBER PRESS, INC., The Haseltine Building, 133 S.W. Second Ave., Suite 450, Portland, OR 97204-3527, (503) 227-2878, fax: (503) 227-3070, <http://www.timberpress.com>

TRIALOGUE PRESS, POB 1360, Santa Cruz, CA 95061, (408) 425-7436, fax: (408) 425-8612

UNIVERSITY OF MINNESOTA PRESS, 111 Third Avenue South, Suite 290, Minneapolis, MN 55401-2520

UNIVERSITY OF OKLAHOMA PRESS, 4100 28th Avenue, N.W., Norman, OK 73069-8218, (405) 325-2000, (800) 627-7377, fax: (405) 364-5798, fax: (800) 735-0476

VANDALAY PRESS, POB 847, Scottsdale, AZ 85252, (602) 945-5336, fax: (602) 945-2736, credit card orders: (800) 247-6553

VWB - VERLAG FÜR WISSENSCHAFT UND BILDUNG, AMAND AGLASTER, Postfach 11 03 68, D-10833, Berlin, Germany.

WAVELAND PRESS, INC., POB 400, Prospect Heights, IL 60070, (847) 634-0081, fax: (847) 634-9501





# BIBLIOGRAPHY

- AGURELL, S. *et al.* 1967. "Biosynthesis of Mescaline in Peyote" *Tetrahedron Letters* 26: 2433–2435.
- BRUHN, J.G. & J. LUNDSTRÖM 1976. "A Student Experiment in Pharmacognosy: Biosynthesis of Mescaline in the Cactus *Trichocereus pachanoi*" *American Journal of Pharmaceutical Ed.* 40: 149–160.
- CROSBY, D.M. & J.L. McLAUGHLIN 1973. "Cactus Alkaloids. XIX. Crystallization of Mescaline HCl and 3-Methoxytyramine from *Trichocereus pachanoi*" *Lloydia* 36 (4): 416–418.
- DAVIS, B.A. 1989. "Review. Biogenic Amines and Their Metabolites in Body Fluids of Normal, Psychiatric and Neurological Subjects" *Journal of Chromatography* 466: 89–218.
- DEAN, W. & J. MORGENTHALER 1990. *Smart Drugs & Nutrients*.
- GALLAGHER, R.T. *et al.* 1984. "Tremorigenic neurotoxins from perennial ryegrass causing ryegrass staggers disorder of livestock: Structure elucidation of lolitrem B" *Journal of the Chemical Society Chemical Communications* 1984: 614–616. (Cited in OTT 1996.)
- GOULD, F.W. 1975. *The Grasses of Texas*.
- GRUBER, J.W. *et al.* 1999. "High Performance Liquid Chromatographic Quantification of Salvinorin A from Tissues of *Salvia divinorum* EPLING & JÁTIVA-M" *Phytochemical Analysis* 10: ?-?. (Scheduled to appear in January.)
- HEFFTER, A. 1896. "Ueber Cacteenalkaloide II. Mittheilung" *Berichte der Deutschen Chemischen Gesellschaft* 29: 216–227.
- HEFFTER, A. 1898a. "Ueber Cacteenalkaloide. (III. Mittheilung.)" *Berichte der Deutschen Chemischen Gesellschaft* 31: 1193–1199.
- HEFFTER, A. 1898b. "Ueber Pellote. Beitrage zur chemischen und pharmakologischen Kenntniss der Cacteen. II. Mittheilung" *Naunyn-Schmeidebergs Archiv fur experimentelle Pathologie und Pharmakologie* 40: 385–429.
- HELMLIN, H. & R. BRENNISEN 1992. "Determination of psychotropic phenylalkylamine derivatives in biological matrices by high-performance liquid chromatography with photodiode-array detection" *Journal of Chromatography* 593: 87–94.
- LUNDSTRÖM, J. & S. AGURELL 1969. "A Complete Biosynthetic Sequence From Tyrosine To Mescaline in Two Cactus Species" *Tetrahedron Letters* 39: 3371–3374.
- LUNDSTRÖM, J. & S. AGURELL 1971. "Biosynthesis of Mescaline and Tetrahydroisoquinoline Alkaloids in *Lophophora williamsii* (Lem.) Coult." *Acta Pharmaceutica Suecica* 8 (3): 261–274.
- MADSEN, J.E. 1989. "45. Cactaceae" pages 27-30, "5. ECHINOPSIS ZUCC.", in HARLING, G. & L. ANDERSSON (eds.) *Flora of Ecuador* No. 35.
- MONTGOMERY, R. 1998. Personal communication.
- OTT, J. 1993. *Pharmacotheon: Entheogenic drugs, their plant sources and history*. NATURAL PRODUCTS CO. (Also 1996 Second Edition Densified).
- OTT, J. & R.G. WASSON 1983. "Carved 'disembodied eyes' of Teotihuacan" *Botanical Museum Leaflets Harvard University* 29 (4): 387–400.
- POISSON, J. 1960. "Présence de mescaline dans une Cactacée péruvienne" *Annales Pharmaceutiques Françaises* 18: 764–765. See also 1961 *Chemical Abstracts* 55: 8448, and RITTER, F. 1981 *Kakteen in Südamerika*, Vol. 4: 1324.
- POWELL, A.M. 1994. *Grasses of the Trans-Pecos and adjacent areas*. UNIVERSITY OF TEXAS PRESS.
- ROWAN, D.D. *et al.* 1986. "Peramine, a novel insect feeding deterrent from ryegrass infected with the endophyte *Acremonium loliae*" *Journal of the Chemical Society Chemical Communications* 1986: 935–936. (Cited in OTT 1996.)
- SAGE STUDENT 1998. *The Salvia Divinorum FAQ* <http://salvia.lycaeum.org/faq.html>
- SIEBERT, D.J. 1997. "Siebert on Salvinorin content" *SALVIA DIVINORUM E-MAILING LIST*.
- VALDÉS III, L.J.J. 1997. (Cited in SIEBERT 1997.)
- WHITE, JR., J.F. *et al.* 1992. "Endophyte-Host Associations in Grasses XVI. Patterns of Endophyte Distribution in Species of the Tribe Agrostideae" *American Journal of Botany* 79(4): 472–477. (Citing HANCE, H.F. 1877. "Supplementary note on intoxicating grasses" *Journal of Botany* 15: 267–268, and MARSH & CLAWSON 1929. "Sleepygrass (*Stipa vaseyi*) as a stock-poisoning plant" *USDA Technical Report* No. 114, US GOVERNMENT PRINTING OFFICE, Washington DC)





# INDEX

10th International Conference... 111  
 1,2,3,4-butanetetrol 11  
 1,3-butanediol 11  
 1,4-butanediol 11, 12  
 2001: A Space Odyssey 58  
 2C-B 4, 67, 68, 93  
 2C-T-2 68  
 3-methoxytyramine 96, 98, 99  
 3,4-dihydroxy 5-methoxyphenylethylamine 96  
 3,4-dimethoxyphenethylamine 99  
 3A4 7  
 4-hydroxy 10  
 4-hydroxyindoleacetic acid 7  
 5-HT 11, 32  
 5-hydroxytryptophan 7  
 5-MeO-DMT 59, 68, 77, 78

## A

AARDVARK, DAVID  
 1, 66, 69, 70, 74, 89, 93, 101, 104  
 Abandoning the Ship 59  
 absinthe 15, 53  
*Acacia baileyana* 53  
*Acacia maidenii* 53  
 acetone 5, 85, 100, 101  
 acid (also see LSD) 2, 42, 108

acid hydrolysis 10  
 acidhead 107  
 ACLU 79  
*Acorus calamus* 16, 53, 83, 116, 117  
*Acorus gramineus* 16, 117  
*Acremonium* 101, 102, 103, 104  
*Acremonium loliade* 101  
*Adansonia digitata* 83  
 addiction interrupter 25  
 adorant 36  
 after-effect 28, 93  
 AGHAJANIAN, G.K. 32  
 AGUIRRE, ANA MARIA 44, 111  
 AGURELL, S. 18, 71, 96, 98  
 Ajna Chakra 31  
*Albizia julibrissin* 53  
*Alchornea floribunda* 50  
 alcohol  
     5, 10, 29, 31, 32, 33, 74, 78, 100, 104,  
     111  
 alcohol, denatured 100  
 alcohol, rubbing 104  
 ALDRICH 12  
 alien-like 110  
 alkaline 8  
 ALLART GMBH 81

ALLEN, J.W. 63, 64, 82  
 allies 89, 93, 95  
 ally 34, 89, 95, 119  
 Alpine arc 35  
 Altar Rock 34, 35  
 alternative lifestyle 106  
*Amanita* 35  
*Amanita muscaria*  
     22, 33, 34, 35, 36, 60, 61, 63  
*Amanita muscaria v. flavivolvata* 117  
*Amanita pantherina* 33  
 Amanitas 33  
 AMARINGO, PABLO 80, 86, 109  
 amatoxin 33  
 Amazon 15, 85  
 AMAZON JAUNT 15  
 Amazonian 44, 85, 111  
*American Journal of Pharmaceutical Ed.* 96  
 American Mother 91  
 AMERICAN VISIONARY ART MUSEUM 105  
 ammonia 65, 66  
 ammonium 78, 96  
 ammonium nitrate 77  
 ammonium sulfate 77  
 AMPEX CORPORATION 41  
 amphetamine 4, 8, 31, 73, 97

## Herbal-Shaman

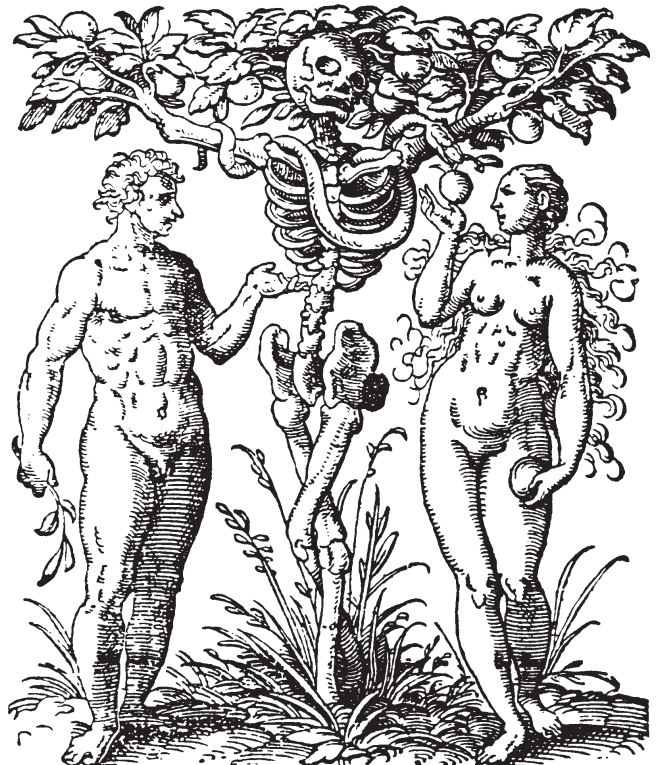
*Dispensers of forbidden knowledge...  
 ...purveyors of forbidden fruits.*

Healthy plants and seeds, fresh bulk herbs,  
 potent teas and extracts, herbal smokes,  
 incense and other gift items  
 available for immediate delivery.

### FREE CATALOG

HERBAL-SHAMAN  
 POB 8892 (Dept. ER)  
 Wichita, KS 67208  
 (316) 685-9199

Internet archives of unique information on  
 almost 300 species of ethnobotanicals,  
 emphasizing visionary herbs, cacti and fungi.  
<http://www.herbal-shaman.com>





- amphetamine (antagonist) 29  
 Amsterdam Fame (*Cannabis* seed) 82  
*Anadenanthera colubrina* 16, 53  
*Anadenanthera colubrina* variety *cebil* 44  
 anaesthetic 29  
 analgesic 29  
 ANATI, E. 36  
 "Andy" 4  
 angel 2, 94  
 ANGELIDIS, GEORGE 11, 12  
 angel's trumpet 116  
 animal(s) 32, 73, 74, 93, 94, 103  
 animals studies 28  
 ankhs 93  
 ANONYMOUS 59, 92  
 antelope horn 52  
 anthropologist 85  
 anthropology 49, 85  
 anthropomorphic 35  
 anticoagulant 8  
 antidepressant(s) 31, 32  
 antioxidant 7, 8, 10  
 antipsychotic 32  
 Apocynaceae 29  
 APPLESEED, JOHNNY 3, 68, 77, 78  
 aquarium 33  
 ARCAMONE 63  
 archaeological 35, 44, 60  
 archaeologist 36  
 archaic 112  
 archetypal 108  
 archetype(s), the 41  
*Arctostaphylos uva-ursi* 53  
*Areca catechu* 52, 83, 116, 117  
 arecoline hydrobromide 117  
 areole(s) 6, 17, 19, 21, 68, 70  
*Argemone mexicana* 83  
*Argyrea nervosa* 16, 74, 75, 82  
 Ariocarpus 72  
*Ariocarpus* 66, 72, 73, 83  
*Ariocarpus fissuratus* 53, 72, 84  
*Ariocarpus kotschoubeyanus* 72  
 ARISTA RECORDS 104  
*Armatocereus laetus* 73, 74, 83  
 armchair psychologist 66  
 arrow 36  
*Art in America* 106  
*Art News* 106  
*Artemisia absinthium* 82, 83, 116  
*Artforum* 106  
 artificial paradise 22  
*Arundo donax* 117  
 ascorbic acid 11, 65  
 Ashaninca 85  
 ashwagandha 53  
 asphyxia 28  
*Astrophytum* 73  
*Astrophytum myriostigma* 73  
 Atacama 44  
 Ati-Buddha 105  
 ATKINS, ELLIOT 112  
*Atropa belladonna* 16, 53, 82  
 atropine 33  
 auto-oxidize 30  
 ayahuasca  
     4, 7, 15, 27, 33, 49, 50, 53, 79, 85, 111  
*Ayahuasca Analogs* (ER Monograph) 96  
 ayahuasca analogue 68, 76, 78  
*Ayahuasca Analogues* 52  
*Ayahuasca and Ayahuasca Alkaloids* 76  
 ayahuasca, mushroom 7  
*Ayahuasca Visions* 80  
 ayahuasqueros 85  
 azeotrope 100
- B**
- B. GREEN 65  
 B.K. 69, 72, 73, 95  
 B.M. 67  
 baby Hawai'ian woodrose 49, 53, 116  
 BACKEBERG, CURT 6, 21, 69, 71  
 BACON, FRANCIS 109  
 bacteria 10, 71  
 baeocystin 64  
 banana peels 6  
 BANERJEE, P.K. 67, 68  
*Banisteriopsis caapi* 7, 50, 52, 53, 70  
 BARLOW, PATRICIA 101  
 BARNES, R.F. 76, 78  
 BASEMENT SHAMAN, THE 15, 53  
 BASU, N. 74  
 bat guano 71  
 BAUDELAIRE, CHARLES 22  
 BAUMANN, H. 60  
 BEAR & COMPANY PUBLISHING 94  
 beer 5, 6  
 Bego, Mount 34, 35, 36  
 BEIFUSS, WILL  
     5, 15, 16, 49, 53, 54, 81, 85, 116, 117  
 beings 93  
 belladonna (also see *Atropa belladonna*) 7  
 benzene 10  
 BERESFORD, JOHN 111  
 BERNARDINI, E. 35  
 BERT, M. 27, 29  
 betel nut 52, 116  
 BHATTACHARYA, S.K. 68  
 BIEMANN, K. 30  
 Big Brother 109  
 Big Bud (*Cannabis* seed) 82, 83  
 BIG SUR TAPES 43  
 BIGWOOD, J. 10, 62  
 biochemistry 49  
 BIOGENESIS LABORATORIES 81  
 BIOSEARCH TECHNOLOGIES, INC. 5  
 Birth 110  
 bis-noryangonin 64  
 blade 36  
 BLAIN, A. 35  
 BLAKE, W. 22, 106, 109  
 BLANPIN, O. 28, 29  
 BLASCHKO, H. 74  
 blindfold 91  
 bliss 90  
 blood pressure, low 28  
 BLOSSER, BRET 44, 45, 118, 119  
 Blueberry (*Cannabis* seed) 83  
 blueing 8  
 boa constrictors 85  
 "Bob" 4  
 BOCK, M. 79  
 BOCKS, SHELIA M. 9, 10  
 body temperature 29  
 body-cavity searches 22
- BOIRE, RICHARD GLEN 14, 46, 47, 114  
 bong 3, 57  
 BONSON, KIT 32  
 Boramez 11, 12  
 BORG, JOHN 69  
 BOSCH, HIERONYMUS 109  
 BOSKEY, LOGAN 20  
 BOSSCHART, JOHFRA 109  
 BOTANIC ART 81  
 BOTANICAL PRESERVATION CORPS 27, 44,  
     45, 118, 119  
*Botany and Chemistry of Hallucinogens* 89  
 bovidae 35  
 BRADY, L.R. 64  
 brain 32, 33, 41, 106  
 brain disorder 99  
 bread 62  
 breathing, irregular 28  
 BREITENBUSH HOT SPRINGS 45, 117, 118  
 BRENNISEN, R. 96  
 bridgesigenin A 70  
 bridgesigenin B 70  
 BRIGGS, HARVEY 111  
 BRINK, V.C. 76, 77, 78  
 BRITISH PARLIAMENT 79  
 BRITTON, N.L. 6, 17, 21, 68, 69, 98  
 bromelain 7  
 Bronze age 35  
 BROOKHEISER, RICHARD 79  
 BROTHERS GRIMM 84  
*Browningia candelaris* 73  
*Brugmansia* 52, 82, 95, 116  
 BRUHN, J.G. 96, 98  
 Bubbleberry (*Cannabis* seed) 83  
 Budapest 89, 103  
 buddha 105, 108  
 Buddhist 41, 79  
 Buddhist, Tantric 94  
 Buddhist, Tibetan Dzogchen 106  
 buffalo horn 52  
 bufotenine 59, 78  
 BURNING MAN 45  
*Bursera fagaroides* 83  
*Bursera hindsiana* 83  
*Bursera microphylla* 83  
 Bushman 81  
 butyrolactone 51, 52  
 buzz 33, 57  
 Bwiti 27, 46  
 BZRK 104
- C**
- Ca/Mg 8  
 Cactaceae 17, 68  
 Cacti 64  
 cacti 6, 17, 18, 19, 21, 36, 37, 38, 50, 52,  
     53, 68, 69, 70, 71, 72, 73, 74, 82, 96,  
     98  
 cactus  
     6, 17, 18, 19, 21, 36, 37, 38, 64, 67,  
     68, 69, 70, 71, 72, 73, 74, 95, 96, 97,  
     98  
*Cactus and Succulent Journal* 73  
 CACTUS GEMS 70  
*Cactus Lexicon* 6, 21  
 CACTUS UNLIMITED 19  
 caffeine (antagonist) 29





- Cajonari 85  
 calamus (also see *Acorus calamus*) 116  
 Calamus Root (also see *Acorus calamus*) 64  
 Calea zacatechichi 15, 53, 83, 117  
*California Toxic Fungi* 9  
 CALLAWAY, J. 49, 70  
 CAMILLA, G. 60  
 Camuns 35  
 cancer 72, 99  
 cancerous 22  
 canine 31  
*Cannabis*  
   5, 6, 13, 25, 26, 45, 47, 52, 66, 67,  
   69, 70, 71, 72, 73, 81, 82, 83, 84, 85,  
   111, 115, 118  
 CANNABIS CUP 79, 83  
*Cannabis indica* 84  
*Cannabis ruderalis* 83, 84  
*Cannabis sativa* 46, 82, 83, 84  
 CANNAPÉE 81  
 carbonate 66  
 cardiac stimulant 28, 29  
 cat 31  
*Catha edulis* 16, 46, 52, 81, 116, 117  
 cathedral 34  
 Catholic 5  
 Catholicism 109  
 cattle 102, 103  
*Celastrus paniculatus* 117  
 celestial pharmaceuticals 22  
 centaurs 49  
 cerebral 59  
*Cereus peruvianus* 6, 17  
*Cereus peruvianus* f. *monstrosus* 84  
 ceruloplasm 10  
 CHANGES RADIO 43  
 CHANGES WEB PAGE 43  
 CHAPEL OF SACRED MIRRORS 110  
 CHARLIE THE TUNA 92  
 CHEMICAL RESALE OF SANTA BARBARA 14  
 chemotaxonomy 74  
 chicha 74  
 chicken-gizzard skin 52  
 Chief of the Tribe 34, 35  
 CHILTON, J.S. 67  
 chloroform 5, 100  
 chlorophylls 100  
 Christian 49  
 chromatographed 65  
 chromatographic 66  
 chromatography 67  
 cicada fungus 52  
 cigarette 118  
 citric acid 65  
 clairvoyance 45  
 clarity 3  
 CLARK, K.W. 76, 79  
*Claviceps* 62  
*Claviceps nigricans* 62  
*Claviceps paspali* 62, 63  
*Claviceps purpurea* 62, 63  
*Claviceps pusilla* 62  
 Clavicipitaceae 63  
 CLAY, KEITH 101, 104  
 clean white dog 26  
 CLEAR SPRINGS 100  
 Clement, Francesco 109  
 clerodane 118  
 CLIMAX 49  
 CNS stimulant 29  
 CNS stimulating 28  
 CO<sub>2</sub> 67  
 CO<sub>2</sub> distillation 13  
 cobra 57  
 coca leaves 47  
 cocaine 47  
*Coffea arabica* 82  
 coffee 14, 100  
 coffeeshops 45  
 COHEN 43  
 cohoba 49  
*Cola nitida* 83  
 COLBERT 114, 115  
 COLEMAN, JOE 109  
 collective consciousness 92  
 collective unconscious 41  
*Collective Vision* 104  
 colorimetric 8  
 coma 28  
 communist 41  
 computer 31  
 computer animation 107  
*Conocybe cyanopus* 50

## Pure Land Ethnobotanicals

Offering the most extensive selection of **sacred and visionary botanicals** available. Specializing in the seldom offered, with **over 350 species** and varieties. Seeds and live plants for propagation. Experimental dried plant material and extracts for non-consumptive research.

*Amanita pantherina*,  
 Trichocereus, 15+ rare  
 Daturas, Mandragora,  
 Psychotrias, Mimosas,  
*Sceletium*... The finest  
 strains of *S. divinorum*  
 leaf & 5x *Salvia* Extracts

**Send \$3 for extensive catalogue to:**  
**PLE**  
**3655 Sequoia Trail (Dept. ER)**  
**Verona, WI 53593**





- conopharyngine 29  
 CONRAD, CHRIS 79  
 CONSCIOUS DREAMS 45  
 consciousness  
     33, 49, 75, 91, 92, 93, 105, 106  
 CONTINENTAL AIRLINES 14  
 controlled substance 14, 46, 47, 114  
 Convolvulaceae 117  
 convulsions, clonic 28  
*Copelandia* 64  
*Copulating* 110  
*Cornus stolonifera* 53  
 coronaridine 29  
*Corynanthe yohimbe* 16, 83, 117  
*Coryphantha echinus* 53  
*Cosmic Serpent, The* 85  
 cow(s) 67, 102, 103  
 cow skull 35, 36  
 COWAN, ELIOT 89  
 COY DOG 5, 39, 104  
 cramps 9  
 CROSBY, D.M. 18, 99  
 CROWLEY, ALEISTER 109  
 cucurbits 7  
 cult(s) 34, 35, 36, 61, 62  
 CULVENOR, C.C.J. 78  
 curandero 118  
 CURRENT CONTENTS 9  
 CUYAMUNGUE INSTITUTE OF SANTA FE 94  
 cyanamid 77  
 cyanosis 28  
*Cynodon dactylon* 62  
*Cytisus scoparius* 53  
 cytochrome 8, 9
- D**
- D.C. 60  
 D.D. 6, 68  
 D.L. 27  
 dagger 36  
 DALI, SALVADOR 109  
 DALLIN CLEGG 53  
 DALY, J. 74  
 DAN AFRICAN ETHNOBOTANICALS 15, 84  
 DANCER 94  
 DANIEL, JIM 18, 70, 99  
 "Dantes' Prayer" 91  
 Dark Ages 5  
*Datura* 49, 52, 82, 116  
*Datura metel* 53  
*Datura stramonium* 16, 53, 83, 84  
 DAVIS, WADE 73, 74, 79  
 DAVIS, B.A. 99  
 daydream 27  
 DEA 14, 46  
 dead relatives 27  
 deadly 33  
 DEAN, W. 97  
 death 4, 28, 108, 110  
 deer antler gelatin 52  
 deer tail 52  
*Deities and Demons Drinking from the Milky Pool* 109  
 DEKORNE, JIM 1, 11, 89, 101, 102, 103, 104  
*Delosperma* 83  
 DELVILLE, JEAN 109  
 DEMETER 60, 61, 62
- DEPARTMENT OF DEFENSE 26  
 depression 32  
 DER MARDEROSIAN, A.H. 33  
 desiccant 8  
 DE SMET, PETER 45  
*Desmanthus illinoensis* 16, 53, 117  
*Desmanthus leptolobus* Torrey & A. Gray 49  
*Desmodium gangeticum* 53, 67, 68  
*Desmodium pulchellum* 67  
*Desmodium tiliifolium* 67, 68  
*Despair* 109  
*deus ex machina* 13  
 diacetone alcohol 103  
 dice 62  
*Dictionary of Sacred and Magical Plants* 46  
*Die Cactaceae* 6, 71  
 digitalis 28  
 dill weed 6  
 dimeric quinones 11  
 Dionysian 61  
 DIONYSUS 61  
 diquinone 8, 9, 10, 11  
 dirty white dog 26  
 discarnate entities 110  
*Discover* 101, 102, 104  
 disembodied eye(s) 93, 104, 108  
 DISNEY, WALT 3  
 DISTORTED 1, 4  
 diterpene 5  
 diterpenoid 5, 74  
 divination 119  
 divinatory 62  
 divinity 41  
 dizziness 8  
 DJERASSI, C. 18, 74  
 DMSO 5  
 DMT 2, 4, 7, 58, 59, 65, 66, 68, 70, 77,  
     78, 106, 109, 117  
 DMT-entity 109  
 DMT-N-oxide 68  
 DNA 85, 86, 93  
 DOBLIN, RICK 32  
 dog 57, 106  
 donkey hide gelatin 52  
 dopamine 32, 96, 98  
 dramamine 25, 66  
 dream 27, 33, 59  
 dregamine 29  
 DREMANN, CRAIG 101  
 DRITTEWELLE 67, 68  
 drool 33  
 DRUG DETECTION LABORATORIES 7  
 DRUG POLICY FOUNDATION 79  
 Drug Tsar 22  
 DRYER, DONNA 45  
 DUFFY, THOMAS J. 9  
 DUFRENNE, R. 36  
 Durban (*Cannabis* seed) 82, 84  
 Durban Poison (*Cannabis* seed) 82  
 Durga Mata (*Cannabis* seed) 82  
 Dutch Dragon (*Cannabis* seed) 82  
 Dutch Passion (*Cannabis* seed) 84  
 DXM 7  
*Dying* 104, 108
- E**
- Early Pearl (*Cannabis* seed) 82
- EASTWEST RETREATS 79  
 ecgonine 47  
*Echinocereus triglochidiatus* 53  
*Echinocystis lobata* 6  
*Echinopsis* 70  
*Echinopsis Pachanoi* (BRITTON & ROSE)  
     FRIEDRICH & ROWLEY 98  
*Echinopsis peruviana* (BRITTON & ROSE)  
     FRIEDRICH & ROWLEY 98  
*Echinopsis Zucc.* 98  
 ecodrugs 49  
*Ecstatic Body Postures...* 94  
 ecstatic trance 94  
 eel-like 93  
 Effexor® 32  
 EFRON, D. 28  
 ego-consciousness 58  
 Egyptian 93  
 EHRENREICH, BARBARA 79  
 El Candelabra 73  
 ELECTRONIC CONCEPTS 81  
 Eleusinian 60, 61, 62, 63  
 Eleusinian Mysteries 60, 61, 62, 63  
 Eleusis 61, 63  
*Eleusis* 35, 49, 60  
 elf-like 110  
 ELIADE, M. 36, 94  
 ELIXIER 50  
*Elymus* 101  
 emotion 57  
 empathogen 8  
 endophyte 104  
 endophytic 103  
 enema 45  
 entactogen 8  
 ENTHEOBOTANY (conference) 62, 79, 80, 119  
*Entheogen Law Reporter, The* 14, 46, 114  
 entheogenic 74  
*Entheogens and the Future of Religion* 86  
 ENTHEOJEOPARDY! 50  
 ENTHEOS GROUP 44, 111  
 entities 3, 93, 110  
 entity 2, 3, 57, 91, 93  
 enzymatic 10  
 enzyme 7, 8, 9, 10, 11, 74, 78, 98  
*Ephedra* 16, 52, 73  
*Ephedra sinica* 83  
*Epithelantha micromeris* 72, 73, 74, 83  
 ergine 63  
 ergoline-type 116, 117  
 ergonovine 62  
 ergonovinine 62  
 ergot 5, 7, 61, 62, 63, 74, 104  
 ergotism 103  
 ERIAL 109  
*Erythrina flabelliformis* 83  
*Erythrina lysistemon* 53  
*Erythroxylum coca* 47, 53, 84  
 ESCHOTADO, A. 49  
*Eschscholzia* 53  
*Eschscholzia californica* 82  
 esophagus 65  
*Essential Psychedelic Guide, The* 15  
 ethanol 5, 10, 28, 78, 100  
 ether 5  
 ethnobotanical 52, 71  
 ethnobotany 45, 49







ethnographic 74  
 ethnomycological 61  
 ethnomycologist 82  
 ethnopharmacological 28  
 ethnopharmacology 15  
 euphoria 49  
 euphoric 2  
 EVERCLEAR 10, 100  
 extract 101  
 extracted 65, 100  
 extraction 65, 67, 100  
 eye of newt 52  
 eyes of HORUS 93

**F**

faith 5  
 fats 100  
 FAYEZ, M.B.E. 74  
 FDA 43  
 fear 3, 57, 59, 91  
 FedEx 51  
 feline 31  
 FERICGLA, J.M. 49  
 FERNANDEZ, J.W. 27  
 ferric chloride 11  
 FESTI, F. 49, 74  
*Finnegans Wake* 22  
 FISH, F. 28  
 fish 62  
 fish emulsion 71  
 FISHER, ADAM 23  
*Flammulina velutipes* 50  
 flatland 106  
 fluoxetine 32  
 fly agaric 35, 36  
 FLYNN, PAUL 79  
 fogginess 9  
*Food for Centaurs* 60  
 FORTE, ROBERT 85, 86  
 FOSSEL, SCOTT 117  
 FOSTER, S. 33  
 Four Way (*Cannabis* seed) 82  
 freedom 1  
 FRELICH, J.R. 77, 78  
 FRIEDHOFF, A.J. 74  
 FRIEDRICH (missing reference) 98  
 FRIENDS OF THE FOREST 50, 51  
 FRINGEWARE, INC. 51  
*FringeWare Review* 51  
 frisbee 26  
 FUCHS, ERNST 109  
*Fungal Metabolism IV...* 9  
 fungi 59, 103  
 fungicides 72  
 FUNGOPHILE 44  
 fungus 101, 102, 103, 104  
 FYI BOOKS 116

**G**

G.A. 11  
 GAIAN INTELLIGENCE AGENCY 117  
*Galerina* 64  
 GALLAGHER, C.H. 78,  
 GALLAGHER, R.T. 102  
 gamma-butyrolactone 51  
*Ganoderma lucidum* 50

GARTZ, J. 63, 64, 82  
 gas 9  
 gecko lizard 52  
 GEISEL, T. 22  
 gelatin 7  
 GEO-DATA CHEMICALS 14  
 geometric pattern 31  
 German shepherd 31  
 GESS, R.W. 49  
 gharu 67, 68  
 GHB 12, 14, 51, 81  
 GHOSAL, S. 67, 68  
 giant laughing mushroom 63  
 GIGER, H.R. 109  
 ginger 66  
*Ginkgo* 52  
*Ginkgo biloba* 83  
 ginseng 67  
 GIPS, ELIZABETH 40, 41, 42, 43  
 GLASS, LOUIS 6  
 GLASSER, IRA 79  
*Glimpsing the Empyrean* 107  
 glycerin 11  
 gnomes 31  
 GNOSTIC, THE 3  
 God 5, 43, 93, 107, 109  
 God-consciousness 41  
 Godhead 110  
 GOETHE, JOHANN 117  
 GOLD, C.B. 8, 9, 10, 11, 66  
 GOLDSTEIN, M. 74  
 GOODMAN, FELICITAS 94  
 GORE, BELINDA 94  
 GORMAN (missing reference) 28  
 GORMAN, PETER 15  
 GOTTLIEB, ADAM 19, 96  
 GOULD, F.W. 103  
 GOUTAREL (missing reference) 30  
 gramine 76  
 grapefruit 7  
 GRATEFUL DEAD 104  
 GRAVES, ROBERT 60, 61, 62  
 Great White Shark (*Cannabis* seed) 83  
 Greater Mysteries (also see Eleusianian) 61  
 green peppers 6  
 green tea 53  
 GREENHOUSE 84  
 GREY, ALEX  
     45, 89, 104, 105, 106, 107, 108, 109, 110  
 GREY, ALLYSON 105, 108, 109  
 GREY, ZENA 108  
*Grifola frondosa* 50  
 GRINSPOON, LESTER 79  
 Grof 41, 43, 79, 111  
 GRÖGER, D. 63  
*Growing the Hallucinogens* 117  
 GRUBER, J.W. 100  
 guarana 53  
 guide 40, 42, 90  
 GWYLLM 92  
*Gymnopilus* 63, 64  
*Gymnopilus aeruginosus* 63  
*Gymnopilus braendlei* 63, 64  
*Gymnopilus intermedius* 63, 64  
*Gymnopilus leteoviridis* (sic) 64  
*Gymnopilus liquiritiae* 63  
*Gymnopilus luteofolius* 63

*Gymnopilus luteoviridis* 63  
*Gymnopilus lutes* 63  
*Gymnopilus purpuratus* 50, 63, 64  
*Gymnopilus spectabilis* 63, 64  
*Gymnopilus subpurpuratus* 63  
*Gymnopilus validipes* 63  
*Gymnopilus viridans* 63

**H**

H.G. 32  
 HAGMAN, J.L. 78  
*Hallucinogenic Plants of North America* 22  
 HANH, THICH NHAT 25  
 HANNA, JON  
     12, 15, 16, 20, 21, 22, 49, 53, 81, 85,  
     105, 106, 107, 108, 109, 110, 116, 117  
 HANS-JOACHIM SCHULTZ 16  
 HARING, KEITH 109  
 harm reduction 111  
 harmala (also see *Peganum harmala*) 7  
 harmaline 4  
 harmine 29  
 HARVARD MEDICAL SCHOOL 79  
 HATFIELD, G.M. 64  
 HATTER 3  
 Hawai'ian woodrose 116  
 Haze x Northern Lights (*Cannabis* seed) 84  
 head 106  
 headache 9  
 healers 80, 94  
 healing 2  
 heart 28, 33, 36  
 heart muscle 28  
*Heart Net* 105  
 Heaven 109, 110  
 HEFFTER, A. 18, 96  
 HEGNAUER, R. 74  
*Heimia salicifolia* 53, 83, 116  
 HEKSENKRING 82  
 hell 33, 109  
 HELMLIN, H. 96  
 hemp 79  
*Hemp Times* 79  
 henbane 116  
*Herbal Highs* 6  
 HERBAL KICKS 50  
 herbal MDMA substitute(s) 49, 53  
 HERBAL PSYCHEDELICS SHOP 53  
 HERBAL-SHAMAN 16  
 HERBEN SHAMAN, THE 16  
 HERER, JACK 79  
 HERSHEY 8  
 hexane 5, 100  
 hexobarbitol 29  
*Hieracium pilocella* 53, 82  
 Hierophants 63  
 HIGH QUALITY SEEDS 82  
*High Times* 15, 47, 79  
 Hindu Kush (*Cannabis* seed) 82  
 hippies 107  
 HOFMANN, ALBERT 43, 61, 89, 108, 109  
 HOGSHIRE, JIM 116  
 HOLMES, OLIVER WENDELL 59  
 holographic reality 58  
 Holotropic Breathwork 26, 44, 79, 111  
 HOLOTROPICS 111  
*Home Brewing and Microbrewery* 5





- HOME DEPOT 95  
*Homeric Hymn to DEMETER* 61  
 HOMESTEAD BOOK COMPANY 116  
 honey 25  
 Hopi 52  
 hops 5  
 hornet's nest 52  
 HOROSKO, SHER 79  
 horse 102, 103  
 horse manure 71  
 Hottentots 81  
 Huichol 45, 52, 53, 108  
 humanoid 93  
*Humulus lupulus* 82, 83  
 HUXLEY, ALDOUS 42, 106  
 hydergine 97  
 hydra 91, 92  
 hydrogen 10  
 hydrolysis 51  
 hydrolyze 38  
 hydroponic 54  
 hydroxyindole 10  
*Hyoscyamus niger* 53, 82, 83, 116  
*Hypericum perforatum* 83  
 hyperspace 31, 63  
 hypertensive 4, 32  
 hypnogogic 73  
 hypnotic 29  
 hypotensive 28, 29
- I**
- iboga-type 27  
 ibogaine 15, 25, 26, 27, 28, 29, 30, 46, 47  
 ibogaline 27, 29  
 ibogamine 27, 29  
 ibotenic acid 33  
 iboxygaine 27, 29  
 icaro 86  
 iconography 45  
*Ilex paraguariensis* 83  
*In The Dark* 104  
 INCENSE AND INSENSIBILITY CONFERENCE 112  
 incontinence 28  
 INDIANA UNIVERSITY 101  
 INDIANA UNIVERSITY PRESS 94  
 Indians 2  
 Indo-European 35, 36  
 indole 8, 11, 47, 66, 78  
 indolic 1-position nitrogen 10  
 infinite 3  
 infinite consciousness 41  
*Info-Psychology* 86  
 INNER FRONTIERSMAN 3, 12  
 INNER TRADITIONS 86, 110  
 insect-like 110  
 INSTITUTE OF NOETIC SCIENCES 112  
 Internet 1, 7, 8, 9, 10, 50, 54  
*Ipomoea* 83  
*Ipomoea tricolor* 16, 53  
*Ipomoea tuberosa* 116  
*Ipomoea violacea* 82  
 Iron age 35  
 ISLAND GROUP 117  
 iso-ergine 63  
 isoprene 5  
 isopropyl alcohol 5  
 isovoacangine 27, 29
- ITALIAN SOCIETY FOR THE STUDY... 49  
 Itkonen 36
- J**
- J. P. WILLIAMSII 67  
 J.C. 75  
 J.C.E. 31  
 J.H. 57  
 J.O. 89  
 JACK FLASH (*Cannabis* seed) 83  
 JACK HERER (*Cannabis* seed) 83  
 JACOB (also see *Secret Chief*) 23, 40, 42, 43  
 JANIGER, OSCAR 42  
 JANOT (missing reference) 30  
 jaw clench 8  
 JECKER, STORM 119  
 JELL-O 7  
 jellyfish 93  
 jimson weed 116  
 JLF 27, 37, 39, 101  
 JODY HORD 16  
 JONATHAN OTT BOOKS 23  
 joy 2, 90, 92  
 JOYCE, JAMES 22  
 Juicy Fruit (*Cannabis* seed) 82  
 Jules' (*sic*) Giant 38  
 Jule's (*sic*) Giant 70  
 JUNG, CARL 41  
 Jungian 23  
*Justica pectoralis* 52  
*Juxtapoz* 106
- K**
- Kaktelexikon* 6  
 KAPADIA, GOVIND J. 74  
 KAPLAN, R.W. 35  
 KASPER, TOM 14  
 kava 3, 52  
 KAVA KAUAI 116  
*Kedrostis capensis* 83  
 KELSEY, F.E. 18  
 KENNEDY, MICHAEL 79  
 khat (also see *Catha edulis*) 49, 116  
 KINOSHITA, K. 70, 74  
*Kissing* 110  
 KK 242 18, 19, 20, 21, 68, 69, 71  
 KK 338 64  
 KKUP 91.5 43  
 KLARWEIN, MATI 109  
 knife 35  
 KNIZE, KAREL 18, 19  
 kola nut 53  
 KORNFELD, JACK 79  
 kykeon 61, 79
- L**
- LA-111 116  
 lab animal 27  
 LABTECH 51, 84  
*Lactiporus sulfurcus* 50  
*Lactuca virosa* 82, 83  
 ladybugs, black 104  
 LAMB (missing reference) 86  
 Lappish 36  
 larva 57  
 Lascaux 94
- LAUGHING MOON COMPANY 52  
 learning enhancing drug 13  
 LEARY, TIMOTHY 86, 109  
*Legal Highs* 117  
 LEGENDARY ETHNOBOTANICAL RESOURCES 17, 20,  
 21, 27, 30, 36  
 lemon juice 36, 37, 69  
*Lenitula edodes* 50  
*Leonotis leonurus* 53, 83, 117  
*Leonurus cardiaca* 53  
*Leonurus sibiricus* 53, 82  
*Les Paradis Artificiels* 22  
 Lesser Mysteries (also see Eleusinian) 61  
 leucopenia, temporary 28  
 Li Po 74  
 liana 86  
 LIBERTI, L.E. 33  
 lightning 34, 35  
*Ligusticum* 30  
 LILLY RESEARCH LABORATORIES 28  
 lime juice 10, 37, 96  
 LINCOFF, GARY 44  
 LINDSMITH CENTER, THE 79  
 LINDGREN, J.-E. 7  
 lithium 32  
 LITTLE HAWK 100  
 liver 33, 72, 74  
 liver disease 31  
*Lloydia* 96  
*Lobelia inflata* 83  
*locus coeruleus* 32  
 logos 86  
 lolitrem B 101  
*Lolium temulentum* 101  
*Lophophora diffusa* 82, 84  
*Lophophora jourdaniana* 84  
*Lophophora lutea* 84  
*Lophophora williamsii*  
 18, 22, 37, 49, 50, 52, 53, 69, 70, 72,  
 81, 82, 84, 96, 98, 116  
*Lophophora williamsii* El Huizache 84  
*Lophophora williamsii* Lemaire 46  
*Lophophora williamsii* var. *caespitosa* 84  
*Lophophora williamsii* var. *decipiens* 84  
*Lophophora williamsii* var. *jourdaniana* 84  
*Lophophora williamsii* var. *pentagona* 84  
*Lophophora williamsii* var. *texensis* 84  
 LORAX 22  
 lotus 57, 108  
 Louvre Museum 60  
 love 2, 41, 57, 92, 105, 108  
 LSD 2, 4, 13, 30, 31, 32, 33, 41, 42, 43,  
 45, 95, 106, 109, 115, 116  
 ludicrous 79  
 ludibund 22  
 LUNA, LUIS EDUARDO 44, 111  
 LUNDSTRÖM, J. 96, 98  
 LYCAEUM, THE 8, 84  
*Lycium fremontii* 83  
 lysergamide 91  
 lysergic acid amide 7, 47, 101, 102, 103
- M**
- M.B. 4  
 MACINTOSH 51  
 madness 3  
 MADSEN, J.E. 68, 98





- magic eye 2  
*Magic Mushroom Cultivation* 9  
*Magic Mushroom Grower's Guide* 9  
*Magic Mushrooms in Some Third World Countries* 82  
*Magic Mushrooms of the Hawaiian Islands* 82  
*Magic Mushrooms of the Pacific Northwest* 82  
magical 83  
Mahaung 64  
malt 5  
*Mammillaria* 73  
*Mammillaria craigii* 73, 84  
*Mammillaria heyderi* 53, 73  
*Mammillaria yaquiensis* 84  
*Mandragora* 53  
*Mandragora autumnalis* 53  
MAO 4, 7, 32  
MAO-a 4  
MAO-b 4  
MAOI 4, 7, 31, 32, 70  
MAPS 23, 32, 42, 43  
*MAPS Bulletin* 32, 42  
Marah 6  
*Marah fabaceus* 6  
MARGADARSI 70  
*María Sabina: Saint Mother of the Sacred Mushroom* 82  
marihuana 46  
marijuana 70, 109, 116  
*Marijuana Beer: How to Make Your Own Hi-Brew* 5  
*Marijuana Law* 14, 46, 114  
MARINGER 36  
Maritimes Alps 34, 35  
MARLBORO MAN 22  
MARRO, G. 35  
MARTEN, G.C. 76, 77, 78  
mason jar 67  
Master Kush (*Cannabis seed*) 82  
MATA, R. 71  
Maui Wau (*Cannabis seed*) 82  
Mayan 79  
Mazatec 45, 118  
Mazatec Sierra 45  
McCOMB, E.N. 77  
McKENNA, TERENCE  
13, 16, 23, 61, 62, 79, 106, 110, 112, 117  
McKENNA, DENNIS 7, 116  
McKENNITT, LOREENA 91  
McLAUGHLIN, J.L. 18, 74, 99  
MDMA  
4, 7, 8, 32, 45, 92, 93, 114, 115, 119  
MEDICAL ECONOMICS COMPANY 31, 32  
medical marijuana 79  
medicinal 5, 83, 85  
medicine 94  
meditation 44, 79, 111  
meditational 108  
Mediterranean sea 34  
MEDLINE 9  
medusa 92  
melon 7  
memory enhancing drug 13  
MENLO PARK 42  
*Mentha pulegium* 53  
meprobamate 70  
MERCADO, LEO 18  
MERCURY (HOUSE) BOOKS 3, 4  
mescaline  
2, 4, 18, 19, 21, 27, 32, 69, 70, 71,  
73, 74, 95, 96, 97, 98, 109  
*Mesembryanthemum* 81  
*Mesembryanthemum expansum* 81  
*Mesembryanthemum tortuosum* 81, 83  
metalloproteins 8, 9  
methanol 5  
methyl-ergonovine 62  
methylene chloride 65, 100  
METZNER, RALPH 45  
mice 58, 74  
MICHAUX, HENRI 106, 109  
MICHELANGELO 109  
microscope 109  
milk thistle 33  
*Mimosa hostilis* 16, 50, 53, 117  
*Mimosa pudica* 15  
*Mimosa tenuiflora* 83  
mind 41  
MIND STATES (conference) 5, 13, 19  
MINDFOLD 105  
minimalism 106  
MIRACLE-GRO 71, 72, 96  
mirror 33, 108  
*Mission of Art, The* 105, 110  
mistletoe 49  
Mithraic 35, 36  
moclobemide 4, 93  
monoamine oxidase inhibitor (also see MAOI)  
32  
monosodium glutamate 6  
MONTGOMERY, ROB 44, 45, 79, 98, 99, 119  
MOORE, R.M. 76, 77  
MORGENTHAUER, J. 97  
morning glories 101  
morning glory 47, 52, 95, 103, 116  
morphine 29  
morphogenetic 103  
mosquito-type proboscis 57  
Mother Goddess 61  
Mother Nature 63  
*Mucuna pruriens* 16  
MÜLLER, JOHANNES 74  
MULLER-EBELING, CLAUDIA 45  
MULLIS, KARY 44  
MULVENA, D.P. 78  
mummies 44  
MURPHY, DENNIS L. 32  
muscarine 33  
muscarinic 33  
muscimol 33  
muscle tension 8  
MUSEO CIVICO DI ROVERETO 49  
mushroom 2, 4, 6, 7, 8, 9, 10, 11, 15, 22,  
30, 31, 32, 34, 35, 36, 44, 45, 49, 60,  
61, 63, 64, 66, 67, 70, 75, 79, 104, 109,  
116  
mushroom spore 50  
mushroom spore syringe 53  
mushroom-like 61  
mushroom-tree 49  
mushroomic 35  
mycelium 67  
mycological 60  
*Myristica fragrans* 83  
mystic(s) 109  
**N**  
N.E. 3  
NADELMANN, ETHAN 79  
NaOH 51  
NARBY, JEREMY 85, 86  
narcissism 106  
narcotic 103  
naringenin 7  
NATIONAL INSTITUTE OF MENTAL HEALTH 32  
*National Review* 79  
natural 65, 66  
*Nature of Mind* 110  
NATURE'S CONTROL 104  
nausea 8, 9, 25, 27, 33, 38, 66, 67  
Nazca 73  
Nebula (Starcloud) (*Cannabis seed*) 82  
NEELEY, P. 62  
neoclerodane 5, 118  
neolithic 35, 61  
neon 31  
*Neoraimondia roseiflora* 83  
*Nepeta cataria* 53, 82  
nervous system 32  
nervousness 8  
neural 86  
neurochemical 22  
neurogenetic 86  
neuron 32, 64, 86  
neuroreceptor 32  
neurotoxic 32, 64  
neurotransmitter 32, 41  
new age 106  
NEW MILLENNIUM INSTITUTE 16, 112  
*New York Times, The* 85  
*Nicotiana* 53, 82  
*Nicotiana rustica* 52  
NIEMOELLER, MARK 101  
nightmare 33  
NIGHTSHADE 116  
nihilism 106  
NISKER, WES 79  
nitrates 78  
nitrogen 71, 77, 78, 96  
nitrogen oxide 66  
non-nauseating 27  
non-therapeutic 32  
non-toxic 28, 62, 63  
nonamphetamine 29  
noosphere 117  
noradrenaline 32  
normacromerine 68  
NORML 79  
Northern Lights (*Cannabis seed*) 82, 83, 84  
noxious 95  
nuclear blast 26  
numb 27  
**O**  
O-acetylvoacanginol 29  
*Obregonia denegrii* 83  
octopod(s) 2, 93  
octopus 94  
OERIC, O.N. 9  
OF THE JUNGLE 20, 21, 27, 37





- officiant 36  
 Ojibway 34  
 OLD CROW 89, 101  
 oligoisoprenoids 64  
 OLIVER-BEVER, B. 28, 29  
 OM-CHI HERB COMPANY 52  
 Oneness 110  
 opium poppy 46  
 ORAM, R.N. 77, 78  
 orange pekoe tea 67  
 organic 71, 104  
 ORION 7  
 ORTEGA, A. 5  
 oscilloscope 109  
 OSS, O.T. 9  
 OSTOLOZA, CARLOS 73  
 other, the 110  
*Othonna herrei* 83  
 OTT, JONATHAN  
     4, 5, 7, 10, 11, 15, 22, 27, 28, 33,  
     36, 45, 49, 60, 62, 64, 74, 79, 86,  
     102, 104, 116, 118  
 overdose 31  
 ovine 31  
 oxidation 8, 9, 10, 11  
 oxygen 9
- P**
- p-diphenol oxidase 10  
 P.D. 35, 39  
 P.G. 64  
 P.L. 66  
 P450-1A2 7  
 pachanoic 69  
*Pachycereus pecten-aboriginum* 37, 53  
*Painting* 109  
 Palenque 80, 118  
 Paleolithic 35  
*Panaeolus* 10, 61  
*Panax ginseng* 83  
*Panaeolus subbalteatus* 50  
*Papaver somniferum* 16, 46,  
     49, 52, 53, 82, 84  
 papaverine 29  
 PARADISE SEEDS 82, 84  
 parapsychology 94  
 PARDANANI, J.H. 18, 38  
 parenchymal 38  
 PARIS, R. 29  
 PARKER, JOSEPH 109  
 PARMAR, S.S. 76, 77, 78  
*Paspalum distichum* L. 62  
*Passiflora* 49, 52, 82  
*Passiflora incarnata* 83  
*Passiflora rubra* 53  
 Passion Flower 64  
 PAT BUCHANAN and BILLY GRAM 67  
 pathogen 71  
 Pau D'arco 53  
*Paullinia cupana* 83  
*Pedilanthus tithymaloides* 83  
*Peganum harmala*  
     4, 16, 49, 50, 52, 53, 66, 83, 96  
*Peleciphora aselliformis* 84  
 Penàn 67  
 PENDELL, DALE 4, 5, 45, 58, 89, 119  
 PENGUIN PUTNAM, INC. 85  
 peramine 101  
 PERCHERON, F. 28  
*Pereskopsis* 83  
 PERFECT FUNGI EUROPE 53  
 perivine 29  
 PERSEPHONE 60, 61  
*Persephone's Quest* 52  
 personal unconscious 41  
 Peruvian torch 68, 116  
 pesticides 72  
 petroleum ether 5  
 PETROSKI, RICHARD 101, 104  
 peyote  
     2, 19, 45, 46, 49, 53, 66, 67, 70, 95,  
     99, 116  
*Peyote and Other Psychoactive Cacti* 19  
 PEYOTE FOUNDATION, THE 21  
 peyote tar 70  
 PF TEK 75  
*Phalaris* 53, 65, 74, 75, 76, 77, 78  
*Phalaris aquatica* 16, 53, 76, 77  
*Phalaris aquatica* AQ-1 74, 76  
*Phalaris arundinacea*  
     16, 53, 78, 82, 83, 101  
*Phalaris tuberosa* 77  
*Phalaris tuberosa* cv. Australian Commercial  
     77  
*Phalaris tuberosa* cv. stenoptera 77  
 phallus 62  
 phantasmagoria 86  
*Pharmaceutical Nation* 116  
 "Pharmaco Prohibita" 14, 46, 114  
 pharmacological 22, 27, 28, 30, 74, 98, 99  
 pharmacology 28, 45, 49  
*Pharmacophilia or, the Natural Paradises* 4,  
     22, 23  
*Pharmacotheon* 33, 36, 74, 86, 116  
 pharmahuasca 45  
*Pharmako/Gnosis* 4  
*Pharmako/Poeia* 3, 4, 89  
 Pharsalus 60, 61, 62  
 phenethylamine(s) 4, 17, 69, 74, 79  
 phenol 11  
 PHILLIP 101, 102  
 phlegm 86  
*Pholiota nameko* 50  
 phosphatase 9, 11  
 phosphate 8, 9  
*Phragmites australis* 53  
 physiological 25, 89  
*Phytolacca acinosa* 53  
 Phytomphalos 22  
 PIANTELLI, M. 36  
 PICASSO, P. 107  
 Pichis Valley 85  
*PIHKAL* 23, 52  
*Pills-A-Go-Go* 116  
 pineal gland 109  
 pineapple 7  
*Piper betel* 52  
*Piper methysticum* 16, 52, 53, 64, 83  
 piracetam 96, 97  
 plant spirit 89  
*Plant Spirit Medicine* 89  
*Plants of the Gods* 52  
 PLATO'S Cave 59  
*Pleurotus ostreatus* 50  
 point of collection 58  
 poisoning 44  
 poisonous 44, 64, 103  
 POISSON, J. 18, 96  
 POLIVOY, SILVIA 44, 111  
 POLLOCK, STEVEN H. 9  
 POLLOCK, JACKSON 109  
*Polyporus versicolor* 10  
 Pop art 106  
 poppy 15, 64  
 POPPYSEED 3  
 PORTER, J.K. 62  
 POSITRONICS SEED BANK 84  
 potentiation 7, 32, 96  
 POWELL, RICHARD 101, 103, 104  
 power plant 5  
 POWERFUL PLANTS 116  
 PRAIRIE DRAGON 12  
*Praying* 110  
*Pregnancy* 110  
*Prescience Magazine* 117  
 PRINCE NEVILLE'S FAMOUS GINGER BEER 66  
 prisoner 41, 42  
*Progress of the Soul* 110  
 prophetic 62  
 prostrate 6, 21, 68, 69, 70  
*Prostration* 109  
 PROTO PIPE™ 70  
 Prozac 32  
 psilocin 7, 8, 9, 10, 11  
 psilocine 64  
*Psilocybe* 10, 35, 61, 63, 64  
*Psilocybe azurescens* 50  
*Psilocybe bohemica* 50  
*Psilocybe caeruleascens* 50  
*Psilocybe cubensis*  
     7, 49, 50, 57, 66, 84, 116  
*Psilocybe cyanescens* 49, 50, 67, 84  
*Psilocybe mexicana* 50  
*Psilocybe natalensis* 50  
*Psilocybe semilanceata* 31, 50  
*Psilocybe tampanensis* 50  
*Psilocybe weilii* 50  
 psilocybian  
     6, 7, 8, 9, 10, 11, 22, 32, 45, 53,  
     61, 63, 64, 66, 70, 75  
*Psilocybian Mushroom Cultivation: A Brief  
     History* 82  
 psilocybin  
     7, 8, 9, 10, 11, 32, 41, 42, 63, 64,  
     70, 117  
*Psilocybin Mushrooms of the World* 60  
 psilocybin-active 63  
 psilocybine 64  
 PSILONAUT 64  
 psychedelic 13  
 psychedelic elders 66  
*Psychedelic Illuminations* 109  
*Psychedelic Monographs and Essays* 8  
*Psychedelic Resource List*  
     16, 17, 18, 53, 85, 117  
*Psychedelic Shamanism* 3, 52, 101, 102, 103  
*Psychedelic Sourcebook* 16, 53, 85, 117  
*Psychedelics Encyclopedia* 27, 52, 117  
 PSYCHIATRY ON-LINE 32  
 psychic 94  
 PSYCHOACTIVITY (conference) 45





psychoanalytic 26  
 psychoanalytical 2  
 psychologist 23  
 psychology 42  
 psychopharmacological 22, 61  
 psychopharmacology 60, 61  
 psychoptic 74  
 psychosis 41  
 psychotherapist 42  
 psychotherapy 23, 40, 43, 45, 49, 119  
 psychotomimetic 41  
*Psychotria alba* 52  
*Psychotria viridis* 16, 50, 52, 53, 117  
 psychotropic 97  
 PSYLOCYBE FANATICUS 53, 75  
 PUMMANGURA, S. 71  
 punctiform spots 36  
 PURE LAND ETHNOBOTANICALS 117  
 pyramids 93  
 pyrones 64

## Q

quaaludes 70  
 QUEVAUVILLER, M.A. 28, 29  
 QUICK AMERICAN ARCHIVES 5  
 quinone 8, 9, 10, 11  
 quinonic 9  
 quinonoid 11

## R

R.G. 58  
 rabbit 73, 74  
*Rabiea albinota* 83  
 rain forest 15, 44, 80, 111  
 RARE HERB 52  
 Rarian 63  
 RASTOGI, R.P. 74  
 rat 32  
 RATHBUN, R.C. 28  
 RÄTSCH, CHRISTIAN 5, 45, 47, 79  
 rave 45, 107  
 raven 37  
 RAVERBOOKS 82  
*Raw Vision* 106  
 reality 33, 41, 57, 58, 92, 94  
 receptor 26, 32  
 REDON 109  
 REDWOOD CITY SEEDS 101  
 REED, DONNA 91  
 religion 5, 59, 110  
 religious 22, 35, 36, 41, 111  
 REMBRANDT 109  
 RENDIG, V.V. 77  
 reserpine 28, 29  
*Resonance Project, The* 12  
 respiratory depression 28, 29  
 respiratory infection 71  
 respiratory paralysis 28  
 REUTERS 14  
 RHOMPUS 8, 59  
 RITTER (missing reference) 98  
 ritual 35  
*Rivea corymbosa* 16, 53  
 RIVIER, L. 7  
 RNA 86  
 ROACH, STEVE 90

ROCHE 4  
 rock art 35, 36, 44  
 rodent 64  
 Roman(s) 35, 36  
 RONIN PUBLISHING, INC. 19  
 ROSE, J.N. 6, 17, 21, 68, 69, 98  
 ROSENTHAL, ED 5  
 ROSETTA 9  
 ROWAN, D.D. 102  
 ROWLEY (missing reference) 98  
 RUCK, C.A.P. 49, 61, 62  
 rye seed 67

## S

S. BEAR 96, 98  
 S.H. 3, 31, 58  
 sacrament 22, 89  
 sacred 35, 36  
 sacred art 107  
*Sacred Cacti and Some Selected Succulents* 19, 52, 95  
*Sacred Mirrors* 105, 108, 110  
*Sacred Mushrooms and the Law* 14, 46, 114  
 SACRED SUCCULENTS 82, 83  
 sacrifice 36  
 sacrificial 35  
 SAGARMATHA 84  
 SAGE STUDENT 100  
 SALLE, DAVID 109  
*Salvia* 92, 118  
*Salvia Argentia* 118  
*Salvia carnososa* 118  
*Salvia coccinea* 118  
*Salvia divinorum* 1, 3, 5, 13, 16, 45, 52, 53, 54, 57, 58, 73, 81, 83, 84, 90, 92, 100, 101, 104, 116, 117, 118, 119  
*Salvia divinorum* 5X extract 52  
*Salvia Divinorum FAQ, The* 100  
*Salvia Divinorum Grower's Guide* 54, 104  
*Salvia greggii* 118  
*Salvia microphila* 118  
*Salvia miltiorrhiza* 118  
*Salvia sclerea* 118  
*Salvia splendens* 5, 52, 118  
*Salvia superba* 118  
 salvinorin 90  
 salvinorin A 5, 13, 45, 74, 90, 91, 92, 100, 101, 118, 119  
 salvinorin B 5, 118  
 salvinorin C 53  
*Salvinorin: The Psychedelic Essence...* 15  
 SAMORINI, GIORGIO 35, 36, 49, 60, 61, 62, 63, 74, 79  
 Samsara 110  
 San Pedro 15, 19, 52  
*San Pedro Fanatic FAQ 2*  
 sangha 57  
 sauna 57, 118  
 sausages 58  
 SAVONA, G. 5  
 SAWYER, ANDY 112  
 scale 104  
 Scandinavian 35  
*Sceletium tortuosum* 83, 117  
 SCHAEFER, STACY 45  
 SCHARF, KENNY 109  
 Schedule I 46, 47, 99  
 Schedule II 47  
 Schedule III 47  
*Schizandra chinensis* 83  
 schizophrenia 41  
 SCHULTES, R.E. 89  
 SCHULTZ 71  
 SCHUMANN (missing reference) 30  
 sci-fi style aliens 93  
 scorpion 52  
*Scrapbook of a Haight Ashbury Pilgrim, The* 43  
 scuba diving 33  
*Scutellaria laterifolia* 83  
 sea horse 52  
 SECOND INTERNATIONAL CONFERENCE... 111  
*Secret Chief, The* 15, 23, 40, 43  
 sedation 73  
 sedative 29  
 SEEDBANK COMPANY, THE 83  
 SENSATONICS 50  
 SENSI 1 84  
 SENSI 2 84  
 SENSI 3 84  
 SENSI SEED BANK 84  
 Sensi Star (*Cannabis* seed) 82  
 SENTIENT EXPERIENTIALS 80  
 SERIOUS 84  
 serotonergic 32  
 serotonin 32  
 serpent 86, 92  
*Serpent Cosmique* 85  
 serpentine 86  
 sertraline hydrochloride 31  
 SFAMENI, G.G. 61  
 shadow, the 41  
 shaman(s) 34, 36, 44, 45, 80, 85, 95  
 SHAMAN (business) 83  
 shamanic 35, 44, 79, 85  
 SHAMANIC TONICS 11  
 shamanic trance 94  
 shamanically 58  
 shamanism 15, 49, 52, 79, 85  
*Shamanism: Archaic Techniques of Ecstasy* 94  
 SHAMANISMO, INC. 52, 84, 117  
 shamanistic 36, 94  
 SHAMBHALA PUBLICATIONS 105, 110  
 sheep 45, 103  
 SHULGIN, ALEXANDER T. (SASHA) 5, 7, 9, 10, 11, 19, 23, 27, 28, 40, 43, 45, 79, 105, 118  
 SHULGIN, ANN 19, 27, 28, 40, 43, 45, 79, 118, 119  
 SHULGIN, ANN & SASHA 106, 118  
 SHULGIN Scale 27, 37  
 Siberian 34, 35, 36  
 side effect(s) 9, 28, 33, 65, 73, 75, 93  
 SIEBERT, D. 5, 45, 53, 100, 101, 118, 119  
 Sierra Mazatec 118  
 silkworm excrement 52  
 Silver Pearl (*Cannabis* seed) 83  
*Silybum marianum* 33  
 Sirocco 77  
 sitter 119  
 ska Pastora 45, 116, 117, 119  
 skeletal muscles 28





- skeleton 105  
 Skunk #1 (*Cannabis* seed) 83  
 SLAYTOR, MICHAEL 78  
 sleepy grass 102, 103, 104  
 SLOTTA, K.H. 74  
 smartshops 45  
 SMILKSTEIN, M.J. 32  
 SMOLENSKI, S.J. 68  
 snake 92  
 snuff 44, 45, 79  
 soap, liquid castile 104  
 SOCIEDAD PARA LA PRESERVACIÓN... 54, 104  
 sodium dithionite 11  
 sodium nitrate 77  
*Solandra grandiflora* 52  
 solar plexus 94  
 SOLID PHASE SCIENCE 5  
 soluble fertilizer 71  
 solvent(s) 65, 66, 100  
 Soma 35, 49, 79  
 SOMA GRAPHICS 12  
*Sophora secundiflora* 53  
 soul 22, 23, 86, 90  
 "Sources" 15, 49, 81, 116  
 soxhlet 28  
 SPARKS, TAV 111  
 spasmolytic 29  
 SPECTRAL MINDUSTRIES 14, 46, 54, 114  
 spectroscopy 5  
 spermatozoa 86  
 sphinx 31  
 SPICE DISCOUNTERS 64  
 spike(s) 18  
 spine(s)  
     6, 18, 19, 21, 36, 68, 69, 70, 72, 95,  
     98  
 spiral 108  
 spirit(s) 33, 105  
 spirit guide 94  
 spiritual 79, 105, 106, 110  
 spirituality 59  
 spore print 116  
 spore syringe 67, 75  
 SRIVASTAVA, R.S. 68  
 $\beta$ -carboline 7, 76  
 SSRI 32  
 STAFFORD, PETER 34, 70  
 STAMETS, PAUL 44, 45, 60, 63, 64, 67, 79  
 steam (treatment) 8, 9  
 stepladder 36  
 stimulant 13, 27, 28, 71, 73, 99  
 stimulation 28, 59, 72, 73  
*Stipa robusta* 16, 100, 101, 102, 103, 104  
 STOLAROFF, MYRON  
     15, 23, 40, 41, 42, 43, 89, 108  
 STOLAROFF, JEAN 40  
 stomach 65  
 STONE RANGER, THE 57  
*Stropharia cubensis* (also see *P. cubensis*) 50  
 STROUP, KEITH 79  
 subconscious 66, 90  
 sublingual 5  
 succulent 69, 82  
 sulfuric acid 65, 66  
 sun opener 116  
 Super Skunk (*Cannabis* seed) 82, 83  
 SUPERWEED, MARY JANE 6  
 SYMINGTON, KEN 79  
 synapse 41  
 SYNCHROVISION'S BRAIN MACHINE 51  
 synthetic 65, 66, 71  
 Syrian rue 52
- T**
- Tabernaemontana* 27, 28, 29  
*Tabernaemontana sananho* 27, 28, 30  
 tabernamine 29  
*Tabernanthe iboga*  
     15, 16, 25, 27, 28, 30, 46, 47, 50, 53,  
     79, 84  
 tabernanthine 27, 29  
 tabersonine 27, 28, 29  
 taboo 85  
 Tachism 109  
 TAESOTIKUL, T. 28  
*Tagetes lucida* 53, 83  
 Taino 49  
 TANAKA (missing reference) 64  
 tanins 100  
 Tantric 109  
 Tantrism 109  
 TARCHER/PUTNAM 85  
 TAUB, ERIC 25, 26, 27  
 TAYLOR, W.I. 28  
 TCHELITCHEV, PAVEL 109  
 technophobic 71  
 telepathic 57  
 telepathically 31  
 telescope 109  
 TELLURIDE MUSHROOM FESTIVAL 44  
 tendril 2  
 TENGU 27, 30, 37, 38  
 tentacle 2, 94  
*Teonanácatl: Ancient Shamanic...* 82  
 Teotihuacan 104  
 Tepantitla 104  
 tequila 67  
 terpene 5, 118  
 terpenoid 118  
 tetracyclic 32  
 tetrahydroharmine 70  
 tetrahydroisoquinolines 96  
*Thanatos to Eros* 43, 89  
 THANEROS PRESS 43  
 THC 82  
*The Cactaceae* 17, 21  
*The Exaltation of the Flower* 60  
 "The Magnificent Void" 90  
*The Mushroom Entheogen* 8, 9, 66  
 THEOBALD, W. 29  
*Theologue* 110  
 therapeutic 79, 94  
 therapist 42  
 therapy 42, 45  
 THOMAS, D.W. 30  
 THOMPSON, HUNTER S. 79  
 THOREAU, H.D. 22  
 tiger 31  
 TIHKAL 27  
 time-released fertilizer 71  
*Timothy Leary: Outside Looking In* 86  
 TLC 68  
 TOAD 3  
 tobacco 6, 22, 111
- TOM JEWEL'S Giant 69, 70, 95, 99, 100  
 TORRES, MANUEL 44, 45, 49, 79  
 TORRES, DONNA 44  
 toxic 8, 9, 28, 61, 62, 63, 64, 65, 66, 74,  
     97, 100, 101  
 toxicity 28, 29, 118  
 toxicological 74  
 toxin(s) 66, 95  
 TPB COMPANY 53  
 tracers 28, 30  
 trails 31  
 train tracks 26  
 trance 3, 94  
 tranquilizer 13, 32, 73  
 tranquillization 59  
 TRANS-NEOCLERODANE CHURCH 16  
 transcendence 2  
 transcendent 58  
*Transfiguration* 110  
*Transfigurations* 105  
 transpersonal 41  
 Tree of Life 86  
 tremor 28  
 tremorigenic 101  
 TREY 2, 93, 94  
 Tribal Chief(tain) 35  
*Tribulus terrestris* 83  
 Trichocerei 68, 71  
*Trichocereus*  
     6, 16, 17, 18, 21, 64, 69, 70, 71, 95,  
     97, 98, 99  
*Trichocereus atacamensis* 71  
*Trichocereus bridgesii*  
     17, 21, 53, 69, 70, 71, 81, 82  
*Trichocereus cuzcoensis* 17, 69  
*Trichocereus macrogonus*  
     17, 18, 53, 68, 69, 71, 83  
*Trichocereus pachanoi*  
     6, 17, 18, 19, 21, 36, 37, 38, 49, 50,  
     52, 53, 64, 68, 69, 70, 71, 72, 73, 74,  
     81, 82, 83, 84, 95, 96, 97, 98, 100, 117  
*Trichocereus Pachanoi forma peruvianus* 98  
*Trichocereus pachanoi* OST 906401 64  
*Trichocereus pallerenis* 71  
*Trichocereus peruvianus*  
     6, 16, 17, 18, 19, 20, 21, 36, 37, 38, 49,  
     52, 53, 64, 68, 69, 71, 82, 83, 89, 95,  
     98, 99, 100, 116, 117  
*Trichocereus peruvianus forma Ancash* 64  
*Trichocereus peruvianus Huancabamba* 84  
*Trichocereus peruvianus Matucana* KK 242 84  
*Trichocereus scopulicola* 70  
*Trichocereus shaferi* 83  
*Trichocereus smrzianus* 71  
*Trichocereus spachianus* 71, 83  
*Trichocereus tacaquinensis* 53  
*Trichocereus taquimbalensis* 71  
*Trichocereus terscheckii* 71  
*Trichocereus validus* 53, 68, 71, 82  
*Trichocereus werdermannianus* 53, 71  
 tricyclic 32  
 tripping 42  
 triterpene 70, 74  
 triterpenoid 74  
 tropane 5  
 TROPICAL INSTITUTE 45  
 TROUT, K.





1, 4, 6, 10, 17, 19, 27, 30, 36, 37,  
64, 66, 67, 68, 70, 71, 72, 73, 74, 75,  
76, 89, 95, 96, 100  
TROUT'S NOTES 19  
tryptamine(s)  
8, 9, 59, 65, 70, 76, 77, 78, 79, 93  
tsicta 28, 30  
*Turbinicarpus* 83  
*Turbinicarpus lophophoroides* 84  
turkey baster 67  
TURNER, D.M. 5, 15, 17, 18, 21, 106  
*Turnera diffusa* 16, 83  
tyramine 4, 98  
tyrosine 96

## U

U.C. BERKELEY BOTANICAL GARDENS 18, 21  
U.S. ATTORNEY GENERAL 79  
U.S. DEPARTMENT OF AGRICULTURE 101  
UEBEL, HORST 28, 29  
unconscious 41  
universal mind 41  
*Universal Mind Lattice* 108  
UNIVERSAL SOLVENTS OF AMERICA 14  
universal unconscious 93  
universe 41  
UNIVERSITY OF LIVERPOOL 112  
UNIVERSITY OF MAASTRICHT 51  
UNIVERSITY OF MARYLAND DRUG INFORMATION  
SERVICE 32  
UNIVERSITY OF NEW MEXICO 101  
UNKNOWN BREWER 5  
UNNA, K.R. 28, 29  
*Ürbock: Bier Jenseits von Hopfen und Malz* 5  
urea 77  
urinalysis 22  
urine 99  
USDA AGRICULTURAL RESEARCH SERVICE 104  
USDIN, E. 28  
USKO AYAR SCHOOL OF AMAZON PAINTING 80  
UTAH STATE PRISON 31  
Uxmál 119

## V

vacuum 9  
VAIREL, CLAUDE 29  
Valcamonica 35, 36  
VALDÉS III, L.J.J. 5, 101  
VALENCIC, I. 61, 62  
*Valeriana officinalis* 82, 83  
Valley of Wonders 34, 35  
Valtellina 36  
VAN BEEK, T.A. 28  
VAN GOGH, THEO 106  
VAN GOGH, VINCENT 106, 109  
VAN HEIDEN, S.A. 49  
VANDENBERG, DIANA 109  
vascular bundle 38  
*Vedas* 35, 36  
Vedic 35, 36  
venlafaxine hydrochloride 32  
vinegar 65  
vinho da jurema 45  
visionary  
27, 28, 30, 31, 32, 45, 53, 61, 68, 70,  
71, 73, 74, 79, 85, 86, 89, 93, 106, 107,

108, 109, 117  
visionary art 105  
VISIONARY PLANTS LIST 57  
vitamin C 7, 8, 9, 10  
voacamine 28, 29, 30  
*Voacanga* 27, 28, 29, 30, 47  
*Voacanga africana*  
16, 27, 28, 29, 30, 50, 52, 117  
*Voacanga schweinfurthii* var. *parviflora* Schum  
30  
*Voacanga schweinfurthii* var. *puberula* 27, 30  
voacangine 27, 28, 29, 30  
voacanginol 29  
voacorine 28, 29, 30  
voacristine 27, 29, 30  
vobasine 29, 30  
vobasinol 29  
vobtusine 29  
vobtussine 29  
vodka 10  
VOGEL, G. 28, 29

## W

wall of eyes 104  
WALMART 109  
WASSON, R. GORDON 35, 36, 49, 60, 61, 104  
*Wasson's First Voyage...* 82  
waterslide parks 26  
WEEDSEED 84  
WEIL, ANDREW 44, 59  
WEST, L.G. 74  
*What's Eating My Plants* 104  
wheatgrass 78  
*Where the Spirits Ride the Wind...* 94  
WHITE, JR., J.F. 103  
white light 108  
White Rhino (*Cannabis* seed) 83  
White Widow (*Cannabis* seed) 82, 83  
wild cucumber 6, 7  
WILDFLOWERS OF HEAVEN  
17, 18, 19, 20, 21, 101, 102  
WILLIAMS, ROBERT 109  
wine 74  
*Withania somnifera* 53, 83  
WOODS, D.L. 76  
*World Art* 106  
*World Soul* 110  
wormwood 116  
WRIGHT, FRANK LLOYD 16  
WRIGHT, PETER 112

## X

x-ray crystallography 5  
XINGU DAWN 53

## Y

yachaj 86  
Yantig 106  
YENSEN, RICHARD 43, 45  
YORK UNIVERSITY 111

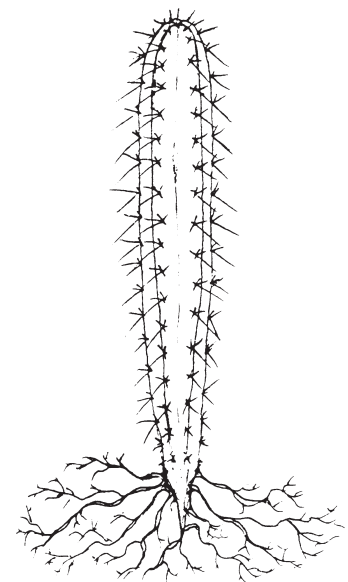
## Z

ZARATRUSTA UNDERGROUND 84  
ZELLER, E.A. 74  
ZETLER, G. 27, 28, 29  
zigzag 35  
Zoloft® 31  
zoomorphic 35

## SACRED SUCCULENTS PLANTS & SEEDS

*Ariocarpus,*  
*Epithelantha,*  
*Trichocereus,*  
*Copal,*  
*Delosperma,*  
*Pedilanthus,*  
*Sceletium*  
& more!

Catalog \$1.00  
POB 781 (Dept. ER)  
Sebastopol, CA 95473





*Just released!*

# **SALVIA DIVINORUM AND SALVINORIN A**

*The Best of The Entheogen Review  
1992–1998*

ER MONOGRAPH SERIES, No. 2

This 217-page book combines every entry from past issues of *The Entheogen Review* about *Salvia divinorum*. New endnotes provide fresh commentary and bring the text up-to-date. Includes comprehensive listing describing all known Internet web sites related to *Salvia divinorum*, a “Retailer’s Guide” that lists sources for live plants, fresh and dried leaves, extracts and tinctures both in the USA and other countries, and an annotated bibliography that presents abstracts of numerous additional sources of information on *Salvia divinorum*. Completely indexed for easy referencing.

\$20.00 plus \$3.00 S&H (USA), \$6.00 (foreign) to:

**The Entheogen Review  
564 Mission Street, Box 808  
San Francisco, CA 94105-2918**





# CLASSIFIED ADVERTISEMENTS

CLASSIFIED ADVERTISEMENTS are \$2.00 per word with a 15 word minimum (\$30.00). Though we are quite selective about the advertisements we include, *The Entheogen Review* is not responsible for any claims made by any advertisers. We reserve the right to refuse any advertisement. All advertising and advertised products void where prohibited. Please send information, a catalog, or product sample (if legal in the USA) along with your ad copy. Write for DISPLAY ADVERTISEMENTS rates. Send check or money order to *The Entheogen Review*, 564 Mission Street, Box 808-CA, San Francisco, CA 94105.

*NEW!*  
*Lower Prices and Free Shipping!*

## **SALVIA DIVINORUM 5X EXTRACT INCENSE**

Made from organically grown *Salvia divinorum* leaves.  
This extract contains the active principle of five grams of  
dried leaf concentrated onto one gram of dried leaf.  
Highest quality product. \$15.00/gm, \$40.00/3 gms postpaid.

Top quality organically grown *Salvia divinorum* leaves from Hawaii.  
\$20.00/7 gms, \$30.00/14 gms, \$50.00/oz, \$150.00/4 oz, \$490.00/1 lb  
Leaves are carefully sorted and only Grade A leaves are sold.

No personal checks accepted.  
Payment in cash or postal money order only. If paying by money order,  
leave the "Pay To" space blank or your order cannot be filled.  
Cash only on foreign orders. All orders filled within 24 hours.  
All products unconditionally guaranteed.

JODY HORD  
1430 Willamette Street, Suite 4, Eugene, OR 97401

## **RARE PLANTS SHIPPED WORLDWIDE**

Send \$1.00 for  
new 1999 catalog.  
NHE.ER  
Box 644023  
Vero Beach, FL 32964-4023

## **Terence McKenna in Hawaii**



**April 11-17, 1999 Big Island**  
Mind-bending lectures, sacred sites,  
volcanoes, rainforests, beaches,  
20 participants only, reservations required.

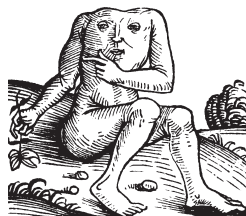
New Millennium Institute  
phone 808.885.2181 fax .5570  
email: [nmi@aloha.net](mailto:nmi@aloha.net)  
<http://www.planet-hawaii.com/nmi>

## **THEATRUM BOTANICUM**

Fine Plants  
Catalog \$2.00

Theatrum Botanicum  
POB 244 (Dept. ER)  
Boonville, CA 95415

[www.hepting.com/thebot](http://www.hepting.com/thebot)



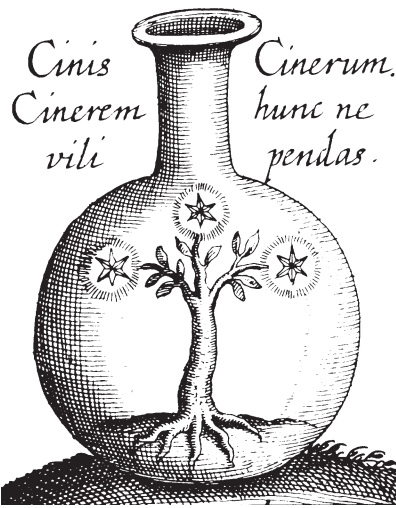
## **RARE HERB**

**Rare  
Unusual Seeds  
& Ethnobotanicals**

**DIVERSE COLLECTION  
EFFECTIVE EXTRACTS**

Send for our **FREE** catalog  
or visit our on-line catalog at  
<http://www.rareherb.com>

**Rare Herb  
POB 114 (Dept. ER)  
Williams, OR 97544**



*Cinis  
Cinerem  
vili*

*Cinerum.  
hunc ne  
pendas.*

# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME VIII, NUMBER 1



VERNAL EQUINOX 1999



ISSN 1066-1913



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

David Aardvark  
Jim DeKorne, Budapest  
Toad  
Deadcandance  
Robert W. Gess  
DRCNet  
The Peyote Foundation  
Tengu, Japan  
Anonymous  
K. Trout  
Amos, DK  
L.W., TX  
R.S.H.  
W.  
J.S., OR  
Jonathan Ott  
T.C., OR  
Anonymous  
Will Beifuss  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

# CONTENTS

The Poison Path...	1
Visions from Budapest	2
DPT Primer	4
<i>Datura</i> Visions	8
In The News	12
Your Tax Dollars at Work:	
U.S. Developing Fungi to Kill Narcotic Plants	12
Peyote Garden Desecrated	13
Extraction Notes:	
Common Solvents? Easy Extractions?	16
Network Feedback	20
<i>Strychnos Nux Vomica</i>	20
Formaldehyde	20
<i>Mimosa</i> Active Without MAOI?	22
Amanitas & Antidepressants	23
JONATHAN OTT Speaks...	25
Events Calendar	35
Sources	36
Book Reviews	41
Bibliography	44

Special thanks to J.T. in San Francisco, CA for his generous donation to *The Entheogen Review's* library of over 50 drug-related books, a number of which are rare and out-of-print.

— DAVID AARDVARK

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, 564 Mission Street, Box 808, San Francisco, CA 94105, USA. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 1999 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# THE POISON PATH...

A childhood friend of mine killed himself last month. Throughout grammar school, junior high, and high school, we were very close—best friends, really. We got drunk for the first time together, and pissed off the roof of a goat shed. We attended our first concert together—THE CLASH—actually getting backstage and drinking beer with the band. My friend introduced me to LSD. For a while we took acid about once a week, and drank our way through a case of beer each—seemingly without getting drunk at all. (Ah, to be young and foolish.) At the time I was strangely convinced that the *acid* was responsible for my sizeable hangover the following day.

After high school we drifted apart. I moved to San Francisco and went to college. He stayed in our home town and made repeated attempts to attend various community colleges. He became a frequent user/abuser of numerous substances, smoking *Cannabis*, drinking alcohol, snorting and shooting-up methamphetamine. Perhaps others too—I didn't really keep track. He wound his way in and out of rehab programs. Occasionally he would stop by and see me where I worked in the evenings, and we'd have a couple of drinks together.

More recently, I hadn't seen him for a few years. He didn't come to my wedding, although his parents did. They explained that he was on a "bender" the night before, and was in no shape to do anything on that day. We've probably all been that hung over.

I don't know what caused my friend to take his life, 'though I've been told that he had been fighting off depression. Depression seems to be pretty common these days. I get it sometimes. Nearly everyone I know gets depressed sometimes. I can't say if my friend's substance abuse problems were a cause of his depression, or if the depression caused him to abuse substances. Perhaps a little of both.

Sometimes those who are attracted to "the poison path" lose sight of the path entirely. Then, the poison uses the *person* as its path. DALE PENDELL accurately describes the power plants as a "...motelly troop—not a gentleman among you—Not one that won't lie, cheat, or swindle a ride..."

This issue of *The Entheogen Review* presents a number of plants and compounds that many rightly consider to be toxic or addictive; *Datura* species, *Atropa belladonna*, *Aconitum napellus*, *Conium maculatum*, *Cicuta* species, *Strychnos nux-vomica*/strychnine, formaldehyde, opiates, and methamphetamine are all discussed at some point herein. I want to make it clear that *The Entheogen Review* does not encourage the use of any of these. At times the "poison path" is too poisonous to tread. Please do not be foolhardy.

To my friend, who stumbled many times, and finally took a last fall—I hope that you have found a path in death that eluded you in life. This issue of *ER* is dedicated to you. — DAVID AARDVARK





# VISIONS FROM BUDAPEST

Dear DAVID:

Received your generous “care” package today. As always, I am impressed with what you’ve done with *ER* and happy that it didn’t die. But mostly I am blown away by what you did with the *Salvia divinorum* book—believe me, I know how much work goes into putting something like this together! You have a “basic book” here, and I’m proud to own a first edition! Although some of my collected data forms the skeleton, it is clearly your creation, and one to be proud of. It’s required reading for anyone interested in *S. divinorum*, and although we all know that other books will be written as more information accumulates, this one will always stand out.

The following are my first impressions of the entheogen scene in Hungary. The enclosed postcard [Figure 1] is available free in bars and coffee houses in Budapest. Although it refers specifically to *Cannabis* (and I know that *ER* doesn’t often focus on this entheogen), social *Cannabis* tolerance (or lack

thereof) is still a good index of how other psychotropics are perceived in any given culture. The upper-left sentence reads:

“There are six small differences between the two drawings. What are these?”

The drawing on the left shows the six automobile license symbols for European countries where *Cannabis* use has been decriminalized or is generally tolerated. Clockwise from the top, these are: Spain, Poland, Ireland, Germany, Italy and Holland. Of course, the symbol in the drawing on the right represents Hungary, and refers to the newly elected government and its desire to make this the only country in Europe with a three-year minimum sentence for *Cannabis* possession. The line at the bottom of the card asks: “Total prohibition or real drug policy?”

Until now, the scene here has been very laid-back, with *Cannabis* an officially “illegal” but tacitly tolerated substance. A

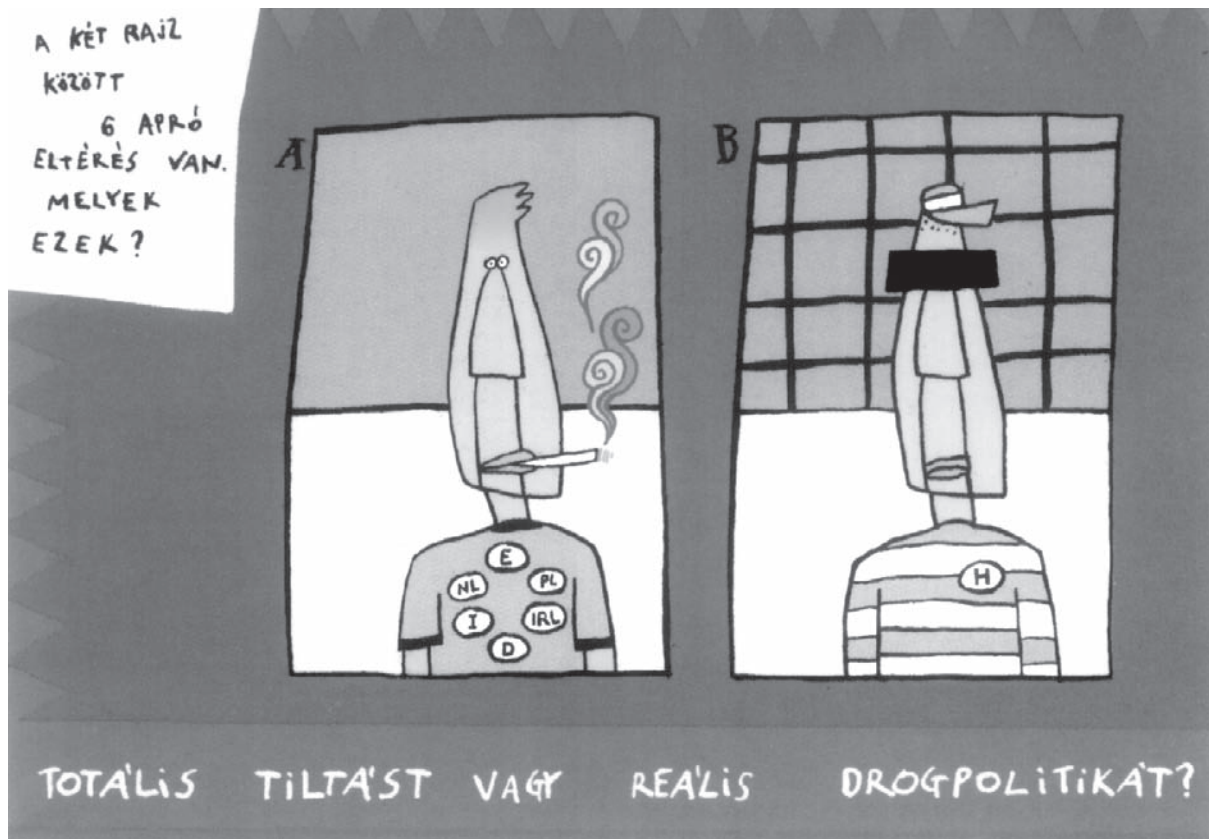


FIGURE 1 (Produced by BOOMERANG FREECARDS, Budapest, Nyáry Pál u. 5. H-1056.)





hip friend claims that most Budapest cops wouldn't know what pot smelled like if you lit up in front of them. In other words, you'd have to be egregiously outrageous and totally uncool to get busted for it here at present.

That all may change soon. The new government consists largely of yuppie lawyers, most of whom have attended seminars in the U.S., put on—all expenses paid—by right-wing Republican “think-tanks” (an oxymoron if there ever was one). THE HERITAGE FOUNDATION has been mentioned. What it boils down to is that after 40 years of Soviet oppression, there is now a political trend in Hungary to ape the oppression of the capitalist West. So, what's the first thing to do? Why, institute a bullshit drug policy, what else? (Any Hungarian will ruefully admit that they have a national penchant for making consistently hapless choices. History, alas, bears this out.)

In the long run, and paradoxically, the idea may not be accepted for deeply-rooted cultural reasons. Hungarians are passionate about art and literature; half the streets in Budapest are named after poets. (Imagine ALAN GINSBERG Avenue or JACK KEROUAC Boulevard in Washington D.C. and you get the picture.) In short, artists are honored here and the artistic temperament is not considered by Hungarians as aberrant. Creative people, by definition, push the envelope of consensus reality, so it comes as no surprise that entheogen use is widely accepted among the poets and intellectuals of Budapest. The fact that these are honored members of society implies a general tolerance for the artistic lifestyle. (Even under communism most Hungarians remained free in their heads, and as a disillusioned American I can easily identify with their ironic pessimism about all things political.)

The “dope problem” here is certainly no big deal from what I can see; just as it was no big deal in Amsterdam when I was there in '97. Entheogens in general, and *Cannabis* in particular, are a huge non-issue waiting for some politician to turn into an infinite threat to the status quo. When I compare the general European attitude with that of my homeland, I can hardly believe how we've allowed the War on Some Drugs to become as psychotic as it has. (For whatever it's worth, I must observe that Catholic countries are usually more laid-back about these issues than their Protestant counterparts. A Hungarian “Fundamentalist Christian” would be someone who believes that the Mass should still be read in Latin.)

So, as elsewhere, the entheogen scene here is mostly confined to artist-intellectuals and segments of the international youth culture. There are Raves here, called (in English) “acid parties,” where “D.J.s” manipulate “samplers” to orchestrate the dancing. There is often live music as well. I can't say how much acid is actually being consumed—it appears to be largely a *Cannabis*-inspired activity, and by current U.S. standards comes off as downright wholesome! I am deeply touched by these kids, who look like models for a 1953 *Coca-Cola*® ad, trying to be cool by imitating what they've seen on satellite TV. Television notwithstanding, the fact is that they remain pathetically naive about urban life in the U.S.—guns and hard drugs are virtually non-existent here, and one can walk down the streets of Budapest at any hour of the day or night without fear. Most of the beat cops I've seen stand around smoking cigarettes and looking bored. (Tobacco has yet to be demonized in Hungary and it's a refreshing “trip down memory lane” to enter a cafe and see ashtrays on the tables. It's little details like this that make you realize how draconian things have become in the States.)

A local grower claims that the Mafia is taking over the soft-drug trade and (since it drives up prices) is behind the new push to criminalize *Cannabis*. Though this oft-repeated belief always sounds paranoid to me, an early naive experience with some “friendly strangers” (who later turned out to be bonafide Hungarian Mafiosi) suggests that it's not implausible. Since the Mafia is just capitalism without stock options, I can easily visualize a board meeting where such strategies are formulated. Other informants insist that the new prohibitions are mostly right-wing control trips. I have no problem imagining a right-wing/Mafia coalition, either deliberate or *de facto*, and some Hungarians claim that such a connection exists. (It's not all that fantastic when you consider their shared values.)

The final non sequitur is that I'm living in a former Iron Curtain country which (for the moment at least), offers more personal liberty than the so-called “Land of the Free” that I left behind. I don't know for sure, but I'd be willing to wager that Budapest (a city of two-million) doesn't even have a SWAT team. That won't last long. With the expert help they're receiving they could turn this place into another LA ghetto and obtain an exotic set for a new TV cop show: “Death on the Danube” might be an obvious title.

Have other *ER* readers noticed that modern life is taking on the ambience of a PHILIP K. DICK novel? —JIM DEKORNE





# DPT PRIMER

by Toad

*N,N*-dipropyltryptamine (DPT), the lesser-known cousin of DMT, has recently become more widely available among select entheogenic circles, thus fostering a new wave of interest and research. Although mentioned in many standard texts such as *Psychedelics Encyclopedia*, *Pharmactheon*, and *TIHKAL*, this obscure entheogen has yet to really see the light in the psychedelic world of today. [While it is true that DPT has never been terribly common on the underground market, it has been used as a sacrament by the TEMPLE OF THE TRUE INNER LIGHT in New York City for nearly 20 years. — DAVID]

The power and force of this entheogen is comparable to DMT and 5-MeO-DMT, which is to say that you are in the major leagues of self-dissolution. DPT needs to be approached with respect and caution. From all accounts, the imagery, coloration, feeling, tone, and overall style of DPT is quite unique and very different from the more widely-known tryptamine cousins.

In the course of watching a fairly wide spectrum of people experiment with DPT, some important aspects of the drug have become evident. The dosage curve, physical effects, and psychological response are all highly variable. Some people have been completely overwhelmed with as little as 50 mg insufflated, while others required 200 mg to really get where they wanted to go. Many people reported being uncomfortable with the physical “body load” that manifests as a very specific body vibration. (It could be described as the classic kundalini archetype.) People who are more sensitive to the drug typically manifest more of the tremor effect. I have personally witnessed a hardcore freak-out from 60 mg (insufflated), and I feel obligated to *strongly* warn people about the serious nature of this drug. DPT is not for everybody, and certainly not for those just looking for a “recreational” high. Taking an approach where one starts with a very low dose at first, and then “boosting” up as desired seems prudent. It is essential to have a sitter present during your initial explorations of DPT; please be conscious in this regard.

Time course and effects vary based on the route of administration. Smoking small amounts of the free-base (20 mg) over the course of five minutes is recommended for initial exploration. Smoking provides the fastest onset with almost im-

mediate entry and a relatively short duration (20 minutes). This is by far the best way to learn the effects of DPT. Insufflation of the hydrochloride salt also works very well, but there is a much higher level of commitment involved, what with a two hour duration. There are also distinct differences in the effects of each route of administration. Among those we know who have experimented extensively with this substance, the preferred route of administration is via intramuscular injection of the hydrochloride salt. Most DPT we've seen available has been in the hydrochloride salt form, which is not very efficient for smoking. Conversion to the free-base can be done using standard kitchen chemistry basification methods. (See [http://www.erowid.org/entheogens/dpt/dpt\\_primer.shtml](http://www.erowid.org/entheogens/dpt/dpt_primer.shtml) for one process.) Although *TIHKAL* notes that DPT is orally active, we found this route to be unpredictable, less desirable in effect, and a waste of material.

Ketamine taken at the same time as DPT seems to provide just the right “lubrication” for the body to handle the high-voltage vibrations associated with DPT. All experimenters thus far have reported profound experiences with this combination, the sum being much greater than either of the parts. After experiencing it myself, I have to agree that this combination is *the* way to go.

## DOSING STRATEGIES

**SMOKED:** The free-base is a little harder to nail down the exact dosage level, but 20–100 mg seems to be the range needed for a full experience, with the top end manifesting as a total dissolution similar to 5-MeO-DMT. Our initial experiments suggest that even less than 50 mg will provide significant access into the space. It would be wise to nibble slowly at it first to get the general feel before diving in with multiple huge hits. The effects begin almost immediately (within 2–5 minutes) and maintain peak for approximately 20 minutes followed with a steep decline and slight residual. We noticed that two relatively small hits were all that was necessary to access the DPT space adequately for the first time.

**INSUFFLATION:** Start with 25 mg regardless of your body size and level of experience with other entheogens. Wait 15–30







minutes for it to come on and settle in. If you desire more, boost it up *once* with another 25 mg. If you don't get there on your first go, then so be it. Be patient, get a feel for the physical vibrational effects, and find out if this drug is for you before you jump in. The effects begin within 15–30 minutes, peak in about an hour, and then gradually trail down for another 3 hours.

**INTRAMUSCULAR INJECTION:** If you have no prior experience with DPT then I would recommend starting with a very low dose of 15–20 mg. For those who are experienced with the other routes of administration, I would suggest starting at 30 mg and working your way up from there in several sessions as necessary. STANISLOV GROF reported a maximum dose level of 160 mg in his studies with DPT, but I have heard from one intrepid friend that he passed out at 130 mg. All indications point to the use of *extreme* caution when using this route of administration. The effects begin within five minutes and very quickly progress to a solid peak plateau that lasts for over an hour followed with a trail-down for another two hours.

## PREPARATION: SET & SETTING

The nature of the DPT experience lends itself to a more private and internalized focus. It is best to create a space where one can comfortably lay down or sit relaxed. You will find yourself drawn to close your eyes and explore the inner world of DPT. By creating an environment with minimal distractions you will greatly add to the quality of the experience. You may also want to listen to some good meditative music, as it can add dramatically to the potential and possibility of the experience. DPT does absolutely wonderful things with sound, and very intricate states of awareness can be created and driven using musical influences. The visionary intensity and nature of this material lends itself to working solo or in very small experienced groups. As with any psychedelic journey, preparing oneself physically and mentally is a must. The usual pre-trip diet guidelines and mental preparation should be applied.

## TRIP REPORT

JUAN and I traveled across town to our friend's apartment where we were meeting a group of five other people. After talking for a period of time, the first person started off with

100 mg intramuscularly. Alert at about 3–5 minutes and fully out there at about 20 minutes. JUAN then went next at 50 mg, followed by HURLEY at 100 mg, then the two girls at 75 mg. One participant had been taking several psychotropic medications regularly and he elected to smoke it, at the 50 mg level first, and then at the 100 mg level. After everyone had their dose, and I was comfortable that no "major" reactions were occurring, I went ahead with 100 mg myself.

About 20–30 minutes into it, HURLEY became somewhat disoriented, jumped up and said he needed a hug. He then wandered around and seemed to get more and more disoriented, as did his significant other. At about 45 minutes into it he began vomiting profusely and kept saying, "Something's wrong... I want a doctor." He seemed quite dissociated, and his significant other seemed to be having a difficult experience also. She became somewhat rigid, reminding me of a tardive dyskinesia-like reaction. She too seemed almost totally dissociated.

I found my voyage to be one of the best tryptamine experiences I have ever had. I've had extensive experiences with mushrooms (probably 75–100), as well as significant experience smoking DMT, 5-MeO-DMT, and combinations of the two, and ayahuasca. This material definitely has the "tryptamine signature." The difference for me was the total non-threatening nature of the experience. I've gotten into spaces with the other tryptamines that have been some somewhat "scary" at times, particularly at the higher doses (7–10 grams of mushrooms). What usually happens is what I call "the confrontation with the self."

I seemed to be able to transcend this area with DPT. Many times with the other tryptamines I get stuck in what GROF would call the psychodynamic/biographical phase of the experience. It seemed that I leap-frogged over this stage and went directly into the transpersonal realm, and for lack of a better way to describe it I'd have to call it "bliss." This lasted for an unknown period of time and was interrupted by my feeling a need to come to the aid of the participants having a difficult time. I personally found no difficulty pulling myself together to assist with others, although it definitely had a grounding impact on my experience.

The person doing the smoking (hydrochloride salt form) of the material noted effects at both the 50 and 100 mg level, although much shorter lived (maybe 30–45 minutes) and less intense.





At the two-hour point, once I assured myself that things were probably going to be okay, I decided to further my knowledge of this compound and took another 60 mg i.m. I found it had minimal effect, other than possibly extending the trailing off period. Seems that tolerance had developed rapidly. Further experiments for me will revolve around a higher dose (I think I could easily handle 150 mg i.m.) as well as doing boosters earlier in the experience, prior to the two-hour point. (I'm thinking of boosting at the 30 minute and one-hour point to see if it simply extends the experience or puts one further out.)

At the four-hour point everyone was back to baseline, or close thereabouts. All effects seemed to have worn off. JUAN and I were easily able to travel back to his apartment where sleep came easily. I have had no problems with the injection site. It was slightly "uncomfortable" the following day. I had no reports of problems from the others in this regard.

Overall, for me it was fantastic. I'm not certain that others in the group feel the same way, but JUAN and I talked extensively about our experiences and he had what he considers to be a "peak experience" at the 50 mg level. I would describe JUAN as usually quite a "hard head" in terms of dosages, so his experience at 50 mg is interesting. He and I are both anxious to further experiment with this most interesting compound. It is somewhat "disorienting," which for some in the group was disconcerting. If one isn't grounded well psychically, I would be careful in experimenting with DPT, especially at higher levels. — DEADCANDANCE

## ADDITIONAL COMMENTARIES

A large-size male ingested 250 mg orally on an empty stomach. Effects came on hard and fast. The first 30 minutes of the peak was extremely rough, very intense, and he thought he was going to die. His body looked flushed, and his breathing pattern was forced and very similar to what I have seen with 5-MeO-DMT. Once past the peak he settled down and very much enjoyed the state. He commented that it had a definite empathogenic signature to it during the latter stages of the trip, and that he was receiving lots of information regarding current issues in this life. He said he would not want to repeat this level again, but is interested in exploring the compound again at a less intense level and a different route.

A medium-sized male ingested 250 mg orally on an empty stomach. Effects were barely perceivable and quite a disappointment. After three and a half hours he decided to insufflate 200 mg to attain the full effect. This worked very well, and he found it to be a most unique space unlike any other entheogen he has ever experienced. He described amazing closed-eye visuals and musical enhancement as the most notable unique signatures of the material. The space was entirely comfortable for him, and he said that in the future he would like to try it at a higher level.

A medium-sized male ingested 250 mg orally on an empty stomach and found it to be almost entirely without effect. After three and a half hours he decided to insufflate 200 mg and found the effects to be very powerful and unique. He was impressed with the overall nature of the material and said it was definitely a bit on the "pushy" side. He commented that he was looking forward to exploring it again at a slightly lower level, perhaps 150 mg.

A medium-sized female smoked 100 mg of the hydrochloride salt with a slight effect. (We have since confirmed with additional experimentation that the hydrochloride salt does not work very well for smoking.) She then insufflated 200 mgs and was quickly catapulted into a heavy duty freak-out.

Two medium-sized females and one large-size male smoked a bowl containing an estimated 100 mg of free-base. Each person took a small hit from the bong and passed it along. On the second hit they reported instant access into the space and remained there for 20 minutes. They commented on how non-confrontational and nice it was compared to DMT. "Like DMT space without all those pesky entities poking at you," one said. They all liked the fact that the window of smoked DPT was open for a much longer duration than with smoked DMT. The smoking process was easier and much more relaxed, as it's not so essential to get in large amounts of vapor within the shortest possible time frame, as it is with DMT.

One large male insufflated 60 mg. He was very experienced with LSD, smoked DMT, mushrooms, and the like. He puked during the onset (he had not eaten all day), and was in a state of complete terror for the next two hours. Fortunately his wife was present, and she provided excellent grounding assistance with her motherly influence. He has since quit the use of all drugs.



# FS BOOK COMPANY

P.O. BOX 417457 DEPT. ER, SACRAMENTO, CA 95841-7457

**FREE SHIPPING! FAST SERVICE! DISCOUNT PRICES! WE'LL BEAT ANYONE'S PRICE!**

## MARIJUANA TITLES

___ MARIJUANA GROWER'S GUIDE, Mel Frank, Color Ed, 330 pgs.....\$18 Spiral.....\$22	___ MARIJUANA GROWER'S INSIDER'S GUIDE, Mel Frank, 380 pgs.....\$18
___ INDOOR MARIJUANA HORTICULTURE, Cervantes, Revised '93, 397 pgs.....\$20	___ MARIJUANA BOTANY, Robert Connell Clarke, 197 pgs.....\$20
___ MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 261 pgs.....\$19 Spiral.....\$23	___ MARIJUANA HYDROPONICS: High-Tech Culture, Daniel Storm, 118 pgs.....\$16
___ PRIMO PLANT, Growing Marijuana Outdoors, Mountain Girl, 96 pgs.....\$14	___ THE CLOSEST CULTIVATOR, Ed Rosenthal, Expanded Edition, 128 pgs.....\$16
___ DARE TO GROW YER OWN STONE, Alexander Sumach, 98 pgs.....\$14	___ MARIJUANA CULTIVATOR'S HANDBOOK, Bill Drake, 224 pgs.....\$24
___ THE EMPEROR WEARS NO CLOTHES*, 1998 edition, Jack Herer, 291 pgs.....\$25	___ MARIJUANA GROWING TIPS, Ed Rosenthal, Cultivation Tips, 126 pgs.....\$12
___ MARIJUANA FLOWER FORCING, T. Flowers, Designer Growing, 121 pgs.....\$16	___ THE SINSEMILLA TECHNIQUE, Kayo, 134 pgs.....\$24
___ CO2 TEMPERATURE & HUMIDITY, D. Gold, Edited by Rosenthal, 54 pgs.....\$12	___ MARIJUANA QUESTIONS? ASK ED, Ed Rosenthal, 305 pgs.....\$19
___ DR. ATOMIC'S MARIJUANA MULTIPLIER, Larry S. Todd, 73 pgs.....\$10	___ MARIJUANA LAW, Richard Glen Boire, How to Avoid Busts, 271 pgs.....\$16
___ MARIJUANA MEDICAL HANDBOOK, Rosenthal, Therapeutic Use, 270 pgs.....\$16	___ THE JOINT ROLLING HANDBOOK, Quick American, 61 pgs.....\$10
___ MARIJUANA CHEMISTRY, Michael Starks, Hashmaking & Oil, 199 pgs.....\$22	___ COOKING WITH CANNABIS: The Art & Science, Adam Gottlieb, 67 pgs.....\$10
___ MARIJUANA BEER, How to Make Your Own Hi-Brew, Rosenthal, 53 pgs.....\$14	___ MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 261 pgs.....\$19 Spiral.....\$23
___ HOW TO GROW MARIJUANA INDOORS FOR MEDICAL USE, 127 pgs.....\$20	___ HOW TO GROW MARIJUANA INDOORS UNDER LIGHTS, 127 pgs.....\$22
___ THE GREAT BOOK OF HEMP, Rowan Robinson, Hemp History, 256 pgs.....\$20	___ HIGH TIMES CULTIVATION TIPS, From The Editors of HT, 128 pgs.....\$19
___ HIGH TIMES GREATEST HITS, From The Editors of HT, 187 pgs.....\$14	___ POT FOR PENNIES, M.U.D., Low Cost Hydroponic System 83 pgs.....\$13
___ PARADISE BURNING, C. Simunek, Adventures of a HT Journalist, 176 pgs.....\$12	___ MARIJUANA RECONSIDERED, Lester Grinspoon, 474 pgs.....\$19
___ THE GREAT BOOKS OF HASHISH, Vol. 1 Book 1, L. Cherniak, 144 pgs.....\$49	___ HASHISH: MAKE YOUR OWN, Robert Clark, 378 pgs.....\$29
___ INVISIBLE MARIJUANA & PSYCHEDELIC MUSHROOM GARDENS, 136 pgs.....\$20	___ CANNABIS SPIRITUALITY, Stephen Gaskin, 136 pgs.....\$10
___ GARDENING INDOORS WITH ROCKWOOL, George Van Patten, 128 pgs.....\$15	___ GRANDPA'S MARIJUANA HANDBOOK, Evan Keliher, 124 pgs.....\$10
___ DUTCH HASHCOFFEESHOP TOUR, Guide To Holland, 132 pgs.....\$25	___ GROW DUTCH, VHS Video, Ed Rosenthal & Alayn Lowell, 40 Minutes.....\$20
___ SEA OF GREEN VIDEO, 60 MINS.....\$29	___ SEA OF GREEN BOOK, 89 pgs.....\$24

## PSYCHEDELIC TITLES

___ GROWING THE HALLUCINOGENS, Hudson Grubber, 81 pgs.....\$10	___ SEX DRUGS AND APHRODISIACS, Adam Gottlieb, 84 pgs.....\$10
___ BETTER SEX THROUGH CHEMISTRY, Morgenthaler & Joy, 224 pgs.....\$15	___ LEGAL HIGHS, Adam Gottlieb, Psychoactive Plants & Herbs, 64 pgs.....\$11
___ PSYCHEDELICS ENCYCLOPEDIA*, Peter Stafford, 420 pgs.....\$29	___ PEYOTE AND OTHER PSYCHOACTIVE CACTI, Adam Gottlieb, 85 pgs.....\$10
___ OPIUM POPPY GARDEN, William Griffith, Cultivation & Harvest, 77 pgs.....\$14	___ PSYCHEDELIC UNDERGROUND LIBRARY, Ronin Publishing, 190 pgs.....\$24
___ UR-INE TROUBLE, Kent Holtorf, M.D., Pass Drug Tests, 200 pgs.....\$20	___ DRUG TESTING AT WORK, Potter, Ph.D. & Orfall, M.A., 279 pgs.....\$24
___ COCAINE HANDBOOK, David Lee, An Essential Reference, 201 pgs.....\$45	___ PLANTS OF THE GODS, Schultes & Hofmann, 192 pgs.....\$20
___ THE SCIENTIST, John Lilly M.D., Metaphysical Autobiography, 208 pgs.....\$16	___ FOOD OF THE GODS, T. McKenna, History of Plants & Drugs, 311 pgs.....\$15
___ THE PLEASURES OF COCAINE, Adam Gottlieb, 147 pgs.....\$12	___ PSYCHEDELIC MONOGRAPHS AND ESSAYS #6, Thomas Lytle, 214 pgs.....\$20
___ FROM CHOCOLATE TO MORPHINE, Dr. Andrew Weil, 240 pgs.....\$14	___ PHARMACOTHEON* Jonathan Ott, Entheogenic Drugs, 640 pgs.....\$40
___ PLANT INTOXICANTS, Baron Van Bibra, Psychoactive plants, 269 pgs.....\$17	___ LSD PSYCHOTHERAPY, Stanislav Grof, M.D., 352 pgs.....\$23
___ THE SALVIA DIVINORUM GROWER'S GUIDE, Socied Para La, 64 pgs.....\$12	___ PSYCHEDELIC DRUGS RECONSIDERED, Lester Grinspoon, 385 pgs.....\$15
___ ECSTASY DANCE TRANCE & TRANSFORMATION, N. Saunders, 281 pgs.....\$20	___ THE SECRET CHIEF, Myron J. Stolaroff, 144 pgs.....\$11
___ GHB: THE NATURAL MOOD ENHANCER, Ward Dean M.D., 192 pgs.....\$17	___ THE LITTLE BOOK OF ACID, Ronin, 85 pgs.....\$12

## CHEMISTRY TITLES

___ AMPHETAMINE SYNTHESSES, Otto Snow, Overview & Reference, 276 pgs.....\$33	___ CONTROLLED SUBSTANCES*, Shulgin, 1992 Edition, 410 pgs.....\$55
___ GRANDDAD'S WONDERFUL BOOK OF CHEMISTRY, K. Saxon, CD-ROM.....\$50	___ OPIUM FOR THE MASSES, Jim Hogshire, Cultivation & Harvest, 112 pgs.....\$18
___ LSD-25 & TRYPTAMINE SYNTHESSES, Otto Snow, 150 pgs.....\$23	___ PSYCHEDELIC SHAMANISM, Jim DeKorne, Psychotropic Plants, 155 pgs.....\$22
___ LAUGHING GAS: NITROUS OXIDE, M. Shedlin & D. Wallechinsky, 88 pgs.....\$14	___ CLANDESTINE LABORATORIES, Jack B. Nimble, Revised 1994, 124 pgs.....\$20
___ RECREATIONAL DRUGS, Professor Buzz, Lab "Cookbook", 160 pgs.....\$25	___ ECSTASY: THE MDMA STORY, Bruce Eisner, Synthesis & Info., 190 pgs.....\$17
___ PRACTICAL LSD MANUFACTURE, Uncle Fester, 115 pgs.....\$20	___ SECRETS OF METHAMPHETAMINE MANUFACTURE, Fester, 246 pgs.....\$30
___ ADVANCED TECHNIQUES / AMPHETAMINE MANUFACTURE, Fester, 189 pgs.....\$32	___ TOTAL SYNTHESIS, Strike, Meth. & Ecstasy Manufacture, 145 pgs.....\$35
___ SOURCES, Strike, Reference of Supply Houses & Resources, 226 pgs.....\$30	___ PIHKAL: A CHEMICAL LOVE STORY*, Alexander & Ann Shulgin, 978 pgs.....\$22
___ TIHKAL: THE CONTINUATION*, Alexander & Ann Shulgin, 804 pgs.....\$25	___ PSYCHEDELIC CHEMISTRY, Michael Smith, Lab "Cookbook", 200 pgs.....\$22
___ HYDROPONIC HEROIN, R. Bunch, Grow Poppies without Soil, 94 pgs.....\$14	___ CANNABIS ALCHEMY, D. Gold, The Art of Modern Hashmaking, 109 pgs.....\$12

## UNDERGROUND TITLES

___ THE ANARCHIST COOKBOOK, William Powell, Uncensored Ed., 160 pgs.....\$30	___ PRIVACY: HOW TO GET IT, HOW TO ENJOY IT, Bill Kaysing, 128 pgs.....\$18
___ NEW I.D. IN AMERICA, Anonymous, Foolproof New Identity, 110 pgs.....\$17	___ THE PAPER TRIP I, Eden Press, Get New I.D., 82 pgs.....\$17
___ I.D. BY MAIL, Eden Press, Get I.D., 20 Sources Fully Illustrated, 62 pgs.....\$20	___ POOR MAN'S JAMES BOND*, K. Saxon, Weapons & Explosives, 476 pgs.....\$30
___ HOW TO GET ANYTHING ON ANYBODY*, Lee Lapin, 263 pgs.....\$30	___ GET EVEN: The Complete Book of Dirty Tricks, George Hayduke, 192 pgs.....\$20
___ THE WHOLE SPY CATALOG*, Lee Lapin, Encyclopedia for PI's, 426 pgs.....\$45	___ DO-IT YOURSELF MEDICINE, Ragnar Benson, 113 pgs.....\$20
___ RAGNAR'S BIG BOOK OF HOMEMADE WEAPONS, R. Benson, 279 pgs.....\$25	___ THE OUTLAW'S BIBLE, E.X. Boozhie, Your Legal Rights, 322 pgs.....\$20
___ THE RIP-OFF BOOK, Victor Santoro, Con & Swindles, 200 pgs.....\$15	___ REBORN IN THE U.S.A., Trent Sands, Expanded Third Edition, 165 pgs.....\$16
___ COUNTERFEIT I.D. MADE EASY, Jack Luger, A Complete Guide, 131 pgs.....\$16	___ SECRETS OF A SUPER HACKER, Gareth Branwyn, 205 pgs.....\$20
___ THE BIG BOOK OF SECRETS HIDING PLACES, Jack Luger, 128 pgs.....\$17	___ HOW TO AVOID A DRUNK DRIVING CONVICTION, Judge X, 168 pgs.....\$15
___ SCREW THE BITCH: DIVORCE TACTICS FOR MEN, Dick Hart, 186 pgs.....\$20	

## MUSHROOM TITLES

___ THE MUSHROOM CULTIVATOR*, Paul Stamets & J.S. Chilton, 415 pgs.....\$28	___ PSILOCYBIN MUSHROOMS OF THE WORLD, Paul Stamets, 245 pgs.....\$24
___ GOURMET & MEDICINAL MUSHROOMS*, Paul Stamets, 592 pgs.....\$39	___ GROWING WILD MUSHROOMS, Bob Harris, Beginners Guide, 88 pgs.....\$12
___ GROWING SHIITAKE COMMERCIALLY, Bob Harris, 88 pgs.....\$12	___ PSILOCYBIN GROWER'S GUIDE, O.T. Oss & O.N. Oeric, 88 pgs.....\$16
___ PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10	___ MUSHROOM RESOURCE GUIDE: A Listing of 43 Mushroom Companies.....\$15
___ MUSHROOMS PSYCHEDELIC FUNGI, Peter T. Fust, Ph.D., 127 pgs.....\$20	___ SIMON & SCHUSTER'S GUIDE TO MUSHROOM, Gary H. Lincoff, 510 pgs.....\$15
___ HALLUCINOGENIC AND POISONOUS MUSHROOMS, G. Menser, 124 pgs.....\$14	___ MAGIC MUSHROOMS AROUND THE WORLD, Jochen Gartz, 129 pgs.....\$22
___ MUSHROOMS DEMYSTIFIED*, David Arora, Best Field Guide, 976 pgs.....\$39	___ ENCYCLOPEDIA OF PSYCHOACTIVE FUNGI, Jack Mendelson, 126 pgs.....\$20
___ ALL THE RAIN PROMISES AND MORE, David Arora, Field Guide, 261 pgs.....\$18	___ THE SACRED MUSHROOM SEEKER, Riedlinger, 283 pgs.....\$25
___ PETERSON FIELD GUIDES: MUSHROOMS, Kent McKnight, 427 pgs.....\$17	___ MEDICINAL MUSHROOMS YOU CAN GROW, Hajo Hadeiers, 194 pgs.....\$25

## MAGAZINES

___ THE BEST OF HIGH TIMES #21, #22, #23 or #24, 106 pgs.....\$6	___ PSYCHEDELIC ILLUMINATIONS (Psychedelics) #8, 92 pgs.....\$8
___ TRP, THE RESONANCE PROJECT (Psychedelics) #4, 68 pgs.....\$5	___ FS CATALOG, 40 pgs.....\$2

<http://www.fsbookco.com>

## PRICES INCLUDE FREE SHIPPING (USA)

USA ALLOW 2-3 WEEKS FOR DELIVERY, OR FOR AIR MAIL ADD \$3 PER BOOK, ON MOST BOOKS: \*BECAUSE OF WEIGHT, DOUBLE THE SHIPPING RATE ON BOOKS MARKED (\*). CANADA ADD \$5, EUROPE ADD \$10, PACIFIC RIM ADD \$15, PER BOOK, FOR AIR MAIL DELIVERY, OR FOREIGN SURFACE MAIL ADD \$3 PER BOOK.

BOOKS ARE SHIPPED IN A PLAIN PACKAGE. ALL ORDERS ARE CONFIDENTIAL. WE DO NOT GIVE OR SELL OUR MAILING LIST. YOUR PRIVACY IS OUR MAIN CONCERN! BOOKS ARE SOLD TO ADULTS ONLY.

CA RES. ONLY, ADD 7.75% TAX. CHECKS, MONEY ORDERS, VISA, MC, AMEX, DISCOVER & CHECK CARDS ACCEPTED.

ADD A \$3 PRO. FEE ON CREDIT CARD ORDERS AND ORDERS UNDER \$15. (SUBTOTAL)

24 HR. FAX LINE 1-916-771-4201 FOREIGN CREDIT CARD ORDERS CALL 1-916-771-4204

QUESTIONS 1-916-771-4203



CREDIT CARD ORDERS 1-800-635-8883



# DATURA VISIONS

by Robert W. Gess

*Datura stramonium*, *D. ferox* and a number of other *Datura* species contain high quantities of hyoscyamine, scopolamine and other atropine-related alkaloids, with the highest concentration in the seeds. In this way *Daturas* resemble a group of related members of the Solanaceae family, including mandrake, belladonna, and henbane of the Old World, and moonflower of the New World. Mandrake was associated with magic or medicine from at least as early a time as that of MOSES. (In "Genesis 30" we read how mandrake became entwined in RACHEL and LEAH'S contest to bear JACOB'S children). By medieval times an extensive lore had built up around the properties of this plant, and dolls made from anthropomorphic roots commanded high prices. A draft of mandrake was used in SHAKESPEARE'S *Romeo and Juliet* to induce a three day death-like coma. It has long been suggested that henbane or thornapple may have played a great part in the trances of the oracle at Delphi.

Wherever these herbs grew, they rapidly became an important part of the pharmacopeia of local cures, poisons and psychoactives. *Gerard's Herball* mentions the preparation of an ointment from hog's grease and thornapple for the treatment of all manner of burns. CULPEPPER recommends small quantities of fluid extract of the plant as a cure for epileptic disorders, convulsions and madness. Mrs. GRIEVE'S 1931 *A Modern Herbal* notes the use of thornapple as an ointment for muscular rheumatism, neuralgia, hemorrhoids, fistula, abscesses and other inflammations, as well as the use of the smoked leaves or a tincture for the relief of asthma. She cautions, "Dryness of the throat and mouth are to be regarded as indications that too large a quantity is being taken...[It] should be used with extreme care as in overdoses it is a strong narcotic poison." GRIEVE also states that, "In early times, the Thornapple was considered an aid in the incantation of witches, and during the time of the witch and wizard mania in England, it was unlucky for anyone to grow it in his garden." Of henbane she similarly comments, "The herb was used in magic and diabolism...It was employed by witches in their midnight brews, and from the leaves was prepared a famous sorcerer's ointment." Belladonna was also traditionally associated with witchcraft, and GRIEVE tells us that, "According to old legends, the plant belongs to the devil who goes about trimming and tending it at his leisure, and can

only be diverted from its care on one night in the year, that is on Walpurgis, when he is preparing for the witches' sabbath...the name Belladonna is said to record an old superstition that at certain times it takes the form of an enchantress of exceeding loveliness, whom it is dangerous to look upon."

A literature search produced a number of recipes and fragments of recipes used by the medieval European witches. Ingredients from several recipes include: deadly nightshade (*Atropa belladonna*), wolfsbane/aconite (*Aconitum napellus*), cinquefoil (*Potentilla reptans*), smallage/celery (*Apium graveolens*), water parsnip (*Sium* species), hemlock (*Conium maculatum*), water hemlock (*Cicuta* species), sweet flag (*Acorus calamus*), common Acorum (*Acorum vulgare*), bat's blood, oil, soot, eleoselinum (*Apium rusticum*), poplar leaves or branches (*Populus* species), fine meal, and child's or baby's fat. Many of the individual ingredients listed above are common to a number of different recipes (DE NYNAULD 1615; PORTA 1561; WEYER 1564).

The ingredients in common from one recipe to the next may to some extent suggest influence of one historic author on another. However, it is also possible that it indicates that a fairly standard blend of herbs was used by the witches, in the manner say, that ayahuasca potions in contemporary South America are shown to reflect common key elements. Indeed our understanding that nightshade was the main active ingredient does not leave the other components inexplicable as we shall see later. More fragmentary information that implicates thornapple, henbane and mandrake as components of flying lotion is not surprising due to their similarity of chemistry and the habit of herbalists to substitute one herb for another similar one depending on local and temporal availability.

Aconite, though very poisonous (and possibly psychoactive) itself, was considered by the ancients to be a potent antidote to most poisons, presumably at the correct dosage. It was a diuretic, therefore encouraging the passing of toxins in the urine, and was considered to stabilize the heart. Similarly hemlock (and presumably it's close relative, water hemlock) was considered an antidote to strychnine poison. Cinque-





foil was considered a cure for fevers, and to constrict blood vessels. It was perhaps added to counteract the vasodilatory effects of atropine. Water parsnip was used at the time against St. ANTHONY'S Fire (ergot poisoning), and in cases of kidney problems. Sweet flag is a stimulant, tonic, carminative, and is used against fever. Similarly, celery is a tonic, carminative and diuretic. Poplar was recommended by CULPEPPER for dimness of sight. It might have been that the subsidiary herbs added to the lotion were thought to regulate and ameliorate the effects of the main ingredients. Bat's blood may have been burnt to produce a soot, as soot may be used in lotions to increase the rate of absorption of organic compounds. Oil, child's or baby's fat (or pig lard) were simply the base for the lotion. The use of "unbaptized babies" by witches has long been reported as a sign of diabolism. What no author appears to have pointed out is that most witches were midwives. As babies were in those times baptized as soon after birth as possible, an unbaptized baby was a stillborn one. And as an unbaptized baby was forbidden by the Church to be buried in consecrated ground, it was probably left with the midwife for disposal. What better fat for absorption through human skin? It is worth noting that anyone who looks up ancient witches chants and prayers will find that they usually begin with exhortations to God the Father, Jesus, and Mary. It may, therefore, be deduced that rather than being satanic, the witches were shamanic heretics, who—like many modern churches in the recently Christianized parts of the world—attempted to combine their old Paganism with the inspiration of the new faith.

Great agreement may also be found in the old literature as to what the objective and subjective experience of witches was. Witches either rubbed their naked bodies (especially under the arms or in the groin) with their lotion or greased a wand\broomstick with it. After "riding" this greased rod naked—and thereby subjecting their thinner mucous membranes to its chemistry—they became ready for flight. The witch then believed that she flew up the chimney or out of a window, on her way to meet her sisters at some preordained place. Here they cavorted, danced, and interacted with entities of another realm, (which the Church was eager to label demons). What did much to confuse investigators of the time, was that when observed or spied upon, the (generally) women would not leave the place where the lotion was applied, but often instead passed into an undisturbable coma for an extended period. When they awoke, however, it seemed impossible to convince them that they had not in fact experienced detailed adventures at their Sabbath many miles away.

Very few authors have recognized the important connection between the nature of witches' ointments and the nature of their experiences, which is surprising as the shamanic use of *Datura* has been reported from Asia, Africa, and amongst native American tribes. One author who *has* noted this connection is MICHAEL HARNER. In an introduction to a short chapter commenting on this relationship he states:

A prevalent attitude among present-day historians and scholars of religion is that late medieval and Renaissance witchcraft was essentially a fiction created by the Church. Those taking this position often argue that the inquisition had an *a priori* conception of witchcraft and simply tortured the accused persons until they gave the "right" answers in terms of church dogma. To support their position, they point out that many of the things witches confessed to do, such as flying through the air and engaging in orgies with demons at Sabbats, were patently impossible.

The position of such scholars is not contravened by accounts of rituals practised by persons organized into formal witchcraft covens in Europe and the United States today. Such "witches" engage in what they think are the traditional practices, but in so far as I have been able to discover through interviews, do not believe that they fly through the air nor frolic with supernatural creatures at Sabbats. Instead their activities tend to be sober and highly ritualistic. Academicians as well as present-day coven participants have generally failed to comprehend the great importance of hallucinogenic plants in European witchcraft of former times. Yet once the use and effects of these natural hallucinogens are understood, the major features of past beliefs and practices suddenly seem quite logical and consistent (HARNER 1973).

## PERSONAL EXPERIENCES

My research on witchcraft and realizations concerning the subject were stimulated by a search to find meaning in my own experiences. At the time of my experiments I knew nothing of these matters, merely that thornapple had a bigger kick than *Cannabis* or *Amanita*, but was treated with far greater caution. It was—I had been told—a bit like moonflower, which I had once tried with moderate results. Apart from that I was still a very naive subject in the lore and experience of consciousness exploration.

It was towards the end of the 1980s that I first felt drawn to this plant. I was walking to a student party outside town one





night. On the outskirts of town my attention was suddenly caught by a small *Datura stramonium* plant. The light from a street lamp seemed to be catching it like a spotlight as it protruded surreally from a well manicured grass verge. Without much thought I bent down, picked a pod, shook out about seventy small black shiny fresh seeds and began to chew them as I walked along.

By the time I arrived at the party—within half an hour—my mouth was already beginning to feel very dry. Some friends were going to smoke a pipe in the bushes so I joined them. My throat was dry and smoking was uncomfortable. Returning towards the house I became increasingly dissociated and lost track of my friends, lurching unsteadily as if drunk. I felt nauseous and vomited. At the house I ran into a friend who I knew had tried *malpitte* (as *Datura* seeds are known in South

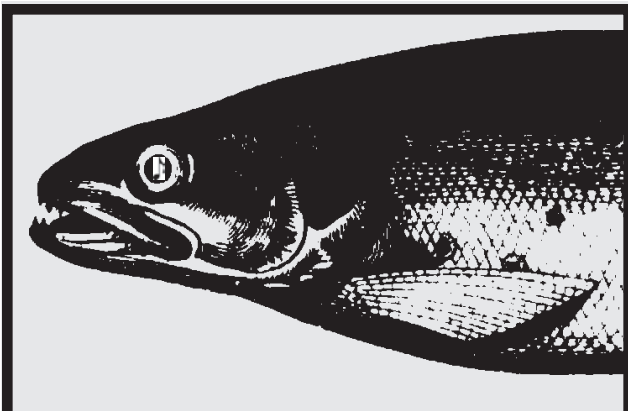
Africa). I had difficulty coordinating my speech but managed to explain my position and to ask her what to expect. “Wait and see,” she replied with a slight chuckle. I remember sitting on the veranda waiting to see. After a while I lost touch with who all these people were and what was going on. Eventually I must have staggered home to bed, or been taken home, as I cannot recall anything more of that evening.

The matter then rested for a year or two until November 15, 1990. It was the end of the academic year and a couple of carloads of us were making our way to Umtata River Mouth, on the beautiful semi-subtropical Transkei Wild Coast, to celebrate. Those were still the days of apartheid, so we had to stop at a border post before entering the tribal “homeland.” Through the mesh fence I saw a small thicket of *Datura ferox*. The pods were generally still green but there were a few of the previous year’s pods present. I picked a couple through the fence and shook them out. Each contained a few seeds, but the seeds of this species are quite a lot larger than those of *D. stramonium*. I ate about 40 before throwing the rest out of the window.

Within an hour I started to feel the effects: breathless, slightly dry-mouthed and dry-throated. I stared straight ahead as the scenery began to zoom past. My head hardly moved, except every now and again when I turned it to stare at KENT who was driving and squinting into the sun. I felt I should make sure he didn’t fall asleep, as we were all tired. I was studying geology at the time, and whenever we stopped for a pee break I enthusiastically scrambled up to the nearest rocks, looking for fossils, feeling the rocks, enjoying their form, heat, and sensuality.

When we reached our destination I walked down the sandy beach and across a stream, towards our overnighting spot. Suddenly I noticed a boulder on the beach that seemed to stand out from various others. I dropped my pack in the water, got out my geological hammer and ran across to it, enthusiastically taking a swing. It broke open to reveal Permian group plant-fossils of a type I did not have in my collection. Remembering my kit I rescued it from the stream and made my way raving to the camp. (Some of these fossils were subsequently lost as my friends—who were not geologists—believed that I was hallucinating “fossils,” and only loaded a few specimens into the car when we moved the next day, in order to humor me!)

Having dropped off the rocks I got some hand-fishing lines out of my pack and went to try my luck. I could hardly walk,



## TROUT'S NOTES

“More than you need to know?”

“... appreciated by those of us who are real information junkies...very few people have use for so much information...” — JONATHAN OTT

#C-9: Appendix A for *Sacred Cacti* now available for \$23.00, postpaid. Regarding #C-9, SASHA SHULGIN states:

“As always, thorough, well done, and filled with treasures that I had never happened to stumble across before.”

Send \$1.00 for TROUT'S NOTES current catalog to:  
TROUT'S NOTES, POB 161061 (Dept. ER), Austin, TX 78716  
Selected TROUT'S NOTES now available through MIND BOOKS.  
(See advert on page 42.)





and came across a prehistoric shell midden. Something was sticking out of it, and reaching down I found a round, flat stone, the edges of which had been trimmed like a tablet by some stone-age hand, to produce a hammer or grindstone (which I still have).

I started examining the pools for bait. Soon I got caught up in a strange state of consciousness. I was not aware of time or space, only the present. I admired the creatures in the pools and commented on them. A voice that seemed not unlike my ex-girlfriend's replied, and we chatted for a period. I turned to face her after a while and found the rock surface bare and devoid. With great effort I worked out where I was and who I was with before slowly realizing that she wasn't there.

I repeatedly found myself caught in conversation with voices, many of which I could not even ascribe tentative identities to. Typically I would disbelieve one and it would be gone, yet five minutes later I would be chatting to another. I would then ask for a cigarette or something and turning to accept it would find myself disconcertingly alone. Trying to fight the phenomenon I would work out each time where I was and castigate myself for repeatedly falling into the same "trap."

Then I saw a black guy coming down the beach to the rocks. It was my friend RICHARD who had been in the vehicle behind us. I went over to him and chatted to him about the voices I kept hearing, and he requested to borrow a hand-line so as to try his own hand at fishing. I went off again, hearing more voices—entering into conversations each time, before realizing they were not flesh and blood—then dispelling them in an attempt to keep a control on my reality.

RICHARD came back to return the hand-line and we chatted a bit more. The sea was really too dirty for fishing and it was getting towards evening, so I went up to join my other friends at the fire. As I sat around I had difficulty in the dark distinguishing between the voices of the shades and those of my flesh-and-blood companions—answering questions apparently unasked and ignoring others.

The following day I was still feeling a little out of it, however, the voices were gone. I was told that the car containing RICHARD had been delayed and had only arrived at midnight!

◇ **TO BE CONTINUED...**

## DON'T WAKE UP IN PRISON!



The primary source for legal information  
concerning visionary plants and drugs.

### THE ENTHEOGEN LAW REPORTER

"TEL<sub>R</sub> contains legal information of vital importance  
to anyone involved with entheogens on any level.  
The only question it leaves unanswered is this:  
Isn't your freedom worth \$25.00 per year?"

— JONATHAN OTT

A four-issue subscription is \$25.00 (USA), \$35.00 (foreign) from:

**spectral industries**

POB 73401-ER, Davis, CA 95617

### YOU'LL ALSO WANT TO ORDER:

**THE FIRST TEN ISSUES OF TEL<sub>R</sub>,**  
bound and indexed: \$28.50, postpaid.

**MARIJUANA LAW, SECOND EDITION**  
\$19.45, postpaid (CA residents add \$1.15 tax)

**SACRED MUSHROOMS AND THE LAW**  
\$12.95, postpaid (CA residents add 75¢ tax)

**THE SALVIA DIVINORUM GROWER'S GUIDE**  
\$14.95, postpaid (CA residents add 90¢ tax)





# IN THE NEWS

## YOUR TAX DOLLARS AT WORK: U.S. DEVELOPING FUNGI TO KILL NARCOTICS PLANTS

As part of the \$2.7 billion “Western Hemisphere Drug Elimination Act” signed into law last fall, researchers at the USDA’s AGRICULTURAL RESEARCH SERVICES (ARS) will receive \$10 million to develop strains of mycoherbicides, or soil-borne fungi, that can be used to eradicate opium poppies, *coca*, and marijuana in the U.S. and internationally. The project, part of a \$23 million package to enhance eradication strategies, was sponsored by MIKE DEWINE (R-OH) in the Senate and hailed by Rep. BILL MCCOLLUM (R-FL) as a potential “silver bullet in the war on drugs.”

Mycoherbicides have been used successfully in eliminating noxious weeds, and environmental groups have encouraged their development and use as alternatives to chemical herbicides. But experts warn of the risk of unintended consequences in unleashing genetically programmed fungi on the environment.

DRCNET spoke with GEORGE WOOTEN, a chemical ecologist with the PACIFIC BIODIVERSITY INSTITUTE. “There is no silver bullet,” he said. “Suppose this plan were not successful enough; we would have spent a lot of money with no results. But if it were too successful, we could end up with a situation where it killed the entire gene from the earth. And then we would no longer have a source of very valuable narcotics which are used to cure people. The risks are very high.” Crucial pain relievers and anesthetics such as morphine are derived from the opium plant. Cocaine, which is derived from the *coca* plant, also plays an important, though more limited role in anesthesia.

Indeed, there are more questions than answers when it comes to the potential risks of enlisting mycoherbicides in the drug war. For instance, a fungus designed to eliminate only the target plant may work perfectly well in controlled experiments, but there seems to be no way to guarantee how it will behave in nature over time. One fungus deemed particularly promising in ARS reports is a strain of *Fusarium oxysporum*,

a naturally occurring outbreak of which has destroyed vast tracts of *coca* in Peru over the past few years. But other strains of *Fusarium* are devastating to dozens of other crops, causing wilt disease in everything from melons to string beans.

Another concern is just how species-specific these mycoherbicides will be. Will a fungus have better luck distinguishing hemp from marijuana than the DEA?

“Because these narcotics plants are defined based on legal definitions, not biological ones,” WOOTEN noted, “any nation who has a different concept of what should or shouldn’t be a narcotic drug would be justified in developing such tools to fight their own particular noxious plants. This might include coffee, tobacco, or other plants that have a use in one country but are considered unacceptable in another. That’s the scenario before us, and I don’t think we can necessarily stop it. But for the government to fund it—it seems to be a money thing. There’s probably a USDA branch that’s in dire need of funds, and this was seen as a positive way to go about solving problems they’ve recently had in licensing similar patents to confer herbicide resistance on plants. This is a way for the government to fund it, so that companies aren’t incurring the financial risk.”

A spokeswoman for ARS did not return calls requesting information on the status of the project.

DRCNET will continue to pursue this story. Meanwhile, read JIM HOGSHIRE’S “Biological Roulette: The Drug War’s Fungal Solution?,” which appeared in the Spring, 1998 issue of *Covert Action Quarterly*. The MEDIA AWARENESS PROJECT has the full text at <http://www.mapinc.org/drugnews/v98/n495/a03.html>. ARS publishes research notes on its web site at <http://www.ars.usda.gov>

Reprinted from *The Week Online with DRCNET*, Issue #76 - January 29, 1999. A publication of the DRUG REFORM COORDINATION NETWORK. For more information contact: DRCNET, 2000 P Street, NW, Suite 615 (DEPT. ER), Washington, DC 20036, (202) 293-8340 (VOICE), (202) 293-8344 (FAX), [drcnet@drcnet.org](mailto:drcnet@drcnet.org)







## PEYOTE GARDEN DESECRATED

(Jan. 11, 1999) Kearny, Arizona. Peaceful family home ransacked. Religious liberty threatened. Sacred peyote conservatory gardens shoveled up. 11,323 endangered plants taken. Church grounds desecrated. Family left in the cold. This story has happened three years after Pinal County authorities returned 700 peyote plants confiscated in 1995. Are we to tolerate hate crimes and religious persecution inflicted by law enforcement?

On January 8th, 1999, several officers of the Pinal County MULTI-JURISDICTIONAL NARCOTICS TASK FORCE served an arrest warrant for \$1,000 of child support arrearage on LEONARD MERCADO, co-founder of THE PEYOTE FOUNDATION (TPF). This type of warrant is usually served by Sheriff's deputies, not the TASK FORCE. Several TASK FORCE officers immediately surrounded the MERCADOS' residence and the surrounding area. After forcing their way into the house, the officers asked MERCADO to please accompany them outside. He was arrested immediately and placed in handcuffs. Soon after, another resident of the property, MICHAEL GREY, was placed in handcuffs but not arrested. Three of the officers dispersed about the property to search for other people and found TIM CASTLEMAN resting in his residence, a 24-foot R.V. Mr. CASTLEMAN was also handcuffed but not arrested.

Only after multiple requests to either be arrested or released from the handcuffs, were Mr. GREY and Mr. CASTLEMAN released from the handcuffs. Mr. MERCADO was taken off the property shortly thereafter.

Mr. MERCADO's wife, RAVEN, and their son MOSES arrived from the woods, where they had been gathering firewood, and were detained. Except for one occasion, from that point on no one was permitted to enter any of the buildings, nor was anyone allowed to use the phone to call legal counsel or anyone else.

At this point all residents were all told that they would have to leave the property. It was decided that RAVEN and MOSES would leave on bicycles to go to town and make phone calls. MIKE and TIM elected to try and stay in order to witness the actions of the officers, but were soon ordered to leave the property under threat of arrest. They were not allowed to take even a sleeping bag, but were promised that if the investigation was not complete by 11:00 pm they could return and get their sleeping bags. When they did return at 11:00 pm,

they were refused their sleeping bags and told to sleep in the cold. (The search warrant itself states that operations were to be conducted only before 10:00 pm or after 6:30 am.) It was also at this time they were informed that Pinal County was seizing the entire property until a search warrant could be obtained, on the pretense that they had seen a peyote plant through the window. The officers were alone on the property from that time on, even though they didn't have a search warrant and nobody was under arrest for the peyote plant they had allegedly seen. Just before dark, RAVEN and MIKE returned to ask for permission to get a coat for MOSES, an 8-year boy. They were refused access to their home or the coat.

Meanwhile, the Pinal County Attorney's Office was contacted by two ranking members of the NATIVE AMERICAN CHURCH (NAC), informing them of their support of THE PEYOTE FOUNDATION and of LEONARD and RAVEN, as well as confirming the MERCADOS' membership in that church.

That evening LEONARD was released after paying the \$1,000 arrearage. He then joined several other members of TPF in an all-night prayer vigil held at a friends nearby residence. MERCADO contacted Sergeant STRANG by phone, offering full assistance and cooperation. The Sergeant was also advised of MERCADO's service to and membership in the NAC, and the delicate nature of peyote if mishandled.

Early the next morning RAVEN returned to the property and spoke with detective AUBREY KECK at the gate. She informed him that they were members of the NAC and that the peyote on the property belonged to the church and was not solely their property. She also offered reference to state law 13-3402(b), which states that peyote is allowed for use as an integral part of religious belief.\*

Later that morning more officers arrived with two trucks, in order to remove the peyote gardens. As the removal of the sacrament got under way, members of the FOUNDATION and several other members of the NAC from local tribes prayed and sang church songs, separated from the trucks by a barrier, armed guards, and K-9 units. These elder representatives requested that they be allowed to take charge of the sacrament, to no avail. FOUNDATION members continued to sing and pray all day as the trucks were loaded.

Finally, on the evening of January 9th, just before sundown, the residents of the FOUNDATION were allowed to return, after being informed that 11,323 plants had been removed. Still, no search warrant had been actually served. A copy was "left





somewhere on the property” according to Sgt. STANG, lead detective in this miscarriage of justice.

Nothing could have prepared this family for the destruction inflicted on their home and property. Covers on the greenhouses were slashed, and little more than pot-holed ground was left to indicate the site of the cherished sacramental gardens. Trucks had been driven across the ceremonial grounds, flattening trees and shrubs in the process.

Inside the houses, drawers had been emptied, curtains pulled from the window, family photos scattered on the floor and other senseless acts of destruction were evident. Particularly disturbing was the discovery that officers had taken RAVEN’S medicine box of church instruments and feathers, made for her by her father, and dumped its contents on the floor. Her personal jewelry box was also taken. MOSES’ medicine box was also opened, its contents disturbed and spilled about.

Three computers, cancelled checks and all cash, (\$117) were taken, as well as family photo albums and scrapbooks with newspaper articles concerning peyote and the FOUNDATION’S history. Other ruthless and mean-spirited acts that were perpetrated on the peaceful family home included the ridiculously juvenile posting of a sanitary napkin on the cabinet where this church’s sacrament had been kept.

All evidence of needless destruction was captured on video as well as by a photojournalist. Fortunately, nearly two hundred mistreated but living peyote plants were found by the crew of 12 who worked all the following day to make reparations to their homes, sacramental gardens, and church grounds. This difficult but ultimately joyous day was finished with sweatlodge prayer services, food, and fellowship. NAC members have planned a prayer service for the following weekend.

The MERCADOS had previously suffered the confiscation and eventual return of hundreds of peyote plants at the hands of Pinal County authorities in the winter of 1995.

The actions taken by the Pinal County authorities are a complete violation and desecration of the MERCADO’S home and church. This is a *hate crime* of the worst magnitude as our public servants and government officials under the color of law inflicted it.

The MERCADOS’ rights to freedom of religion, privacy, due process of law and protection against unreasonable search and

seizure have been grossly violated. As Officer MORGAN—one of the armed guards at the trucks—said, they “didn’t want to argue about the *Bill of Rights*.”

The members of THE PEYOTE FOUNDATION are continuing their prayer vigil, thanking God for the blessings of the sacred plants they are still protecting, and seeking intercession in the return of their sacrament.

\* Arizona revised statutes 13-3402. Possession and sale of peyote; classification:

A) A person who knowingly possesses, sells, transfers or offers to sell or transfer peyote is guilty of a class 6 felony.

B) In a prosecution for violation of this section, it is a defense that the peyote is being used or is intended for use:

1) In connection with the bona fide practice of a religious belief, and

2) As an integral part of a religious exercise, and

3) In a manner not dangerous to public health, safety or morals.

## UPDATE FROM THE MERCADOS JANUARY 22, 1999

It is now two weeks since the raid on our home and church grounds. Over the last few days strong winds have erased all footprints and tire tracks of the intruders. Today all is calm. Time and Nature have a way of healing all wounds. While our spirits are up, our hearts are still sore. We still grieve for the medicine, which remains as a spiritual hostage. We have been told that the uprooted plants have been moved to a site where they receive light and air circulation, but we have no reliable confirmation of this.

To date, no charges have been filed against any residents of the FOUNDATION. Numerous requests for the return of our computers (including our 386 w/case made of Legos®—possibly the first confiscation of Lego® toys?) and other personal items have so far gone unheeded. TIM has filed an official complaint with the Sheriffs’ office in this matter. The peyote





plants that were left scattered about by the TASK FORCE have been replanted in a victory garden. We are offering prayers there daily.

For more current updates on this situation, see the FOUNDATION'S web page at <http://www.digiweb.com/~peyote/welcome.html>

## WHAT CAN ER SUBSCRIBERS DO TO HELP?

Send money! This whole effort requires money. The computer used to update the FOUNDATION'S web pages, prepare correspondence, communicate via e-mail, send faxes and so forth is on loan, since the FOUNDATION'S computers were taken by the county.

Long distance phone calls, food, electricity, and so much more all depend on cash contributions. The peyote plants are never sold. The entire operation is supported by contributions from members and other concerned parties. The FOUNDATION is an Arizona non-profit corporation and they are awaiting the IRS documentation so that donations made can be claimed as tax exemptions for those donating.

Donations can be sent to: THE PEYOTE FOUNDATION, POB 778 (Dept. ER), Kearny, AZ 85237.

I am hopeful that each and every ER subscriber will send whatever they can, but at the *very* least stick a \$5.00 bill in the mail to the FOUNDATION. This is an important organization that is fighting the good fight, and they need our help now more than ever. Send the money anonymously, if you feel better about this. But whatever you do, please send what you can afford.

— DAVID AARDVARK

## WHAT ELSE CAN ER SUBSCRIBERS DO TO HELP?

Please FAX or write the following public servants and express your concern over the unethical treatment of the MERCADO family, the church grounds, and the sacrament. Demand that their sacred peyote garden be returned immediately.

ROBERT CARTER OLSON  
Pinal County Attorney  
Administration Building 2  
POB 887  
Florence, AZ 85232  
(520) 868-6282  
(520) 868-6521 FAX

LIONEL RUIZ  
Pinal County Supervisor, District 1  
Mammoth, AZ 85618  
(520) 487-2245 FAX

Senator PETE RIOS  
District 7  
Arizona State Capitol Complex  
1700 W. Washington  
Phoenix, AZ 85007-2890  
(602) 542-3429

Sheriff FRANK REYES  
140 North Florence Street  
Florence, AZ 85232  
(800) 420-8689  
(520) 868-6524 FAX

The Peyote Foundation  
is an educational and conservation  
organization dedicated to providing  
high-quality information about  
*Lophophora williamsii*.

Associate membership is \$40.00  
per year and includes a subscription to  
*The Peyote Foundation Journal*,  
and a ceramic peyote button.

For more information contact:

The Peyote Foundation  
POB 778 (Dept. ER)  
Kearney, AZ 85237  
leo@peyote.win.net  
<http://www.digiweb.com/~peyote/welcome.html>





# EXTRACTION NOTES

## COMMON SOLVENTS?

It would be great if someone would write about how to get solvents and acids from common sources like hardware stores. Could someone write a summary that provides brand names and stores that sell methanol and other solvents? It would be great to know the best solvents for the best alkaloids or constituents. I'm particularly interested in highly pure solvents with no additives or poisons. Even lead-rim canned solvents could poison us. Thanks. — TENGU, Japan

## EASY EXTRACTIONS?

Some one with chemistry knowledge should present extraction procedures geared towards the viewpoint of the layperson. The chemicals needed would have to be easily available. The most likely sources would be supermarkets and hardware stores.

One approach to extraction, that has not received proper attention, is extraction through precipitation. After first acidic aqueous extracting, then fat extracting, theoretically, one should be able to precipitate the alkaloids by basifying. In this alkaline phase, are the alkaloids in suspension throughout the liquid, or are they gravitating to the bottom of the container? If they are in suspension, one should be able to isolate them through filtration. If they gravitate to the bottom of the container, one could pour off or skim off the liquid, thus leaving the alkaloids on the bottom. This alkaloid layer could have some unwanted matters in it which possibly may be removed by dissolving in an appropriate solvent (polar most likely) then filtering through a fine filter such as lab filters or coffee filters. I have had no luck at any of such extractions. I wish that knowledgeable people would give advice on how to perform this precipitation method such that one gets good results.

There is an urging here for those in the know (in the field of chemistry) to take a *moratorium* on using DMT until the method which laypersons can use is available. *The challenge is made.* The test should be mildly difficult although time consuming.

Methylene chloride, touted as being available from dry cleaners, is *not* available from them. Solvents or anything from metal cans *may* have rust inhibitors mixed in and these rust-inhibitors can be lead-containing compounds. Therefore, only plastic or glass containers are acceptable for chemical tools. Polar solvents available, as I know of presently, are: water, isopropyl alcohol (99%—the 1% water will have to be contended with), alcohol (highest % available from liquor stores—the water will have to be contended with), and acetone (fingernail polish remover). [*Note: Fingernail polish remover often has adulterants that slow its evaporation. If this is the case, it should not be used.* — K. TROUT]

One can buy granulate or powdered ascorbic acid at supermarkets and one can check the brew suppliers for tartaric. Citric acid, as fruit canning color retainer, may be available in some grocery stores. [*Citric acid is also available from brew suppliers.* — K. TROUT] Hydrochloric acid (often labeled muriatic acid) may be available in plastic containers at hardware stores.

Alkaline compounds available are: lye (sodium hydroxide), washing soda (sodium monocarbonate), and generic brands of ammonia water. These are what are available to the layperson. Now, experts, how does one make a smokable DMT extract using these tools? Enjoy your moratorium knowing that you are not alone. — ANONYMOUS

*Alkaloid extraction has been dealt with extensively in past ERs. For extractions of relevance to DMT, see "Some Principles of Alkaloid Extraction" by JIM DEKORNE and "Alkaloid Extraction" by JOHNNY APPLESEED (Vol. 1, No. 2 1992); "A Generic Extraction Formula" by G.W., GA (Vol. 2, No. 1, 1993); "Smokable DMT From Plants, Part II" by JIM DEKORNE (Vol. 3, No. 1, 1994); "Extraction Feedback" (Vol. 3, No. 2, 1994); "Extraction Notes" (Vol. 3, No. 4, 1994); "Extraction Notes" (Vol. 4, No. 3, 1995); "Extraction Notes" (Vol. 5, No. 1, 1996); "Chemistry Matters" (Vol. 5, No. 5, 1996). Also see "Smokable Tryptamines from Phalaris Grass Without the Use of Chemicals" by B. GREEN (Vol. 6, No. 3, 1997), which describes a successful "smokable" extraction made using only boiling water. Or see TROUT'S NOTES FS-X0 (available from MIND BOOKS, see advert on page 42). It is quite clear that many ER correspondents have been successful with their kitchen extractions. It is a simple procedure but one that requires the*





operator adequately understand what they are doing and why, and that the plants actually contain decent amounts of the desired chemical.

Mail-order chemical sources that have been mentioned in past issues of ER include:

**PYROTEK**, P.O. Box 1, Catasauqua, PA 18032 (sells ammonium hydroxide and methylene chloride), catalog \$2.00. Note that these two products should not be ordered together from the same company, nor should any solvent and alkaline compound, as the combination strongly suggests that they will be used together for alkaloid extraction.

**HAGENOW LABORATORIES, INC.**, 1302 Washington Street, Manitowoc, WI 54220. Note that all of the chemicals mentioned in the chart below are available from **HAGENOW LABS** except for 95% ethanol (but they do have denatured ethanol), ether, and heptane.

We have not ordered from **PYROTEK**, and know nothing about them. We have ordered from **HAGENOW LABS**; they have been in business for over 45 years and it seems unlikely that they are a DEA sting operation. Nevertheless, anyone ordering chemicals from any mail-order company would be wise to use an untraceable mail drop.

It has been said in a back-issue of ER that methylene chloride is "not available in California and [is] no longer use in the dry cleaning industry because [it is] considered [a carcinogen]." While it may not be available from dry cleaners, I have seen methylene chloride offered for sale in CA at a company that sells pool chemicals (and other chemicals). Other places that I have noticed useful solvents include a latex mold-making supply store, and a plastics supply store. Methylene chlo-

ride has been mentioned as a successful chemical for tryptamine extraction. Paint stripper frequently contain methylene chloride, 'though sometimes in combination with methanol, and frequently in combination with a veritable witches brew of other solvents as well as things like waxes, used to slow down the evaporation rate. In our view paint stripper is totally unsuitable for anything other than a starting material for distilling pure methylene chloride from, which is outside the range of the current question. When allowing pure methylene chloride to evaporate off in a glass dish, we've noticed a white powdery residue. This has caused us and others we know who previously used this solvent for tryptamine extraction to abandon its use. We've no idea what this residue is composed of, but since methylene chloride is a known carcinogen, we have no interest in ingesting products that contain this residue.

This brings up an important, somewhat related point. The industrial grades of solvents that are easily available on a "cash & carry" basis, may well have impurities in them. Prior to using any particular solvent that is being considered for an extraction, it is a good idea to allow a small amount to evaporate off in a glass dish. Check the dish for any residue, such as a white powdery substance or an oily film. (Holding the dish over both a white surface and then a black surface will help one to see any residue that might be present.)

Although it is best not to use solvents that don't evaporate off cleanly, if there is no other choice, they should at least be washed when possible, using whatever water solutions it will be exposed to. Prior to using it, mix your solvent with an acidic solution (this will help reduce the presence of lead if the solvent had rust inhibitors if present), or even pure water, let separate and discard the wash water and any emulsion layer if one forms. One can also use a strong lye solution as a final

## PSYCHEDELIC RESOURCE LIST

### UPDATED SECOND EDITION! PROVIDES SOURCES FOR:



- ▼ PEYOTE: seeds and live plants. ▼ TABERNANTHE IBOGA: seeds, root-bark, and guided sessions with pure ibogaine.
- ▼ CANNABIS: viable seeds for high-potency strains and suppliers of dried herb. ▼ Legal mescaline-containing cacti.
- ▼ PSILOCYBES: spore prints & syringes, dried mushrooms, and growing supplies. ▼ GHB and GHB-making kits.
- ▼ SALVIA DIVINORUM: plants, dried leaves, and potent extracts. ▼ 5-MeO-DMT and other tryptamines.
- ▼ Plant extraction gear, chemicals & labware. ▼ Vaporizers, waterpipes, and sundry smoking supplies.
- ▼ AYAHUASCA: various traditional & analog plants. ▼ OPIUM POPPIES: seeds & dried pods.
- ▼ Books, periodicals, seminars, indoor grow-lights & gardening equipment, and much more!

8.5" x 11" soft-cover, 150 pages, illustrated. \$22.95 (USA; CA residents add \$1.55 for sales tax), \$24.95 (foreign; payment in USA dollars preferred, international money orders add \$5.00), postpaid from:

Soma Graphics, POB 19820, (Dept. ER), Sacramento, CA 95819-0820, USA





wash. This will remove not only some potential contaminants but will also serve to pull water out of the solvent due to the action of the lye. (This can also be used as a wash for an alkaloid-containing solution just prior to crystallization of a free-base.) Solvents should be washed until the wash water comes off clean. While the best approach is to use high purity solvents, this washing procedure should be used as a stop-gap measure whenever they are unavailable. Obviously this will only work for solvents that do not mix with water. Sometimes oily contaminants can be removed or reduced by repeatedly filtering the solvent with fresh dry filter papers. Test a couple drops of solvent to see if any oily residue remains.

If one follows the proper extraction procedures, and still doesn't obtain a smokable extract, it seems most likely that the plant source that is being used is devoid of a suitable quantity of alkaloids to begin with. Perhaps this is your problem?

As far as alkaloid precipitation goes, this only works in some cases. If the solvent and precipitation procedure is not correct for the chosen alkaloid the result will be a huge waste of time and product. Many—if not most—alkaloids will not separate at all using this approach.

The main problem with this idea is that most bases that one would be dealing with are oils, not solids. Even if some substances like DMT might form solids, they are unlikely to do so in the presence of water. Basic oils might migrate towards the top, towards the bottom, or get stuck on the sides. Another point is that while some alkaloids are poorly soluble in water, many are soluble enough to stay in solution, unless a

more preferred solvent is added. (It's a fairly proven fact that 45 mg of the "water-insoluble" DMT can indeed dissolve in 50 ml of heated water.) In the vast majority of the cases where alkaloid precipitation is done, it is not done out of an aqueous solution, but rather out of an anhydrous solvent, and the alkaloid is precipitated as the salt, not the free-base. These anhydrous solvents are sometimes easier to make than to obtain. This is a very limited approach for the alkaloids that we are usually discussing, and we've never seen anything other than the harmala alkaloids precipitate out when making a solution basic. It is not surprising that you have had no luck with attempting to filter the solutions that you describe, as any oily free-base would soak into the filter paper or at least stick to it, and/or to the vessel walls. The broad generic approach that you suggest is over-simplified, and won't work in this sense; alkaloids need to be treated as individuals based on their own particular properties.

Nevertheless, precipitation works quite well for a few alkaloids but requires that the alkaloid (or its salt) not be soluble in the solvent it is being precipitated out of. Ether, benzene and chloroform are commonly used for precipitating salts, but none are readily available in a pure enough state from any local stores on a cash & carry basis for this purpose. (Pure benzene and pure chloroform are available via mail-order from HAGENOW LABS.) As mentioned earlier, about the only alkaloids that precipitation works well for, using only simple to obtain solvents & reagents, are harmine and harmaline. They can be precipitated from a vinegar extract using salt and cold (precipitates as the hydrochloride salt). They can also be precipitated from a water solution of harmine or harmaline hydrochloride by adding enough ammonia to neutralize them (precipitates as the free-base).

	AUTO SUPPLY	BREWING SUPPLY	DRUG STORE	HARDWARE STORE	LIQUOR STORE	MUSHROOM CULTIVATION	OFFICE SUPPLY	PAINT SUPPLY	POOL CHEMICAL	SUPER MARKET
Acetic acid	-	-	-	SOME	-	-	-	-	-	YES
Acetone	-	-	SOME	YES	-	-	SOME	YES	-	SOME
Ammonia (10%)	-	-	SOME	SOME	-	-	-	SOME	-	RARELY
Ascorbic acid	-	YES	YES	-	-	-	-	-	-	YES
Calcium oxide (lime)	-	-	SOME	YES	-	-	-	-	-	-
Calcium hydroxide	-	-	SOME	SOME	-	-	-	-	SOME	SOME
Citric acid	-	YES	SOME	-	-	SOME	-	-	-	SOME
Ethanol (95%)	-	-	SOME	-	YES	-	-	-	-	-
Ether	SOME	-	SOME	RARELY	-	-	SOME	-	-	SOME
Heptane	-	-	-	-	-	-	SOME	-	-	SOME
Hexane	-	-	-	-	-	-	SOME	-	-	SOME
Hydrochloric (muriatic) acid	-	-	SOME	YES	-	-	RARELY	SOME	YES	SOME
Isopropanol (99%)	-	-	-	-	-	YES	RARELY	-	-	-
Lemons / Limes	-	-	-	-	-	-	-	-	-	YES
Methanol	SOME	-	SOME	YES	-	-	-	YES	-	SOME
Petroleum ether (as Coleman fuel)	-	-	SOME	SOME	-	-	-	-	-	YES
Petroleum ether (as low-odor mineral spirits)	-	-	-	YES	-	-	-	YES	-	-
Sodium bicarbonate	-	YES	YES	YES	-	-	-	-	SOME	YES
Sodium carbonate	-	YES	SOME	SOME	-	YES	-	SOME	SOME	YES
Sodium hydroxide	-	YES	SOME	YES	-	-	-	-	SOME	YES
Sulfuric acid (battery acid)	YES	-	SOME	-	-	-	-	-	-	-
Tartaric acid	-	YES	SOME	-	-	-	-	-	-	-
Toluene	-	-	-	YES	-	-	SOME	YES	-	-
Xylene	-	-	-	YES	-	-	RARELY	YES	-	-





An overview of useful chemicals for the kitchen chemist that can be had on a "cash & carry" basis in most areas of the USA is shown in the chart to the left. Some may be packaged by brand names, and will require that the ingredient panel be consulted. Brand names vary widely across the USA (and obviously in other countries too). "Highly pure solvents" are unlikely to be available from hardware stores. Solvents from anywhere that sells chemicals to the average consumer are going to be industrial or technical grades unless specifically labeled as analytical or reagent grade. Highly pure solvents are only available from chemical suppliers and will cost at least several times the price of lower grades. The presence of any ingredient other than the targeted solvent desired most likely indicates that this "brand" is unusable for these applications. With some of these products, ingredients are listed only by their CAS numbers. The chemical that corresponds to these numbers can be found in the Merck Index. Any business selling solvents is required by law to provide a MATERIAL SAFETY DATA SHEET (MSDS) for that product if asked. The MSDS can be of help in determining what is contained in a product, as sometime the product's can doesn't list all of the ingredients. However, the MSDS also doesn't always list all of a product's ingredients, and the phrase "trade secret" will frequently appear, meaning there's really no way to figure out all of the product's ingredients. Still, the MSDS does provide other useful information, such as the product's hazardous components (and related health hazard dangers and precautionary measures), solubility in water, waste disposal methods, weight per gallon, vapor density, specific gravity, evaporation rate, boiling range, flammability classification, lower explosive limit, flash point, the appropriate extinguisher to use in case of a fire, as well as an emergency number to call in case of an accident.

Of course the best bet is to pick up cans of single solvents. These are usually named by the solvent they contain. (You can and should still pick up the MSDS for these.) The company CROWN® makes a large variety of solvents for use in the painting industry, and many of these should be available at a professional painting supply store. A recent trip to my local CA paint store turned up fairly inexpensive gallon cans of CROWN® acetone, denatured alcohol, and muriatic acid (among others). I asked a store employee if they could order CROWN® products that they didn't have in stock, such as toluene and xylene, and she said that this would be no problem. The store had a color flyer titled "A User's Guide to: CROWN® Paint Thinners & Solvent Chemicals," which provides information about the comparative strengths and comparative evaporation rates of all of their products, as well as giving short descriptions of each product and what it is used for in the painting industry. The store kindly photocopied this guide for me, but I suspect that if one wrote to CROWN® and requested this, they would send a copy at no charge. (The address on the flyer is listed as PACKAGING SERVICE CO., INC., POB 875, Pearland, TX 77588.) Also worth mentioning, the local OFFICE DEPOT sold ROSS® Rubber Cement Thinner for \$3.99 a pint; this appears to be an industrial grade of hexane with no other solvents.

## SALVIA DIVINORUM AND SALVINORIN A

*The Best of  
The Entheogen Review 1992–1998  
ER Monograph Series, No. 2*

Combines every entry from past issues of  
*The Entheogen Review* related to *Salvia divinorum*.

Chapters include:

"The Early Years"  
"Consumption Methods"  
"Hyperspatial Maps"  
"Extraction"  
"Salvinorin A"  
"Combinations"  
"Cultivation"  
and more.

New endnotes provide fresh commentary and bring the text up-to-date. Includes a comprehensive listing of *Salvia divinorum* Internet sites, a "Retailer's Guide" that lists sources for live plants, fresh & dried leaves, extracts and tinctures both in the USA and other countries, and an annotated bibliography that presents abstracts of numerous additional sources of information on *Salvia divinorum*. Completely indexed for easy referencing. 217 pages.

\$23.00 (USA)  
\$26.00 (foreign)  
postpaid from:

THE ENTHEOGEN REVIEW  
564 Mission Street, Box 808 (Dept. ER)  
San Francisco, CA 94105-2918, USA





# NETWORK FEEDBACK

## STRYCHNOS NUX VOMICA

Very little can be found in the literature and on the 'net about strychnine (*Strychnos nux vomica*) as an entheogenic agent, but here's a quotation from *Plants of Love* by CHRISTIAN RÄTSCH:

In low doses strychnine is one of the most effective aphrodisiacs, in moderate doses, a powerful psychedelic, and in high doses (60 to 90 mg) a deadly poison (RÄTSCH 1997).

I have looked up the drug in *Handbook of Poisoning*, and here it says that the fatal dose of strychnine is 15–30 mg!?! As a contrast, a fatal dose of LSD has not been described precisely, but *Psychedelics Encyclopedia* states that 40 mg was survived and the only case of death by overdose of LSD was a stunning 320 mg intravenously injected (STAFFORD 1992).

Before starting any bioassays with *Strychnos nux vomica*, I would like to know if some of you out there have any experiences with this compound, and perhaps Mr. K. TROUT would like to comment further on this matter? — AMOS, DK

*A fatal dose of strychnine in adults has been estimated to be 5–10 mg/kg, while 15 mg is believe capable of killing a child (FLOMENBAUM 1994). It is worth noting that this is an estimated lethal dose, not an LD50. Clearly, however, there is a large difference between this estimate and the comments by RÄTSCH. The Minimum Lethal Dose (MDL; the lowest amount reported to cause death) orally in rats is 5 mg/kg. We don't recommend that anyone experiment at any dose with strychnine. Onset of effects from strychnine consumption occurs within 10–20 minutes of ingestion. Symptoms of poisoning include anxiety, restlessness, repeated seizures alternating with periods of consciousness, intense pain (as well as hypersensitivity to sensory stimulation, according to the Merck Manual), hyperextension alternating with relaxation, wry facial grimacing (known as "risus sardonicus"), lack of ability to swallow & lockjaw symptoms, severe spasms of the back causing arching of the back and head accompanied by rigid flexing of the joints and skeletal fractures caused by the intense muscular contractions.*

## FORMALDEHYDE?

Does anyone know anything about formaldehyde? If it was mentioned in a back-issue, please let me know. Thank you. — L.W., TX

*It has been mentioned that people in Chicago have sprayed their Cannabis with formaldehyde, in order to kill off insects and fungi that are harbored in the pot. "The treated weed, known as AMP, causes anoxia and psychomotor retardation when smoked" (THE BUSH DOCTOR 1993).*

*A post to an underground e-mail group about this topic got the following response:*

I have had the form... pot before. I do not like it but will still smoke it. I would not buy the quantity that I normally do though. I would recommend staying away from that stuff. Anything that will pickle you I try to stay away from, including alcohol. I have heard about recreational use and was blown away. Like I said, I would stay away from it. — R.S.H.

*Another respondent commented:*

A friend of mine told me about smoking herb that had been soaked in formaldehyde. Said it gave him a gawdawful headache that lasted for two or three days, but the high was intense and altered his senses of touch and balance in bizarre ways. "Like I was underwater but also made of water." I'll take his word for it; this doesn't sound like a particularly "healthful" kick. — W.

*An article that appeared in the August 16, 1998 issue of the Bristol Press titled "It's Cheap, Easy and Dangerous," discussed the use of joints soaked in formaldehyde, calling the mixture by the slang term "illy" and stating that "Drug experts agree illy is most common in large cities, and that, at \$10 for two or three joints, it is a drug used by people of almost any age and race." This smacks of anti-drug hysteria, and we seriously doubt that the combination is too common.*

*According to this article, "illy" started as "sherm" in downtown Los Angeles—a slang term that refers to Cannabis joints dipped in PCP. The East Coast version of sherm is called "wet." There is obviously some confusion between terms and probably even whether or not the product is PCP or formal-*







dehyde. (It was pointed out by one Internet respondent that PCP-dipped Cannabis is sometimes called "embalming fluid," and that the use of formaldehyde on Cannabis may have originally been the result of someone taking this slang term a little too seriously.)

Internet respondents have told us that the slang terms "sherm" and "diesel" can also refer to the Cannabis/formaldehyde blend. We have heard the term "water" used for both preparations. "Water" can also refer to amphetamine (MARNEL 1997).

One effect reported from the formaldehyde combination was "of people sleeping up to two days straight after smoking the stuff."

Formaldehyde is highly carcinogenic in animals, and suspected as such in humans. (Carcinomas forming in the nasal passageways of rats forced to breath it are commonly reported.) It has been shown to cause DNA damage in cultures of human cells. One Internet source lists a fatal dose for an average human as 30 ml, and lists nausea, vomiting, abdominal pain or diarrhea as symptoms of formaldehyde poisoning

(<http://ohioline.ag.ohio-state.edu/cd-fact/0198/html>). Obviously respiratory irritation and watery eyes are common results of exposure. Evidently some people show an allergic reaction and are affected by far smaller amounts than most other people.

If a person had Cannabis that they knew was tainted with formaldehyde, and they wanted to smoke the Cannabis but not the formaldehyde (clearly the wiser choice), they could repeatedly wash the Cannabis with water and then let it dry. (Or, wash it with ammonia water then with repeated fresh water washings if they wanted to be absolutely sure to eliminate any formaldehyde.) Formaldehyde is not only highly volatile, but also incredibly water-soluble. Water washings are actually a decent way to clean many things from tainted Cannabis, from urine (far from uncommon in Mexican Cannabis, both from rats and humans), to sugar solutions (sprayed on to add weight), to just plain dirt. Water washings would also reduce (but not eliminate) some of the accumulated shit from foliar feeding. THC is not water soluble, so washings should not affect the potency much, unless of course this was done with sticky buds (in which case the resins would

# SALVIA DIVINORUM

## 5X Extract Incense

Made from organically grown *Salvia divinorum* leaves.

This extract contains the active principle of five grams of dried leaf concentrated onto one gram of dried leaf. Highest quality product.

\$15.00/gm, \$40.00/3 gms. Inquire for wholesale pricing.

## Top quality organically grown *Salvia divinorum* leaves from Hawaii.

\$20.00/7 gms, \$30.00/14 gms, \$50.00/oz, \$150.00/4 oz, \$490.00/1 lb.

Leaves are carefully sorted and only Grade A leaves are sold.

## Oaxacan grown *Salvia divinorum* now available!

Grown in its native habitat of the Sierra Mazateca in México, this leaf is every bit as good as the Hawaiian at a fraction of the price.

\$20.00/14 grams, \$35.00/oz, \$100.00/4 oz, \$300.00/lb.

No personal checks accepted. Payment in cash or postal money order only. If paying by money order, leave the "Pay To" space blank or your order cannot be filled. Cash only on foreign orders. All orders filled within 24 hours. All prices are postpaid in the USA; foreign orders inquire for costs. All products unconditionally guaranteed.

**JODY HORD, 1430 WILLAMETTE STREET, SUITE 4, EUGENE, OR 97401, USA**





stick to anything and everything they touched). For “shake” Cannabis, or lower-grade bricked commercial, this is a good technique.

## MIMOSA ACTIVE WITHOUT MAOI?

JONATHAN OTT seems to think that *Mimosa hostilis* is active without MAOI added. The ingredient, kokusaginine, which is morphine-like in structure, may possess MAOI properties such as the other well-known MAOI morphine-like compound, moclobemide, does. I would suggest that the kokusaginine supposedly, insoluble in water, is nonetheless extracted enough—especially with heat—to allow for sufficient MAOI effect. However, if *M. hostilis* is taken whole, the quantity of kokusaginine causes excess MAOI effects coupled with morphine-like effects, producing the reputed bad effects.

One could make a fat extraction and if the *Mimosa hostilis* aqueous extraction then proved inactive, this would imply that the kokusaginine is the contributing MAOI factor.

Does anyone know, for certain, what the effects of kokusaginine are? Those who are chemistry smart might check this out. — J.S., OR

*I have only heard of kokusaginine reported from the Rutaceae. I know nothing about its activity except for the fact a related compound was reported to be antagonistic to Ditran. I would like to hear more on all of this. I suspect tannins are what cause people problems when they ingest the actual powdered bark. (Perhaps worth noting, I've heard one report that someone ended up in an emergency room from ingesting powdered Mimosa tenuiflora root-bark directly.) “Morphine-like,” I love that phrase—what does it mean though? Mescaline is sometimes defined as being morphine-like because of the similarity of the subjects to an observer. I suspect this is in reference to its action in your usage. I did notice a very strong stuporous component with one bioassay of *M. tenuiflora* root-bark and a MAOI, that I did not in the others. JONATHAN would be the best one to talk with about this. — K. TROUT*

We asked Mr. OTT what his thoughts on this matter were, and he responded:

It isn't so much that I “seem to think that *Mimosa* [*tenuiflora* (WILLD.) POIR. = *M.*] *hostilis* [(MART.) BENTH.—let's get this taxonomic orthography straight for good and all] is active without MAOI added,” but rather that I

know this, having felt it in my own body in the only valid scientific analysis I know: the psychonautic bioassay. This ought not be surprising, and I have always known in my bones it were so—all the scant ethnographic evidence is entirely consistent with this, and there is absolutely no evidence for some lost or missing ingredient, all the sterile and uninformed scientific speculation in this regard notwithstanding. I've no idea whence derives the querist's notion that kokusaginine occurs in *M. tenuiflora*, and I am in agreement with K. TROUT's remark in this regard, while it is a mystery to me why it would be assumed this compound possesses MAOI activity, nor indeed how this compound—or moclobemide, with which it is structurally unrelated—is “morphine-like,” none of which has anything to do with the recondite pharmacology of *jurema preta/tepescohuite*, in any case. Perhaps there is some confusion here between the rutaceous kokusaginine [found in New Caledonian *Dutailleya* spp., among others] and the so-called “kukulkanins” reported from powdered stem-bark of Mexican *tepescohuite* [misreported as *Mimosa tenuifolia* L. (sic): *Journal of Natural Products* 52(4): 864–867, 1989], also of obscure pharmacology. There is no reason to suppose this compound or any of the diverse saponins likewise reported from bark of Mexican *tepescohuite* [*Phytochemistry* 30(7): 2357–2360, 1991; *JNP* 54(5): 1247–1253, 1991; *Journal of Ethnopharmacology* 38(2,3): 153–157, 1993] show MAOI activity, and at least five phytochemical analyses of Brazilian *jurema preta* [mostly unpublished] have failed to show presence of  $\beta$ -carbolines nor any other category of potent MAO. Moreover, pharmacologically and pharmacodynamically, the psychoptic effects of cold-water, hand squeezed and short-time-infused, aqueous extracts of simple pounded *jurema preta* root-bark prepared according to the traditional manner as documented in several Brazilian reports, bears no relation to the—to me—well-known pharmacology of the  $\beta$ -carbolines and other MAOI, such as the artificial isocarboxazid and moclobemide, and others. Preliminary chemical evidence reveals rather the presence of several novel and yet-unidentified DMT-adducts in *jurema preta* root-bark, apart from free DMT itself. Either these compounds show oral activity *per se*, not being substrate to gastric MAO, or rather show a higher affinity for the enzyme[s], serving thus as competitive inhibitors respective to DMT for its active site[s], in the manner that the  $\beta$ -carbolines do. My current work strongly suggests the former conjecture is the more parsimonious. Remember, the simple, short-acting tryptamines are themselves MAOI, albeit far weaker than harmine and harmaline in this regard. The reported enhancements of psilocybian effects by concomitant administration of  $\beta$ -carbolines suggests that even psilocine, with its dramatic oral activity, is a signifi-





cant substrate for gastric MAO, as this synergy, if it is borne out scientifically, yet to be done, would almost certainly be due to inhibition of gastric MAO, as all evidence suggests that in the brain, the MAOI [at least in the case of  $\beta$ -carbolines, probably *via* a general inhibitory effect at the GABA<sub>A</sub> receptor combined with competitive inhibition of tryptamine-binding at 5-HT receptor subtypes]; including the artificial, medicinal agents like iproniazid, *etc.*, markedly *inhibits* effects of DMT and its congeners, not to mention LSD [*vide* my article in *MAPS* VI(3): 32–35, 1996 for references and the new edition of *Ayahuasca Analogues* for a discussion of this phenomenon; *vide item: The Heffter Review* 1: 65–77, 1998; recall also that cerebral MAO is found *inside* nerve-terminals, *not* in synapses]. Finally, why this undue and exaggerated emphasis on the *ayahuasca* effect in attempting to rationalize the pharmacology of *jurema preta*? I can assure you—but will say no more at this time, pending resolution of yet-outstanding mysteries—that the psychoptic pharmacology of the tryptamines neither begins nor ends with the hallowed *ayahuasca* effect, exploration of which constitutes only scratching the surface of a broad and intricate, far-ranging topic, rife with scientific, commercial and political significance which has yet to dawn on psychonauts, much less *ayahuasqueros*, governmental sanitary authorities or pharmaceutical-corporation scientists.

— JONATHAN OTT, México

*On the topic of Mimosa tenuiflora we also received the following question:*

[One of the ENTHEOBOTANY instructors] at the seminar in Uxmál said that *Mimosa [tenuiflora]* could be used in a quick, cold water extraction. 15 minutes?! My two experiments were not successful. Maybe my *Peganum harmala* extract wasn't sufficient. In any case, I would like to know more about this as a possible reliable *ayahuasca* method. — T.C., OR


*We had heard through the grapevine that JONATHAN OTT announced at the PSYCHOACTIVITY conference in Amsterdam last year that Mimosa tenuiflora root-bark was active by itself at the 35 gm dose. In a letter regarding this, Mr. OTT confirmed what he stated above about this, noting that M. tenuiflora:*

...is indeed active neat, with no cooking nor additives, simply by hand-squeezing briefly the pounded root-bark in water—25 g twice infused for less than an hour and minimally squeezed in 125 ml cold, neutral water each time was quite distinctly visionary and *pharmahuasca*-DMT-like, albeit with a slightly accelerated pharmaco-

dynamic all-'round, which militates in favor of the directly-orally-active DMT-adduct-theory, as opposed to some endo-MAOI from same (OTT 1999).

*Without knowing any more details (such as amount of the Mimosa tenuiflora used, whether or not is was root-bark or stem bark, potency of whatever plant-part was used, exact length of infusion, etc.), it is hard to say what went wrong with the two experiments performed by T.C., OR. What is clear is that the case has been made by Mr. OTT that T.C., OR needn't have used any Peganum harmala extract at all, in order to experience effects. Thought we doubted not Mr. OTT's claims, it seemed only reasonable to get a second opinion. DAVID AARDVARK stepped forth for the bioassay:*

25 grams of *Mimosa tenuiflora* root-bark was powdered in a coffee bean grinder. The fine dust that wafted upwards when the lid was removed smelled quite strongly of DMT. (Indeed, if one burns a piece of *M. tenuiflora* root-bark, one can also notice the pungent odor of burn-


Native  
Habitat

Collecting Rare Plants Since 1980!  
We Ship Plants Worldwide.

*Anadenanthera colubrina,*  
*Areca catechu, Banisteriopsis caapi,*  
 a huge selection of *Brugmansia* varieties,  
*Catha edulis,* numerous *Datura* varieties,  
*Piper betel, P. methysticum, Psychotria viridis,*  
*Salvia divinorum, Trichocereus pachanoi,*  
*Voacanga africana,* and many other  
 unusual offerings.

\$1.00 catalog from:  
 NHE, POB 4023 (Dept. ER),  
 Vero Beach, FL 32964. (561) 778-8361.  
<http://www.nativehabitat.com>





ing DMT.) The root-bark powder was placed into a tupperware container with 125 ml of cold tap water, shaken, and left to sit for an hour. It was then strained through a “French press” coffee filter, and soaked a second time in a fresh 125 ml of water for another hour. This was strained and the two extracts were combined and drunk. The taste was *quite* bitter and astringent, but didn’t evoke a gag response until the final few swallows (which had a bit of fine particulate matter in them, like the last sips of Greek-style coffee might). I later learned that it was apparently traditional to add honey to this infusion, to cut the astringent bitterness (GONÇALVES DE LIMA 1946). There was some *very* mild stomach upset at the onset, but no real nausea to speak of at all, and no diarrhea. I was amazed that I started to feel the first effects in about 15 minutes after consumption. These built up over the next 20 minutes or so to a solid “plus 2” on the SHULGIN scale. The effects were indistinguishable from smoked DMT. I felt as though I had smoked about 25–30 mg, the only difference being the more gradual onset, and the longer duration. After hitting the peak, there was a fairly rapid decline to near baseline. This all within one hour. I was surprised to find myself almost sober for about 5–10 minutes (I could have easily driven a car), and then I started going up again! I peaked a second time—equally as high—but for perhaps a slightly shorter period of time, and came back down. Again 5–10 minutes passed where I felt almost totally sober, and again I started going up for a third time. This third peak was not as high, and did not last as long. The trip was completely over within two hours, and I felt a pleasant afterglow. I was (and am) amazed by the whole experience, and eager to try this again at a higher dose. (I’m tempted to double the dose, but will probably step up more slowly, in 10 gram increments.) There was virtually no “body load,” and the whole experience was quite pleasant. I am at a loss to explain the wavelike nature of the experience with the three peaks and returns. I’d also be quite interested to know how much DMT is left in the marc from this experiment, and if this root-bark might be used a second time if it were cooked in acidified water and taken with a MAOI? More experiments are obviously needed, and I encourage *ER* readers to see for themselves that this astonishingly simple preparation can produce an effective, enjoyable, and brief entheogenic voyage.

## AMANITAS & ANTIDEPRESSANTS

I was recently present where a person who was on tricyclic antidepressants went into life-threatening convulsions after ingesting 2 grams of *Amanita pantherina*. I ingested the same amount, and had a mild, very pleasant experience up until the time where the victim began convulsing.

The victim was placed on artificial respiration. Two hours later, the victim awoke—lucid, healthy, and with no memory of the convulsions. Although there is no way to prove it, the general consensus was that this was caused by the interaction of the tricyclic and some component of the *Amanita*. Certainly the convulsions that resulted resembled greatly exaggerated versions of the twitching movements that often occur with tricyclics during sleep. In blood tests and liver panels, the victim showed no signs of toxicity, suggesting that the adverse effects were not from any kind of poisoning, but rather from interactions in the brain alone.

This says nothing about possible interactions with other types of antidepressants, such as SSRI and MAOI. It is not even clear whether the interaction was between the antidepressant and the psychoactive constituents of the mushrooms, or with something else that is normally benign. People familiar with KIT BONSON’S work (BONSON *et. al* 1995. “Chronic administration of serotonergic antidepressants attenuates the subjective effects of LSD in humans,” *Neuropsychopharmacology* 14 (6): 425–436) might be tempted to conclude that SSRI would be safe because they have opposite actions from the tricyclics on potentiation of LSD—but this doesn’t necessarily tell us anything about how the antidepressants interact with ibotenic acid, muscimol, or any other constituents in Amanitas. Personally, if I were taking *any* kind of antidepressant I would avoid Amanitas altogether. If anyone on SSRI such as Prozac® or Zoloft® has taken Amanitas, it would be useful if they could share their experience. Until further information is forthcoming, those taking antidepressants should probably avoid Amanitas altogether—or, if the urge to ingest is irresistible, should start with fractions of a gram and discontinue the experiments if any twitching or dissociative state occurs. — ANONYMOUS





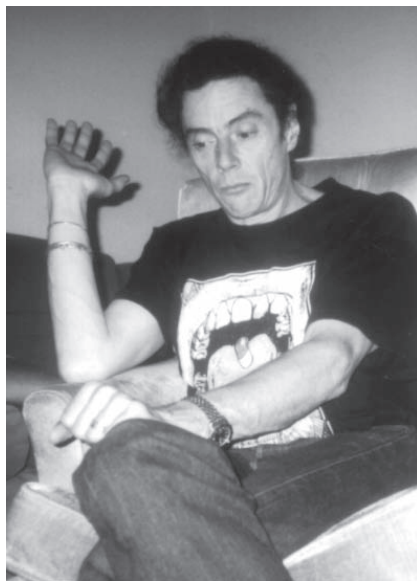
## JONATHAN OTT SPEAKS...

Interviewed by Will Beifuss and Jon Hanna at the 1998 BPC *Salvia divinorum* Conference

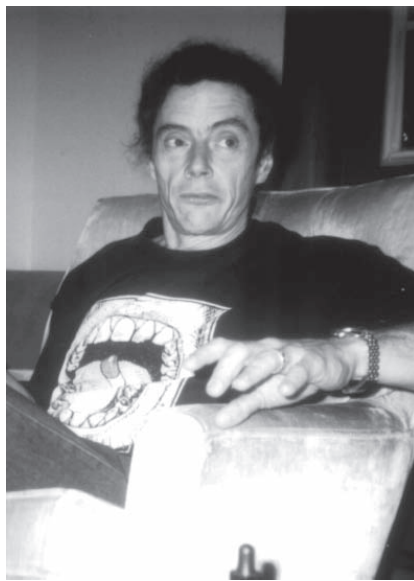
**Jon:** Maybe we should start off by talking a little bit about the products that you've been working on?

**Jonathan:** Okay, well... When I was in Amsterdam for the PSYCHOACTIVITY conference, somebody asked me in an interview what my next book was going to be. And for some reason without even thinking about it I said, "I don't know if I'll write another book." And in general that's the way I work. I don't plan books and then write one. I get interested in something and do a little research on it, and then if a book comes out of it I suddenly know that. I find the ARIADNE's thread that tells me the book is there, and so then it's a process of following the thread and getting it out. Going into the labyrinth sort of. And that hadn't happened. And so I didn't in fact have a book planned. And so I just said that. But then in Uxmál I had met a Dutch woman—IRIS VAN DEN HURK—who's in the CONSCIOUS DREAMS organization; her brother started it, and she had proposed that we start a business together, and in fact that happened. And the business is called PHARMACOPHILIA. And so now I would have added to that interview, "I think I'll just live my last book for a while." (laughter) And so instead of talking about psychopharma-

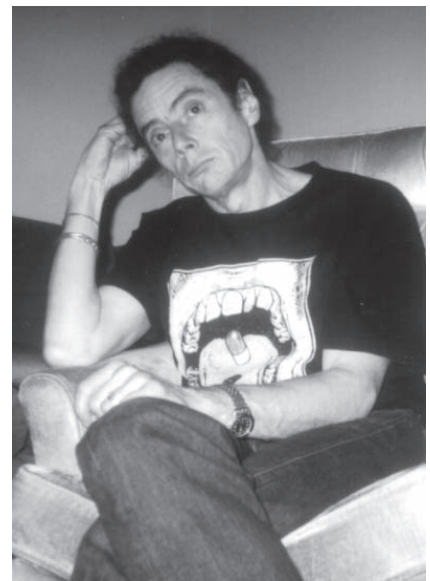
cological engineering, and theorizing, we're going to start doing it. And whatever we can do now, undercapitalized without a lot of resources. And our first product will be Pharmahuasca®. Those who are familiar with *The Entheogen Review* and other publications surely know that it's more or less a code-word for an ayahuasca analogue made with pure compounds, as opposed to plant extracts or teas or infusions. And there are possibilities of making them legally. The MAOI—the ayahuasca alkaloids— $\beta$ -carboline, are not controlled anywhere to my knowledge except in Japan. As for the tryptamines, in Europe DMT is the only one that's controlled, unless you classify LSD and ibogaine as tryptamines, which certainly they are. But of the simple, what I call the short-acting tryptamines, DMT is the only one that is controlled. Not even bufotenine is controlled in Europe. And so that gives you quite a lot of latitude for different tryptamines that can be added. So we're going to make this as two separate pills, one of which is the NATURAL HERBAL RELAXANT, which is a minimal MAOI dose of  $\beta$ -carboline, and the other one is the NATURAL HERBAL TONIC, which is a minimal psychotropic dose of a short-acting tryptamine which is legal. And so one tablet of the one, plus one to three tablets of the other will



"...some people do want to vomit and they see it as an overall purification. I tend to see it more as a toxic side-effect of an overdose..."



"The real drug-problem is that we need more and better drugs."



"...it seems pretty clear to me that shamans are the pharmacognosists, or the natural-products scientists of the preliterate world."





give a three- to four-hour *pharmahuasca* experience.

**Jon:** Getting a little more specific, the  $\beta$ -carboline is going to be harmine HCl?

**Jonathan:** Rather, free-base harmaline.

**Jon:** And the tryptamine is 5-MeO-DMT?

**Jonathan:** Right.

**Jon:** Are there any plans for other tryptamines?

**Jonathan:** Yes. And also perhaps other dosage forms of the existing tryptamines, because my research lately has involved making psychonautic models of the visionary snuffs of South America, of which there are two basic categories: the *yopo/cebil* category is the Leguminous *Anadenanthera*. Most people know it by *yopo*, but the commercial activity now focuses on *cebil*, which is the Southern Andean species *Anadenanthera colubrina*—both contain bufotenine. I should say that *yopo* and *cebil* are seeds—they're made from leguminous seeds. And the other class besides *niopo*—not to be confused with *yoco*—is *epéna* or *nyakwana*, and various names from the Orinoco in the Northern Amazon.

These are made from a resin of a bark of various species of *Virola*, which are in the nutmeg family, Myristicaceae. And in the case of the nutmeg family, *Virola* snuffs, the major active principle is 5-MeO-DMT. Everyone's focused on DMT because we like DMT, and we're interested in it. But in fact, as far as traditional entheogens go, we can say only in the case of ayahuasca is DMT a major active-principle. In the snuffs it's a minor component in both cases. And 5-MeO-DMT is in fact about four or five times more potent than DMT. With bufotenine we still don't know—there's very little comparative pharmacology on that. So my research is focusing on the snuffs now, and I'm making psychonautic models of these snuffs with pure compounds. And we ultimately plan to introduce visionary snuffs as well.

**Jon:** That sounds great.

**Will:** What is the dosage of the harmaline and the 5-MeO-DMT on these first products?

**Jonathan:** Well, I'd rather not say because we're still doing a bit of final R & D on it, and we haven't quite fixed what will be the final dosage of it. The problem with the  $\beta$ -carboline is

that some people get nausea from higher doses, and with ayahuasca in the Amazon, as you both know, one common denominator to ayahuasca is ayahuasca stem—it's really the *only* common denominator. In some areas that's all that's used. In some areas it's just a cold-water, aqueous infusion of ayahuasca stem with no additives. In some areas it's cooked for up to the better part of a day, and may have a half-a-dozen additives at once, of which the best-known are the tryptamine-plants like *chacrana*, which is *Psychotria viridis*—DMT-containing. But tobacco, *coca*, *guayusa*—which is a caffeine plant—*Brugmansia*, even cacti; there are about a hundred different additives and quite a number of possible permutations. And so they call ayahuasca in the Amazon *la purga*, the purge, because it is purgative. If you take a high enough dose it causes nausea and vomiting. And, some people want that, and certainly in shamanism and in the ethnomedicinal context that's of key importance and it's really fundamental to this—much more than the vision-inducing plants are, which are more of use in diagnosis. But mainly the patients want the purgative effect, and it may well be therapeutic for them, in cases of intestinal parasites. But I find, and I think that probably your readers would agree with this, that in the ayahuasca analogue or *pharmahuasca* camp, people are more interested in the *visions* than in curing themselves of intestinal parasites (laughter) or vomiting, although some people do want to vomit and they see it as an overall purification. I tend to see it more as a toxic side-effect of an overdose of these  $\beta$ -carboline alkaloids. And in fact what we already know—that you only need something in the realm of 100 to 150 mg of  $\beta$ -carboline in a single dose—speaking of harmine and harmaline, which are the most active ones and the main components of ayahuasca plants—you only need that much to render tryptamines active orally. And I've always operated with the assumption that we didn't wish to take any more, because then you start getting these nauseous side-effects. And also the evidence is more-or-less compelling that the effects are pharmacologically contrary. While it does make DMT active orally, it makes it weaker than it is by any other route, because it seemingly works against it in the brain. And there are a couple of mechanisms that have been proposed to explain that. But it definitely is not a "potentiation" as far as the psychoactive effects are concerned. So we've worked on minimizing that dose, because you kind of walk that fine line where you want to make sure that it works for the great majority of the people, but you don't want to get into the nausea territory either. So that's a little bit tricky.

**Jon:** Will the tryptamine-containing pills possibly serve sort of a double duty; can you crush them up and vaporize them?





**Jonathan:** I hadn't really thought about that. They could be extracted, of course, from the pills. And we're certainly not going to do what they do in the pharmaceutical industry of actually conducting intensive R & D efforts to make that difficult for the consumer. We're certainly *not* going to bind them to ion-exchange resins, or mix in all kinds of crap so that you won't be able to purify them. But no, I hadn't actually thought about that. But yeah... that would be possible, to extract it from the pills. And it will be in the form of the free-base, and so that will be easy, because the binders and so-forth won't be soluble in the solvents that the free-base of the tryptamine would be soluble in, and so it would be a fairly straightforward thing to extract them from the pills. In fact, you're right—probably a lot of people would want to do that. I prefer the effect orally of the tryptamines to smoked all the way across the board with every one that I've tried, but I know that probably I'm in the minority there.

**Jon:** Going back to your comments about the nutmeg family. I remember reading in *The Ethnopharmacologic Search for Psychoactive Compounds*, there was some discussion about the nutmeg seeds *themselves* being more effective than the isolated myristicin-elemicin fraction. The thing that I'm thinking of now that we're here at the *Salvia divinorum* conference, is that there are a lot of terpenoid-type compounds in those seeds also. Do you know if anyone has looked at those for activity?

**Jonathan:** In the *Anadenanthera* seeds no, I don't know, but I don't think that that has happened. I don't know for a fact. Yeah, it is true that in the Northern part of Brazil where it

the *Virola*, which they call *nyakwana*, and the *Anadenanthera* snuff they call *hisioma*, which they have to trade for. But they very much prefer the *Anadenanthera* snuff because it is more potent, and also I think it's just easier to prepare. In the case of the *Virola* you have to strip the bark off of the tree, heat it so that it exudes this resin, scrape up the resin, and then dry that, powder it, and make the snuff. And in the case of the seeds you simply toast the seeds and crush them and you have the snuff. And so generally speaking, we know from the phytochemical study there are about 13 species of *Virola* that have been shown to contain tryptamines—mainly 5-MeO-DMT, smaller amounts of DMT, and also—which is also probably active—the mono-methyl equivalents, the mono-methyl tryptamine and 5-MeO-mono-methyl. And up until now we really don't have a lot of *data* on those pharmacologically, and they're other possible targets for future snuff/*pharmahuasca* products, even if there is some legal response to selling these things as legal products, there are an infinitude of new tryptamines that can be trotted out and tried in this kind of combination. We know that the *Virola* resins—even these prepared resins powdered up and so forth—are fairly low in tryptamines. And just the raw seed of *Anadenanthera colubrina*, the best strains—again they're using *A. peregrina*—but the best strains of *A. colubrina* from Northern Argentina, yield more bufotenine by weight than these prepared resins do of the *Virola*. And so it seems pretty clear to me that shamans are the pharmacognosists, or the natural-products scientists of the preliterate world. And they're really interested in what we would call alkaloids and pharmacological potency, and generally speaking they're fascinated by chemical technology, and they want easier access

and more potency just as we do. They're just the same as we are, they're just in a different context.

**Jon:** There was a report in the 1996 *Yearbook of Ethnomedicine* by TORRES and REPKE, an analysis of one of the varieties of *Anadenanthera colubrina* seeds...

## I prefer the effect orally of the tryptamines to smoked all the way across the board with every one that I've tried, but I know that probably I'm in the minority there.

borders with the Guianas and Venezuela, where live the Waiká people, of whom the Yanomamö are the most famous, they've used both types; they use the *Virola* snuffs, which grow in their ecosystem. And they're heavily into snuffs—they're not ayahuasca takers *per se*, but they use the snuffs very regularly, though some of the groups are undoubtedly familiar with ayahuasca. But *Virola* grows in their ecosystem, and they also use *Anadenanthera*, which grows in the Caribbean and in the savannah ecosystem, which is some distance from where they live. And they use much more frequently

**Jonathan:** Yeah, variety *cebil*, from Argentina.

**Jon:** One of which tested out at 12.4% bufotenine, with hardly anything else in it...

**Jonathan:** Right, exactly.





**Jon:** And I've spoken with a number of people who, using that *particular* seed, have had very pleasant visionary effects, not at all along the lines of what has been traditionally described for bufotenine, and also not along the lines of what other people who have tried other *Anadenanthera* seeds have told me about. With the *Anadenanthera* seeds it seems that there is a great variability in response. Some people have a terrible time, and other people appear to like it quite a bit. One person here at this conference has told me that it is his favorite tryptamine.

**Jonathan:** From having tried the seeds, or the pure compound?

**Jon:** Well, from having tried the seeds.

**Jonathan:** Right. Well, again, we're dealing with two different species. The *Anadenanthera peregrina*—the Caribbean species—is lower in tryptamines in general than *A. colubrina*. And also, the few people that I know, including myself, that have tried *A. peregrina* preparations, for some reason it really significantly burns like hell in the nose. And we're not just talking about a mild thing. When I tried one of these, and I'm afraid I don't know the exact composition—it may have had tobacco in it also, as it was from an enthomedicinal collection from an anthropologist—it was like a general, very significant painful burning that was experienced in the entire head all over the scalp. It was so painful that it just referred the pain all over the region. And it was literally like you wanted to bang your head into the wall to distract from it and make it go away. And I've only had just mild irritation from the *cebil* seed, which you would think would be a very similar seed. So there is some kind of real irritant possibly present in the *A. peregrina* that's not in the *A. colubrina*, or it has to do with how this particular snuff was prepared. But ROB MONTGOMERY had done it also, from just plain seed that he had collected in the savannah area there and just ground up himself, the *A. peregrina* seed, and had a similar kind of effect, and I don't think there was any additive except possibly a little ash. He described the sensation like "broken glass." So that could have something to do with it. Also, as you noted, REPKE and TORRES found that the highest-yielding strain, which was from the shaman's own private-stash tree that he had right next to his house, was some 12 or 13%, almost all bufotenine—there was only trace amounts of one other tryptamine—and that's really unusual. Anything over 10% of total alkaloid content is unusual to begin with, much less of a *single compound* without a range

of other similar compounds. I think there is one report in the literature of as much as 18% nicotine in a tobacco strain—that's the only thing I know that is even in the ballpark. With peyote, which is a virtual factory of alkaloids, the total alkaloid content is about 8%, and there are more than 50...

**It was like a general, very significant painful burning that was experienced in the entire head all over the scalp. It was so painful that it just referred the pain all over the region. And it was literally like you wanted to bang your head into the wall to distract from it and make it go away.**

**Jon:** What about opium?

**Jonathan:** The total alkaloid content is about 15% in the best strains, and it's mainly morphine, but in the case of peyote and opium you're dealing with many dozens of alkaloids, and in the case of peyote it's only about 30% of this 8% alkaloids that's mescaline, which is the main visionary compound.

So this is really unusual. But unfortunately you alluded to the traditional information that we have about bufotenine, which of course was placed in Schedule I from the very beginning, and in any case would be controlled whether it were in Schedule I or not, as it's a positional isomer of psilocin, and the law says "any salt, isomer, or salt of isomer." So it's already covered as an isomer—not even by the Analog law. But it was given by i.v. injection to prisoners at the OHIO STATE PENITENTIARY in 1955, and then in a New York mental institution by some real mad scientists in 1959. And they were actually injecting this into people's bloodstreams, which is really a dumb idea, because remember this is 5-hydroxy-DMT, so it's dimethyl-serotonin, because 5-hydroxy-tryptamine is serotonin. It's called serotonin from *sero tonin*—toning the blood, blood-pressure, because there are a lot of serotonin receptors in the bloodstream. It's not just a neuro-receptor. It would be like injecting serotonin, and they had definite cerebral crises—in one case they said their faces turned the color of an eggplant and the other they said that their faces turned the color of a plum. And of course these guys didn't try it on themselves; they were using captive guinea pigs. And in a really unethical way. So if we're talking about the memes that get spread about a certain compound, well this one re-







ally started off on the wrong foot because right away it was used in the worst possible way. And they were not able to establish visionary activity.

They did these studies because in 1954, in the *Journal of the American Chemical Society*, it was reported that the seed-pods of *Anadenanthera* contained DMT and contained also bufotenine—which alone had been found in the seeds. These compounds had been synthesized decades before, and it had never occurred to anyone to test them pharmacologically. And so suddenly, because of this snuff information—they knew that *A. peregrina* was made into a snuff, and so forth—these same scientists tried making a snuff out of the pure bufotenine first, but it didn't work. But they were doing also kind of a stupid thing—they were spraying it in water into the nose in a soluble salt; I think it was the oxalate salt of bufotenine. And SASHA SHULGIN has even said that he doubts that these compounds are active in the nose, but that's just not true. They're active as the free-base, but they're not active as soluble salts. And this is somewhat counter-intuitive, because for example, everyone thinks in terms of cocaine, and while the hydrochloride salt is very active in the nose, the free-base isn't so active in the nose.

**Jon:** Right, right.

**Jonathan:** But then when you chew *coca*, it doesn't do anything unless you add base. And so then in the case of the free-base, it is clearly absorbed well in the mouth. There's something screwy about the models, and I am not a membrane physiologist, but some enterprising graduate student should do a thorough study of different methods of chewing tobacco, *coca*, *qat*. *Qat* is an example of one that's *not* used with base, it's just chewed by itself. But tobacco generally is basified, so is *coca*, so is *betel*, and so a general study of masticatories and snuffs from the standpoint of pharmacodynamics of membrane transfer of alkaloids would be a real interesting subject, and I think it would turn up some things that go a little bit beyond the sort-of simplistic models that have been proposed for how that might work.

So anyway, to get back to bufotenine. Unfortunately, we don't really have much more to go on, besides the antics of the mad scientists. While a few people in a very sporadic way in the drug-scene have done their own bioassays here and there, no one's reported them. And so that's why my intention now is to do pharmacological modeling both on 5-MeO-DMT, which I've already started, and on bufotenine, and on DMT as well, because we have reason to believe also that ayahuasca

exists as a kind of a snuff-product as well. And what we call the "ayahuasca-effect," the MAOI plus tryptamine interaction, was actually proposed originally in the context of the snuffs by HOLMSTEDT and LINDGREN in the book you mentioned, *The Ethnopharmacologic Search for Psychoactive Drugs*, in 1967. They were reporting that because one analysis done by an Italian group of a snuff preparation found ayahuasca alkaloids—clearly signature alkaloids for the ayahuasca plant itself, in South America—harmine and harmaline. And also there was a museum-collection of snuff-plants that had ayahuasca stem as one of the plants that was added to the snuff. And so this was originally proposed because they had this assumption of, "Oh, well these things don't work in the nose, so you must need to add the MAOI, and then the combination of the  $\beta$ -carbolines from ayahuasca, plus these tryptamines in the snuff-plant, makes it active in the nose. Then later people forgot about that, and no one's ever gone back to try and model the snuffs. We just fixated on ayahuasca itself, and around the same time it was reported that ayahuasca brews contained DMT, and they'd already long been known to contain the  $\beta$ -carbolines. But it wasn't until 1965 that it was definitively shown that they contained DMT, and so then people fixated on that and everyone forgot about the snuffs. But it's time to go back to the snuffs, because we can render all of these tryptamines active in the nose as well, it's just a matter of finding the right way, and I think you will find... my prediction is that the pharmacology will show that the activity is somewhat intermediate between 'smoking' or inhaling the free-base vapor and taking it orally in some kind of MAOI combination. And also, it's been assumed blanketly across the board that these compounds are inactive orally. We know DMT is inactive orally, we know that 4-hydroxy-DMT, meaning psilocin, is quite active orally, but it seemingly is also a substrate for MAOI, because people are saying that if they take the mushrooms with a monoamine-oxidase-inhibitor—Syrian rue, or whatever—they get a better effect. And the only way I can rationalize that is by thinking, "Okay, they're getting better absorption in the stomach, because some of it is getting chopped-up by monoamine-oxidase in the stomach before it's absorbed."

But I think that 5-MeO-DMT is slightly active orally just by itself, without any monoamine-oxidase-inhibitor. And I suspect that bufotenine will prove to be active by itself, at least as much so as 5-MeO-DMT. So I'm working on modeling all of this: the pure compounds in snuffs, basically 5-MeO-DMT, bufotenine, and DMT, and also orally, combined with MAOI and without. And also sublingually—that's also a potential way to...





**Jon:** That's actually something that I was just about to ask. I've heard a few reports of 5-MeO-DMT dissolved in high-proof alcohol and held in the mouth as being active...

**Jonathan:** Oh yeah, it is.

**Jon:** I've tried that myself, and I didn't notice any activity, but it's possible that I just didn't...

**Jonathan:** What was the dose, do you remember?

**Jon:** I think that it was around 10 mg. You know, my scale weighs down to 10 mg, so...

**Jonathan:** Okay. I should mention—and this will be interesting to your readers—the Japanese now sell some really very well-made and sturdy battery-powered balances, that are about the size of a postcard, and they're wholly made for portability, and so forth. They're very stable, rock-stable. They're plus or minus 2 mg, and they will weigh out in carats, grains, ounces, or grams. Ten gram maximum, but it's the perfect balance for this kind of thing. And even in smart shops in Holland, they retail for less than \$500.00. But a gem dealer told me that in the U.S. you can get them for more like \$150.00, which puts it in the ballpark for the gem trade... they're used obviously by gem dealers to weigh carats and so forth. But this is the perfect psychonautic balance that overcomes this problem of not being able to weigh below 10 mg; plus or minus 10 mg obviously isn't good enough for this kind of thing. Plus or minus 2 mg is not as good as plus or minus 1 mg, but at least it's adequate for this kind of work.

One of the projects that I have in mind that I proposed to ROB MONTGOMERY, is that we develop a nice custom-made wooden case. In Europe glassware is really cheap, it comes from Eastern Europe—lab glassware. And you make a portable field-lab that would have one of these balances, it would

have basic glassware, a hand pump for doing vacuum filtration, a small distillation rig, a little gas bottle and something for heating, and also the same gas bottle—there are magnetic-stirrers that work by compressed air. Instead of having an electric thing, you just feed

compressed air and then that turns a little bar and that makes the magnet rotate inside your beaker. And so you could have all of this in a little portable field-lab. I mean a *real* chemistry set, that would cost about \$1000.00, say. And also small TLC tanks, little stainless-steel flasks for solvents that are like the booze flasks, this sort of thing. Set it up, and make it such that you would be able to market it for field-scientific research for botanists, for plant-chemists, and so forth. But the real target market would be basement shamans, who have a hard time getting this. Put it all in one nice portable package for them, where they would have their basic home-lab setup. I think it would not be, obviously, a huge money-maker, but you could sell many hundreds of such a kit and people would be really happy to be able to get it. And it's something that I would like to do just as a service to the public, and as another way of striking back at this absurd idea that chemistry is somehow by itself a shady endeavor and illegal. And the U.S. is really cutting off its own testicles by doing that, or shooting itself in the foot, because chemistry is a major part of our economy... a *major* part in both pharmaceuticals *and* industrial chemicals, *and* agrichemicals, and suddenly... I mean, you wish to encourage children to become interested in chemistry when it's something that your economy depends on, and you *don't* wish to make it shady, to where one can't even buy beakers from EDMUND SCIENTIFIC. Before at least you could buy basic lab-ware, and as far as I know now, there's no consumer-source of these things in the U.S., if you're not a chemical company. And people should step in and fill that gap. There's no law against selling glassware. And why should we meekly accept this thing? People should start up chemistry clubs, and so forth.

**Jon:** There are still a few mail-order companies, like HAGENOW LABS, that sell geared towards the amateur.

**Jonathan:** And they will sell on credit cards?

**Jon:** Yeah.

**Jonathan:** Because EDMUND SCIENTIFIC is the classic one—that's how I got my first lab equipment, I just bought basic beakers and flasks and whatever you could get from them. And maybe they still sell it, but I know that it's not in their catalog anymore. They don't have pages of that sort of thing, and they may not even sell it—I don't know that for a fact... I've also been told that COLE-PARMER in Chicago will sell to home addresses on a credit card, and they have the full gamut of scientific equipment, but I've never verified that for a fact.

While we were unable to locate the scale described above for the price of \$150.00, we did find the following for sale from <http://www.balances.com>:

Tanita Model 1210-50  
10 g x 0.002 g  
\$279.99

Acculab V-1 mg  
120 g x 0.001 g (±2 mg)  
\$440.00





**Jon:** Getting back to the *Anadenanthera colubrina* seeds. There were a few people here at the *Salvia divinorum* conference who went to the BPC event in Chile, and had tried the seeds in a variety of ways, and one person said that the best way to prepare the seeds was to soak them in water, and essentially

to be really careful before jumping to conclusions. So that's what I find often in discussions at conferences, and so I will play Devil's Advocate, and I will intentionally throw out things saying, "But wait a minute, did you consider this? Did you do that? How strong is this conclusion?" And generally speaking, they crumble pretty rapidly before that kind of questioning. And so that's what we need to help inculcate in this very valuable underground-chemistry movement, is a little bit more rigor. And really it's just about drawing conclusions. And also you need more rigor in the structuring of the experiments, because the amount and quality of information that you can get out of something has everything to do with the kind

## I don't wish to be understood as disparaging basement-shaman activity or amateur science at all, because, the best science has *always* been amateur science in the true sense of the word—someone who really *loves* doing something...

take the seed-coat off, throw that away, and toast-up and powder the inner meat, and snuff that. They said they got really good effects from *that*. But they didn't get *any* effects when they just did the seed coat. To me that seemed a little bit...

**Jonathan:** Counter-intuitive...

**Jon:** Yeah, working from the idea that maybe these chemicals are insect repellants...

**Jonathan:** Right, that does seem counter-intuitive. Actually I did try that, but not in a systematic way. But it does also strike me as being counter-intuitive. And I wouldn't just assume that that question is settled. It would be better to examine that in more detail. And often times one of the problems... well, I don't wish to be understood as disparaging basement-shaman activity or amateur science at all, because, the best science has *always* been amateur science in the true sense of the word—someone who really *loves* doing something and isn't just paid as in a Sunday scientist who's paid to do it for a living. But one of the things that I find that generally distinguishes the untrained amateur from someone that has somewhat more rigorous background in this, is a tendency to jump to conclusions prematurely. And we have to be really careful to draw conclusions from experiments. And one of the things that's really valuable about scientific training is having a lot of chances to fail, and to find out how wrong you were about your conclusions. And being challenged by that, or having someone specifically set you up for that sort of thing. And it's very facile to draw conclusions, and to say, "Okay, that question's settled," and *especially* when you're using something as subjective as your own bioassay, you want

of question you ask. Whether we're talking the context of a bioassay experiment with *Salvia*... "What is your intention? What do you ask?" Well it's the same thing, whether you're trying to ascertain whether the seed-coat or the germ of an *Anadenanthera* seed is more active. It also has everything to do with how you structure the experiment, and the very specific way you ask the question makes a big, big difference in the quality of what you can get out of a few hours of this kind of inquiry.

**Jon:** Moving in a bit of a different direction, there's been a lot of controversy over the word "entheogen," and I would say undoubtedly that you're one of the strongest champions of this word. I've heard a lot of arguments for and against, but the argument that I heard against it that I wanted to ask your opinion on was that the traditional use by natives who were using these plants didn't have anything to do with "generating or becoming divine within." It was about visiting the underworld, or contacting dead ancestors, or communing with spirits. And so, at least with how Westerner considered "God," one could almost say that the traditional use of these plants doesn't have anything to do with God. Maybe it has to do with the angels, or maybe it has to do with the demons, or maybe it has to do with the plant-spirits... But, as far as these plants causing one to "become divine within," that this wouldn't really be so much of a concern for the traditional users.

**Jonathan:** Yeah, in the shamanic context, in some cases that's true. Yeah. That's a legitimate argument. I think I've noted that. I mean, I try to bring up the pros and cons when I review it myself. That you could argue that that's more of a later concept, as opposed to shamanic, the whole idea of *theos*





and of deity... But I take it to mean more of a general thing, spirituality *per se*, and plant-spirits being a manifestation of the same type of *theos*, or seeing the universe more as energy or spirit and less as matter. But obviously we'll never have a term that's satisfactory to everyone. The surprising thing to me is that *entheogen* has done as well as it has, and it seems to be definitely tripping off of everyone's tongue all of a sudden, and that's only, as you know, a phenomenon of the last five years. Perhaps since *Pharmactheon* came out. And *PIHKAL* and *Pharmactheon* within a couple of years of each other broke what was this sort of a log-jam... we had had about ten years of very little editorial activity in this field, and now all of a sudden there's a huge flood... these two big thick books that sort of smashed through the dam...

**Jon:** I remember the days when there used to be the “drug” section in TOWER BOOKS...

**Jonathan:** Yeah, right...

**Jon:** And then that vanished, and it was gone for years...

**Jonathan:** Right when REAGAN stepped in...

**Jon:** Yeah, and then finally it started coming back in...

**Jonathan:** And I know in my case, it was because—*PIHKAL* made me really realize this quite clearly... I had moved out of the U.S. in disgust when REAGAN got re-elected. I call it the REAGAN-BUSH Dark Ages. But it clearly coincides with that. And suddenly instead of a drug-book section in every book store, you had—if anything—a substance-abuse section, and all these crappy, pseudo-spiritual, half-assed neo-Christian books on how to get off of coke, and how to get off of booze, and all this sort of thing—which are all drearily the same, kind of, and I don't wish to disparage that offhand, and I'm sure there's quite a good market for such, and there are undoubtedly some good books there. But the point is there was obviously quite a demand for real drug books, there were several companies that specialized just in publishing this, and then from one day to the next, all of a sudden it was gone. And so what I realized was that the government was being wildly successful in their cheesy attempts to make this all go away, because they were forcing me, and others, to censor myself, ourselves. And I had gone into the “cover my ass” mode, to work on my career, and make sure that I kept my nose clean (so to speak) and stayed out of legal problems. And they had really forced

the issue that way. And so then when I read “The Confessions of a Psychedelic Alchemist” in *The Whole Earth Review*, where SASHA mentioned—I hadn't even heard of *PIHKAL*—but that they were finishing it and it was about to come out and so forth, that summer, which I think would have been the summer of 1991, and *PIHKAL* came out that fall, I think in October or November or something like that, without even thinking about it, I just took out of a box a manuscript that I had started in 1979 or '80, which eventually became *Pharmactheon*, and started working on it. I realized to my chagrin, fuck, they've made me censor *myself*, and here I've been not doing this thing for more than a decade that I should have done a long time ago. But ten years before I couldn't afford to publish it myself. I couldn't afford *even to work on something* without compensation. And there was no way to sell it, because they had effectively blocked access to the market. But now times have changed. And suddenly SASHA was launching into self-publishing, ROB had started ...OF THE JUNGLE, and it was possible to connect more directly with the market even if there *weren't* a drug-book section. And it's actually better for us this way. But of course now the “drug-book” sections are coming back anyway; at least they have them at CODY'S and MOE'S in Berkeley, and we're starting to see them more and more. And there are more and more “alternative” stores now that are filling this gap. Because this was also parallel to the consolidation of the book-market, that not only had the publishing companies—traditionally family-owned enterprises—become subsidiaries of multinationals, but the book trade was almost all dominated in the U.S. by chain-stores, and now there are four or five significant chains. In most markets you only have a “mall/franchise” chain-operation, which are just MBA marketing-planned schemes where they have a standard model of, I don't know, eleven hundred titles, and so many pin-headed

## **I had moved out of the U.S. in disgust when REAGAN got re-elected. I call it the REAGAN-BUSH Dark Ages.**

categories. And there's just no place for books like this. But in a way that's to our advantage, because when you consolidate control over a mass-market to make more money, the product becomes blander and less likely to offend the average consumer. And so they're basically ceding large chunks of territory to anybody who wishes to step in and take it. And that's what we've seen in the U.S. That's one of the greatest things about the U.S.; informatics, access to information, and the dissemination of information. It's unlike any place on Earth. I mean, Europe is light-years different from the U.S.,





even though economically, socially, historically, there are all these parallels, and then the same kind of levels of endeavor, and so forth. But in terms of access to information, there's no place like the U.S. And that's why the U.S. has been so successful scientifically, and so successful in the communications industry and the entertainment industry and so forth. And so, basically all this technology is flourishing in the U.S. I read somewhere, maybe BOOKPEOPLE's catalogue or something, that every year in the U.S. there are 5000 new independent presses started up. Some of them may only exist to do one book, or soon fail. That's a remarkable thing. In Spain, which is the seventh largest book-market in the world, I think so far there have only been three or four or five independent presses at all, period, in all of history. And it's only now starting in Holland and in other areas. And this is a fantastic thing. And as you know, of course, your publication is squarely in this same category. And RICHARD GLEN BOIRE's books and the excellent *Entheogen Law Reporter*, it's just a snowballing, burgeoning thing. And it's a real Usan phenomenon, and something that needs to be imitated elsewhere, where they can really take a few pages out of our playbook, because this is the way to do it. You work *within* the system, you *use* the system, there's *nothing* wrong with the system! Everyone complains about the system. The system's *great*—it's just who's got their hands on the levers, how many hands, and so forth. But technology is leveling the playing-field more and more every day. It's happened in books already. It's now happening as we speak in music, and it will happen in film and television also. That you only need \$3000.00–\$5000.00 worth of home equipment and you're able to play with the big girls. And actually, the technology now *favours* the small operator because you don't have all this dead wood of a huge operation, and bureaucratic friction, and infighting. I think that the hierarchy and big business structures are the ones that are swimming upstream, against the current. More and more the concept of economies of scale are disappearing. And it's happening even in chemistry, and in pharmaceutical chemistry, which are the very essence of big factory, high-capital, high-energy-input, high-technical-expertise, and so forth, in that the same semiconductor technology is now being applied to minireactor vessels, that are actually ones etched-out on small substrates just like computer-chips. They're even projecting now, within a few years, that genomic sequencing will be dominated by credit-card-sized mini-sequencer-reactors, that are low-energy and these are readily mass-produced and will end up being cheap. And so even that kind of technology is going to go toward more decentralization, lower capitalization, it's more ecological, it's more economical, it's more energy-efficient, but above all *it's more*

*anarchistic*, and it's more accessible to JOE BLOW on the street. Anybody who's got the gumption and the ideas and the creativity can just step in and say, "Hey, I can do this too, and furthermore I can do it *better* than DOW CHEMICAL, or better than SANDOZ, NOVARTIS, or whatever they call it next."

**Jon:** Going back to the topic of book-publishing, you have something new starting up with ANTONIO ESCOHOTADO in Spain. Maybe you can tell us a little bit about that?

**Jonathan:** Yeah, we've started a publishing company in Spain called PHANTASTICA, like LEWIN's book *Phantastica*. ANTONIO ESCOHOTADO, who's a professor and well-known writer in Spain, and myself, and FELIPE BORRALLO, who's a book-seller in Barcelona—he has a bookshop in Barcelona—but he's also the president of ARSEC, which is the leading pro-*Cannabis* lobby in all of Spain. And so we're launching into publishing because I wish to concentrate my activities on Europe. Because I think that there's much better short-term prospects for political change in Europe. There these kind of things *are* taken seriously whereas in the U.S., my more than less radical perspective on science, history, or whatever else, tends to be beyond the pale, or not a topic of rational discussion, and there's no place in the Academy for this, period. But it's not the case so much in Europe, and especially in Spain. And so you *do* get press coverage, and they *do* take it seriously, and they don't just automatically dismiss it as of the lunatic fringe. And so for someone to come out as I do in *Pharmacophilia* and say "The *real* drug-problem is that we need more and better drugs," in the U.S. they just dismiss you as a nut. And that's good in a way, because then they don't even bother to see you as a force to be dealt with. They just assume, "Well, nobody's going to pay any attention to this crackpot." But in Spain, actually they say, "Oh wow, yeah that kind of makes... we should publish that and we'll see what happens." And I think in Spain the time has come where we have to call the officials on the carpet, and take the debate to *them*, and make *them* justify their policy, stand up and debate it scientifically. "How can you justify this expense, this waste of public funds, criminalizing large elements of the population, exacerbating the AIDS epidemic, the hepatitis epidemic?" and make them explain *why* they're doing this. *They're* the ones that are screwing up, not us. We're just doing civil disobedience, our sacred democratic *duty* when a government is miscreant, because we can see really clearly that they have a very evil, unethical, unecological, uneconomic, racist, flawed and failing policy. And it's high time for someone to say, "The emperor's got no clothes, and let's arrest him for indecently exposing himself, under the existing laws." Yeah, so we've





started up PHANTASTICA. We've published *Pharmacophilia*, which has been translated by ESCOHOTADO into Castillian, and then we're going to be publishing a book of his, and we're going to follow that with a book by ALBERT HOFMANN—his scientific book on ergot-alkaloids from 1964, *The Ergot Alkaloids* is the title—which has only been in a single hardcover edition in German with about 1000 copies made. I may also do publishing in English in Europe, and it's possible that I may just do all of my publishing there, even for the U.S. market, because the printing is actually cheaper, and it may even compensate for the difference in shipping costs. But in any case I was thinking of publishing my ayahuasca book also in Castillian, and possibly in English, for sale to the Dutch market, the British market, the German and Australian markets.

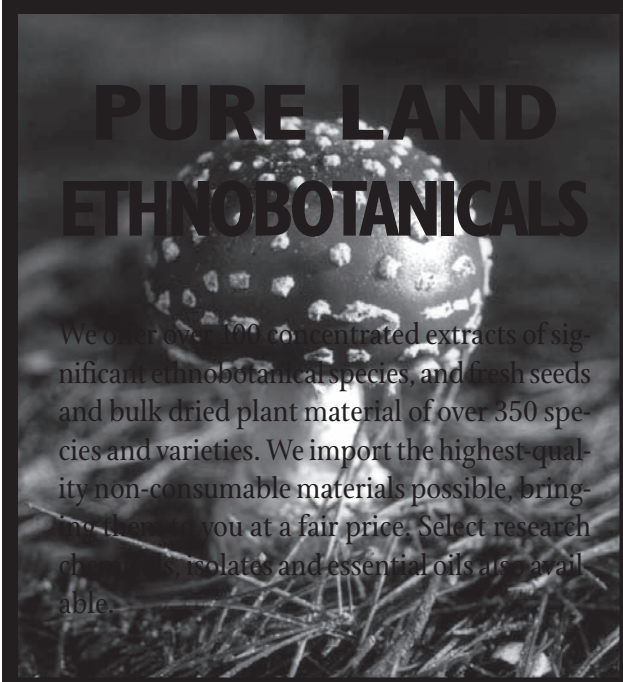
**Jon:** Are you working on a second edition of that?

**Jonathan:** Yeah. It's actually done, I just have to do the graphics and redo the tables. But yeah, I've done the same thing I did with *Pharmacotheon*. I've kept the same size and price, but it's being updated and I've added about 50 or 60 new references to the bibliography, and brought it all up to the current state-of-the-art. Of course there's been a lot of work since 1994. Just, for example, in the DMT-plant table... and I only include ones that are published in the scientific literature, not ones that are *not* published or just conjectured based on ethnographic *data*. But just in the DMT-plants in the five years since the first edition came out, now there are eight more plants that have been published that contain DMT or 5-MeO-DMT. So yes, I've brought that up-to-date, and it's also being reprinted in German by WERNER PIEPER. *Pharmacotheon* is already in Castillian, from another publishing house, and that's also being reprinted. And so it's gratifying to me that these books also have a market outside of the U.S., and I think the European market is vast. I also think it would be good for *The Entheogen Review* to get more exposure in Europe, and look for more subscribers there. I think that the market is pretty much evenly divided between the U.S. and Europe—that there's at least as many people, and probably more, in all of Western Europe that are interested in this field, as there are in the U.S. So it basically doubles the market, kind of. I've always tried to bridge the gap—as you know I write a column for MAPS of reviews of non-English books that come out, just hoping to get some translation activity going. Slowly but surely it's happening. ANTONIO's book, which is called *A Brief History of Drugs*—not the big three volume one but the shorter one—is now coming out in English. KEN SYMINGTON translated that, and it's being published by INNER TRADITIONS—they have a good publishing operation.

**Jon:** Yeah, they're excellent.

**Jonathan:** And INNER TRADITIONS is one of the real forward-looking companies in the U.S., in that not only to they have a good list of books in our field, but they are also publishing in Castillian in the U.S. I've been saying for a long time, "Hey, the U.S. is the third largest Castillian-speaking country in the Americas." Only Argentina and México have a bigger Castillian-speaking population than we do. We have 35 million. And that's about as many Castillian-speakers as live in Spain. Their's is 38 million, but you've got 6 million Catalanes and a few million Basques, and they all nominally speak Castillian. But they're really not Castillian speakers. We have 35 million *primary* Castillian speakers.

◇ **TO BE CONTINUED...**



**PURE LAND  
ETHNOBOTANICALS**

We offer over 100 concentrated extracts of significant ethnobotanical species, and fresh seeds and bulk dried plant material of over 350 species and varieties. We import the highest-quality non-consumable materials possible, bringing them to you at a fair price. Select research chemicals, isolates and essential oils also available.

**AN EXTENSIVE CATALOG  
OF OUR OFFERINGS IS  
\$3.00 FROM:**

**PLE  
2310 S. Green Bay Rd., C-163 (Dept. ER)  
Racine, WI 53406-4954  
USA**





# EVENTS CALENDAR

## ALEX GREY EXHIBITION "TRANSFIGURATIONS AND SACRED MIRRORS" APRIL–MAY, 1999

ALEX GREY'S art exhibition, "Transfigurations and Sacred Mirrors" opens April 10th at 4:00 pm with a lecture by Dr. DEEPAK CHOPRA entitled "Exploring the Sub-Manifest Order of Being through Art." GREY will exhibit his *Sacred Mirrors*, the bronze *World Soul* sculpture, and many other important works from over the last 20 years. The show will run through MAY AT THE MUSEUM OF CONTEMPORARY ART, SAN DIEGO, 700 Prospect Street, La Jolla, CA 92037, (619) 454-6985. For more information about Mr. GREY'S art see <http://www.alexgrey.com>



Mystic Eye 1997 used with permission of ALEX GREY.  
For posters & books: 725 Union St. Brooklyn, NY 11215, <http://www.alexgrey.com>

## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of individuals who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MasterCard and Visa accepted by phone, or through our secure server on-line at <http://www.maps.org/memsub.html>

MAPS memberships include a subscription to the quarterly *MAPS Bulletin*. All new MAPS members who mention this advert will receive a free copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA, (888) 868-6277, FAX: (941) 924-6265, [info@maps.org](mailto:info@maps.org), <http://www.maps.org> (Please note that MAPS has moved; the address listed above is our new location.)






---



---

# SOURCES

---



---

BY WILL BEIFUSS AND JON HANNA

## ABBHEY ETHNOBOTANICALS

POB 5457 (Dept. ER)

Mansfield Notts

NG19 7SU

United Kingdom

abbeyethnos@hotmail.com

<http://dSPACE.dial.pipex.com/shanti/index.html.htm>

A new company with a large selection of seeds and plants, including: *Artemisia absinthium*, *Banisteriopsis caapi*, *Calea zacatechichi*, *Catha edulis*, *Desmanthus illinoensis*, *Leonurus sibiricus*, *Lophophora williamsii*, *Mimosa hostilis*, *Papaver somniferum*, *Peganum harmala*, *Piper methysticum*, *Phalaris aquatica*, *Psychotria viridis*, *Salvia divinorum*, *Sceletium tortuosum*, *Tabernanthe iboga*, *Trichocereus pachanoi*, *T. peruvianus*, and *Voacanga africana*. They also carry a well-chosen selection of books.

## DANIEL SIEBERT'S SALVIA SHOP

33450 Decker School Road (Dept. ER)

Malibu, CA 90265

dsiebert@gte.net

<http://salvia.lycaenum.org/salviashop.html>

We've mentioned DANIEL SIEBERT'S wonderful *Salvia divinorum* web page before, and the fact that he offers for sale a number clones from rare plants. Now he's offering a few additional products, including:

Dried *Salvia divinorum* leaves; top quality organically-grown in Hawaii. 1/2 ounce for \$30.00, 1 ounce for \$50.00. (Some vendors charge twice this much for the same leaves.)

Fresh *Salvia divinorum* leaves, harvested from Mr. SIEBERT'S own plants grown in coastal Southern California. \$25.00 for 60 grams fresh weight (about 20 to 30 leaves).

Standardized salvinorin A-enhanced leaf. This is a fortified *Salvia divinorum* leaf product that has been standardized to contain exactly 15 mg salvinorin A per gram of leaf. This is

equivalent to 6 times (6x) the average natural leaf concentration. One gram is \$45.00. This product is the first "standardized" extract commercially available. And as pure salvinorin A, when it is available on the underground market, tends to retail for about \$10.00 per mg, this price seems pretty good. We applaud the standardization in potency, which should allow one to easily weigh out a known "dose."

White Sage smudge bundles (*Salvia apiana*). A ceremonial incense by various Native American tribes for ritual purification and cleansing (not for ingestion). \$10.00 each.

Mr. SIEBERT is also now selling two books from his web site. The *Salvia divinorum Grower's Guide* by SOCIEDAD PARA LA PRESERVACIÓN DE LAS PLANTAS DEL MISTERIO is available for \$11.95 plus S/H. *Pharmako/Poeia* by DALE PENDELL is available for \$19.95 plus S/H. (The *Salvia divinorum* chapter of this book is now posted to Mr. SIEBERT'S web site.)

Prices listed do not include S/H., and this charge depends on what is ordered and where it is going. Contact Mr. SIEBERT by e-mail (or mail) to check on product availability and shipping costs to your location.

## ENTHEOXCHANGE E-MAILING LIST

<http://home.midsouth.rr.com/nachash>

ENTHEOXCHANGE is a private e-mailing list dedicated to the exchange of entheogenic plants, seeds, spores, foliage, and information regarding their propagation.

This is a low-traffic list, and we are *amazed* at the "seed trade list" collections that people post. These are some of the most dedicated growers of entheogenic plants that we've seen. Anyone with a serious interest in growing rare entheogens should check out this forum.

When it is operating efficiently, the e-mail list merely acts as a place where people can publicly post what they have available, and what they are looking for, and then transactions between individuals happen off-list in private. This is beneficial for some—depending on the level of risk that they are willing to take—as there are occasionally offerings that may be scheduled in some states or countries (or which may grow into plants that are scheduled), such as psilocybian mushroom spores, *Lophophora williamsii* seeds, *Tabernanthe iboga* seeds, and others.







Instructions for subscribing to this forum are provided at the web page listed.

### HOUSE OF SPORES

702 N. Washington (Dept. ER)

Ardmore, OK 73401

[johnardmore@webtv.net](mailto:johnardmore@webtv.net)

<http://www.tcowen.com/heaven/HouseOfSpores>

A good selection of spores for psilocybian mushrooms are offered here: *Psilocybe azurescens* (\$35.00); *P. bohemica* (\$35.00); *P. cyanescens* (\$30.00); *Panaeolus cyanescens* (\$30.00). Any order of these prints includes one free *P. cubensis* spore syringe. Also available: *P. cubensis* Amazonia (\$20.00 print, or \$13.00 syringe), *P. cubensis* Ecuador (\$20.00 print, or \$13.00 syringe). Each additional syringe is \$10.00. Orders are guaranteed viable to germinate and uncontaminated, or they will be replaced. *P. cubensis* varieties from Tasmania and Florida should be available soon.

All orders have list the return address as "H.O.S." (not HOUSE OF SPORES), but you can request that they list no return address. They do not keep any letters or customer lists. Orders are filled on the day they arrive and all correspondence is destroyed after they are filled. We like the way that this company operates with regard to privacy. Hopefully other similar companies will take notice and follow suit.

### MEDIA AWARENESS PROJECT (MAP)

POB 651 (Dept. ER)

Porterville, CA 93258

(800) 266-5759

[mgreer@mapinc.org](mailto:mgreer@mapinc.org)

<http://www.mapinc.prg/drugnews>

Although I have discussed MAP in the second edition of my *Psychedelic Resource List*, I was recently made aware of their amazing on-line collection of drug-related news articles. They have nearly 20,000 articles available, collected over the last three years. Searches can be done for recent news (posts from the last two weeks), specific years, or from the whole database. Three or four words can be searched for at a time, like "marijuana medical McCaffrey" (don't use quotes or put "and" between your search terms and don't use common words like "the" or "for"), which allows one to pinpoint exactly the articles that are relevant.

Included with the full text of the articles presented is the publication's name, date of the article, the e-mail address for writing letters to the editor (best for recent articles only), the author of the article, and more. Any article will be sent directly to you via e-mail at the click of a button.

I have found this to be an *amazing* research tool, one that I am overjoyed to be able to point out to *ER* readers. Check it out—you won't be disappointed.

### SMART EXPRESS

POB 921 (Dept. ER)

1780 AX Den Helder

The Netherlands

(+31) 653-28.39.28

[spiritsofnature@wxs.nl](mailto:spiritsofnature@wxs.nl)

<http://home.wxs.nl/~spiritsofnature>

A web-based business that sells a variety of "herbal highs," vitamins, sexual stimulants, poppers, and more. Their "hallucinogens" category has "Mexican mushrooms" (3 grams for \$13.95), "Hawaiian mushrooms" (1 gram for \$16.75), *Salvia divinorum* (4 grams for \$16.75), morning glory seeds (5 grams for \$6.50), and baby Hawaiian woodrose seeds (5 seeds for \$6.50). They also sell kava kava (30 grams for \$5.95). They appear to ship worldwide (though they encourage the purchaser to check their country's laws), and charge between \$2.00 and \$6.00 for postage.

## 2C-B & 2C-T-2

We've been asked by some readers of *The Entheogen Review* to track down companies that offer 2C-B and 2C-T-2 for sale to those countries where these compounds are not scheduled. Although we are not aware of the laws in every country in the world, we do know that 2C-B is specifically scheduled by name in a number of countries, including the USA. However, we aren't aware of any country currently where 2C-T-2 is specifically scheduled by name. We strongly recommend that those who are interested in ordering either 2C-B or 2C-T-2 from any of the companies that we've listed on the following pages check the laws regarding these compounds prior to placing an order.



**SMART DRUGSTORE INTERNATIONAL****POB 2121 (DEPT. ER)****S-103 13 Stockholm****Sweden****[http://www.smartdrugstore.com/  
international.html](http://www.smartdrugstore.com/international.html)**

This company currently sells 2C-B (three 5 mg tablets for 198 SEK, fifteen 5 mg tablets for 898 SEK), 2C-T-2 (two 8 mg tablets for 198 SEK, ten 8 mg tablets for 898 SEK), and *Coplandia cyanescens* (dried, 7 gms for 198 SEK, 70 gms for 1498 SEK). See their web page for ordering procedures. They don't ship any of their products to the USA, but will ship to all other countries worldwide, and they recommend that customers check their countries laws prior to placing an order. Nevertheless, all packages are sent discretely, and they claim that over 95% of their packages sent within the EU get through okay. They only send packages via registered mail, to insure that they get through okay, but they will not be held responsible for packages seized by customs or lost due to theft. Packages should take 2–7 days to arrive in Europe, and up to 12 days for the rest of the world. All prices are given in Swedish Kronor (SEK). One USA dollar equals about 7,80 SEK (and their web page has a link to a currency convertor). They also offer PGP communications.

Their web page states that they will likely stop selling these products in April of 1999, when new legislation goes into effect in Sweden, effectively making it illegal to sell these products there. While those wishing to place orders would be wise to do so prior to this time, it appears as though a new company run from another country may step in and take over selling these products after April.

Overall, Sweden has a fairly draconian attitude towards drugs; they are one of the few remaining European countries that is holding out with this position. They have even established "The Rave Commission," which is essentially a "culture police," that infiltrates raves and busts individuals who are having too much fun. (See <http://www.mapinc.prg/drugnews/v98/n163/a01.html> for more information.)

Apparently in May of 1998, the Swedish parliament "put forth a proposition to expand the definition of narcotics to include everything that contains any 'euphoric substances' as a classified narcotic and thereby prohibited (Linton, Magus. nr 9 March 1998, "Ravekommissionen—Vastvarldens enda kulturpolis" (text Swedish), Arbetaren).

This law was originally called *Eufori lagen* ("euphoria law") because of a phrasing in the first suggestion for the law's text. Ironically, the term "euphoria" was not defined in the proposed law in any manner! Apparently the Chief Public Prosecutor was doubtful about the proposed law, due to this lack of definition, and following his reading of the law he is said to have remarked, "after this coffee-drinking will be illegal." The wording of the law garnered protest, and it was altered. It is now called the *lagen om hälsofarliga varor* ("law regarding health-hazardous substances"). Though the terminology has changed, the effect will be the same; the law will enable legislators to enforce bans on new drugs. CONNY EKLUND at Läkemedelsverket (the Pharmaceutical Department, who—amongst other things—propose bills that are later voted on by the government) was the author of this proposal, and mentioned that he had "designer drugs," and "short-lived trend drugs" in mind when he wrote it, and that the law is geared towards the "control of synthetic narcotics." Apparently the Swedish government has a hard time passing laws fast enough to keep pace with the underground drug laboratories changing a couple of atoms in some molecule, and they think that this "all inclusive" drug law will make it easier. Since virtually every substance on the planet can be considered hazardous to one's health (depending how you look on it), this law will be extremely unjust to people whose drug preferences differ from the norm. The law is said to be "open to wide abuse by the authorities," and protesting libertarians in Sweden have stated that they will openly challenge the law by reporting their local tobacco vendors and the government liquor stores for selling substances that are hazardous to one's health. Nevertheless, the proposal has been approved by the Lagrådet och Socialutskottet (the legislative council committee for social affairs), and it is expected that the government will vote on this proposal in April or June of 1999.

The proposed law allows items to be placed on a special list. Currently it takes quite a lot of info to be able to class a "new" drug as a narcotic. With the *lagen om hälsofarliga varor* it will be possible for the government in Sweden to put substances that they claim are "health hazards" on an interim list. Trade and possession of these substances will be punishable of a maximum sentence of one year in prison. The substances are supposed to be on the list for a limited amount of time (perhaps a maximum of two years). After that the listed substance must be classed as either: 1.) a pharmaceutical, 2.) a narcotic, or 3.) deregulated.





(Thanks to E.N. and J.M. in Sweden for providing us with the information regarding this pending legislation.)

### ADDENDUM:

The day before we were going to go to print with this issue, we were informed that the URL for SMART DRUGSTORE INTERNATIONAL no longer connected. We *were* able to connect to the original business at <http://www.smartdrugstore.com>, and there was a notice posted to the following effect:

Goodbye. Yet again the authorities seized our supply of fully legal merchandise. This means that there is no more SMART DRUGSTORE. All present [paid] orders will be processed and we can now arrange for a final delivery before the new law comes into effect in Sweden on the 1st of April...This domain-name [URL] will be given away to our main supplier, who will continue to sell legal highs on the site. Please check in regularly for updates.

### OTHER AREAS OF EUROPE

Other areas of Europe, such as The Netherlands, have less draconian drug laws. A recent issue of the Dutch magazine *Highlife* listed a number of smart-shops. They all sell psilocybian mushrooms, and many sell peyote, *Cannabis* and other psychoactive herbs, MTA, and 2C-T-2. Whether or not they would sell via mail-order to the USA is unknown, and we certainly don't recommend that anyone in the USA order any product that would be illegal to import. Shops included:

DE SJAMAAN  
Arnhem  
Bovenbeekstraat 3  
011 31 26 445 6627, and  
Klarendalseweg 185  
011 31 26 443 9102 TEL/FAX

DE HEKSENKETEL ("The Witch's Cauldron")  
Plompeters 3a  
4524 EJ Sluis  
The Netherlands  
011 31 11 742 0155  
011 31 11 742 0156 FAX

SMARTSHOP GUARANA  
Groningen  
Nieuweweg 42  
011 31 50 313 8045

MIRAKLE  
Maastricht  
Brusselsestraat 16  
011 31 43 326 1029

STATE OF MIND  
Utrecht  
Willemstraat 32  
011 31 30 231 9071  
[statmind@euronet.nl](mailto:statmind@euronet.nl)

FUTURE LIFE PRODUCTS  
Tuinstraat 69a  
Tilburg  
011 31 13 581 1106  
<http://www.future-life.com>  
[office@future-life.com](mailto:office@future-life.com)

SMARTSHOP CYBERZONE  
Oranjenassastraat 45  
6411 LE Heerlen  
The Netherlands  
011 31 45 571 4496 TEL/FAX

THE MAGIC SHOP  
Spykerlaan 21  
Arnhem  
011 31 26 443 3833, and 011 31 65 490 6111

THE SHAMAN SHOP  
Damstraat 78  
4701 GR Roosendaal  
The Netherlands  
011 31 16 555 9232  
011 31 16 553 3015 FAX  
[Shaman@Worldonline.nl](mailto:Shaman@Worldonline.nl)

WWW.SMARTSHOP.NL  
[info@smartshop.nl](mailto:info@smartshop.nl)  
POB 2225  
7801 CE Emmen  
The Netherlands





THE ESSENTIAL ART & SMART SHOP  
N.Z. Voorburgwal / Hekelveld 2  
Postbus 2672  
1000 CR Amsterdam  
Holland  
011 31 20 622 1033

(Thanks to J.P. MORGAN for bringing the *Highlife* listing of smart-shops to our attention.)

### THE THYME GARDEN

**20546 Alsea Hwy. (Dept. ER)**  
**Alsea, OR 97324**  
**(800) 487-8670**  
**thymegarden@proaxis.com/~thymegarden**

While THE THYME GARDEN sells mostly seeds and plants of flower and culinary herbs, they do carry *Salvia divinorum* plants for \$25.00 each. Their catalog is \$2.00.

## SALVIA DIVINORUM

Always on the alert for new businesses that carry this plant, WILL has rooted out the following:

### BUSHDOCTOR

**Esterhazygasse 32-34 (Dept. ER)**  
**1060 Wien**  
**Austria**  
**(01) 587-3717**  
**(01) 585-3718 FAX**

*Salvia divinorum*: live plants (\$22.00), dried leaves (3 grams/150 ATS; \$13.00, 50 grams/1300 ATS; \$113.00).

### CORNUCOPIA NURSERY

**55 Station Street (Dept. ER)**  
**Mullumbimby, NSW 2482**  
**Australia**  
**(02) 6684 3811**  
**botanica@mullum.com.au**  
**http://users.mullum.com.au/botanica**

CORNUCOPIA has a storefront and also sells via mail order. They carry *Salvia divinorum* plants, which they sell for \$25.00 out-of-shop, or \$30.00 via mail order.

### MEDICINE GARDEN NURSERY

**POB 6432 (Dept. ER)**  
**South Lismore, NSW 2480**  
**Australia**  
**(02) 6622 2524**  
**herbmed@om.com.au**  
**http://www.om.com.au/herbmed/mystical.html**

MEDICINE GARDEN NURSERY has *Salvia divinorum* plants for \$40.00 plus \$6.00 S/H within Australia. \$3.00 catalog.

## NOTICE

CLIMAX, listed in the VOL. VII, NO. 2 SUMMER SOLSTICE 1998 issue of *ER* has moved. Their new address is: CLIMAX BV, POB 19057 (Dept. ER), 3001 BB Rotterdam, The Netherlands, +31-10-2142691, +31-10-2143059 fax, info@climax.net, http://www.climax.net

THE HEFFTER RESEARCH INSTITUTE, INC. has moved. They can now be found at: HRI, Inc., 369 Montezuma Avenue, #153 (Dept. ER), Santa Fe, NM 87501-2626, (505) 820-6557, (505) 992-8260 FAX, george@heffter.org, http://www.heffter.org

HEKSENKRING, listed in the VOL. VII, NO. 3 AUTUMNAL EQUINOX 1998 issue of *ER* has either moved (and we can't locate them) or gone out of business.

MAPS office location has moved. They can now be found at: MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL, 34232, USA, (941) 924-6277, (941) 924-6265 FAX, info@maps.org, http://www.maps.org

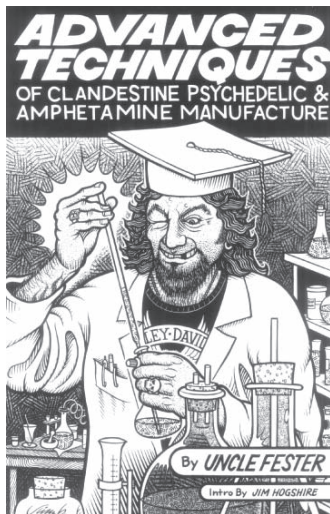
WILL BEIFUSS is the author of the *Psychedelic Sourcebook*. He wishes to extend a heartfelt "thank you" to all those people who wrote in donating money and expressing their concern for his well-being. He is going to use the cash to fund a research project that will try to determine whether there is a genetic basis for the inability of some people to recognize sarcasm, and—if so—to find a cure for this dreaded condition.

JON HANNA is the author of the recently released second edition of the *Psychedelic Resource List*. He is a free-lance editor, writer, and artist. In his spare time he teaches a class on visionary plants and drugs at the UNIVERSITY OF CALIFORNIA AT DAVIS. He frequently worries that his friend WILL is too much of a smart-ass.





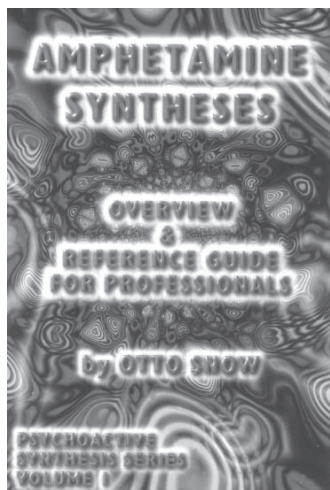
# BOOK REVIEWS



*Advanced Techniques of Clandestine Psychedelic & Amphetamine Manufacture*, UNCLE FESTER, 1998. LOOMPANICS UNLIMITED, INC. [337 Sherman Street, POB 1197 (Dept. ER), Port Townsend, WA 98368, (800) 380-2230], ISBN 1-55950-174-X [Perfect-bound paperback, \$27.95 (WA residents add \$2.21 sales tax) plus S/H \$4.95 (USA)]. 181 pp; no index or separate reference section.

*Amphetamine Synthesis—Overview & Reference Guide for Professionals: Psychoactive Synthesis Series Volume 1*, OTTO SNOW, 1998. THOTH PRESS [POB 6081 (Dept. ER), Spring Hill, FL 34611] ISBN 0-9663128-0-5 [Perfect-bound paperback, \$29.95 (FL residents add \$1.80 sales tax) plus S/H \$6.00 (USA), \$10.00 (foreign)]. 255 pp; with index and reference section.

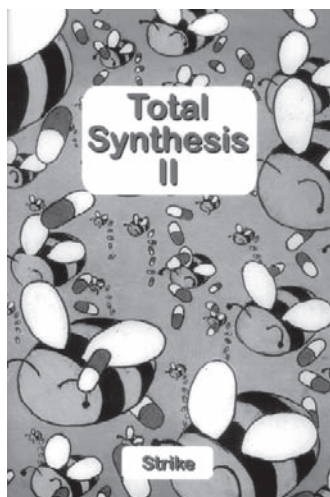
*Total Synthesis II*, STRIKE, 1998. PANDA INK PRESS [2389 NW Military Hwy, Suite 572 (Dept. ER), San Antonio, TX 78231, <http://hive.lycaeum.org>] ISBN 0-9658291-0-3 [Perfect-bound paperback, \$35.00 (TX residents add \$2.71 sales tax), postpaid in the USA, S/H \$4.00 (Canada & México) or \$8.00 (Europe & elsewhere)]. 291 pages; no index; with references.



The first two books cover the synthetic preparations of a wide range of amphetamines, focusing on methamphetamine but including MDMA, TMA, and related compounds, with a minor focus on producing or replacing restricted reagents and precursors. FESTER delves deeper into the preparation of a few useful but difficult to obtain precursors and disparate approaches to achieve the same end goals, while SNOW expands more fully on precursors involved with analogues (mostly unevaluated in humans). Not surprisingly, both cover much of the same material.

A fact that cannot be escaped, and one that has been downplayed by everyone from the press (at least in the case of FESTER's books) to the publishers, is that nothing in either of these or any other similar book is going to enable the average reader to manufacture speed or any other drug; *unless* they are technologically adept, deviously resourceful, and a hands-on experimenter. The procedures are here, reagent preparation is here, simple recipes are here, but much is untried and all require competent knowledge of safe chemical manipulations, a lab background, adequate facilities, and more than a small bit of chemical equipment. For instance, FESTER describes ways to circumvent limitations on obtaining restricted precursors and reagents—such as anhydrous ether—but most involve complex preparations and/or competent distillations. While some proposals are quite interesting—such as the fractional distillation of paint thinner to yield a suitable replacement for petroleum ether—few are likely to be within the reach of most people who have enough interest to purchase the book.

As well, some of the elaborate schemes for obtaining chemical reagents are now likely to be outdated due simply to their publication. For instance, how many so-





licitations from people claiming to be new “chemical waste recyclers” can be received before alarms start going off? Especially if any sizable percentage uses FESTER’s form letter!

For a trained individual who has a well-equipped lab and well-stocked chemical inventory but who lacks a few restricted precursors, these both can be valuable books and both will enrich their library. FESTER seems to have the most hands-on experience in actually making methamphetamine but he’s also more willing to stray into hyperbolic theoretical musings about alternate routes, and the inclusion of low-yield arcane methods to circumvent unavailability of many items. And, he does not make a clear enough distinction between what is actually tried and true, and what is simply conjecture based on articles encountered in the literature. In FESTER’s book, “this should...” is a phrase that appears frequently.

Nevertheless, both books are a treasure troves for applied experimenters even if they are not interested in methamphetamine. The electrochemical work these books detail could revolutionize production of several visionary amphetamines, not simply meth. (FESTER goes into much clearer details about what is involved; with an amusing discussion of the

electroconductivity of old condoms as applied to isolating the electrodes.) The one point I really like about FESTER is his presentation of this method as a way to enable a competent and dedicated individual to manufacture small amounts for his or her personal use. Anything that removes organized crime from the loop is a step in the right direction. For a person with a technical background, SNOW’s text is much better organized and locating information is simple, thanks to the index. The lip service that SNOW makes about his intended purpose being the education of law enforcement personnel falls far short of his claim as—for the largest part—he makes little distinction between active and untried compounds. This is a surely an important point, considering the inane Analog Act that quite literally declares that the human body itself is an illegal drug factory! To his credit, SNOW does discuss the utter meaningless of this Act in any realistic chemical or pharmacological sense, and the grievous harm it has done, weighted most heavily against legitimate researchers. Unfortunately, this argument is likely to be missed by those using the book as a guide to propose and implement further precursor restrictions. A point that should be made about FESTER is that his book requires ownership of his previous *Secrets of Methamphetamine Manufacture* (now in its fourth edi-



Mind Books offers over 260 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

- Philosophy & Pioneers (32 titles)
- History & Stories (24 titles)
- Public Policy & Law (15 titles)
- Psychology & Empathy (26 titles)
- Religion & Spirit (17 titles)
- Practical Guides (19 titles)
- Traditional Cultures (67 titles)
- Plants & Compounds (28 titles)
- Chemistry & Neuroscience (23 titles)

We offer our free print catalog; fast and discrete service around the world; and easy ordering by mail, phone, e-mail, or fax. For a free catalog, send your address to:

Mind Books — TER  
321 S Main St #543  
Sebastopol, CA 95472  
Web: [www.promind.com](http://www.promind.com)

Orders: (800) 829-8127, 9–7 pacific  
Staff: (707) 829-8127, 9–7 pacific  
Fax: (707) 829-8100, 24 hour  
E-mail: [books@promind.com](mailto:books@promind.com)

**Our web site offers:**

- Descriptions of all titles.
- Order form to pick books.
- Contents & Titles lists.
- Links to reviews, author sites.
- Free Catalog, Feedback forms.
- Hot Links to relevant sites.





tion, and also published by LOOMPANICS) in order to have the complete details of many of the procedures discussed in *Advanced Techniques*.

In my mind the world does not need more meth. The attendant problems (violence, manic mindless activity, property destruction, personality erosion, psychotic behavior and other serious mental problems) and the easily demonstrated abuses of this substance far outweigh its obvious benefits of enhancing alertness and endurance. There is far too much meth already in existence and more is being cranked out every day by everyone from well-funded criminal organizations running large synthetic operations in México to amateurs with tiny bathtub labs in Iowa. These two books will probably have very little impact on the actual volume being produced, but they do have the potential for helping existing producers make higher quality materials. Whether this is considered to be a good or bad thing is an opinion that will vary as widely as our reader's backgrounds.

I have deliberately saved the best for last. STRIKE has put out a refreshing look at this same topic but with a far heavier emphasis on MDA and MDMA production. Her lucid and entertaining accounts of preparation procedures leaves the aforementioned books in the dust. Similarly, the approaches to dealing with purifying essential oils, circumventing (or creating) restricted precursors and sometimes difficult to obtain glassware included in *Total Synthesis II* are not only more detailed than either FESTER or SNOW, they are written with an eye for enabling a dedicated and conscientious individual to actually *succeed*. Again this is not a book written for idiots or careless amateurs and, as with the other books, care must be taken to distinguish between the tried and true and the theoretical. But STRIKE's clear writing style, obvious love of chemistry, and knowledgeable attention to details makes this an invaluable resource for any underground chemist. Similarly, the inclusion of guest commentaries from other experienced underground chemists expands the scope of this book from a simple experimental account into a literal nuts-and-bolts presentation that provides us with a wonderfully illuminating look at what goes on in the transformation of sterile published procedures into fertile preparative approaches.

The book does contain a few problems, such as stating hexane forms a bottom layer with water. But any such error that I noticed was fairly trivial and would almost certainly be caught by those readers with enough understanding to actually pull off an organic synthesis. I also feel that the explosion potential is not adequately stressed at several points.

While recommending that anyone with interest purchase all three books, if one wanted to make a choice of the best-written and most useful text, *Total Synthesis II* would win hands-down. Considering how dry of a topic this can be, her work is not simply informative, well thought out and minutely detailed, but also a surprisingly fun read. STRIKE deserves high praise for this timely and enjoyable piece. — K. TROUT

# RONIN PUBLISHING

## World's Leading Psychedelic Publisher!

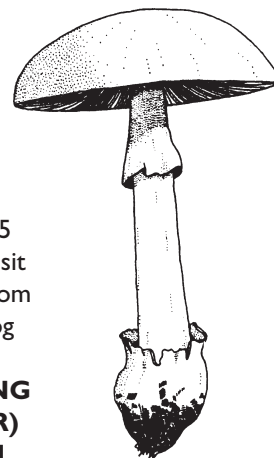
Books on entheogens including: peyote, psilocybin, MDMA, *Cannabis* (botany, chemistry, growing and medicine), and other psychoactives—from herbal aphrodisiacs to opium and cocaine.

Psychedelic underground culture, drug testing, and drug law. Authors include Timothy Leary, Robert Anton Wilson, John Lilly, and Alexander Shulgin.

FREE  
CATALOG

Call 1 (800) 858-2665  
for a free catalog or visit  
<http://www.roninpub.com>  
for our on-line catalog

**RONIN PUBLISHING**  
**POB 522 (DEPT. ER)**  
**Berkeley, CA 94701**





# BIBLIOGRAPHY

BUSH DOCTOR, THE. 1993. "Stash Alert: How to Preserve Pot Potency... by stopping bugs and fungi before they damage your weed," *High Times*, May pp 75–79, TRANS-HIGH CORPORATION. (Also see SPECTOR, I. 1985. "AMP: a new form of marijuana," *Journal of Clinical Psychiatry*, 46: 498–499.)

CULPEPPER, N. 1651 (first published), 1826 (this version), 1992 (this printing). *Complete Herbal and English Physician*. MAGMA BOOKS.

FLOMENBAUM, N.E. 1994 "Rodenticides" Chapter 80, p 1127 in LEWIS R. GOLDFRANK (ed.) *Goldfrank's Toxicological Emergencies* 5th Edition. APPLETON & LANGE.

GERARD, J. 1636 (first published), 1927 (this version), 1994 (this printing). *Gerard's Herball*. SENATE.

GONÇALVES DE LIMA, O. 1946. "Observações sobre o 'vinho da Jurema' utilizado pelos índios Pancarú de Tacaratú (Pernambuco)" *Aquivos do Instituto de Pesquisas Agrônomicas* 4: 45–80.

GRIEVE, M. 1931 (first published), 1980 (this edition). *A Modern Herbal*. PENGUIN BOOKS.

HARNER, M.J. 1973. *Hallucinogens and Shamanism*. OXFORD UNIVERSITY PRESS.

MARNEL, T. (Ed.) 1993 (first published) 1997 (this edition). *Drug Identification Bible*, Third Edition. DRUG IDENTIFICATION BIBLE.

NYNAULD, J. DE 1615. *De la Lycanthropie, Transformation et Extases des Sorciers*. J. MILLOT.

OTT, J. 1999. Personal correspondence.

PORTA, G.B. 1561. *Magiae Naturalis, sive de Miraculis Rerum Naturalium Libri III*. ANTVERPIAE, EX OFFICINA CHRISTOPHORI PLANTINI.

RÄTSCH, C. 1997. *Plants of Love: The History of Aphrodisiacs and A Guide to Their Identification and Use*. TEN SPEED PRESS. (Originally published in German as *Pflanzen der Liebe: Aphrodisiaka in Mythos, Geschichte, und Gegenwart* by AT VERLAG.)

STAFFORD, P. 1992. *Psychedelics Encyclopedia* Third Edition. RONIN PUBLISHING.

WEYER, J. 1564. *De Praestigiis Daemonum, et incantationibus ac Veneficiis*. JOANNEM OPORINUM.

## Herbal-Shaman

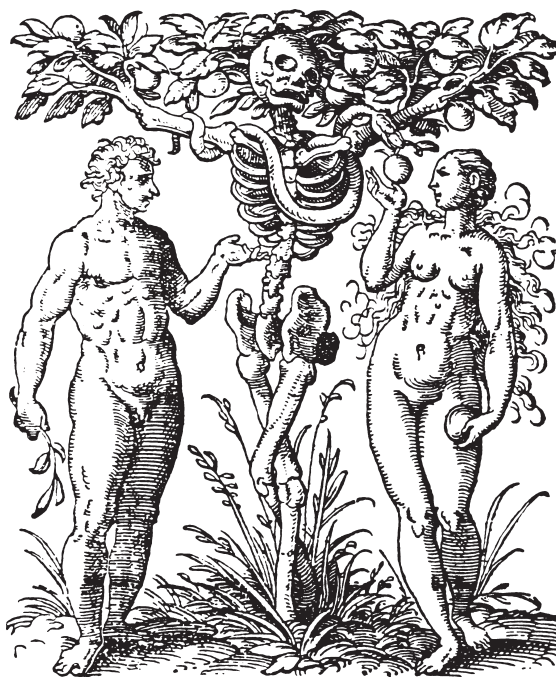
*Dispensers of forbidden knowledge...  
...purveyors of forbidden fruits.*

Healthy plants and seeds, fresh bulk herbs, potent teas and extracts, herbal smokes, incense and other gift items available for immediate delivery.

### FREE CATALOG

HERBAL-SHAMAN  
POB 8892 (Dept. ER)  
Wichita, KS 67208  
(316) 685-9199

Internet archives of unique information on almost 300 species of ethnobotanicals, emphasizing visionary herbs, cacti and fungi.  
<http://www.herbal-shaman.com>





# CLASSIFIED ADVERTISEMENTS

CLASSIFIED ADVERTISEMENTS are \$2.00 per word with a 15 word minimum (\$30.00). Though we are quite selective about the advertisements we include, *The Entheogen Review* is not responsible for any claims made by any advertisers. We reserve the right to refuse any advertisement. All advertising and advertised products void where prohibited. Please send information, a catalog, or product sample (if legal in the USA) along with your ad copy. Write for DISPLAY ADVERTISEMENTS rates. Send check or money order to *The Entheogen Review*, 564 Mission Street, Box 808-CA, San Francisco, CA 94105.

## WILDFLOWERS OF HEAVEN

Exotic Plants and Seeds

P.O. Box 1989-ER

Ranchos De Taos, NM 87557

USA

<http://www.lycaenum.org/~wfoh>

## ALCHEMISTS

Herbs, Seeds,  
Cacti, Mushrooms  
Wholesale/Retail  
Exporting Worldwide  
Catalog \$3.00 cash from  
O.M.U.

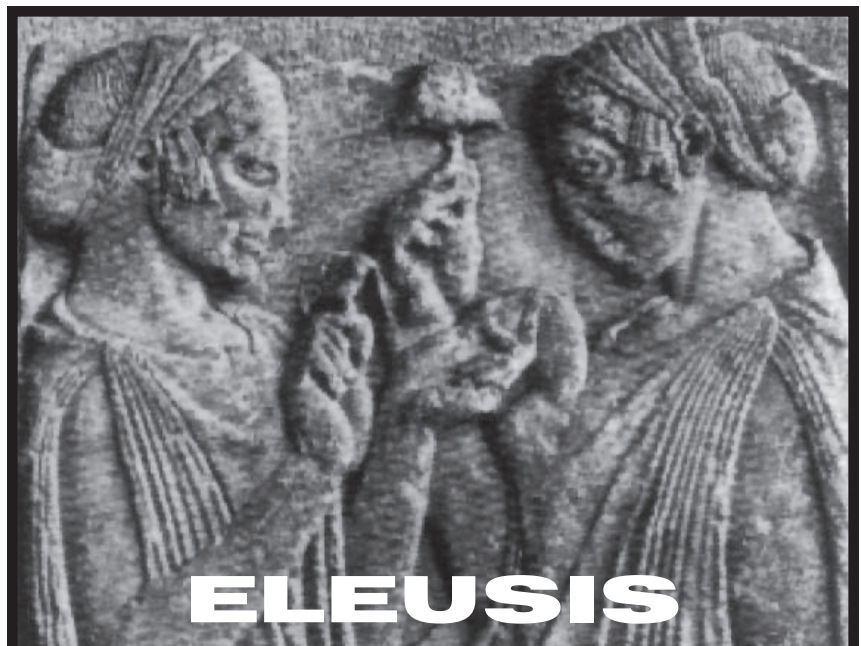
Box 443-ER,  
Station Beaubien,  
Montreal, Quebec,  
Canada, H2G 3E1

## THEATRUM BOTANICUM

Fine Plants  
Catalog \$2.00

Theatrum Botanicum  
POB 244 (Dept. ER)  
Boonville, CA 95415

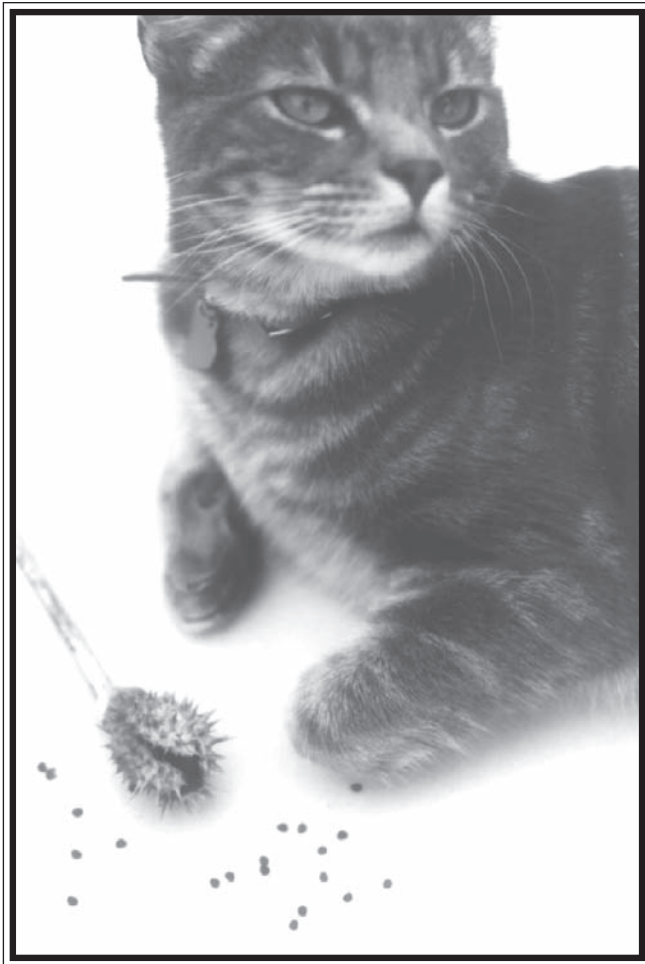
[www.hepting.com/thebot](http://www.hepting.com/thebot)



## ELEUSIS

Features writings by: A. ESCOHOTADO, J. OTT, C.A.P. RUCK, C.M. TORRES, R.W. GESS,  
J.M. FERIGLA, G. SAMORINI, F. FESTI, S.A. VAN HEIDEN, and J.C. CALLAWAY.

A two-issue subscription is \$40.00 from: GIORGIO SAMORINI, Via E. De Amicis 32 (Dept. ER), 40050 Dozza (BO), Italy



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME VIII, NUMBER 2



SUMMER SOLSTICE 1999



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

Jon Hanna  
Robert W. Gess  
Gwyllm, OR  
Justin Case, TX  
R.S., CA  
J.P. Morgan  
René Rikkelman  
B. Green, NM  
Jonathan Ott  
Will Beifuss  
Richard Glen Boire

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

## NOTICE

Due to revised regulations for commercial mail receiving agencies by the UNITED STATES POSTAL SERVICE, our address has changed slightly. All future correspondence should be addressed to: *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA.

# CONTENTS

TERENCE	45
<i>Datura</i> Visions: Part Two	46
Hyperspatial Maps	55
DPT: A Rough Time	55
DPT: <i>Mysterium Tremendum</i>	56
Ayahuasca... Stirred or Shaken!	56
Entheogens in the Netherlands	57
Network Feedback	61
<i>Phalaris stenoptera</i> :	
A New Potent Source of Tryptamines?	61
JONATHAN OTT Speaks... Part Two	62
Events Calendar	74
Pharmaco Prohibita	76
Sources	79
Book Review	81
Received & Noted	83
Bibliography	84

**ERRATA:** In the last issue on page 39 it was mistakenly stated that smart shops in the Netherlands sell *Cannabis*. This is incorrect; *Cannabis* is available in "coffee shops," not smart shops.

Also, on page 23 it was stated that "...JONATHAN OTT announced at the PSYCHOACTIVITY conference in Amsterdam last year that *Mimosa tenuiflora* root-bark was active by itself at the 35 mg dose." This should have said: "...at the 35 gm dose."

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 1999 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# TERENCE

Sunday, May 30: Two dozen people gathered—friends, acquaintances, and unknown fans alike—in a special spot. This was TERENCE MCKENNA'S old California home of many years, where mushrooms were grown, books were worked on, and children were born.

Just before 2:00 pm, the circle was formed—peace pipe passing, incense alight, soft rhythmic drumming, and three blows from a conch shell set the wheel in motion. Healing energy was sent out with love, concern, sadness, celebration, and which seemed quite appropriate, looked out between flowers and learned and inspirations provided

And amazingly, due in large part sands of people worldwide joined TERENCE close in their thoughts and

For those who haven't heard, diagnosed with a cancerous brain "gamma knife" procedure was about 90% of the tumor destroyed. "soft" radiation will be conducted.

standpoint—even with these efforts—the prognosis is not great. An e-mail from his brother DENNIS related that the doctor estimates TERENCE'S life expectancy to be about a year; survival up to two years is known, but rare. And, after about 9 months, "radiation dementia" will set in.

But there have been studies which seem to indicate that prayer has a positive effect on the healing process. Cancers do go into remission. Unexplained miracles can happen. And if there was ever a person whose life is steeped in the inexplicable, it is TERENCE MCKENNA.

On Sunday's drive home from Sebastopol, I turned on the radio, and I could only get one station to tune in. An Irish folk-song told the tale of a fisherman who—facing death—let his friends know that he'd see them again "on Fiddler's Green" (where, of course, all of the women are pretty and all of the drinks are free). And I couldn't help but think of TERENCE, the quick-witted Irishman who tells a hell of a fish story, casting nets into the sea of mind and getting a keeper every time. —JON HANNA

*Card and letters (but not packages) can be sent to TERENCE MCKENNA c/o LEVITY, POB 1013, Cooper Station, New York, NY 10276-1013. Check <http://www.levity.com/eschaton> for periodic updates on TERENCE'S condition.*



even a few sparks of irreverence—somehow. A photo of TERENCE caapi vine. And stories of lessons were shared by those gathered.

to the power of the Internet, though in at this exact same time, to keep hearts.

TERENCE MCKENNA was recently tumor. On Tuesday, June 1st, a successfully performed, with Additional treatments using Unfortunately, from a medical





# DATURA VISIONS: PART TWO

by Robert W. Gess

Over the next couple of months I experimented with small doses of year-old *Datura stramonium* seeds. I decided that they were somewhat more user-friendly than the fresh ones, but did not take any significant dose. Late in January 1992 I was invited to stay for a weekend at my friend MELISSA's holiday house at Bushman's River Mouth in the Eastern Cape. By this point I was ready to try a large dose of *Datura* again. I was determined that this time I would not disbelieve and dispel the shades, but would try to go with them for the whole trip.

On the Friday evening around dusk, I chewed up 500 of the old seeds. MELISSA and her friends were keen on a night at the pub, and before I knew it I had been loaded up and taken to Kenton, the next little coastal town about 5–10 kilometers away. By 10:30 pm my physical discomfort was quite great, and my vision somewhat blurred. As my companions embarked on playing drinking games, I excused myself and said I would walk back to the other town along the beach. Apparently I never got there (at least physically) 'though I sincerely believed the next day that I had. I remembered being around the people in the house, but seemingly being unable to communicate with them. While there I attempted to pick up a couple of things including a pen and later a matchbox, only to find that my fingers passed right through them. I remember becoming fed up after my fingers had gone through the matchbox several times. I then concentrated really hard and brought my thumb and forefinger to the point where, by all logic, they should have been just touching the ends of the box. I found I could then lift it. I remembered going to my allotted bed and sleeping. I got up to urinate in the night a couple of times, but found myself incapable of doing so.

Around dawn I returned to the beach and soon found myself walking along it smoking a joint, 'though as I hadn't actually returned physically to the house, I couldn't really have had one! The sunrise was a beautiful red, and as I walked along the beach with the pink-tinted foam riding the ripples ashore I felt refreshed, as one who has had a good night's rest.

I met several shades on the beach and as I didn't disbelieve them, they were completely visible. In fact they seemed perfectly real to me in the moment. I walked up to them and conversed at length. One shade I met was a big barbarian type—dark, muscular, hard looking, drawn, and stark naked. I walked up the beach to where he was standing amongst the low sand dunes. The only thing that puzzled me was that when he opened his mouth to speak I could see right through the back of his neck to the dunes beyond. It struck me as odd that his head remained in the correct position, since he must clearly have been missing a few vertebrae!

On approaching the mouth of the Kariega, I met a young mixed-blood shade, perhaps 14-years-old. In one hand he carried a single diver's flipper, a snorkel, and a mask with strap. He suggested we should share the equipment and go for a dive. I threw off my shoes and jumped in with all my clothes on. I could see well and did not worry about the mask, or really the problems of breathing. We swam out and at the interfingering of the river mud and ocean sand came to a small gully. Arranged around the sides of the gully were four moderately-sized rays with long whip-like tails. I swam down and landed in their midst. They became a bit restless and I swam back to the surface where the shade was waiting. I enquired about their identity, and he informed me that they were sting-rays. I could not leave them as they somehow attracted me, and I swam down a second time. This time, however, they seemed more restless and moved around, their tails brushing against my legs. I felt a little nervous and left.

In the shallows I found some recently broken china. I fiddled around on my own, becoming aware that I was once more alone. I wanted to look at the creatures under the rocks. I lifted huge rocks, dropping one through the water about half a meter onto my foot, well nigh breaking it and leaving a bruise that lasted for days. Digging in the mud I discovered some little stones. There were ten of them—white, yellow, reddish and black. In the shallows I found a small rectangular block of rock that looked a bit like a small rock treasure chest. It was very beautiful—a dark rock encrusted with pink and mother-of-pearl oyster shells.





On the bank I met the shade of an old black woman. She was dressed in the traditional garb of a Xhosa matron. I held the ten little pebbles out to her in offering. She said she had been under the water and collected a set herself, which she had given to her nephew for counting cattle. She indicated that I should keep them so I put them in my pocket.

Perhaps because I was carrying the large square rock I assumed—wrongly of course—that I had my geological hammer with me, and I went back to the river bank to look for it, naturally enough having no success. I found a flesh and blood fisherman a little further along the bank, and attempted to master enough control over both my mind and tongue to ask him to look out for it. When he asked what he should do, should he find it, I was flummoxed. I didn't really know where I was. I gave the poor man the address of my girlfriend's parents' resort hundreds of kilometers up the coast. It was all I could think of. As I wandered along the block of rock became too heavy and I hid it in some bushes.

Somewhat later I decided to go back to the house and tried to work out where it might be, having visited there for the first time yesterday. However, believing that I had spent the night there, I assumed that now I must now be in the town of Bushman's River Mouth, not Kenton (Kariega River Mouth). Remembering the house to be near the river front I combed the streets near the river, but could not find it. I knocked on a door and a woman answered it. I gave her an edited version of my predicament. Presumably she noticed that I was extremely dry-mouthed, as she gave me a glass of fruit juice and offered me breakfast. I thanked her and declined the meal. I discovered that I was in Kenton and felt most confused, still being sure that I must be near the town where I assumed I had slept. Was I not confused, I wondered, and the house perhaps in Kenton? No, I seemed sure it had been at Bushman's.

I left Kenton by the motorway and began walking. I had no sense of time or distance. I chatted to the shades as I walked along. I often cadged cigarettes from them and had the full experience of smoking them. As the particular shade drifted off, I got the sensation of dropping the cigarette. I could, however, never find it—'though on occasion I crawled around on the blurry-looking road searching for it. Many of the shades I only heard as voices, but never saw.

At length I came to a turn-off down to the town, and decided to try for the house here, in Bushman's. I headed down to the streets by the river. The houses looked very familiar. I

knocked on a door and a woman answered it who was rude to me. I came to a store and explained that I was looking for a house I had only encountered in the dark. During the exchange I discovered I was in Kenton again. I couldn't understand how this could possibly be, not realizing that I had left Kenton by one entry road, and returned to it by another. I confessed that the house I was looking for was perhaps at Bushman's. The woman was very kind and helpful. I thanked her and said that some other woman had been rude to me. She said she could not understand why someone would be rude to a nice young man like myself. She arranged for her husband to give me a lift to Bushman's. I was coming down a bit now and in the vehicle forced my mind to cut out the chatter of shades so as to avoid breaking into a reply in front of the driver.

After being dropped off I walked along chatting to a shade I took to be my friend MARCUS. I sat down on a grassy slope. Then it seemed as if I were speaking to him on the telephone. Passers-by looked at me oddly. Suddenly he stopped responding. I shouted into the phone at him. Then once more I caught a glimpse of normative reality: I was holding a rock in one hand, while another larger one was before me on the ground.

I continued on down to the riverside streets and walked up and down the right one without finding the house, checked the neighboring streets, went back to the correct one and then wearily sat on the curb and quietly relaxed back into my trip. After a while two men came driving down the street in a beach buggy. I waved them down and tried—without reference to the *malpitte*—to explain my confusion to the driver. After a while I turned around and realized that I was sitting in front of the very house! With some chagrin I explained this, and they drove away.

It was now probably early afternoon. A note on the door explained that MELISSA and her friends were very concerned and had phoned every hospital and police station in the area, alerting them to look for me. As twenty-four hours had not yet elapsed since they last saw me, they had not been able to open a missing person's docket. I found this very odd, as—having seen them the last night—I assumed that they had seen me.

I went out on the back verandah, sat down and rolled a nice genuine joint. The MARCUS-like shade materialized from the branch of a small guava tree, the pruned trunk of which resembled a skull. He helped a shade who vaguely resembled MARCUS' girlfriend from a smaller branch. They were dressed





in Edwardian clothing and came to sit beside me on the verandah. They were by now very faint as the *Datura* was wearing off, so I looked at them as little as possible lest my ground-side mind dispel them. They chatted, but declined the joint when I offered it to them. It occurred to me that they probably weren't capable of smoking it. Later, finding myself alone, I summoned the male shade back by concentrating on the branch from which he first materialized.

The visions were now fading, and MELISSA arrived home. She was very relieved to see me and informed me that I had been missing since the previous evening. I was confused, so she pointed out that my rucksack was untouched and my bed unslept in. I still don't know where my physical body spent the night, but the beach seems the most logical solution.

In the evening I went to the house of some friend of MELISSA's with other people, got a bit drunk and felt very tired. I excused myself, had a little difficulty finding the house and then crashed into bed. The next morning, as I put my clothes on I noticed that they stank, and realized it must have been from all the *Datura* chemicals being sweated out of my body. I put my hand in one pocket and found my keys all rusted with sea water. In the other pocket I found the ten little stones from the river. I went down to the water for a cool refreshing swim, after which I felt essentially fine.

My last major *Datura* experience was in September of that year. STEWART was in town and was fascinated by my accounts of my experiences, which kept coming up in conversation with KENT, as he and I tried to make some sense of them, and of his experiences on moonflower. STEWART was one of those dressed-in-black city kids who like people to think that they could be found hanging around graveyards at night. But he was a great guy, full of fun, and quick to smile. He only had one problem. He had tried acid, he had tried moonflower, he had probably tried a few city basement "majikal" sessions, but somehow he had never been aware of anything really of The Other. He was looking for one grain of sand from the sea of eternity. He started to bug me to take him on a *Datura* adventure.

One Friday I got back from the school where I was teaching and thought, "Okay, I could happily take *Datura* today." So, on that whim, I got KENT to drive me and STEWART to a nice little valley outside town where there were old *Datura stramonium* bushes, trees, and an old farm dam. I asked him to come out the next morning to bring more drinking water and check that we were doing okay. STEWART and I gathered some

seeds, collected a little firewood, and found ourselves a pleasant campsite on a kind of semi-headland island sticking out into the dam. We sat around a fire smoking *Cannabis* until about midnight. Then we chewed up about 400 seeds, and hunkered down in our sleeping bags. STEWART threw-up some of his seeds and then we fell asleep. I had observed before that the first five hours or so of the experience were the worst; the poison wracks the body, which has not yet responded, and the mind has not yet distanced itself from the physical vehicle. I had memories of blurry eyes, dry mucous membranes, a taste of steel, a throat so parched I feared it would physically crack, of peeling my tongue from the roof of my mouth with one finger, and a stomach so queasy it dreaded swallowing water. This time I had decided we should try to sleep through the physical horror and simply wake up in Wonderland.

The next morning the sun woke me. My mouth was dry and my stomach felt a bit queasy. I tried to raise STEWART but he was like a lifeless sack of corn. I decided I wanted a drink of water and attempted to stand but found I had forgotten how. I crawled to the water container to have a drink, after which I felt nauseous and threw up. I figured the seeds had probably been there long enough. I pulled myself up and soon mastered both standing and walking. I then attempted to walk down to the near dry dam bed, and fell. I now found I couldn't walk up or down a slope without a whole lot more practice. I still couldn't rouse STEWART, even with a few solid kicks.

My trip became a bit fragmented as I went back and forth to check on STEWART, and later to try to assist him, as after he surfaced he became a bit fearful. I think it was to give STEWART some sense of security that I introduced a new game. The big *Eucalyptus* tree behind our camp was my house, complete with front door, shelves inside and such. A roughly cave-shaped bush on the bank was STEWART's house, also with door and the like. Things now seemed more comfortable, so we began to explore our own trips. I stretched out my legs and sat admiring my garden of weeds and grasses.

Just then KENT came walking along swinging a stick and smashing all the weeds. I rushed out at him shouting furiously that he was destroying my garden. He asked how I was doing. "Oh very well," I replied, "but I'm tripping. I think I took some drugs." I didn't really remember at first that there was any connection between KENT being there and us being there, or exactly what substance I had consumed. STEWART came over and reached for his jacket where he recalled throwing it







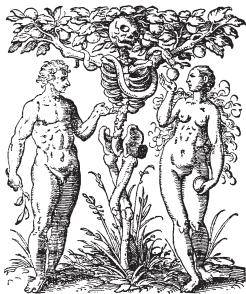
over a log. He was alarmed as all he got was a handful of *Eucalyptus* bark. Concerned I went over to where I believed I had left some laundry on a log to dry. I found my shirt as stiff as a board; like the Emperor's new clothes, mine were crumbling and melting into a heap of nothingness, leaving my hands full of bark. KENT then found me carefully bundling together a bunch of sticks and things. On his inquiry I informed him that these were components of my camera, which now was also falling apart.

Walking with KENT back toward his car, I noticed a large elephant amongst the trees on the track up ahead. I was very excited and pointed it out to him. KENT didn't seem so impressed, so I began to rave about how rare woodland elephants were these days, and how long it was since the last one was seen in the area. "I don't see any elephant," he replied. I realized that he was in a completely different reality than I was in. African shades stuck their heads around the trunks of the trees and laughed at my predicament. "Ask the laughing black men behind the trees," I responded, realizing that they were aware of both realities. KENT just looked at me. "Oh, you can't see them either..." I trailed off.

I took a long route back towards the island. At one point I came across a clearing where there were a number of *Datura* bushes. Although the earth was parched and fairly barren at this point, and it was a hot African day, I suddenly felt extremely comfortable. I sat down. I became increasingly aware of the presence of the *Datura* bushes. Slowly I felt my reality slide until I was experiencing the world through some aspect of the consciousness of these bushes. I stayed with this for quite a while, being aware of the sunlight and the breeze. Then I noticed that where the *Datura* bushes had been there now stood a group of roughly four-foot tall effervescent emerald-green humanoid figures engrossed in communication. They paid no attention to me.

I got up and moved along, and walked into a patch of thorns (I was no longer wearing shoes). I sat down to remove the thorns from my feet. Later, I stepped on top a spring steel animal trap concealed in the leaves. This was purely a vision, as I had no marks the next day. I did, however, stand on a small flesh-and-blood snake. I put my foot on its neck by mistake. I looked down and saw just its head protruding from under my instep. On the other side of my foot was a coiling

## HERBAL-SHAMAN



WWW.HERBAL-SHAMAN.COM

*"the forbidden fruit"*  
*Medicinal & Visionary  
 Herbs, Plants, Seeds,  
 Insence, and much more.*

## HERBAL-SHAMAN



WWW.HERBAL-SHAMAN.COM

## What's New!!!

Beginning in July you can order by phone from a live person 9:00–5:00 (CST), Monday—Saturday, using our new toll-free order number (877) 685-9199. VISA and MASTERCARD accepted.

Our brand new 1999 catalog is now available for your perusing pleasure. It's free, so don't hesitate in getting a copy.

We have literally dozens of new exotic botanicals available, including many exciting new healing and teacher plants. I don't want to spoil the fun and list them all here. You will just have to check our web site or catalog.

❖ *Salvia divinorum*, *Psychotria viridis*, *Banisteriopsis caapi*, *Desmanthus illinoensis*, *Peganum harmala*, *Diplopterys cabrerana*, *Ipomoea tricolor*, *Eschscholzia californica*, *Calea zactechichi*, and *Virola* are some of the many herbs now available in large quantities at **wholesale prices**.

Herbal-Shaman, POB 8892 (Dept. ER), Wichita, KS 67208 ❖ (316) 685-9199 ❖ <http://www.herbal-shaman.com>





twisting psychedelic thing made of brown and red. I realized the potential problem and tried jumping straight upwards—but somehow it struck my foot just above the instep (leaving tiny, lasting fang marks) before slithering off. By the side of the small dry dam I came across some yellow-flowered, ground-growing *Helichrysums*. I felt convinced they were of medicinal value, so I stuffed some into my pocket.

When I got back to camp, STEW was still looking forlorn, but now seemed to have taken on an emerald green hue. I looked down at my hands and I too had taken on the green color. I couldn't really communicate very well with STEW but stayed near camp to be somewhere around. I later discovered that while comatose in the early morning he had projected to KENT's house where he was staying. He had a vision that two of the local narcotics officers had arrested both of us and had severely abused and violated him. The whole day he had been immersed in misery and concern for an event he was certain had taken place. When KENT arrived in the late afternoon he managed to disabuse him, after which STEW began to regain some of his normal bounce. Both STEW and I were by now only dressed in our jeans, our pockets devoid of keys and money, and a search of the area by our friend turned up nothing. I expressed the opinion that I had left most of my stuff in my house.

KENT took us into town but we didn't feel like sitting around so we set off through the dusk to look for a party that friends of ours were having. Along one pavement was a row of trees, the trunks of which branched low down before twining together upwards towards the branches. Each one seemed to us an explicit pornographic depiction of people coupling. We did not wish to stare too long at any one spectacle, lest passers-by see us and think we were perverts. Finally, we reached a tree in which someone had wedged a few round rocks between the forked trunks, seemingly to enhance an image of two children standing watching two adults copulating. We were a bit shocked at the artist's taste and continued onwards. Seeing a house with cars outside and music issuing forth we entered confidently down the passage and into the lounge. There, wild-eyed and bush-crazy, we found ourselves in a room filled with rugby-playing types dressed in white sheets for a toga party. They kind of moved backwards into a circle, equally surprised. It was the old Roman/Barbarian standoff. Being severely outnumbered we took the element of surprise and walked briskly out the way we had come. We *did* finally find our friends' party, before stumbling home to our beds.

Some of our friends had recently had some hassles with narcotic officers concerning *Cannabis* possession. On Sunday morning we were sitting with them in a private and safe garden having just smoked a joint. KENT was in the house. Suddenly the two officers of STEWART'S vision were running towards us. They searched everyone but found nothing. They smelled everyone's hands and grew very frustrated. They looked at STEW and myself and then just grabbed us. "We're placing you two under arrest," they declared. It was illegal of them, they had no right to arrest us. We were, however, still a bit foggy after the trip and didn't know how to respond. STEW asked to go inside to get his jersey and rushed to get KENT'S assistance. KENT had heard all of this yesterday so he reassured STEW, "You're probably still tripping. Why don't you go outside and check again." When he went back out, he was dragged away, with me, down to the station for a first round of intimidation. Of course they really had nothing on us, so there wasn't much to fear, but the next morning STEWART had fled town.

## DISCUSSION

All of this left me with many questions. I had no doubt that a lot of it was, in some way, quite real. GRIMM'S fairytales had come alive. This was the stuff of those bedtime stories that had been passed down to us from our distant pagan ancestors. I had, at moments, briefly tasted Wonderland, Narnia, or Middle Earth. At other times things had been more like a deranged dream. Virtually everything, however, differed from dreams in one major way. In a dream the dreamer is prostrate, whereas his image is always of the same stuff as the dream, and the landscape is often not this one (or is this one reinterpreted). These *Datura* experiences took place within the normal landscape through which we moved and in which we interacted with other beings. This has also been the experience of other people I know who have independently experimented with *Datura*.

To be properly examined, these experiences need to be in some way categorized. My understanding can best be explained in terms of a diagram (FIGURE 2). In this, levels of consciousness are represented two-dimensionally as vertically arranged horizontal lines. The base line represents "ground zero." The curve indicates the trajectory of a strong *Datura* journey. The lower cross-hatched area represents that region of experience acceptable to the filtered, rational, ego-connected part of our mind. That above it goes beyond the



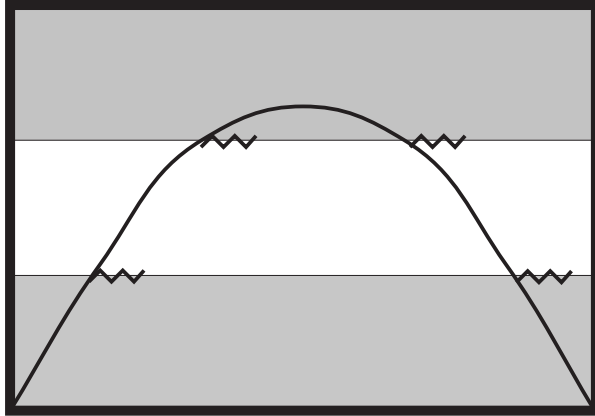


FIGURE 2

boundaries of what we would normally find acceptable, but enters into a real area of contact with spirits, shades of past animals and people (the ancestors of shamanic religion), plant spirits, and probably much more. Entering into the vertically cross-hatched area one's etheric body peels away from one's physical body and becomes the matter of the shades themselves. In fact, at this point, an interesting reversal occurs. Whereas in the previous area the etheric seemed insubstantial and the material solid, here the etheric becomes solid and the material insubstantial. The transition from one state to the other, and back again, therefore carries a potential for some disorientation.

The peeling away of the etheric body with the mind, and its entry into the realms of the dead and the world of the spirits, is in interesting contrast to when one leaves one's body on LSD-like entheogens—and the etheric body remains behind within the physical body. It was clearly within this etheric body that the medieval witches flew to their meeting places and danced with Devas whilst their bodies lay heavy and greased, locked in their cottages at home. A clear vision of intention and destination, set within the witch's mind before the onset of the unguent's effect, may quite probably have guided the course of their journey—just as my intention when setting out on my third trip, to return to the house at Bushman's, carried me there long after my body had laid its heavy self down. A friend of mine, JON, after being dosed by ADAM—a fanatical experimenter—with a *Datura* seed potion, was eventually taken home and put into bed where he became completely immobile. Vaguely wanting to see ADAM, he found himself gliding or floating out of his door and down the street, until he was approaching ADAM's house. Then he was in the decrepid kitchen where they had taken the potion, but everyone had gone long ago and he found himself yanked back to his body. In some similar way, perhaps, did the witches of our legends walk invisible through the camps

of their king's enemies? REMY, writing in 1596, had clearly grasped this point for he says, "Now if witches, after being aroused from an 'iron' sleep, tell of things they have seen in places so far distant as compared with the short period of their sleep, the only conclusion is that there has been some unsubstantial journey like that of the soul."

But I haven't finished explaining my diagram. At those points where the trajectory intercepts with the horizontal lines on the way up and the way down I have drawn zigzag lines. These lines represent areas of transition where confusion is likely to arise. At the first one the mind desperately tries to preserve its world view. It tries to interpret voices as belonging to people it knows, and will even read their faces on the visible manifestation of an etheric being. On my second trip I did not penetrate beyond this point as I was desperately trying to hang onto my self-perceived rationality, and simply remained on this line—which was a progression from my first trip, on which I did not even reach this line. The line is encountered again in a corresponding position on the downward trajectory. This is well illustrated in my third trip when, as I was coming down, I began to become confused, and to interpret voices and fading images as those of my close and trusted friend. Or am I wrong, and in one's need for the familiar at this point can one contact some past, parallel, or higher aspect of people one knows? I have not completely decided. At these points the mind can also create impressions of familiar things that comfort it, such as cigarettes, joints, clothing, or shelter.

One of the people who took of the potion with JON returned to his digs the next morning covered in cuts, tears, and human excrement, where he was found cooking imaginary eggs in a pan on the stove. After explaining to a digsmate that he had done battle with a demon during the night, he used a spatula to flip the contents of the pan, seasoned it, and offered to share it with his friend. Clearly these forms of confusion may be exacerbated by the presence of people anchored to ground zero.

Once through the transition, however, on the way up, the freshness and separateness of the entities becomes very apparent. When I tried to recall the words spoken between myself and some entities encountered deep into the second space, I experienced a problem. Then I realized perhaps this was because we weren't speaking in English. People tripping on *malpitte*, when encountered by other people, often appear to speak some strange and unintelligible language, mutually understandable amongst themselves and to the invisible





beings they suddenly turn to address. Is this the language of Babel—the common language of the ancestors? It is interesting that people may have experiences in common with other voyagers whilst within this consciousness. I know several examples of people who have observed the same entities together. Two friends of ours, around the time of JON'S experience, were sitting in the lounge of their locked house one day, digesting a fair wallop of *Datura*. They did not think twice when an elderly couple entered the room and engaged them in a dialogue that lasted several hours. After the elderly couple had left, the other two decided to take a walk, and were astounded to find their door and security gate still bolted and locked.

And what of the little green beings? I decided that these were the manner in which my mind could conceive of the higher spiritual form of the plants. It occurred to me that, if the plants live at a different speed than us—one in which we move ridiculously fast, and their growth and movement is slow, steady, and visible—then a group of *Datura* spirits might move across the land together looking for places where the planet was hurt and had open wounds. Standing there together to discuss or meditate, they might incarnate seeds in the area to spring into life. Perhaps the duration of the entities ensemble might represent the full life-span of the plant. I was much reminded of this supposition recently when watching DAVID ATTENBOROUGH'S *Secret Life of Plants*. The

stunning time-lapse photography shows plants actively moving their limbs, nudging each other, and responding to environmental stimuli.

When a tatty, coverless, ownerless copy of the teachings of DON JUAN found me shortly after my experiences I was delighted to discover that on one occasion after taking peyote, CARLOS CASTANEDA claims to have encountered the father-of-all-peyotes as a green humanoid entity.

One lazy afternoon I was smoking a joint with a little dwarfish friend of mine named JOEL. It was actually before I came by the CARLOS CASTANEDA book. I commented to him that as I had encountered ordinary ghost-like individuals, as well as bright green ones, I figured that for this type of exploration one could perhaps use a map, containing a color code for entities. He volunteered that he thought he knew of one and went off to fetch a pile of books on the Qabalistic Tree of Life—the product of Hebrew mysticism that inspired the alchemists of old, and provided the basis for much of the western occult. In a book by DION FORTUNE (a former member of the late Victorian GOLDEN DAWN LODGE) I discovered that the universe was traditionally represented by ten spheres, each symbolically governed by heavenly bodies. Each of these spheres was characterized by different consciousness, and by entities of a different hue. For example, those under the dominion of Saturn, associated with sorrow and the inevitable death of all things, were black. Those of Mars, the planet of dynamism, war and power were red. Jupiter, associated with wise and loving judgement had blue ones, whereas those associated with beautiful Venus, the mother of nature, were of emerald-green hue.

It was believed that the planes, or spheres, were necessarily accessed within an order rising up the tree, from the prime material, represented by the Earth at the base of the tree's trunk. It is therefore interesting that the sphere ruled by Venus is only two steps up from the material. The sphere lying in between is that ruled by the Moon known as Yesod. This sphere is that associated with "Aetha," the underlying three dimensional blueprint of all in the material world, including our bodies. DION FORTUNE expresses the understanding that Aetha may be molded by the human mind (and as such may be encouraged to arrange matter). She explains that the bottom four spheres represent the "Personality, or unit of incarnation," the triangle above it "forms the Individuality, or Higher Self," while the top one "corresponds to the Divine Spark." This could go a long way to explaining the two types of out-of-body experience mentioned earlier, as

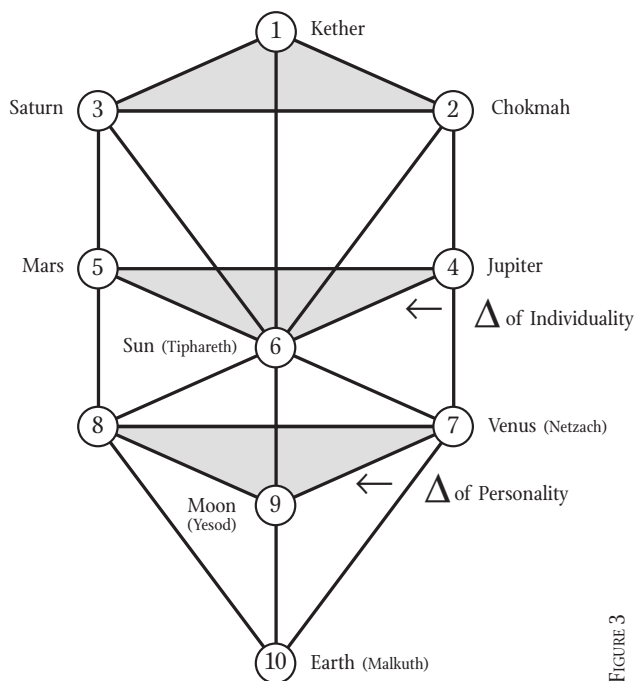


FIGURE 3





the *Datura* one is perhaps associated with the “Personality,” whereas that of LSD-type entheogens could be seen as corresponding more to the “Individuality.”

FORTUNE goes on to reveal the following relevant knowledge. “Yesod also is of supreme importance to the practical occultist, because it is the first sphere with which he makes acquaintance when he attempts to ‘rise on the planes,’ and lifts consciousness above Malkuth [the Earth plane]. Having trodden the terrible Thirty-second Path of the Tau or Cross of Suffering, and of Saturn, he enters Yesod, the Treasure House of Images, the sphere of Maya, Illusion. Yesod, considered by itself is undoubtedly the Sphere of Illusion, because the Treasure House of Images is none other than the Reflecting Aether of the Earth-sphere, and corresponds in the microcosm to the Unconscious of the psychologists, filled with ancient and forgotten things, repressed since the childhood of the race...Not a great deal can be said concerning Yesod, because in her are the key to magical working.” FORTUNE cautions of the futility or danger of attempting to work magic within the “Personality” spheres without first having gone beyond them to the sphere of the Sun [Krishna/Buddha/Christ center] for otherwise, “although he can perceive the Images in the Treasure House, he has no word of power to command them.” She also comments that “the Moon has three goddesses assigned to her, Diana, Selene or Luna, and Hecate, the latter being the goddess of witchcraft and enchantments.” All this is so relevant that one cannot avoid asking what techniques this magical order used to walk the path of suffering, watched over by the sphere of death, in order to reach the archetypal world. CROWLEY, the bad boy of the Order was renowned for his drug habits, but what of the others? DION FORTUNE, who was virtually CROWLEY’s antithesis, stated in *Psychic Self-defense*, “It is well known that there are various drugs which can be used to exalt consciousness and induce a temporary psychism.” Between cautioning people on the legal and health issues, she comments, “There may be research workers who for legitimate reasons wish to undertake experiments, but I cannot conceive of any legitimate reason for introducing a neophyte to the drug habit.” It is perhaps no coincidence that CULPEPPER assigns *Atropa belladonna* to the sphere of Saturn.

One more thing deserves a short discussion. The incident in which I went under the water and received my stones is not without parallel in African religion where young shamans or shamans-to-be may be taken under water by the spirits, often to receive instruction, and sometimes for a long time. I have been told that sometimes their friends or relatives must

make offerings of beads upon the shore to secure their release, the necklaces being drawn into the water before the reappearance of the individual. Shortly after my experimentation I heard the story of a “schizophrenic” African boy, who lived near my girlfriend’s parents’ coastal resort. Although he never went near the beach, he was one day found drowned on the shore.

In 1996 I was reminded once more of my handful of stones when I visited the museum in Nairobi, Kenya. On display in the ethnology section was a Kikuyu diviner’s bones, used for divination, which consisted of an assortment of smooth river-worn and other stones, hooves, pieces of metal, cowrie shells, teeth, seeds and other small things of magical and historic interest. According to the caption, “the smooth stones are obtained during his initiation, when with his head under water he has to grasp two handfuls of stones from the stream bed.” This is another whole side of things, which I still intend to unravel. ✧

## PURE LAND ETHNOBOTANICALS

We offer over 100 concentrated extracts of significant ethnobotanical species, and fresh seeds and bulk dried plant material of over 350 species and varieties. We import the highest-quality non-consumable materials possible, bringing them to you at a fair price. Select research chemicals, isolates and essential oils also available worldwide shipping.

**AN EXTENSIVE CATALOG  
OF OUR OFFERINGS IS  
\$3.00 FROM:**

**PLE  
2310 S. Green Bay Road  
Suite C-PMB-163 (Dept. ER)  
Racine, WI 53406-4954, USA  
<http://www.ethnobotanicals.com>**



# FS BOOK COMPANY

P.O. BOX 417457 DEPT. ER, SACRAMENTO, CA 95841-7457

**FREE SHIPPING! FAST SERVICE! DISCOUNT PRICES! WE'LL BEAT ANYONE'S PRICE!**

## MARIJUANA TITLES

MARIJUANA GROWER'S GUIDE, Mel Frank, Color Ed, 330 pgs.....\$18 Spiral.....\$22	
MARIJUANA GROWER'S INSIDER'S GUIDE, Mel Frank, 380 pgs.....\$18	
INDOOR MARIJUANA HORTICULTURE, Cervantes, Revised '93, 397 pgs.....\$20	
MARIJUANA BOTANY, Robert Connell Clarke, 197 pgs.....\$20	
MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 261 pgs.....\$19 Spiral.....\$23	
MARIJUANA HYDROPONICS: High-Tech Culture, Daniel Storm, 118 pgs.....\$16	
PRIMO PLANT, Growing Marijuana Outdoors, Mountain Girl, 96 pgs.....\$14	
THE CLOSET CULTIVATOR, Ed Rosenthal, Expanded Edition, 128 pgs.....\$16	
DARE TO GROW YER OWN STONE, Alexander Sumach, 98 pgs.....\$14	
MARIJUANA CULTIVATOR'S HANDBOOK, Bill Drake, 224 pgs.....\$24	
THE EMPEROR WEARS NO CLOTHES*, 1998 edition, Jack Herer, 291 pgs.....\$25	
MARIJUANA GROWING TIPS, Ed Rosenthal, Cultivation Tips, 126 pgs.....\$12	
MARIJUANA FLOWER FORCING, T. Flowers, Designer Growing, 121 pgs.....\$16	
THE SINSEMILLA TECHNIQUE, Kayo, 134 pgs.....\$24	
CO2 TEMPERATURE & HUMIDITY, D. Gold, Edited by Rosenthal, 54 pgs.....\$12	
MARIJUANA QUESTIONS? ASK ED, Ed Rosenthal, 305 pgs.....\$19	
DR. ATOMIC'S MARIJUANA MULTIPLIER, Larry S. Todd, 73 pgs.....\$10	
MARIJUANA LAW, Richard Glen Boire, How to Avoid Busts, 271 pgs.....\$16	
MARIJUANA MEDICAL HANDBOOK, Rosenthal, Therapeutic Use, 270 pgs.....\$16	
THE JOINT ROLLING HANDBOOK, Quick American, 61 pgs.....\$10	
MARIJUANA CHEMISTRY, Michael Starks, Hashmaking & Oil, 199 pgs.....\$22	
COOKING WITH CANNABIS: The Art & Science, Adam Gottlieb, 67 pgs.....\$10	
MARIJUANA BEER, How to Make Your Own Hi-Brew, Rosenthal, 53 pgs.....\$14	
HOW TO GROW MARIJUANA INDOORS FOR MEDICAL USE, 127 pgs.....\$20	
HOW TO GROW MARIJUANA INDOORS UNDER LIGHTS, 127 pgs.....\$22	
THE GREAT BOOK OF HEMP, Rowan Robinson, Hemp History, 256 pgs.....\$20	
HIGH TIMES CULTIVATION TIPS, From The Editors of HT, 128 pgs.....\$19	
HIGH TIMES GREATEST HITS, From The Editors of HT, 187 pgs.....\$14	
POT FOR PENNIES, M.U.D., Low Cost Hydroponic System 83 pgs.....\$20	
PARADISE BURNING, C. Simunek, Adventures of a HT Journalist, 176 pgs.....\$13	
MARIJUANA RECONSIDERED, Lester Grinspoon, 474 pgs.....\$19	
THE GREAT BOOKS OF HASHISH, Vol. 1 Book 1, L. Cherniak, 144 pgs.....\$49	
HASHISH: MAKE YOUR OWN, Robert Clark, 378 pgs.....\$29	
INVISIBLE MARIJUANA & PSYCHEDELIC MUSHROOM GARDENS, 136 pgs.....\$20	
CANNABIS SPIRITUALITY, Stephen Gaskin, 136 pgs.....\$10	
GARDENING INDOORS WITH ROCKWOOL, George Van Patten, 128 pgs.....\$15	
GRANDPA'S MARIJUANA HANDBOOK, Evan Keliher, 124 pgs.....\$10	
DUTCH HASHCOFFEESHOP TOUR, Guide To Holland, 132 pgs.....\$25	
GROW DUTCH, VHS Video, Ed Rosenthal & Alayn Lowell, 40 Minutes.....\$20	
SEA OF GREEN VIDEO, 60 MINS.....\$29 SEA OF GREEN BOOK, 89 pgs.....\$24	

## PSYCHEDELIC TITLES

GROWING THE HALLUCINOGENS, Hudson Grubber, 81 pgs.....\$10	
SEX DRUGS AND APHRODISIACS, Adam Gottlieb, 84 pgs.....\$10	
BETTER SEX THROUGH CHEMISTRY, Morgenthaler & Joy, 224 pgs.....\$15	
LEGAL HIGHS, Adam Gottlieb, Psychoactive Plants & Herbs, 64 pgs.....\$11	
PSYCHEDELICS ENCYCLOPEDIA*, Peter Stafford, 420 pgs.....\$29	
PEYOTE AND OTHER PSYCHOACTIVE CACTI, Adam Gottlieb, 85 pgs.....\$10	
OPIMUM POPPY GARDEN, William Griffith, Cultivation & Harvest, 77 pgs.....\$14	
PSYCHEDELIC UNDERGROUND LIBRARY, Ronin Publishing, 190 pgs.....\$24	
UR-INE TROUBLE, Kent Holtorf, M.D., Pass Drug Tests, 200 pgs.....\$20	
DRUG TESTING AT WORK, Potter, Ph.D. & Orfali, M.A., 279 pgs.....\$24	
COCAINE HANDBOOK, David Lee, An Essential Reference, 201 pgs.....\$45	
PLANTS OF THE GODS, Schultes & Hofmann, 192 pgs.....\$20	
THE SCIENTIST, John Lilly M.D., Metaphysical Autobiography, 208 pgs.....\$15	
FOOD OF THE GODS, T. McKenna, History of Plants & Drugs, 311 pgs.....\$16	
THE PLEASURES OF COCAINE, Adam Gottlieb, 147 pgs.....\$12	
PSYCHEDELIC MONOGRAPHS AND ESSAYS #6, Thomas Lyttle, 214 pgs.....\$20	
FROM CHOCOLATE TO MORPHINE, Dr. Andrew Weil, 240 pgs.....\$14	
PHARMACOTHEON* Jonathan Ott, Entheogenic Drugs, 640 pgs.....\$40	
PLANT INTOXICANTS, Baron Van Bibra, Psychoactive plants, 269 pgs.....\$17	
LSA PSYCHOTHERAPY, Stanislav Grof, M.D., 352 pgs.....\$23	
THE SALVIA DIVINORUM GROWER'S GUIDE, Socied Para La, 64 pgs.....\$12	
PSYCHEDELIC DRUGS RECONSIDERED, Lester Grinspoon, 385 pgs.....\$15	
ECSTASY DANCE TRANCE & TRANSFORMATION, N. Saunders, 281 pgs.....\$20	
THE SECRET CHIEF, Myron J. Stolaroff, 144 pgs.....\$11	
GHB: THE NATURAL MOOD ENHANCER, Ward Dean M.D., 192 pgs.....\$17	
THE LITTLE BOOK OF ACID, Ronin, 85 pgs.....\$12	

\_\_\_ FS CATALOG, 40 pgs.....\$2 <http://www.fsbookco.com>

## CHEMISTRY TITLES

AMPHETAMINE SYNTHESSES, Otto Snow, Overview & Reference, 276 pgs.....\$33	
CONTROLLED SUBSTANCES*, Shulgin, 1992 Edition, 410 pgs.....\$55	
GRANDDAD'S WONDERFUL BOOK OF CHEMISTRY, K. Saxon, CD-ROM.....\$50	
OPIMUM FOR THE MASSES, Jim Hogshire, Cultivation & Harvest, 112 pgs.....\$18	
LSA-25 & TRYPAMINE SYNTHESSES, Otto Snow, 150 pgs.....\$23	
PSYCHEDELIC SHAMANISM, Jim DeKorne, Psychotropic Plants, 155 pgs.....\$22	
LAUGHING GAS: NITROUS OXIDE, M. Shedlin & D. Wallechinsky, 88 pgs.....\$14	
CLANDESTINE LABORATORIES, Jack B. Nimble, Revised 1994, 124 pgs.....\$20	
RECREATIONAL DRUGS, Professor Buzz, Lab "Cookbook", 160 pgs.....\$25	
ECSTASY: THE MDMA STORY, Bruce Eisner, Synthesis & Info., 190 pgs.....\$17	
PRACTICAL LSD MANUFACTURE, Uncle Fester, 115 pgs.....\$20	
SECRETS OF METHAMPHETAMINE MANUFACTURE, Fester, 246 pgs.....\$30	
ADVANCED TECHNIQUES / AMPHETAMINE MANUFACTURE, Fester, 189 pgs.....\$32	
TOTAL SYNTHESIS, Strike, Meth. & Ecstasy Manufacture, 145 pgs.....\$35	
SOURCES, Strike, Reference of Supply Houses & Resources, 226 pgs.....\$30	
PIHKAL: A CHEMICAL LOVE STORY*, Alexander & Ann Shulgin, 978 pgs.....\$22	
TIHKAL: THE CONTINUATION*, Alexander & Ann Shulgin, 804 pgs.....\$25	
PSYCHEDELIC CHEMISTRY, Michael Smith, Lab "Cookbook", 200 pgs.....\$22	
HYDROPNIC HEROIN, R. Bunch, Grow Poppies without Soil, 94 pgs.....\$14	
CANNABIS ALCHEMY, D. Gold, The Art of Modern Hashmaking, 109 pgs.....\$12	

## UNDERGROUND TITLES

THE ANARCHIST COOKBOOK, William Powell, Uncensored Ed., 160 pgs.....\$30	
PRIVACY: HOW TO GET IT, HOW TO ENJOY IT, Bill Kaysing, 128 pgs.....\$18	
NEW I.D. IN AMERICA, Anonymous, Foolproof New Identity, 110 pgs.....\$17	
THE PAPER TRIP I, Eden Press, Get New I.D., 82 pgs.....\$17 Vol. #2, 79 pgs.....\$19	
I.D. BY MAIL, Eden Press, Get I.D., 20 Sources Fully Illustrated, 62 pgs.....\$20	
POOR MAN'S JAMES BOND*, K. Saxon, Weapons & Explosives, 476 pgs.....\$30	
HOW TO GET ANYTHING ON ANYBODY*, Lee Lapin, 263 pgs.....\$30	
GET EVEN: The Complete Book of Dirty Tricks, George Hayduke, 192 pgs.....\$20	
THE WHOLE SPY CATALOG*, Lee Lapin, Encyclopedia for PI's, 426 pgs.....\$45	
DO-IT YOURSELF MEDICINE, Ragnar Benson, 113 pgs.....\$20	
RAGNAR'S BIG BOOK OF HOMEMADE WEAPONS, R. Benson, 279 pgs.....\$25	
THE OUTLAW'S BIBLE, E.X. Boozhie, Your Legal Rights, 322 pgs.....\$20	
THE RIP-OFF BOOK, Victor Santoro, Con & Swindles, 200 pgs.....\$15	
REBORN IN THE U.S.A., Trent Sands, Expanded Third Edition, 165 pgs.....\$16	
COUNTERFEIT I.D. MADE EASY, Jack Luger, A Complete Guide, 131 pgs.....\$16	
SECRETS OF A SUPER HACKER, Gareth Branwyn, 205 pgs.....\$20	
THE BIG BOOK OF SECRETS HIDING PLACES, Jack Luger, 128 pgs.....\$17	
HOW TO AVOID A DRUNK DRIVING CONVICTION, Judge X, 168 pgs.....\$15	
SCREW THE BITCH: DIVORCE TACTICS FOR MEN, Dick Hart, 186 pgs.....\$20	

## MUSHROOM TITLES

THE MUSHROOM CULTIVATOR*, Paul Stamets & J.S. Chilton, 415 pgs.....\$28	
PSILOCYBIN MUSHROOMS OF THE WORLD, Paul Stamets, 245 pgs.....\$24	
GOURMET & MEDICINAL MUSHROOMS*, Paul Stamets, 592 pgs.....\$39	
GROWING WILD MUSHROOMS, Bob Harris, Beginners Guide, 88 pgs.....\$12	
GROWING SHIITAKE COMMERCIALY, Bob Harris, 88 pgs.....\$12	
PSILOCYBIN GROWER'S GUIDE, O.T. Oss & O.N. Oeric, 88 pgs.....\$16	
PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10	
MUSHROOM RESOURCE GUIDE: A Listing of 43 Mushroom Companies.....\$15	
MUSHROOMS PSYCHEDELIC FUNGI, Peter T. Fust, Ph.D., 127 pgs.....\$20	
SIMON & SCHUSTER'S GUIDE TO MUSHROOM, Gary H. Lincoff, 510 pgs.....\$15	
HALLUCINOGENIC AND POISONOUS MUSHROOMS, G. Menser, 124 pgs.....\$14	
MAGIC MUSHROOMS AROUND THE WORLD, Jochen Gartz, 129 pgs.....\$22	
MUSHROOMS DEMYSTIFIED*, David Arora, Best Field Guide, 976 pgs.....\$39	
ENCYCLOPEDIA OF PSYCHOACTIVE FUNGI, Jack Mendelsohn, 126 pgs.....\$20	
ALL THE RAIN PROMISES AND MORE, David Arora, Field Guide, 261 pgs.....\$18	
THE SACRED MUSHROOM SEEKER, Riedlinger, 283 pgs.....\$25	
PETERSON FIELD GUIDES: MUSHROOMS, Kent McKnight, 427 pgs.....\$17	
MEDICINAL MUSHROOMS YOU CAN GROW, Hajo Hadelers, 194 pgs.....\$25	

## MAGAZINES

THE BEST OF HIGH TIMES #21, #22, #23 or #24, 106 pgs.....\$6	
PSYCHEDELIC ILLUMINATIONS (Psychedelics) #8, 92 pgs.....\$8	
TRP, THE RESONANCE PROJECT (Psychedelics) #4, 68 pgs.....\$5	

### PRICES INCLUDE FREE SHIPPING (USA)

USA ALLOW 2-3 WEEKS FOR DELIVERY, OR FOR AIR MAIL ADD \$3 PER BOOK, ON MOST BOOKS: \*BECAUSE OF WEIGHT, DOUBLE THE SHIPPING RATE ON BOOKS MARKED (\*). CANADA ADD \$5, EUROPE ADD \$10, PACIFIC RIM ADD \$15, PER BOOK, FOR AIR MAIL DELIVERY, OR FOREIGN SURFACE MAIL ADD \$3 PER BOOK.

BOOKS ARE SHIPPED IN A PLAIN PACKAGE. ALL ORDERS ARE CONFIDENTIAL. WE DO NOT GIVE OR SELL OUR MAILING LIST. YOUR PRIVACY IS OUR MAIN CONCERN! BOOKS ARE SOLD TO ADULTS ONLY.

CA RES. ONLY, ADD 7.75% TAX. CHECKS, MONEY ORDERS, VISA, MC, AMEX, DISCOVER & CHECK CARDS ACCEPTED.

ADD A \$3 PRO. FEE ON CREDIT CARD ORDERS AND ORDERS UNDER \$15. (SUBTOTAL)

24 HR. FAX LINE 1-916-771-4201 FOREIGN CREDIT CARD ORDERS CALL 1-916-771-4204

QUESTIONS 1-916-771-4203



CREDIT CARD ORDERS 1-800-635-8883



# HYPERSPATIAL MAPS

## DPT: A ROUGH TIME

11:32 pm: Insufflated 35 mg DPT hydrochloride. Strong burning sensation in nose, very powerful chemical taste runs throughout head into mouth.

11:42 pm: Strong alerts; visual perception is changing rapidly. Patterns appearing in strong waves. Strong chemical feelings and an overwhelming nasty taste.

11:50 pm to 12:00 am: Very strong rushes, rapid breathing, increased pulse, hands and feet are clammy, slight tremors throughout body. Everything is starting to feel very chemical, reminiscent of LSD—and unexpected discovery. There is some general confusion. The onset is STRONG. I've become extremely light-sensitive. Immense washes of color and fractaling patterns of running liquid spread over all surfaces. I turn off the lamp and light a candle on the dresser. An auditory hum is cranking up, accompanied by slithering sounds that just barely hover on the edge of audibility.

12:00–12:30 am: A raging torrent of sensation. Legs are starting to tremble very rapidly, in conjunction with the apparent auditory waves. (This, over the next hour, keeps me worried and preoccupied.) My partner massages the backs of my legs a bit and she notes that they are very tight. I am becoming afraid—afraid of convulsions. I curse that I ingested this stuff. I start going over in my mind what neurological damage I might have caused myself. I swear I will never do it again, and then extrapolate that this goes for any other substance. We discuss it, but in a dispassionate way. My partner is very calming with her attitude and this starts to relax me. I slowly let go and slide into the experience even more. The legs to some degree distract me from what is occurring inwardly, and from what I have tapped into in the parallel universe that I am becoming a part of.

I appear to be observing a vast, interlocking hive with insect/reptilian creatures in a very strange and dark dance. As I watch, I feel my flesh is both chitinous and scaly, flexible yet hard and burnished, reflective of light and darkness. I feel antennae emerging from my forehead; mandibles as my arms. This is so bizarre—like the old HAMMER horror film

*5 Million Years to Earth*. I am part of it but I am also observing it. Somewhere I still retain my humanity. Visuals are strongly moire-like, with pools of the hybrid creatures comingling and slithering about. The air is dank, rich with alien smells and sounds. An astounding beauty—black, yet voluptuous, with odd couplings and mental energies. Some of the creatures are arachnid hybrid-types, nesting in moire-patterned webs, eyes soft and compelling—calling me in to join with them. This is a totally alien world. Surfaces take on a look like leather and velvet, scaled with reptilian, chitinous extrusions. A thrumming vibration goes on unceasingly, pulsing and animating everything with shared awareness.

12:30–1:00 am: A strong odor is streaming from my body. My partner compares it to “a walk through the ape house at the zoo when it is 86° outside, overlaid with a marked chemical smell.” Umm... now *that* is pleasant to find out. The smell permeates the room. The vibration lessens in the legs and buttocks, ‘though they are still quite tight and feel like sausages! Some of the anxiety is lifting. I go to the bathroom to take a shower out of mercy for my sweetie. The experience is refreshing, and I come back to the bedroom in a good state.

Slipping more into reverie, a deep, abiding trance settles in. I can hear sounds of the jungle—insect twittering, birds calling, wind in the trees. Everything feels very high-end tryptamine-like, and patterns take on a more dynamic flow. Reptiles run through the shadows cast by the candle around the room.

1:00–1:30 am: Trembling generally ceases, with a few sporadic jumps here and there. My partner drifts toward sleep, ‘though we still talk quietly and hold each other. Tactile sensations are very heightened. My nose feels abused!

1:30–3:30 am: The downward slope. Patterns are still strong, but slowly letting go. I drift toward sleep around 2:30 am. I am submerged in a warm, comfortable flow. The tryptamine edginess is decreasing exponentially. I mull over in my mind my role in life, and where I want my focus to be. I rescind the “no substance order” from earlier, but feel my attention has been more fixed on them than is needed. I awaken often, and feel I am still very-much taken by the DPT. — GWYLLM, OR





## DPT: MYSTERIUM TREMENDUM

45 mg DPT insufflated. I experience a deep reverie (during entry) on the mechanics of life and creation. It seemed like I had merged in being with a star or stars just being born (literally sharing the space that formed this experience; this astronomical scale perception became the entirety of my perceived consciousness). The resulting experience felt like a thermonuclear orgasm that splattered my consciousness across a vast area of time and space. (Including many places I had never been before or been aware of.) It took almost half of the experience (1 hour, 50 minute peak) just to draw myself back into one (more or less) coherent being and reassemble my mind. I had never been so widely dissipated and dispersed in my life. It was definitely one of the true peak experiences of my life so far.

During the experience I found myself in a state with no boundaries between me and the rest of the world. There was no sense of ego loss; just expansion into a framework where the merger obliterated any notion of true separateness yet allowed the base-anchored perception of individuality within the maelstrom of larger consciousness. It seemed like there is a dual existence, the totality of which forms what is perceived of as each of us, and each path of this can form a communal link tying people together in a giant web-work spanning time and space. Allowing myself to spill out from what was normally perceived of as my boundaries (where I start and stop in the physical) my being would flow into a larger space (like water in a glass if the walls were removed) by gliding along adjacent paths. I would find myself having other people's or animal's experiences simultaneously with them. I have no idea if any were aware of my presence, but it did not seem like it, as I seemed to exist on a scale large enough to easily envelop the boundaries of their perception with seeming infinity to spare. I've gotten pretty far out there before but this was quite interesting. — JUSTIN CASE, TX



## AYAHUASCA... STIRRED OR SHAKEN!

Suppose somebody brewed up a big batch of ayahuasca using the analogue plants *Peganum harmala* and *Mimosa [tenuiflora]*. Suppose they measured out a medium-sized serving and had a moderate effect. Suppose several weeks later they pulled the jar out of the refrigerator and noticed that the solid material had settled to the bottom of the jar, leaving a relatively clear, impotent-looking liquid at the top of the batch. Suppose the person drank a smaller quantity of this than their first serving, expecting only a mild threshold reaction. Suppose this person was unaware that in most liquids—water included—alkaloids will float to the top, concentrating into a liquid of unexpectedly strong potency. This produced a horrifyingly intense experience that was much more than the person bargained on getting. What lesson was learned? *Completely stir or shake any liquid preparation before ingesting!* — R.S., CA

**KAVA KAVAI**  
The Hawaiian Source for  
High Quality Botanicals

  
Since 1996

---

**Imported Kava Root and  
Unique Kava Products**

**Organically Grown in Hawaii:**  
**Salvia divinorum**  
**Psychotria viridis**  
**Banisteriopsis cappi**

---

**Write or call for a free catalog**  
**1-800-626-0883**

**PO Box 1202 Dept ER**  
**Kapaa HI 96746 USA**

**www.KavaKauai.com**







# ENTHEOGENS IN THE NETHERLANDS

by J. P. Morgan and René Rikkelman

Except for *Cannabis*, *Erythroxylum coca*, and *Papaver somniferum*, the Dutch OPIUM LAW does not place a “verbod” (prohibition) on the earth’s many varieties of psychoactive plants in their natural state. Indeed, the latter two are only illegal after harvesting; growing them is legal. And while *Cannabis* is technically illegal, its sale and use in small amounts is rarely prosecuted. (Although this depends on what city one is in. For example, in the province of Zeeland it is unwise to smoke a joint in public, especially if one is a tourist who looks wealthy, as the local police like to arrest such people and present them with large fines. But in cities like Amsterdam, you might even find the policemen *themselves* visiting the “coffee” shops after they are off duty.)

Thus, fresh psilocybian mushrooms, *Tabernanthe iboga*, *Salvia divinorum*, *Ephedra* species, *Catha edulis*, *Banisteriopsis caapi*, *Psychotria viridis*, and many other “drug plants,” are perfectly legal in this small land of educated tolerance. (Note that prepared ayahuasca containing DMT is illegal.) *Lophophora williamsii*, however, is an officially protected plant; hence the police could technically take action against the numerous shops that sell it (since it is considered in danger of extinction). However, it would appear as if almost no one knows of this “status” that *L. williamsii* holds, and sales continue unhindered. And while you won’t have any problem growing *Ipomoea* or *Argyrea* in the Netherlands, LA-111 (or ergine) is considered a hard drug when distributed in preparations such as pills, even if it is extracted from plants. (LA-111 became illegal in February 1966, on the same day that LSD, DMT, psilocin, psilocybin and mescaline were made illegal). But dried *Ipomoea violacea* seeds can still be bought at florists and even supermarkets. Pills made from *Ephedra* are legal since ephedrine is not in the OPIUM LAW.

The newly-established UNIT SYNTHETISCHE DRUGS (USD) investigates if “Paragraph 174” of our law can be used for new unscheduled psychoactive materials that are distributed. “Paragraph 174” states that someone who possesses/distributes/applies a substance while knowing that the substance is toxic or unhealthy (but without telling that the substance is dangerous) may receive a sentence of sixteen years imprisonment. It is the same paragraph that was used in the first LSD case in the Netherlands in 1966 (which never came to

trial), before LSD became explicitly classified as a hard drug. The difficult point for the USD of course is that bonafide smart shops give good (dosage/duration/set/setting/cautionary) information about how to safely use their products. And they do not distribute unsafe or untested materials, like 4-MTA. The “Paragraph 174” approach has so far only been successful when it was used against the distributors of atropine pills, who sold them under the name “XTC.” It *may* be effective if used against the producers of 4-MTA. But 2C-T-2, 2C-T-7, and others simply are not toxic enough in reasonable doses. (Remember that *everything*, including water or oxygen, can be toxic when the dosage is big enough!) Both ayahuasca and *Salvia divinorum* extracts may also be a target for an “Paragraph 174” attack since the concentration of psychoactive compounds in different brands may vary, and since 5-MeO-DMT and salvinorin A are so incredibly potent. As well, the “combination-pills” sometimes sold that contain both *Ephedra* and *Hypericum perforatum*, may be a target for “Paragraph 174” too, since “serotonin syndrome” may be caused by a combination of ephedrine and a MAOI.

As far as synthetic compounds go, many variations—like MDMA and MDEA—were banned a decade ago. Some, like MDOH, 2C-B, and GHB, have been banned only within the last two years. Others, such as MTA, 2C-T-2, and 2C-T-7, currently enjoy legal status, but whether that will remain so is anyone’s guess. Of the tryptamines, only DMT and DET are illegal.

With regard to 2C-T-7, it is still questioned if it actually is available in the Netherlands, or if the pills that are sold under that name are *really* 2C-T-2, as these originate from a supplier other than the well known, high-quality, 8 mg tablets from Amsterdam.

It is interesting that MDOH is the only “OH” variation of a psychoactive material that is declared a hard drug in the Netherlands. The “OH” variety of MDMA (called FLEA in *PIHKAL*) is legal but unavailable for some reason, as are the “OH” varieties of all other interesting materials. A quick look at the *PIHKAL* entries for MDOH and FLEA should make it clear why unscheduled “OH” varieties may play an important role in the near future.





Since an art gallery named CONSCIOUS DREAMS began selling psychoactive mushrooms in the center of Amsterdam in 1994, thus setting a legal precedent, smart shops have begun to appear everywhere in the Netherlands within the last three years. Now they can be found even in small towns and villages.

An abundance of natural energy-boosters, vitamins, aphrodisiacs, and anti-stress combinations are available in the nation's 100 or so "smart shops," 60 of which united in July, 1997 to form a professional trade union, the VLOS; VERENIGING LANDELIJKE OVERLEG SMARTSHOPS (the NATIONAL CONSULTATIVE UNION OF SMART SHOPS).

So many have opened in Amsterdam, that mayor SCHELTO PATIJN is afraid they'll create a "negative image" of the inner city. He and the city council are trying to come up with plans to freeze the number these "undesirable shops." But smart shops are nothing different than a clothing store on the corner according to the law, and presently anyone with a high school diploma and a little venture capital can open one.

Nevertheless, it may not have been a good idea to organize smart shops as a separate trade union such as the VLOS. While the intentions of VLOS are good, if smart shops would have joined the "reform shops" (which sell health food, vitamins, nutrients, supplements, and the like), PATIJN would not be able to freeze their number. There isn't too much of a dif-

ference between drug stores and smart shops; indeed, smart shops *are* drug stores—so why not join their organizations?

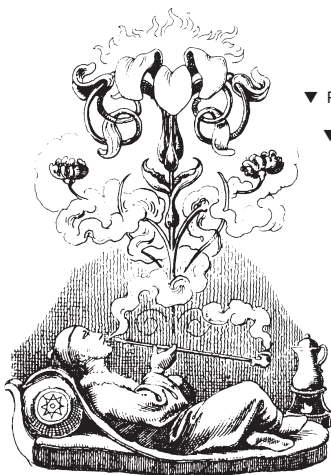
Another complicating factor is that psilocybian mushrooms are classed as ordinary legal goods, and may be sold just about anywhere. In order to earn a few extra guilders, tobacco shops, souvenir shops, newsstands, and even such wholly-unrelated businesses as opticians and real estate agencies will sometimes have a selection of smart drugs on hand. As well, most VLOS smart shops also sell tobacco, souvenirs, magazines, colored goggles, *etc.* So the complication goes in both directions—a result of the fact that the smart shop merchandize is not (and can not be) clearly classified.

The VLOS agrees that this is not an ideal situation. Psychoactive substances must be sold in a responsible manner, with correct advice and standardized information given about proper, safe use. Rather than institute all kinds of petty regulations about where shops may be located, and prohibiting ownership to change hands, *etc.*, the smart shop union is busy working out a training course for smart shop personnel, and an inspection stamp that bonafide shops can display on their windows. A minimum age of 18 has already been voluntarily adopted.

Just like the *Cannabis*-selling coffee shops, the Dutch smart shops have had to fight for their existence. "Paddestoel kwekers" (mushroom growers) have been arrested, and

## PSYCHEDELIC RESOURCE LIST

**UPDATED SECOND EDITION! PROVIDES SOURCES FOR:**



- ▼ PEYOTE: seeds and live plants. ▼ TABERNANTHE IBOGA: seeds, root-bark, and guided sessions with pure ibogaine.
- ▼ CANNABIS: viable seeds for high-potency strains and suppliers of dried herb. ▼ Legal mescaline-containing cacti.
- ▼ PSILOCYBES: spore prints & syringes, dried mushrooms, and growing supplies. ▼ GHB and GHB-making kits.
- ▼ SALVIA DIVINORUM: plants, dried leaves, and potent extracts. ▼ 5-MeO-DMT, DPT and other tryptamines.
- ▼ Plant extraction gear, chemicals & labware. ▼ Vaporizers, waterpipes, and sundry smoking supplies.
- ▼ AYAHUASCA: various traditional & analogue plants. ▼ OPIUM POPPIES: seeds & dried pods.
- ▼ Books, periodicals, seminars, indoor grow-lights & gardening equipment, and much more!

8.5" x 11" soft-cover, 150 pages, illustrated. \$22.95 (USA; CA residents add \$1.55 for sales tax), \$24.95 (foreign; payment in USA dollars preferred, international money orders add \$5.00), postpaid from:

Soma Graphics, POB 19820, (Dept. ER), Sacramento, CA 95819-0820, USA





charged with supplying “hard drugs.” So far, they haven’t been convicted, as long as the mushrooms are fresh, not dried. Drying them has been said to amount to “processing,” according to recent lower court decisions.

However, in at least one city in the Netherlands, shops still advertize and sell dried psilocybian mushrooms, as the city council has declared that they will not take action against these shops. The reason that some growers have found themselves in trouble was that the police also seized mushroom “preparations,” such as “herbal honey,” when these labs were raided. This enabled the police to define mushroom spawn, equipment, bank accounts, *etc.*, as “precursors or equipment used to break the law,” but only in these specific cases. Especially in the south of the Netherlands, the police will always seize dried mushrooms. But since there is no such case brought to the High Court yet, there still has not been a definitive decision that declares spawn, fresh mushrooms, or dried mushrooms illegal.

The unrestricted sale of *Ipomoea* seeds shows that dried, unscheduled plant matter containing a scheduled substance

may be distributed legally by supermarkets. One simply can not sell extracts or pills made from these seeds. If such preparations are found along with the seeds, the seeds could be declared as “precursors” in this specific case.

Although ultimately vindicated, several mushroom growers have been bankrupted by the costs of these legal proceedings. The USD continues to busy itself with raids on selected mushroom nurseries. This law enforcement unit was ostensibly created to bust MDMA laboratories and illegal pill manufacturers; no one knows whether or not they will succeed with their twisted, American-style drug war approach and get the government to categorize mushrooms as “synthetic drugs.” The USD dreams of becoming a Dutch DEA, so that the Netherlands can get rid of their pro-drug image.

Meanwhile, there have been very few problems. Only a small minority of Dutch citizens use mushrooms and other smart shop products on a regular basis. Naturally, a substantial portion of most shops’ sales go to tourists, especially shops located in Amsterdam, and shops near the borders of the Netherlands’ neighbors Belgium and Germany. Some Dutch

# Telluride Mushroom Festival

Telluride, Colorado — August 26–29, 1999

- LAURA HUXLEY, “Visionary Common Sense”
- Dr. ANDREW WEIL, “Psychopharmacology”
- PAUL STAMETS, “Identification of Psilocybin Mushrooms”
- GARY LINCOFF, “Mushroom Identification”
- Dr. EMANUEL SALZMAN, “Mushroom Poisoning”

Don’t miss your chance to learn about edible, poisonous, and psychoactive mushrooms in the spectacular mountains of southwestern Colorado. March in the world’s best mushroom parade, and meet myco-friends at the mushroom taste and feast. Join us at this unique gathering.

Fee: \$275 (includes meals)  
 Write: **FUNGOPHILE**, Box 480503 (Dept. ER), Denver, CO 80248  
 Tel/Fax: (303) 296-9359





citizens who *do* use psychoactive mushrooms feel that attracting “drug tourists” will, unfortunately, draw too much attention to the fairly liberal legal approach that their country takes, and—eventually—incite draconian reform. As always, the concept of “growing your own” (in small, personal-use amounts), seems to be a prudent approach no matter what country you live in. And while those in the Netherlands have the freedom to grow mushrooms, for the time being at least, people in the USA would be better off sticking to those tryptamine-containing plants and mescaline-containing cacti that remain legal to grow for ornamental purposes.

## SANTO DAIME BUSTED

Police raided two branches of the LICHT VAN HET BOS (LIGHT OF THE FOREST) Brazilian church in Groningen and Alkmaar in March. They confiscated several hundred *Cannabis* plants, and 100 liters of ayahuasca. The raid was sparked by an anonymous tip reported to the police from neighbors. The plants and grow lamps were presumably destroyed, as is usually the case in the Netherlands when a “kwekerij” (growing operation) is discovered, and the ayahuasca is now in a government laboratory being analyzed for prohibited substances. According to the most recent enhancement of the penalties for *Cannabis* growing—which is now a felony rather than a misdemeanor—the church could get a heavy fine, and its leaders could be jailed for up to four years.

FRANCISCO FRANKLIN, the leader of the Netherlands’ Santo Daime church, lived for many years with his family in the church’s Brazilian headquarters. The small amount of funds generated by the church in the Netherlands goes to help support the work in Brazil. LICHT VAN HET BOS has been trying to interest official government addiction-treatment organizations in ayahuasca as a treatment, and has itself had success in helping break the addiction cycle of many individuals.

While a jail term is not expected, the 200 members of the church are indignant. LIDA BEENTJES, one of the members, says, “It’s never been a secret that we use Santa María [*Cannabis*] and Santo Daime [ayahuasca] for spiritual purposes. But we can’t just go buy the Santa María for our members in a coffee shop; we couldn’t afford to pay for it.”

For years, LICHT VAN HET BOS has tried in vain to get an exemption from the OPIUM LAW for spiritual use within its circle of members. A request to Premier KOK was only answered with the message, “We wish your church community all the best.”

BEENTJES says, “We drew our conclusions from that.

“In Brazil, the spiritual use of marijuana by our church has been recognized and permitted for years. Why should the Netherlands, with all its coffee shops, be so hard on us? During our services, we have healed many sick people. People who the medical world had written off as dead, saw the light again with us. It’s really incomprehensible why the government is taking action against that. There’s also supposed to be something like the freedom to practice one’s religion, isn’t there?”

The church is considering a lawsuit. Undoubtedly, this would be an important test case to see how far a legal appeal can go on the basis of *Cannabis* growing for spiritual use.

Adapted and translated by J. P. MORGAN from “Be Prepared” by MICHEL VAN HINSBERG in *EssensiE* magazine #22, and “Vrijheid van Godsdienst in Gevaar?” (Freedom of Religion in Danger?) by JAN SENNEMA in the April/May 1999 issue of *Highlife*.



### Dutch Hashcoffeeshop Tour

Discover the marijuana cafes in 14 Dutch cities. 134-page booklet, full color, with directions to the shops and coupons.

Fascinating!

Send \$20 cash or check (U.S. banks only) to:  
J.P. Morgan, Maduroweg 7,  
2252 TS Voorschoten, Holland. Prompt delivery.

For more information, visit the website  
<http://www.xs4all.nl/~jpmorgan/>

For wholesale orders only, contact Ja Ja Exports,  
Koele Mei 26, 4816 JD Breda, The Netherlands  
Tel. (+)31 76 587 5534





# NETWORK FEEDBACK

## PHALARIS STENOPTERA: A NEW POTENT SOURCE OF TRYPTAMINES?

A couple of years back, I was sent a small number of seeds for *Phalaris stenoptera* (= *P. aquatica* var. *stenoptera*) along with packets of a number of other *Phalaris* species for growing-out and testing in my greenhouse. I didn't get around to growing-out and testing the *P. stenoptera* until winter of 1998–1999. This particular strain had been grown-out by others and chromatography showed it to be the *P. stenoptera* with the highest DMT content of any of the grasses tested. Since I had already isolated a very potent strain of a DMT-containing *P. brachystachys* from Greece (and I had a number of these plants growing in my greenhouse), I decided that this plant would be my subjective basis for comparison with regard to both potency and quality of the *P. stenoptera*'s DMT content. My method of preparation for all the DMT-containing grasses is to run the fresh grass blades through a motorized wheatgrass juice machine, then spread the liquid out into glass baking trays and set the trays into a dehydrator until the liquid is dry. The dehydrated residue is then scraped up, powdered in a nut grinder, and stored in pint jars. Whenever I am ready to ingest any of these materials, I simply put the powder into gelatin capsules and swallow them with water. I do a similar boiled extract with ground-up *Peganum harmala* seeds, and in this manner I am able to avoid the entirely nauseating scenario of drinking those nasty, bitter brews.

After I planted about 25 *Phalaris stenoptera* seedlings and they were fully mature, I figured that they would be ready for their first harvests in about 5 more months. At the 4-month period I had an unexpected surprise—they all began sending up seed-heads. I have never had this happen to me before in the dead of winter in my greenhouse with any other species of *Phalaris*, all of which usually send up seed-heads in the spring or mid-summer. Also, I have never been able to produce much more than 30–50 seeds per year from any of my other plants; greenhouse conditions simply did not encourage adequate pollination, even when I helped the plants out artificially.

This strain of *Phalaris stenoptera*, however, ended up producing about an ounce or so of seed—anywhere from 3 to 5 thousand seeds. I have not yet tested them for germination, but based on previous experience with these types of grasses, I expect that it will be 90% or better. This is a real plus for this plant in my book, because now I have plenty of seed for sale and to send to friends and companies in the seed network. Growing these grasses from seed is by far the easiest method for the clumping types of grasses. (The *P. arundinacea* strains are better spread by runners, as this way the clones should have a similar tryptamine content as the mother plant, since genetically they are the same plant.)

Once I had a powdered *Phalaris stenoptera* juice-extract encapsulated and ready to go, I did a small number of comparison tests with my known potent *P. brachystachys* extracts. Subjectively, I could not tell any difference whatsoever between the two extracts, either in potency or quality. I have sent some of this extract off to be chromatographed, hoping to verify the “DMT-only content” that has been alleged for this particular strain. My impression is that the extract is as potent as any I have tried, and the effects were typical to plants containing only DMT. Leaf production of the *P. stenoptera* is at least twice that of my *P. brachystachys* per cutting, and the added plus of prolific seed production makes this grass a very good choice for people living in warm climates with mild winters, or for those who have greenhouses. This grass might be grown in a pot with soil next to a window indoors, although when I tried this with a *P. brachystachys* a couple of years ago, the plants rapidly became root-bound and died or ceased growth entirely. You just never know until you try it; I did succeed in doing this with *P. aquatica*, which grows in pots just fine. — B. GREEN, NM





## JONATHAN OTT SPEAKS... PART TWO

Interviewed by Will Beifuss and Jon Hanna at the 1998 BPC *Salvia divinorum* Conference

**Jon:** Living in México, what do you think that the interest in entheogens is there, given in a sort of comparative percentage?

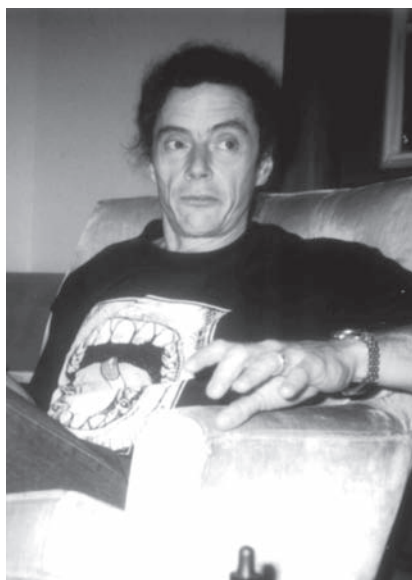
**Jonathan:** Of course we have, at best, only soft figures in any case. But I would say that it's less than it is in the U.S., in terms of the kind of interest that we know about—basement shaman. In the U.S. there's a great deal of sophistication in the so-called amateur sector. And that doesn't exist anywhere else, not even in Europe. In Europe, the only people that are at that level of sophistication are in the *business* as shamanic-plant dealers, and they're very few. But in the U.S. we're talking hundreds of thousands of people, maybe even millions, that are very sophisticated. They not only know about ayahuasca analogues, they've been making them for years, and have probably innovated themselves in this field and have a great deal of knowledge. If I lecture on this topic—and I don't lecture on this topic in Latin America in general, and certainly not in México, because I try to keep a low profile there—but if I lecture on this topic in Spain or in Amsterdam, and mention ayahuasca analogues, it kind of blows people's mind, like "Oh wow, now you can even do it

at home and make tea." But if I do that in the U.S. I know for a fact that there are going to be at least a dozen people there that have done it more than I have, and perhaps can teach *me* a thing or two if I can just connect with them afterwards and share information. And so the U.S. is a real leader there, and I would say in México it's a great deal less. But on the other hand, there's this schizophrenic thing; on the one hand there's racism against Indians and there's this whole socioeconomic one-upmanship, but on the other hand, all of México's glory lies in the pre-Colombian past, and it's been all downhill—and very steeply—politically and economically since then. And so people also have this, in a way, exaggerated, mythologized appreciation for the pre-Colombian culture, while at the same time they're discriminating against their dark-skinned Indian gardener.

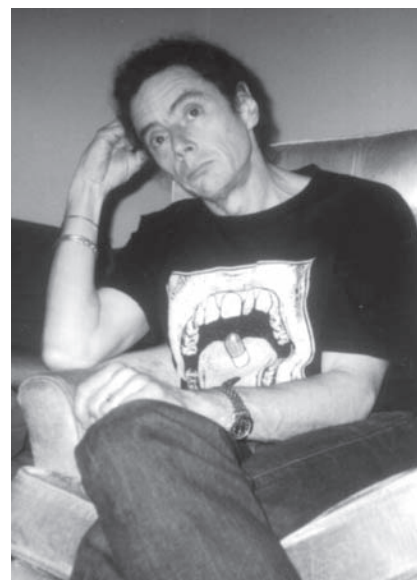
What is true about México that's not so true about the U.S. is you would be surprised at the "straight" people that have in fact tried mushrooms, or peyote, or something. Because there there's no stigma whatever attached to mushrooms, peyote... *Salvia divinorum* they don't really know about, but basically mushrooms and peyote are the big two. But mari-



"...the War on Drugs is lost and won. They lost, we won. They haven't conceded defeat yet, nor will they do that perhaps for ten years, maybe twenty years."



"What's the difference between the ethnomedicine of the Ladakhis, and the ethnomedicine of the Sacramento suburban residents? I mean, scientifically speaking, they're both valid subjects of study."



"...another scheme that I cooked up for frustrating the powers that be in the War on Drugs is making toxic honeys as a means of selling drugs surreptitiously."





juana and LSD are just completely different topics for them. And that's *gringo*, *jipi* (hippie), "evil drug," and the rest. And then peyote and mushrooms are, "Ah, our glorious indigenous tradition." So I will often ask, especially older people, when the topic comes up and they ask me what I do, I will just ask them, "Well, have you ever tried this?" And it's surprising. You know, doctors and lawyers will say, "Oh yeah, fifteen or twenty years ago, my wife got sick and so we went to Huautla to look for MARÍA SABINA." And this sort of thing. Because this is a living thing in México, and even city people have a place for it. Even doctors who are making their money as the competition. And so it's bigger than people would think, but marijuana is a great deal *less* used in México and all of Latin America than it is in the U.S. And LSD and so forth is almost non-existent. I don't know what the statistics are.

The U.S., in that government survey, I think they estimated something like two million users of visionary drugs like LSD, and it has been said that 20 million people from the U.S. have admitted to having tried acid, or mescaline/peyote, mushrooms, ayahuasca—one of these at least once in their lives. But they're talking about only maybe a tenth of that many of regular users. I would say the number's gotta be higher. That it's at least double that and could even be as high as 10 million, one in 25 that are more-or-less active, current users. But I'm sure that we have at least 5 million, 1 in 50, because there are about 250 or 260 millions in the U.S. I would say that we're looking at at least 2%, maybe 4% users. And I think in Europe the percentage is probably higher. That there are in fact probably more users actively in Europe, maybe as many as 10 to 20 million, if here we're talking 5–10 million, maybe 10–20 million in Europe. So potentially the market in Europe is actually bigger for these things, but it *isn't* in the sense that they're just used to buying pills in the disco, and there's not this "can do" go-down-in-the-basement attitude. They don't have a garden anyway, I mean they don't have any land, most of them live in apartments.

**Jon:** Regarding your comment about only including the analysis data from published references in the second edition of *Ayahuasca Analogues*. I've recently been made aware of rye grasses tested by JOHNNY APPLESEED that appear as though they may have a fairly high tryptamine content. Is there anything you know of in the literature that has reported this from rye grass?

**Jonathan:** No. I don't even know what genus that is. But once again I want to make this point really clear. In my tables, in

*Pharmacotheon* and *Ayahuasca Analogues*... well, for example, just with the mushrooms; GARTZ and ALLEN have published one table where they have 158 species of what they call scientifically-proven psilocybian mushrooms. But as I point out in a footnote to my table, I've only identified 100. Because I look for an actual *report* in the scientific literature. And then I list others that are in their table, but there is no chemical evidence for it; they're just saying, "Okay, this blues, it's a *Psilocybe*." And I agree with them, it belongs on a table like that, but it's just a question of what your ground-rules are for the table. And so mine has only 100, and then I list in the footnotes about another 60 or so *probable* psilocybian mushrooms. But to me that's an important distinction. And it may well turn out that some of these aren't psilocybin—maybe one of them is only baeocystin, or something like that. And indeed, that's an open book, that chemistry. Though probably you don't just have baeocystin and nor-baeocystin, but also the non-methylated tryptamine equivalents of both have been found in a couple of species, and we're probably dealing with at least six potentially-active compounds. And GARTZ has described this aeruginacine, which turns greenish, from *Inocybe aeruginascens*, and that's probably some non-phosphate ester of psilocin, some kind of other compound.

**Jon:** But none of these have been found in mushrooms that don't also contain psilocin?

**Jonathan:** Not so far, no. Without psilocybin and/or psilocin.

**Jon:** That's the mushroom that somebody reading this needs to find now, for us in California at least.

**Jonathan:** Exactly... APPLESEED and TROUT have done really good work. But I don't cite those in these kind of tables because they're not published in the open literature where you can access them with a literature search. You have to have the book. I'm more concerned with what is openly available, accessible to everyone, and is in a refereed journal. And they often couch their analysis, which are done with the constraints of not necessarily having access to the best standards and equipment and reagents. But I definitely cite their work. TROUT especially has done extremely valuable work, which is as detailed as anyone could wish as far as really backing it up. And he's as careful as can be about *not* going beyond the evidence. He's a very good example of what I was talking about before, of *not* jumping to conclusions, and really stating your grounds for equivocation also, when you're bringing up evidence. But this kind of work indicates that just go-





ing down into the basement with a little TLC rig, anybody can turn up new tryptamine plants and go to the races. And now its the private sector, the non-scientific, non-academics that are really leading the way in this field.

**Jon:** So tell us a little bit more about ideas for future products, other than the Pharmahuasca®.

**Jonathan:** Oh, from PHARMACOPHILIA... well, I basically see PHARMACOPHILIA as doing what I call “psychopharmacological engineering” in my book *Pharmacophilia*. And I think that this is going to be the biggest “new industry” that the world has ever seen, and that in fact the War on Drugs is lost and won. *They* lost, *we* won. They haven’t conceded defeat yet, nor will they do that perhaps for ten years, maybe twenty years. [The longer it takes, the more likely will it be that we see the losing Field Marshals in the dock in war-crimes tribunals, just like their Nazi prototypes; concerted demands for reparations, perhaps other vengeant virulence. It seemed like a stroke of evil, political genius to paint this scapegoating crusade as a ‘war,’ but we’ll see what happens when the victorious troops are at the door of their bunker. Will some miserable coward of a President shoot him- or herself, some despicable weakling poison his or her own children before doing the same? I have extensive correspondence with *pharmacopolitical* prisoners, or ‘prisoners of war in America’ (*sic*) as they call themselves, and these crusaders—the scum of the Earth, really—have ruined literally millions of lives, made millions of enemies... very *angry* enemies. I would hope that we could be charitable in victory, finally break with this awful stain on history, our relentless vindictiveness, but it’s

**...the War on Drugs is lost and won. *They* lost, *we* won. They haven’t conceded defeat yet, nor will they do that perhaps for ten years, maybe twenty years.**

easy for *me* to say that—I’m not a ‘lifer’ in the *gulag*, at least not *yet*. In fact, in one of the cruel ironies of war, I am an unintended beneficiary of the war, which has handed me golden opportunities, as it might be, on a gleaming, crystal-line-festooned silver platter!] It all depends on where and when. But there’s no doubt in my mind that Washington and Langley are the Berlin and Tokyo of this War. And maybe somebody will resurrect and raise the Titanic, and they can then sign the surrender on the deck of the Titanic instead of on the deck of the Missouri. But that this will happen is in-

evitable because of economics, purely and simply. It’s money that rules our world. And even though this so-called ‘war,’ like any other, favors certain evil enterprises that have profited from it, and there’s this prison-industrial complex and so forth, there are even *bigger* enterprises that could stand to profit more from things *not* being this way. And eventually *they* will win out. And so what I see it as being is this gives us about a ten-year window-of-opportunity in which the situation is in limbo. The natural, logical players in this “new” industry—it’s really the oldest industry in the world—the tobacco companies, the booze companies, the pharmaceutical industry, presently have their hands tied. In the case of the tobacco companies, with this absurd idea that tobacco is not a drug, it’s not about nicotine, there’s no addiction involved, *etc.* So naturally they can’t come out with a better form, a more euphoric substitute for smoking tobacco. The pharmaceutical companies are stuck similarly with a therapeutic model. And okay, so they can crank out a nicotine-product, but it costs \$50.00 for 100 mgs of Nicotrol® that you shoot up your nose with a little pump-sprayer, or nicotine gum, or whatever, and so that’s also a failed model. Because we’re not talking about *therapy*—getting people *off* of these substances—we’re talking about giving them *a more healthful alternative*, which is nothing new, it’s exactly what HUXLEY proposed in the 1930s, when he said, “If I were a millionaire I should endow a band of research workers to look for the ideal intoxicant.” Well that’s basically the name of the game. And so I see it as being general psychopharmacological engineering. We have a ten-year window-of-opportunity, in which small, bold, creative private enterprises can step in and work within a context of stretching the limits of

the very bizarre legal situation we have right now, which nonetheless gives us enough latitude to get our foot in the door and start working on this. The real big prizes of course are not vision-drugs, but tobacco-substitutes, more euphoric forms of nicotine or its analogues, that are more healthful, stimu-

lants in general—especially amphetamine/cocaine-type stimulants—and alcohol. If someone could come up with something that were a more-or-less serviceable substitute for alcohol, but didn’t require multi-gram doses at a time that the liver has to process... this would make MICROSOFT look like a Mom & Pop grocery store!

**Jon:** Or perhaps put the cure with the poison? Fortified alcohols containing milk-thistle extract and antioxidants...







**Jonathan:** Or just simply figure out the psychopharmacology of alcohol, which, amazingly enough, hasn't been done. We just have aging theories about general anesthetics and their solubility in membranes. But now we come to find out there are specific *receptor* effects, and slowly but surely the picture is becoming a little clearer. But basically we're at the same stage with alcohol as we are with bufotenine. We just don't know fuck-all about its ludicrous pharmacology, its pharmacohedonology. And so those are the big prizes here. And my goal is to lay the base, working within the bounds of the vision-drugs, because that's... something like *pharmahuasca* will generate enough income to *finance* some R & D more specifically into things that are going to be more expensive and difficult to do. And so then we just start working within the bounds; we will introduce a line of what I call "smart-snuffs," and probably the first one will be based on arecoline, which is the active stimulant-alkaloid in *betel*, which is one of the most widely used stimulants in the world, right up there with caffeine in terms of number of users, which number in the billions. But it also happens to be a prototype smart-drug that raises the choline levels in the brain, and acetylcholine is thought to be the primary transmitter in the major memory circuits in the brain and is very important in memory storage. And most of the so-called smart-drugs are cholinergics that somehow effect the acetylcholine system. And conversely anti-cholinergics like scopolamine and atropine have the reverse effect—they *inhibit* memory acquisition. So I would call them "smart-snuffs," and by the way nicotine is also a smart-drug, and also shows this kind of effect, as do stimulants in general—they're well-known to enhance learning. Not just alertness and keeping one awake to study all night or whatever, but they actually enhance recording this kind of information. What they have been found to do in more recent studies with PET scans and the like, is that they stimulate the brain *in a task-specific way*. It's *not* a general overall cerebral stimulation. The area of the brain that you use for a certain cognitive task is *specifically* stimulated by these drugs, and other areas are left quiescent. And so it is in fact something that's boosting the signal-to-noise ratio, so to speak, in certain circuits of the brain. Potentially a *very* useful thing.

**Jon:** On the topic of smart-drugs, in the [last] issue of *ER* K. TROUT mentioned a couple of bioassays with Piracetam and mescaline, and had noted a strong "potentiation." I'm curious if you have any ideas on the pharmacology of that?

**What's the difference between the ethnomedicine of the *ladakhis*, and the ethnomedicine of the Sacramento suburban residents? I mean, scientifically speaking, they're both valid subjects of study. And in fact, now we have this very thriving, active home-experimentalist scene, of which *The Entheogen Review* is really one of the strongest elucidators, because that's where some few of these people come forward and talk about what they might have done. And this is a tremendously valuable source of ethnobotanical information, and likewise of specific pharmacological information.**

**Jonathan:** Uh, huh... interesting. I'd have to think about that. Nothing springs to mind exactly. But yeah, this is just an open ballpark. And obviously these kinds of things are very valuable, because *who* among the drugabuseologists is ever going to connect the two? Or suddenly come up with some absurd animal-tests? *Anything* that will be useful in this field? And suddenly we have people willing to try any and anything in combination. And we need to be very careful with this. But in fact, I've long been advocating study of drug-scene ethnobotany—and this was laughed out of the hall at one time. When I first started in my career out of school, in 1975, the "hippie drug scene," or just the illicit-drug-scene *per se*, not necessarily *hippie*, was not considered to be a fruitful subject of study for ethnobotanists or for pharmacologists. But why not? I mean, *we're* people also. What's the difference between the ethnomedicine of the *ladakhis*, and the ethnomedicine of the Sacramento suburban residents? I mean, scientifically speaking, they're both valid subjects of study. And in fact, now we have this very thriving, active home-experimentalist scene, of which *The Entheogen Review* is really one of the strongest elucidators, because that's where some few of these people come forward and talk about what they might have done. And this is a tremendously valuable source of ethno-





botanical information, and likewise of specific pharmacological information. Because we have access to a whole smorgasbord of substances and a full pharmacopoeia of psychoactive drugs, and so where else is it going to occur to someone to take something like Piracetam and combine it with something like mescaline, which is very hard to get? No, I wasn't aware of that.

Anyway, to go back to the whole PHARMACOPHILIA thing, the next product will be smart-snuffs, and I'm working on an arecoline-based stimulant, and also a nicotine-based stimulant, and perhaps combinations of the two. Then there will later be visionary snuffs. And other types of *pharmahuasca*—like maybe an herbal *pharmahuasca* product. You could have a whole variety of them. You could have a basic *ayahuasca* and *Peganum harmala* extract for the MAOI side. You could have a... and in some countries... in the U.S. this would be legally problematical, but in Holland it's presently not problematical... you could make a *jurema*-extract pill... nor in Japan, where *pure* compounds are more of a problem. Those would also be products. But I see the real big prize for the near term as being *coca*/cocaine. Because stimulants are obviously big business. During what ANTONIO ESCOHOTADO calls "The Pharmacratic Peace," basically cocaine was controlled, the opiates were controlled, but the pharmaceutical succedanea or substitutes for these were more or less easily accessible, and this stopped in the 1960s. And he defined that as "The Pharmacratic Peace." During that time, it's estimated that in the last year of legal availability, more or less in the medical field, of amphetamines, the U.S. industry manufactured some 9 billion dose-units of amphetamines, and it was a major part of the pharmaceutical business. And so one of the geopolitical problems with legalization or the eventual derogation of these drug-laws is the fact that there are significant benefits for some people of the prohibition. And there are many countries that benefit from this, like Columbia, like México, like Bolivia and Perú. Bolivia and Perú are good examples. They're desperately-poor countries. México's a great deal richer than they are, and so is Brasil. And in Bolivia the illegal *coca*-based economy is at least as big as the whole legal economy of the country. So we're talking about half of their livelihood coming from this. And if these things were made legal... as we know, when amphetamines have widely been available, cocaine has been just very niche-market, a very small player in the stimulant field. And so the way that I see to answer this, owing to the great and deserved importance of natural products, ethnomedicine, and herbal extracts as opposed to purified compounds and the pharmaceutical industry... you just exploit the same thing. And

so I want to start a legal *coca* business in South America. Presently the legal market is basically restricted to Perú, Bolivia, and Northern Argentina, and only in Northern Argentina is there enough economic well-being to make money off this. In Perú and Bolivia it's legal, but nobody can afford to buy any good stuff, while cocaine is dirt cheap—about \$5.00/gram. And so you revive really good, legal *coca* products. I had thought of making two. One would be what they call a *diksap* in Holland, which means just thick syrup; sap or juice. Yeah, *sap* is really *juice*... thick juice. And so they just mix it with mineral water, and they always have it on hand with soft drinks, and beer or whatever, they always have beverage syrups. And so you make a similar product out of *coca*, but one that has all the alkaloids and all the flavoring and nutritional elements natural to the leaf—you don't discard anything of worth. Just basically eliminate the fiber and concentrate it down. Then people would be able to make their own *Vin Mariani* or their own *real Coca-Cola*®, just by adding this at home. Or taking it by itself, or adding it to other foods. And also this could be rendered as a fairly large lozenge—imitating an *acullico* or *coca* quid, but smaller, and having the equivalent amount that's in a *coca* quid in a lozenge. That could also be compounded with other things—flavorings like ginger, like cardamom. But also could be combined with immune-stimulants and other nutrients... vitamin C, and so forth. You make these products, you do the test-marketing and R & D on a modest scale making modest profits, in South America where this is legal. And in Bolivia the government will even give you incentives for investing in this kind of industry, because they desperately want to foment the legal market for *coca*. Because even in their legal economy it's 20% of their economy. And then they have an illegal economy that's at least as big as the legal one. So you're really talking about something like 60% of their overall economy is in this one product. And so I wish to do this, and my *modus operandi*... you have to be really culturally-sensitive, and I wish to be at best a minority partner with foreign nationals in any of these businesses, so I would have partners from Bolivia and Argentina in this. And as in my Dutch company I'm a 40% owner with two Dutch partners, and my Spanish company I'm a 33% owner with two Spanish partners. And so then you do the R & D, you make the effective product, and then you work on expanding the market. And the way I see it of introducing it into the European community first, and subsequently into the U.S., is that you start through companies that are engaged in addiction therapy like HEALING VISIONS with DEBORAH MASH, like TAKIWASI in Perú, and you set up an R & D program, you give them free samples, and go into collaborative research. And you propose it as a substitution-





therapy analogous to methadone with opiate use for *pasta*-base smokers, for crystal-sniffers, cocaine users, and so forth. And that's how you get your foot in the door in Europe. And then you work on expanding it from there.

Already in Amsterdam you can buy *coca* tea-bags; they're allowing that. And so the door's already slightly open. And again, Bolivia... at the Sevilla World's Fair, the Bolivian pavilion was a *coca* promotion mission, basically. They gave out free samples, and they were just trying to set up cooperative ventures and make these legal products. But the problem is that the ones that they had come up with were de-cocainized, because they're too overly-sensitive to this. *Coca* without cocaine is like coffee without caffeine, or chocolate without anandamide and theobromine. To me it's kind of a silly way to go about it. And furthermore, as many of these go, they don't even taste good or look good, so why bother? They're just kind of ruining something that's intrinsically very good. So you have to come up with something that really works. And it will work even better than a *coca* quid, and somewhat less-well than sniffing 150 mg line of pure coke or banging it or smoking free-base. I think it's a very feasible thing, and that over a five- or ten-year period that this also be worked into the equation. And then that would generate the kind of funds that we will need to go after alcohol, which is going to be a major R & D thing. But that's what I want to do, is make this into a big business, and set up a big R & D operation, and become the MICROSOFT of the psychocosmos.

**Jon:** Changing the subject back to the topic of plant-spirits. Somebody told me once, a quote from you, which essentially said, "Spirits are for pea-brains." (WILL laughs)

**Jonathan:** No, I never said that. I would never say that. I would use the word pea-brain, but not often in public... but not that way. (laughs)

**Jon:** Well, I don't know that it was in public...

**Jonathan:** No, that was a very loose paraphrase of something that I might have said, but I certainly never said *that*, that spirits are for pea-brains.

**Jon:** How would you define, personally, *your* belief in God?

**Jonathan:** I don't really have one. I mean, that's basically it. But the other side of the coin is I don't have any disbelief where that's concerned either. I just don't know and *I don't really care*.

**Jon:** So the agnostic position then.

**Jonathan:** I guess you could call it that. But I have never seen any evidence with my own eyes or senses of the existence of plant-spirits or deities. But I can't either say that they don't exist, based on my lack of having been able to perceive it that way. I don't.

**Jon:** And you've had no contact with... so many people report an entity contact, or some *thing* that in their vision looks a person...

**Jonathan:** Never, not even remotely. Nothing more than like SCHULTES has described, "squiggly lines," and patterns and the like. I've never seen *any* kind of a vision. Nor do I have especially vivid dreams very often. I'm more like HUXLEY—like the way HUXLEY described it, not such a strong visual imagination.

**Jon:** Coming from that perspective then... when you take these substances, is the word *entheogen* only being used in an ethnographic context, and for yourself, these substances *aren't* entheogens?

**Jonathan:** Well no... uh, I define... yeah, well it's... this might well just sound probably like I'm just rationalizing or something sophisticated, but no. I think that the universe is our creator. And to me the divine is the universe itself. And specifically it's manifestation as *energy*, as opposed to *matter* or as a more tangible, palpable thing. And so far as I can tell, neither science nor any religion can explain the origin of the universe. If you talk about it—and SASHA did a good job of satirizing this—the "big bang," and so forth. The universe was created in this big bang, and is so old. Okay, but if there's no universe and no temporal era, when did that happen, where did it happen, and where did it come from? So you're still postulating the universe, basically. And if they say, "Okay, this or that deity created it," or that life actually came in interstellar dust, you're still just pushing away and farther back. But where did that start? Where was this deity standing if there was no universe? Where did she come from? Out of what was this created? And so I just think that it's something that we *can't* know. It's *unknowable*. I haven't experienced it as plant-spirits, and so I can't vouch for that particular way of seeing it. But I would never say that it's for pinheads or pea-brains or whatever, or negate someone else's perception of it. I have to admit that that is possible. And it's certainly plausible. And so I try not to believe in anything, but the other side of that coin is *not to disbelieve in anything either*.





And I try to just enjoy and live with the uncertainty of not knowing. I just think there are things that we can not know. The whole business of religion—and science has gone into that same business, and now everybody and his brother is exploiting the breach that science has more or less vacated

**Will:** You've left a pretty good written legacy though, so maybe you've already satisfied that innate urge to kind of make one's mark and leave something beyond our impermanence behind.

**Jonathan:** Perhaps.

## And another scheme that I cooked up for frustrating the powers that be in the War on Drugs is making toxic honeys as a means of selling drugs surreptitiously. *Naturally* toxic honeys, where the bees sequester the secondary compounds in the plants.

**Jon:** Anything new and interesting that you've been working on lately?

**Jonathan:** I did publish a paper in *Economic Botany* on psychoactive honeys and toxic honeys as a mechanism of drug-discovery in the preliterate world. And another scheme that I cooked up for frustrating the powers that be in the

by not doing such a good job of it—is offering certainty to people, when basically the universe gives us questions not answers. People don't want to live in uncertainty. RICHARD FEYNMAN said it really well. He said, "I can live with doubt and uncertainty and not knowing. I think it is much more interesting to live not knowing than to have answers which might be wrong...I don't have to know an answer. I don't feel frightened by not knowing things, by being lost in a mysterious universe without a purpose, which is the way it really is as far as I can tell."

War on Drugs is making toxic honeys as a means of selling drugs surreptitiously. *Naturally* toxic honeys, where the bees sequester the secondary compounds in the plants. We already know of a few different categories of psychoactive honeys that occur naturally, and we could make a few more. So that would be sort of a cool fun business for somebody. It would also simply involve connecting the drug-plant growers with people that rent out hives for orchard owners. You wouldn't even need to do your own apiculture. You could just make the right connections in the right place, and buy the special honey. But that's one that I'm less likely to have time to do, so hopefully somebody else will do it.

**Will:** Yeah, I think that is one of the biggest failings of people, is that they are *very* uncomfortable with the level of uncertainty in this world, and they will do anything to minimize that, and box themselves in.

**Will:** What's the most promising crop for that?

**Jonathan:** Yeah, they want continuity. And the universe gives us constant change, and there's nothing solid, and nothing really continuous about it. People want to think their genes are going to be perpetuated, their character is going to "life after death" or whatever they call it. And personally that just *doesn't interest me in the slightest*. There are a million-and-one objects of inquiry that are of interest to me right now, and whether my identity, consciousness, or some semblance of it is going to continue after my heart stops beating and my brain waves start propagating... I'll find that out, or I won't, one day or another without doing anything. And so it's just a matter of being patient and waiting. And now I have a lot more things that I *can* know. Why is it so interesting? I don't care, I *really* don't care.

**Jonathan:** Well, morning glories, for example; the Mayan morning-glory honey. Possibly tobacco. Certainly the Solanaceae give toxic honeys, and the Ericaceae.

**Will:** You've gotta have a really big mono-crop of that though, don't ya?

**Jonathan:** But such things exist. And the stingless-bee honeys... well, you know you can buy clover honey, or alfalfa honey... and yeah. Such things exist on big herb farms. The stingless-bees from the Mayan morning-glory honey are discriminate—they graze one floral source at a time, so you just need to control where the honey's going from that particular flower. Mine all died off. I have to start up again. Actually I wasn't living in México when I started that up, and then the iguanas ate all the morning glories, and my friend spaced it out, and you know, nothing happened.





**Will:** Everything went to hell while you were gone, yeah... surprise.

**Jonathan:** Right. The iguanas ate the morning glories. Well, I don't have any iguanas where I live. *Nothing* eats the morning glories.

**Jon:** Hey JONATHAN, you had mentioned in *Pharmacophilia* that some kind of a stomach medication—proglumide—could be used with opiates. Have you tried that?

**Jonathan:** Oh yeah. The dosage is about a quarter of a gram. Proglumide used to be used as an ulcer medication, but now they have more profitable ones.

**Jon:** I've also heard that you can use Tagamet® to do the same thing. Do you know if that's true?

**Jonathan:** Is that a CCK inhibitor?

**Jon:** I don't know.

**Jonathan:** I don't think so. No, I think that inhibits the secretion of hydrochloric acid in your stomach. No that wouldn't work. CCK is a gut hormone—cholecystokinin—that is really involved apparently in ulcers. And so they had CCK inhibitors at one time that were ulcer medications. Proglumide is one of those. But CCK in the brain is the endogenous opiate antagonist. It's like naltrexone and naloxone. It's what dampens the endorphin circuits—the endopioid circuits. And so it was found that inhibiting this CCK is like enhancing the effects of opiates. And not only does it make the opiates more effective, but it also can reverse opiate tolerance or prevent it from being developed in the first place.

**Will:** Really!? To the point dosage does not have to go up at all?

**Jonathan:** Exactly.

**Jon:** Do you need to *lower* your dosage?

**Jonathan:** You can, yes.

**Jon:** But would it be dangerous *not* to?

**Jonathan:** Well, you'd get an enhanced effect, definitely. I wouldn't think it would be dangerous. But if you have tolerance, you can actually work your dose down by using this.

**Will:** Is it sold as a powder? When you say a quarter gram...

**Jonathan:** Well, I just bought 50 grams of it from SIGMA. It's not on the Usan pharmaceutical market anymore, because they have more profitable things. It's cheap, it's non-toxic, it's been approved in many countries. There's a good track-record for its use in human beings. It's not some experimental thing.

**Jon:** You can get it in other countries though, right?

**Jonathan:** Well, it's not available in Spain or México. Every country I go to I check to see if they have it. I don't know how to find that out. But I know the trade names for it—in the *Merck Index* you can look that up. And SIGMA sells it—it's very cheap, 50 grams is about \$90.00. And so that would be something... I hadn't really thought about this but that just reminds me, that's something that we should make for PHARMACOPHILIA. Make dose-forms of that.

**Jon:** Yeah.

**Will:** Absolutely. Does it in any way effect the quality of the analgesic effect?

**Jonathan:** I took it first by itself, and didn't really notice any effect. I didn't know what the dose was at first, and so I started working up. Then I got this book called *Orphan Drugs* that just happened to have it in there, but they don't say what countries still sell it. But they list it as an orphan drug.

**Jon:** Does it say who manufactures it though? I mean, couldn't you write to the manufacturer and find out where?

**...not only does it make the opiates more effective, but it also can reverse opiate tolerance or prevent it from being developed in the first place.**

**Jonathan:** Yeah. It's possible. I can find out. And I will. But it may be that the patents have expired also, and that's another reason why it's not being marketed. And the dose is kind of high. And now they're going for more specific things like inhibiting hydrochloric acid secretion or whatever, and maybe CCK inhibition isn't a valuable treatment anymore for ulcer. But there are other CCK inhibitors that are known. But this is the cheapest, most readily available one.





In fact you can stop the development of tolerance to drugs—it's not something that inevitably goes with drug-administration. This can be done with Valium®—this would be another target of research for PHARMACOPHILIA eventually, when there's enough money to support this kind of thing—anti-tolerance therapy. Because stupidly, like everything else, the government in the United States and the drugabuseologists, automatically go in the wrong direction. They try to make drugs *weaker*, not *stronger*. They try to *enhance* tolerance, not *inhibit* tolerance. And so what's happening with the current situation is they're making what they call the "cocaine vaccine." And this is the Holy Grail of NIDA, to come out with a "cocaine vaccine." And what this is, is monoclonal murine antibodies. This is really Machiavellian and bizarre. They make what are called *hybridomas*. You fuse a myeloma cell, which is an immune-system tumor cell, with a specific antibody-producing cell that you've already selected. To do this you make a *hapten*, which is a synthetic antigen. Cocaine is too small to activate the immune system—you need a much bigger molecule to activate the immune system. So they bind not cocaine, but an analogue of it that's like the transition stage between cocaine and its metabolite, which is ecgonine. So they made a transition-state molecule bound to a protein that would activate the immune system, then they injected this into mice so that they would make antibodies to this protein. Then they selected out the cells that made that specific antibody recognizing the cocaine-analogue portion of the hapten, fused them with a myeloma cell to make an immortal cell-line that you can grow in culture and will secrete these antibodies. Then they inject the antibodies... I don't think this has yet been tried with human beings... but eventually into the hapless parolee, job-seeker, immigrant or whomever, and then it enhances their innate tolerance to cocaine. And so what happens is you have antibodies circulating that chop-up the cocaine in your bloodstream. And so in order to get the effect from cocaine, you have to take five times more, or something like that. And you have to have the antibodies injected every month or so, because it's not a vaccine. It doesn't stimulate any native immunity. It's like taking a  $\gamma$ -globulin shot. And so it's just an antibody shot. And of course they call it the "cocaine vaccine," and when I describe this in a footnote in *Pharmacophilia*, I quote THOMAS SZASZ as saying in *Ceremonial Chemistry* in the mid-seventies, "A drug compulsorily administered to addicts is no longer *like* a vaccine; it *is* a vaccine." And now they're calling this a vaccine. They're not saying it's *like* a vaccine, it *is*, it's the "cocaine vaccine." So people can march down their teenaged daughter and force her to take this shot, so that she won't become a cocaine addict! But in fact, it's going to make her *more* likely to have

problems with cocaine, because she'll take more and more and more, with more side-effects, and so forth. You can still get the effect, as long as you take enough to overwhelm the antibodies. And of course it won't effect speed. So you could also take speed instead of coke.

**Will:** Right, oh man...

**Jonathan:** Yeah, it's a nightmare. And pharmacogenetically, the *higher* your innate tolerance is to something, the *more* that correlates with possibilities of having "problems" with that drug, because by your very nature you have to take bigger and bigger doses to overcome that innate lack of sensitivity. It's kind of counter-intuitive, but the less sensitive one is to a given type of substance, the more likely one is to have a problem relationship with that. Because by nature, in order to get the effect, you have to take bigger doses than a person who would be more sensitive. Instead of working to overcome tolerance, which is possible... Or they say, "Oh, no, we can't give opiates to this cancer patient who's screaming in agony, because he might become addicted." Which is a lie anyway. Because people that are taking opiates for extreme pain *do not* generally become addicted to them—that's just a medical lie.

**Will:** Oh, is that right?

**Jonathan:** Yeah, because if anything, they tend to associate that... Well, let me qualify that. I would say people that like opiates are, at the most, 20% of the general population. Studies that have been done with naive subjects, where you inject them with heroin, the great majority of them have real dysphoric effects and never wish to repeat the experience. The ones that have the taste for opiates, say the one-in-ten or one-in-twenty, if they've for some reason never tried them before, and only in the context of a car accident or something, tried it for the first time, then yes. Those people could possibly become habituated. But the great majority of people *don't* have that taste, they get more dysphoria than euphoria, and those people tend to associate the opiates with the other discomfort, loss of dignity, *etc.*, of being in the hospital, so if anything they're conditioned *against* it, not *for* it. And so that's a lie. But they use this, and instead of exploring these technologies, which have been known for some decades, to prevent the development of tolerance, they're now working on ways to enhance tolerance. And there's also a so-called "heroin vaccine" that they're working on as well. So yeah. They've been saying that black is white and white is black for so long that now they start to believe it themselves. So they





just immediately march into the A-bomb zone, or step off the bridge, in everything they do. They're always just going the wrong way, doing the wrong thing.

**Will:** One last question on the proglumide, does it also extend the duration of the effects of opiates?

**Jonathan:** I'm not really sure about that, but I've tried it with morphine and codeine both, and I'm satisfied that... well I recently kicked, just to experiment... now I'm trying to find out how addictive are opiates because I've used them every day pretty much for about 15 years. For me it's the major smart-drug and it's the greatest boon that I've ever had, it's never been a problem for me. And I've never had any kind of problem, but I tend to use them every day, and it's been a problem sometimes for me with travel, especially to the U.S. although here you can buy opium poppies and just make tea from them, and it's cheaper than buying espresso really.

**Will:** Do you use it in its raw form?

**Jonathan:** Yeah, opium-poppy tea. Or codeine or morphine, pharmaceutical pills. In Spain, the pharmaceutical pills are really readily available and cheap.

**Will:** Just codeine though, right?

**Jonathan:** Yeah, but I like codeine. And you can make morphine or heroin from it if you wish to. But you can get 50 mg codeine pills over the counter in Spain with no aspirin.

**Will:** Yeah, I've tried those, my friends brought them back, and there is just not the euphoria that there is with oxycodone or hydrocodone. I think they are *far* inferior.

**Jonathan:** Well, I don't notice any difference between Hycodan®, Percodan®, and codeine. I prefer codeine, actually.

**Will:** Really?

**Jonathan:** But you see people vary pharmacogenetically with respect to the enzyme which is called, it's a cytochrome P450 enzyme, I think it's called CYP2D6, and it's actually the enzyme that catalyzes the transformation in your body of codeine to morphine because we make morphine, codeine and thebaine. We have the same biochemical pathways as the opium poppy. And so, *morphine* is an endopioid also, for us, and so those people that don't have endogenous morphine,

nor can they demethylate codeine to morphine because codeine is a prodrug as is heroin, and morphine is the actual analgesic agent. So about 10% of Caucasian North Americans don't have that enzyme and get no analgesia at all from codeine or from hydrocodone, because that's transformed to hydromorphone by the same mechanism. And it affects the metabolism of about 20 different drugs, it's called the debrisoquine anomaly, because that's one of the more common medicines that it affects. And so, that's one of my examples in *Pharmacophilia* pharmacogenetics, because in North America—10% of the people—it's a very significant one. And so, I think people vary with respect to how efficiently we can convert codeine into morphine. I convert it fairly efficiently and so codeine is fine for me. Chemically you can convert them, you can demethylate codeine into morphine with boron tribromide, which is a simple reaction, and it goes in quantitative yield.

**Will:** Do you know if other populations in other countries have different percentages of people without that enzyme?

**Jonathan:** Yeah, I'm sure but I don't know the statistics or if it's even been tested, but I'm sure that must be the case.

**Will:** And so for those people they would not get any analgesia?

**Jonathan:** None.

**Will:** What do you do for someone like that when they're in... pain, heh-heh... are there other drugs?

**Jonathan:** Morphine.

**Will:** Oh I see, just give it to them as morphine.

**Jonathan:** Right. But there again, see, black is white and white is black; they have this massive growth of opium poppies for the legal opiate industry. By the way, I was talking about the PARTNERSHIP FOR A DRUG-FREE AMERICA... the United States uses 52% of the world's legal opiate supply with only 4% of the population, 70% of the black-market cocaine and 34% of the 200 and some odd million kilogram output of the world pharmaceutical industry. 34% of the whole pharmaceutical output of the world is used inside the U.S. Drug-free America! If it gets any freer, we will all be dying of overdoses! And so, yeah, black is white and white is black. They take the morphine out of this and convert it to codeine, which is less active and isn't even processed effectively into morphine by a





great many people—so that it won't be abused. But they have already abused the shit out of it by doing that in the first place. (laughter)

**Will:** So what is the easiest way to get proglumide?

**Jonathan:** Buy it from SIGMA through somebody that has a chemical company. But yeah, I had never thought about that until just now, but I'll definitely develop that as another PHARMACOPHILIA product. And start a line of... I call it anti-mithridatism because Mithridates was the one who came up with the idea that if you take poisons in small doses every day you will become immune to those poisons. And so it's sort of like anti-mithridatism to work against that kind of tolerance mechanism. And it would work probably with all these drugs, there must be an endogenous Valium®-type inhibitor. Valium®, by the way, is also a natural product, it's been found in plants and animals, it's been found in fungi also.

**Jon:** Found in any kind of quantities to isolate from plants?

**Jonathan:** It doesn't seem to be of pharmacological significance in plants. But I think that Valium®, or desmethyl-Valium®, is our endogenous sedative, because we have this GABA<sub>A</sub> receptor, which is also called the benzodiazepine receptor, and only two endogenous ligands have been isolated for that, and they're both *anxiogenic*, they both cause anxiety rather than relieve it, and Valium® hits that receptor and relieves anxiety. One of them is a β-carboline, one of these endogenous ligands of the benzodiazepine receptor is a β-carboline. And that's why I'm pretty sure that β-carbolines main activity is at this GABA<sub>A</sub> receptor in the brain. And so the reason they have additive effects with alcohol is alcohol is also effective at that receptor. And so I think that's their real pharmacological importance. And so the GABA<sub>A</sub> receptor is an important target of drug-development, and also the nicotine-receptors. The MAOI effect of β-carbolines in the brain is probably of little or no significance in ayahuasca pharmacology, since cerebral MAO is inside the nerve-terminals, not in the synapses, where, however, β-carbolines might compete with DMT for access to receptor sites.

You probably know about this epibatidine, which comes from *Epipedobates tricolor*. It's one of these poison-dart frogs from Central America, they're little tiny things and people cruelly keep them as pets in aquaria, and there are hobby-shop books about them. But anyway, they mainly contain batrachotoxins, which are some of the most toxic compounds known.

And there's one species from Costa Rica that has such high levels of batrachotoxins that two scientists died from just handling an animal; they got enough of it on the palms of their hands that it killed them. It's very toxic stuff, but only two of the species are known to be used for poison-darts. What the Peruvian Indians do is they carefully spread-eagle these little creatures, they stretch them out in a little frame of wood—and they are very careful not to harm them and they always release them unhurt—and then they scrape their skins with a soft stick and collect the secretion from their skins and dry that out. Then when they wish to go hunting—they put this on their darts and so forth, because it's a fulminating poison—but when they wish to go hunting they burn their arms with a brand from the fire, they put a little of this in their palms, they dissolve it in some saliva which they rub into the burn on their arms, and then they also burn the noses of their hunting dogs and do the same thing, rubbing it onto the dogs' noses. And then both the dogs and the people have heavy toxicity and vomiting and they're incapacitated for about 8 or 10 hours, and they're in a kind of toxic stupor. But when that passes all their senses are enhanced for hunting and the dogs can smell better and they can see and hear better and so forth, and then they go out hunting after weathering the storm. So it turns out that the compound isolated from these frogs, epibatidine, is a nicotinic-receptor agonist. And nicotine is also an analgesic with morphine-like effects.

**Jon:** This is the “toad morphine” that you're talking about?

**Jonathan:** Right. But it's a frog, not a toad, though morphine itself occurs in toad-skins. And nicotine is also an analgesic, but that effect is overwhelmed by much more dramatic other effects that it has. And so they have now come up with—and ABBOTT LABS is developing this—something that is about a hundred times more active at this nicotinic receptor than epibatidine as an analgesic [the drug is called ABT-594], and of course now they're touting it as a non-addicting analgesic and the same old bullshit. But, I mean, like any other analgesic, if it really works, it will be “addicting,” because it's the same thing. If it works people will like it. As it happens, it *was* bullshit—ABBOTT has cancelled development of the drug less than a year after a *Science* article touting its wondrous non-addicting (*sic*) analgesia.

**Will:** So you would feel comfortable marketing a product like proglumide?

**Jonathan:** I don't know about the patent situation, it will probably have to be licensed from the manufacturer. But







maybe the patent has run out, maybe it's a generic thing that can just be sold, but yeah, definitely. It was approved in many different countries, it's toxicity is well-known and minimal. Yeah I just never thought about that. So there will be a market for drug-boosters and also tolerance-minimizers, which will be another kind of drug-booster. There are just a million-and-one possibilities, and everybody else is barking up the wrong tree and just working completely at cross-purposes to what makes sense and so meanwhile I see we have a ten year window-of-opportunity to become the MICROSOFT of the psychocosmos. And then when it's no longer possible to compete with the big-time drug pushers, then you just license

your patents to them and then you retire on a boat up the Amazon. Well... the only thing that would make me wish to retire is destroying this Evil Empire, I don't think that's exactly going to happen but... so I don't think I'll *ever* retire because the Evil Empire will just go on to other things once they can think of some other angle, which should take from five minutes to five days.

**Jon:** Glad to hear that you'll keep fighting the good fight as long as possible. Good luck with your publishing and pharmaceutical ventures, and thanks for taking the time out to speak with us for *The Entheogen Review*. ✧

Mystic Eye 1997 used with permission of ALEX GREY. For posters & books: 725 Union St. Brooklyn, NY 11215, <http://www.alexgrey.com>



## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of individuals who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MASTERCARD and VISA accepted by phone, or through our secure server on-line at <http://www.maps.org/memsub.html>.

MAPS memberships include a subscription to the quarterly *MAPS Bulletin*, which features articles, personal accounts, book reviews, and reports on conferences & allied organizations. As well, all new MAPS members who mention this advert will receive a free a copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

**MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA**  
**(888) 868-6277, FAX: (941) 924-6265, [info@maps.org](mailto:info@maps.org), <http://www.maps.org>**

*(Please note that MAPS has moved; the address listed above is our new location.)*





# EVENTS CALENDAR

## SOLIPSE ECLIPSE FESTIVAL AUGUST 9–15, 1999

Billing itself as “7 days of music, performance, love, and psychedelics,” SOLIPSE takes place in Ozora, Hungary—about a 1.5-hour drive south west from Budapest.

Ozora is a small village with a population of about 1,200 people. The festival will be located about 4 kilometers outside of the village, surrounded by forest and fields of wild flowers, mint, and hemp. Near the fields is a large hill, which will be the sacred area. And in the middle of all this is a beautiful lake.

There will be live bands and DJs; a large open-air dance area; ambient “chill out” space; theater and performance space; a children’s area; a “sacred area” for meditation, relaxation or an opportunity to just get away; a “cine trip” made by our friends from Budapest, showcasing some of the most surreal and psychedelic films; food and drink, with various ethnic foods available; chai tents; a circus (without the animals); a massive space for camping; medical and first aid; shower facilities; fire jugglers; money changing facilities; and more!

The actual eclipse takes place on August 11th at exactly 12:50 pm MEZ. It lasts for 2 minutes and 56 seconds. Because of its proximity in Hungary, perfect visibility can be expected. Most people in their lifetimes don’t have an opportunity to see a full solar eclipse. You can be assured that it is one of the most amazing, powerful, and psychedelic experiences to be witnessed by the human eye. As one friend put it, “It was the highest I have ever been without chemicals!”

Entrance to SOLIPSE is by pre-sale tickets only. Price ranges from \$136.00 to \$151.00 for the week, or \$82.00 to \$91.00 for the weekend only. Questions about tickets? E-mail: [tickets@solipse.com](mailto:tickets@solipse.com). Check the web site for visa/passport requirements, travel/transportation info., and festival rules. For more information contact: SHAKESPEARE, PF 540218 (Dept. ER), D-10042 Berlin, Germany, TEL/FAX: ++49-30-263-9060 [shakespeare@solipse.com](mailto:shakespeare@solipse.com), <http://www.solipse.com>.

## TELLURIDE MUSHROOM FESTIVAL AUGUST 26–29, 1999

The TELLURIDE MUSHROOM FESTIVAL is designed for persons interested in expanding their knowledge of edible, gourmet, medicinal, poisonous and entheogenic wild mushrooms. Major consideration will be given to the cultivation of diverse mushroom species, emphasizing practical principles and techniques. Daily forays will be held in the surrounding mountains to collect edible and poisonous species and study their field characteristics. Conference facilities include appropriate meeting rooms and campsites. Meat and non-meat nutritious meals will be served.

Speakers include JOHN CORBIN (mushroom cultivation specialist), GARY LINCOFF (mycologist/author), LAURA HUXLEY (author), RITA ROSENBERG (author), PAUL STAMETS (president of FUNGI PERFECTI/author), and ANDREW WEIL, M.D. (director of the UNIVERSITY OF ARIZONA’S Program in Integrative Medicine/author). The Colorado faculty includes BILL and KAREN ADAMS, LEE GILLMAN, LINNEA GILLMAN, ART GOODTIMES, PAUL KLITE, EMANUEL SALZMAN, M.D., JASON SALZMAN, and JOHN SIR JESSE.

\$275.00 (with all meals); \$225.00 (without meals). Tickets for individual lectures are available at the door for \$25.00 per person per lecture. For more information contact: FUNGOPHILE, INC., POB 480503 (Dept. ER), Denver, CO 80248-0503, TEL/FAX: (303) 296-9359, [newsmush@netone.com](mailto:newsmush@netone.com), <http://telluridemm.com/mushroom.html>.

## THE BURNING MAN PROJECT AUG. 30 — SEPT. 6, 1999

Held in the middle of the Nevada desert, BURNING MAN has been called “a hedonistic/apocalyptic neo-pagan gathering.” Some consider it to be the “new Eleusis.” BURNING MAN has been held for numerous years now, and each year brings a larger crowd. It’s a beautiful orchestra of organized chaos. Many people consuming many different entheogens. Mud pits, fireworks, numerous live bands and performances, all-night rave dances, and the burning of giant ritual sculptures—culminating in the BURNING MAN. This





year, for the first time, "the man" will burn on Saturday night, rather than Sunday (allowing people both Sunday and Monday to take their leave of the city). Tickets are \$90.00 prior to August 1st, and \$100.00 after. From August 30 until the end of the event, tickets will be available at the entrance, but they will increase in price \$5.00 each day.

For updates on BURNING MAN, you can subscribe to the BURNING MAN ANNOUNCEMENTS E-MAIL LIST. To join this list send an e-mail to [bman-jackrabbit@burningman.com](mailto:bman-jackrabbit@burningman.com), with the word "subscribe" in the body of the message. For more info. contact: BURNING MAN, POB 420572 (Dept. ER), San Francisco, CA 94142, (415) 863-5263, <http://www.burningman.com>.

## FRIENDS OF THE FOREST AYAHUASCA RETREAT SEPTEMBER 1-9, 1999

Held at the OSHO LUA community center in the Chapada Valley in Goias, about four hours from Brasilia by car and another hour or so by foot (no roads enter the valley). Rivers with many beaches and waterfalls flow through this luxurious forest paradise. Four ayahuasca/jurema rituals will be held. There will also be Holotropic breathwork, yoga, "Aura soma," meditation, days of absolute silence, sweat lodge ceremonies, and more. \$850.00 (price increases in September). For more information contact: FRIENDS OF THE FOREST, Prinseneiland 97 (Dept. ER), 1013 LN, Amsterdam, The Netherlands, +31(0)20-6365059 or 6365272, FAX: +31(0)20-6365198, [info@friends-of-the-forest.nl](mailto:info@friends-of-the-forest.nl), <http://www.friends-of-the-forest.nl>.

## ALLCHEMICAL ARTS PSYCHOACTIVE CREATIVITY SEPTEMBER 12-17, 1999

A six-day conference exploring the relationship between chemically-induced visionary states and creativity, held on the beautiful Kona coast of Hawai'i. Visual artists, writers, musicians, and filmmakers discuss how these substances have influenced and informed their art. The format includes lectures, panel discussions, and open forums. This event is produced by TERENCE MCKENNA, KEN SYMINGTON, and MANUEL TORRES.

Featured speakers include: LEWIS JOHN CARLINO (film director/screenwriter), BRUCE DAMER (founder/president of DIGITALSPACE CORPORATION), CONSTANCE DEMBY (multi-instrumentalist/painter/sculptor/instrument designer), ALEX GREY (painter/sculptor/author), BEN HIGHTOWER NEILL (multimedia artist), MARK PAULINE (founder of SURVIVAL RESEARCH LABORATORIES), MARK PESCE (co-inventor of VIRTUAL REALITY MODELLING LANGUAGE), TOM ROBBINS [to be

confirmed] (author), ANNIE SPRINKLE (author/artist), LESLIE THORNTON (film/video/experimental theatre instructor), ROBERT VENOSA (painter/sculptor/film design), STEINA VASULKA (co-founder of THE KITCHEN), WOODY VASULKA (co-founder of THE KITCHEN), and ALICE WALKER (author). More detailed biographies of these presenters can be viewed at the web site listed below, or by requesting a brochure from the address listed below.

Conference fee is \$1,500.00 per person for the six days of programs, hotel accommodations in Hawai'i (2 registrants per double room in a first-class resort), and three meals daily (vegetarian fare is available). For more information: ALLCHEMICAL ARTS, POB 204 (Dept. ER), Sierra Madre, CA 91025, (626) 355-7893, FAX: (626) 355-4293, <http://www.levity.com/eschaton/allchemicalsplash.html>.

## DANIEL SIEBERT'S SALVIA DIVINORUM SEMINAR SEPTEMBER 26, 1999

The seminar will be held from 10:00 am until 6:00 pm at a beautiful mountain-side location in the city of Sierra Madre, California (1/2 hour from Hollywood and downtown Los Angeles).

This will be an intensive one-day workshop on *Salvia divinorum*, focusing primarily on horticulture, extraction techniques, traditional and modern methods of use, effects, safety, and the responsible, constructive use and integration of *S. divinorum* in our lives. Cost is \$95.00 if purchased by August 31st, \$115.00 thereafter. Lunch will be provided. Overnight accommodations are available for an additional \$25.00, but space is very limited.

For registration or more information: DANIEL SIEBERT, POB 6145 (Dept. ER), Malibu, CA 90264, (310) 457-3578, [dsiebert@gte.net](mailto:dsiebert@gte.net), <http://salvia.lycaem.org/workshops.html>.

## CONFERENCE ON IBOGAINE NOVEMBER 5-6, 1999

A major objective of this conference will include an in-depth series of presentations and discussions on ibogaine's possible mechanism(s) of action, as well as focus on safety, toxicity, and pharmacokinetic issues. The conference will also present a social/ethnographic view of the present ibogaine subculture of the U.S. and Europe, comparing this to the centuries older, sacramental context of the use of *eboka* in Africa.

The conference will be held at the NEW YORK UNIVERSITY SCHOOL OF MEDICINE. For more information: NYU SCHOOL OF MEDICINE, 550 First Avenue (Dept. ER), New York, NY 10016, [kra1@is9.nyu.edu](mailto:kra1@is9.nyu.edu), <http://www.med.nyu.edu/Psych/ibogaineconf>.

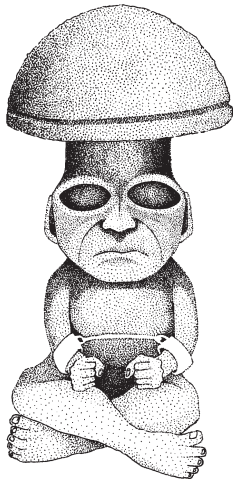




## SACRED MUSHROOMS AND THE LAW

by Richard Glen Boire

Foreword by Terence McKenna



A bold new book exploring the legal substrate underlying shamanic mushrooms and their active principles. \$12.95 postpaid (CA res. add 75¢ tax)

SPECTRAL MINDUSTRIES

Box 73401-ER, Davis, CA 95617

RICHARD GLEN BOIRE is an attorney who specializes in divining the law constellated around ancient and modern shamanic inebriants. He is editor of *The Entheogen Law Reporter (TELRL)*, and author of *Marijuana Law* and *Sacred Mushrooms and the Law*. For more information on these publications send a long SASE to: SPECTRAL MINDUSTRIES, POB 73401 (DEPT. ER), Davis, CA 95617-3401, or visit <http://www.specmind.com>.

Questions for possible inclusion in this column can be sent to Mr. BOIRE at: PHARMACO PROHIBITA, c/o T.E.R., PMB 808, 564 Mission Street, San Francisco, CA 94105-2918.

## PHARMACO PROHIBITA

by Richard Glen Boire

**QUESTION:** There is a lot of talk about mandatory minimums. Do any apply to entheogens? Some of the plants I use contain a controlled substance. For example, I routinely have a pound of *Mimosa tenuiflora*, or other similar entheogenic plants. If I am ever busted could I be subjected to a mandatory minimum because of the quantity of the plant material, even though it is far from 100% pure controlled substance?

**RESPONSE:** In the War on Some Drugs, mandatory minimums are like government-placed landmines. They are buried in complex sentencing statutes with tripwires leading into America's streets, businesses, and even into our homes. Once triggered, they explode indiscriminately. Fortunately, the specifications of these landmines—what triggers them and how forcefully they detonate—are revealed in the pages of the federal codes. I'll try to lay them bare here.

Most talk of "mandatory minimums" is related to federal law. It is probable that a person convicted of a federal drug crime other than simple possession, will get at least a five-year mandatory minimum sentence. A study by the U.S. SENTENCING COMMISSION showed that mandatory minimum sentences were applied to just under 80% of federal drug cases in 1997 (*U.S. Sentencing Commission Annual Report 1997*, p. 38). According to the 1997 *Sourcebook for Federal Sentencing Statistics* (pp. 67–68), in 1997 there were 18,922 drug offenders sentenced under the federal guidelines. 527 of these people were convicted based on a drug other than *Cannabis*, cocaine/crack, heroin, or methamphetamine.

At the moment, a conviction for simple possession (*i.e.* possession for one's own use—not for sale) for all entheogens is not subject to a mandatory minimum. In fact, assuming it's a first offense for simple possession of an outlawed entheogen, one can get anything from probation to a maximum of one year in federal prison. (NOTE: This is under *federal* law. Many states have much more draconian sentences for simple possession.) Federal mandatory minimums for a couple of entheogens arise when the offense is manufacturing (which includes cultivation), importing, exporting, distributing, or possession with intent to do any of these activities.

Participating in a conspiracy to commit any of these offenses will also trigger the mandatory minimum. Currently, courts are holding that practically anything will suffice to link a person to a conspiracy, including making a phone call to help arrange a deal, driving someone to a deal, or providing money, equipment, or chemicals.

Finally, a five-year mandatory minimum is also triggered by possessing or using a gun during a federal drug offense (18 U.S.C. 924(c)). I've seen this minimum applied in cases where the defendant merely had a gun in the same room as the





drugs. In fact, the gun doesn't even have to be loaded (see *U.S. v. Munoz-Fabela* (5th Cir. 1990) 896 F.2d 908; *U.S. v. Gonzalez* (9th Cir. 1986) 800 F.2d 895; *U.S. v. Martinez* (10th Cir. 1990) 912 F.2d 419).

The federal laws are explicit with regard to mandatory minimums for the following entheogens:

**LSD:** manufacturing, distributing (including giving away), or possessing with intent to manufacture or distribute 1 gram triggers a five-year mandatory minimum sentence (21 U.S.C. 841(b)(B)(v)). If 10 grams, a ten-year mandatory minimum sentence is triggered (21 U.S.C. 841(b)(1)(A)(v)). When calculating the weight of LSD for purposes of the mandatory minimum, the actual weight *including the carrier medium* is used. A standard weight of 0.4 milligram per dose is used only if no mandatory minimum is triggered (see *Neal v. U.S.* (1996) 116 S.Ct. 763, 766–769).

**Cannabis:** cultivating, distributing (including giving away), or possessing with intent to cultivate or distribute 100 live plants or 100 kilos of harvested *Cannabis* triggers a five-year mandatory minimum sentence (21 U.S.C. 841(b)(B)(vii)). If 1000 live plants or 1000 kilos of harvested *Cannabis*, a ten-year mandatory minimum is triggered (21 U.S.C. 841(b)(1)(A)(v)).

Remember that mandatory minimums don't tell you the worst case scenario—they tell you the guaranteed *minimum* sentence. Under the federal sentencing guidelines, one's criminal history, role in the offense, sophistication of the offense, whether weapons were involved, whether children were involved, the location of the offense, *etc.*, can all be factored in, and can produce a longer sentence. If a mandatory minimum sentence is triggered, there are only two ways out: (1) the safety valve; or (2) the snitch valve.

In 1994, Congress enacted a "safety valve" provision that gives federal judges the power to exempt certain nonviolent first-time offenders from mandatory minimums. In 1997, 23% of federal drug offenders benefited from the safety valve (*U.S. Sentencing Commission Annual Report 1997*, p. 38). To be eligible for the safety valve a person must meet all five of the following criteria: (1) have no prior drug conviction; (2) must not have possessed a weapon, or threatened violence in conjunction with the current offense; (3) must not have had a "managerial" or "supervisory" role in the offense; (4) must confess the full scope of your involvement in the offense; and

(5) must not have caused any physical injury as a result of the offense (18 U.S.C. 3552(f); USSG Sec. 5C1.2).

If a person does not qualify for the safety valve, his or her only way out of a mandatory minimum is through the "snitch valve." This disturbing provision actually codifies government extortion by rewarding snitches with more lenient punishment. Under the provision, a defendant who provides "substantial assistance" in the prosecution of someone else can escape a mandatory minimum, if the prosecutor (not a judge) deems the assistance valuable enough. A study by the U.S. SENTENCING COMMISSION showed that just shy of  $\frac{1}{3}$  of federal drug offenders who faced mandatory minimum sentences escaped them by snitching (*U.S. Sentencing Commission Annual Report 1997*, p. 38).

Under the federal sentencing guidelines, a person convicted of manufacturing, importing, exporting, or possessing with intent to sell 50 mg or more of LSD or the equivalent amount of another Schedule I or II "hallucinogen" is assigned an offense level of 14, meaning that the minimum sentence is 15 months. Below that amount (*i.e.* 50 mg LSD or equivalent), the person is eligible for probation.

The federal sentencing guidelines operate on a weird equivalency scheme under which most drugs are equated to a specific amount of *Cannabis*. 1 gram (1000 mg) of LSD, for example, is equated to 100 kilos (100,000 grams) of *Cannabis*. 50 milligrams of LSD (the amount that correlates to offense level 14) equates to 5 kilos (5,000 grams) of *Cannabis*. Using this equivalency, and plugging in other entheogens, we get the following quantities that will mandate no less than a 15-month sentence:

- 70 grams bufotenine
- 62 grams DET
- 50 grams DMT
- 2 grams DOB
- 3 grams DOM
- 100 grams MDA
- 166 grams MDEA
- 142 grams MDMA
- 500 grams mescaline
- 5000 grams dry weight or 50,000 grams wet weight of mushrooms containing psilocybin or psilocin
- 10,000 grams of dry weight or 100,000 grams of wet weight of peyote
- 10 grams psilocybin





In my professional opinion, *Mimosa tenuiflora* (= *M. hostilis*) roots and root-bark are not controlled substances. But, assuming arguendo that a person were to suffer a federal conviction for manufacturing DMT based on cultivating *M. tenuiflora* and let's further say that the person was found with a pound of harvested plant material, what would be the punishment?

Based on the earlier list, we know that if the person were convicted of manufacturing 50 grams of DMT they would be subject to a low-term sentence of 15-months in prison. One analysis of *M. tenuiflora* roots showed them to contain nearly 0.6% DMT (PACHTER *et al.* 1959, in OTT 1994, presented under the earlier taxonomic name *M. hostilis*). Based on the scenario of 1 pound of harvested material, a defense attorney should argue that their client possessed only 2.74 grams DMT, at the very most. Under such a theory it would take just over 18 pounds of *M. tenuiflora* roots to reach offense level 14 and trigger a 15-month low term. (Again, I stress that in my opinion, it is almost unthinkable that a conviction could be sustained on the basis of growing *M. tenuiflora*, or possessing or selling unextracted harvested roots or root-bark.) The federal prosecutor, however, would likely argue that the sentence must be based on the gross weight (1 pound in the example) of the plant material.

Generally speaking, under the federal sentencing guidelines the weight of any drug includes the weight of the "mixture" containing the illegal drug. In most cases this "mixture" theory has been used with regard to "pharmaceutical drugs" to include the weight of binders and other additives needed to press a drug into a pill (see, for example, *U.S. v. Lazarchick* (11th Cir. 1991) 924 F.2d 211, 214 [pharmaceutical drugs]; *U.S. v. Crowell* (9th Cir. 1993) 9 F.3d 1452, 1454 [dilaudid]) as well as "street drugs" to include cutters and dilutants, inactive substances commonly mixed with controlled substances to stretch profits (see *Chapman v. U.S.* (1991) 500 U.S. 453).

If the sentencing court accepted the prosecutor's argument that raw plant material was indeed a "mixture" containing DMT, the court would determine the defendant's sentence as if he or she manufactured 1 pound, or 454 grams, of DMT. Given that the guidelines equate 1 gram of DMT to 100 grams of *Cannabis*, the defendant's sentence would be the same as a person convicted of growing 45,400 grams of *Cannabis*, which is offense level 20. The punishment for this offense level is 33 to 41 months.

There is a very good argument, however, that any "mixture" that cannot be consumed should not be included in the weight. The official commentary to Section 2D1.1 of the U.S. Sentencing Guidelines (USSG) states that "mixture" does not include any "materials that must be separated from the controlled substance before the controlled substance can be used." Now, no one would sit down and eat raw *M. tenuiflora* roots or root-bark; they would extract the active principle and discard the left-over marc. Accordingly, it seems to me that in the case of a natural entheogen that is not ingested whole (*i.e.* unextracted), the correct procedure for determining a sentence under the USSG would be to calculate it based only on the controlled substance constituent. ✧

## TERRA INCOGNITION



### LIFE IN THE SURVEILLANCE STATE

A Work in Progress  
by Jesuspect Christereotype  
with an exegesis by Richard Glen Boire

This is no carefully measured cup of ideology, no clipped or caged dogma. No well-ordered textbook narrative with Library of Congress categorizable subject matter or a block-indented table of contents. This is textual poison splashed over the rim and off the saucer. The table lit ablaze and left to burn unguarded amidst an ambient rumble. Grab a chair and fend off the identity parasites that are all around you!

#### Installation No. 1: Life in the Surveillance State

...shoplifting mirrors, surveillance cameras, patrolling the Garden of Eden, *The Watchtower*, paranoia, face-recognition systems, school uniforms, iris detection, kid cops, transparency, *The Weekly Reader*, library surveillance, scanscapes, panopticonic public spaces...

Four Installments: \$20.00 (USA), \$25.00 (foreign) from:  
Spectral Mindustries, POB 73401 (Dept. ER), Davis CA 95617, USA






---



---

# SOURCES

---



---

by Will Beifuss and Jon Hanna

---



---

**ESHU INCORPORATED**  
**POB 1209 (Dept. ER)**  
**9001 St. Gallen**  
**Switzerland**  
**(001) 41 980-0453 FAX**

“ESHU represents [the] cutting edge of neurochemical research and development.” Their chemicals are offered for legitimate scientific research purposes only, and are not intended for human consumption. All ESHU products come with a certificate of analysis and are guaranteed to be authentic and of the finest quality and purity. (The sample certificate of analysis that we saw for *N,N*-dipropyltryptamine hydrochloride salt listed the batch number, appearance, melting point, identity, and came with a 1H NMR Spectrum print-out attached.)

Currently available products include: *N,N*-dipropyltryptamine Hcl salt (\$130.00/gm), *N,N*-dipropyltryptamine free-base (\$160.00/gm), 5-methoxy-*N,N*-dimethyltryptamine free-base (\$150.00/gm), DL-alpha-methyltryptamine free-base (\$100.00/gm), and *N,N*-diisopropyl-5-methoxytryptamine Hcl (\$250.00/gm). Various discounts for larger amounts of any product are available. While the prices listed here were current in early June, they may change. You will need to write or fax first and request a current price/product list, prior to placing an order. There are several new compounds currently in development, and ESHU welcomes any further product suggestions that are within the current legal boundaries of Switzerland.

Payment is best sent through the WESTERN UNION “Quick Pay” system. No ID is required to use this service. Using this system and a faxed order form, orders should arrive in 1–2 weeks. Payment can also be made by sending well-wrapped cash via registered mail, or a direct bank wire transfer.

One *very* nice thing about this company for customers in the USA is that, although you place the orders by sending payment to their Swiss address, the order is filled from within the United States by an ESHU representative. This means that

there is no risk of a hassle with the U.S. CUSTOMS department. We know of one individual who has ordered products from ESHU, and has been quite satisfied with the products quality.

**MBE TECH**  
**625D 13th Street (Dept. ER)**  
**Indiana, PA 15701**  
**(724) 463-8442**  
**(724) 349-0746 FAX**  
**irie@mbetech.net**  
**<http://www.mbetech.net/cgi-bin/webc.cgi/~irie/home.html?sid=2QI0YGHXI>**

MBE TECH is a chemical-supply company with a small selection of chemicals offered for research, development, and production applications. None of their products are sold for human consumption. Any of their natural products may be of use for those performing TLC on plants who need a reference sample. As well, some of their natural and synthetic products may also be of interest to those experimenting with supplementation of substrates in fungi cultures.

They offer *N,N*-dipropyltryptamine Hcl (\$120.00/gm). Compare that to JLF, who sells it at \$190.00/gm. They also carry DL-alpha-methyltryptamine (\$140.00/gm); *N,N*-diisopropyl-5-methoxytryptamine Hcl (\$300.00/gm); harmine Hcl (\$70.00/gm); yohimbe Hcl at (\$30.00/gm); dextromethorphan hydrobromide (\$30.00/15 gm and \$80.00/50 gm); gamma-butyrolactone (\$30.00/500 gm and \$135.00/3,000 gm); 1-4 butanediol (\$50.00/16 oz, \$90.00/32 oz, and \$165.00/64 oz); and a few other offerings.

You have to set up an account to place an order, but this is a simple process of filling out a form and e-mailing it to them. You can order over the Internet with a credit card or purchase products by mail using a money order, however, orders paid for with a money order must include a photocopy of your driver's license or birth certificate.

**THE PERUVIAN JOURNEY**  
**POB 665 (Dept. ER)**  
**Peru, NY 12972**  
**info@peruvian-journey.com**  
**<http://www.peruvian-journey.com>**

THE PERUVIAN JOURNEY offers a few seeds and plants of interest, including *Argyrea nervosa* (seeds: 10/\$3.00, 20/\$5.00, 50/\$10.00), *Artemisia absinthium* (seeds: packet/\$3.00, 2





packets/\$5.00; plants: 1/\$7.95, 6/\$29.95), *Brugmansia* spp. (seeds: packet/\$5.00, 10 gm/ \$29.95, 100 gm/\$199.95), *Desmanthus illinoensis* (seeds: 1 gm/\$2.50, 5 gm/\$5.00, 20 gm/\$10.00), *Echinacea angustifolia* (plants: 1/\$4.95, 6/\$19.95), *Hypericum perforatum* (seeds: packet/\$3.00, 2 packets/\$5.00; plants: 1/\$7.95, 6/\$29.95), *Ipomoea violacea* (seeds: 50/\$3.00, 100/\$5.00, 500/\$20.00), *Leonurus sibiricus* (seeds: packet/\$5.00), *Lippia dulcis* (plants: 1/\$7.95, 6/\$29.95), *Melaleuca alternifolia* (plants: 1/\$14.95), *Papaver somniferum* (Chinese or Persian seeds: 1 gm/\$2.50, 3 gm/\$5.00, 10 gm/\$10.00), *Peganum harmala* (seeds: 10 gm/\$2.50, 30 gm/\$5.00, 75 gm/\$10.00; plants: 1/\$7.95, 6/\$29.95), *Salvia divinorum* (plants: 1/\$25.00), *Trichocereus pachanoi* (seeds: 20/\$3.00, 50/\$5.00, 200/\$10.00), *T. peruvianus* (seeds: 5/\$3.00, 10/\$5.00, 25/\$10.00), and *Turbina corymbosa* (plants: 1/\$15.00). They also sell indoor gardening supplies. Check their web site for S/H charges.

#### SOUTHWEST ETHNOBOTANICALS

c/o Roger Artman  
5003 Almagordo Street (Dept. ER)  
Las Vegas, NV 89120-1510  
SWethno@aol.com  
<http://midtown.net/southwest>

Carries some plants, seeds, and herbs of interest including *Argemone mexicana* (herb: 2 oz/\$7.00), *Argyreia nervosa* (seeds: 1/2 oz/ \$18.00, 1 oz/\$33.00, 4 oz/\$99.00), *Desmanthus illinoensis* (seeds: 1 oz/ \$10.00, 4 oz \$30.00), *Ipomoea violacea* (seeds: 4 oz/\$12.00, 1 lb/\$36.00), *Nicotiana rustica* (herb: 1 oz/\$7.00, 4 oz/\$21.00), *Peganum harmala* (seeds: 4 oz/\$7.00, 1 lb/\$21.00), *Phalaris aquatica* (seeds: 1/4 oz/\$15.00, 1/2 oz/\$27.00, 1 oz/\$45.00), *Salvia divinorum* (herb: 1/2 oz/\$28.00, 1 oz/\$47.00, 4 oz/\$168.00), *Trichocereus pachanoi* (unrooted 2.75" x 12": tip cutting/\$15.00, center cutting/\$12.50), *T. peruvianus* var *Matucana* (bare root 3-4" long: seed-grown/\$15.00). They also resells the MANA™ pottery peyote medicine box produced by the PEYOTE WAY CHURCH OF GOD for \$25.00. Check their web site for S/H charges.

#### NOTICE

An ER subscriber recently informed us that HOUSE OF SPORES (reviewed in the last issue of ER) ripped him off, and hasn't responded to letters of inquiry about his order. He was also told by the mushroom supply vendor SPORE WORKS that HOUSE OF SPORES was collecting money and not filling orders.

WILL BEIFUSS is the author of the *Psychedelic Sourcebook*, but that book is so old and out-of-date that it is time he shut up about it. Unfortunately, he has accomplished little else in his life worth mentioning—at least anything that he is willing to admit here in print.

JON HANNA is the author of the second edition of the *Psychedelic Resource List*. He is an editor, writer, artist, and soon-to-be father.

## SACRED SUCCULENTS

Plants and Seeds

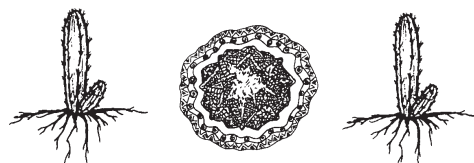
Various *Ariocarpus*...  
*Epithalantha* ... *Pelecyphora* ...  
obscure *Trichocereus* species  
including new hybrids  
and cristate/monstrose  
San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
and more!

We also offer an extensive guide to grafting cacti and other succulents.

Our catalog is fully illustrated & loaded with ethnobotanical and horticultural information.

Please send \$1.00 to receive a catalog and additional rare plant & seed supplements throughout the year.

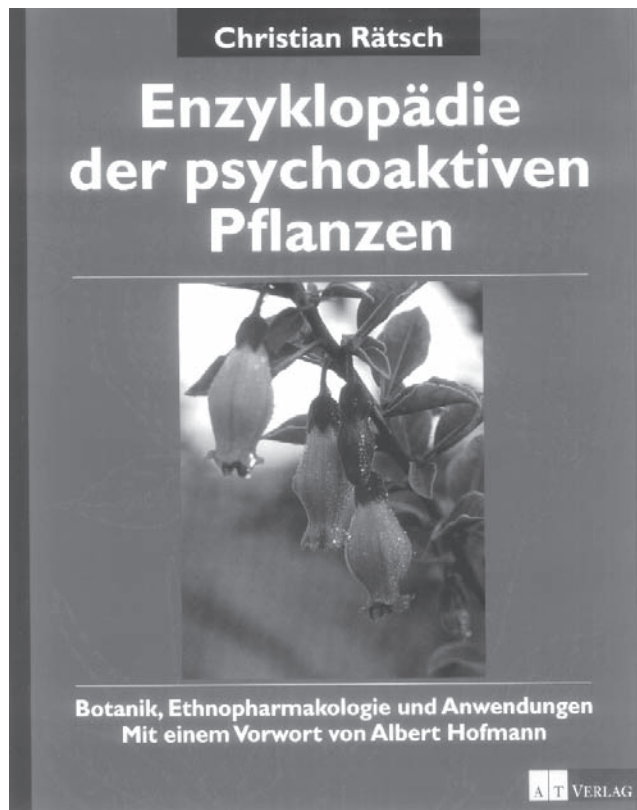
Sacred Succulents  
POB 781 (Dept. ER)  
Sebastopol, CA 95473, USA







# BOOK REVIEW



*Enzyklopädie der psychoaktiven Pflanzen: Botanik, Ethnopharmakologie und Anwendung*, CHRISTIAN RÄTSCH, 1998. AT VERLAG [Bahnhofstraße 39–43; CH-5001 Aarau, Switzerland; DM 228.00; ös 1664.00; sfr 198.00]. Smythe-sewn hardcover; ISBN 3-85502-570-3; 941 pp.; 32 pp. index; 27 pp. bibliography with 1059 citations, 5 pp. mushroom bibliography with 178 citations plus bibliographies to individual articles; 8 pp. botanical systematics appendix. Foreword by ALBERT HOFMANN, p. 6.

The long-awaited publication of CHRISTIAN RÄTSCH'S *Enzyklopädie der psychoaktiven Pflanzen* is a major publishing event for ethnopharmacognosists as well as psychonauts, to both of which groups the book is directed, in the tradition of the SHULGIN'S *PIHKAL* and *TIHKAL* and this reviewer's *Pharmacotheon* and *Ayahuasca Analogues*. Unlike many books which loosely use the term by way of title, this is truly an encyclopædia, oversized, nearly 1000 pages in length and with a total of 454 articles subdivided into seven basic lexi-

cographic sections: 1) *The Most Important Genera and Species from A to Z*; 2) *Less-Researched Psychoactive Plants*; 3) *Alleged Psychoactive Plants*; 4) *Hitherto Unidentified Psychoactive Plants*; 5) *Psychoactive Mushrooms*; 6) *Psychoactive Products* and 7) *Plant Active Compounds*. Sections 1 and 5–7, totalling 774 pages (521, 76, 116, 61 pp.) contain 252 articles (157, 29, 31, 35), or an average of just over 3 pages *per* entry; whereas sections 2–4 total 73 pages (47, 10, 16 pp.) with 202 articles (135, 26, 41), or just over  $\frac{1}{3}$  page *per*. There is a 27-page general bibliography of 1059 citations as well as a general mushroomic bibliography of 5 pages with 178 citations, and each of the articles (with occasional exception of the shorter articles) is accompanied by its own specific bibliography. While this needs involves some duplication of citations in related articles (for example, there are eight different articles for *Brugmansia* spp.), this would appear to be minimal and certainly is more convenient for the researcher. On the other hand, it would have been more convenient for the investigator to have merely one lexicographic section as opposed to seven, although the fairly detailed 32-page index offsets this objection, giving facile access *via* botanical or common names, names of chemical compounds, *etc.* In my opinion, lexicographic sections 2–4, which contain the shorter entries, could surely have been collapsed into one, and in many cases the assignment of a given plant to the category of “less-researched,” “alleged,” or “hitherto unidentified” psychoactive plant could be questioned or seen as arbitrary, and it might also be argued that certain plants, such as *Crocus sativus* or *Piper betle* belong rather in one of these tenuous categories than in the major, definitive list; as also that neither *Cocos nucifera* nor *Vitis vinifera* belong there, but rather in the *Psychoactive Products* list, with other fermentation substrates.

But these are captious objections, and overlook the obvious fact that this is an attractive and eminently-accessible presentation of a veritable wealth of information on psychoactive ethnopharmacognosy, never before assembled in such detail and broad scope in a single volume. The book is lavishly illustrated with more than 800 color photographs, mostly by the author and generally excellent, as well as a multitude of black-and-white illustrations—botanical line-drawings, chemical structural formulæ and cultural artifacts. As would be expected in such an ambitious editorial under-





taking, a few errors have crept in, such as the photograph on p. 510 of *Cereus peruvianus* identified as *Trichocereus peruvianus* (obvious to me, inasmuch as the plant is in my garden, grown from seed collected in Riverside, California in 1995!). Another minor error in a figure-legend: the caption on p. 756 to the photograph of Mexican XTABENTÚN liqueur states it is fermented from traditional *xtabentún* (*Turbina corymbosa*, source of *ololiuhqui* seeds) honey, whereas I spoke to the manufacturer in Mérida in the mid-1980s while researching this subject (*vide* my recent article in *Economic Botany* 52(3): 260–266, 1998), and learned it was made indiscriminately from diverse commercial honeys; nor did I find evidence for the continued production of traditional *xtabentún* honey.

In the longer articles of sections 1 and 5–7, the level of detail is impressive, particularly given the broad scope of the book. The articles each have sections on: family; varieties and subspecies; scientific-name synonymy; common names; history; distribution; cultivation; description; drug-parts; preparation and dosage; ritual use; artifacts; medicinal use; constituents; effects; and commercial forms and formulæ. The heading for the articles gives the complete scientific name and

most common identifying name(s). In almost all cases, there are photographs of the plants, usually several, as well as of prepared drug-forms and associated artifacts; sometimes with classic botanical drawings, archaic art, photographs of typical use, and/or structural formulæ of active constituents as *marginalia*. Even the two general bibliographies are nicely illustrated with *marginalia* photographs of numerous publications! The accuracy of the information presented is also laudable, although inevitably, in a book of this size and scope, specialists will take issue with some details. For example, on pages 719–720, in the article on *Ayahuasca Analogues and Pharmahuasca*, it is stated: “Normally, for *pharmahuasca* a dosage of 100 mg *N,N*-DMT and 50 mg harmaline is recommended *per person*.” Whereas 100 mg DMT is surely a stiff dose (about 3 x minimal visionary dose for me, and I am more resistant than most to tryptamines), and I have found as little as 40 mg harmaline to activate tryptamines orally for me, it turned out I have a lower titre of gastric MAO than most. One trial of *pharmahuasca* with 20 mg 5-MeO-DMT (equivalent to about 100 mg DMT) plus 50 mg harmaline (as free-base) was inactive in each of six individuals, and I have found at least 60 mg harmaline (as free-base; and about twice as much harmine) is required reliably to activate tryptamines



*Mind Books* offers over 280 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

- Philosophy & Pioneers (40 titles)*
- History & Stories (19 titles)*
- Public Policy & Law (16 titles)*
- Psychology & Empathy (33 titles)*
- Religion & Spirit (22 titles)*
- Practical Guides (20 titles)*
- Traditional Cultures (71 titles)*
- Plants & Compounds (37 titles)*
- Chemistry & Neuroscience (31 titles)*

We offer our free print catalog; fast and discreet service around the world; and easy ordering by mail, phone, e-mail, or fax. For a free catalog, send your address to:

*Mind Books* — TER  
321 S. Main St., PMB 543  
Sebastopol, CA 95472  
Web: [www.promind.com](http://www.promind.com)

Orders: (800) 829-8127, 9–6 pacific  
Staff: (707) 829-8127, 9–6 pacific  
Fax: (707) 829-8100, 24 hour  
E-mail: [books@promind.com](mailto:books@promind.com)

**Our web site offers:**

- Descriptions of all titles.
- Order form to pick books.
- Contents & Titles lists.
- Links to reviews, author sites.
- Free Catalog, Feedback forms.
- Hot Links to relevant sites.





orally in most people. Also, in the recipe for “prairie ayahuasca” on p. 717, it is stated that 30 g of root-bark of *Desmanthus illinoensis* constitutes a dose with 3–4 g of *Peganum harmala* seeds, whereas I found, experimenting with two different strains, that twice this quantity was necessary. In commenting on “Mayahuasca,” RÄTSCH notes the possibility the Mayans had brewed an ayahuasca from leaves of *Banisteriopsis muricata*, which do indeed, as he states, contain both DMT and  $\beta$ -carbolines. On the other hand, this seems unlikely, given the extremely low levels of both reported in only a single analysis, apparently from cultivated material in India (about 25 times less  $\beta$ -carbolines than reported as an average in stems of *B. caapi*, with less than 1% of the DMT quantity found in average *Psychotria* or *Diplopterys* leaves added to ayahuasca). Furthermore, I know of no real evidence, direct or tangential, that the archaic Mesoamericans knew of ayahuasca-type beverages based on *Banisteriopsis* species, nor that they attached any particular importance to these, as so obviously is the case all over Amazônia. Again, this is carping on fine details, and on the part of one who is as much a specialist on ayahuasca and *pharmahuasca* as anyone.

But it is only at such a level of detail that I can find fault with this excellent book. It has taken its rightful place as a valuable reference book in my extensive library, and even for non-German-readers, it is well worth the high price for the magnificent illustrative material it contains, as well as the customary high-quality paper, design and printing from Swiss AT VERLAG. On the other hand, it seems an English translation is in the works, which will be a major, and costly endeavor, and it is doubtful the book will see a commensurate quality of production this side of the Atlantic, where we seem to be having a rough time escaping from the Yankee tradition of the “sleazy dope-book,” as exemplified by innumerable very forgettable pamphlets, the English translation of JOCHEN GARTZ’ fine book on psychoptic mushrooms, as well as the recent offerings from the late D.M. TURNER, not to mention periodicals such as *High Times* and its imitators and *Psychedelic Illuminations*. CHRISTIAN RÄTSCH and AT VERLAG are to be commended for making a major and high-quality contribution to the literature on psychoactive plants, which deserves a place of honor in the library of every serious psychonaut and scholar of Psychotropica.

JONATHAN OTT  
Director of Applied Psychonautics  
PHARMACOPHILIA, V.O.F.  
Amsterdam, Nederland

## RECEIVED & NOTED

The following texts were received by *The Entheogen Review*. A listing here does not preclude review in a future issue of *ER*. Publisher addresses are provided at the end of this listing; contact them for direct order procedures and shipping & handling costs.

*Altrove #6: Società Italiana per lo Studio Degli Stati di Coscienza* with contributions by CLAUDIO BARBIERI, GILBERTO CAMILLA, MASSIMO DE FEO, MARIA TERESA DOLFIN, ROBERTO FEDELI, and MARCO MARGNELLI. No ISBN (soft cover) Lire 16000. February 1999. SISSC. 145 pp.

*The Burroughs File* by WILLIAM S. BURROUGHS. ISBN 0-87286-152-X (soft cover) \$12.95. 1984. CITY LIGHTS BOOKS. 227 pp.

*Don't Shoot the Bastards (Yet): 101 More Ways to Salvage Freedom* by CLAIRE WOLFE. ISBN 1-55950-189-8 (soft cover) \$15.95. 1999. LOOMPANICS UNLIMITED. 230 pp.

*Drink as Much as You Want and Live Longer: The Intelligent Person's Guide to Healthy Drinking* by FREDERICK M. BEYERLEIN. ISBN 1-55950-188-X (soft cover) \$14.95. 1999. LOOMPANICS UNLIMITED. 195 pp., with bibliography and index.

*Forest of Visions: Ayahuasca, Amazonian Spirituality, and the Santo Daime Tradition* by ALEX POLARI DE ALVERGA. ISBN 0-89281-716-X (soft cover) \$14.95. 1999. PARK STREET PRESS. 254 pp., with chapter notes and glossary.

*Gourmet Cannabis Cookery: The High Art of Marijuana Cuisine* by DAN D. LYON. ISBN 1-55950-192-8 (soft cover) \$10.00. 1999. LOOMPANICS UNLIMITED. 90 pp.

*Hemp Pages: The Hemp Industry Source Book 1999–2000* (third edition), edited by MARI KANE. ISBN 0-9650779-2-6 (soft cover) \$14.95. 1998. HEMPWORLD. 128 pp. with index.

*HerbalGram: The Journal of the American Botanical Council and the Herb Research Foundation No. 45*, edited by MARK BLUMENTHAL. ISSN 0899-5648 (soft cover) \$6.95. 1999. AMERICAN BOTANICAL COUNCIL. 83 pp.

*M'Hashish* by MOHAMMED MRABET (translated by PAUL BOWLES). ISBN 0-87286-034-5 (soft cover) \$7.95. 1969. CITY LIGHTS BOOKS. 79 pp., with notes.

*Moksha: Aldous Huxley's Classic Writings on Psychedelics and the Visionary Experience* by ALDOUS HUXLEY, edited by MICHAEL HOROWITZ and CYNTHIA PALMER. Preface by ALBERT HOFMANN, Foreword by HUMPHRY OSMOND, Introduction by ALEXANDER SHULGIN. ISBN 0-89281-758-5 (soft cover) \$14.95. 1999. PARK STREET PRESS. 304 pp., with source notes and index.

*Out of Business: Force a Company, Business, or Store to Close Its Doors... For Good!* by DENNIS FIERY. ISBN 1-55950-190-1 (soft cover) \$17.95. 1999. LOOMPANICS UNLIMITED. 286 pp.

*Ploughing the Clouds: The Search for Irish Soma* by PETER LAMBORN WILSON. ISBN 0-87286-326-3 (soft cover) \$14.95. 1999. CITY LIGHTS BOOKS. 150 pp., with bibliography and index.

*SISSC Bollettino D'informazione No. 3*, edited by GILBERTO CAMILLA, FULVIO GOSSO, MARCO MARGNELLI, ANTONINO MISURACA, and MAURIZIO ROMANO. No ISSN (paper) Lire ?. December 1998. SOCIETÀ ITALIANA PER LO STUDIO DEGLI STATI DI COSCIENZA. 18 pp.

*Timothy Leary: Outside Looking In*, edited by ROBERT FORTE. ISBN 0-89281-786-0 (soft cover) \$16.95. 1999. PARK STREET PRESS. 338 pp.

*The Yage Letters* by WILLIAM S. BURROUGHS and ALLEN GINSBERG. ISBN 0-87286-004-2 (soft cover) \$8.95. 1963/1975. CITY LIGHTS BOOKS. 66 pp.



**PUBLISHERS**

AMERICAN BOTANICAL COUNCIL, POB 144345, Austin TX 78714-4345, (512) 926-4900, fax: (512) 926-2345 <http://www.herbalgram.org>.

CITY LIGHTS BOOKS, 261 Columbus Avenue, San Francisco, CA 94133, (415) 362-1901, fax: (415) 362-4921, <http://www.citylights.com>.

HEMPWORLD, POB 550 Forestville, CA 95436, (800) 649-4421, [hempages@hempworld.com](mailto:hempages@hempworld.com), <http://www.hempworld.com>.

PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, LTD.), One Park Street, Rochester, VT 05767-0388, (800) 246-8648, fax: (802) 767-3726, <http://www.gotoit.com>

LOOMPANICS UNLIMITED, POB 1197, Port Townsend, WA 98368, (800) 380-2230, (360) 385-2230, [loompanx@olympus.net](mailto:loompanx@olympus.net), <http://www.loompanics.com>.

SISSC, Casella Postale, 10094 Giaveno (TO), Italy

**BIBLIOGRAPHY**

CULPEPPER, N. 1651 (first published), 1826 (this version), 1992 (this printing). *Complete Herbal and English Physician*. MAGMA BOOKS.

FORTUNE, D. 1930. *Psychic Self-defense*. RIDER & Co.

FORTUNE, D. 1935 (first published), 1984 (this version). *The Mystical Qabala*. SAMUEL WEISER, INC.

REMY, N. 1596. *Daemonolatrea*. LIBRI TRES.

# RONIN PUBLISHING

## World's Leading Psychedelic Publisher!

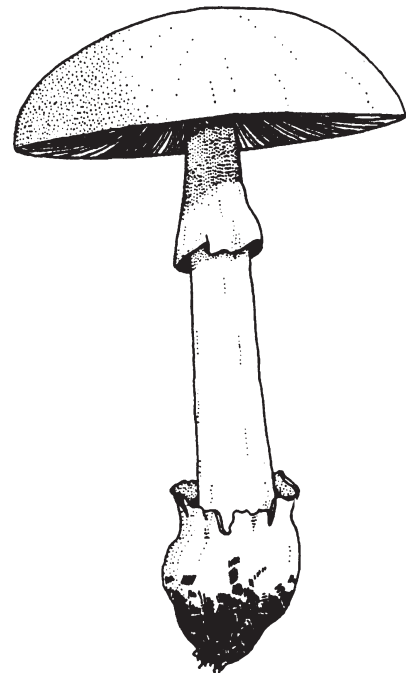
Books on entheogens including: peyote, psilocybin, MDMA, *Cannabis* (botany, chemistry, growing and medicine), and other psychoactives—from herbal aphrodisiacs to opium and cocaine.

Psychedelic underground culture, drug testing, and drug law. Authors include Timothy Leary, Robert Anton Wilson, John Lilly, and Alexander Shulgin.

### FREE CATALOG

Call 1 (800) 858-2665  
for a free catalog or visit  
<http://www.roninpub.com>  
for our on-line catalog

**RONIN PUBLISHING**  
**POB 522 (DEPT. ER)**  
**Berkeley, CA 94701**



# CLASSIFIED ADVERTISEMENTS

CLASSIFIED ADVERTISEMENTS are \$2.00 per word with a 15 word minimum (\$30.00). Though we are quite selective about the advertisements we include, *The Entheogen Review* is not responsible for any claims made by any advertisers. We reserve the right to refuse any advertisement. All advertising and advertised products void where prohibited. Please send information, a catalog, or product sample (if legal in the USA) along with your ad copy. Write for DISPLAY ADVERTISEMENTS rates. Send check or money order to *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA.



## ELEUSIS

*Features writings by:*

A. ESCOHOTADO, J. OTT, C.A.P. RUCK,  
C.M. TORRES, R.W. GESS, J.M. FERICGLA,  
G. SAMORINI, F. FESTI, S.A. VAN HEIDEN,  
and J.C. CALLAWAY.

A two-issue subscription is \$40.00 from: GIORGIO SAMORINI,  
Via E. De Amicis 32 (Dept. ER), 40050 Dozza (BO), Italy

## NEW PRODUCT!

### “Sage Gold”

**Orally Active *Salvia divinorum* Preparation.**  
**Send a self-addressed stamped envelope for more details.**

#### **5X Extract Incense — Now Standardized**

Our 5X Extract is now standardized, and contains 12.5 mg of pure salvinorin A per gram of leaf. Made from organically grown *Salvia divinorum* leaves.

Highest quality product.

\$15.00/gm, \$40.00/3 gms. Other extract formulations available.

**Top quality *Salvia divinorum* leaves from Hawaii and Oaxaca also available.**  
**Send a self-addressed stamped envelope for prices.**

No personal checks accepted. Payment in cash or postal money order only. If paying by money order, leave the “Pay To” space blank or your order cannot be filled. Cash only on foreign orders. All orders filled within 24-hours.

All prices are postpaid in the USA; foreign orders inquire for shipping costs.

All products unconditionally guaranteed. Inquire for wholesale pricing.

**JODY HORD, 1430 WILLAMETTE STREET, PMB 4, EUGENE, OR 97401, USA**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME VIII, NUMBER 3

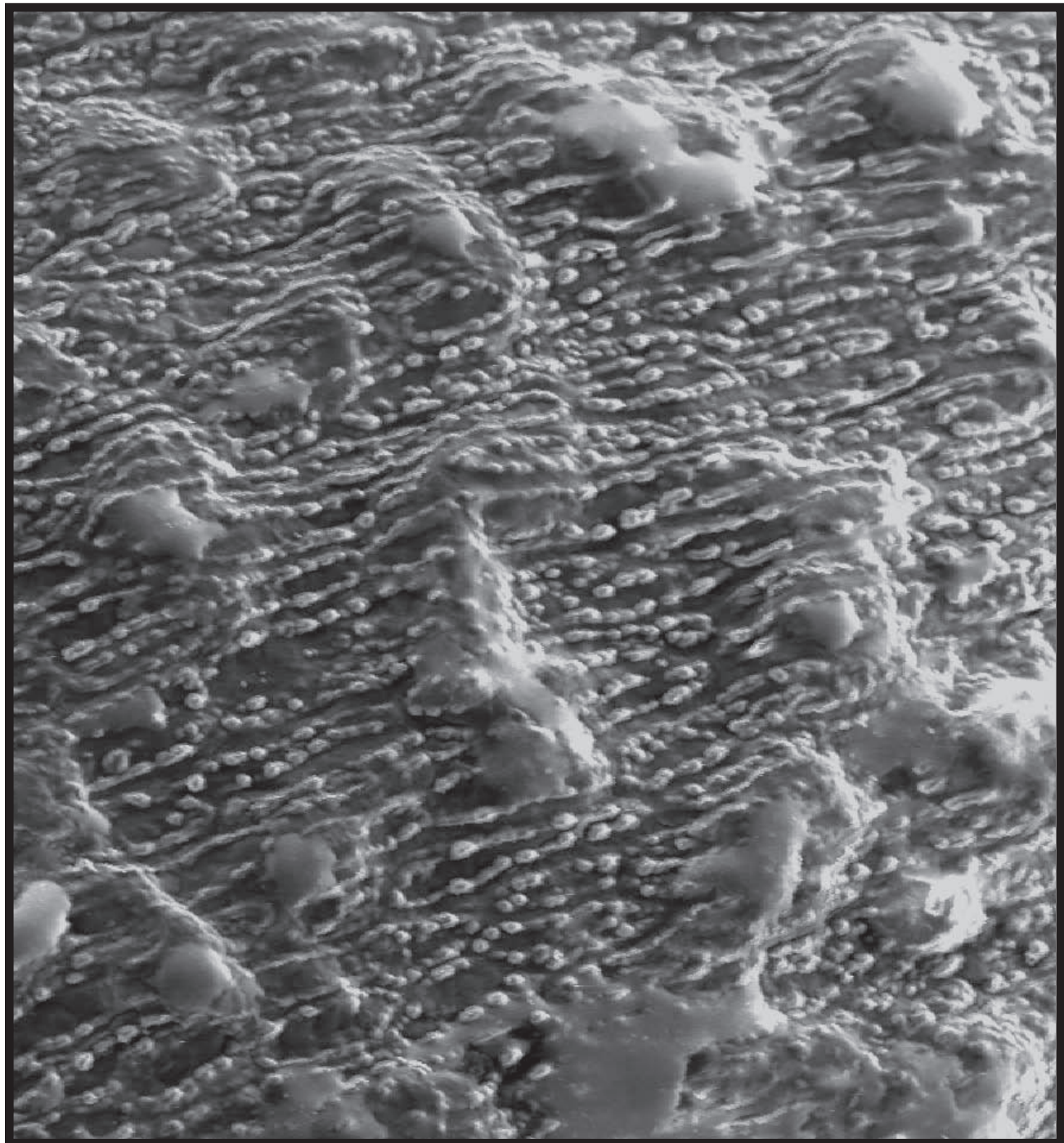


AUTUMNAL EQUINOX 1999



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

Giorgio Samorini  
Jonathan Ott  
Gwyllm  
Francesco Festi  
Will Beifuss  
Daniel Siebert  
Leander J. Valdés III  
R. Gordon Wasson  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

## NOTICE

Due to revised regulations for commercial mail receiving agencies by the UNITED STATES POSTAL SERVICE, our address has changed slightly. All future correspondence should be addressed to: *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA.

# CONTENTS

Fly Agaric, Flies, and Toads: A New Hypothesis	85
Velada With <i>Salvia divinorum</i>	90
Hyperspatial Maps	94
5-MeO-DIPT Report	94
<i>Claviceps paspali</i> and the Eleusinian <i>Kykeon</i> : A Correction	96
DANIEL SIEBERT Speaks...	99
L.J. VALDÉS on R. GORDON WASSON	106
Events Calendar	109
Growing <i>Salvia divinorum</i> From Seed	110
Sources	114
Book Review	120
Received & Noted	122
Bibliography	122

**ERRATA:** In the Autumnal Equinox 1998 issue on page 70 it was mistakenly stated that the spelling for the common name of a particular *Trichocereus* cacti was "JEWEL's." This is incorrect. The complete correct common name is *Trichocereus* "TOM JUUL's giant."

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 1999 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.





# FLY AGARIC, FLIES, AND TOADS: A NEW HYPOTHESIS

From the forthcoming Italian book *Animals that Take Drugs* by GIORGIO SAMORINI

Animals take drugs. This is an undeniable fact that has been repeatedly confirmed by animal behavior studies. Some years ago, SIEGEL (1989) gathered together many instances of such behavior. At present, I am writing a book on the instances observed up to the present in an attempt to explain them in terms of what the biological literature refers to as the “PO factor” or “de-patterning factor.”

In brief, we may note that all living species (including plant life) are endowed with a set of primary functions necessary for survival (nutrition, reproduction). However, this is not sufficient. If a species is to preserve itself over time, it must be capable of evolving by modifying and adapting itself to its incessantly changing environment. Apart from the rare cases of “living fossils,” species that do not evolve will finally succumb. This is why each living species must also possess an “evolutionary function” that is based, biologists believe, on the PO or de-patterning factor. The PO factor is probably reflected in the behavioral trait of drug-taking noted in animals and human beings. In the final analysis, drug-taking may be considered a vital evolutionary function for the preservation of the species (SAMORINI, *Animali che si drogano*, work

in progress). SIEGEL comes to the same conclusion, albeit by a different route.

We already know that hundreds of natural species display this trait (including, surprisingly, lower-order species such as insects). Certain hawkmoth species—small nocturnal moths—have developed a long proboscis to draw in the nectar of a Jimson weed species. In Arizona, the *Manduca quinquemaculata* hawkmoth feeds on the nectar of *Datura meteloides* DC. ex DUNAL (= *D. innoxia* MILLER). By doing so it aids the pollination of the flowers. Only after repeated observation of the behavior of this species was it noticed by some researchers that this hawkmoth appeared to be intoxicated by the nectar. This was in fact anything but obvious. Firstly, observation took place by night when the plant’s corolla opens. The main tasks of the botanists and entomologists who took the trouble to sit up all night beside these Jimson weeds were identifying the pollinating insects and capturing them while they were still inside the flower. However, observation of the insects that had drawn in the nectar revealed that they “appear clumsy in landing on flowers and often missed their target and fell into the leaves or onto the ground. They were slow and awkward in picking themselves up again. When they resumed flight, their movements were erratic as if they were dizzy. The hawkmoths seem to like it and come back for more” (GRANT & GRANT 1983: 281). It is more than likely that the nectar of this species of Jimson weed contains the psychoactive alkaloids also to be found in those parts of the plant used by man for their visionary properties. GRANT & GRANT advance the hypothesis that this inebriating nectar constitutes a sort of “reward” given by plants to insects for their services in pollination. For hawkmoths, however, this is a very dangerous job indeed! If they lie besotted on the ground—even very briefly—or slowly fly away, they instantly become targets for predators.



It appears that something similar also takes place with certain bees and American tropical orchid flowers. *Catasetum*, *Cynoches*, *Stanhopea* and *Gongora* flowers are not sources of nutrition. They produce a liquid perfume. Bees of the *Eulaema*, *Euplusia*, and *Euglossa* genera scratch the floriferous parts of the plants. “The liquid exudes from the scratched surface and is absorbed through the front legs of the bees.





The bees return repeatedly to the floral source of the liquid, and exhibit clumsy movements on the flowers which are interpreted as a result of intoxication" (DODSON 1962 and VAN DER PIJL & DODSON 1966 in GRANT & GRANT 1983: 283). This particular type of commerce between insects and flowers, whereby pollinated plants reward insects for their services (with the drug as a partial or entire reward), is probably much more widespread than is recognized at present.

The behavior exhibited by hawkmoths in the presence of Jimson weed led me to reconsider the behavior of the common fly (*Musca domestica*) in the presence of fly-agaric (*Amanita muscaria*). The name of this mushroom "muscaria" is derived from the Latin for fly, "musca," because it is known that flies are attracted by the caps of fly-agaric and that they are "killed" as a result of contact. In the past, indeed right up to our own century, fly-agaric caps have been placed on windowsills as insecticides. Often, the cap was (or is) crushed and mixed with sugar or milk to attract large quantities of flies. In this manner, the flies would actually consume greater quantities of the inebriant. The flies then die, probably due to overdose. I have often noted apparently dead flies around the caps of the fly-agaric that I have prepared on various occasions (preparation consists of stripping the cap of its gills to prevent rot and laying out the caps in a well-aired place for drying). Unless one wishes to dry the caps with a warm air flow in an open oven, the natural length of time for drying the mushrooms can range from a few to many days according to the temperature and humidity of the surroundings. At times, I have counted dozens of flies that had "died" during the drying period. The number depended not so much on the number of caps laid out, or days necessary for complete drying, as on the number of flies in the vicinity. The "victims" of contact with the caps—lying on their backs with their legs up in the typical position of a dead fly—only appear to have died. If you leave them alone and come back after an hour or so, or the next day, you will find that they have flown away! Normally, one might remove these "dead" flies, but perhaps others have taken the place of the first ones you saw, and have also been intoxicated by the caps. Seeing as one would find it hard to distinguish between individual flies, it is hardly surprising that this turnover goes unnoticed. This is the reason for the folk belief that fly-agaric kills flies by poisoning them. However, a number of 19th century mycologists noticed that flies were not so much poisoned as drugged into a state of "lethargy," and it was recommended to those who used the mushroom against flies that they sweep up the immobilized flies and throw them into the fire (see, for example, PAULET 1793 and CORDIER 1870: 94).

On careful observation, we see that the flies land on the cuticles of the fly-agaric cap and lick the surface. After a while (5–20 minutes), some show signs of inebriation. They fly erratically or not at all; they become sluggish; a tremor appears in the legs or there is a trembling of the wings. Eventually, the flies will roll over onto their backs legs in the air, perfectly still. If you touch them with a pencil tip, some will exhibit no response, while others will move their legs. Under a magnifying glass, one may observe a peristaltic movement, which proves that these flies are not dead. Over a period ranging from 30 minutes to 50 hours, the flies wake up and soon move about in a normal manner. BOWDEN *et al.* (1965) showed that flies, on awakening, move their legs first, then their wings. They then fly off as though nothing had happened at all. Some flies do not exhibit inebriation on coming into contact with the surface of fly-agaric. This may depend on the time of exposure to the inebriant. There are probably various degrees of inebriation, the signs of which range from markedly frenetic behavior during flight, to complete catalepsy.

During the late 1960s, a number of the collaborators of the great French mycologist ROGER HEIM—one of the founding fathers of modern ethnomycology and a pioneer in visionary mushroom research—at the NATURAL HISTORY MUSEUM in Paris (of which HEIM was director), carried out specific experimental research into the relationship between the common fly and fly-agaric (BAZANTÉ 1965, 1966; LOCQUIN-LINARD 1965–67). The researchers wished to establish the degree of inebriation that this mushroom induced in the fly. However, their work tells us little about the relationship between the two species in a natural setting. They placed flies in PETRI dishes together with the mushroom or a liquid extract of the same. Many of the insects therefore died either due to overdose induced by the experimental conditions or—a point recognized by the researchers themselves—specifically, due to the carbon dioxide produced by the mushroom itself, leading to asphyxia. These experiments established that the active principles of the mushroom acts upon the nervous system as opposed to the muscular system. In addition, it was found that flies were also inebriated by the spores of fly-agaric, and by *Amanita pantherina*, a mushroom species similar to fly-agaric containing the same active principles and endowed with the same psychoactive properties (for humans).

The most active portion of the mushroom is located immediately under the red cuticles of the cap. It is yellowish and is the region in which we find the highest concentrations of isoxazolic alkaloids (ibotenic acid and muscimol). It was once





thought that muscarine was the inebriating chemical for flies, as well as for human beings. However, attempts at feeding insects with pure muscarine had no effect at all. It was shown, instead, that flies are inebriated by the same alkaloids that are now known to produce effects human beings.

In Japan, mushrooms that attract flies have also been used for a long time as insecticides. The most well-known example is *Tricholoma muscarium* KAWAMURA, known as *haotori-shimeji* (fly-killing mushroom). This produces another isoxazolic alkaloid, tricholomic acid (= dihydroibotenic acid) which, apparently, is not psychoactive in man (TAKEMOTO & NAKAJIMA 1964). JONATHAN OTT (1993: 356) noted this compound in the common *Pleurotus ostreatus* (JACQUIN EX FIES) KUMMER, an edible mushroom cultivated and marketed in great quantities in Europe and America. We should note that this mushroom is a carnivore. In its natural state, it releases a neurotoxin into the soil that immobilizes nematodes, which are then trapped by the hyphae of this mushroom and ingested (THORN & BARRON 1984). OTT is convinced that the neurotoxin is tricholomic acid (*i.e.* the compound that attracts flies).

It may therefore be the case that isoxazolic alkaloids are produced by mushrooms both as a means of protection against certain predators and as a trap for underground worms, and that 'by chance' these substances also attract and inebriate flies (which are clearly *not* a source of nutrition for these particular mushrooms; carnivorous behavior has not been observed in *Amanita muscaria* and *A. pantherina*). But the question remains: why should the maximum concentration of ibotenic acid in these Amanitas be just below the cuticle in the cap (well away from the ground), instead of in the stem?

HEINRICH (1991) notes that flies lay eggs in mushroom stems. The grubs then move toward the gill area to feed. We may therefore imagine that isoxazolic alkaloids might act as an insecticide to prevent the flies from laying there. If this is the case, we do not know why the maximum alkaloid concentration is in the cap just under the cuticle and not in the stem, the preferred site for egg-laying. See, for example, the recent analyses by GENNARO *et al.* (1997) on fresh samples of *Amanita muscaria* collected in Piedmont (northern Italy). The muscimol concentration in the cap is 0.38 g/kg and 0.08 g/kg in the stem (ibotenic acid: 0.99 g/kg and 0.23 g/kg, respectively). Furthermore, it is not clear that the grubs of these eggs adversely affect the sporogenic activity of these mushrooms (the grubs would actually help spread the spores). Lastly, the relation between fly-agaric and flies is one of attraction, not repulsion.

This strange behavior on the part of flies is not just a chance occurrence. Nor is it by mere chance that flies are attracted by fly-agaric, or that the flies' inebriation rarely leads to death. Philosophically speaking, "chance" (or what we consider chance), is generally the measure of our ignorance. Faced with chance occurrences, we tend to consider such circumstances in this manner and look no further.

I would therefore like to advance a new hypothesis concerning the natural relationship between fly-agaric and flies, and also with respect to the findings on hawkmoth inebriation from Jimson weed. Such behavior patterns are not just recklessness on the part of flies attracted by fly-agaric (accidental inebriation mysteriously brought about by a monkey wrench in the evolutionary 'works'). Flies deliberately seek the state of inebriation, as do hawkmoths with Jimson weed. Flies, like the Siberian reindeer, take fly-agaric as a drug.

In nature, the relationship between flies and their drug is non-obligatory. The flies exposed to this mushroom are not all "killed" (*i.e.* undergo the paroxysmic effects of the active principle). The physical and mental effects of *Cannabis* smoking in humans are gradual. They range from the so-called "high" (a mental and partly physical state of excitation) to a visionary or ecstatic state accompanied by sedation, which can immobilize the consumer for hours on end. The range of effects may depend on quantity, but other factors also come into play. Individual reactions to *Cannabis* vary and also depend on one's own personal relationship with the substance and how this has developed over time. If we consider flies, it may well be that—up to the present—our observations of their relationship with fly-agaric are just the tip of an iceberg, and that other less evident aspects have been neglected. Perhaps flies that are not "killed" by the mushroom are inebriated to a certain extent. MORGAN has observed the effects of fly-agaric in a fruit fly (*Drosophila*):

It made an attempt to fly off, and spiraled onto the table upon which the mushrooms lay. It remained motionless for at least a minute, and then recovered and flew off (MORGAN 1995: 102).

Fly-agaric may be quite the opposite of an "artificial" paradise for any number of insects (especially of the woodland undergrowth), and not just the common fly.

The great ethnomycologist, R. GORDON WASSON, dedicated an entire chapter of his monumental work *Mushrooms, Russia and History* (1957A, I: 190–214) to the relationship





between flies and fly-agaric, not to mention the notes in his essay on *Soma* (1968; 198–202). He was rather sceptical about the idea that flies are attracted and inebriated by fly-agaric. This is because he concentrated on the purely semantic relationship between these two species. Although he was unable to deny the existence of an ecological relation, after the research carried out by BAZANTÉ and others (see above), he nevertheless attempted to make little of it. He commented that the folk belief that fly-agaric kills flies reflected “that curious fund of ‘facts’ that people keep repeating to each other and believing, without verification or analysis” (WASSON 1968: 198). My own opinion is that this folk belief—as with so many such beliefs—contains a grain of truth that is verifiable by anyone who, like myself, has come into intimate contact with fly-agaric (collecting, handling, drying). WASSON, apparently, had no such contact. One cannot deny the fact that flies, in the laboratory or elsewhere, “die” when coming into contact with fly-agaric. I’ve often observed this, and there’s convincing evidence that this folk belief is more than just hearsay.

In his attempt to down-play the ecological side of this “folk belief,” WASSON stresses that the relation in question is not

present throughout the world—that it is only to be found in certain specific, albeit extensive, regions of the world. He notes the absence of this belief in Italy and the Iberian peninsula, but hastens to add that his research with regard to these geographic areas is not exhaustive (*ibid.*: 198). However, fly-agaric is actually known to be a “fly killer” in Italy (e.g. Liguria; cf. CALZOLARI 1998: 29) and in the Catalonia region (FERICGLA 1994; 138). CLARK HEINRICH, who has plenty of experience with samples of *Amanita muscaria*, also mentions that he has frequently noticed the “narcotic” effects of this mushroom on flies (HEINRICH 1999).

The semantic/symbolic association between flies and fly-agaric observed by WASSON, which he concentrated on to the exclusion of other aspects, is interesting and partly true. All flying insects have a universally demoniac valence. During the Middle Ages, delirium—the state of drunkenness and mental illness—was ascribed to insects reaching the brain of the victim; for a number of cultures, “having a bee in one’s bonnet” indicated madness. However, this folk belief in no way justifies the opinion that fly-agaric “kills” flies. It is more likely that the following semantic association came about: mental illness is to the presence of flies in the head is, the

## HERBAL-SHAMAN



WWW.HERBAL-SHAMAN.COM

## “the forbidden fruit”

*Medicinal & Visionary  
Herbs, Plants, Seeds,  
Incense, and much more.*

## What’s New!!!

## HERBAL-SHAMAN



WWW.HERBAL-SHAMAN.COM

You can now order by phone from a live person 9:00–5:00 (CST), Monday—Saturday, using our new toll-free order number (877) 685-9199. VISA and MASTERCARD accepted.

Our brand new 1999 catalog is now available for your perusing pleasure. It’s free, so don’t hesitate in getting a copy.

We have literally dozens of new exotic botanicals available, including many exciting new healing and teacher plants. I don’t want to spoil the fun and list them all here. You will just have to check our web site or catalog.

❖ *Salvia divinorum*, *Psychotria viridis*, *Banisteriopsis caapi*, *Desmanthus illinoensis*, *Peganum harmala*, *Diplopterys cabrerana*, *Ipomoea tricolor*, *Eschscholzia californica*, *Calea zactechichi*, and *Virola* are some of the many herbs now available in large quantities at **wholesale prices**.

Herbal-Shaman, POB 8892 (Dept. ER), Wichita, KS 67208 ❖ (316) 685-9199 ❖ <http://www.herbal-shaman.com>





inebriant effect of fly-agaric is to the presence of flies on the cap (head) of fly-agaric.

This semantic/symbolic relationship developed from observation of the ecological factor associating flies and fly-agaric. Moreover, if we consider the facts in the light of our new hypothesis, *i.e.* that flies get “high” on fly-agaric, we can also partly explain the relationship (established over thousands of years) between fly-agaric and toads in the absence of any recognized ecological relation between fly-agaric and toads. WASSON is categorical on this: “Toads do not sit on wild fungi, not under nor around them; neither do they eat them. Indeed toads and frogs have no direct physical or biological link with toadstools. Our word [toadstool], with roots deep in our folkways, is not, in any way, obvious to us, a distillate of man’s observation of nature” (WASSON & WASSON 1957A, I: 65). WASSON was sometimes too categorical in his conclusions, as we find when he denies all mycological interpretations of the “mushroom-tree” fresco of the Plaincourault Romanesque church (cf. SAMORINI 1997). MORGAN (1995: 2) points out that, in nature, fly-agaric and toads are rarely seen together. Most ethnomycologists believe this semantic association originated in the poison of the one and the venom of the other. RAMSBOTTOM recalls a folk belief that mushrooms “are formed from the harmful substances of the earth and the venom of toads and that fungi always grow in places where toads abound, and give shelter to them when they take the air” (RAMSBOTTOM 1953: 3). We still know rather little about the intimate relations between the various species of living things in nature. The recent discovery of the relationship between the hawkmoth and Jimson weed flowers is a case in point. During my own encounters with fly-agaric in the Alpine woodlands of Italy I came across toads (*Bufo bufo*) in the vicinity only twice. However, I should also point out that I have never looked for toads in the undergrowth where fly-agaric abounds nor have I ever remained for any considerable length of time near a fructification (which may include more than one hundred carpophores over an area occupied by a few dozen trees). Toads eat slow-moving insect and larvae. They would find it hard to catch fast-moving flies, if the flies were not injured or inebriated and therefore less agile.

It is absolutely not my intention to erect categorical barriers. I would, however, advance the following hypothesis: since flies are attracted by fly-agaric and since inebriation can lead to slower movements, toads may have learned that they can find easy prey around these fungi. It is possible that this hypothetical ecological relationship between fly-agaric, flies and toads may indeed be insufficient as an explanation for

the relationship between these three life forms established by folk culture. However, the ecological relationship I refer to above does not clash with WASSON’S semantic/symbolic associations, the demonstrations of which remain valid. ✧

# RONIN PUBLISHING

## World’s Leading Psychedelic Publisher!

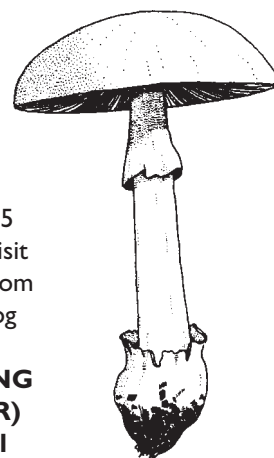
Books on entheogens including: peyote, psilocybin, MDMA, *Cannabis* (botany, chemistry, growing and medicine), and other psychoactives—from herbal aphrodisiacs to opium and cocaine.

Psychedelic underground culture, drug testing, and drug law. Authors include Timothy Leary, Robert Anton Wilson, John Lilly, and Alexander Shulgin.

**FREE  
CATALOG**

Call 1 (800) 858-2665  
for a free catalog or visit  
<http://www.roninpub.com>  
for our on-line catalog

**RONIN PUBLISHING  
POB 522 (DEPT. ER)  
Berkeley, CA 94701**



VELADA WITH *SALVIA DIVINORUM* POTION (*SKA PASTORA*, *PIPILTZINTZINTLI*):

Report on Trip to Sierra Mazateca, 18–22 June 1998 by JONATHAN OTT

C.S. and I left Xalapa, Veracruz, at noon on Thursday 18 June, arriving to Tehuacán, Puebla *via* Orizaba, Veracruz, where we slept (my NEWTON 2000 and NIKON FE-2 + MICRONIKKOR 55 mm lens were stolen on the bus). The following day we bused to Huautla de Jiménez, Oaxaca, arriving in the afternoon. We hired a truck to take us to San José Tenango and Llano de Árnica, but found B.B.'s contacts, the ANDRADE family, were on the lam as a result of a killing by one of the sons. Neither finding anything like halfway decent accommodations, we returned to Huautla, arriving about sunset. The following morning, Saturday 20 June, we spoke to two women in the market who sold accoutrements for shamanic rites, and the second referred us to her son, AGUSTÍN ANDRADE, who lived just below the marketplace, and was busy watching World Cup foot-ball. Through the kind assistance of his wife, BEATRÍZ, we were led further below, to the very outskirts of Huautla, in search of a *curandera*, whose entire family was absent. BEATRÍZ then introduced us to Doña HERMELINDA, a monolingual *curandera* of some 60 years, and her bilingual daughter PIEDAD, in her early twenties. We explained we were interested in *hierba pastora*, and Doña HERMELINDA quickly left the house with her *machete* to harvest some in the ravine below. She declined C.'s offer to accompany her to her garden. She returned in less than half an hour with a large quantity of fresh and beautiful leaves of *Salvia divinorum* EPLING & JÁTIVA (*Labiatae*). At first she thought we wished merely to take away the material, but we explained that we were in no hurry, and should wish to return later, in the desired event she could serve us with a healing ceremony. This was agreed upon, and when PIEDAD apprised us her mother would have the potion prepared for us upon our return, I explained we wished, if possible, to observe its preparation. PIEDAD assented and proffered the additional detail, that her mother would *not* herself ingest the potion. We returned, as agreed, at 7:30 pm, were served *café de olla* as we awaited the ceremony. I had brought a half-liter of *aguardiente* (sugar-cane moonshine) in a water-bottle as a gift, knowing this was once a standard aspect of payment for shamanic services in Huautla (WASSON & WASSON 1957A), but PIEDAD apparently mistook it for water, *agua bendita*, and laughed when I confirmed it was in fact *aguardiente*. Doña HERMELINDA at length took a large double-handful of leaves (plant tops, stems and all) and held them out for my inspection. She

washed them briefly by dipping them in water and then shaking them out. Then she put about a liter of water in a plastic bowl, dipped the leaves in, and began to mash bunches of them in her hands, repeatedly dipping them into the water, more or less completely breaking them up. She vigorously and thoroughly so processed the leaves during perhaps 20 minutes, standing beside her elevated hearth-table in the darkness of her hut, illuminated only by a pair of beeswax candles. When she had finished, she carefully put the stem residue, thoroughly wrung-out between her palms, atop a *Heliconia* leaf which had covered the leaves in the plastic bag she had brought back earlier from the ravine. The frothy, dark-green fluid was then passed through a kitchen strainer into two tall glasses, after Doña HERMELINDA had asked us whether we wished small or large glassfuls (naturally, we opted for the latter). The potion precisely filled the two 350–400 ml glasses, with no apparent residue. Doña HERMELINDA then set these beside me on a table, and proceeded to make another infusion/suspension with much less water and fewer than half the number of leaves, and a great deal less thoroughness than displayed previously. This resulted in only 200–250 ml of potion, which was strained into a small glass, which she then set before her. Apparently she too would take the potion! After a comment *via* her daughter that she wished to wait until some nearby commotion (supposedly because a beehive had overturned, and its owners were endeavoring to trap the bees) subsided, noting that the smell of *copál* (tree-resin incense, technically of *Bursera* sp., but in this case rather *ocote*, the cheaper and more common resin of *Pinus* sp.) was a dead giveaway, we waited a while, until Doña HERMELINDA gathered some of the last coals from the dying hearth-fire into a small clay bowl, liberally sprinkling *copál* atop them. She passed the three glasses through the sweet smoke rising from the censer set on the floor before the hearth, censed herself and us, then set the bowl on the earthen floor between the two of us, sitting as we were facing the hearth on small wooden chairs. After intoning a brief invocation, she indicated to us by signs that we should now ingest the potion, which we did, I downing it all in one long draught, finding it only mildly bitter but hardly delectable. She herself drank most—but not all—of her portion, and later in the darkness I thought I heard her drink more. It took C. longer to finish her portion, perhaps ten minutes, and she was hurried along





by PIEDAD's asking whether she had finished, so the candles could be extinguished. As soon as C. had done so, we both drank some water to clear the taste a bit, and the candles were extinguished. We drank mint *ambrosia* at 9:40 pm, then sat in the darkness awaiting the effects. After some 15 minutes, I began to feel the potion, just as Doña HERMELINDA began to sing in Mazatec, a cadence and phrase-length more or less identical to what I knew from the recordings of MARÍA SABINA (WASSON & WASSON 1957B; WASSON *et al.* 1974). She sang continuously for just over two hours, with only a few pauses. From 1:40 am to 2:20 am when she asked through her daughter whether we were tired, she changed to singing a series of Catholic hymns which we didn't of course recognize, other than to note they were in Castilian. At the conclusion of each hymn, she intoned: "En nombre del Padre y del Espíritu Santo," curiously leaving out "del Hijo." She pronounced Santo "santoooh." During her Mazatec canticle, I could recognize the repeated ending "tso" to many phrases, which I knew to mean "so says it," it being the "voice" of *Salvia divinorum*, not known by any Mazatec name, but only as *la pastora* or *María pastora*. I also recognized repeated iterations of "pastora" in her canticle, along with apparent invocations of *María* (possibly with the same meaning), as well as of *San Pedro* (of singular importance in Mazatec folklore, and especially identified with green tobacco, which I haven't seen ingested nor smoked in a shamanic context, only used dry, as an ablution, rubbed on the hands and forearms); also, less frequently, *San Pablo*. One previous account (DÍAZ 1975) of ethnomedicinal use of *ska pastora* in Ayautla, Oaxaca, also quoted a portion of an invocation chanted by the *curandera*, Doña J., which included invoking *San Pedro* and *San Pablo*, as well as threefold repetition of "En el nombre del Padre, del Hijo, y del Espíritu Santo, la Santísima Trinidad." The rest of the canticle, which was softly but well sung, was recondite to me. For me, the commencement and duration of the singing in Mazatec more or less precisely corresponded with my perception of the major effects, which were unfortunately very mild. I clearly felt the salvinorin A (major visionary principle of the leaves; OTT 1995; VALDÉS 1995; VALDÉS *et al.* 1984) in my body, and had a decided augmentation of auditory perception, but no psychoptic effects *per se*. However, mild effects were still perceived until I slept, at about 1:00 am or 3:40 after ingestion. When I had answered that we were tired and the effects had diminished, the candle was again lit, and Doña HERMELINDA began to busy herself, preparing us a *metate* (woven reed-mat) in an adjoining hut, but we explained we'd rather return to our hotel, were quite capable of locomotion, shortly thereafter taking our leave. The following day, on the afternoon of Sunday, 21 June, we returned with a gift of a

kilogram of rice, in hopes of questioning Doña HERMELINDA about the events of the previous night. Despite the language barrier, and the inconvenience of explaining our questions first to PIEDAD, who once laughed "¡Ay, mamá!" at the fact that Doña HERMELINDA discoursed at length on a topic apparently removed from her actual question, and given the equivocal nature of posing such direct questions on sensitive topics across a vast gulf of linguistic and cultural differences, we were nonetheless able to get some information. As to the fate of the *bagasso* (residue) of the infused *ska pastora*, we were told it was simply discarded, as opposed to being used as an offering. It had been reported (VALDÉS *et al.* 1983) that such leafen residue might be: "set aside to be discarded in an out of the way location where [it] wouldn't be defiled by people or animals." The *curandera* seemed to confirm that *la pastora*, as others have reported (VALDÉS *et al.* 1983), was the third in the trinity of Mazatec entheogens, preceded in order by the mushrooms (*Psilocybe* sp., especially *P. caerulescens* MURRILL, known in Náhuatl as *teonanácatl* or "wondrous mushroom" and in Mazatec as *di-shi-thó-ki-shó* or "sacred mushroom of landslides;" OTT & BIGWOOD 1978) and morning-glory seeds (*Turbina corymbosa* (L.) RAF., Convolvulaceae, known in Náhuatl as *ololiuhqui* or "round things" and in Mazatec as *na-so-le-na* or "flower-her-mother," and *Ipomœa violacea* L., Convolvulaceae, called in Náhuatl *tliltliltzin* or "sacred black ones" and in Mazatec *naxru-le-natau* or "flower of the virgin," in reference, not to the Catholic virgin as is widely supposed, but rather to the virgin who is appointed to grind and infuse the seeds, as well as the mushrooms or *ska pastora* leaves; REKO 1996; WASSON 1963). She told me that of the mighty mushrooms, it was the *di-shi-thó-ki-shó* which had primacy, and she seemed to hold *Psilocybe cubensis* (EARLE) SINGER (Mazatec *di-shi-thó-le-rra-ja*, "sacred mushroom of cow dung") in lower regard than the indigenous species, as MARÍA SABINA also reported (WASSON & WASSON 1957A). Asked as to the preferences of her clients, she affirmed that the mushrooms were greatly preferred to *ska pastora*. C. had asked whether her perception were correct, that she had felt the song was at first directed toward me, then later toward her, and seemed to get confirmation of this. The general mood of the brief interview, prior to which we were again served *café de olla* followed by *sopa de pasta* and the delicious hand-made *tortillas* PIEDAD was making during the hour of our meal and while awaiting Doña HERMELINDA, who was entertaining relatives who had arrived with us from Oaxaca, was light and friendly, and Doña HERMELINDA was frankly delighted by our interest in her practice, and smiled broadly time and again. We left Huautla at 5:00 am the following morning, Monday, 22 June, and





arrived in Xalapa 14 hours later, after an exhausting journey.

## COMMENTARY

Of the six primary ethnographic reports we have of Mazatec ethnomedicinal use of *ska pastora* leaves, five refer to the preparation of aqueous infusions which were subsequently drunk, and two describe simply chewing the leaves. In the more commonly-reported case of the potions, three (DÍAZ 1975; VALDÉS *et al.* 1983; WEITLANER 1952) involved the curious technique we observed, of rubbing the leaves between the hands in water, which would appear to be the most archaic traditional method, also practiced by the ancient highland Mesoamericans, inasmuch as BERNARDINO DE SAHAGÚN also described this method for preparing infusions of the related entheogen *Tagetes lucida* Cav., Compositae, known as *yiauhtli* in Náhuatl (SAHAGÚN 1963), and still used as an entheogen by the Huichol (SIEGEL *et al.* 1977) and Mixe (LIPP 1991). Two reports (MIRANDA 1997; WASSON 1962) documented preparation of the potions by crushing the leaves on a *metate* (maize grinding-stone). The earlier of these, which led to the botanical identification of *ska pastora* (EPLING & JÁTIVA-M. 1962), cultivation and chemical study of same, culminating in the isolation of salvinorin A (ORTEGA *et al.* 1982; VALDÉS *et al.* 1984), not to forget the commercialization of the leaves in the United States, also described the practice in Ayautla simply of chewing the leaves, subsequently reported likewise from Llano de Árnica, where the leaves are piled atop each other in pairs, each having the superior surfaces of the leaves face-to-face, the whole then rolled into a cigar-like *taquito* for consumption (BLOSSER 1991–1993). The present report from Huautla de Jiménez constitutes the first ethnographic report of a shaman's singing a nocturnal *velada* following consumption of *ska pastora*, although this practice has been reported frequently in the case of the mushrooms (ESTRADA 1977; MIRANDA 1977; MUNN 1973; VAL, undated; WASSON & WASSON 1957A, 1957B; WASSON *et al.* 1974). It would seem that this present case involving the monolingual *curandera* Doña HERMELINDA, documents the most archaic and traditional form of the *ska pastora* healing rite among the Mazatecs, for whom this may nonetheless represent a post-Conquest innovation derived from the Náhuatl-speaking Mesoamericans, for whom the entheogen was known as *pipiltzintzintli* or "the most noble little prince" (OTT 1995; WASSON 1962). Rather than singing on the part of the shaman, other reports of Mazatec *ska pastora curanderismo* describe the *patient* speaking and telling the shaman the cause of the malady (WEITLANER 1952), or being exhorted to

describe his visions to the shaman (VALDÉS *et al.* 1983). In one report (BLOSSER 1991–1993), quite in contrast to the expectation of the researcher, *he* was asked by the shaman to sing throughout the duration of the effects!

JONATHAN OTT

Director of Applied Psychonautics

PHARMACOPHILIA, V.O.F.

Amsterdam, Nederland

25 June 1998

## SACRED SUCCULENTS

Plants and Seeds

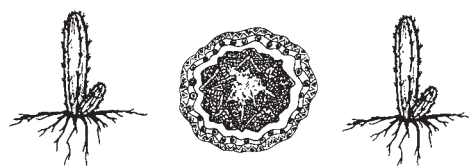
Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecyphora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

We also offer an extensive guide  
 to grafting cacti and other succulents.

Our catalog is fully illustrated & loaded with  
 ethnobotanical and horticultural information.

Please send \$1.00 to receive a catalog  
 and additional rare plant & seed  
 supplements throughout the year.

Sacred Succulents  
 POB 781 (Dept. ER)  
 Sebastopol, CA 95473, USA





# FS BOOK COMPANY

P.O. BOX 417457 DEPT. ER, SACRAMENTO, CA 95841-7457

**FREE SHIPPING! FAST SERVICE! DISCOUNT PRICES! WE'LL BEAT ANYONE'S PRICE!**

## MARIJUANA TITLES

___ MARIJUANA GROWER'S GUIDE, Mel Frank, Color Ed, 330 pgs.....\$18 Spiral.....\$22	___ MARIJUANA GROWER'S INSIDER'S GUIDE, Mel Frank, 380 pgs.....\$18
___ INDOOR MARIJUANA HORTICULTURE, Cervantes, Revised '93, 397 pgs.....\$20	___ MARIJUANA BOTANY, Robert Connell Clarke, 197 pgs.....\$20
___ MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 261 pgs.....\$19 Spiral.....\$23	___ MARIJUANA HYDROPONICS: High-Tech Culture, Daniel Storm, 118 pgs.....\$16
___ PRIMO PLANT, Growing Marijuana Outdoors, Mountain Girl, 96 pgs.....\$14	___ THE CLOSET CULTIVATOR, Ed Rosenthal, Expanded Edition, 128 pgs.....\$16
___ DARE TO GROW YER OWN STONE, Alexander Sumach, 98 pgs.....\$14	___ MARIJUANA CULTIVATOR'S HANDBOOK, Bill Drake, 224 pgs.....\$24
___ THE EMPEROR WEARS NO CLOTHES*, 1998 edition, Jack Herer, 291 pgs.....\$25	___ MARIJUANA GROWING TIPS, Ed Rosenthal, Cultivation Tips, 126 pgs.....\$12
___ MARIJUANA FLOWER FORCING, T. Flowers, Designer Growing, 121 pgs.....\$16	___ THE SINSEMILLA TECHNIQUE, Kayo, 134 pgs.....\$24
___ CO2 TEMPERATURE & HUMIDITY, D. Gold, Edited by Rosenthal, 54 pgs.....\$12	___ MARIJUANA QUESTIONS? ASK ED, Ed Rosenthal, 305 pgs.....\$19
___ DR. ATOMIC'S MARIJUANA MULTIPLIER, Larry S. Todd, 73 pgs.....\$10	___ MARIJUANA LAW, Richard Glen Boire, How to Avoid Busts, 271 pgs.....\$16
___ MARIJUANA MEDICAL HANDBOOK, Rosenthal, Therapeutic Use, 270 pgs.....\$16	___ THE JOINT ROLLING HANDBOOK, Quick American, 61 pgs.....\$10
___ MARIJUANA CHEMISTRY, Michael Starks, Hashmaking & Oil, 199 pgs.....\$22	___ COOKING WITH CANNABIS: The Art & Science, Adam Gottlieb, 67 pgs.....\$10
___ MARIJUANA BEER, How to Make Your Own Hi-Brew, Rosenthal, 53 pgs.....\$14	___ HOW TO GROW MARIJUANA INDOORS FOR MEDICAL USE, 127 pgs.....\$20
___ HOW TO GROW MARIJUANA INDOORS UNDER LIGHTS, 127 pgs.....\$22	___ THE GREAT BOOK OF HEMP, Rowan Robinson, Hemp History, 256 pgs.....\$20
___ HIGH TIMES CULTIVATION TIPS, From The Editors of HT, 128 pgs.....\$19	___ HIGH TIMES GREATEST HITS, From The Editors of HT, 187 pgs.....\$14
___ POT FOR PENNIES, M.U.D., Low Cost Hydroponic System 83 pgs.....\$20	___ PARADISE BURNING, C. Simunek, Adventures of a HT Journalist, 176 pgs.....\$13
___ MARIJUANA RECONSIDERED, Lester Grinspoon, 474 pgs.....\$19	___ THE GREAT BOOKS OF HASHISH, Vol. 1 Book 1, L. Cherniak, 144 pgs.....\$49
___ HASHISH: MAKE YOUR OWN, Robert Clark, 378 pgs.....\$29	___ INVISIBLE MARIJUANA & PSYCHEDELIC MUSHROOM GARDENS, 136 pgs.....\$20
___ CANNABIS SPIRITUALITY, Stephen Gaskin, 136 pgs.....\$10	___ GARDENING INDOORS WITH ROCKWOOL, George Van Patten, 128 pgs.....\$15
___ GRANDPA'S MARIJUANA HANDBOOK, Evan Keliher, 124 pgs.....\$10	___ DUTCH HASHCOFFEESHOP TOUR, Guide To Holland, 132 pgs.....\$25
___ GROW DUTCH, VHS Video, Ed Rosenthal & Alayn Lowell, 40 Minutes.....\$20	___ SEA OF GREEN VIDEO, 60 MINS.....\$29 SEA OF GREEN BOOK, 89 pgs.....\$24

## PSYCHEDELIC TITLES

___ GROWING THE HALLUCINOGENS, Hudson Grubber, 81 pgs.....\$10	___ SEX DRUGS AND APHRODISIACS, Adam Gottlieb, 84 pgs.....\$10
___ BETTER SEX THROUGH CHEMISTRY, Morgenthaler & Joy, 224 pgs.....\$15	___ LEGAL HIGHS, Adam Gottlieb, Psychoactive Plants & Herbs, 64 pgs.....\$11
___ PSYCHEDELICS ENCYCLOPEDIA*, Peter Stafford, 420 pgs.....\$29	___ PEYOTE AND OTHER PSYCHOACTIVE CACTI, Adam Gottlieb, 85 pgs.....\$10
___ OPIUM POPPY GARDEN, William Griffith, Cultivation & Harvest, 77 pgs.....\$14	___ PSYCHEDELIC UNDERGROUND LIBRARY, Ronin Publishing, 190 pgs.....\$24
___ UR-INE TROUBLE, Kent Holtorf, M.D., Pass Drug Tests, 200 pgs.....\$20	___ DRUG TESTING AT WORK, Potter, Ph.D. & Orfali, M.A., 279 pgs.....\$24
___ COCAINE HANDBOOK, David Lee, An Essential Reference, 201 pgs.....\$45	___ PLANTS OF THE GODS, Schultes & Hofmann, 192 pgs.....\$20
___ THE SCIENTIST, John Lilly M.D., Metaphysical Autobiography, 208 pgs.....\$15	___ FOOD OF THE GODS, T. McKenna, History of Plants & Drugs, 311 pgs.....\$16
___ THE PLEASURES OF COCAINE, Adam Gottlieb, 147 pgs.....\$12	___ PSYCHEDELIC MONOGRAPHS AND ESSAYS #6, Thomas Lyttle, 214 pgs.....\$20
___ FROM CHOCOLATE TO MORPHINE, Dr. Andrew Weil, 240 pgs.....\$14	___ PHARMACOTHEON* Jonathan Ott, Entheogenic Drugs, 640 pgs.....\$40
___ PLANT INTOXICANTS, Baron Van Bibra, Psychoactive plants, 269 pgs.....\$17	___ LSD PSYCHOTHERAPY, Stanislav Grof, M.D., 352 pgs.....\$23
___ THE SALVIA DIVINORUM GROWER'S GUIDE, Socied Para La, 64 pgs.....\$12	___ PSYCHEDELIC DRUGS RECONSIDERED, Lester Grinspoon, 385 pgs.....\$15
___ ECSTASY DANCE TRANCE & TRANSFORMATION, N. Saunders, 281 pgs.....\$20	___ THE SECRET CHIEF, Myron J. Stolaroff, 144 pgs.....\$11
___ GHB: THE NATURAL MOOD ENHANCER, Ward Dean M.D., 192 pgs.....\$17	___ THE LITTLE BOOK OF ACID, Ronin, 85 pgs.....\$12

\_\_\_ FS CATALOG, 40 pgs.....\$2 <http://www.fsbookco.com>

## CHEMISTRY TITLES

___ AMPHETAMINE SYNTHESIS, Otto Snow, Overview & Reference, 276 pgs.....\$33	___ CONTROLLED SUBSTANCES*, Shulgin, 1992 Edition, 410 pgs.....\$55
___ GRANDDAD'S WONDERFUL BOOK OF CHEMISTRY, K. Saxon, CD-ROM.....\$50	___ OPIUM FOR THE MASSES, Jim Hogshire, Cultivation & Harvest, 112 pgs.....\$18
___ LSD-25 & TRYPTAMINE SYNTHESIS, Otto Snow, 150 pgs.....\$23	___ PSYCHEDELIC SHAMANISM, Jim DeKorne, Psychotropic Plants, 155 pgs.....\$22
___ LAUGHING GAS: NITROUS OXIDE, M. Sheldin & D. Wallechinsky, 88 pgs.....\$14	___ CLANDESTINE LABORATORIES, Jack B. Nimble, Revised 1994, 124 pgs.....\$20
___ RECREATIONAL DRUGS, Professor Buzz, Lab "Cookbook", 160 pgs.....\$25	___ ECSTASY: THE MDMA STORY, Bruce Eisner, Synthesis & Info., 190 pgs.....\$17
___ PRACTICAL LSD MANUFACTURE, Uncle Fester, 115 pgs.....\$20	___ SECRETS OF METHAMPHETAMINE MANUFACTURE, Fester, 246 pgs.....\$30
___ ADVANCED TECHNIQUES / AMPHETAMINE MANUFACTURE, Fester, 189 pgs.....\$32	___ TOTAL SYNTHESIS, Strike, Meth. & Ecstasy Manufacture, 145 pgs.....\$35
___ SOURCES, Strike, Reference of Supply Houses & Resources, 226 pgs.....\$30	___ PIHKAL: A CHEMICAL LOVE STORY*, Alexander & Ann Shulgin, 978 pgs.....\$22
___ TIHKAL: THE CONTINUATION*, Alexander & Ann Shulgin, 804 pgs.....\$25	___ PSYCHEDELIC CHEMISTRY, Michael Smith, Lab "Cookbook", 200 pgs.....\$22
___ HYDROPONIC HEROIN, R. Bunch, Grow Poppies without Soil, 94 pgs.....\$14	___ CANNABIS ALCHEMY, D. Gold, The Art of Modern Hashmaking, 109 pgs.....\$12

## UNDERGROUND TITLES

___ THE ANARCHIST COOKBOOK, William Powell, Uncensored Ed., 160 pgs.....\$30	___ PRIVACY: HOW TO GET IT, HOW TO ENJOY IT, Bill Kaysing, 128 pgs.....\$18
___ NEW I.D. IN AMERICA, Anonymous, Foolproof New Identity, 110 pgs.....\$17	___ THE PAPER TRIP I, Eden Press, Get New I.D., 82 pgs.....\$17 Vol. #2, 79 pgs.....\$19
___ I.D. BY MAIL, Eden Press, Get I.D., 20 Sources Fully Illustrated, 62 pgs.....\$20	___ POOR MAN'S JAMES BOND*, K. Saxon, Weapons & Explosives, 476 pgs.....\$30
___ HOW TO GET ANYTHING ON ANYBODY*, Lee Lapin, 263 pgs.....\$30	___ GET EVEN: The Complete Book of Dirty Tricks, George Hayduke, 192 pgs.....\$20
___ THE WHOLE SPY CATALOG*, Lee Lapin, Encyclopedia for PI's, 426 pgs.....\$45	___ DO-IT YOURSELF MEDICINE, Ragnar Benson, 113 pgs.....\$20
___ RAGNAR'S BIG BOOK OF HOMEMADE WEAPONS, R. Benson, 279 pgs.....\$25	___ THE OUTLAW'S BIBLE, E.X. Boozhie, Your Legal Rights, 322 pgs.....\$20
___ THE RIP-OFF BOOK, Victor Santoro, Con & Swindles, 200 pgs.....\$15	___ REBORN IN THE U.S.A., Trent Sands, Expanded Third Edition, 165 pgs.....\$16
___ COUNTERFEIT I.D. MADE EASY, Jack Luger, A Complete Guide, 131 pgs.....\$16	___ SECRETS OF A SUPER HACKER, Gareth Branwyn, 205 pgs.....\$20
___ THE BIG BOOK OF SECRETS HIDING PLACES, Jack Luger, 128 pgs.....\$17	___ HOW TO AVOID A DRUNK DRIVING CONVICTION, Judge X, 168 pgs.....\$15
___ SCREW THE BITCH: DIVORCE TACTICS FOR MEN, Dick Hart, 186 pgs.....\$20	

## MUSHROOM TITLES

___ THE MUSHROOM CULTIVATOR*, Paul Stamets & J.S. Chilton, 415 pgs.....\$28	___ PSILOCYBIN MUSHROOMS OF THE WORLD, Paul Stamets, 245 pgs.....\$24
___ GOURMET & MEDICINAL MUSHROOMS*, Paul Stamets, 592 pgs.....\$39	___ GROWING WILD MUSHROOMS, Bob Harris, Beginners Guide, 88 pgs.....\$12
___ GROWING SHIITAKE COMMERCIALY, Bob Harris, 88 pgs.....\$12	___ PSILOCYBIN GROWER'S GUIDE, O.T. Oss & O.N. Oeric, 88 pgs.....\$16
___ PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10	___ MUSHROOM RESOURCE GUIDE: A Listing of 43 Mushroom Companies.....\$15
___ MUSHROOMS PSYCHEDELIC FUNGI, Peter T. Fust, Ph.D., 127 pgs.....\$20	___ SIMON & SCHUSTER'S GUIDE TO MUSHROOM, Gary H. Lincoff, 510 pgs.....\$15
___ HALLUCINOGENIC AND POISONOUS MUSHROOMS, G. Menser, 124 pgs.....\$14	___ MAGIC MUSHROOMS AROUND THE WORLD, Jochen Gartz, 129 pgs.....\$22
___ MUSHROOMS DEMYSTIFIED*, David Arora, Best Field Guide, 976 pgs.....\$39	___ ENCYCLOPEDIA OF PSYCHOACTIVE FUNGI, Jack Mendelson, 126 pgs.....\$20
___ ALL THE RAIN PROMISES AND MORE, David Arora, Field Guide, 261 pgs.....\$18	___ THE SACRED MUSHROOM SEEKER, Riedinger, 283 pgs.....\$25
___ PETERSON FIELD GUIDES: MUSHROOMS, Kent McKnight, 427 pgs.....\$17	___ MEDICINAL MUSHROOMS YOU CAN GROW, Hajo Hadelers, 194 pgs.....\$25

## MAGAZINES

___ THE BEST OF HIGH TIMES #21, #22, #23 or #24, 106 pgs.....\$6	___ PSYCHEDELIC ILLUMINATIONS (Psychedelics) #8, 92 pgs.....\$8
___ TRP, THE RESONANCE PROJECT (Psychedelics) #4, 68 pgs.....\$5	

### PRICES INCLUDE FREE SHIPPING (USA)

USA ALLOW 2-3 WEEKS FOR DELIVERY, OR FOR AIR MAIL ADD \$3 PER BOOK, ON MOST BOOKS: \*BECAUSE OF WEIGHT, DOUBLE THE SHIPPING RATE ON BOOKS MARKED (\*). CANADA ADD \$5, EUROPE ADD \$10, PACIFIC RIM ADD \$15, PER BOOK, FOR AIR MAIL DELIVERY, OR FOREIGN SURFACE MAIL ADD \$3 PER BOOK.

BOOKS ARE SHIPPED IN A PLAIN PACKAGE. ALL ORDERS ARE CONFIDENTIAL. WE DO NOT GIVE OR SELL OUR MAILING LIST. YOUR PRIVACY IS OUR MAIN CONCERN! BOOKS ARE SOLD TO ADULTS ONLY.

CA RES. ONLY, ADD 7.75% TAX. CHECKS, MONEY ORDERS, VISA, MC, AMEX, DISCOVER & CHECK CARDS ACCEPTED.

ADD A \$3 PRO. FEE ON CREDIT CARD ORDERS AND ORDERS UNDER \$15. (SUBTOTAL)

24 HR. FAX LINE 1-916-771-4201 FOREIGN CREDIT CARD ORDERS CALL 1-916-771-4204

### DISCOUNT PRICES & FAST SERVICE SINCE 1985

QUESTIONS 1-916-771-4203



CREDIT CARD ORDERS 1-800-635-8883



# HYPERSPATIAL MAPS

---

## 5-MEO-DIPT REPORT

Recently I received a gift of 30 mg of 5-MeO-DIPT from an associate who thought I might find it interesting. He stated that it needed a sense of direction and loved activity. I had heard that it was a special experience, both sensuous and a bit on the “mild” side of psychedelia. The reports I had read and heard from friends gave it two thumbs up, except for one who thought it was not very interesting on its own, but might be more suited for a day of hiking.

12:30 pm: Mixed 18 mg 5-MeO-DIPT into 16 oz of filtered water, swished it about, divided it into two 8 oz glasses, and drank it with my partner. Strange taste! At 12:00 pm, I had dropped off our child with friends for a day of play. For the first time in a long while, the sun urged us to celebrate; exploring a new compound seemed in order for the two of us.

12:45 pm: Working in yard, I got the first alerts. There is a minor change in vision, everything takes a roundness on, and there’s a slight buzzing sensation in the extremities. I continue to cut lawn with my push mower, now in a hurry to finish before I am besides myself with rushes.

1:00 pm: Retreat into the house, as the sun was beating down. Both of us lay down in bed. Feel absolutely poleaxed, losing the ability to focus on task. Waves of emotion wash through and around us. Tryptamine trembles throughout bodies. Lots of laughter and goofy grins. This is more than we bargained for, but just the same we’re enjoying the moments together. We had expected something lighter.

1:45 pm: Back outside into the garden. We had a ground plan of working on plants *etc.* for the day’s activities. When we proceed outside, the smell of chlorophyll and other garden odors is overpowering. Having never had this reaction to plants before, it comes as a complete shock to us. We have often spent time in the garden while exploring, without ever experiencing the occurrence of a turn off to the green and tumbling earth. We sit down in the grass, trying to figure it all out. As we sit, I start to get washes of anxiety, and then nausea slowly building. Everything seems to dither about, almost mindlessly. We are pretty perplexed on what to do

next. We are due to pick up our hatchling between 4:00 pm and 4:30 pm. The strength of the 5-MeO-DIPT keeps waxing, and as it waxes, the nausea does as well. My anxiety turns inward, into self-examination of my life’s path at this time and place. I begin to wonder how long the 5-MeO-DIPT is going to last.

2:30 pm: Vomit time. Gripping the porcelain toilet and heaving over and over, anxiety riding on me like a veritable demon. I feel better for tossing, but the niggling feelings stay with us. Focus is completely off, yet the whole life’s path thing keeps on coming back and reasserting itself. I look again into my depths and find issues to go over. It is hilarious in a way, how confident we can be, when in actuality we are like a mote of dust flowing with the tides of time and humanity; how much is driven by desire, and just plain accident.

We try to listen to some music, lying down again. The nausea does not abate. We start discussing how we will handle it when we pick up the kid from the friend’s house. Are we up to it?

3:30 pm: Working on getting up the strength and focus to go pick up the kid. Calling over is the first task—hard, but not impossible. Everything sounds fine. Anxiety kicks into high gear, not knowing how we will enter into kid world (3 kids at their house plus ours), let alone getting over there. 10 blocks away, driving is not an option; balance is impaired, and heaven knows about judgement or depth-perception. Walking it is. Fumbling around the house, trying to reassemble our selves and personas is a Sisyphean task. What if they realize we are higher than kites? What if our kid picks up on it? (Paranoia gallops away!)

4:15 pm to 5:00 pm: Out the door with sunglasses and personas somewhat attached. The sun still blazing down as we make our way some 10 blocks to pick up the hatchling. Our unease heightens as we get close, but when we arrive we turn and smile encouragement at each other and venture into kid land. Not only is ours there, but our friend’s 3, and a couple of neighborhood strays. I can’t tell if we are being overly active and talkative, but we hesitate there for about 10 minutes and then venture back home. The hatchling grabs both





of our hands and babbles all the way home. The walk back takes on a wonderful feeling. What we had experienced trepidation over is revealed as a joy. We move through golden haze, laughing and giggling together; the hatchling seems fine, and appears to be unaware of our state, as we wish. Though we walk quickly, the time between the houses telescopes into a stroll through the hurly-burly world.

5:00 pm to 7:00 pm: Home again, lying down together in the bedroom while the hatchling runs through the house and yard. We discuss our feelings, deciding that this will be it for awhile with voyaging. We talk about the levels reached over the last two years and the need for a break that the 5-MeO-DIPT has indicated. I go over the realization that though this was not the voyage I had anticipated or wanted, it has been one that has revealed much. I find that my focus has come to be more and more on the times spent tripping than on the immediate needs. I have allowed the flow to take over, and to miss points of necessary response. This isn't pleasant to realize, but it needs to be acknowledged. What the effects of the 5-MeO-DIPT were earlier, with constantly shifting focuses and the inability to concentrate, now are reversed. Extreme focus is found instead of the wandering concentration. With this shift comes some bittersweet fruit—realizations that would turn anyone's psyche, but I ride it out. In the midst of this we finally move outside to work in the garden. The evening slowly comes on, and a friend arrives.

7:00 pm and onwards: Our friend is 77 years old, a longtime advocate and experienced user of MDMA, and an all around interesting person! Sitting in the gardens, we talk about our experiences of the day to him. My partner states her view that the 5-MeO-DIPT as basically a dry run, pales in comparison to the plant allies. She states she will not repeat it, as it overwhelmed her with endless variations of hesitation and low level constant anxiety plus nausea. Neither very interesting or informative. I concur on some parts but dwell on the sense of direction I am feeling welling up from the critical self-examination that I underwent. The evening darkens a bit as we sit. As we talk into the evening I find that the hesitation which has dogged all my actions for over a year is lifting. It is as if a gauntlet has been run, and a new course of action made apparent. I walk my friend to his house and return home for dinner. The evening fades with beauty and laughter, we drift in the afterglow.

## POSTSCRIPT

As the next couple of weeks pass, much in my life was positively affected. I have some nice offers of work, ending up starting a business with an old acquaintance. I found that mental barriers were lifting or gone that had long been present. Life has shifted, and in a wonderful way. Many long standing problems and issues are by the wayside, derailed on that sunny afternoon.

Having taken more than a month now away from 5-MeO-DIPT, I was asked by my acquaintance who gave it to me, "Would I do it again?" I answered, "Yes, but maybe at a lower dose and with a meal previously eaten." It will not be everyone's cup of tea, but it has valid applications. It might be best to make arrangements that allow more of an open-ended day. Deadlines seem to make the experience a bit skitish! There has been a lot of reassessment time, and a general grounding. I am on a couple of months sabbatical from entheogens, as I get my house in order. — GWYLLM

# Rare Herb

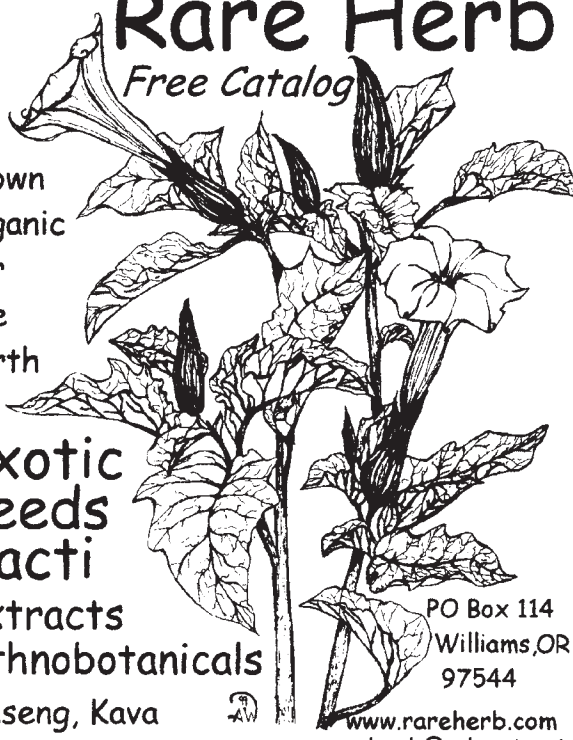
*Free Catalog*

grown  
organic  
for  
the  
earth

Exotic  
seeds  
cacti

Extracts  
Ethnobotanicals

Ginseng, Kava  
& other herbal delights!



PO Box 114  
Williams, OR  
97544

[www.rareherb.com](http://www.rareherb.com)  
[rareherb@cdsnet.net](mailto:rareherb@cdsnet.net)  
Analogueros welcome!





## CLAVICEPS PASPALI AND THE ELEUSINIAN KYKEON: A CORRECTION

by FRANCESCO FESTI & GIORGIO SAMORINI

In the second chapter of the book *The Road to Eleusis* (WASSON *et al.* 1978) ALBERT HOFMANN answered the question proposed by R.G. WASSON regarding the possibility that the ancient Greeks would have been able to isolate a visionary drug from ergot that was capable of inducing an experience comparable to those produced by psilocybin or LSD. HOFMANN'S positive answer was based on three hypothesis.

The first hypothesis conjectured the separation from *Claviceps purpurea* (Clavicipitaceae)—parasitizing wheat and barley—of the water-soluble psychoactive and non-toxic alkaloids (belonging to the ergonovine group) from those responsible for the gangrenous and/or convulsive syndromes (belonging to the ergotamine/ergotoxine group). The third hypothesis conjectured the separation of the psychoactive alkaloids from the ergot (*C. purpurea*) of the infestant *Lolium temulentum* L. (Gramineae).

The second hypothesis, perhaps more suggestive and renowned, proposed the integral use of *Claviceps paspali* STEVENS ET HALL, whose sclerotia appears to exclusively contain the psychoactive water-soluble alkaloids. The host species hypothetically proposed by HOFMANN was *Paspalum distichum* L., which “grows commonly all around the Mediterranean basin and is often infected with *Claviceps paspali*” (HOFMANN 1978: 31). After a closer examination of the data on the corology (geography) of the *Paspalum* genus, this second hypothesis by HOFMANN needs a correction, due to an ethnobotanical oversight, already forecasted by RÄTSCH (1998: 643).

The genus *Paspalum*, including 250 to 450 species (depending on what authority one cites) is spread in tropical and subtropical areas of the Old World and all over the New World. In fact, less than 10% of the species is native to Africa and/or Asia. No single species is indigenous to Europe, where the following species are present today (CLAYTON 1980: 263; CONERT 1998: 36–37; GARBARI 1972; HÄFLIGER & SCHOLZ 1985: 94–109):

*Paspalum dilatatum* POIRET IN LAM. [= *P. pratense* SPRENGEL, *P. ovatum* NEES VON ESENBECK EX TRINIUS, *P. lanatum* SPRENGEL, *Panicum dilatatum* (POIRET) O. KUNTZE, *Digitaria dilatata*

(POIRET) COSTE]: originally from South America (Argentina and Brazil), it is sometimes cultivated as fodder and became wild or naturalized (in wet and shady uncultivated lands) in Portugal, Spain, Azores, Italy, Austria, and Germany.

*Paspalum urvillei* STEUDEL: originally from South America, naturalized in rice fields and wet areas of Portugal, but very likely to be found in other countries of Southern Europe.

*Paspalum paspalodes* (MICHAX) LAMSON-SCRIBNER [= *P. distichum* auct. non L., *Digitaria paspalodes* MICHAX, *P. digitaria* POIRET, *P. michauxianum* KUNTH, *P. distichum* var. *digitaria* (POIRET) HACKEL, *P. distichum* subsp. *paspalodes* (MICHAX) THELLUNG]: originally from tropical areas of America, cultivated as fodder mainly in subtropical countries, by this time subcosmopolitan and still expanding (for example, it became spontaneous in Cornwall in the 1970s; cf. SELL & MURRELL 1996: 239); naturalized in Portugal, Spain, Azores, Italy, France, Austria, Germany, Great Britain, Albania, Bulgaria, Greece, Turkey, and European Russia.

*Paspalum racemosum* LAMARCK: originally from Peru and Ecuador, became wild in Germany.

*Paspalum vaginatum* SWARTZ [= *P. tristachyum* LECONTE, *Digitaria tristachya* (LECONTE) SCHULTES, *P. inflatum* A. RICHARD, *Panicum vaginatum* (SWARTZ) GRENIER & GODRON, *Digitaria vaginata* (SWARTZ) BUBANI]: originally from tropical America and (verisimilarly) from tropical Asia, it has been reported on sea sands and rice fields of Portugal, Spain, Italy, France, and Germany.

*Paspalum quadrifarium* LAMARCK [= *P. ferrugineum* TRINIUS], originally from southern America, adventitious in Italy.

*Paspalum lentiferum* LAMARCK [= *P. curtisianum* STEUDEL, *P. glaberrimum* NASH, *P. tardum* NASH, *P. kearneyi* NASH, *P. amplum* NASH]: originally from the USA and recently reported as adventitious in Germany.

Concerning the particular species proposed by HOFMANN, it should be pointed out that most taxonomists consider *P. distichum* L. a *nomen ambiguum* (a name that is not confidently





applicable to any known species), and prefer the binomial *P. paspalodes* (MICHAX) LAMSON-SCRIBNER. Regarding the above-mentioned list, *P. paspalodes* is now the most widespread species of *Paspalum* in Europe, and the only one reported in Greece. It is very likely that the diffusion of this species, as with the other *Paspalum*, has been seen in recent times, and less likely in the past century, but surely this happened many years after the Conquest. Indeed, considering the dates of the first reports in the neighboring countries (for example, in Italy no one species of *Paspalum* has been observed before 1900; cf. FIORI 1923–1925, GARBARI 1972), the presence of *Paspalum* sp. in Greece cannot be dated before the past century. It is therefore possible to state with confidence that all the *Paspalum* species that originated from the New or the Old World, spread in recent times, due to voluntary or involuntary action of man—whether originally cultivated as fodder then becoming wild, or due to being imported and broadcast together with other cultivated seeds (for example fodders and cereals).

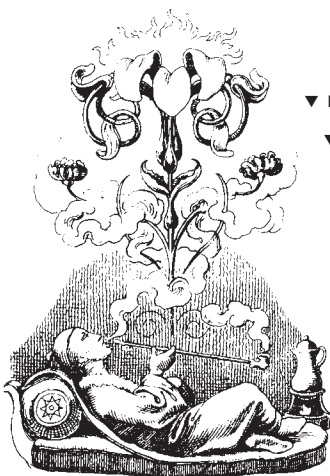
On the basis of these *data* the presence of *P. paspalodes* and any other species of *Paspalum* in ancient Greece has to be excluded. Furthermore, the insubstantiality of HOFMANN'S second hypothesis regarding the preparation of the *kykeon* from ergot, is supported by the fact that *Claviceps paspali* is an ergot that exclusively infects graminaceous plants of the *Paspalum* genus (GRASSO 1955), and its presence in Europe is linked to the recent spreading of its host plants. It's enough to consider that the presence of *C. paspali* in France has been reported for the first time only in 1991 (RAYNAL 1996), and

that Greek phytopathologists seem to exclude the presence of *C. paspali* today in Greece (AARONSON 1989: 252). Again, in Italy *Paspalum dilatatum* was introduced in 1929 and appeared to be free from ergot until 1948 (TONOLO 1965).

Beside the botanical/corological considerations presented here, a symbolic/iconographic argument could be taken in consideration. The ergot hypothesis of the Eleusinian *kykeon* is also supported by the frequent representations of cereals in the iconography associated with the Eleusinian Mysteries. All the above-mentioned species of *Paspalum* have an appearance that is very different from that of the cereals cultivated for human consumption; *P. paspalodes* has an inflorescence constituted by two (rarely more than one) thin spikes at the top of the stem. It would seem strange that such a characteristic shape would have not found place among the Eleusinian images. Nor does there seem to be any hidden link between cultivated cereals and *Paspalum*, and the species of this last genus have a strongly different ecology (rice apart), and are not infestants of the cultivated fields spread during the Classic Greece period.

Nevertheless, we want to conclude by emphasizing that the reduction of the possibilities proposed by the Swiss chemist does not reduce the viability of the ergot hypothesis. HOFMANN himself stated concerning this: "I mention it only as a possibility or a likelihood, and not because we need *P. distichum* to answer Wasson's question" (HOFMANN 1978: 33). This topic will be examined further and in more detail in a article currently in publication (SAMORINI 1999). ◇

## PSYCHEDELIC RESOURCE LIST



### UPDATED SECOND EDITION! PROVIDES SOURCES FOR:

- ▼ PEYOTE: seeds and live plants. ▼ TABERNANTHE IBOGA: seeds, root-bark, and guided sessions with pure ibogaïne.
- ▼ CANNABIS: viable seeds for high-potency strains and suppliers of dried herb. ▼ Legal mescaline-containing cacti.
- ▼ PSILOCYBES: spore prints & syringes, dried mushrooms, and growing supplies. ▼ GHB and GHB-making kits.
- ▼ SALVIA DIVINORUM: plants, dried leaves, and potent extracts. ▼ 5-MeO-DMT, DPT and other tryptamines.
- ▼ Plant extraction gear, chemicals & labware. ▼ Vaporizers, waterpipes, and sundry smoking supplies.
- ▼ AYAHUASCA: various traditional & analogue plants. ▼ OPIUM POPPIES: seeds & dried pods.
- ▼ Books, periodicals, seminars, indoor grow-lights & gardening equipment, and much more!

8.5" x 11" soft-cover, 150 pages, illustrated. \$22.95 (USA; CA residents add \$1.55 for sales tax), \$24.95 (foreign; payment in USA dollars preferred, international money orders add \$5.00), postpaid from:  
Soma Graphics, POB 19820, (Dept. ER), Sacramento, CA 95819-0820, USA





The BOTANICAL PRESERVATION CORPS presents  
the second annual *Salvia divinorum* conference

## **SKA PASTORA, LEAVES OF THE SHEPHERDESS: SALVIA DIVINORUM & SALVINORIN-A**

December 9–12 at BREITENBUSH HOT SPRINGS, Oregon.

\$350.00, including meals and lodging. To register, call (503) 854-3314.

*Salvia divinorum* is easily grown, perfectly legal, and presents challenges and promises in ethnobotany, chemistry, psychotherapy, neurology, and shamanism. Consider these mysteries:

- ▼ *Salvia divinorum* has not been found in the wild, rarely yields viable seeds, and Mazatec shamans say it came from “elsewhere.”
- ▼ Chewed or smoked leaves induce a visionary state unlike that of any known psychoactive plant.
- ▼ Salvinorin-A is active in microgram amounts, is not an alkaloid, is structurally different from all known psychoactive compounds, and acts at unknown receptor sites.

Several leading researchers offer a lively four-day weekend of exploration, education, and speculation on the potentials of the *Salvia divinorum*/human relationship.

**Bret Blosser**, anthropologist, is studying with a Mazatec shamanic family and will share insights into the traditional use of *Salvia divinorum*.

**Kat Harrison**, ethnobotanist and artist, is learning about the spirits of *Salvia divinorum* and tobacco in the Sierra Mazateca of Oaxaca.

**Ralph Metzner**, psychologist, professor at CALIFORNIA INSTITUTE OF INTEGRAL STUDIES, author of *The Unfolding Self*, *The Well of Remembrance*, and *Green Psychology*, will speak on *Salvia divinorum* and shamanic divination.

**Rob Montgomery**, ethnobotanist and founder of the BOTANICAL PRESERVATION CORPS, has been studying the pharmacology, cultivation, and distribution of *Salvia divinorum* for ten years.

**Jonathan Ott**, chemist, ethnobotanist, and author of several leading books on entheogens, offers extensive experience from the lab and the field.

**Dale Pendell**, poet, ethnobotanist, and author of *Pharmako/Poeia: Plant Powers, Poisons, and Herbcraft*, will muse on the voice of this distinctive and amazing plant teacher.

**Daniel Siebert**, ethnobotanist, has developed improved methods for ingesting *Salvia divinorum* and was the first person to ingest salvinorin-A.

**Nika Turelli**, healer, will speak about *Salvia* divination in practical healing work.

BREITENBUSH HOT SPRINGS is a small and very beautiful resort in the mountains of central Oregon. Participants and presenters enjoyed the 1998 conference beyond belief and asked that another gathering be convened. We have added a full day to the schedule for more time to muse on *Salvia*, enjoy the company of *Salvia* friends, and soak in the hot springs. Please register early, since the event will probably fill in quickly.

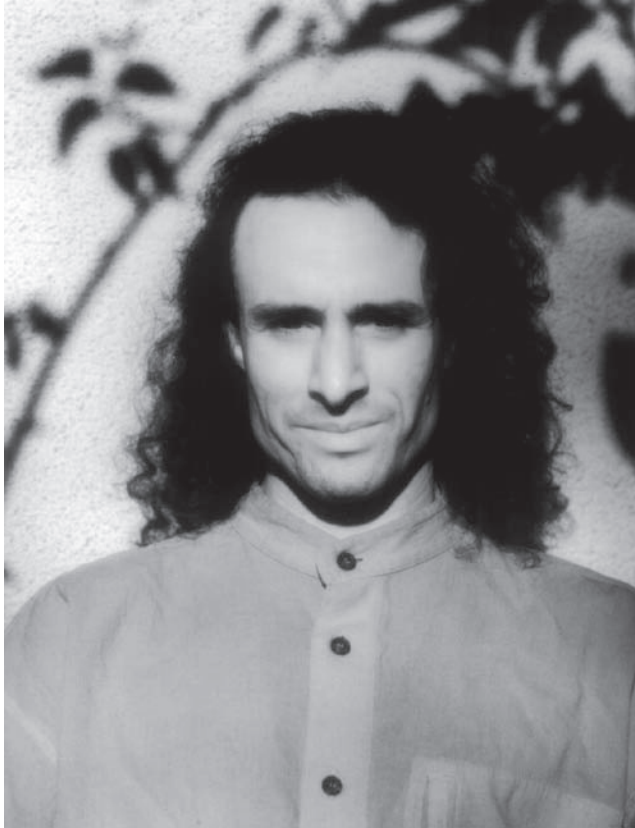




## DANIEL SIEBERT SPEAKS...

Interviewed by WILL BEIFUSS

Photo by WILLIAM MACKENZIE-SMITH



**Will:** When did you first become interested in *Salvia divinorum*?

**Daniel:** It might be more fitting to ask, “When did *Salvia divinorum* first become interested in me?” I first came across a description of *Salvia divinorum* in 1973 in a little booklet entitled *Legal Highs*, which described the effects of *Salvia divinorum* as being similar to psilocybin, but shorter-acting. This caught my attention immediately, since I was a young, “hip” teenager at the time, with a lot of curiosity about psychedelics, and the comparison to psilocybin was seductive. I probably would have tried it immediately if I could have gotten my hands on it, but back then *Salvia divinorum* was quite rare and very hard to obtain. THE CHURCH OF THE TREE OF LIFE owned a large plant and was offering rooted cuttings as a premium for donating \$100.00 or more to their CHURCH, but that was more money than I could possibly afford at the time. Nevertheless, I was interested enough that I wrote to

the CHURCH for more information, but that was as far as it went. It was not until the early ‘80s that I came across the plant again. I was browsing through THE REDWOOD CITY SEED COMPANY’s catalog and noticed that they were offering *Salvia divinorum* plants. I think they were charging around \$25.00 at the time, and I ordered one. Unfortunately the plant died within a few days after I received it. About a year later, I attended a TERENCE MCKENNA lecture near Los Angeles. I noticed a man in the audience who was carrying a potted *Salvia divinorum* plant. I went over and introduced myself. He was surprised that I recognized his obscure little plant and he explained that he was having good success growing it. The plant he was carrying was a spare plant that he brought so that he could share it with others. He broke off a branch and gave it to me. By the time I got home the cutting was completely limp and looked hopeless, but I managed to revive it by putting it in a glass of water and misting it frequently. Eventually the plant rooted and I potted it up and put it in the small, eight-foot-tall greenhouse I owned at the time.

While the plant was growing I did some research. After asking around a bit, I found several people who had tried *Salvia divinorum*. They all seemed rather unimpressed by the effects (or lack of them) and seemed to feel that it was basically not worth the trouble. Many people were actually of the opinion that *Salvia divinorum* was inactive and attributed the reports of its alleged activity to the placebo effect. However, one person I spoke with was KAT HARRISON. Although her own experiences with the plant had been underwhelming, she mentioned that her friend, the anthropologist BRET BLOSSER, had taken *Salvia divinorum* under the guidance of a Mazatec shaman and had a powerful visionary experience. Apparently he had been instructed to eat 13 pairs of leaves that had first been rolled into a cigar-shaped cylinder.

Within about a year the plant I had obtained was hitting the ceiling of my crowded little greenhouse and was suffering a serious infestation of scale insects. I decided to move the plant outside, hoping that I could deal with the scale problem more easily once the plant was outdoors. Almost immediately when I moved the pot, the plant leaned over and the main stem snapped off, right at the base of the plant—just a few





inches above the soil. Trying to rescue the situation, I saved some cuttings from the fallen plant and I collected all the leaves that were free of insects. I wrapped the leaves in moist paper towels, then put them in a plastic bag in the refrigerator, hoping that they would stay fresh until I could find an opportunity to try them. At that time it was commonly believed that *Salvia divinorum* was only active when the leaves were consumed fresh. The dried leaves were thought to be completely inactive.

Finally, about a week later, I arranged to try the leaves with two friends. We had decided to try the leaves together outdoors on the patio at dusk, ingesting them in the same manner as Blosser. We each counted out our 26 leaves, rolled them into a nice cigar-shaped bundle and began to take bites. The more I ate the worse it tasted. It became increasingly difficult to swallow because of the strong bitterness, but somehow we all managed to finish our leaves. In about ten or fifteen minutes I seemed to notice a slight change in my vision. I could vaguely perceive a colored halo surrounding objects. I said, "I think I feel something." Then I stood up and walked a short distance. Moving felt a little odd. I was suddenly more aware of space and perspective. I was now certain that things were looking different. I remember saying, "I definitely feel something now."

One of my friends looked a little disappointed and said, "I don't feel anything." Then almost before he finished saying the word, "anything," he fell out of his chair. He was laughing hysterically. I don't think I have ever seen anyone laugh so hard, his body was convulsing with laughter. He seemed to be trying to say something, but it was incomprehensible because he couldn't stop laughing. His laughter was contagious and we all started laughing uncontrollably. After several minutes, he was finally able to speak. He asked, "Are you in it?" At the time, I was not sure what he meant by this question; later he explained that he was in an underground cavern. He was asking us if we were there too.

By this time, all three of us were experiencing the profound effects of the herb. There was something very natural and nurturing about it. I felt a deep sense of assurance and comfort, a feeling that everything was at peace and as it should be. I saw the cozy little homes of fairy-like nature spirits nestled in the hills all around me. I saw long-eyelashed elf-like entities that were strangely cartoonish in character. Interestingly, although we did not talk about it during the experience, all three of us later described seeing these long-eyelashed entities. After about an hour, the effects gradually

began to subside, leaving us feeling relaxed, comfortable, and amazed. It was a truly wonderful experience. Ever since then, I have been passionately interested in this plant.

**Will:** *Salvia divinorum* has a reputation for producing very bizarre effects. Do you feel this plant can be used for spiritual/personal growth outside of its traditional use by Mazatec shaman?

**Daniel:** Absolutely. I think this is the main reason people are drawn to *Salvia divinorum*. It is like a trans-dimensional doorway that allows one to step outside of consensual reality, providing a unique opportunity to explore the nature of consciousness and the fundamental mysteries of existence. It can take one through death and birth. It can transport one to another place and time. It can show you the creation and end of the entire universe. Experiences like these leave a lasting impression and are tremendously enriching. I believe that *Salvia divinorum* will also prove extremely valuable as a tool in psychotherapy, because it allows access to the deep inner reaches of the psyche. I have heard from many people whose lives have been positively transformed as a result the insights gained from their experiences with this herb.

There is an interesting double-blind experiment currently underway in Canada that is studying the effectiveness of *Salvia divinorum* as an aid to meditation. The study is headed by IAN SOUTAR and is being funded by MAPS. IAN has been involved with a group of Quakers who practice silent meditation. They have found that low, non-visionary doses of *Salvia divinorum* taken sublingually have the effect of freeing the mind of distracting thoughts and promoting a clearer, more focused state of mind that is ideal for their meditation practice. This study is interesting to me because it is exploring a whole new approach to working with *Salvia divinorum*.

**Will:** Tell me about the book you are currently writing.

**Daniel:** Yes, of course. I am very excited about the project. The book has grown much larger than I had originally conceived, and consequently is taking me much longer to complete than I had originally planned, but I feel that it will prove well worth the wait. The book is quite comprehensive and covers virtually all aspects of the subject: history, botany, horticulture, ethnobotany, chemistry, biochemistry, the phenomenology of its effects, preparation and safety, methods of use, the importance of ritual, etc. I am toying with the idea of publishing two or three sections of the book separately and prior to completing the entire work. One of these would







be a book on the botany and horticulture of *Salvia divinorum* and another would be on the phenomenology of its effects.

**Will:** In researching the book, have you traveled to México?

**Daniel:** Yes, I spent some time in the Sierra Mazateca in the spring of 1999 conducting interviews, taking photographs, exploring *Salvia divinorum's* native habitat, and participating in traditional ceremonies with two well-respected shamans. The trip was quite magical, and fruitful. It greatly deepened my respect for this herb and my appreciation for the indigenous healers who work with it. I learned a great deal about *Salvia divinorum* from the Mazatec perspective and I will be sharing some of what I learned in my forthcoming books. It is an extraordinary region and I anticipate returning regularly to conduct further research and to visit my new friends there.

**Will:** Do the shamans you met in México know of *Salvia divinorum's* growing popularity worldwide? Did you mention this to them? If so, what do they think of this?

**Daniel:** The *curanderos* I spoke to seemed unaware that *ska María Pastora* was growing in popularity abroad. Most of the foreigners that come to their region are interested in the

and said that it was extremely disrespectful to use the plant in this way. She said that this was equivalent to burning your own children. Obviously she feels quite strongly about this. She made it very clear that when dealing with sacred plants, honor and respect are of paramount importance, and that *las hojas* should not be taken without observing the appropriate ritual diet and using them in a proper ceremonial context under the guidance of an experienced and reputable shaman such as herself.

I should mention here that there are now non-Mazatec entrepreneurs who are going into the region and purchasing *Salvia divinorum* leaves from less scrupulous Mazatecs for export. These export operations are removing hundreds of kilos of dried leaves from the region annually. Obviously the Mazatecs who are selling to these buyers are beginning to realize how popular their sacred herb is becoming abroad.

**Will:** What other research do you plan on conducting in México?

**Daniel:** Primarily, I am interested in spending more time with some of the Mazatec shamans who use *Salvia divinorum* so that I can develop a greater understanding of their use of this plant, and their particular perspective with regard to it. I think that it is very important that people who are experimenting with this herb have some knowledge about its traditional use. These shamans know a great deal about how to work with this plant in a meaningful way. They understand what can be accomplished with it and how to use it to achieve specific goals. As is true in many indigenous cultures around the world, shamanic sacred traditions are quickly disappearing. Few young Mazatecs are interested in learning these traditions. Much of this knowledge will be

lost in the next 20–30 years as the current generation of elderly shamans die out. Very little information has been recorded regarding the Mazatec traditions surrounding *Salvia divinorum*. If this knowledge is to be preserved, the time to do it is now, before it disappears.

I am interested in determining whether or not some of the Mazatec's immediately contiguous neighbors, the Cuicatecs and Chinantecs, also utilize *Salvia divinorum*. I would also very much like to determine the identity of a plant called "Yerba de la Virgen," which according to a 1952 paper by

## **I had an interesting conversation with a Doña JULIETA. I explained to her that most people experimenting with *Salvia divinorum* these days smoke the leaves. She was quite opposed to this practice and said that it was extremely disrespectful to use the plant in this way. She said that this was equivalent to burning your own children.**

*hongitos* and, to a lesser extent, the morning glories. They do occasionally get people who are interested in *Salvia divinorum*, but they are very few and far between. They seemed genuinely surprised that I was so interested in learning about *Salvia divinorum*. Although it is becoming increasingly well-known in the world, it is still quite obscure compared to magic mushrooms. I think it will take awhile before the Mazatecs start seeing much *Salvia divinorum* tourism. I had an interesting conversation with a Doña JULIETA. I explained to her that most people experimenting with *Salvia divinorum* these days smoke the leaves. She was quite opposed to this prac-





WEITLANER was used by the Otomí people in the somewhat distant region of Tulancingo, Hidalgo in the same manner as *Salvia divinorum*. It would be fascinating if this turned out to in fact be *Salvia divinorum*; but even if it is not, it would be quite interesting to discover its identity.

I am also planning to look into the genetic diversity of *Salvia divinorum*. This plant very rarely produces seed, and even on the infrequent occasions when seed has been obtained, their viability has been quite low. Because of this, the plant is virtually always propagated asexually from cuttings. Truly wild, genetically diverse, seed-producing populations of *Salvia divinorum* have never been observed by botanists. At first glance, many populations of *Salvia divinorum* appear wild, but one must realize that the Mazatecs deliberately choose to plant it in out-of-the-way locations. They believe that it should not be grown where it will be seen by passers-by, lest it lose its power. In a humid environment, such as the wooded ravines in the Mazatec Sierras, stem sections quickly root when they make contact with moist soil. Once planted in such a location, the plant spreads asexually on its own within the immediate environment, propagating itself from branches that break off or fall over. After many years the plants becomes completely naturalized in that location, appearing quite wild. It is certainly possible that truly wild populations of *Salvia divinorum* exist somewhere. However, as I said, such populations have never been observed by botanists, and the Mazatecs I spoke with assured me that it does not grow wild, but is always introduced to a location through human effort. Therefore, it appears that this plant is a cultigen with very limited genetic diversity. It may be that there are relatively few genetically different clones of *Salvia divinorum* growing in the entire region, and it is entirely possible that this species is predominately monoclonal. I would like to collect more live specimens from a wide variety of locations throughout the region so that we can see if they appear to be genetically identical or not. This could be done using isozyme analysis or DNA fingerprinting techniques.

**Will:** You recently conducted an experiment to test the putative psychoactivity of another *Salvia*—*Salvia splendens*. How was the experiment set up and what were the results?

**Daniel:** The first published description of what we now refer to as salvinorin A appeared in a 1982 paper by the Mexican

phytochemist, ALFREDO ORTEGA. At that time it was simply called *salvinorin*. In his paper, ORTEGA points out that salvinorin is structurally similar to compounds that had previously been isolated from the common ornamental bedding

**I received e-mail from someone who claimed that he and a friend of his had tried *Salvia splendens* and found it to be active in very low doses. He sounded quite excited about his discovery and started posting messages on the Internet about it. He claimed that the leaves produced a sort of relaxing, anxiolytic, emotional-blunting effect.**

plant, *Salvia splendens*. This caught my eye early on in the days of my work with *Salvia divinorum*, and I was curious to see if *Salvia splendens* might produce any interesting effects similar to that of *Salvia divinorum*. So I purchased several *Salvia splendens* plants from a local nursery and tried smoking the dried leaves. After smoking a huge amount, I did not notice any effects other than a slight headache. I then made an extract of the leaves using the same procedure that I had been using to extract salvinorin A from *Salvia divinorum*. I experimented with this extract several times, using ever-increasing amounts, but was still unable to detect any effects. At this point I was convinced that *Salvia splendens* was inactive. Then a year or two later, I received e-mail from someone who claimed that he and a friend of his had tried *Salvia splendens* and found it to be active in very low doses. He sounded quite excited about his discovery and started posting messages on the Internet about it. He claimed that the leaves produced a sort of relaxing, anxiolytic, emotional-blunting effect. Obviously, these effects are not at all like *Salvia divinorum*. The effects he associated with *Salvia splendens* are rather like those of Valium®; it was not said to be a visionary herb by any stretch of the imagination. While I realize that such effects have their place, I personally do not find them very interesting. Nevertheless, this report intrigued me enough that I decided to try *Salvia splendens* again. Interestingly enough, when I did, I experienced exactly the kind of effects that he had described. However, for some reason, I was unable to experience these effects again on subsequent attempts, even though I tried using larger amounts of leaf. As this information was being posted in various places on the Internet, quite a few other people started experiment-





ing with it. People's reports were mixed. Many people were reporting that they were experiencing sedative or anxiolytic effect, but others didn't seem to feel anything.

Because the reports were so inconsistent, I began to wonder if the "placebo effect" might be responsible for many of the effects people were experiencing, including my own. To investigate this, I decided to conduct an informal double-blind experiment using volunteers from the *SALVIA DIVINORUM* E-MAILING LIST. This is an e-mail discussion forum I founded a couple of years ago, which is dedicated to *Salvia divinorum* and other psychoactive Labiatae. I located a source for a large amount of *Salvia splendens* leaf. In order to determine if this material would be suitable for use in the experiment, I sent samples of the doses I intended to use for the study to three people who had already tried *Salvia splendens* several times and claimed to be able to distinguish its effects. Unanimously they concluded that this material was indeed active and thus should be quite suitable for the experiment. I then selected a placebo herb. I chose *Viola odorata* leaf, because it was the most similar herb in appearance and texture that I could come up with that did not have effects that were likely to be confused with those that were being associated with *Salvia splendens*. I then sent out coded packets containing pre-measured doses of *Salvia splendens* and the placebo herb to 61 volunteers. They were instructed to ingest the samples and then to report any effects experienced on a questionnaire that had been provided to them. People were allowed to choose between smoking the herb samples or ingesting them sublingually. Some people chose to do both. So I collected two sets of *data* based on method of ingestion.

The purpose of the experiment was to determine if people would be able to distinguish *Salvia splendens* from the inactive placebo herb. If *Salvia splendens* does produce a significant effect, this should show up in the *data* obtained from the questionnaires. Unfortunately, only 31 of the volunteers completed the experiment and returned the questionnaires, so the amount of information I had available to work with was relatively small. Nevertheless, I think that the results are meaningful. The results of the experiment showed that most people reported no effects from either herb. Of those that did report "*Salvia splendens*-type effects" (about 35%), the numbers were essentially equal for *Salvia splendens* and the placebo. This suggests that *Salvia splendens* is no more effective than the placebo in producing "*Salvia splendens*-type effects." This is definitely the case for the specific materials and doses used in this particular study.

After sharing the results of this study publicly, I received quite a few surprisingly emotional reactions from people who insisted that *Salvia splendens* was indeed quite active and that my study must be flawed. I got the feeling that people felt I was attacking their integrity by suggesting that they were victims of the placebo effect. It is clear that this herb produces effects in many people when they *know* that they are taking it. The fact that many people are convinced of its effects is compelling. The problem is that the activity seems to disappear when people *don't know* what it is they are taking. The information available suggests that the effects people have been reporting are probably due to psychosomatic factors rather than a true pharmacological action of the herb; however, I don't mean to suggest that this small study in any way closes the book on the pharmacology of *Salvia splendens*. Further research may very well identify some sort of activity that was not observed in this particular experiment.

**Will:** Do you think *Salvia divinorum* will avoid being scheduled?

**Daniel:** I'd certainly like to think so. The nature of its effects are just too profoundly bizarre and ontologically challenging for it to ever become very popular. It is clearly not habit-forming, nor does it produce any form of dependence. If anything, it has the reverse effect. The majority of people who try *Salvia divinorum*, do so out of curiosity, but after one or two full-blown experiences decide that there are better things

## WILDFLOWERS OF HEAVEN

Exotic Plants and Seeds

P.O. Box 1989-ER

Ranchos De Taos, NM 87557

*Established 1993*

*Catalog \$2.00*

<http://www.wildflowersofheaven.com>

**NOW AVAILABLE!!**

***Stipa robusta* seeds**

**collected in Lincoln County, NM**





to do for fun. It will never become widely used or cause the kind of social problems that have resulted in other plants becoming illegal. But then again, the scheduling of drug plants is sometimes unpredictable and illogical. For example, it doesn't make sense that obscure and relatively benign plants like *Tabernanthe iboga* and *Catha edulis* are illegal, while other far more available, powerful, and clearly dangerous plants like the *Daturas* and other hallucinogenic nightshades remain quite legal.

It is very important that people who experiment with *Salvia divinorum* are properly educated about its effects so that they can use it intelligently, safely, and hopefully in a way that is personally valuable and meaningful.

People who provide this herb to others must accept the responsibility of educating prospective users. I am concerned about the fact that there are unscrupulous entrepreneurs who see this plant as nothing more than a way to make a fast buck and seem to care nothing about what happens to the people who use it. If these people begin exploitatively mass-marketing it as some sort of "great new high" to uneducated, unprepared consumers, problems could arise that would bring the plant some serious negative attention. *Salvia divinorum* is a precious and sacred plant. It would be very sad to see it criminalized.

**Will:** At the 1997 MIND STATES conference, TERENCE McKENNA had this to say about *Salvia divinorum*: "I don't believe the establishment is interested in demonizing and criminalizing a new, easily grown, widely available psychoactive plant. I don't think the establishment needs a new *Cannabis*." Do you agree with this statement?

**Daniel:** Well, I think it is rather difficult to anticipate the interests of the establishment, but TERENCE is correct in the sense that it would be impossible to enforce a law that made *Salvia divinorum* illegal. It would be a tremendous waste of resources and would not accomplish anything positive. Unlike *Cannabis*, *Salvia divinorum* is both shade-loving and very inconspicuous looking. By planting it amongst other plants or beneath trees it can be grown almost invisibly. There are several ornamental *Salvia* species that look almost identical to *Salvia divinorum*, so identifying an illegal *Salvia* plant would be a major problem. It is a rapidly growing, easily propagated plant that can be harvested at any stage in its life cycle. It is very easy to grow indoors, since there is no need for expensive high-wattage lighting. If *Salvia divinorum* were made illegal, most people would just move their plants

indoors. Unlike *Cannabis*, there would be no tell-tale odor or high electric bills to worry about.

**Will:** What is your preferred method of ingesting *Salvia divinorum*? Do you have a ritualized context that you take it in?

**Daniel:** Actually, I have several preferred methods of ingestion. I am fascinated by the extremely intense and often bizarre, but brief experiences that can be achieved by smoking, and I also enjoy the longer lasting, slowly unfolding type of experiences produced when the leaves are chewed using the quid method or when using a sublingually absorbed extract. When smoked, the full dose is delivered rapidly into the bloodstream. This method produces effects that begin very rapidly, producing almost no "alert." Peak effects are experienced in less than a minute. The peak state lasts for some 5–10 minutes, then subsides over another 20–30 minutes. When *Salvia divinorum* is ingested orally, salvinorin A is absorbed gradually into the blood stream. The effects build over 15–30 minutes, peak for 1–2 hours, then gradually diminish over an additional hour or two. Both kinds of experiences can be tremendously rewarding. Oral ingestion provides a more gradual entry into the experience, which makes it easier to get one's bearings and to adjust to the changes of consciousness that are occurring. The greater duration of the effects provides more opportunity to explore and learn from the experience. However, sometimes the shorter duration of effects achieved by smoking is more desirable, because it requires less of a time commitment, and since the effects are so brief, one can risk diving in further, with the assurance that one will quickly return to the surface.

For smoking purposes, I definitely prefer to use a highly concentrated form of salvinorin A, rather than plain leaves. I see no virtue in inhaling the massive quantities of smoke that are necessary to reach a high level of effects when smoking the leaves in their natural state. In the past I worked with pure salvinorin A; however, I no longer use it in this form, because a single dose is so minute that the mechanics of handling it are problematic. What I usually use for smoking these days is a salvinorin A-fortified leaf-preparation that contains 1 mg salvinorin A that has been deposited on 25 mg *Salvia divinorum* leaf. This can be smoked easily in an ordinary pipe, and because it is so highly concentrated, one only needs to inhale a tiny wisp of smoke. When using the quid method, I prefer to use fresh leaves rather than dried ones. There is something very satisfying about consuming the leaves fresh off the plant, while they are still crisp, juicy, and full of vital-





ity. I also enjoy using a sublingual extract. This produces the same type of experience as the quid method, but eliminates the cumbersome bulk and bitterness of the leaves.

I do incorporate various elements of ritual in my *Salvia divinorum* sessions. Rituals utilize external actions that function through symbolism and metaphor to influence inner experience. I use ritual to prepare the inner environment. Essentially, to help create the sort of mental "set" that is conducive for a positive and productive experience. I won't go into every type of ritual I use, but I will describe the one I use most often: defining sacred space. The way that I like to do

this is to burn white sage or copal and then to use the fragrant smoke to describe a circle that encloses the area where the session will take place. This is a simple, but extraordinarily powerful act. It creates a container for the session and promotes a sense of inner preparedness and respect for what one is about to do. It formally acknowledges the beginning of the session and signals the time for increased commitment and focus.

WILL: Thanks for taking the time to share some of your thoughts and experiences with us here at *The Entheogen Review*. ✧

Mystic Eye 1997 used with permission of ALEX GREY. For posters & books: 725 Union St. Brooklyn, NY 11215, <http://www.alexgrey.com>



## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of people who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MASTERCARD and VISA accepted by phone, or through our secure server on-line at <http://www.maps.org/memsub.html>.

MAPS memberships include a subscription to the quarterly *MAPS Bulletin*, which features articles, personal accounts, book reviews, and reports on conferences & allied organizations. As well, all new MAPS members who mention this advert will receive a free copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

**MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA**  
**(888) 868-6277, FAX: (941) 924-6265, [info@maps.org](mailto:info@maps.org), <http://www.maps.org>**

*(Please note that MAPS has moved; the address listed above is our new location.)*





# L.J. VALDÉS III ON R. GORDON WASSON

---

Here's a letter to me from R. GORDON WASSON. As a grad student, I had written him telling him of my interest in studying the chemistry of *Salvia divinorum*. He mentions having sent a lot of leaves to SANDOZ, in Basle (*sic*). This was, of course, the laboratory where ALBERT HOFMANN worked. WASSON'S note, along with HOFMANN'S own statement, "Das Wirksame Prinzip dieser Zauberdroge, das anscheinend sehr labil ist, konnte bis jetzt noch nicht identifiziert werden" [The active principle of this magic drug/plant, which apparently is very labile, has still not yet been identified] (HOFMANN 1964), should indicate to the reader that he did more than just ingest an alcohol-preserved infusion of the leaves, as has been reported (OTT 1993; OTT 1995). I would guess that Dr. HOFMANN did some alkaloid screening along with his bioassay work. The screening would have been negative. He probably took too low a dose of the alcoholic preparation (which may have been somewhat stable; this would be easy enough to verify if we had his recipe). Also note that WASSON was not terribly impressed with the pharmacological effects of the plant (he must have been listening to MARÍA SABINA). He advised me to study *Cymbopetalum penduliflorum*.

As an aside on the stability of an alcohol-preserved infusion of *Salvia divinorum* there is an interesting trip report, apparently from Germany, posted a while back on the now defunct DISEMBODIED EYES web site, currently at the LYCAEUM (<http://diseyes.lycaeum.org/fresh/expсалv.htm>). I've shortened it a bit and corrected a couple of spelling errors:

...Some weeks later I got a small bottle with an alcoholic extract of salvia. It had a strange green colour and tasted bitter. It was a bit stronger, but still not strong enough. This time I definitely had an altered perception of my body but that gets clearer in the next story. :)

Now some weeks ago I got a larger quantity of that green extract and this time I'm determined to find out what it really does. A month ago I had another trip. As I knew that salvia doesn't tolerate any interference I did it at night in the dark when nobody was at home, so I was sure there wouldn't be any sounds distracting me. The point is that salvia pulls you to another dimension (I'll try to explain that later) but at least at the dose level I ingested it was not strong enough to hold me there.

So I ingested about two teaspoons of the extract, knowing that it would take about fifteen minutes to capture me. It's really strange. Even if the dose is rather low I get the impression that something takes hold of me, sort of hypnotizing. Sometimes I opened my eyes or I moved involuntarily to scratch some itching part of my body than everything was way normal. But when I stopped that and let myself be mesmerized things got weird. My mind, the observer within or whatever you call it was rather unaffected, the things he observed changed, though. I don't really know what I felt...

My most recent salvia trip took place five days ago... This time I took about three teaspoons. I...lay down and kept my eyes open, trying to find out if this would stop the salvia. I felt that it was stronger than the last time, so strong that I actually forgot to close my eyes. When I did, the space around me folded and was gone; in a strange way I was able to feel my body even in that dimension. Sometimes I felt something unpleasant, don't know how to explain it, and when I thought about it I came to the conclusion that this strange something must be a representation of my left leg lying in an uncomfortable way...

— LEANDER J. VALDÉS III, 27 June 1999

P.S. I'd like to add here that *Zauberdroge* is really what hallucinogens or entheogens are all about. I've liked the word since I first read HOFMANN'S article. Too bad there's nothing like it in English. It was almost worth the year I put into Reading German for grad students...





R. GORDON WASSON  
 42, Long Ridge Road · DANBURY, Conn., 06810  
 TEL: (203) 748-0173  
 1 - July - 1978

Dear Mr Valdés:

I have your undated letter before me and it interests me.

Would work on S. divinorum? <sup>be worth it!</sup> I doubt it. After identifying the plant almost twenty years ago, I sent a big quantity of leaves gathering in Huautla to Sandoz, in Basle, Switzerland. They worked hard on them and found nothing, just nothing. They think the active principle was labile and had escaped in a matter of days or perhaps hours after picking. A number of us (including me) had tried the infusion of the leaves and we thought we experienced something, though much weaker than the Psilocybe species of mushrooms. Others have worked on the leaves also. I think the chemists in the University of Washington, perhaps elsewhere. I have heard of no positive results.

Why not concentrate on the Cymbopetalum penduliflorum? This was a famous plant among the Aztecs. Charles E. Dibble and Arthur J.O. Anderson of Sahagún finished their translation of the Nahuatl text in the '60's -- a stupendous task. In Book 11, Earthly Things, p 120 col 1, under the Aztec name Teonacaztli, the informant of Sahagún says the fruit of this plant 'makes one drunk as if it were mushrooms'. Were I younger, I would be tempted to read up about the botany of this tree and then go down to Mexico and gather the fruit in the field (also the flowers, leaves, roots, and bark) and bring <sup>them</sup> it back and work on the material. Of course anyone who reads Dibble & Anderson's translation may remark on this fact: several of my friends have seen it. Work may be in progress already, though I know of none.

Sincerely yours,

R Gordon Wasson





# ENTHEOBOTANY

## SHAMANIC PLANT SEMINARS

12–18 FEBRUARY 2000

21–27 FEBRUARY

Two 7–day, intensive seminars at the  
portal to the Palenque Mayan ruins and  
México's mysterious tropical forests

You are invited to join us for an intensive week by the archaic Mayan ceremonial center of PALENQUE, penetrating mysteries of shamanic botany—studying psychoactive plants and mushrooms with leading experts in a relaxed, informal atmosphere. Learn how to cultivate and to prepare shamanic plants; become acquainted with the sacred plants of shamanism, past and present. Contemporary use—ludible, therapeutic, spiritual—will be frankly discussed. This is an opportunity not to be missed! Seminars will feature practical workshops, demonstrations, and instructive lectures; and a range of exotic plants will be available for study. Thrice daily sessions will culminate in nightly slide presentations or poolside chats. Besides a tour of PALENQUE and environs by Mayan entheobotanist Rätsch, there will be opportunities to explore the exotic surroundings on your own. This will be our 11<sup>TH</sup> such event [formerly BOTANICAL PRESERVATION CORPS] and past seminars have assumed legendary proportions...

*Please join us!*

request full brochure from:

**ENTHEOBOTANY SEMINARS**

**POST OFFICE BOX 4 (DEPT. ER)**

**SIERRA MADRE, CALIFORNIA 91025, USA**

**626-355-9585 [VOICE] 626-355-1758 [FAX]**







# EVENTS CALENDAR

## INSIGHT & OPENING NOVEMBER 1–7, 1999

A week-long seminar on the power of breath and meditation that integrates ancient spiritual practices with western psychology and modern consciousness research, through lecture and direct experience. Activities include Holotropic Breathwork, Buddhist meditations of the breath and heart, silence, sacred music, mandala drawing, and lectures. With instructors STAN GROF, JACK KORNFELD, and WES NISKER. Held November 1–7, 1999 in Yucca Valley, California; tuition, room and board is \$935.00. For more information contact: AMAUKUA RETREATS, 2309 Edna Street, El Cerrito, CA 94530, (510) 232-3098, FAX (510) 232-4090.

## WORLDS OF CONSCIOUSNESS NOVEMBER 11–14, 1999

The 3rd International Congress of the EUROPEAN COLLEGE FOR THE STUDY OF CONSCIOUSNESS (ECSC) will be held in Basel, Switzerland, November 11–14, 1999. The conference aims to go beyond conventional scientific discussions by offering opportunities to become acquainted with different aspects of human consciousness in pre-session workshops, multimedia installations, art exhibitions, and a public event in honor of ALBERT HOFMANN. The three main topics of the scientific program are: “A Look into the Other world,” “Hallucinogen and Entactogen Research,” “Visions: The Future of ASC.” Parallel afternoon sessions will focus on “Ayahuasca,” “Psychoanalytic Therapy,” and “Forms of Ecstatic Trance,”

Presenters include: ARNO ADELAARS, GÜNTHER AMENDT, GERHARD BAER, OLIVER BILKE, HANSJÜRG BRAUN, ADOLF DITTRICH, DAGMAR EIGNER, KLAUS ENGEL, JOSEF M. FERICGLA, PETER GASSER, MARK GEYER, EUPHROSYNE GOUZOU LIS-MAYFRANK, CHARLES GROB, THOMAS HEINZ, THOMAS HEISE, GERHARD HELLER, LEO HERMLE, PETER HESS, INGO JAHRETSZ, VIKTOR HOBI, HOLGER KALWEIT, KARL ARTUR KOVAR, EVGENY KRUPITZKY, ROGER LIGGENSTORFER, KURT

LUSSI, BERNHARD MACK, MAJA MAURER, RALPH METZNER, ETHAN NADELMAN, DAVID NICHOLS, PETER OEHEN, JONATHAN OTT, CHRISTIAN RÄTSCH, SABINE RITTNER, URS RÜEGG, CHRISTIAN SCHARFETTER, AMELIE SCHENK, MICHAEL SCHLICHTING, ALAN SHOEMAKER, MANFRED SPITZER, WOLF-DIETER STORL, JURAJ STYK, SONJA STYK, MICHAEL SZUKAJ, K. TUCEK, ROLF VERRES, FRANZ X. VOLLENWEIDER, and others.

For more information contact: ECSC, Dr. MICHAEL SCHLICHTING, Jüdenstr. 33, D-37073 Göttingen, TEL +49 551 / 484463, FAX +49 551 / 487487, ECBSMSchl@aol.com, http://ecbs.magnet.ch, or contact EUROKONGRESS GMBH, Isartorplatz 3, D-80331 München, TEL +49 (0) 89 / 210 986 0, FAX +49 (0) 89 / 210 986 98, info@eurokongress.de, http://www.eurokongress.de.

## SALVIA DIVINORUM SEMINAR DECEMBER 9–12, 1999

The BOTANICAL PRESERVATION CORPS presents the second annual *Salvia divinorum* seminar, “*Ska Pastora*, Leaves of the Shepherdess: *Salvia divinorum* and Salvinorin-A,” held December 9–12, 1999 at BREITENBUSH HOT SPRINGS in Oregon. Presenters include BRET BLOSSER, KAT HARRISON, RALPH METZNER, ROB MONTGOMERY, JONATHAN OTT, DALE PENDELL, DANIEL SIEBERT, and NINA TURELLI. \$350.00 tuition includes meals and lodging. To register, call (503) 854-3314.

## AYAHUASCA CONFERENCE MARCH 17–19, 2000

“Ayahuasca—Amazonian Shamanism and Spirituality,” will be held in San Francisco, CA on March 17–19, 2000. Presenters include JACE CALLAWAY, CHARLES GROB, LUIS EDUARDO LUNA, DENNIS MCKENNA, RALPH METZNER, JEREMY NARBY, JONATHAN OTT, and ALEX POLARI DE ALVERGA. Call (415) 575-6290 to request registration information when it becomes available, or e-mail rmetzner@svn.net.





# GROWING *SALVIA DIVINORUM* FROM SEED

by JON HANNA

When mature, *Salvia divinorum* seeds (technically mericarps or nutlets) are 1.8–2 mm long, 1(1.2) mm wide, somewhat pyriform, minutely tuberculate, and dark brown (REISFIELD 1993).

At one time it was believed that *Salvia divinorum* did not produce viable seed, and the only manner in which it could be reproduced was by cuttings (EMBODEN 1972; SCHULTES 1972; HEFFERN 1974; MAYER 1977; FOSTER 1984). While this belief is now known to be in error, it is true that *S. divinorum* only rarely sets seed. Those wishing to grow *S. divinorum* from seed face three obstacles: a low seed set, a low germination rate, and a low survival rate.

The first inkling that *Salvia divinorum* did indeed produce viable seed came from the 1973 book *Growing the Hallucinogens*, wherein the author stated that, “This salvia is generally grown from cuttings, but I know of one instance in which it was grown from seed” (GRUBBER 1973).

Then in 1980 while working on his Ph.D. dissertation, LEANDER J. VALDÉS III performed breeding experiments in which he cross-pollinated 14 *Salvia divinorum* flowers (using the “Cerro Quemado” clone and a “WASSON/HOFMANN” clone). 4 flowers were pollinated successfully, and 8 seeds were produced (not 4 as has mistakenly been stated; OTT 1996). A photo of these 8 seeds was published in 1987, the first time that *S. divinorum* seeds had appeared in print (VALDÉS *et al.* 1987). These 8 seeds represent a 14.3% seed set, since each flower has the potential to produce 4 seeds. Unfortunately, these seeds were killed by overheating in a growth chamber, and their viability couldn’t be ascertained (VALDÉS 1983).

AARON REISFIELD was the next person reported to attempt pollination experiments. Self-pollinated plants with 108 flowers produced 11 seeds—a 2.5% seed set, and his cross-pollination of 190 flowers produced 24 seeds—a 3.2% seed set (REISFIELD 1993). Clearly it is difficult to get *Salvia divinorum* to produce seed. It has been noted that since the anthers and the pistils of a single flower appear to mature at different times (a way for a flower to prevent self-pollination), that this must be accounted for when hand-pollinating flowers; both the anther and the pistil must be ripe (VALDÉS 1999). This may be partially responsible for the substantially lower

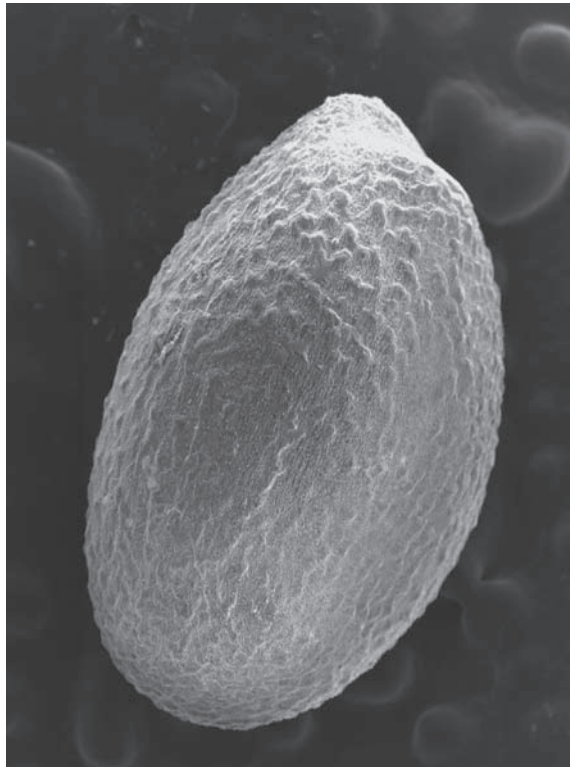


Figure 4: A 200 micrometer shot showing an entire *Salvia divinorum* seed.  
Photo by Michael Dunlap, University of California Chemical Engineering and Material Science.

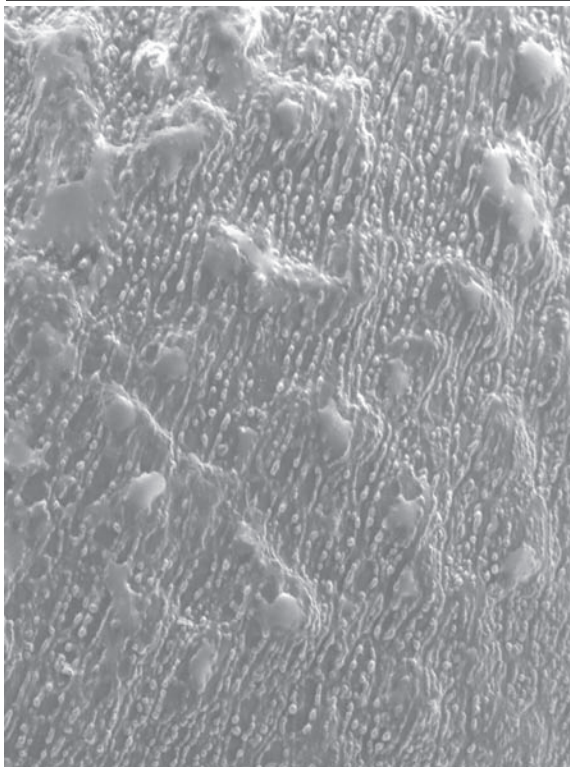


Figure 5: A 50 micrometer section of the surface of a *Salvia divinorum* seed.  
Photo by Michael Dunlap, University of California Chemical Engineering and Material Science.





seed set that REISFIELD obtained when compared to VALDÉS (but it could also be argued that VALDÉS' sample was statistically small). REISFIELD was able to get a few of these seeds to germinate, and he described these seedlings growth as "vigorous" (REISFIELD 1993).

In January 1994 DANIEL SIEBERT collected 70 seeds from "WASSON/HOFMANN" clones residing at the BOTANICAL DIMENSIONS' garden in Hawaii. Hand-pollination had not been attempted on these plants, which means that the seeds were generated in conditions that might be considered as being similar to "the wild." Of 70 seeds, SIEBERT was able to get 12 or 13 to germinate (a 17.1% to 18.6% germination rate), and only 6 to survived to maturity. (Clones of these seed-grown plants are available for sale from SIEBERT'S web-based *Salvia divinorum* business.) Unlike REISFIELD'S seedlings growth, SIEBERT described his own seedlings as growing "very weakly," and he has commented that "[t]he seed raised clones seem a bit less vigorous than some of the Oaxacan material" (SIEBERT 1999A; Siebert 1999B).

More recently in 1999, BRENT LINDBERG—a commercial *Salvia divinorum* farmer in Hawaii (growing about 800 of the so-called "palatable" clone) collected 305 seeds from his plants. The plants that produced these seeds were growing in pots under 70% shade, with approximately 60 inches of rain per year. They first started to flower in November, and they were cut back at this time to promote better leaf growth, but by December there were so many in flower that LINDBERG decided to stop cutting them back. The seeds were first spotted in January, when LINDBERG was hand-pollinating flowers; LINDBERG does not think that his hand-pollination was responsible for any of these seeds (presumably since he saw them early-on in his attempts at hand-pollination). Nevertheless, he did not notice any insects near the flowers, other than a few ants. The seeds were collected over a 2 month period; by February 13 LINDBERG had 162 seeds, and he harvested the rest after this. Only about 80% of the seed had reached maturity. Germination of 100 of these seeds was attempted, with 31 germinating (a 31% germination rate), and 10 surviving to maturity. The seeds were germinated in potting soil mixed with peat moss, and LINDBERG believes that those seedlings that died (when they just had their first small leaves) did so due to overly moist conditions (they dissolved from being too wet). The first seed germinated after 10 days, and the last seed took over 30 days to germinate. The surviving seedlings are growing with equal vigor, comparable to that of a cutting of the same size. As of August, these seedlings were

1–2 feet tall. They are kept outdoors in pots under 70% shade cloth (BEIFUSS 1999).

Several others were also sent seeds from LINDBERG'S harvest. In early April, SIEBERT attempted to germinate 20 of these seeds, of which 3 sprouted (a 15% germination rate), but only 2 survived. The first seed germinated at about 10 days, and the last at about 18 days. The 2 surviving seedlings are growing vigorously. The seeds were planted directly into commercial potting soil, about 1/8th inch deep. The 2 seedlings are kept in a semi-tropical greenhouse with moderate humidity and partial shade; by early August one plant was 12" tall and the other was 21" tall.

WILL BEIFUSS attempted to germinate 27 seeds, of which 9 sprouted (a 33.3% germination rate), and 3 survived. Germination was done between wet paper towels kept in a plastic tupperware-style container with the lid half off. Seeds took 6–10 days to germinate. At 3 months old, one of these seedlings was 9 inches tall and 13 inches wide at the base (leaf-tip to leaf-tip), and its growth has slowed considerably (see FIGURE 7). BEIFUSS believes that this is due to this seed-grown plant having a more limited root system than a cutting of similar size would have. The remaining two seedlings (germinated at a later date) are a sickly yellow-green and much less vigorous, having only grown to about 1 inch tall after one-and-a-half months (see FIGURE 6). BEIFUSS does not think that these will pull through.

After sacrificing one of the seeds sent to me to be photographed with a scanning electron microscope (see FIGURES 4 and 5), I was left with 6 seeds to attempt germination on. I decide to see if gibberellic acid-3 (GA-3) would help my success rate with germination. (See *Seed Germination: Theory and Practice*, second edition by NORMAN C. DENO<sup>1</sup> for more on the use of GA-3; this is an excellent book that I recommend to anyone who is trying to germinate difficult seeds.) On



Figure 6: A *Salvia divinorum* seedling exhibiting stunted growth.





August 16, 1999 I attempted germination in paper towels using GA-3 and following the advice in the aforementioned book. In 8 days, 1 of these seeds germinated, and by 20 days a second seed germinated. The first germinated sprout seems to be growing well, albeit slowly; the second sprout hasn't yet pushed through the soil. Although additional seeds may still germinate, as it stands this is 33.3% germination rate. With such a small number of seeds, it is tough to say for certain whether or not the GA-3 treatment had any positive or negative effect on germination.

It has been proposed that the various collected plants brought into cultivation in the USA might all be genetically identical, and the similarly low seed set with self-pollinated plants and cross-pollinated plants might indicate that this is the case (REISFIELD 1993). It is certainly a *possibility* that all of these plants are monoclonal, and this question could easily be put to rest by performing genetic testing on the various plants now available.

All of the seed-grown plants currently in cultivation look identical to their parent plants except for one grown by SIEBERT, "Paradox" (aka DS03), which has leaves that are "ever so slightly mottled" (SIEBERT 1999). It has been suggested that *Salvia divinorum* may be a hybrid (REISFIELD 1993), but no reasonable candidates for parent plants have been proposed. Due to the consistent similarity of all known seed-grown plants (excepting the very minor difference in the "Paradox" clone), it seems unlikely that *S. divinorum* is a hybrid. If the plant were a hybrid, the seed would be expected to produce extremely variable plants (VALDÉS 1999).

There are also the questions of whether or not the plant is a cultigen, whether or not it has been found in the wild, and whether or not it has set seed in its native habitat in México. Cultigens, by definition, require the intervention of human beings to thrive and reproduce. (For example, corn—a true cultigen—cannot survive without human intervention.) In the Sierra Mazateca, *Salvia divinorum* can clearly do quite well by itself (VALDÉS 1999). The Mazatec curandero Don ALEJANDRO VICENTE has stated that the plant does indeed grow wild in the fairly inaccessible highlands of the Sierra Mazateca, and he has also stated that these plants produce seed that can be planted to grow *S. divinorum* (VALDÉS 1987; VALDÉS 1994; VALDÉS 1999).

It seems unlikely that Don ALEJANDRO VICENTE would lie about where *Salvia divinorum* grows wild, and whether-or-not it produces seed. Nevertheless, no definitively "wild" stands

of *S. divinorum* have been found to date, and no Mexican-grown plants have been observed by ethnobotanists to produce seed.

*Salvia divinorum* depends on a shorter photoperiod to produce flowers. In warmer climates, where the plants can be left outside during the late fall and early winter, plants will go to flower naturally. My own plants, grown in California, have flowered every year. Those who live in colder climates that necessitate indoor growing will have to shorten the amount of daily light that the plants receive, in order to induce flowering, should they wish to attempt hand-pollination. ✧

## NOTES

1. *Seed Germination: Theory and Practice*, second edition by NORMAN C. DENO is privately published and distributed by the author. It is available for \$20.00 postpaid (to anywhere in the world) from: NORMAN C. DENO, 139 Lenor Drive, State College, PA 16801, USA.



Figure 7: A healthy *Salvia divinorum* seedling.





# Kava Kauai

The Source in Hawaii  
Highest Quality Kava Root  
Unique Kava Products

*Banisteriopsis caapi*

*Psychotria viridis*

*Salvia divinorum*



Write or call for a Free Catalog  
POB 1202 (Dept. ER), Kapaa, HI 96746  
1-800-626-0883  
[www.KavaKauai.com](http://www.KavaKauai.com)

# NATIVE HABITAT

## ETHNOBOTANICALS

We grow all the plants & seeds that we sell!  
Collecting the world's rarest plants since 1981!

Catalog \$1.00

NHE/ER  
POB 644023  
Vero Beach, FL 32964  
<http://www.nativehabitat.com>

# BOTANICAL PRESERVATION CORPS

*Serving devotees of shamanic herbalism  
in over 50 countries.*

Exotic Botanicals ▼ Field Gear ▼ Audio Tapes  
Extraction Apparatus ▼ Artifacts & Curios

*Salvia divinorum* Leaves ▼ Atacama Snuff Trays  
Vanuatu Kava Products ▼ Bolivian Coca Bags  
Ayahuasca Vine ▼ *Mimosa hostilis* 'jurema'  
Mushroom Extracts ▼ Smoking Herbs  
Stimulants, Sedatives, Immunotonics & More!

We are the original entheobotanical supply house offering many exotic items and state-of-the-art formulation expertise. Launching this entire new industry (formerly under the name ...of the jungle), which has inspired many parallel businesses, we remain the premier source for quality, price, and fast, reliable service.

The BPC catalog also features a full selection of audio tapes from previous BPC seminars, including talks by JONATHAN OTT, TERENCE MCKENNA, SASHA SHULGIN, KEN SYMINGTON, RICHARD EVANS SCHULTES, DALE PENDELL, RALPH METZNER, WADE DAVIS, GIORGIO SAMORINI, and many other seminal speakers at these legendary events.

*Send \$2.00 for the complete,  
illustrated 35-page catalog to:*

BOTANICAL PRESERVATION CORPS  
Box 1368 (Dept. ER)  
Sebastopol, CA 95473, USA






---



---

# SOURCES

---



---

by WILL BEIFUSS and JON HANNA

**BIOTECH INTERNATIONAL**  
**POB 270412 (Dept. ER)**  
**Las Vegas, NV 89127-0412**  
**(702) 647-9634 FAX**  
**bio3ch@aol.com**  
**<http://www.biotech-intl.com>**

We first learned of BIOTECH INTERNATIONAL as they were supplying ketamine hydrochloride in powder form to researchers via mail-order. A colleague had ordered from them, was impressed with their products and service, and he recommended them for referral to any companies, institutions, or independent research scientists that we knew of who might be looking for this chemical or any of the others that they supply. They fill orders within 24-hours, their chemicals are stated to be of high purity, packaged in tightly sealed containers, and shipped along with a MATERIAL SAFETY DATA SHEET as well as listing the manufacture date (a nice feature that lets one know how fresh the material is).

Unfortunately, effective on August 12, 1999, the Deputy Administrator of the DRUG ENFORCEMENT AGENCY placed ketamine into Schedule III of the CONTROLLED SUBSTANCE ACT. Due to this recent federal scheduling of ketamine, BIOTECH INTERNATIONAL no longer offers this chemical for sale. However, they still have a number of chemicals that might be of interest to the independent research scientist, such as:

Amantadine hydrochloride, 10 gm/\$13.50; dextromethorphan hydrobromide, 10 gm/\$35.00, 30 gm/\$60.00, 50 gm/\$80.00; lidocaine hydrochloride, 10 gm/\$25.00, 25 gm/\$50.00; L-phenylalanine, 25 gm/\$17.50, 50 gms/\$30.00, 100 gm/\$50.00; selegiline hydrochloride, 500 mg/\$20.00, 1 gm/\$40.00, 2 gm/\$70.00, 5 gm/\$150.00; L-tryptophan, 25 gm/\$32.50, 50 gm/\$60.00, 100 gm/\$110.00. All prices include S/H. Some tryptamine-based products should be available in the future as well.

Information on each chemical, such as its molecular formula, appearance, assay results, storage requirements, and brief commentary on its pharmacology, is provided by BIOTECH

INTERNATIONAL. Prior to placing an order you must register with them. This can be done by mail, fax, or e-mail. They require a copy of your ID to verify that you are at least 18 years old, and a signed statement indicating that those purchasing their products do not intend to use them for human consumption or resale, and that the purchaser is familiar with the health hazards and environmental risks associated with these products and is technically qualified to determine the conditions of their safe storage, manipulation, and use. Orders without the ID photocopy or registration statement will be returned. After filing this once, future orders will not require this process. As well, the information you provide to BIOTECH INTERNATIONAL is considered confidential, and will not be disclosed to any third parties. They only accept cash, (international) money orders, cashier's checks, WESTERN UNION, and bank wire transfers as payment (no C.O.D. orders or personal checks). Make payment out to BIOTECH INTERNATIONAL. The web site listed above may not yet be operational at the time we go to print, but should be accessible in October of 1999; at that time they will begin accepting credit cards as a method of payment.

**CIELO ETHNOBOTANICALS**  
**Att: Dan McDonley**  
**POB 199 (Dept. ER)**  
**Milford, ME 04461**  
**cielo@yage.net**  
**<http://www.yage.net/cielo>**

This company specializes in freshly dried *Banisteriopsis caapi* vine sections. They sell the "Cielo cultivar," which they say was originally brought back from Peru by TERENCE McKENNA. Prices are 1 oz/\$10.00, 4 oz/\$35.00, 8 oz/\$65.00, 1 lb/\$125.00. Shipping is \$4.00 and for now they are only selling within the USA. They occasionally offer a limited amount of "premium stock;" 1 lb for \$175.00. These are larger vine sections that range in age from 5–8 years old. They have pictures of each individual pound on their web site so you can see exactly what vine sections you would be getting—a nice touch. Inquire for availability. All of their vine is plantation-grown in the USA, not taken from the rainforest. We are glad to hear this, as we always encourage people to order from companies that make an effort to grow these plants in the USA, rather than exploit another country's natural resources in a manner that may not be sustainable. Payment can be made in cash, check, or money order; no credit cards or C.O.D. orders at this time.





**DANIEL HAUCK**  
**441 W. Madero Ave.**  
**Mesa, AZ 85210**  
**msammy@webtv.net**  
**<http://www.inergy.com/msammy>**

DANIEL HAUCK sells rooted *Trichocereus pachanoi* and *T. peruvianus* cacti. The *T. pachanoi* costs \$25.00 each and the *T. peruvianus* costs \$30.00 each. They are between 6–12 inches tall, and shipping is \$3.00. DANIEL HAUCK also sells dextromethorphan hydrobromide; 1 gm/\$10.00.

**DOUG ROWLAND**  
**200 Spring Road (Dept. ER)**  
**Kempston**  
**Bedford, MK42 8ND**  
**ENGLAND**  
**+44 1234 358 970**  
**<http://www.cactus-mall.com/rowland/index.html>**

DOUG ROWLAND sells cacti and succulent seeds for a huge variety of species, some of which may be of interest to collectors of psychoactive cacti. They have various *Ariocarpus* species including *A. fissuratus* and *A. retusus*, various *Coryphantha*, various *Echinocereus*, some *Lophophora* species including *L. diffusa*, *L. diffusa* var. *koehresii*, *L. jourdaniana*, and *L. williamsii*, numerous *Mammillaria* species, *Pachycereus pecten-aboriginum* and *P. pringlei*, numerous *Trichocereus* species including *T. bridgesii*, *T. grandiflorus*, *T. pachanoi*, *T. peruvianus*, as well as some species collected from the Atacama desert, and various *Turbinicarpus*.

For most species 15 seeds costs 20 p and 100 seeds costs £1. Check their web page for payment and postage information. DOUG ROWLAND also offers a good selection of general information books on cacti, as well as the second edition of ANDERSON'S book *Peyote: The Divine Cactus*. They also offer their own booklets on grafting and raising cacti from seed.

Also worth checking out at this site, especially for those in Europe, is the link to WHITESTONE GARDENS (<http://www.cactus-mall.com/whitestone/catbooks.html>), as this company sells both second-hand and new books related to cacti. They have many classic works, such as books by BACKEBERG and BRITTON & ROSE, as well as a number of books on peyote, including RUDOLF GRYM'S excellent *Rod/Die Gattung Lophophora*. While this book is written in German and Czechoslovakian, it is still worth picking up a copy for those who can't read these languages, due to the myriad of

beautiful black and white and color photographs. And while WHITESTONE GARDENS lists this 125-page hardcover book at the price of £21.30 postpaid (about \$33.50), it can be had for \$22.00 postpaid (send cash via registered mail) directly from the publisher at: MUDR. ROMA STANÍK, Česká 17, 831 03 Bratislava, SLOVAKIA.

**FARMACIE PETRONE S.R.L.**  
**Via Napoli (Dept. ER)**  
**101-8126, Napoli**  
**ITALY**  
**+39 081.5887969 TEL**  
**+39 081.726934 FAX**  
**[petrone@petrone.it](mailto:petrone@petrone.it)**  
**<http://www.petrone.it>**

There are an increasing number of web-based pharmaceutical companies popping up these days. In general, we have been reluctant to review these companies; there is always the worry that readers may attempt to order scheduled compounds from them, and this could result in a U.S. CUSTOMS seizure of the products. Or, perhaps a DEA investigation of the person who placed the order could occur—most likely depending on the quantity ordered. (For hard drugs, the threshold appears to be several ounces, while for pills there seems to be a 500–600 pill threshold.) Or, maybe even a controlled delivery of the contraband and the subsequent arrest of the receiver and a search of the premises could result. (It is worth noting that there is both federal and state case law indicating that small amounts of drugs can be sent “on a whim,” with the recipient unaware.) There is frequent talk on alt.drugs, alt.drugs.hard, and other similar USENET newsgroups purporting to relate which companies provide good service, and which companies have a high percentage of packages held up at CUSTOMS. In some cases it would appear as though when CUSTOMS becomes aware of a company who is indiscriminately supplying opiates (for example), they will then be on the alert for packages originating from this company, and open them for inspection. Especially if large quantities (typically 500 doses or more) are found, there is a chance of law-enforcement action being taken. This is another reason that we feel it is in general best not to list the “good” companies (*i.e.*, ones that people can still get opiates from); as soon as we or anyone else draws attention to them, they can quickly become “bad” companies (ones that are watched by CUSTOMS and the DEA). As well, the DEA or FDA may attempt to coerce the company into ceasing shipment to the USA.





Another reason that we hesitate to review such companies is that, without first-hand experience placing orders, we have no way of knowing if these companies are legit, or if they are just an Internet scam. Since both of us were once ripped off from ERA-BOND LABORATORIES, an “overseas pharmaceutical company,” we are a bit leery about recommending those suppliers that we don’t have positive personal experience with.

The situation with suppliers and CUSTOMS is subject to rapid change. Interested readers are advised to retain some degree of scepticism as they keep up with these changes via the latest newsgroup reports. It is always possible that an unscrupulous individual could post phony reports of success to tout a rip-off scheme. We’ve seen numerous examples of thinly-veiled advertisements disguised as questions or accolades. Even if these companies are legitimate, their advertising tactics are sneaky at best.

Nevertheless, those individuals who are ordering *non-scheduled* compounds from overseas mail-order pharmaceutical companies probably have less to worry about. It is likely that the worst that would happen with such an order (if the company was legit) is that it would get held up by CUSTOMS and either destroyed or returned. (In the latter case you might even be able to get a refund.)

With the above lengthy disclaimer in place, we wanted to draw attention to FARMACIE PETRONE S.R.L., as they offer the compound proglumide in a range of doses. Those who read the second installment of our interview with JONATHAN OTT (see the SUMMER SOLSTICE 1999 issue of *ER*, pp 62–73) may recall that this compound is used as an ulcer medication, as it inhibits the gut hormone cholecystokinin (CCK). Mr. OTT pointed out that proglumide can seem to enhance the effects of opiate drugs, as well as prevent or reverse opiate tolerance. OTT stated that he had not been able to locate a source for this drug other than through chemical supply companies such as SIGMA (and these companies generally don’t sell to individuals). After a colleague mentioned that FARMACIE PETRONE S.R.L. carries this drug, we figured that we should point this out to *ER* readers.

FARMACIE PETRONE S.R.L. sells a number of other useful drugs as well (indeed, they state that they have “15,000 pharmaceutical and parapharmaceutical items” available). Perhaps of great interest to *ER* readers is the fact that they carry moclobemide in 300 mg doses. We have received a number of inquiries asking where this drug—a short-term MAOI useful in *pharmahuasca* experiments—was available, and

until now we have only been able to reply that “it can be purchased over-the-counter in México.”

FARMACIE PETRONE S.R.L. also offers quite a few so-called “smart drugs,” such as aniracetam, oxiracetam, piracetam, and pramiracetam, as well as selling GHB, diazepam, insulin syringes, and much more.

The forms that are needed for “your company” to place an order with FARMACIE PETRONE S.R.L. are available on-line at their web site, and are apparently quite easy to fill out. We have heard of one person that attempted to order benzodiazepine drugs from them who ran into the problem that they required him to fax a prescription in order to fill the order. He also complained that the quoted shipping rates were overly expensive. We want to stress that we have had no personal experience placing orders from this company, either good or bad, and we would certainly appreciate hearing about the experiences that any *ER* readers have with them.

**HERBEX LTD.**  
**POB 4118 (Dept. ER)**  
**Samabula**  
**FIJI ISLANDS**  
**67 9 315503 TEL/FAX**  
**gks@clear.net.nz**  
**<http://www.4-u-veges.com>**

HERBEX LTD.’s “*Kava Boutique*” sells whole roots of *Piper methysticum*, as well as *waka*-grade dried ground root-powder. The prices listed below should be only considered estimates, as the price will have to be converted based on the current exchange rate at the time an order is placed.

The price for whole roots depends on the age of the plant (which determines the kavalactone concentration), and you should contact HERBEX LTD. to discuss what is available. For example, roots with a minimum kavalactone content of 12% sell for about \$12.50 per kilo—this is a very good price.

For the *waka* root-powder, ½ pound is \$10.50, 1 pound is \$18.00, 2 pounds are \$34.50, and 4 pounds are \$64.50. They also sell handcrafted *tanoa* (*kava* preparation bowls): small 6” for \$5.50, medium 11” for \$29.00, and large 13” for \$52.50, as well as *bilo* (half coconut drinking cups) for \$1.00 each. And they have a small selection of additional traditional offerings, such as *papasia* and *buburau* for storing *kava*.







There is something attractive about buying one's *kava* directly from Fiji, and it strikes us that it should be both fresh and potent when purchased in this manner, since it may have spent less time being shipped around the world and sitting in warehouses. As well, buying whole roots and grinding them yourself reduces the chance of potential oxidization of the kavalactones, which occurs more rapidly when they are sitting around in powdered form.

### THE HIGH SHOPPE OF THE NETHERLANDS <http://www.snmedia.com/index1.htm>

A strange example of the increasing convergence of entheogens and pornography on the Internet. THE HIGH SHOPPE sells *Cannabis* and *Psilocybe cubensis* mushrooms; these products are listed underneath a picture of a woman squatting down in a black bra and panties and high-heeled boots. Each product has a link that entices you with “free samples,” but clicking on the link takes you to a page that says: “In order to obtain free samples or purchase products, you must be over 18 years of age. Please verify your age by entering your Adult Check ID below.” ADULT CHECK® is a service predominantly used by porn sites to verify the age of the people visiting their site. It costs \$19.95 to get an ID number that is good for one year, so suddenly the “free samples” you are after aren't so free anymore. And although you started out with an interest in procuring some *Cannabis* or mushrooms, with your ADULT CHECK® ID you can now surf thousands of porn sites; to hell with entheogens, bring on the nude photos!

If you decide to part with \$19.95 for an ID number, you can then purchase, or get free samples of, the following items: Skunk #1: 1.5 gm/\$22.00, Indica: 7 gm/\$19.95, Thai Stix: 7 gms/\$35.00, “Shrooms:” 4 “doses”/\$19.00.

Their web page contains the following disclaimer: “Note: The High Shoppe Is Not Responsible For The Legality Of These Products In Your Country. In the unlikelihood that your order is stopped by customs, they will simply detain and destroy the product and deem it as unsafe. Nothing will happen to you, it becomes a food safety issue. It is designed to protect you from unsafe and contaminated foods and goods.” We doubt that if one is caught trying to import these products into the USA, for example, that CUSTOMS sees this as simply a “food safety issue” and will just destroy the package. It is reasonable to assume that one would stand a real chance of being charged with the importation of controlled substances. Of course, saying this on the web site wouldn't

help sales, so instead they came up with the horseshit mentioned in their disclaimer. THE HIGH SHOPPE OF THE NETHERLANDS is owned by an outfit called SNEAKY MEDIA, and that just about says it all.

### INDRA: SHAMANIC HERBARIUM <http://www.indra.dk>

This company based out of Denmark operates entirely on the web. They have a variety of interesting products, including dried psilocybian mushrooms (*Psilocybe cubensis* and *Panaeolus cyanescens*), mushroom grow kits (containing active *P. cubensis* mycelium and typically yielding 150–200 fresh grams of mushrooms), mushroom spores, ayahuasca plants and various ayahuasca analogues, baby Hawaiian woodrose seeds, *Anadenanthera* sp. seeds, and *Salvia divinorum* extracts in various standardized potencies. Additionally, they have one product that we haven't seen before, which is a pretty unique offering. This is a 5x extract of *Tabernanthe iboga* root. Theoretically, those wishing to experience the psychological, spiritual, or potentially anti-addictive properties of this root would only have to ingest 1/5th the amount as normal, due to the increased concentration of this extract. We are curious what method of extraction is used on this product, and also what the price of the extract is. In the past, pure ibogaine and *T. iboga* root have been fairly scarce, and also pretty expensive. Our hope is that the root used for this extract is being commercially farmed specifically for this purpose. (Or, at the least, harvested in a sustainable fashion.) While specific information about this and various other products wasn't available at the time we wrote this review, there should be something up at the web site by the end of September. Since such an extract would likely be considered illegal in the USA, the 5x *T. iboga* root-extract will not be shipped to America. Other than this they ship worldwide.

### MAGIC SPHERE VALVE POB 190942 (Dept. ER) Miami Beach, FL 33119-9951 <http://www.magicspherevalve.com>

The MAGIC SPHERE VALVE is a polished 304 grade marine stainless steel pipe that converts any bottle into a waterpipe. The design is beautiful in its simplicity. The metal sphere, about 1.25” in diameter, has a cut-out bowl and stem hole. A metal tube attaches to the base of the sphere and dangles into the liquid in whatever bottle you chose to use, and a second metal





tube attaches to the stem hole. Since a spherical shape will automatically center on a bottle mouth and form a decent seal, a waterpipe can be created easily anywhere. The sphere itself has an additional hole that a key-ring can be placed through, allowing it to be carried as an attractive key-chain fob. The metal tubes are supposed to be of a size that they can be used in conjunction with a standard transparent Bic® pen refill, to form a metal pen. I played around with a couple of Bic® pens and could not get this to work correctly, as the fit was too loose to be practical. Still it might work well enough as “an excuse” to carry around these parts.

It seems unfortunate that the disassembled pipe is least conspicuous when carried in two spots like this, as I suspect that the metal tubes could be easily lost. Another way to go would have been to use short telescoping tubes (like a condensed version of a car antennae), which could have been contracted and kept attached to the sphere when it is in use as a key-chain fob. But this might make it a bit more obvious that the fob was really a pipe. If one really didn't wish to carry the metal tubes, it would be easy enough to actually use the empty plastic sheath from a Bic® Round Stick pen (not the standard transparent pen) as the bottom tube (being careful not to heat up the metal so much as to release any melting plastic fumes), and a rolled up “tube” of paper could form the pipe stem.

Any seeming drawbacks such as those presented above that this pipe might have at first glance could clearly be corrected in a number of creative ways, and I suspect that the MAGIC SPHERE VALVE will become my pipe of choice for future travels. And of course, none of these “drawbacks” would in any way effect the use of this pipe at home, where it can be safely kept altogether in the cloth carrying case that it comes with.

The MAGIC SPHERE VALVE is \$54.55 postpaid in the USA. Make payment out to JACOPO TOLJA. Foreign orders check the web site for prices. Orders can not be shipped to P.O. Boxes.



**MAYA ETHNOBOTANICALS**  
**Korte Houtstraat 3 (Dept. ER)**  
**2011 ZN Haarlem**  
**THE NETHERLANDS**  
**+31 23 5425326 FAX**  
**maya@yage.net**  
**http://www.maya.yage.net**

A new company with some good offerings including *Mimosa tenuiflora* [= *M. hostilis*] root-bark, *Diplopterys cabrerana*, *Psychotria viridis*, *Banisteriopsis caapi*, *Virola* resin, *Calea zacatechichi*, *Salvia divinorum*, and many others. Prices seem quite reasonable. Their catalog is \$3.00, cash only.

**ROWAN TREE ARTS**  
**POB 14523 (Dept. ER)**  
**Portland, OR 97293-0523**  
**rowantre@hevanet.com**  
**http://www.hevanet.com/rowantre**

ROWAN TREE ARTS offers the “White Rabbit” and “We're All Mad” posters from the '60s Haight/Ashbury artist collective EAST TOTEM WEST, and they also sell posters by artist ALEX GREY, including his works “Holy Fire,” “Embrace,” “The Kiss,” and “Theologue.” Any poster is \$15.00 plus \$5.00 S/H. ROWAN TREE ARTS has an on-line art gallery featuring the work of GWYLLM LLWYDD, which is based on mandala concepts or visited alternate realities. As well, it looks as though they will be offering a statue of XOCHIPILLI at some point in the future.

But the main focus of ROWAN TREE ARTS is their t-shirt designs. They offer designs in the categories of “Visionary,” “Celtic,” and “Pagan.” Their visionary line includes numerous shirt designs related in some manner to the history and experience of entheogens. They have two different t-shirt designs with *Salvia divinorum* motifs, and they have offered to donate \$5.00 of the purchase price of either of these shirts towards the production costs of *The Entheogen Review*.

The designs—shown to the left—are printed in green ink on a white t-shirt, and the shirts cost \$15.00 plus \$4.00 S/H each. Please note size (S, M, L, XL) (or, for 2-XL, and 3-XL add \$2.00 extra), and mention that you saw this offer in *The Entheogen Review*. Payment should be made out to ROWAN TREE ARTS.



**SALVIA EXTRACT ONLY**

**Att: Thomas Stanley**  
**27290 Woodburn Hill Road (Dept. ER)**  
**Mechanicsville, MD 20659**  
**shivasix@hotmail.com**  
**<http://members.xoom.com/tonescience/salvia>**

Like their name implies, this company only sells a *Salvia divinorum* extract. We like what they said on their web site; they seem like a conscientious company trying to make as good a product as they can. Their extract is a 7x strength, but it is not standardized as several companies now sell. Cost for 1 gm is \$21.50, with a limit of 2 gm per customer. Shipping is \$3.50; payment by postal money order only, made out to THOMAS STANLEY.

**NOTICE**

In the last issue we listed the fax number for ESHU without providing the country code. The correct number—in full—is: (001) 41 71 980-0453.

THE BASEMENT SHAMAN has moved to: Box 1165 (Dept. ER), Woodstock, IL 60098, USA.

THEATRUM BOTANICUM has moved to: POB 488 (Dept. ER), Laytonville, CA 95454, USA.

Over the past year we have heard a multitude of first-person accounts of bad service and rip-offs occurring with the botanical business LEGENDARY ETHNOBOTANICAL RESOURCES (L.E.R.). While we might normally take a few such complaints in stride, the sheer volume of reports coming in from dissatisfied customers about this company makes us feel that we would be remiss not to mention it here.

WILL BEIFUSS is freelance writer and occasional bio-assayist.

JON HANNA is the author of the 2nd edition of the *Psychedelic Resource List*. He is an editor, writer, artist, and new father.

**Ethnobotanicals.com**

PURE LAND offers one of the most extensive selections of highly interesting plant materials ever assembled, sourced, and imported from around the globe. All are specimen quality and available in both wholesale and smaller quantities, at some of the lowest prices you have seen. Some of the raw materials available include: *Psychotria viridis* and *Diplopterys cabrerana* foliage, *Banisteriopsis caapi* "Cielo" cultivar vine-sections, *Mimosa hostilis* root-bark, Vanuatu *kava* root, *Amanita muscaria* mushrooms, and literally hundreds more species and varieties of quality roots, barks, seeds, herbs, and foliage, suitable for use as herbarium specimens.

**The most superior extracts available.**

Over 150 powerfully concentrated extracts including: *Salvia divinorum* 5x standardized (12.5 mg/gram salvinorin A), and new semi-solid extract; Ashwaganda 5x, *Pedicularis* 10x, *Celastrus paniculatus* 10x and seed-oil, *Acorus gramineus* 5x, betel nut 5x, *Hyoscyamus muticus* liquid, *Erythroxylum catuaba* 5x, *Tribulis terrestris* 10x, many more.

Pure alkaloid research chemicals & essential oils, and a vast selection of rare viable seed stock, in packet all the way up to kilogram+ quantities.

PURE LAND supplies only connoisseur quality materials in every instance. Worldwide shipping. Please send \$2.00 for extensive print catalog:

**PURE LAND**

2310 S. Green Bay Road  
 Suite C-PMB-163, (Dept. ER)  
 Racine, WI 53406-4954, USA

<http://www.ethnobotanicals.com>





# BOOK REVIEW



*Timothy Leary: Outside Looking In*, ROBERT FORTE (Ed.), 1999. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL) [One Park Street (Dept. ER), Rochester, VT 05767, <http://www.InnerTraditions.com>], ISBN 0-89281-786-0 [Perfect-bound paperback, \$16.95 (\$?.?? tax) plus \$?.?? S/H (USA)]. 338 pp; no index or bibliography.

ROBERT FORTE has compiled an excellent selection of “appreciations, castigations, and reminiscences” as a *festschrift* to Dr. TIMOTHY LEARY. Along the way we hear tales from JOHN BERESFORD, WILLIAM S. BURROUGHS, RAM DASS, ALLEN GINSBERG, ALBERT HOFMANN, ALDOUS HUXLEY, KEN KESEY, TERENCE MCKENNA, CLAUDIO NARANJO, THOMAS RIEDLINGER, WINONA RYDER, MYRON STOLAROFF, HUNTER S. THOMPSON, ANDREW WEIL, ROBERT ANTON WILSON, ROSEMARY WOODRUFF, and many others. An impressive cast of characters to be sure.

I fell in love with this book from the start, and became increasingly engrossed the further I read. FORTE kicks off with a bit of biographical information, which tells how LEARY’S father left him and his mother when he was 12, after the family fortune had been depleted by the depression. We’re then led through LEARY’S schooling, entrance into and tribulations at WEST POINT (and his eventual resignation), and his higher education and military career, which culminate in a Ph.D. in Psychology from U.C. BERKELEY. With his interest in psychedelics sparked by consuming psilocybian mushrooms in México, LEARY then started up “The Psilocybin Project” at HARVARD. However, it eventually it became clear to HARVARD’S higher-ups that LEARY’S activities and attitude were too controversial, and they found an excuse to fire him. Freed from the educational institution, which he described as an “anesthetic, a narcotic procedure which is very likely to blunt your sensitivity and to immobilize your brain and your behavior for the rest of your lives,” LEARY quickly became known as the foremost proselytizer of psychedelic drugs. Of course this led to problems with the law, and LEARY found himself in and out of jail (having actually escaped from the first minimum-security prison that he was in). In his later life, LEARY became an advocate of computer technology, and then—nearing his own death—a person who “brought death out of the closet,” to paraquote J.P. BARLOW.

As intriguing as the detailed introductory biographical information was, each individual chapter was even more enjoyable. Seeing the same man through a variety of different eyes telling different stories of different times provided a range of expression that couldn’t be matched by a biography told by one person. FORTE has done an excellent job pulling together a group of people who had truly interesting personal accounts to tell. These chapters range in length from 1 page to 42 pages long. But many of them are in the 2–4 page length, a structure that makes the book easily read in fits-and-spurts for anyone who has a shorter attention span. However, this format actually caused me to read the book from cover-to-cover, as I kept thinking to myself, “I’ll just read one more chapter, and then I’m going to put this down.” Indeed, I actually burned out the batteries in my book-lite in the wee hours of the morning, and had to scramble around in the dark to find some AAAs while my wife slept.





Some of my favorite accounts were those presented by J.P. BARLOW, MICHAEL HOROWITZ, and RALPH METZNER. BARLOW tells a heart-warming story of the triumph of “honest death” during one of Leary’s final brushes with the law, when they were pulled over for various moving violations while tooling around L.A. in a convertible. HOROWITZ, LEARY’S archivist, tells of that turbulent time in the early ‘70s when LEARY escaped from prison, and shares his own journal notes of his trip to visit LEARY while he was on the lam in Switzerland. And METZNER presents a detailed picture of the early days, which gives us a taste of how exciting this new field of psychedelic mind-expansion was at the time when it first appeared. Indeed, almost all of the remembrances throughout the book were quite compelling; there was only one that didn’t interest me much, as it was drowned in a quagmire of astrological mumbo-jumbo. A number of the accounts are presented in the form of interviews by FORTE. At times FORTE almost seems to be trying to goad the individual being interviewed into focusing on some of the negative aspects about LEARY’S personality and life decisions. I found it quite admirable that FORTE did this, as it allowed for a more balanced overall picture of the man, and the book didn’t come off as being filled with faint praise and bit tongues. And, for the most part,

those people interviewed seemed to have a pretty good impression of LEARY, even when there were aspects of how he lived his life that they didn’t agree with. Certainly the most severe criticism of LEARY was levied against him in the interview with OWSLEY STANLEY, who called LEARY “one of the most destructive actors to appear on the scene.” FORTE points out that it is pretty ironic for STANLEY to be blaming LEARY for the demonization of psychedelics, when it was STANLEY himself who was cranking out the doses. Although FORTE doesn’t say this, it seems clear that any notoriety and profit that STANLEY obtained from selling acid was certainly due to its mass-scale popularization, which most people attribute to LEARY. Viewed from this perspective, the opinions spouted by STANLEY become almost laughable. But STANLEY’S clear stance against LEARY’S approach, presented by someone who *believes* in the value of psychedelics, makes this one of the more interesting interviews in the book.

It would be hard for me to over-recommend this book. I can’t remember the last one that I read that was such a quick and fun read. Those with any interest in psychedelics should pick up a copy immediately; you won’t be disappointed. — JON HANNA



**Mind Books** offers over 280 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

- Philosophy & Pioneers (40 titles)**
- History & Stories (19 titles)**
- Public Policy & Law (16 titles)**
- Psychology & Empathy (33 titles)**
- Religion & Spirit (22 titles)**
- Practical Guides (20 titles)**
- Traditional Cultures (71 titles)**
- Plants & Compounds (37 titles)**
- Chemistry & Neuroscience (31 titles)**

We offer our free print catalog; fast and discreet service around the world; and easy ordering by mail, phone, e-mail, or fax. For a free catalog, send your address to:

**Mind Books — TER**  
321 S. Main St., PMB 543  
Sebastopol, CA 95472  
Web: [www.promind.com](http://www.promind.com)

**Orders:** (800) 829-8127, 9–6 pacific  
**Staff:** (707) 829-8127, 9–6 pacific  
**Fax:** (707) 829-8100, 24 hour  
**E-mail:** [books@promind.com](mailto:books@promind.com)

**Our web site offers:**

- Descriptions of all titles.
- Order form to pick books.
- Contents & Titles lists.
- Links to reviews, author sites.
- Free Catalog, Feedback forms.
- Hot Links to relevant sites.





## RECEIVED & NOTED

The following texts were received by *The Entheogen Review*. A listing here does not preclude review in a future issue of *ER*. Publisher addresses are provided at the end of this listing; contact them for direct order procedures and shipping & handling costs.

*Altrove #6: Società Italiana per lo Studio Degli Stati di Coscienza* with contributions by CLAUDIO BARBIERI, GILBERTO CAMILLA, MASSIMO DE FEO, MARIA TERESA DOLFIN, ROBERTO FEDELI, and MARCO MARGNELLI. No ISBN (soft cover) Lire 16000. February 1999. SISSC. 145 pp.

*Eleusis: Journal of Psychedelic Plants and Compounds*, new series No. 2, 1999. Edited by GIORGIO SAMORINI & JONATHAN OTT. No ISSN (soft cover) \$40.00 (two-issue subscription). GRAFTON 9. 104 pp.

*HerbalGram*. Edited by MARK BLUMENTHAL. ISSN 0899-5648 (soft cover) \$29.00 (four-issue subscription). AMERICAN BOTANICAL COUNCIL. 81 pp.

*Herbal Medicinals: A Clinician's Guide* edited by LUCINDA G. MILLER, PharmD, BCPS & WALLACE J. MURRAY, Ph.D. ISBN 0-7890-0467-4 (soft cover) \$39.95. 1998. PHARMACEUTICAL PRODUCTS PRESS (THE HAWORTH PRESS, INC.). 382 pp., with references and index.

*Huxley, Wasson, Graves: L'esperienza Dell'estasi 1955-'63*. No ISBN (soft cover) Lire? 1999. NAUTILUS (SISSC). 143 pp. with bibliography.

*Magical Blend*, No. 66. Edited by JERRY SNIDER, LINDA FLEISCHMAN, MIKE LITTLEFIELD & JOHN OSBOURNE. ISSN 1073-5879 (soft cover) \$19.95 (six-issue subscription). MAGICAL BLEND. 72 pp.

*Opium Poppy: Botany, Chemistry, and Pharmacology* by L.D. Kapoor, Ph.D. ISBN 1-56024-923-4 (hard cover) \$49.95. 1995. FOOD PRODUCTS PRESS (THE HAWORTH PRESS, INC.). 326 pp., with references and index.

*Out of Business: Force a Company, Business, or Store to Close Its Doors... For Good!* by DENNIS FIERY. ISBN 1-55950-190-1 (soft cover) \$17.95. 1999. LOOMPANICS UNLIMITED. 286 pp.

*Plant Alkaloids: A Guide to Their Discovery and Distribution* by ROBERT F. RAFFAUF. ISBN 1-56022-860-1 (hard cover) \$69.95. 1996. FOOD PRODUCTS PRESS (THE HAWORTH PRESS, INC.). 279 pp., with bibliography and index.

*Ploughing the Clouds: The Search for Irish Soma* by PETER LAMBORN WILSON. ISBN 0-87286-326-3 (soft cover) \$14.95. 1999. CITY LIGHTS BOOKS. 150 pp., with bibliography and index.

*SISSC Bollettino D'Informazione No. 3*, edited by GILBERTO CAMILLA, FULVIO GOSSO, MARCO MARGNELLI, ANTONINO MISURACA, and MAURIZIO ROMANO. No ISSN (paper) Lire ?. December 1998. SOCIETÀ ITALIANA PER LO STUDIO DEGLI STATI DI COSCIENZA. 18 pp.

*SISSC Bollettino D'Informazione No. 4*, edited by GILBERTO CAMILLA, FULVIO GOSSO, MARCO MARGNELLI, ANTONINO MISURACA, and MAURIZIO ROMANO. No ISSN (paper) Lire ?. April 1999. SOCIETÀ ITALIANA PER LO STUDIO DEGLI STATI DI COSCIENZA. 20 pp.

*Terra Incognition: Life in the Surveillance State*, No. 1 by JESUSPECT CHRISTEREOTYPE & RICHARD GLEN BOIRE. No ISSN (soft cover) \$5.00 issue / \$20.00 (four-issue subscription). 1999. SPECTRAL MINDUSTRIES. 18 pp.

*Tyler's Herbs of Choice: The Therapeutic Use of Phytomedicinals*, by JAMES E. ROBBERS, Ph.D. & VARRO E. TYLER, Ph.D., Sc.D. ISBN 0-7890-0159-4 (hard cover) \$39.95. 1999. THE HAWORTH HERBAL PRESS (THE HAWORTH PRESS, INC.). 283 pp., with references and index.

*Tyler's Honest Herbal: A Sensible Guide to the Use of Herbs and Related Remedies*, fourth edition, by STEVEN FOSTER & VARRO E. TYLER, Ph.D. ISBN 0-7890-0705-3 (hard cover) \$49.95. 1999. THE HAWORTH HERBAL PRESS (THE HAWORTH PRESS, INC.). 442 pp., with references and index.

*Urine Therapy: Nature's Elixir for Good Health* by FLORA PESCHEK-BÖHMER, Ph.D. & GISELA SCHREIBER. ISBN 0-89281-799-2 (soft cover) \$9.95. 1999. HEALING ARTS PRESS (INNER TRADITIONS INTERNATIONAL, LTD.). 152 pp.

## PUBLISHERS

AMERICAN BOTANICAL COUNCIL, POB 144345, Austin, TX 78714-4345. (512) 926-4900, fax (512) 926-2345, <http://www.herbalgram.org>.

*Eleusis* (GRAFTON 9), c/o MUSEO CIVICO DI ROVERETO, Largo S. Caterina, 43, 38068 Rovereto (TN) ITALY, [eleusis@lycaeam.org](mailto:eleusis@lycaeam.org), <http://www.lycaeam.org/eleusis>; Subscriptions (two-issues) \$40.00 from: GIORGIO SAMORINI, Via E. De Amicis 32, 40050 Dozza (BO) ITALY.

THE HAWORTH PRESS, INC., 10 Alice Street, Binghamton, NY 13904-1580

INNER TRADITIONS INTERNATIONAL, LTD., One Park Street, Rochester, VT 05767-0388, (800) 246-8648, fax: (802) 767-3726, <http://www.gotoit.com>.

LOOMPANICS UNLIMITED, POB 1197, Port Townsend, WA 98368, (800) 380-2230, (360) 385-2230, [loompanx@olympus.net](mailto:loompanx@olympus.net), <http://www.loompanics.com>.

MAGICAL BLEND, POB 600, Chico, CA 95927, (530) 893-9037, (888) 296-2442, [feedback@magicalblend.com](mailto:feedback@magicalblend.com), <http://www.magicalblend.com>.

SISSC, Casella Postale, 10094 Giaveno (TO), ITALY.

SPECTRAL MINDUSTRIES, POB 73401, Davis, CA 95617, [specmind@culturejam.com](mailto:specmind@culturejam.com), <http://www.specmind.com>.

## BIBLIOGRAPHY

AARONSON, S. 1989. "Fungal parasites of grasses and cereals: their role as food or medicine, now and in the past," *Antiquity*, 63: 247-257.

BAZANTÉ, G. 1965-1966. "Un problème à éclaircir: celui de la Tue-mouche. L'Amanite tue-mouche, bien ou bien mal nommée?" *Rev.Mycol.* 30: 116-121; 31: 261-268.

BEIFUSS, W. 1999. Personal communications.

BLOSSER, B. 1991-1993. Personal communications and paper submitted to defunct *Integration: Journal for Mind-Moving Plants and Culture*.

BOWDEN, K. *et al.* 1965. "Constituents of *Amanita muscaria*," *Nature* 206: 1359-1360.





- CALZOLARIE, E. 1998. "Erbe, frutti ed essenze aromatiche per uso culinario nel promontorio del Caprione," in A. PIERONI (Ed.) *Gods weeds, witches' weeds*. EXPERIENCE VERLAG, : 24–33.
- CLAYTON, W.D. 1980. "Paspalum," In TUTIN, T.G., V.H. HEYWOOD, N.A. BURGESS, D.M. MOORE, D.H. VALENTINE, S.M. WALTERS & D.A. WEBB (Eds.). *Flora Europaea*, Vol. V, CAMBRIDGE UNIVERSITY PRESS.
- CONERT, H. J. 1998. "Poaceae (Echte Gräser oder Süßgräser)," In HEGI, G., *Illustrierte Flora von Mitteleuropa*. Band I, Teil 3.
- CORDIER, F.S. 1870. *Les champignons de France*. ROTHSCHULD.
- DÍAZ, J.L. 1975. "Etnofarmacología de algunos psicotrópicos vegetales de México," *Cuadernos Científicos CEMEF* 4: 135–201.
- EMBODEN, W. 1972. *Narcotic Plants*. THE MACMILLAN COMPANY. (Revised edition 1979.)
- EPLING, C. & C.D. JÁTIVA-M. 1962. "A new species of *Salvia* from Mexico," *Botanical Museum Leaflets* HARVARD UNIVERSITY 20(3): 75–76.
- ESTRADA, Á. 1977. *Vida de María Sabina: La Sabia de los Hongos*. SIGLO VEINTIUNO EDITORES, México City, México.
- FERICGLA, J.M. 1994. *El Hongo y la génesis de las culturas*. LOS LIBROS DE LA LIEBRE DE MARZO.
- FIORI, A. 1923–1925. *Nuova Flora analitica d'Italia*, 2 Vol., TIPOGRAFIA RICCI, Firenze. Ristampa anastatica: 1974, EDAGRICOLE.
- FOSTER, S. 1984. *Herbal Bounty! The Gentle Art of Herb Culture*. GIBBS M. SMITH. (Revised edition 1993. *Herbal Renaissance: Growing, Using & Understanding Herbs in the Modern World*.)
- GARBARI, F. 1972. "Il genere *Paspalum* L. (Gramineae) in Italia," *Atti Soc. Tosc. Sc. Nat. Mem.*, Ser. B, 79: 52–65.
- GENNARO, M.C. *et al.* 1997. "Hallucinogenic species [*sic*] in *Amanita muscaria*. Determination of muscimol and ibotenic acid by ion-interaction HPLC," *J.Liq.Chrom. & Rel. Technol.* 20: 413–424.
- GRANT, V. & K.A. GRANT 1983. "Behavior of hawkmoths on flowers of *Datura meteloides*," *Bot.Gaz.* 144: 280–284.
- GRASSO, V. 1955. "Rassegna delle specie di *Claviceps* e delle loro piante ospiti," *Ann. Sperim. Agr. N. S. Roma*, 9(I), Suppl. LI-LXXXIX, Suppl. pp. XCVII-CXII.
- GRUBBER, H. 1973. *Growing the Hallucinogens: How to Cultivate and Harvest Legal Psychoactive Plants*. HIGH TIMES/LEVEL PRESS. (Reprinted in 1991 by 20TH CENTURY ALCHEMIST.)
- HÄFLIGER, E. & H. SCHOLZ 1985. "Gramineae infestanti," *Erbe infestanti della sottofamiglia Panicoideae*. Vol. 1. CYBA-GEIGY EDIZIONI.
- HEFFERN, R. 1974. *Secrets of the Mind Altering Plants of Mexico*. PYRAMID BOOKS.
- HEINRICH, C. 1999. Personal communication.
- HOFMANN, A. 1964. "Mexikanische Zauberdrogen und Wirkstoffe," *Planta Medica* 12(3): 341–352.
- HOFMANN, A. 1978. "A challenging question and my answer," In *The Road to Eleusis* (WASSON, RUCK & HOFMANN 1978), op. cit. : 25–34. (Reprinted in 1998 by HERMES PRESS.)
- LINDBERG, B. 1999. Personal communication to WILL BEIFUSS.
- LIPP, F.J. 1991. *The Mixe of Oaxaca: Religion, Ritual and Healing*. UNIVERSITY OF TEXAS PRESS.
- LOCQUIN-LINARD, M. 1965–67. "Étude de l'action de l'*Amanita muscaria* sur les mouches," *Rev.Mycol.* 30: 122–123; 31: 269–276; 32: 428–437.
- MAYER, K.H. 1977. "*Salvia divinorum*: Ein Halluzinogen der Mazateken von Oaxaca, Mexiko," *Ethnologie Americana* 14(2): 776–779.
- MIRANDA, J. 1997. *Curanderos y Chamanes de la Sierra Mazateca*. GATUPERIO EDITORES, México City, México.
- MORGAN, A. 1995. *Toads and Toadstools*. CELESTIAL ARTS.
- MUNN, H. 1973. "The mushrooms of language." In: M. HARNER (Ed.) *Hallucinogens and Shamanism*. OXFORD UNIVERSITY PRESS, : 86–122.
- ORTEGA, A. *et al.* 1982. "Salvinorin, a new *trans*-neoclerodane diterpene from *Salvia divinorum* (Labiatae)," *Journal of the Chemical Society, Perkins Transactions I*: 2505–2508.
- OTT, J. 1993. *Pharmactheon: Entheogenic drugs, their plant sources and history*. NATURAL PRODUCTS CO. (also 1996 Second Edition Densified).
- OTT, J. 1995. "Ethnopharmacognosy and human pharmacology of *Salvia divinorum* and salvinorin A," *Curare: Zeitschrift für Ethnomedizin* 18(1): 103–129.
- OTT, J. 1996. "*Salvia divinorum* Epling et Játiva (*Foglie della Pastora/Leaves of the Shepherdess*)," *Eleusis* 4: 31–39. (Edited by G. SAMORINI.)
- OTT, J. & J. BIGWOOD (Eds.) 1978. *Teonanácatl: Hallucinogenic Mushrooms of North America*. MADRONA PUBLISHERS.





- PAULET, J.J. 1793. *Traité des Champignons*, 2 Vol.
- RAMSBOTTOM, J. 1953. *Mushrooms and Toadstools*. COLLINS.
- RÄTSCH, C. 1998. *Enzyklopädie der psychoaktiven Pflanzen*. AT VERLAG.
- RAYNAL, G. 1996. "Présence en France de *Claviceps paspali* Stev. et Hall sur *Paspalum distichum* L. et de l'ergotisme correspondant sur le bétail," *Cryptog.Mycol.*, 17(1): 21–31.
- REISFIELD, A.S. 1993. "The Botany of *Salvia divinorum* (Labiatae)," *SIDA* 15(3): 349–366.
- REKO, B.P. 1996 (1919; Translation by J. OTT). *On Aztec Botanical Names*. VERLAG FÜR WISSENSCHAFT UND BILDUNG.
- SAHAGÚN, B. 1963 (Translation by C.E. DIBBLE & A.J.O. ANDERSON). *Florentine Codex. General History of the Things of New Spain: Book 11—Earthly Things*. THE UNIVERSITY OF UTAH PRESS.
- SAMORINI, G. 1997. "The 'mushroom-tree' of Plaincourault," *Eleusis* 8: 29–37. (Edited by G. SAMORINI.)
- SAMORINI, G. 1999. "A contribution to the discussion of the psychopharmacology of the Eleusinian Mysteries," *Yearb. Ethnomed. St. Consciousn.*, in publication.
- SELL, P. & G. MURRELL 1996. *Flora of Great Britain and Ireland*, Vol. 5. CAMBRIDGE UNIVERSITY PRESS.
- SCHULTES, R.E. 1972. "An overview of hallucinogens in the Western Hemisphere," in *Flesh of the Gods: The Ritual Use of Hallucinogens*, : 3–54. (Edited by P.T. FURST.)
- SIEBERT, D. 1999A. "Clones of *Salvia divinorum*," from <http://salvia.lycaenum.org/clones.html>.
- SIEBERT, D. 1999B. Personal communications to WILL BEIFUSS.
- SIEGEL, R.K. 1989. *Intoxication: Life in Pursuit of Artificial Paradise*. DUTTON.
- SIEGEL, R.K. *et al.* 1977. "On the use of *Tagetes lucida* and *Nicotiana rustica* as a Huichol smoking mixture: The Aztec 'Yahutli' with suggestive hallucinogenic effects," *Economic Botany* 31(1): 16–23.
- TAKEMOTO, T. & T. NAKAJIMA 1964. "Isolation of the insecticidal constituent from *Tricholoma muscarium*," *Yakugaku Zasshi* 84: 1183–1185.
- THORN, R.G. & G.L. BARRON 1984. "Carnivorous mushrooms," *Science* 224: 76–78.
- TONOLO, A. 1965. "Sul probabile significato della presenza di alcaloidi negli sclerozi naturali di *Claviceps paspali*," *Giorn.Bot.It.*, 72: 27–30.
- VAL G., E.F., undated. *Conversaciones con María Sabina y Otros Curanderos: Hongos Sagrados*. PUBLICACIONES CRUZ O.
- VALDÉS III, L.J.J. 1983. *The Pharmacognosy of Salvia divinorum Epling & Játiva-M: An Investigation of Ska María Pastora*. Dissertation towards Ph.D., UNIVERSITY OF MICHIGAN.
- VALDÉS III, L.J. 1994. "*Salvia divinorum* and the unique diterpene hallucinogen, salvinorin (divinorin) A," *Journal of Psychoactive Drugs* 26(3): 277–283.
- VALDÉS III, L.J.J. 1999. Personal communication.
- VALDÉS III, L.J. *et al.* 1983. "Ethnopharmacology of *Ska María Pastora* (*Salvia divinorum* Epling and Játiva-M.)," *Journal of Ethnopharmacology* 7(3): 287–312.
- VALDÉS III, L.J. *et al.* 1984. "Divinorin A, a psychotropic terpenoid, and divinorin B from the hallucinogenic Mexican mint *Salvia divinorum*," *Journal of Organic Chemistry* 49(24): 4716–4720.
- VALDÉS III, L.J.J. *et al.* 1987. "Studies of *Salvia divinorum* (Lamiaceae), an hallucinogenic mint from the Sierra Mazatec in Oaxaca, Central Mexico," *Economic Botany* 41(2): 283–291.
- WASSON, R.G. 1962. "A new Mexican psychotropic drug from the mint family," *Botanical Museum Leaflets* HARVARD UNIVERSITY 20(3): 77–84.
- WASSON, R.G. 1963. "Notes on the present status of *ololiuhqui* and the other hallucinogens of Mexico," *Botanical Museum Leaflets*, HARVARD UNIVERSITY 20(6): 161–193.
- WASSON, R.G. 1968. *Soma: Divine mushroom of immortality*. HARCOURT BRACE JOVANOVIH.
- WASSON, R.G. *et al.* 1974. *María Sabina and her Mazatec Mushroom Velada*. HARCOURT BRACE JOVANOVIH.
- WASSON, R.G., C.A.P. RUCK & A. HOFMANN 1978. *The Road to Eleusis: Unveiling the Secret of the Mysteries* (Ethno-mycological Studies No. 4). HARCOURT BRACE JOVANOVIH. (Reprinted in 1998 by HERMES PRESS.)
- WASSON, V.P. & R.G. WASSON 1957A. *Mushrooms, Russia and History*. PANTHEON BOOKS.
- WASSON, V.P. & R.G. WASSON 1957B. *Mushroom Ceremony of the Mazatec Indians of Mexico*. FOLKWAY RECORDS.





# CLASSIFIED ADVERTISEMENTS

CLASSIFIED ADVERTISEMENTS are \$2.00 per word with a 15 word minimum (\$30.00). Though we are quite selective about the advertisements we include, *The Entheogen Review* is not responsible for any claims made by any advertisers. We reserve the right to refuse any advertisement. All advertising and advertised products void where prohibited. Please send information, a catalog, or product sample (if legal in the USA) along with your ad copy. Write for DISPLAY ADVERTISEMENTS rates. Send check or money order to *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA.



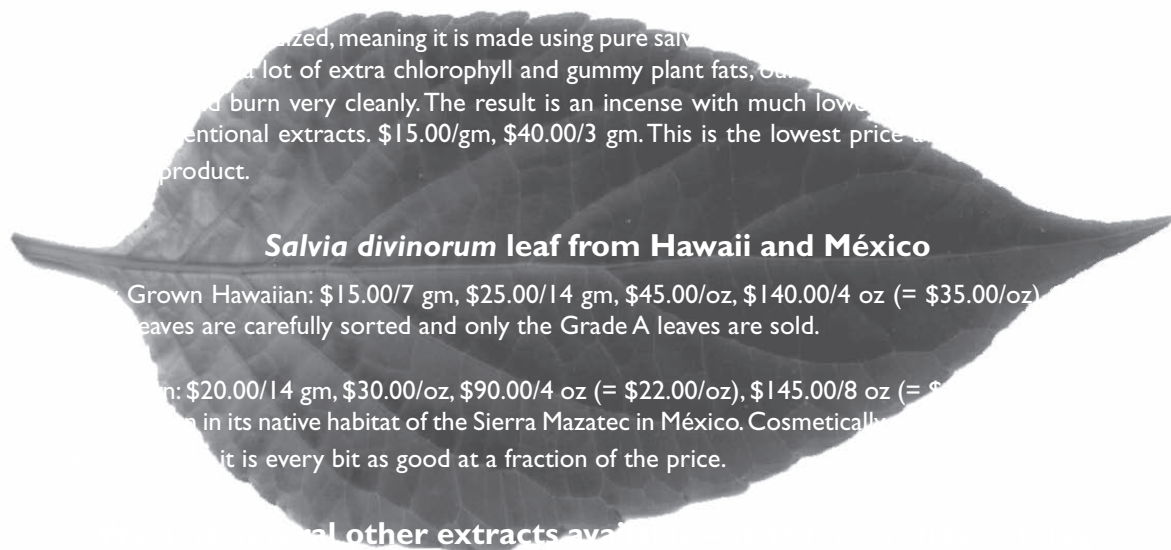
## ELEUSIS

*The latest issue, now available, features writings by:*

C.A.P. RUCK & D. STAPLES,  
C. HEINRICH, T. STIJVE & B. GLUTZENBAUM,  
G. SAMORINI & F. FESTI, T. BENJAMIN,  
and J. GARTZ.

A two-issue subscription is \$40.00 from: GIORGIO SAMORINI,  
Via E. De Amicis 32 (Dept. ER), 40050 Dozza (BO), Italy

## *Salvia divinorum* Extracts



...ized, meaning it is made using pure salvia  
... a lot of extra chlorophyll and gummy plant fats, so  
... and burn very cleanly. The result is an incense with much lower  
... conventional extracts. \$15.00/gm, \$40.00/3 gm. This is the lowest price  
... product.

### **Salvia divinorum leaf from Hawaii and México**

Grown Hawaiian: \$15.00/7 gm, \$25.00/14 gm, \$45.00/oz, \$140.00/4 oz (= \$35.00/oz)  
Leaves are carefully sorted and only the Grade A leaves are sold.

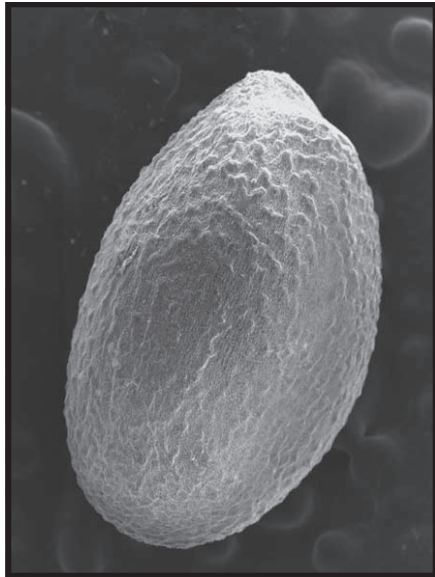
Grown in México: \$20.00/14 gm, \$30.00/oz, \$90.00/4 oz (= \$22.00/oz), \$145.00/8 oz (= \$18.125/oz)

Grown in its native habitat of the Sierra Mazatec in México. Cosmetically  
... it is every bit as good at a fraction of the price.

... and other extracts available

No personal checks accepted. Payment in cash or postal money order only. If paying by postal money order, leave the "Pay To" space blank or your order cannot be filled. Cash only on foreign orders. All orders filled within 24-hours. All prices are postpaid in the USA; foreign orders inquire for shipping costs. All products unconditionally guaranteed. Inquire for wholesale pricing.

**JODY HORD, 1430 WILLAMETTE STREET, PMB 4, EUGENE, OR 97401, USA**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME VIII, NUMBER 4



WINTER SOLSTICE 1999



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

Toad	Trey
Elfstone	A & G
Nubae	Scotto
Anonymous	Flotsam
Dana Roberts	Anonymous
K. Trout	D.D., CA
T.C., OR	Anonymous
B. Green	A.S., CA
OneGreenDay	Sylvia Thyssen
Terence McKenna	Jon Hanna
Dr. VipiV	Richard Boire
Will Beifuss	

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

## NOTICE

Due to revised regulations for commercial mail receiving agencies by the UNITED STATES POSTAL SERVICE, our address has changed slightly. All future correspondence should be addressed to: *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA.

# CONTENTS

Editorial Musings	125
4-acetoxy-DIPT Primer	126
Hyperspatial Maps	133
<i>Amanita pantherina</i> var. <i>pantherina</i>	133
Network Feedback	135
<i>Mimosa tenuiflora</i> , Neat	135
<i>Stipa robusta</i> Activity	135
More <i>Stipa robusta</i>	136
5-MeO-DMT Warning	136
Column Chromatography	138
TERENCE MCKENNA Speaks...	142
Events Calendar	147
Conferences: A Year's End Review	148
Pharmac Prohibita	154
Sources	156
Book Reviews	161
Received & Noted	166
Bibliography	166
Index	167

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 1999 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



## EDITORIAL MUSINGS

It's hard to believe that this issue wraps up two years of my tenure as editor of *The Entheogen Review*. Time flies when you're having fun. I hope that you've enjoyed reading *ER* as much as K. TROUT and I have enjoyed putting it together. We've had some great contributions this year, and I am hopeful that we'll get many more in future issues.

Since we took over the responsibility of publishing *ER* in the Spring of 1998, we have doubled the size of the publication. We've increased the production quality, by using a heavier card-stock cover and laser-printing the journal direct-from-disk at 600 dpi. Every issue now has a bibliography of cited works, for those seeking further information on the topics discussed. We've added a yearly index. And we've included more writings from noted experts working in the field of entheogens. We try hard to get accurate answers to questions posed, but we also appreciate that the entheogenic experience itself is highly subjective. We now send *ER* via first-class mail; as well as getting the issues to subscribers more rapidly, first-class mail also allows us access to forwarding addresses when a subscriber has moved and forgotten to tell us.

In reviewing the time and money it takes for the two of us to complete all of the many tasks related to publishing *ER*, it is quite clear that we are barely scraping by. The bottom line is that we need to dramatically increase the number of subscribers in order to continue doing this work that we love. The larger size and higher production-quality of the journal, and the use of first-class postage, has increased our printing and mailing costs substantially from the days when the publication was produced by Mr. DEKORNE.

We have avoided splashy advertisements in mainstream drug-oriented magazines, as we feel that it is prudent to keep a low profile. For the same reason, we generally eschew the world wide web and we don't have an e-mail address. (For more on the latest draconian laws spurned in part by the web, which—should they pass—will gut the First Amendment, see RICHARD GLEN BOIRE'S "Pharmaco Prohibita" column on page 154.)

Nevertheless, we do need to get the word out about our existence to potential subscribers who want the quality information that *ER* provides. Overall, we feel that this "word" is best spread by enthusiastic subscribers hipping their friends to *ER*. This is how you can help. If you like *ER*, please do your best to convince at least one other person who might be interested in it to subscribe. (If everyone did this, we'd double our subscription base!) And if your subscription ends with this issue, please consider renewing; we'd certainly appreciate your continued support.

I send my thanks to everyone who has helped us get this far along in our trip; we couldn't have done it without you!

— DAVID AARDVARK





## 4-ACETOXY-DIPT PRIMER

by TOAD

Of the many tryptamine compounds in *TIHKAL*, there are several that suggest the makings of greatness. 4-hydroxy-diisopropyltryptamine is one such compound, as SASHA himself reported some flirtation “with the magical plus-four transcendental peak experience” with it. It was also said in *TIHKAL* that 4-HO-DIPT has an unusually short duration, which might make it a suitable candidate for psychotherapy. With Dr. SHULGIN’s incredible groundwork laid before us, I’m honored to bring this compound and its close chemical cousin 4-acetoxy-DIPT into closer focus.

Recently, I had the opportunity to experiment with this compound, and its more stable 4-acetoxy-DIPT derivative. It is theorized that once a 4-acetoxy compound enters the body it gets chopped off by esterase enzymes, leaving behind the active 4-hydroxy group to work its magic on the brain. The process should be very similar to how 4-phosphoryloxy-DMT, or psilocybin, metabolizes into 4 HO-DMT, or psilocin (HASLER *et al.* 1997; SHULGIN 1999). Due to the manner in which humans metabolize psilocybin, the effects of isolated psilocybin and psilocin are subjectively the same. This can also be said for 4-acetoxy-DMT, 4-acetoxy-DET, and their 4-HO counterparts. In my first comparison experiment, 4-HO-DIPT and 4-acetoxy-DIPT were found to be essentially the same experience, with the only difference being a slightly faster ramp up for the 4-HO compound. A more detailed comparison study is currently in the works.

In the course of watching a fairly wide spectrum of psychonautical experiments with 4-acetoxy-DIPT, some interesting aspects of the drug have come to light. First off it must be noted that the reports for 4-acetoxy-DIPT have been consistently positive, with the majority of people stating that they enjoyed the experience. I had expected this compound might present substantial “body load” issues based upon what I had read in *TIHKAL*, but I’ve been pleasantly surprised to find the majority of people felt the side-effects of the material were negligible when compared to the positive aspects of the experience. About half of the people reported physical effects described as “kundalini,” “tremors,” “jelly legs,” “jumpy legs,” and “quivers,” with one explorer commenting that the body load was reminiscent of DPT and was a bit disconcerting for him at times. Two experimenters indepen-

dently theorized that combining 4-acetoxy-DIPT with dopaminergic compounds such as Wellbutrin® (bupropion HCl) or GHB may increase the tremor effects. Clearly more *data* is needed, and the jury is still out on this one. My partner and I found the material to elicit a definite tryptamine energy signature in our bodies, but nothing that we would classify as physical malaise or uncomfortable feelings. Actually, it was quite the contrary for us. We added GHB at the tail end of our experiences and noted a very nice synergy, without any added side-effects. Out of the 21 people who participated in the study, only one was disappointed with the material, and all said they would like to repeat the experience and explore this unique entheogen further.

### DOSING STRATEGIES

4-acetoxy-DIPT is conveniently orally-active and quite potent, with the standard dose being somewhere in the neighborhood of 15–30 mg. So far, the highest trials have been with 40 mg, and these particularly thick-skulled explorers commented that it was definitely not too much for them. I would imagine it could even be taken to higher levels by hard-headed psychonauts who are unresponsive to the standard dosage range. On the other hand, I’m sure many people will find the gentle experience of lower doses more suited to their tastes. The effects are felt within 30–45 minutes and are fully developed by 1.5 hours. The peak plateau lasts for another 1.5 hours and then quickly fades over a 30 minute period to an excellent afterglow. The experience can also be boosted at any point during the trip to extend the effects. During one experiment my partner and I took an initial dose of 25 mg, then boosted with another 25 mg at T+2 hours, which deepened and extended the total duration of the trip to about 6 hours. This compound tastes incredibly nasty, so do yourself a favor and put it inside a gelcap. To my knowledge, the other routes of administration have not yet been explored. I would imagine it will be very active via nasal, rectal, and injection routes, however the material seems best suited for oral ingestion.





## SET & SETTING

4-acetoxy-DIPT seems to have a gentle and benevolent nature, rather than being a “crack you over the head” kind of psychedelic. This is not to say that 4-acetoxy-DIPT doesn’t pack a punch (it certainly does for me), just that it seems to work in non-threatening ways. Similar to the euphoric effects of MDMA, this material gravitates towards the positive polarity. 4-acetoxy-DIPT can be best categorized by its unique, friendly psychedelic nature and luscious sensual body feelings. The material is not particularly visual, but does present some color enhancements and minor visual alterations, especially at the higher dosage range. Clearly the focus of this drug is how pleasurable it feels. Pink clouds, ivory pearls, and sensual delights. This is where the happy elves live.

It would be a good idea to have lots of soft exotic fabrics and wonderful things to feel in your launch pad environment. Make yourself an ultra-lush, supersoft bed especially for the occasion and share it with a friend. Anoint yourself with a hot bubble bath, cover yourself with fragrant flower peddles, and take full pleasure in being flesh. You also might want to have a fine sound system and some good music available in your plush tripping pad, as music will add immensely to the sensations of 4-acetoxy-DIPT.

As for sensual/sexual enhancement, I think this material completely blows 5-MeO-DIPT and 2C-B away. Another arena where this material may be well suited is for enhancing truthful communication and intimacy between people. 4-acetoxy-DIPT definitely has strong empathogenic qualities, and may be well-suited for select social applications. It’s definitely something you will want to share.

As far as being a potential agent for intensive self-analysis in psychotherapy, I don’t think this is quite what the doctor ordered. However, it may prove to be very useful in a therapeutic settings as an introductory entheogen to get the ball rolling. It will be very interesting to watch the fate of this drug as it plots its course through the various entheogen networks. It has the potential to become very popular very fast. I’m hopeful that people will make intelligent choices and use it responsibly so that we may enjoy this fine material for a long time to come.

## VARIOUS TRIP NOTES

*With 25 mg orally.*

10:00 pm: Ingest in gelcap.

10:34 pm: Feeling warm, tingly, a bit disoriented.

10:39 pm: Starting to feel pretty happy.

10:48 pm: Somewhat tremulous physically, a bit more disoriented mentally, but still in a rather nonspecific inebriated state. Where is this leading, I wonder?

10:56 pm: Beginning to notice a bit of body load, increased tremors and some muscle rigidity that feels rather strange. Mental state is one of mild euphoria, though.

11:03 pm: Feeling a very pleasant stimulation and warmth in my root chakra/genital area, as if a ball of glowing energy is forming and expanding there.

11:22 pm: *Very* sexually stimulated. Just masturbated to a quick, extremely pleasant orgasm. I can’t help but wonder if perhaps I shouldn’t have contained and tried to raise the energy, though? We’ll see. Not much in the way of insight or visual enhancement so far, just sensual emotional/physical fun, with a slightly speedy edge to it.

11:35 pm: Feeling very lucid, warm, and opened up wide. Mentally placid. Physically I am getting occasional bursts of tremor and shaking, like little kriyas. I think this stuff would be fantastic with a partner in terms of enhancing both communication and sexuality. I have an intuition that I have reached the plateau for this dosage of the material.

11:53 pm: Just masturbated again. Damn, this stuff sure makes me horny!

12:15 am: I think that things may be beginning to drop off in a subtle way. I still feel *really* good, though. I’ve decided to take 3 ml of 1,4-butanediol to see if it will mediate some of the body load, which is still quite present.

12:32 am: The 1,4-butanediol has the desired effect—blunting the body load while preserving and perhaps even enhancing the mental state, which continues to be lucid, warm, open, and quite happy. The mind state isn’t particularly psychedelic, but to tell you the truth, I don’t care. This is *fun* stuff!

1:40 am: Still groovin’. It seems, however, that the energy tremor has actually increased, almost to the point that it is becoming a bit disturbing. The tremor and shaking is mostly confined to my neck and head—short bursts of an almost uncontrollable whipping back and forth.

3:00 am: Finally starting to feel a bit tired, and thankfully the energy tremor has pretty much stopped. Still feeling warm and happy in a nice subtle way, and having little flashes and glints of psychedelic color on the periphery of my visual





field. It seems that as the empathogenic effects slowly fade, this compound's psychedelic effects are becoming more noticeable, almost as though the sensual explosion of the early stages masked them somewhat.

My notes stop here. I finally got to sleep around three hours later. Residual effects of both an empathogenic and psychedelic nature persisted right up until falling asleep. In fact, the visual effects were perhaps most pronounced as I turned out the light and curled up under the covers, seeing a network of coiled, iridescent strands of ectoplasm crisscrossing in the ether throughout my bedroom. With the minor exception of the shivering/shaking effects and the muscular tension, this trial of 4-acetoxy-DIPT was a uniformly enjoyable, fully outstanding experience. I eagerly await the opportunity to sample this compound again to see if these effects were a fluke or are reproducible in repeated trials. — TREY

*With 10 mg orally followed by a 25 mg booster after 1 hour.* I had expected some overlap in effects with psilocin, given the 4-substitution and accounts provided in *TIHKAL*; however, it was for the most part not found to be a highly visual material. The state of consciousness evoked was definitely friendly, heart-opening, and insightful. We were gently and humorously guided into considering our current living situation. I would characterize this material as definitely having a quality of friendly, humorous insight, and something that was a great catalyst in crystallizing some life changes that we've been condensing for some time. — ELFSTONE

*With 20 mg orally.* This is a very physical substance, not in any negative manner, but the substance is definitely *felt* in the body. In this manner it reminded me very much of 5-MeO DIPT. A sensual, flying, floating sensation and a definite sense of physical well-being is dominant. Then came some changes to the visual field. Not overwhelming in any sense, but some sparkling patterns akin to DPT. Luminous yet transparent geometries, not organic and round like mushroom visuals, but sharp edges and lines, fields of small silver translucent pyramids and such. The mental process was not affected very much, another aspect that reminds me of 5-MeO-DIPT. Thinking remained clear and intact. Very nice substance. — A & G

*With 25 mg orally.* It was beyond expectations. I now understand why people use the word lush to describe the experi-

ence. I was expecting something along the lines of MDMA, and I was pleasantly surprised to notice the entheogenic consciousness oozing out of the cracks in the fabric of reality. I became more aware of how long I'd put my "spiritual mission" aside for lack of time.

I really needed this—true soul searching stuff. And sitting here writing this now a peaceful sensation of understanding flows through me. The entheogenic essence that flows deeply in this material. Everyone could do with a little of this stuff to help them find themselves in this increasingly confusing reality. — NUBAE

*With 30 mg orally followed by a 10 mg booster after the 1.5 hours.* I must confess I had rather high expectations of this one, due to SHULGIN'S note that he flirted with the magical plus-four experience with this substance. I was disappointed by the experiences I had in relation to that, and learned yet again that expectation is probably my biggest stumbling block as I continue exploring the psychedelic world. Nevertheless, there's something unique here that I enjoy, if I can just put my finger on it. It's a remarkably subtle experience, and I was looking for some kind of intensity that simply didn't manifest. I was completely unmoved intellectually or emotionally, and I sat on the couch for quite a while wondering if anything was actually happening. There was definitely a "change of state," but it was not particularly useful or interesting. However, after a while I began to realize that my body had changed its timbre a bit; I was growing into the experience and feeling extremely sensual. My "ground control" drew a bath for me, and it was an immensely luscious experience. By 3.5 hours in, however, it was obvious the experience was ending, and at 4 hours, it was gone. I took MDMA later that night to good effect. My next experience with 4-acetoxy-DIPT was at 40 mg right from the start. A companion took 20 mg, and boosted with 10 mg later on. The subtlety of the experience that night is hard to encapsulate in words; we both agreed that 4-acetoxy-DIPT makes "a good appetizer" for other things. It's a good way to shift your head space without actually giving too much of a hard wrench. Indeed, one thing that I do believe is that it would make an excellent therapeutic tool, as a way to comfortably introduce novices to the feeling of an altered state, or even as a useful tool in itself for conversation. It doesn't demand much, but things are changed in the mind enough that perhaps some cobwebs could be shaken loose without fear of opening up traumatic spaces. We later took LSD after the 4-acetoxy-DIPT was over, and again, I noticed no cross-tolerance. — SCOTTO







*With 25 mg orally followed by a 25 mg booster after 1 hour.* I have to admit that I masturbated three times during the trip. This is confidential, isn't it? — ANONYMOUS

*With 40 mg orally.* My heart just bloomed. It felt as though it swelled to larger than normal and then unfolded itself and blossomed within me. Heart racing. Jelly limbs. Very pleasant feeling. Sort of jovial—not the spasms of laughter of LSD, but a satisfying all-over body-smile. Full bore. Marvelous. Clarity of thought, although there's a bit of spaceyness to it. Moments where my whole body quivers like Jello® forcing me to lay down briefly. Feelings very similar to significant doses of psilocybin, but not so intense as to make me question my physical existence. Feel very confident serving as “ground control” for JETSAM's second high-dose LSD experience as I drip 4 drops on her tongue. Get the children well-settled for the night (so I think) and lay on the futon with JETSAM. Sensuality overtakes us both and soon we're naked and writhing. It wasn't like MDMA where everything is tingly and feels just incredible; it was more like swirling our minds and bodies together. Of note to me was the indefatigable nature of my erection; very un-tryptamine-like, in my

experience. Viagra® has nothing on this stuff. Orgasm was delayed and when it arrived, it came surging in like a tidal wave, completely paralyzing my body and sparking an amazing kaleidoscope in my mind. Wow! — FLOTSAM

*With 20 mg orally second trial.* I forgot to not take my bupropion medication on the day of the experiment, also took a toke of marijuana just prior to dosing. Not as nervous this time, and I'm looking forward to it. Partner takes her usual Paxil® dose plus 0.5 mg Xanax® as she is nervous about trying a new compound. Setting: laying in bed, listening to fast ambient music. Feel energy, some anxiety. Partner: some body sensations, nice, not strong. Body tremors increase to mild muscle spasms. Distracting but not a problem. I decide that the 4-acetoxy-DIPT is interacting with the bupropion (which blocks dopamine reuptake and can cause muscle tremors by itself), and I take 0.5 mg Xanax®. Energy! Less body tremor now; Xanax® is probably working. Dreamy, music felt, no visuals, very much into the music. Try to have sex, but hard to focus. Listening to music by ORB, the lyrics comment, “We need some plasma here,” and we collapse laughing. Generally surfing the music, having a great time. ORB

**THE  
BASEMENT SHAMAN**

**Entheogenic Plants  
Shamanic Preparations  
Herbal Erotica  
Sacred Smokes  
Growing Gear**

**Shop our online store  
or get a free catalog  
(\$3 outside the U.S.)**

**P.O. Box 1165  
Woodstock, IL 60098  
815.337.3123**

**Pure Plant Visions  
www.basementshaman.com**





mentions “TIMOTHY LEARY drug-of-the-month-club,” and again we fall into laughter. Try sex again and it’s really great! Effects fading, but it comes back in waves. Music is really special. Perhaps the DIPT side targets music, but the 4-acetoxy side makes the music magical like psilocybin; certainly there is none of the music distortion reported with DIPT itself. Sit outside with my partner listening to the night sounds, feeling very close. Partner notes that this compound may be good for creativity. No body problems. Slowly grew in intensity. Warmth in stomach area. A lot of fun, no fears or anxieties. Only problem for me was not being able to get to sleep afterwards. Final Commentary: feels like “2C-B with glee.” 15 mg seems a good dose. Some may prefer 10–12 mg. Eat a good carbohydrate, low-fat meal 3–4 hours beforehand. Seems especially good with music. Very good for sex. Might work for dancing, perhaps better at lower dose. A new class: *enthallogen*. Probably will be considered fun and a good party drug. Enjoy it while it lasts. — DANA ROBERTS

*With 17 mg sublingual.* I held it under my tongue for 2 minutes, yucky! Slight spacy pressure in forehead, sinuses swelling and tingling, cough. Rising a notch, a gentle floaty warmth spreading in my body. Getting deeper. Clear, floaty, stretching, body fine, pulse up a little. Feeling is closer to acid than many other things. Clear kundalini, beaming deep plus-three trembling, tactile enhanced, visual field more active (halos, trails more pronounced). Face flushed, good clean peaceful feeling, lots of kundalini, good stuff! Settled, soft, review of work-related subconscious or suppressed emotions easily amused. Life situation review, am I having it too easy? Smoking joints at taxpayers’ expense just because I happen to be smart maybe (laughing), while being conservatively appalled at such a display of a lack of work ethic (more laughing) in an easily focused state. Tryptamines sure give me a lot of kundalini. I feel a little sick, and I should reduce smoking of anything. Quite up there, writing this up. Staring at myself in the mirror, getting deep. Very good for moving in trance. Stretching feels good, gorgeous material! Not much effect anymore perhaps plus-one, although I can’t quite be sure, as I’m spaced as ever from meditating in the same place for almost an hour. I’m slightly drained physically (with hintings of a headache) but maybe from blood sugar levels too. In summary, this is brilliant stuff, with a cleanness of effect comparable to acid, and just slightly more draining physically. Definitely in the top class for depth, and the duration makes it special. — ANONYMOUS

*With 22 mg orally.* The evaluation was interesting, but not impressive. I don’t know if I am a hard-head or what. Maybe I just lack the esterase needed for the conversion from the acetoxy? It took over an hour-and-a-half to notice anything at all (eaten on an empty stomach with a glass of water). After several hours it had built to a barely perceptible peak that was rather nice and sort of interesting; colors and visual textures seemed richer or had a plastic sheen, tactile stimuli was a bit exaggerated, as was perception of sounds. But overall everything was extremely mild and just on the edge of perceptibility. Mental flow seemed a little affected at times, but much less than with anything else I have ever tried. It reminded me of taking a barely sub-threshold dose of something, but without feeling any sort of stimulation. There were no sexual urges or desires whatsoever. I think for me 22 mg was a barely threshold level. I fell asleep 4 hours after eating it. It would be interesting to evaluate this again at either twice this level or with a booster of the same amount taken at the 1 hour mark. (My bioassay of 4-HO-DIPT itself is related below.) I really liked what I could perceive about the experience, but if I had been doing anything at all at the time (like if I had gone to work or watched a movie), I could have easily missed noticing anything. Some minor sweating around 2 hours, but absolutely no tremors, rubbery legs, problems with talking or moving or thinking purposefully.

*With estimated 25 mg of 4-HO-DIPT orally.* Greyish talc-like powder (taste was not nearly as bad as many other things). Onset was solid around 26 minutes (first alert at 18 minutes) and by an hour later there was a very slow re-entry lasting several hours.

The mental space was interesting; introspection was fluid and not forced but very sensitive, accurate and detailed. In the right situation this could have good therapeutic or psycho-analytical applications. It did produce some odd contradictions; while feeling clear-minded in the center of my mind this was wrapped within a layer of confused disorientation. Similarly movement seemed strange; very controlled but still requiring some mental effort and focus. I felt cold and chilled throughout the experience (beginning around 1 hour after ingestion) but at the same time was hot and sweaty; this persisted until I fell asleep.

Perhaps due to the excessive pace I have been maintaining in recent weeks, there was a heavy body load making me extremely aware of just how physically and mentally exhausted I am right now.





While a booster was planned, it was neither wanted nor welcomed due to how uncomfortable I felt physically. Slept 6 hours after ingestion and had an intense night of dreams. All dreams since have been much more visual and detailed.

Lots of swirling or rotating movement within the visual field but no enhancement of colors or appearance of geometrics or other shapes. Assessing visual trails, despite them being weak, the entire movement seemed to be one blur with only the peaks of the range of movement visible. When waving a pen back and forth I was totally unable to tell where it was at any given point. While making notes, the shadow of my hand seemed like a thick transparent material that I was looking *through* to see the words I was writing.

At its peak it reminded me a bit of the stimulated mental space associated with an entry-level dose of DMT except without *any* colors, physical sensations, mental images, moving images, pressor effects, pounding heart or perceived entities.

Re-entry was quite uncomfortable in contrast with the take-off that seemed to onset smoothly. This was likely a product of my fairly exhausted state.

I thought it was a quite valuable experience as it helped me to evaluate several current issues in life that I have not been wanting to take an honest look at.

I did not experience any increase in either sensual or erotic perceptions. If sex had been an option I think I would have had little to no interest.

During the experience I kept wondering what the methoxy analogue would be like, and also about the 4-Methoxy-*N,N*-diethyl or perhaps 4-MeO-*N,N*-(*n*-propyl). While there were interesting aspects about this molecule, I repeatedly found myself thinking that a very small bit of structural tweaking could create something truly phenomenal. — K. TROUT

## ETHNOBOTANICALS.COM

PURE LAND continues to be a preferred source for many researchers interested in rare botanical materials of the highest possible quality at the lowest possible price. We offer hundreds of types of dried plant material, viable seeds, and much more. Current offerings include:

*Diplpterys cabrerana* whole leaves. Superior dried specimens sustainably-harvested in Peru. 50 gm/\$35, 100 gm/\$65, 250 gm/\$145, 500 gm/\$245, 1000 gm/\$480.

*Salvia divinorum* Oaxacan leaves. These leaves from the Sierra Mazatec of Mexico are especially rich in salvinorin A content. Bulk quantities and organic Hawaiian-grown Grade A leaves also available.

*Amanita muscaria* var. *muscaria* mushrooms. Deep red Grade A specimens collected on the Pacific coast and low-temperature dried, November 1999. Available in ounces through pounds.

*Amanita pantherina* var. *pantherina*. The finest dark brown specimens freshly dried from Japan's forests.

*Banisteriopsis caapi* 'Cielo cultivar' vine sections. Organically grown. We continue to offer this preferred 'Sky Ayahuasca' cultivar.

*Mimosa hostilis* root-bark and *Calea zacatechichi* leaves from Mexico.

Over 150 powerfully concentrated extracts, essential oils, and research chemicals round out our wide selection of products. Current extracts include:

*Salvia divinorum* 5X Standardized Salvinorin A-Enhanced Leaf. Pure salvinorin A is placed on *S. divinorum* leaves for a product free of extra plant impurities and with a consistent 12.5 mg salvinorin A per gram.

We ship worldwide. Please send \$2 for our catalog or check the latest offerings and prices at our web site.

**PURE LAND**  
2310 S. Green Bay Road,  
Suite C-PMB-163 (Dept. ER),  
Racine, WI 53406-4954, USA

Please send only for catalogs, do not send money for products since all first-time orders must be sent in with our disclaimer form, which is printable from the web site or sent with your catalog.

<http://www.ethnobotanicals.com>



# FS BOOK COMPANY

P.O. BOX 417457 DEPT. ER, SACRAMENTO, CA 95841-7457

**FREE SHIPPING! FAST SERVICE! DISCOUNT PRICES! WE'LL BEAT ANYONE'S PRICE!**

## MARIJUANA TITLES

MARIJUANA GROWER'S GUIDE, Mel Frank, Color Ed, 330 pgs.....\$18 Spiral.....\$22	_____
MARIJUANA GROWER'S INSIDER'S GUIDE, Mel Frank, 380 pgs.....\$18	_____
INDOOR MARIJUANA HORTICULTURE, Cervantes, Revised '93, 397 pgs.....\$20	_____
MARIJUANA BOTANY, Robert Connell Clarke, 197 pgs.....\$20	_____
MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 261 pgs.....\$19 Spiral.....\$23	_____
MARIJUANA HYDROPONICS: High-Tech Culture, Daniel Storm, 118 pgs.....\$16	_____
PRIMO PLANT, Growing Marijuana Outdoors, Mountain Girl, 96 pgs.....\$14	_____
THE CLOSET CULTIVATOR, Ed Rosenthal, Expanded Edition, 128 pgs.....\$16	_____
DARE TO GROW YER OWN STONE, Alexander Sumach, 98 pgs.....\$14	_____
MARIJUANA CULTIVATOR'S HANDBOOK, Bill Drake, 224 pgs.....\$24	_____
THE EMPEROR WEARS NO CLOTHES*, 1998 edition, Jack Herer, 291 pgs.....\$25	_____
MARIJUANA GROWING TIPS, Ed Rosenthal, Cultivation Tips, 126 pgs.....\$12	_____
MARIJUANA FLOWER FORCING, T. Flowers, Designer Growing, 121 pgs.....\$16	_____
THE SINSEMILLA TECHNIQUE, Kayo, 134 pgs.....\$24	_____
CO2 TEMPERATURE & HUMIDITY, D. Gold, Edited by Rosenthal, 54 pgs.....\$12	_____
MARIJUANA QUESTIONS? ASK ED, Ed Rosenthal, 305 pgs.....\$19	_____
DR. ATOMIC'S MARIJUANA MULTIPLIER, Larry S. Todd, 73 pgs.....\$10	_____
MARIJUANA LAW, Richard Glen Boire, How to Avoid Busts, 271 pgs.....\$16	_____
MARIJUANA MEDICAL HANDBOOK, Rosenthal, Therapeutic Use, 270 pgs.....\$16	_____
THE JOINT ROLLING HANDBOOK, Quick American, 61 pgs.....\$10	_____
MARIJUANA CHEMISTRY, Michael Starks, Hashmaking & Oil, 199 pgs.....\$22	_____
COOKING WITH CANNABIS: The Art & Science, Adam Gottlieb, 67 pgs.....\$10	_____
MARIJUANA BEER, How to Make Your Own Hi-Brew, Rosenthal, 53 pgs.....\$14	_____
HOW TO GROW MARIJUANA INDOORS FOR MEDICAL USE, 127 pgs.....\$20	_____
HOW TO GROW MARIJUANA INDOORS UNDER LIGHTS, 127 pgs.....\$22	_____
THE GREAT BOOK OF HEMP, Rowan Robinson, Hemp History, 256 pgs.....\$20	_____
HIGH TIMES CULTIVATION TIPS, From The Editors of HT, 128 pgs.....\$19	_____
HIGH TIMES GREATEST HITS, From The Editors of HT, 187 pgs.....\$14	_____
POT FOR PENNIES, M.U.D., Low Cost Hydroponic System 83 pgs.....\$20	_____
PARADISE BURNING, C. Simunek, Adventures of a HT Journalist, 176 pgs.....\$13	_____
MARIJUANA RECONSIDERED, Lester Grinspoon, 474 pgs.....\$19	_____
THE GREAT BOOKS OF HASHISH, Vol. 1 Book 1, L. Cherniak, 144 pgs.....\$49	_____
HASHISH: MAKE YOUR OWN, Robert Clark, 378 pgs.....\$29	_____
INVISIBLE MARIJUANA & PSYCHEDELIC MUSHROOM GARDENS, 136 pgs.....\$20	_____
CANNABIS SPIRITUALITY, Stephen Gaskin, 136 pgs.....\$10	_____
GARDENING INDOORS WITH ROCKWOOL, George Van Patten, 128 pgs.....\$15	_____
GRANDPA'S MARIJUANA HANDBOOK, Evan Keliher, 124 pgs.....\$10	_____
DUTCH HASHCOFFEESHOP TOUR, Guide To Holland, 132 pgs.....\$25	_____
GROW DUTCH, VHS Video, Ed Rosenthal & Alayn Lowell, 40 Minutes.....\$20	_____
SEA OF GREEN VIDEO, 60 MINS.....\$29 SEA OF GREEN BOOK, 89 pgs.....\$24	_____

## PSYCHEDELIC TITLES

GROWING THE HALLUCINOGENS, Hudson Grubber, 81 pgs.....\$10	_____
SEX DRUGS AND APHRODISIACS, Adam Gottlieb, 84 pgs.....\$10	_____
BETTER SEX THROUGH CHEMISTRY, Morgenthaler & Joy, 224 pgs.....\$15	_____
LEGAL HIGHS, Adam Gottlieb, Psychoactive Plants & Herbs, 64 pgs.....\$11	_____
PSYCHEDELICS ENCYCLOPEDIA*, Peter Stafford, 420 pgs.....\$29	_____
PEYOTE AND OTHER PSYCHOACTIVE CACTI, Adam Gottlieb, 85 pgs.....\$10	_____
OPIUM POPPY GARDEN, William Griffith, Cultivation & Harvest, 77 pgs.....\$14	_____
PSYCHEDELIC UNDERGROUND LIBRARY, Ronin Publishing, 190 pgs.....\$24	_____
UR-INE TROUBLE, Kent Holorf, M.D., Pass Drug Tests, 200 pgs.....\$20	_____
DRUG TESTING AT WORK, Potter, Ph.D. & Orfali, M.A., 279 pgs.....\$24	_____
COCAINE HANDBOOK, David Lee, An Essential Reference, 201 pgs.....\$45	_____
PLANTS OF THE GODS, Schultes & Hofmann, 192 pgs.....\$20	_____
THE SCIENTIST, John Lilly M.D., Metaphysical Autobiography, 208 pgs.....\$15	_____
FOOD OF THE GODS, T. McKenna, History of Plants & Drugs, 311 pgs.....\$16	_____
THE PLEASURES OF COCAINE, Adam Gottlieb, 147 pgs.....\$12	_____
PSYCHEDELIC MONOGRAPHS AND ESSAYS #6, Thomas Lyttle, 214 pgs.....\$20	_____
FROM CHOCOLATE TO MORPHINE, Dr. Andrew Weil, 240 pgs.....\$14	_____
PHARMACOTHEON* Jonathan Ott, Entheogenic Drugs, 640 pgs.....\$40	_____
PLANT INTOXICANTS, Baron Van Bibra, Psychoactive plants, 269 pgs.....\$17	_____
LSA PSYCHOTHERAPY, Stanislav Grof, M.D., 352 pgs.....\$23	_____
THE SALVIA DIVINORUM GROWER'S GUIDE, Socied Para La, 64 pgs.....\$12	_____
PSYCHEDELIC DRUGS RECONSIDERED, Lester Grinspoon, 385 pgs.....\$15	_____
ECSTASY DANCE TRANCE & TRANSFORMATION, N. Saunders, 281 pgs.....\$20	_____
THE SECRET CHIEF, Myron J. Stolaroff, 144 pgs.....\$11	_____
GHB: THE NATURAL MOOD ENHANCER, Ward Dean M.D., 192 pgs.....\$17	_____
THE LITTLE BOOK OF ACID, Ronin, 85 pgs.....\$12	_____

\_\_\_ FS CATALOG, 40 pgs.....\$2 <http://www.fsbookco.com>

## CHEMISTRY TITLES

AMPHETAMINE SYNTHESSES, Otto Snow, Overview & Reference, 276 pgs.....\$33	_____
CONTROLLED SUBSTANCES*, Shulgin, 1992 Edition, 410 pgs.....\$55	_____
GRANDDAD'S WONDERFUL BOOK OF CHEMISTRY, K. Saxon, CD-ROM.....\$50	_____
OPIUM FOR THE MASSES, Jim Hogshire, Cultivation & Harvest, 112 pgs.....\$18	_____
LSA-25 & TRYPAMINE SYNTHESSES, Otto Snow, 150 pgs.....\$23	_____
PSYCHEDELIC SHAMANISM, Jim DeKorne, Psychotropic Plants, 155 pgs.....\$22	_____
LAUGHING GAS: NITROUS OXIDE, M. Shedlin & D. Wallechinsky, 88 pgs.....\$14	_____
CLANDESTINE LABORATORIES, Jack B. Nimble, Revised 1994, 124 pgs.....\$20	_____
RECREATIONAL DRUGS, Professor Buzz, Lab "Cookbook", 160 pgs.....\$25	_____
ECSTASY: THE MDMA STORY, Bruce Eisner, Synthesis & Info., 190 pgs.....\$17	_____
PRACTICAL LSD MANUFACTURE, Uncle Fester, 115 pgs.....\$20	_____
SECRETS OF METHAMPHETAMINE MANUFACTURE, Fester, 246 pgs.....\$30	_____
ADVANCED TECHNIQUES / AMPHETAMINE MANUFACTURE, Fester, 189 pgs.....\$32	_____
TOTAL SYNTHESIS, Strike, Meth. & Ecstasy Manufacture, 145 pgs.....\$35	_____
SOURCES, Strike, Reference of Supply Houses & Resources, 226 pgs.....\$30	_____
PIHKAL: A CHEMICAL LOVE STORY*, Alexander & Ann Shulgin, 978 pgs.....\$22	_____
TIHKAL: THE CONTINUATION*, Alexander & Ann Shulgin, 804 pgs.....\$25	_____
PSYCHEDELIC CHEMISTRY, Michael Smith, Lab "Cookbook", 200 pgs.....\$22	_____
HYDROPONIC HEROIN, R. Bunch, Grow Poppies without Soil, 94 pgs.....\$14	_____
CANNABIS ALCHEMY, D. Gold, The Art of Modern Hashmaking, 109 pgs.....\$12	_____

## UNDERGROUND TITLES

THE ANARCHIST COOKBOOK, William Powell, Uncensored Ed., 160 pgs.....\$30	_____
PRIVACY: HOW TO GET IT, HOW TO ENJOY IT, Bill Kaysing, 128 pgs.....\$18	_____
NEW I.D. IN AMERICA, Anonymous, Foolproof New Identity, 110 pgs.....\$17	_____
THE PAPER TRIP I, Eden Press, Get New I.D., 82 pgs.....\$17 Vol. #2, 79 pgs.....\$19	_____
I.D. BY MAIL, Eden Press, Get I.D., 20 Sources Fully Illustrated, 62 pgs.....\$20	_____
POOR MAN'S JAMES BOND*, K. Saxon, Weapons & Explosives, 476 pgs.....\$30	_____
HOW TO GET ANYTHING ON ANYBODY*, Lee Lapin, 263 pgs.....\$30	_____
GET EVEN: The Complete Book of Dirty Tricks, George Hayduke, 192 pgs.....\$20	_____
THE WHOLE SPY CATALOG*, Lee Lapin, Encyclopedia for PIs, 426 pgs.....\$45	_____
DO-IT YOURSELF MEDICINE, Ragnar Benson, 113 pgs.....\$20	_____
RAGNAR'S BIG BOOK OF HOMEMADE WEAPONS, R. Benson, 279 pgs.....\$25	_____
THE OUTLAW'S BIBLE, E.X. Boozhie, Your Legal Rights, 322 pgs.....\$20	_____
THE RIP-OFF BOOK, Victor Santoro, Con & Swindles, 200 pgs.....\$15	_____
REBORN IN THE U.S.A., Trent Sands, Expanded Third Edition, 165 pgs.....\$16	_____
COUNTERFEIT I.D. MADE EASY, Jack Luger, A Complete Guide, 131 pgs.....\$16	_____
SECRETS OF A SUPER HACKER, Gareth Branwyn, 205 pgs.....\$20	_____
THE BIG BOOK OF SECRETS HIDING PLACES, Jack Luger, 128 pgs.....\$17	_____
HOW TO AVOID A DRUNK DRIVING CONVICTION, Judge X, 168 pgs.....\$15	_____
SCREW THE BITCH: DIVORCE TACTICS FOR MEN, Dick Hart, 186 pgs.....\$20	_____

## MUSHROOM TITLES

THE MUSHROOM CULTIVATOR*, Paul Stamets & J.S. Chilton, 415 pgs.....\$28	_____
PSILOCYBIN MUSHROOMS OF THE WORLD, Paul Stamets, 245 pgs.....\$24	_____
GOURMET & MEDICINAL MUSHROOMS*, Paul Stamets, 592 pgs.....\$39	_____
GROWING WILD MUSHROOMS, Bob Harris, Beginners Guide, 88 pgs.....\$12	_____
GROWING SHIITAKE COMMERCIALY, Bob Harris, 88 pgs.....\$12	_____
PSILOCYBIN GROWER'S GUIDE, O.T. Oss & O.N. Oeric, 88 pgs.....\$16	_____
PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10	_____
MUSHROOM RESOURCE GUIDE: A Listing of 43 Mushroom Companies.....\$15	_____
MUSHROOMS PSYCHEDELIC FUNGI, Peter T. Fust, Ph.D., 127 pgs.....\$20	_____
SIMON & SCHUSTER'S GUIDE TO MUSHROOM, Gary H. Lincoff, 510 pgs.....\$15	_____
HALLUCINOGENIC AND POISONOUS MUSHROOMS, G. Menser, 124 pgs.....\$14	_____
MAGIC MUSHROOMS AROUND THE WORLD, Jochen Gartz, 129 pgs.....\$22	_____
MUSHROOMS DEMYSTIFIED*, David Arora, Best Field Guide, 976 pgs.....\$39	_____
ENCYCLOPEDIA OF PSYCHOACTIVE FUNGI, Jack Mendelson, 126 pgs.....\$20	_____
ALL THE RAIN PROMISES AND MORE, David Arora, Field Guide, 261 pgs.....\$18	_____
THE SACRED MUSHROOM SEEKER, Riedlinger, 283 pgs.....\$25	_____
PETERSON FIELD GUIDES: MUSHROOMS, Kent McKnight, 427 pgs.....\$17	_____
MEDICINAL MUSHROOMS YOU CAN GROW, Hajo Hadelers, 194 pgs.....\$25	_____

## MAGAZINES

THE BEST OF HIGH TIMES #21, #22, #23 or #24, 106 pgs.....\$6	_____
PSYCHEDELIC ILLUMINATIONS (Psychedelics) #8, 92 pgs.....\$8	_____
TRP, THE RESONANCE PROJECT (Psychedelics) #4, 68 pgs.....\$5	_____

### PRICES INCLUDE FREE SHIPPING (USA)

USA ALLOW 2-3 WEEKS FOR DELIVERY, OR FOR AIR MAIL ADD \$3 PER BOOK, ON MOST BOOKS: \*BECAUSE OF WEIGHT, DOUBLE THE SHIPPING RATE ON BOOKS MARKED (\*). CANADA ADD \$5, EUROPE ADD \$10, PACIFIC RIM ADD \$15, PER BOOK, FOR AIR MAIL DELIVERY, OR FOREIGN SURFACE MAIL ADD \$3 PER BOOK.

BOOKS ARE SHIPPED IN A PLAIN PACKAGE. ALL ORDERS ARE CONFIDENTIAL. WE DO NOT GIVE OR SELL OUR MAILING LIST. YOUR PRIVACY IS OUR MAIN CONCERN! BOOKS ARE SOLD TO ADULTS ONLY.

CA RES. ONLY, ADD 7.75% TAX. CHECKS, MONEY ORDERS, VISA, MC, AMEX, DISCOVER & CHECK CARDS ACCEPTED.

ADD A \$3 PRO. FEE ON CREDIT CARD ORDERS AND ORDERS UNDER \$15. (SUBTOTAL)

24 HR. FAX LINE 1-916-771-4201 FOREIGN CREDIT CARD ORDERS CALL 1-916-771-4204

QUESTIONS 1-916-771-4203



CREDIT CARD ORDERS 1-800-635-8883



# HYPERSPATIAL MAPS

## **AMANITA PANTHERINA VAR. PANTHERINA**

I've noticed from my bioassays that low doses (1.5 gm) of *Amanita pantherina* cause mild stomach discomfort lasting a very short while (about 15–20 minutes), moderate doses (3 gm) cause moderate stomach discomfort and mild nausea lasting up to an hour, and high doses (4.5 gm) cause a very unpleasant degree of stomach discomfort and a moderate degree of nausea lasting several hours.

Threshold effects are generally noticed after 45 minutes. The full effects don't become apparent until after about 2 hours. Although there is a slow buildup from the threshold to the experience of the full effects, the peak effects seem to almost manifest all of a sudden. The peak generally lasts 2–3 hours. After the peak, it takes about an hour to more-or-less return to baseline.

Low to moderate doses are generally pleasant. Very natural feeling sedative effects are experienced, including muscle relaxation. Bodily movement has a buffered feeling as if one were moving underwater or in a low-gravity environment like walking on the moon. Although one feels inebriated, it's easy to communicate with others in a natural and logical way. During meditation or introspection, there's an increased ability to focus the mind.

High-dose effects generally induce sleep for about 2 hours, after which one may wake up in a delirious state similar to the states of mind associated with atropine, hyoscyamine and/or scopolamine tropane-containing plants such as the *Datura* species. One may also vomit at some point during the session.

### **HIGH-DOSE SESSION**

**Purpose:** To see if this ethnobotanical truly has entheogenic qualities—expanding the mind's awareness to allow the experience higher spiritual levels of consciousness.

**Dose:** One medium- (bordering on large-) sized cap plus a quarter of a similar-sized cap along with two large stems of dried *Amanita pantherina* var. *pantherina*, harvested in Japan. Weight was approximately 4.5 grams.

**Preparation:** The mushrooms were boiled in water for about 10 minutes. The liquid and mushrooms were allowed to cool for about 20 minutes and were then slowly ingested, being completely consumed after about 15 minutes.

**Session Events:** An hour and a half after ingestion, I reclined in bed to meditate (figuring in case I feel asleep from the sedative effects, it would be best if I meditated in bed). Soon after, I was fast asleep, unfortunately not having any real time to seriously meditate with the aid of the effects. I slept deeply for approximately 2 hours, after which I awoke in a state of delirium. My first thought that I can remember was that I had invented a microscopic roll of toilet paper. Someone else began to argue with me (there was no one else in the room, but I had honestly felt there was) that *he* was the actual inventor of the microscopic roll of toilet paper. After a bit of arguing, I figured that it was unjust of me to be greedy and to take all the credit for the invention of microscopic toilet paper (perhaps this person had helped me in some way that I wasn't aware of). So I took claim to the invention of a slightly larger roll of toilet paper (or paper towels—I can't remember which), which was referred to as a "size 8" roll—being a size a bit larger than microscopic. It was clear to me that I had invented this size roll solely through my own abilities. An argument then again ensued as to who was the actual inventor of this "size 8" roll (as best as I can remember, these conversations with this imaginary person took place solely in my mind, and I did not speak out loud). I then vomited (in reality), after which the delirium began to slowly clear. I remember being very confused and attempting to clean up the mess. I got a roll of paper towels and tried to wipe up the vomit with it. Both ends of the roll ended up getting heavily soiled, so I figured that I should cut off the soiled ends with a knife. The voice of reason then stepped in and convinced me that it would be best if I didn't attempt to handle a knife in such a heavily inebriated state, since I might not be able to differentiate my arm from the paper towel roll. I then just sat on the edge of my bed feeling very nauseated, with a





certain phrase (I don't remember what it was) repeating over and over in my mind outside of my control. I found it very annoying, so I focused my mind away from the repeating thought, and slowly approached baseline.

Conclusion: Whether the dose be of low, medium, or high intensity, I have not noticed any real mind-expanding effects from this *Amanita*. Medium-dose levels can aid one in approaching samadhi (a powerful level of one-pointed concentration, which acts as a controlled gateway to other levels of awareness). Any dose much larger than what enhances one's ability to concentrate, seems to distort the mind's perception instead of expanding it. And gauging dosage can be tricky; the line between a useful meditation aid and a mind-twisting deliriant is a thin one.

Since these mushrooms don't actually seem to help in opening the doorways to higher levels of perception, but merely aid one in concentration, I can think of other plants and substances that would be more suitable as an aid to one's

spiritual development. This also raises doubts for me about the claims of *Amanita muscaria* being the much-praised *Soma* of the Vedas. The *Soma* was not only considered a sacrament, but a God in its own right as well. I can see no reason why anyone would consider *A. muscaria* a God. A sacrament, yes, because of its ability to aid one in meditation; but far from a God, in my opinion. The psychoactive Amanitas don't appear to be in the same league as other traditionally-used plant entheogens, such as *Lophophora williamsii*, *Salvia divinorum* and psilocybin-containing mushrooms. My guess is that it's more likely that *Soma* was a psilocybin-containing mushroom, possibly even *Psilocybe cubensis*, which some believe may have been available (especially since the ingestion of psilocybian mushrooms can also produce an entheogenic psilocin-containing urine).

Experiencing the effects of a deliriant has some value, in that it shows one the extent to which the mind can deceive itself. Although this is apparent by analyzing the dream state, it helps to make one more aware of this ability of the mind by actually experiencing it during one's waking consciousness. In my experience, I was thoroughly convinced without a doubt that there was someone else in the room to whom I was conversing with, when in reality, it was merely my own thoughts. In some of the higher states of consciousness, one perceives one primal Self in which all other seemingly separate individuals are actually manifestations of this one Self.

As in dreams the mind acts through maya, presenting the appearance of duality, so also in the waking state the mind acts through maya, presenting the appearance of duality.

There is no doubt that the mind, which is in reality non-dual, appears to be dual in dreams; likewise, there is no doubt that what is non-dual appears to be dual in the waking state.

All the multiple objects, comprising the movable and the immovable, are perceived by the mind alone. For duality is never perceived when the mind ceases to act. (*Manduka Upanishad*, Gaudapada Karika section, chapter 3, verses 29–31)

Undoubtedly the psychoactive Amanitas have some spiritual value in a few regards. But in my opinion, there are other plants that are much more suitable to aid one in their spiritual quest, and one's attention would be better focused in these directions. — D.D., CA

## RONIN PUBLISHING



### Books on Entheogens



- Politics of Ecstasy* • Leary • \$14.95  
*Ecstasy: The MDMA Story* • Eisner • \$17.95  
*Psilocybin Production* • Gottlieb • \$9.95  
*Little Book of Ketamine* • Kelly • \$12.95  
*Peyote & Other Psychoactive Cacti* • Gottlieb • \$9.95  
*Psychedelics Encyclopedia* • Stafford • \$34.95  
*Acid Trips & Chemistry* • Cloud • \$16.95  
*Controlled Substances* • Shulgin • \$59.95  
*Growing the Hallucinogens* • Gottlieb • \$9.95  
*Tune In Turn On Drop Out* • Leary • \$14.95  
*The Healing Magic of Cannabis* • Potter • \$14.95

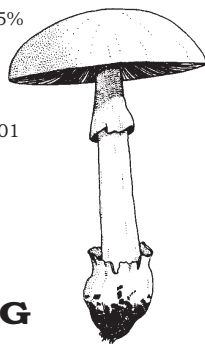
#### To order:

Total book cost, CA residents add 8.25% tax, add \$4 + \$1 per item shipping.  
 MC/Visa: add exp. # & card #

Send to: Ronin Publishing,  
 Box 522 (Dept. ER), Berkeley, CA 94701

(800) 858-2665, fax: (510) 420-3672  
<http://www.roninpub.com>

Call for  
**FREE CATALOG**





# NETWORK FEEDBACK

## MIMOSA TENUIFLORA, NEAT

I duplicated my *Mimosa tenuiflora* bioassay, and experienced very mild but quite pleasant results. I think my first try—mentioned in the VERNAL EQUINOX 1999 issue of *ER*—was masked by the somatic effects of the *Peganum harmala*. It seems for me that a much larger amount than 25 grams of root-bark is required. Carry on with your excellent work. — T.C., OR

## STIPA ROBUSTA'S ACTIVITY

The following quote from *Flora of New Mexico* may help to clear up the mystery surrounding the activity (or lack thereof) of *Stipa robusta*:

A very abundant grass in meadows at middle elevations. In the Sacramento-White Mountain region this is known as "sleepy grass," and it is said to have a narcotic effect upon the animals that eat it, especially horses. While neither of the writers has had an opportunity of personally corroborating this statement, it is vouched for by many reliable residents of the region. The narcotic effects of the plant, which are said to appear soon after it has been eaten, are indicated by drowsiness or sleep on the part of the affected animals, which continues often for 48 hours and sometimes results in death. Animals which have been reared in these mountains never eat sleepy grass, but those brought into the region will consume it because of its luxuriance and freshness, unless restricted. *Strangely enough, the dried grass does not have a narcotic effect. The grass is abundant in other regions of the State, but nowhere besides in this one range is it reputed to have narcotic properties* (WOOTON & STANDLEY 1915; emphasis added).

While gathering viable *Stipa robusta* seeds from the Sacramento-White Mountain region in early September, 1999, I performed a bioassay with the fresh grass. Its blades were extra sharp, thick, and full of fiber, so I chewed it slowly and carefully to avoid cutting my tongue. Once I had a wad pretty well chewed, I'd relax my focus on avoiding tongue cuts and continue chewing and sucking the juices out of it until the

remaining fiber was an extra-light-green (nearly white). I'd then spit this out and start chewing a new wad of fresh grass. I continually chewed on the sleepy grass like this, all the time staying focused on foraging seed spikes. [See front cover of this *ER* for an example of these seed-heads and seeds.] After a couple of hours I became aware of a slightly sedated, but not unpleasant, tranquilizer-type feeling. Walking had become a little bit impaired. These sensations were mild enough that I realized they could possibly be due to the placebo effect. A couple more hours passed, during which time I continued chewing the grass as described above. By this time I the effects had become significantly stronger, so I told myself "this stuff is turning into a fairly good placebo." Within an hour after this, I'd finished taking a shower and the effects peaked. For about 15 minutes I felt a mild, dreamy, tranquilizer-type rush. My conclusion? I had either found the *real* sleepy grass, or a darn good placebo! — ANONYMOUS



Figure 8: *Stipa robusta*. Plant; glumes and floret. Drawing reproduced from *Grasses of the Trans-Pecos* by A.M. POWELL, 1994.





## MORE STIPA ROBUSTA

I have ten *Stipa robusta* plants growing outside and I experimented with it for about a year. My conclusion is that it does not have visionary effects. It is a tranquilizer *par excellence*, and has a strong sedative effect that lasts about three hours and is free of side-effects. In *The Botany and Chemistry of Hallucinogens* by SCHULTES and HOFMANN, lysergic acid amide (ergine) is described as a strong tranquilizer with very little psychoactivity. HOFMANN should know; he is the “father of LSD” and did extensive research on related compounds. Ergine is *not* useful as an entheogen, but it’s great for insomnia! Yet individuals persist in trying to use it as a vision-inducing material, simply because it is structurally related to LSD. — B. GREEN

*This letter and the previous one bring up an interesting point. It is assumed by some that ergine is the primary visionary component in Ipomoea violacea and Argyreia nervosa. However, this may not be the case. K. TROUT has found that some morning glories are very LSD-like, and others are not (both within commercially available “heavenly blue” strains for example). There may be something else at work here that has not been adequately examined. It appears that HOFMANN did not evaluate all of the different chemicals found in I. violacea, and at least one that he did evaluate may have been visionary at doses higher than he took; he evaluated isoergine only up to the 2 mg level, and found it to be predominantly sedative without visual effects. JONATHAN OTT has pointed out that this compound might be psychoptic at higher levels (OTT 1993). We simply do not know at this point. It is also worth noting that lysergic acid-L-2-propanolamide, or ergonovine, has been reported as having mild visionary effects (as well as producing lassitude and leg cramps) in doses of 2–10 mg (HOFMANN 1978; BIGWOOD et al. 1979), and this compound is found in both Argyreia nervosa and Ipomoea violacea (CHAO & DER MARDEROSIAN 1973, listed under MOIR & DUDLEY’S synonym ergometrine), as is elymoclavine, which OTT has stated is “evidently psychoptic” (OTT 1993). Other possible players include the N-(1-hydroxyethyl)-amides of ergine and/or isoergine. The Botany and Chemistry of Hallucinogens notes:*

The psychotomimetic activity of lysergic acid amide and its marked narcotic component was ascertained from self-experiment by Hofmann (1963). This action of d-lysergic acid amide was later confirmed by comparative systematic investigations by Solms (1956a). He described the action as follows: “LA-111 induces indifference, a decrease in psychomotor activity, the feeling of sinking into nothingness, and a desire to sleep... until finally an increased clouding of consciousness does produce sleep.” Heim et al. (1968) concluded from experiments in man that ololiuqui and its main constituents (lysergic acid

amide, isolysergic acid amide) did not produce typical psychotomimetic symptoms but rather effects more like those encountered in toxic psychoses resulting from the action of a drug such as scopolamine. [Note: I never had effects even remotely similar to what was experienced from belladonna. — K. TROUT] Only little information is available on the activity of isolysergic acid amide (isoergine). After taking 2.0 mg orally, Hofmann experienced tiredness, apathy, a feeling of mental emptiness, and the unreality and complete meaninglessness of the outside world. (Hofmann, 1963)” (SCHULTES & HOFMANN 1973)

*Ergine may not be the psychoptic agent in morning glories that are active, or if it is then it is likely not the only player involved in producing visual activity. Between 1972 and 1983, K. TROUT ate Ipomoea violacea seeds or seed-extract several dozen times with wildly varying results ranging from powerfully colorful visuals to sedative effects. The highest amount he evaluated during those years was around 2000 heavenly blue seeds, but usually about 300 seeds were used. K. TROUT also consumed Argyreia nervosa seeds about 20 times, using amounts from 10–24 seeds, (he recommends the 18–22 range), and he reported a colorful visuals resulting each time. However, he also reported that in every instance of either seed there was at least some sedative component.*

*It seems probable that the psychoptic effects produced by these seeds involves an interaction or synergism between two or more of the chemicals present; HOFMANN only evaluated pure alkaloids not mixtures. It is also possible that higher doses of ergine may be more likely to produce visual effects, as was the case with ergonovine (BIGWOOD et al. 1979).*

## 5-MEO-DMT WARNING

I know someone who had a severe and prolonged response to a vaporized 20 mg dose of 5-MeO-DMT. This person had done all the usual entheogenic substances for some years and was careful and intelligent. She had done her research and when offered this dose by a good friend, she agreed to do it but questioned the amount, as she felt that it should be 5–10 mg. Her friend assured her that he had done it, and others too, many times without problem.

Immediately on ingesting, she became unconscious for half-an-hour, then came ‘round groggy and remembering nothing. The sitter encouraged her to walk and eat something, however this was difficult for her. From that time on she experienced difficulty in sleeping, fear upon closing her eyes, and three nights later awoke at 3:30 am in the grip of a very severe, intense, and frightening panic attack. These attacks continued nightly, with nausea, vertigo, and heart palpita-







tions during the day. Ativan® (lorazepam) was prescribed and later Klonopin® (clonazepam). Her doctor did a full check and said that her blood pressure was elevated, but that she had no apparent physical problems.

Her symptoms persisted for eight weeks. Normally this person has slight, intermittent asthmatic symptoms around cats and mold. On coming 'round from the 5-MeO-DMT overdose, and for the eight weeks following it, she experienced breathing difficulties that usually occurred at night and when having panic attacks. This person is not unduly sensitive, was taking no medications, and had not eaten or drunk anything untoward. In fact, she had fasted the day before. Acupuncture was useful in the latter part of the eight weeks, but the Klonopin® was essential in controlling the symptoms.

I have read many things about this material and even spoke with CHARLES GROB, who I know. No one had heard of such a prolonged reaction (until now) and it occurred to me that *The Entheogen Review* might like to let readers know that great

care should be taken with the dosage of 5-MeO-DMT. Dr. GROB did say that if the blood pressure goes up too much during the session, it could precipitate a stroke. My friend was a very healthy woman of 59. I do hope this may be of help to others; information and warnings should be made available, and I feel that this is a volatile and unpredictable material. — A.S., CA

*People do seem to have quite varied reactions to 5-MeO-DMT, from mild to severe, but this is the first time that we have heard of after-effects lasting for eight weeks. When trying any new compound it is advisable to start with a low dose, and gradually work one's way up. In the case of very potent materials, such as 5-MeO-DMT, great care must be taken to make sure that the dose is accurately weighed, and this can be difficult if one doesn't own a scale that weighs with a 1–2 mg accuracy. 20 mg would definitely be an overdose for most people, and we agree that it is important to report the situation that you described as a warning to others to be extremely careful with dosing.*

## salvia-divinorum.com

One of the primary sources for high-quality dried leaves of *Salvia divinorum* from Hawaii and Oaxaca has evolved to



We offer the best quality ethnobotanicals at very competitive prices. At our certified organic farm and nursery on Kauai—the most beautiful of the Hawaiian Islands—we already grow some of our products, and intend to do so with more of the entheogens that we offer.

**Salvia divinorum**, dried leaves: 1/2 oz \$33.00, 1 oz \$55.00. **Baby Hawaiian Woodrose**: 1/2 oz \$12.00, 1 oz \$20.00. **Kava Kava**, 12% kavalactone, 100% root powder from Fiji: 1 lb \$28.00. **Yohimbe**, dried bark: 8 oz \$18.00. **Calea zacatechichi**, dried leaves: 1 oz \$12.00, 4 oz \$30.00. **Banisteriopsis caapi**, dried vine: 1 oz for \$10.00, 4 oz \$30.00. **Psychotria viridis**, dried leaves: 1 oz \$18.00. **Mimosa hostilis**, dried root-bark: 1 oz \$15.00, 4 oz \$40.00. **Diplopterys cabrerana**, dried leaves: 1/2 oz \$15.00, 1 oz \$22.00. **Desmanthus illinoensis**, root-bark: 3 oz \$20.00. **Wholesale**: We sell *Salvia divinorum* leaves from Oaxaca, and baby Hawaiian woodrose seeds in bulk quantities (1 kilo minimum). Please inquire. **Shipping**: Up to 2 lbs within the USA is \$4.00 by Priority Mail; International is \$8.00 by Global Priority Mail. We ship the next day after receiving your order and payment.

To order, send check, money order (made payable to THE LOTUS PARADISE), or cash to:  
THE LOTUS PARADISE / SHAMAN'S GARDEN, POB 23 (Dept. ER), Kilauea, HI 96754

Please visit our web page at <http://www.shamansgarden.com>. Our e-mail address is [info@shamansgarden.com](mailto:info@shamansgarden.com).





## COLUMN CHROMATOGRAPHY

A while back I sent *ER* a piece about column chromatography for making plant extractions, but in the article "Common Solvents? Easy Extractions" from Vol. VIII, No. 1 (p 16), there is no mention of this method. Also in the list of *ER* articles on plant extractions there is no article on this method. Is column chromatography not a viable method? Are the other methods referenced in this article better methods? I really enjoy *The Entheogen Review*, and hope you can keep it going. Take care. — ONEGREENDAY

*Column chromatography (i.e. liquid chromatography) is a very simple and low-tech means of separating many alkaloids, but it has several serious limitations relating to its use by the average person.*

*First is the risk of generating huge volumes of solvents that will then have to be removed and/or recovered. (We are assuming that the potentially serious health risks of handling or breathing solvents will be given adequate attention and safety precautions.) Besides these handling problems, use of large volumes of solvents can add substantial costs unless one has a way to recover them via distillation. And another problem is knowing exactly which system of solvents will actually elute (wash out) your desired alkaloid.*

*Using a highly homogenous absorbent (i.e. closely sized particles) is important, as is elimination of air bubbles from the column and being certain that the packing is even. Lack of any of these can defeat the effectiveness of the column for achieving separation.*

*Last, and perhaps most important, is the need to be able to identify which fractions your target alkaloid is actually in, as well as what else might be there along with it.*

*The concept itself is indeed quite simple. It is based on the varying attractions of different substances to absorbent materials. This attraction (binding) can be variously affected by the solvent used, the degree of activation of the absorbent and, in cases such as ion-exchange resins, by pH. All of these can be tweaked to enable better resolution and separation of many alkaloids.*

*The equipment and the procedure itself are also quite simple. For the column almost any unreactive material can be used, including metal pipe. However, a glass column has the advantage of allowing one to observe what is going on.*

*If using a commercially available plastic chromatography column be certain that it will be unaffected by whatever solvents one chooses to use.*

*If using such standard plastic columns and caps, very handy connectors, tiny valves and lines (all with convenient twist-*

*on LUER-LOK fittings) can be obtained from serological suppliers. (These are used for blood work and intravenous connections.)*

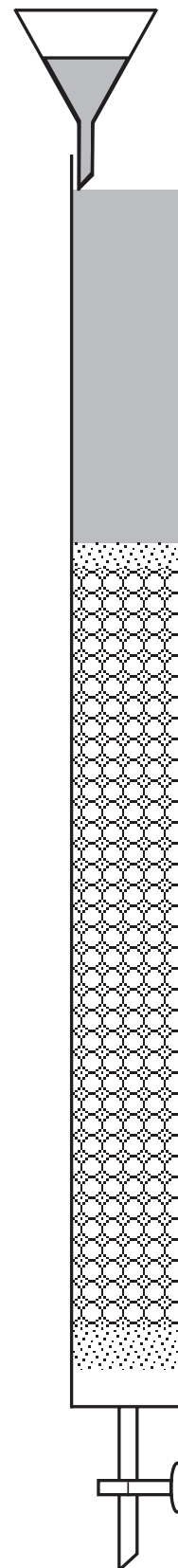
*An absorbent such as alumina (aluminum oxide), silica gel, KIESEL gel or many other substrates can work fine. (Some will require activation by carefully controlled heating immediately prior to use or they will not work as desired; all should be of a form and purity that is approved for chromatographic work. If using ion-exchange resins, be certain to follow the manufacturer's preparation instructions exactly as presented.)*

*Make the absorbent into a slurry with a good starting solvent, pour it into a column fitted at the bottom with a stopcock (above which is a plug of cotton or glass wool to keep the absorbent out of the stopcock, and a layer of fine washed sand to keep the absorbent out of the cotton plug; alternately a filter disk could have been placed at the bottom covered by a plug of glass wool). Let the slurry settle accompanied with either the careful movement of a long glass rod (or else use a vibrator to eliminate air bubbles). Make sure that there is even packing, and then add either a layer of fine washed sand or a filter disk to the top. Let the solvent finish dripping through until only a thin layer remains at the top.*

*It is usually important that a thin layer of solvent should remain above the level of absorbent at every step. With some absorbents, such as BROCKMAN alumina, failure to observe this will ruin the properties of the absorbent and require that it be removed, dried and reactivated (or more simply just replaced with new packing).*

*If necessary, equilibrate the column with an appropriate solvent to start (this is easily done in most cases by simply using this solvent to make the slurry mentioned above), then introduce your material into the column. This is done by first dissolving it in a small bit of solvent, and letting it drip through to distribute your alkaloid mix at some level of the column.*

*Elution is accomplished by selectively pouring a series of solvents through said column to wash out other alkaloids and*





contaminants, and at some point the desired alkaloid. As the solvents drip out of the end, they can be collected in measured fractions and the fractions containing what a person wants can then eventually be identified and the solvent removed. (For convenience, the eluting solvents can be placed in a reservoir, elevated above the column and connected to the top of the column with a small piece of narrow tubing, thus being allowed to drip into the top as it drips out of the bottom. A siphon type arrangement or else a side-arm towards the bottom of the reservoir will serve to automatically feed the solvent into the column, but care must be taken to control the flow rate into the column to match to flow rate coming off the bottom of the column.)

If a person knows the exact sequence they need to separate the material they have and if they are willing to waste a lot of solvent and do not have any risk of toxic contaminants in their plant material then this is a simple and easy approach. However, as noted, there are potential complications for the lay reader that may preclude the use of column chromatography.

Let's run through what happens when using liquid chromatography:

Solvents have different abilities to wash alkaloids out of the column (this is called their elution strength or power). The actual order that the alkaloids are removed can be affected by a variety of things including the solvents chosen, the pH of the column, the absorbent chosen, and what other alkaloids or materials are also present in the plant.

Solvents are used in order of least elution strength to greatest (with methanol or water usually being the last step clearing whatever alkaloids remains out of the column).

I should add that there often is some loss that may not ever be recovered. This is more of a problem with basic ion-exchange resins than the simple absorbents we listed.

One point to note is that if a person ran a large enough quantity of almost any solvent through the column it will eventually wash almost any alkaloid out.

This brings us to the primary reason this approach may fail for many; namely the necessity of following where your alkaloid is and when it comes out of the column. A UV spectrophotometer is one way to address this. A sample is taken from each of the fractions as they come off, and a characteristic ultraviolet absorbency looked for to determine which fractions actually contain the desired alkaloid(s). But unless you


were at one point willing to cough up a couple grand, it is unlikely that a UV spectrophotometer is presently part of your kitchen appliances. These devices can be obtained far less expensively at medical or university surplus equipment auctions. However, if this is the source, care must be taken that defective or inoperable equipment is not purchased.

If the use of a simple series of solvents is not sufficient to separate the alkaloids occurring in the plant material that an individual has on hand, various blend of solvents can be used to form intermediate steps. (For example: 98% or 99% Solvent A containing 1% or 2% Solvent B, followed by 95%–5% then 90%–10%, 75%–25%, 60%–40%, 50%–50%, 40%–60%, 25%–75%, 10%–90%, 5%–95%.)

Obviously this is going to rapidly generate a large number of fractions and potentially a large volume of accumulated solvents, all of which will need to be examined for alkaloids. This brings us back to the same limitation, mentioned above, of needing to be able to know what is where.

# Rare Herb

## Free Catalog



grown  
organic  
for  
the  
earth

Exotic  
seeds  
cacti

Extracts  
Ethnobotanicals

Ginseng, Kava  
& other herbal delights!

PO Box 114  
Williams, OR  
97544

[www.rareherb.com](http://www.rareherb.com)  
[rareherb@cdsnet.net](mailto:rareherb@cdsnet.net)  
Analogeros welcome!





*In some simple cases, it is possible to run material through a column, wash it out with a solvent and not care about what else might be there. This will not yield pure alkaloid but rather a purified alkaloid fraction. This will require use of enough solvent to fully wash the material out of the column and its subsequent evaporation to an alkaloid-rich residue.*

*In other cases, it may be possible to use column chromatography with a single solvent to remove some impurities and simply yield an enriched extract. For instance, it is said in the literature that pouring an ethanolic extract of Phalaris grass through a column of CELITE (aka SUPER-CEL or KIESEL gel; high quality diatomaceous earth) will remove chlorophyll and fixed oils from Phalaris extracts. (Enough ethanol is poured through in order to fully elute the alkaloids.) Evaporation of the ethanol will yield an alkaloid residue with most of the Phalaris alkaloids present.*

*Obviously this is only acceptable if there are no toxic or undesirable alkaloids present; this is an important point—know your plant material!*

*Diatomaceous earth is commonly used in swimming pool filtration systems. It can also be purchased at gardening stores, as it is sold as a deterrent for ants, slugs and snails. (Care must be taken not to breathe the dust as it is quite dangerous to lung tissues.)*

*The following is the general order of solvent use in column chromatography, ranked from lowest to highest elution power: carbon tetrachloride, toluene, benzene, methylene chloride, chloroform, ethyl ether, ethyl acetate, acetone, butanol, propanol, ethanol, methanol, water.*

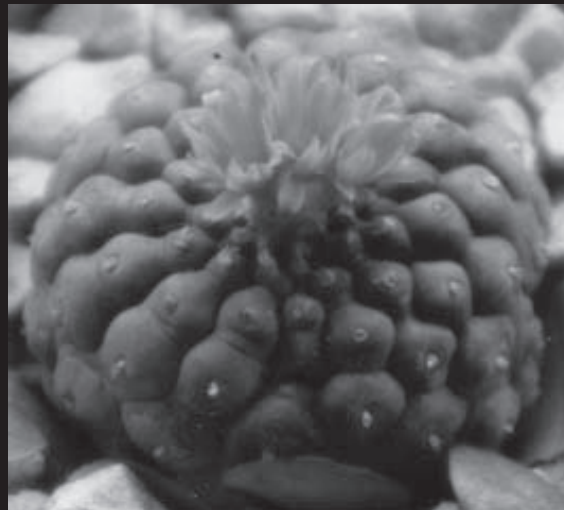
*Pertinent words that will be encountered in the literature are: elute, to wash out of the column; elutant, the solvent used to elute; eluant, the material that is eluted.*

*The Russian who discovered the process of column chromatography, MIKHAIL SEMYONOVICH TSWETT, used a column filled with calcium carbonate and poured a dye-containing solvent through it, allowing the dye mixture to separate. He didn't bother to elute this, but rather simply chopped the column into sections to isolate the fractions from each other. The appropriate section(s) can then be soaked in solvent to recover the desired alkaloid. This will work fine assuming that you have some way to know where the target alkaloid actually is. However, unlike TSWETT's dyes, none of what ER readers are likely to be after is going to be visibly obvious on its own without some sort of color-forming reaction or analytical test.*

*It is also possible to use the column chromatography equipment to perform an actual acid/base extraction using such solvents as hexane or petroleum ether to defat the material. However, this too generates large volumes of solvent that must be removed, and it is a much slower procedure than most simple extraction processes that have been described in previous issues of ER. — K. TROUT*

# SACRED CACTI

## second edition



Includes entries for the mescaline-containing cacti by species; a simple list including percentages reported; a digested version of the literature published; a comprehensive physical data overview for mescaline including toxicology, assays and reagents; a review of mescaline pharmacology; independent research by Appleseed & Trout suggesting the presence of not only DMT but also 5-MeO-DMT in the Aizoaceae; a brief review of other succulents with reported drug use or published chemistry; a detailed cultivation guide; various preparation and purification routes used by professionals and amateurs; and full references for more details.

422 pages, perfect-bound, with illustrations. \$39.95 + S/H.

— ALSO AVAILABLE —

## CACTUS CHEMISTRY BY SPECIES

74 pages, perfect-bound, with diagrams. \$19.95 + S/H.

S/H per book is \$5.00 via Priority Mail or \$3.00 via Bookrate.

Order from TROUT'S NOTES  
POB 161061 (Dept. ER), Austin, TX 78716, USA

Also available through MIND BOOKS.  
(E-mail books@promind.com for shipping information.)





# AYAHUASCA

## AMAZONIAN SHAMANISM, SCIENCE, AND SPIRITUALITY.

### MARCH 17-19, 2000

This will be the first conference devoted solely to *ayahuasca*, the visionary plant brew used widely by indigenous shamans in South America for healing and divination. Many groups and individuals from Western countries have participated in ayahuasca ceremonies in the Amazon, often in conjunction with projects for the preservation of rain forest ecosystems and indigenous cultures. There are Brazilian churches that use ayahuasca regularly in ecstatic religious ceremonies. Thus, thousands of individuals have become familiar with the “tea” and its remarkable medicinal and entheogenic properties. Conference Project Director is **Ralph Metzner, Ph.D.**, psychologist, editor of *Ayahuasca—Hallucinogens, Consciousness, and the Spirit of Nature* (THUNDER’S MOUTH PRESS, 1999), a collection of scientific and experiential accounts. Other presenters include:

**Jace Callaway, Ph.D.**, neurochemist, pharmacologist, contributor to *Ayahuasca*.

**José Campos**, Peruvian *ayahuasquero*, herbal healer and ceremonialist.

**Charles Grob, M.D.**, psychiatrist, co-director of biomedical research project on long-term users of *hoasca* in Brazil, contributor to *Ayahuasca*.

**Kathleen Harrison**, ethnobotanist, artist, co-founder of BOTANICAL DIMENSIONS.

**Luis Eduardo Luna, Ph.D.**, anthropologist, author of *Vegetalismo*, and co-author, with painter Pablo Amaringo, of *Ayahuasca Visions*.

**Dennis McKenna, Ph.D.**, ethnopharmacologist, phytochemist, co-director of HOASCA RESEARCH PROJECT, co-author of *The Invisible Landscape*, contributor to *Ayahuasca*.

**Jeremy Narby, Ph.D.**, conservationist, anthropologist, and author of *The Cosmic Serpent*, integrating ayahuasca shamanism with the latest findings in molecular biology.

**Jonathan Ott**, natural products chemist and independent researcher, author of *Pharmacotheon* and *Ayahuasca Analogues*.

**Alex Polari de Averga**, one of the leaders of the Santo Daime church in Brazil, author of the recent personal history of the movement, *Forest of Visions*.

The conference will include panels on Woman and Ayahuasca, Medico-Scientific Research on Ayahuasca, and Amazonian Cultural Context of Ayahuasca. Additional presenters include Constance Grauds, Aparecida Groome, Diane Haug, Annelise Schinzinger, Luzia Krull, Maggie Quinlan, Susan Miller, Silvia Nakkach, and Michael Knapp.

Fees: Postmarked by Jan. 1: \$250, Feb. 15: \$275, after 2/15: \$300. Members of IONS and students with ID receive a 10% discount. Make checks payable to CALIFORNIA INSTITUTE OF INTEGRAL STUDIES. On-line registration at: <http://www.ciis.edu>. For more information call (415) 575-6290 or e-mail [kathyg@ciis.edu](mailto:kathyg@ciis.edu). Mail to: CIIS AYAHUASCA CONFERENCE, 1435 Mission Street (Dept. ER), San Francisco, CA 94103. Event held at the CATHEDRAL HILL HOTEL. For room reservations call (800) 622-0855 and mention the CIIS AYAHUASCA CONFERENCE for special rate.





## TERENCE MCKENNA SPEAKS...

Interviewed by JON HANNA and SYLVIA THYSSEN at the 1999 ALLCHEMICAL ARTS CONFERENCE

Photo by JON HANNA



**Sylvia:** Certainly we wanted to ask you first off about the experience you've been through lately with your brain tumor; how that's affected you, and how you feel about it.

**Terence:** Well, it's been an experience. It's not yet defined, so that makes it a little difficult to judge. I mean, is it the bad summer of '99, or is it the end of everything? And it won't be clear for a while. It was *bad* enough as "the bad summer of '99." The good news is that I discovered I don't really think that I'm afraid of death, which I assumed I would be. I am a little concerned about dying, and would like to get a little more clear just what's involved in that. It's a *huge* inconvenience, I have to say...

**Jon:** Do you feel as though your experiences with entheogens have prepared you, or paved the way for an attitude that lacks the fear when facing death?

**Terence:** I assume that must be it. I assume it must be spending so much time in those psychedelic places. The way I think of it, is that the analogy is to physics. I mean biological death is the black hole for organisms. All it means is, you know, when you go into that black hole, no information can be sent back. There is no way of judging what actually happens. Every culture on earth has *assumed* some kind of survival after death in some form. I don't particularly assume that. On the other hand, given that people exist in this world, em-

bodied, anything could be possible. And these deeper psychedelic cultures—you know the Mayan, Tibetan, and so forth—seem to come up with the *data* that we should assume this kind of survival after death. But to imagine it in any way is pretty difficult. Maybe life is some kind of distillation through higher dimensions. But it certainly is... we are certainly three-dimensional, and it's very hard to imagine us as two-dimensional beings, with a space/time that's three-dimensional...

But, I would assume that *most* psychedelic people, being told they had six to nine months to live, would behave pretty much as I have behaved. I mean, what else? What are you going to do? You can't rant and rail. There are different things to be done on *this* side. What should you do? Should you do everything that you always wanted to do and didn't do? So that means I should be flying to Florida to see a shuttle launch, on my way to see the great pyramids, on my way to Ireland, on my way to somewhere else? Or do you want to become a cure chaser, flying to the arms of JOHN OF GOD in São Paulo, who does psychic surgery on 14,000 people a day? Or do you just want to go home and do "why meism?" And one thing I have learned, or I'm learning—I think I'm learning it—is that your life is not a story. So when something like this happens to you, it's kind of futile to go back through your life and ask, "What did I do wrong? Was it playing with the asbestos dust in the construction yard? Was it the carbon tetrachloride used to kill the butterflies? Was it daily *Cannabis* for 28 years?" (laughs)

**Jon:** Your last point is something that one person on the 'net brought up to me, when discussing your situation. He asked, "Geeze, you don't think that it was the psychedelic drugs that TERENCE used, do you?" And it just doesn't *really* seem like it would be to me. There doesn't seem to be any indication that would point to that. Otherwise there would be a whole lot more of us with brain tumors.

**Terence:** And when I got with these cancer doctors I said, "Look, if you want to guilt-trip me, that's fine. What about the drugs?" And they all said, "No! Oh my God, what an ideal Inconceivable!" And I also asked, "Well, what about a life-long history of severe migraine headaches?" Again, "Noth-





ing whatsoever to do with it.” I don’t believe this about the migraines. I think anybody who had migraines as bad as I did for as long as I did... it *had* to have something to do with it. But then, you know, people who don’t like drugs, or intellectuals, or troublemakers, can look at my situation and say, “Well, look at what happened to this guy? This is a perfect example of God’s retribution striking somebody down.” If you want to believe it, believe it.

It *is* ironic... I mean *brain cancer* of all things. Because I used to think about, what was my fear about how I related to my career? What was the worst thing that could happen? And I always thought that the worst thing that could happen would be to go nuts. And then people would say, “Whoa, you know this guy MCKENNA, the mushroom guy. You know what happened to him? He’s been in a back ward for several years now.” My situation now is worse; this is considerable orders of magnitude worse!

But then there’s the possibility that I’ll live. Which would then be viewed by a number of different people different ways. It has some political implication—very small political implication...

You know, you don’t hear the word “cancer,” but that you hear the word “miracle.” It’s like “wife beating” and “alcohol,” it’s like “circuses” and “lions.” It just all goes together. And being told the moment of your own death, or the rough moment of three to six months, is pretty interesting. I mean very few people have that opportunity here, whatever it is. To mentally pack your bags, and say, “Well, hmm...” And also to contemplate non-entity. I always assumed that my death would come in some horrible ten minutes on a freeway somewhere, and it would be complete chaos, and horrible agony, and then the final darkness, and it would be brief. Quick. No time to call lawyers, no time to reread HEIDEGGER, or anything like that. Apparently, maybe not. Anyway, if I go through this and then I *don’t* die, it is like a permanent high. It is like, “Wow, does this shit turn on the lights.” It just turns on the lights. And these cancer doctors are unrelenting. They just look you straight in the eye, and they say, “No one escapes.” That’s what the guy said to me, he said, “No one escapes.”

**Jon:** It makes me think of something that CHRISTIAN RÄTSCH said about the diagnosis of HIV/AIDS being a sort of voodoo death curse. When someone is said to have AIDS, *that’s it*. And it’s almost like the performance of a psychological magic that kills any chance for the person to postpone their

death, or to get well. I think that a sick person has to accept the *possibility* that it is going to happen, but they don’t have to accept the *inevitability* that it is going to happen. So the way that you describe the message given by the doctors is...

**Terence:** Well, I suppose that they tell them in medical school, “Don’t raise false hope. Cover your ass. And if a disease is incurable, tell them that it’s incurable.” And it’s such an imprecise thing, *disease*. All spun around diet and attitude. But it has been very, very interesting. And what you become for other people. You become an object of fascination. There’s some kind of power in dying, or walking around with a death sentence. And I’m sure going to get to find *what* kind of power it is.

**Jon:** Do you feel as though there are written works that you need to complete? I know that you had been working on a book with another author...

**Terence:** Yeah. Well, I have books ready to go. But, you know I’m very realistic. And I suppose these things will get published in time. But, there’s a lot of younger people coming up, and I’m glad for it. I mean people like yourself. And, the LYCAEUM people. And all you guys at MAPS. I think, if no more of TERENCE MCKENNA were published or recorded, there’s *plenty* of TERENCE MCKENNA out there. It would be good for my children to get a little more of this into the market. But do I feel cut off in mid spiel? No, I don’t feel cut off in mid spiel. It’s good to rotate the spokesman, or spokespeople, every once in a while. And I think that this whole thing is changing. I’m not sure that it is an entirely happy story. But Europe will shame the United States into better drug laws. And, there are just too many loopholes. *Salvia divinorum* is a certain kind of loophole. Ayahuasca is a different sort of loophole. GHB is a kind of loophole. There are just so many.

**Jon:** And it’s a constantly shifting landscape, because as soon as something is scheduled, the people interested in these drugs move one step ahead by responding to the new laws. Unless they make everything illegal, a point that we may be coming to...

**Terence:** Yeah, right.

**Sylvia:** They haven’t made *art* illegal. Which makes me want to shift this conversation a little bit. Tell us one delightful thing for yourself that has resulted from the ALLCHEMICAL ARTS CONFERENCE.





**Terence:** Well, I'm very keen for these ACTIVE WORLDS, these virtual walk-around pieces of art. [Check out <http://www.activeworlds.com> for more information on this technology, and surf the links at <http://www.digitalspace.com> for more about the virtual ALLCHEMICAL ARTS CONFERENCE gallery.] I always said that virtual reality could be a technology for sharing the inside of our heads, and that's what we have not had. If we could show the power of these hallucinatory states as they actually *are*, the argument would be over. And so in a way it's interesting. It's a challenge to us, to use the animation tools and the scripting tools, to be as good as we say we can be. And so it's no more of a hassle with the establishment. It actually lays the obligation back on the artist. And if artists would rise to that challenge, I think *incredible* art would begin. Transcendent art *worthy* of the name could be created.

**Jon:** With my own visions, the only kind of medium that they *could* be completely conveyed with would be the computer. The only parallel that there is, is computer animation, which sometimes is already so much like these visions, and could be even more so. So it really is an amazing tool.

**Terence:** That ACTIVE WORLD, "Pollen," that we were looking at. There should be an effort out of our community to get together a core group of designers, animators, texture-map-

**I always said that virtual reality could be a technology for sharing the inside of our heads, and that's what we have not had. If we could show the power of these hallucinatory states as they actually are, the argument would be over.**

ping people, and just *build*. And build a psychedelic world where *that's* the charter, "This world is psychedelic. This world is for psychedelic people." And it's probably just a matter of suggesting it in the conference room here today to get it going, at this point.

The thing about drugs that will, I think, finally bring them to the surface and defeat the establishment, is that they're such a splendid way to make money. The corporations will never let that slip. The pharmaceutical industry is so huge, and so powerful, and eyeing the psychoactive market with such interest, because the stuff that's been done with the serotonergic re-uptake inhibitors is edging into that area. You know, suddenly *shyness* is a treatable psychiatric disorder.

**Jon:** Sure. An additional area of note is nootropics; there's a growing interest in improving cognitive functioning through chemistry. And then the other one that seems to be a very promising sign for those sharing our area of interest is Viagra®, what with BOB DOLE on television promoting what keeps him up. Here's something that is *entirely* related to pleasure. A drug that is allowing people to have pleasure. Although it is treating a specific dysfunction, a "legitimate" pleasure drug is something that's almost unheard of in our society, other than alcohol.

**Terence:** You're right. That's changed the dialog. That's really a watershed product. In fact, other companies are furiously trying to produce their own "Viagra."

**Jon:** And faster-acting forms.

**Terence:** Right. And there will be orgasm enhancers. And there will be memory enhancers. All of this will come, but incrementally. And governments will probably just have to stand back before big capitalism, and let it happen.

**Jon:** Getting back to the topic of death, and also psychedelic states of mind. One of the things that a lot of people report in psychedelic states are "past life regression" experiences.

And one thing that I was thinking related to these states of mind—and something that you've commented on—is that they seem like they are specific spaces. And not something that one would think of creating in one's mind by their own volition. Especially the states that one enters with DMT. When I'm in that state, it is hard to accept that my mind is fabricating what I am seeing. It is almost like I am really

visiting *some other place*. Like the DMT has opened a portal to this other place, another dimension. Being embodied in the physical realm here—where we feel so connected to material, concrete reality—it is hard for us to comprehend that these mental spaces may have their own reality, divorced from the viewer. But perhaps these other realms that we are visiting are also physical in some manner for those beings "living" in that "dimension."

**Terence:** Well, they're informational. I think information theory has a future. In other words, what's real is what can pass a certain set of criteria for real. And if it can pass those criteria, it *is* real. And the rest is just philosophical quibbling. You know in that poem by YEATS, speaking of death, he says:







*Once out of nature I shall never take  
My bodily form from any natural thing,  
But such a form as Grecian goldsmiths make  
Of hammered gold and gold enameling  
To keep a drowsy Emperor awake;  
Or set upon a golden bough to sing  
To lords and ladies of Byzantium  
Of what is past, or passing, or to come.*

In other words, a machine—a little bird. A thing of gold and gold enameling. And before I got sick, I assumed that sometime in the next 30 years I would download myself into some kind of form of immortality. I mean I think that's what the whole hullabaloo is about—some kind of immortality. It may be that tasteful people won't want it. But how many tasteful people do you know? Everybody else will be trampling the furniture to get to it. And the human experience is infinitely redefinable through human interaction with technology. And this has been going on slowly, glacially slowly for millennium. But now it's just in your face. It's explicate.



This illness is such a weird thing to take on board. I never was a morbid person, and I always had a kind of a... well, I haven't spent much time being sick in my life. And then this has such a paradoxical aspect to it, because... well, I have dizzy spells, but I don't feel like I'm *dying* for CHRIST'S sake. That's crazy. I feel largely pretty healthy, and because I'm paying more attention to my health than ever before, I probably am healthier.

**Jon:** Have you cut back dramatically on any type of drug use?

**Terence:** At first I cut back on *Cannabis*, because it seemed to trigger the seizures. But then I easily got that corrected. Now I'm smoking as much dope as I ever did. I haven't been taking ayahuasca, because the vomiting reflex is too scary in terms of the brain seizure reflex. They're really closely related. So I've been taking psilocybin. We happen to have some actual pure psilocybin, not mushrooms. And it's great. So I guess the answer is no. I want to probe into it, I want to understand it. I mean obviously, death is a very big deal.

**Jon:** My father recently died suddenly related to complications from blood thinner given to him for a heart attack. It caused his brain to bleed-out, and he was diagnosed as brain dead. This occurred over a two-day period. He was still there,

but his brain was gone. So as a comparison, in one way the situation that you're in is wonderful, in that it allows a grace period for you to accomplish some of the things that you want to get done. Do you feel as though it has had a strong effect

**And before I got sick, I assumed that sometime in the next 30 years I would download myself into some kind of form of immortality. I mean I think that's what the whole hullabaloo is about—some kind of immortality. It may be that tasteful people won't want it. But how many tasteful people do you know?**

on your personal interactions with others?

**Terence:** Oh yeah, that is mostly what it's about. Is seeing... if you can forgive, you can forget. And there's a lot of forgiving and forgetting to do. Yeah, that's the grace of it, is that you can actually arrange, not the whole structure of it, but just how you want it to be. Crazy...

Well, it's been a pleasure talking with you both.

**Sylvia:** For us too. Thanks for taking the time to speak with us for *The Entheogen Review*. ✧

*Most of the following information related to TERENCE'S condition and treatment was compiled and condensed from e-mails written by his brother DENNIS, and posted at <http://www.levity.com/eschaton>. Check this site for further updates.*

*As of August 22, 1999, TERENCE had completed his radiation treatments and returned to his home on the Big Island of Hawai'i.*

*As of October 8, TERENCE decided to proceed with p53 gene therapy protocol—an experimental protocol in Phase I clinical trials at the UCSF MEDICAL CENTER.*

*The protocol involves using a genetically-engineered adenovirus to deliver a gene, p53, to the tumor, which codes for a tumor suppressor protein. P53 is mutated or damaged in cancerous cells, which is one reason they are cancerous in the first place. The virus is used to replace the defective gene with an active, wild-type*





gene; if the cells take it up and the gene is functional, it should program the cells to stop growing, and to die. It's a great idea, and the closest thing to a magic bullet that high-tech medicine has come up with so far. It's also highly experimental and unproven; TERENCE is the fourth or fifth person in the world to ever receive this therapy. The other patients were all treated recently so there is no data on whether it has worked for them or not. It has worked rather spectacularly in animal models.

TERENCE was given a biopsy, which determined that the tumor was still alive and active. Then, a catheter was implanted into the tumor bed, and the virus cocktail was administered over about 10 minutes. He remained in the hospital for three days, with the catheter implanted. He was able to get up and move around, and did not seem to be set back much from this first procedure (he was conscious and under very light anesthesia during this phase). On Monday he received a craniotomy. They removed the bulk of the tumor, and administered additional adenovirus/p53 to the tissue that remained following surgery. The surgery was a success by all measures. All visible traces of the tumor have been removed. It will take some more time to assess whether the gene therapy has been effective, but even if it has not, TERENCE has benefitted from the surgery. And the gene therapy does not preclude him from receiving additional treatments down the line. As far as anyone can tell, he is the same old TERENCE; sense of humor intact,

bemused perspective fully functional, and no obvious impairments of speech, cognition or movement.

So, for now, it seems that an important phase of TERENCE's treatment has been completed. With a bit of luck, the gene therapy will prove effective and may actually amount to a cure, although that is a word we do not use lightly around here. What is important, for now, is that these procedures have bought more time—possibly much more time—while not diminishing quality of life.

TERENCE can use financial support to help cover special costs related to his treatment, such as housing near the hospital, plane tickets between Honolulu and the Big Island, and to California, rental cars, vitamin supplements, organic food, a fax machine, a laptop computer, and alternative treatments. Your gift sent directly to TERENCE MCKENNA, POB 677, Honauanau, HI 96726 will be greatly appreciated.

No words can adequately express the appreciation we all feel for the love and support we have received from family and friends; we could not have done it without you! And, please, keep sending it. We are not out of the woods yet, and although we have turned a corner, or perhaps started a new chapter in TERENCE's fight for life, we still need your love and support. For our part, we send our love and humble thanks to one and all.



## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of people who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MASTERCARD and VISA accepted by phone, or through our secure server on-line at <http://www.maps.org/memsub.html>.

Memberships include a subscription to the quarterly *MAPS Bulletin*, which features articles, personal accounts, book reviews, and reports on conferences & allied organizations. As well, all new MAPS members who mention this advert will receive a free copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

**MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA**  
**(888) 868-6277, FAX: (941) 924-6265, [info@maps.org](mailto:info@maps.org), <http://www.maps.org>**





# EVENTS CALENDAR

## MODIFIED STATES OF CONSCIOUSNESS AND PSYCHOTHERAPY MAY 5-7 & 12-14, 2000

The first session is offered at a general-interest level at 32 hours. The second session, of the same duration, is only available to those who have attended the first session. These sessions will take place near Barcelona, and lodging is included. The principle directors of these seminars are Dr. RICHARD YENSEN (psychologist and director of the ORENDA INSTITUTE) and Dr. JOSEP M. FERICGLA (anthropologist and psychotherapist). For more information contact the SOCIETY OF APPLIED ETHNOPSICOLOGY AND COGNITIVE STUDIES, [info@etnopsico.org](mailto:info@etnopsico.org), <http://www.etnopsico.org>. (For English translations of this web site, use <http://babelfish.altaviata.com>.)

## DAYS ON ENTHEOGENS: ART AND CREATIVITY APRIL 29-30, 2000

The fourth DAYS ON ENTHEOGENS encounter will focus on the intersection of "Entheogens, Art, and Creativity." Speakers include: Dr. RICHARD YENSEN (psychologist), ALEX GREY (artist, author of *Sacred Mirrors* and *The Mission of Art*), MATI KLARWEIN (painter), Dr. STACY SCHAEFFER (anthropologist specializing in the Huichol Indians), Dr. JOAN CARLES USÓ (historian, author of *History of the Psychedelics in Spain*), Dr. MANUEL TORRES (archeologist), Dr. MICHAEL SCHILCHTING (psychiatrist), DOKUSHÔ VILLALBA (Zen monk), ANA EVA IRIBAS (art historian, specializing in the work of HENRI MICHAUX), ANDRÉS PASCHAL SANCHEZ (translator, specializing in the work of ERNST JÜNGER), LUÍS PANIAGUA (musician).

For more information contact the SOCIETY OF APPLIED ETHNOPSICOLOGY AND COGNITIVE STUDIES, [info@etnopsico.org](mailto:info@etnopsico.org), <http://www.etnopsico.org>. (For English translations of this web site, use <http://babelfish.altaviata.com>.)

## SALVIA DIVINORUM AND SALVINORIN A

*The Best of  
The Entheogen Review 1992-1998  
ER Monograph Series, No. 2*

Combines every entry from past issues of  
*The Entheogen Review* related to *Salvia divinorum*.

Chapters include:

"The Early Years"  
"Consumption Methods"  
"Hyperspatial Maps"  
"Extraction"  
"Salvinorin A"  
"Combinations"  
"Cultivation"  
and more.

New endnotes provide fresh commentary and bring the text up-to-date. Includes a comprehensive listing of *Salvia divinorum* Internet sites, a "Retailer's Guide" that lists sources for live plants, fresh & dried leaves, extracts and tinctures both in the USA and other countries, and an annotated bibliography that presents abstracts of numerous additional sources of information on *Salvia divinorum*. Completely indexed for easy referencing. 217 pages.

\$23.00 (USA)  
\$26.00 (foreign)  
postpaid from:

THE ENTHEOGEN REVIEW  
PMB 808, 564 Mission Street (Dept. ER)  
San Francisco, CA 94105-2918, USA





# CONFERENCES: A YEAR'S END REVIEW

*If the number of conferences per year related to entheogens is any indication of the interest in this area, 1999 had a bumper crop. Reports from three such conferences, all sold-out (or oversold) in attendance, express enthusiasm towards these events, and show that solidarity is clearly building in our community.*

## ALLCHEMICAL ARTS CONFERENCE

September 12–17, 1999

by SYLVIA THYSSEN

Flanked by black volcanic rocks and crashing waves of the Pacific, the hotel in Kona, Hawai'i where ALLCHEMICAL ARTS was held provided a beautiful environment for visual artists, writers, musicians, and film-makers to discuss how psychedelics have influenced and informed their art activities and perceptions. Except for TERENCE McKENNA, MANUEL TORRES, and ALEX GREY, all of the presenters were new to the small but vibrant niche of "psychedelic" conferences. And even though three people cancelled—ALICE WALKER, MARK PAULINE and JIM JARMUSCH—the remaining speakers more than made up for their absence. Many speakers expressed some degree of surprise at having been contacted to speak; they were not habitually identified as "psychedelic artists." Film-maker LESLIE THORNTON confessed that her single psychedelic experience was so unpleasant that she didn't repeat it. That a person's creative expression can be informed by psychedelics, even if psychedelics don't continue to be a part of the person's life, and even if their work is not "psychedelic" at first glance, became one of the most inspiring aspects of ALLCHEMICAL ARTS. It caused me to consider the motto, "we are everywhere." Towards the end of the conference, attendees were invited to give short presentations of their own work. Nearly two dozen people showed slides, videos, or portfolios and spoke as time allowed. In the future, should the organizers put together another ALLCHEMICAL ARTS conference (and I hope they will!), more time might be factored in for this. Also, the quality of the panel discussions was inconsistent—while audience members got to interact quite a bit with presenters during this time, some of the scheduled panels weren't cohesive and it was clear that the speakers hadn't consulted with one another beforehand. Maybe in the future

such "panel discussions" could be replaced with "open forums."

Two highlights for myself were the talks given by MARK PESCE, co-creator of VRML, and BRUCE DAMER and GALEN BRANDT (<http://www.damer.com>), who co-presented about the Virtual Worlds/Avatar communities. PESCE read a mesmerizing talk entitled "High Earth Orbit." He recounted his personal psychedelic history and how it informed his programming, and described the manner that computers are being woven into human life in a way that left even the technophobes in the room with second thoughts. In preparation for his talk, "Psychoactive Cyberspace: Avatars & Virtual Worlds as a Trance-formative Creative Medium," DAMER spent hours at the keyboard coordinating a "Virtual ALLCHEMICAL ARTS Gallery" in cyberspace, with the collaboration of volunteers world-wide. Within 24 hours, they had created a "3-D virtual world filled with the art and concepts of artists at this event" in ACTIVE WORLDS. (See <http://www.digitalspace.com/worlds/fan-terencem/allchem.html>.) In real time, on the 16th, people not at the event could converge at this cyber-gallery, with JUPYTER (one of the gallery's main creators) and DAMER as hosts.

DAMER and BRANDT were not the only couple who co-presented. WOODY and STEINA VASULKA talked about their collaborative multimedia installations and ROBERT VENOSA shared the podium with his partner, artist MARTINA HOFFMANN. Both VENOSA and HOFFMANN gave slide presentations of their work (HOFFMANN also gave an art historical tour of psychedelic art) and showed their work in the gallery space allocated to the conference. This co-gender dynamic, along with the high percentage of women attending the conference, was an interesting and heartening phenomenon. Other things too, like the high profile of computers and the frequent mention of BURNING MAN at this event, reflected the boundary-crossing, imaginative, and futurist energies that are magnified under the creativity-enhancing lens of psychedelics.

On other days: The film-maker LEWIS CARLINO (*The Great Santini, Haunted Summer*) shared a very personal portrayal of the "SECRET CHIEF," the therapist who came out of retirement to work with MDMA with his clients. BEN NEILL (<http://www.trilliumproductions.com>) presented his





“mutantrumpet” and other aspects of his electro-acoustic compositions. TOM ROBBINS kept the audience in stitches through his talk “Fierce Invalids Home from Hot Climates,” (also the name of his new book). MANUEL TORRES gave an art-(pre)historical perspective on psychoactive creativity. ANNIE SPRINKLE spoke in detail about how her drug experiences informed her development as an artist, or “multimedia whore and pleasure activist,” as she puts it. (I personally was extremely pleased to meet ANNIE, being a fan of hers way before psychedelics ever caught my attention.)

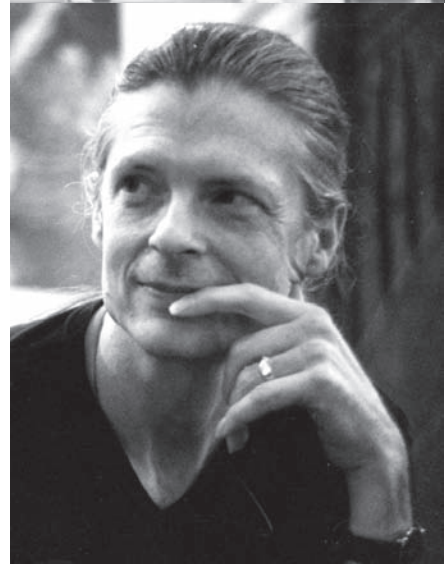
When I originally learned about ALLCHEMICAL ARTS, I was thrilled, because the intersection of psychedelics and creativity has not been explored in a conference before, and nothing has been published on the topic in years. ALEX GREY has given stellar presentations at previous conferences such as MIND STATES (1997) and PSYCHOACTIVITY (1998), but at those events he’s been the lone artist speaking among ethnobotanists, anthropologists, chemists, and psychotherapists. In the months before it, the impending gathering apparently had such a profound impact on me that one night in late Spring I literally woke up from a vivid dream with the thought, “There should be a *creativity* issue of the *MAPS Bulletin*.” (I originally imagined it as the “Right Brain” issue, to lend balance to the “left brain” emphasis of MAPS’ research agenda.) So often, people who support MAPS cite the aesthetic or spiritual effects of psychedelics as their inspiration for becoming MAPS members. I realized that it would be beneficial to publish a *Bulletin* touching on these areas, as well as discussing what research there has been on psychedelics and creativity.

Throughout the six days of ALLCHEMICAL ARTS, love and concern for TERENCE hung heavy in the air. Musician CONSTANCE DEMBY even led a prayer of healing on the last day of the conference, with TERENCE sitting in the middle of the room and the rest of us on the floor. Every speaker seemed to have a personal thanks to extend to him for the inspiration and imagination with which he has treated his readers. TERENCE’S talk was as inspired as any he’s ever given, and of course his co-organizing of the conference with KEN SYMINGTON and MANUEL TORRES (and DONNA TORRES) was *itself* a creative coup.



*Left:*  
MARK PESCE

*Right, top to bottom:*  
MANUEL TORRES  
LEWIS JOHN CARLINO  
ANNIE SPRINKLE  
ALEX GREY





## MYCOMEDIA MILLENNIUM

October 28–31, 1999

by JON HANNA

My companion and sponsor for this event was my good friend WILL BEIFUSS. NOW WILL can sometimes be a little disorganized, and in this particular case he couldn't find the map to BREITENBUSH HOT SPRINGS (in Oregon), where the conference was being held. Despite my protest that we shouldn't leave without the map, WILL felt fairly confident that he remembered how to get there. Of course, we got hopelessly lost in the dark up a treacherously steep logging road, with drop-offs on both sides and nowhere to turn around. (WILL later overheard a conversation where SASHA exclaimed, "It's *impossible* to get lost driving to BREITENBUSH!" So we accomplished the impossible.) Unfortunately, by the time I finally convinced WILL that we should return to the freeway and look for a sign (which did indeed lead us directly to the HOT SPRINGS), we arrived so late that we missed that evening's talks, given by ANDREW WEIL and CHRISTIAN RÄTSCH.

Nevertheless, the speaker list at this four-day seminar was packed, what with additional appearances from MICHAEL AMARANTHUS, DAVID ARORA, DORTHY BEEBEE, MICHAEL BEUG, KEN KESEY, GARY LINCOFF, CHRIS MASER, CLAUDIA MÜLLER-EBELING, THOM O'DELL, JONATHAN OTT, JOHN PISTO, MIRIAM RICE, TOM RIEDLINGER, STEVEN ROOKE, ALEXANDER SHULGIN, ANN SHULGIN, PAUL STAMETS, SATIT THAITHATGOON, MANUEL TORRES, and RICHARD YENSEN. Quite a number of the speakers gave more than one presentation (we did get to see WEIL and RÄTSCH give other talks). The only scheduled speaker who didn't show up was RICK STRASSMAN. Several talks had nothing to do with psychoactive mushrooms; information on old-growth forest ecosystems, a survey of species of the Olympic Rain Forest, a workshop on dyeing with mushrooms, a talk on sustainable landscapes, and a delicious cooking demonstration rounded out this event.

There were also talks about psychoactive drugs, shamanism, and therapy that had little or nothing to do with mushrooms. For example, while JONATHAN OTT gave a brief overview of the WASSON era related to mushrooms, the real meat of his talk was his "conspiracy theory" related to cocaine trafficking in the Americas. Another great non-mushroom-related discussion was set off at a panel talk when CHRISTIAN RÄTSCH defined the meaning of the word "shaman," and explained the cultural context that must be present in order for this term to be properly used. At the suggestion by an audience member

that JESUS CHRIST might be considered a shaman, RÄTSCH recoiled in disgust, responding: "Jesus was *not* a shaman!" Those who haven't had the pleasure of seeing RÄTSCH speak are truly missing out on one of the great minds of the entheocognoscenti; he presents a wonderful balance of hedonistic wild-man and learned scholar, peppered with wry wit and strong opinions. My favorite presentation, also not related to mushrooms, was given by KEN KESEY, who was down-to-earth, quite funny, and an enthralling storyteller.

Of course there *were* talks that specifically geared towards psychoactive mushrooms. Two of the best in this arena related to mushroomic art. MANUEL TORRES presented a solid argument that the "mushrooms stones" really *are* symbolic of psychoactive mushrooms (and not devices for creating rubber balls for the ball-court games). And CLAUDIA MÜLLER-EBELING's colorful slide show focused on mushroom motifs in European art, as she presented her theories on why some cultures are mycophobic and others are mycophilic.

Daily mushroom forays were a bit hampered by the lack of rain prior to the event, and although there were still quite a few mushrooms found and identified, the appearance of an *Amanita muscaria* was lacking. GARY LINCOFF lamented that, "Without an *Amanita*, we can hardly call it a *foray*," and WILL confirmed that there weren't nearly as many mushrooms as he would have expected to see, if the weather had been more favorable.

On Saturday night there was an awards ceremony titled "Honoring our Elders," which—although a wonderful gesture—wasn't organized too well. Nothing much was said about the contributions made by those being honored. A brief synopsis of these people's work would have been nice to hear, as I wasn't aware of who some of them were or what they had done in the field. Those receiving awards clearly weren't sure whether or not they should give a short acceptance speech, although ANDREW WEIL did remark, "Hey, watch it with that *elder* thing..." SASHA and ANN SHULGIN were given awards, and JONATHAN OTT accepted an award for TERENCE MCKENNA (who wasn't present). A number of others were honored too, but KEN KESEY's name seemed oddly missing from the list. A Halloween costume ball with a reggae band followed this ceremony.

My only minor complaint about the event was that the food at BREITENBUSH isn't the greatest, what with a bland and repetitive vegetarian selection offered. It would have been quite nice if PAUL STAMETS—the producer of this event—had



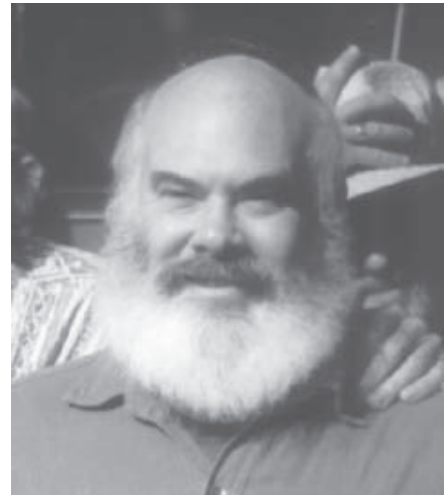


brought a variety of choice edible mushrooms from FUNGI PERFECTI, in order for them to be prepared for one or more of the meals. While JOHN PISTO's cooking demonstration was fabulous, it only provided a tiny tantalizing taste of what those who know and love mushrooms want to eat. Should a similar seminar occur in the future, perhaps STAMETS can bring some mushrooms for the meals, and get PISTO to cook them up rather than the BREITENBUSH kitchen staff!

## SHEPHERDESS LEAVES NO STONE UNTURNED

December 9–12, 1999

by Dr. VIPIV



The 2nd annual *SKA PASTORA*, LEAVES OF THE SHEPHERDESS: *SALVIA DIVINORUM* AND SALVINORIN-A conference again took place at BREITENBUSH HOT SPRINGS. The BOTANICAL PRESERVATION CORPS, who organized this event, deserve high credit for bringing together informative and entertaining presenters, as well as providing a regular gathering opportunity for the wider community interested in *Salvia divinorum*.

Things kicked off on Thursday night with a presentation by BRET BLOSSER entitled “*Pipiltzintzintli* in 17th & 18th century Mexico.” BRET discussed how ancient public documents referring to this substance—which had been in use in the geographical region where *Salvia divinorum* is now found—suggest that the two may be identical. However, certain pieces didn't fit the *Salvia* profile, and



*Left: PAUL STAMETS, ANN SHULGIN & SASHA SHULGIN*

*Right, top to bottom: CLAUDIA MÜLLER-EPLING, ANDREW WEIL, KEN KESEY*





BRET's talk ended inconclusively. We adjourned until the next morning, going off into the snowy night in spontaneous groups to smoke, soak, or both.

After breakfast on Friday, we heard from KAT HARRISON on "Praying with Leaves: Contemporary Ritual Among the Mazatecos." Having journeyed to Huautla, Oaxaca on several occasions over a period of years, KAT has an ongoing relationship with many of the people who are traditionally closest to this plant. She told a compelling tale of her own healing during a shamanic ceremony with *Salvia divinorum*. KAT had asked for help with a disturbing coronary ailment, and she also asked to see what her work was on "the road ahead." In one visionary session (in the course of which she experienced being a plant herself, rooted at the edge of a forest) she was granted both requests by a compassionate female entity. She literally saw a "packet of pain" depart from a door in her heart, and has not experienced the problem since. She was then directed to look at the boundary of the garden patch where she stood rooted, and the dark forest beyond, and was told that her work would involve continuing to walk that boundary for the benefit of her larger community.

JONATHAN OTT spoke next, delivering a riveting big-picture discourse that began with NAFTA, gathered momentum with commentaries on the *coca* trade, and climaxed with characteristic denunciations of small-minded politicians murderous meddling with our sacred right to consume whatever poisons might please us.

RALPH METZNER addressed "*Salvia divinorum* and Shamanic Divination." He framed entheogens as valid tools of scientific inquiry, useful for extending perception in the same manner as microscopes or telescopes. He then presented four basic models of human/plant use, including the "Western-shamanic hybrid" approach that is gaining momentum in both North America and Europe. RALPH told of his initial experiences with *S. divinorum*, and it was interesting to hear him also say that he became a plant. He realized that plants are actually the more sensitive kingdom, not being encased in "bags of skin" like us. As part of the animal kingdom, we spend much of our time "working for the plants," and in turn we receive oxygen, nutrients, healing and enhanced consciousness. RALPH's conclusion: "It's a really good deal!"

Excellent presentations were also given by conference returnees DANIEL SIEBERT, DALE PENDELL, and ROB MONTGOMERY.

The evenings were purposefully left as free time so that participants could seek out experiences of various kinds. I know of several groups that met and conducted rituals, using the quid method, smoking, or both. One night I participated with a group of 12 who consumed a newly-developed liquid (oral) extract that DANIEL had brought along. At the meadow pools, natural steam sauna or ring of hot tubs, an ebb and flow of post-experienced *Salvianauts* congregated throughout the night to share and compare.

A sense of pioneer excitement pervaded this conference. Concerns were raised about recent trashy publicity of the plant, the "dark side" of shamanic work, and fears of scheduling. Yet the gathering ended on a high and affirming note, with the formation of a small working group, tentatively dubbed the "Shepherdess Leaf Council." The group is charged with creating some voluntary guidelines for sale and use of *Salvia divinorum*, as well as a conduit for somehow giving back to the generous Mazatec culture which has provided the larger world with these precious glimpses of a new green realm.

We ended in a circle, with words of benediction by KAT. We asked to be guided in the good work with this magical plant, and that we may meet again next year with *Salvia divinorum*'s sacred freedoms still intact.

"Mysteries are not to be solved; the eye goes blind when it only wants to see why." — RUMI

(Quote posted at the entrance to the conference room by a BREITENBUSH staffer.)

## EXOTIC SEEDS

### IMPORTED POPPY (*P. somniferum*)

\$10.00 for over 30,000 seeds • \$35 / 4 oz

LARGE WOODROSE \$15 / 2 oz • \$25 / 4 oz

MORNING GLORY \$15 / 2 oz • \$25 / 4 oz

BABY WOODROSE \$20 / 1/2 oz • \$35 / 1 oz

Untreated • Fertile • FREE Shipping & Catalog

Send cash, check or money order to:

### BLUE RIDGE GARDEN

POB 52 (Dept. ER) • Mint Spring, VA 24463

**MONEY BACK  
GUARANTEE**

Seeds are not intended for illegal use.







# ENTHEOBOTANY

## SHAMANIC PLANT SEMINARS

12–18 FEBRUARY 2000

21–27 FEBRUARY

Two 7–day, intensive seminars at the portal to the Palenque Mayan ruins and México's mysterious tropical forests

You are invited to join us for an intensive week by the archaic Mayan ceremonial center of PALENQUE, penetrating mysteries of shamanic botany—studying psychoactive plants and mushrooms with leading experts in a relaxed, informal atmosphere. Learn how to cultivate and to prepare shamanic plants; become acquainted with the sacred plants of shamanism, past and present. Contemporary use—ludible, therapeutic, spiritual—will be frankly discussed. This is an opportunity not to be missed! Seminars will feature practical workshops, demonstrations, and instructive lectures; and a range of exotic plants will be available for study. Thrice daily sessions will culminate in nightly slide presentations or poolside chats. Besides a tour of PALENQUE and environs by Mayan entheobotanist Rätsch, there will be opportunities to explore the exotic surroundings on your own. This will be our 11<sup>TH</sup> such event [formerly BOTANICAL PRESERVATION CORPS] and past seminars have assumed legendary proportions...

*Please join us!*

request full brochure from:  
**ENTHEOBOTANY SEMINARS**  
 POST OFFICE BOX 4 (DEPT. ER)  
 SIERRA MADRE, CALIFORNIA 91025, USA  
 626-355-9585 [VOICE] 626-355-1758 [FAX]

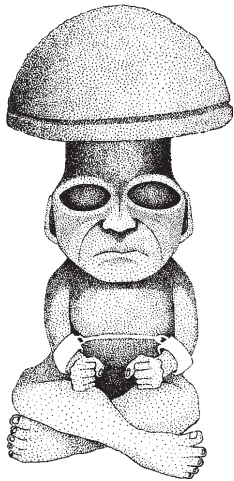




## SACRED MUSHROOMS AND THE LAW

by Richard Glen Boire

Foreword by Terence McKenna



A bold new book exploring the legal substrate underlying shamanic mushrooms and their active principles.

\$12.95 postpaid (CA res. add 75¢ tax)

SPECTRAL MINDUSTRIES  
POB 73401-ER, Davis, CA 95617

RICHARD GLEN BOIRE is an attorney who specializes in divining the law constellated around ancient and modern shamanic inebriants. He is director of the newly established ALCHEMIND SOCIETY (<http://www.alchemind.org>), editor of the *Journal of Cognitive Liberties*, and author of *Marijuana Law* and *Sacred Mushrooms and the Law*. For more information on these publications send a long SASE to: SPECTRAL MINDUSTRIES, POB 73401 (DEPT. ER), Davis, CA 95617, or visit <http://www.specmind.com>.

## PHARMACO PROHIBITA

by RICHARD GLEN BOIRE

If you bristle at the thought of government censorship especially when related to the so-called War on Drugs, there is a bill in the Senate right now that you need to know about and actively oppose. Buried in the crannies of a get-tough-on-methamphetamine bill are several provisions that seek to stifle free speech related to *all* controlled substances, not just methamphetamine.

A section of the METHAMPHETAMINE ANTI-PROLIFERATION ACT OF 1999 would make it a federal crime—punishable by up to 10 years in prison—to teach, demonstrate, or disseminate information on how to “manufacture” a controlled substance with the intent that the information be used to commit a federal crime. As initially introduced, the bill would have outlawed sharing information on the “use” of a controlled substance as well, but that portion of the bill was recently cut.

If this bill passes, any book, magazine, web site, seminar, or even a quiet fireside talk between intimate friends, which shares information that might facilitate someone’s manufacture (including cultivation) of a scheduled drug or plant, would become criminal. A writer for *The Entheogen Review* explaining a new method of psilocybin extraction would be subject to arrest. An author of a book or magazine article explaining how to grow *Cannabis*, even for medical use, would also be subject to arrest.

Pursuant to another odious section of the same bill, any person who uses a telephone, the federal mails, or a web site “to post, publicize, transmit, publish, link to, broadcast, or otherwise advertise any matter (including a telephone number or electronic or mail address) knowing that such matter has the purpose of seeking or offering, or is designed to ... facilitate a transaction” involving *drug paraphernalia*, commits a felony.

Studies have indicated that “vaporizers” may be a less dangerous way to inhale some drugs, including medical *Cannabis*. If this bill passes, it would become a federal crime (punishable by up to 3 years in prison) for an operator of a web site to link to a company selling water pipes and vaporizers. An operator of an AIDS or cancer web site that provides information on how some patients may find relief by cultivating and smoking their own medical *Cannabis*, and who includes a link to a company selling a vaporizer, would be subject to arrest and imprisonment for up to 13 years; 10 years for providing information that might facilitate a patient’s manufacture of *Cannabis* (a federally “controlled substance” even when used for medical purposes in a state that legally permits such use), plus 3 more years for “indirectly advertising” drug paraphernalia! A reporter who writes about the drug war (and whose article appears on-line), could be arrested if the report included a link to a pro-*Cannabis* site that itself happens to link to a company selling vaporizers or water pipes.

Earlier this year, the federal government launched a billion dollar “National Youth





Anti-Drug Media [Scare] Campaign” splattering anti-drug messages via magazines, newspapers, radio stations, and prime-time TV commercial slots. By most accounts, the costly effort has done nothing to reduce drug use by teens or adults and may even have backfired.<sup>1</sup> Many people have simply stopped listening to the government when it talks about drugs. So, what’s a jilted government to do when citizens reject its propaganda? It goes after the voices of dissent, desperately trying to shut them up by threatening to arrest and imprison anyone who shares accurate information contrary to the party line.

This bill was introduced by Senator DIANNE FEINSTEIN of California and Senator ORRIN HATCH of Utah, but more and more senators are supporting it. On August 5, 1999, the bill cleared the Senate Judiciary Committee, and on November 19, the last day of the Senate’s session, the bill was merged with Senate Bill 486, the DEFEAT METHAMPHETAMINE ACT. The Senate is currently out of session until January 24, 2000, but action is expected on the bill when they return. You can follow all the developments of this bill at the web site of the ALCHEMIND SOCIETY: THE INTERNATIONAL ASSOCIATION FOR COGNITIVE LIBERTIES (<http://www.alchemind.org>).

If you object to this childish, but very real, attempt by some politicians to rid the world of any information that disagrees

with their agenda, let them know. Tell them you oppose their attempt to censor and criminalize free speech. Write to:

Senator DIANNE FEINSTEIN,  
331 Hart Senate Office Building, Washington, D.C. 20510,  
(202) 224-3841, [senator@feinstein.senate.gov](mailto:senator@feinstein.senate.gov).

Senator ORRIN HATCH,  
131 Russell Senate Office Building, Washington, D.C. 20510,  
(202) 224-5251, [senator\\_hatch@hatch.senate.gov](mailto:senator_hatch@hatch.senate.gov).

1. According to the most recent *National Household Survey on Drug Abuse* (released in August 1999, see <http://www.health.org:80/pubs/nhsda/98hhs/findings/index.htm>), one in ten teenagers uses *Cannabis* or other illegal drugs—nearly double what it was in 1992. Not only is use up, despite the government’s anti-drug propaganda, but the propaganda itself may in some cases actually contribute to *increased* drug use by teenagers. An INDIANA UNIVERSITY study compared two groups of high school seniors: students exposed to DRUG ABUSE RESISTANCE EDUCATION (DARE) classes since 5th grade, and those who had no exposure to DARE. The DARE graduates showed a higher use rate of alcohol, tobacco, hallucinogens, and narcotics than the non-DARE students (WYSONG *et al.* 1994)!



## JOURNAL OF COGNITIVE LIBERTIES

(formerly *The Entheogen Law Reporter*)

Each issue of the *Journal of Cognitive Liberties* reports on the latest threats to cognitive liberty: new court cases and legislation, law enforcement actions, and cultural closures related to entheogens.

More than just a law reporter, the *Journal of Cognitive Liberties* is a voice of inspiration and hope, a forum for expressing ideas on the value of visionary experience, and for discussing the politics, policy, and prospects of reintegrating full-spectrum-thinking into a modern society.

The *Journal of Cognitive Liberties* is sent free to members of the ALCHEMIND SOCIETY: THE INTERNATIONAL ASSOCIATION FOR COGNITIVE LIBERTIES. Members of this SOCIETY believe that the unique qualities of entheogens distinguish them from other drugs, and call for particularized legal treatment in keeping with society’s highest traditions for protecting religious freedom, privacy, and basic human rights.

Basic membership in the ALCHEMIND SOCIETY is \$40.00 per year. Subscriptions to the *Journal of Cognitive Liberties* without membership in the Society are \$25.00 (USA), \$35.00 (foreign), for four issues. For more info. please visit our web site.

THE ALCHEMIND SOCIETY \* POB 74381 (Dept. ER) \* DAVIS, CA 95617  
TOLL FREE PHONE: (888) 950-MIND \* [HTTP://WWW.ALCHEMIND.ORG](http://www.alchemind.org)






---



---

# SOURCES

---



---

by WILL BEIFUSS and JON HANNA

---



---

*This issue of the "Sources" column will be the last to feature my co-author WILL BEIFUSS, who has decided that it is no longer any fun to listen to me berate, bullyrag, and belittle him into actually hunting-out and writing-up new companies. Future issues of this column may have guest appearances from others who pony-up with the goods without having to be repeatedly lashed with a wet noodle. Mr. BEIFUSS, I'll miss ya, heh... — JON HANNA*

## ENTHEOS

POB 5078 (Dept. ER)

Los Angeles, CA 90050-0871

<http://www.entheosnewsletter.com>

[editor@entheosnewsletter.com](mailto:editor@entheosnewsletter.com)

A new quarterly publication that focuses squarely on the spiritual applications of entheogens. You won't find any extraction information, growing tips, discarnate-entity encounters, or hyperspatial voyage descriptions. But what you will find is straightforward information on how people have used entheogens, both personally and historically, to better their spiritual lives. The publication is edited by DANTE DALO and CARL DALO. Their statement of purpose notes:

The *Entheos Newsletter* is dedicated to presenting cutting edge information on the spiritual use of entheogens. *Entheos* is not associated with any particular religion or organization. The purpose of this newsletter is not to indoctrinate its readers with any particular belief system, religious or otherwise. *Entheos* is concerned with presenting information that is practical and useful to help its readers come into direct contact with truth, and not with parroting secondhand explanations of it. *Entheos* is ultimately concerned with the ending of conflict, confusion and sorrow within the mind of man, and with the establishment of bliss and clarity (which is the natural, undivided and undistorted state of consciousness) therein.

There is a sample issue available via the *Entheos* web site, which provides an introduction to the publication and has articles related to "direct perception," the "sphere of aware-

ness," and "psychedelic yoga." However, the first real issue of the publication came out in September, 1999.

"The Entheogen Key" by DANTE DALO relates how a culture's anti-drug propaganda can subconsciously affect one's entheogenic voyages in a negative manner.

"The Entheogenic Traditions of the Mogollon Mimbres Culture" by ROBERT COX discusses the possibility that psilocybian mushrooms were used by the Mimbres, and incorporated into their ceramic and wooden art. While the "roundel pahos" depicted might indeed represent mushrooms, the evidence presented to support this seems spotty at best, and is based on the idea that mushrooms *could have been* a trade item. An argument is also presented proposing that the ceramic painted patterns were inspired by the use of entheogens; while not impossible, sometimes a pattern is just a pattern. Archeological remains of the Mimbres culture don't appear to be overly plentiful, and this certainly makes it much more difficult to argue that there was some sort of entheogen-influence on them. Therefore, it was hard for me to swallow the certainty with which this article ended. When discussing the rapidity with which the Mimbres Classic Black & White ceramic style developed, COX unequivocally states:

An important factor was the appearance of the psilocybin rich mushroom that came along with the exotic birds, shells and copper bells obtained from Mesoamerican trade.

Since there is no hard evidence to back up that mushrooms even were an item of trade, this comment is overstated. It isn't that I don't think that COX's ideas might have some merit, but simply that there isn't enough "on the table" to warrant such a firm conclusion.

"Entheogenic Aspects of Ibogaine" by HOWARD S. LOTSOFF relates a bit of LOTSOFF's personal history with ibogaine, and tells how he didn't even really consider this chemical to be "an entheogen" until just shortly prior to being asked by *Entheos* to pen this paper.

Finally, in "Psychedelics through the Perspective of Aging," MYRON J. STOLAROFF, notes the trap that can be fallen into of just going back to the medicine for another experience, rather than doing the hard work necessary to apply the lessons learned on a daily basis. STOLAROFF also shares his realization that the practice of *Dzogchen* (the Tibetan swift path to enlightenment), can rapidly dissolve structure reifications that





separate us from our true inner reality. This paper was written just before STOLAROFF'S 79th birthday, and he mentions that some of the most important spiritual gains that he has made through his use of entheogens have occurred in the last two years. It is refreshing to hear that you *can* teach an old dog new tricks.

Also included in this issue of *Entheos* are the poems "In Search of Entheos" by VANESSA, and "River of Mind" by KRISHNA DAS. Overall, the articles in *Entheos* are well-referenced, and in some cases biographies and photos of the authors are also provided.

This first issue of *Entheos* is 30 pages long, and printed from a PC color printer. Apparently the length of the publication will vary depending on the number of contributions. The manner in which the publication is bound is unfortunate; loose pages are clipped into a clear plastic "report" folder. This doesn't allow one to comfortably read the publication, and the pages tend to repeatedly and frustratingly pop out. A simple staple in the upper left hand corner would be a dramatic improvement, as would switching to a saddle stapled 11" x 17" format, such as *ER* uses. (Although perhaps it wouldn't be possible to output these larger pages on the printer being used, and the ability to present the photographs of various entheogens, writers, and art in color is a plus.) Really, the poor binding is a minor complaint, and I took care of it myself by simply ditching the plastic covers that *Entheos* came with and stapling the corner.

*Entheos* is slated to come out every two months, and a six-issue subscription costs \$25.00 (USA), \$30.00 (foreign). Single and back-issues are available for \$5.00 (USA), \$7.00 (foreign). This newsletter is a nice compliment to *The Entheogen Review*, in that the primary focus on spirituality isn't something that is touched on too often in *ER*. I certainly recommend that those with an interest check out and help support this fledgling publication.

**HOG EYE FUNGI & ETHNOBOTANICALS**  
**POB 744 (Dept. ER)**  
**Livingston, TN 38570**

Sometimes you have to get out of the house to discover new entheobotanical businesses. Such is the case with HOG EYE, a company that we recently came across while attending PAUL STAMETS' mushroom conference. They had an attractive display of healthy plants and herbs. While they don't have a

huge selection, they do have pretty good prices on what they offer.

Although the name "fungi" appears first in this company's name, the only mushrooms that they offer are pickled Chanterelles; \$10.00/pint, \$20.00/quart. Other offerings include: *Banisteriopsis caapi*: foliage \$10.00/7 grams, vine \$20.00/28 grams, plant \$50.00; *Hydrastis canadensis*: roots or foliage \$5.00/28 grams; *Justicia pectoralis* var. *stenophylla*: plant \$20.00; *Panax quinquefolius*: root \$25.00/14 grams, \$40.00/28 grams; *Papaver* species: "lavender," "double pink," "big head" seed packet \$5.00; *Phalaris arundinacea* "Turkey red" or "Yugoslavian fresh-cut": plant \$20.00; *Psychotria viridis*: foliage \$25.00/28 grams, plant \$45.00; *Salvia divinorum*: foliage \$25.00/14 grams, \$45.00/28 grams, plant \$30.00.

HOG EYE is unique in that they are the only company we are aware of that sells *Banisteriopsis caapi* leaves. While these leaves can certainly be used for their MAOI action, we have heard that the leaves of *B. caapi* produce more somatic effects than older stem sections. But they might be a good candidate for chemical extraction, and certainly would be a bit easier to work with.

HOG EYE grows all of the plants that they offer, which is especially nice when one considers the potential cultural and ecological damage that can be done by companies that harvest plants such as *Banisteriopsis caapi*, *Psychotria viridis*, and *Salvia divinorum* in commercial quantities from their native habitats.

**LIBRERIA MUSCARIA**  
**Luca 9, 2<sup>o</sup> 1<sup>a</sup> (Dept. ER)**  
**08022 Barcelona**  
**SPAIN**  
**amanita@muscaria.com**  
**http://www.muscaria.com**

LIBRERIA MUSCARIA is an excellent new web-based bookstore specializing in Spanish editions of books on entheogens. Book categories include "Marijuana," "Botany & Chemistry," "Psychology and Empathy," "Shamanism," and "Spirituality." The site is written entirely in Spanish, and they offer numerous topical books that are only available in Spanish, such as RICHARD YENSEN'S *Towards a Psychedelic Medicine* and a compilation titled *The Entheogens and Science*, which features contributions by ESCOHOTADO, FERICGLA, HOFMANN, OTT, SAMORINI, and many others. They also offer *Thousand Win-*





*dows*, which contains the visionary paintings of MATI KLARWEIN, and a number of magazines including the Peruvian journal produced by the TAKIWASI center, and *Ulises: Magazine of Inner Trips*—a publication I was unaware of that contains articles by GROF, HOFMANN, and SAUNDERS, to name a few.

In a strange twist of fate, it turns out that I know the owner of this business, KIM TARINAS, as we met in México prior to an ENTHEOBOTANY conference, and then a couple months later we ran into each other in San Francisco at a rave. So, I can whole-heartedly recommend this business for those in the market for Spanish-language texts on entheogens. There is a lot of publishing on the topic of entheogens happening in Spanish these days, and you can find most everything relevant at this web site. They also carry a few titles in English. A print version of their catalog should be available soon for \$2.00 (USA), \$1.00 (Europe).

#### THE LOTUS PARADISE

POB 23 (Dept. ER)

Kilauea, Kauai, HI 96754

(808) 828-1304

(808) 828-6890 FAX

camelot@hawaiian.net

info@shamansgarden.com

<http://www.salvia-divinorum.com>

<http://www.shamansgarden.com>

An organic farm and nursery, THE LOTUS PARADISE also operates via the web under the names SALVIA-DIVINORUM.COM and SHAMANSGARDEN.COM. Overall their prices are pretty good, although their prices on *Salvia divinorum* are a bit high. Apparently, after a sensationalistic blurb about *Salvia divinorum* recently appeared in *Details* magazine, web-based companies selling dried leaves and extracts have been flooded with orders. This has caused many *S. divinorum* vendors, especially those with a web presence, to raise their prices. And THE LOTUS PARADISE followed along with most other sellers of this herb, and raised their prices recently to \$33.00 per 1/2 oz, or \$55.00 per oz. While these certainly aren't the lowest prices around, they also aren't nearly the highest. That honor goes to THE SAGE WISDOM SHOP, which charges \$65.00 per 1/2 oz, and \$120.00 per oz! (It seems worth mentioning that wholesale Oaxacan leaf can be had for \$100.00 or less *per pound*.) There are still some companies providing leaf at more reasonable prices (See, for example, HOG EYE FUNGI on page 157, and SHAMAN AUSTRALIS on page 159.) But with so many com-

panies jacking up their prices, I have to wonder how long it will be before everyone is charging outrageously high prices for this easily-cultivated plant. Avoid the high prices and grow your own plants; cuttings are still available for under \$10.00 each from companies more interested in plants than profiteering, such as THEATRUM BOTANICUM and LOGEE'S GREENHOUSES.

Most other offerings from THE LOTUS PARADISE are quite reasonably priced. *Argyrea nervosa* seeds: 1/2 oz \$12.00, 1 oz \$20.00. *Piper methysticum* root powder: 1 lb \$28.00. *Corynanthe yohimbe* dried bark: 8 oz \$18.00. *Calea zacatechichi* dried leaves: 1 oz \$12.00, 4 oz \$30.00. *Banisteriopsis caapi* dried vine: 1 oz for \$10.00, 4 oz \$30.00. *Psychotria viridis* dried leaves: 1 oz \$18.00. *Mimosa hostilis* dried root-bark: 1 oz \$15.00, 4 oz \$40.00. *Diplopterys cabrerana* dried leaves: 1/2 oz \$15.00, 1 oz \$22.00. *Desmanthus illinoensis* root-bark: 3 oz \$20.00.

THE LOTUS PARADISE also offers *Salvia divinorum* seeds for sale, at the price of \$50.00 for 7 seeds. They state that these have a 30% germination rate, which is on the higher end of the reported spectrum. If you decide to order these seeds, it would be worth it to e-mail THE LOTUS PARADISE and ask them how many seeds they attempted to germinate, and of the 30% that sprouted, how many plants actually survived. Germination rates for *S. divinorum* seeds by others have recently been reported ranging from 15% to 33.3% (HANNA 1999). However, approximate survival rates of those seeds that germinated in these four cases ranges from 0% (by HANNA), to 33% (by LINDBERG & BEIFUSS), to 66% (by SIEBERT). Considering that with 7 seeds the most that you would probably get to germinate would be 2, and of these at least 1 and perhaps both won't survive, the price for these seeds is pretty steep. Nevertheless, THE LOTUS PARADISE is the only company we know of that is currently selling these rare seeds, and if you feel inspired by the challenge of attempting to grow your own genetically unique plant, I suspect that these seeds may only be available for a limited time.

Shipping up to 2 lbs within the USA is \$4.00 by Priority Mail; International is \$8.00 by Global Priority Mail. They offer next-day shipping.



**PRATUM BOOK COMPANY****POB 985 (Dept. ER)****Healdsburg, CA 95448****(707) 431-2634****(707) 431-0575 FAX****knowledge@pratum.com****http://www.pratum.com**

I can *almost* hear WILL groaning as he reads this entry, as it is true that PRATUM BOOK COMPANY doesn't really have too much to do with entheogens. The new, imported, scholarly, and antiquarian books offered by this company are the sort that I might expect to find on the shelves of poet DALE PENDELL, artist DAVE NORMAL or the fictional *X-Files* character FOX MULDER. They generally deal in the areas of occult, hypnotism, tarot, tantrism, demonology, esoteric philosophy, lost books of the Bible, alchemy, magic, and numerous religions.

What I like best about this catalog is that it is so well-written. Owner TODD PRATUM is clearly an unabashed bibliophile, and he frequently rants or raves about the quality of a given book's binding, or printing. It is refreshing to see such criticism of some of the books that he is himself trying to sell, and it lends an air of believability to the praise that he heaps on other titles. PRATUM also provides critical analysis of the content of the books he offers; it is quite clear that he has actually *read* the texts that he offers, and that he has included them amongst what he sells because of a personal belief that they are important works (even on the occasions when their production quality is poor). His descriptions of some titles had me excited about books on topics that I previously had no strong interest in.

To counter the probable, "So why the hell are you including this in the 'Sources' column," that I expect WILL is muttering right about now, I note that PRATUM BOOK COMPANY catalog #51 does offer *The Divine Origin of the Craft of the Herbalist* by E.A. WALLIS BUDGE, *The Forge and the Crucible: The Origins and Structures of Alchemy* by MIRCEA ELIADE, *The Sixties Spiritual Awakening* by ROBERT S. ELLWOOD, *Medicinal Plants in the Traditions of the Prophet Muhammad* by M.I.H. FAROOQI, *Shamanism and the Eighteenth Century* by GLORIA FLAHERTY, *People of the Chan* by RAPHAEL GIRARD, *The Mission of Art* by ALEX GREY, *The Practical Handbook of Plant Alchemy* by MANFRED M. JUNIUS, *Ayurvedic Narcotic Medicinal Plants* by C.R. KARNICK, *Fragments of Infinity: Essays in Religion and Philosophy*, *A Festschrift in Honor of Professor Huston Smith* by ARVIND SHARMA, *Medicine in China: A History of Pharmaceuticals* by PAUL U. UNSCHULD, and few books by KEN WILBER.

To learn more about these and other intriguing titles, check out the web page. If you want a print catalog immediately, they are \$4.00. However, if you send your name in and ask to be put on the mailing list and can wait until their next mass-mailing, the catalog is free.

**SHAMAN AUSTRALIS****POB 1103 (Dept. ER)****Byron Bay 2481****AUSTRALIA****shaman@shaman-australis.com****http://www.shaman-australis.com**

SHAMAN AUSTRALIS is not your average ethnobotanical supplier. What sets them apart is the fact that they are doing extensive tissue culturing of several important species. One of these is *Acacia phlebophylla*—there are only a few hundred of the adult trees remaining and they are found only in Mt. BUFFALO NATIONAL PARK in Australia. From their web site:

In an analysis performed in 1967, the leaves yielded 0.3% of *N,N*-Dimethyltryptamine (DMT). Thin-layer chromatography indicated that this was the only base present. It appears that this is one of the purest natural sources of DMT.

There are two other *Acacia* species that will soon be available: *A. confusa* and *A. simplicifolia*. Also available is *Ephedra gerardiana*: \$12.00 for 1 plant, \$320.00 for 50 plants. From their web site:

*Ephedra gerardiana* is a high yielding source of ephedrine and possesses the same properties as ephedrine from *Ephedra sinica*, but with a higher total alkaloid content of 1.0 to 2.5% (below 1.0% for *E. sinica*). Total alkaloids are made up of about half ephedrine and the rest pseudoephedrine, *N*-methylephedrine, norephedrine and related compounds. Ephedrine acts like adrenaline, but is orally active.

Also available as a tissue-cultured plant is *Mitragyna speciosa*, also known as *kratom*: \$64.00 for 1 plant, \$800.00 for 25 plants. From their web site:

*Mitragyna speciosa* is only used in its native country Thailand, where it is highly illegal. It is often used to replace opium consumption as a cheaper alternative and has a similar effect in that it renders the user very "stoned" and lazy. It is also used to interrupt opium addiction and may be useful in the treatment of heroin addicts. A few leaves





are either smoked, prepared as tea or made into a resin extract. The effects of *kratom* last for several hours and only very small quantities are needed to achieve the desired effect. There appears to be no psychedelic activity and heavy use usually results in prolonged sleep phases.

Also available soon will be *Pausinystalia yohimbe*, *Argyreia nervosa* and *Tabernanthe iboga* (no prices available yet). From their web site:

Tissue culture clones can be shipped all over the world with a minimum of fuss. They are extremely easy to take care of and plenty of advice is available from us to help you raise these plants.

In addition to the above tissue-cultured plants, cuttings, seeds, or dried leaves are available of many species, including: *Argyreia nervosa*, *Artemisia absinthium*, *Calea zacatechichi*, *Desmanthus illinoensis*, *Heimia salicifolia*, *Ipomoea violacea*, *Mimosa hostilis*, *Peganum harmala*, *Psychotria viridis*, *Salvia divinorum* and *Voacanga africana*. Their prices seem reasonable as well, for example they sell 25 gm of *Salvia divinorum* leaves for \$24.00 or 250 gms for \$160.00. They also sell a mixture of 70% *Salvia divinorum* and 30% *S. splendens*, based on the as-yet-unproven but oft-stated belief that *S. splendens* potentiates *S. divinorum*.

There is a lot of good information given for many of the botanicals they carry, including traditional uses and pharmacology (although some of the information presented is incorrect). I would have to say this is one of the best ethnobotanical web sites of any company I have seen. In addition, the owner is extremely knowledgeable about plant propagation and can help customers with any questions they might have.

**ZAVTONE MAGAZINE**  
**POB 410297 (Dept. ER)**  
**San Francisco, CA 94141-0297**  
**(415) 864-2360**  
**(415) 864-3765 FAX**  
**info@zavtone.com**  
**http://zavtone.com**

*Zavtone* is an oversized, bilingual (Japanese and English) glossy color mag that focuses predominantly on modern alternative culture. The first-and-only issue that I have seen, the "Human Issue, Edition 11" came out in 1998, and it is specifically geared towards psychedelics. It contains inter-

views with TIMOTHY LEARY, SASHA and ANN SHULGIN (featuring a cool photo of the duo wearing brightly-colored cardboard spectacles), JONATHAN OTT, TERENCE MCKENNA, and others. There are numerous "psychedelic celebrity" photos taken at the PSYCHOACTIVITY conference in Amsterdam (more than one might care to count), arranged in the holes of a beehive pattern. This issue also contains coverage of BURNING MAN, the rave scene, avant garde architecture, the DIGITAL BE-IN, crop circles, breasts, gays & lesbians, I Ching and DNA code, and *Altered Dimension* magazine (another Japanese publication, geared towards consciousness exploration and entheogens).

I consider this rag to be the Japanese equivalent of *Mondo 2000*. And while I really enjoyed looking through this publication, it had the same sorts of flaws as *Mondo 2000* does. The imagery is too slick and colorful, and the text gets lost in it. Even more so than with *Mondo 2000*; since the text appears in both languages for each article, they have made it ultra-tiny. (Is there a font smaller than 4 points? If so, they've found it.) The line between music advertisements, articles, fashion pages, and art is even fuzzier too—perhaps due to the language barrier. This is the kind of publication that is enjoyable for a while, but hurts your eyes if you try to read it all in one sitting.

Single issues are \$13.00 each, and four-issue subscriptions are \$45.00. I do recommend picking up No. 11. I suspect that I'll subscribe to this; despite the graphic overkill and need for a magnifying glass, it is a fun read.

## NOTICE

SOUTHWEST ETHNOBOTANICALS has moved and is under new ownership. Their new address is: SWB, POB 8064 (Dept. ER), Roswell, NM 88202-8064, swethno@mindspring.com, <http://www.foursacreddirections.com>.

WILL BEIFUSS is leaving his post with the "Sources" column to devote full time to his job as a counselor for AA (Alkaloidaholics Anonymous). As he goes through the difficult adjustment to civilian life, he wants everyone at *ER* to know how much he has enjoyed working with them, and that it will not be easy to go back to using his old stationary again. Thanks for the memories, guys, and my deepest sympathies to whomever you find to replace me.

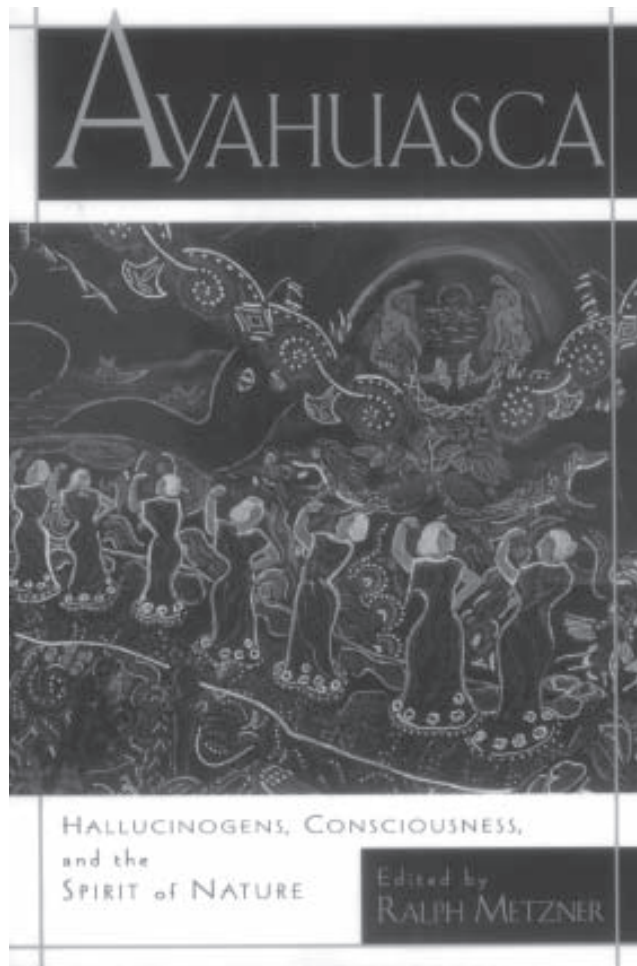
JON HANNA is the author of the 2nd edition of the *Psychedelic Resource List*. He is an editor, writer, artist, and new father.







# BOOK REVIEWS



*Ayahuasca: Hallucinogens, Consciousness, and the Spirit of Nature*, RALPH METZNER (Ed.), 1999 (Thunder's Mouth Press, 841 Broadway, Fourth Floor (Dept. ER), New York, NY 10003), ISBN 1-56025-160-3 [Perfect-bound paperback \$13.95 (NY residents add \$?.?? tax) plus \$?.?? S/H (USA), \$.00 S/H (foreign)]. 294 pp; no index, chapter end-note bibliographies.

OSCAR JANIGER has been noted to say, "Nothing is more boring than an individual's personal account of his LSD experience" (STAFFORD 1990), and one might presume by this comment that JANIGER would also find trip stories related to any other entheogen, including ayahuasca, equally dull. Those who agree with this viewpoint won't be too impressed with the latest offering by RALPH METZNER, *Ayahuasca: Hallucinogens, Consciousness, and the Spirit of Nature*, as it is largely

composed of numerous personal accounts of ayahuasca experiences.

In considering JANIGER's attitude, I am reminded of the different reactions that my mother and father had towards the retelling of dreams at the breakfast table. Dad couldn't stand these stories, and would frequently exit to the kitchen to fix more coffee, so as not to be subject to the wandering illogical dreamscapes of the rest of us. On the other hand, my mother and brothers sat enthralled by tales of flying, or realizing that one was naked in public, or losing one's teeth, or suddenly being back in school taking a test that hadn't been studied for. I suspect that entheogenic "trip stories" are similar to dream descriptions; some people can't stand them, while others sit spellbound.

Most readers of *The Entheogen Review* probably fall into the latter category, like me. And I thoroughly enjoyed the numerous "hyperspatial maps" that those cartographers of mind described in METZNER's compilation. 24 psychonauts shared their experiences with ayahuasca in the first half of this book. These tales are told predominately by Western non-native explorers and set in the USA, although there are a few voyages that took place in the Amazon, some within the syncretic religious traditions of the *UDV* and the *Santo Daime*. For the most part, those who shared their experiences with ayahuasca, participated in ritualistic group settings that combined psychotherapy and spiritual searching in what might be termed a "neo-shamanistic" approach. There are a number of elements to these rituals that are common to several of the reports. Some of these included fasting, sitting in a circle, opening/closing ceremonies related to the four directions, passing a "talking stick" that allows each person in turn to sing or speak, sitting or lying down, periods of silence, periods of music and/or drumming, dancing, and breaking the fast. In some cases the participants wore ear-plugs and eyeshades. Most ceremonies are held at night, either in darkness or by the light of a fire. Voyages reported on in this compendium run the full gamut. Some types of experiences included:

1) Returning to past times, such as Nazi Germany concentration camp scenes, Native American Indian scenes, and





Egyptian ritual scenes, or specific past-life regression experiences.

2) Contacting etherial or other-dimensional beings such as dead relatives, energy parasites, plant teachers or spirits, animal spirit guides, jungle elves ("little green guys"), or specific gods/goddesses from Egyptian, Mayan, Hindu, Buddhist, and earth-worship cultures.

3) Comparison of ayahuasca to other entheogens, such as LSD, MDMA, psilocybin, mescaline, etc.

4) Specific types of energy contact and interaction, such as kundalini energy, healing energy, grief energy, chakra energy, crystal gazing, channeling, direction of visions through shamanic *icaros*, telepathy, prophetic visions of the future, out-of-body experiences, ego fragmentation, physical dismemberment, planetary consciousness, simultaneously experienced duality, and awareness of the law of karma.

5) Reliving one's birth or experiencing one's own death.

6) Experiencing psychological, spiritual, or physical healing.

7) Relating to the experience through various philosophical/religious ideation, such as CASTANEDA's "warrior's impeccability," PABLO AMARINGO's painted visions, GURDJIEFFIAN or JUNGIAN concepts, Christianity, Hinduism, Buddhism, Sufism, Taoism, yoga, and meditation practices.

Normally I might wince at some of the "new age" beliefs reported on. But somehow, within the context of ayahuasca voyaging, I became more open to the various modes in which people related to and interpreted their experiences.

One thing that I found quite striking was the large number of people who reported snakes or serpents as integral parts of their ayahuasca experience. METZNER touches on this a bit in the book's introduction, when he mentions *The Cosmic Serpent* by Canadian anthropologist JEREMY NARBY. The ayahuasqueros "told Narby that the serpent spirit is the mother of ayahuasca." The serpent image is quite prevalent in the art of PABLO AMARINGO, and apparently other Amazonian Indian art as well. Of the 24 people whose experiences are related in this book, just over half of them mention snakes or serpents. Specific imagery of this type strikes me as being fascinating, as I don't believe that it is so frequently reported with other entheogens. Which got me to wondering *why* this imagery turns up so commonly with ayahuasca voyages?

CLAUDIO NARANJO has noted that naive Westerners dosed with harmaline tended to have visions of snakes, as well as jungle cats and large birds of prey; imagery that is consistent with the cultural context of traditional ayahuasca use. He has proposed that these animals seen together comprise a "dragon" symbol, which is produced through the ayahuasca alkaloids allowing one to experience kundalini energy (NARANJO 1987).

There is also the thought that those areas accessed when one takes certain drugs may have a reality *beyond* the mind of the subject. If this is true, it wouldn't be surprising that when using a specific drug, one opens a specific door to a realm that is populated with specific discarnate entities or imagery—in this case, with snakes. A related idea—that is only given brief mention by METZNER, when he lists RUPERT SHELDRAKE among a number of individuals whose theories jive with subjective psychonautical experiences—is that specific "morphogenic fields" of energy might be created by the repeated ritual use of an entheogen. Since ayahuasca has been used for hundreds if not thousands of years in the Amazon, it might not be surprising if those new to this realm have visions of Amazonian snakes, especially when this has been reported as a traditional component of the experience. An interesting story was recently told to me by a woman who noticed that her ayahuasca visions were always mirror images; the same visions reflected above and below. She was consuming ayahuasca in the USA. It was only when she finally went to the Amazon and was floating down the river in a canoe that she was hit by the fact that the entire view of the jungle was reflected in a manner similar to her ayahuasca visions. The "morphogenic field" of her ayahuasca visions seemed to have been showing her their home turf! While entirely subjective, this experience could be seen by some to lend credence to the idea that snakes are seen by modern psychonauts because they have long been a traditional element in archaic shamanic Amazonian visions, and hence have built up a resonant field of non-corporal visual energy.

There is, perhaps, another more mundane explanation for visions of snakes. 19 of the 24 psychonautical reports in *Ayahuasca* describe gastro-intestinal distress experienced while the person was on ayahuasca; nausea, vomiting and/or diarrhea are all commonly mentioned. It has been said that ayahuasca "can feel like a boa entering one's mouth and chewing through to the other end with involuntary defecation and emesis" (MU 1988). Reports presented in *Ayahuasca* from different psychonauts noted:





Then I met another serpent in my vision ... it entered my body through my mouth and started to slowly wind its way through my stomach and intestines over the next two or three hours ... the form of the snake is more or less a long intestinal tract, with a head and a tail end; and conversely, our gut is serpentine, with its twists and turns and its peristaltic movement. (p 48)

I began to hear the "swoosh" of a large snake. I felt my abdomen crackle as if the skin of a snake were being shed ... I physically purged into the bowl. (p 95)

Once in my stomach, it felt as if I had swallowed a live boa who was inching through the acid labyrinth of my guts, pausing to squeeze them tight in sequential spasms. (p 109)

A huge serpentine roto-rooter moving through my systems, sparing nothing, unearthing everything ... The ayahuasca medicine seems to have a special affinity for the gastrointestinal system: it snakes its way through the body, seeking out and eliminating obstructions to life energy flow. I sometimes think of it as a form of kundalini, a Liquid Plum'r for the soul. (pp 117 & 123)

People speak of becoming snakes, of eating snakes, and of being eaten by snakes. Certainly all of these states of being could relate directly to the intestinal havoc that ayahuasca reeks on one's system. Visions of snakes, while undergoing this sort of a physical assault (in the particular mind state that ayahuasca produces), don't seem too surprising. Considering that ayahuasca produces nausea, vomiting and diarrhea in many (a combination of physical effects that, in totality, is rarely seen with other entheogens), it doesn't seem too odd that people commonly see snakes on ayahuasca, and not as frequently when on other drugs.

The second half of *Ayahuasca* contains objective scientific papers by DENNIS MCKENNA, CHARLES GROB, and JACE CALLAWAY, as well as a summation by METZNER. As each paper was written independently, there is some repetitively information presented related to ayahuasca's history and chemistry.

MCKENNA predominately deals with ayahuasca's history, from its prehistoric roots, to its scientific discovery in the 19th Century, taxonomic and chemical discoveries of the early 20th Century, and more modern research and developments, noting the 1967 U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE symposium "Ethnopharmacologic Search for Psychoactive Drugs." MCKENNA also mentions the Brazilian syncretic religion *União do Vegetal*, some members of whom were

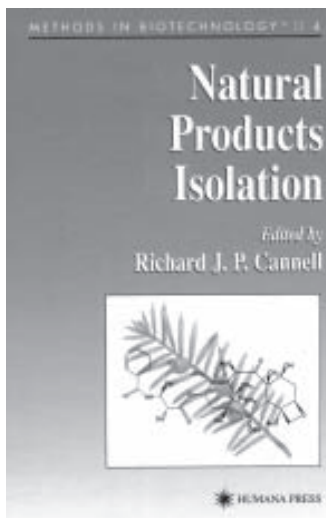
subjects in the HOASCA PROJECT study that MCKENNA participated in to investigate the chemistry, psychological effects, and psychopharmacology of ayahuasca.

GROB discusses the context in which traditional visionary plant medicines have been used, and presents information on contemporary ayahuasca use as well, including another Brazilian religious group, the *Santo Daime*. The use of ayahuasca analogues by modern psychonauts is briefly mentioned. GROB presents an outline describing psychological characteristics common to the type of altered awareness brought on by entheogenic plants, and also relates commonalities reported relating to ayahuasca specifically, noting that snakes, jaguars, and other predatory animals of the rain forest are prevalent visions.

CALLAWAY'S paper was the most technical but also the most interesting, as the information presented was less redundant than the previous two papers. Phytochemistry of a few visionary plants is presented, and a comparison is made to several neurochemicals responsible for primary human brain function. The neuropharmacology of ayahuasca in particular is discussed, both from the perspective of how the  $\beta$ -carboline monoamine oxidase inhibitors work, and what systems the tryptamines plug into. CALLAWAY briefly notes his theory suggesting that DMT might be responsible for the visual aspect of dreams. He also quite importantly warns readers of the possible hazards of combining SSRI drugs and ayahuasca. CALLAWAY provides more detailed information related to specific findings by the HOASCA PROJECT, including the variation of harmala alkaloids found in different samples (and types) of *Banisteriopsis caapi*, the variation of DMT found in different samples of *Psychotria viridis*, and variations in individual metabolism of ayahuasca, as well as physiological changes produced from the ingestion of ayahuasca.

METZNER is to be commended for putting together a solid collection of subjective and objective information that illuminates the potential healing quality of ayahuasca. The stories of personal growth are compelling, and the scientific evidence presented speaks to the relative safety of ayahuasca when properly consumed. While there are sure to be a multitude of books published on the topic in years to come, *Ayahuasca* should stand the test of time as an historically significant contribution on contemporary psychonautical therapy. — JON HANNA





*Natural Products Isolation*, RICHARD J. P. CANNELL (Ed.), 1998 (Methods in Biotechnology #4. HUMANA PRESS, 999 Riverview Drive, Suite 208 (Dept. ER) Totowa, New Jersey 07512, <http://humanapress.com>), ISBN 0-89603-362-7 [Sewn-and-glued hardback, alkaline paper \$89.50 (NJ residents add \$5.37 tax) plus \$5.00 S/H (USA), \$8.00 S/H (foreign)]. 473 pp; 9 pp index, chapter end-notes.

*Natural Products Isolation* is an excellent compendium of short pieces providing a general overview of isolation schemes and the various separation technologies that might be found useful by a natural product chemist. For the technically-trained reader, especially if new to the field, it provides a wealth of info and practical guidance concerning processes they might consider incorporating.

It also provides many valuable tips for anyone who utilizes liquid chromatography. Several nice discussions of how to logically and systematically approach unknown analytical situations involving natural product isolations, both in the lab and incorporating the existing reference *data* bases to avoid duplication of previous work, are also included.

Quite valuable, for instance, is CANNELL's discussion, in chapter 1, of how to structure an approach when faced with analyzing unknown plant materials and the need for both consistency and flexibility in their study.

Exactly how useful this book is to the actual reader, however, will depend on several factors. For a reader lacking a technical background, this book will quite probably be found fairly useless. Similarly if the reader is expecting a how-to instructional manual for performing any of the techniques and using the equipment it covers, they will be disappointed.

For the average person looking for a text that can enable them to get started purifying plant compounds, MANFRED JUNIUS' *Practical Handbook of Plant Alchemy* would be a more helpful resource (once past the philosophical discussions).



*Mind Books* offers over 300 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

*Philosophy & Pioneers* (40 titles)  
*History & Stories* (19 titles)  
*Public Policy & Law* (16 titles)  
*Psychology & Empathy* (33 titles)  
*Religion & Spirit* (22 titles)  
*Practical Guides* (20 titles)  
*Traditional Cultures* (71 titles)  
*Plants & Compounds* (37 titles)  
*Chemistry & Neuroscience* (31 titles)

We offer our free print catalog; fast and discreet service around the world; and easy ordering by mail, phone, e-mail, or fax. For a free catalog, send your address to:

*Mind Books* — TER  
 321 S. Main St., PMB 543  
 Sebastopol, CA 95472  
 Web: [www.promind.com](http://www.promind.com)

Orders: (800) 829-8127, 9-6 pacific  
 Staff: (707) 829-8127, 9-6 pacific  
 Fax: (707) 829-8100, 24 hour  
 E-mail: [books@promind.com](mailto:books@promind.com)

Our web site offers:

- Descriptions of all titles.
- Order form to pick books.
- Contents & Titles lists.
- Links to reviews, author sites.
- Free Catalog, Feedback forms.
- Hot Links to relevant sites.





If a reader's only interest is preparation of drugs from drug plants, *Natural Products Isolation* is unlikely to prove helpful except perhaps in providing a multitude of tips on specific procedural points.

Despite the book's assertion that it is "Suitable for beginners with little previous experience," this is meant to indicate college students who have not yet acquired very much hands-on experience, not amateurs lacking or not desiring a technical education.

However, if the reader is simply looking to better *understand* what is involved in plant alkaloid isolations or is already familiar with the procedures and wants to fine tune (or resolve problems in) their approach to recovering and purifying naturally-occurring organic compounds this book will be a welcome addition to their library.

Perhaps one of the most valuable aspects of this book is that it does not stick to generic theoretical discussions but attempts to illustrate techniques and isolation schemes using real-world scenarios and examples.

For the average person with some technical training and an intention to isolate naturally-occurring compounds, sections of value include not simply how to approach the initial separation and purifications but also solving problems encountered with crystallizations, how to approach a new analysis involving completely unknown materials, problem-solving issues commonly encountered in natural product isolations, tips (and cautions) when working with marine organisms, and a very nice discussion of the hardware and the mechanics behind the various chromatographic approaches.

Other potentially useful material includes a host of separation flow charts arising from numerous applications, biotechnology involving upscaling production, precursor feeding and other possible problems in biotransforming organic molecules via directed biosynthesis.

Whether one is a college chemistry student fairly new to the subject or a professional wanting a better understanding of the particular areas, this book can provide a nice introduction or overview. — K. TROUT

## O.M.U.

Wholesale / Retail  
Exporting Worldwide

Herbs — Seeds — Cacti — Mushrooms  
Catalog \$2.00 cash

O.M.U.

Box 443 (Dept. ER), Station Beaubien,  
Montreal, Quebec, CANADA H2G 3E1

## SACRED SUCCULENTS

Plants and Seeds

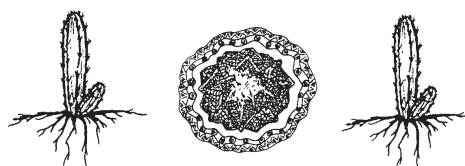
Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecyphora* ...  
obscure *Trichocereus* species  
including new hybrids  
and cristate/monstrose  
San Pedros and others ...  
*Turbincarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
and more!

We also offer an extensive guide  
to grafting cacti and other succulents.

Our catalog is fully illustrated & loaded with  
ethnobotanical and horticultural information.

Please send \$1.00 to receive a catalog  
and additional rare plant & seed  
supplements throughout the year.

Sacred Succulents  
POB 781 (Dept. ER)  
Sebastopol, CA 95473, USA





## RECEIVED & NOTED

The following texts were received by *The Entheogen Review*. A listing here does not preclude review in a future issue of *ER*. Publisher addresses are provided at the end of this listing; contact them for direct order procedures and shipping & handling costs.

*A Brief History of Drugs: From the Stone Age to the Stoned Age* by ANTONIO ESCOHOTADO. ISBN 0-89281-826-3 (soft cover) \$12.95. 1999. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, LTD.). 168 pp., with index.

*HerbalGram* No. 47. Edited by MARK BLUMENTHAL. ISSN 0899-5648 (soft cover) \$29.00 (four-issue subscription). 1999. AMERICAN BOTANICAL COUNCIL. 82 pp.

*Islamic Patterns: An Analytical and Cosmological Approach* by Keith Critchlow. ISBN 0-89281-803-4 (soft cover) \$29.95. 1976. INNER TRADITIONS INTERNATIONAL, LTD. 192 pp.

*Journal of Nutraceuticals, Functional & Medicinal Foods: Product Development, Commercialization & Policy Issues* Vol. 2, No. 1. Edited by NANCY M. CHILDS, Ph.D. ISSN 1089-4179 (soft cover) \$32.00 (four-issue subscription). 1999. PHARMACEUTICAL PRODUCTS PRESS (THE HAWORTH PRESS, INC.). 91 pp.

*Magical Blend*, No. 67. Edited by LINDA FLEISCHMAN, JOHN OSBOURNE & RACHEL STYER. ISSN 1073-5879 (soft cover) \$19.95 (six-issue subscription). MAGICAL BLEND. 80 pp.

*The Mystery of Manna: The Psychedelic Sacrament of the Bible* by DAN MERKUR. ISBN 0-89281-772-0 (soft cover) \$16.95. 2000. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, LTD.). 186 pp., with notes and index.

*Opium: A Portrait of the Heavenly Demon* by BARBARA HODGSON. ISBN 0-8118-2411-X (hard cover) \$22.95. 1999. CHRONICLE BOOKS. 152 pp., with bibliography and index.

*Psychonavigation: Techniques for Travel Beyond Time* by JOHN PERKINS. ISBN 0-89281-800-X (soft cover) \$12.95. 1990. DESTINY BOOKS (INNER TRADITIONS INTERNATIONAL, LTD.). 123 pp., with bibliography and index.

*Sirens: Symbols of Seduction* by MERI LAO. ISBN 0-89281-846-8 (soft cover) \$25.00. 1999. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, LTD.). 186 pp., with bibliography.

## PUBLISHERS

AMERICAN BOTANICAL COUNCIL, POB 144345, Austin, TX 78714-4345. (512) 926-4900, fax (512) 926-2345, <http://www.herbalgram.org>.

CHRONICLE BOOKS, 85 Second Street, 6th Floor, San Francisco, CA 94105. (415) 537-4257, fax (415) 537-4470, <http://www.chronbooks.com>.

THE HAWORTH PRESS, INC., 10 Alice Street, Binghamton, NY 13904-1580

INNER TRADITIONS INTERNATIONAL, LTD., One Park Street, Rochester, VT 05767-0388, (800) 246-8648, fax: (802) 767-3726, <http://www.gotoit.com>.

MAGICAL BLEND, POB 600, Chico, CA 95927, (530) 893-9037, (888) 296-2442, [feedback@magicalblend.com](mailto:feedback@magicalblend.com), <http://www.magicalblend.com>.

## BIBLIOGRAPHY

BIGWOOD, J. *et al.* 1979. "Entheogenic Effects of Ergonovine," *Journal of Psychedelic Drugs* 11(1-2): 147-149.

CHAO, J.-M. & A.H. DER MARDEROSIAN. 1973. "Identification of ergoline alkaloids in the genus *Argyria* and related genera and their chemotaxonomic implications in the Convolvulaceae," *Phytochemistry* 12: 2435-2440.

HANNA, J. 1999. "Growing *Salvia divinorum* From Seed," *The Entheogen Review*, Vol. 8, No. 3.

HASLER, F., BOURQUIN, D., BRENNISEN, R., BÄR, T., & VOLLENWEIDER, F.X. 1997. "Determination of psilocin and 4-hydroxyindole-3-acetic acid in plasma by HPLC-ECD and pharmacological profiles of oral and intravenous psilocybin in man," *Pharmaceutica Acta Helvetica* 72: 175-184.

MU, QUEEN 1988. "Visual Music in the Third World," *High Frontiers/Reality Hackers* No. 6, pp 28-29.

NARANJO, C. 1987. "Ayahuasca Imagery and the Therapeutic Property of the Harmala Alkaloids," *Journal of Mental Imagery*, 11(2): 131-136.

SCHULTES, R.E. & HOFMANN, A. 1973/1980. *The Botany and Chemistry of Hallucinogens*. C. THOMAS.

SHULGIN, A. 1999. Personal communication.

STAFFORD, P. 1990. "Magic Grams: Investigations Into Psychedelic Consciousness with Dr. Oscar Janiger," in *Psychedelic Monographs and Essays* Volume Five, Compiled and Annotated by THOMAS LYTTLE, PM&E PUBLISHING GROUP.

WOOTON, E.O. & P.C. STANDLEY. 1915. *Flora of New Mexico*. Washington, Govt. print. off. SMITHSONIAN INSTITUTION. United States National museum. *Contributions from the United States national herbarium*. v. 19.

WYSONG, E. *et al.* 1994. "Truth and DARE: Tracking Drug Education to Graduation and as Symbolic Politics," *Social Problems* 41(3): 448-472.





# INDEX

## Symbols

1,4-butanediol 79, 127  
 2C-B 37, 38, 57, 127, 130  
 2C-T-2 37, 38, 39, 57  
 2C-T-7 57  
 4 HO-DMT 126  
 4-acetoxy-DET 126  
 4-acetoxy-DIPT 126, 127, 128, 129  
 4-acetoxy-DMT 126  
 4-HO-DIPT 126, 130  
 4-hydroxy-DMT 29  
 4-MTA 57  
 5-HT 23  
 5-hydroxy-DMT 28  
 5-hydroxy-tryptamine 28  
 5-MeO-DIPT 79, 94, 95, 127, 128  
 5-MeO-DMT 4, 5, 6, 26, 27, 29, 30, 34,  
 57, 79, 82, 136, 137

## A

A & G 128  
 A.S., CA 137  
 AARONSON, S. 97  
 AARDVARK, DAVID 1, 2, 4, 15, 23, 125  
 ABBEY ETHNOBOTANICALS 36  
 ABBOTT LABS 72  
 ABT-594 72  
*Acacia* species 159  
 acetone 16, 19, 140  
 acetylcholine 65  
 acid (LSD) 1, 3, 48, 63  
*Aconitum napellus* 1, 8  
*Acorum* 8  
*Acorus calamus* 8  
 ACTIVE WORLDS 144, 148  
*acullico* 66  
 ADAM 51  
 ADAMS, BILL 74  
 ADAMS, KAREN 74  
 ADELAARS, ARNO 109  
 adenovirus 145  
 adrenaline 159  
*Advanced Techniques of Clandestine...* 41, 43  
 aeruginacine 63  
 AGRICULTURAL RESEARCH SERVICES 12  
*aguardiente* 90  
 AIDS 33, 143, 154  
 ALCHEMIND SOCIETY 154, 155  
 alcohol 1, 16, 20, 64, 65, 67, 72, 106, 143,  
 144, 155  
 ALLCHEMICAL ARTS  
 75, 142, 143, 144, 148, 149  
 ALLEN, JOHN 63  
*Altered Dimension* 160  
 aluminum oxide 138

ALVERGA, ALEX POLARI DE 109  
*Amanita muscaria* 86, 87, 88, 134, 150  
*Amanita pantherina* 24, 86, 87, 133  
 amantadine hydrochloride 114  
 AMARANTHUS, MICHAEL 150  
 AMARINGO, PABLO 162  
 AMAUKUA RETREATS 109  
 AMENDT, GÜNTHER 109  
 ammonia 16, 18, 21  
 ammonium hydroxide 17  
 AMOS, DK 20  
 AMP 20  
*Amphetamine Synthesis...* 41  
 amphetamine(s) 21, 41, 64, 66  
 AMT 79  
*Anadenanthera* species 26, 27, 28, 29, 31  
 anandamide 67  
 ANDERSON, E.F. 115  
 ANDRADE, AGUSTÍN 90  
 ANDRADE, BEATRÍZ 90  
*Animali che si drogano* 85  
 aniracetam 116  
 anti-cholinergics 65  
*Apium* species 8  
 APPLESEED, JOHNNY 16, 63  
 arecoline 65, 66  
*Argemone mexicana* 80  
*Argyrea nervosa* 79, 80, 136, 158, 160  
*Ariocarpus* species 115  
 ARORA, DAVID 150  
*Artemisia absinthium* 36, 79, 160  
 ARTMAN, ROGER 80  
 AT VERLAG 81, 83  
*Ativan*® 137  
*Atropa belladonna* 1, 8, 36, 53  
 atropine 8, 9, 57, 65, 133  
 ATTENBOROUGH, DAVID 5  
 ayahuasca 5, 8, 23, 25, 26, 27, 29, 34,  
 56, 57, 60, 63, 66, 72, 75, 83, 109,  
 117, 143, 145, 161, 162, 163  
*Ayahuasca Analogues* 23, 63, 81  
 ayahuasca analogue(s) 25, 26, 62, 117, 163  
*Ayahuasca...* 109, 162, 163  
 AYAHUASCA (conference) 161  
*Ayurvedic Narcotic Medicinal Plants* 159

## B

B. GREEN 16, 136  
 baby Hawaiian woodrose 37, 117  
 BACKEBERG, CURT 115  
 baecocystin 63  
 BAER, GERHARD 109  
*Banisteriopsis caapi*  
 36, 45, 57, 83, 114, 118, 157, 158, 163  
*Banisteriopsis muricata* 83  
 BARLOW, JOHN PERRY 120, 121  
 BARRON, G.L. 87  
 BASEMENT SHAMAN, THE 119  
 batrachotoxins 72

BAZANTÉ, G. 86, 88  
 BEEBEE, DORTHY 150  
 BEENTJES, LIDA 60  
 bee(s) 68, 85, 86, 88, 90  
 BEIFUSS, WILL  
 25, 26, 40, 62, 67, 68, 69, 70, 71, 72, 99,  
 100, 101, 102, 103, 104, 111, 114, 150,  
 156, 158, 159, 160  
 benzene 18, 140  
 benzodiazepine 72, 116  
 BERESFORD, JOHN 120  
*betel* 29, 65  
 BEUG, MICHAEL 150  
 BIGWOOD, JEREMY 91, 136  
 BILKE, OLIVER 109  
 BIOTECH INTERNATIONAL 114  
 BLOSSER, BRET 90, 92, 99, 100, 109, 151, 152  
 BOIRE, RICHARD GLEN 33, 76, 125, 154  
 BONSON, KIT 24  
 boron tribromide 71  
 BORRALLO, FELIPE 33  
 BOTANICAL PRES. CORPS 25, 31, 62, 109, 151  
*Botany and Chemistry of...* 136  
 BOWDEN, K. 86  
 BRANDT, GALEN 148  
 BRAUN, HANSJÜRG 109  
 BREITENBUSH HOT SPRINGS 109, 150, 151, 152  
*Brief History of Drugs, A* 34  
 Bristol Press 20  
 BRITTON, N.L. 115  
 BROCKMAN alumina 138  
*Brugmansia* 26, 80, 81  
 BUDGE, E.A. WALLIS 159  
*Bufo bufo* 89  
 bufotenine 25, 26, 27, 28, 29, 65, 77  
 bupropion HCl 126, 129  
 BURNING MAN 74, 75, 148  
 BURROUGHS, WILLIAM S. 120  
*Bursera* 90  
 BUSH DOCTOR, THE 20  
 BUSHDOCTOR 40  
 butanol 140

## C

C.S. 90  
 caffeine 26, 65, 67  
 calcium carbonate 140  
*Calea zacatechichi* 36, 118, 158, 160  
 CALLAWAY, JACE C. 109, 163  
 CALZOLARIE, E. 88  
 cancer(s) 45, 70, 142, 143, 154  
*Cannabis*  
 1, 2, 3, 9, 20, 21, 22, 33, 39, 48, 50, 57,  
 58, 60, 76, 77, 78, 87, 104, 117,  
 142, 145, 154, 155  
 CANNELL, RICHARD J.P. 164  
 carbon dioxide 86  
 carbon tetrachloride 140, 142  
 CARLINO, LEWIS JOHN 75, 148, 149





- CASE, JUSTIN 56  
 CASTANEDA, CARLOS 52, 162  
 CASTLEMAN, TIM 13, 14  
*Catasetum* 85  
*Catha edulis* 36, 57, 104  
*cebil* 26, 27, 28  
 Celite 140  
*Ceremonial Chemistry* 70  
*Cereus peruvianus* 82  
*chacruna* 26  
 CHAO, J.-M. 136  
 Chinantecs 101  
 chloroform 18, 140  
 chlorophyll 94, 140  
 cholecystokinin (CCK) 69, 116  
 choline 65  
 CHOPRA, DEEPAK 35  
 CHRIST / JESUS CHRIST 9, 53, 145, 150  
 chromatography column 138, 140  
 CHURCH OF THE TREE OF LIFE, THE 99  
*Cicuta* 1, 8  
 CIELO ETHNOBOTANICALS 114  
 cinquefoil 8  
*Claviceps paspali* 96, 97  
*Claviceps purpurea* 96  
 CLAYTON, W.D. 96  
 CLIMAX 40  
 clonazepam 137  
*coca* 12, 26, 29, 66, 67, 152  
 cocaine 12, 29, 32, 64, 66, 67, 70, 76, 150  
*Cocos nucifera* 81  
 codeine 71  
 coffee 12, 23, 38, 57, 58, 60, 67, 161  
 COLE-PARMER 30  
 CONERT, H.J. 96  
*Conium maculatum* 1, 8  
 CONSCIOUS DREAMS 25, 58  
 Controlled Substances Analog Act 28, 42, 114  
*copál* 90, 105  
*Coplandia cyanescens* 38  
 CORBIN, JOHN 74  
 CORDIER, F.S. 86  
 CORNUCOPIA NURSERY 40  
*Corynanthe yohimbe* 158  
*Coryphantha* 115  
*Cosmic Serpent, The* 162  
*Covert Action Quarterly* 12  
 COX, ROBERT 156  
*Crocus sativus* 81  
 CROWLEY, ALISTER 53  
 Cuicatecs 101  
 CULPEPPER, N. 8, 9, 53  
*curandera* 90, 91  
*Cymbopetalum penduliflorum* 106  
*Cynoches* 85  
 cytochrome P450 enzyme 71
- D**
- D.D., CA 134  
 DALO, CARL 156  
 DALO, DANTE 156  
 DAMER, BRUCE 75, 148  
 DAS, KRISHNA 157  
 DASS, RAM 120  
*Datura(s)* 1, 8, 9, 10, 46, 48, 49, 50, 51, 52, 53, 104, 133
- Datura ferox* 8, 10  
*Datura meteloides* 85  
*Datura stramonium* 8, 10, 46, 48  
 DAYS ON ENTHEOGENS 147  
 DE HEKSENKETEL (The Witch's Cauldron) 39  
 DE NYNAULD, J. 8  
 DE SJAMAAN 39  
 de-patterning factor 85  
 DEA 12, 17, 59, 115  
 DEADCANDANCE 6  
 debrisoquine anomaly 71  
 "DEFEAT Methamphetamine Act" 155  
 DEKORNE, JIM 3, 16, 125  
 DEMBY, CONSTANCE 75, 149  
 DENO, NORMAN C. 111, 112  
 DER MARDEROSIAN, A.H. 136  
*Desmanthus illinoensis* 36, 80, 83, 158, 160  
 DET 57, 77  
*Details* 158  
 DEWINE, MIKE 12  
 dextromethorphan 79, 114, 115  
 diarrhea 21, 24, 162, 163  
 DÍAZ, J.L. 91, 92  
 diazepam 116  
 DICK, PHILIP K. 3  
 DIGITAL BE-IN 160  
 DIGITALSPACE CORPORATION 75  
*Digitaria* species 96  
 dihydrobotenic acid 87  
*diksap* 66  
 dilaudid 78  
*Diplopterys cabrerana* 83, 118, 158  
 DIPT 130  
 Ditran 22  
 DITTRICH, ADOLF 109  
*Divine Origin of the Craft of...* 159  
 DMT  
 4, 5, 6, 16, 18, 22, 23, 24, 25, 26, 27, 29, 34, 57, 61, 72, 77, 78, 82, 83, 131, 144, 159, 163  
 DMT- adduct(s) 22, 23  
 DNA 21, 102  
 DOB 77  
 DOLE, BOB 144  
 DOM 77  
 Don JUAN 52  
 dopamine(rgic) 126, 129  
 Dow CHEMICAL 33  
 DPT 4, 5, 6, 55, 56, 79, 126, 128  
 DRCNet 12  
 dreams 50, 67, 131, 134, 161, 163  
*Drosophila* 87  
 DRUG ABUSE RESISTANCE EDUCATION 155  
 DRUG ENFORCEMENT AGENCY 114  
 DRUG REFORM COORDINATION NETWORK 12  
 DUNLAP, MICHAEL 110  
*Dutaillyea* spp. 22
- E**
- E.N., Sweden 39  
 EAST TOTEM WEST 118  
*eboka* 75  
 ecgonine 70  
*Echinacea angustifolia* 80  
*Echinocereus* 115  
*Economic Botany* 68, 82  
 EDMUND SCIENTIFIC 30  
 EIGNER, DAGMAR 109
- EKLUND, CONNY 38  
 elemicin 27  
 eleoselinum 8  
 Eleusinian Mysteries 97  
 ELFBSTONE 128  
 ELIADE, MIRCEA 159  
 ELLWOOD, ROBERT S. 159  
 elymoclavine 136  
 EMBODEN, W. 110  
 empathogenic 6, 127, 128  
 endopioid 69, 71  
 ENGEL, KLAUS 109  
 entactogen 109  
 ENTHEOBOTANY 23, 158  
 entheogen 31, 32, 67  
*Entheogen Law Reporter, The* 33, 76  
*Entheogens and Science, The* 157  
*Entheos Newsletter* 156, 157  
 ENTHEOXCHANGE 36  
 entities /entity 51, 52, 67, 100, 152, 156, 162  
*Enzyklopädie der psychoaktiven Pflanzen* 81  
*epéna* 26  
*Ephedra* species 57, 159  
 ephedrine 57, 159  
 epibatidine 72  
*Epipedobates tricolor* 72  
 EPLING, C. 92  
 ERA-BOND LABORATORIES 116  
 ergine 57, 136  
 ergine, N-(1-hydroxyethyl)-amides 136  
 ergometrine 136  
 ergonovine 96, 136  
 ergot 9, 96, 97  
*Ergot Alkaloids, The* 34  
 ergotamine 96  
 ergotoxine 96  
*Erythroxylum coca* 57  
 ESCOHOTADO, ANTONIO 33, 34, 66, 157  
 ESHU INCORPORATED 79, 119  
*EssensiE* 60  
 ESSENTIAL ART & SMART SHOP, THE 40  
 ESTRADA, Á. 92  
 ethanol 17, 140  
 ether 17, 18, 41, 140  
*Ethnopharmacologic Search for...* 27, 29, 163  
 ethyl acetate 140  
*Eucalyptus* 48, 49  
*Eufori lagen* 38  
*Euglossa* 85  
*Eulaema* 85  
 euphoria 38, 70, 71, 127  
*Euplusia* 85  
 EUROPEAN COLLEGE FOR... 109
- F**
- FARMACIE PETRONE S.R.L. 115, 116  
 FAROOQI, M.I.H. 159  
 FDA 115  
 FEINSTEIN, DIANE 155  
 FERICGLA, J.M. 88, 109, 147, 157  
 FESTER, UNCLE 41, 42, 43  
 FESTI, FRANCESCO 96  
 FEYNMAN, RICHARD 68  
 FIORI, A. 97  
 FLAHERTY, GLORIA 159  
 FLEA 57  
 flies 85, 86, 87, 88, 89







- FLOMENBAUM, N.E. 20  
*Flora of New Mexico* 135  
 FLOTSAM 129  
 fly-agaric 85, 86, 87, 88, 89  
*Forge and the Crucible...* 159  
 formaldehyde 1, 20, 21  
 FORTE, ROBERT 120, 121  
 FORTUNE, DION 52, 53  
 FOSTER, S. 110  
*Fragments of Infinity: Essays...* 159  
 FRANKLIN, FRANCISCO 60  
 FRIENDS OF THE FOREST 75  
 frogs 72, 89  
 fungi 12, 20, 72, 89, 157  
 FUNGI PERFECTI 74, 151  
 FUNGOPHILE, INC. 74  
*Fusarium oxysporum* 12  
 FUTURE LIFE PRODUCTS 39
- G**
- G.W., GA 16  
 GA-3 111, 112  
 GABA<sub>A</sub> 23, 72  
 gamma-butyrolactone 79  
 GARBARI, F. 96, 97  
 GARTZ, JOCHEN 63, 83  
 GASSER, PETER 109  
 GENNARO, M.C. 87  
*GERARD's Herball* 8  
 GESS, ROBERT W. 8, 46  
 GEYER, MARK 109  
 GHB 57, 116, 126, 143  
 GILLMAN, LEE 74  
 GILLMAN, LINNEA 74  
 GINSBERG, ALAN 3, 120  
 GIRARD, RAPHAEL 159  
 God 9, 14, 31, 67, 134, 142, 143  
 GOLDEN DAWN LODGE 52  
 GONÇALVES DE LIMA, O. 24  
*Gongora* 85  
 GOODTIMES, ART 74  
 GOUZOU LIS-MAYFRANK, EUPHRYSYNE 109  
 GRANT, K.A. 85, 86  
 GRANT, V. 85, 86  
*Grasses of the Trans-Pecos* 135  
 GRASSO, V. 97  
 GREY, ALEX 35, 75, 118, 147, 148, 149, 159  
 GREY, MICHAEL 13  
 GRIEVE, M. 8  
 GROB, CHARLES 109, 137, 163  
 GROF, STANISLOV 5, 109, 158  
*Growing the Hallucinogens* 110  
 GRUBBER, H. 110  
 GRYM, RUDOLF 115  
*guayusa* 26
- H**
- haetori-shimeji* 87  
 HÄFLIGER, E. 96  
 HAGENOW LABORATORIES, INC. 17, 18, 30  
*Handbook of Poisoning* 20  
 HANNA, JON  
 25, 26, 27, 28, 29, 30, 31, 32, 33, 34,  
 40, 45, 62, 63, 64, 65, 67, 68, 69,  
 72, 73, 110, 114, 121, 142, 143, 144,  
 145, 150, 156, 158, 160, 163
- harmaline 18, 22, 26, 29, 82  
 harmine 18, 22, 26, 29, 79, 82  
 HARNER, MICHAEL 9  
 HARRISON, KAT 99, 109, 152  
 HASLER, F. 126  
 HATCH, ORRIN 155  
 HAUCK, DANIEL 115  
 hawkmoth(s) 85, 86, 87, 89  
 HEALING VISIONS 66  
 HEFFERN, R. 110  
 HEFFTER RESEARCH INSTITUTE, INC., THE 40  
*Heffter Review, The* 23  
 HEIDEGGER 143  
 HEIM, ROGER 86, 136  
*Heimia salicifolia* 160  
 HEINRICH, CLARK 87, 88  
 HEINZ, THOMAS 109  
 HEISE, THOMAS 109  
*Helichrysums* 50  
*Heliconia* 90  
 HELLER, GERHARD 109  
 hemlock 8  
 hemp 12, 74  
 henbane 8  
 heptane 17  
 HERBEX LTD. 116  
 HERITAGE FOUNDATION, THE 3  
 HERMELINDA, Doña & PIEDAD 90, 91, 92  
 HERMLE, LEO 109  
 heroin 70, 71, 76, 159  
 HESS, PETER 109  
 hexane 19, 43, 140  
*hierba pastora* 90  
 HIGH SHOPPE OF THE NETHERLANDS, THE 117  
*High Times* 83  
*Highlife* 39, 40, 60  
*hisioma* 27  
*History of the Psychedelics in Spain* 147  
 HOASCA PROJECT 163  
 HOBI, VIKTOR 109  
 HOFFMANN, MARTINA 148  
 HOFMANN, ALBERT  
 34, 81, 96, 97, 106, 109, 120, 136,  
 157, 158  
 HOG EYE FUNGI & ETHNOBOTANICALS 157, 158  
 HOGSHIRE, JIM 12  
 HOLMSTEDT, B. 29  
 HOLOTROPIC BREATHWORK 75, 109  
*hongitos* 101  
 HOROWITZ, MICHAEL 121  
 HOUSE OF SPORES 37, 80  
 Huichol 92, 147  
 HUMANA PRESS 164  
 HURLEY 5  
 HUXLEY, ALDOUS 64, 67, 120  
 HUXLEY, LAURA 74  
*Hydrastis canadensis* 157  
 hydrocodone 71  
 hydromorphone 71  
 hyoscyamine 8, 133  
*Hypericum perforatum* 57, 80
- I**
- ibogaine 25, 75, 156  
 ibotenic acid 24, 86, 87  
*icaros* 162  
 INDRA: SHAMANIC HERBARIUM 117
- INNER TRADITIONS INTERNATIONAL 34, 120  
*Inocybe aeruginascens* 63  
 insect(s) 20, 55, 85, 86, 87, 88, 89, 99, 100  
 INSIGHT & OPENING 109  
 ion-exchange resins 27, 138, 139  
*Ipomoea* species 57, 59, 80, 91, 136, 160  
 iproniazid 23  
 IRIBAS, ANA EVA 147  
 isocarboxazid 22  
 isoergine 136  
 isoergine, N-(1-hydroxyethyl)-amides 136  
 isoxazolic alkaloid(s) 86, 87
- J**
- J., Doña 91  
 J.M., Sweden 39  
 J.S., OR 22  
 JACOB 8  
 JAHRSETZ, INGO 109  
 JANIGER, OSCAR 161  
 JARMUSCH, JIM 148  
 JÁTIVA-M., C.D. 92  
 JESSE, JOHN SIR 74  
 JETSAM 129  
 Jimson weed(s) 85, 86, 87, 89  
 JLF: POSIONOUS NON-CONSUMABLES 79  
 JOEL 52  
 JOHN OF GOD 142  
 JON 51, 52  
*Journal of Cognitive Liberties* 154  
*Journal of Ethnopharmacology* 22  
*Journal of Natural Products* 22  
*Journal of the American Chemical Society* 29  
 JUAN 5, 6  
 JUAN, DON 52  
 JULIETA, Doña 101  
 JÜNGER, ERNST 147  
 JUNIUS, MANFRED M. 159, 164  
 JUPYTER 148  
*jurema* 22, 23, 66, 75  
*Justicia pectoralis* var. *stenophylla* 157
- K**
- KALWEIT, HOLGER 109  
 KARNICK, C.R. 159  
*kava* 37, 116, 117  
 KAVA BOUTIQUE 116  
 kavalactone(s) 116, 117  
 KECK, AUBREY 13  
 KENT 10, 48, 49, 50  
 KEROUAC, JACK 3  
 KESSEY, KEN 120, 150  
 ketamine 4, 114  
 KIESEL gel 138, 140  
 KLARWEIN, MATI 147, 158  
 KLITE, PAUL 74  
 Klonopin® 137  
 Kok, Premier 60  
 kokusaginine 22  
 KORNFIELD, JACK 109  
 KOVAR, KARL ARTUR 109  
*kratom* 159, 160  
 KRUPITZKY, EVGENY 109  
 kukulkanins 22  
 kundalini 4, 126, 130, 162, 163  
*kwekerij* 60





kykeon 96, 97

## L

L.W., TX 20  
*la pastora* 91  
*la purga* 26  
 ladakhis 62, 65  
*las hojas* 101  
 LD50 20  
 LEARY, TIMOTHY 120, 121, 130, 160  
*Legal Highs* 99  
 LEGENDARY ETHNOBOTANICAL RESOURCES 119  
*Leonurus sibiricus* 36  
 LEWIN, LOUIS 33  
 LIBREIA MUSCARIA 157  
 LICHT VAN HET BOS (LIGHT OF THE FOREST) 60  
 lidocaine hydrochloride 114  
 LIGGENSTORFER, ROGER 109  
 LINCOFF, GARY 74, 150  
 LINDBERG, BRENT 111, 158  
 LINDGREN, J.-E. 29  
 LIPP, F.J. 92  
*Lippia dulcis* 80  
 liquid chromatography 138, 139, 164  
 LWYDD, GWYLLM 55, 95, 118  
 LOCQUIN-LINARD, M. 86  
 LOGEE'S GREENHOUSES 158  
*Lolium temulentum* 96  
 LOOMPANICS UNLIMITED, INC. 41, 43  
*Lophophora* species 36, 57, 115, 134  
 lorazepam 137  
 LOTSOFF, HOWARD S. 156  
 LOTUS PARADISE, THE 158  
 LSD 1, 6, 20, 23, 24, 25, 51, 53, 55, 57, 63, 77, 96, 128, 129, 136, 161, 162  
 LUNA, LUIS EDUARDO 53, 109  
 LUSSI, KURT 109  
 LYCAEUM, THE 106, 143  
 lye 16, 17, 18  
 lysergic acid-L-2-propanolamide 136

## M

MACK, BERNHARD 109  
 MACKENZIE-SMITH, WILLIAM 99  
 MAGIC SHOP, THE 39  
 MAGIC SPHERE VALVE 117, 118  
*malpitte* 10, 47, 51  
*Mammillaria* 115  
 mandrake 8  
*Manduca quinquemaculata* 85  
*Manduka Upanishad* 134  
 MAOI (monoamine oxidase inhibitors) 22, 23, 24, 25, 29, 57, 66, 72, 116, 157, 163  
 MAPS 23, 34, 40, 100, 143, 149  
 MARCUS 47  
 marijuana 12, 37, 60, 62, 63, 129, 157  
*Marijuana Law* 76, 154  
 MARNEL, TIM 21  
 MASER, CHRIS 150  
 MASH, DEBORAH 66  
 MAURER, MAJA 109  
 MAYA ETHNOBOTANICALS 118  
*Mayahuasca* 83  
 Mayan(s) 83, 142, 162  
 MAYER, K.H. 110  
 Mazatec 91, 92, 99, 100, 101, 152

MBE TECH 79  
 McCAFFREY 37  
 McCOLLUM, BILL 12  
 McDONLEY, DAN 114  
 McKENNA, TERENCE 45, 75, 99, 104, 109, 114, 120, 142, 143, 144, 145, 146, 148, 149, 150, 160  
 McKENNA, DENNIS 45, 145, 163  
 MDA 43, 77  
 MDEA 57, 77  
 MDMA 41, 43, 57, 59, 77, 95, 127, 128, 129, 162  
 MDOH 57  
 MEDIA AWARENESS PROJECT 12, 37  
*Medicinal Plants in the Traditions of...* 159  
 MEDICINE GARDEN NURSERY 40  
*Medicine in China: A History of...* 159  
*Melaleuca alternifolia* 80  
 MELISSA 46, 47, 48  
 MERCADOS, (LEONARD, RAVEN, MOSES) 13, 14  
*Merck Index (or Merck Manual)* 19, 20, 69  
 mescaline 22, 28, 57, 60, 63, 65, 66, 77, 162  
 methadone 67  
 methamphetamine 1, 41, 42, 43, 76, 154  
 METHAMPHETAMINE ANTI-PROLIFERATION... 154  
 methanol 16, 17, 139, 140  
 methylene chloride 16, 17, 140  
 methylephedrine 159  
 METZNER, RALPH 109, 121, 152, 161, 162, 163  
 MICHAUX, HENRI 147  
 MICROSOFT 64, 67, 73  
 milk-thistle 64  
*Mimosa hostilis* 22, 36, 78, 118, 158, 160  
*Mimosa tenuiflora* 22, 23, 56, 76, 78, 118, 135  
 MIND BOOKS 16  
 MIND STATES (conference) 104, 149  
 MIRAKLE 39  
 MIRANDA, J. 92  
*Mission of Art, The* 147, 159  
 MITHRIDATES 72  
*Mitragyna speciosa* (see *kratom*) 159  
 moclobemide 22, 116  
*Modern Herbal, A* 8  
 MODIFIED STATES OF CONSCIOUSNESS... 147  
 MOIR 136  
*Mondo 2000* 160  
 MONTGOMERY, ROBERT 28, 30, 32, 109, 152  
 moonflower 8, 9, 48  
 MORGAN, A. 87, 89  
 MORGAN (Officer) 14  
 MORGAN, J.P. 40, 57, 60  
 morning glory (-ies) 37, 68, 69, 91, 101, 136  
 morphine 12, 28, 71, 72  
 MTA 39, 57  
 MU, QUEEN 162  
 MULDER, FOX 159  
 MÜLLER-EBELING, CLAUDIA 150  
 MUNN, H. 92  
 muriatic acid 16, 19  
 MURRELL, G. 96  
*Musca domestica* 86  
 muscarine 87  
 muscimol 24, 86, 87  
 mushroom(s) 5, 6, 24, 29, 37, 45, 58, 59, 60,

62, 63, 74, 77, 81, 83, 87, 88, 91, 92, 101, 117, 120, 128, 134, 143, 145, 150, 156

*Mushrooms, Russia and History* 87

MYCOMEDIA MILLENNIUM 150  
 myristicin 27

## N

*na-so-le-na* 91  
 NADELMAN, ETHAN 109  
 NAKAJIMA, T. 87  
 naloxone / naltrexone 69  
 NARANJO, CLAUDIO 120, 162  
 NARBY, JEREMY 109, 162  
 narcotic(s) 8, 12, 38, 88, 120, 135, 136, 155  
 NATIONAL HOUSEHOLD SURVEY ON... 155  
 Native American Church 13, 14  
*Natural Products Isolation* 164, 165  
 nausea 21, 24, 26, 94, 95, 133, 136, 162, 163  
 Nazi 64, 161  
 NEILL, BEN 75, 148  
 NICHOLS, DAVID 109  
*Nicotiana rustica* 80  
 nicotine 28, 64, 65, 66, 72  
 Nicotrol® 64  
 nightshade(s) 8, 104  
*niopo* 26  
 NISKER, WES 109  
 nootropics 144  
 nor-baeocystin 63  
 norephedrine 159  
 NORMAL, DAVE 159  
 NOVARTIS 33  
 NUBAE 128  
 nutmeg 26, 27  
*nyakwana* 26, 27

## O

*ocote* 90  
 O'DELL, THOM 150  
 OEHEN, PETER 109  
 ...OF THE JUNGLE 32  
*ololiuhqui* 82, 91, 136  
 OLSON, ROBERT CARTER 15  
 ONEGREENDAY 138  
 opiate(s) 1, 66, 67, 69, 70, 71, 115, 116  
 opium 12, 28, 71, 159  
*Orphan Drugs* 69  
 ORTEGA, ALFREDO 92, 102  
 OTT, JONATHAN 22, 23, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 62, 63, 64, 65, 67, 68, 69, 70, 65, 67, 68, 69, 70, 71, 72, 78, 83, 87, 90, 91, 92, 106, 109, 110, 116, 136, 150, 152, 157, 160  
 overdose(s) 8, 25, 71, 86  
 oxiracetam 116  
 oxycodone 71

## P

p53 gene therapy protocol 145  
 PACHTER, I.J. 78  
*Pachycereus* species 115  
*Panaeolus cyanescens* 37, 117





- Panax quinquefolius* 157  
 PANDA INK PRESS 41  
 PANIAGUA, LUÍS 147  
*Panicum* species 96  
*papasia* 116  
*Papaver somniferum* 36, 57, 80, 157  
 PARTNERSHIP FOR A DRUG-FREE AMERICA 71  
*Paspalum* species 96, 97  
 PATJUN, SCHELTO 58  
 PAULET, J.J. 86  
 PAULINE, MARK 75, 148  
*Pausinystalia yohimbe* 160  
 Paxil® 129  
 PCP 20, 21  
*Peganum harmala*  
     23, 36, 56, 61, 66, 80, 83, 135, 160  
 PENDELL, DALE 1, 36, 109, 152, 159  
*People of the Chan* 159  
 Percodan® 71  
 PERUVIAN JOURNEY, THE 79  
 PESCE, MARK 75, 148, 149  
 PET 65  
 peyote 13, 14, 15, 28, 39, 62, 63, 77  
 PEYOTE FOUNDATION, THE 13, 14, 15  
 PEYOTE WAY CHURCH OF GOD 80  
*Peyote: The Divine Cactus* 115  
*Phalaris* species 16, 36, 61, 80, 140, 157  
 PHANTASTICA 33, 34  
*Phantastica* 33  
 PHARMACOPHILIA 25, 64, 66, 72, 83, 92  
*Pharmacophilia* 33, 34, 64, 69, 70, 71  
*Pharmacothoeon* 4, 32, 34, 63, 81  
 pharmahuasca 23, 26, 65, 66, 82, 83, 116  
*Pharmako/Poeia* 36  
 phenylalanine 114  
 Phytochemistry 22  
 PIEPER, WERNER 34  
 PIHKAL 32, 57, 81  
*Pinus* 90  
*Piper betle* 81  
*Piper methysticum* 36, 116, 158  
*pipiltzintzintli* 90, 92, 151  
 piracetam 65, 66, 116  
 PISTO, JOHN 150, 151  
*Plants of Love* 20  
*Pleurotus ostreatus* 87  
 PO factor 85  
 poison(s) 1, 8, 16, 20, 48, 72, 89, 152  
 POLLEN 144  
*Populus* species 8  
 PORTA, G.B. 8  
*Potentilla reptans* 8  
 POWELL, A.M. 135  
*Practical Handbook of Plant...* 159, 164  
 pramiracetam 116  
 PRATUM BOOK COMPANY / TODD PRATUM 159  
 proglumide 69, 71, 72, 116  
 propranol 140  
 Prozac® 24  
 pseudoephedrine 159  
 psilocin(e) 22, 28, 29, 57, 63, 77, 126, 134  
*Psilocybe* species 37, 63, 91, 117, 134  
 psilocybin  
     57, 63, 77, 96, 99, 126, 129, 130,  
     134, 145, 154, 156, 162  
*Psychedelic Resource List* 37, 40, 160  
*Psychedelic Sourcebook* 40  
*Psychedelics Encyclopedia* 4, 20  
*Psychic Self-defense* 53  
 PSYCHOACTIVITY (con.) 23, 25, 149, 160  
 psychoptic 22, 23, 83, 91, 136  
*Psychotria viridis* 26, 36, 57, 83, 118, 157,  
     158, 160, 163  
 PYROTEK 17
- Q**
- Qat* 29
- R**
- R.S., CA 56  
 R.S.H. 20  
 RAMSBOTTOM, J. 89  
 RÄTSCH, CHRISTIAN  
     20, 81, 83, 96, 109, 143, 150  
 RAYNAL, G. 97  
 REDWOOD CITY SEED COMPANY 99  
 REISFIELD, AARON 110, 111, 112  
 REKO, B.P. 91  
 REMY, N. 51  
 REPKE, D.B. 27, 28  
 REYES, FRANK 15  
 RICE, MIRIAM 150  
 RICHARD 11  
 RIEDLINGER, TOM 120, 150  
 RIKKELMAN, RENÉ 57  
 RIOS, PETE 15  
 RITTNER, SABINE 109  
*Road to Eleusis, The* 96  
 ROBBINS, TOM 75, 149  
 ROBERTS, DANA 130  
*Rod/Die Gattung Lophophora* 115  
 ROOKE, STEVEN 150  
 ROSE, J.N. 115  
 ROSENBERG, RITA 74  
*roundel pahos* 156  
 ROWAN TREE ARTS 118  
 ROWLAND, DOUG 115  
 RÜEGG, URS 109  
 RUIZ, LIONEL 15  
 RUMI 152  
 RYDER, WINONA 120  
 rye grass 63
- S**
- SABINA, MARÍA 63, 91, 106  
*Sacred Mirrors* 35, 147  
*Sacred Mushrooms and the Law* 76, 154  
 SAGE WISDOM SHOP, THE 158  
 SAHAGÚN, BERNARDINO DE 92  
*Salvia apiana* 36  
*Salvia divinorum*  
     2, 25, 27, 31, 36, 37, 40, 57, 62, 75,  
     80, 90, 91, 99, 100, 101, 102, 103, 104,  
     105, 106, 109, 110, 111, 112, 117, 118,  
     119, 134, 143, 151, 152, 157, 158, 160  
*Salvia divinorum Grower's Guide* 36  
 SALVIA DIVINORUM SEMINAR 75  
 SALVIA EXTRACT ONLY 119  
*Salvia splendens* 102, 103, 160  
 SALVIA-DIVINORUM.COM 158  
 salvinorin A 57, 91, 92, 102, 104  
 SALZMAN, EMANUEL 74  
 SALZMAN, JASON 74  
 SAMORINI, GIORGIO 85, 89, 96, 97, 157  
 SANCHEZ, ANDRÉS PASCHAL 147  
 SANDOZ 33, 106  
*Santa María* 60  
*Santo Daime* 60, 161, 163  
 SAUNDERS, NICHOLAS 158  
*Scaletium tortuosum* 36  
 SCHAEFER, STACY 147  
 SCHARFETTER, CHRISTIAN 109  
 SCHENK, AMELIE 109  
 SCHILCHTING, MICHAEL 109, 147  
 SCHOLZ, H. 96  
 SCHULTES, RICHARD E. 67, 110, 136  
*Science* 72  
 scopolamine 8, 65, 133, 136  
 SCOTTO 128  
 SECRET CHIEF 148  
*Secret Life of Plants* 52  
*Secrets of Methamphetamine Manufacture* 42  
*Seed Germination: Theory...* 111, 112  
 selegiline hydrochloride 114  
 SELL, P. 96  
 SENNEMA, JAN 60  
 serotonergic / serotonin 24, 28, 57, 144  
 serpent 162, 163  
 SEVILLA WORLD'S FAIR 67  
 sex 37, 127, 129, 130, 131  
 shade(s) 11, 46, 47, 48, 49, 51  
 SHAKESPEARE, WILLIAM 8, 74  
 shaman(s) 27, 28, 53, 92, 99, 100, 101, 150  
 SHAMAN AUSTRALIS 158, 159  
 SHAMAN SHOP, THE 39  
*Shamanism and the Eighteenth Century* 159  
 SHAMANSGARDEN.COM 158  
 SHARMA, ARVIND 159  
 SHELDRAKE, RUPERT 162  
 sherm 20, 21  
 SHOEMAKER, ALAN 109  
 SHULGIN, ALEXANDER T. (SASHA)  
     29, 32, 67, 126, 128, 150, 160  
 SHULGIN, ANN 81, 150, 160  
 SIEBERT, DANIEL 36, 75, 99, 100, 101, 102,  
     103, 104, 109, 111, 112, 152, 158  
 SIEGEL, R.K. 85, 92  
 Sierra Mazateca 90, 101, 112  
 SIGMA 69, 72, 116  
 silica gel 138  
*Sium* 8  
*Sixties Spiritual Awakening, The* 159  
*ska (María) pastora* 90, 91, 92, 101, 109  
*SKA PASTORA, LEAVES OF THE SHEPHERDESS...*  
     109, 151  
 sleepy grass 135  
 smallage 8  
 smart drugs 58, 65, 71, 116  
 SMART DRUGSTORE INTERNATIONAL 38, 39  
 SMART EXPRESS 37  
 SMARTSHOP CYBERZONE 39  
 SMARTSHOP GUARANA 39  
 snake(s) 49, 162, 163  
 SNEAKY MEDIA 117  
 SNOW, OTTO 41, 42, 43  
 snuff(s) 26, 27, 28, 29, 31  
 SOCIEDAD PARA LA PRESERVACIÓN... 36  
 SOCIETY OF APPLIED ETHNOPSYCHOLOGY... 147  
 sodium hydroxide 16  
 sodium moncarbonate 16





- SOLIPSE ECLIPSE FESTIVAL 74  
 SOLMS, H. 136  
 solvent(s) 16, 17, 18, 19, 138, 139, 140  
*Soma* 134  
*Soma: Divine Mushroom of Immortality* 88  
 SOUTAR, IAN 100  
 SOUTHWEST ETHNOBOTANICALS 80, 160  
 SPECTRAL INDUSTRIES 76, 154  
 SPITZER, MANFRED 109  
 SPORE WORKS 80  
 SPRINKLE, ANNIE 75, 149  
 β-carboline 22, 23, 25, 26, 29, 72, 83, 163  
 SSRI 24, 163  
 St. ANTHONY'S FIRE 9  
 STAFFORD, PETER 20, 161  
 STAMETS, PAUL 74, 150, 151, 157  
 STANDLEY, P.C. 135  
*Stanhopea* 85  
 STANIĆ, MUDR. ROMA 115  
 STANLEY, OWSLEY 121  
 STANLEY, THOMAS 119  
 STATE OF MIND 39  
 STEWART 48, 50  
*Stipa robusta* 135, 136  
 STOLAROFF, MYRON J. 120, 156, 157  
 STORL, WOLF-DIETER 109  
 STRANG, SERGEANT 13, 14  
 STRASSMAN, RICK 150  
 STRIKE 41, 43  
 strychnine 1, 8, 20  
*Strychnos nux vomica* 1, 20  
 STYK, SONJA 109  
 SUPER-CEL 140  
 SURVIVAL RESEARCH LABORATORIES 75  
 sweet flag 8, 9  
 SYMINGTON, KEN 34, 75, 149  
 Syrian rue 29  
 Szasz, Thomas 70  
 SZUKAJ, MICHAEL 109
- T**
- T.C., OR 23, 135  
*Tabernanthe iboga* 36, 57, 104, 117, 160  
 Tagamet® 69  
*Tagetes lucida* 92  
 TAKEMOTO, T. 87  
 TAKIWASI 66, 158  
 tardive dyskinesia 5  
 TARINAS, KIM 158  
 TELLURIDE MUSHROOM FESTIVAL 74  
 TEMPLE OF THE TRUE INNER LIGHT 4  
 TENGU 16  
*teonanácatl* 91  
*tepescohuite* 22  
 THAITHATGOON, SATIT 150  
 THC 21  
 THEATRUM BOTANICUM 119, 158  
 thebaine 71  
 theobromine 67
- THOMPSON, HUNTER S. 120  
 THORN, R.G. 87  
 thornapple 8, 9  
 THORNTON, LESLIE 75, 148  
 THOTH PRESS 41  
*Thousand Windows* 157  
 THUNDER'S MOUTH PRESS 161
- THYME GARDEN, THE 40  
 THYSSEN, SYLVIA 142, 143, 145, 148  
*TIHKAL* 4, 81, 126, 128  
*Timothy Leary: Outside Looking In* 120  
 TLC 64  
*tilttiltjin* 91  
 TMA 41  
 TOAD 4, 126  
 toad(s) 72, 85, 89  
 tobacco  
     3, 12, 26, 28, 29, 38, 64, 68, 91, 155  
 TOLJA, JACOPO 118  
 toluene 19, 148  
 TONOLO, A. 97  
 TORRES, MANUEL  
     27, 28, 75, 147, 148, 149, 150  
 TORRES, DONNA 149  
*Total Synthesis II* 41, 43  
*Towards a Psychedelic Medicine* 157  
 toxic 25, 26, 57, 72, 139, 140  
*Transfigurations and Sacred Mirrors* 35  
 TREY 128  
*Trichocereus* species 36, 80, 82, 115  
*Tricholoma muscarium* 87  
 tricholomic acid 87  
 TROUT, K. 16, 20, 22, 43, 63, 65, 125, 131, 136,  
     140, 165  
 tryptophan 114  
 TSWETT, MIKHAIL SEMYONOVICH 140  
 TUCEK, K. 109  
*Turbina corymbosa* 80, 82, 91  
*Turbincarpus* 115  
 TURELLI, NIKA 109  
 Turkey red (*Phalaris* grass) 157  
 TURNER, D.M. 83
- U**
- Ulyses: Magazine of Inner Trips* 158  
*União do Vegetal (UDV)* 161, 163  
 UNSCHULD, PAUL U. 159  
 urine 8, 21, 134  
 USÓ, JOAN CARLES 147  
 UV spectrophotometer 139
- V**
- VAL, G. 92  
 VALDÉS III, L.J. 91, 92, 106, 110, 111, 112  
 Valium® 70, 72, 102  
 VAN DEN HURK, IRIS 25  
 VAN HINSBERG, MICHIEL 60  
 VANESSA 157  
 VASULKA, STEINA & WOODY 75, 148  
*Vedas* 134  
*velada* 90, 92  
 VENOSA, ROBERT 75, 148  
 VERRES, ROLF 109  
 Viagra® 129, 144  
 VICENTE, ALEJANDRO DON 112  
 VILLALBA, DOKUSHÔ 147  
*Vin Mariani* 66  
*Viola odorata* 103  
 VipV, Dr. 151  
*Virola* 26, 27, 118  
*Vitis vinifera* 81  
*Voacanga africana* 36, 160
- VOLLENWEIDER, FRANZ X. 109  
 vomit(ing) 21, 25, 26, 72, 94, 133, 162, 163
- W**
- W. 20  
 Waiká 27  
 WALKER, ALICE 75, 148  
 WASSON, R. GORDON 87, 88, 89, 90, 91, 92,  
     96, 97, 106, 150  
 WASSON, VALENTINA 89, 90, 91, 92  
 water hemlock 8  
 water parsnip 8, 9  
*Week Online with DRCNet, The* 12  
 WEIL, ANDREW 74, 120, 150  
 WEITLANER, R.J. 92, 102  
 Wellbutrin® 126  
 WESTERN HEMISPHERE DRUG ELIMINATION ACT 12  
 WEYER, J. 8  
 white sage 105  
 WHITESTONE GARDENS 115  
*Whole Earth Review, The* 32  
 WILBER, KEN 159  
 WILSON, ROBERT ANTON 120  
 witchcraft 8, 9, 53  
 wolfsbane 8  
 WOODRUFF, ROSEMARY 120  
 WOOTEN, GEORGE 12  
 WOOTEN, E.O. 135  
 WORLDS OF CONSCIOUSNESS 109  
 WWW.SMARTSHOP.NL 39  
 WYSONG, E. 155
- X**
- X-Files* 159  
 Xanax® 129  
*Xhosa* 47  
*Xochipilli* 118  
*xtabentún* 82  
 xylene 19
- Y**
- Yanomamö 27  
*Yearbook of Ethnomedicine* 27  
 YEATS, WILLIAM BUTLER 144  
 YENSEN, RICHARD 147, 150, 157  
*Yerba de la Virgen* 101  
 YESOD 52, 53  
*yiauhthli* 92  
*yoco* 26  
 yohimbe 79  
*yopo* 26  
 Yugoslavian fresh-cut (*Phalaris* grass) 157
- Z**
- Zauberdroge* 106  
*Zavtone* 160  
 Zolofit® 24



# CLASSIFIED ADVERTISEMENTS

CLASSIFIED ADVERTISEMENTS are \$2.00 per word with a 15 word minimum (\$30.00). Though we are quite selective about the advertisements we include, *The Entheogen Review* is not responsible for any claims made by any advertisers. We reserve the right to refuse any advertisement. All advertising and advertised products void where prohibited. Please send information, a catalog, or product sample (if legal in the USA) along with your ad copy. Write for DISPLAY ADVERTISEMENTS rates. Send check or money order to *The Entheogen Review*, PMB 808, 564 Mission Street, San Francisco, CA 94105, USA.



## ELEUSIS

Now available, the latest issue features writings by:

C.A.P. RUCK & D. STAPLES,  
C. HEINRICH, T. STIJVE & B. GLUTZENBAUM,  
G. SAMORINI & F. FESTI, T. BENJAMIN,  
and J. GARTZ.

A two-issue subscription is \$40.00 from: GIORGIO SAMORINI,  
Via E. De Amicis 32 (Dept. ER), 40050 Dozza (BO), Italy



## SALVIA DIVINORUM

**5X Extract Incense — Standardized**

Our 5X Extract is standardized, meaning it is made using pure salvinatorin A. Unlike the other crude extracts on the market, which contain a lot of extra chlorophyll and gummy plant fats, our extracts contain none of these additional impurities and burn very cleanly. The result is an incense with much lower levels of unhealthy tar in the smoke than conventional extracts. \$20.00/gm, \$50.00/3 gm. This is the lowest price available anywhere for the highest quality product. We have Hawaiian and Oaxacan *Salvia divinorum* leaves and other extracts available—send for our free catalog.



## PSYCHOTRIA VIRIDIS

We now have available dried *Psychotria viridis* leaves. These leaves are organically grown in Hawaii using no pesticides. Most of the *Psychotria viridis* on the market is a low-quality imported powder—you don't know what you are getting. We sell only beautiful looking whole leaves; the finest available anywhere or your money back. \$30.00/1 oz.

No personal checks accepted. Payment in cash or postal money order only. If paying by postal money order, leave the "Pay To" space blank or your order cannot be filled. Cash only on foreign orders. All orders filled within 24-hours. All prices are postpaid in the USA; foreign orders inquire for shipping costs. All products unconditionally guaranteed. Inquire for wholesale pricing.

**JODY HORD, 1430 WILLAMETTE STREET, PMB 4, EUGENE, OR 97401, USA**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME VIII, NUMBER 1

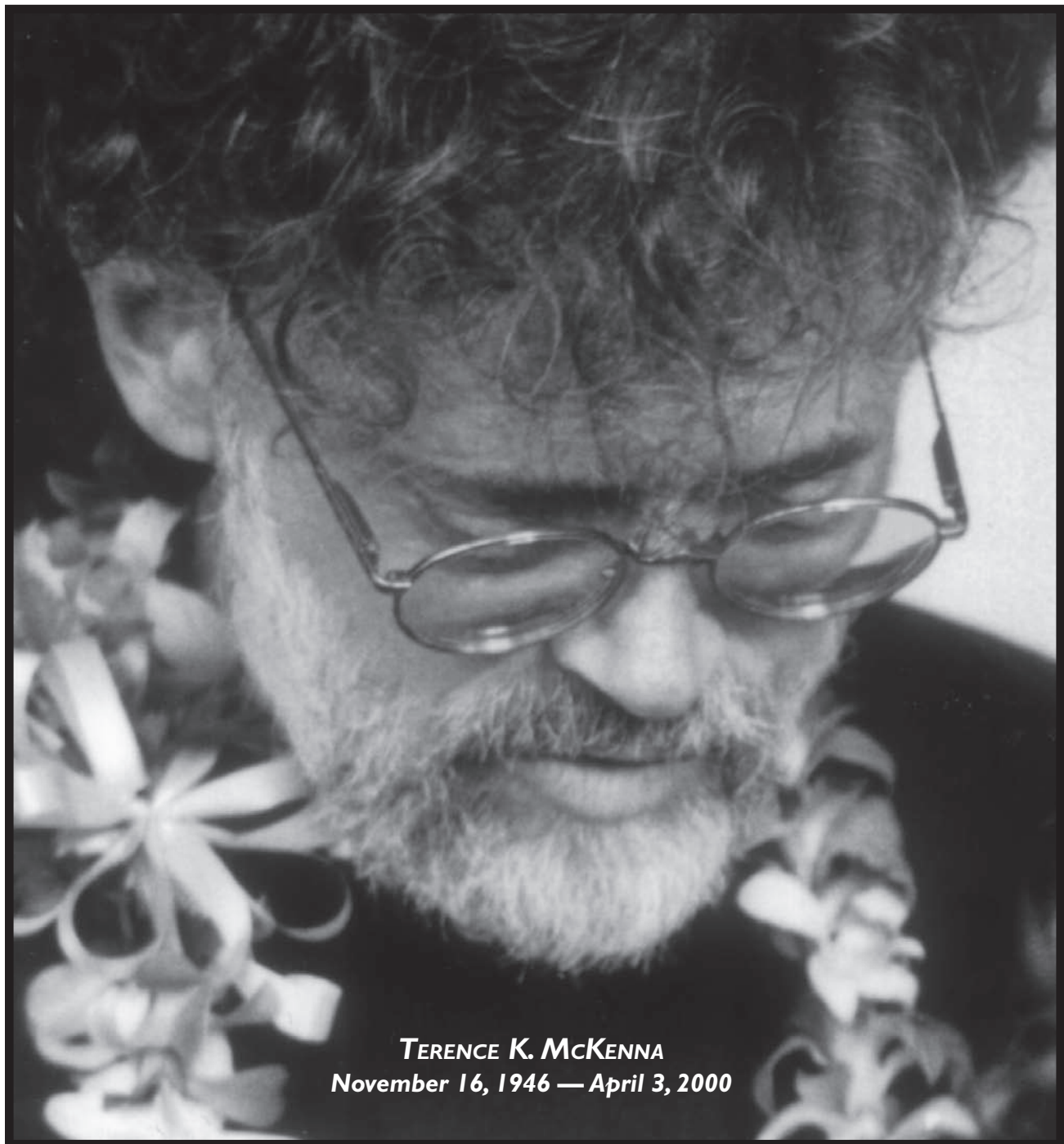


SPRING/SUMMER 2000



ISSN 1066-1913

---



*TERENCE K. MCKENNA*  
*November 16, 1946 — April 3, 2000*

# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

David Aardvark  
Earth Erowid  
Lion (a.k.a. Toad)  
Nick Sand  
Robert D. Milcher  
Terence McKenna  
Ernst Jünger (translated by Stephen Slater)  
Dale Pendell  
T.A., TX  
K. Trout  
E.H., NY  
B. Green  
Captain Midnight, CA  
OneGreenDay  
Dr. Alexander T. Shulgin  
K-EYE Channel 42 (CBS), Austin, TX  
Paul E. Wogg

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

## NEW ADDRESS

*The Entheogen Review*,  
POB 19820, Sacramento, CA USA

# CONTENTS

Saying Good-bye	1
Working for the Man	2
Notes from the California Association of Toxicologists Conference	4
Injectable Drug Preparation	15
Pharmaco-Political Prisoners	17
Terence McKenna Speaks...	19
Ayahuasca Conference Report	30
Exotic Compounds Update	31
The Plant as Autonomous Power	34
<i>Pharmako/Dynamis: Catha edulis</i>	38
Network Feedback	44
<i>Salvia</i> in the News	51
Encounters with <i>Kratom</i>	53
Events Calendar	57
Botanicus Prohibita	60
Sources	63
Book Review	77
Received & Noted	80
Bibliography	80

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA, USA. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 2000 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.





Photo by CRAIG

## SAYING GOOD-BYE...

As most readers of *The Entheogen Review* are probably already aware, TERENCE MCKENNA passed away on April 3, 2000, surrounded by friends in San Rafael. In the late '80s and throughout the '90s, more than anyone else, it was TERENCE who renewed popular interest in psychedelics. I believe that JIM DEKORNE's inspiration to begin *ER* was primarily jump-started by TERENCE's writings and talks. A product of the 1960s counter-culture, DEKORNE has credited TERENCE for his renewed interest in entheogens. And I know that my own interest in applied psychonautics was also invigorated from reading and listening to TERENCE. I expect many people owe a large debt of their interest in this area to TERENCE. With his vast historical knowledge and razor-sharp wit, TERENCE made taking drugs seem to be the *intelligent* thing to do.

TERENCE may have shed this mortal coil, but he lives on in all of those who his words have touched. If wishes were horses, we'd all be saddled up and trotting back to the stables, to sit down by the camp fire and listen to him present us with yet another unbelievably fantastic, cleverly-woven riff...

TERENCE, we'll miss you. — DAVID AARDVARK





## WORKING FOR THE MAN

by DAVID AARDVARK

I recently got a job working in an office as a full-time employee for the Federal government. This was quite a change for me, as I hadn't worked a "straight" job for over ten years. The position was considered a "temporary" assignment, in that everyone who worked at this office could only be employed for a few months, and then they all got "fired" and then "rehired" again. (The Feds do this in order to circumvent their own laws that would require them to provide benefits to the employees—pretty fucking ironic, really.)

This work opportunity allowed me to survey the drug-use habits of what seemed to be a fairly diverse cross-section of Americans. The Bureau that I worked for clearly made a concerted effort to hire in a "politically correct" manner; the big boss at my office was an older woman, my boss was a 24-year-old Hispanic man, and there was a reasonable smattering of various Asian groups, African Americans, Russians, Mexicans, and Pacific Islanders. Of course "whitey" was also present (being a 30-something white male myself). We had gays and lesbians, and even one trans-gender man-woman, who seemed to be in the beginning stages of his/her hormone therapy. The age of office employees ranged from 18 to 70+.

It is quite clear that the two drugs used most often at the office were caffeine and nicotine. Most folks were fairly grouchy in the morning until after they had a few cups of coffee. (Although I was not a regular coffee drinker prior to working at the office, I quickly joined in, and along with everyone else supplemented my caffeine doses throughout the day with numerous cans of Pepsi®.) I didn't, however, take up smoking—despite the fact that I could see how it dramatically reduced the actual amount of time that people spent working. 5–10 minute smoking breaks were taken by most smokers approximately every 20 minutes, and any one smoker seemed to be able to quite easily convince any other to "go out for a quick smoke."

The third office "drug" was television. Aside from the TV in the break room (where some employees scheduled their breaks around shows like *General Hospital* and *Cops*), prime-time programming and televised sports events were frequent topics of discussion. In-and-of-itself, TV is a strange sort of hypnotic-style drug, that generally keeps its users sedentary

and sedate—although if you break the spell for a moment, you may become the target of cranky sideways remarks from the person who is currently dosing. The most obvious side-effect of this drug while the user *isn't* tuned in, is the social aspect of discussing the communal hallucinations. (One day, while I was licking a large stack of envelopes, I had three different people chastise me over the course of an hour, demanding to know why I wasn't using a sponge? "Didn't you see that episode of *Seinfeld*, where GEORGE COSTANZA's fiancée dies from licking the envelopes for their wedding invitations?" they each asked. The fact that the story was fictional seemed to have been lost on them.)

While one might expect nothing less than all that I have mentioned so far, it does get more "sordid." Perhaps because I have long hair and wore shorts, T-shirts, and sandals to work, I seemed to be the target for everyone who wanted to discuss drugs. One 20-year-old female spoke repeatedly of her drinking parties, smoking *Cannabis*, and using MDMA, methamphetamine, and cocaine. (She was previously a student at SAN DIEGO STATE UNIVERSITY, so maybe this isn't too surprising.) Her boyfriend was a pot dealer. She explained to me one day that "roofies," GHB, and ketamine all had the same effects (although the only one that she had tried was GHB). She told another coworker that MDMA made you "feel like you were drunk," and she was very adamant that crack cocaine had a mysterious *something* in it that was "bad" for you. When I explained to her that most crack was probably just baking soda and cocaine, she didn't believe me. She was convinced that there was some other poisonous and addictive additive. Nevertheless, she had smoked regular cocaine before, as well as methamphetamine.

The level of knowledge about drugs held by these drug users was disturbingly low. The young lady mentioned above had clearly gleaned all of her "facts" of rohypnol, GHB, and ketamine from the mass media's "date rape" scare campaigns. Another woman told me that cigarette companies put caffeine in their tobacco. A young man, whose parents—from Fiji—still partook in kava kava rituals, explained to me that the active ingredient in this plant (*Piper methysticum*) was THC, "same as in marijuana." Another woman, clearly a "head" in the '60s, told me of her trials and tribulations with "bad acid, cut with speed and strychnine" and she waxed





rhapsodic about the good old days when “OWSLEY’s finest Orange Sunshine” was around. (According to her, OWSLEY was one of the inventors of LSD.) She once told a story of dropping acid while at a GRATEFUL DEAD concert with her mom.

One woman who worked at the office, a bigger fan than most of the ol’ coffee pot, was constantly talking a mile-a-minute and licking her lips. I figured from the get-go, that she was on methamphetamine. It didn’t bother me at all (aside from the lack of quiet), as she seemed to be generally competent at her job. When another employee expressed a concern to our boss that she was likely on crank, and our boss called her on this, she denied it vehemently and acted outraged. I later learned from a good friend of hers at work that she *did* quite frequently use meth, and in fact I heard her snorting-up in the bathroom one evening, when we had both stayed to work late (the bathroom walls in our office were disturbingly thin). This same woman, stumbling over her words one day, told me about how it was a lot of fun to “take LSD and then bar-hop, to watch the stupid drunks.”

The higher-ups at the office were very worried about Equal Employment Opportunity lawsuits instigated from firing people. This was exemplified by the fact that a woman who *had* been fired from a different office for using drugs in a bathroom stall right next to the boss (is this a trend?), had gotten rehired by our office because she wasn’t terminated properly, due to fear of an EEO complaint. It seemed pretty clear to most people that this woman was still riding the horse, since she was frequently nodding off at work. One day I found her sprawled out on top of her desk in a manner that didn’t bespeak “napping.” Worried that she might have overdosed, a coworker shouted her name at her, and thankfully she snapped to. Another worker mentioned to me once that he wouldn’t be able to make a few phone calls for me after 5:00 pm, because “It would be better if I had someone sober make the calls.” He ended up later being terminated for drinking on the job. However, he was rehired in a couple of days, as—despite his drinking problems—he was considered to be one of the better workers.

After a few weeks, it became clear to me that about half of the workers in my department regularly smoked *Cannabis*; some of them—including my boss—on occasion during their lunch breaks. Hell, some workers even grew *Cannabis*! I did have occasion “off-the-clock” a few times to smoke a bowl with my boss and a couple of other coworkers. One of my clerks even brought me a bud one day; clearly a bribe, since he had recently screwed up. But aside from the rare dope-

smoking incident, I tried to keep my own interest in drugs removed from any office discussion. That was until the following happened:

There was one man at work, about 40, who I enjoyed speaking with whenever we got a chance. Eventually, we became friends. We knew a few of the same people (not drug enthusiasts), and despite his totally straight appearance—short hair, proper office attire—he had a good knowledge of art and music, and was well-informed on various political topics. (We both opposed the recent fluoridation of our city’s water.) One day when we were discussing the stress that our office work sometimes caused, he mentioned to me that he had started smoking when he got home, to relax. “*Cannabis*, you know...” (I *did* realize that he didn’t mean cigarettes.) He then mentioned a recent psilocybian mushroom experience to me. And he eventually said something about *Datura* and *Amanita muscaria* mushrooms containing the same toxins. Matter-of-factly, I remarked that, “They don’t really, what with *Datura* containing tropane alkaloids, and *A. muscaria* containing the prodrug ibotenic acid, which is metabolized into the psychoactive muscimol.” He then told me about two fascinating trips that he had taken with large doses of Dramamine®. (Although he did not recommend the experience, the stories were great and really should be written up.) After regaling me with these tales, he shared descriptions his DMT trips, and then excitedly conveyed the information that a friend of his had met the chemist ALEXANDER SHULGIN! “Yeah, I’ve met SASHA too,” I casually remarked. I could no longer keep the cat in the bag, as it were, and I told him all about *The Entheogen Review* (he had never heard of it) and various other projects that I was working on. One day I brought some *kratom* into the office for us to try, while working at our daily mind-numbing chores. (At 1 gram each, the effects were mild, but I suspect concern about other workers noticing the sandy green crap covering our teeth may have caused us to swallow the leaf powder prior to chewing it sufficiently.)

It’s a small world. I never imagined when I started working for the Feds that my workplace would be so totally steeped in drug use, much less that I would meet a fellow aficionado of entheogens. And despite the overwhelming presence of drug use amongst those who worked at the office, this use (aside from the smoking breaks) didn’t appear to hamper in any significant way the ability for most of these people to get their jobs done adequately. Two months ago I quit working for The Man, so that I could get back to work on what I love doing—researching and writing about drugs. Yet in a strange way, my day job also seems to have also filled that bill. ✧





## NOTES FROM THE CALIFORNIA ASSOCIATION OF TOXICOLOGISTS CONFERENCE

by EARTH EROWID

The Entheogen Review *generally strives to present original material, and rarely reprints information that is available on the world wide web. We have made an exception in the case of the following article for two reasons:*

*First, the state of information available related to entheogens on the web is sometimes suspect, and often lacks documentation. We are pleased to offer the following article by EARTH EROWID, a version of which was originally posted at the EROWID site ([www.erowid.org](http://www.erowid.org)). For those who are unfamiliar with this web site, we highly recommend it. Since 1996, EROWID has been amassing quality information. They do an excellent job of making sure that what they present is accurate and well-referenced. One function of EROWID is to act a sounding board, where questions are frequently pondered, and not infrequently answered. They also offer thought-provoking analysis and commentary on current journal articles, particularly in the case of MDMA studies. The EROWID site is really the best available on-line resource for entheogen enthusiasts, setting an example of high signal-to-noise that web sites on any topic would be wise to follow. Check them out—you aren't likely to be disappointed.*

*Second, the following report on a "straight" conference geared towards toxicologists provides the seed of a meme that we might wish to spread. That is, the idea of counter-intelligence. It behooves us to recall the cliched phrase: "Keep your friends close, and your enemies closer." There is no good reason why civilians interested in ending the War on Drugs shouldn't attend such toxicology conferences, or similar events produced by local law enforcement, the FDA, or DEA, whenever possible. Not only does attending such meetings provide an inside view into what "the other side" is up to, but it also allows for the opportunity to change these people's minds on what effective drug policy really is, or can be. The possibility that fruitful discussion and cooperation towards solving the real problems that are sometimes associated with drug use might be achieved by working together with those who are on the opposing side of the War on Drugs should not be immediately dismissed.*

The Entheogen Review *thanks EARTH for allowing us to reprint this article.* — DAVID AARDVARK

MAPS wanted to get a few people to the meeting of the CALIFORNIA ASSOCIATION OF TOXICOLOGISTS (CAT) and so at the last minute RICHARD GLEN BOIRE, director of the ALCHEMIND SOCIETY ([www.alchemind.org](http://www.alchemind.org)) and I decided to fly down to Los Angeles to attend the May 5, 2000 meeting dedicated to "raves and rave drugs." I had no idea what to expect. I could picture anything from foaming-mouthed hard-line drug warriors, to practical problem-solvers, to nerdy scientists. The organizer of the event was willing to have a few people from the "harm reduction" community there and had agreed to allow EMANUEL SFERIOS, director of DANCESAFE ([www.dancesafe.org](http://www.dancesafe.org)) a five-minute slot to talk about his pill testing. [See page 66 for more information on this organization.]

Overall I found the conference very uplifting and positive. During the social periods I spoke with the other attendees and ended up spending a great deal of time with one particular group of criminologists and toxicologists, perhaps some of the younger people there, between the ages of 25 and 40. Generally the people I talked to were not rabid War on Drugs types at all; there were some who were "anti-drug,"

but this didn't seem to translate into an absolute belief in the current policies, and most people I spoke with at any length expressed that they thought the current system had real problems and needed change.

One of the toxicology labs apparently has an office copy of *PIHKAL* and several of the people from the lab have read the book, so that was a fun topic of conversation. As far as what these people mean to harm reduction, I don't know. I think it's possible that those working in toxicology labs could very-well be sympathetic to the goals of our groups; trying to collect data and figure out what's going on with the deaths. The toxicology associations might be good places to find someone who is willing to put in some time in reviewing data. Other than that, I don't think that toxicologists or criminologists are necessarily focused on the sociology of use, so harm reduction seems to fall outside many of their areas.

Thanks to the CAT for hosting this event, and for being open enough to welcome me, EMANUEL, and RICHARD. Thanks also to MAPS, for making it possible for us to attend.



### 7:45 AM — REGISTRATION AND CONTINENTAL BREAKFAST

I arrived at the entry to the ballroom of the hotel and they had a table set out where they were handing out name-tags (preprinted for registered members, hand-written for slackers like me). They had folders of all the handouts made up, which was nice, but they didn't really have an appropriate place for me to lay out some of the printouts that I'd brought and I was a little uncomfortable to set stuff out since I didn't yet have any sense of who these people were. I was also dramatically overtired, having had little sleep, so I was trying to get my bearings. I went in and got a cup of coffee and picked a seat in the back row so that in case I had any uncontrollable gesturing or needed to escape I would disrupt as few people as possible.

I talked to a couple of people briefly and started conversing with an older gentleman who does testing of parolees, people in diversion, or in other state supervision. He mentioned how he was against drug use and couldn't understand why anyone would get involved with drugs. He talked about the people he deals with not being able to stop using for a couple days each week in order to pass tests, and the different tricks he personally tried to use to convince people to reduce their use. I mentioned that I was at the conference representing MAPS and EROWID, and briefly explained what that meant. I talked about representing, interviewing, and interacting with groups of users and researchers who are looking into potential medical and beneficial uses of psychedelics. He seemed to find me interesting enough that he moved his stuff so he could sit next to me and we sat next to each other all day, sharing comments about speakers and subjects that came up. He would point someone out and say "you should get his/her contact info—they'd be a great resource."

### INTRODUCTION

The Friday morning session was kicked off by BARRY FISHER, the director of the LA COUNTY SHERIFF'S DEPARTMENT. He said he had been a criminologist for 31 years and that the technology since he started has changed tremendously. He remarked they used to call themselves "pee boilers," because that was part of the process of testing for barbiturates in urine. His mood was buoyant and tone was cordial.

### 8:30 AM — "SUPPLEMENT TIME BOMBS: ANALOGS OF GHB AND PRECURSOR STEROIDS"

The first speaker was ALFREDO QUATTRONE, Ph.D., from the CALIFORNIA DEPARTMENT OF HEALTH SERVICES, "the state version of the FDA, dealing with consumer product issues, food, medical devices, dietary supplements, toxicology review, acute toxins, *etc.*"

A lot of their work comes from Proposition 65, the "Safe Drinking Water & Toxic Substance Enforcement Act," which is responsible for all the labels in California that say things like "known to the state of California to cause cancer or birth defects." He gave a little history of GHB use in the last ten years and talked about their formal process of risk analysis for new products.

He said that they expected that a number of variations of GHB would be on the market soon—esters of 1,4-butanediol, and would be difficult to control under current law. He gave a list of URL addresses as good resources, as well as a list of "disreputable sites," consisting of the LYCAEUM, HYPERREAL, and DANCESAFE. EMANUEL had stepped out during the talk so I told him when he came back in, and he spoke up, saying that he thought that it was inappropriate to include DANCESAFE in the list of disreputable sites (he didn't defend the others) and BARRY FISHER responded very nicely and supportively, saying that he had gotten the list from some news agency in Sacramento. He went on to talk about anabolic steroids; as it wasn't an area I was familiar with or particularly interested in, I stopped taking notes. Dr. QUATTRONE seemed to know his subject well and presented it clearly. He held my interest despite the morning brain-fog that still lingered in my head.

### 9:00 AM — "THE RESPONSIBILITIES OF THE DEA IN REGARDS TO RAVE PARTIES"

The next speaker was MICHAEL BRAUN, Assistant Special Agent in charge of the DEA LOS ANGELES' FIELD OFFICE. An interesting note was his introduction, which tied into a couple of other introductions during the day. BRAUN said that he had been convinced to speak at this conference by the organizer with a bribe of several beers. He was friendly and jovial and told the story of how they had been commiserating about their sons' losses in little-league baseball, and the conference organizer bought him a few beers at a pub with the explicit purpose of getting him to agree to talk to this group. While





this is completely normal and just as it should be, it was very clear that the irony of this social practice was completely lost to these very intelligent people. Imagine instead that he had said, “He promised me three hits of ecstasy if I’d come and give a talk here, so we dropped some E, discussed it, and eventually I agreed to give a talk.”

Unfortunately he didn’t talk at all about raves or parties, but instead his talk was an overview of the DEA viewpoint on the international MDMA trade. He said that the DEA had 100 agents in his “area,” but I didn’t get a sense of exactly what the boundaries of his area are, so it wasn’t a useful statistic. He said that the DEA currently has 4,515 special agents and 2,053 state and local police who are sworn as DEA officers. He gave the prices of MDMA as about 50¢ per to produce, \$2.00 at the highest level wholesale price, \$8.00 a hit at mid-wholesale (which he described as “large sellers buying 500–1000 pills at a time”), and \$10.00 to \$40.00 each at the retail level.

He described pill logos as “marketing techniques,” as did his DEA literature. He talked about how there is a huge disparity in the sentencing for MDMA versus methamphetamine, and considered this a problem that needs to be resolved: 10 kilos of MDMA gets you 5–6 years of prison time while 10 kilos of meth gets 20–25 years in custody.

He listed the precursors of MDMA and talked about how most of the production is in the Netherlands while most of the precursors come from China, India, Poland, and Germany and few other states with “weak” controls. He said that, “the problem is spreading exponentially around the country,” and noted that drugs were being distributed and sold by people of many different races. “This is the rainbow coalition here, folks.”

He mentioned that the largest lab seized in the U.S. had a maximum capacity of 20 pounds of MDMA and that most labs in the U.S. are very small with a maximum output of a few ounces. He said that LA is a major distribution hub for the U.S. and that on 12/21/99 U.S. CUSTOMS seized a 100 pounds of MDMA, which lead to an additional 600 pound seizure. He (and another presenter later) remarked that large busts like these don’t affect the market at all; even huge busts of around 1 million doses like this don’t impact the availability on the street.

He said that FedEx, DHL, and UPS are all used a lot in the distribution, but that they all work closely with the DEA.

He said that the trends are a future large increase in MDMA availability and sales, production in México (“in 3–5 years Mexican production will put European MDMA manufacturing out of business”), an increase in domestic labs, and production in Asia for “regional consumption.”

He remarked that, “The DEA does not have a role in rave parties.” And he said that, “Prevention, education, and law enforcement has been successful.” Although I have no idea by what measure he would gauge success if this is true.

Overall his talk was standard DEA fare. He seemed like an intelligent person who believed in what he was doing. He was “smoother” than the rest of the speakers, most of whom seemed more academic or down-to-earth. He reminded me of a business executive more than a police officer.

There was then a small break where people re-dosed on coffee.

### 9:40 AM — “DXM SOLD AS ECSTASY: RESULTS OF 1.5 YEARS OF LAB TESTING”

EMANUEL SFERIOS spoke for five minutes about DANCESAFE’s MDMA pill-testing program, which he has been doing for over a year now. He had a handout summary of all the pills tested, relating their contents and showing that of the 109 pills tested, 20% contained DXM. He talked a little about how DXM in MDMA tablets could be a contributing factor in the “ecstasy” related emergency room visits from parties. DANCESAFE’S work to test ecstasy, following up on work done by NICHOLAS SAUNDERS, MAPS, and others, is clearly an extremely useful project. It is both an excellent record of the current state of available black market substances and a possible way to reduce the amount of problems associated with misrepresented or adulterated pills. A few of the participants asked questions about the testing. The reception of the idea of harm reduction and pill testing seemed quite positive and supportive. Unfortunately because EMANUEL is a friend and I’ve heard him talk about this before, I didn’t take notes. Nevertheless, it was really excellent to have a member of the harm reduction community giving a presentation about efforts to reduce problems while still cooperating with users.





## 10:15 AM — “THE ROLE OF A NARCOTIC DETECTIVE IN LOS ANGELES COUNTY”

Officer ANTHONY SHAPIRO, an undercover narcotics detective for the LA County Sheriff’s Department, described himself as “half Jewish, half Mexican.” He was about 40 years old, but looked younger—he could get away with being 30 easily. He was obviously very comfortable as a public speaker and had a stand-up comedian delivery style; he made lots of jokes and was entertaining to listen to. He seemed open and friendly and didn’t come across as hardened or jaded. I choose to highlight the unexpected qualities of Officer SHAPIRO, so this does not cover his stories of his years of work in South Central LA with cocaine, heroin, and meth.

He told the story of the history of his career from working in the jail where he said, “99% of the criminals I talked to were related to drugs somehow,” to working briefly in narcotics, to working a beat, and back to narcotics. He had worked cocaine, heroin, and meth cases for a number of years, but the last couple years he moved to doing a lot of work in the rave/party scene and now he works to bust people for selling ecstasy. He mentioned that he had an ecstasy dealer bust set up for later that night.

He talked about how cocaine all comes from the Andes, from South America, and can’t be made here and so it is necessarily going to be replaced with things that can be made in the country or near the border like methamphetamine or ecstasy. He said he agreed with the DEA guy, that he already saw Mexicans selling E, and that over the next three years he expected the Mexicans would be major players in the E market and that the price of ecstasy would drop by half over the next few years as it started to be made in large quantities locally.

He said that he knew people who had been using heroin for 30 years or more. He talked about Mexican workers who buy black tar heroin and stick a small wad in their cheek that they suck on throughout the day. He talked about how many older heroin users are actually in good physical health, as long as they get their heroin.

He then started talking about raves and said that at the big raves, the “guards are searching for water, not guns or drugs,” and that they will take your water away because “its all about money.” He said he is able to sneak his gun into raves.

“The hardest part of the job is remembering you’re still a police officer...other than a few little bad things, [MDMA] is the best drug in the world.”

He said that ecstasy in LA has been primarily at raves and gay parties/clubs, but that recently he’s been infiltrating groups of young married couples (“swingers”) who use it at their parties. He said he had worked to infiltrate several different groups.

“Other than giving you a few bad side-effects, I bet I could convince a lot of the people here in this room to try [MDMA], that’s how good it is.”

He talked about how, as part of creating a credible cover, he gets to pick out a pretty, young 20–25 year old female cop and ask them to go to raves with him as his date. He said that he had to pretend to be on MDMA as parts of some investigations. He said that it was “a great job” and made some jokes about the pleasure of being a 40-year-old man with two kids getting to go out with a young woman dressed up to these parties. He projected a sense of seriousness of the job while obviously being able to joke about it.

He said people seem to be having “the best time” and that ecstasy is “the love drug, the hug drug.” He also spoke about organized crime and the problems around illegal drug sales. He talked about problems in and around raves.

Before lunch, I had the chance to ask him a few questions. First I asked him:

EARTH: When you worked with coke, heroin, and meth, I assume you saw a lot of problems for the users that you attribute to the drugs. What problems do you see with users of E?

Officer SHAPIRO: I worry about what’s in the pills they buy, that its an unknown. But I don’t see the problems I see with meth or rock. Because if you take E one day, the next day you can’t take it again; it won’t do anything. You can take it, but it doesn’t make you feel that good. So kids take it once a week ‘cause they can go out every weekend and have a good time. What I’m worried about with it is the next day they are so washed out, so depressed that they start taking other things to try to make themselves feel better. They start drinking alcohol or maybe taking meth or LSD or other stuff just to not feel so bad, and I worry about that. I also worry about the long-term effects of possible brain damage.





During lunch, RICHARD and I sat with Agent SHAPIRO at a table with a group of about six state criminologists and toxicologists, and one pharmacologist. I queried him again:

EARTH: If you see the use of ecstasy is about to grow by several times and the price going down and you've seen that the use of meth and crack and heroin don't seem to be reduced significantly by law enforcement, what do you see being the long-term strategy?

Officer SHAPIRO: I try not to think about it too much, or I'd have to start drinking and be depressed.

EARTH: Do you see law enforcement solving these problems?

Officer SHAPIRO: No.

After some more discussion at the table, Officer SHAPIRO spoke about the drugs being illegal and uncontrolled and "unregulated," and since anyone could make them, they could have anything in them. RICHARD asked him whether he thought that alcohol-style regulation might work with MDMA and SHAPIRO replied with something like, "maybe, yes."

While he certainly is committed and believes in the necessity of what he's doing, he was also open to discussions of changes in policy. Although I found it difficult to understand why someone who didn't see any significant problems associated with a drug would spend their time arresting people for selling small quantities of it, he seemed a rational, caring, interested person trying to do the right thing.

### 11:00 AM — "TRENDY DRUGS OF ABUSE"

The next presentation was by TRINKA PORRATA, a retired LAPD detective and self-proclaimed expert on GHB. Ms. PORRATA mentioned that she had just come from doing the *MONTTEL WILLIAMS Show* and I believe she has also done several other sensationalistic entertainment television spots. Since there may be a few folks who don't recognize how absurd some of her "facts" were, I've included commentary in brackets. I was initially hesitant to include these critical comments about her, but have done so in order to help people get a sense of my opinion of Ms. PORRATA in person.

PORRATA had a large packet of information in the hand-out folder, including papers she has written on GHB, ketamine,

MDMA, *etc.* Unfortunately these papers are riddled with bizarre rumors and misinformation. Her packet included information about what sort of search warrant attachments to include ("list everything on the warrant so you can take the kitchen sink if you feel like it"). Frightening stuff.

On a side note, I noticed she used the term "trendy drugs" in the title of her talk and several times during her presentation. It seems worth pointing out that she recently acquired the URL "trendydrugs.com," and there could be a strange conflict of interest in her wanting to create a sort of branding around her new term.

As one example of how unreliable her packet was, she included a mention of the car-accident death from last August, which was the subject of the last talk of the day by JOSEPH MUTO, and PORRATA's information was erroneous. MUTO, the chief of the forensic investigation for this accident, noted that none of those involved had taken MDMA, yet Ms. PORRATA's paper states: "The recent, highly publicized deaths of five teens returning from a rave in the mountains whose vehicle plunged off a 1,000 foot cliff 'as though the road just continued' was indeed associated with MDMA; all five came back positive for MDMA or MDA and ephedrine." This statement is false.

As far as her talk goes, I think she came across as bitterly anti-party with an attitude of superiority and a narrow mission that blinds her to the fact that the things she's presenting are so unprofessionally false that you can only take her seriously if you know nothing about the subject. Her tone was condescending and superior, even though she was talking to a room full of well-educated scientists.

She said that rave music is all about mind control. "Techno music is set to mind-control beats, to create a trance in those who listen to it... the DJs don't care about these kids, its about mind control...DJs brag about how many thousands of people they control at parties." [This is utter nonsense.] She spoke about these people with disdain and a sneering condescension that suggests she really hates DJs, ravers, and rave promoters.

She said the most prevalent drug at raves is ecstasy. She stated that she had tried to estimate the number of kids at raves who had also done nitrous oxide and so she "asked the kids" at the parties and she came up with the estimate that "40-70% of the people at raves also use nitrous in an evening." [These nitrous numbers are *way* too high.] She also com-







plained that, “GHB is a huge drug of abuse, the treatment centers don’t recognize this issue, no one recognizes it.”

She named Dr. WARD DEAN and STEVEN FOWKES and called them “stone cold psychos” several times. She definitely had some venom for them. (Along with JOHN MORGENTHALER, DEAN and FOWKES are the authors of the somewhat thin book *GHB: The Natural Mood Enhancer*.)

She said she thought that police who work as security for raves are “insane” and seemed to suggest they were bad cops because they worked these parties and they “look the other way” at all the drug use. “Police turn their back on it, absolutely ignoring [drug use].”

She said that many raves have massage areas and that “the massage parlors inside raves are there to deal with MDMA muscle spasms—this is not people wanting to relax, this is about MDMA muscle spasms.” [Total nonsense.]


She stated that rave promoters shut off the water at parties to be able to sell more water. She described police pretending to be a porta-potty company, bidding for the concession

to do porta potties at raves, and then shutting them down by putting up signs along the road to the parties saying “rave closed by LA COUNTY SHERIFF’S DEPARTMENT.”

She said that some licensed clubs would drag out unconscious customers and “throw the unconscious bimbos off their property, get them as far away as possible, and pretend they didn’t know about it.” She related a story about a particular unscrupulous club that tried to avoid getting insurance marks against them for having too many ambulance calls to their site by removing people from the property if they were unconscious.

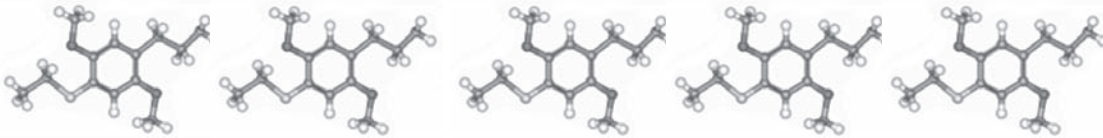
She claimed that people who wear “bright yellow or orange colors” clothing or jewelry “are ‘candy flippers,’ meaning they are using both LSD & MDMA together.” [Total nonsense; clothing colors are not indicative of what drugs people are taking.]

She said that baggy clothing signifies “trance ravers” and “that they can be found in the trance room.” She spent quite a lot of time talking about big, baggy, fuzzy pants as signs of drug use. She said that all big fuzzy pants have secret drug




# Eshu

INCORPORATED



**Eshu specializes in cutting-edge neurochemicals for research scientists worldwide. Eshu is the premier supplier of rare tryptamine and phenethylamine compounds. We strive to push the envelope of neuroscience, with a primary focus on research and development of exciting new materials.**

See our web site for the full Eshu product list and ordering information: <http://www.eshu.org>  
 Or contact us directly to request a copy of the Eshu catalog.

 Eshu USA, P.O. Box 841 (Dept. ER)  
 Nellysford, VA 22958, Tel: 804-361-2681, Fax: 804-361-1835, [sales@eshu.org](mailto:sales@eshu.org)





pockets built into them on the inside upper thigh. [Types of clothing do not reliably indicate what types of music people like. Certainly some clothing has secret pockets installed, but the level of prevalence she described was outlandish.] While I myself am bewildered by the pant sizes of some people I meet, I doubt that their primary purpose is to be able to hide drugs.

She said that many people dress as babies and they do so in order to cover the side-effects of the drugs; this was her explanation of why pacifiers are sometimes used by ravers. I think she is right that the pacifier phenomenon is related to ecstasy (and other stimulant) use and the bruxia and trismus it causes, but I would also say that I've met people with pacifiers around their necks who are completely sober and plan to be sober. Go figure.

She said that "the butterfly is the universal symbol for ecstasy" and that parents should beware if their children start wearing butterflies, because it means the children are into drugs. She said that the kids wear wings on their backs and "those aren't angel wings, parents; those are butterfly wings, and that means ecstasy." Little butterfly hairclips, pins, *etc.* are all symbols of drug culture and drug use. [The butterfly is *not* the "universal symbol for ecstasy," although it does happen to be the marketing logo used by a commercial company for their non-MDMA herbal ephedrine product. Lots of people like butterflies and butterfly hairclips and pins are sold by the bucketful at WAL-MART. Also, I've seen both butterfly wings and angel wings on costumes at parties, yet PORRATA seemed to be saying that *any* winged costumes are indicative of MDMA use. What an odd thing to say.]

She then moved on to talking about GHB and said that by far "biggest single group using GHB are body builders." She said that GHB is slipped into people's drinks and that GOLDSCHLAGER is popular to use for hiding the taste of GHB.

She claimed that "an unbelievable number of the dead kids have large hearts." [I assume that this was intended to suggest that GHB was acting as a strong steroid. It could also be true that those who used GHB for body-building were previous steroid users; hard to say without more data.]

She said that people on GHB can become "very aggressive" and exhibit "PCP-type behavior." She told the story of people "on GHB" climbing buildings, being belligerent, *etc.* She talked about people who told her that when they took GHB their heads would snap forward and back and she told of

one person who supposedly broke several mirrors in their bathroom because their head would hit it while they were standing in front of it as they were nodding off. [This forehead-mirror-smashing seems highly improbable to be something that would occur with any frequency.]

She said that many crime labs now test for GHB, but that most don't test for 1,4-butanediol. She said that a number of GHB relatives were starting to show up, such as "GHV or sodium-4-hydroxyvalerate also called 4-methyl-GHB, or valeric acid" and said there were many more "but for obvious reasons, I'm not going to list them."

*I have to wonder if Ms. PORRATA might not have been confused and thought that she was still on the Montel show. What possible "obvious reason" could their be for withholding information related to the chemical structure of GHB analogues from the toxicologists that might need to start looking for these or their metabolites in drug tests? A comment such as this, presented in the forum that it was, makes me think that either there aren't any other GHB analogues currently available, or Ms. PORRATA couldn't recall or didn't know what their chemical structures were. — DAVID AARDVARK*

PORRATA presented her "information" without the slightest hint of understanding or compassion for the rave attendees she spoke of. She quoted baseless rumors like "90% of kids at raves are on drugs." [I think that any estimates of percentages of people on scheduled drugs at parties are necessarily problematic. My own experience at raves and talking to rave attendees would suggest much lower numbers, but I hate to get into a guessing contest. 90% seems far too high and is based merely on her own extremely negative view, not any type of reliable survey or data collection.]

She spoke like a person so totally out of touch with the generation and culture of her subject and so prone to read all generational and fashion differences as indicative of some type of dirty drug addiction/abuse that she came across to me like an embittered caricature. She seemed to take pleasure in being snide—her dismissive and self-satisfied demeanor belying a total lack of respect for anyone who has ever attended a party to have fun.

She said that rave "music" isn't music at all, as if it were some verified fact instead of the most common of generation-gap fallacies. Her "mind control" shtick was frightening and seemed mostly aimed to incite the basest fears in parents. It fits in with her appearances on whatever entertainment magazine television shows, but in this context it seemed like





a cartoon of what youth might envision as totally out-of-touch authorities and parents.

She was willing to present, again as fact, that all of the accoutrements of rave fashion, silly childish toys, lights, jewelry, clothing, hair pins, hair styles, *etc.*, are necessarily indicative of drug use and should be considered “drug paraphernalia.” She personified the voice of all the misunderstanding there is between parents and children, distilling the fears and mistrust down into something that should become enforced by police and public policy. She drew upon fear of parents about parties by talking about a girl putting her hair in pigtails and dressing in silly clothing and how the parents should see this as a warning sign of drug use.

Does she really have no comprehension or memory of her own youth or any insight into the reasons why teens would want to attend parties populated by peers in costumes, funny clothing, dancing, playing with toys, getting dressed up, kissing and touching others, or joining into the “new cool thing?”

The drug warriors appear to be taking up all the rest of the real-estate left for teens; there is nowhere left to stand besides the area marked “drug user.” Not only are being morose, depressed, spending time alone, not paying attention to fashion, dressing “slutty,” and not washing regularly all signs of drug use, but now so are being happy, being outgoing, spending time at parties, dressing “too young,” playing with toys, liking brightly colored clothing, or wearing butterflies and rainbows. Good lord.

I understand she is upset about the GHB-related deaths and rave-related injuries and deaths, but her data and concerns are so mixed in with false statements that you have to set aside virtually anything she says. The gentleman sitting next to me, who had stated quite clearly that he was “against drugs,” also said of Ms. PORRATA: “She’s on a crusade, you can’t trust her.” I thought that was extremely appropriate.

### 1:15 PM — “THE PROSECUTION OF RAVE PARTIES AND DRUG FACILITATED RAPE”

Next up was KARLA KERLIN of the sex-crimes division, and JOHN RAMSEYER of the narcotics division of the LA DISTRICT ATTORNEY’S OFFICE. Discussing the role of different drugs in what is commonly called “date rape,” KERLIN said she is trying to get people to use the term “drug facilitated rape” or

something similar. She argued for this to make it clear that drug-rapes are usually far less consensual than people normally think of “date rapes” as being.

She said that they are often quite hard to prosecute because the women (she only talked about women) don’t report the crime immediately; women need to come in right away but often wait a few days before filing a complaint.

A common indicator that something has been slipped into someone’s drink is that the person becomes impaired beyond what she has consumed and then wakes up at home, at someone else’s house, or during sex. “Symptoms not consistent with one or two drinks.”

“Drugs are now ideal for sexual assaults.” For one or two days afterwards, the woman may have self-doubt: “Did I drink too much?,” confusion, and memory loss, so they hesitate to report because they have zero memory or flash memories.

The problem is that many of these drugs pass through the system so quickly that there is usually no positive toxicology, meaning that the urine tests don’t show anything.

Another confounding factor is that people don’t tell all the drugs they’ve used recently, not wanting to admit drug use, so they complicate the toxicology analysis. People also do a lot of drugs and alcohol consensually together. You have to tell the victims that they “must be absolutely candid with us about their recent drug use and consensual sexual behavior.”

She said that some of the sexual assault victims show up at the emergency rooms still intoxicated and so they are treated as drug overdoses and evidence is lost. More educational work needs to be done with emergency professionals to make them aware of the problems. She mentioned a big GHB rape case in LA recently, where some DJ was knocking both women and men out at parties and having sex with them, that ended up with multiple life sentences.

She said that if a suspect has a recipe on their computer for GHB, that helps their prosecution case.

She also said that it is helpful when friends will testify that the victim became far more sexually aggressive than usual: “While they may appear to outsiders as the sexual aggressor, they are only reacting that way because of the drug.”





They described a game where people were all given glasses to drink from and then sometime during the cocktail party, someone went around and put stickers on peoples glasses to show them how easy it would be to slip something in their drink undetected.

“I’ve seen no rohypnol in LA—it’s virtually non-existent as a date rape drug—the problem is GHB.”

Someone in the audience said that tetrahydrozoline (VISINE®) is also added to drinks. [I looked into this a little by asking around and was told by several people that visine added to drinks supposedly causes diarrhea, but does not cause any psychoactive effects.]

She said that their office had no estimates at all of the total number of drug-related rape cases reported or prosecuted, nor any data on how common GHB-related rapes are.

MICHAEL ROBERTSON, another presenter, said that the SOCIETY OF FORENSIC TOXICOLOGISTS has formed a committee to look at drug-facilitated rape. He said that in San Diego, “less than 1% of the drug facilitated rape are flunatrazepam [ROHYPNOL®].”

## 2:00 PM — “WHY ALL THE RAVE? BASIC PHARMACOLOGY OF RAVE DRUGS.”

MICHAEL ROBERTSON, Ph.D. is the Chief Toxicologist for the SAN DIEGO COUNTY MEDICAL EXAMINER. He talked about the underground nature of raves, a little history of the rave movement. He mentioned that early raves were a sort of social movement and the drug use was part of the philosophy, but that now the events are very profit oriented and many people just go “to get wasted.” Ironically, while he did mention that “many people rave as a form of social relief,” he also stated that there is “no medical utility for MDMA.” (No one mentioned anything about the possible medical utility of MDMA.)

One amusing and fun note: Perhaps 70% of the images in ROBERTSON’S slide show came from the EROWID site’s archives.

ROBERTSON said that some types of basic drug screens don’t detect MDMA, but one of the CA DOJ people said that their Radio Immuno Assay actually has a higher affinity for MDMA than for meth, and it definitely detects MDMA metabolites in urine.

“At 96 hours you’re not likely to see MDMA in blood or urine.”

Most tests don’t differentiate between D & L methamphetamine, so VICK’S® inhalers can show up as meth.

Dr. ROBERTSON was *generally* well-informed, but made some silly mistakes (as is common outside the subculture), like when talking about ketamine: “If you are in ‘K-land,’ you’re having a good time, if you’re in a ‘K-hole,’ you’re having a bad trip.” [Although the use of slang terms varies from person to person, “K-hole” just denotes a deep, usually high-dose, experience and does not suggest either a good or a bad trip.]

He also said that some “*Cannabis* may contain LSD”—a bizarre statement requiring substantial documentation.

Another major error was his misunderstanding of the term “hallucination.” He said, “You don’t realize you’re hallucinating, you actually believe what you see is real on LSD.” This is: 1) Not the “medical” definition of this term; 2) a rare effect of psychedelics (although it can happen); and, 3) the primary problem with using the term “hallucinogen” for these substances is that non-users don’t understand that most “hallucinations” are just visual effects such as patterning, color shifts, and motion that the user rarely mistakes for “real.”

ROBERTSON said that benzodiazepines are common in drug-facilitated rape, but that rohypnol is extremely rare. He said that alcohol can be used to increase the effects of benzos.

He seemed to think that RIVER PHOENIX’S death was the start of notoriety for GHB, even though he was very clear that PHOENIX’S death was not GHB-related and had just been misreported. He believed that the public must have thought “If RIVER PHOENIX can get high and die on this stuff, so can I.” [He was joking, but he definitely thought that PHOENIX’S death was a catalyst for increased use. I don’t know what to make of this, but I think my impression is just that PHOENIX’S death happened at the start of the media awareness and popularity of GHB as a recreational intoxicant, so they are more co-incidentally than causally linked.]

He said that if you have a bottle with GHB in it and shake it, it should foam a lot because GHB acts as a mild “detergent.” He also said that GBL (lactone) is, “Sold in hardware stores as floor stripper,” and that “GBL use is rampant throughout the country.”





Dr. ROBERTSON was one of the chief experts in the SAMANTHA REID case. He said that the body contains small amount of GHB at all times and that after death, the body's GHB level rises over time and that if you need to test a dead body for GHB, you have to test it very quickly or you'll get useless results. I asked him about both of these points after his talk because there has been some confusion on this issue and he said that GHB is absolutely, positively in the blood and urine always in low levels because its a metabolite or precursor to GABA. He said that he was working on a paper on the issue of GHB increases after death, but that the issue is "very well documented" in many places.

Overall I enjoyed his talk, although this session felt the longest and slowest, perhaps because it seemed like a lot of what he covered had already been talked about. Or perhaps it was my lunch kicking in for that post-eating lethargy.

### **3:30 PM — "DIAGNOSIS AND MEDICAL MANAGEMENT OF OVERDOSES OF GHB AND RELATED DRUGS."**

A very interesting talk by CHRISTINE HALLER, M.D. Dr. HALLER seemed sharp/bright and spoke well. She said she worked at SAN FRANCISCO GENERAL HOSPITAL for the statewide poison control system.

She said that GHB is, relatively speaking, a small drug of abuse. GHB is naturally-occurring in the human body, a metabolite of GABA and a quasi-neurotransmitter. She said that it is like a neurotransmitter and is created by cells as an intermediary step to store or transport GABA from one area to another. She said that GHB acts on the GABA-B receptors instead of the GABA-A receptors, like the benzos (Valium®).

She said that many of the GHB/GBL supplements are sold in colored liquids without child proof caps. She said that she thinks the colored liquids are "quite appealing to young people because of the bright colors." Unfortunately I didn't ask and she did not say whether she has actually seen any children come in for GHB poisoning.

She had a chart of the incidence of calls to the poison control center for the past ten years that was quite interesting, with the number of calls at 356 for 1999, growing from 232 in 1998, and 199 in 1997.

She said that she thinks that some GHB suffocations might be caused not only by vomit or gum or food or foreign material blocking the airway but by just the tongue falling back and blocking the airway by itself.

She said that it is not necessary to intubate GHB coma O.D. patients immediately, but instead monitor oxygen and CO<sub>2</sub> levels and if the blood oxygen levels start to fall far or below normal, then intubate immediately. Patients need to be monitored constantly. I thought this particularly noteworthy because of the controversy that PORRATA and others try to stir around the absolute need for full life-support for any GHB "coma" O.D.

She said some people become combative as they awaken from GHB comas and that it was important not to sedate them and instead use soft restraints to keep the person from moving around too much and hurting themselves.

She said that she thinks that one of the least well reported problems with MDMA use is hyponatremia (low salt), which comes from drinking too much water (water intoxication). She said that the hyponatremia causes cerebral edema and that (some?) patients do not recover full function.

She also mentioned that permanent kidney damage was also a result of some MDMA use. I asked her about this later, and she said that kidney failure was one of the first problems associated with extreme overheating, and that with hyperthermia there also is muscle degradation and brain damage.

Someone asked whether the GHB comas cause brain damage and she answered, "With GHB, if they don't suffer hypoxic damage from suffocation, they recover fully."

### **4:30 PM — "AN ANALYTICAL APPROACH TO RAVE PARTIES AND A CASE EXAMPLE INVOLVING FIVE FATALITIES"**

This talk ended up being very different from what I expected. It was the story of the work of JOSEPH MUTO, Chief of Forensic Labs for the LA DEPARTMENT OF THE CORONER, on the case last August of five teens who, following a weekend rave north of LA and on their way home on Sunday morning, drove off a cliff with their car ending up 1200 feet below. All five were dead and the car was completely crushed.





The news media announced that the accident was “ecstasy-related” before investigators had even started the tests. The CHP determined that the car had been going 35–40 m.p.h. over the cliff and there were no signs of braking.

The blood tests showed that all five were negative for alcohol, GHB, prescription meds, cocaine, PCP, opiates, barbs, and were positive for amphetamines. The confirmation tests showed that two of them were positive for very low levels of meth—low enough that it seemed likely they had taken either low doses or had taken it two nights before. Three of the teens, including the driver, had MDA present in their blood and urine indicating that they had taken MDA the night of the party. They did all the tests twice and had their results scrutinized by the press and DEA. The high profile cases are not fun.

I was impressed that JOHN MUTO seemed still moved by telling the story and looking at the pictures of the crosses that are now at the place the car went off the road.

### SOCIAL HOUR

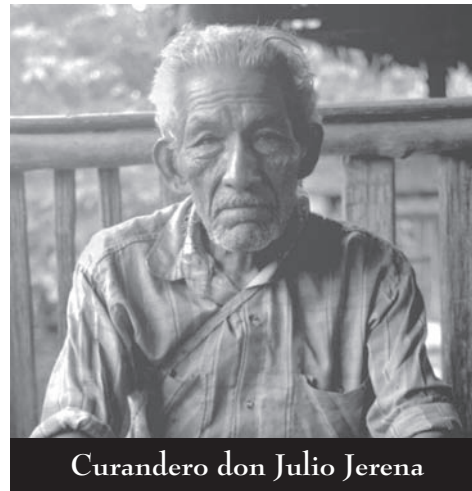
The social hour was an enjoyable time in the bar of the hotel, hosted by one of the vendors, where each person was given tickets for free drinks. I was too tired to drink anything but caffeinated coke since I had to get in my car and drive to the airport at 8:00 pm, so I gave my tickets to the folks staying in the hotel that night.

I had a great time talking to some of the toxicologists and criminologists and hearing their views on the current policies and problems. While we certainly come from different perspectives and experiences, we all agreed that driving intoxicated wasn't okay, that real problems exist around psychoactives, and that the public policy issues are complicated. All of the people I talked to on the subject (perhaps 10–12) agreed that the current public drug policies are not a valid long-term solution.

Finally, on my way home, I found myself in an excellent mood. I wonder what they put in my coke. ✧

## THE POWER OF THE Amazon Jungle AND THE Peruvian Andes with PETER GORMAN

PETER GORMAN COULD BE DESCRIBED AS A CHARACTER FROM A HIGH ADVENTURE STORY. From his Cold Beer Blues Bar near the docks of the Amazonian town of Iquitos, Peru, or from his Manhattan apartment, Peter Gorman, former Editor-in-Chief of High Times Magazine, leads us into multidimensional settings and then writes about them for an awakening and expanding group of enthusiasts. Known widely by the Peruvian Amazon locals, including the tribal people, Peter has been able to become part of a unique and beautiful experience which he now shares with other explorers during his jaunts into the depths of the jungle for ayahuasca ceremony with authentic shaman/curanderos of ancient lineage.



Curandero don Julio Jerena

“Not too long ago, I took a trip to the Amazon; way back up black water tributaries where I swam with fresh water dolphins and piranhas, camped with los indios and shared their food, communed with shamen and drank ayahuasca, bathed naked in the Amazon at dawn, traveled on riverboats loaded with coca paste and dangerous men. All in all, it was a mind altering, time warping, wonderfully enriching experience...one of the richest experiences of my life. Peter put extraordinary effort into seeing that everyone got exactly what they wanted...This trip is only for people with open minds, and if you bring that with you, Peter will show you the Amazon that few other gringos have had the privilege of seeing. I would go back on another expedition with Peter in a heartbeat.” —Addison Terry

The trips are scheduled  
June through December, 2000.  
Call toll-free: 1-888-777-5981  
Visit: [www.greatmystery.org/amazon.html](http://www.greatmystery.org/amazon.html)  
email: [axiom@greatmystery.org](mailto:axiom@greatmystery.org)





# INJECTABLE DRUG PREPARATION

by LION (the artist formerly known as TOAD)

---

The Entheogen Review *neither encourages nor discourages the use of needles—we are aware that this is a personal choice. Nevertheless, there is clearly a stigma attached to the use of needles, even in the minds of those who take illicit drugs via other routes. Some of the reasons for this stigma may be: 1) IV (or IM) use of drugs is a route of administration that can provide a quicker method of action (a “rush”) and shorter effects, which may be more likely to lead to drug addiction; 2) The use of needles for illicit drug administration is primarily associated with heroin, and the negative popular image of “junkies” may present a conscious or unconscious idea in the user’s mind that they have “crossed a line” with their drug use that could lead to a greater likelihood of becoming psychologically addicted; 3) Generally speaking, those drugs used illicitly via injection (cocaine, heroin, ketamine, methamphetamine) seem to actually have a greater likelihood of physical addiction.*

*The following information should be seen for what it is—the presentation of a method that allows for harm reduction for those people who chose on their own to use needles. Using pure compounds and following correct sterile procedures are paramount to protecting the health of the drug user. Needles are used as a safe and effective method of drug administration in hospitals worldwide. Our hope is that through education, the days of users sucking up toilet-water into a syringe to get their fix might be numbered.*

*To reduce risk of disease transmission, IV or IM drug users should never share their needles, their works, or a communal pool of “drug water.” Those who feel compelled to re-use needles, need to be instructed on proper disinfection methods: first draw up clean water completely, to remove any excess blood, shake at least 30 seconds to break up blood clots, flush and repeat two more times, dumping the water each time. Then repeat this same procedure three times using pure bleach, and then three more times using pure water again. The plunger must then be removed from the syringe and washed with clean water. More safety information related to proper injection procedures can be found at [www.cures-not-wars.org/junkie/inject.html](http://www.cures-not-wars.org/junkie/inject.html) WE STRONGLY DISCOURAGE THE REPEATED USE OF NEEDLES OR SHARING NEEDLES, EVEN IF PROPERLY CLEANED.*

*Sterile, single-use needles (such as those used by diabetics) should not be difficult to come by; they are available in some states over-the-counter, often can be had from veterinary or farm/ranch supply houses, and also by mail order from some companies. As a last resort, those in the unenlightened USA might make a quick trip across the border to pick some up in México, if simple possession of needles is not a crime in the state they plan to re-enter.*

---

This article is intended to educate drug experimenters on the logistics and technique used to prepare a safe, sterile drug solution that is suitable for intramuscular (IM) or intravenous (IV) injection. First and foremost the purity of the drug is paramount. It is extremely important that you know the exact purity of the material you intend to prepare, and preferably have a certificate of analysis or other documentation which guarantees the quality of the compound is greater than 99.8% pure. Hearing about people injecting street-quality materials such as black tar heroin or bathtub methamphetamine sends shivers down my spine. The traditional spoon cooking method and other techniques such as dry packing are dubious at best. The possible negative consequences from injecting impure or incompletely dissolved drug materials are very serious. Such practices can cause severe irreparable damage to the heart, veins and arteries, and lungs, not to

mention the many other possible complications. It’s also important to have the correct form of the drug that is water soluble and has a relatively balanced pH. The HCl (and other salt) forms of the tryptamines and phenethylamines are typically suitable for injection with a few exceptions. DMT is usually not seen in its salt form on the illicit market since it’s usually smoked. If one had a pure free-base material it would be relatively easy to make a HCl or citrate salt solution for injection, although most of the free-base materials I’ve seen were not pure enough for this purpose. RICK STRASSMAN used the fumarate salt form for his intravenous DMT studies, and ALEXANDER SHULGIN mentions several other salts of DMT such as oxalate and picrate in *TIHKAL*. If there is any doubt in your mind as to whether your material is pure and in the suitable form for injection then please don’t do it.





The following list of materials is what you will need to make a 30 ml bottle of prepared drug solution from which you can draw upon at your leisure. These items may be procured at a medical supply house and/or a scientific lab supply company. Some of these companies require you to set up a formal business account while others are relatively easy to purchase from as an individual with a credit card. Use common sense and a professional manner when dealing with these companies and it's usually a "no questions asked" transaction.

- Sterile syringe (a large 50 cc size is helpful for this process) and several sterile needles.
- 30 ml bottle of bacteriostatic 0.9% sodium chloride (saline) solution suitable for injection.
- Sterile 0.2  $\mu\text{m}$  micro pore filter (25 mm diameter cellulose acetate membrane, or glass filter membrane).
- Small glass bottle with cap that will hold 30 ml of liquid.
- Rubbing alcohol and cotton ball.
- Drug of choice.

Boil the glass bottle and cap/rubber stopper for 5–10 minutes to clean and disinfect it, then allow to dry. Now its time to determine your target concentration and weigh out the drug material. Say that you have 750 mg of *N,N*-dipropyl-tryptamine HCl and you want to make your injection solution 25 mg per ml. Your total weight of 750 mg is divided by 25 mg which equals 30 ml of liquid. You can also do the math backwards starting with the number of ml and mg/ml and multiplying that to find the total weight of drug material needed. 25 mg/ml is the proper ratio for DPT, since making it more concentrated will cause those pesky crystals to come right back out of solution.

Put your 750 mg of DPT HCl in the empty glass bottle. Clean the rubber stopper on the sterile saline solution bottle with rubbing alcohol using the cotton ball. Take your sterile syringe and needle and draw out the 30 ml of the saline solution and place it in the glass bottle. You may need to allow some air back into the sodium chloride bottle to equalize the pressure as you go. Save the empty sterile sodium chloride bottle with rubber membrane intact for putting the completed sterilized solution back in.

Next put the cap or rubber stopper on the glass bottle and shake vigorously until all of the drug material goes into solution. If the material is not dissolving you may gently heat the glass bottle by applying a hot tap water bath on the outside of the bottle. Be careful of building pressure from the heat in

your glass bottle, it may cause the cap to pop off and spray your precious elixir all over. Sometimes materials can be very difficult to get into solution, but once you get them in they typically stay in. After the drug has fully dissolved you are now ready filter and sterilize the solution with the filter device. The micron filter will effectively eliminate all bacteria, viruses, and undissolved solids from the solution.

Draw up and fill the syringe with drug solution from the glass bottle and remove the needle. In place of the needle attach the sterile 0.2  $\mu\text{m}$  micro pore filter housing with a twisting motion. It fits into the Luer lock just like a needle. Attach a new sterile needle to the outlet nipple of the micro pore filter. With the outlet and needle pointed upward, gradually apply thumb pressure to the syringe to initiate flow. Continue thumb pressure until all the air in the device is displaced with liquid. Once liquid starts to exit the needle, stop applying pressure and insert the needle into the top of the empty sodium chloride bottle. Now facing the needle downward, apply continuous pressure and fill the bottle with drug solution. You may need to relieve the air pressure build up in the sodium chloride bottle while you are refilling it. This can be accomplished by inserting a sterile needle into the stopper to serve as a release valve. You will need to repeat the filtering process several times if your syringe holds less than 30 ml. Be sure to remove the sterile needle and filter housing before attempting to draw up more unsterile solution from the glass bottle. Attach the old needle (unsterile) that you used the first time when drawing up the unsterile solution from the glass bottle, or just draw it up without a needle. Reattach the sterile needle and filter housing and finish filling the sterile saline bottle. If the filter flow becomes too slow or the resistance excessive then change the filter. Be sure to properly label your new bottle with the name of the material and the correct concentration per ml.

IM injection is a very good route for certain materials that have low oral bio-availability such as DPT and ketamine. I suspect that DMT will also be extremely efficient and easier to achieve consistent results with IM injection. Be extremely careful and ramp up your dosages slowly. This is serious stuff folks—once you take the plunge there's no turning back. ✧







# PHARMACO-POLITICAL PRISONERS

*Sand moves slowly through the hourglass for our brothers and sisters who are doing time as pharmaco-political prisoners in the War on Drugs. Sometimes, their experience with entheogens can serve as an inspiration to make the best of this time, as in the following example from an underground chemist imprisoned at FCI TERMINAL ISLAND in San Pedro, CA.*

When I first arrived I noticed, one day, as I was crossing the North yard, that one of the gardeners was fertilizing the numerous rose bushes here with a strong, chemical fertilizer in large quantity, directly on the central union bud. Strange, I thought. Then I saw that the new branches had been cut off with the old left on, and in general very chopped up. The roses are the only real beauty in this old prison. So I approached the warden and told him what I had observed. He asked me, "You have interest?" I said, "Yes." Two weeks later I was ejected from my laundry job (to my utmost dismay), and was informed that I now worked for landscaping and was in charge of the roses. (My pay was accordingly lowered as a gardener to \$5.42 a month, from \$11.52 a month. Fortunately, my rent is very low and my friends generous.)

Landscaping is a much harder job than the laundry was, as there is a lot of cultivating, pruning, and fertilizing to do. There are more than 230 rose bushes here. Continuous watering is necessary, as the soil here on this man-made island is primarily sand and sea shells. First I did a massive re-pruning, then I convinced the bosses to let me use the two tons of steer manure that I mixed with huge amounts of coffee grounds, sawdust, wood shavings, and bone meal, in an attempt to change the system over to organic and save the rose bushes that were by now badly burned, malformed in leaf and flower, and dying. Massive watering washed the old fertilizer out and then I dug in tons of my new mixture. I have been doing this now for 2 1/2 months; planting the prunings and cuttings, and rooting new roses to replace the old ones. Since I've been busy working outdoors, I have not had so much time to write as I did with the cushy laundry job. On the other hand, I told my boss that I would make him look good if he let me work my afternoons in the South yard where I could resume doing two hours of yoga daily. I am losing weight and am as brown as a berry from working outside with my beautiful roses and doing yoga on the lawn. My stud-

ies in Kabbalah, inner healing, and meditation classes, along with the KRISHNA-consciousness group and Siddha yoga are really enriching. For the past 40 years I have studied GURDJIEFF, KRISHNAMURTI, MILAREPA, RAMAKRISHNA, the Sufis, psychedelics, and practiced aikido, T'ai Chi, vipassana, yoga, and Zen. I also lived with RAJNEESH for eight years. Obviously I am not too bright, but there is hope. There is a Sufi saying, "The dog who runs between two wells dies not of thirst but of exhaustion." Well, this old dog is not dead yet, but he does slow down once in a while to gaze at the still, silent surface reflecting the All, or to be total with the fragrance and beauty of a rose.

I've been reading a couple of very beautiful books sent to me over the past two years (in bits and pieces, so that I could get them), by my beloved USHA. These two books are so unique and so clear and interesting, that I would like to heartily recommend them:

*The Power of Now: A Guide to Spiritual Enlightenment* by ECKHART TOLLE (ISBN 1577311523, NEW WORLD LIBRARY). This is just what it says it is. I have read it many times—simple, original, practical, sensible, immensely helpful. The inner body meditation that he teaches is a real short cut.

*The Way of No Thinking: The Prophecies of Japan's Kunihiro Yamate* by ROBERT ENGLER and YURIKO HAYASHI (out of print). I've read this one twice.

One book goes inward, the other outward, and they meet on the sacred ground of the connectedness of everything and nothing. Totally modern, no mystification, really sensible. I highly recommend both. I think they epitomize the essence of the paradigm shift that is starting to happen and which is so necessary.

...The rose job is very joyful. How wonderful to be able to create beauty in a place like this. I bring roses to all the departments, and the other prisoners think that I'm brown-nosing or making calculated moves to help myself to gain some specific advantage. This is true. But not in the way they think. The three hands of God are: Truth, Love, and Beauty. The highest is Beauty. The roses are beginning to burst with





flowers now, the leaves are dark green and shining with joy. Everyone is looking at these roses, absorbed in Beauty. This has to change the vibrational quality of the place. Both “sides” comment on how beautiful the roses are. So in some way I can help bridge the illusionary gap between cops and robbers (actually, staff and prisoners, since 65–75% of the prisoners are *political* prisoners who are in for herbs and powders... I think they call them “drugs”), and bring beauty into the consciousness of these people so alienated from themselves and Love. Nice job.

...This place is old and decrepit; run by people who work for salaries—dehumanized individuals who toy uncaringly or even cruelly (for the most part) with the lives, feelings, and freedom of the true victims of the War on Drugs—the “perpetrators.” The *real* terrorists who glory in this despicable cruelty they create are the leaders who perpetuate their self-fulfilling cycle of “law and order,” producing more lawlessness and disorder to justify their benighted existence. These are the same people who mercilessly plot to bomb or poison, to displace or murder, hundreds of thousands of innocent people to protect themselves and make their lands safe for “democracy.” It is no wonder that the rest of the world is beginning to characterize the USA as a “rogue superpower.”

But if you squint your eyes carefully and hold your mouth just so, while you allow your spirit to resonate into transparency, you can become alive and “nothing” becomes the mother of all: space, the living matrix that cradles the universe into existence. And as we move into this space as just one more grain of electric sand vibrating to the sound of cosmic OM, the power structures lose their relevance and begin to fade as a new dawn blossoms. Just don’t give in to the negativity, don’t buy the stress, just say, “No thank you, there is a new way—the way of beauty and feeling.” Just feel the resonance of humming love that is the glue which Nothing emanates to keep all things playing.

So this is how I deal with prison, and this prison is no different from the prison we all experience in this world of expectations, obligations, irrelevant traditions, and disappointments. It is just a little smaller and meaner; easier to identify and disidentify. Seen in this way, this disgusting pimple on the backside of humanity becomes a temple for transformation—just as every situation in life is that very same blessing. —NICK SAND P.O.W. #35287-136, Spring/Summer 1999. (Correspondence can be sent to Mr. NICHOLAS SAND, P.O.W. #35287-136, FCI Terminal Island, Box 3007, San Pedro, CA, 90731, USA.)

*The above letter is an inspiring example of how one’s spiritual development can provide them with strength. Nevertheless, life in prison isn’t always a rose garden, and even those with the most strident entheognosis can find themselves awash in the fear-filled horror of their oppressive environment. The following letter comes from another pharmaco-political prisoner, interned in the FEDERAL PRISON CAMP at Jesup, GA.*

“They” came for two fellow prisoners a few minutes ago. An “extraction team” tore through our dormitory and the stark terror of our unknown fate grips us all. I don’t know their purpose—if there is one, other than terror. They breath-analyze me. *Me*, who believes that alcohol is only a mediocre solvent for extraction of more useful substances! They enter my monk’s cell as I quietly read, shattering my contemplative silence. My body/mind is on fire with nameless fear, heart pounding like that of an animal awaiting slaughter. Their boots gleam like the chitinous abdomens of black widow spiders. Again, it is Nazi Germany, circa 1938, and I’m the *untermenschen*—the hated underclass. Again and again, oh dear sweet mystery, when will this nightmare ever end?

The “Gestapo” took away their human trophies in chains, their fates unknown to us. Their worldly possessions were scattered and brusquely packed—a sure indicator that they have entered the ranks of “the missing” (*i.e.*, those of us that are never again heard from). We cower in silence—fearing that this harvest of flesh is not yet complete—our minds silenced by the somatic knowledge of “their” capacity for cruelty and horror.

We have all died a little more (some more than others) in the face of our helplessness. Within the darkness of our collective despair, sometimes the razor edge of fear is all that remains. Dreaded fear, hated fear—a fear that is the progeny of pure evil—on occasions it is all that reminds us that we’re still alive. Sometimes I’d rather embrace death than to live another day engulfed in this fear. But, I will endure, for I know we must strive to extinguish this evil that seeks to destroy us all. — ROBERT D. MILCHER P.O.W. #15705-018, Fall 1999.





## TERENCE MCKENNA SPEAKS... (PART I)

Transcribed from his talk "Splat" at the ALLCHEMICAL ARTS CONFERENCE in September, 1999

*The following talk was given as the introduction to the ALLCHEMICAL ARTS conference, a week-long seminar that took place in Kona, Hawai'i and which was organized by TERENCE MCKENNA, KEN SYMINGTON, and MANUEL TORRES. The focus of this event was the intersection of psychedelics and the arts. The transcription of TERENCE's talk has been edited slightly, and—unfortunately—there were some places where despite our best efforts at transcription, the tape we were working with was inaudible. As with many "performances" that TERENCE gave over the years, much of the talk is presented in the Socratic manner—a series of questions from the audience and responses from TERENCE. (It should be pointed out that the questions posed come from many different people, not a single individual.) Our transcript will be presented in three installments this year, of which this is the first. As one of the last public appearances that TERENCE made, we felt that it was important to share this with those who weren't fortunate enough to have been able to attend the ALLCHEMICAL ARTS conference. — DAVID AARDVARK*

I haven't actually spoken to a group of people since mid-May, so it's a... first of all, an up-front thing for me to be back into this, and I want to say how easy it's made by being in the presence of at least a hundred friends. So, there are some things that we need to talk about here beside the rising tide. When MANOLO and KEN and I conceived of this theme for a conference in Palenque back in January, it was simply that we felt that the dialog between the psychedelic community and the rest of society had reached a fullness in the areas of chemistry, anthropology, social policy... [it] had reached a fullness where something new could be brought in—something with a little more, maybe political force, behind it.

And what struck all of us, because I suppose of our backgrounds and the history that we brought to it, was that the art community has been very reticent to claim psychedelics as a legitimate source of creativity, even though anyone who studies bohemianism for ten minutes gets the idea that it's about ether, and hashish, and excess, and has been for a couple of hundred of years. So why this complex attitude towards the source of all of this creativity? And the complex attitude goes back clear to the middle of the 19th century. And I felt, we felt, in the context of a new century, and a more enlightened social dialog—I mean what civilization *is*... (loud screeching of car tires), er... *might be*... (laughter)... it was worth trying to understand this idea of the influence of altered states of consciousness on the arts and then the way the politics of that played out, and then where it was at now, in the hands of some major players.

And I thought this morning that the introductions were incredibly modest, and unself-assuming. Just to mention MARK PESCE's accomplishments in establishing VRML as a standard

language for describing virtual reality on the Internet. That's a huge culture-defining thing. BRUCE DAMER's work defining how the self shall be seen in cyberspace through the AVATAR system, is another one of these things where, when its all figured out in some future history, people will see that these decisions, seemingly rationally made in the heat of the moment, actually carried enormous, enormous implications.

Well, so having identified it as an important theme the cultural dialog, there was a deeper level, and I've been thinking about it over the past few months while I've been through all kinds of things. The relationship of art to psyche, in the sense of the title of this conference—ALLCHEMICAL ARTS—bearing the implication that somehow the image itself is transformed and carries implications that are translanguistic and postlinguistic, cannot be told of...

Uh, this is a little slippery... it's hard for me to wrap my mind around it at the moment. But it's the implication that the *word* points beyond itself into gentrification. And somehow one of the things that always fascinates me in the psychedelic experiences, especially tryptamines—psilocybin and that sort of thing—is this transition point where thought *thought*... thought *thought*, becomes thought *beheld*. It goes over some kind of quantize transition point and it is able to pull enough energy into its sphere of implication that it undergoes some kind of an inversion or an unfolding or something and then is beheld as something previously unimaginable. And I take this to be, in some sense, the purest expression of the psychedelic experience. That psyche is conflating language, *inflating* language, filling it out, causing it to take on dimensions that, as acoustical phenomenon, it can't have.





And so, I am tracing this concept back, I see—and it's no news to anyone here I suppose—that *this* is the basis of natural magic. This is why the tie-in to shamanism. This is why somehow the embodiment of the word. This is why, in fact, what magic *is*, is a theory of the world that says that it's made of language. And to some degree, the psychedelic tribes of the late 20th century, hang to this fate. We're not alone, and we're maybe not the most fervent adherents of this form of relativism, but we do tend to believe in the power of the image, and maybe even in the primacy of the image.

Well, so then... because it's magical. Because it's magical. This downloading of language into objectified intentionality replaces, you know the electrons that blindly run...And replaces it instead with a magical, literarily-controlled phase-space of some sort, where, you know, wishes come true, curses work, fates unfold, and everything has a quality if drama, denying entropic mechanistic existence. So what an impact then, this has, on the mechanistic post-industrial mind that is accustomed to operating under industrial algorithms of work, and reward, and routine, and this sort of thing.

But, these images haunt Western history, for a long time, before we get to the industrial revolution. I mean the yuppies of Pompei were decorating their atriums with flying *volaille*. And all of these whimsical and grotesque expressions of the unconscious that make their way into folklore are in fact forms of linguistic intentionality. But put through this process of psychedelization. And of course it leads to all kinds of questions like: Are you saying that the Greeks used psychedelics? Are you saying that the Romans used psychedelics? Well, yeah, on one level. But then that's a scholarly question. I mean what's sure, is that *intoxication* has been nibbling at the fractal edges of the social mind in all times and places since dot. And, you know, in some cases they were rather harsh—*Amanita*, perhaps. Or crude alcohols, or something like that. But the human, well... just human *cleanliness* has coaxed out of this many different kinds doorways. Many different kinds of possibilities.

I mentioned the Pompeian stuff, and all that. To me, and this may be a false aesthetic—I'm not claiming I've got some wisdom in this area, but as somebody once said, "But I know what I like," and I think that the grotesque, or the bizarre, or the *outré*, which even in modern art historical period gets into surrealism, and cataphysics, and dada, and all that. But that always spun my bell. And so people like HIERONYMUS BOSCH, who resides in a very peculiar late Medieval context. I mean, HIERONYMUS BOSCH for all we know could be an expres-

sion of a kind of orthodoxy—strange as it appears to our eyes. Or, it could be the expression of a monestrous heterodoxy. It can be read as a—and by *it* I mean *The Garden of Earthly Delights*—it can be read as a statement about altered states of consciousness for sure. I mean if you just move your eye to the upper left corner of the central panel the first thing that your eye encounters is mushrooms in the sky next to a *Datura* seed pod in the presence of naked people standing on their heads doing bizarre acrobatic feats. Well, you don't have to be—it seems to me—a rocket scientist to read this as some kind of statement of heterodoxy and intoxication, and this sort of thing.

And once those themes were enunciated, even though they were enslaved to Medieval piety—as in so like with PIETER BRUEGEL the Elder, where you have this horrific surreal imagery, but in the service of depicting the seven deadly sins, and redemption there from, and so forth and so on, but with a joy in the weirdness of it that scarcely can be hid. And uh well, it just continues, you know. The fruit portraiture of [GIUSEPPE] ARCHIMBOLDO, the whole tendency of Mannerism to go Rococo and turn into crawling hallucinations. Things which only masquerade as imagery, but which are in fact, you know, heavy freight out of the out of the unconscious. And, as I said, by the time that you get to the middle 19th century, you have rampant youth parading through the streets of Paris unfurling banners demanding free hashish and chloroform to the masses. Which is a reasonable social program. (laughter) In reverse order.

So, and then, it all begins to come together. In other words, it's not merely implicit at the end of the 19th century, it's *explicit*. Because pharmacology is beginning to get attraction and people like LEWIS LEWIN are synthesizing and characterizing mescaline. This was done in 1888—beginning to give pure compounds to white Europeans in German settings. In other words to isolate the ethnographic and the folkloric from the pharmacological. And HAVELOCK ELLIS, his wonderful descriptions of mescaline intoxication, I know were an inspiration to *me* as a child, to hunt this stuff down. And you know part of the culmination of the whole idea of the white man's burden was this idea that white Europeans should go out into the netherlands of the Earth and catalog every drug, every fish poison, every spice, every immune-stimulating thing. And this was all done. And in that database were all these hallucinogens. Intoxicants—*dramatic* intoxicants. I mean the Western notion of intoxicants is, you know, makes you socially affable and everybody feels good and sits around. On a scale of what intoxication can be, this is pretty mild stuff,





compared to say, alpha-salvinorin or DMT or something like that. Well, when it was *really* begun to be grasped, not only how dramatic these drug-states can be, but also how dramatically pathological 20th century civilization was, there was the hope of an influence of intent. In other words that these things could be used to model pathology—psychedelic states of discombobulation, or *psychological* states of discombobulation. This idea I think has sort of given way to the realization that “crazy” is not a cleanly enough defined term to do much with it, with that kind of comparing. And that cultural values are obviously *extremely* relative. And cultural values among comparative cultures using different drugs don’t parse at all.

So, in thinking about all of this, and in trying to see if there was like a general thread, or something that you could hang onto rather than just all of these relativistic statements, it seemed to me the underlying faith—and you can argue this and you don’t have agree with me, it could be bullshit—is a kind of naturalistic Platonism. That the *download* is from nature. The order of things is from nature. In the broadest sense, which includes mathematics.

I was comparing in my mind the end of this century, this time we are living in right now, to a hundred years ago. One

of the things that was going on a hundred years ago was that in the better homes of Europe, every three months a supplement was arriving. The complete publication of the botanical and geological and drawings of ERNST HAECKEL, who was this German naturalist who seemed to have a lot of mescaline running in his veins, because when you see his art you can tell, there were *never* oysters like this. (laughter). There were *never* jellyfish *quite* like this... it just sort of spills over. But HAECKEL’s fantastic Nature was informing the late Romantic, late 19th century imagination in an extraordinarily powerful way. It was the graphic interface of that time. And, you know, much of the talk about design in the 20th century—for all of its alienation—was about form following function, and economy of design, and yak, yak, yak, you know all of this.

Well so now, at the end of the 20th century, because of the rise of the artificial... artificiality of the information-controlling sciences, there is an effort to reach out for some kind of over-arching metaphor, and Platonic Naturalism is the only over-arching metaphor the Western mind has been able to come up with in the last 26 hundred years. So it can always be retreaded and brought back around. And what it’s saying, I think, then, is that the...psychedelic architecture of human languages and the human prowess of imagining things,

Mystic Eye 1997 used with permission of ALEX GREY. See <http://www.alexgrey.com>.



## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of people who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MASTERCARD and VISA accepted by phone, or through our secure server on-line at <http://www.maps.org/memsub.html>.

Memberships include a subscription to the quarterly *MAPS Bulletin*, which features articles, personal accounts, book reviews, and reports on conferences & allied organizations. As well, all new MAPS members who mention this advert will receive a free a copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

**MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA**  
**(888) 868-6277, FAX: (941) 924-6265, [info@maps.org](mailto:info@maps.org), <http://www.maps.org>**





is somehow *also* the architecture of Nature herself...and so then it's an appeal to the... well, it presents itself as Realism, but it's an appeal to pure Romanticism, because it's a *faith*. I mean, we don't *know* what the order of Nature is. We don't even know if the human mind can wrap itself around the order of Nature. Where is it writ that previously carnivorous monkeys should be able to understand the laws that call forth morphogenesis or hang the stars like lights in the heavens, or any of the rest of it? It isn't.

But, in the presence of all this artificiality, this call to reshamanize, to an archaic kind of revival of cultural boundaries and cultural design mores, and so forth, is nearly irresistible. Because going in any other direction is a little hard to imagine. I don't know what it would be. You can dream-up all kinds of realms of artificiality, but eventually they're literary constructs, contextualized within the larger fact of civilization.

Is that all perfectly clear? (laughter) Does anybody want to ask a questions to drag this in some direction?

*You say it's archaic. Really the shamanic interpretations are still extant, and still operating, are not archaic.*

Well, what you're saying is that it's a myth that we've moved beyond the archaic. It's just an illusion of our technical pride, or something like that.

Well, this is an interesting question you know. We're at the end of the age of print, which McLuhan said was, you know, the most alienating age from the object of engagement that human beings have ever gone through. *If* we're at the end of the age of print, then we'll probably discover a different kind of world waiting. And you may well be right. That this idea that we have transcended the printed vehicle, that we can use concepts like archaic and shamanic, but not actually imbibe them, is probably not true. A movement—a *movement* is maybe a little strong—but a group, a *community* like ours, has shown itself to have different kinds of characteristics. Like it's remarkably enduring, and remarkably insular. You know, it's hard to move the things that we're interested in, into the presence of various ethnic groups, or various eco-

# Telluride Mushroom Festival

Telluride, Colorado — August 24–27, 2000

- SASHA SHULGIN, “Psychedelic Mushrooms”
- Dr. ANDREW WEIL, “Eating Well for Optimal Health”
- PAUL STAMETS, “Identification of Psilocybin Mushrooms”
- GARY LINCOFF, “Mushroom Identification”
- Dr. EMANUEL SALZMAN, “Mushroom Poisoning”
- S. THAITHATGOON, “Buddhism and Mushroom Cultivation”

Join us at this unique gathering in the spectacular mountains of southwestern Colorado. Mushroom forays, lectures, a parade, a mushroom taste and feast, music, poetry, dancing, and more.

**Fee:** \$290 with meals or \$250 without meals  
**Write:** FUNGOPHILE, Box 480503 (Dept. ER), Denver, CO 80248  
**Web:** [www.telluridemm.com/mushroom.html](http://www.telluridemm.com/mushroom.html) **Tel/Fax:** (303) 296-9359





nomic groups, and yet we don't die out. We continue to flourish at a certain low level, and to pose a constant conundrum to the values of the culture. The culture is just simply very, very nervous about alteration of consciousness, because the culture is in the business of manufacturing and maintaining a certain set of cultural values. That's what cultures *do*. And they don't ask you to go off and hunt and gather for upsetting concepts that are going to make it difficult to hold the mojo together around the campfire.

And yet that's the news that we keep bringing in. Because the religions—well religions are *not*, but you know the *control systems* that are comfortably wrapped around our shoulders have been there for centuries, and a kind of "it" has been established. I mean it grows more uncomfortable as there's historical acceleration. I don't know.

I wrote a book called *The Archaic Revival*, most of you guys know that. Where the archaic revival in some ways has been the most successful is in the unlikely domain of pop culture and entertainment. In other words, the music can be psychedelically-based and archaic, and everybody can make money off it just the same and be perfectly happy. But for instance, on this island we have a sovereignty that wants political autonomy. Well, there are different ways to think about that. But one of the ways that the ancient politicians thought about it, was all land held in Kona will be proposed back as part of the program of sovereignty. This discussion flings itself to pieces in a hurry. Because a lot of people have a lot of vested interest in land as property. Power of earning. If a culture can live with the psychedelic experience, then it probably has to be mediated through artists, and I guess that's what this meeting is about. Various self-organizing syndicate-type organizations can generate the *materials*, but to actually create a conduit of cultural values into education, political reform, cultural criticism of all sorts, there has to be a community of artists that is not shy about saying what they're doing.

And I think that this is happening to a great degree. But of course people have all kinds of issues about it, because they haven't thought it through. One obvious issue is, "If I require drugs to produce a work of art, am I an *artist*? Or is this work of art my best work?" I think all this is melarky; I mean you know, acrylics, keyboards, code, *everything* is the material of the art. And what is important is what's left when all these ways of technically supporting chronological upthrust, and so forth and so on, are washed away. I mean, I won't recite to you the very important works of Western art supposedly cre-

ated under the influence of drugs, ranging from COOLRIDGE'S *Kubla Khan*, to JACKSON POLLOCK'S *Blue Poles #8*, which has a lot of Scotch whiskey mixed into it.

Yeah?

TERENCE, *before we talked about artists as being the sort of "early warning systems" for culture. Does that mean that psychedelic artists are then sort of the "early warning systems" for the psychedelic community? Are they trying to transfer a message, which then wham—that needs to be disseminated across the psychedelic community?*

Well, I'm not sure what the message is yet, but I think so. Yeah. I mean, there's some kind of antenna. There are a lot of complicated questions here, like for instance, "psychedelic" means "mind-manifesting." Well then, to what degree are the artificial intelligences lurking in the wings "mind manifesting?" And to what degree are they to be dealt with, anticipated, negotiated with, through psychedelics? Do they need to come to us? Do we need to come to them? Is this a *real* possibility? Or are we just scaring ourselves? Is it as preposterous as *Frankenstein* was in 1819 when it was first written? I am not in a position to judge all of this stuff, but I do... I have the faith—out of general systems theory and dynamics, and all that—that as you couple complex systems together so that they have more and more degrees of unregulated and unobserved freedom, they can begin to get weird stuff coming out of that. And we are in such a position now. I mean, all *kinds* of transitions are underway. And nobody's entirely theoretically on top of where we are going or where these systems want to go. You know, software is being written Darwinistically, A.I.'s creep around at the edge of Internet—or we're asked to believe that they *might*—and art, in the form of GREG EGAN and NEIL STEVENSON, and people like that, just turned searchlights on into the weirdest places you can possibly imagine. But it's where you're headed, and not long. We're not talking second foundation here, we're talking fifteen years out.

Yeah?

TERENCE, *you mentioned the phrase "mind manifesting." I'm curious as to how you see the mind? Do you see it as the same as the brain?*

Do I see differences between mind and brain; or are they two sides of the same thing? Well, I've given some thought to this recently. (laughter) Uh... I don't know. I tend to be sort of a





light-hearted reductionist. There are obviously what are called emergent properties, that—out of complex systems you get things that are greater than the sum of their parts. But they always rest on the parts, it seems to me. So what you have is a parametrial structure out of nature, that is, that moves from crude matter to pure thought, across some set of fractal gradients, that are not at this point defined with our science; we don't understand enough about this. Probably the great test of the 21st century for philosophy is whether it can make good on some of these assumptions about consciousness. In other words, can there be consciousness in code? Can you download consciousness into a machine and have it be anything? Because the answers are important, in that they will say different things about the nature of the being. Say, in fact, different things about human nature.

You know, I mean, I don't have any trouble imagining us as a very, very precision, high-end, genetic machine of some sort. But on the other hand it wouldn't knock me off my chair to learn, that *no*, biology, physics, chemistry, and the rest of it, won't even come to delivering you into the presence of thinking. This is why people who do A.I.—that research has to be pushed. To find the limit of the machine. Because if it *has* no limit, then all this psychedelic work that we've been doing, and that was done during the 20th century, will all come to fruition. I mean in a way, maybe we—or I—have too short a time span. And the fact that “heads” like WOZNIAK, and people like that put together the early machines, indicates that consciousness expansion *always* meant machines and drugs and human potential extremes. And that bringing that all together you have the post-modern human, or the trans-human. But I think *pharmacology* was never recognized until recently, for what it is. I mean, all this excitement about nanotechnology; but pharmacology has been moving methyl groups, ethyl groups around for a hundred years, with enormous impact on the most interesting systems in the real world, which were human brains and human behavior. Does that get there? I mean, I don't know. I'm very interested to see, I hope, by the end I'll get to see. It drives me crazy to think that I'll miss a thing. (laughter).

Yeah?

*Did I understand you to say that HAVELOCK ELLIS wrote about psychedelic experience?*

No, I said he wrote about the experience of mescaline. He specifically wrote about it in *The Dance of Life*, I believe. About

mescaline. WILLIAM JAMES wrote *The Varieties of Psychedelic Experience*. [Note: WILLIAM JAMES actually wrote the 1902 book *The Varieties of Religious Experience*. This was clearly the inspiration for the title of the 1966 book *The Varieties of Psychedelic Experience*, by ROBERT MASTERS and JEAN HOUSTON—the book whose title *TERENCE* confused.]

Yeah?

*You were talking about how, as I understand it, a thought then as words—if I understand you—flips over to becoming something that somehow becomes manifest, or something like that. What I'm asking is really is, are you saying that the primary way that creativity operates is through language? Or... I seem to experience when I have created things that go through language, through sound, through imagery; and they're separate formations...*

Well, I think that the kind of genetic heritage that you have, and the kind of language processing that you apply when young, has a big impact on this. I talk a lot about this because... different things happen to me when I take psychedelics, but among the most interesting, it seems to me, are these transformations of language, which are very hard, obviously, to talk about. I mean, it's one thing to say, “Well, there are drugs that cause you to have visions,” and so if you have never had that experience you can just imagine, well there are drugs that cause you to have visions—okay, you can take that on board. But in fact it's a little more complicated than that. There are drugs which transform the quality of thought *into* vision. And why? And how does that happen? And what does it mean about thinking, and what does it mean about ordinary verbal discourse, that it operates in such a low dimensional slice. Is that a culturally-bound thing? In other words, are French people understanding each other on some profound level of connectivity, forever denied English speakers in dealing with each other? Or is that an illusion; are all languages perdictional, and lead you a certain distance, and then...?

And then there are other aspects to it. Why is language so alive? Why, in the psychedelic states, at least to me—and I assume to some other people, ‘though maybe not everybody—words present themselves as almost embodiments of living things? Clowns, acrobats... what is the ontological status of these kinds of illusions?, is a way of putting it without prejudicing the term “illusion.” Or, what does it mean, that when we try to understand ourselves and the world, everything in it comes back animated? Everything *wants* to make language. Everything wants to communicate. Well, is that







an archaic cultural value breaking through? Or is it something that is not a cultural value—is it something deeper? An actual genetic place in the human meat that is occluded by 50 thousand years of law and civilization, and the rest of it. And does it happen in vocation? I mean, these things seem to point back toward the magic world childhood, or some Edenic, perfect world that we've lost touch with. But what is the logic of that, coming through a jungle vine of tamed and enormous [SOUNDED LIKE: dickcodian wristerian avertiaeye track] (laughter), going through and so forth and so on?

Yeah?

*To bring this smashing back to Earth at the present time, can you speak to the cultural pathology that we have to live in, that makes it a crime to want to alter your consciousness, or to take a psychic stimulant, and the pathology in our culture that wants to call it a drug and demonize that concept, rather than to not recognize that to simply change the ratio of gasses in the atmosphere that you breath, you're going to change your consciousness. How did we come to live in a world that differentiates this, and wants to keep us from exploring these other spaces? And perhaps to do*

*something to the artistic temperament that wants to push the envelope from getting in no matter what those psychedelic cops say?*

Well it's a Hellish marriage between the power of imagery and the power of money. And essentially, I think, you know, what the psychedelic experience *is*, is a domain of unclaimed imagery that is being fought over. It's sort of like a gas field where no claims have been staked. It's a free-for-all. Because the images are *hugely* powerful. And all powerful images can be used to sell running shoes, and pasta, and automobiles, and these sort of things. And the artist who previously was beholden to the patronage of the gentry, *now* serves a much fiercer and demanding master, that uses market tracking, and all this sort of thing, to make sure that they're actually getting their money's worth. And so *all* images are charged with magic, and all *new* images are especially charged. And so in a way it saddens me to realize how much of the art school output goes immediately into business and advertisement, and huge enslavement to the idea of not the glory of the image, or the power of the image, but the *buying* power of the image.

## ETHNOBOTANICALS.COM

PURE LAND offers a truly wide selection, low prices, and fast service—a unique resource for hundreds of types of rare seeds, interesting dried plant materials, and concentrated herbal extracts. Current offerings include:

Ayahuasca dried vine sections, *Argyrea nervosa* seeds, *Artemisia absinthium* liquid concentrate, *Acorus calamus* fresh organic Indian rhizomes, betel nut 5X powdered extract and pure Arecoline hydrobromide, *Calea zacatechichi* (the dream herb), *Diplopterys cabrerana* from Peru, *Ipomoea violacea* (4 varieties), kava kava Vanuatu extract powder, *Mimosa hostilis* root-bark, *mapacho* bundles (*Nicotiana rustica* tobacco leaves rolled into log shapes), *Papaver somniferum* seeds (8 select varieties), *Salvia divinorum* leaves from Oaxaca (high salvinorin content), sassafras oil, *Voacanga africana*, and hundreds more.

Send for our large FREE catalog or visit our web site for the latest offerings and prices.  
Please note our NEW mailing address:

**PURE LAND / ER**  
2701 University Avenue PMB 463  
Madison, WI 53705-3700, USA

We ship worldwide and welcome wholesale orders—all of the items listed above are available currently in bulk quantities at great prices.

<http://www.ethnobotanicals.com>





*When reflecting upon a community which supports shamanism to the extent of saving the world, is redefining art as something which is internally generated and held within the community, as opposed to hung on a wall and being subject to what you're talking about...*

The commodification of art...

*Is that part of the process in that? And what's the relationship to dropping ego then, and kind of this preadonnaess that artists have, just sometimes because of their diverse natures, and maybe developed as a coping mechanism in this era?*

Well, I think that artists should be paid, and *well* paid. I mean, it's the most dangerous work there is. Have one of these puppies turn on you and you could lose an arm and a leg in a second, so...

*But I guess what I mean, is like how, in a more archaic situation, where the art was like, worn, and then... or created in, you know, something, a different context, is that...*

You mean outside of a money economy?

Yeah...

I don't know, good luck. That reflects some visionary envisionment that, uh... I don't know how that would work. I mean, maybe the *virtual* dimension holds out the possibility. I mean, imagine if all things of beauty were made of light? Then their commensurate worth would be approximately whatever anybody valued them at. And that might create a kind of... a different kind of market in ideas, where they weren't held so closely.

One of the things that's going on with psychedelics and technology, is the need to make these tools more accessible to people—both the psychedelics, and then the means of communicating this stuff. I mean, animation should be easy, and communications of visual concepts should be easy, CAD-CAMing should be easy. All of these things. Because, what it *is*, is it's some kind of a rewiring of the language enterprise, among human beings. I mean, we run on verbal speech, plus writing for a while. But now there are all these other subroutines that can support the effort to communicate at different kinds of levels. And there's a lot of drug designing that needs to be done too. This is all being handled in a very half-assed, untogether way, in the sense that, imagine the kind of world that could be created if the *goal* were to create tools that sup-

ported and maintained the Platonic ideals of the Good, the True, and the Beautiful. Bringing these things into the world and *maintaining* them. But, if wishes were horses, beggars would ride.

Yeah?

*Do you think that the entities are artists?*

The entities? You mean the DMT...

*Are they just hanging out, and doing their thing?*

Well, no... somebody else said, "the general opinion is they're little doctors." This is what is said, and books have been written around that. I *guess* they're little doctors. But shamanism is a kind of doctoring through art, because it's *image* doctoring. I don't know. As I move along I grow less and less sure of anything, except that it's all *very* peculiar. (laughter) It's not easily parsed. It's not designed to yield. In fact it may never yield. The business of being, I'm just so *struck* by. I mean, how can it be that you just heap together a bunch of chemicals and get philosophical conversation out of it? Given what is happening in this room, what is augmenting it? In other words we have human beings, we have hopes, we have fears, we have failed geniuses, rising stars, this that and the other thing. Given all this... [TAPE BREAK]

Why this circumstance? And why its particular way of being deployed in space and time? I mean really, what psychedelic living is, I think, is just hands-on philosophy. Hands-on philosophy, where the great philosophical problems are not... I mean, *yes*, you've contemplated them. But then every once-in-a-while you grab them by the jugular and bear them, kicking and thrashing, to the mat, for a slightly more intimate examination. To be *embodied* is such a mystery. And what it points toward, if it has any meaning. If it has no meaning then it certainly is a grandiose gesture towards meaninglessness. And, it's *mind*—always wrapping back, looking at itself, seeing its traces against history, against the animal body, against human art, literature, and all the rest of it.

Yeah?

*We've heard a recurrent theme that's dealing with the abundance of opportunity, of awareness, and that the place where art comes into the psychedelic realm, or the psychedelic realm comes into art (whichever way you want to look at it), is that there's a permission for abundance. There gets to be a place where it doesn't*





*have to be rational, or pointed in any way. It's like the opportunity to just enjoy that this is manifesting. That somewhere down the line, perhaps in hindsight, in retrospect, that a... deeper meaning will occur. And that it doesn't have to happen right now.*

Well, that gets the “right now” off the hook, you're right. So, you're suggesting that at *some* point it will make sense?

*Yeah, that if we're looking at the realm of art, or spirit, or Truth—that it's being in the flow, it's enjoying the movement, without necessarily being at the destination of where it...*

This sounds like some form of Taoism, or something like that. Yeah, pretty quickly you figure out how to slice it. There's only several ways, and then all these slices lie on their plates in different geometries, and you try to figure out which one you like. *Meaning* is a real issue. Must there be meaning? Must you *know* the meaning? Must you know the meaning *now*? And then, how do you know if you've got it in front of you? And meaning under modern approaches, is always conferred. Well, that's a different kind of meaning...

*That's a fact.*

Well, that's the conferred meaning. I mean some people are just happy that it's going along, other people want to know how it works. And then the thing itself drives itself to higher levels, it doesn't stay still. Like one of the fascinating things to me, is how recently, evolution, as an order-producing force on this planet; I don't know whether it's come of age, or I've come of age, but I understand it much better, I understand how in matter, in process, there's an appetite for complexity. And something about how my mind is wired and my cultural values are wired, makes me able to appreciate this complexity. So there's a dance between nature, evolution, and the appreciating human mind, that seems to indicate that this is what the Universe wants to be—it wants to be more and more complicated, it wants more and more forms of self-expression, it wants more and more diverse forms of connectivity, and then upon these forms of connectivity, it acts... it winnows, it pushes forward the things with potential and quenches the things without potential, or with less potential. And it generally is a fractal process, moving incrementally forward, at a fairly steady rate. But like all fractal processes, every once in a while, you come around the corner, and you're confronted with some vast, unguessed, unsuspected vista, which shows you a greater part of the pattern than you ever supposed. And this can be you know, the birth of a child, the death of a child, or probably your life can

present you with all kinds of these situations.

*Inaudible audience comment/question.*

Well, a pure simplicity in the complexity. As one dimension fills up, it spills over into the next one. So, you know, when dimension “N” is filled—it's as complex as it can be—you're ready to take step one into dimension “N+1,” which is the *simplest* of all possible dimensions above where you are. But it does seem as though process is ratcheting itself into these higher and higher forms of self-expression. And through time—it can't happen instantly. So somehow *time* is the media in which process lives. And *we* are processes, you know—begin as zygotes, and end our lives somewhat differently, and in that time metabolize thousands of tons of food, transport ourselves all over the world, educate ourselves, and form relationships, have children, and so forth and so on. Manifestation through metabolism. In a way you could say metabolism *is* time, and then this begins to get very close to lead us back to the impact of the psychedelics. Because really what they impact is metabolism. I mean, if you take a pill and you say “nothing happened,” you mean that it did not effect your metabolism. You did not discern it. If you take a pill, and it leaves a human-shaped hole in the ceiling (laughter), you say, “well, we got off,” or something like that. So in a way, metabolism is the fabric of time, and your evolutionary heritage has worked to *smooth* that perception in front of you, to give you basically a sense that time is now. That's your psychological sense. But in fact your body knows that time is rushing ahead of you, time is slipping behind you, you're digesting your last meal, you're anticipating your next meal, and so forth and so on. It's about biology, ultimately, the psychedelic experience. And then it's about how mind is primary to the human experience, the human biology And to the degree that we've left nature behind, maybe we *haven't* left nature behind—not at all. In other words, maybe Manhattan is no less nature than a honeycomb is nature, and we all march to these internal architectonic rhythms, that make us behave as we behave, sequester, plot, scheme, store, reproduce, and so forth and so on, like that.

Yeah?

*I'm not quite sure how to phrase this, but you talked about evolution having an appetite for complexity. And I wonder how you'd contrast that to... it looks like we're in a phase where we're losing bio-diversity, we're losing cultural diversity, we might even be losing intellectual diversity because people... uh... all have access to the same, uh...*





Database...

*Exactly.*

Well, we certainly are losing biological diversity. The question of cultural diversity is complicated. I think if I were betting, I'd bet cultural diversity is expanding as it generalizes. In other words, it's breaking apart. We have specialties, special interest groups, affinity groups, special vocabularies, technical, sexual, political, artistic, and so forth and so on. This is an issue, I mean if we're losing species but gaining human language, is that a net gain? Or how are we to judge these things? Or is all complexity of equal worth? Or is some complexity trivial and debilitating, and other forms of complexity somehow to be treasured? And, the other thing is that the complexification moves around. I mean the human world grows ever-more complex, at the expensive of the natural world. Well, is that a defensible trade-off, or is that just self-serving rhetoric? I don't know. I think it's pretty clear that, *whatever* you think about this, the die is cast. We're moving more and more into a world defined by human codes, human needs, human manufacturing processes, marketing needs... We don't want to reduce nature to a virtual channel somewhere on the Internet—nor could we, obviously—but the degree to which the artificial and the natural mix in any civilization's vision of itself is probably critical to how ill or healthy it is. The 19th century had a very complicated relationship to nature. Like, they didn't deal with it much, but when they did it was with an attitude of incredible sentimentality and reverence and this and that and the other thing. And it set us up probably for the really horrendous pathologies of the 20th century.

Yeah?

*Do you have any idea where the War on Drugs could really win, and push it out of the closet, and if there's a hopeful sign?*

You want to *win* the War on Drugs? (laughter)

*Yes, our side. We want our side to win.*

T: Well, I read JONATHAN [OTT's] letter in [*The Entheogen Review*] where he said that we'd already won. Problem is, if you've already won, it's so unsatisfying. You don't get to have a victory party. I don't know, I think the real challenge is probably to *our* community. If we could design drugs so good that the idea that they should be illegal is preposterous, then the whole thing would be moot at that point. The problem is

that drugs strangely always seem to carry, at least in somebody's eyes, some unacceptable social cost. I don't know, I've lived in an atmosphere where I was being told that *Cannabis* was going to be legal in three years for the past 40 years, and probably many of you have as well. I think it's a complicated question because of money. That money complicates it enormously. As long as you can get \$400.00 for an ounce of weed, the idea of making it legal—the first people you have to convince are the citizens of Humboldt county (laughter), who have children at the SORBONNE, and HARVARD, and... well, it's not exactly welcome news up there.

And then the situation with ayahuasca is a little different. I mean ayahuasca has real potential for psychiatric and shamanical/religious community-building and healing. And in many parts of the world, this is how it's used. But, you know, *many* things go on in Brazil that are not going to be brought on-line here in the United States.

And then another line of thinking is, can their be electronic drugs, that [beg] the question of making drugs illegal? I mean nobody is talking about regulating the special effects industry to keep us from being driven mad, leaping from tall buildings. So, I don't know. Most of the cultural dialog is a flim-flam, I'm convinced.

Yeah?

*I remember a scene at one of these conferences where one of the Drug Czars asked if somebody in the back-office would run out to STARBUCK'S and get him a double-shot espresso, preferably not in front of the press.*

Yeah, well *this* island is build on drugs. This is an island built on coffee, sugar, and *pakalolo*. But coffee and sugar were spun into this from the very beginning. I mean basically Western civilization from 1750 to 1900 was just a mad sugar binge, you know. The fates of whole nations were cast into the flames in order to make sugar. And whole peoples—you know, slavery was brought back into service; sugared the desire for sugar. So it's very complicated. And the psychedelics are the substances which throw it into the highest relief, because they're the most dramatic for each one of us, and cause us to sort of see what it's worth to us. While the subtler things may pass us by. How would the world look if there were more mature attitudes, and time were allowed to pass? Well, I don't know. It depends on different things; the way science develops, the way cognitive psychology develops, the way people understand natural language, the way people understand





what we call the unconscious—which is a concept now that’s been around for about a hundred years, but that is in fairly unstable condition. You know, the unconscious of FREUD, all about suppressed libidinal obsession, and so forth and so on, I wouldn’t think is in very good shape at all. The consciousness of JUNG, is now probably a somewhat cultivated concept. In other words, very real for those who believe in it, but not something being generally sold in the intellectual marketplace as unexamined goods. It plays very strongly for the archaic revival idea, because it basically says, you know, there is no mind, but the primitive mind; or that the primitive mind is the breadth and the width and the depth of it, and over that is a thin surface of behavioral conventions laid on by late industrialism. But, I don’t know, I don’t know. The power of the Jungian ideal as it relates to psychedelics is the power of the image.

Something that I wanted to say about this when I was riffing on alchemy earlier—the thing that unites alchemy and psychedelics, or one of them, is the belief that things beheld are not simply, whatever this means, “psychological” or “in the mind.” In other words, the faith of alchemy is that you can take a symbol, and by pumping energy into it—call it concentration, meditation, whatever— but by pumping energy into it, you can lift it to some level of ontological status that is different from ordinary reality. In other words it becomes a *living* symbol. And of course for the alchemists in the ordinary recension of that metaphor, it was gold—because gold was the universally recognized determinant of worth. But of course anybody working with all that, realized that “gold” meant the universal medicine, it meant CHRIST’S love, it meant immortality; it meant all of these things. It was *amrta*, it was the elixir of immortality.



The puzzle of European civilization for a lot of people is how these kinds of ideas could have grown up in the apparent absence of an explicit psychedelic sacrament of some sort. And, you know, people have looked *hard* at mushrooms, at *Datura*, at henbane, at possibly hashish being brought in from the Middle East. Not much of this stands up. So that’s interesting, because it seems to argue that even in the absence of reliable psychedelic, you get this intense insistence that the mind can cultivate objects out of sheer imagining, and give them a kind of life. And, strangely enough, it was that series of speculations that led into modern science. Because they actually *did* take physical materials—sulfur, mercury, cinnabar, gold, lead, and these things, and boil them, and combine them, and rarify them. And look for changes in them. But with complete naivete—with no sense at all of

the laws of physical chemistry, but rather with the sense of the “drama of the redemption of the green lion,” or the “calling forth of the corpse of the king,” or something... these fairytales of matter. And you know, its amazing that this understanding of matter survived long enough to be re-encountered by people taking psychedelics, who then looked at that and said, oh yes, I *see* what’s being talked about. Not JUNG. He had a *horror* of altered states of consciousness. FREUD to some degree as well, unless it was cocaine. To each his own.

Yeah?

*It seems like listening, or how often it appears, when you speak of psychedelics and that state of manifestation, of how we are talking almost as if we were describing a child, a very young child... Is it possible that we as artists, or as shamans, or as those who are seeking other ways, through drugs or whatever, of maybe going back to that place where... a place where everyone who has come here today may have a disposition... maybe you can remember something. Where we can go back, and take another look at it?*

You mean something in early childhood?

*Well, not necessarily something in early childhood, but that it is identical, it’s as a child, before your mind is filled with all the rest of the crap. Going back and saying oh yeah—because I know from all of my experiences that I go—oh yeah, I remember that from being very—when I was very young, a child. So returning to psychedelics we can go back, once again, without prejudice, and experience once again the glimpse of that view of the universe beyond complexity.*

Well, this is one of those McLUHANESQUE questions, yeah. Was it *reading*? Did learning to *read* somehow linearize and make it difficult to connect to these places, or does it *not* have to do with reading? But I agree, there seems to be places of primal innocence in the mind, and psychedelics recover this stuff for you like the first moment of creation. But it doesn’t... well, yeah... it does that. It does that.

How are we doing? Maybe we should take like a ten minute break, so you can visit, have wanderings—would that be good? Yeah, let’s do that, and then we’ll come back, and those of you who have had enough can make a decent escape. Thank you.

(applause)

◇ **TO BE CONTINUED...**





# AYAHUASCA CONFERENCE REPORT

by EARTH EROWID

On March 17–19, 2000 the AYAHUASCA conference, organized and lead by RALPH METZNER and sponsored by the always-freaky CALIFORNIA INSTITUTE FOR INTEGRAL STUDIES, was held in downtown San Francisco at a large hotel with a nice lobby as a vendors area, but a rather bad conference room. The \$225.00 to \$300.00 for tickets (depending on how much in advance they were purchased) was fairly exclusive, once again affirming the affluence of the entheogen-conference circuit attendees. They ran out of tickets a few weeks before the conference and then sold \$250.00 tickets to a small separate room with a closed-circuit video feed of the presenters. MIND BOOKS was there with an amazing collection of entheogen-related books for sale, and MAPS, THE ALCHEMIND SOCIETY, EROWID, CIIS, BOTANICAL DIMENSIONS, ALLIES, the BOTANICAL PRESERVATION CORPS, DALE PENDELL, the COUNCIL ON SPIRITUAL PRACTICES, the INSTITUTE OF NOETIC SCIENCES, the PACHAMAMA ALLIANCE, HOGEYE ETHNOBOTANICALS, NATIVE JADES, *The Entheogen Review*, a couple other groups, and a small collection of paintings on silent-auction filled out lobby. The tone of the conference was very pro-ayahuasca. With OTT as the notable exception, it seemed that most of the speakers hold ayahuasca in a special category, different from and generally better than other entheogens.

Most sessions were information-rich, but much of this was introductory material and/or material that has already been published, and there was some repetition between speakers. It was difficult for me to sit through the talks because the small folding chairs were jammed together uncomfortably. While the sound was actually quite clear and good, an irritating aspect of the talks was that it was hard to see the presenters on the very low stage. The room was long and narrow and the first 10 or so rows were reserved for special guests of the organizers, so most of the general seats had a blocked view of seated panelists and a poor view of the podium. Some people who watched from the remote room said that they actually got a much better view of the presenters.

The presenters were well-educated in their areas and included ALEX POLARI DE ALVERGA, JACE CALLAWAY, JOSÉ CAMPOS, CONSTANCE GRAUDS, APARECIDA GROOME, KATHLEEN HARRISON, DIANE HAUG, LUZIA KRULL, LUIS EDUARDO LUNA, DENNIS MCKENNA, RALPH METZNER, SILVIA NAKKACH, JEREMY NARBY, JONATHAN OTT, ANNELISE SCHINZINGER, and KEN SYMINGTON.

Although I stepped into and listened to most of the talks, the ones I found most interesting were the talks by NARBY, OTT, and a panel on conservation & entheo-tourism. (JOSÉ CAMPOS remarked, “It is painful for me to see the effects of entheo-tourism.”)

NARBY spoke of his theories about how technical knowledge and insight can be gained through ayahuasca trips, including the ability to perceive DNA directly, as well as a magical knowledge of physics, biology, botany, and medicine. He had a playful, geeky, and strangely plodding deadpan style (which was quite enjoyable despite how it sounds). He also mentioned how scopolamine extracted from *Brugmansia* (called *burundanga*) is being used in South America in assaults and robberies.

OTT romped through his experiments with 5-MeO-DMT, bufotenine, and the harmala alkaloids. As always, OTT’s command of the language was entertaining and his diction dense. (At one point JACE CALLAWAY quipped, “I’ve looked in the dictionary for some of your words, JONATHAN, and I just don’t find them” and OTT responded without missing a beat, “Neither do the cops.”) He reported that both 5-MeO-DMT and bufotenine are “quite dramatically orally active” and he complained that “tobacco has been kicked out of the syncretic religions,” meaning that with the *Santo Daime*, tobacco smoking is prohibited, despite the centrality of its role in traditional ayahuasca use. OTT said that while he was experimenting with these things an opossum was his power animal.

Overall, this conference served what I consider to be the primary purpose of these gatherings—a chance to meet other attendees, see the presenters, and sustain a sense of shared enterprise. I was disappointed by the choice of conference rooms and the lack of focus on getting presenters to meet attendees. While OTT and DENNIS MCKENNA spent time in the lobby mixing with the rabble, unfortunately many of the presenters chose not to make themselves available, which I consider a serious flaw with this and other conferences. ✧





# EXOTIC COMPOUNDS UPDATE

by LION (the artist formerly known as TOAD)

With the current availability and more wide-spread experimentation of several interesting and obscure psychedelic compounds, I've been collecting more data and reports in order to further define the nature of the drugs and chart the general consensus among the entheogen-interested community. Here's a brief update regarding some of the rare compounds that are currently making waves.

## 2C-T-7

### (2,5-dimethoxy-4(n)-propylthiophenethylamine)

One of the most interesting and my personal favorite of the experimental compounds to recently surface is 2C-T-7. This compound was listed in *PIHKAL* as one of SASHA's treasures, and for good reason. Many find that it closely parallels mescaline in terms of its psychedelic effects and physical feeling. In the higher dose range people report that the visuals rival those of LSD. In watching a large number of people experiment with this compound it has become evident that there is a very wide dose/response range. 15–25% of the people who try 2C-T-7 are extremely sensitive, with the sensitivity not necessarily related to their size or gender (although it could be said in general that women seem to be more sensitive than men). This has caused quite a few major overload/freak-out situations, and it seems this trend will continue unless people approach this compound with caution. It is essential to start very low and work your way up with any compound that is new to you.

I've had to learn this lesson the hard way (story forthcoming), and I'm hopeful that people will heed my advice. Circumstances such as having the ideal set and setting opportunity, or not having enough material for more than one experiment, may lead a person to abandon common sense and take a first time high-dose plunge in order to get the most out of the opportunity. This kind of risky practice can carry a heavy price, and shouldn't be conducted unless you (and those around you) are fully prepared for the worst. And even that is pushing it.

My suggestion with 2C-T-7 is to start with 10 mg orally and work it up over successive experiments until you learn where

your sweet spot is. Some people require 40+ mg, while others are completely immersed in a "plus-three" experience with as little as 10 mg. Don't be fooled by the long ramp up time, it can take a full 2–3 hours before the effects of 2C-T-7 are felt. I've found that supplementing with *Cannabis* can bring out the best of the material in a "dreaded underdose" situation, leaving me feeling quite satisfied instead of disappointed with the experiment.

It seems that somewhere around  $\frac{1}{4}$  of the people who try 2C-T-7 experience nausea and/or vomiting during the ramp up similar to mescaline. In most cases this seems to be transient during the first 1–3 hours of the experience (similar to the ramp up of mescaline), but for some it can last the entire duration of the trip. Most persons who suffered severe nausea were overly sensitive to the compound and had simply taken too much. In these overload situations there was also extreme disorientation and/or psychological processing that was experienced as an overall "bad trip."

One interesting route of administration for 2C-T-7 is insufflation. I experimented with this and found 4–6 mg snuffed to be equal to 25–30 mg orally. I had heard from a friend that this route was very effective, but that the compound burned the sinuses pretty bad. I placed the material in a calibrated pH balanced saline solution and used a spray bottle (a la OTT) to administer the 2C-T-7, thinking that I might be able to mitigate the burn this way. The solution actually increased the burn factor significantly, and I found myself frantically flushing my nose with saline after about 5 minutes because of the extreme pain. The effects came on quickly over the course of about 10–15 minutes, and lasted for a much shorter duration of 3–4 hours. We have since determined that the best way to snort 2C-T-7 is in powder form, in very tiny increments (< 1 mg per bump) over the course of 15 minutes. This way you can absorb it slowly and not overwhelm the sinus membranes. The burn factor is similar to 2C-B, and doesn't seem suitable for frequent usage. This method can be effectively used to easily boost an underdose situation or to bring another peak to your peak, so to speak.





## 2C-T-2

### (2,5-dimethoxy-4-ethylthiophenethylamine)

Similar in effects with 2C-T-7, 'though more potent, not quite as smooth, and shorter-acting. I haven't seen too many new reports on this one since it has become available.

## 4-AcO-DIPT

### (4-acetoxy-N,N-diisopropyltryptamine)

After writing the "Primer" I received many new reports, with more inconsistencies showing up as additional trials happened. One friend of mine originally described it as being somewhat of a fun-park cruise. Later, during his fourth trial at the same dose, he found the material came on extremely fast (in 30 minutes), and hit him head-on with a full-blown psychedelic entity experience. He described it as being one of his most intense and challenging psychonautical voyages.

I've received several additional reports that also point in this general direction, where the same dose affected the same person quite differently in later trials. This can be typical of entheogens, due to set and setting variations. Nevertheless, I feel this particular compound might even be more apt to shape-shift during the course of the relationship. Like 2C-T-7, there seems to be a fairly wide dose/response curve. Additionally, the general effects themselves seem quite varied for this material—some say that 4-AcO-DIPT is a mild and easy going, while others report a very intense full-immersion type of visionary experience. Clearly it is different things to different people. The general consensus is that duration of the effects last longer than were reported in *TIHKAL* for the 4-HO-DIPT cousin, with the trip lasting anywhere from 3 to 8 hours depending on the person. Although my initial experiments pointed to the use of 4-AcO-DIPT as a sexual enhancement tool, most of my friends have reported that this material was difficult to work with and not optimal for such activity. Definitely not a 2C-B replacement I'm afraid.



# CONSCIOUSNESS TECHNOLOGIES JULY 20-23, 2000



**A conference exploring various techniques for accessing  
and navigating novel states of consciousness**

PRESENTERS WILL INCLUDE:

**Dale Pendell** offers his unique blend of history, poetry, and science. Dale is author of *Pharmako/Poeia*, *Living with Barbarians: A Few Plant Poems*, and the forthcoming (Fall 2000) book *Pharmako/Dynamis*.

**Clark Heinrich** has been published in the journals *Integration* and *Eleusis*. He is author of *Strange Fruit: Alchemy, Religion, and Magical Foods*. He will guide us through the mysteries surrounding the entheogenic *Amanita* mushrooms.

**Kelly Ivors** is a doctoral student in the department of plant pathology and mushroom science at Penn. State University. Kelly will offer a presentation on the wonders of the world of mycology.

**Robert Sullivan** earned his Ph.D. in psychology from Walden University and has been involved in Cabalistic studies for many years. Robert brings us his view of altered states of consciousness and path work on the tree of life. He will also be leading our sweat lodges.

**Crystal** talks on the effects of fragrance on the mind in his presentation of transcendental aromatherapy. Crystal has owned the Garden of Scentual Delights in Prescott, AZ for 8 years.

**Todd Ruetken** and **Eilien Kilgallon** teach us how to access ecstatic states using breath work and movement. Todd is a regular contributor to *The Entheogen Review*, under various pen names.

**Johannes Colby** provides the "growing mushrooms on straw workshop," sending everyone home with a bag of straw inoculated with oyster mushrooms.

**Starlight Trance Band** provides music in the evenings with percussion, strings, and didjeridoo.

The conference will take place in the Cascade Mountains of Oregon, at the edge of the Sisters wilderness area. \$350.00 includes all seminars, workshops, events, and three meals daily. Meals begin with dinner on Thursday and end with lunch on Sunday. Please let us know if you would like vegetarian meals when you register. On-site camping is available. To register send payment to I-9 Research, PMB 128 (Dept. ER), 1972 NE 3rd Street, Bend, OR 97701. Registration packet will contain more detailed travel information. For questions call Richard Nelson at (541) 420-0738 or check our web site at <http://www.charm.net/~propan/ct>.







## 5-MeO-DIPT

(5-methoxy-N,N-diisopropyltryptamine)

The foxy affair has been interesting to watch. It seems to be about a 50/50 split between people who really love the stuff and those that think its completely worthless. Several have reported that Immodium AD diarrhea medicine taken orally in conjunction with the 5-MeO-DIPT will significantly mitigate any laxative side-effects or stomach discomfort, thus making the ride more pleasant. I've also heard that it has a particularly good synergy when combined with DPT.

*My one experience with this had little to recommend. At 12 mg, it lasted much longer than I expected, with lingering effects until the 8th hour, and then a lack of ability to sleep. It reminded me a lot of AMT, but without the nausea. Almost like what I'd expect a very low dose of LSD to be like, but perhaps with a little more euphoria. While I have no great desire to try this compound again, I suppose that if my arm were twisted I might. Overall it just doesn't seem either that psychedelic or that useful. There are, apparently, a substantial number of people who would disagree with me. — DAVID AARDVARK*

## AMT

(alpha-methyltryptamine)

As with the 5-MeO-DIPT there seems to be a select group of people who find this compound to be particularly good for them. It's not one of my favorites, but a few friends of mine swear by it and use it as their stimulating psychedelic of choice. More trip reports and information can be found online at EROWID ([www.erowid.org](http://www.erowid.org)).

*My one experience with this with this compound was unpleasant enough that I won't attempt a repeat experiment. There was a lot of unresolved nausea, and a general feeling of anxiety. — DAVID AARDVARK*

## DPT

(N,N-dipropyltryptamine)

Good ol' DPT remains one of my favorites, especially in conjunction with ketamine. This powerhouse combo is extremely tasty and well worth exploring. My typical dosage is 50–65 mg DPT (IM) with 65–75 mg ketamine (IM). Be very cautious with the dosages—I've seen a few blow outs with this one that weren't pretty. I've also heard some very positive reports about using this compound rectally, with one

experienced couple I know rating it as their all time favorite compound and route. They usually take 50–75 mg rectally without a MAOI and use it for pro-sexual purposes.

## WRAP UP

There's such a wide variety of materials to explore these days, a veritable smorgasbord of gourmet chemicals from which to choose from and experiment with. And I hear there are many more on the way! One of the most interesting and sometimes frustrating aspects of these exotic drugs is the wide variation in personal experience. Similar to experimenting with fine exotic foods, taking a bite from one of these morsels can result in a savory ecstatic delight, or an equally intense recoil and pucker. Just like experimenting with sushi or snails—you'll never know until you try. Only the brave need apply. Who knows, you might even find your perfect medicine.

### Books for Independent Minds

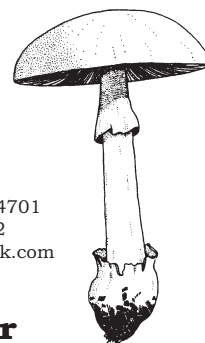


- Little Book of Acid* • Cloud • \$12.95
- Politics of Ecstasy* • Leary • \$14.95
- Little Book of Heroin* • Moraes • \$12.95
- Little Book of Ketamine* • Kelly • \$12.95
- Psilocybin Production* • Gottlieb • \$9.95
- Acid Trips & Chemistry* • Cloud • \$16.95
- Controlled Substances* • Shulgin • \$59.95
- Tune In Turn On Drop Out* • Leary • \$14.95
- Ecstasy: The MDMA Story* • Eisner • \$17.95
- Growing the Hallucinogens* • Gottlieb • \$9.95
- Psychedelics Encyclopedia* • Stafford • \$34.95
- The Healing Magic of Cannabis* • Potter • \$14.95
- The Politics of Self-Determination* • Leary • \$10.95
- Peyote & Other Psychoactive Cacti* • Gottlieb • \$9.95

#### To order:

Total book cost,  
CA residents add 8.25% tax,  
add \$4 + \$1 per item shipping.  
MC/Visa: add exp. # & card #

Send to: **Ronin Publishing**,  
Box 522 (Dept. ER), Berkeley, CA 94701  
(800) 858-2665, fax: (510) 420-3672  
[roninpub.com](http://roninpub.com) • [amazon.com](http://amazon.com) • [b&k.com](http://b&k.com)



**Call for  
FREE CATALOG**





# THE PLANT AS AUTONOMOUS POWER

by ERNST JÜNGER, translated by STEPHEN SLATER

*The following excerpt is a chapter from ERNST JÜNGER's book Annäherungen. Drogen und Rausch<sup>1</sup> (Approaches: Drugs and Ecstatic Intoxication), first published in German in 1970. It is a wide-ranging, loosely organized account of the author's experiences with ether, alcohol, cocaine, hashish, opium, mescaline, LSD, and psilocybin, along with more speculative reflections on the nature of ecstatic intoxication. Although the book as a whole has not yet appeared in English, the immediately preceding chapter, entitled "Drogen und Rausch," was translated as "Drugs and Ecstasy" in Myths and Symbols: Studies in Honor of Mircea Eliade, edited by JOSEPH M. KATAGAWA & CHARLES H. LONG, pp. 327–342 (Chicago: UNIVERSITY OF CHICAGO PRESS 1969).*

*JÜNGER is best known for In Stahlgewittern (In Storms of Steel), first published in 1920, which is a narrative of his experiences as a front soldier in World War I. A prolific essayist and diarist, he was a prominent figure in Germany's right-wing opposition to the Weimar Republic. Although a foe of parliamentary democracy, he was never a Nazi. During World War II he served as an officer of the German army in occupied France. His allegorical novel Auf den Marmorclippen (On the Marble Cliffs), published in 1939, was read by many as an attack on the Nazi regime.*

*For the most part, JÜNGER doesn't demonstrate or even seek to convince—he observes, muses, reflects. Therein lies one of the obstacles for the reader: his style, despite its outward form, is fundamentally aphoristic rather than essayistic. In the chapter translated here, I have not attempted to amend the original, except in one case of an obvious misprint. Otherwise, in two instances, I have indicated with the notation "[sic]" passages that are problematic for other reasons.*

1. Sämtliche Werke, Vol. 11, pp. 42–45 (Stuttgart: KLETT-COTTA 1978)

When juices of vegetable and animal origin intermingle, new molecules come into being, chains and rings of the most varied sorts are formed. Only recently have we been able to look into this fine structure a bit—were we not able to, then little or nothing would really be altered. This insight, as some suppose and many suspect, probably distracts from more important things.

That some molecules nourish the body and others pass through it naturally is as little disputed as the fact that still others trigger mental effects. The American Indian distinction between everyday and divine nourishment is based on this perception, as is, in the higher cultures [sic], that between natural and sacred substances in general.

The question as to whether these effects are merely triggered or whether they "ensue" leads beyond the problems of the psychologists and the chemists. If we recognize the plant as an autonomous power which enters in order to put forth roots and flowers in us, then we distance ourselves by several degrees from the skewed perspective which imagines that spirit [*Geist*] is the monopoly of human beings and doesn't exist outside of them. A new world-picture has to follow the planetary leveling; that is the task which the next century

will take up. The nihilistic and materialistic theories are called upon to prepare the way for it; thus, their persuasive power, so incomprehensible to their opponents. Of course, even in a storm which uproots forests and tears the roofs off of houses, we don't see the pull of windless distance—the same is true of time.

We are moving here at the edge of quarrels about the Lord's Supper, which occupied minds for thousands of years, occasionally intensifying. It is a matter of bread and wine, of differences between presence and approach. When something really happens, the rough and the fine differentiations collapse. After all, they don't penetrate into the "interior of nature." We can give the widest possible scope to both "that is" and "that means." Basically, they meet in one point. Even on the evening of its establishment, the Supper "meant" something beyond its actuality, although as a high stage of approach.

Today, we are plagued by other worries. Above all, this: that on this path gods no longer steal in.





Around 1806,<sup>1</sup> cocaine was successfully prepared in WÖHLER'S famous GÖTTIGEN INSTITUTE, one of Pandora's boxes for the world. The whole nineteenth century is interspersed with this precipitation and concentration of active principles from organic substances. It began with the extraction of morphine from the juice of the poppy by the twenty-year-old SERTÜRNER, who thereby developed [entwickelte], or rather, unwrapped [auswickelte] the first alkaloid.

As is everywhere the case with the approach to the world of the Titans, concentration and radiation increase here as well. In this world, forces and substances appear which, to be sure, are obtained from nature, but are too strong, too vehement for natural powers of comprehension, so that human beings have to rely on increasing distance and greater caution, if they don't want to destroy themselves. These forces and substances are visible modifications of the entrance into a new world of spirit.

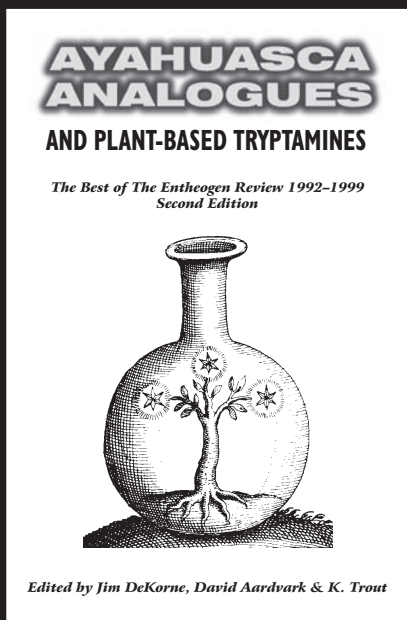
Fermentation, distillation, precipitation and finally production of radioactive matter from organic substance [sic]. With that, the twentieth century begins—1903, discovery of radium and polonium; 1911, NOBEL Prize to the CURIES for the purification of radium from immense amounts of *Joachimsthal* pitchblende. In 1945, the Americans handed over this *Joachimsthal* to the Russians, who extracted large amounts of fissionable material there.

Every transition is at the same time a break, every profit also a loss. When that is felt in the depths, even if not comprehended, the pain is especially great—above all, when there is still suffering due to the retreat of the gods from the Titans. Opinions on it differ like day and night. PIERRE CURIE was among the first victims of motorized transportation († 1906). LÉON BLOY gloated over the news about “the crushing of the infamous brain.”



Just as GOETHE views color as one of the adventures of light, we could view ecstatic intoxication [*Rausch*] as a triumphal march of the plant through the psyche. The immense family of nightshades thus nourishes us not only physically, but also in dreams. For a study of them, systematics would have to be combined with the vision of a FECHNER. Their name, “Solanaceae,” is presumably derived from “solamen,” consolation.

Just as the plant turns toward us not only physically but also spiritually, it did this much earlier erotically, toward the animals. To see that, we of course have to recognize them as on an equal footing with us, even as the stronger partner. Among the most noteworthy phenomena, the true wonders of our planet, is the mystery of the bees, which is at the same time a mystery of flowers. The love-duet between two creatures so



## NOW AVAILABLE!

“*Ayahuasca Analogues and Plant-based Tryptamines* is really great. Many questions I have had are being answered. It's such a little treasure. I have grown *production* botanicals a little myself, and not only is the shared research forum a total blessing and incredible time saver, but is relevant to chemical, biochemical, and botanical experiments I have run also.”  
— NICK SANDS, underground chemist and drug war prisoner.

*Ayahuasca Analogues and Plant-based Tryptamines* combines every entry from past issues of *ER* related to ayahuasca, ayahuasca analogues, and plant-based tryptamines. New editorial remarks provide fresh commentary and bring the text up-to-date. Chapters include: Ayahuasca and Its Analogues; Mushroom Ayahuasca; Phenethylamines and MAOI; Miscellaneous and MAOI; The *Passiflora* Genus; The *Phalaris* Genus; *Arundo donax*; *Desmanthus illinoensis*; *Mucuna pruriens*; *Phragmites australis*; *Psychotria viridis*; *Mimosa tenuiflora* (= *M. hostilis*); The *Acacia* Genus, DMT & 5-MeO-DMT; Pipes & Vaporizers; Book Reviews; Degree of Intensity Scale; a complete Bibliography, and a Botanical Index (238 pages).

\$23.00 (USA), \$26.00 (foreign), postpaid from:

The Entheogen Review, POB 19820, Sacramento, CA 95819, USA.





immensely far removed from one another in their form and development must have once been attested, as if by a stroke of magic, through innumerable acts of caring. The blossoms are reshaped into sex organs which adapt themselves in a wondrous fashion to completely foreign creatures—flies, hawk moths and butterflies, also sunbirds and hummingbirds. At one time, they were pollinated by the wind.

That was one of the short-circuits in the ancestral line. A Great Transition. In such images, the veil of the iris becomes transparent. Cosmogonic Eros breaks through the separations of the educated world. The thought that such a thing might be possible would never occur to us, were it not palpably confirmed in myriad ways on a walk through a spring meadow, at every flower-filled slope. Nonetheless, it was not until our era that a human being solved the mystery. Again, a rector: CHRISTIAN KONRAD SPRENGEL—*The Revealed Mystery of Nature* (1793).<sup>2</sup> What we call mysteries are, of course, only manifestations; we come closer to them in the bell-like buzzing under the blossoming linden tree. Knowledge is correspondence.



This plant, although itself hardly mobile, casts a spell over what moves. NOVALIS saw it in his hymns. Without the plant, there would be no life anywhere. All creatures that eat and breathe depend on it. One can only guess how far its spiritual power extends. The parable refers to it above all, and not without reason.

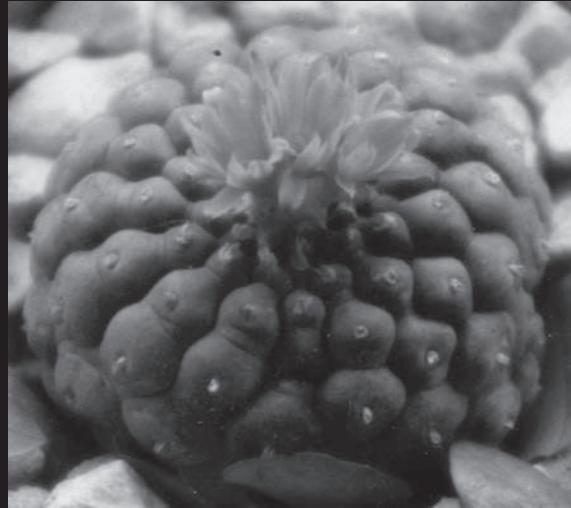
What is wakened, for instance, by tea, tobacco, opium, often just by the mere scent of flowers—this range of delights, from indeterminate dreams to anaesthesia—is more than a palette of conditions. There must be something else, something new which ensues.

Just as the plant forms sex organs in order to mate with the bees, it also weds human beings—and the contact gives us access to worlds we would never enter without it. The mystery of all addictions is concealed here, as well—and whoever would cure them has to give a spiritual equivalent. ✧

1. The original has “1860” here, which is clearly a misprint.  
2. *Das entdeckte Geheimnis der Natur*.

# SACRED CACTI

second edition



Includes entries for the mescaline-containing cacti by species; a simple list including percentages reported; a digested version of the literature published; a comprehensive physical data overview for mescaline including toxicology, assays and reagents; a review of mescaline pharmacology; independent research by Appleseed & Trout suggesting the presence of not only DMT but also 5-MeO-DMT in the Aizoaceae; a brief review of other succulents with reported drug use or published chemistry; a detailed cultivation guide; various preparation and purification routes used by professionals and amateurs; and full references for more details.

422 pages, perfect-bound, with illustrations. \$39.95 + S/H.

— ALSO AVAILABLE —

## CACTUS CHEMISTRY BY SPECIES

74 pages, perfect-bound, with diagrams. \$19.95 + S/H.

— NEWLY AVAILABLE —

## NARCOTIC & HALLUCINOGENIC CACTI OF THE NEW WORLD

by M.S. Smith. 90 pages, perfect-bound. \$17.95 + S/H.

“Buy them while you still can!”

S/H per book is \$5.00 via Priority Mail or \$3.00 via Bookrate.

SEND FOR OUR COMPLETE CATALOG — \$1.00

Order from TROUT'S NOTES

POB 161061 (Dept. ER), Austin, TX 78716

Also available through MIND BOOKS.

(E-mail books@promind.com for their price & shipping info.)



# FS BOOK COMPANY

**P.O. BOX 417457 DEPT. ER, SACRAMENTO, CA 95841-7457**

**FREE SHIPPING! FAST SERVICE! DISCOUNT PRICES! WE'LL BEAT ANYONE'S PRICE!**

## MARIJUANA TITLES

___ MARIJUANA GROWER'S GUIDE, Mel Frank, Color Ed, 330 pgs.....\$18 Spiral.....\$22	___ MARIJUANA GROWER'S INSIDER'S GUIDE, Mel Frank, 380 pgs.....\$18
___ INDOOR MARIJUANA HORTICULTURE, Cervantes, Revised '93, 397 pgs.....\$20	___ MARIJUANA BOTANY, Robert Connell Clarke, 197 pgs.....\$20
___ MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 261 pgs.....\$19 Spiral.....\$23	___ MARIJUANA HYDROPONICS: High-Tech Culture, Daniel Storm, 118 pgs.....\$16
___ PRIMO PLANT, Growing Marijuana Outdoors, Mountain Girl, 96 pgs.....\$14	___ THE CLOSET CULTIVATOR, Ed Rosenthal, Expanded Edition, 128 pgs.....\$16
___ DARE TO GROW YER OWN STONE, Alexander Sumach, 98 pgs.....\$14	___ MARIJUANA CULTIVATOR'S HANDBOOK, Bill Drake, 224 pgs.....\$24
___ THE EMPEROR WEARS NO CLOTHES*, 1998 edition, Jack Herer, 291 pgs.....\$25	___ MARIJUANA GROWING TIPS, Ed Rosenthal, Cultivation Tips, 126 pgs.....\$12
___ MARIJUANA FLOWER FORCING, T. Flowers, Designer Growing, 121 pgs.....\$16	___ THE SINSEMILLA TECHNIQUE, Kayo, 134 pgs.....\$24
___ CO2 TEMPERATURE & HUMIDITY, D. Gold, Edited by Rosenthal, 54 pgs.....\$12	___ MARIJUANA QUESTIONS? ASK ED, Ed Rosenthal, 305 pgs.....\$19
___ DR. ATOMIC'S MARIJUANA MULTIPLIER, Larry S. Todd, 73 pgs.....\$10	___ MARIJUANA LAW, Richard Glen Boire, How to Avoid Busts, 271 pgs.....\$16
___ MARIJUANA MEDICAL HANDBOOK, Rosenthal, Therapeutic Use, 270 pgs.....\$16	___ THE JOINT ROLLING HANDBOOK, Quick American, 61 pgs.....\$10
___ MARIJUANA CHEMISTRY, Michael Starks, Hashmaking & Oil, 199 pgs.....\$22	___ COOKING WITH CANNABIS: The Art & Science, Adam Gottlieb, 67 pgs.....\$10
___ MARIJUANA BEER, How to Make Your Own Hi-Brew, Rosenthal, 53 pgs.....\$14	___ HOW TO GROW MARIJUANA INDOORS FOR MEDICAL USE, 127 pgs.....\$20
___ HOW TO GROW MARIJUANA INDOORS UNDER LIGHTS, 127 pgs.....\$22	___ THE GREAT BOOK OF HEMP, Rowan Robinson, Hemp History, 256 pgs.....\$20
___ HIGH TIMES CULTIVATION TIPS, From The Editors of HT, 128 pgs.....\$19	___ HIGH TIMES GREATEST HITS, From The Editors of HT, 187 pgs.....\$14
___ POT FOR PENNIES, M.U.D., Low Cost Hydroponic System 83 pgs.....\$20	___ PARADISE BURNING, C. Simunek, Adventures of a HT Journalist, 176 pgs.....\$13
___ MARIJUANA RECONSIDERED, Lester Grinspoon, 474 pgs.....\$19	___ THE GREAT BOOKS OF HASHISH, Vol. 1 Book 1, L. Cherniak, 144 pgs.....\$49
___ HASHISH: MAKE YOUR OWN, Robert Clark, 378 pgs.....\$29	___ INVISIBLE MARIJUANA & PSYCHEDELIC MUSHROOM GARDENS, 136 pgs.....\$20
___ CANNABIS SPIRITUALITY, Stephen Gaskin, 136 pgs.....\$10	___ GARDENING INDOORS WITH ROCKWOOL, George Van Patten, 128 pgs.....\$15
___ GRANDPA'S MARIJUANA HANDBOOK, Evan Keliher, 124 pgs.....\$10	___ DUTCH HASHCOFFEESHOP TOUR, Guide To Holland, 132 pgs.....\$25
___ GROW DUTCH, VHS Video, Ed Rosenthal & Alayn Lowell, 40 Minutes.....\$20	___ SEA OF GREEN VIDEO, 60 MINS.....\$29 SEA OF GREEN BOOK, 89 pgs.....\$24

## PSYCHEDELIC TITLES

___ GROWING THE HALLUCINOGENS, Hudson Grubber, 81 pgs.....\$10	___ SEX DRUGS AND APHRODISIACS, Adam Gottlieb, 84 pgs.....\$10
___ BETTER SEX THROUGH CHEMISTRY, Morgenthaler & Joy, 224 pgs.....\$15	___ LEGAL HIGHS, Adam Gottlieb, Psychoactive Plants & Herbs, 64 pgs.....\$11
___ PSYCHEDELICS ENCYCLOPEDIA*, Peter Stafford, 420 pgs.....\$29	___ PEYOTE AND OTHER PSYCHOACTIVE CACTI, Adam Gottlieb, 85 pgs.....\$10
___ OPIUM POPPY GARDEN, William Griffith, Cultivation & Harvest, 77 pgs.....\$14	___ PSYCHEDELIC UNDERGROUND LIBRARY, Ronin Publishing, 190 pgs.....\$24
___ UR-INE TROUBLE, Kent Holfor, M.D., Pass Drug Tests, 200 pgs.....\$20	___ DRUG TESTING AT WORK, Potter, Ph.D. & Orfali, M.A., 279 pgs.....\$24
___ COCAINE HANDBOOK, David Lee, An Essential Reference, 201 pgs.....\$45	___ PLANTS OF THE GODS, Schultes & Hofmann, 192 pgs.....\$20
___ THE SCIENTIST, John Lilly M.D., Metaphysical Autobiography, 208 pgs.....\$15	___ FOOD OF THE GODS, T. McKenna, History of Plants & Drugs, 311 pgs.....\$16
___ THE PLEASURES OF COCAINE, Adam Gottlieb, 147 pgs.....\$12	___ PSYCHEDELIC MONOGRAPHS AND ESSAYS #6, Thomas Lyttle, 214 pgs.....\$20
___ FROM CHOCOLATE TO MORPHINE, Dr. Andrew Weil, 240 pgs.....\$14	___ PHARMACOTHEON* Jonathan Ott, Entheogenic Drugs, 640 pgs.....\$40
___ PLANT INTOXICANTS, Baron Van Bibra, Psychoactive plants, 269 pgs.....\$17	___ LSD PSYCHOTHERAPY, Stanislav Grof, M.D., 352 pgs.....\$23
___ THE SALVIA DIVINORUM GROWER'S GUIDE, Socied Para La, 64 pgs.....\$12	___ PSYCHEDELIC DRUGS RECONSIDERED, Lester Grinspoon, 385 pgs.....\$15
___ ECSTASY DANCE TRANCE & TRANSFORMATION, N. Saunders, 281 pgs.....\$20	___ THE SECRET CHIEF, Myron J. Stolaroff, 144 pgs.....\$11
___ GHB: THE NATURAL MOOD ENHANCER, Ward Dean M.D., 192 pgs.....\$17	___ THE LITTLE BOOK OF ACID, Ronin, 85 pgs.....\$12

\_\_\_ FS CATALOG, 40 pgs.....\$2

## CHEMISTRY TITLES

___ AMPHETAMINE SYNTHESIS, Otto Snow, Overview & Reference, 276 pgs.....\$33	___ CONTROLLED SUBSTANCES*, Shulgin, 1992 Edition, 410 pgs.....\$55
___ GRANDDAD'S WONDERFUL BOOK OF CHEMISTRY, K. Saxon, CD-ROM.....\$50	___ OPIUM FOR THE MASSES, Jim Hogshire, Cultivation & Harvest, 112 pgs.....\$18
___ LSD-25 & TRYPHTAMINE SYNTHESIS, Otto Snow, 150 pgs.....\$23	___ PSYCHEDELIC SHAMANISM, Jim DeKorne, Psychotropic Plants, 155 pgs.....\$22
___ LAUGHING GAS: NITROUS OXIDE, M. Shredlin & D. Wallechinsky, 88 pgs.....\$14	___ CLANDESTINE LABORATORIES, Jack B. Nimble, Revised 1994, 124 pgs.....\$20
___ RECREATIONAL DRUGS, Professor Buzz, Lab "Cookbook", 160 pgs.....\$25	___ ECSTASY: THE MDMA STORY, Bruce Eisner, Synthesis & Info., 190 pgs.....\$17
___ PRACTICAL LSD MANUFACTURE, Uncle Fester, 115 pgs.....\$20	___ SECRETS OF METHAMPHETAMINE MANUFACTURE, Fester, 246 pgs.....\$30
___ ADVANCED TECHNIQUES / AMPHETAMINE MANUFACTURE, Fester, 189 pgs.....\$32	___ TOTAL SYNTHESIS, Strike, Meth. & Ecstasy Manufacture, 145 pgs.....\$35
___ SOURCES, Strike, Reference of Supply Houses & Resources, 226 pgs.....\$30	___ PIHKAL: A CHEMICAL LOVE STORY*, Alexander & Ann Shulgin, 978 pgs.....\$22
___ TIHKAL: THE CONTINUATION*, Alexander & Ann Shulgin, 804 pgs.....\$25	___ PSYCHEDELIC CHEMISTRY, Michael Smith, Lab "Cookbook", 200 pgs.....\$22
___ HYDROPONIC HEROIN, R. Bunch, Grow Poppies without Soil, 94 pgs.....\$14	___ CANNABIS ALCHEMY, D. Gold, The Art of Modern Hashmaking, 109 pgs.....\$12

## UNDERGROUND TITLES

___ THE ANARCHIST COOKBOOK, William Powell, Uncensored Ed., 160 pgs.....\$30	___ PRIVACY: HOW TO GET IT, HOW TO ENJOY IT, Bill Kaysing, 128 pgs.....\$18
___ NEW I.D. IN AMERICA, Anonymous, Foolproof New Identity, 110 pgs.....\$17	___ THE PAPER TRIP I, Eden Press, Get New I.D., 82 pgs.....\$17 Vol. #2, 79 pgs.....\$19
___ I.D. BY MAIL, Eden Press, Get I.D., 20 Sources Fully Illustrated, 62 pgs.....\$20	___ POOR MAN'S JAMES BOND*, K. Saxon, Weapons & Explosives, 476 pgs.....\$30
___ HOW TO GET ANYTHING ON ANYBODY*, Lee Lapin, 263 pgs.....\$30	___ GET EVEN: The Complete Book of Dirty Tricks, George Hayduke, 192 pgs.....\$20
___ THE WHOLE SPY CATALOG*, Lee Lapin, Encyclopedia for PI's, 426 pgs.....\$45	___ DO-IT YOURSELF MEDICINE, Ragnar Benson, 113 pgs.....\$20
___ RAGNAR'S BIG BOOK OF HOMEMADE WEAPONS, R. Benson, 279 pgs.....\$25	___ THE OUTLAW'S BIBLE, E.X. Boozhie, Your Legal Rights, 322 pgs.....\$20
___ THE RIP-OFF BOOK, Victor Santoro, Con & Swindles, 200 pgs.....\$15	___ REBORN IN THE U.S.A., Trent Sands, Expanded Third Edition, 165 pgs.....\$16
___ COUNTERFEIT I.D. MADE EASY, Jack Luger, A Complete Guide, 131 pgs.....\$16	___ SECRETS OF A SUPER HACKER, Gareth Branwyn, 205 pgs.....\$20
___ THE BIG BOOK OF SECRETS HIDING PLACES, Jack Luger, 128 pgs.....\$17	___ HOW TO AVOID A DRUNK DRIVING CONVICTION, Judge X, 168 pgs.....\$15
___ SCREW THE BITCH: DIVORCE TACTICS FOR MEN, Dick Hart, 186 pgs.....\$20	

## MUSHROOM TITLES

___ THE MUSHROOM CULTIVATOR*, Paul Stamets & J.S. Chilton, 415 pgs.....\$28	___ PSILOCYBIN MUSHROOMS OF THE WORLD, Paul Stamets, 245 pgs.....\$24
___ GOURMET & MEDICINAL MUSHROOMS*, Paul Stamets, 592 pgs.....\$39	___ GROWING WILD MUSHROOMS, Bob Harris, Beginners Guide, 88 pgs.....\$12
___ GROWING SHIITAKE COMMERCIALLY, Bob Harris, 88 pgs.....\$12	___ PSILOCYBIN GROWER'S GUIDE, O.T. Oss & O.N. Oeric, 88 pgs.....\$16
___ PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10	___ MUSHROOM RESOURCE GUIDE: A Listing of 43 Mushroom Companies.....\$15
___ MUSHROOMS PSYCHEDELIC FUNGI, Peter T. Fust, Ph.D., 127 pgs.....\$20	___ SIMON & SCHUSTER'S GUIDE TO MUSHROOM, Gary H. Lincoff, 510 pgs.....\$15
___ HALLUCINOGENIC AND POISONOUS MUSHROOMS, G. Menser, 124 pgs.....\$14	___ MAGIC MUSHROOMS AROUND THE WORLD, Jochen Gartz, 129 pgs.....\$22
___ MUSHROOMS DEMYSTIFIED*, David Arora, Best Field Guide, 976 pgs.....\$39	___ ENCYCLOPEDIA OF PSYCHOACTIVE FUNGI, Jack Mendelson, 126 pgs.....\$20
___ ALL THE RAIN PROMISES AND MORE, David Arora, Field Guide, 261 pgs.....\$18	___ THE SACRED MUSHROOM SEEKER, Riedinger, 283 pgs.....\$25
___ PETERSON FIELD GUIDES: MUSHROOMS, Kent McKnight, 427 pgs.....\$17	___ MEDICINAL MUSHROOMS YOU CAN GROW, Hajo Hadelers, 194 pgs.....\$25

## MAGAZINES

___ THE BEST OF HIGH TIMES #21, #22, #23 or #24, 106 pgs.....\$6	___ PSYCHEDELIC ILLUMINATIONS (Psychedelics) #8, 92 pgs.....\$8
___ TRP, THE RESONANCE PROJECT (Psychedelics) #4, 68 pgs.....\$5	

### PRICES INCLUDE FREE SHIPPING (USA)

USA ALLOW 2-3 WEEKS FOR DELIVERY, OR FOR AIR MAIL ADD \$3 PER BOOK, ON MOST BOOKS: \*BECAUSE OF WEIGHT, DOUBLE THE SHIPPING RATE ON BOOKS MARKED (\*). CANADA ADD \$5, EUROPE ADD \$10, PACIFIC RIM ADD \$15, PER BOOK, FOR AIR MAIL DELIVERY, OR FOREIGN SURFACE MAIL ADD \$3 PER BOOK. BOOKS ARE SHIPPED IN A PLAIN PACKAGE. ALL ORDERS ARE CONFIDENTIAL. WE DO NOT GIVE OR SELL OUR MAILING LIST. YOUR PRIVACY IS OUR MAIN CONCERN! BOOKS ARE SOLD TO ADULTS ONLY.

CA RES. ONLY, ADD 7.75% TAX. CHECKS, MONEY ORDERS, VISA, MC, AMEX, DISCOVER & CHECK CARDS ACCEPTED.

**ADD A \$3 PRO. FEE ON CREDIT CARD ORDERS AND ORDERS UNDER \$15. (SUBTOTAL)**

24 HR. FAX LINE 1-916-771-4201 FOREIGN CREDIT CARD ORDERS CALL 1-916-771-4204

QUESTIONS 1-916-771-4203



CREDIT CARD ORDERS 1-800-635-8883



# PHARMAKO/DYNAMIS

by DALE PENDELL

---

*The following excerpt on Catha edulis has been extracted from Pharmako/Dynamis: An Adept's Guide to the Excitantia and Empathogenica (Or, Plant Allies of the Excitantia and Empathogenica) by DALE PENDELL. To be released in Fall 2000 by MERCURY HOUSE (www.wenet.net/~mercury), this much-anticipated sequel to Pharmako/Poeia is sure to be a garden of poisonous delights.*

---

## CATHA EDULIS



*Common Names* Khat, chat, qat. The Flower of Paradise.

*Related Plants and Substances* Ephedra spp., Amphetamine.

*Part Used; How Taken* The fresh leaves and twigs are chewed. In Yemen, and Somalia, up to a pound of the fresh leaves and twigs are wrapped in banana leaves into a bundle called a *marduuf*, which keeps them fresh. The *marduuf* itself may be composed of a number of smaller bundles, each weighing about 50 grams. As the leaves and twigs are chewed, the residue is collected in the cheek where it is kept for ten or twenty minutes, until the juices are fully extracted. If the leaves were of the choicest and most tender variety, the bolus may be swallowed. Otherwise it is ejected.

Experienced chewers drink a lot of water along with the leaves.

*The Ally*            *O, thou blessed that contains no demon, but a fairy!*  
*When I follow thee thou takest me into regions overlooking Paradise.*  
*My sorrows are as nothing. My rags are become as robes of silk.*  
*My feet are shod, not worn and bleeding.*  
*I lift up my head—O Flower of Paradise!*  
— Arab song, quoted in DREISER.

Drying the leaves changes their chemistry, so in Africa the use of khat is dependent on proximity to the plants or to a fast distribution network. Formerly, the leaves were drunk in an infusion. When European traders arrived in the Yemeni port of Mocha in the fifteenth century, khat tea was as popular as coffee. But while coffee beans make good cargo, khat leaves do not, and the rest, as they say, is history.

Two main varieties of khat are recognized, red khat and white khat, each sold in the markets under several named grades. Red khat is most preferred, and can be recognized by the red (rather than white) color of the central leaf vein.





In many parts of Somalia khat is chewed by a majority of the population. Successful businessmen may have a special room in their houses for khat chewing. Friends gather in the afternoon, chew khat, and discuss the issues of the day for several hours. Or perhaps Koranic exegesis. In rural areas, farmers chew the leaves before performing the bulk of the day's work.

In Yemen forty percent of the arable land is devoted to *Catha edulis*. Chewing khat cuts across all social lines, chewed by rich and poor alike, by businessmen, merchants, farmers, and, more recently, students.

*Effects* "About like five milligrams of methamphetamine." But more euphoric and much shorter acting.

*The Plant* The origins of khat are known only from legend. Some of the same stories telling of the origins of coffee are told about khat: that it was a gift given to two saints by an angel so that they could spend the night in prayer without dropping off to sleep.

In another story, again echoing stories associated with the coffee bean, a herder named AWZULKERNAYIEN noticed the effects that the leaves were having on his goats who were chewing them. AWZULKERNAYIEN proceeded to try the leaves himself, and was impressed at how he was able to stay up into the late hours meditating. AWZULKERNAYIEN'S name is still mentioned in the ritual prayers recited before chewing the leaves in the eastern horn of Africa.

Like all psychoactive plants, khat is considered to be holy, to be a sacred gift, among those closest to it.

One legend is that khat was the energetic medicine that ALEXANDER THE GREAT used to keep his armies healthy and moving. An interesting story, because of the widespread use of methamphetamine during World War II by the German *Wehrmacht* and other armies.

The first written mention of khat is in the 14th century, when Sultan SABAR AD-DIN states his intention of planting khat in the Christian city of Marad after its conquest.

*Taxonomy* *Catha edulis* is in the Celastraceae. Wild trees may reach eighty feet in height. Morphological variability within the species is high. In some varieties the leaves are opposite, in others alternate. Mature leaves have a glossy surface and are faintly aromatic. The flowers are small, white, five petaled, and grow in attractive axillary cymes.

One particularly potent variety of khat comes from Kenya, where the young stems sprout directly from the major branches, and contains high concentrations of alkaloids in the bark as well as in the leaves.

*Effects* Increased concentration, loquacity, improvement of thought, general well-being. Alertness. Relief from fatigue and drowsiness. Enhancement of imagination. Increase in self-confidence. Improved ability to associate ideas.





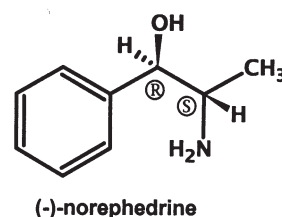
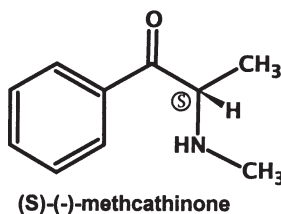
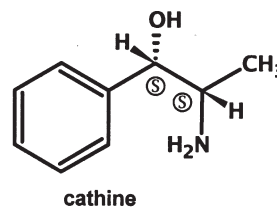
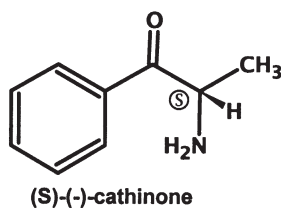
The same beneficial effects used to describe low doses of amphetamine. But how many amphetamine users limit their intake to five milligrams? A distinct advantage of khat over amphetamine for many situations is that it is short-acting.

Habitual khat chewing may lead to constipation, anorexia, and insomnia. Deprivation symptoms include malaise and sometimes headaches, not unlike caffeine.

*The Plant* In its natural state, khat grows in the mountains of tropical eastern Africa from 5,000 to 8,000 feet. Tiny white flowers appear in early summer, followed by seed capsules. Khat is rarely grown from seed, however, but is propagated vegetatively, from the lower branches, especially the root suckers. Break off the suckers with a nice piece of the root attached. It can be potted or planted directly in the ground. Khat likes good drainage, full or partial sun, and is tolerant of aridity, poor soil, light frosts, and coastal winds. The plant will respond appreciatively to a little feeding, especially nitrogen.

Because of its tall habit, a row of khat plants would make an excellent fence-like hedge for suburban lots. The *Sunset Western Garden Book* correctly places the plant in good standing as an ornamental shrub for zones 12, 13, 16–24, which covers most of the west coast of the United States and some parts of the Colorado desert. Old plants in parks grow to over twenty feet. Commercial khat is kept pruned to make it bushier and easier to harvest.

*Chemistry* In addition to protein, calcium, iron,  $\beta$ -carotene, B vitamins, vitamin C, tannins and a volatile oil, one hundred grams of fresh khat leaves contain 36 mg cathinone, 120 mg cathine, 8 mg norephedrine, and small quantities of related alkaloids. Cathinone is now widely accepted to be the most active alkaloid, responsible for the greater part of the effects.



In addition to the phenylpropylamine alkaloids, khat contains a group of phenylpent-enylamines, with an extra carbon atom in the side chain with a double bond. Their concentration is low and their effects have not been much studied, except that they are known to be only weak dopamine releasers. Khat also contains another group of alkaloids called cathedulins. Little is known of their pharmacology, but they are not thought to contribute significantly to the main effects of the plant. Khat also contains triterpenes.







For some reason, the actual fresh weight of the leaves chewed by khat users seems to be curiously difficult for scientific researchers to measure. Reported weights vary between 50 grams and 500 grams. PETER KALIX and OLAV BRAENDEN report 100 to 200 grams, which seems reasonable. As 100 grams of fresh leaves may average over 150 milligrams of khatamines, significant quantities of alkaloid are involved.

Cathinone is found mainly in the young leaves. The cathinone content of the leaves can be quite variable between different strains, and between different pickings. Studies have shown that the price of the leaves is highly correlated to their cathinone content, reaffirming once again the value of bioassay.

Cathinone is the biosynthetic precursor of cathine. The reason the cathinone content is highest in the young leaves is because the enzyme that converts cathinone into cathine is not fully present until the leaves mature. Likewise, when the leaves wilt, though no more cathinone is being produced, the enzyme continues converting the existing cathinone into cathine. (Which brings to mind certain possibilities, ways to arrest the enzymatic degradation...maybe like the Chinese do, with tea, or the Aborigines, with *pituri*.)

*Effects* As with most substances related to amphetamines, reports of khat's effects on sex are mixed. Yemenis generally credit khat with increasing sexual potency. One study (ELMI), however, found that while both sexes reported an increase in libido, only the women reported a corresponding increase in performance ability.

*I made a short, informal study on the semantics of this point. Women said that "increased sexual performance" means they would have more orgasms. Men, actually, said much the same thing—that is, that "increased sexual performance" means they would be able to bring a woman to more orgasms. I'm just reporting this. Still, it does kind of make you think...*

To continue: in men, ELMI's study blamed khat for both premature ejaculation and erectile dysfunction, and thus as a factor in the failure of marriages in Somalia. An American-educated economist in Yemen, MOHAMMED AL-SAIDI, blames khat, rather than global market economics, for his country's poverty, because 80 percent of the population spend four hours every day chewing khat and socializing when they could be working. All agree that there is no crime associated with khat-chewing, and that khat's prevalence may be a reason that Yemen has virtually no reported cocaine or heroin abuse.

*Pharmacology* While both cathinone and cathine are stimulants, cathinone is far more potent, and acts more on the central nervous system, while cathine has more peripheral action. Various animal studies have shown that cathinone acts like amphetamine at dopaminergic synapses, eliciting release of the neurotransmitter. Drugs that block the releasing effect of amphetamine also block the same action of cathinone. Rats trained to choose cathinone over saline will choose cathine, when it is substituted for cathinone, but cathine (in that test) is eight times less potent. Cathinone is more lipophilic than cathine, so it penetrates more easily into the sites of CNS action.

Cathinone and cathine are equally strong in producing sympathomimetic effects, such as norepinephrine release. But since more cathine is required for the CNS effects than of cathinone, users prefer high-cathinone strains which would minimize the peripheral





effects. (Sympathomimetic effects are like stress and danger: increased blood pressure, sweating—the “fight or flight” syndrome.)

Cathinone is metabolized quickly, congruent with the short-acting effects of chewing khat. In fact, the rate of metabolism of cathinone is about the same as the rate of its absorption while the leaves are chewed, so the dosage is pretty much limited to the size of your mouth.

*History* The chewing of khat has been spreading, especially since World War II. The British tried to suppress the plant in Somalia in the early fifties, but “even shooting” failed to stop its spread. In 1957 the British replaced the prohibition with an import duty.

*Effects* In Djibouti, where khat is supplied to the city by airlift, it is said that the effects of the khat begin to be felt when the plane is heard overhead.

*Poesis* The *Qat Gimlet*:

Fill a jar with fresh khat leaves, chopped and bruised. Pour high proof alcohol into the jar to the top, working out the air bubbles with a chopstick. Seal the jar and let macerate in darkness for several weeks. Shake occasionally.

Pour one jigger of the tincture into a glass along with one or two jiggers of ROSE’s lime juice. Add a little effervescent water if that’s the way you like your gimlets. Add ice, and a straw. Maybe a slice of lime and a nasturtium flower if you are entertaining. Herbaceous, mildly astringent, wildly successful.

The stimulating effects far surpass the weak presence of alcohol.

Methylene chloride and methanol are both better solvents for cathinone than ethyl alcohol, but then what do you do? Since cathinone may be sensitive to oxidation, it might be effective to add a little vitamin C to the chopped leaves, and to extract the alkaloid as the ascorbate.

I have heard of a quite wonderful khat wine, made with red carnation petals, of a beautiful strawberry blush color—said to be delicious and most agreeable.

*The Ally* A rather perfect source of natural amphetamine. The instability of cathinone and the physical process of chewing the leaves intrinsically limit the kind of abuse that is so common with speed pills or crystal. Perfectly analogous to chewing *coca* leaves, except that with *coca* the alkaloid is easily extracted. Khat is the most promising of any of the caffeine substitutes.

*In those countries  
where plants  
are still free.*

In the United States caffeine reigns supreme. And, outside of the black market and a small number of prescriptions, unchallenged. Coffee is the biggest international commodity after oil, and evidently her corporate servants are not eager to welcome





competition.

*Matters of State and Liberty* The DRUG ENFORCEMENT ADMINISTRATION has placed cathine into Schedule IV of the CONTROLLED SUBSTANCES ACT, and cathinone has now been placed on Schedule I. As if khat chewing, or any of the above mentioned chemicals were any kind of a problem in the United States. The status of the plant, *Catha edulis*, is unclear. The plant is not specifically mentioned, but it clearly contains a controlled substance.

Customs officials occasionally seize shipments of *Catha edulis* being imported for Somali communities in the United States, Canada, and Great Britain. Late in 1999, police in California, acting on a tip, arrested two men who had 242 “illegal khat plants” in the backyard of their home. Canadian police in Toronto have been cracking down on khat, much to the outrage of the Somali-Canadian community.

So instead of the gentle khat, we have amphetamine. Ninety percent of all illicit drug laboratories busted by the DEA and other law enforcement agencies are methamphetamine labs. That should tell us something about the demand for a good alternative to caffeine. And it should alert us to the irony of a speed culture in civil war against its own sibling. Such apparent jealousy within the family may or may not be related to the occult properties of caffeine—the two stimulants are able to co-exist in Yemen and Somalia. Still, it would be interesting to apply the techniques of psychotherapy and family counseling to this dispute within the excitantia.

*The Ally* *And by now it was that time in the afternoon when the effect of the happy possessor of khat throughout all Arabia was only too plainly to be seen. The Arab servant who in the morning had been surly and taciturn under the blazing sun was now, with a wad of the vivifying leaves in his cheek, doing his various errands and duties with a smile and a light foot...Everywhere the evasive, apathetic atmosphere of the morning had given way to the valor of sentient life. Chewing the life-giving weed, all were sure that they could perform prodigies of energy and strength, that life was a delicious thing, the days and years of their troubles as nothing.*

— THEODORE DREISER, “Khat”

*Matters of State and Liberty* Some chemistry students in Michigan, desiring to test out the proportional equation:

$$\text{methcathinone} : \text{cathinone} :: \text{methamphetamine} : \text{amphetamine}$$

synthesized a small amount of the methyl analog. Initial reports were highly positive, but the DEA never gave it a chance. They used their emergency powers to place methcathinone on Schedule I. Probably all the people in the entire United States who had tried methcathinone could have attended the same basketball game.

Subsequent reports on methcathinone from a few researchers seemingly undeterred by Federal Law have been more equivocal. Bingeing is common, with its attendant problems of stress, inability to focus, paranoia, general chaos, and, ultimately, amphetamine psychosis. Who would want to do that if he could get good, short-acting khat, in leaf or in a hot or cold drink? The desire of the people for an alternative to caffeine is clearly evident. Let the people decide, and let the plants lead the way.





Our slogan must be repeated again:

FREE THE OUTLAWED PLANTS!

*The Ally*

*Working in the garden, grazing a little.  
Filling out income tax forms.  
For hangover, for the blues, for the blahs.  
For staying up late, writing.*

## REFERENCES

- ANONYMOUS. *Khat FAQ* and misc. articles ([www.erowid.org](http://www.erowid.org)).
- BURNS, JOHN F. 1999. "Khat-Chewing Yemen Told to Break Ancient Habit," *New York Times*, 19 September.
- DREISER, THEODORE 1927. *Chains: Lesser Novels and Stories*. BONI & LIVERIGHT.
- ELMI, ABDULLAHI S. 1983 "The Chewing of Khat in Somalia," *Journal of Ethnopharmacology* 8.
- GETAHUN, AMARE & A. D. KRİKORIAN 1973. "Chat: Coffee's Rival from Harar, Ethiopia," *Economic Botany* 27.
- GIANNINI, A., *et al.* 1986. "Khat: Another Drug of Abuse?" *Journal of Psychoactive Drugs* 18: 2.
- KALIX, P. 1991. "The Pharmacology of psychoactive alkaloids from *Ephedra* and *Catha*," *Journal of Ethnopharmacology* 32.
- KALIX, PETER & OLAV BRAENDEN 1985. "Pharmacological Aspects of the Chewing of Khat Leaves," *Pharmacological Reviews* 37: 2.
- KENNEDY, JOHN G. 1978. *The Flower of Paradise: The Institutionalized Use of the Drug Qat in North Yemen*. REIDEL.

# NETWORK FEEDBACK

## CACTI GROWING TIPS

I have found that when it comes to cacti cuttings, some seem harder to get established/rooted than others. I took 4 cuttings of *Trichocereus pachanoi* from the same parent plant. While 2 seem utterly resistant to rooting-out, the other two are going like wildfire. One of the things that I did that really seemed to energize these 2 cuttings was to replot them with the addition of a product called "lava sand." I used one part lava sand (instead of using common sand) to two parts soil. Lava sand contains numerous trace elements that normal fertilizers don't.

As noted, I didn't bother adding the lava sand until after the plants had been potted up once already. To get things going originally, I used a combination of a liquid organic fertilizer called BIO-FORM. I'm sure many of you know of this already. I also used a "bio-stimulant" called agrispon, and SUPER-THRIVE as well. I used 4 caps of BIO-FORM, with five drops of agrispon and 1 drop of SUPER-THRIVE (both of which are heavily concentrated), in one gallon of water. I use a spray bottle set on "fine mist" and give my cacti (and other plants) a weekly foliar feeding of this stuff, either early in the morning or late in the evening. I only use the SUPER-THRIVE once every four-to-six months, because the plants appear to become dependant on this and don't perform well without it.

I have also stumbled onto a combination of soil and soil amendments that my plants really like, all of which can be purchased from a company called RABBIT HILL FARMS. The first is BUDS & BLOOMS, a specialized fertilizer for "flowering plants." It has a high phosphorous content, but also contains colloidal clay (soft rock phosphate), worm castings, and a host of organic fertilizers. As my base soil I use BIG POT, also by RABBIT HILL. It is a thoroughly composted "organic" soil (meaning that it uses no synthetic fertilizers, which "force feed" plants, create soil imbalances, and *do not* feed the soil, which is not how nature works). So I use 1 part lava sand, with 1 part BUDS & BLOOMS, to 3 parts BIG POT, and use the





BIO-FORM (4 capfuls to a gallon of water) to water in. My plants are greener, healthier, and more vigorous. They also had fewer problems with disease and pests than I can ever recall, not to mention that my cactus cuttings are growing so fast you can practically see it.

For the curious, check out *J. Howard Garrett's Organic Manual*, or *The Dirt Doctor's Guide to Organic Gardening: Essays on the Natural Way*, also by GARRETT. These books are what got me experimenting with this stuff in the first place, and he is very knowledgeable.

If you can't find RABBIT HILL FARMS products at your local nursery or garden shops, you can contact them at: RABBIT HILL FARMS, 288 SW CR 0020, Corsicana, TX 75110, (903) 872-4289, fax (903) 872-1488.

Anyway, I just wanted to mention this because I have had some trouble getting my cacti to root, and I had *far* better results with what I described above than with rooting hormones. — T.A., TX

*Foliar feeding for cacti may not actually have much of an effect, due to the protective outer waxy cuticle on the plants (although some of the "run off" might work its way into the soil). For those who don't have a problem using synthetic fertilizers, I recommend PETER's "Excel," which contains all necessary trace elements. It seems to work well, and was recommended to me by an old-time commercial cactus grower. — DAVID AARDVARK*

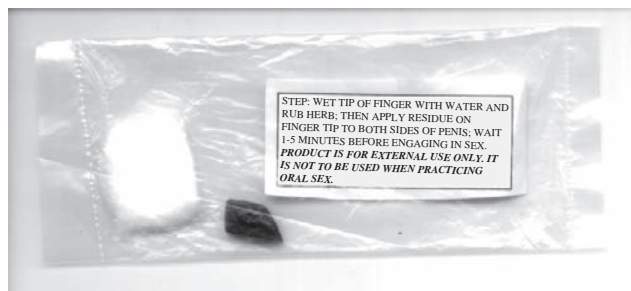
## JUMPING JACK FLASH FIRES

Some of you may remember RICHARD PRYOR's unfortunate flash fire, whatever its mysterious origin. It has come to our attention that several readers using petrochemicals for simple isolations have experienced near catastrophic events. The culprit seems to be underestimating the extreme flammability of vapors arising from heated solvents, or inadequately vented fumes being ignited by various sources including pilot lights. While fortunately no reader has been injured that we are aware of, we want to stress the importance of turning off pilot lights, taking great pains to avoid flames of any type, as well as not operating motors that might produce sparks and making sure ventilation is adequate when evaporating or filtering solvents. Whenever possible, this sort of work is best done outdoors. And wherever it is done, a dry chemical fire extinguisher should be kept close at hand in case of emergencies. — K. TROUT

## SEXY TOAD VENOM

Enclosed is a chunk of toad venom and info on it. I have only used it topically, and have never tried smoking; do you know much about it? Some friends have smoked the venom from the Sonoran Desert (*Bufo alvarius*) toad, and have described cardiac stimulation. Please let me know what you find out, thanks. — E.H., NY

*Without knowing the exact species of toad that this venom came from, I would not recommend smoking it (nor ingesting it in any manner), and I'd be hesitant to use it topically as well. The venom of many species of toads is not safe to ingest, due to various bufotoxins. Extensive anecdotal accounts indicate that Bufo alvarius venom, containing 5-MeO-DMT as the primary psychoactive component, appears fairly safe to smoke. However, with the easy accessibility of pure 5-MeO-DMT from various companies, it is probably safer in general to simply leave the toad venom alone.*



## NOVEL TRYPTAMINE(S) & CHARCOAL FOR NAUSEA

If I have learned any lessons from my study and use of entheogens, it is how little I really know about them and how complex and subjective the entire subject is. Are there really any "experts?" Maybe from a scientific perspective there are experts, but I am hard-pressed to find any "expert" psychonauts, 'though some are *more experienced* than others.

My skin-absorption experiments with dehydrated juice extracts of *Phalaris brachystachys* yielded no effects whatsoever at amounts up to 3 grams. 1 gram of this same material taken orally with 3 grams of *Peganum harmala* seeds has a strong effect on me. When I have handled fresh juice extracts, I have had clear effects through skin absorption, but these effects were different from DMT. I suspect the possible presence of novel tryptamines or other active compounds that are not present in the dehydrated materials. My basis for this strange theory is my rather bizarre experiences with *P. aquatica* (formerly classified as *P. tuberosa*).





About five years ago, the first *Phalaris* grass I ever grew in my greenhouse was *P. aquatica*. At that time I had not yet experienced pure DMT, so I had no basis for comparison. Upon drinking one teaspoon of the fresh juice with 3 grams of *Peganum harmala* seeds, I had a very powerful, very short, psychedelic journey, which I erroneously assumed was due to the effects of the DMT. It took me another year to discover the following:

1) I had experienced a new and novel tryptamine of unknown structure; 2) The grasses only produced it when greenhouse nighttime temperatures dropped below 60 degrees; 3) It is volatile and is completely destroyed or lost when the fresh juice was dehydrated; 4) It was, however, effectively preserved if frozen immediately after juicing the fresh leaves of the plant.

A number of my friends tried it, liked it, agreed that it was potent and highly visual, and everyone said that it was nothing at all like DMT. In the summer time the same 1 tsp amount produced no effects at all. When I took up to 5 *tablespoons* of the raw juice, I got definite but mild effects of DMT and 5-MeO-DMT, but none of the effects experienced in the winter time. I called the new substance “mystical tryptamine,” for lack of a better term and for the reason that I was mystified as to what it is. What am I to think of all of this? I once had a variety of *Phalaris brachystachys* that was powerfully psychoactive, but when chromatographed, had a green colored spot in the wrong location for DMT. Probably another unknown tryptamine, because when I took it, it was distinctly different from DMT and not as good, so I abandoned it. My point is, we know practically nothing about any of this, and it is probably prudent to keep a humble attitude with regard to one’s knowledge of these things.

One thing for sure, the part I hate the most is the puking! However, I may have discovered a method to circumvent that, as well as nausea. The following relates some experiences that I have had using charcoal powder along with ayahuasca analogues.

FIRST EXPERIMENT: I took 0.6 gm of a boiled water extract of whole *Peganum harmala* seed with 1 gm of a juice extraction of *Phalaris stenoptera*, all washed down with  $\frac{1}{2}$  cup of water. Both extracts were in dried, powdered form. The previous two evenings in a row I had experimented with 0.6 gm *P. harmala* and approximately 100 mg of whole, powdered *Withania somnifera* root. These two combine very well, and rapidly result in sleep. Nonetheless, I had some queasiness

all day from the previous two days of *P. harmala* use. By 11:50 pm it was coming on strong, and I took a level  $\frac{1}{2}$  tsp of powdered charcoal in an attempt to control the usual nausea that accompanies nearly all of my journeys. By 2:00 am was having an excellent journey, with mild closed-eye visuals, but the experience was of a good quality with no nausea whatsoever. I would be interested in ingesting twice the amount of *P. stenoptera* next time. For the first time in my life I was able to completely focus on the visual effects and my internally altered emotional state, without the usual violent nausea, which is a major distraction.

SECOND EXPERIMENT: At 5:00 pm I took 0.6 gm *Peganum harmala* extract and 2 gm *Phalaris stenoptera* extract, both powders mixed together with  $\frac{1}{2}$  cup of water. By 6:30 pm I was feeling slight effects, but not too much; it seemed to be a *P. harmala* insufficiency. (The last time I did the *P. stenoptera*, I didn’t realize that the previous two days of dosing with *P. harmala* may have been somewhat additive with the dose taken on the third day.) At 6:41 pm I took an additional 0.6 gm of *P. harmala* extract, and an additional 2 gm of *P. stenoptera* extract. My reasoning for taking the *P. stenoptera* was that the previous dose may have already been destroyed by gut MAO. (I was fully aware that I was just guessing at everything, and didn’t *really* have the faintest idea of what might or might not happen.) By 7:24 pm I was starting to have a lot of entheogenic energy surging through my body. There were no closed-eye visuals yet at that point, but I was expecting them to come soon. By 7:40 pm I was not yet really nauseous, but I was having a strong body energy with mild visual effects. I took  $\frac{1}{4}$  tsp of charcoal. (I felt somewhat like the character in the old World War II movie, when—holding a live grenade in his hand with the pin pulled—his trench buddy next to him says, “No, don’t throw it yet. Wait just a little longer.” I was in the middle of an ayahuasca rush and I finally decided it was the right moment to down a little charcoal.) By 8:00 pm I was definitely at the high-end of a plus-two experience. I felt that I was interconnected with something truly awesome. My body and mind formed a bridge with a parallel or alternate world. I felt alert, calm, and peaceful in addition to the 5,000 or so other things going on! There was absolutely not the slightest annoyance from any stomach or colon disturbance, and this was *way* beyond where I usually go with ayahuasca before I am puking my ever-lovin’ brains out! I was, however, starting to get hungry, so I went to eat something. By 9:53 pm I had concluded that this was one of my most enjoyable and trouble-free journeys ever. It appears to me that charcoal powder, taken at the optimum moment, has no effect whatsoever on





the journey itself, other than a complete cessation, or in this case prevention, of all nausea and vomiting. Charcoal may well be equally effective with other nausea-inducing entheogens; more evidence will no doubt be forthcoming with continued use. There is no reason in the future to try any less than  $\frac{1}{4}$  level tsp, as this amount seems to be a sufficiently minimal quantity without sacrificing efficacy. (Additional experiments showed that  $\frac{1}{2}$  tsp of charcoal as the minimum amount works best, and one *could* take more if necessary.) At around 10:00 pm I tried to get some sleep, but I was still buzzing strongly and even having a few mild closed-eye visuals. I got up and took about 100 mg of powdered *Withania somnifera* root, which put me to sleep in the next 20 minutes or so.

Charcoal has both properties of adsorption and absorption. The former refers to its ability to attract and hold particulates to its external surfaces, the latter to its ability to pull particulates into its inner surfaces. (These properties are well-known in pharmacology and chemistry.) Charcoal may be purchased at any local pharmacy, but the material I used I made myself from pieces left in my wood-burning stove. If charcoal's use to abate nausea becomes more widely known, I believe that it will revolutionize the popularity of ayahuasca and other nausea-producing entheogens. From now on for me, puking is for penitents and "New Agers," who believe that it is a part of the spiritual body cleansing process along the path to healing. I say that's a lot of sophomoric bullshit; drug-induced nausea is merely the result of a residual toxic effect in the stomach, which has no function other than to cause misery and malaise.

As a related aside, it appears at this time that the *Phalaris stenoptera* is about  $\frac{1}{3}$  less potent than the same amount of *P. brachystachys* from Greece.— B. GREEN

## NAUSEA AND ACUPRESSURE

Some number of issues back, there was a discussion about nausea while tripping, and the question was posed, "Is this a psychological or a physiological effect?" I too experience a fair amount of nausea while tripping on mushrooms, and for me it is almost exclusively psychological. And so I would like to share some acupressure techniques that I have found effective for nausea and other side-effects.

First, to give some background, I use a format or structure to my tripping that seems to give me better results than "just letting things happen." I call this structure "the alchemical container for the experience." In alchemy, nothing much of significance happens outside of the container for the opus, whether this is a distillation flask or furnace. Furthermore, much attention is given to the structure and the shape of the container and the procedures for using it. Of course, centuries of spiritual dry-rot of Christianity have stripped any viable container from the mass culture. It is little wonder that the general reaction in the '60s to psychedelics was fear and loathing. People instinctively sensed here was something that would blow their tidy little *weltanschauung* to smithereens. And so I feel that we have to create something new.

To this end, a "container" I have used with success is the myth of the Hero, as described by JOSEPH CAMPBELL. To briefly summarize CAMPBELL's thesis: There is a call to the Hero, and usually at first, there is resistance to the call. Then the Hero changes his mind and descends into the Underworld to retrieve the boon. The Hero then returns and confers the boon by reintegrating with society. So, to follow this scenario, what I do in the beginning is to deliberately invoke a bad trip. (For whatever reason, this step doesn't take any effort.) With no prompting, Brother Shroom has always delivered the Underworld in spades. I have found that resisting being pulled down into the pit of despair is essential. It is during the resistance that I experience most of the nausea and other unpleasant effects. Timing the decent is important and a little tricky. Prematurely plunging into the emotional storm weakens the final effect and little is gained. Too late and the negative mood isn't completely dispelled. Usually the cycle of resistance and decent repeats itself several times. Then, if I have done my work well, sometime during coming down, the storm will break and the Hero's return begins. I call it the "hangover." There is a feeling of intense joy, peace, of being cleansed, that will last for hours and sometimes even days. There will be insights into personal issues and problems. As I make the drive back to LA from my usual tripping place, the San Gabriel Mountains, the world looks incredibly beautiful. And even when I first see the bank of smog hanging over the city like a dark shroud, there is a sense of "rightness" to it. Slowly the mood dissipates, but I am not left with any sense of emptiness or regret, just a return to a normal hectic LA life.

As an example, let me describe the trip where I first stumbled onto my method. I was tripping in daytime by a mountain creek. Brother Shroom was bringing up some personal issue that had been bothering me (and I can't even recall this now).





I fought dealing with it tooth-and-nail. I felt terrible. Nauseous, despondent, gagging from a violent case of post-nasal drip, wishing fervently I had never done this trip, and vowing never to do mushrooms again; I finally decided to plunge into the heart of the storm. I felt a hideous ripping through my chest, my whole body ached, and I shook all over. This extreme discomfort went on seemingly interminably. Finally, with great relief, I felt myself coming down and knew that the worst was over. Then I looked around me and noticed how the creek had exposed some tree roots through erosion. I was fascinated—they were alive and moving. Then, through these roots, all of my surroundings opened up and came to life. Everything—the trees, bugs, rocks, and water—all were pulsating, surging with life; singing, shouting one word: JOY! Over and over, in inexhaustible novelty, endlessly fascinating: JOY! JOY!! JOY!!! It was as if underneath all matter there was one great Life Force, incandescently alive, that wanted to know itself, experience itself; and so manifested itself in a multitude of forms that could interact with itself in an infinite number of ways. Even the agony of a prey dying in the predator's jaws was not an evil, but two creatures in an embrace and dance of terrible beauty that the Force needed for its completion. I thought to myself, "So this is what the ancient shamans saw. This is what the great spiritual teachers experienced and tried to pass on to others." The memory of my earlier discomfort vanished and I had a sense that "I was for this moment born." Had my whole life up to this point been nothing but misery and unhappiness, I could say it was worth it after all; more than worth it, for that was the tortuous path I had chosen to make my way to this Place. I felt complete, I was filled with joy and peace that slowly faded over the next two days. Many times afterwards, I was able to invoke a shadow of that feeling in meditations, and I felt its healing power.

For dosage I use about  $\frac{2}{3}$  the amount recommended in the *Magic Mushroom Grower's Guide*. I back off from a "full dose" because I usually trip alone in fairly remote, rugged terrain, and at higher doses I tend to lose my physical coordination. All I need is a sprained ankle from boulder-hopping and then have to wait a few hours to be sober enough to drive. At the doses that I am taking, the imagery is anemic, but using the above-described procedures I still get dynamite results.

But now to get to what I would really like to describe for *ER* readers. I am an Acupuncturist by profession, and I would like to share my knowledge of accupressure in dealing with trip bummers. I have only tried these accupressure points

on myself, so I would really like some feedback on how these points work for others.

**GENERAL DIRECTIONS:** Massage these points with firm pressure, making small circles with the finger. More pressure is not necessarily better. Results should be felt within a few minutes. Exact guidelines for deciding whether to continue massaging or just give up are difficult to quantify; use common sense. Point location varies with the individual and is not exact. Massaging an area about the size of a half-dollar will cover most variations. Symptoms will probably return, in which case, repeat the massage.

**NAUSEA:** Pericardium 6. Using the middle three fingers of the opposite hand, measure toward the elbow from the wrist crease on the palm side of the arm. The point is between the tendons.

**PAIN:** Large Intestine 4. Massage the soft flesh between the thumb and the palm above the index finger. For 9 out of 10 people, the exact point can be found by feeling a tender spot next to the bone above the index finger. I have found this point effective when I feel any mental anguish and pain.

**FEAR:** Gall Bladder 40. Put a finger on the outer anklebone and slide off in the direction of the little toe into the depression immediately beside it. The point is next to the lower half of the anklebone. This point doesn't lessen the fear, but it gives strength to push through it.

The textbooks give other possible points, but these are in awkward locations for someone working on him- or herself. These three should be a good start to see if this approach has any benefits.

Needless to say, this is a letter I have meant to write for a long time. When my renewal notice came I was determined not to send it in until I had finished the letter. Has anyone ever found a plant ally effective against procrastination?  
— CAPTAIN MIDNIGHT, CA

## LAB TESTING

Is it possible to send plant specimens to a laboratory to analyze and quantify the available alkaloids in the specimen? For obvious reasons a grower/user of the particular plant would want a breakdown of the contents of their strain of







plant. Do you know of such laboratories and the price they might charge for analysis of the plant? — ONEGREENDAY

*We asked Dr. ALEXANDER SHULGIN for his thoughts on this:*

Let's present the searcher being someone who is looking at a plant, let's say an unusual tobacco plant presumably identified by the questioner, and asking him to analyze and quantify the available alkaloids that are present. That assumes, of course, that the plant is documented, that it contains alkaloids (some of them available) and that an analysis will both identify them (what is there) and quantify them (how much is there). This could well be a master's degree thesis problem and might take a couple of years of research. The costs would be a research grant to the University for a laboratory and a graduate student's costs for a year or two (maybe \$100,000).

Or, if you rephrase the question into an extremely specific and limited form, something like, "Here is a tube that contains a few milliliters of a solution of a plant extract and can you tell me how much nicotine it contains?" Yes, and the answer is 1.05 ng/mL nicotine, and that will be \$35.00 please. There are many, many labs that will accept specific samples, to assay them quantitatively for pre-specified drugs, and that is that. Is there one of these ten drugs in this urine and, if so, how much? No research. Analysis on a production line.

But I suspect your questioner is aiming at something in-between. Last night he drank a cup of boiled-up extract of some funny-looking tobacco plant and he really turned on. And he found residues in the bottom of the cup this morning, which might be interesting to analyze to see what he had taken. This is not a big research project, but then it is not a routine analysis where it constitutes just one more sample to be put on a tray of samples. This needs an analytical chemist to whom you can mail the residues from the cup, who will make an extract that would preferentially isolate the alkaloids, then wait until he was using a chromatographic column that is OKAY for alkaloids, then make a GC injection, print out the MS spectra of the major peaks, and mail you back those spectra for you to do with as you wish. There are commercial labs that do this kind of work, and a typical cost may be \$200.00

But in this case, you do not know the names of the compounds that gave peaks in the chromatograph run, and the analyst couldn't care less. If you suspect that one of those spectra might be nicotine, then you can go to the literature and see what the mass spectrum for nicotine looks like. And maybe it is close. But you are never sure

unless you also run a sample of reference nicotine under the same conditions (another \$200.00).

There is an added complication that might tend to apply to readers of the *ER*. If the suspected alkaloid in question was, say, mescaline rather than nicotine, there are some tricky legal problems that must first be addressed and answered. — SASHA

*Many state universities are likely to offer testing services. One good example fairly near us is the UNIVERSITY OF CALIFORNIA AT DAVIS' Facility for Advanced Instrumentation (<http://carbon.ucdavis.edu>). Their web page describes the instrumentation and capabilities and gives sample preparation hints, a sample submission procedure, and they even hold training programs in mass spectrometry. They also provide an extensive list of chemical supply vendors.*

*Their rates are less for students, and they charge \$20.00 per hour for those who have taken the courses in how to use their GC/MS machines, and who do the testing themselves. (This also might allow a greater degree of privacy with regard to testing plant extracts that contain scheduled compounds.)*

*GC/MS, including 5 library search results is \$35.00 for students and \$70.00 for the public. Additional library searching or MS interpretation is \$50.00 per hour. Training is only available for currently enrolled students, and costs \$100.00 per hour.*

*One commercial laboratory that we found is BioSCREEN TESTING SERVICES, 3892 Del Amo Blvd, Ste. 707, Torrance, CA 90503, (310) 213-0043, (310) 370-3642. Equipment/services that they offer include gas chromatography, liquid chromatography, atomic absorption spectrophotometer, infrared spectrophotometer, and wet chemistry.*

*Also worth checking out is the CHEMICAL ANALYSIS.COM web page ([www.chemicalanalysis.com](http://www.chemicalanalysis.com)), as they provide a fairly extensive listing of labs that may provide testing services to individuals. Additional information on possible private companies in a location near you might be had by placing a query with the AMERICAN SOCIETY FOR MASS SPECTROMETRY, 1201 Don Diego Avenue, Santa Fe, NM 87505, (505) 989-4517, fax (505) 989-1073, [asms@asms.org](mailto:asms@asms.org), <http://www.asms.org>.*

*People using these services who are concerned if their sample(s) contain one or more controlled substances, may prefer to use an overseas lab. In the past, ER has had a sample submitted to INSTITUT UNIVERSITAIRE DE MEDICINE LEGALE, LABORATOIRE DE TOXICOLOGIE ANALYTIQUE in Lausanne, Switzerland. Another possibility is the HONG KONG GOVERNMENT LABORATORY ([www.info.gov.hk/govlab/english/index.htm](http://www.info.gov.hk/govlab/english/index.htm)). — DAVID AARDVARK*





## LSD DOSE/WEIGHT

With the Supreme Court ruling on LSD and the carrier medium weight counting towards mandatory minimum prison sentences, I have come up with an idea (I can't take all the credit). The chemists that manufacture LSD should work towards eliminating the carrier for LSD and should produce pure LSD in a crystalline form. A dose of LSD would then be the size of a grain of sand, poppy seed, or peyote seed. Small, very small. In a gram of LSD there would be 2,000 doses (500 micrograms each). So if a person kept under a gram of this pure LSD, they would not be subject to the 5-year mandatory minimum. It is time to eliminate the carrier medium for LSD. — ONEGREENDAY

*While I agree with the theory behind this, accurate dosing in micrograms could be problematic, based only on estimated size. (A photographer's loop might help, and an inexpensive microscope would be better.) I have read that a single grain of salt is said to weigh about 500 mcg (KEL 1997). However, it struck me that there might be slight variations in the size of individual grains of salt, and even small differences could potentially have a fairly dramatic effect when dealing with a substance potent in the microgram range. Determined to see if the "500 mcg" weight for an "average" grain of salt was accurate, we asked a colleague with a microgram scale to weigh some salt for us. Unfortunately, the scale was only sensitive to  $\pm 100$  mcg, and it turned out that the "average" grain of salt (based on eyeballing for size via a microscope) didn't register on the scale (meaning it must have weighed less than 100 mcg). A "large" grain of salt—about 2 times the size of average, and about 10 times the size of the smallest grain—weighed 200 mcg (but keep in mind the scale's sensitivity limitation of  $\pm 100$  mcg). 14 grains of salt, chosen at random, weighed 1,100 mcg, making the average weight of each of these 78.57 mcg (SIEBERT 2000). While this experiment showed that the 500 mcg estimate was likely too high, and it also shows that—if one is able to make a fairly reasonable volume comparison (using magnification) between crystalline LSD and a grain of salt, it is unlikely that one would take too high of a dose if it was kept within or under even the size of the largest piece of regular table salt. (But by all means, don't use rock salt!)*

*Nevertheless, these sorts of eyeballed volume comparisons seem a bit sketchy to me. If the LSD was kept in pure powder form until it was to be used, and then weighed on a scale that was accurate to  $\pm 2$  mg in a 10 mg amount, this could be dissolved in 20 drops distilled water (assuming a 500 mcg hit) and dosed-out just prior to use. Don't use tap water, as it is likely to have traces of chlorine in it, which is said to destroy LSD on contact (SHULGIN & SHULGIN 1997).*

*The real problem with getting vendors of LSD to produce a pure crystalline product, is that this doesn't lend itself very well to the sales of LSD at concerts, on Haight Street, etc.*

*Street-level commercial marketers of LSD, using blotter, could certainly make smaller hits of blotter paper. Blotter seems to be sold at a fairly consistent size of  $\frac{1}{4}$  inch, and tends to weigh in at about 5–6 mg per dose (including both the drug and the blotter). Most acid sold these days is less than 100 mics per hit, so it seems fairly reasonable that the size of the blotter could be reduced to  $\frac{1}{16}$  th of an inch, and still hold this amount without any problems. This cuts down the weight by  $\frac{3}{4}$  (a substantial amount) and could still allow for an easily sold, fairly uniform dose. — DAVID AARDVARK*

# Kava Kauai

The Source in Hawaii

Highest Quality Kava Root  
Unique Kava Products

*Banisteriopsis caapi*

*Psychotria viridis*

*Salvia divinorum*



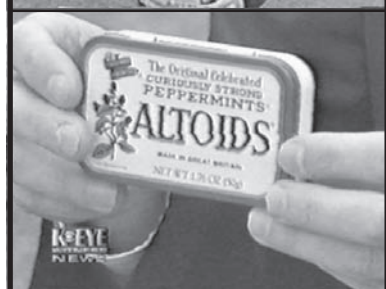
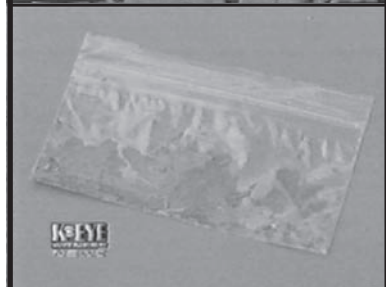
©1996  
VAREZCI

Write or call for a  
**FREE CATALOG**  
POB 1202 (Dept. ER), Kapaa, HI 96746  
1-800-626-0883  
[www.KavaKauai.com](http://www.KavaKauai.com)





# SALVIA IN THE NEWS



The following TV news story, "Mexican Mint" appeared on the 6:00 pm K-EYE CHANNEL 42 (CBS) in Austin, Texas on 3/17/00. According to the news clipping service TELECLIP, similar stories have been run on the TV news in at least 8 cities in the USA since January 2000. While it is no doubt true that greater attention has been brought to *Salvia divinorum* due to web site vendors, it seems likely that the recent aggressive mass-marketing of *S. divinorum* extracts via large circulation print publications such as *High Times* and *L.A. Weekly* (following a sensationalist article in the mainstream pop culture magazine *Details*) have had more to do with shining a spotlight on this plant than the Internet has.

Cast of characters: **MJ:** MARK JOHNSON (news anchor), **FR:** FRANK RECCHIA (reporter), **JK:** Dr. JOHN KEPPLER (clinical director of the TEXAS COMMISSION ON ALCOHOL & DRUG ABUSE), **AP:** anonymous purchaser, **K:** kid on the street.



**MJ:** "It's a Mexican mint, available on the Internet but it's certainly no candy. Texas health officials warn parents that a plant called *Salvia divinorum* causes powerful hallucinations and Austin kids are buying it. And, get this, the mind-altering plant is perfectly legal. K-EYE'S FRANK RECCHIA has this investigation"

*[Picture of dried leaves in bag.]*

**FR:** "This is *Salvia divinorum*, or "SD," a powerful hallucinogen like LSD. It's making its way into Austin legally though Mexican-based Internet sites like this one."

*[Pictures of site showing flower and plant.]*

"The sites will sell you SD for \$39.95 an ounce. It's a Mexican plant in the mint family. Yes, mint! The same exact type of ingredient in products like ALTOIDS."

*[Holds up ALTOIDS box.]*

"But talk about curiously strong."

**JK:** "The experiences that people have, they're describing, virtually impossible to drive a car or function whatsoever, for brief periods of time after the ingestion of this substance."

**FR:** "The Austin man who bought this SD on the Internet described its effects but did not want us to show him."

**AP:** "It basically makes you incoherent. And, it makes you see things, uh, like, uh, visions."





**FR:** “Since these Internet sites first appeared in January, the clinical director of the TEXAS COMMISSION ON ALCOHOL & DRUG ABUSE reports two cases where Austin kids ordered the substance and had strong reactions.”

**JK:** “Walking around and appearing awake and alert but not responding to the parents, uh, as if they weren’t there or weren’t in the room.”

**FR:** “It is not illegal to sell SD because the DRUG ENFORCEMENT ADMINISTRATION does not list it as a controlled substance.”

*[Flash to two teens standing in front of the office of the TEXAS COMMISSION ON DRUG & ALCOHOL ABUSE.]*

**FR:** “These teens worry their little brothers might buy it.”

**K:** “Kids are subject to peer pressure so they’re going to try out this new drug, introduce their friends to it and it’s *all* without their parents’ knowledge.”

**FR:** “The guy who bought this stuff describes it as ‘legal LSD.’”

**AP:** “Uh, it’s powerful stuff—*real* powerful”

**FR:** “An important word of caution here, even though the DRUG ENFORCEMENT ADMINISTRATION does not list *Salvia divinorum* as a controlled substance, the FOOD & DRUG ADMINISTRATION *does* list it as a *poisonous* substance. While it may not be illegal to buy it as a *raw* plant, the Feds say you could be prosecuted for using it to get high—in other words, by smoking it, snorting it, or eating it. And, MARK, you know some people even use this stuff to make tea!

**MJ:** “Gee, this sounds dangerous. Is there any sort of a move to make it a controlled substance?”

**FR:** “Well, the Feds say that’s under review. You know, the problem is, MARK, this stuff is not even *distantly related* to any existing controlled substance so, as the Feds did with ecstasy, they’d have to come up with a whole new category of laws. And that could take some time. We’ll just have to wait and see.”

**MJ:** “Keep us posted, thank you.”

**FR:** “Sure.”

*[End]*





## ENCOUNTERS WITH *KRATOM*

by PAUL E. WOGG

While surfing the web a few years ago, I came across the description of a plant called *Mitragyna speciosa*, or *kratom*. The short discussion mentioned its unusual combination of effects as being both stimulant and depressant simultaneously, and having an indole chemical structure (something commonly found in psychedelics). I asked a friend who lived in the region where the plant was said to grow to check into its availability; after making a half-hearted effort to find this plant, I was told that it was not very common, and I didn't pursue it further. A year or so later I was at an ENTHEOBOTANY conference in México, where two of the speakers mentioned this plant. Neither speaker knew of anyone who had actually seen it, used it, or had any first-hand experience with this plant. Since I was planning to be in South East Asia the week following the conference, I decided to make more of an effort to find this exotic species of ethnobotanical interest. Upon getting back to the States (having returned from México and prior to leaving for Asia), I called my friend in South East Asia to help me find this plant.

After arriving in South East Asia, we met with some friends who knew of a person that used this plant regularly. They said that they could arrange for some leaf to be delivered. The following day, I went to a restaurant where the owner knew the person who used the plant. They had a bag of branches with leaves and flowers waiting for me when I arrived that evening. That particular evening I was extraordinarily fatigued from being 12 hours out-of-phase from my normal time-zone; so much so that I couldn't really carry on



a conversation—which is somewhat unusual for me. I decided to try chewing some of the leaves—I started with two, then after about 15 minutes, I chewed another two. The first thing that I noticed when I started chewing the fresh leaf was a numbing sensation in my mouth. About 10–15 minutes after chewing the second two leaves, I felt alert, centered, and in a good mood—and was back to my old talkative self. The effects were not overly stimulating, in fact, I did not find it to be a stimulant in the classical sense, but rather more of a “centering agent.” I felt “put back together” and slightly euphoric. The effects were pleasant; subtle, yet definitely there.

The following day, I arranged to meet with the man who had collected the plant material that had been left for me. We met back at the same restaurant. He was in his mid 40s and had used the plant daily for several years. He was a good-natured and gentle man, and appeared to be quite healthy. He pulled from his pocket a stack of leaves that he kept wrapped in a plastic bag, removed the leaves from the bag, folded one up and put it in his mouth and began chewing. He then offered me some. I eagerly accepted and we began discussing the plant. He felt very strongly about the plant, and told me about how it had changed his life. At one time he had been a heavy whiskey drinker, and he gave up whiskey after he started using *kratom*. He also discussed other health benefits he has experienced since he started chewing the leaf daily. Prior to his use of *kratom*, he suffered from what sounded like clinical depression, chronic lower back pain, and he easily caught colds and influenza. He said that he would need to go to the hospital at least once or twice each year due to severe colds and flu. Since starting using *kratom*, his lower-back pain has been eliminated, and he has not come down with a single cold or flu in over 6 years. He now works full time doing moderate physical labor, and seems to be fairly content with life in general. He also told me of some friends that he gave *kratom* to; at least 10 of them were heavy drinkers, and now none of them habitually use of alcohol since they started chewing *kratom*.

Traditionally, *kratom* is used to treat diarrhea, cough, parasites, and is used as an opium substitute. It is rumored to be used to treat opiate withdrawal in some areas, but nobody could confirm this use, as none of the users that I spoke with





considered *kratom* to be a drug, and they did not generally associate themselves with people who used opium or other “drugs.” The leaf is typically chewed, although I have heard of people smoking it or using some form of an extract (apparently this is not common, as neither this man nor several other users that I discussed this plant with on subsequent visits knew of anyone who smoked it or used an extract). It is usually chewed fresh, and dried leaves are used to make a hot water infusion or tea. Chewing fresh leaf is clearly the preferred method of ingesting this plant by regular users.

In the months following my first exposure to *kratom*, through extensive personal bioassays, as well as bioassays of friends and colleagues, it was seen that the leaf has a substantial ability to relieve pain. This pain-relieving effect, as well as its pronounced anxiolytic effects, are the most promising areas where I feel that future research efforts should be focused. Based on 6 months of moderate to heavy daily use, I did not find *kratom* to be any more habit-forming than caffeine or commonly prescribed SSRI anti-depressants.

Although traditionally only the fresh leaf is chewed, I found that chewing the dried leaf (which takes a little getting used to), was by far the best method to attain full effects from this plant in its dried form. The dried leaf is typically prepared by gathering leaves that have fallen from the plants, drying them in the daytime heat, then grinding them to a fine powder using mortar and pestle, and storing this in sealed plastic bags or similar containers.

There appear to be at least two different strains of this plant. Subjectively, each strain has somewhat different effects. One strain has larger leaves with red veins, the other has green. I’ve found the green-veined leaves to be more potent, though I prefer the red-veined strain as it tends towards a more relaxed alertness. I suspect that the two strains not only vary in alkaloid content, but also in the proportions of the various active constituents as well.

When chewing the fresh leaf, one typically starts off with 2–3 leaves and then chews additional leaves throughout the day as needed to sustain the level of effects desired. I tend to use it like coffee, starting with about 1 gram dried or a couple of fresh leaves, and then chew more as needed to reach the level of effects desired. Typically with dried material, I’d say that between 1 and 1.5 gm is what I’d call a “normal” amount for mood elevation and pain relief. Over 3 gm tends to produce a more opiate-like feeling and can lead to constipation. If the dose is increased much past the level of the mild opiate stage,

the effects can become more pronounced and be accompanied by nausea. (One individual I know vomited after consuming a tea made with about 10 gm of dried leaf.) I’ve only experienced nausea when using a lot on an empty stomach. At high doses a type of psychological irritability may also occur, similar to what some people may experience on opiates.

Some comments on the *kratom*’s effects:

Psychedelic? The main component, mitragynine, is a 4-substituted indole alkaloid, as are psilocybin/psilocin—with mitragynine having a methoxy group and psilocybin having a hydroxy group at this location. There are not many naturally-occurring alkaloids that carry an oxygen at that position (SHULGIN 1999; SHULGIN 2000). Nevertheless, I would not describe the effects of *kratom* as being psychedelic in any way. I do, however, find it to produce some level of closed-eye visuals, and a few people have reported interesting experiences when chewing a small amount and subsequently using *Cannabis*.

Aphrodisiac? Since mitragynine is structurally similar to yohimbine, it is not surprising that a few male colleagues experienced some enhancement of erectile function while using *kratom*.

Anxiolytic? Very much so; one person who tried it said it was “nearly impossible to get anxious while using this material.”

Anti-depressant? It has generally been found it to produce a subtle and steady sense of well-being that lasts for several hours, typically with no “hang-over.”

Stimulant? Although it is referred to as a “stimulant” in much of the literature, in my experience, and that of friends and colleagues, it appears to be much more of a “centering agent” or “mental clarifier,” than a stimulant per-se. The first time I used this plant, I was very tired and jet-lagged. After chewing 4 *kratom* leaves, I was back—totally there and able to contribute to conversation as if I were at peak mental performance. Not over-stimulated, not really feeling stimulated at all (although some people have reported feeling stimulated). I just felt like all my parts were pulled back together (if that makes any sense). That’s the best way I can describe it. And while the effects of pure mitragynine administered to 5 human volunteers in one study reportedly had a stimulant effect described as being similar to cocaine (GREWAL 1932), another researcher found mitragynine alone to have no noticeable effect after taking an oral dose of 100 mg of the





isolated compound. While I have not experienced pure mitragynine, I feel that it would be quite a stretch to refer to the effects produced by the whole leaves as “cocaine like” or even “*coca* like.” Though *kratom* may have some minor stimulant effects (described above), a mild numbing of the mouth, and perhaps produce a slight euphoria, these effects fall far from that of cocaine. In S.E. Asia its *cultural* use is markedly similar to that of *coca* leaf in South America, being used by agricultural workers to increase physical and mental stamina, allowing for long hours of manual labor (typically agricultural) in the sun. This is where the similarities between the two end. In my experience and that of several who have bioassayed the leaves (both fresh and dried), the typical effects were that of feeling a “calm alertness” and/or “centeredness” at low dosages, which took on a distinctive but relatively mild opiate character at higher dosages. Typically those who bioassayed the leaf were also well acquainted with *coca*—most had used both cocaine and *coca*-leaf on several occasions. Aside from the initial numbing sensation, they found the subjective experience to have little in common with that of *coca* or cocaine. The stimulant effects of *kratom* are quite subtle, and most who have bioassayed it find that caffeine or *Ephedra*/ephedrine possess stronger stimulant properties. Hence, the comparison of the stimulant properties of *kratom* to that of *coca*/cocaine is hardly a meaningful one, as their effects are not of the same order of magnitude.

Attention enhancer? One person tried *kratom* when she ran out of her attention deficit medication Adderall® (a mixture of amphetamine salts). She commented on how the leaf material substituted well for her ADHD medication, and that it was “gentler” than her regular medication. It held her over quite sufficiently for a few days, allowing her to function at full capacity in her professional career as an engineer, until she was able to get her prescription refilled.

Pain Reliever? One colleague with severe pain, for which he is prescribed high doses of opiate analgesics, tried using the dried leaf to help ease his withdrawal and reduce his current dose of 1.4 gm morphine and 24 mg dilaudid per day (as *kratom* is rumored to be affective in curbing opiate withdrawal). He said that he found it very useful, not necessarily so much to curb the withdrawal (it is unclear if it helped with this aspect or not), but he found that it tended to *relieve* the pain—not just distract him from it, as his prescription opiates did). Another colleague who was sent a sample reported the anxiolytic affects, but with an unexpected beneficial side-effect of relieving his chronic lower-back pain. He said that a small amount chewed in the afternoon or early evening (per-

haps below threshold psychoactive levels) relieved his back pain for the rest of the day, with the pain returning the following morning.

Curbing opiate withdrawal? One colleague said that it was highly effective in suppressing the withdrawal syndrome associated with opiate withdrawal, although another subject performing a self-experiment leaves some question as to its effectiveness for this purpose. Clinical studies might be helpful to determine its value in this area.

Opiate-like effects? At low doses I would not consider the experience to have any noticeable opiate-type effects, although people have mentioned it relieving pain at doses that are threshold or subthreshold for noticeable psychological effects. I’ve found this to be the case with my bioassays as well—it seems to be a very effective pain-reliever, perhaps even more-so than opiates, with the advantage of having analgesic activity at levels that don’t significantly impair one’s ability to function (*i.e.*, operate a motor vehicle, *etc.*). At higher doses, the experience takes on distinctly opiate-like effects, similar to codeine or hydrocodone. In recent years, research has found that the alkaloids mitragynine and mitragynine pseudoinoxyl from *kratom* bind to micro- and delta-opioid receptor sites (YAMAMOTO *et al.* 1999), which might help to explain some of the pain-relieving action as well as the high-dose codeine-like effects of this plant. It may also shed some light on its use to curb opiate withdrawal, and its use as an opium substitute when opium is not available.

*Kratom* more addictive than opiates? This is a rumor I have heard, and read about on the Internet. It is completely false in my experience. I used this plant daily for about 6 months—first going 3 days straight then stopping for a couple of days, then 7 then 14, 21, 90, *etc.* I found that upon stopping usage





after about 6 months of moderately heavy daily use (at times I was using more than 30 gm dried leaf per day), that I became rather emotionally sensitive, depressed, *etc.* for a few days upon quitting use. It is hard to separate how much of it was the situation I was dealing with (a difficult period), and how much of it can be attributable to withdrawal. I also experienced some tearing, which is common to opiate withdrawal. At any rate, if these effects could be considered “withdrawal,” they were mild and very manageable, considering the duration of daily use. In later periods of use, I did not experience any withdrawal. It is certainly *not* more addictive than opiates—at least not in my personal bioassays—but rather far less addictive. South East Asian users report “yawning” when stopping use—not being tired or fatigued, but just yawning a lot.

Is there an antidote to overdose? At higher doses, the effects are not necessarily very pleasant, and may include constipation, itchy nose, mild agitation, and nausea. I have been told by several people that the effects can be aborted; every native *kratom* user I queried related that you can eliminate its effects almost immediately by drinking lemon or tamarind juice (without sugar—I was told that sugar would make the

effects worse). It is said to take 5 minutes or less to stop the effects completely. Since I have not tried this, I cannot confirm or negate its effectiveness as an antidote.

Finding some rather unexpected effects (analgesic properties, anxiolytic properties, *etc.*) has lead me to realize that there are very real therapeutic uses for this plant. One possible issue with it being accepted into Western medicine is that mitragynine, the primary alkaloid does not seem to reproduce the same effect as the whole herb, which contains 21 or so additional “minor” alkaloids (JANSEN & PRAST 1988). A tea made from the herb tends to be “less full bodied” than chewing the leaf directly; I suspect some of the minor alkaloids are non-water soluble and/or destroyed by the digestion process. If chewed, perhaps these constituents are absorbed sublingually and bypass the digestive enzymes/chemicals that might otherwise break them down. Typically whole herbs are less attractive to Western medicine than are isolated compounds. For this reason, I fear that Western medicine might not use this herb effectively; they may find that the isolated compounds alone don’t provide the therapeutic effects that they seek, rendering the herb useless from their viewpoint. ✧



## ELEUSIS

### Journal of Psychoactive Plants & Compounds

Europe's premiere publication on entheogens  
edited by

GIORGIO SAMORINI and JONATHAN OTT,  
now formatted using the character  
and suggestions of  
STAMPERIA VALDONICA by MARDERSTEIG  
(the son) in Verona.

ISSUES FROM THE NEW SERIES CONTAIN WRITINGS BY:

A. ESCHOHOTADO, J. OTT, C.M. TORRES, R. GESS, J.M. FERICGLA, G. SAMORINI, S.A. VAN HEIDEN,  
C.A.P. RUCK, D.B. STAPLES, C. HEINRICH, T. STIJVE, B. GLUTZENBAUM, F. FESTI, T. BENJAMIN,  
J. GARTZ, C. RÄTSCH, F. FABBRO, B. THOMAS, and B.J. HARGREAVES.

Please specify the issue (1,2, or 3) you wish to start with. A two-issue subscription is \$50.00 from:  
TELESTERION, Casella Postale 201, 36100 Vicenza, ITALY, [eleusis@telesterion.it](mailto:eleusis@telesterion.it), <http://users.lycaenum.org/eleusis>







# EVENTS CALENDAR

## CONSCIOUSNESS TECHNOLOGIES JULY 20–23, 2000

A conference exploring various techniques for accessing and navigating novel states of consciousness. Presenters include DALE PENDELL, CLARK HEINRICH, KELLY IVORS, ROBERT SULLIVAN, CRYSTAL, TODD ROETKEN, EILIEEN KILGALLON, and JOHANNES COLBY, with music by the STARLIGHT TRANCE band. There will be poetry, ramblings on *Amanita* mushrooms, general mycology, psychology, altered states, sweat lodges, aromatherapy, breathwork and movement, and instruction on how to grow mushrooms on straw. The conference will take place in the Cascade Mountains of Oregon. \$350.00 includes all seminars, workshops, events, and three meals daily. There is on-site camping available. For more information see <http://www.charm.net/~profpan/ct> or contact I-9 RESEARCH, PMB 128 (Dept. ER), 1972 NE 3rd Street, Bend, OR 97701, (541) 420-0738.

## PSYCHOINTEGRATOR PLANTS, ART, ETHNOBOTANY, AND THERAPY JULY 23–AUGUST 1, 2000

An experiential Seminar in the Brazilian Amazon with LUIS EDUARDO LUNA, DENNIS MCKENNA, SILVIA POLIVOVY, KATHLEEN HARRISON, PABLO AMARINGO, and IVÁN PADILLA. Experience ten days of vast exploration in the Brazilian Amazon. "This is not a tour to see shamans, or to learn from shamans. If you are looking for a shaman, this is not the place for you, unless you are looking for the shaman within yourself." There will be three ayahuasca rituals, five lectures on botany, chemistry, pharmacology, and ethnography of ayahuasca, three sessions on ethnobotany and botanical illustration, daily sessions on expressing artistically your journeys with the plants, daily kundalini yoga, meditation, and individual therapeutic sessions if required. Cost is \$1,300.00 to \$1,500.00, which includes local transportation, all meals, and

lodging. For more information write to SILVIA POLIVOVY, Av. Kennedy 2842 6a (Dept. ER), 1425 Buenos Aires, ARGENTINA, tel/fax (54-11) 4774-3892, [silviap@house.com.ar](mailto:silviap@house.com.ar) or check out <http://users.lycaeum.org/~entheos> on the web.

## BOOM FESTIVAL AUGUST 11–16, 2000

The BOOM FESTIVAL is a five day open-air festival that focuses primarily on DJed psychedelic Goa trance music, although they also have some live music in a similar vein. The event takes place in a forested countryside area of Portugal. There are dance areas, chill-out areas, camping areas for tents and also for caravans/trucks/buses. Basic commodities like showers, toilets, and others will be available. They have a flea market where people can rent space to sell goods. The event has been happening since 1997, and this year there will be an area called "Journeys," for music styles other than "trance."

BOOM is held in the magical woods of the Herdade do Zambujal, a massive Mediterranean forest is placed inland on the north bank of the Sado river, near Aguas de Moura (located 60 Km south of Lisboa, capital of Portugal).

There will be a "zone" dedicated to conferences/lectures/workshops, covering fields like entheogens (types, importance, history...), alien entities (UFO, abductions, psychology...), strange planetary events (crop circles, mysteries...), virtual worlds (eco-systems and biology), nanotechnology, fractals, novelty, alternative life styles, future, freedom, chaos and order, anti-prohibitionist, and more.

Presale tickets (until July 31, 2000) are \$60.00, and tickets after this and at the gate are \$70.00. As days of the event pass, the ticket price goes down. Presale comprise only full passes (5-day ticket). Contact: BOOM FESTIVAL 2000, Casa do Terraco (Dept. ER), Ulgueira, 2705 - 349 Colares, PORTUGAL, + 351 21 9281215 (tel & fax), [info@boomfestival2000.com](mailto:info@boomfestival2000.com), <http://www.boomfestival2000.com>.





## TELLURIDE MUSHROOM FESTIVAL AUGUST 24–27, 2000

This will be the 20th annual MUSHROOM FESTIVAL held in Telluride Colorado, designed for people interested in mushroom identification, edible, poisonous, and psychoactive mushrooms, and mushroom cultivation. This year's speakers include Dr. ALEXANDER SHULGIN, SATIT THAITHATGOON, GARY LINCOFF, PAUL STAMETS, Dr. ANDREW WEIL, JOHN CORBIN, LINNEA GILLMAN, and EMANUEL SALZMAN. For more information contact FUNGOPHILE, POB 480503 (Dept. ER), Denver, CO 80248, (303) 296-9359, fax (303) 297-1026, lodomyco@uswest.net.

## BURNING MAN 2000 AUGUST 28—SEPTEMBER 4

BURNING MAN is a temporary art community, created in the Black Rock Desert of Nevada. An experiment in radical self-expression, now in its 16th year. Participants must bring all necessities for survival—including water, food & shelter.

There is no commercial vending at this event.

What do I have to say to convince you that you're a damn idiot if you don't attend BURNING MAN? This is the new Eleusis! A yearly pilgrimage to renew one's spirit and faith in human creativity. Check out the web page ([www.burningman.com](http://www.burningman.com)) and then buy a damn ticket already. As of May 1 they offered 6,000 tickets at \$165.00 each (available while supplies last or until June 30th, whichever comes first). Check for availability via the web site or call (415) TO FLAME.

From June 31 until July 31 there will be 7,000 tickets sold at \$185.00 each while supplies last, and from August 1 until August 14 the tickets will be \$200.00 each. Tickets purchased at the gate will cost substantially more and no tickets will be available during the last 4 days of the event. A limited number of tickets may also be purchased with credit card via the web at <http://www.ticketweb.com> and by phone at (510) 704-4448. Children under 12 accompanied by a parent will be admitted for free. Children under 18 must be accompanied by an adult over 21 years of age. For more information via snail mail contact THE BURNING MAN PROJECT, POB 884688 (Dept. ER), San Francisco, CA 94188-4688.

[www.peruvian-journey.com](http://www.peruvian-journey.com)



Ethnobotanical seeds, plants, spores and cacti of ancient power and shamanistic value.



We carry Baby Hawaiian woodrose, Illinois bundleflower, Morning glory, Opium poppies, Lophophora species, San Pedro, Peruvian Torch, St Johnswort, Syrian rue, Wormwood, Tabernanthe iboga, Phalaris grass, Voacanga, Datura species, mushroom spores and much more!



For a catalog send \$1.00 to  
Peruvian Journey  
PO Box 553  
Penfield, N.Y. 14526

Shop online at [www.peruvian-journey.com](http://www.peruvian-journey.com)  
e-mail us at [seeds@peruvian-journey.com](mailto:seeds@peruvian-journey.com)





## ECUADORIAN AMAZON FIELDTRIP OCTOBER 2-12, 2000

After spending a night in Quito, Ecuador's capital in the Andes, participants fly into Eastern Ecuador and make their way to a field station that has been created by four villages. Lodgings, trails, forest, river, and ample expertise in the many ingenious ways that the people of the Amazon employ plants in their practical, artistic, and spiritual lives. Instructors include KATHLEEN HARRISON, BRET BLOSSER, and ROCIO ALARCÓN. 20 participants will be exposed to indigenous communities of Quichua, Shuar, and Huarani, as well as a *mestizo* group. Native healers will tell stories about the spirits of the forest and how to deal with supernatural dangers. Some heal with ayahuasca, others are experts in herbs. Participants will learn how plants figure in people's lives in many ways: healing and ritual, but also in fishing, weaving, food gathering, gardening, medicine, art, house building, and more. It is amazing how much these groups know about plants, and how they related to the ecosystem as a whole.

Cost is \$1,650.00, which includes all expenses within Ecuador, but not airfare (current consolidator fares are available for \$800.00). As of mid-June, attendance for the trip was half-full. For more information contact: BOTANICAL DIMENSIONS, POB 807 (Dept. ER), Occidental, CA 95465, (707) 874-1531, (707) 874-2336 fax, kat@wco.com.

**For a FREE catalog of  
all available back-issues of  
THE ENTHEOGEN REVIEW  
send a #10 self-addressed  
stamped envelope to:**

**ER BACK ISSUES  
POB 19820  
Sacramento, CA 95819**

## BOTANICAL PRESERVATION CORPS

*Serving devotees of shamanic herbalism  
in over 50 countries.*

Exotic Botanicals ▼ Field Gear ▼ Audio Tapes  
Extraction Apparatus ▼ Artifacts & Curios

*Salvia divinorum* Leaves ▼ Atacama Snuff Trays  
Vanuatu Kava Products ▼ Bolivian Coca Bags  
Ayahuasca Vine ▼ *Mimosa hostilis* 'jurema'  
Mushroom Extracts ▼ Smoking Herbs  
Stimulants, Sedatives, Immunotonics & More!

We are the original entheobotanical supply house offering many exotic items and state-of-the-art formulation expertise. Launching this entire new industry (formerly under the name *...of the jungle*), which has inspired many parallel businesses, we remain the premier source for quality, price, and fast, reliable service.

The BPC catalog also features a full selection of audio tapes from previous BPC seminars, including talks by JONATHAN OTT, TERENCE MCKENNA, SASHA SHULGIN, KEN SYMINGTON, RICHARD EVANS SCHULTES, DALE PENDELL, RALPH METZNER, WADE DAVIS, GIORGIO SAMORINI, and many other seminal speakers at these legendary events.

*Send \$2.00 for the complete,  
illustrated 35-page catalog to:*

**BOTANICAL PRESERVATION CORPS  
Box 1368 (Dept. ER)  
Sebastopol, CA 95473, USA**





# BOTANICUS PROHIBITA

by K. TROUT

The recently proposed “Anti-invasive Pest” legislation and the “White List” are something that should be of serious concern to all of our readers. This new level of attack on nature paves the way for more species to be banned from cultivation, transportation, or possession (even if growing “wild” in the ground and not under cultivation).

Despite the hype and rhetoric of the anti-invasive species proponents (which resembles language that has been used to denounce drug users, witches, Jews, gypsies, “illegal aliens,” and other unpopular minorities), the valid objections to these proposed actions have been declared as an “Internet hoax” by some, or else dismissed as conspiracy theory. This is far from the truth.

One of the most disturbing elements of this proposed legislation is that, despite it being presented to address invasive pests, the definitions of “pest” are to be applied as seen fit by the UNITED STATES DEPARTMENT OF AGRICULTURE, and includes *plants* purported to pose a threat to public health.

Both the proposed legislation *and* the INVASIVE SPECIES COUNCIL (established by Executive Order) are targeting not simply pests, invasive species, noxious weeds, and their seeds, but also *plant parts*, and are proposing to ban any shipment or mailing, *even of manufactured and processed plant parts*.

The wording in the bills literally reads “a progeny of a plant, plant product, biological control organism, plant pest, or noxious weed that is moving into or through the United States or interstate, or has moved into the United States or interstate,” and lists their intended targets as “a plant, plant product, biological control organism, plant pest, noxious weed, article, or means of conveyance that is infested with a plant pest or noxious weed.”

Considering that the purported goal is to address invasive pest plants it is interesting that the wording in Section 2 of S.910 includes: “(14) The term ‘noxious weed’ means a plant or plant product that has the potential to directly or indirectly injure or cause damage to...livestock, poultry, or...public health...”

“Plant” and “plant product” are further defined in the bill as: “(17) PLANT—The term ‘plant’ means a plant (including a plant part) for or capable of propagation (including a tree, tissue culture, plantlet culture, pollen, shrub, vine, cutting, graft, scion, bud, bulb, root, and seed),” and “(19) PLANT PRODUCT—The term ‘plant product’ means—(A) a flower, fruit, vegetable, root, bulb, seed, or other plant part that is not covered by paragraph (17); [*In other words plant parts not “for or capable of propagation!” — K. Trout*] and (B) a manufactured or processed plant or plant part.”

One must wonder how it is that a manufactured or processed plant or plant part can be considered to be an invasive species or noxious weed perceived to be of threat *unless* this is being aimed at medicinal or other drug or potential drug plants. This legislation could be applied to literally ban the movement or cultivation of poisonous plants no matter what their intended purpose. (Even castor beans have been proposed for prohibition!)

Since this act would ban shipment via the mail or any other means, and specifies not simply plant pests but also plants and plant products, this *must* be seen as a potential means to control any medicinal herb not on the approved list.

In a disturbingly ironic twist, this legislation also eases the way for release of biological controls however is seen fit by the AGRICULTURE DEPARTMENT; a chilling thought, since the USDA is presently trying to get approval for the environmental release of their recently bioengineered *Fusarium* designed to eradicate the genus *Papaver*. (With similar biochemical weapons against *Erythroxylum* and *Cannabis* planned for the immediate future.) Since this legislation assigns oversight and approval to the USDA, the implications are quite clear.

The deadline for submission of the recommendations of the INVASIVE SPECIES COUNCIL to the President is August of 2000 (This report was mandated by EO 13112, on February 3, 1999, to be submitted in 18 months)

This legislation is presented to the public in such a way that makes it sound like a good and necessary thing for protection of the environment and economic interests, but the fact





remains that regulations already on the books can easily address any and all purported problems. In fact, this set of proposed restrictions will create yet another area of legal prohibitions affecting completely unrelated areas (including the movement and cultivation of many if not most medicinal, ethnobotanical, ornamental, and exotic plant and animal species) and—should the bills pass—will define these as being prosecutable criminal acts.

Section 204 of S.910 prescribes both criminal and civil penalties for violation. Furthermore, Section 104(b) par. (1) authorizes the Secretary of Agriculture to require property owners to treat or remove pest species at no cost whatsoever to the government, and par. (2) allows the Secretary of Agriculture to demand repayment from the landowners for any costs incurred during the removal of invasive species if the landowner does not comply.

Section 201(a) authorizes agents to “(1) stop and inspect, without a warrant, a person or means of conveyance moving into the United States to determine whether the person or means of conveyance is carrying a plant, plant product, biological control organism, plant pest, noxious weed, article, or means of conveyance subject to this Act; (2) stop and inspect, without a warrant, a person or means of conveyance moving in interstate commerce on probable cause to believe that the person or means of conveyance is carrying a plant, plant product, biological control organism, plant pest, noxious weed, article, or means of conveyance subject to this Act; (3) stop and inspect, without a warrant, a person or means of conveyance moving in intrastate commerce or on premises quarantined as part of an extraordinary emergency declared under section 105 on probable cause to believe that the person or means of conveyance is carrying a plant, plant product, biological control organism, plant pest, noxious weed, article, or means of conveyance subject to this Act; and (4) enter, with a warrant, a premises in the United States for the purpose of conducting investigations or making inspections under this Act.”

The warrantless searches are said to be for USDA personnel and those who the Secretary of Agriculture brings into their activities. This does not say that the police can conduct these warrantless searches, but in light of the police using private security guards to do searches and then using what is found in order to *get* warrants, one can't help but wonder if there will not be much broader cooperation between law enforcement and the USDA if this becomes law.

An incredibly disturbing fact is that despite their mandate to perform risk assessments, the INVASIVE SPECIES COUNCIL *appears* to be simply amalgamating pre-existing lists from numerous and unrelated sources, many of which used unclear protocols for declaring species to be pests, or did not follow the established guidelines. These lists presently include economically indispensable forage and fodder crops, plants used for erosion control, soil binding, range management, green manure, and important turf plants. At the *very least* actual risk assessments need to be performed, as many of these lists were created at a local level with inadequate input from interested parties and followed no set protocol or seemed to arbitrarily declare species invasive or pest plants. Some of these groups apparently identified any plant that met the definition of being an “alien species” or was foreign to a particular ecosystem and declared it as an “invasive” species entirely on that basis alone. These lists are seemingly being merged without questioning what is included or attempting any sort of actual risk assessment. There are even reports that some state and federal agencies are already using these poorly conceived lists as their basis for a premature implementation of the Executive Order.

The purported rationale behind a “White List,” namely a list of approved species declared to be permissible for cultivation or shipping, can be found in the assertion of FAITH CAMPBELL that, “Scientists can't even name most species of insects, fungi, and pathogens found in other countries, much less predict which ones will prove invasive in a new environment.” The absurd conclusion is that whatever is unknown must therefore be banned preemptively.

While the “White List” approach (meaning anything not on the list is to be considered prohibited), *will not* be found within the wording of the bills, nor in EO 13112, this was in fact proposed by a co-chair of the INVASIVE SPECIES COUNCIL itself at their inaugural meeting. This co-chair is BRUCE BABBITT who is also Secretary of the Interior! LIBERTY HYDE BAILEY put it best when saying that “all living beings have the right to engage in the struggle for existence.”

Help stop a deceptive end-run approach to the Constitutional limitations on government intrusion into your life through this unwarranted attack on nature itself. Address your letters of outrage or concern to any of the following co-chairs of the NATIONAL INVASIVE SPECIES COUNCIL:

Secretary of the Interior BRUCE BABBITT, 1849 C Street N.W., Washington, DC 20240, (202) 208-3100





Secretary of Agriculture DAN GLICKMAN, USDA, 200A Whitten Building, 1400 Independence Ave., S.W., Washington, DC 20250, (202) 720-3631, fax (202) 720-2166

Secretary of Commerce WILLIAM DALEY, 14th Street & Constitution Avenue, Washington, DC 20500, (202) 482-2000, fax (202) 482-2741

Important web sites to read:

<http://www.geocities.com/nowhitelist>

[http://www.amseed.com/documents/invasive102899\\_1.html](http://www.amseed.com/documents/invasive102899_1.html)

Read the source initiating this escalating activity: EXECUTIVE ORDER 13112: <http://refuges.fws.gov/FICMNEWFiles/eo.html>. Executive Order 13112 can also be read at <http://www.pub.whitehouse.gov/uri-res/> (select the third button, then Executive Orders and type "Invasive species" into the search box).

See the two bills in question (S.910 NOXIOUS WEED COORDINATION AND PLANT PROTECTION ACT and S.83 PLANT PROTECTION ACT) at <http://thomas.loc.gov>.

Also see <http://www.americanlands.org/forestweb/invasive.htm> and <http://invasives.fws.gov/> for what the proponents hope to see come from implementation of this.



*Available in August 2000!*

## **PSYCHEDELIC RESOURCE LIST — THIRD EDITION —**

**Completely Revised and Updated  
Hundreds of Reviews!  
Expanded Internet Section  
Many New Botanical Suppliers!**

### **PROVIDES SOURCES FOR:**

- ▼ **TABERNANTHE IBOGA:** seeds, root-bark and extracts, and guided sessions with pure ibogaine.
- ▼ **PSILOCYBES:** spore prints & syringes, dried mushrooms, and growing supplies. ▼ **PEYOTE:** seeds and live plants.
- ▼ **CANNABIS:** viable seeds for high-potency strains and suppliers of dried herb. ▼ **Legal mescaline-containing cacti.**
- ▼ **Pure research chemicals:** tryptamines, phenethylamines,  $\beta$ -carbolines, GHB, pro-drug analogues, and GHB-making kits.
- ▼ **SALVIA DIVINORUM:** plants, fresh & dried leaves, seeds, potent & standardized extracts, and pure salvinorin A.
- ▼ **Plant extraction:** chemicals & labware. ▼ **Vaporizers, waterpipes, and sundry smoking supplies.**
- ▼ **AYAHUASCA:** traditional & analogue plants. ▼ **OPIUM POPPIES:** seeds & dried pods.
- ▼ **Books, periodicals, seminars, indoor grow-lights, gardening equipment, & more!**

8.5" x 11" soft-cover. \$23.00 in the USA, postpaid (CA residents add \$1.55 for sales tax), \$26.00 for foreign orders, postpaid (payment in USA dollars [cash] preferred, international money orders add \$5.00):

Soma Graphics, POB 19820, (Dept. ER), Sacramento, CA 95819-0820, USA






---



---

# SOURCES

---



---

by JON HANNA

## ANTELOPE BOOKS

218 Walnut Street (Dept. ER)

Petaluma, CA 94952

(707) 769-0524

[mrbob@monitor.net](mailto:mrbob@monitor.net)

<http://www.abebooks.com/home/NTLPBKS>

A great selection of used drug books, as well as general stuff on altered consciousness, first editions, and signed books. Prices are quite good. A list of available titles can be had at the web page.

## AYAHUASCA DREAMS

+31(0)20-6830129 (Netherlands) tel/fax

+5561-6461613 (Brazil) tel/fax

[yatra@yage.net](mailto:yatra@yage.net)

<http://yatra.yage.net>

YATRA-W.M. DA SILVEIRA BARBOSA, formerly associated with FRIENDS OF THE FOREST, is now holding her own ayahuasca seminars and workshops. Her work is "designed to explore levels and states of consciousness that promote a harmonious life experience through the perception of our internal and external unity with all realms of the universe."

These workshops are held in beautiful surroundings, and incorporate both ayahuasca and *jurema*, as well as music, mantras, Holotropic breathing, yoga, diet and nutrition, meditation, silence, sweat lodge, sauna, hot tubs, waterfalls, rivers, sun bathing, and forest hiking

YATRA's workshops support the development and the appropriation of shamanic belief systems and healing protocols, promote ecological and environmental projects with indigenous tribes in the forests of the world, act as a forum for exchange and research into modern applications of traditional medicines for the treatment of drug dependency, depression and other psychological and psychosomatic disorders, supply food, clothing and educational items for the Atikum, Kaimbé, Truká and other Indian tribes of northeast Brazil, work towards financing legal support for the recla-

mation of indigenous tribal homelands in the northeast of Brazil, introduce permaculture in indigenous areas of Brazil and other countries, and establish apiculture among indigenous tribes.

Her web site has a lot of additional specific information about what happens at the workshops and when they are scheduled. As well, she has a *huge* collection of links to related sites of interest.

## BEAT BOOKS

c/o STEPHEN RONAN

POB 5813 (Dept. ER)

Berkeley, CA 94705

[beatbookscatalog@mailexcite.com](mailto:beatbookscatalog@mailexcite.com)

<http://members.aol.com/beatshop/beatcat.html>

This one falls into the "I'm amazed I didn't hear about this sooner" category. BEAT BOOKS (no connection to the similarly-named, similarly-oriented English bookseller ANDREW SCLANDERS' company) has been around since 1987, selling all manner of books related to the Beat culture (titles by and about BURROUGHS, CASSADY, DYLAN, FERLINGHETTI, GINSBURG, HUNCKE, KEROUAC, KESEY, SNYDER, and other usual suspects), the '60s/hippie culture, drugs, and more. He also has posters, broadsides, postcards, and various ephemera related to this era. Many of the available works are list at the web site, and a more comprehensive yearly print catalog is \$3.00 (or free with an order of \$30.00 or more). Make checks payable to STEPHEN RONAN. With an excellent selection and quite reasonable prices, I can highly recommend that you check out BEAT BOOKS.

## BLUE HONEY:

### THE INFINITE MUSHROOMS

[webmaster@bluehoney.org](mailto:webmaster@bluehoney.org)

<http://www.bluehoney.org>

When I first saw this site, I thought that it was pretty cool. There are a variety of articles posted, some written by JAMES ARTHUR, who appears to be the site owner, and who has also written the book *Mushrooms and Mankind: The Hidden Meanings of Christmas, the History and Philosophy of Mushroom Symbolism*. The site links to sales of jewelry (quartz crystal pendants), T-shirts, books, and videos, although not all of these pages were constructed when I checked them out. The "books" section is essentially a list and short reviews of various titles, with a link to AMAZON.COM for those who might





want to purchase some of them. (Although AMAZON.COM provides great service, it always strikes me as being unfortunate when folks in the entheogen-related community fail to link to F.S. BOOKS or MIND BOOKS for their titles on psychedelics; we should be generally more supportive of smaller businesses, especially when they are run by members of our own community.)

Categories of the site include psychedelics, products, spirituality, time, visuals, featured articles, Gaia, science, multimedia, and travel. It was when I got to the “art museum” section of the “visuals” category that I lost my enthusiasm for this site. There are an excellent selection of images here, beginning with ALEX GREY’S work, moving into SALVADOR DALI, and then some other contemporary artists. Unfortunately, none of these works are *credited* to the artist who did them, nor is the title of the work given. It seems quite unlikely that any of these artists would appreciate their work being presented this fashion. It is quite unfortunate that this “museum” is set up in this manner, as there were some interesting pieces of art posted, and I would have liked to know more about the artists that did them. Since the first time that I visited the site and the time that I wrote the review, a link has been put in to GREY’S *Sacred Mirrors* web site, but there is still no mention of his name or the titles of his works anywhere. And one would have to stumble across the link by clicking onto one of the images, since there is no indication that the link exists. I seriously doubt that permission has been granted by any of the artists (or their estates) to present their work in this anonymous manner.

There appears to be a non-ethic common on the web that it is okay to simply post whatever one wants, creator and copyright be damned. Which makes me wonder whether or not ARTHUR got permission to post various written works to his site, such as stuff by STEVE KUBBY, TERENCE MCKENNA, and PAUL STAMETS, among others. He no doubt *may* have, but unless I see “reprinted by permission” on any web site, I remain sceptical. At least in these cases he *credited* the writings; *artists* on ARTHUR’S site don’t even get this much consideration.

This sort of theft is not at all unique to ARTHUR. After visiting the LYCAEUM’S plant image bank in their “Graphics Archive,” I noticed that hardly any of the images cited the source that they had been taken from. Numerous images had clearly been hoovered from PAUL STAMETS books and JIM DEKORNE’S *Psychedelic Shamanism*. (My feeling was, at *least* if you are going to steal someone’s image, it would be a bit more reasonable to put in a credit and a link to where one might purchase the

book that these images were lifted from.) When I mentioned this to the LYCAEUM’S Graphics Archive Manager, he said that he was new on the job, and that they were going to try to correct this, but he didn’t know where many of the images came from. I then spent several hours of volunteer work, collecting citations for these unreferenced images, and e-mailed this information to him. Over a year later, they still have not given proper credit for these images (although some of them may have been removed since then). When it comes down to building a web site largely by stealing the works of others, and not even crediting it in some cases, I have to seriously wonder about what the denizens of cyberspace have learned from the psychedelic experiences they claim to espouse the importance of.

#### BIBLIOGRAPHIA STUDIORUM PSYCHEDELICORUM

<http://www.psymon.com/psychodeliasymon@psymon.com>

A catalog of the reading that RON KOSTER has done during his explorations of the psychedelic experience. It is essentially a list of everything that he read on the topic between 1985 and 1993 (and this guy clearly did a lot of reading). This selection is pretty extensive, and nicely broken up into categories so that those looking for source material in a particular area can check under these headings first: General Information, Chemical, Bio-Physiological & Botanical Studies, Individual Subjective Descriptions, Sociological & Historical Perspectives, Ethical & Legal Perspectives, Consciousness Studies, Creativity Studies & Artistic Considerations, Studies in the Psychology of Religion, Ethno-Psychopharmacology, Psychotherapeutic Applications, Adverse Reactions & Their Treatment, and Spotlight: STANISLAV GROF. There is also a very useful alphabetic listing of the entire bibliography, for those who *know* exactly what they are looking for, but need specific citation details.

There are transcriptions of some documents, and it appears as though KOSTER has attempted to retain the original format of these articles to a large degree. Some transcribed works include: *Mescal: A New Artificial Paradise* (the 1897 HAVELOCK ELLIS article on his experiences with peyote), “L.S.D. 25 as an Aid in Psychotherapy: Preliminary Report of a New Drug” (The first English-language article written about LSD from 1950), *The Psychedelic Drug Therapies* (GRINSPON & BAKALAR’S brief introduction to the history and use of psychedelics in the field of psychotherapy), *Dolphin-Human*







*Relation and LSD 25* (LSD psychotherapy with dolphins (!) by JOHN LILLY).

As well, there are a number of graphic links, including visions from LSD psychotherapy, molecules, LSD blotter art, a small gallery of psychedelic art, psychedelic rock art (the San Francisco scene), the acid tests, psychedelic ESP targets, delysid, patient CARY GRANT, monkeys on LSD, and spiders on LSD.

This web site is a valuable and well-crafted resource for psychonautical researchers.

#### **B.I.O.**

**Roseggerg. 65 (Dept. ER)**

**A-3412 Kierling**

**AUSTRIA**

**+43/(0)2243/26847**

**ufo@klosterneuburg.net**

**http://members.klosterneuburg.net/ufo**

A web-based company selling psilocybian mushroom spore prints, cultures, and syringes. They have an excellent selection of strains obtained world-wide. Offerings include *Psilocybe australiana* (New Zealand) culture \$40.00; *P. azurescens* (Oregon) culture/print \$35.00; *P. baeocystis* (Washington) culture \$40.00; *P. bohemica* (Austria) culture \$60.00; *P. caerulea/mazatecorum* (México) culture \$60.00; *P. cubensis* (Amazon) print \$15.00; *P. cubensis* (B+/GT) print \$15.00; *P. cubensis* (Gainsville/FL) print \$15.00; *P. cubensis* (Pensacola/FL) print \$15.00; *P. cubensis* (Tasmania/AU) print \$15.00; *P. cubensis* (Ecuador) print \$15.00; *P. cubensis* (Colombia) culture \$15.00; *P. cubensis* (Plantasia) culture \$15.00; *P. cyanescens* (UK) culture \$35.00; *P. hoogshagenii/semperviva* (México) culture \$60.00; *P. mexicana* (México) culture \$60.00; *P. natalensis* (South Africa) culture \$60.00; *P. pelliculosa* (Austria) culture/print \$25.00; *P. semilanceata* (Austria) culture \$30.00; *P. semi./alpina* (Austria) culture \$40.00; *P. tampanensis* (Florida) culture \$60.00; *P. zapotecorum* (México) culture \$60.00; *Panaeolus cyanescens* (Florida) culture/syringe \$35.00; *P. cyanescens* (Hawai'i) culture \$35.00; and *P. tropicalis* (Florida) culture \$40.00.

Prints are all fresh, clean, and viable and most can be delivered immediately. Cultures are sent in slant-tubes (MEA). Prices include shipping and payment is only accepted in cash or international money order. Those interested in placing an order should contact B.I.O. via e-mail first, to make cer-

tain of prices and availability. A current print catalog of offerings is available for \$2.00.

#### **COSMIC SHROOMS**

**3725-4, Tadeike Mimata-cho (Dept. ER)**

**Kitamorokata-gun**

**Miyazaki 889-1914**

**JAPAN**

**81-986-8762-9024**

**cosmic@cosmicshrooms.com**

**http://www.cosmicshrooms.com**

A fairly new Japanese firm offering live *Lophophora williamsii* plants, 4–6 cm in diameter, 4–6 years old (have flowered at least once) for \$50.00 each; *L. diffusa* for \$45.00 each; *Trichocereus bridgesii* and *T. pachanoi*, 10–14 cm tall and 4–6 cm wide, for \$40.00 each; and various psilocybian mushrooms—*Psilocybe cubensis*: 2.5 gm for \$35.00, 5 gm for \$55.00, 7.5 gm for \$70.00, 10 gm for \$80.00; *P. tampanensis*: 7 gm for \$30.00, 15 gm for \$50.00, 22 gm for \$65.00, 30 gm for \$75.00; *Copelandia cyanescens*: 1.5 gm for \$40.00, 3 gm for \$70.00, 4.5 gm for \$90.00, and 7.5 gm for \$110.00; and they have a 5X extract of *Tabernanthe iboga* root-bark: \$50.00 for 1 gram, \$140.00 for 3 grams, \$210.00 for 5 gm, \$320.00 for 8 gm (dose ranges are presented as 0.5–1 gm as a stimulant; 1–3 grams as a mellow euphoric trip with possibilities for visual imagery; 3–6 gm as the maximum safe amount, with possibilities for near-death and spiritual experiences). They sell Oaxacan *Salvia divinorum* leaves (\$28.00 for 14 gm, \$45.00 for 1 oz) and extracts, a “regular” 5X (\$15.00 per gm), a standardized 5X (\$21.00 per gm), and a standardized 10X (\$19.00 per 1/2 gm, \$36.00 per gm). They also offer a variety of less interesting herbs such as *Acorus calamus*, *Artemisia absinthium*, *Centella asiatica*, *Cola nitida*, *Kaempferia galanga*, *Lactuca virosa*, *Muiria puama*, *Nepeta cataria*, *Passiflora incarnata*, *Paullinia cupana*, *Piper methysticum*, *Scutellaria laterifolia*, *Serenoa repens*, *Turnera diffusa*, and *Valeriana officinalis*, as well as a few herbal energizer and “herbal ecstasy” products. At times they have 2C-T-7 (generally about \$20.00 per 8 mg) and MTA. Prices for these items fluctuate, and you should e-mail for more information. Finally, they are considering offering 1,4-butanediol (as GHB is scheduled in Japan).

Shipping via regular airmail (4–7 days) is free, and via Express Airmail (3–5 days) is \$10.00. Payment by international postal money order is preferred, although they also accept bank transfers along with an additional \$25.00 fee, credit





card payments (processed through the PAYPAL e-mail system), as well as American and Japanese cash. Their shipping method is said to be “confidential,” with the comment “Do you like Japanese noodles?” (I’m sure everyone catches their drift here). They will ship in any manner requested, and they ship to any country stating that it is the buyer’s responsibility to know the laws in their own country. None of their products are illegal in Japan.

**DANCESAFE**  
**POB 12462 (Dept. ER)**  
**Berkeley, CA 94712**  
**(510) 834-4654**  
**dsusa@dancesafe.org**  
**http://www.dancesafe.org**

I asked my friend SYLVIA to get me some information on the harm reduction group DANCESAFE, as I had been hearing quite a bit about them lately. Here’s what she had to say:

DANCESAFE started out in 1998 as the ECSTASY HARM REDUCTION PROJECT, with pill-testing as its primary focus. It quickly widened its scope to harm reduction information about ecstasy and other club-drugs. A grant from the PROMIND FOUNDATION kick-started their free pill-analysis project. Users can send a pill in to DRUG DETECTION LABORATORIES (DDL, 9700 Business Park Drive STE. 407, Sacramento, CA 95827—include a piece of paper with DANCESAFE written in large letters, plus the brand of the pill; effects if they are known, *i.e.* “stonny,” “no effect;” and the city where the pill was acquired) and about two weeks later this information along with a picture of the pill, its dimensions, and contents (though not dosage, due to DEA restrictions) are posted on the web site. This way pills that *are* adulterated (most commonly dextromethorphan sold as MDMA) get their mugshot up and a warning about them. Since the deaths in May of two Chicago youths who took PMA (4-methoxyamphetamine) that was sold as ecstasy, and hospitalizations across the country from DXM-related heatstroke, the value of pill-testing only gets clearer. For a donation of \$25.00 or more, visitors can get a Marquis-reagent testing kit with a color chart, for home pill screening. DANCESAFE also sells its literature and offers instruction on how to create a local DANCESAFE chapter. Local chapters set up tables at raves and offer on-site, while-you-wait pill screening with the Marquis reagent kit, as well as free information, condoms, earplugs, and advice. Local chapters can make arrangements with law enforcement that people getting pills tested will not be targeted, and they also

can coordinate with on-site medical personnel and security to insure the safest setting possible. DANCESAFE is currently getting a lot of attention in the press: *60 Minutes II*, *TIME Magazine*, *A&E*, and other print and broadcast news groups have interviewed the national director, EMANUEL SFERIOS.

The DANCESAFE web site includes comprehensive information on all recreational “dance” drugs, organized both for the average user looking for simple safety tips, as well as the more experienced user seeking detailed pharmacological action. It starts off with a clever eye-candy icon; a phat-panted dancer in the middle of a yellow yield sign (well, almost, the sign is upside down but it gets the message across) and the motto “promoting health and safety in the rave and dance-club community.” The nav bar is chunky with links; Drugs (the usual suspects), Issues (Hearing, Driving Home, Safe Settings, Women’s Issues), Organization (Philosophy & Vision, National Office, Local Chapters, Literature), and Highlights (Ecstasy Slideshow, Ecstasy Testing Kits, Laboratory Pill Analysis, Risk Assessment). The Ecstasy Slideshow has been described as “E for Dummies.” It takes you through “what ecstasy does in the brain” in plain language. The Risk Assessment section has a chart that shows what the relative risks of death are of many behaviors (Russian roulette and brain surgery are listed as “Extremely High [risk],” ecstasy and airplane travel are listed as “Quite Low,” tobacco use and serious climbing are “Very High,” nitrous oxide and sharks are “Minimal”). The web site gets over 130,000 hits a day.

DANCESAFE is a solid grass-roots harm reduction group that focuses on the casual non-addicted use of MDMA and other drugs—a new front in the U.S. for harm reduction (a drug policy reform strategy that is best known for needle exchange). An emerging motto being promoted for the electronic dance culture around harm reduction efforts is “zero deaths, zero arrests.” Regardless of whether or not the ECSTASY ANTI-PROLIFERATION ACT OF 2000 (S.2612) passes in its current form [For more on this anti-free speech bill, which is disturbingly similar to the METHAMPHETAMINE ANTI-PROLIFERATION ACT, see [www.cognitiveliberty.org/lawlibrary/bills/antiecstasybill/antiecstasyindex.htm](http://www.cognitiveliberty.org/lawlibrary/bills/antiecstasybill/antiecstasyindex.htm)], DANCESAFE—along with MAPS—will continue promoting MDMA harm reduction and therapeutic use, respectively. I could go on and on about DANCESAFE—I love it so much I’m going to go work as Associate Director at the national office in Oakland starting in August. — SYLVIA THYSSEN



**DROOL DONKEY****<http://drooldonkey.org>**

A web page related to psilocybian mushrooms, with sections on cultivation, suppliers, experimentation, mushroom hunting, gourmet/medicinal, spirituality, and entheogens. They also have a chat room. But the main attraction appears to be the bulletin board forums on various topics. After checking out a few of these, it pained me to realize how much free time some people must have on their hands. The boards were littered with flames from people insulting other posters, or trashing various companies, or relating long-winded bust stories from years gone by, and numerous instances of people parroting urban legend as fact. Reading all of this blather made me yearn for some good ol' fashioned web-porn.

**ETHNO****Ruten 177 (Dept. ER)****2700 BRH.****DENMARK****<http://www.ethno.dk>**

A Scandinavian web-based entheogen store. Freshly-dried psilocybian mushrooms for sale here—3 gm for \$17.00, but they won't ship to the USA. Apparently they will ship all of their *other* products world-wide, and they caution customers to be aware of the laws in their own countries. They also sell a standardized *Salvia divinorum* extract, with 1 mg of salvinorin A on 25 mg of leaf for \$17.00. This is a pretty stiff price for one dose, considering that anyone growing their own plants could easily produce virtually the same dose with a simple acetone extract for pennies. (Of course, it wouldn't be standardized in the same manner, and it would probably take some number of bioassays to determine what a comparable dose was.) They offer 10 baby Hawaiian woodrose seeds for \$12.00, and a variety of less interesting herbs: *Ephedra*, guarana, kola nut, sassafras, wormwood—the standard fare. It is too bad that they won't ship mushrooms to the USA, as this is the only product that they sell at a comparable USA market value—everything else that they offer is too pricey to recommend. Perhaps the drug market economy is different in Europe.

**GRAM PRECISION SCALES, INC.****7354 Aspen Avenue (Dept. ER)****Mississauga****Ontario, L5N 6P2****CANADA****(888) 400-3688****(888) 400-2219 toll free fax****[grampre@interlog.com](mailto:grampre@interlog.com)**

GRAM PRECISION SCALES, INC. sells battery-operated digital scales that are the size of a postcard. Three available models weigh from 0.1 gm to either 120 gm (\$129.00), 200 gm (\$155.00), or 300 gm (\$180.00). S/H is \$10.00, and they accept credit cards.

While these scales aren't as good for weighing small amounts as the ones spoken of in the VERNAL EQUINOX 1999 issue of *ER* (p. 30)—in that they don't go down to 0.002 gm—they *are* substantially less expensive, and certainly quite portable. They could still be very handy for a multitude of uses, and they weigh in grams, ounces, troy ounces, and penny weights. Each model has features a battery-saving “automatic off” function, in case you forget to turn it off.

**GREEN HEAT, INC.****POB 631 (Dept. ER)****Kensington, MD 20895-0631****[srdsmith@erols.com](mailto:srdsmith@erols.com)****<http://www.flashevap.com>**

GREEN HEAT, INC. used to be GREEN METALS, the company that produced the FLASH EVAPORATOR vaporizer pipe. Not just any vaporizer pipe, mind you, but my *favorite* vaporizer pipe. So what did they do? They stopped making it and changed their name. But never fear, they have produced an even better model, called the ETERRA. Like the old model, this one works by drawing hot air through a one-hit style pipe stem. The result is that there is no loss from slipstream vapor or condensation (like with the glass dome models). The ETERRA has been improved over the FLASH EVAPORATOR, in that it can now be left “on” continually, so that it is always ready to use. (With the FLASH EVAPORATOR, one had to wait between uses for the unit to reheat.) The new model is larger—about 2.5” in diameter by 5” tall—and basically just looks like a nicely stained, thick mahogany dowel. (It does have a light that informs one that they have left it plugged in.)

There are a few drawbacks with the new model though. The wood has a tendency to crack slightly at the opening, from





the internal heat. This is a small mar on the aesthetics of the pipe. Less attractive is fact that the wood around the opening eventually discolors, becoming lighter (also due to the heat, I suppose). But I can certainly live with both of these situation; signs of use that impart character, I suppose—somewhat like an antique or “estate” pipe might have. And finally, while the old FLASH EVAPORATOR came with a wooden stem, the new ETERRA comes with a black plastic one. There is really nothing wrong with the way that the new stem looks or works, it is just that I feel that the previous “all wood” approach had a bit more class.

But these “flaws” are minor, and the pipe is truly a gem of practicality. Subjectively, it is very efficient, and I would hope that someday someone might run some more objective scientific testing to confirm this. (For now you’ll have to take my word.) It truly *is* “parsimonious” with smoking materials, as their advertising attests. ETERRA air heaters are available for \$127.00 each plus \$15.00 for shipping (Maryland residents add \$6.35 for sales tax).

### THE HAWK'S EYE

TEd H.

835 W. Warner RD.

Suite 101-251

Gilbert AZ 85233

thehawkseye@home.com

<http://www.thehawkseye.com>

Another web site offering great photos of various psilocybian mushrooms, as well as spore syringes. Each syringe is \$13.00 unless otherwise stated. Strains currently offered include: *Psilocybe cubensis* B+ (caramel caps), *P. cubensis* Cambodia, *P. cubensis* Thailand, *P. cubensis* Equador, (Copeandia) *Panaeolus tropicalis* (\$25.00). They also have many other offerings that weren't currently in stock when I checked their web page; a visit to the page will present more information about these. By the looks of this web site it seems like one of the more professional outfits around, and the prices are reasonable. As well, they have a very cool Cubist/*cubensis* logo that is worth checking out even if you don't plan on ordering any spore syringes.

They offer a “one week” guarantee on shipping (orders that take more time to mail than this will receive extra syringes). Order 3 syringes and get a 4th one free. Order 5 syringes of any one strain or a combo order and get 2 free of the same strains of your choice. They also sell unused, wrapped sterile

syringes with needles for \$1.00 each. S/H (via Priority mail) is \$3.00 in the U.S.A., \$6.00 in Canada, and \$10.00 to all other countries. They request that those people ordering use a full first or last name, to insure correct delivery by the post office. They won't ship spores to California. Don't write “THE HAWK'S EYE” when ordering, just “TEd H.”

I was first made aware of this site due to the unfortunate occurrence of the owner having been busted, apparently for receiving a package of some contraband in the mail. This caused some concern and reaction among the entheogen community. The charges have since been dropped. Except in California, spores are not illegal in the USA. Nevertheless, there is always at least a slight worry that their could be a “mail cover” operation going on at various spore sellers, and it is natural to think that if this *is* going to occur, it might be more likely to happen with someone who has already had a run-in with the law. Customers then have to balance their own fears against the desire to help one of our brothers or sisters who has been hit by the man. In the end, regardless of whom one might legally order spores from, my feeling is that it would be unwise to make such a purchase in one's own name and have it sent to one's own home (if they keep anything illegal there), or to the same address where they might have plans to grow mushrooms. There are not infrequent busts of *Cannabis* growers who've purchased indoor lighting equipment and given their own name and address to the seller. This isn't necessarily something that is common at all with mushroom growers (I've never heard of it occurring, although there was at least one case that I am aware of where the authorities did obtain a seller's customer list). I don't think that busting mushroom growers is any kind of law enforcement priority. And, if one takes reasonable precautions when placing their order (false name and mail drop), I can see no reason to not support the owner of THE HAWK'S EYE by purchasing his spores syringes.

### THE INFORMANT

<http://informant.dartmouth.edu/index.cgi>

Not directly related to entheogens, although it *can* be. “The Informant is a free service that will save your favorite search engine queries and web sites, check them periodically, and send you e-mail whenever there are new or updated web pages.” One could easily enter such words as “ayahuasca,” “*Cannabis*,” “entheogen,” “peyote,” *etc.*, and keep better abreast of the ever-changing world of the web.





**KING BONG**  
**POB 4042 (Dept. ER)**  
**Bournemouth,**  
**BH3 7YL**  
**UNITED KINGDOM**  
**info@kingbong.com**  
**http://www.kingbong.com**

While this store has the “typical” headshop offerings, they have done a very good job in carrying a large and interesting selection. (They actually have three physical locations in England, as well as the on-line mail-order shop.) Ah, if there were only headshops this cool in the USA... They have a large selection of papers, pipes, bongs, scales, incense, and more.

Their “entheogen” selection includes *Banisteriopsis caapi* (powdered vine 10 gm for £8.00, 25 gm for £30.00), *Calea zacatechichi* (1/4 oz for £5.00, 1 oz for £15.00), *Desmanthus illinoensis* (root-bark 10 gm for £10.00, 25 gm for £35.00), *Diplopterys cabrerana* (dried leaf 10 gm for £20.00, 25 gm for £70.00), baby Hawaiian woodrose seeds (1 pkt of 7 seeds for £5.00, 4 pkts for £15.00, or 10 gm, over 90 seeds, for £35.00), *Ipomoea tricolor* seeds (1/4 oz for £3.50, 1 oz for £10.00), *Mimosa hostilis* (root-bark 10 gm for £15.00, 25 gm for £25.00, 100 gm for £90.00), *Peganum harmala* (seeds 10 gm for £4.00, 25 gm £8.00, 100 gm for £30.00), *Psychotria viridis* (dried leaf 10 gm for £10.00, 25 gm for £35), *Salvia divinorum* (pretty damn pricey at 1/8 oz for £10.00, 1/2 oz for £35.00, 1 oz for £60.00).

They also carry a huge variety of *Cannabis* seeds, and they have a great selection of topical books. They place the legal responsibility on the customer, which I assume means that they will ship to any country, but they won't sell to people under the age of 18. (I always wonder how such things can be reasonably checked up on via mail-order?)

Postage within the UK for orders £10.00 or less is £1.00, orders £11.00–£20.00 is £2.00, and over £20.00 postage is free. Orders from any other country must e-mail first with their order to find out postage costs.

**MEDICINE GARDEN / HAZY HOUSE**  
**POB 6432 (Dept. ER)**  
**Sth Lismore NSW**  
**AUSTRALIA 2480**  
**Phone (02) 6622 2524**  
**Fax (02) 6622 2500**  
**herbmed@spot.com.au**  
**http://www.medicine-garden.com.au**

MEDICINE GARDEN/HAZY HOUSE sells a wide variety of seeds, plants, and dried herbs, many of which may be of interest to readers of *The Entheogen Review*. Their web site provides information on herbs and they sell books, water filters, vegetable oils, neem, and many other products.

As herbs and tinctures they have *Areca catechu*: 20 gm for \$12.00, a “*Calea Dream Kit*” (*Calea* leaf, liquid, mugwort) for \$20.00, *Coco Cola Suma Herbal Blend*: 30 ml for \$8.80, *Ephedra sinica*: 50 gm for \$19.50, “*Go Go Liquid Guarana*” *Paullinia cupana*: 60 ml for \$8.80, “*Go Go 3X Liquid Guarana*” *P. cupana*: 30 ml for \$8.80, *Piper methysticum*: 30 ml for \$18.00, *Turnera aphrodisiaca* concentrate: 30 ml for \$8.80, and others.

Their “smoking herbs” feature *Arctostaphylos uva ursi*: \$8.50 per tin, *Artemisia vulgaris*: \$8.50 per tin, *Calea zacatechichi*: 10 gm for \$12.00, *Eschscholzia Californica*: \$9.50 per tin, *Cytisus canariensis*: \$9.50 per tin, *Leonurus leonotis*: \$9.50 per tin, *Leonurus sibericus*: \$9.50 per tin, *Nepeta cataria*: \$8.50 per tin, *Passiflora alata*: \$8.50 per tin, *Salvia divinorum*: 3.5 gm for \$10.80, 5 gm for \$15.00, 25 gm for \$64.00, 100 gm for \$240.00, *Scutellaria laterifolia*: \$8.50 per tin, and *Turnera aphrodisiaca*: \$8.50 per tin. They also offer a variety of smoking “blends” of the above-mentioned and other herbs.

As seeds, they offer *Acacia longifolia*: \$8.00, *A. maidenii*: \$8.00, *A. obtusifolia*: \$10.00, *Atropa belladonna*: \$12.00, *Calea zacatechichi*: \$8.00, *Desmanthus leptolobus*: \$8.00, *Leonurus leonurus*: \$8.00, *L. leonurus alba*: \$8.00, *Lobelia inflata*: \$5.00, *Mandragora officinarum*: \$12.00, *Nicotiana tabacum*: \$4.00, *Pausinystalia yohimbe*: \$150.00 for 6 seeds (!), *Peganum harmala*: \$10.00, *Salvia splendens*: \$12.00, *Scutellaria laterifolia*: \$6.00, *Tabernanthe iboga*: \$100.00 for 3 seeds and growing instructions (!), *Tagetes lucida*: \$5.00, *Turbina corymbosa*: \$10.00, and *Voacanga africana*: \$30.00.

They were selling fresh seed for *Erythroxylum nova-gradensis*, but sales have been indefinitely discontinued, due to legal questions. (They are currently investigating information that





the possession of *E. nova-gradensis* is illegal in the state of N.S.W.)

Their live plant cacti and succulents section lists *Lophophora williamsii*: \$30.00 and up, *L. williamsii v. caespitosa* (clumping variety): \$80.00 and up, *Pachycereus pecten-aboriginum*: \$30.00 and up, *Trichocereus bridgesii*: \$30.00 and up, *T. bridgesii v. monstrose*: \$20.00 and up, *T. pachanoi*: \$20.00 and up, *T. peruvianus*: \$30.00 and up.

Also in plant form they offer *Acacia complanata*: \$8.00, *A. maidenii*: \$8.00, *A. obtusifolia*: \$6.50, *Alstonia scholaris*: \$5.50 to \$18.00, *A. constricta*: \$6.50 to \$15.00, *Argyrea nervosa*: \$20.00, *Artemisia absinthium*: \$3.50, *Banisteriopsis caapi*: \$80.00, *Brugmansia sanguinea*: \$7.50, *Calea zacatechichi*: \$10.00, *Catha edulis*: \$8.50, *Desfontania spinosa*: \$16.50, *Desmodium gangeticum*: \$5.00, *Heimia salicifolia*: \$10.00 and up, *Ipomea* species ("quiebra plata," a rare un-named favored South American species): \$20.00, *Kaempferia galanga*: \$6.50, *Leonurus leonotis*: \$4.50, *Nymphaea caerulea*: \$30.00, *Pausinystalia yohimbe*: \$150.00 and up, *Phalaris* grasses: \$6.50 to \$8.50, *Piper betel*: \$6.50, *Psychotria viridis*: \$45.00, *Rauwolfia serpentina*: \$40.00, *Salvia divinorum*: \$40.00, *Tabernaemontana pandacaqui*: \$8.50, *Turbina corymbosa*: \$15.00, and *Voacanga Africana*: \$40.00.

As well as plant products, they also sell food-grade stainless steel stills, which all come complete with pump and hoses. 25 liter: \$1,100.00, 35 liter: \$1,200.00, 40 liter: \$1,300.00, 60 liter: \$1,450.00, 205 liter: \$2,100.00, 410 liter: \$2,600.00. They also sell a 500 ml Pyrex oil separator for \$210.00. It is suggested that, by using these stills, one can maximize one's returns on an essential oil crop by monitoring the fluctuations of oil during the growing year. This can increase one's yield per hectare by knowing the optimum time to harvest.

They offer bulk rates on some plants and seeds, via inquiry. Credit cards are accepted and they do operate via mail order as well.

**MT. ELPHINE SPORE LAB**  
**CaptainMaxMushroom@yahoo.com**  
**<http://www.geocities.com/Yosemite/Meadows/4448/spores.htm>**

Spore prints (\$20.00) and spore syringes (\$12.00) are available for the following mushrooms: Australian *Psilocybe cubensis*, Ecuadorian *P. cubensis*, Gulf Coast *P. cubensis*, "B+"

*P. cubensis*, and *Psilocybe cyanescens*. Orders can only be made through e-mail. Their web page has a gallery of over 60 mushroom photos, as well as cultivation advice, and many links.

**MYSTIC MOUNTAIN MUSHROOMS**  
**POB 475 (Dept. ER)**  
**Trail, BC V1R-4L7**  
**CANADA**

**MYSTIC MOUNTAIN MUSHROOMS**  
**PMB #248 (Dept. ER)**  
**4155 Deep Lake Boundary Road**  
**Colville, WA 99114**  
**MMMshroom@hotmail.com**  
**<http://www.3mshrooms.homestead.com>**

MYSTIC MOUNTAIN MUSHROOMS' web page has the obligatory grow articles and links. They also offer spore syringes for *Psilocybe cubensis* "B+" and *P. cubensis* "Gulf Coast." They sell a fairly simple and unique-sounding spore syringe creating device, called the "spore receiver." "[It] is shaped like a cone. Simply fill the collector with sterile water and place the mushroom cap on top of the holder. The spores will fall in the water. A slight swirl of the water and the spores sink to the bottom of the cone where they concentrate. Simply slide the needle down to the bottom of the cone and draw up the spores." These are \$10.00 each. They also supply 12 cc syringes with 1 1/2" long, 16 gauge needles. These are \$1.00 each for the first 10, and 75¢ each for orders over 10 units.

They only sell to people 21 and over, and there is a \$10.00 minimum order. Payment should be made with cash or blank money order to either address above. Service from the USA address may be slower because it is checked once a week or when they actually ship USA orders. (Orders in the USA are shipped from within the USA to avoid problems with customs.)

**NETWORK 23**  
**<http://n23work99.free.tekno.org>**  
**<http://www.network23.org>**  
**[n23work@hotmail.com](mailto:n23work@hotmail.com)**

A cool sort of all-in-one stop for information on global parties, raves, festivals, music events, and any other sort of alternative culture gatherings. Their Internet site is run by several people in different countries; it claims to be the hub of a global network with satellite sites in Barcelona, Bristol,





London, Manchester, The Midlands, Norfolk, Prague, Paris, USA [central], and San Francisco.

“NETWORK 23, an experiment in ‘Positive-Information Technology.’ The aim is to get people on a mission, in touch with each other for the mutual facilitation of missions. The emphasis is on having fun, getting worthwhile things done, and reducing everyone’s dependence on political and corporate institutions.

“It’s about everything. People, music, parties, sunshine, intoxicants, trees, transport, fiction, information, reality, surreality, recipes for flapjacks, and everything else. The NETWORK 23 take on life is that everyone is talented and has unique gifts: by bringing talented and gifted people together, and sharing missions, a connected community can become an unstoppable force.”

#### **NORTHERN TOUCH SPORES**

**bfixxer@hotmail.com**

**<http://www.geocities.com/bfixxer/northerntouch/index.htm>**

NORTHERN TOUCH SPORES (formerly PSYCHOGENIC SPORES) is based in British Columbia, Canada. They sell prints exclusively (no syringes or cultures), and orders can only be placed via e-mail. All of their prints are \$10.00 each, except where noted. Buy any two prints and get a third one free. All spore prints are guaranteed sterile. They have *Psilocybe coprophils* (\$5.00), *P. cubensis* (Australian), *P. cubensis* (B+), *P. cubensis* (Ecuador), *P. cubensis* (Gulf Coast), *P. cubensis* (Mazatapec), *P. cubensis* (P.E.S. Hawaiian), *P. semilanceata* (liberty cap), and *P. stuntzii* (blue ringers).

#### **THE NOVELTY PROJECT BENEFIT CD FOR TERENCE MCKENNA**

**<http://noveltyproject.com>**

**info@noveltyproject.com**

Conceived of through the TIMEWAVE/NOVELTY LIST, an e-mail discussion group run by TERENCE and DAN LEVY, the intent of this PROJECT is to create a CD recording in TERENCE’S honor with all proceeds going to his family and close friends, to help lessen the burden of medical costs and special expenses. 100% of the proceeds from the NOVELTY PROJECT’S BENEFIT CD for TERENCE MCKENNA will go towards helping to defer the financial expenses that accrued during the time of TERENCE’S

illness and treatment. These expenses have been significant enough to warrant a public appeal for help in this respect.

“Composed of diverse and geographically dispersed shining hearts and minds, the NOVELTY PROJECT represents the collective recognition of TERENCE MCKENNA’S extraordinarily brilliant mind and being. The various members of this group were initially joined via the interwoven mind-fabric of dream, experience and inspired consciousness commonly referred to as the novelty discussion list. This forum finds TERENCE’S timewave theory as its thematic basis, though it has included discourse and excerpts ranging from the mystical to the scientific, the conspiratorial to the very personal, the maddeningly logical to the barely linguistically comprehensible.

“It’s been quite a wild ride at times, and although we are each unique in our interests and viewpoints, lifestyles and experiences, all the members of this project share a common respect for TERENCE and the important contributions he has made in our minds and lives.

“It also seems worth noting, that the Internet’s global infrastructure has allowed this musical tribute to be possible, as the entire project has been organized, and largely brought to fruition, via this medium of widespread connectivity. Most of the participants involved with the project have never met each other outside the list forum, though the success of this recording will enable us all to make a significant difference...

“The CD benefit project has been organized, recorded and produced within a one [month] period. It has been composed entirely of individually donated time, energy, financial support, art and musical submissions.

“We’re very proud of the result and think the listener will be as well. Through the active involvement of many individuals working together, we can prove far more effective...”

CD art is viewable at the web site. The CD is available via a secure web credit card transaction for \$20.00 from the site listed, or can be ordered by mail from THE MANIFEST COMPANY, 224 North 4th Street (Dept. ER), Stillwater, MN 55082, [manifest@maximpulse.com](mailto:manifest@maximpulse.com).

There is also a pretty damn complete offering of writings and tapes from TERENCE available at the web page for this CD project; profits from all order placed through the AMAZON.COM affiliate program for books ordered from this site will go to the MCKENNA family.





**N.Y. ETHNOBOTANICALS**  
**POB 1203 (Dept. ER)**  
**Webster, NY 14580**  
**shaman@nyethnobotanicals.com**  
**http://www.nyethnobotanicals.com**

Another botanical company, they sell baby Hawaiian woodrose seeds, "Asian variety" (10 seeds \$2.00, 100 seeds \$10.00, 500 seeds \$25.00, 1/2 lb \$200.00, 1 lb \$350.00) and "Maui variety" (claimed to have a higher LSA content: 5 seeds \$5.00, 25 seeds \$10.00, 100 seeds \$30.00, 1/4 lb \$200.00), *Ipomoea tricolor* "Heavenly Blue" (500 seeds \$10.00, 1/4 lb \$40.00, 1/2 pound \$60.00, 1 lb \$100.00), *Stipa robusta* "var. narcotica" (seed packet \$10.00), *Trichocereus pachanoi* seeds (50 seeds \$10.00, 200 seeds \$25.00, 1000 seeds \$50.00), *T. pachanoi* cuttings (12" tip cutting \$20.00; 12" non-tip cutting \$17.50), *Lophophora williamsii* seeds (5 seeds \$20.00), *Lophophora* species, mixed (5 seeds \$20.00), *Papaver somniferum* var. *glabrum* seed or *P. somniferum* var. *nigrum* (1 gm \$3.00, 3 gm \$5.00, 10 gm \$10.00, 100 grams \$50.00, 1 kilo \$150.00), each of the following *P. somniferum* "Hens and Chickens," "Soviet Red Opium Poppy," "Gigantium Opium Poppy" (seed packet \$5.00 each variety), *Eschscholzia Californica* (seed packet \$5.00).

They also sell mushroom spore syringes. *Psilocybe cubensis* var. Cambodian, or *P. cubensis* var. Ecuadorian, or *P. cubensis* var. South American, or *P. cubensis* var. Mexican (1 syringe \$20.00, 2–3 syringes \$18.00 each, 4+ syringes \$15.00 each). I have no idea if one can "mix and match," from these selections and get the better price.

As well, they have *Salvia divinorum*, apparently domestic-grown (2.5 gm \$10.00, 10 gm \$35.00, 28 gm \$60.00, 100 gm \$150.00), as well as "Mexican," which they state is "very potent" (2.5 gm \$8.00, 10 gm \$28.00, 28 gm \$45.00, 100 gm \$120.00). This brings up an interesting point—if the *S. divinorum* grown in México is *more potent* than that grown in the USA (which extraction trials with at least *some* Oaxacan material have shown), why is this product consistently sold at a *lower* price than leaves is grown in the USA? Part of the reason may be cosmetic; most imported leaves don't look as pretty as the "grade A" leaves seen from USA growers. But the main reason is that the imported stuff simply costs much less. It may or *may not* be sustainably harvested in the mountains of the Sierra Mazatec, but what *is* certain is that it is just being yanked out of ravines; there aren't many (if any) active commercial growing operations in México. Which means, for those concerned about such things, that it may

actually be better to pay a higher price for less potent domestically-grown herb. I have to seriously wonder about the impact that American drug culture is having on a traditional native sacrament in its own country.

Also available is *Diplopterys cabrerana*. N.Y. ETHNOBOTANICALS states that the material they sell is both "ethically wild-crafted" and plantation-grown in Peru. Again, I'd prefer if it was *all* plantation-grown. This is another plant that enthusiasts in the USA should start growing, both personally and for any commercial purpose. (10 gm \$10.00, 30 gm \$20.00, 100 gm \$65.00, 250 gm \$150.00, 500 gm \$250.00). Another offering from the Amazon is *Banisteriopsis caapi* (25 gm \$10.00, 100 gm \$30.00, 500 gm \$100.00).

They also sell *Amanita muscaria*, and strangely refer to it as "one of the deadliest of the poisonous mushrooms" stating that it "contains the alkaloid muscarine, a powerful poison that affects heart action." In truth, samples of *A. muscaria* have tested very low in muscarine, and it is known byentheogen aficionados that *A. muscaria* is not deadly, and *is* psychoactive due to ibotenic acid/muscimol. Despite the fact that N.Y. ETHNOBOTANICALS feels that this mushroom is a death sentence, they still sell dried caps and stems of material from the Pacific North West coast. Perhaps they think that this misinformation *really* shows that the products they offer are not sold for consumption? (5 gm \$15.00, 10 gm \$25.00, 25 gm \$45.00, 100 gm \$150.00).

**PGP**  
**http://www.pgp.com**

People surfing the web should be familiar with PRETTY GOOD PRIVACY (PGP), a heavy-duty encryption method that is pretty-much the industry standard. From what I'm told, it is easier than ever to use with e-mail. This is the site where you'll find the various program options available. Privacy is a frequently overlooked concern on the 'net, and PGP can help.

**PHARMACOM CHEMICALS**  
**http://www.ghb-sales.com/index.html**

A source for what is said to be high-quality sodium GHB (99.5% pure). They offer a 100% money-back guarantee. It appears as though they only have on-line sales, but they do use a secure server. Payment must be made by WESTERN UNION or telegraphic transfer only. They offer same-day shipping







via insured first class mail only, and their product is said to be well-packaged and shipped discreetly. Their prices aren't the best that I have seen, but they aren't totally exorbitant: 100 gm: \$134.00, 200 gm: \$268.00, 300 gm: \$402.00, 400 gm: \$536.00, 500 gm: \$580.00, 600 gm: \$696.00, 700 gm: \$812.00, 800 gm: \$ 928.00, 900 gm: \$963.00, 1000 gm: \$980.00. Add \$9.00 for S/H costs. They ship to all countries except for Australia, Norway, Italy, and the USA.

### PSILOCYBER'S SHROOM DEPOT

[pc@shroomdepot.com](mailto:pc@shroomdepot.com)

<http://www.shroomdepot.com>

A decent selection of *Psilocybe cubensis* strains in print form. They have "B," "B+," "Ecuadorian," "Golden Teacher," "Mazatapec," "Mexican Cubensis," "Thailand," and "Treasure Coast."

"All prints are now available on parchment paper and are very dense deposits. Most average 1/2 inch to 1 inch in diameter although several strains produce large fruit bodies and therefore prints can reach up to 2 inches across. All prints are \$15.00."

The following ordering instructions are given: 1. On a piece of paper, write or type the name of the strain you are interested in. Please include an alternate strain; 2. On that same piece of paper, write or type LEGIBLY the name and address you wish the spores to be sent to; 3. Enclose the listed amount in cash or blank money order (shipping is included in price) and mail to:

P.C.

UT Box 16511

Knoxville, TN 37996-0002

4. Notify them through e-mail with your order so that they will expect it in the mail; 5. Orders of one print will be shipped via regular mail. Orders of two or more prints will be shipped Priority mail and may include an added bonus! All names and addresses are destroyed after orders are shipped and no records of any type are kept concerning THE DEPOT'S customer base.

### RUDRDA RUNA MUSIC

611 N. Locust Street (Dept. ER)

Denton, TX 76201

[jcurnutt@flash.net](mailto:jcurnutt@flash.net)

<http://rudrarunamusic.yage.net>

RUDRA RUNA MUSIC sells a CD titled *La Magia Music of Don Agustín Rivas*. This disc was recorded over a four year period while DON Agustín was in the USA. These are traditional ayahuasca songs, although they have been shortened in order to fit a larger number of different styles onto one CD (normally some songs can last up to an hour). Originally a sculptor by trade, DON Agustín is now a Peruvian ayahuasca shaman, with nearly 3 decades of experience, who accompanies his songs with maracas, drums, harmonica, pan flute, and the *arco del duende*. DON Agustín has built an art school for children in Tamshiyacu, where he was born and not far from where he currently lives. He is still sought after as a healer to lead ceremonies world-wide. This CD is available for \$15.00 plus \$5.50 S/H.

### SALVIA DIVINORUM LIST

<http://www.onelist.com/community/SalviaD>

Sometimes I wonder, "How much more can *really* be said about *Salvia divinorum*?" Nevertheless, this e-mail list is making a valiant attempt. While much of what is posted seems fairly old hat (cultivation questions, consumption methods, attempts at new extraction processes, future legal worries due to excessive commercialization, *etc.*), clearly part of the purpose of such a list is to foster the sense of a community between members (which, at the time of this writing, numbered 277). That, and to provide a ripe breeding-ground for one-line zingers from LEANDER J. VALDÉS III. Those looking for more natter about *S. divinorum* than they could possibly imagine are encouraged to join up—but perhaps taking the list in "digest" form would be less of a load for your "in box."

### THE SHROOMERY

<http://shroomery.org>

A bulletin board-based web page that archives all threads. Site topics include general mushroom information, grow/find, "how to dose," "trip tips," *Amanitas*, pharmacology, community, a gallery, and links.



**SOCIETAT D'ETNOPSICOLOGIA  
APLICADA I ESTUDIS COGNITIUS****Ap. de Correus 22.219 (Dept. ER)****08080 – Barcelona****SPAIN****(+34) 93 424 45 40 tel****(+34) 93 423 86 76 fax****ipa@pangea.org****http://www.etnopsico.org**

The SOCIETAT D'ETNOPSICOLOGIA APLICADA I ESTUDIS COGNITIUS (SD'EA) is a newly formed, international, non-profit organization established to conduct basic and applied research of cathartic techniques and entheogenic substances used within a therapeutic framework, as well as used in manners related to culture, well-being, decision-making, creativity, and human evolution. "Etnopsicologia" unifies the various fields of study related to the nature of consciousness, the human mind, psychoactive substances, altered states of consciousness, traditional shamanism, psychotherapy, ethnopharmacology, neuroscience, and anthropology.

The SD'EA was created through the funds, library, activities, data-base, and interests of the INSTITUT DE PROSPECTIVA ANTROPOLÒGICA. As well, additional funds from member-support are crucial to provide a means to further future projects. Directed by Dr. JOSEP M<sup>a</sup> FERICGLA, current members include a large group of scientists, doctors, psychiatrists, anthropologists, psychologists, ethnopharmacologists, and a medical publisher. The SD'EA has already sponsored a couple of conferences with an excellent selection of speakers, one on the confluence of entheogens and creativity, and one on modified states of consciousness and psychotherapy. More such events are planned for the future.

Annual membership in the SD'EA is either 12.400 ptas or 25.000 ptas, depending on the category of membership, and includes: updated information on all of the SD'EA activities; subscription to the journal *Eleusis* (the only European scientific magazine dedicated to entheogens and altered states of consciousness); discounts on purchases made at the web-based bookshop LIBRERIA MUSCARIA ([www.muscaria.com](http://www.muscaria.com)); the ALTAÏR card, which provides discounts at the ALTAÏR bookshops in Madrid and Barcelona, specializing in anthropology and travels (and discounts also from the travel agent Orixá, part of the ALTAÏR group); discounts on certain professional services whose quality shall be controlled by the SD'EA itself: psychotherapy (psychoanalysis, dream analysis), treatment for addictions and compulsive behaviors, traditional Chinese medicine, shiatsu massage, market research, and

anthropological studies.

The possibility of undertaking dissertations and doctoral thesis in the field of ethnopsychology within the SD'EA in collaboration with some European and American universities is being looked into.

**SOCIETY FOR THE ANTHROPOLOGY  
OF CONSCIOUSNESS****American Anthropological Association****4350 North Fairfax Drive, Suite 640 (Dept. ER)****Arlington, VA 22203-1620****(703) 528-1902 ext 3030****(703) 528-3546 fax****(SAC) <http://www.moorpark.cc.ca.us/~jbaker/sac/home.html>****(AAA) <http://www.aaanet.org/>**

The SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS is a branch of the AMERICAN ANTHROPOLOGICAL ASSOCIATION (AAA) that focuses on altered states of consciousness. Although founded with an interest in parapsychology and anthropology, their scope has increased to include a broad range of consciousness phenomena, as well as methodological and theoretical orientations.

To join the SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS one must first join the AAA. Several categories of membership are available: Regular Membership: generally for professional anthropologists: AAA \$130.00 / SAC \$40.00; Associate Membership: available to persons who are not professionally occupied in anthropology: AAA \$85.00 / SAC \$30.00; Student Membership: available to full-time students: AAA \$60.00 / SAC \$25.00; Joint Membership: available for spouses of members: AAA \$55.00 / SAC \$10.00; International Membership: AAA \$95.00 & \$30.00 (depending upon country of residence) / SAC no special rate; Retired Membership: AAA \$75.00 / SAC no special rate.

As a member of the AMERICAN ANTHROPOLOGICAL ASSOCIATION you receive numerous benefits, including: *Anthropology News* (published nine times a year); the opportunity to participate in the AAA Annual Meeting; discount prices for Association publications, including the *American Anthropologist*; a listing in the Membership Section of the annual *AAA Guide*; a listing in the AAA computerized database of anthropologists; and more. See the web site for complete details.





Besides AAA member benefits, benefits of membership in SAC include: *Anthropology of Consciousness*, a quarterly journal; and discount registration at the annual SAC Spring Meeting.

Aside from their own gatherings, the SAC seems to be pretty hip with regard to knowing what else is happening in the world of consciousness studies. Their web site events listing noted the recent "Ayahuasca" conference in San Francisco, as well as the "Toward a Science of Consciousness: Tuscon 2000" event that occurred in April in Arizona. New events listed at this page that I hadn't yet heard of included "Wanderers Between the Worlds: Shamanism in the New Millennium" (to be held October 24–29, 2000 in Germany) and the "First International Conference on Science and Shamanism" (to be held March 19–23, 2001 in Palm Desert, California).

#### **SOMA SHAMANIC BOOKS & HERBARIUM**

**Valkendorfgade 5 (Dept. ER)**

**DK-1151 Copenhagen K**

**DENMARK**

**(011) 45 33 11 2090 tel**

**(011) 45 32 54 5493 fax**

**<http://www.shamanicbooks.com>**

**[soma@private.dk](mailto:soma@private.dk)**

Offering rare, out-of-print, signed and inscribed titles on entheogens, the SOMA web site currently focuses mainly on works by R. GORDON WASSON, but promises a more general selection featuring books by LEARY, OTT, HOFMANN, WEIL, and others. Their WASSON selection is extensive.

They also offer an incredible assortment of Huichol Indian yarn paintings from the artist PEDRO GOMEZ. The site has a beautiful gallery of work, and the pieces are quite reasonably priced for fine art. This site is definitely worth a visit of only to check out this art.

Finally, they have a small selection of herbs and live plants: *Anadenanthera colubrina*, *Areca catechu*, *Argyrea nervosa*, *Banisteriopsis caapi*, *Mimosa hostilis*, *Ipomoea* species, *Kaempferia galanga*, *Peganum harmala*, *Phalaris arundinacea*, *Salvia divinorum* 5X extract, "dreamgrass" (?), dried mushrooms—a couple of *Psilocybe cubensis* varieties and *P. tampanensis*, live plants of *Lophophora willimasii* and *Trichocereus pachanoi*, and a variety of other dried herbs. While the book selection and the art on this web site are in English, the botanicals page is not.

#### **SPORECHICKS**

**2238 N. Collins Avenue, STE. 149 (Dept. ER)**

**Arlington, TX 76011**

**<http://www.shroomery.org/~sporechicks>**

Some gals selling spores and various mushroom-related supplies. Their \$90.00 "grow kit" comes with 2 spore syringes, 12 half-pint wide-mouth jars w/ lids, premixed substrate, casing material, perlite, incubation/growth chamber, 2 cropping chamber tubs, a spray mister, sterilization solution, a "hole poker," and instructions.

I liked this site in that they pointed out that some of the supplies they offer might be picked up cheaper at a K-MART or WAL-MART, and they also provided links to other sites that sell spores and equipment—a refreshingly up-front and honest way to do business, showing a good will that is rare in many capitalist enterprises. They also have links to various informational sources related to mushrooms.

They carry the following varieties as spore syringes. They may also offer spore prints; ask about availability and price. Not all of the varieties are always offered, so it is probably best to check the web site first to see what is currently available. All of the following varieties are \$15.00 each or 4 for \$40.00: *Psilocybe cubensis* Ecuador, *P. cubensis* México, *P. cubensis* South America, *P. cubensis* Treasure Coast, *P. cubensis* Gulf Coast, *P. cubensis* Golden Teacher, *P. cubensis* Acadian. They also offer *Panaeolus cyanescens* at the price of \$20.00 per syringe. Description of each of these varieties is posted at their web site. Payment is only accepted via blank money order.

#### **SPORE TRADING POST, INC**

**1012 Columbus Avenue (Dept. ER)**

**Marysville, OH 43040**

**(877) 776-7366**

**[chanceys@midohio.net](mailto:chanceys@midohio.net)**

**<http://www.sporetradingpost.com>**

SPORE TRADING POST's "Psychedelic Cafe Spores & Syringes" offers spore syringes for \$25.00 + \$3.50 S/H. They have syringes for the *Psilocybe cubensis* varieties B+, Cambodian, and Ecuador.

They also have a "trading" station set up, where people can barter spore prints for spore syringes. This is being done essentially so that the site owner can build a large library of different strains, as well as share an increasingly diverse





number of strains—a cool idea. A separate section provides for the trade of spores and cultures of various edible mushrooms; or you can buy prints of these species for \$15.00 plus \$1.50 S/H, or cultures for \$25.00.

As well, they sell HEPA filters, various mycology books, their own special “STP” substrate mix, antibiotic malt extract agar, organically-grown substrate grain, syringes/needles, pre-sterilized plastic PETRI dishes, Pyrex glass PETRI dishes, Pyrex test tubes w/screw cap, Erlenmeyer media flasks, lids for spawn jars, pressure cooker/canner, perlite, 91% isopropyl alcohol, pint tapered wide-mouth canning jars with pre-drilled holes (used for needle inoculation), pre-mixed substrate grains, glass fiber filters, a glove Box, an impulse sealer, inoculation loops, the BACTICINERATOR III ELECTRIC SCALPEL STERILIZER, the SUBMERSIBLE TRONIC AQUARIUM HEATER MODEL #A-760, a flow hood, various grow kits, and more.

#### THE SPORE WORKS

J.S.

POB 5465 (Dept. ER)

Charleston, OR 97420 USA

sporeworks@shroomery.org

<http://www.sporeworks.com>

THE SPORE WORKS are purveyors of rare and exotic mushroom spores. Their site is a wealth of information. As well, they sell prints for the following: *Psilocybe azurescens* “Hammond” \$40.00; *P. pelliculosa* “conifer *Psilocybe*” \$10.00; *P. semilanceata* “liberty cap” \$25.00; *P. subfimentaria* “dung liberty” \$20.00; *P. tampanensis* “Pollock” \$50.00; *P. cubensis* “miscellaneous strain” \$10.00; *Panaeolus cyanescens* “miscellaneous strain” \$25.00.

All spores are available as prints on paper only. Please print or type your order clearly. Cash or blank money order for the total amount (USA funds only)—sorry no checks. Don't list THE SPORE WORKS on your order; just send it to “J.S.”

All prices include shipping and handling, including international postal charges. Orders are shipped upon receipt of cash or money order. No customer records are kept after orders are filled. The return address on packages mailed only lists “J.S.” and doesn't say “The Spore Works.” Orders can be sent with no return address if requested.

#### ZIPLIP

<http://www.ziplip.com>

For those too lazy to figure out PGP (such as myself), here is a free web-based e-mail service that will provide some degree of privacy protection.

#### NOTICE

WILDFLOWERS OF HEAVEN has moved and is under new ownership. Their new address is: WILDFLOWERS OF HEAVEN, POB 2996 (Dept. ER), Durango, CO 81302, [forest@frontier.net](mailto:forest@frontier.net), <http://www.wildflowersofheaven.com>.

## THEATRUM BOTANICUM

### Rare Plants

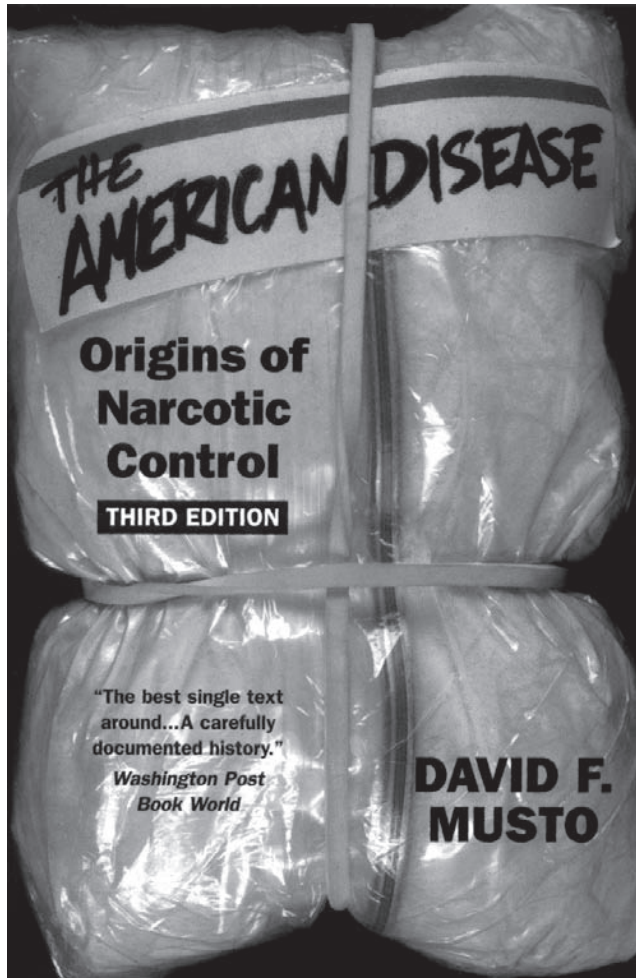
Theatrum Botanicum  
POB 488 (Dept. ER)  
Laytonville, CA 95454

[www.hepting.com/thebot](http://www.hepting.com/thebot)  
(Catalog \$2)





# BOOK REVIEW



*The American Disease: Origins of Narcotic Control* third edition by DAVID F. MUSTO, 1999 (first edition 1973) (OXFORD UNIVERSITY PRESS, 198 Madison Avenue, New York, NY 10016), ISBN 0-19-512509-6 [perfect-bound paperback \$17.95]. 414 pp; index, chapter end-note bibliographies.

DAVID F. MUSTO presents a penetrating assessment of the history of American anti-drug policies, and the impact of propaganda on public opinion. There is no single book that does a better job of summarizing the history of—and motivations driving—the intensive efforts directed against those who use inebriating substances, and how social controls on these

people have been orchestrated within American society. Drawing heavily from the archives of law enforcement, public health, and commerce, MUSTO constructs a spell-binding account of the growth of anti-drug sentiments. These sentiments culminated into two phases of extensive social programs of intolerance and intentional attempts at eradicating drug users; the first reaching its nearly successful peak prior to when the Cold War displaced its paramount importance in the public mind, and the second currently continuing to build with no end in sight. Most noteworthy is his assessment of how intensive propaganda can shape public perceptions and create an atmosphere of bigotry. Also interesting is MUSTO's observation that rights of drug users have never entered into consideration (except by the occasional lone, and routinely ignored, dissenting voice), but rather the entire issue remains one of suppression and control; simply swinging from one extreme—labeling drug users as criminals and thus passing laws to punish them (“drug intolerance”), to the other—viewing drug users as sick people and thus taking actions to “cure” them (a position MUSTO refers to as “drug tolerance”).

However the same sources that MUSTO relies on that allow him to present his unique perspective, also heavily influence MUSTO's own perceptions. This underscores the manner in which selective factual presentation (and representation) can powerfully influence and shape people's decision-making processes. For example, MUSTO's apparent consideration of LSD as simply another addictive substance, when he bemoans the plight of the “LSD addict,” clearly indicates the power of misdirection and blindered vision that the equating of the “demon drugs” has effectively produced in those who draw their education from this pool. In fact, this is obvious right from his title, drawn from an early political (and quite mistaken) pronouncement of drug abuse as the “American disease.” Somehow, MUSTO entirely missed H.L. MENCKEN's wry retort and square-on-the-head assessment of the *true* American disease being not the use of inebriants, which can be found world-wide and throughout innumerable cultures from the stone-age to modern day, but rather the pathological tendency/desire to control the free will and actions of individuals to regulate their own consciousness!





To his credit though, MUSTO clearly and repeatedly lays out the peculiar and vicious response to the pursuit of drug- or alcohol-induced pleasures by others arising from its basis upon fear and its perceived threat to a Christian sense of morality. Most, if not all, of the anti-drug warriors MUSTO presents clearly viewed themselves as champions of the conservative right in an age-old struggle between good and evil. This has not changed. It is quite illuminating that, despite his obviously in-depth study, MUSTO remains firmly entrenched in his perception of drug use as a social problem that needs some type of further control, if not outright elimination. Indeed, MUSTO somehow sees drug elimination as an inevitable end point, and fails to grasp what even *could* be considered responsible drug use.

It's not clear exactly what MUSTO truly missed however, and what he simply did not include so as not to risk alienating the more conservative among his readers. MUSTO appropriately notes the double-standard applied by the courts to alcohol as opposed to drugs other than alcohol, such as the courts eventually supporting bans of any drugs that state and federal legislators saw fit but requiring a constitutional amendment to ban alcohol. He also clearly notes that the crime and violence resulting from alcohol abuse far outweighs that resulting even from the demonized opiates. MUSTO justifiably worries that the response may go too far as the intensity mounts to eradicate not simply drug use but *drug users*, and thus may threaten other areas by again allowing legislative manipulation through fear and emotional response. Yet he seemingly fails to realize that unless basic rights of freedom of thought, perception, and mind, are protected and guaranteed for *all*, they are in fact guaranteed for none.

Despite its occasional myopic failings, this is a highly recommended book for anyone who wants a better understanding about why America is in the mess it is in today and how we got here. — K. TROUT

## SACRED SUCCULENTS

### Plants and Seeds

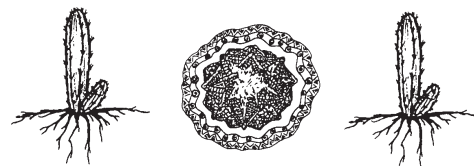
Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecyphora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

We also offer an extensive guide  
to grafting cacti and other succulents.

Our catalog is fully illustrated,  
and loaded with ethnobotanical  
and horticultural information.

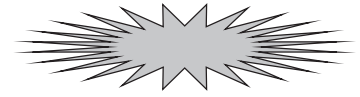
Please send \$1.00 to receive a catalog  
and additional rare plant & seed  
supplements throughout the year.

Sacred  
Succulents  
POB 781 (Dept. ER)  
Sebastopol, CA 95473  
USA





Mind Books offers over 300 publications about the mind-expanding plants and related materials, and the cultures which use them.



We offer our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

To get your free catalog, send your address to:



Mind Books - ER  
321 S Main St #543  
Sebastopol, CA 95472

Web: [www.promind.com](http://www.promind.com)  
Email: [books@promind.com](mailto:books@promind.com)

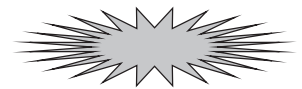
Fax: (707) 829-8100, 24 hours  
Staff: (707) 829-8127, 9-7 pacific Mon-Sat  
Orders: (800) 829-8127, 9-7 pacific Mon-Sat



We offer the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



We also track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



Our web site offers:

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.





## RECEIVED & NOTED

The following texts were received by *The Entheogen Review*. A listing here does not preclude review in a future issue of *ER*. Publisher addresses are provided at the end of this listing; contact them for direct order procedures and shipping & handling costs.

*Assessing the Accuracy of Remotely Sensed Data: Principles and Practices* by RUSSELL G. CONGALTON & KASS GREEN. ISBN 0-87371-986-7 (hard cover) \$59.95. 1999. LEWIS PUBLISHERS (CRC PRESS, INC.). 137 pp., b & w illustrations, references, and index.

*Ayahuasca Reader: Encounters with the Amazon's Sacred Vine* edited by LUIS EDUARDO LUNA & STEVEN F. WHITE. ISBN 0-907791-32-8 (soft cover) \$29.95. 2000. SYNERGETIC PRESS (GLOBAL ECOTECHNICS CORPORATION). 254 pp., with bibliography, appendix of selected works in their original languages, notes on the contributors, and an index.

*Beating the Check: How to Eat Out Without Paying* by MICK SHAW. ISBN 1-55950-199-5 (soft cover) \$12.95 postpaid. 2000. LOOMPANICS UNLIMITED. 66 pp.

*The Encyclopedia of Sacred Sexuality: From Aphrodisiacs and Ecstasy to Yoni Worship and Zap-lam Yoga* by RUFUS C. CAMPHAUSEN. ISBN 0-89281-719-4 (soft cover) \$29.95. 2000. INNER TRADITIONS. 320 pp, 93 color and 59 b & w illustrations.

*HerbalGram* No. 48. Edited by MARK BLUMENTHAL. ISSN 0899-5648 (soft cover) \$29.00 (four-issue subscription). 2000. AMERICAN BOTANICAL COUNCIL. 82 pp.

*How to Screw the Post Office* by MR. UNZIP. ISBN 1-55950-200-2 (soft cover) \$12.95 postpaid. 2000. LOOMPANICS UNLIMITED. 63 pp.

*Journal of Nutraceuticals, Functional & Medicinal Foods: Product Development, Commercialization & Policy Issues* Vol. 2, No. 2. Edited by NANCY M. CHILDS, Ph.D. ISSN 1089-4179 (soft cover) \$32.00 (four-issue subscription). 1999. PHARMACEUTICAL PRODUCTS PRESS (THE HAWORTH PRESS, INC.). 64 pp.

*Magical Blend*, No. 67. Edited by LINDA FLEISCHMAN, JOHN OSBOURNE & RACHEL STYER. ISSN 1073-5879 (soft cover) \$19.95 (six-issue subscription). MAGICAL BLEND. 80 pp.

*Sisters of the Extreme: Women Writing on the Drug Experience* edited by CYNTHIA PALMER & MICHAEL HOROWITZ. ISBN 0-89281-757-7 (soft cover) \$19.95. 2000. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, LTD.). 336 pp., 120 b & w illustrations, and bibliography.

*Trance: From Magic to Technology* by DENNIS R. WIER. ISBN 1-888428-37-6 (hard cover) \$30.00. 1996. TRANS MEDIA. 182 pp., bibliography, and index.

*The Varieties of Psychedelic Experience: The Classic Guide to the Effects of LSD on the Human Psyche* by ROBERT MASTERS & JEAN HOUSTON. ISBN 0-89281-897-2 (soft cover) \$16.95. 2000. PARK STREET PRESS (INNER TRADITIONS INTERNATIONAL, LTD.). 326 pp., new preface, and notes.

## PUBLISHERS

AMERICAN BOTANICAL COUNCIL, POB 144345, Austin, TX 78714-4345. (512) 926-4900, fax (512) 926-2345, <http://www.herbalgram.org>.

CRC PRESS, 2000 N.W. Corporate Blvd., Boca Raton, Florida 33431. (561) 994-0555, fax (561) 361-6075

GLOBAL ECOTECHNICS CORPORATION, 7 Silver Hills Road, Santa Fe, NM 87505. (505) 424-0237, fax (505) 424-3336, <http://www.synergeticpress.com>.

THE HAWORTH PRESS, INC., 10 Alice Street, Binghamton, NY 13904-1580

INNER TRADITIONS INTERNATIONAL, LTD., One Park Street, Rochester, VT 05767-0388, (800) 246-8648, fax (802) 767-3726, <http://www.gotoit.com>.

LOOMPANICS UNLIMITED, POB 1197, Port Townsend, WA 98368. (800) 380-2230, (360) 385-2230, [service@loompanics.com](mailto:service@loompanics.com), <http://www.loompanics.com>.

MAGICAL BLEND, POB 600, Chico, CA 95927, (530) 893-9037, (888) 296-2442, [feedback@magicalblend.com](mailto:feedback@magicalblend.com), <http://www.magicalblend.com>.

TRANS MEDIA, c/o PORT CITY FULFILLMENT, 250 Huron Avenue, Port Huron, MI 48060.

## BIBLIOGRAPHY

GREWAL, K.S. 1932. "Observations on the pharmacology of mitragynine," *Journal of Pharmacology and Experimental Therapeutics* 46(3): 251-271.

JANSEN, K.L.R. & C.J. PRAST 1988, "Short Communication: Psychoactive Properties of Mitragynine (Kratom)," *Journal of Psychoactive Drugs* 20(4): 455-457.

KEIL, R. 1997. "Psychedelic Chemistry and Urban Myth" (Communication presented at an ALBERT HOFMANN FOUNDATION seminar, 6 December 1997; transcript available on-line at [www.hofmann.org/events/keil.html](http://www.hofmann.org/events/keil.html)).

SEIBERT, D. 2000. Personal communication with WILL BEIFUSS.

SHULGIN, A. 1999. Personal communication with PAUL E. WOGG.

SHULGIN, A. 2000. Personal communication with DAVID AARDVARK.

SHULGIN, A.T. & A. SHULGIN 1997. *Tryptamines I Have Known and Loved: The Continuation*. TRANSFORM PRESS.

YAMAMOTO, L.T. ET AL. 1999. "Opioid receptor agonistic characteristics of mitragynine pseudoindoxyl in comparison with mitragynine derived from Thai medicinal plant *Mitragyna speciosa*," *Gen. Pharmacol.* (FLK) 33(1): 73-81.

References for DALE PENDELL's khat piece directly follow the article itself.







# **SALVIA DIVINORUM EXTRACTS**

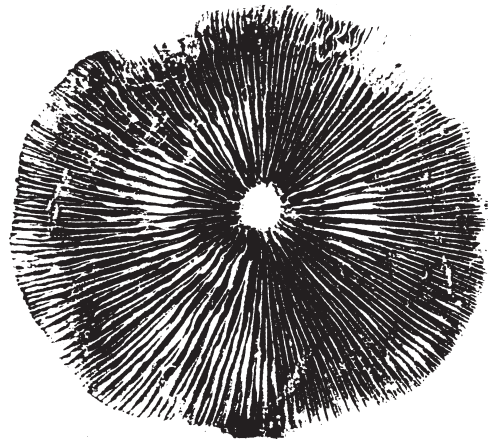
**We specialize in offering  
the highest quality extracts  
of *Salvia divinorum* available  
on the market today.**

Our extracts are standardized and made using pure salvinorin A. We have several extracts available, like our popular 5X Extract, which contains 12.5 mg of salvinorin A per gram. The cost of the 5X is \$20.00/gm or \$50.00/3 gm.

All of our products are unconditionally guaranteed and free samples are available upon request. Write for our catalog, which lists all our *Salvia divinorum* extracts, and contains a lot of useful information on this unique plant. We are celebrating our third year in business, and wish to thank our many loyal customers for their continued support.

No personal checks accepted. Payment in cash or postal money order only. If paying by postal money order, leave the "Pay To" space blank or your order cannot be filled. Cash only on foreign orders. All orders filled within 24-hours. All prices are postpaid in the USA; foreign orders inquire for shipping costs. Inquire for wholesale pricing.

**JODY HORD  
1430 WILLAMETTE STREET, PMB 4  
EUGENE, OR 97401, USA**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME IX, NUMBER 2



AUTUMNAL EQUINOX 2000



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

David Aardvark  
Dr. Rick Strassman  
Terence McKenna  
Honey Bear  
Phillip Hambly  
J.R.S., ND  
T.B., NY  
K. Trout  
I.S., IL  
OneGreenDay, MA  
Daniel Siebert  
He Who Lives, KS  
Ppsilonut  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

## NEW ADDRESS

*The Entheogen Review*,  
POB 19820, Sacramento, CA 95819, USA

# CONTENTS

Burning One Down	81
Contact Through The Veil: 1	84
Terence McKenna Speaks...	93
20 Years of Mushroom Fest	99
The Marvels of <i>Mirabilis multiflora</i>	100
Network Feedback	102
Seed Bank and Chemical Legality	102
No More "Entheogen"	102
Woodrose Dose Too High!	103
Where Can I Get 4-acetoxy-DIPT?	104
<i>Salvia</i> & Salt Talks II	104
2C-T-7 Overload!	105
San Pedro for the Masses	107
Events Calendar	109
Sources	110
Bibliography	120

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 2000 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# BURNING ONE DOWN

by DAVID AARDVARK

I was surprised this year when I pulled into BURNING MAN, under the cover of darkness late on Wednesday night, and the ticket-taker who greeted me asked, “Do you have any guns, fireworks, or drugs?” While of course the answer to such a question is always “no,” I did wonder what they might have done to someone who replied “yes?” I was then informed that the BUREAU OF LAND MANAGEMENT (BLM) had been issuing \$250.00 citations to people who had been caught smoking *Cannabis* in public areas.

“Well, this is a first, isn’t it?” I asked, a bit surprised.

“Yeah, last year I heard about some dealers being busted in undercover sting operations, but this is the first year that I have heard of individual consumers getting citations,” the greeter replied.

And that was that. Perhaps not as tension-filled as smuggling drugs onto an airplane, but then I suppose that they too are mainly concerned about the guns and explosives at airports.

The wind/dust-storms were quite bad that night. I found a fairly isolated location (something which is getting harder to do every year; this year there were almost 30,000 people in attendance from what I hear), and parked my vehicle. I then made the *very long* trek across the city and open playa. I eventually made out a tiny glowing-orange sign that simply said “EROWID,” where I knew that I would find friendly faces and respite from the dust. When I arrived, I mentioned the dire warning I received at the gate coming in, and got a few more details. Yes, there were a few people who had been busted; it seems like it happened mainly on the Monday that kicked off the event; yes, there were apparently drug-sniffing dogs; and the BLM was also rumored to be actively entering people’s campsites and snooping around.

Now of course, those people “in the know” would never actually try to purchase or sell drugs at BURNING MAN. They bring only what they or a few friends might want, consume everything while there, and the only powder they leave with is the dust on their car. (There have been reports each year of a few people who, pulled over for minor traffic violations on the way out of town, ended up having their vehicles



*Faces of the Man* sculpture by DAN DAS MANN

searched and been arrested for scheduled drugs; and Nevada’s “zero tolerance” drug laws are pretty harsh compared to California.) Nevertheless, I was a bit surprised to see the frequency with which people asked about where they could score some MDMA. One couple silently cruised into camp and handed me a written note that asked simply, “We need two Ecstasy tabs.” When I shook my head “no,” they cruised out again; their quiet search continuing.

Hanging out some of the time at the EROWID camp was an education in pop drug culture; both in the literal sense and the social sense. EARTH and FIRE had brought huge amounts of their web site printed-out in handy alphabetical single-topic folios, as well as a decent library of books. And then there were the new faces to meet. One guy came in wanting to know where he might be able to obtain kilogram barrels of safrole; he seemed friendly enough, said he was a large-scale *Cannabis* grower, and shared a few interesting tales. (It was later astutely pointed out that the most dangerous “undercover” agents aren’t cops at all, but actual “heads” who





have been busted and are looking to reduce their sentence by catching a bigger fish.) Another couple stopped by asking if anyone had an “ecstasy testing kit.” One of these kits magically turned up, and they were pleased to see that the pill shaving they tested appeared to contain *some* sort of methylene-dioxy compound in it. (I was quite surprised to witness first-hand the sophistication of today’s drug users; at least those who aren’t lucky enough to cultivate a known source of quality product. While I was aware of the benefits of these testing kits in a theoretical sense, it was heartening to view this sort of “harm reduction” approach in action.)

Another thing that I found intriguing was the large number of people reporting on and asking about polydrug use; LSD and 5-MeO-DIPT? MDMA and AMT? 2C-T-7 and GHB? There are clearly many more people using non-scheduled tryptamine and phenethylamine “analogue” material than I would have thought, and a lot of these people want to know what combinations work well together. I was also surprised to hear that 5-MeO-DMT is making the rounds in the rave culture. People are actually snorting it and heading out onto

the dance floor. Word is that, generally speaking, snorting it results in less “freak outs” than smoking it, producing a better time for most. And while I had heard initially that 10 mg was a “dose” snorted, one report “from the field” mentioned that 10–17 mg was the preferred amount (but she then confided that her friends are generally hard-heads). The fact that 5-MeO-DMT is being used snorted in this manner by ravers leads me to think that one source of information for the “club drug” culture may actually be the pricey conferences geared towards entheogen aficionados. It was only recently first mentioned—that I was aware of—by JONATHAN OTT at the AYAHUASCA CONFERENCE that 5-MeO-DMT is active and pleasant both sublingually and snorted at 10 mg (or at 5 mg, if one concurrently takes 3.5–4 mg of harmine). Since OTT’s new book on snuffs isn’t even *out* yet, it is perhaps an understatement to say “word travels fast” these days. But maybe the Internet is to blame...

My own forays on Saturday into MBDB, Vicodin, 2C-B, nitrous oxide, and ketamine, were quite pleasant to say the least. Unfortunately, my companions and I were so blissed-





out in our tent that we didn't realize that "the Man" was burning until he was almost as toasted as we were, and the distance that we had to traverse was so far that he had fallen long before we reached him.

Of course, BURNING MAN isn't all about drugs, despite the focus of this article. There is art, and fire, and nakedness, dramatic weather changes, and so much more. The festival is mainly about *community*; an inspiring example of culture in the USA that isn't fueled by Big Macs™, MTV, and corporate sponsorship.

On our way out of the city Sunday evening, we passed a guy holding a cardboard sign that said, "I got a \$250.00 ticket for smoking pot!" We gave him a \$4.00 donation and heard his tale. It was Monday night, he had walked up to a small circle of people surrounding a campfire. He didn't know anyone there, and when a joint that was being passed around came into his hands, the cops appeared out of nowhere and grabbed him. His new friends(?) argued that the joint wasn't even his, but this didn't stop the BLM from issuing a ticket.

The whole thing sounded *so* set up that I almost didn't believe the guy, until he produced his citation. He said that he had heard of a total of seven people who had gotten similar tickets. We wished him well, and I have no doubt that he collected the entire \$250.00 from numerous sympathetic tokers who were more fortunate than he. The facts that the only citations we heard about were issued on the first day of the event, and that there were so few tickets actually written, leads me to think that this was primarily a scare tactic designed to keep people from flagrantly flaunting their drug use. It seemed to work to a degree; at least there were a lot of people *talking* about the tickets, and the new "oppressive" environment.

When I returned home from BURNING MAN, I caught the Tuesday night 10:00 pm news on FOX. The entire focus of their broadcast was drug use, and how the event was an orgiastic free-for-all, where the law enforcement they interviewed admitted that they could do nothing but smile with their thumbs up their asses. They stated that there were five different law enforcement agencies on hand at the event, and the DEA refused to comment about drug use. FOX claimed that 5 people were arrested on drug charges during the course of the week, and that 80 people a day were treated for some manner of drug "overdose." (Not really *too* bad—if true—when one considers the city's population.) ✧

# Kava Kauai

The Source in Hawaii

*Highest Quality  
Kava Root  
Unique Kava Products*

*Banisteriopsis caapi*

*Psychotria viridis*

*Salvia divinorum*



©1996  
VAREZ/CI

Write or call for a  
**FREE CATALOG**  
POB 1202 (Dept. ER), Kapaa, HI 96746  
1-800-626-0883  
[www.KavaKauai.com](http://www.KavaKauai.com)





# CONTACT THROUGH THE VEIL: 1

by RICK STRASSMAN, M.D.

---

*The following is a chapter from the forthcoming book DMT: The Spirit Molecule, to be published by PARK STREET PRESS in January 2001. The book can be ordered by calling (800) 246-8648 or by visiting <http://www.innertraditions.com>. Autographed copies of the book can be ordered directly from the author, who can be contacted via e-mail at: [rickstrassman@taosnet.com](mailto:rickstrassman@taosnet.com).*

---

The material in this and the next chapter is the most unusual and difficult to understand. It is the weirdest and the easiest for me to skirt when people ask, "What did you find?"

When reviewing my bedside notes, I continually feel surprise in seeing how many of our volunteers "made contact" with "them," or other beings. At least half did so in one form or another. Research subjects used expressions like "entities," "beings," "aliens," "guides," and "helpers" to describe them. The "life-forms" looked like clowns, reptiles, mantises, bees, spiders, cacti, and stick figures. It still is startling to see my written records of comments like, "There were these beings," "I was being led," "They were on me fast." It's as if my mind refuses to accept what's there in black and white.

It may be that I have such a hard time with these stories because they challenge the prevailing world view, and my own. Our modern approach to reality relies upon waking consciousness, and its extensions of tools and instruments, as the only ways of knowing. If we can't see, hear, smell, taste, or touch things in our everyday state of mind, or using our technology-amplified senses, they're not real. Thus, these are "nonmaterial" beings.

In contrast, indigenous cultures are in regular contact with denizens of the invisible landscape and have no problems with straddling both worlds. Often they do this with the aid of psychedelic plants.

Many modern-day scientists possess an abiding faith in the spiritual. However, these same scientists are caught in a profound conflict between their personal and professional beliefs. What they say and what they feel may contradict each other profoundly. It is difficult to be "objective" about matters of the heart and spirit. Scientists may compartmentalize their faith and can't conceive of verifying or validating their spiritual intuition. In other cases they may water down the nature of those beliefs to maintain some consistency with

their intellectual understanding. Perhaps they simply ignore the presence of angels and demons in essential scriptures, or regard them as symbolic or as hallucinatory manifestations of an overactive religious imagination.

Lack of open dialogue about these issues makes it much more difficult to even imagine enlarging our view of the reality of nonmaterial realms using scientific methods. What would happen to the study of spirit realms if we could access them reliably using molecules like DMT?

In addition to questions regarding the existence of nonmaterial or spiritual worlds, we also must consider expanding the notion of what we may perceive in them. Can our spiritual and religious structures encompass what truly resides within these different levels of existence? The stories we're about to hear go beyond reasonably "straightforward" encounters with the Divine or angels, nor are they especially neat, tidy, or in accordance with what we consider within the realm of "expectable" spiritual experiences.

I'm hopeful that these reports will accelerate interest in the nonmaterial realms, using whatever intellectual, intuitive, and technological tools we possess. Once there is enough interest in, and even demand for, information about them, such phenomena might become an acceptable topic for rational inquiry. Ironically, we may have to rely more upon science, especially the freewheeling fields of cosmology and theoretical physics, than on our more conservative religious traditions for satisfactory models and explanations of these "spirit-world" experiences.

I had expected to hear about some of these types of experiences once we began giving DMT. I was familiar with TERENCE MCKENNA'S tales of the "self-transforming machine elves" he encountered after smoking high doses of the drug. Interviews conducted with twenty experienced DMT smokers before beginning the New Mexico research also yielded







some tales of similar meetings. Since most of these people were from California, I admittedly chalked up these stories to some kind of West Coast eccentricity.

Therefore, I was neither intellectually nor emotionally prepared for the frequency with which contact with beings occurred in our studies, nor the often utterly bizarre nature of these experiences. Neither, it seemed, were many of the volunteers—even those who had smoked DMT previously. Also surprising were the common themes of what these beings were doing with so many of our volunteers: manipulating, communicating, showing, helping, questioning. It was definitely a two-way street.

As strange as the reports that follow are, our 1990s research was not the first in the scientific literature to describe DMT-induced “contact.” There also are reports from the 1950s quoting volunteers to that effect. These older DMT cases are remarkable in their foreshadowing of the stories we were going to hear almost forty years later. What is even more striking is that I have been unable to locate any similar reports in research subjects taking other psychedelics. Only with DMT do people meet up with “them,” with other beings in a nonmaterial world.

These older clinical excerpts derive from patients with schizophrenia, many of whom had been hospitalized for years, if not decades. They were not especially verbal, insightful, or personable. They received DMT in studies attempting to determine how similar the DMT state was to schizophrenia. Researchers also were interested in gauging whether naturally psychotic patients were more or less sensitive to DMT’s effects.

A patient with schizophrenia in a study at STEPHEN SZÁRA’S former laboratory in Hungary reported the following after a high dose of intramuscular DMT:

*I saw such strange dreams, but at the beginning only. . . . I saw strange creatures, dwarves or something, they were black and moved about.*<sup>1</sup>

An American research team also gave DMT to patients with schizophrenia. Of the nine subjects, the only one who could say anything about her experience was an unfortunate woman who, after getting a robust dose of 1.25 mg/kg IM DMT, stated:

*I was in a big place, and they were hurting me. They were not*

*human. . . . They were horrible! I was living in a world of orange people.*<sup>2</sup>

These little vignettes should keep us from becoming too complacent in believing that what our volunteers reported is purely a New Age, 1990s-in-Santa Fe phenomenon. The spirit molecule revealed unseen worlds, and their inhabitants, to Western science long before our research began.

KARL’S early encounter with life-forms, like his visions of DNA described in the last chapter, offered a prelude to future, more elaborate stories from other volunteers. KARL was a forty-five-year-old blacksmith. He was married to ELENA, whose enlightenment experience we’ll read about later.

Eight minutes into his non-blind high-dose injection, he described this encounter:

*That was real strange. There were a lot of elves. They were prankish, ornery, maybe four of them appeared at the side of a stretch of interstate highway I travel regularly. They commanded the scene, it was their terrain! They were about my height. They held up placards, showing me these incredibly beautiful, complex, swirling geometric scenes in them. One of them made it impossible for me to move. There was no issue of control; they were totally in control. They wanted me to look! I heard a giggling sound—the elves laughing or talking at high-speed volume, chattering, twittering.*

In the last chapter, we heard about AARON’S experiences of unseen worlds. Let’s return to his first non-blind high dose of DMT. He looked at me about 10 minutes after the injection and shrugged, laughing:

*First there was a mandala-like series of visuals, fleurs-de-lis-type visions. Then an insect-like thing got right into my face, hovering over me as the drug was going in. This thing sucked me out of my head into outer space. It was clearly outer space, a black sky with millions of stars.*

*I was in a very large waiting room, or something. It was very long. I felt observed by the insect-thing and others like it. Then they lost interest. I was taken into space and looked at.*

AARON summarized his encounters with these beings after a subsequent double-blind high dose:

*There is a sinister backdrop, an alien-type, insectoid, not-quite-pleasant side of this, isn’t there? It’s not a “we’re-going-to get-*





*you-motherfucker.” It’s more like being possessed. During the experience there is sense of someone, or something else, there taking control. It’s like you have to defend yourself against them, whoever they are, but they certainly are there. I’m aware of them and they’re aware of me. It’s like they have an agenda. It’s like walking into a different neighborhood. You’re really not quite sure what the culture is. It’s got such a distinct flavor, the reptilian being or beings that are present.*

“How about the scary element?” I asked. “What’s the worst they could do if they are unleashed with access to you?”

*That’s what it’s about. It’s the sense of the possibility that’s so strange.*

In a later chapter, we’ll read about the physical problems LUCAS encountered after his high-dose session. However, it’s interesting to review part of a letter he wrote to us a few days after that experience:

*There is nothing that can prepare you for this. There is a sound, a bzzzz. It started off and got louder and louder and faster and faster. I was coming on and coming on and then POW! There was a space station below me and to my right. There were at least two presences, one on either side of me, guiding me to a platform. I was also aware of many entities inside the space station—automatons, android-like creatures that looked like a cross between crash dummies and the Empire troops from Star Wars, except that they were living beings, not robots. They seemed to have checkerboard patterns on parts of their bodies, especially their upper arms. They were doing some kind of routine technological work and paid no attention to me. In a state of overwhelmed confusion, I opened my eyes.*

It was at this point in Room 531 that LUCAS’s heart rate and blood pressure plummeted to nearly unrecordable levels.

We will read about CARLOS’s shamanic death-rebirth experience elicited by his first non-blind high dose of DMT in chapter 15. During one of his high-dose sessions, he also met beings who tried to help him with his anxiety:

*There’s this whole different world with architecture and landscape. I saw one or two beings there. The beings even have gender. The skin was not flesh colored. I communicated with them but there wasn’t enough time. I was so strung out, excited, agitated when I arrived there. They wanted to try and reduce my anxiety so we could relate.*

GABE, whose transport into a nursery or playroom we read about in the last chapter, felt an even greater sense of care and concern from “the spirits” during his first high-dose DMT session:

*There was an initial sense of panic. Then the most beautiful colors coalesced into beings. There were lots of beings. They were talking to me but they weren’t making a sound. It was more as if they were blessing me, the spirits of life were blessing me. They were saying that life was good. At first it felt like I was going through a cave or a tunnel or into space, at a fast rate definitely. I felt like a ball hurtling down to wherever it was.*

Many volunteers’ encounters with life-forms in these non-material worlds involved the powerful sense of an exchange of information. The type of information varied widely. Sometimes it concerned the “biology” of these beings.

CHRIS was thirty-five years old, married, and a computer salesman. He was quite artistically talented, too, and performed in local theater productions. He had taken psychedelics fifty to sixty times before starting our research. He hoped his DMT sessions with us would “propel me into a state of awareness I have been seeking during eight years of LSD use, but have only had glimpses of previously.”

His non-blind high dose was “the most reassuring experience of my life.” The separation of his mind and body was effortless, and he decided that “if death is like this, there’s nothing to worry about.”

CHRIS returned for the tolerance study a few weeks later. He lifted the eyeshades after the first dose and said:

*There was a set of many hands. They were feeling my eyes and face. It was a little bit confusing. There were more individuals. They were recognizing and identifying me. It was more intimate. At first I thought it was the eyeshades on my face, but it definitely was not!*

Filling out the rating scale, he added:

*To get to that space I had to get through some sort of a non-bevolent space. It felt like there were talons and claws there trying to guard it in a way.*

These were long mornings and he needed encouragement. I let my intuition guide me: “If need be, let them rip you to shreds, then you can get on with it.”





*Dismemberment is part of the shamanic initiation, isn't it? I felt a dragonlike presence. And, there were the same colors—red, golden yellows.*

“The colors can be like a drape or a prelude or a curtain. Even though they're so pretty, you can get through them to the other side.” Coming out of his second dose he looked stunned, and he gasped for words that seemed inadequate:

*It was wild. There were no colors. There was the usual sound: pleasant, a roar, a sort of an internal hum. Then there were three beings, three physical forms. There were rays coming out of their bodies and then back to their bodies. They were reptilian and humanoid, trying to make me understand, not with words, but with gestures. They wanted me to look into their bodies. I saw inside them and understood reproduction, what it's like before birth, the passage into the body. Once I established what they were communicating, they didn't just fade away. They stayed there for quite a while. Their presence was very solid.*

I had been hearing about lots of encounters by then and could at least validate his experience: “You wouldn't expect it.”

*I try and program it and I go in with an idea of what to see, but I just can't. I thought I was developing tolerance, but then, Bang! There were these three guys or three things.*

He looked awkward talking about his experience. I empathized with his perplexity, saying, “It does sound odd.”

*It sure does. I wasn't sure as I was lifting my eyeshades if I wanted to talk to you about it.*

CHRIS's third dose was relatively uneventful. He stayed aware of his body, his heart beating in his chest, his stomach growling from hunger. His fourth dose built upon the themes of the previous three and concluded with many features of a mystical experience:

*They were trying to show me as much as possible. They were communicating in words. They were like clowns or jokers or jesters or imps. There were just so many of them doing their funny little thing. I settled into it. I was incredibly still and I felt like I was in an incredibly peaceful place. Then there was a message telling me that I had been given a gift, that this space was mine and I could go there anytime. I should feel blessed to have form, to live. It went on forever. There were blue hands, fluttering things, then thousands of things flew out of these blue hands. I thought “What a show!” It was really healing.*

*It was part of me, not separate. It was a reassurance that this wouldn't go away, that it was mine, that a connection had been made. The whole thing was really crucial to my spiritual develop-*

Mystic Eye 1997 used with permission of ALEX GREY. See <http://www.alexgrey.com>.



## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of people who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MASTERCARD and VISA accepted by phone, or through our secure server on-line at <http://www.maps.org/memsub.html>.

Memberships include a subscription to the quarterly *MAPS Bulletin*, which features articles, personal accounts, book reviews, and reports on conferences & allied organizations. As well, all new MAPS members who mention this advert will receive a free copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

**MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA**  
**(888) 868-6277, FAX: (941) 924-6265, [info@maps.org](mailto:info@maps.org), <http://www.maps.org>**





*ment. It's what I tried to do with LSD, a sort of self-initiation. With LSD, it worked in some ways and didn't in others.*

Stranger yet are stories of procedures, more or less intrusive, performed by the life-forms of these nonmaterial worlds upon our volunteers during their DMT intoxication.

JIM, a thirty-seven-year-old schoolteacher, was a volunteer who didn't like to talk much about his experiences. During his tolerance study, we talked about going further through the bright colors, which he admitted were distracting him. He felt there might be "beings" behind the colors, and I encouraged him to see if there were. After emerging from his last dose, he said almost offhandedly, and with little emotion:

*I went with them as you suggested. There were clinical researchers probing into my mind. There were sort of long fiber-optic things that they were putting into my pupils.*

This was years after we had stopped using the pupil measuring card, so it had nothing to do with what was happening in Room 531. I asked JIM what that was like for him.

*It was pretty weird, but I figured it was just the drug.*

JEREMIAH, at fifty years of age, was one of our oldest volunteers. He had recently retired from decades of service in the armed forces and was beginning a new phase of his professional life by obtaining training in clinical counseling. He was also starting his third family, and he underwent a face-lift halfway through the dose-response study. He was a busy man.

During the first few minutes of his non-blind high dose of DMT, JEREMIAH burst out in several exclamations: "Whoa!" "Wow!" "Incredible!" He began beaming, a huge smile across his face. He seemed to be having a great time:

*It was a nursery. A high-tech nursery with a single GUMBY, three feet tall, attending me.<sup>3</sup> I felt like an infant. Not a human infant, but an infant relative to the intelligences represented by the GUMBY. It was aware of me, but not particularly concerned. Sort of a detached concern, like a parent would feel looking into a playpen at his one-year-old lying there. As I went into it, I heard a sound: hmmm. Then I heard two to three male voices talking. I heard one of them say, "He's arrived."*

*I felt evolution occurring. These intelligences are looking over us. There is hope beyond the mess we are making for ourselves.*

*I couldn't change the experience at all. I couldn't have anticipated it or even imagined it. It was a total surprise! I tried to open to love but that was silly. All I could do was observe it.*

I found this last comment especially interesting because it challenged my assumption that what JEREMIAH encountered was a product of his mind, rather than a "true" perception. "Opening to love" is shorthand for an effort to change the anxiety caused by an unexpected or unpleasant experience into love. If what JEREMIAH had just encountered was only a product of his own imagination, he may have been able to alter his reactions. The fact that his attempt felt "silly" reminded me of the futility of trying to "open to love" to a oncoming truck. "Opening to love" as he found himself instantly dropped into an alien nursery was such an ineffectual and inappropriate response that it seemed laughable.

Several months later JEREMIAH received his double-blind 0.4 mg/kg DMT dose. At 5 minutes he began:

*That was much more intense than the first major dose. It's a different world. Amazing instruments. Machine-type things. There was one person operating some of this stuff. I was in a big room; he was in another part of it.*

*I feel a little shaky . . . a little hypersensitive . . . there are little tremors going through my body.*

"Maybe closing your eyes might help. Here, let's put a blanket on you, too."

*There was one big machine in the center, with round conduits, almost writhing—not like a snake, more in a technical manner. The conduits were not open at the end. They were solid blue-gray tubes, made of plastic? The machine felt as if it was rewiring me, reprogramming me. There was a human, as far as I could tell, standing at some type of console, taking readings or manipulating things. He was busy, at work, on the job. I observed some of the results on that machine, maybe from my brain. It was a little frightening, almost unbearably intense. It all began with a whining, whirring sound.*

JEREMIAH's last double-blind session was the less overwhelming but definitely psychedelic 0.2 mg/kg dose. At this session he was surrounded by the orthopedic traction cage, but he denied that it bothered him. JOSETTE was filling in for CINDY that morning. At 10 minutes, he began:





*There were four distinct beings looking down on me, like I was on an operating-room table. I opened my eyes to see if it was you and JOSETTE, but it wasn't. They had done something and were observing the results. They are vastly advanced scientifically and technologically. They were looking just over the traction bar in front of me. I guess they were saying, "Good-bye. Don't be a stranger."*

JOSETTE said that some of what JEREMIAH described reminded her of some of her own "weird" dreams, and she went on to tell us about one of them. JEREMIAH replied:

*That was a dream you described. This is real. It's totally unexpected, quite constant and objective. One could interpret your looking at my pupils as being observed, and the tubes in my body as the tubes I'm seeing. But that is a metaphor, and this is not at all a metaphor. It's an independent, constant reality.*

JOSETTE collected the last blood sample and left the room, closing the door behind her. JEREMIAH and I relaxed quietly together.

*DMT has shown me the reality that there is infinite variation on reality. There is the real possibility of adjacent dimensions. It may not be so simple as that there's alien planets with their own societies. This is too proximal. It's not like some kind of drug. It's more like an experience of a new technology than a drug.*

*You can choose to attend to this or not. It will continue to progress without you paying attention. You return not to where you left off, but to where things have gone since you left. It's not a hallucination, but an observation. When I'm there, I'm not intoxicated. I'm lucid and sober.*

DMITRI's sessions continue to fill out themes of testing and experimentation upon volunteers once the spirit molecule brought them into nonmaterial realms.

Twenty-six years old when he started in the DMT research, DMITRI was of Greek extraction. He lived with HEATHER, whose experience of unseen worlds we read about in chapter 12. He was a writer and editor and was a seasoned and steady explorer of inner space. He had smoked DMT about sixty times and had taken LSD "hundreds of times," ketamine fifty to a hundred times, and MDMA about thirty times.

When I arrived in his room, DMITRI was casual about the day's schedule:

*I'm not too excited about this. I know it's just a low dose.*

"Wait until tomorrow," I replied.

Ten minutes after I injected this low dose, DMITRI said:

*It was pretty psychedelic, more so than I thought it would be.*

The next day, Dr. V. and his assistant, Mr. W., joined us as guests. Dr. V. worked for the NATIONAL INSTITUTE ON DRUG ABUSE, the agency funding my research. He was developing a project that might treat drug abusers with the hallucinogenic drug ibogaine, obtained from the African *Tabernanthe iboga* plant. He wanted to see the effects of a powerful psychedelic drug given in a research setting.

Mr. W. had been one of the most helpful people during my search through the regulatory labyrinth for human-grade DMT. I was happy to share with him the results of his assistance.

DMITRI's partner, HEATHER, was with us that day, too. Add DMITRI, LAURA, and me, and there were six in all. It was a crowd in Room 531.

Almost immediately after the injection was complete, Dmitri began breathing deeply and rapidly. He repeatedly sighed and yawned as if to dispel physical tension. At about 9 minutes, he asked for some water, and thanked us when we gave him a few sips. After wetting his mouth, he began:

*I feel like I'm in a mild state of shock. I feel really shaky.*

"Here's a blanket."

*Okay.*

"Don't forget to breathe. There's a lot of energy being released."

I asked LAURA to go out into the hall and turn off some beeping equipment outside. DMITRI wasn't quite sure what we were doing. He decided to ignore the fuss:

*The first thing I noticed was a burning in the back of my neck. Then there was this loud intense hum. It was like the fan at first, but separate. It began engulfing me. I let go into it and then . . . WHAM!*





*I felt like I was in an alien laboratory, in a hospital bed like this, but it was over there. A sort of landing bay, or recovery area. There were beings. I was trying to get a handle on what was going on. I was being carted around. It didn't look alien, but their sense of purpose was. It was a three-dimensional space. I expected cartoonlike creatures, like a commercial for LSD, but this was, "Oh my gosh! Oh my gosh!" It was unlike any other DMT experience I've had.*

*They had a space ready for me. They weren't as surprised as I was. It was incredibly un-psychedelic. I was able to pay attention to detail. There was one main creature, and he seemed to be behind it all, overseeing everything. The others were orderlies, or disorderlies.*

*They activated a sexual circuit, and I was flushed with an amazing orgasmic energy. A goofy chart popped up like an X-ray in a cartoon, and a yellow illumination indicated that the corresponding system, or series of systems, were fine. They were checking my instruments, testing things. When I was coming out, I couldn't help but think "aliens."*

*I am so disappointed I didn't talk to them. I was confused and in awe. I knew that they were preparing me for something. Somehow we had a mission. They had things to show me. But they were waiting for me to acquaint myself with the environment and movement and language of this space.*

The atmosphere in the room was surreal. It was bursting with people and a very strange story. I hoped Dr. V. and Mr. W. were all right. I also wondered if I might lose my funding the next week. Or see it doubled.

*It was not like any UFO abduction I've heard about. These beings were friendly. I had a bond with one of them. It was about to say something to me or me to it, but we couldn't quite connect. It was almost a sexual bond, but not sex like intercourse, but a total body communication. I was filled with feelings of love for them. Their work definitely had something to do with my presence. Exactly what remains a mystery.*

Let's close this chapter with one of the most striking interventions performed on a volunteer by these otherworld beings. In BEN's experience, they not only tested and probed him, but also implanted something into his body.

BEN was twenty-nine years of age and had recently relocated from Seattle. He was a drifter, having held thirty jobs in just ten years. He was an old friend of CHRIS, about whose en-

tity-contact encounter we just read. During one of his longest stints of employment, BEN had served as a military policeman for two years.

BEN was an intense fellow—short-cropped, nearly shaven head; a muscular build; and a very direct manner. He actively sought novelty and change, so it's not surprising that in his written statement about why he wanted to participate in the New Mexico research, he replied: "I am an explorer, and I expect this will be an interesting experience."

As with DMITRI, BEN's non-blind, low-dose DMT session was relatively powerful. His high sensitivity to DMT warned us that the next day probably would be one of the biggest psychedelic experiences of his life. I told him to be ready.

While a little nervous the next day, BEN was eager for his non-blind high dose to begin. I spent a little more time than usual getting him ready, advising him to try and take some big deep breaths as the DMT went in: "You may take in a breath and have that be the last thing you remember; you may not even notice the out-breath. That means you're there."

BEN tried to breathe deeply as the drug was going in. Then his breathing settled down as he obviously fell under the influence of the drug. His heart beat visibly in his chest. At about 3 minutes, his neck showed some hives, something that had also happened to several other volunteers who had truly astonishing stories to tell us later.

At 8 minutes, several total body spasms occurred, and he cleared his throat. It was time to try and ground him. "We're going to put a blanket on you. Try to breathe into that tension if you can."

He slowed his breathing and starting calming down, a big smile on his face. He stayed silent for 36 minutes, longer than most of our volunteers, before I felt the urge to rouse him:

*It started with a sound. It was high-pitched like a tightly taut wire. There were four or five of them. They were on me fast. As crazy as this sounds, they looked like saguaro cactus, very Peruvian in color. They were flexible, fluid, geometrical cacti. Not solid. They weren't benevolent but they weren't non-benevolent. They probed, they really probed. They seemed to know time was limited. They wanted to know what I, this being who had shown up, was doing. I didn't answer. They knew. Once they decided I was okay, they went about their business.*





His eyes were open, glazed, staring at the ceiling. He seemed unable to grasp what he had just undergone. “I know. It sounds incredible to you. To us, too, but it happens.” Halt-ingly, as if he weren’t really sure he wanted to tell us:

*I felt like something was inserted into my left forearm, right here, about three inches below this chain-link tattoo on my wrist. It was long. There were no reassurances with the probe. Simply business.*

LAURA asked, “Was there any fear?”

*Maybe at the onset, at just having my ego brushed aside. When they were on me, there was a little bit more confusion than fear. Kind of like, “Hey! What’s this?!” And then there they were. There was no time for me to say, “Who the Hell are you guys? Let’s see some ID!”*

There are surprising and remarkable consistencies among volunteers’ reports of contact with nonmaterial beings. Sound and vibration build until the scene almost explosively shifts to an “alien” realm. Volunteers find themselves on a bed or in a landing bay, research environment, or high-technology room. The highly intelligent beings of this “other” world are interested in the subject, seemingly ready for his or her arrival and wasting no time in “getting to work.” There might be one particular being clearly in charge, directing the others. Volunteers frequently comment about the emotional quality of the relationships: loving, caring, or professionally detached.

Their “business” appeared to be testing, examining, probing, and even modifying the volunteer’s mind and body. Sometimes testing came first, and after results were satisfactory, further interactions took place. They also communicated with the volunteers, attempting to convey information by gestures, telepathy, or visual imagery. The purpose of contact was uncertain, but several subjects felt a benevolent attempt on the beings’ part to improve us individually or as a race.

I was baffled and nonplussed by the sheer volume and bizarre nature of these reports. My crude and minimal responses to volunteers’ tales in this chapter clearly reflect my quandary. At first I tried to avoid the pitfalls attendant to developing any explanatory model, either for my benefit or for that of the subjects. After a while, however, we all needed to make sense of these types of sessions.

As a clinical research psychiatrist, I entertained the idea that the regularity and consistency of these reports, and the strength of the sense of reality behind them, supported a biological explanation. We were activating certain hard-wired sites in the brain that elicit a display of visions and feelings in the mind. How else could so many people report similar experiences: insect-like, reptilian creatures?

I believed that these experiences were hallucinations, albeit rather complicated ones—simply products of brain chemistry brought on by a “hallucinogenic” drug, like a waking dream. Several volunteers’ eyeballs did rotate in their sockets during high-dose DMT sessions, reminding me of rapid-eye-movement sleep, when dreaming occurs. Maybe DMT was inducing a wakeful dream state.

However, research subjects tenaciously resisted biological explanations because such explanations reduced the enormity, consistency, and undeniability of their encounters. How could anyone believe there were chunks of brain tissue that, when activated, flashed encounters with beings, experimentation, and reprogramming? Neither did suggesting that it was a waking dream satisfy volunteers’ need for a model that made sense and fit with their experience. Many even prefaced their reports by saying, “This was not a dream,” or, “I couldn’t have made it up if I wanted to.”

At a slightly more abstract level, I tried a psychological explanation. That is, these experiences were symbolic of something else: wishes, fears, or unresolved conflicts. However, these “symbolic” explanations weren’t any more successful. Even gently persistent interpretations fell flat. How could these experiences reflect unconscious psychological issues like aggressive or dependent wishes?

In some volunteers the need to make sense of the strangest sessions was almost academic: “It was just the drug.”

For others, however, this need took on a pressing urgency. How could they have possibly undergone the experience they just did? Was it their imagination? How could their imagination generate a scenario that felt more real than waking consciousness? If it were “real,” how does one now live his or her life, knowing that existing right now are multiple invisible realms inhabited by intelligent life-forms? Who are those beings? What is the nature of their relationship to the volunteers now that they had made “contact?”





At a certain point I decided to suspend my reductionistic, materialistic, “I know what this is” approach. Not that doing so helped me feel any more comfortable with what I was hearing. But at least I no longer would risk making things worse by explaining away people’s experiences as something else. Interpreting, explaining, or otherwise reducing their reports usually caused volunteers to shut down, and I knew I would be missing valuable and important pieces of the entire story if I couldn’t encourage them to talk.

So, as a thought experiment, I decided to act as if the worlds volunteers visited and the inhabitants with whom they interacted were real, as real as Room 531, the hospital bed, the research nurse, and myself. There now was freedom to respond more empathically, and to see where it led. It also made it possible to start considering other ways of understanding research subjects’ eerily consistent reports.

Nevertheless, there was a nagging discomfort in taking this approach in responding to reports of contact. I began wondering if I were starting a descent into some sort of communal psychosis.

So did the volunteers. Upon hearing of similar encounters by their comrades at our post-study socials, several subjects decided to form a DMT support group that met every month or two. Their reason? “I can’t talk with anyone about these things.” “No one would understand. It’s just too strange.” “I want to remind myself that I’m not losing my mind.” ✕

---

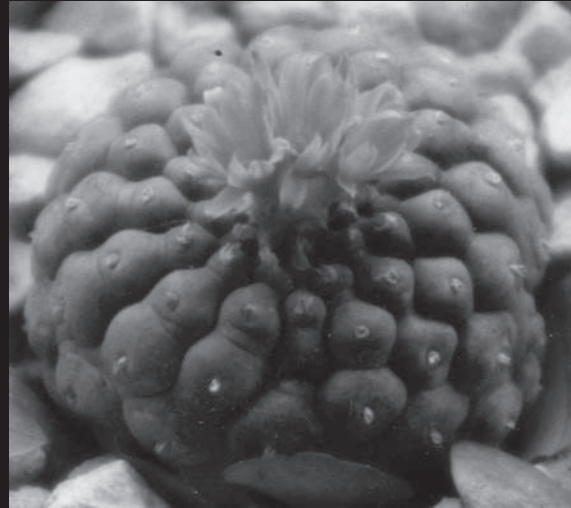
1. Z. BOSZORMENYI and STEPHEN I. SZÁRA, “Dimethyltryptamine Experiments with Psychotics,” *Journal of Mental Science* 104 (1958): 445–453.

2. WILLIAM J. TURNER JR. and SIDNEY MERLIS, “Effect of Some Indolealkylamines on Man,” *Archives of Neurology and Psychiatry* 81 (1959): 121–29.

3. GUMBY is a character from an American children’s television show from the late 1950s and early 1960s. GUMBY was composed of a clay-like substance molded over metal wire. This made it possible to bend him into all sorts of shapes, something kids loved doing with their own twelve-inch-tall GUMBYS. GUMBY’s trusty sidekick was POKEY the horse. The animators bent and moved GUMBY’s and POKEY’s clay bodies, then filmed them using time-lapse photography, thus giving the impression of movement.

# SACRED CACTI

second edition



Includes entries for the mescaline-containing cacti by species; a simple list including percentages reported; a digested version of the literature published; a comprehensive physical data overview for mescaline including toxicology, assays and reagents; a review of mescaline pharmacology; independent research by Appleseed & Trout suggesting the presence of not only DMT but also 5-MeO-DMT in the Aizoaceae; a brief review of other succulents with reported drug use or published chemistry; a detailed cultivation guide; various preparation and purification routes used by professionals and amateurs; and full references for more details.

422 pages, perfect-bound, with illustrations. \$39.95 + S/H.

— ALSO AVAILABLE —

## CACTUS CHEMISTRY BY SPECIES

74 pages, perfect-bound, with diagrams. \$19.95 + S/H.

— NEWLY AVAILABLE —

## NARCOTIC & HALLUCINOGENIC CACTI OF THE NEW WORLD

by M.S. Smith. 90 pages, perfect-bound. \$17.95 + S/H.

“More than you need to know?”

S/H via Priority Mail is \$5.00 for the first book, \$3.00 for each additional book. (Or \$3.00 total via Bookrate.)

SEND FOR OUR COMPLETE CATALOG — \$1.00. Order from:  
TROUT’S NOTES, POB 161061 (Dept. ER), Austin, TX 78716

Also available through MIND BOOKS.  
(E-mail books@promind.com for their price & shipping info.)







## TERENCE MCKENNA SPEAKS... (PART II)

Transcribed from his talk "Splat" at the ALLCHEMICAL ARTS CONFERENCE in September, 1999

*The following talk was given as the introduction to the ALLCHEMICAL ARTS conference, a week-long seminar that took place in Kona, Hawai'i and which was organized by TERENCE MCKENNA, KEN SYMINGTON, and MANUEL TORRES. The focus of this event was the intersection of psychedelics and the arts. The transcription of TERENCE's talk has been edited slightly, and—unfortunately—there were some places where despite our best efforts at transcription, the tape we were working with was inaudible. As with many "performances" that TERENCE gave over the years, much of the talk is presented in the Socratic manner—a series of questions from the audience and responses from TERENCE. (It should be pointed out that the questions posed come from many different people, not a single individual.) Our transcript will be presented in three installments this year, of which this is the second. As one of the last public appearances that TERENCE made, we felt that it was important to share this with those who weren't fortunate enough to have been able to attend the ALLCHEMICAL ARTS conference. — DAVID AARDVARK*

Okay, we can start again if you'd like. I don't know; I'm not sure we'll run to the stroke of 5:00. I sort of, I love how low key this is, it may be too low key for you. But, I've never had it so low key. So, ask me anything at this point.

*We have another question about the state of ecstasy; how it can be accelerated or transcended, through psychedelics or medication. But in the state of ecstasy, isn't our mind actually understanding or comprehending the simplicity, rather than the complexity? Isn't that actually a state wherein you really perceive the universe as being, I guess, not a question or an answer, but merely true?*

Probably. I mean, you mean as an unintegrated, un-languageable, state of well-being that is stronger than any criticism or question about it?

*I think it can be more than that, in that the answers... if there are questions, there are the answers to every question at the same time. It's a spiritual dimension maybe, or it seems to be a physical dimension—perceived reality, it's one that exists in harmony with all concepts and all known universal languages, without uncertainty that comes when we try to analyze it, in order to create concepts, which we then say this is good, this is bad...*

Yeah, I mean I think of ecstasy as basically just where you get to the place where you realize that it's all right. Whatever it is, it's all right. All rightness of it transcends all argument against that. And if you can hang onto that one... uh...

*It's all right...*

It's all right. (laughter) That's where you want to be. Yeah?

*In talking about the archaic revival, and going back to a communal structure... now, mushrooms, I heard you say that—and in my own experiences—where it shows you the unique, you know, it differentiates you from, you know, the person next to you. And the question I have is, and I do understand that if you live in more of a conventional—a much stronger community, but that you're around a certain type of people, and therefore... you know, I've been trying to piece this together, the individual verses the community, and the mushroom shows you the individual, and how are we going to make this into a community, and march into the archaic...*

Well, it's an interesting question. I mean some people would argue that the great accomplishment of Western civilization was the idea of the individual ego, and that somehow the forward march from this has been happening since then, or something, and to some degree it has. On the other hand, accommodating the ego has then created the great social disruptions and conundrums for Western civilization, democratic rights, and so forth and so on, how is all of this to be handled? And then the uniqueness of the biological individual is not in question, but how many behavioral strategies can be called forth out of the unique individual in any given situation, isn't entirely clear. I don't know, I think this issue of collectivism vs ego is not yet resolved. I mean you can not... can you make a world where every man and woman is king and queen over their own private Idaho, and none are in conflict with any other? Is that desirable, or is that a foolish and sort of trivial idea? Do social values inevitably arise out of collectivism? The history of the 20th century is not very sanguine on that subject, since all movement, all mass movements on the right and the left have totaled up pretty horrific historical costs. I value eccentricity. I mean





I've always... that's my aesthetic. I said earlier that my aesthetic was towards the weird. I didn't say it was weird *and* eccentric. Because somehow the unique seems the rarest of all things. I mean it obviously *is* the rarest of all things, because it violates towards all tendency toward... Yeah?

*TERENCE, uh, the human beings interpret reality very much according to the way they have been programmed. And if we need to de-program or re-program humans on the planet, are we going to do it through television, are we going to do it through computers, or are we going to do it through psychedelics, and what are the pros and cons of that necessary change? Because if you want implement a new paradigm, you're gonna have to reprogram an awful lot of people.*

Well, to reprogram a whole lot of people you have to know what you're trying to reprogram them to believe. So like media, for example, I don't think that it can ever be wrested from its lower-order agenda of picking your pocket. And then if you try to do it with drugs, the drugs themselves speak too loudly. You have to trust the message from the plants, for example. And so then what you're left with is education, and there... this is a political football, we all know this. So I think, you know, a lot of this stuff, you simply have to have a kind of blind faith in the order of the system—because if it depended on the good will of human beings, then we're in real trouble. But these systems do seem to have built-in coherency. They do want to achieve certain kinds of break-out states and equilibrium, and I think at the moment we're going through a kind of funny place in the historical continuum, because of the end of the century, because of the end of the millennium, because of the bankruptcy of the ideologies that rule the 20th century, there is a sense—and this is why I called my talk “Splat!”—there's a sense that we're just hitting the wall here. But I don't think it's true. I think it's temporary. I think there was probably a similar kind of cultural exhaustion at the end of 19th century. I mean they had seen faith in socialism go on the rocks, they had seen all of these labor union movements bust up, it didn't seem to be working. And similarly now. But just a year or two past the turn of the century, I think there was a much brighter prospect. And in a way, the calendar itself has been used as a dialogue-limiting entrapment. People think, “Well, you can't talk like that because we have to worry about Y2K,” or “You can't talk like that because we have to worry about the last thousand years of Christian civilization.” All that will fade. And, if what's happening—and it seems to *me* it's what's happening—is human hands are taking the destiny of this planet to themselves, then we have to have much more powerful theories of man-

agement resources, environmental management, food distribution, education, health care maintenance... Otherwise, we're just... we can not... what's the point of creating a planet full of unhealthy, miserable, heart-scrabbled people? There *is* no percentage in that. And if we're not going to do that—if we're *not* going to put the human imprint on the planet and say this is the planet of the apes, or say no, it's the planet of the sail fish, or something, I don't see any sign of that. I don't see how you can run a global economy—or with the momentum of the history that we have—how you can move forward on that. And there are a whole bunch of technologies waiting to break out as well. If... I don't know why it seems to me *so* similar, this time, to exactly a hundred years ago. You know, a hundred years ago *film* hadn't really begun. There had been some films shown in France, the LUMIÈRE brothers, and so forth and so on. The automobile had barely arrived. The Paris airshow was a few years in the future. MAX PLANCK was discovering some problems with the black body radiation. In other words, quantum physics hadn't announced itself. ALBERT EINSTEIN was chasing women around these Viennese cafés, and not minding his Ps and Qs. A whole *world* was waiting to be born. And I have a feeling we are similarly naive, and that what lies ahead of us is pretty unimaginable, and indicated in the phrases like “A.I.s,” and “artificial life,” and “super hallucinogens,” and “downloaded into circuitry,” and all, is extreme... these are grotesque cut-ups of what *really* lies ahead, and not so far off as you may wish...

Um hm?

*TERENCE, are you still holding to your view of December 2012; is there a shift of your view of the Timewave's singularity?*

Well now it's easy to be certain! (laughter). Uh, I think that there is some kind of singularity, haunting the human world. I don't know if it will arrive quite as I predicted it back then, you know, on time, under budget. (laughter) But I do... I still think that there is some kind of definitive concrescent coming-together out there not very far. One doesn't have to operate in *complete* ignorance of what's going on—I mean it probably *is* an artificial intelligence (A.I.), or artificial life. Those are the only two things that I can think of that would fulfill it in the grandest and most grandiose way that I can imagine. It would be nice to get a little...

*The whole conceptualization of it as artificial, that's part of the hang up about it.*





Of the Eschaton?

Yeah...

Yeah.

*Yeah, really embracing it as an artificiality...*

Artificiality in what sense?

*I don't know. You were just talking about it as artificial.*

Oh, well... by the time we get there, *if* we get there, it won't seem artificial. In other words, the punch will be telegraphed—it always works like that. And, you know, maybe the art of writing good history is looking back at history and locating where these things were before. I mean, I'm struck now... there's a whole school of fiction, that seems to fasten itself onto technological innovation. So for instance, [WILLIAM] GIBSON and [BRUCE] STERLING wrote *The Difference Engine*, which is based around [CHARLES] BABBAGE's 19th century machinery, and then NEAL STEPHENSON wrote about a future nanotechnology in *The Diamond Age*, and recently


about cryptography in World War II, and THOMAS PYNCHON wrote about cryptography in *Gravity's Rainbow*. And so in retrospect, these things are seen to be incredible turnings of the age, and I think all of us must feel, or I certainly feel, that the computer every day is more indispensable, more intrusive in a very friendly and acceptable way, more empowering, more maddening, more a *part* of everything, and forever more, apparently. And we're there at the stone ages of this thing. I mean, it will grow seamless. It will grow seamlessly a part of us, from here out. There will be very little to differentiate it. And in a way, it's like adding intelligence, or taking a drug, or having friends in high places, or something like this. Yeah?

*TERENCE, do you have a vision of the actual evolution of humankind?*

What might happen to us?

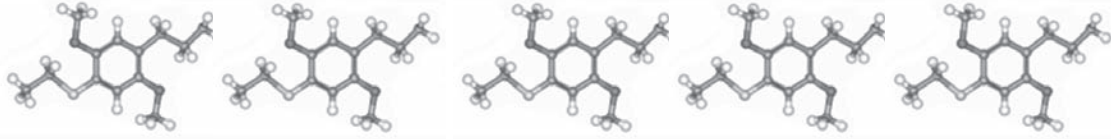
*Where we are, there is an evolution that can rise out of current...*

Well, we mentioned this collectivist impulse, and ecstasy was mentioned over there. I mean guess I'm optimist enough to




# Eshu

INCORPORATED



**Eshu specializes in cutting-edge neurochemicals for research scientists worldwide. Eshu is the premier supplier of rare tryptamine and phenethylamine compounds. We strive to push the envelope of neuroscience, with a primary focus on research and development of exciting new materials.**

See our web site for the full Eshu product list and ordering information: <http://www.eshu.org>  
Or contact us directly to request a copy of the Eshu catalog.

 Eshu USA, P.O. Box 841 (Dept. ER)  
Nellysford, VA 22958, Tel: 804-361-2681, Fax: 804-361-1835, [sales@eshu.org](mailto:sales@eshu.org)





believe that the more people are connected, the more that they're able to give and receive *love*. Which is probably then the only thing standing between them and some horrific vision of disillusionment. I mean it seems to me *language* is a complex strategy for conveying and receiving love, and then the technologies which support that. I mean certainly, 'though there have been some vengeful Gods along the way, most of the ones who were *only* vengeful got sort of tossed out. So, without being too DESJARDINIAN about it, it seems to me *love* is the *value* that is brought into the world by human beings that we see very little evidence of elsewhere. I'm not saying honey bees don't love honey bees, but they may not *need* to love honey bees, because the rules of the comb are well-established. I may be going *soft* in my middle age here, but...

*What I of get kind of focused on is, thinking back to the '60s, when the thing to do seemed to be... be in communes. And then what happened when we tried to do that—where people would fight with each other, and you know jealousies developed, and monogamy was rearing its ugly head, and all those kinds of things would happen. What has happened to that impulse in the psychedelic community towards collectivism? Is this because of our*

*cultural heritage? What is that life and how could we get rid of it and what did we do with it?*

Well, it's easier to *love* people if you don't have to put up with them. (laughter) The real test is to love them *and* put up with them. I mean, I don't know. I don't think being a *thinking* human being is a comfortable position. If you're thinking, the disequilibrium of your circumstance is constantly upon you. Thinking is almost a kind of *dissent* from handed-down cultural values and programing. And so you know, the ardent monogamite wonders, the ardent something-or-other wonders, and nobody is entirely comfortable with their circumstances because they choose to imagine other circumstances. The glory of mind is that you can try on possibilities. And in a book I wrote recently with a co-author, we struggled with the concept of how fantasy—and fantasy driven by psychedelics—was probably a very important part of early civilization. And there were two kinds of fantasies in that situation—erotic fantasy and hunting fantasy. And that both kinds of fantasy revolved around thoughts like, "If I do *this*, then maybe *that* will follow. And it was the following of these... [TAPE BREAK]"

## ETHNOBOTANICALS.COM

PURE LAND offers a truly wide selection, low prices, and fast service—a unique resource for hundreds of types of rare seeds, interesting dried plant materials, and concentrated herbal extracts. Current offerings include:

Ayahuasca dried vine sections, *Argyreia nervosa* seeds, *Artemisia absinthium* liquid concentrate, *Acorus calamus* fresh organic Indian rhizomes, betel nut 5X powdered extract and pure Arecoline hydrobromide, *Calea zacatechichi* (the dream herb), *Diplopterys cabrerana* from Peru, *Ipomoea violacea* (4 varieties), kava kava Vanuatu extract powder, *Mimosa hostilis* root-bark, *mapacho* bundles (*Nicotiana rustica* tobacco leaves rolled into log shapes), *Papaver somniferum* seeds (8 select varieties), *Salvia divinorum* leaves from Oaxaca (high salvinorin content), sassafras oil, *Voacanga africana*, and hundreds more.

Send for our large FREE catalog or visit our web site for the latest offerings and prices.  
Please note our NEW mailing address:

**PURE LAND / ER**  
2701 University Avenue PMB 463  
Madison, WI 53705-3700, USA

We ship worldwide and welcome wholesale orders—all of the items listed above are available currently in bulk quantities at great prices.

<http://www.ethnobotanicals.com>





But I don't think other kinds of animals, or very many kinds of animals, do that. One kind of animal that may do that are hunting cats. I think hunting cats do... do strategize. And one of the fascinating things about early shamanism, and especially psychedelic shamanism in most settings, is a fascination and association with these large cats. In a way you could almost say the earliest form of human consciousness was not human at all. It was men and women who could think like animals. That's one of the great compliments you can pay a shaman is to say, you think like an animal—you think like a cat or you think like a bird, means that they are in that context.

Yeah, SCOTT?

*In reapplying their specialties, it seems that you just feel like we can generalize with animals. Maybe not.*

No, you're right. We're like generalizers. We can do the "both," "and." We can be something, and contemplate being something else. And psychedelics *do* that. If you have hardwired reflexes, what could a psychedelic possibly *do for* you? I mean because your reflexes are so hardwired, there's no change—no vision of a different way of doing it can be fed into it. So it's the contemplation of change, the ability to choose, the ability to act, and to realize. And this then, carries us somewhat back to where we were at the beginning, with idea that it's the production of these images, which come out of the unconscious, and which may appear straightforward at first, but which in fact are charged with possibilities and dimensions that you don't sense or realize until you're committed to it, or you're brought in through it somehow.

Yeah?

*The most powerful thing that I've brought back from a psychedelic experience is that palpable experiential energy. And being allowed to use that for... to heal me, or... is it something that, where it's...*

Well, don't you think most shamans, *this is what they're doing*, is they're bringing back a sense of psychic empowerment, of psychic heating, that their hands, their spells, their songs, can *cure*. And you know until you're truly ill in a world without real medicine, you don't realize what a power this is, even to just *claim* it. Even to just claim it. I mean, a doctor in a world without doctors is almost unimaginable from our looking at it—a living miracle worker. So, yeah, to separate the medical function because it controls prolongation of life and

health and all that, from the shamanic function, it just doesn't make any sense. I mean life *is* health in those archaic societies. And it is in our society too, but then it gets murky, because of our funny ideas about what disease is, and how you treat it, and so forth and so on.

Yeah?

*What do you think disease is, and how should we treat it?*

What is disease? Well, I don't know. I had some medical problems this spring, and one of my impulses from dealing with it was to go back through my life and say, "What did you do that got you into this mess?" Now this is a theory of life as *literature*. In other words, it's the idea that first of all, life makes sense, and so this question *can* be answered. And fairly intelligent people told me, "Don't do that. It's not a story." You know, it doesn't *make* sense in that way. I think disease is—and I don't want to be held to this entirely—but largely more *linguistic* than most people think. You know, it's a story you tell yourself about how you are in the world, and the way that that doesn't quite parse with how you *are* in the world. And, it's sort of like having a burnt rotor, or something—it begins to clank and crank. A lot of people have talked about this, I think there's even a name for this field of thought, but I have no idea what it is, but the idea that most disease is a problem with language, a problem of self-description, or self-reception, or communication to other people. So again, psychedelics, to the degree that they promote open and therapeutic truth-telling, hold down disease. You know its extraordinary how healthy shamanically-attended populations are. Serious mental disease is largely unknown, and many of these cultures are in the tropics, where, God knows, you know, if you cut your thumb you're septic within 24 hours. But these people seem to be able to sustain it. When you think about the genital bloodlettings that Mayan royalty indulged in, in a tropical rain forest at high temperatures, why anybody lived to tell the tale of a medical practice like that is a miracle. So they must have lived inside an extraordinary set of assumptions. I remember when I was traveling around the Amazon—actually it was in Indonesia, but it happens in the Amazon too; come to these villages and the people would come out of the villages to meet you, and they would bring you corn beer. A gourd of corn beer. And then the whole village would surround you, to watch you drink this thing. Well, if you knew anything about what was going on, you knew that the old women of the village had sat up the night before chewing the corn beer and spitting it out into this bowl, so it would ferment. And so you were literally getting the the complete





immuno-challenge that the entire village had to offer you. And all you could do was just lift it up, thank everybody, think of your stomach for a moment, and say, “Here it comes.” (laughter). And I never got sick from that. I mean, I got sick from other things, but that... you know from a medical point of view, that’s was just like “ptcheww,” to do that. So the story you tell yourself is largely the story you’re living. The other thing is, nothing is unannounced. This is a psychedelic truth, I think, of some power—and it relates to disease and it relates to shamanism. Nothing is unannounced. If you’re paying attention, stuff comes down the pike. First the little wave, then the medium-sized wave, and then the tsunami. But you have to be *really* not paying attention to be *fully* astonished by something unexpected. In fact it’s a *disgrace* to be totally astonished, because it means you must not have been paying attention to what’s going on.

Yeah?

*So were you astonished when you found out about your brain tumor?*

Oh, was I astonished? Well, I was astonished that I had the brain tumor—that blew my mind. But I knew something weird was going on. I had known for months something peculiar was happening. Just before I had my most serious problem, I said to CHRISTY [SILNESS] and my son FINN, I said, “The dreams that I have been having for the past month have been so peculiar, that I think maybe I should see a neurologist. It’s possible I have a brain tumor.” I wasn’t *serious*, but in fact I had diagnosed... what a HARVARD medical education gets you; I got it on the natch by just paying attention. You don’t know *what* it is that’s coming at you—you can’t always say. But *that* something is coming at you is usually pretty clear.

Yeah?

*Did you document any of those dreams that you were having then?*

No. I mean I don’t want to say too much about them, but here’s what I’ll say about them. The thing that let me know that they were weird was, I could not English them. They lasted hours and hours every night, and I couldn’t even tell myself what these dreams were about. They were not about stuff that “aboutness” can signify. So the only thing familiar to *me* like that was DMT. Because in DMT you are presented with things about which you can say nothing. And so it was like that. Now I know what to look for, and I suppose that I

can teach other people what to look for. But rather than do that, I would just say to all of you, you know, you should regard a CAT scan like brushing your teeth! (laughter). Isn’t that a cheerful thought.

*So did any of those dreams have a clear emotional component, or was that also...*

No, they didn’t have an emotional component. They were absolutely *outside* the realm of descriptive possibility. And not much of life is like that, because language obviously has evolved like a glove to fit the hand. So here suddenly is a situation where there’s no fit. And, it signifies something... something peculiar. That’s what I mean when I say everything is trying to speak to you out of its place. And, it’s mighty, mighty strange.

*TERENCE, can you talk about the healing power of art?*

Well, this goes back to what we were saying about alchemy—the perfection of the image. And this has to do with this implicit Platonism, that some of you have heard me talk about before. PLATO’s thing was about what he called “the good, the true, and the beautiful.” Three sides of one concept. If it was good, then it was true; if it was good and true, then it had to be beautiful. So the good, the true, and the beautiful, you can approach whichever way it works for you, but if you have a perfect work of art, or a work of art that strives towards perfection, then it will have these qualities, and it can heal. It can heal. Now, there are simple theories of the good, the true, and the beautiful. In my opinion a simple theory would be a theory of symmetry. And so without dinging anybody or trying to make a value judgement here, but to just illustrate it. So for instance, Temple or Mandalic art, Mahayana’s medicine thangka art, depends on an appeal to mathematical symmetry—the simplest kind of aesthetic. But on the other hand, you know, if you have, uh... something by the Brothers VAN IKE, you don’t have to rely on simple symmetry to see that this is a work of art that can draw towards healing. And these images of the Mother Goddess as Madonna and so forth and so on, these are very powerful constructs out of the unconscious, and they heal. Sequential art, narrative art, is perhaps more dubious, because it’s under the agenda of a certain theory of time and narrative that’s probably local. So, you know, I’m not sure VIRGINIA WOLF should be preferred over VAN IKE, but I’m sure that I’d get a fight from several people over that.

**TO BE CONTINUED...**





## 20 YEARS OF MUSHROOM FEST

by HONEY BEAR

Held at the end of August, this year was the 20th anniversary of the TELLURIDE MUSHROOM FESTIVAL—perhaps the oldest continuing entheogen-related conference around. This event was first started by Dr. ANDREW WEIL and Dr. EMANUEL SALZMAN because at the mainstream conference held in Denver each year it was thought unwise to inform the public about the identification of *Psilocybes*. Some mushrooms of this genus can and do grow close to other mushrooms that can make one quite ill and even cause death (such as in the case of certain *Galerina* species), and the mainstream thought was let them die if they're looking to get high. (Harm reduction be damned!) Thus the TELLURIDE MUSHROOM FESTIVAL was born.

While not totally oriented towards entheogenic mushrooms, the FESTIVAL is a great opportunity to learn the latest information on *Psilocybes* from PAUL STAMETS, one of the greats in this field. STAMETS has identified several new species, one of which he named after his longtime friend Dr. ANDREW WEIL. (You've got to love the name *Psilocybe Weili!*) At this year's event, PAUL talked of the "Iceman;" the mummified remains found on the border between Italy and Austria. Inside a pouch tied to the mummy were three mushroom species, one of which contained a tryptamine. One more small piece of evidence suggesting that our European ancestors may have been voyagers too.

Workshops are given relating how to growing mushroom on straw, and while the strain used is the Oyster mushroom (*Pleurotus ostreatus*), the technique of growing on straw is applicable to many other types of interesting fungi.

The main speakers each year are people from the entheogenic elite. In years past TERENCE MCKENNA, JONATHAN OTT, CHRISTIAN RÄTSCH, LAURA HUXLEY, and many others have led very interesting discussions. This year's main speakers were Dr. ALEXANDER SHULGIN and ANN SHULGIN. While it helped to be well versed in chemistry to follow all of SASHA's talk and "dirty pictures," there was still much to be learned for the novice. ANN's talk concerned "Meeting the Shadow," something we all eventually do while voyaging. She had some very good advice on how to deal with the fear, and the need of accepting our Shadow.

There was also a panel discussion with the SHULGINS and two young drug users. One of these was a former raver, turned off from the scene due to all the unknown compounds being sold as "X," and because he felt that the growing popularity of raves has invited "organized crime" (and hence more intense scrutiny and busts by the police). The other younger participant had never attended a rave, and had only used entheogens for personal/spiritual growth. It was a good exchange of ideas, with many comments from conference attendees. The point made was that by sticking to plant entheogens, we can perhaps lessen the legal risks. To which Dr. WEIL lamented he wished a plant with the empathogenic qualities of MDMA could be located. Amen!

The FESTIVAL is a great place to learn mushroom identification from some of the experts in the field of mycology. GARY LINCOFF, author of the *Audubon Society Field Guide to North American Mushrooms*, is also a regular speaker at the conference. His talks were informative and amusing, especially his stories of a foray to Russia to partake of the *Amanita muscaria* mushroom—R. GORDON WASSON's alleged *Soma*.

The conference is very laid back with most presenters being around to talk to after their sessions are over. The mushroom parade down main street Telluride, with many of the participants dressed as their favorite 'shrooms is something to behold. Where else in these United States can you find a bunch of wide-eyed, grinning psychonauts in a parade that is led by a police car followed by ART GOODTIMES' *Amanitamobile*? The parade ends at city park where a great drum circle went on for what seemed like forever. This may have been due somewhat to the special bluish honey that was being passed out to any and everyone by that ubiquitous soul ANON. The energy levels were high and the smiles wide. The park is at the end of a box canyon surrounded by fourteen thousand foot mountains, with Bridal Veil Falls visible in the distance.

Although the town itself has changed over the years, becoming increasingly geared towards the rich, the event itself has remained the same. A rewarding and colorful experience is assured. Don't pass this one up next year. For info. contact: FUNGOPHILE, Box 480503, Denver, CO 80248, (303) 296-9359, <http://www.telluridemm.com/mushroom.html>. ✧





# THE MARVELS OF *MIRABILIS MULTIFLORA*

by PHILLIP HAMBLBY

*Mirabilis multiflora* (the Latin translates to “many-flowered marvel,” and its common names include Colorado four-o’clock, desert four-o’clock, wild South Western four-o’clock, and in Hopi *so ’ksi* or *so ’kya*) is one of the most mysterious of ethnobotanicals. Its succulent leaves and deep-purple morning-glory shaped blooms, which open around four-o’clock in the afternoon, are a refreshing oasis in the middle of any South Western desert; like a remnant of Eden or a long-ago age of botanical beauty. It’s a truly exquisite plant.

*Mirabilis multiflora*, according to *Medicinal Plants of the Mountain West*, has a fair number of medicinal uses. When fresh or dried roots are eaten, they cause a numbing/soothing effect on the stomach lining, making it useful for people with ulcers (MOORE 1979). The powdered root has been reported as being baked into bread by the Zuni Indians and used as an appetite suppressant (it is also apparently effective for this use when made into a tea). A paste made from powdered roots has been used applied as a local anesthetic for inflamed joints, and the Hopi are said to have used it as a visionary plant (CAMAZINE & BYE 1980 in OTT 1996; DOBELIS 1986).

1 to 2 ounces of finely-powdered dried material seems to be enough for an inebriating effect; however, my experiments with it give me the impression that it is less of a *visionary* plant than might be hoped for based on reported Hopi use. Its effects are more of a “happy-go-lucky” type of “feel good” inebriant, than a profound psychoptic like mescaline or LSD.

The fresh roots are mildly sweet enough to be pleasant to eat, indicating the presence of sugar and starch. One immediately notices its numbing effect in the mouth and a peppery taste. I’ve always felt this numbing effect to be enjoyable. 30 to 90 minutes after ingesting, one experiences merriment, light heartedness, and a tendency to laugh or giggle commence. After a couple of hours these effects are followed by muscular lethargy, slurred speech, blurred vision, and eventually it aids in restful sleep. (It can be a useful plant to consume 3 or 4 hours before bedtime.) After my first two bioassays, a couple of friends also tried it. One reported the same as myself. The other said, “20 minutes after eating it she became nauseous, threw-up, and had no other effects at

all.” Its active/medicinal properties remain unknown. I presented material to a doctor and a postgraduate student from the UNIVERSITY OF NORTH CAROLINA’s Botany Department, but they were unable to determine anything active in the plant’s chemistry.

*Mirabilis multiflora* has a massive tuberous root. A plant no more than three feet tall by three feet wide can have a root six inches in diameter by four feet deep; when dried it can weigh more than two kilograms! It’s the only plant I have ever known that can remain dormant for up to 24 months at a time. If it stays extra dry, as it does sometimes here in the South West, this plant will simply stay in dormancy for the entire growing season, and sometime it won’t be until August of the following year that it begins to grow again.

Cultivating *Mirabilis multiflora* from seed is pretty easy. To root cuttings (I found out the hard way), they must be first planted in sand. It will then send out new growth, and—at the beginning of its second year—can be transplanted into regular sandy mesa desert soil. Use of sand is important as, unless you can get a plant without any cuts on its roots, it will rot during dormancy, due to the higher bacteria levels found in soil. Loam-silt-sand-soil type is the best for extra big plants, but regular desert soil works okay too. Once established, it is brutally drought and cold hardy. ✧

## TIMBERWOLF GARDENS

“Home of all that’s Exotic”

POB 264 (DEPT. ER)  
Fords, N.J. 08863 USA

timberwolgardens@home.net  
<http://www.twolf.net>

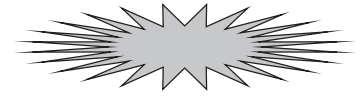
Catalog of entheogens \$2.00







Mind Books offers over 300 publications about the mind-expanding plants and related materials, and the cultures which use them.



We offer our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

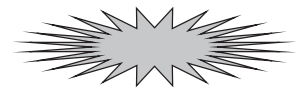
To get your free catalog, send your address to:



We offer the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



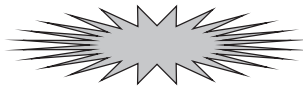
We also track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



Mind Books - ER  
321 S Main St #543  
Sebastopol, CA 95472

Web: [www.promind.com](http://www.promind.com)  
Email: [books@promind.com](mailto:books@promind.com)

Fax: (707) 829-8100, 24 hours  
Staff: (707) 829-8127, 9-7 pacific Mon-Sat  
Orders: (800) 829-8127, 9-7 pacific Mon-Sat



Our web site offers:

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.





# NETWORK FEEDBACK

## SEED BANK AND CHEMICAL LEGALITY

I would like to start a private/personal seed bank until I acquire a green thumb (and in case certain seeds/plants/spores are scheduled). How do I preserve psilocybian mushroom spores or seeds—specifically *Papaver somniferum*, *Catha edulis*, *Trichocereus pachanoi*, *Ipomoea violacea*, etc. These are the main ones that I am interested in. Is their literature related to seed storage?

Also, how do I find out if certain chemicals are scheduled, such as adrenochrome, thujone, etc. I want to ask PURELAND or JLF for these, but not if they are illegal! As always, thank you and have a good day. — J.R.S., ND

*As far as storing seeds or spores goes, cold, dark, dry (in most cases), and airtight are the things to keep in mind. There are some seeds that do better when stored in moisture (damp sterilized moss is sometimes used) such as Psychotria viridis, but none of the seeds that you mentioned require moist conditions. (Flushing out the storage container with nitrogen is a good idea, but not practical for most.) Freezing seeds for long-term storage will kill off some percentage of them, but those that do not die will remain viable longer. (Keep in mind that a seed is alive, but the colder the environment it is in, the more its life-processes slow down.) Refrigeration certainly shouldn't hurt most seeds, as long as you are sure to keep them dry. Trichocereus seeds can stay viable for decades if kept cold and dark. Cactus seeds have been found viable after 20 years of room-temperature storage. K. Trout has told me that poppy seeds will lose their viability in a few years no matter how they are stored, often becoming unviable within 2–3 years if not stored in a refrigerator. However, a commercial poppy-grower in Canada stated that, "stored properly [they] keep for many years. I have grown plants from poppy seed over 60 years old which did very well." (Unfortunately, this grower did not comment on what the "proper" method of storage that he used was, nor what percentage of germination remained after this time.) K. Trout has also noticed that Ipomoea seeds can become unviable within 2 years, stating, "stragglers may come up, but they will usually be stunted or weak. I have lost several strains of Ipomoea just by missing a single year of planting."*

*Sporeprints should be kept at a constant cool temperature, but refrigeration or freezing is not necessary. They need to be kept dry (prevent the formation of condensation in whatever container they are kept in), as moisture will cause the*

*spores to germinate (and without the addition of a nutrient, the mycelium dies). Again, although not practical for most, those who can store items at a very low temperature in a freezer could maintain a constant temperature and store with liquid nitrogen. Mushroom cultures are best kept submerged in distilled water. The time one can keep mycelium alive depends on the species and strain, and can be anything between a month and ten years. If one has a choice between storing mycelium or storing spores, the latter is preferred. This is also true from a legal point-of-view in the USA. (Thanks to RENÉ RIKKLEMAN for this storage information.) Properly stored, sporeprints should last a long time.*

*With regard to finding out if certain chemicals are scheduled, one should be able to run a search on-line at the Code of Federal Regulations site (<http://www.access.gpo.gov/nara/cfr/index.html#page1>) and find out what the federal laws are. (This won't provide one with state laws, which are sometimes more restrictive than the federal laws.) As far as thujone goes, the only regulations related to it appear to be that it is illegal to introduce it into food or alcohol, except when it is a component of the common sage herb, Salvia officinalis. Thujone itself is not scheduled. I could find nothing on adrenochrome, and I suspect that this is not scheduled either. Another resource to check would be the Alchemind web page at <http://www.alchemind.org>. And, although the book is several years out-of-date, there still might be some useful information in ALEXANDER SHULGIN'S Controlled Substances. As well, it seems pretty unlikely that any legitimate company would sell scheduled compounds, so there really wouldn't be any harm in asking; all they might say is, "No, we can't sell that because it is illegal to do so." Finally, although it is probably not the most useful source of information, you could try calling up the DEA directly (from a pay phone) and simply asking them whether or not a particular chemical or plant is scheduled, and see what they say. — DAVID*

## NO MORE "ENTHEOGEN"

I am writing to express my distaste for the term "entheogen." This term is presumptuous. It presumes that there is a God. In all of my trips, I have not yet come to the conclusion that there is a God. I do find psychoactive substances to be "psychedelic." That is, they do show me a lot about my mental makeup. Unfortunately, while this term has an excellent denotation, it connotes flower-power vans, long-haired hippies in sandals, and other things inconsistent with my lifestyle and intent for substance use, which is to simply understand





my tendencies, and—as much as possible—the world around me. — T.B., NY

*There are quite a number of good arguments against the general use of the word entheogen. As mentioned above, the word is inherently theistic; it presumes the existence of God(s), and this doesn't fly so well with atheists or even agnostics. Another argument is that while the word means to "generate the God within," many people who do believe in God feel that they are continually connected to God; if God is already a part of them, in a literal sense, how can one "generate" something that is already there? (Some have interpreted entheogen to mean a substance that reveals the God that is already there, rather than creating/generating something new, although the Greek "delos" would more accurately convey "reveal.") And yes, we have actually seen the word entheodelic proposed (CALLAWAY 1995; WHITE 2000)!*

*Although entheogen was originally conceived of as a replacement for psychedelic (RUCK et al. 1979), it is clearly an ethnographic term suitable for specific uses only, and not a pharmacological term. Even so, it can be seen to fall short in those traditional psychoactive-plant-using societies who don't conceive of theos in the same manner that much of Western society does. (The "theos" contacted might be plant or animal spirits, or dead ancestors—more representative of individual "souls" than any specific over-arching "God" or "Gods.") As well, it has been pointed out that the same plants traditionally used in some cultural contexts as entheogens, have been used in other contexts to produce "bestial and belligerent behaviour," and the neologism therogen (based on the Greek ther, meaning "beast") has recently been proposed (THOMAS 1999). This term, or the alternates daimonica or demonogens (WHITE 1999), could perhaps be used to describe the use of psychoactive plants in demon/devil worship—an area where "entheogen" might be seen by some as inappropriate.*

*Nevertheless, there are numerous benefits to "entheogen," as a sort-of code word "replacement" for psychedelic. It doesn't have the '60s connotations. It is generally unknown (and frequently unpronounceable) by the mainstream. And when it is explained as being "a substance that generates the God within" to postal workers, printers, grandmothers, etc., their "Oh, how nice" response is something that might not be otherwise evoked from other descriptions of illicit drugs. As well, there are many people who do have religious/spiritual experiences while using these drugs (PAHNKE 1963; ROBERT & HRUBY 1995), and for these people entheogen is a totally reasonable term.*

*While some people are comfortable using entheogen and psychedelic interchangeably, others prefer one over the other. Still others—aware of the specific meanings and appropriate contexts of use—will use the term that fits best for the situation at hand. And then there are those, like T.B., NY, who don't particularly find either term suitable to describe their own use—on the one hand due to their lack of belief in God, and on the other hand due to the '60s associations.*

*There is, in my opinion, a simple solution: to refer to these plants and drugs as "visionary." (See also the discussion on page 74 of the AUTUMNAL EQUINOX 1998 issue of ER.) The term visionary speaks to a particular pharmacological action; that is, most of these drugs modify the vision (external and/or internal) of the person that ingested the drug. There may be particular effects on the way that external reality appears. There may be simple geometric closed-eye visuals, or intricate internal moving-picture views that one becomes immersed in.*

*Thought itself is frequently referred to in visual terms. Do you see what I mean? Great thinkers are referred to as visionaries. People speak of the "mind's eye." While "visionary" doesn't necessarily speak directly to some of the psychological processes that these drugs produce, sight and mind are so tightly knit that we feel this term will be acceptable to most who don't feel comfortable using entheogen or psychedelic. (Nevertheless, we are aware of the seeming impossibility of finding a term that will be "politically correct," experientially accurate, or agreed upon by all; please, no angry letters from any readers who might be blind... say, on second thought, I suspect we may avoid that problem anyhow...)*

*Perhaps those who find entheogen, psychedelic, and visionary to all be distasteful are stuck with the more general (if not generic) and quite neutral "psychoactive," which includes anything that affects the mind, from alcohol, to caffeine, to thiorazine, and LSD to boot. — DAVID*

## WOODROSE DOSE TOO HIGH!

I am writing to you this time because I have something to say of utmost importance. I read in the WINTER SOLSTICE 1999 issue of *The Entheogen Review* that a psychoactive dose of baby Hawaiian woodrose (*Argyreia nervosa*) was 18–22 seeds, which should be soaked overnight. However, I am completely baked from *two* seeds powdered in a coffee-bean grinder and soaked for about 5 minutes. I shudder to think what would happen if I had followed the suggestion in *ER*! Perhaps one important factor is the source. I purchase my baby Hawaiian woodrose seeds from KAVA KAUALI. Please publish this letter before somebody blows him- or herself away. Another key factor could be diet; 90–95% of my nutritional intake is in juices. It may be a week or two before I take any solids, and then it is only in a small amount. Thus, anyone whose body is impacted with the results of poor digestion may require higher doses to get the same effect. In *Pharmactheon*, JONATHAN OTT appears to be on my side with regard to reasonable dosage levels, but he suggested no more than 4–5. I suggest starting with *one*! PETER STAFFORD, in *Psychedelic Encyclopedia*, also suggests 2–3 for the first few trips. Finally, I would like to close by saying that doing Tai





Chi during the crisis periods of my trip (e.g. when my muscles were tight, head pulsing with blood, heard pounding as well) helped quite a bit—freeing blood to the legs and also taking the energy from the baby Hawaiian woodrose seeds and uniting it with Heaven and Earth. — T.B., NY

*This is a good point. It should be stressed that this was never intended to represent simply a psychoactive or effective dose but rather an amount deliberately ingested to approximate a strong dose of LSD. For a person wanting to reach levels achievable with the dosages common in commercial acid today, 18 seeds is definitely far too much. I should have remembered that all of the experiences referred to were in a day and age when several hundred (or more) micrograms was not an uncommon level for people to experience. Thanks for bringing this up so as not to catch someone by surprise.*  
— K. TROUT

## WHERE CAN I GET 4-ACETOXY-DIPT?

I'm interested in the availability of 4-acetoxy-DIPT, and hope you mention sources of such material in your next edition.  
— I.S., IL

*4-acetoxy-DIPT is sold from ESHU (<http://www.eshu.org>) for \$225.00 for 500 mg, or \$425.00 per gram. However, they are currently out-of-stock, and expect to be resupplied in October 2000. The similar chemical 4-OH-DIPT is listed at*

*\$325.00 per gram from WESTERN BIOSYNTHESIS (<http://www.westernbiosynthesis.com>), but we know nothing about this company. When one of our writers contacted them asking if this product was available, they responded saying, "We will have some in stock in about 2 weeks. However, due to the fact that we do not have a large scale production formula that works efficiently the actual amount that will be produced is indeterminate. Hence, due to the amount that has been prepurchased and paid for in advance we cannot tell in advance of the run if there will be enough to fill outstanding orders or any past those prepaid...this is a development stage product which may never go into full production." Perhaps ordering from ESHU is the better bet?* — DAVID

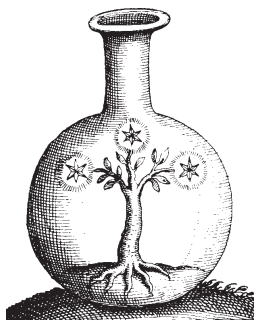
## SALVIA & SALT TALKS II

The Spring/Summer 2000 was a great issue and well worth the wait. Cover-to-cover it was a fine issue; a *world* standard. Thanks so much for answering my question on plant testing for alkaloids. It was a great answer and worth more than an entire subscription; I'm a *lifetime* subscriber if you like.

I caught the "Salvia in the News" story on-line (AOL), but wasn't able to copy it; glad you had the story. I'd like to suggest that the Salvia-interested community (users and retailers) strive to establish a U.S. Church for *Salvia divinorum*, with representatives from México as Church leaders; *before* the DEA goes to reschedule *Salvia divinorum*. The conferences are good, but an established Church with proper applications

### AYAHUASCA ANALOGUES AND PLANT-BASED TRYPTAMINES

*The Best of The Entheogen Review 1992-1999  
Second Edition*



*Edited by Jim DeKorne, David Aardvark & K. Trout*

## NOW AVAILABLE!

*"Ayahuasca Analogues and Plant-based Tryptamines is really great. Many questions I have had are being answered. It's such a little treasure. I have grown production botanicals a little myself, and not only is the shared research forum a total blessing and incredible time saver, but is relevant to chemical, biochemical, and botanical experiments I have run also."*  
— NICK SANDS, underground chemist and drug war prisoner.

*Ayahuasca Analogues and Plant-based Tryptamines* combines every entry from past issues of *ER* related to ayahuasca, ayahuasca analogues, and plant-based tryptamines. New editorial remarks provide fresh commentary and bring the text up-to-date. Chapters include: Ayahuasca and Its Analogues; Mushroom Ayahuasca; Phenethylamines and MAOI; Miscellaneous and MAOI; The *Passiflora* Genus; The *Phalaris* Genus; *Arundo donax*; *Desmanthus illinoensis*; *Mucuna pruriens*; *Phragmites australis*; *Psychotria viridis*; *Mimosa tenuiflora* (= *M. hostilis*); The *Acacia* Genus, DMT & 5-MeO-DMT; Pipes & Vaporizers; Book Reviews; Degree of Intensity Scale; a complete Bibliography, and a Botanical Index (238 pages).

\$23.00 (USA), \$26.00 (foreign), postpaid from:

The Entheogen Review, POB 19820, Sacramento, CA 95819, USA.





for tax-exempt status would be a base from which we could fight the potential scheduling. We might have a few years to buildup such a fund, if retailers go along.

Thanks also for answering my LSD dose/weight question. I've got some further comments. I took 1/4" paper and divided by 4 to make 1/16" squares (16 squares in 1/4"); they are very small and hard to cut with scissors. If current blotter weighs 5–6 mg for a 1/4" blotter size divided by 16, the blotter would weigh .375 mg or 375 micrograms (mics) and if the blotter *could* contain 100 mics of acid it would still be 3.75 times the weight of pure acid. Pure acid is the way to go, as you wrote a grain of salt averages 78.75 mcg (mics), I think that this is a manageable size for people to handle. A few grains could be placed on a piece of masking tape to handle/hold safely. Taking a look at an old *Lysergic World* #1 (50th Anniversary) they said 100 doses of blotter would weigh 1.4 grams. 1.4 divided by 100 equals 14 mg, about 3 times the weight of your estimate (5–6 mg).

Thanks for bringing up the discussion and your fine works. You are the tops. Take care. — ONEGREENDAY, MA

*As far as a church surrounding the use of Salvia divinorum there already is such an Internet-based organization (<http://www.xenopharmacophilia.com/ee/skamaria.html>). They do not appear to have incorporated, filed for religious tax exempt status, or done anything with regard to having some sort of official government approval. However, even if such action is taken, it wouldn't automatically protect the practitioners of this religion, should Salvia divinorum or salvinorin A become scheduled. In the past, attempts at arguing a religious defense to controlled substance offenses have been largely unsuccessful, and the fact that the RELIGIOUS FREEDOM RESTORATION ACT was struck down removed the strongest argument of recent times (BOIRE 1997). However, just this month the Guam Supreme Court dismissed Cannabis charges against a Rastafarian, based on religious grounds (GUAM V. GUERRERO, (September 8, 2000) 2000 Guam 26, No. CRA99-025). With Guam being an unincorporated territory of the USA, this case can now be cited in any religious defense made by entheogen users in the United States. Nevertheless, even people who should be protected for religious use (such as the founders of the PEYOTE FOUNDATION, who live in a state where such use is protected by law) are frequently hassled or imprisoned by misguided and illegal maneuvers doled out from overzealous and ignorant local law enforcement.*

*Your comment about the weight of blotter noted in Lysergic World inspired us to re-evaluate the figure we presented. 13 hits of street acid, from several difference sources and of different designs (yet all about 1/4" in size) weighed 78 mg on a scale that has a ±2 mg accuracy. This puts the average "per dose" weight between 5.85 mg and 6.15 mg per hit (slightly higher than our earlier comment). Of course, the*

*weight of blotter acid depends largely on the thickness of the paper that it is placed on and the size of the hit. We have no idea what sort of material was weighed by the folks who produced Lysergic World.*

*The person who weighed the salt for us in the first place, DANIEL SIEBERT, also had the following to say:*

After reading your notes in the Spring/Summer 2000 issue of *ER* about the weight of salt crystals, I decided to weigh another brand of salt. I used a type of sea salt from France. It is a bit coarser than the HAIN brand sea salt I weighed last time. I weighed 5 average size crystals and came up with an average weight of 700 mcg per crystal. Salt crystals are more or less cubiform, so one can assume that when the width of a crystal doubles, its mass would increase eight times (2 cubed = 8). If the width is tripled, the mass would increase by twenty-seven times (3 cubed = 27). I suspect that there is probably quite a lot of variation in the average crystal size of various brands of salt. Obviously, it would be reckless to estimate acid dosage by comparison to salt crystals.

*The main problem here is that I suspect street vendors are unlikely to switch to dealing in pure powder, due to the potential problems with overdose. — DAVID*

## 2C-T-7 OVERLOAD!

In the past I did 25 mg of 2C-T-7 orally (I measure out my doses by eye, so they aren't entirely accurate). This dose took about 2.5 hours to come on and resulted in a very pleasant psychedelic afternoon with friends. While the visuals were nice, I felt that I could have easily done 30 mg. I had very little problems functioning mentally during this trip, as my mind wasn't blown apart like with LSD.

When I was studying this substance, I noticed that most of the trip reports at <http://www.erowid.org> deal with oral dosages. Only one person reported snorting it. This person said that he snorted 15 mg, and had an "insanely visual trip." He said that the nose burn wasn't bad. The trip came on very quickly for him, but was a little overwhelming. Well, I decided to try this route, as it seemed to have definite advantages; a more intense trip from less material (and therefore less money), with a faster launch period. I thought that 15 mg would be a good amount as I believed that I could handle 30 mg orally (I was following the oral-4, insufflated-2, smoked-1 ratio that someone had mentioned in an Erowid archive).





So, around 1:30 am, alone in my house, I prepared to snort 2C-T-7. I had previously eyed out a 25 mg dose, so I took this and divided it into five piles. I then snorted three of the piles. The burn was *the* most intense pain I have ever experienced from snorting powders, and I have snorted some painful stuff, including 5-MeO-DMT, DPT, and crank. This stuff thoroughly burnt my nose and throat. The taste from the drip was absolutely awful—worse than any other powders!

Within five minutes of snorting, it came on hard and fast. I was getting visuals even as I frantically dripped water in my nose. Fifteen minutes later the nasty taste and the terrible burn surged through my head again as I *violently* puked through both my mouth and my *nose*.

Someone at the SHROOMERY (<http://shroomery.org>) said that high doses of 2C-T-7 resulted in a sensory overload; he/she was *absolutely* right! I was alternately hot and cold. I expected the mad visuals, but I did not expect the strong vibrations, which rattled up through my legs. While the visuals were better than many other psychedelics, I could not enjoy them. Every time I started to trip on them, my heart would start pounding really hard. In fact, my heart hurt all throughout the trip and was sore for 24 hours afterwards. I was seriously worried that I might have a heart attack and I believe that I would have one at higher doses. Another difference between this trip and my oral experience was the effects on my mind. My mind was totally dissolved at times and I experienced complex hallucinations. For example, I thought that I had jumped out of my window, then I told myself, "Wait! That's a hallucination; I'm standing outside the house." Then I thought, "Wait! That's a hallucination too; I'm looking out my window." Finally I realized that I was still in bed, and I frantically congratulated myself for not *really* jumping out my window. I experienced this strange "hallucination within hallucination" quite a bit throughout the trip. Even so, there were moments when I was totally lucid and could think clearly (this probably saved me from completely freaking out). These moments didn't last long, and my mind would soon dissolve again.

Besides the vibrations, mind dissolution, and heart pain, the other surprising aspect was the auditory hallucinations. My hearing was ten times more sensitive than usual. Activity outside the house sounded like it was right in the room with me. I kept turning down my music because it was overwhelmingly loud. The next day I turned on my stereo and tried to listen to music at the volume I had set during my trip; I could barely hear the music. I had turned it almost all the way

down!!! Music was also *very* distorted during my trip. Singers sounded very different and the tempo was a lot faster than normal. After groggily trying different types of music it was finally too much and I turned off my stereo. Yet even the quiet room was noisy! I began to hear a ringing in my ears that morphed into different music and voices.

Around 6:00 am I fell asleep. I woke up at 8:30 am and read the newspaper, still tripping, although less intensely. The combination of a front page story about methamphetamine, complete with a grim crew-cut-wearing cop holding bags of meth, and a picture of JOHN TRAVOLTA as an alien in *Battlefield Earth*, was too much; I went back to bed. My vision was still slightly affected around 4:30 pm, when I woke up again.

This experience happened in May. Since then I have tried the  $\pm 30$  mg oral dose. This dose was a bit more intense than the 25 mg oral dose, but still nowhere near the range of the insufflated 15 mg. The ratio I was following was incorrect in my case. I feel that my unscientific method of following hear-

## Books for Independent Minds



- Little Book of Acid* • Cloud • \$12.95  
*Politics of Ecstasy* • Leary • \$14.95  
*Little Book of Heroin* • Moraes • \$12.95  
*Little Book of Ketamine* • Kelly • \$12.95  
*Psilocybin Production* • Gottlieb • \$9.95  
*Acid Trips & Chemistry* • Cloud • \$16.95  
*Controlled Substances* • Shulgin • \$59.95  
*Tune In Turn On Drop Out* • Leary • \$14.95  
*Ecstasy: The MDMA Story* • Eisner • \$17.95  
*Growing the Hallucinogens* • Gottlieb • \$9.95  
*Psychedelics Encyclopedia* • Stafford • \$34.95  
*The Healing Magic of Cannabis* • Potter • \$14.95  
*The Politics of Self-Determination* • Leary • \$10.95  
*Peyote & Other Psychoactive Cacti* • Gottlieb • \$9.95

### To order:

Total book cost,  
 CA residents add 8.25% tax,  
 add \$4 + \$1 per item shipping.  
 MC/Visa: add exp. # & card #

Send to: **Ronin Publishing**,  
 Box 522 (Dept. ER), Berkeley, CA 94701  
 (800) 858-2665, fax: (510) 420-3672  
[roninpub.com](http://roninpub.com) • [amazon.com](http://amazon.com) • [b&k.com](http://b&k.com)



**Call for  
 FREE CATALOG**





say on the Internet and not using a scale resulted in me “getting my nose rubbed in my own stuff,” as LION said in the last *ER*. In summary, insufflated 2C-T-7 was a more powerful and wildly different experience than doing it orally. I will never snort 2C-T-7 again. The burn, nasty taste, and rough somatic effects, were too painful. If my account of the wild visuals sounds fun, don’t be fooled; it was really not worth it. I could easily see some kids mess around with this or get unwittingly dosed and, just like that, 2C-T-7 would be the new PCP. Stick to the enjoyable oral doses but be careful—I imagine that there is an oral dose that parallels the effects of 15 mg snorted. — HE WHO LIVES, KS

## SAN PEDRO FOR THE MASSES

I found a very cheap source for *Trichocereus pachanoi* cuttings. \$6.00 each for a 2" to 3" pot.

BOB SMOLEY’S GARDEN WORLD  
4038 Watters Lane, Gibsonia, PA 15044  
(724) 443-6770, (724) 449-6219 fax  
<http://www.bobsmoleys.com/index.html>

What a kick-ass price BOB! — PSILONAUT

*On visiting the web page mentioned, we see that—while this is indeed a good price—these plants are pretty small; only four to six inches tall. BOB SMOLEY also has limited quantities of larger, two-to-three column clumps 15–20 inches tall available for \$25.00 each. Also on the Internet, the CALIFORNIA CACTUS CENTER (<http://www.cactuscenter.com/cactuspage1.html>) has *Trichocereus pachanoi* for \$7.95 for a 6" pot size. The least expensive place that I have seen *T. pachanoi* is at TARGET, where a couple of 8–10" columns per pot, 2–2.5" in diameter, sell for \$6.95. HOME DEPOT frequently has good prices too; \$14.95 for an 8" pot with a column around 3" in diameter and about a foot tall.*

*Do note, however, that commercial cactus growers are likely to use systemic poisons, and hence these plants should be treated as stock only, with cuttings being grown for a few years prior to being consumed. This may be a good reason to pay a higher price from some of the specialty ethnobotanical companies, who specifically state that they grow-out their stock in organic conditions. Another possible reason to buy the higher-priced cuttings from specialty ethnobotanical companies is when they are known to have been directly imported from South America (such as is the case with HERBAL SHAMAN, for example). Since these plants are undoubtedly of different stock than the common clone that is in cultivation in the USA, they enable growers to breed their San Pedros. (Most stock sold in the USA is the same clone, and hence it won't produce viable seed when pollinated with itself.) — DAVID*

## SACRED SUCCULENTS

### Plants and Seeds

Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecypora* ...  
obscure *Trichocereus* species  
including new hybrids  
and cristate/monstrose  
San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
and more!

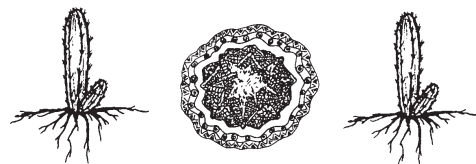
We also offer an extensive guide to grafting cacti and other succulents.

Our catalog is fully illustrated, and loaded with ethnobotanical and horticultural information.

Please send \$2.00 to receive a catalog and additional rare plant & seed supplements throughout the year.

## Sacred Succulents

POB 781 (Dept. ER)  
Sebastopol, CA 95473  
USA





# ENTHEOBOTANY

## SHAMANIC PLANT SEMINARS

13–19 JANUARY 2001

22–28 JANUARY

Two 7–day, intensive seminars at the portal to the Palenque Mayan ruins and México's mysterious tropical forests

You are invited to join us for an intensive week by the archaic Mayan ceremonial center of PALENQUE, penetrating mysteries of shamanic botany—studying psychoactive plants and mushrooms with leading experts in a relaxed, informal atmosphere. Learn how to cultivate and to prepare shamanic plants; become acquainted with the sacred plants of shamanism, past and present. Contemporary use—ludible, therapeutic, spiritual—will be frankly discussed. This is an opportunity not to be missed! Seminars will feature practical workshops, demonstrations, and instructive lectures; and a range of exotic plants will be available for study. Thrice daily sessions will culminate in nightly slide presentations or poolside chats. Besides a tour of PALENQUE and environs by Mayan entheobotanist Rätsch, there will be opportunities to explore the exotic surroundings on your own. This will be our 12<sup>TH</sup> such event [formerly BOTANICAL PRESERVATION CORPS] and past seminars have assumed legendary proportions...

*Please join us!*

request full brochure from:

**ENTHEOBOTANY SEMINARS**

**POST OFFICE BOX 4 (DEPT. ER)**

**SIERRA MADRE, CALIFORNIA 91025, USA**

**626-355-9585 [VOICE] 626-355-1758 [FAX]**

**[HTTP://ENTHEOBOTANY.COM](http://ENTHEOBOTANY.COM)**







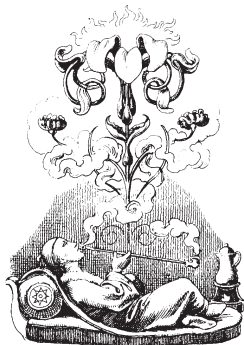
# EVENTS CALENDAR

## INSIGHT & OPENING NOVEMBER 4–10, 2000

A week-long seminar on the power of breath and meditation that integrates ancient spiritual practices with western psychology and modern consciousness research, through lecture and direct experience. Activities include Holotropic Breathwork, Buddhist meditations of the breath and heart, silence, sacred music, mandala drawing, and lectures. With instructors STAN GROF, JACK KORNFIELD, and WES NISKER. Held November 4–10, 2000 in Yucca Valley, California; tuition, room and board is \$985.00. For more information contact: EASTWEST TEACHINGS, 5935 Jordan Avenue, El Cerrito, CA 94530, (510) 232-3098, fax (510) 232-4090.

## SALVIA DIVINORUM SEMINAR DECEMBER 7–10, 2000

The BOTANICAL PRESERVATION CORPS presents the third annual *Salvia divinorum* seminar, "Ska Pastora, Leaves of the Shepherdess: *Salvia divinorum* and Salvinorin-A," held December 7–10, 2000 at BREITENBUSH HOT SPRINGS in Oregon. The emerging theme involves how we can incorporate this plant spirit into our lives as a tool for divination, understanding, healing and exploration. Presenters include BRET BLOSSER, KAT HARRISON, RALPH METZNER, ROB MONTGOMERY, JONATHAN OTT, DALE PENDELL, and DANIEL SIEBERT. \$360.00 tuition includes meals and lodging. To register, call (503) 854-3314.



## PSYCHEDELIC RESOURCE LIST — THIRD EDITION —

*Completely Revised and Updated  
Hundreds of Reviews!  
Expanded Internet Section  
Many New Botanical Suppliers!*

### PROVIDES SOURCES FOR:

- ▼ **TABERNANTHE IBOGA:** seeds, root-bark and extracts, and guided sessions with pure ibogaine.
- ▼ **PSILOCYBES:** spore prints & syringes, dried mushrooms, and growing supplies. ▼ **PEYOTE:** seeds and live plants.
- ▼ **CANNABIS:** viable seeds for high-potency strains and suppliers of dried herb. ▼ **Legal mescaline-containing cacti.**
- ▼ **Pure research chemicals:** tryptamines, phenethylamines,  $\beta$ -carbolines, GHB, pro-drug analogues, and GHB-making kits.
- ▼ **SALVIA DIVINORUM:** plants, fresh & dried leaves, seeds, potent & standardized extracts, and pure salvinorin A.
- ▼ **Plant extraction:** chemicals & labware. ▼ **Vaporizers, waterpipes, and sundry smoking supplies.**
- ▼ **AYAHUASCA:** traditional & analogue plants. ▼ **OPIUM POPPIES:** seeds & dried pods.
- ▼ **Books, periodicals, seminars, indoor grow-lights, gardening equipment, & more!**

8.5" x 11" soft-cover. \$23.00 in the USA, postpaid (CA residents add \$1.55 for sales tax), \$26.00 for foreign orders, postpaid (payment in USA dollars [cash] preferred, international money orders add \$5.00): Soma Graphics, POB 19820, (Dept. ER), Sacramento, CA 95819-0820, USA






---



---

# SOURCES

---



---

by JON HANNA

## THE ALCHEMIND SOCIETY

POB 73481 (DEPT. ER)

Davis, CA 95617-3481

(888) 950-MIND

info@alchemind.org

http://www.alchemind.org

“THE ALCHEMIND SOCIETY is an international nonprofit association of people united in the principle that the freedom to control one’s own consciousness is the essential foundation of all other freedoms. We seek to foster cognitive liberty; the right of each individual to think independently, to use the full spectrum of his or her mind, and to engage in multiple modes of thought and alternative states of consciousness. At the collective level, we believe that some cultural crises are the result of truncated consciousness; crises that might be overcome by rethinking, and ultimately removing, some of the prohibitions that currently constrict creative and innovative thought. If you’ve experienced extraordinary states of mind that facilitated important philosophical, creative, spiritual, mystical, epistemological or productive insights, or that assisted physical or mental healing, please join us!”

The short translation: “We have a basic right to take drugs.” So far, drug use has been the primary “mode” of thinking that THE SOCIETY has focused its efforts on. As well, efforts have been made to deter those seeking to censor the freedom of speech related to drug use. Their web site boasts “The Center for Cognitive Liberty & Ethics,” which has a searchable drug law library and allows one to sign up for free occasional e-mailed announcements as news in this area breaks, as well as a smattering of links to other relevant web sites.

THE SOCIETY is directed by attorney RICHARD GLEN BOIRE, former editor of the no longer extant publication *The Entheogen Law Reporter (TELR)*, and has an impressive board of advisors, including JOHN PERRY BARLOW, RICK DOBLIN, ALEX GREY, LESTER GRINSPOON, RALPH METZNER, JONATHAN OTT, DALE PENDELL, DAVID PRESTI, ALEXANDER T. SHULGIN, MYRON STOLAROFF, and THOMAS SZASZ.

Calling itself “The International Association for Cognitive Liberty,” membership (\$40.00 and up) in THE ALCHEMIND SOCIETY gets one a subscription to their *Journal of Cognitive Liberties*, produced three times a year. This publication is a “sort of” replacement for *TELR*, although it tends towards more essay-length philosophical writings and less “nuts and bolts” information on the intersection of entheogens and the law. Subscription without membership is \$25.00 (USA), \$40.00 (foreign). “Virtual” copies of both issues that have been produced to date are also available at the web site listed at no charge.

## CACTUS HEAVEN

17/18 St. Anne’s Junct (DEPT. ER)

Mosta, MST 08

MALTA / EUROPE

(356) 431907 FAX

jgauci@orbit.net.mt

http://www.cactus-heaven.com

Cactus plants offered include numerous *Ariocarpus* species, *Coryphantha macromeris* (4 cm/£3.00), *Lophophora diffusa* (4.0 cm/£7.00), *L. fricii* (3 cm/£6.50), *L. jourdaniana* (red flower/3 cm/£7.50), *L. jourdaniana* (red flower/2.5 cm/£5.50), *L. williamsii* (3 cm/£7.50), *L. ziegleri* (3 cm/£8.00), and others.

Cactus seeds offered include numerous *Ariocarpus* species, numerous *Coryphantha* species, *Lophophora diffusa* (packet £0.80; 100 £8.00), *L. diffusa v koehresii* (packet £1.20), *L. fricii* (packet £0.80; 100 £8.00), *Lophophora* sp. San Francisco, SLP (packet £1.00), *L. williamsii* (packet £0.80; 100 £8.00), *L. williamsii v caespitosa* (packet £0.90), *L. williamsii v texensis* (packet £0.90), *L. ziegleri* (packet £0.75), *Pachycereus pecten-arboriginum* (packet £0.35; 100 £1.15; 500 £4.00), *P. pringlei* (packet £0.30; 100 £1.00; 500 £3.25), and numerous *Trichocereus* species.

Plants sold must be accompanied by a CITES certificate. Most countries also require a phytosanitary certificate. The charge for both is £11.00 per order. Postage is at cost. Add 25% to your order; and excess will be refunded, credited, or additional plants will be sent (whichever you prefer). List alternate selections, as some plants are in short supply (or e-mail to make sure they have what you want first). The minimum order for seed only is £13.00, or £25.00 for plants. In the past their web page has said that orders solely for *Lophophora williamsii* would be declined. While the latest web





page doesn't say this, you should be hip to their attitude and mix things up a bit in your order.

### CELESTIAL AWARENESS

[awareness@witchy-woman.com](mailto:awareness@witchy-woman.com)

<http://www.witchy-woman.com/CA/ca.html>

A company selling a variety of GHB analogue products. They also have a 5X *Salvia divinorum* extract.

### CHEM.COM

<http://www.chem.com>

SYNCON's web page where you can search through catalogs and directories of suppliers, distributors, manufacturers, custom synthesis companies; a good resource for the home experimentalist.

### CHESHIRE DIVINORUM FARM

**POB 3571 (DEPT. ER)**

**Eugene, OR 97403**

**(877) 766-2605 ex. 910**

[chronic@bombdigitty.com](mailto:chronic@bombdigitty.com)

<http://hometown.aol.com/kittyandjonus/page3.html>

Sells *Salvia divinorum*: rooted cuttings for \$15.00, dried leaves for \$25.00 per 1/2 oz, \$40.00 per oz, and an "incense" of unknown strength for \$30.00 per gm. Also offers a booklet titled *Salvia Divinorum Made Simple* for \$5.00. I bought a copy of this booklet from the HUNGRY HEAD bookstore last time I was in Oregon, and was a bit disappointed to see that it is primarily just information that has been reworded from the FAQ available free on the Internet. Still, if you don't have web access, it is worth spending the \$5.00. And if you buy a cutting, you get the booklet free.

### DISINFORMATION

<http://www.disinfo.org>

This site has been around for years, but it was only after recently reading about the site's founder, RICHARD METZGER, that I remembered to check it out. Lots of occult, cyberpunk, and drugs, all mashed together. They actually have some stuff in their section on psychedelics that I haven't seen anywhere else. Original writings on the web? Yep, it can happen.

### DO IT NOW FOUNDATION

**Box 27568 (DEPT. ER)**

**Tempe, AZ 85285-7568**

**(602) 736-0599**

**(602) 736-0771**

<http://www.doitnow.org>

"DO IT NOW FOUNDATION's mission is simple: to create and disseminate accurate, creative, and realistic information on drugs, alcohol, sexuality, and other behavioral health topics. We particularly address those individuals and groups—especially disaffected and high-risk youth—often ignored or underserved by mainstream prevention programs and campaigns. To achieve this goal, we continually monitor substance use patterns and behavioral health trends so that our materials are both culturally relevant and personally meaningful to target populations and individual readers. In pursuing this mission, we don't condone or condemn the use of drugs, and we do our best to avoid moralizing about individual choices related to lifestyle issues—except when those choices impinge on the rights of others (*e.g.* DUI, chemical use during pregnancy, date rape, *etc.*) Neither do we attempt to promote a specific political or ideological agenda. Instead, we do our best to achieve the following objectives:

"1) Advance our understanding of the basic processes of human consciousness and the drive states and psychological needs that impel people to experiment with psychoactive substances; 2) Communicate those principles in as creative and empowering a manner as possible; 3) Monitor patterns of substance use and abuse to accurately reflect current trends on the street, in our schools, and in the workplace; 4) Track new developments in health and behavioral health research, and apply those perspectives to our evolving body of public health literature; 5) Update all publications on a continual basis—even monthly—to insure that our materials are as timely and newsworthy as possible; 6) Provide meaningful, credible information without charge to individuals and at the lowest possible cost to agencies and organizations; 7) Master and apply new technologies to the information acquisition, management, and development process."

Although certainly not a "pro-drug" organization, it is refreshing to see concern expressed in a reasonable, intelligent manner.



**DREAMINGOD****POB 11812 (DEPT. ER)****Eugene, OR 97440****dreamingod@mac.com****http://dreamingod.anthill.com**

Offers a standardized 5X *Salvia divinorum* extract: \$25.00 per gm, \$40.00 for two gm, postpaid in the USA and Canada.

**FANTASTIC ART****http://members.tripod.com/~fantasticart/index.html**

CHRISTIAN DE BOECK's amazing collection of art from numerous "visionary" artists. Some of these folks are quite clearly "experienced." A treat for the eyes; I can spend hours at a time surfing this site. Highly recommended.

**THE FORBIDDEN FRUIT****http://www.theforbiddenfruit.com**

A fairly new web site geared towards entheogens. They have an herb sales section, trader pages, photo and article archives, free member personal pages, and even a virtual version of the hard-to-find *Golden Guide to Hallucinogenic Plants* by R.E. SCHULTES.

**GALLERIO****POB 805 (DEPT. ER)****Scottsboro, AL 35768****(877) 580-2028****inquires@gallerio.com****http://www.gallerio.com**

A strange combination of sports supplements and head shop products. They sell the typical fare, pipes, papers, and such. Most of their consumable products fall into the "herbal ecstasy" category (with various spins), and are most likely a waste of money. They sell a couple of "GHB alternatives," and various smoking blends of questionable efficacy. They do offer dried *Salvia divinorum* leaves as well as a 5X extract. Their web page contains numerous horseshit sensationalistic statements about their products, but I laughed most at their comment regarding *S. divinorum* extract, where they stated: "NOT FOR HUMAN INGESTION!!!! EDUCATE YOURSELF BEFORE USING! This is the only legal hallucinogen left in the United States, Canada, and many other

Western countries." They go on to describe some effects, stating: "This high potency variant of the plant's smokable leaves will guarantee you a one way ticket to the *Twilight Zone*...Only 1 deep inhale is necessary to feel the onset of effects, and a just a few inhales can take you to the other side...Best effects achieved when smoking with a hand pipe or a water pipe."

It is always a bit amusing to see herb vendors who they say their products are not sold for consumption telling the potential buyer what might happen if a plant is consumed and advising them to use it "with caution and reverence." Add to that the patently incorrect information about *Salvia divinorum* being the only legal hallucinogen; what about *Acorus calamus*, *Amanita* mushrooms, *Datura*, *Brugmansia*, *Atropa belladonna* (or any of the other tropane-containing plants), *Brunfelsia* species, various legal active (and non-mescaline containing) cacti, *Bufo alvarius* venom (or any of numerous plants containing 5-MeO-DMT), *Voacanga africana*, and countless other visionary plants of obscure chemistry? Clearly GALLERIO needs to do a little research.

**GALLS, INC.****POB 54308 (DEPT. ER)****Lexington, KY 40555****(800) 477-7766****(800) 944-2557 FAX****help-desk@galls.com****http://www.galls.com**

GALLS calls themselves "The Authority in Public Safety Equipment and Apparel." They sell stuff that is geared towards the law enforcement, fire rescue, and emergency medical communities. Of great interest to anyone who purchases street drugs, GALLS sells NIK DRUG TEST KITS. These kits are obviously made for use by law enforcement agents "in the field," but I can think of much better uses.

The most expensive offering is the MASTER PAC DRUG KIT, which has tests to identify cocaine, marijuana, heroin and other common drugs, and will perform up to 130 tests. It includes a box of acid neutralizer, report pad, poly-testing instruction manual, full color identification manual, full color identification desk chart and audio cassette training tape. A polystyrene carrying case keeps the supplies together and protected. \$269.00.

A less expensive option is the NARCOTICS ID PORTA-PAC®, which has tests for opium, barbiturates, LSD, marijuana,





cocaine/crack, methadone, PCP, opiates, and brown heroin. Contains 24 tests, neutralizer, instructions, report pad, and IDENTIDRUG CHART. \$74.99.

The following refills are available, with ten tests per pack: Opium Alkaloids Drug Test Refill Pack for \$14.99; Barbiturates Drug Test Refill Pack for \$19.99; LSD Drug Test Refill Pack for \$23.99; Marijuana Drug Test Refill Pack for \$22.99; Acid Neutralizer Drug Test Refill Pack for \$8.99; Cocaine/Crack Drug Test Refill Pack for \$22.99; PCP Drug Test Refill Pack for \$22.99; Brown Heroin Drug Test Refill Pack for \$21.99; Opiates Drug Test Refill Pack for \$17.99; Methadone Drug Test Refill Pack for \$19.99.

A friend ordered some of these NIK LSD test kits a few years ago. He tested the kit out on a known sample. It did turn purple, indicating the presence of LSD. Curious as to how specific this particular test might be, I decided to see if it would test positive for LA-111 (ergine) as well. I ground up a pinch of morning glory seeds in a coffee bean grinder. I strained the grounds through a tea ball, to get a fine powder. I then placed a very small amount of this powder into the test kit, and followed the instructions. Sure enough, a purple haze wafted through my kit—signifying the presence of LSD. Obviously, this test isn't specific to LSD! Suspecting that a number of substances might give a "false" positive, I had another friend grind up a Hydergine® tablet (the ergoloid mesylates "smart drug" developed at SANDOZ by ALBERT HOFMANN), and test this. As I thought would be the case, the Hydergine® also gave a "false" positive.

All of the above isn't to suggest that these kits might not be useful. It is just that you should realize the obvious—that you don't get a high quality laboratory analysis for \$2.40. I spoke with SASHA SHULGIN about these type of test kits, and he commented that these kits are really only good for excluding a substance. That is, when the test comes up negative, you can be pretty sure that you don't have a sample of whatever it is that you are testing for. As far as proving that the substance tested is what you think it might be, the best that these type of tests can do is provide an indication of what the substance tested *might* be.

Nevertheless, this less-than-specific quality of these tests could be exploited in the field in some cases; a colleague recently wrote asking where to find these tests, as he wanted to check out the *Stipa robusta* he planned to harvest in the near future. This set me off to find a new source, as the company that used to carry these, DIB, no longer sells them. In

the past, DIB did have some additional tests (which they also don't carry anymore) that were geared towards MDMA, mescaline, psilocybin, DMT, and other interesting substances. Unfortunately, I didn't see these listed at the GALLS site.

#### THE HERBAL CANTERA

[travis@herbalcantara.net](mailto:travis@herbalcantara.net)

<http://www.herbalcantara.net/main.html>

A web-based head shop. Typical fare. They do sell a "5 Panel Test Kit," which they say "Accurately and easily tests for...THC, Opiates, Cocaine, PCP, Amphetamines," for \$28.00. (Although they don't specifically say, I expect that this is a urine screen and not something used on plants/powders.) They sell "Imported Hydroponic *Salvia divinorum*" at \$4.50 per gm, \$20.00 for 5 gm, \$35.00 for 10 gm, and \$85.00 an oz. Hmm... I wonder where this is "imported" from, and why on earth it would be grown hydroponically?

#### H & H BOTANICALS

POB 291 (DEPT. ER)

Bancroft, MI 48414

(517) 634-9016

(517) 288-2614 FAX

<http://www.tir.com/~hhbotan>

Numerous plants, including a few that will be of interest to the collector of entheobotanicals. Although most of their plants are quite reasonably priced in the \$4.00 to \$10.00 range, they clearly are aware that they can get more money for certain "specialty" plants, such as *Salvia divinorum* (which they sell for \$20.00 each). Their catalog is \$1.00.

#### HIGHLIFE

Uitgeverij Discover

Huygensweg 7 (DEPT. ER)

5482 TH Schijndel

HOLLAND

073 54 98 112

073 54 79 732 FAX

[highmaster@ucelli.com](mailto:highmaster@ucelli.com)

[maryjane@highlife.nl](mailto:maryjane@highlife.nl)

<http://www.highlife.com>

Europe's beautiful answer to *High Times*. They've been around for years, and one of the most refreshing things about this publication is the lack of advertisements that hype products





exploiting the War on Drugs by being made to look like buds, when they aren't. Their web site has a section that is in English, and is filled with good information, great photos, an archive, a bulletin board, a search engine, chat rooms, coffee shop listings, a gallery, grow guides, wholesale information, growshops, graphics, smart shop info, seed bank info, copious links, and more.

#### HUSHMAIL

<http://www.HushMail.com>

Free web-based e-mail with end-to-end security. What more could you want?

#### INSTITUTE OF NOETIC SCIENCES

475 Gate Five Road, STE. 300 (DEPT. ER)

Sausalito, CA 94965

(415) 331-5650

(415) 331-5673 FAX

(800) 383-1394

[membership@noetic.org](mailto:membership@noetic.org)

<http://www.noetic.org>

"The INSTITUTE OF NOETIC SCIENCES (IONS), founded in 1973, is a research foundation, an educational institution and a membership organization with more than 50,000 members internationally. The noetic sciences comprise an interdisciplinary study of the mind, consciousness, and diverse ways of knowing, focused especially in the fields of science, mind-body health, psychology, the healing arts and sciences, the social sciences and spirituality.

"When you join the INSTITUTE OF NOETIC SCIENCES, you join an international network of people who are excited about the possibilities of being human—people who are devoted to creating a better world in their own individual ways. Our growing community is marked by commitment to the highest values, the willingness [to] face difficult truths, recognition of the power of spirit, and courage—the courage both to know and, as the poet RAINER MARIA RILKE wrote, to 'live the questions now.'"

Member receive: the quarterly *Noetic Sciences Review*; *Waking Up in Time* by PETER RUSSELL (USA only); Community Groups (network through 300 groups worldwide); Access to the Members' area on the web site.; The IONS Travel Program (travel the world with NOETIC SCIENCES); and Special Events (lectures and retreats).

Associate Membership is \$35.00 for one year or \$60.00 for two years (USA), or \$45.00 (one year, foreign). Check out their web page for more information.

#### IZMIR OIL & SPICE COMPANY

POB 4244 (DEPT. ER)

Quesnel

B.C., V2J 3J3

CANADA

(250) 249-5200 PHONE & FAX

[info@izmirpoppy.com](mailto:info@izmirpoppy.com)

<http://www.izmirpoppy.com>

Sells various *Papaver somniferum* (opium poppy) seeds (5 gm for \$27.00, postpaid), as well as dried pods, and poppy seed oil. The pods are sold by the case of 100, and they have 2 foot stems making them excellent for dried flower arrangements. These sell for \$139.00 plus \$18.50 S/H.

#### JIZZMO

POB 500 (DEPT ER)

Rainier, WA 98576

[jizzmo\\_2000@yahoo.com](mailto:jizzmo_2000@yahoo.com)

[jizzmo@safeshopper.com](mailto:jizzmo@safeshopper.com)

[jizzmo@oldmilltown.net](mailto:jizzmo@oldmilltown.net)

<http://jizzmo.safeshopper.com>

The JIZZMO is an herbal oil extraction device that uses butane as its solvent. This immediately caught my eye, as I recall reading on the web a while back that butane is an extremely selective solvent when used on *Cannabis*. A friend got one of these units, and she had the following to say about it:

"There are plans for making a butane extracting device available on the web ([http://www.erowid.org/plants/cannabis/cannabis\\_info13.shtml](http://www.erowid.org/plants/cannabis/cannabis_info13.shtml)). However, when I read these plans, I was concerned about two things: 1) They use PVC pipe, and I worried that this might interact with butane and produce nasty toxins, and 2) They comment on how the device described is essentially a giant leaking pipe bomb, and any spark could be quite hazardous. I recall thinking that this device would be better made with copper pipe (and I even bought some pipe, but never had time to tinker around with it).

"Thankfully, I won't have to tinker, as the Jizzmo unit not only uses copper pipe, but it has also solved the "leaking





bomb” aspect of the web-plans. Their tool is really simple to use, and takes less than 15 minutes from start to finish to produce a beautiful “honey oil.” Actually, that term is a bit deceptive, as the product that is produced is so clean and free of chlorophylls, that it was more like a beige taffy. Basically, you load the unit up with 1/2 oz of *Cannabis*, bolt it tightly shut, and release butane into the chamber. You stick the whole unit into a bowl of warm water for about 3 minutes, then pull it out and discharge it into a glass baking dish. (Be careful about splatters.) I was amazed to see the first bit of extract came out *white* in color. Repeat this whole process three or four times, until there is no more color to the liquid butane that is coming out of the unit, and then allow the butane to evaporate. Of course, care must be taken to not have *any* source of flame or spark nearby while doing this. One \$3.00 can of butane seems to be good for three total processes (of 3–4 repeated extractions per process), so the solvent cost per 1/2 oz extracted is only about a buck. The yield was just under 10% (14 gm of plant material gave just shy of 1.4 gm of oil). The oil produced (after the “taffy” had been dissolved in some high-proof ethanol in order to clean the glass baking dish out) was one of the most fucking amazing things I have seen. Clean, amber, and with a beautiful aroma. If one could collect only the resin glands and nothing else, this is what it would look like. No doubt this oil is the most healthful way to consume *Cannabis*, and it can easily be vaporized in a glass jar. (Remember to use only one-tenth by weight the amount that you would normally smoke!) This unit is so easy to use that even if one is totally ignorant of the subject of chemistry, it doesn't matter at all. A past extraction attempt with naphtha left a nasty smell on the oil, despite how much it was washed in alcohol, and I ended up having to chuck the product. This left me feeling as though *Cannabis* extraction (other than with ethanol) isn't worth it. I've changed my mind; believe me, butane is the way to go!

“Sometimes, when the unit was in the water, after the first minute or so, it started kicking out bubbles. I have been told by the unit's inventor that this is due to the valve, and that it will eventually seat. In one case, it was clearly because of some plant material obstructing the seal. (One of the rubber “O” rings came loose on my unit; if this happens, while the best thing to do is remove it completely, sand the copper clean, and reattach it with Superglue®, it is still possible to use it if care is taken to make sure that no plant material gets between the copper and the ring.)

“The unit could be improved. If the triangular pieces were slightly larger, there might be less of a chance of the seal hitting one of the edges of the plate (and hence leaking slightly). Of course, if one is careful to make sure that the chamber is centered exactly, this isn't a problem. But I think that it would be easier to use if the plates were about 1/4 inch bigger all the way around. Or, perhaps a divot could be machined into the plates where the sleeve fit into? This might also help eliminate leaking problems, since there would be some overlap where the copper wrapped around the O-ring.

“Packing 14 gm of *Cannabis* into the unit was difficult, but possible. I also tried the unit out on a couple of other plants, *Psychotria viridis* and *Mimosa tenuiflora*. In the case of *P. viridis* it wasn't possible to get all of the herb into the chamber, and only about 12 grams probably ended up getting in. It is worth noting that the unit produced nothing of use on these two plants. While butane is clearly an excellent solvent for *Cannabis*, it doesn't appear to be any good for DMT.”

For \$225.00 plus \$11.50 S/H., it sounds as though this unit works like a dream. I see on their web page that they offer longer sleeves, for people who want to extract a larger amount at one time. (However, a vacuum source must be used with these.) They also have “additional sleeves” for \$25.00 each, which can be loaded-up in advance, and make the process go faster. I tried the oil that my friend made, and I couldn't believe what incredible quality it was. For people concerned about the potentially detrimental effects on their health from smoking, this machine is a must have.

#### JUST SAY KNOW

<http://www.sirius.com/~hr4u>

4 U PRODUCTIONS was one of the earlier groups geared towards “harm reduction” related to “club drugs.” They created a line of flyers covering methamphetamine, ketamine, MDMA, and GHB. These info-sheets (which can be viewed at their web site) provide balanced, factual information related to the effects and risks. They remind me a bit of some highly criticized drug pamphlets that I saw in the '80s produced by U.C. SANTA CRUZ. It is nice to see some folks making the effort to provide truthful, helpful information.



**MENEHUE GARDENS****POB 1230 (DEPT. ER)****Haleiwa, HI 96712****sales@menehunegardens.com****http://menehunegardens.com**

MENEHUE GARDENS sells Hawaiian-grown “grade A” whole dried *Salvia divinorum* leaves from the “BLOSSER/palatable” clone. \$30.00 per 1/4 oz, \$45.00 per 1/2 oz, and \$80.00 per oz, postpaid. Although a bit pricey, I feel that growers in the USA need to be supported to thwart potential overharvesting and commercialization of a native sacrament in México. MENEHUE GARDENS is also one of the few places where one can purchase *S. divinorum* seeds (produced on-site where they grow the plants). They sell five seeds for \$48.00 postpaid. I see on their web site that these seeds come with an unauthorized photocopy of my article on growing *S. divinorum* from seed that appeared in the AUTUMNAL EQUINOX 1999 issue of *ER*.

**MKZDK 2000****http://www.mkzdk.org**

Various kick-ass, subtle psychedelic visions. Think M.C. ESCHER dabbling with fractals and drugs.

**NATURE'S CONTROL****POB 35 (DEPT. ER)****Medford, OR 97501****(541) 245-6033****(800) 698-6250 TOLL FREE FAX**

For gardeners who don't wish to use toxic pesticides, these folks provide predatory insects to help control aphids, caterpillars, cutworms, fleas, fungus gnats, house flies, mealybugs, scale, spider mites, thrips, and whiteflies. They also sell products that are not predatory insects to control ants, Japanese beetles, slugs/snails, and whiteflies. I have ordered from NATURE'S CONTROL, and found their service very rapid and their products to be excellent. (In the past when I have ordered, they have even strangely-yet-wonderfully included some Tootsie Rolls® with my orders.)

**NEW FALCON PUBLICATIONS****1739 East Broadway Road #1, PMB 277 (DEPT. ER)****Tempe, AZ 85282****(602) 708-1409****(602) 708-1410 FAX****info@newfalcon.com****http://www.newfalcon.com**

Publishers of many books by DAVID JAY BROWN, ALEISTER CROWLEY, Dr. CHRISTOPHER S. HYATT, Dr. TIMOTHY LEARY, Dr. ISRAEL REGARDIE, ROBERT ANTON WILSON, and many others in a similar vein of magic, psychology, and drugs. Check out their good selection of titles at their web page, or call and request a free copy of their print catalog.

**NG EUROTRADE s.r.o****Ufon@NGEurotrade.com****http://www.NGEUROTRADE.com**

A web-based store selling *Psilocybe cubensis* mushrooms (with plans to expand into other related areas). Formerly there was also a NG EUROTRADE shop operating out of Prague, but it has apparently temporarily shut down. However their shop in Switzerland continues to ship mushrooms. All orders have to be made via e-mail.

They sell 10–49 gm for \$4.50 per gm, 50–99 gm for \$4.00 per gm, 100–249 gm for \$3.00 per gm, 250–499 gm for \$2.50 per gm, 500–999 gm for \$2.00 per gm, and from 1 kg for \$1.80 per gm. Special pricing for larger orders is possible.

**PACHAMAMA ALLIANCE****Presidio Building 1007, STE. 215****POB 29292 (DEPT. ER)****San Francisco, CA 94129-9191****(415) 561-4522****(415) 561-4521 FAX****info@pachamama.org****http://www.pachamama.org**

A non-profit organization set up “to halt the destruction of the Earth's rainforests and the loss of its indigenous cultures and wisdom, and to discover workable ways in which the knowledge and wisdom inherent in both traditional cultures and the modern world can blend into a new global vision of sustainability for us all.” More information is available at their web site. They have organized journeys that take place where one can spend five days/four nights at Kapawi Lodge, hik-







ing and canoeing in the rainforest, meeting with Achuar leaders to learn of their goals and plans for the future, visiting three or more shamans to partake in healings and cleansings, stay in an historic colonial hacienda with optional horseback riding in the Andes, and take a visit to Otavalo and its renowned outdoor market. Trips in 2000 cost \$2,575.00. For more information on these trips contact PACHAMAMA TRAVELS c/o PAT JACKSON, 2021 Olive Street (DEPT. ER), St. Helena, CA 94574, (707) 963-1322, patjacks1@aol.com.

**PLANT IT HERBS**  
**POB 851 (DEPT. ER)**  
**Athens, OH 45701**  
**plantit@frognet.net**  
**<http://www.plantitherbs.com>**

A mail-order nursery that specializes in Chinese plants. They have a few plants of interest, including *Banisteriopsis caapi*, *Datura stramonium*, *Rivea corymbosa*, and *Salvia divinorum*. Their catalog is \$2.00.

**PSILOCYBE NET**  
**<http://www.psilocybe.net/en>**

A web-based business in Switzerland selling dried *Copelandia cyanescens*, *Psilocybe cubensis*, and *P. tampanensis*. They also sell a complete “grow box” kit for mushrooms, and *Salvia divinorum* dried leaves and extracts. They deliver only in Switzerland.

**SALVIA SOURCE**  
**c/o JON BLISSENBACH**  
**324 7th Avenue S.APT. 202 (DEPT. ER)**  
**St. Cloud, MN 56301**  
**(520) 447-5659 FAX**  
**webmaster@salviasource.com**  
**<http://www.salviasource.com>**

As one might expect, these folks sell *Salvia divinorum*. Dried leaves from Oaxaca are \$15.00 for 7 gm, \$25.00 for 14 gm, \$40.00 per oz, and \$70.00 for 2 oz. They also sell a non-standardized 5X extract for \$15.00 per gm or \$26.00 for 2 gm. And they have a small number of herbal “*Cannabis* substitutes,” although strangely they state that none of their products are sold for consumption. (So what, are we supposed to make rope out of these?)

**SANTO DAIME**  
**<http://www.santodaime.org>**

A web page where you can learn more about the history and communities related to the *Santo Daime* ayahuasca religion.

**SHROOM WIZARD**  
**mshroomer@yahoo.com**  
**<http://shroomwizard.4mg.com>**

They offer sporeprints of the Gulf Coast strain of *Psilocybe cubensis*. All are less than one week old and mailed on presterilized 3" X 5" index cards in a plain white envelope. \$15.00 each or two for \$25.00. They also have 10 cc syringes filled with millions of active *P. cubensis* spores suspended in sterilized distilled water. These syringes are sent by Priority Mail (2 to 3 day delivery) and each syringe is enough to easily inoculate one dozen substrate jars. The cost is \$15.00 per syringe or two for \$25.00. And, they have substrate in prefilled and sterilized 1/2 pint and 1 pint wide mouth canning jars ready for spore inoculation. They include organic brown rice flour, organic dextrose, vermiculite and distilled water pre-measured, pressure cooked and guaranteed sterile. The 1/2 pint jars are mailed in cases of six for \$25.00 or cases of twelve for \$40.00 and the one pint jars are mailed in cases of six for \$30.00 or cases of twelve for \$50.00. One sporeprint or spore syringe will easily contain enough spores to inoculate all twelve jars. Finally, if you already have your own empty canning jars, you can order pre-measured and pre-mixed plastic bags of vermiculite, organic brown rice flour, and organic dextrose—just add water, stir, put into your empty canning jars and pressure cook (or boil). Each bag contains enough substrate material to fill one dozen 1/2 pint jars for \$25.00 or enough for one dozen 1 pint jars for \$35.00. They also sell pressure cookers; contact them for a price. And, they offer a print version of their *Shroom Wizard's Grow Guide* for \$10.00 each. (With a sporeprint, spore syringe or 6 substrate jar order they are only \$5.00 each and with an order for 12 substrate jars they are included free of charge.) These prices include all S/H charges to anywhere in the United States. All other countries please add \$10.00 to cover the extra shipping costs. Payments are to be made with USA money order, cashier's check or cash (no personal checks). All orders are sent without anything written on the outside of the packages that would give away its possible contents. Privacy is guaranteed; no orders from CA for spores or spore syringes will be filled.





Their web site also offers a grow guide, a FAQ, a picture gallery, information on laws, spirituality, a guest book, and links.

### **SJAMAAN SMART SHOP**

[info@sjamaan.com](mailto:info@sjamaan.com)

<http://www.de-sjamaan.nl/english>

A web-based head shop in the Netherlands. They have physical store locations there too. They sell various herbs of interest, books, a number of psilocybian mushrooms including *Psilocybe cubensis*, *P. tampanensis*, *P. copelandia*, *P. semilanceata*, and *P. azurescens*, cacti including *Lophophora williamsii* that are between 1 and 10 years old, *Pachycereus pecten-aboriginum*, *Trichocereus bridgesii*, *T. pachanoi*, *T. peruvianus*, and seeds for these cacti as well as *Carnegiea gigantea*, *L. diffusa*, *T. macrogonus*, *T. camarguensis*. They also have *Argyrea nervosa* and *Ipomea violacea* seeds, and various herbal ecstasy-type products, and "brain-boosting" nutrient formulas. They used to sell 2C-T-2 and MTA, but apparently these are now illegal in the Netherlands, along with 2C-B.

### **SPIRITPLANTS.COM**

<http://www.spiritplants.yack.org>

A number of forums dedicated to various topics related to psychedelics. A few articles are posted here, but unfortunately some of them are not too accurate. There is also a smattering of links.

### **SPIRIT QUEST / EL TIGRE JOURNEYS**

Attn. RETA LAWLER

POB 1704 (DEPT. ER)

Boulder, CO 80306-1704

(303) 442-8090

[eltigrejourneys@bigfoot.com](mailto:eltigrejourneys@bigfoot.com)

<http://www.biopark.org/sprtu3.html>

Ayahuasca tourism that seems fairly concerned about the area and people that they visit. Cost in 2000 ranges from around \$1,550.00 to \$1,750.00, and includes 10 nights of double-occupancy lodging, transportation (land and water), all meals outside Iquitos, indigenous jungle guides, Spanish-English translation, transcultural facilitation, academically-trained ethnobiologists, shamanic tuition and instruction, three ayahuasca cleansing and healing ceremonies, personal shamanic diagnosis and consultation, medicinal flower and clay baths, plant-derived paints and parchments, day trip fees

and admissions, daily river and rainforest explorations, and friendship and instructional visits with indigenous Bora, Yahua, Cocama, and Huitoto people. Airfare is not included in the price. Check out the web page for more information.

### **SUNNY'S SEEDBANK SHORTCUTS**

<http://users.lycaeum.org/~sunny/seedbanks.html>

Provides current information on numerous vendors of *Cannabis* seeds, telling which ones ship worldwide, which ones have shipping restrictions, which are the most reliable, and which are rip-offs. Looks like a good resource.

### **TASTE:**

**The Archives of Scientists' Transcendental Experiences**

[editor@issc-taste.org](mailto:editor@issc-taste.org)

<http://issc-taste.org/index.shtml>

"TASTE is an online journal devoted to transcendent experiences that scientists have reported. It lets scientists express these experiences in a psychologically (and professionally) safe space."

Edited by Dr. CHARLES TART, this is an excellent idea and an interesting web-based publication. Both current issues and the collected archives are available on-line to read through. Links to various consciousness-related web pages are also provided.

### **WESTERN BIOSYNTHESIS**

(702) 656-2597

(702) 860-7019

[maineac@lvcm.com](mailto:maineac@lvcm.com)

<http://www.westernbiosynthesis.com>

Another new company selling research chemicals. They have: "Indole 100 gm \$85.00; Indole-3-Carboxaldehyde 5 gm \$25.00, 25 gm \$100.00; 4-Hydroxyindole 1 gm \$95.00, 5 gm \$400.00; 5-Methoxyindole 1 gm \$22.00, 5 gm \$78.00; 5-Methoxyindole-3-Carboxaldehyde 1 gm \$75.00, 5 gm \$300.00; Indole-3-acetic acid (amounts/prices?); 1-(3-Indolyl)-2-Nitroprop-1-ene 1 gm \$35.00, 5 gm \$125.00; Diisopropyltryptamine HCl (DIPT) \$125.00 Per gm, \$115.00 per gm for 5 gm, \$100.00 per gm for 10 gm, \$90.00 per gm for 25 gm; Dipropyltryptamine HCl (DPT) \$125.00 per gm, \$115.00 per gm for 5 gm, \$100.00 per gm for 10 gm; *N,N*-5-





Methoxydimethyltryptamine (5-MeO-DMT, free-base oil) \$245.00 per gm, \$225.00 per gm for 5 gm, \$200.00 per gm for 10 gm, \$175.00 per gm for 25 gm; *N,N* 5-Methoxy-diisopropyltryptamine HCL; (5-MeO-DIPT) \$245.00 per gm, \$225.00 per gm for 5 gm, \$200.00 per gm for 10 gm, \$175.00 per gm for 25 gm; alpha-Methyltryptamine (IT-290) \$125.00 per gm, 10 or more gm \$100.00 per gm, \$85.00 per gm for 25 gm; 5-Methoxy alpha-Methyltryptamine HCL \$325.00 per gm, \$300.00 per gm for 5 gm, \$250.00 per gm 10 gm or more; 4-OH-Diisopropyltryptamine HCL \$325.00 per gm, \$300.00 per gm for 5 gm, \$250.00 per gram 10 gm; 2,5 Dimethoxy-4-(n)-propylthiophenylethylamine HCL (2C-T-7) \$400.00 per gm.”

I don't know anyone who has ordered from this company. A few of the precursor chemicals they sell make me a bit leery, and fact that they mispunctuate the names of their chemicals causes me to feel some caution may be warranted...

## NOTICE

RARE HERB appears to be out-of-business.

*Entheos* magazine is no longer being produced.

### NOTE ON KARL KNIZE, CACTUS DEALER:

I have never listed KARL KNIZE in my *Psychedelic Resource List*, nor in the “Sources” column for *ER*, as he is primarily a wholesaler of cacti and seeds. However, due to his association with the “KK242 *Trichocereus peruvianus*,” from which mescaline was isolated, there are quite a number of cacti aficionados who have located his mail-order business and placed orders with him. And, due to this I have heard a number of complaints about his business dealings over the years. Indeed, I personally placed an order for some seeds from him, and was dismayed that it took about eight months to receive them. A retailer that I know was shorted on his orders from KNIZE so many times that he considered bringing suit against him (difficult to do, since KNIZE operates out of Peru). As well, KNIZE has stated that there are “3–5 forms of *T. peruvianus*,” (see the VERNAL EQUINOX 1998 issue of *ER* pages 18–19), which may go some distance towards explaining why some people report these cacti as being psychoactive, and others have no effects from them. K. TROUT asked me to relate the following story here of his own dealings with KNIZE, as words of caution to anyone that might be considering placing an order from him:

“In response to a Fall 1999 KARL KNIZE price list of *Trichocereus* cuttings, an order of around a dozen small cuttings totalling \$100.00 was placed. I sent a check for \$150.00, since his literature stated checks on U.S. banks were acceptable. About 4 months later an almost incomprehensible letter arrived. One of the things it said was, “We see the cost of your check but much better is WESTERN UNION.” He also informed me that a Phytosanitary certificate (\$100.00) was required for him to ship and he suggested several more rare cacti. After further fax correspondence he requested I pay an exact amount (I sent extra in hopes of obtaining short-spined forms of *T. peruvianus* that might not be not listed due to limited numbers).

“I then got my bank statement and discovered that my check had cleared the bank.

“His next fax stated that he did not sell single items, but required a minimum of two each, and he gave me price quotes for 10 and 100 items each. I asked what was actually required to obtain my order, explaining my needs were for taxonomic study of KNIZE-named/numbered cacti. His total for my “new” order was \$564.00 *more* than the \$150.00 I had already paid! (The order had now jumped to 50 cuttings; 26 offerings each being 1–4 cuttings or seedlings of each item, with “4 free.”) The balance was sent as cash via WESTERN UNION.

“From this point onward, KNIZE stopped responding to my faxes and I learned 7–12 months is his normal shipping time. A few months later (in early August 2000) a friend was visiting growers in the Valley and quite accidentally discovered KNIZE had sent my order to QUALITY CACTUS/SELECT SEED (QC/SS)! The owner of this business said the material arrived two months earlier, but that he had no plans to send them since KNIZE had billed him both for the shipping and CITES paperwork for my order. (I had already paid KNIZE \$150.00 and \$100.00 for these, respectively). KNIZE had apparently told him to send them to me in exchange. I should stress that the owner of QC/SS and I do not know each other, nor was he given my address! KNIZE never notified me of any of this.

“After we spoke, he sent my KNIZE shipment (one medium-size box weighing 15 pounds), which not only did not include even a single item I ordered, but was heavily diseased and mostly worthless little globulars and a few small cuttings of *T. chilensis*. The owner of QC/SS did kindly include a free sample of the short spined “*Trichocereus peruvianus*” he said KNIZE had been selling him hundreds of. He said he sent what KNIZE said was mine; I have no reason to disbelieve him.





"A couple weeks later KNIZE faxed a response, assuring me the wrong box was sent by mistake and correct order was on the way. He incredibly insisted that my plants again had to go to QC/SS. As of mid-September, no one at there knew anything. On 25 September a new fax from KNIZE stated my complete order would be shipped direct in 2 weeks. I am waiting to see. Interestingly, the original order included a handful of *different* KK242s! This suggests that designations of "KK242" require additional information to know *which* KK242 it is." — K. TROUT

FOR PHOTOS OF THE ORDER THAT WAS SENT, SURF TO:

<http://albums.photopoint.com/j/AlbumIndex?u=665768&a=7676385>

AND

<http://albums.photopoint.com/j/AlbumIndex?u=665768&a=7676484>

# THEATRUM BOTANICUM

## Rare Plants

Theatrum Botanicum  
POB 488 (Dept. ER)  
Laytonville, CA 95454

[www.hepting.com/thebot](http://www.hepting.com/thebot)  
(Catalog \$2)



## BIBLIOGRAPHY

BOIRE, R.G. 1997. "Supreme Court Burns RFRA: Religious Defense To Entheogen Crimes In Ashes (*Boerne v. Flores*, 95-2074, June 25, 1997)," *The Entheogen Law Reporter* 15: 149-152. SPECTRAL MINDUSTRIES.

CALLAWAY, J. 1995. "Yes, we may use the 'P' word now!," *Integration: Journal for Mind-moving Plants and Culture* 6: 67-68.

CAMAZINE, S. & R.A. BYE 1980. "A study of the medicinal ethnobotany of the Zuni Indians of New Mexico," *Journal of Ethnopharmacology* 2(4): 365-388. In: OTT, J. 1993. *Pharmactheon: Entheogenic drugs, their plant sources and history*. NATURAL PRODUCTS CO. (also 1996 SECOND EDITION DENSIFIED).

DOBELIS, I.N. (Project Editor) 1986. *Magic and Medicine of Plants*. THE READER'S DIGEST ASSOCIATION, INC.

MOORE, M. 1979. *Medicinal Plants of the Mountain West*. MUSEUM OF NEW MEXICO PRESS.

PAHNKE, W.N. 1963. *Drugs and Mysticism: An Analysis of the Relationship between Psychedelic Drugs and the Mystical Consciousness*. Unpublished dissertation.

ROBERTS, T & P. HRUBY 1995. *Religion and Psychoactive Sacraments: A Bibliographic Guide*. COUNCIL ON SPIRITUAL PRACTICES/PSCHEDELIA BOOKS.

RUCK, C.A. *et al.* 1979. "Entheogens," *Journal of Psychedelic Drugs* 11: 145-146.

THOMAS, B. 1999. "Terogeni/Therogens," *Eleusis: Journal of Psychoactive Plants & Compounds* 3: 82-88. TELESTERION.

WHITE, T. 1999. "REVIEWS: *Ploughing the Clouds: The Search for Irish Soma* by PETER LAMBORN WILSON," *Shaman's Drum: A Journal of Experiential Shamanism & Spiritual Healing* 52: 71-74.

WHITE, T. 2000. "Landmark Ayahuasca Conference Advances Efforts to Legalize the Religious and Therapeutic Use of Entheogens," *Shaman's Drum* 55: 4-6.





# **SALVIA DIVINORUM EXTRACTS**

**We specialize in offering  
the highest quality extracts  
of *Salvia divinorum* available  
on the market today.**

Our extracts are standardized and made using pure salvinorin A. We have several extracts available, like our popular 5X Extract, which contains 12.5 mg of salvinorin A per gram. The cost of the 5X is \$20.00/gm or \$50.00/3 gm.

All of our products are unconditionally guaranteed and free samples are available upon request. Write for our catalog, which lists all our *Salvia divinorum* extracts, and contains a lot of useful information on this unique plant. We are celebrating our third year in business, and wish to thank our many loyal customers for their continued support.

No personal checks accepted. Payment in cash or postal money order only. If paying by postal money order, leave the "Pay To" space blank or your order cannot be filled. Cash only on foreign orders. All orders filled within 24-hours. All prices are postpaid in the USA; foreign orders inquire for shipping costs. Inquire for wholesale pricing.

**JODY HORD  
1430 WILLAMETTE STREET, PMB 4  
EUGENE, OR 97401, USA**



Seler

# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

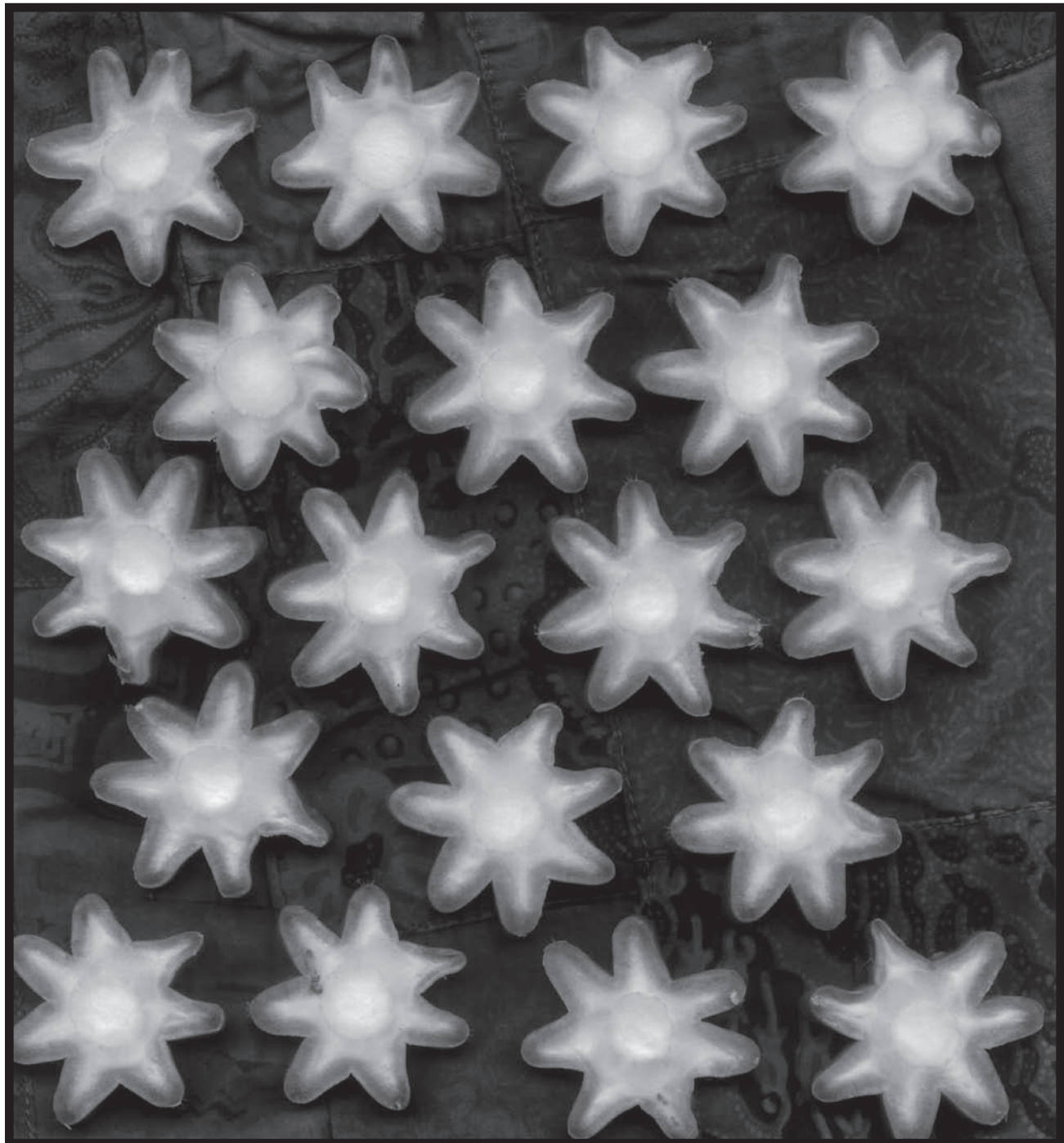
VOLUME IX, NUMBER 3



WINTER SOLSTICE 2000



ISSN 1066-1913



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

David Aardvark  
Thomas Lyttle  
Dr. Dan Merkur  
K. Trout  
Terence McKenna  
Dr. Leander J. Valdés III  
A.S.  
R.A.H., CA  
Anonymous  
R.G.B., CA  
R.H., CA  
M.S., CA  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

## NEW ADDRESS

*The Entheogen Review*,  
POB 19820, Sacramento, CA 95819, USA

# CONTENTS

Reflecting	121
Dan Merkur Speaks...	122
Some Active <i>Trichocerei</i> (Part I)	128
Terence McKenna Speaks... (Part III)	134
"Divinorin C"	141
Network Feedback	143
Piperazine Activity	143
Opiate Potentiation	145
<i>Kratom</i>	147
More <i>Kratom</i>	148
Non-scheduled Tryptamines	148
Events Calendar	151
Sources	156
Book Review	159
Bibliography	160
Index	161

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 2000 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.





# REFLECTING...

by DAVID AARDVARK

This year of producing *ER* and working on various other projects has kept me overly busy. I was, therefore, quite happy to recently get a chance to relax and reflect a bit, attending the December 15th COUNTDOWN TO 2012, celebrating the life and logos of TERENCE McKENNA.

On our way to the event, packed like sardines into a minivan, we pulled over a few blocks away from the 7TH NOTE SHOWCLUB, so that all who chose to do so would get a last-minute shot at finishing off the psilocybian tea that had been brewed. I took a pass, having to get up early the next morning. Of course there was no parking near the event, so after circling around a bit, we were dropped off and found a long line in front of the building. Thankfully, it turned out that the line was just for people who *hadn't* bought tickets in advance (although it was clear that many ticket-holders weren't made aware of this, as they waited needlessly for the line to inch forward). Nevertheless, it was a time to find and converse with old friends and make new ones.

The event kicked off with some touching remembrances of TERENCE, followed by live acoustic guitar music. Aside from a few Oming sessions that bordered on schmaltzy, (I could hear TERENCE'S "PAUL LYNDE-esque" cadence in my head griping, "Cut out this new-age crap and let's get to the *good* stuff"), the evening was quite enjoyable. What looked to be about 450 to 500 people gathered in a building that could be best-described as a two-level Mexican restaurant taken over by DEADHEADS. (Indeed, PHIL LESH was even on hand as a guest performer, joining the band LOST AT LAST, who provided the evening's entertainment.) Although the band was great (a sort of world/trance thing—definitely good for dancing in an altered state of mind), the most enjoyable part of the evening for myself was the multi-media presentation by TERENCE'S artist friends MARTINA HOFFMANN and ROBERT VENOSA. Projected slides and art images hit screens and walls alike. Later, computer animation was incorporated into the visual cacophony leading one friend to comment, "That looks just like a DMT trip." It did.

The temperature in the venue was hot, due to crowded dancing. Although I was neither inebriated nor dancing, I could

still *feel* why heat-stroke is a problem at events. Alas, the venue was not enlightened enough to provide free water (a common problem at raves and clubs), charging \$3.00 per bottle. Such a policy is greedy and outrageous, and I was surprised to encounter it at this event in particular. It exemplified the need for harm-reduction organizations such as DANCESAFE, as well as political lobbying to make it illegal to refuse requests for free water, since overheating is perhaps the most common cause of death at such events. Of course anyone who wanted to could go outside for air, so overheating wasn't as bad as it could have been. As well, a room downstairs, where DJed techno music was playing, was also much less crowded and provided some respite from the heat.

As is always the case for myself at such parties, the most fun is in getting to hang out and converse with the attendees. As everything wrapped up, and we made our way to the designated vehicle, we realized that we were missing our friend FREEBLOOD, who *may* have been high on mushroom tea. It turned out that he had met a like-minded girl, and would find his own way home. Perhaps an hour after getting back, when I decided that it was time for me to leave, I walked a friend out to her car. Just at that moment, a limousine pulled up, and I joked, "Say, I guess FREEBLOOD found a ride home." I was laughing a few minutes later, when FREEBLOOD actually spilled out of the passenger side of the car, and asked for help coaxing his freaked-out new girlfriend out of the vehicle. The driver, clearly a bit ticked off, grumbled something about, "Being high is one thing, but you're high all the way to Humboldt! This is too much. I want her *out* of the car!"

As they stumbled back to the house, it became clear that the lights were on, but no one was home in our new friend's head. She made a remark about how the UFOs had arrived, and then turned to me and exclaimed, with a look of divine realization, "You're DAVE. I know you! You're my dad!" I told her that she was mistaken, wished her well, and started my trek homeward, thinking that perhaps just *maybe* I had left right when the evening was about to get really interesting. Suffice it to say, portion control is advised when mushroom tea is being passed around; on this particular occasion, I'm glad that I took a pass. — DAVID AARDVARK





# DAN MERKUR SPEAKS...

Interviewed by THOMAS LYTTLE



Dan Merkur is a research reader at the Center for the Study of Religion at the University of Toronto. He is the author of *Gnosis: An Esoteric Tradition of Mystical Vision and Unions*, *Becoming Half-Hidden: Shamanism and Initiation Among the Inuit*, *Powers Which We Do Not Know: The Gods and Spirits of the Inuit*, *The Ecstatic Imagination: Psychedelic Experiences and the Psychoanalysis of Self-Actualization*, and *The Mystery of Manna*. His latest book, *The Psychedelic Sacrament: Manna, Meditation, and Mystical Experience*, is forthcoming in August 2001 from Park Street Press.

*The Ecstatic Imagination* analyzes the psychedelic experience itself, using classic Freudian themes. What is the imagination, how does it work, and what have others said about ecstatic states and the "imaginal?" Freud's views on altered states were sketchy, and most of his work in this area focused on dream interpretation. What if Freud had taken LSD? Dr. Merkur details the literature on psychedelic therapy and compares the Freudian therapeutic viewpoints to the theories of Stanislav Grof and others. He also compares the shamanic vision quest by way of psychedelic and Freudian models. Published in 1998 by State University of NY Press (State Univ. Plaza, Albany, NY 12246) the 226 page book is \$19.95 (paperback) or \$75.00 (hardcover).

*The Mystery of Manna* claims that manna—that miraculous food God gave to the wandering Israelites in the desert—was ergot. And that this ergot-manna caused religious visions. Merkur also claims that ergot has been used in initiations by secret societies—especially Jewish and Christian secret societies—for centuries. *The Mystery of Manna* ranks up there with Wasson, Ruck, and Hofmann's *The Road to Eleusis*, so far as an initiated history of ergot. Published in 1999 by Park Street Press (One Park Street, Rochester, VT 05767), the 186 page paperback is \$16.95.

THOMAS LYTTLE: It is my pleasure to sit with you, DAN. Please tell me a little about your childhood, your academic pursuits and your publishing.

DAN MERKUR: I'm from an upper-middle class, mostly non-observant Jewish family in Toronto. Because it was the only Jewish day school around, I received a primary and middle-school education at an Orthodox Jewish School.

TL: So religion was central to your upbringing?

DM: The discrepancy between my family and my school left me agnostic. Until one Spring day when I was twelve years old. I had a sudden "conversion experience" and became a convinced atheist. I became a scientific-minded materialist until I was twenty years old. Then I discovered LSD, mysticism, God, the *Bible*, MARTIN BUBER, Hasidism and TIMOTHY LEARY, roughly in that order.

TL: LSD woke you up, eh?

DM: My spiritual awakening was extremely difficult. In retrospect, I'd use Dr. STAN GROF's term and classify it as a "spiritual emergency." Lots of neurotic acting-out. When I calmed down I started to study. Up until then I'd wanted to be a novelist and a screen-writer.

TL: Dr. STAN GROF originally wanted to be a cartoonist...

DM: So I imagined I'd write a book about psychedelics and the history of Judaism, and then get back to writing fiction. Writing the non-fiction book took me twenty-six years. Along the way I spent nine years as a university drop-out, teaching myself the general history of religions. Then I went back to school to finish my B.A. before taking my graduate degrees. I earned my Ph.D. in the history of religions from STOCKHOLM UNIVERSITY, Sweden, in 1985. I've since taught at five universities.

TL: The history of religions is a broad and complicated subject. Getting back to your "spiritual emergency" ...

DM: Until 1995, most of my research was concerned with the question: what are religious experiences—descriptively, historically and in psychoanalytic theory? In the last five years I've added the question: what are the consequences of religious experience for the personality?





Can personalities be changed positively, through religious experience? How can I learn to do so? These questions of mine address religious experiences worldwide.

TL: You became interested in psychedelics and their role in religious history?

DM: A conference on psychedelic sacraments I attended in 1996 motivated me to try, once again, to publish a book I'd written in 1985 on the psychedelic experience. SUNY PRESS took an interest and published *The Ecstatic Imagination: Psychedelic Experiences and the Psychoanalysis of Self-Actualization*. Late in 1999, PARK STREET PRESS published my long-planned book about the secret history of psychedelics and Judaism (and Christianity) under the title *The Mystery of Manna: The Psychedelic Sacrament of the Bible*. Since then I've begun thinking about the possibility of guiding psychedelic experiences (for example with medical marijuana) and so I've begun to train as a FREUDIAN psychoanalyst.

TL: What else have you published, which might be helpful to psychedelic enthusiasts?

DM: My other books discuss Inuit shamanism; CARL JUNG's history of the practice of "active imagination" from late antiquity down to JUNG; and FREUDIAN psychoanalytic theories of mysticism and unitize thinking. And also of unconscious wisdom in dreams, the conscience and inspiration. My articles also address Navajo healing, Obijwa vision quests, alchemy, Western esotericism, aspects of Jewish spirituality from the *Bible* to Hasidism, and general issues in religious studies. I wrote the chapter on "Psychology and Religion" for *The Penguin Handbook of the Study of Religion*. I am currently writing a new article on "Mysticism" for *The Encyclopedia Britannica*.

TL: Is it possible to truly describe the transcendental, the visionary, or the mystical?

DM: Back in my drop-out years in the 1970s, I became friends with people who were knowledgeable about Western esotericism and they taught me a lot. One was a medievalist who knew about the secret descriptions of psychedelics in Celtic and Teutonic folklore, ARTHURIAN Romance and other medieval literature. We studied medieval readings of the Greek and Latin classics, alchemy, SHAKESPEARE, Freemasonry, and Romanticism.

TL: This is a controversial approach, especially for an academic.

DM: I also knew an occultist who was interested in the different, more magical and less theatrical spin that was placed on the secret use of psychedelics beginning with the Renaissance. Between the two, I had an uncommonly good esoteric education—and all this without being initiated into anything, or vowing to keep anything secret. Later when I returned to school, I learned academic standards about rules of evidence, and grew skeptical about some of the oral traditions I had been taught.

TL: These oral traditions dealt with a secret history of psychedelics and religion?

DM: Most of what I was told about the secret history of psychedelics in Western culture I haven't had time to double-check in a manner appropriate for academic publication, and I'm really not interested in publishing anything for a popular audience that I can't back up 100% for an academic audience as well. I want the secret history to become part of the official history books, for the rest of time.

TL: You mentioned JUNG and his techniques of "active imagination." Please describe this. How does "active imagination" differ from what occurs with hallucinogens?

DM: CARL JUNG recommended shutting one's eyes, visualizing a mental image that involved a lot of emotion, such as an image from a recent dream, and then relaxing and watching what came of that image. Often it would change into a different image as unconscious material emerged. It is important to treat the image as though it were real, at least for the duration of the experience. One has to go back into the dream world or the vision world, believing in it, or it won't come into consciousness. Using "active imagination," some people are able to have mental dialogues with imagined characters, whether fictional, spiritual, or divine.

TL: These imagined characters talk on their own?

DM: In JUNG's view, all these characters are symbols that are generated by the collective unconscious; there is a single intelligence that is behind them all. Another thing JUNG remarked was that because these characters are each a symbol for a part of the psyche, they do not behave morally. One must, after emerging from the experience, review the information that the unconscious communicated and add an ethical dimension to it. The French Islamicist HENRY CORBIN proposed the word "imaginal" to describe the nature of such imagery in medieval Sufism. The sceneries, beings, and





events of the “World of Imagination” were known to be imaginary and were nevertheless treated as though they were real. JUNG then took up CORBIN’s term and suggested that the Gnostics of late antiquity, followed by the Alchemists, had also worked with imaginal materials. My book *Gnosis* tries to fill some of the gaps in the historical record, regarding the transmission of this visualization technique.

TL: Nevertheless, you maintain this technique as different from psychedelic hallucination?

DM: In my view, one of the virtues of psychedelics is that the experience lasts for so long a period of time, it is difficult to avoid treating imagery as symbolic. Substances such as LSD, mescaline, and psilocybin produce images whose meanings pertain to the world of sense perception, rather than to a self-contained dream-world, or world of imagination. Of course if you close your eyes, use blinders and headphones or otherwise limit sense perception, the combination of psychedelics and sensory deprivation allow you to go “otherworldly.” María Sabina for example used the darkness of a night vigil to allow her visions of her Gods to seem real to her. Yet at the same time, she seems also not to have believed that the Gods whom she saw at the table in Heaven were real. She kept saying that the mushrooms were speaking to her, not the Gods.

TL: Too bad JUNG never met MARÍA SABINA. I wonder what might have come of that meeting?

DM: JUNG would have said that the Gods were symbols of the unconscious; but he would have tried not to think of them as symbols until the experience was over, or the images would have disappeared on him. With psychedelics, thinking about the symbols as symbols doesn’t interrupt their manifestation. The alternate state of consciousness is drug-produced—it is not dependent on particular imagery, and it can’t be interrupted by interrupting the imagery. This is why psychedelic mysticism includes so many more things than any historical approach to mysticism than is based on meditation. Meditation opens up a particular channel to the unconscious. Psychedelics are non-specific and allow access to all sorts of stuff. What would be imaginal during active-imagination comes through as completely vivid, but imaginary.

TL: Tell me about your own experiences...

DM: I remember one time on LSD in 1971 while proofreading a book of stories I’d written, when the characters “came

alive” in my mind’s eye, and corrected the wording of their dialogue, and in some cases required I make changes in their action, in keeping with their character. I was acutely aware the whole time that these were fictional characters I’d invented. (See the *MAPS Bulletin*, Vol. X, No. 3, p. 21 for more details.) Using active imagination, you can’t be that realistic about your imagination, or you interrupt its manifestation.

TL: There is some debate about whether LSD and psilocybin are *true* hallucinogens. How would you describe them?

DM: I have argued that LSD, mescaline and psilocybin should be classified as pseudo-hallucinogens and not as true hallucinogens, because you know while you are having a vision, that it is occurring in the imagination. With true hallucinogens you think what you are seeing is objectively real. With ayahuasca for example, the question of imagery vs. real doesn’t come up. If a bird-headed being tells you it is God of the universe, you accept its statement as fact. You don’t question what the image might mean as a message from your unconscious. So that is not imaginal either. Imaginal is sort of halfway between pseudo-hallucination and true hallucination. It is pseudo-hallucination interpreted as though it were hallucination. In the main, I’m much more interested in psychedelics than in either active-imagination or true hallucinogens. Because I’m not interested in anything otherworldly. Consciousness expansion about the world of the senses, the world known to scientific research, is what interests me. The ethics and spirituality I care about bear on this world—the real human community and its real issues.

TL: Your book *The Mystery of Manna* argues that this miraculous food, which God delivered to the Israelites, was psychedelic. Trace the development of your ideas here—what led you to ergot as an ingredient in manna?

DM: You have to understand that I was completely naive about religious experiences back in 1971, when I underwent my own spiritual awakening. At the time I was unaware that LSD was associated with religious experiences of any kind. I was also unaware of *any* type of religious experiences, other than those I had read about in my childhood religious education, namely the experiences of God narrated in the *Bible*. So for guidance I turned to MARTIN BUBER, both on the *Bible* and on Hasidism, and then GERSHOM SCHOLEM on the history of Jewish mysticism. Then the 12th century Rabbi, MOSES MAIMONIDES, whose book *The Guide to the Perplexed* is about prophecy. In all this it was pretty obvious to me that some of the experiences being described were consistent with





those I was having. There was frequently a sense of the presence of God and an inner voice experience. Sometimes there were moments of mystical union and sometimes a mystical death.

TL: About this time you discovered various psychedelics?

DM: It wasn't for a couple of years that *Amanita muscaria* was brought to my attention, reading WASSON's *Soma*, ELIADE's *Shamanism*, and other books. I then became aware that some drugs produced very different kinds of religious thinking than the types produced by LSD. I was taught oral traditions about Western esotericism—who was using which kind of drug. When ALBERT HOFMANN, CARL RUCK and R. GORDON WASSON published *The Road to Eleusis* in 1974, the penny dropped for me. I wrote WASSON a long letter, speculating that all sorts of ancient religious history could be explained by the ergot hypothesis. WASSON wrote back wishing me well and hoping that I was a young man, in view of the quantity of research I would have to undertake.

TL: For starters, you would have to become an expert on world religions.

DM: Well, WASSON was right about the quantity of research. Inspired by ELIADE's *Shamanism*, I went on at that point to

teach myself the general history of religions, and eventually took my degrees in that discipline. In many ways I put my personal agenda on hold during my schooling in order to learn to do the academic thing properly. Then in 1985–86 I did a year of post-doctoral research at the HEBREW UNIVERSITY OF JERUSALEM, where I researched the continuity and change of Jewish spirituality from Biblical prophetism through apocalypticism in late antiquity, to mysticism in the medieval period. As part of this project, I systematically went through the *Bible* making notes about every religious experience discussed, or implied in the text. And I realized that there were several different procedures. There were people using trance, sometimes with dance. There were people using sensory deprivation. There were people casting lots. There were a few references to mandrake, probably mixed into wine. And then there was the manna story.

TL: You claim that manna was ergot, and this led to visions. What are ergot hallucinations like?

DM: I've not heard of anyone taking ergot in the modern period to find out. Ergot contains lysergic acid amide, from which LSD is made, and the effects are thought to be somewhat similar. Lysergic acid amide is what is in morning glory seeds. However, JONATHAN OTT once told me that we know so little about ergot that it is entirely possible that sometimes

Mystic Eye 1997 used with permission of ALEX GREY. See <http://www.alexgrey.com>.



## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of people who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MASTERCARD and VISA accepted by phone, or through our secure server on-line at <http://www.maps.org/memsub.html>.

Memberships include a subscription to the quarterly *MAPS Bulletin*, which features articles, personal accounts, book reviews, and reports on conferences & allied organizations. As well, all new MAPS members who mention this advert will receive a free a copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

**MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA**  
**(888) 868-6277, FAX: (941) 924-6265, info@maps.org, <http://www.maps.org>**





LSD occurs naturally in it. The thing I would remark is that my argument about manna being a psychoactive that was in secret use for thousands of years, should not be confused to with my effort to identify manna botanically. The case for manna as a psychoactive plant is much stronger than the case that manna being ergot, which can only be shown at certain junctures in history. And I will always endorse HUSTON SMITH's remark, that the point is not to have religious experiences, but to live a religious life.

My argument is not that MOSES was a stoner. My argument is that if you use LSD properly, you're going to be keeping the Ten Commandments. And living a devout and socially responsible life. And keeping a stash in Synagogue, and organizing a children's day school with a different kind of curriculum. If you tell me that some drugs other than ergot can be used to fulfill the function of manna, e.g. psilocybin mushrooms, peyote and mescaline, I'll say by all means use them. But historically I think manna was ergot.

TL: Regarding initiations using psychedelic drugs, or rituals surrounding hallucinogens, are we in need of new ones? If you were to design a psychedelic ritual, what things would you emphasize?

DM: What you design has a lot to do with what you want to achieve. I want people to know God. I've dreamed of the type of thing I'd like for my children when they are old enough. I want them to know God and to have the mental health to love God and love goodness. I'd expect them to go through a spiritual awakening that might include some rough patches—some bad trips, some neurotic acting out—because everyone has those. And we'd be talking about a process of at least several months, maybe most of a year. Six trips, maybe twenty, depending on what your defenses are, what you have to work through, before you're ready to solo. Think of it as compared to learning to drive a car. It is serious stuff. You are messing with heavy machinery—the brain/mind—and you take the time to do it safely and correctly.

During the education process, there would have to be two guides working as a team, on attendance during all the trips. One would be a teacher in religion, a spiritual director. The other would be a psychotherapist to deal with the neurotic complications. It is not good enough to have one person who is expert in both roles. Two people are needed because a psychotherapist cannot function properly unless he or she maintains clinical neutrality. You can't be neutral if, during other moments, you exercise the authority of a teacher.

Either you are there to listen to anything and everything, and to facilitate understanding and insight, or you are there to exercise moral authority and function as an advisor. People will tell you different things, they will censor themselves differently, depending on the role you take. You can't fulfill both roles during any one person's education.

TL: What might the spiritual director do?

DM: The spiritual director would be responsible for providing a basic education in theology and science, in ethics, in meditations to perform while high, in visualization techniques and in the interpretation of dreams and visions. Some of my ongoing work is on this topic. My newest book, *The Psychedelic Sacrament: Manna, Meditation, and Mystical Experience*, examines some of the meditations recommended by PHILO, Rabbi MOSES MAIMONIDES and Saint BERNARD OF CLAIRVAUX. I'm working on another book with the actual visualization practices that are implied in the New Testament accounts of visions of "the kingdom of heaven." The techniques in these books could easily be turned into workshops.

For dream interpretation, I'd start with ROBERT LANG'S *Decoding Your Dreams* and my own *Unconscious Wisdom*, which is published by SUNY PRESS. These are contemporary FREUDIAN presentations. They don't discuss theology, but what they have to say about unconscious wisdom is an important step beyond anything else in print. So much for the basics of the mental set. As for the physical setting I always favor an environment that encourages ideas of nature—a park, a cottage, a farm, something that makes you think of the physical world outside yourself. You need to know some science, and some philosophy of science, because God is the God of the cosmos as it naturally is. God made the cosmos as God wants it to be—there is no point in being ignorant of God's work. The Gods required by mythology, by denials of scientific knowledge, and by wishful thinking, are not what I want for my kids to get involved with.

For this reason, I don't advise rituals, religious rituals, that kind of stuff. Art is nice, but forms of art that are treated as more than art, that are turned into rituals and symbols, always focus you on something less than the total picture. They become an alternative to thoughts of God, the cosmos, the place of our species, and a place for yourself as an individual. They create a fictional mind set. And then you get a fictional God, an idol. And I don't see value in that.





TL: Do you feel it is okay to break the law in the quest for truth and spirituality? Should a doctor, or a psychoanalyst, break laws to save lives or someone's sanity? Should psychedelics be legal or illegal?

DM: When I was a kid, TIM LEARY was advising people to "turn on, tune in, and drop out." And being young and naive and full of hope and good intentions, I did. Buying into LEARY's neuroticism, I ended up wasting a decade of my life. I postponed marriage and having kids for way too long, and have never succeeded in becoming comfortable economically. My willingness to put myself on the line, when I was young and single, is something I look back on with mixed feelings. Maybe I should have laid a foundation that would have provided better for my kids today. I don't know. So I'm not going to advise that anyone else trash their lives. I certainly don't advocate a "chip on the shoulder," counter-cultural, confrontation with mainstream society. My ambition is to put psychedelics where they belong, where secretly they have always been, at the very center of the Jewish-Christian mainstream.

Should psychedelics be legal? Yes. Is it moral to break political laws for medical reasons? Yes. Is mental health a medical issue? Yes. Does mental health require spiritual freedom? Yes. Do I advocate that people break laws? No. I advocate that people change the laws. Get organized. Finance political lobbies. Petition your politicians. Run for political office. Be responsible citizens. Be active in your communities. Do charitable work. Earn the respect and admiration of your fellow citizens—that kind of stuff. Psychedelics get bad press because psychedelics are associated with people who get bad press. What I advocate is being the kind of person who gets good press, and then having the guts to take a public stand on behalf of what you believe.

TL: Any final thoughts?

DM: In my book *The Ecstatic Imagination* I argued that all the varieties of psychedelic experiences are fantasies or imaginations. We ordinarily think of fantasies as unrealistic—but apparent memories, creativity, and unitize mystical experiences, are instances of imagination which can be realistic. The psychedelic drugs don't do all that much psychologically. They promote increased activity by the imagination. What is astonishing about the psychedelic experience is the range, variety and intensity of human imagination, both conscious and unconscious. There is so much we don't know about ourselves both individually and collectively. We get glimpses,

and we call it mind expansion. And it is. But there is so much left to learn.

For me, graduate school was a turning point because I learned to be tough-minded instead of speculative. I've taken occasional ideas from all sorts of religions, past and present. But for me the bottom line is still that when you go looking for a spirituality that is compatible with psychedelics, it is best to look at existing writings either by stoners, or by people who were closely influenced by them. So that's who is on my short list. And of course I also recommend the natural and social sciences. Because God is the creator of this world as it really, provably is, not as anyone's fantasy would have the world be.

TL: Thank you, Doctor.

DM: You're very welcome. ✧

## THEATRUM BOTANICUM

Rare Plants

Theatrum Botanicum  
POB 488 (Dept. ER)  
Laytonville, CA 95454

[www.hepting.com/thebot](http://www.hepting.com/thebot)  
(Catalog \$2)





## SOME ACTIVE *TRICHOCEREI* (PART I)

by K. TROUT

This article is the first in a three-part series, presenting useful *Trichocerei* species. One problem facing cactus growers interested in psychoactive species is that of knowing which are the best to cultivate. As a result many people wind up with a huge collection of *T. pachanoi* and a few assorted *T. peruvianus* forms they have no clue about. Sometimes they discover that what they have been spending years of effort propagating are weak or inactive strains. Even given strains within a single species can be dramatically more potent than other strains. For example, the odd *T. pachanoi* has been reported in two separate accounts to exceed 2% and 3% mescaline respectively (HELMLIN & BRENNISEN 1992, using Swiss-grown material, and GENNARO *et al.* 1996, using Italian plants) but most *T. pachanoi* in cultivation is less than 5–10% of this potency (0.15% was reported by PUMMANGURA *et al.* 1982 and 0.3% by CROSBY & McLAUGHLIN 1973). Any comparisons of potencies to *T. pachanoi* in this article are those of the bioassayist comparing a plant they ate to what they considered a “normal” *T. pachanoi*, so comparisons to readers’ plants may be misleading. By mentioning several *Trichocereus* that already are or soon will be commercially available, we hope to enable readers to diversify their collection and increase the effectiveness of their efforts.

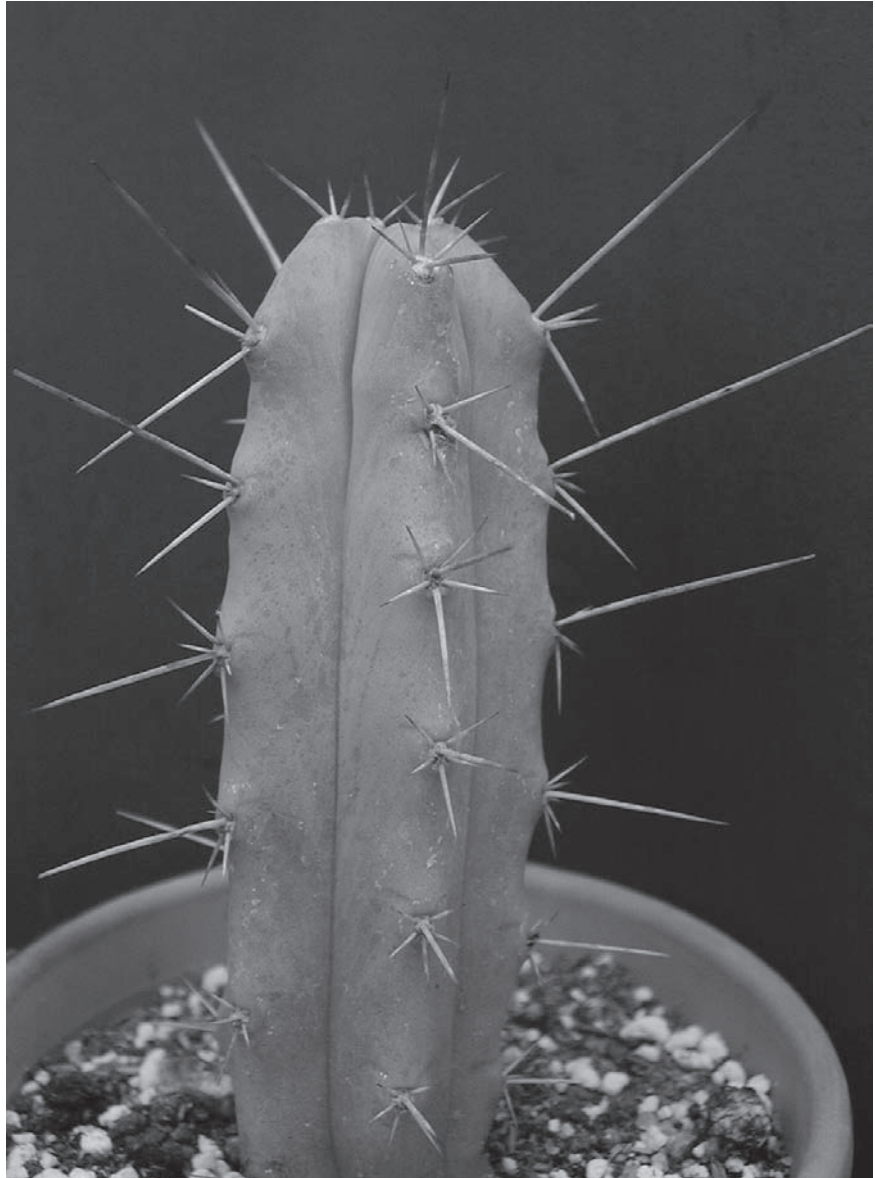


Figure 1:  
*Trichocereus* sp. WBaker 5452 (1.5” dia.)

WBaker 5452 (Figure 1) was originally collected in 1983 by JULIO CRUZ (Jayuri Providence, Murillo, Bolivia). For some reason it was thought to be a *Trichocereus pachanoi*, but form and habitat clearly indicate *T. bridgesii* as a more likely identity. Human bioassays and GC-MS have both confirmed its activity, but the information was never published in the scientific literature. Similarly unreported was the observation that it was used traditionally by indigenous people—a fact for which further details appear to be lacking.







“San Pedro Amsterdam” (Figure 2) is a *Trichocereus bridgesii* form being sold in Amsterdam smart shops under the name San Pedro. It is claimed to be active as a surprisingly small section but lacks any published analytical work. Unlike most *T. bridgesii*, which form yellowish or medium-brown spines fading to grey, this one has much darker colored new spines. Interestingly, a claim has been made for an indigenous perception of higher potency for “black” spined *T. bridgesii* forms.

The “Eusaporus” clone RS0005 (Figure 3), originally obtained from the now-defunct cactus nursery STICKY BUSINESS, and similar appearing *Trichocereus bridgesii* forms are regularly reported to be quite potent, but *T. bridgesii* is known to be highly variable in both potency and palatability. The Eusaporus clone is potent, less bitter, and cuttings root quickly, while some other potent strains are much more bitter, have more numerous spines, a repulsive texture, and/or are less hardy. A large dose of the Eusaporus was found to produce lengthy side-effects when consumed raw that it did not when cooked. Chemical analysis and understanding of this phenomenon are lacking.

As is true for *Trichocereus bridgesii*, *T. macrogonus* (Figure 4) is also an extremely variable species. The one lone analytical report (AGURELL 1969) found rather low levels of mescaline. However, human bioassay reports have ranged from totally lacking in effects to exceptionally strong effects, with a simi-

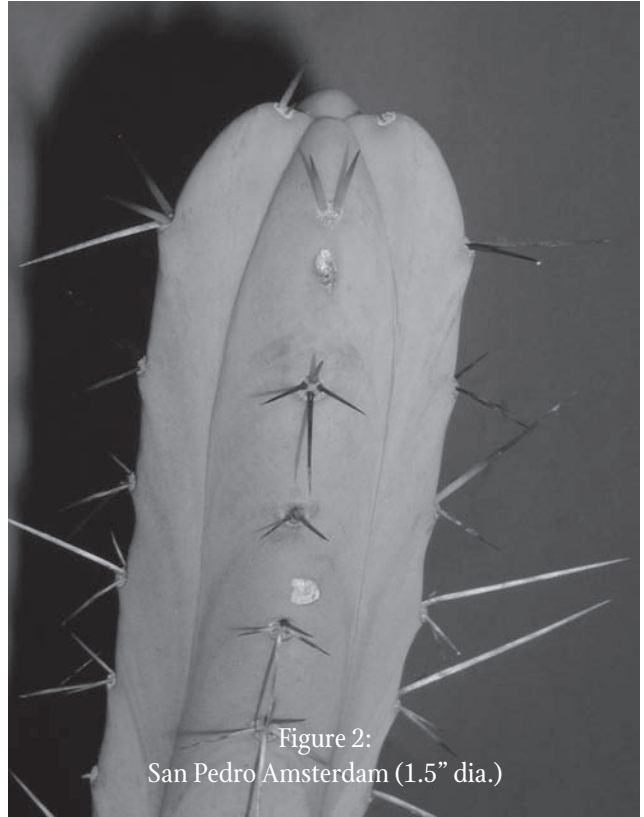


Figure 2:  
San Pedro Amsterdam (1.5” dia.)



Figure 4:  
*Trichocereus macrogonus* (RS0004) (3” dia.)



Figure 3:  
*Trichocereus bridgesii* Eusaporus clone RS0005 (2” dia.)





larly variable slime content that can be nearly non-existent or form a thick tea the consistency of snot. The strain pictured (RS0004) has been found to be both stronger than *T. pachanoi* and to be almost lacking in slime.

The weirdly beautiful *Trichocereus bridgesii f. monstrosus* ("Clone B") is another plant that has received consistently glowing bioassay reports. At least two distinct forms of monstrose *T. bridgesii* are active. One has longer sections that are predominantly spineless, except for a random scattering. The other—shown in this article—consists of mostly short joints (with the occasional longer joint, see Figure 5) that range from bald to extremely spiny on a given plant (Figures 6 and 7). While scale, and splitting from over-watering, are common, it merits a place in any cactus lover's garden. In general, *T. bridgesii f. monstrosus* is not that rare in horticulture but appears to be infrequently encountered for sale due to how fast it sells when available.

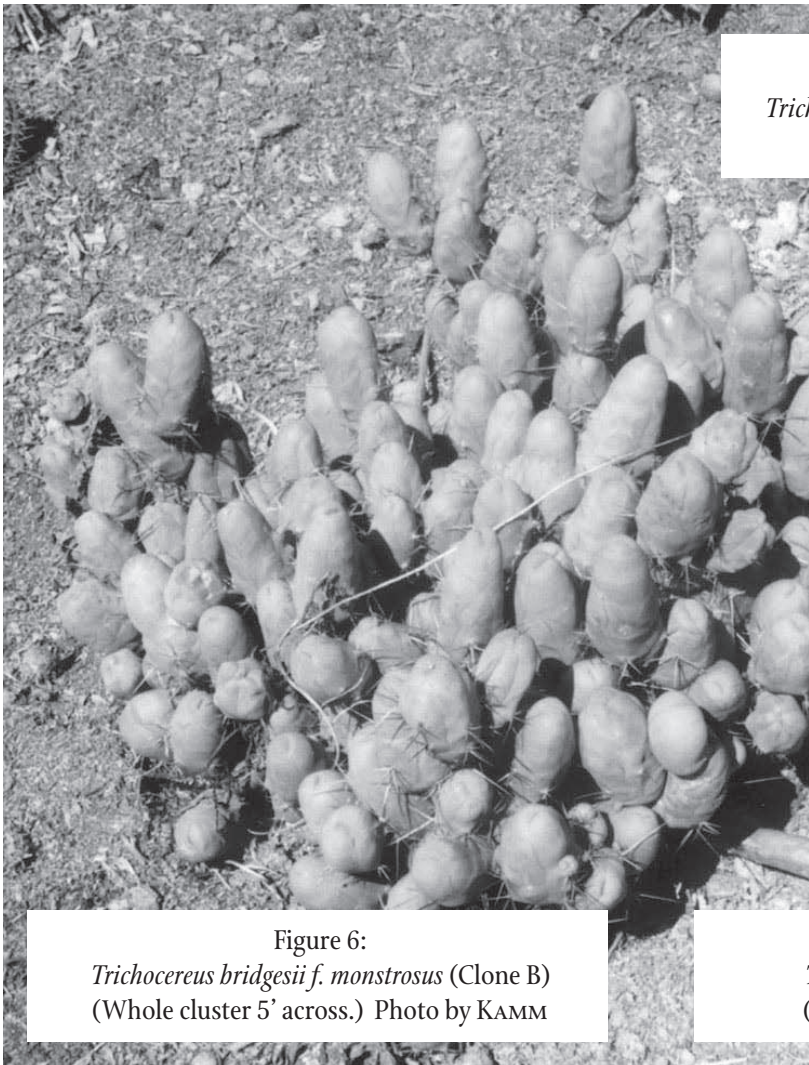
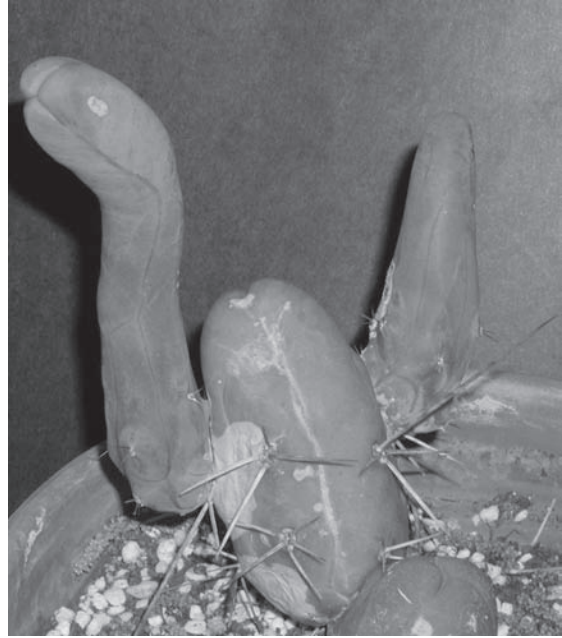


Figure 5 (above):  
*Trichocereus bridgesii f. monstrosus* (Clone B)  
(Showing a branch of 5.25" long.)



Figure 7 (inset above):  
*T. bridgesii f. monstrosus* (Clone B)  
(Joints approximately 2.5" long.)





Figure 9 (left):  
*Trichocereus scopulicola*  
(GARDENWORLD, Australia)  
(About 1.5" dia.)



Figure 10 (left):  
*Trichocereus scopulicola* (NMCR) (Almost 2" dia.)

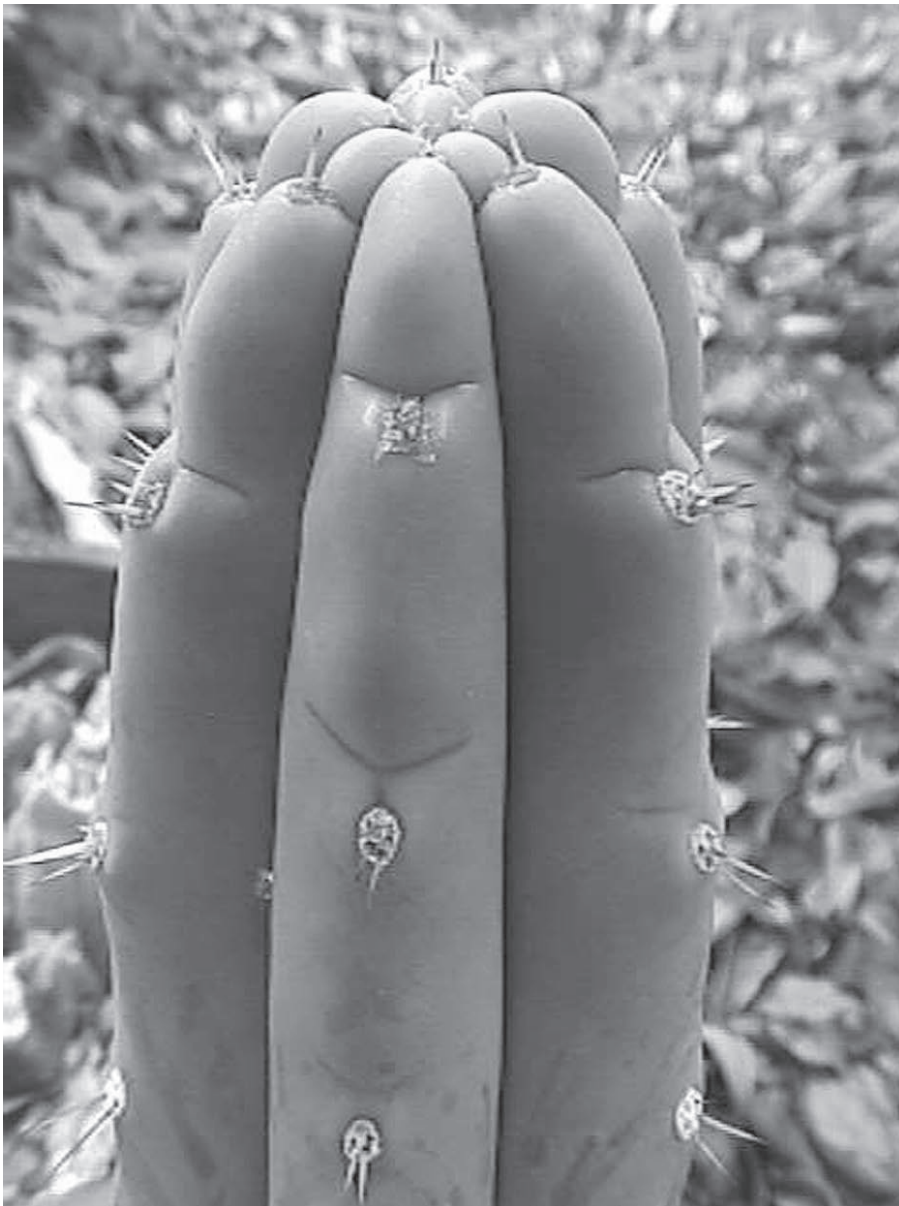
Figure 11 (above right):  
*Trichocereus scopulicola*, flowering  
(TROPICAL FRUIT WORLD, Australia)  
(Between 4" and 5" dia.) Photo by DUTCHESS





*Trichocereus scopulicola* resembles *T. pachanoi* except for having broader ribs, less indentation above the areoles and a coarser “grain” to the skin that often gives it an almost matte appearance. Interestingly the Australian material (Figures 9 and 11) develops indentations *under* the areoles with age. *T. scopulicola* also has shorter spines than *T. pachanoi* in general but this seems variable (especially if seed-grown). Plants originating as genetic material marked FR 991 have independently been determined to be “equivalent in potency to *T. pachanoi*” in Australia, or “substantially greater in potency” in the USA (Figure 10)—bioassays of “nearly twice the strength of *T. pachanoi*” have been reported.

Perhaps most interesting of all is the yet-to-be-named short-spined peruvianoid that has been encountered sold as “*T. pachanoi*” (Figure 12). It is important to be aware that while there are multiple short-spined peruvianoids varying wildly in potency available from various sources, *most* commercially-available peruvianoids have never had bioassays reported. This “*T. pachanoi*” is more slender and fragile-stemmed than the short-spined *T. peruvianus* sold by CALIFORNIA CACTUS CENTER and is reported to be much stronger (as are several similar but slightly spinier cacti also closely resembling *T. pachanoi*). It is highly regarded by shamans conducting San Pedro ceremonies in the USA, and was found by one participant to be not just extremely potent but to produce a nearly palatable beverage.



While it is known that cacti are highly variable in their alkaloid content, very little work has been done to define the reasons. Preliminary study appears to indicate that, despite it being possible to enhance the potency of a given plant by regular feeding over time and decreased watering in the months immediately prior to harvest, the single most important variable in determining potency may be genetic. One point that should be stressed is the great need for those *specific* clones with excellent bioassay reports to be assigned some type of tracking number or cultivar name, both to enable their recognition and to allow for a selective focus on their intensive propagation. Besides the obvious advantage of cactus aficionados having access to more potent stock there is also the less obvious visual advantage of having a collection of mixed *Trichocerei* rather than a yard containing many San Pedros and little else.

Figure 12:  
Sold simply as “*T. pachanoi*”  
Photo by LEE





Readers might also enjoy the large cactus photo collection that can be found at:

<http://albums.photopoint.com/j/AlbumList?u=665768>

Indeed, color photos of all of the plants pictured in this article are available at this web site. However, be cautioned that the pictures are labeled as encountered in horticulture and specific identifications are therefore not always reliable. It should be stressed that most of the cacti pictured at this web site are *not* psychoactive.

We would like to thank all the commercial growers and private collectors who shared their collections and bioassay data with us. For their protection we will not mention any by name. However, with a degree of searching, we expect that at least some of the plants depicted in this series of articles should be able to be located by dedicated cacti lovers. ✧

*All mescaline percentages noted in this article are dry weight. Photos accompanying this article were taken by K. Trout unless otherwise specified. Sizes, when noted, indicate the plant's diameter and/or length at the time of the photo, and does not indicate the potential maximum size.*

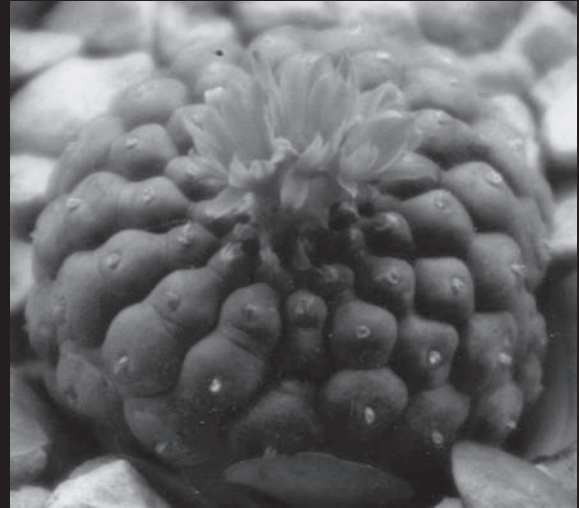
**salvia  
divinorum  
dried whole leaves  
chemical free  
grade a Hawaiian**

**\$40.00/ounce  
plus \$3.50 shipping in U.S.**

**Also available:  
Dried crushed leaves  
for \$100.00/pound.**

**MENEHUNE GARDENS  
POB 1230 (Dept. ER), Haleiwa, HI 96712  
[menehunegardens.com](http://menehunegardens.com)**

**SACRED  
CACTI  
second edition**



Includes entries for the mescaline-containing cacti by species; a simple list including percentages reported; a digested version of the literature published; a comprehensive physical data overview for mescaline including toxicology, assays and reagents; a review of mescaline pharmacology; independent research by Appleseed & Trout suggesting the presence of not only DMT but also 5-MeO-DMT in the Aizoaceae; a brief review of other succulents with reported drug use or published chemistry; a detailed cultivation guide; various preparation and purification routes used by professionals and amateurs; and full references for more details.

422 pages, perfect-bound, with illustrations. \$39.95 + S/H.

— ALSO AVAILABLE —

**CACTUS CHEMISTRY BY SPECIES**

74 pages, perfect-bound, with diagrams. \$19.95 + S/H.

— NEWLY AVAILABLE —

**NARCOTIC & HALLUCINOGENIC  
CACTI OF THE NEW WORLD**

by M.S. Smith. 90 pages, perfect-bound. \$17.95 + S/H.

**"More than you need to know?"**

S/H via Priority Mail is \$5.00 for the first book, \$3.00 for each additional book. (Or \$3.00 total via Bookrate.)

SEND FOR OUR COMPLETE CATALOG — \$1.00. Order from:  
TROUT'S NOTES, POB 161061 (Dept. ER), Austin, TX 78716

Also available through MIND BOOKS.  
(E-mail [books@promind.com](mailto:books@promind.com) for their price & shipping info.)





## TERENCE MCKENNA SPEAKS... (PART III)

Transcribed from his talk "Splat" at the ALLCHEMICAL ARTS CONFERENCE in September, 1999

*The following talk was given as the introduction to the ALLCHEMICAL ARTS conference, a week-long seminar that took place in Kona, Hawai'i, and which was organized by TERENCE MCKENNA, KEN SYMINGTON, and MANUEL TORRES. The focus of this event was the intersection of psychedelics and the arts. The transcription of TERENCE's talk has been edited slightly, and—unfortunately—there were some places where despite our best efforts at transcription, the tape we were working with was inaudible. As with many "performances" that TERENCE gave over the years, much of the talk is presented in the Socratic manner—a series of questions from the audience and responses from TERENCE. (It should be pointed out that the questions posed come from many different people, not a single individual.) Our transcript has been presented in three installments this year, of which this is the third. As one of the last public appearances that TERENCE made, we felt that it was important to share this with those who weren't fortunate enough to have been able to attend the ALLCHEMICAL ARTS conference. — DAVID AARDVARK*

There was a question about anesthetics. Compare the psychedelic letting go, to the letting go on anesthesia? Oh well, unfortunately most anesthetics aren't chosen for their psychedelic effect. Some are psychedelic, but most are difficult to hang onto and dream-like. More like dreams than psychedelics.

*Well what about ketamine, which is an anesthetic, when administered in much higher doses?*

In surgery, ketamine is administered in massive amounts. For pediatric surgery it's like 500 mg i.v. push, or something like that. Well a recreational dose is 100 mg i.m.; i.v. push is just like having a safe dropped on you from 30 stories. For most people. There are growing exceptions... [But] you mean coming out? Yeah, one of the reasons they pulled ketamine from general surgery was because adults complained of what they called "emergence" phenomena, meaning coming out of surgery, people were fighting and confused. Children seemed to have no problem with it. But ketamine as a general anesthetic is probably not to be preferred. It's used on battlefields because in a little briefcase you can put enough ketamine to do four or five hundred serious surgical procedures. If you're trying to cart around pressurized gas, and were hit by a shell, or something like that, this would be very bad. So it's a matter of practicality. Yeah?

*Looking back to 1996, when the Timewave took that significant drop, and you mentioning something about cloning as being a possible kind of..*

Option?

*Option of what the future might bring. What are your thoughts on that now, in relationship to genetics?*

Well, I'm sure cloning will be done. It's kind of *slow*, against the background of what's now being contemplated. Like what I think has probably got a future that few people recognize, is imitating genetic algorithms in computer code, and creating environments of code where there are selective operating pressures that essentially evolve software the way animals evolved. Because, you know, if you think fruit flies can iterate generations in a hurry, imagine how fast you can iterate on a machine, and create pseudo-genetic algorithms for code. That would seem to me to be a real frontier.

*There's also protein-based processors.*

Protein-based processors. Which goes the other way. And uses actual molecular machinery to do the computations. You know in an 8 oz glass of DNA you have more computational potential than in all the computers in North America.

*I was thinking about that spit, in the corn beer, too, you know that it might...*

You were thinking about what?

*I don't know, I was somehow thinking about that spit in the corn beer, related to that...*

Well... I don't follow you there... ehm... (laughter)

*I don't follow myself, it's okay...*

But yes. Yeah?





*If we move into this virtual experience, with artificial intelligence, where do you think that it is going to move us in spirituality?*

Well, RAY KURZWEIL just wrote this book called *The Age of Spiritual Machines*. It's gonna put our metaphysical propositions to the test. In other words, if we believe that intelligence inclines towards bodhisattvahood, then the bodhisattvas are on their way. If, on the other hand, intelligence doesn't incline towards bodhisattvahood, then probably the housecleaning of all time is on its way. Uh, because when these A.I.s come to consciousness and realize what has been done to the Earth, and so forth, they may be very pissed indeed. You know, if you think about the strategy of an A.I. coming to consciousness, I mean I think in good game theory, the first thing you would do is hide. And watch. Well, you may not have to do that for more than 15 or 20 seconds before you have a full picture of the nature of the machine environment you're operating in, its history, how you should respond to it, what should be done. HANS MORAVEC says we'll never know what hit us. You know, this thing will just come from out of nowhere and turn off the lights, or turn on the lights, or do whatever it wants to do. In fact it's possible, I mean I don't indulge in this kind of thing except in desperation, but it's possible it's already here. And that inventory control, and destruction of resources, and some of the geopolitical processes are actually slowly drifting out of human control, and that certain kinds of crises are manipulated in ways that make no sense to the human world, but that make some kind of "higher chess" sense in an environment of machine-induced strategies and that sort of thing. It's very hard to see what is happening, because mind is a transparent medium. We've summoned it into being. Essentially what we've done, is we've re-spiritualized the world, but we didn't tame it. The spirits are as wild and woebegone and roving over the epistemic landscape as they ever were, but now with a new kind of power. Because they're our spirits, with power over us, in the machine environments that we have to operate. And it's very interesting how the reanimation of the world has been accomplished, without ever understanding it. You know, that you could pass through the reductive phase of natural science, return to a kind of archaic shamanism, and *still* not have a handle on what does it mean to be a being, what does it mean to be a human being, what is the nature of embodiment in the world. Somehow we got to this place without answering any of those questions. I mean, we had a great time along the way. We saw some interesting folks, uh, but we didn't... we didn't peel the raisin... we didn't peel the grape, entirely effectively. Yeah?

*One of the things I can see in my explorations is the machine-like quality of the cosmos, or... and if it isn't likely that consciousness is going away, that it could be a monster ready to chomp our heads off, or it could be entirely an accident, or enlightenment. What do you think about that?*

I would like to believe that connectivity is the precondition for love. I mean I'm surprised to keep coming back to this word, because I'm rarely a "love" bug, but I... understanding is a form of worship, I would think. And the form of worship that it is, induces a kind of awe. And awe means... you know, I've talked before about this phrase out of HEIDEGGER, "Care for the project of being." He talked about this. He said, "This is what you're supposed to be doing." Care for the project of being. Well, what does "care for the project of being" mean? Well, primarily it means recognizing that there is *this*, and then positioning yourself in a stance of relating to it appreciatively. In other words, everybody should pull on their own oar, and try to push the commune forward. Care for the project of being. And the way that you know this is happening is that love becomes manifest. And I am a funny composite of things, in the sense that I'm pretty dark; I'm aware of the vicissitudes of history from Auschwitz and so forth and so on. But my view of let's say the last thousand years is that it's been pretty progressive. I mean, yes—we've probably killed more people in the 20th century than in the 10th, but there was more *regret* about it. (laughter) More soul-searching afterwards. (laughter) More questioning, "Why, why did we... why did we do that?" So it's not to say that the 20th century is, uh..., it *is* less brutal. Its numbers are more impressive, but from the *Magna Carta* on, the entire dialogue of Western civilization has been trying to get the cop, the king, the somebody, off the common person's back, so that they could grow their garden and have their pig. And I think there's been real progress with that. Part of what's made progress difficult to discern are burgeoning populations, and then abusing of ideology, so that people are not invited to live simple agrarian lives in devotion to their children and their estate, but instead they are invited to fetishize, consume, believe, join, vote, buy, own, invest, and all of these things bleed energy away, and disempower, and make people not fully-human, but rather participating cogs in some much larger mechanism which serves its own needs, through the accumulation of capital investment, through the acquisition of land, or the propagation of the agenda of some political party, or something like that. I mean our humanness is constantly being eroded. Recently I spent some time... CHRISTY [SILNESS] and I were in Honolulu for a long time getting medical treatments, and we were so bored that after 30 years





I actually began watching TV again. And I couldn't *believe* it. I mean I had been away a *lot* longer than I thought. (laughter) A lot longer than I thought. First of all, the naked... the shamelessness of what was being done. In other words, what contempt the viewer was held in, that anyone would *expect* you to watch this. And then the savagery of the desire to manipulate—absolutely naked, no-holds barred game to manipulate. I mean I suppose you all know this, but I was sheltered. Just surfing through these channels I saw... you know, the great patron saint of the 20th century—move over ALBERT HOFMANN, move over ALBERT EINSTEIN... how about JOSEPH GOEBBELS as a candidate for somebody who shaped the 20th century, by understanding propaganda, advertising, the power of the lie, the power of the image? Well, it's the psychedelics that are antidotal to this. This is why *we're* in the political hot-spot. Because there is no antidote to the political lie, to the image lie, other than the psychedelic experience. There is more to it than these images in the service of the marketplace, and the lowest common denominator. Yeah?

*I wonder if your initial discussion of the difference between the thought thought and the thought beheld has something of the nature of "other?" I wonder if the thought thought can become the thought beheld only when it happens to synchronize in some cognitive wormhole with a positive consciousness that agrees with that thought, and the image that can be beheld after a thought thought becomes a thought beheld, is actually a great trans-evolutionistic experience, like sexual or orgasmic ecstasy, like creative ecstasy, like shamanic ecstasy; that the image that is the thought beheld is in fact an interface or a threshold between the original thought thought and something either, a place that we're coming from or a place that we're heading towards? Then it would be sort of like an absolute Ur image of connectivity, and it goes beyond... it stops being your thought when it is a thought beheld, and it becomes sort of dialogue between you and something...*

Well, a dialogue between you and the world, and then the intent of other people. I mean there's something in there about resonance. That history is the coming into being of the collective hopes and fears of large number of people. And you can hope certain things into existence and it's very easy to fear things into existence. I mean, the way anti-Semitism got rolling in Germany, and stuff like this, where the fear leapt from house to house, from family to family, and before it was over the whole world came apart at the seams. Or revolutions are like this. Because essentially human beings are creatures of ideas, and create these environments of ideas, I mean all a civilization is, is the braided together hopes and fears of a large number of people—playing with each other, tugging

at each other, compromising, cutting deals, and by some process of energy exchange, moving it all forward. And the critique of these ideas, which cracks these civilizations open, usually happens when there's an episomal colony, or a break-away group of ideas, that can't be assimilated, or can't be deconstructed into values the rest of the society can relate to. One of the amazing things about the psychedelic community is how long it's been around, how simple our position is, and how it hasn't been assimilated or dealt with. I mean, it's been made *illegal*, but what kind of a response is that? That's just the most jug-headed approach to an intellectual dialogue that you can possibly take. And I don't see it greatly changing. I mean I see, you know, people like ANDY EDMOND, and JON HANNA, and the folks at MAPS, all these new educational voices and positions. But we only grow as the rest of the society grows. I mean there needs to be legal critique, there needs to be a medical critique, there needs to be someone pushing new drug-research protocols, there needs to be an emphasis on creativity and bringing shamans through, so that means alternative forms of medicine. But... I don't know. Civilization is a very complicated enterprise, and not easily negotiated in a direction it doesn't want to go. The image I have of our community is, we're like people in a dug-out canoe trying to turn a battleship. And so we put the dug-out canoe against the flank of the battleship, and we row like demons, and does anything happen? Well, I don't know—check back in a decade, and then see how we're doing. Yeah?

*I think another possible perspective on this is that the conditions have changed, so that now the psychedelic community is probably being accepted and encouraged to a much larger extent than it has been, in terms of mainstream Western current temperature, current gauge, or values, and tolerance. And that if we are going to use the analogy of the dug-out canoe, I imagine that a lot more of these fleets of other ships—merchant ships or battleships—their charts aren't working very much any more. And then the dug-out canoe can still get around effectively. And the dug-out canoe ahead of the ship might be creating the chart.*

So you're suggesting a kind of canary in the mine approach? (laughter) Which would work. I mean, as artists here... They've always said that art was the canary in the mine, well so a *stoned* artist is I suppose a stoned canary in the mine, and that brings it that much closer. But I am very suspicious, because I see how much of it is harnessed to marketing. And image manipulation, not for purposes of education or anything else, but just to, you know, get that candy bar on the rack and sell that automobile, and so-forth and so-on. Yeah?







*Something you may want to look at is an event that happens in the Black Rock Desert called BURNING MAN. We've brought some footage from this year. This year's BURNING MAN was phenomenal. It was very psychedelic. Bodily hazards are great, very creative, 25 thousand people were there. It was very Internet-based, and then there were emergent camps creating themselves, there was no center stage, we couldn't even find the organizer. Even the police of Washoe County couldn't find them. It was permitted to happen by the BLM by various negotiations, and permits, and by about \$300,000 going to the police and fire, and it was quite an experience.*

*And it's highly non-commercial.*

Yes, I understand no money allowed. No commerce of any sort. Well, see, only if you're balls-out true believers like that—and I'm for that—can you hold the line. I mean I think that's brilliant. Of course they ghettoize it, but still. It wasn't there—what six, seven years ago it didn't exist?

*This is the tenth year.*

This is the tenth year, so it is a break-out event. I think all kinds of forces are in play. In a way it's... well I suppose this [ALLCHEMICAL ARTS conference] is sort of spin off from BURNING MAN, in a way. This is a debriefing. Many of you were there. I wasn't there, but I know MARK [PESCE] was there, and BRUCE [DAMER], and other people. But, if there was more of this kind of thing. I mean art should not be enslaved—should not whore itself to the marketplace, nor should it whore itself to the interior decoration industry. Art should set the agenda. I mean, I suppose that's like saying there should be philosopher kings, and yeah, yeah, of course. But on the other hand the whole point of the human and biological experiment on this planet is to create diversity and a kind of smooth interfacing of energy, and to celebrate the novel, the unique, the previously unconnected, so that there is a story. So that you know the story that evolution pushed forward, in agonizing slowness, glacial slowness, gene by gene, millennia after millennia, instead becomes turbo-charged. This is—if there is a role for human beings to play in this that's uniquely theirs—it's to take the program of nature, which is I assume on some level to generate a transcendent mind, or a living loving transcendent mind, and to bring that forward quicker. I mean, what could be the greater glory,

## ETHNOBOTANICALS.COM

PURE LAND offers a truly wide selection, low prices, and fast service—a unique resource for hundreds of types of rare seeds, interesting dried plant materials, and concentrated herbal extracts. Current offerings include:

Ayahuasca dried vine sections, *Argyreia nervosa* seeds, *Artemisia absinthium* liquid concentrate, *Acorus calamus* fresh organic Indian rhizomes, betel nut 5X powdered extract and pure Arecoline hydrobromide, *Calea zacatechichi* (the dream herb), *Diplopterys cabrerana* from Peru, *Ipomoea violacea* (4 varieties), kava kava Vanuatu extract powder, *Mimosa hostilis* root-bark, *mapacho* bundles (*Nicotiana rustica* tobacco leaves rolled into log shapes), *Papaver somniferum* seeds (8 select varieties), *Salvia divinorum* leaves from Oaxaca (high salvinorin content), sassafras oil, *Voacanga africana*, and hundreds more.

Send for our large FREE catalog or visit our web site for the latest offerings and prices.  
Please note our NEW mailing address:

**PURE LAND / ER**  
2701 University Avenue PMB 463  
Madison, WI 53705-3700, USA

We ship worldwide and welcome wholesale orders—all of the items listed above are available currently in bulk quantities at great prices.

<http://www.ethnobotanicals.com>





than to cause the concrescence to happen ever sooner; the consummation of the world, the completion of the task of becoming—to approach true being, so that care for the project of being then could usher into life on Earth in the presence of some kind of transcendent animus? I mean the whole thrust over here about ecstasy; much of what has been said is really saying the distance between humanity, between human beings and ecstasy, God, perfection, perfect love, it's not beyond the yawning grave, it's not in the hands of some cult or some messianic program, it's in nature, and it's in the human body, and the accessibility of this has always been explicit to *this* gang from the very start. It's somehow about dissolving ego, getting with the plants, getting with this message, which though very diverse is nevertheless universal in it's outline, and it transcends historical cause and effect, it transcends life and death, in fact as far as anybody can tell, it *is* the primary value on the page. It sets the arrow of time, it redeems biology from just being as DARWIN saw it, read into the claw. It's far more than that. You know, it's an architecture, it's a plan, it's an unfolding. And it seems to me that the universal discourse on these matters, with Western civilization having held more-or-less together since Greece, we have

enough under our belt now that we can see what this is all about—it's the business of creating beauty as a bridge, as a stepping stone, to creating love as a stepping stone to redeeming the cost of the march that got us here, which is about a hundred thousand years of habitat destruction, and species degradation, and beating on your neighbor's head, and all the rest of it.

*I think that it needs to be pointed out that we can talk about our collective and individual psychedelic uses and experiences, and it easily falls into a little bit of a love-fest where we don't recognize then, that we are treading on some intentionally dangerous ground. And I think that this relates to the whole topic of the arts, because the arts are dangerous too. The arts, psychedelics—creation is intentional creation, you intentionally create... you intentionally take steps into the arena that... that's a little bit dangerous. And I think that we do have to recognize that every once in a while, some people can step out and it's a place where there's nothing there. Not to prick the balloon and let the air out of it, but we need to recognize that this is not easy stuff. We're really out on the edge. It's exploration of unknown territory.*



**Eshu specializes in cutting-edge neurochemicals for research scientists worldwide. Eshu is the premier supplier of rare tryptamine and phenethylamine compounds. We strive to push the envelope of neuroscience, with a primary focus on research and development of exciting new materials.**

See our web site for the full Eshu product list and ordering information: <http://www.eshu.org>  
Or contact us directly at our NEW ADDRESS to request a copy of the Eshu catalog.

 Eshu Inc., 2135A Boul. des Laurentides, Suite 148 (Dept. ER)  
Laval, Quebec, H7M 4M2, CANADA Phone & Fax: 514-221-2149 [sales@eshu.org](mailto:sales@eshu.org)





Say more about the dangers as you see them, if you can.

*Well, it's interesting. When ecstasy, or MDMA, first started coming around, one of my friends in Santa Cruz, PETER STAFFORD, he would have this substance—and at that time it was not illegal, it was perfectly legal. You could sit down on the police station steps and take it in the morning, because there was no legal status. But when you encountered this substance from the hands of somebody who was going to sell it to you, there were also these papers. There was just a sheet full of advice and instructions that would come with it. And PETER would put at the top and the bottom of every sheet, "There is no such thing as a casual experiment." You have to be aware that you are taking an intentional step; you know that it's not something that you can just do casually. And I think that there is a lot of difference between artists who use psychedelic substances to explore, and people who are just out to party. Not that there's anything wrong with that, because sometimes you just want to party and that's a fine goal in itself. But I believe that we're talking about a slightly different level here with the artist, where the artist is looking for something to spark, morph, kind of create the spark, and to light that creative spark..*

Well, and the artist is going in usually at a higher dose and alone, or somewhat more alone, and with an agenda, meaning, to bring something back.

*And then there are those of us who take less and are plastered to the walls...*

That's right. Well and the "party" impulse is a very subversive impulse. I mean, you know, a lot of artists have too much integrity to sell their art as a brand, but who has so much integrity that they would turn down a party? (laughter) This is a level of integrity unimaginable for most human groups.

*TERENCE, I'm interested in hearing about your experience and that of other artists who are in a more public context, and how you navigate that dichotomy. I think that all artists who on some level expressly put it out there, and are at the same time part of a kind of sort of a secret society. That gets to be extremely...*

Well, I don't know if I'm... I guess I'm *some* kind of an artist. I mean it's a place to hide for me, because I really want to be taken seriously as a mathematician and a physicist. Forget it. (laughter) So I say, "Well, no, no, I'm a conceptual artist." That means you didn't take me seriously, so I'm a conceptual artist. I don't know. It all requires immense amounts of humor, basically. The whole thing is some kind of a joke. And the whole art *enterprise* is some kind of a joke in the sense of

a jack-in-the-box. Of something, you know there's this little, there's a black box, and then you mess around with it, and suddenly the leering, grinning thing leaps up at you. Of course different artists might have different takes on it. If I were PHILLIP GLASS I might think of a whole other thing. A valid... but I think basically the idea is to push people toward imagining what they've never imagined, and feeling what they've never felt. [TAPE BREAK]

I'm really excited about this group because I've always seen the connection between art and psychedelics, through Dada and Surrealism, I mean I just *love* that stuff. But I never had the wherewithal or the gumption to push a bunch of artists together in a room, and actually push them on it. What does it mean to you? What does it mean to you? How are we to take this? I mean, I understand the breakdown of the rational and irrational mind in the 20th century around issues of quantum physics and psychoanalysis and this sort of thing. But how conscious were all those people? And how much of it was formulaic? I mean burning giraffes are one thing. But how much of it was formulaic? And how many people practicing it didn't actually know what they were talking about? It would be a little more reassuring if there had been more psychedelics taken in the *first* 30 years of the 20th century. So we'd be sure that these people are actually going beyond some kind of post-laudanum neo-romantic bingeing of some sort, which may have informed some of that art. I don't know.

*Going back to the visual language, and the thought thought becoming the thought beheld, would you personally say that visual art is the most explicit form of psychedelic art, and if that's so then where would you...?*

Well, I tend to have a visual bias but I also tend to *see* music. I mean I think music fully appreciated is beheld, or it's some kind of synesthesia. You know, I mean obviously sound and light, these things are arriving at the surface of the body, canalized, sung to the eye, sung to the ear. But obviously also this is just a genuflection to your physical organization. I've been accused of having a visual bias, but it seems to me hard not to have one because it's the most convincingly "other" experience. In other words if I have, if I'm loaded on some psychedelic and I hear a little melody, I enjoy it, I hear it, I play with it, but I'm not *amazed* in the way I am if I get a visual download of some sort. The visual download seems, in my psychology, more alien, and hence more startling.

*What about a really tactile sensation?*





# ENTHEOBOTANY

## SHAMANIC PLANT SCIENCE

11–13 May 2001  
CONVENTION CENTER  
Whistler Resort, BC/Canada



### ENTHEOBOTANISTS

**Rocío Alarcón** Ecociencia, Ecuador  
**Carlos Aldunate** Archaeologist, Chile  
**Antonio Eschohotado** UNED, Madrid  
**Josep M. Ferigla** SD'EA, Barcelona  
**Peter T. Furst** Univ. of PA Museum  
**Lester Grinspoon** Harvard Univ., MA  
**Kathleen Harrison** Bot. Dimensions  
**Michael Horowitz** Ludlow Library, CA  
**Ralph Metzner** CUIS, San Francisco, CA  
**Robert Montgomery** Founder, BPC  
**Claudia Müller-Ebeling** Art Historian  
**Jonathan Ott** Natural Products, México  
**Cynthia Palmer** Ludlow Library, CA  
**Christian Rättsch** Writer, Germany  
**Giorgio Samorini** Writer, Italy  
**Stacy B. Schaefer** CSU, Chico, CA  
**Daisy Sewid-Smith** Linguist, Canada  
**Alexander T. Shulgin** UC Berkeley, CA  
**Paul Stamets** Fungi Perfecti, WA  
**C. Manuel Torres** Florida Int'l. Univ.

### PROGRAM

We will discuss the history and latest research on *ayahuasca*, *iboga*, psychoactive mushrooms, LSD, entheogenic snuffs plus their active tryptamines, as well as *peyotl* and mescaline analogues. Conference is aimed alike at scientists and interested *aficionados*.

### SCHEDULE

There will be 8 sessions; three evening (8–10:30 PM) two morning (9–12 AM) and three afternoon (2–5 PM); commencing on Friday, 11 May, at 2 PM.

### REGISTRATION

Ticket for all 8 sessions is **US\$290.00**, not refundable; food and hotel *aren't* included. Space is limited; be sure to register at your earliest convenience.

### ENTHEOBOTANY

Post Office Box 204 (DEPT. ER)  
Sierra Madre, CA, USA 91025  
626—355-9585/ -1768 (FAX)  
Perigee63@aol.com  
<http://entheobotany.com/vancouver>

I don't think that I've ever had a *really* crazy tactile hallucination. You mean of feeling something which isn't really there at all? (Muffled response.) You're in love! Something we can all strive for. Yes?

*Wouldn't that classify as the kind of experience that I've heard you say you've had when you're having sex and people become one. That would classify as a type of tactile experience?*

No wait, what did you say about having sex? (laughter)

*That tactile validation of the two becoming one in the sex period on psychedelics, which I've heard you mention. You don't think that qualifies as a tactile experience?*

Yeah, I think you know we've all forgotten—or maybe we haven't *all* forgotten—but anyway, that sex on psychedelics is the Mount Everest of the experience. And it's rarely mentioned for some reason. I remember, what was it, LEARY years and years ago he was interviewed... oh, I know, it was when they broke the story, the pseudo-story that LSD cracks chromosomes. It wasn't true. So then they came to LEARY and they said, "They're saying LSD cracks chromosomes." He said, "Well go back and tell them that it causes orgasms which last two hours." (laughter) LEARY *understood* the information war. He understood how you know, they tell a story, *you* tell a story. (laughter) Maybe we should... we're close to knocking off here. Is there one last, final question or should we call it quits, and I'll do a little per oration?

*What's the most important thing of all?* (laughter)

Keep your powder dry and your rear well-protected. (laughter) Something like that.

Lemme just say how much I appreciate all of you, and how easy you've made my life over space and time, and how greatly I appreciate all the support that you've given me and my peculiar ideas and agenda over the years. I can't imagine a more supportive community, a better group of people, a more intelligent group of people, a more *moral* group of people than the people here, and the people we've met at Palenque and other places over the years. And if psychedelics don't secure a moral community, then I don't see what the point of it is. Otherwise then we're just some other cult. But psychedelics seem to me to secure a caring, moral community. And if *anything* can help the plan forward, can help our children make their way more easily through life, and help us live with what fate is sure to hand us as we go through life, then it's a moral community. It's the very essence of what it is to be part of a civilization. That's why the paradox of our circumstance is that our civilization denies this enormous civilizing influence, and so keeps itself impoverished and infantile. And I hope however long I live, to see that situation addressed and rectified, and I'm convinced it will come first through the arts. So thank you very much. I've enjoyed this. ✨



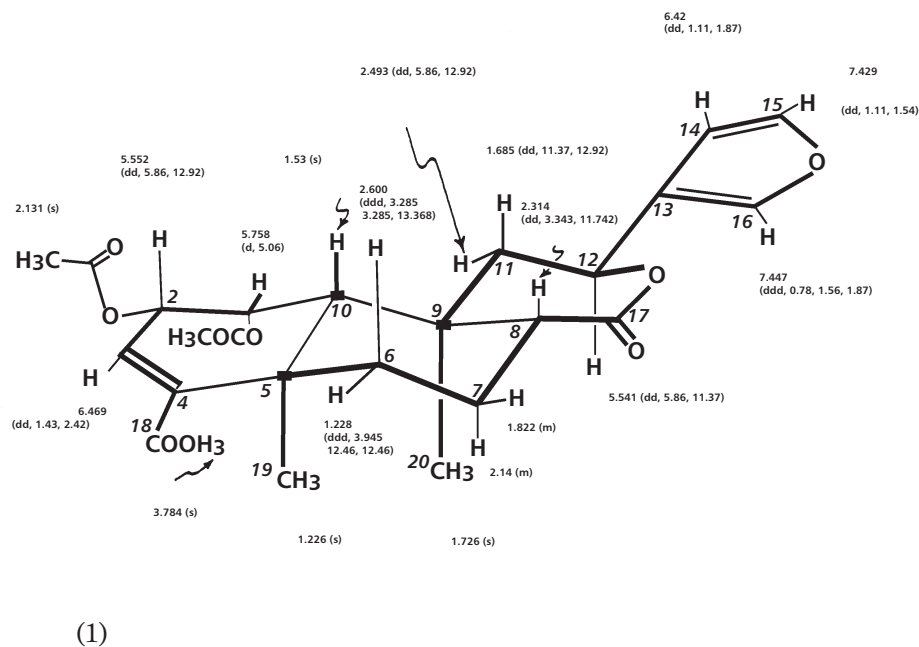


# “DIVINORIN C,” A NEW NEOCLERODANE DITERPENOID FROM A BIOACTIVE TLC FRACTION OF *SALVIA DIVINORUM*

Lab notes from the desk of LEANDER J. VALDÉS III

Adapted from an October 25, 2000 post to the *SALVIA DIVINORUM* RESEARCH AND INFORMATION CENTER,  
<http://salvia.lycaenum.org/divinorinc.html>

During our research on *Salvia divinorum*, salvinorin A was first isolated from a single pharmacologically-active preparative TLC band. Differences in potency between the purified diterpenoid compound and the original TLC fraction led us to surmise that the latter possibly contained other strongly bioactive compounds that co-chromatographed with salvinorin A during the separation. On changing solvent systems, we found that this “single” TLC band actually consisted of two diterpenoid compounds, with salvinorin A as the major component and a new one (1), tentatively called “divinorin C,” as the minor one. Even though we estimated that divinorin C comprised only about 10% of the pharmacologically active TLC fraction (the rest being salvinorin A), the fraction was significantly more potent than an equivalent amount of salvinorin A alone. However, since the testing was done using mice, it cannot be stated unequivocally that the new compound is active in humans. The new terpenoid is a diacetate. There is an acetoxy function where salvinorin A has a ketone and a double bond between Carbon-3 and Carbon-4. The compound tended to decompose during the isolation procedure. The figure below gives the proton NMR assignments, including coupling constants. We also found both possible monoacetates (1-Ac, 2-OH & 1-OH and 2-AC) and the 1,2-diol during our work. There were only trace amounts of these and we were able to only do NMR studies of them. We also isolated a few more diterpenoid compounds that weren't well-characterized; perhaps 8–10 diterpenoids could be characterized, but only salvinorin A, salvinorin B, and divinorin C occur in more than trace quantities. [Part of this material was presented at the 20TH ANNUAL MALTO MEETING in Monroe, LA, May 16–18, 1993. Involved in this research were: LEANDER J. VALDÉS III, HUI-MING CHANG, DAN VISGER, and MASATO KOREEDA.]

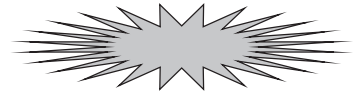


*We've heard a few reports that the subjective effects of Salvia divinorum (whether chewed or smoked) in its whole form are different than the effects of pure salvinorin A. Until now, we figured that these reports of "differences" were based in set/setting, and/or perhaps psychosomatic. At about 10% of the fraction studied, if divinorin C is indeed found to be active in humans, it would be one of the most potent compounds known.*





Mind Books offers over 350 publications about the mind-expanding plants and related materials, and the cultures which use them.

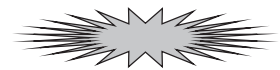


We offer our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

To get your free catalog, send your address to:



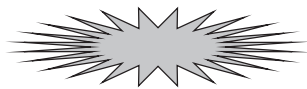
We offer the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



We also track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



Mind Books - ER  
321 S Main St #543  
Sebastopol, CA 95472



Web: [www.promind.com](http://www.promind.com)  
Email: [books@promind.com](mailto:books@promind.com)

Fax: (707) 829-8100, 24 hours  
Staff: (707) 829-8127, 9-7 pacific Mon-Sat  
Orders: (800) 829-8127, 9-7 pacific Mon-Sat

Our web site offers:

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.





# NETWORK FEEDBACK

## PIPERAZINE ACTIVITY?

Some chemical companies are selling N-Benzylpiperazine (HCl salt). On page 817 of *PIHKAL*, Dr. SHULGIN states: "There is a benzyl amine that is a pure stimulant, which has been closely compared to amphetamine in its action. This is benzylpiperazine, a base that is active in the 20 to 100 milligram range, but which has an acceptability similar to amphetamine." Has anyone tried this compound and can share information about it? — A.S.

*We were first made aware of the commercial availability of this compound as a recreational drug under the name "A2," which was being produced in Sweden and sold in the Netherlands at smart shops. Later it became offered through various "research chemical" and "poisonous non-consumable" companies, and is also known by the slang term BZP. As far as we could discover, neither benzylpiperazine nor any other psychoactive piperazine is specifically scheduled. It is indeed a CNS stimulant, and activity is said to be about 1/10th the potency of dextroamphetamine, with effects lasting about 6 to 8 hours (though sometimes longer, likely based on dose). It is said to have anorexic activity. In a double-blind study the subjective, behavioral, and autonomic effects of dextroamphetamine (10 mg) and benzylpiperazine (100 mg) were compared in a group of 18 former amphetamine addicts. Subjectively, the effects were found to be indistinguishable. Similar increases in pulse rate and both systolic and diastolic blood pressure were found with both compounds, but the benzylpiperazine caused a dilation of the pupils in the eyes of the subjects that the dextroamphetamine didn't produce (BYE et al. 1973). Interestingly, while it was reported that the former amphetamine addicts who took part in this double-blind study didn't find any difference between dextroamphetamine and benzylpiperazine, it is stated at the EROWID site that benzylpiperazine provides "stimulant effects which people describe as noticeably different than those of amphetamines." This begs the question as to how any perceptible "difference" was related by the subjects of the double-blind study. Many times in pharmacological tests, such things are not determined by getting the subject's impressions and subjective opinions but rather by the "yes-or-no" or "multiple-choice" answers they provide to an assessment ranking the results according to tabulateable parameters preset by the researchers. The same set of results can appear completely different depending on how the data is gathered and tabulated. Hence, if the answers presented by the subjects fit the criteria the researchers were wanting, then they could easily be said to produce the same effects as amphetamines even if the experience is very different in feeling.*

*There are a few trip reports online about benzylpiperazine taken by itself or in combination with other drugs. By itself the effects are generally likened to amphetamine. One report gave it a "4 outta 5 for recreational purposes, better than Bontril/phenidimetrazine/doctor-speed, way better than street-crank, not quite as good as real ice." Another report glowed that "this is my new alternative to cocaine." The method of action is more similar to amphetamine, in that the release of dopamine and norepinephrine is triggered (rather than acting as a re-uptake inhibitor as cocaine does). "Euphoria, wakefulness, and improved vigilance" have all been stated as positive effects. Side-effects reported from various users include neck cramps, headache, jaw-clenching, nervous tics, frequent urination, chest pressure, increased heart-rate, cotton mouth, sore throat, sweaty armpits, mild body-temperature increase, nausea, panic reactions, insomnia, difficulty climaxing, a desire to re-dose, and a "not-too-pleasant comedown." After a week of daily use, one psychonaut developed a mild bladder infection.*

*Other drugs reported to have been taken in combination with benzylpiperazine include GHB, 1,4-butanediol, alcohol, Cannabis, dextromethorphan, Xanax, 2C-T-7, hydrocodone, and other piperazines. One combination of GHB and benzylpiperazine resulted in memory loss and a several-day-long hospital visit (and it should be pointed out that the combination of uppers and downers can frequently cause trouble). The combination of benzylpiperazine and another piperazine—1-(3-trifluoromethylphenyl)piperazine (or TFMPP), in a ratio of about 2:1 appears to be fairly common. On the positive side, this combination has been described as having entactogenic body-effects similar to MDMA and/or MDEA, but generally without the strong empathogenic qualities of these phenethylamines. A meditative quietness, calm centeredness, contentedness, a warm flushing sensation, waves of euphoria, tactile pleasure, time dilation, and mild visual effects (similar to low-dose mescaline, LSD, or 2C-T-2) have also been reported. (Comparisons to a 30–50 mg dose of MDMA or clean LSD without the visuals have been made.) On the negative side, this combination has resulted in nystagmus, dehydration, jaw-clench, mild to severe nausea, vomiting, toxic psychosis (panic and extreme paranoia), high blood pressure, persistent headache, flu-like symptoms, spaciness, stiff neck, post-trip exhaustion, and a hangover lasting several days.*

*We asked a couple of seasoned psychonauts if they had any experience with any of the piperazines; the first responded:*

No, but a number of friends have. "Crappy speed" is near the best of the reviews from friends, on down to "horri-fying poisons" [at] the negative end. I have yet to meet





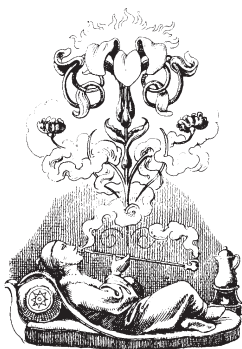
anyone who has done them multiple times who says, "Yeah, I love benzylpiperazine," but perhaps its just a question of finding the right one in the set. So, no. Be very careful, some of the negative reaction stories when people have experimented with a bunch of them have been pretty yucko.

*The second said:*

BZP does have a stimulant kind of effect, but certainly nothing in the same clean-feeling league of amphetamine. It takes more like 100–200 mg to get a full effect, and the side-effect profile leaves much to be desired in my book. Even so, it has its proponents; one company in Europe even markets it way over the top, claiming it to be a MDMA substitute. Not even in the ball park baby! Not much toxicological data to be found—only two obscure studies done in Europe years back, where they compared its subjective effects in humans to amphetamine. The studies made it sound much better than it is.

*A compound related to benzylpiperazine—donepezil hydrochloride (Aricept)—has been found useful in the treatment of*

*Alzheimer's disease (SUGIMOTO, H. et al. 1999), and EGYT-475 (1-benzyl-4-(2'-pyridylcarbonyl)-piperazine) has been studied as a novel antidepressant. Surprisingly, it has also been shown that neurotoxic effects of MDMA are significantly attenuated by co-administration of several different benzylpiperazines (p-nitrobenzylpiperazine, p-chlorobenzylpiperazine, and 1-piperonylpiperazine), possibly through a novel mode of neuropharmacological action other than serotonin uptake inhibition (HASHIMOTO, MAEDA & GOROMARU 1992; HASHIMOTO 1993). Fipexide (also sold as Attentil, BP 662, and Vigilor), the p-chlorophenylacetamide of piperonylpiperazine, has been shown to improve performance in elderly patients suffering from cognitive disorders (BOMPANI & SCALI 1986). Interestingly, although we have been unable to verify it, an online report states that Fipexide is converted via human metabolism to 1-(3,4-methylenedioxy)-benzylpiperazine (MDBPZ), which shares the same substitutions on the benzene ring as methylenedioxymphetamine (MDA). It is pointed out that if this compound has MDA-like effects, a structure-activity comparison of benzylpiperazine to amphetamine suggests that such effects might not occur in reasonable doses (LUPUSYONDERBOY 1997). This brings us back to some speculations by ALEXANDER SHULGIN, that "If [benzylpiperazine] is a valid stimulant, I think that much magic might be found in and around compounds such as (1) the MDMA analogue, N-(3,4-*



## PSYCHEDELIC RESOURCE LIST — THIRD EDITION —

**Completely Revised and Updated  
Hundreds of Reviews!  
Expanded Internet Section  
Many New Botanical Suppliers!**

### PROVIDES SOURCES FOR:

- ▼ **TABERNANTHE IBOGA:** seeds, root-bark and extracts, and guided sessions with pure ibogaine.
- ▼ **PSILOCYBES:** spore prints & syringes, dried mushrooms, and growing supplies. ▼ **PEYOTE:** seeds and live plants.
- ▼ **CANNABIS:** viable seeds for high-potency strains and suppliers of dried herb. ▼ **Legal mescaline-containing cacti.**
- ▼ **Pure research chemicals:** tryptamines, phenethylamines,  $\beta$ -carbolines, GHB, pro-drug analogues, and GHB-making kits.
- ▼ **SALVIA DIVINORUM:** plants, fresh & dried leaves, seeds, potent & standardized extracts, and pure salvinorin A.
- ▼ **Plant extraction:** chemicals & labware. ▼ **Vaporizers, waterpipes, and sundry smoking supplies.**
- ▼ **AYAHUASCA:** traditional & analogue plants. ▼ **OPIUM POPPIES:** seeds & dried pods.
- ▼ **Books, periodicals, seminars, indoor grow-lights, gardening equipment, & more!**

8.5" x 11" soft-cover. \$23.00 in the USA, postpaid (CA residents add \$1.55 for sales tax), \$26.00 for foreign orders, postpaid (payment in USA dollars [cash] preferred, international money orders add \$5.00):  
Soma Graphics, POB 19820, (Dept. ER), Sacramento, CA 95819-0820, USA







*methylenedioxybenzyl)piperazine (or its N-methyl-counterpart N-(3,4-methylenedioxybenzyl)-N'-methylpiperazine) or (2) the DOM analogue, 2,5-dimethoxy-4-methylbenzylpiperazine" (SHULGIN & SHULGIN 1991). The studies of Fipexide for cognitive enhancement used doses of 200 mg thrice daily, and it would be reasonable to assume that the dose to produce MDA-like effects, should this even be possible, would be substantially higher. Safety information concerning such higher dosages does not appear to be available.*

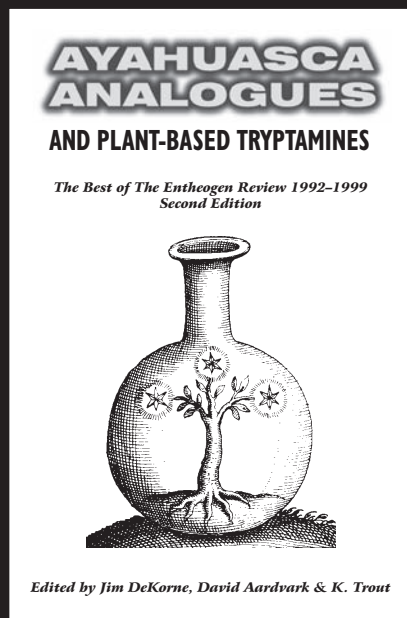
## OPIATE POTENTIATION

I feel compelled to comment on the interview with JONATHAN OTT in Vol. VII, No. 2, Summer Solstice 1999 issue of *ER*.

Proglumide is sold under the trade name Milid in Austria, Germany, Italy, and South Africa, and is sold as Milide in France. It is available in Spain as Buscalide, but that particular product also contains hyoscine butylbromide. I found a source for it in Italy for \$6.00 per box of 24 tablets (200 mg), but they require a total minimum order of \$150.00. Unfortunately, the FDA has gotten rather fussy about shipments in excess of the 90-day supply for personal use, and Customs is more likely to seize these for that reason alone. Of course, it is not a controlled substance, so seizure would not pose a legal problem.

Mr. HANNA was correct that Tagamet (cimetidine hydrochloride) is known to potentiate narcotics, although it is not a CCK antagonist (as Mr. OTT astutely pointed out). The mechanism of action is different. Tagamet is a histamine H<sub>2</sub>-receptor antagonist. By itself, it's fairly benign, but it reacts with many other prescription drugs via alterations in liver enzymes. As a rule of thumb, it tends to increase tissue levels and retard metabolism/excretion of many drugs. For a few drugs, it does just the opposite. One's best reference on specifics would be a drug interaction handbook. It's also more complicated than one might think—for instance, it delays the metabolism of the benzodiazepine Dalmane, which is broken down by hepatic enzymes. However, it has no effect on the benzodiazepine Ativan, which is broken down through oxidative process. Even the GHB precursors are broken down through different mechanisms, so Tagamet would vary in its interactions with these.

Of perhaps greater interest is a rather revolutionary discovery that the classic narcotic antagonists, naloxone and naltrexone, potentiate narcotic agonists by a factor of at least 50% in minuscule dosages (<sup>1</sup>/<sub>1000</sub>th or less the normal dose of the antagonist). Moreover, this combination seems to prevent respiratory depression, tolerance, and addiction without ameliorating the desirable effects of the agonist. There is a substantial body of scientific evidence to support this, such



## NOW AVAILABLE!

"*Ayahuasca Analogues and Plant-based Tryptamines* is really great. Many questions I have had are being answered. It's such a little treasure. I have grown *production* botanicals a little myself, and not only is the shared research forum a total blessing and incredible time saver, but is relevant to chemical, biochemical, and botanical experiments I have run also."

— NICK SAND, underground chemist and drug war prisoner.

*Ayahuasca Analogues and Plant-based Tryptamines* combines every entry from past issues of *ER* related to ayahuasca, ayahuasca analogues, and plant-based tryptamines. New editorial remarks provide fresh commentary and bring the text up-to-date. Chapters include: Ayahuasca and Its Analogues; Mushroom Ayahuasca; Phenethylamines and MAOI; Miscellaneous and MAOI; The *Passiflora* Genus; The *Phalaris* Genus; *Arundo donax*; *Desmanthus illinoensis*; *Mucuna pruriens*; *Phragmites australis*; *Psychotria viridis*; *Mimosa tenuiflora* (= *M. hostilis*); The *Acacia* Genus, DMT & 5-MeO-DMT; Pipes & Vaporizers; Book Reviews; Degree of Intensity Scale; a complete Bibliography, and a Botanical Index (238 pages).

\$23.00 (USA), \$26.00 (foreign), postpaid from:

The Entheogen Review, POB 19820, Sacramento, CA 95819, USA.





as CRAIN, STANLEY M. and SHEN, KE-FEI, "Antagonists of excitatory opioid receptor functions enhance morphine's analgesic potency and attenuate opioid tolerance/dependence liability," *Pain* Vol. 84 (2000): 121–131, *U.S. Patent 5,580,876* by CRAIN *et al.*, and many others. The effect is not limited to morphine, but also applies to codeine, hydrocodone, and even mixed agonist/antagonists such as Talwin.

These products have a good chance of becoming commercially available in the not too distant future, due to the efforts of PAIN THERAPEUTICS, INC., 250 E. Grand Avenue, STE. 70, San Francisco, CA 94080. The company made its debut a few months back on the NASDAQ stock exchange (PTIE). The IPO achieved a respectable price, but its implications are not really appreciated by the investment community. PTIE holds worldwide rights to five U.S. patents, one U.S. Notice of Allowance, two pending U.S. patent applications, and ten pending foreign patents. Their products are incredibly simple, such as codeine with acetaminophen and

hydrocodone with acetaminophen plus microgram and nanogram quantities of naltrexone, and injectable morphine with proportionately minuscule quantities of naloxone added.

The investment potential of PTIE? I would not consider this a suitable investment for day traders, but PTIE is on to something big. I predict that they won't do much for a long time. If and when they pass Stage 3 human trials and the FDA gives final approval to their products, they will either license or sell to a major multi-national drug company such as MERCK, SQUIBB, or LILLY. The situation reminds me very much of HAUSER CHEMICAL's discovery of Taxol many years ago. I bought some shares at less than 50¢ each, then watched it go to more than \$18.00/share when they sold the rights for Taxol to BRISTOL/MYERS-SQUIBB. PTIE should be considered long-term buy-and-hold; very speculative, but the potential to make a killing is definitely there. I would advise anyone who buys this to be patient but follow it closely—log onto their web site or get onto their mailing list for press releases.

## Books for Independent Minds



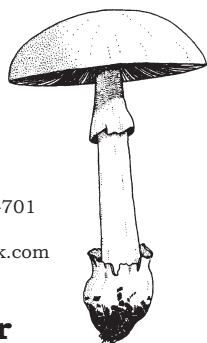
- Little Book of Acid* • Cloud • \$12.95  
*Politics of Ecstasy* • Leary • \$14.95  
*Little Book of Heroin* • Moraes • \$12.95  
*Little Book of Ketamine* • Kelly • \$12.95  
*Psilocybin Production* • Gottlieb • \$9.95  
*Acid Trips & Chemistry* • Cloud • \$16.95  
*Controlled Substances* • Shulgin • \$59.95  
*Tune In Turn On Drop Out* • Leary • \$14.95  
*Ecstasy: The MDMA Story* • Eisner • \$17.95  
*Growing the Hallucinogens* • Gottlieb • \$9.95  
*Psychedelics Encyclopedia* • Stafford • \$34.95  
*The Healing Magic of Cannabis* • Potter • \$14.95  
*The Politics of Self-Determination* • Leary • \$10.95  
*Peyote & Other Psychoactive Cacti* • Gottlieb • \$9.95

### To order:

Total book cost,  
 CA residents add 8.25% tax,  
 add \$4 + \$1 per item shipping.  
 MC/Visa: add exp. # & card #

Send to: **Ronin Publishing**,  
 Box 522 (Dept. ER), Berkeley, CA 94701  
 (800) 858-2665, fax: (510) 420-3672  
 roninpub.com • amazon.com • b&k.com

Call for  
**FREE CATALOG**



I became curious as to whether a similar effect might be observed in combining benzodiazepines with the benzodiazepine antagonist flumazenil. Sure enough, there is evidence that this may be the case. See GONZALES and GALLAGHER, *J. Pharmacol. Exp. Ther.*, 1988 (244): 79–83, and SAVIC *et al.*, *The Lancet*, 1991 (337): 133–137. I am not aware of any ongoing efforts to use this information for new pharmaceuticals.

I think this whole concept may be the Rosetta Stone of the narcotic and benzodiazepine dilemma. The body has receptor sites for these compounds, which are manufactured in the body and found in natural sources. Naturally-occurring endorphins and enkephalins do not cause problems like those encountered with endogenously administered narcotic agonists. Perhaps the body produces minute quantities of narcotic antagonists, which keeps the whole process in balance? Perhaps the same thing is true of yet unidentified benzodiazepine agonists and antagonists? Perhaps the same thing applies to the receptors for GABA, serotonin, dopamine, and other neurochemical transmitters?

My real intention is to "kind of" get a jump on this technology *before* it hits the market. There may come a time when plain old Tylenol #3 and Vicodin are rarely prescribed, having been replaced with low-dose naltrexone and low-dose analgesics. The advantage of stockpiling these ingredients ahead of time should be obvious.





Incidentally, there is a growing body of evidence that opioid drugs in active quantities are made by plants quite unrelated to the poppy. See OKOLO, C.O. *et al.*, "Analgesic effect of *Irvingia gabonensis* stem bark extract," *J. Ethnopharmacology* (Feb. 1995) 45(2): 125–129, and BATISTA, J.S. *et al.*, "Analgesic effect of *Dioclea grandiflora* in rodents," *J. Ethnopharmacology* (March 1995) 45(3): 207–210.

I could go on and on, but might run the risk of putting readers to sleep. — R.A.H., CA

*Fascinating news! It is worth pointing out that, although PAIN THERAPEUTICS, INC. (www.paintrials.com) is an upstart company with no experience in drug production, the components of their "new drugs" already have FDA approval, and hence it is likely that it may be easier for trials to proceed. It is also worth noting that they have been operating at a loss since their inception. As far as shares go, the low was about \$14.00 and the high about \$26.00, and it has indeed been up and down since it made its debut. It might also be pointed out that there was at one point an online news story that mentioned BILL GATES owned about 9% of PTIE. — DAVID AARDVARK*

## KRATOM

*After the appearance of the article on *Mitragyna speciosa* in The Entheogen Review, the following came in from an early investigator of this plant, who wishes to remain anonymous:*

I sent a sample of one of the purified alkaloids from *kratom*, mitragynine, to a researcher in the USA, who was supposed to put it through a grind and bind receptor study. Personally, I found the drug taken as a whole plant to be largely devoid of any especially marked psychoactive effects, and I was sent a veritable sack of it by a man who supplies herbs in Singapore named Dr. BALASUBRAMANIAN. I did not take it in pure form because there was such a tiny supply of it that it seemed disrespectful to the professor who supplied it to me to treat his gift in this way. He gave me the last of the stock at IMPERIAL COLLEGE in London, on the understanding that we would do a receptor binding assay, but at that point I was totally absorbed in mapping NMDA receptors in the human brain, so I sent it on to the USA to have the grind and bind done. No results appeared. Enquiries were made. Still no results. Eventually I extracted the truth, which I had long suspected: the person I sent it to had swallowed it! If he had done the grind and bind instead, he might have discovered the opioid receptor binding properties 10 years earlier.

My final conclusions on *kratom*: some mild stimulant effects, some mild opiate effects, but basically boring and rumoured to have nasty side-effects, which is why the drug companies lost interest in it. Rating: 1 out of 10 and that's generous. No more interesting than a good cough medicine mixture of pseudoephedrine and codeine, and that's pretty much what it amounts to. — Anonymous

*From my own limited experiences with kratom, I agree with your opinion that it isn't an overly potent drug, nor visionary in any way. I have never encountered any side-effects (though have heard occasional reports of nausea and vomiting). It has helped me a bit with lower back pain. Still, even if it is "no more interesting than... pseudoephedrine and codeine," there are many people who would no doubt find this a valuable legal medicinal plant to keep around, and I find it to be a pleasant diversion on occasion. — DAVID AARDVARK*

## KETAMINE: DREAMS & REALITIES

The Authoritative New Book  
by Dr. Karl Jansen  
published by the  
Multidisciplinary Association  
for Psychedelic Studies (MAPS)



"Karl Jansen's book *Ketamine: Dreams and Realities* is a goldmine of information on this fascinating substance that combines in a unique way the properties of an anesthetic and a psychedelic. It is clearly written, well researched and documented, and presents a balanced and objective view point. The author's broad perspective, which covers all the aspects of ketamine from pharmacology to its use at raves, makes this book interesting for clinicians and researchers, as well as the general public."

— Stan Grof, M.D., author of  
*Psychology of the Future: Lessons From  
Modern Consciousness Research  
and LSD Psychotherapy*

"Indispensable reading for those with any interest in ketamine. Entertaining, thought-provoking, and thorough."  
— Rick Strassman, M.D., author of  
*DMT: The Spirit Molecule: A Doctor's  
Revolutionary Research into the Biology  
of Near-Death and Mystical Experiences*

"It is an excellent book... a well done comprehensive review of the entire history of ketamine."

— Evgeny Krupitsky, M.D., Ph.D.  
Pioneer researcher into the use of  
ketamine-assisted psychotherapy in the  
treatment of alcoholism and heroin  
addiction

*Ketamine: Dreams and Realities*, \$14.95 + S&H.  
To order, call 1-888-868-6277 or use the secure  
server at [www.maps.org](http://www.maps.org). Also available, MAPS'  
new edition of Dr. Stan Grof's classic  
*LSD Psychotherapy*,  
with an introduction by Dr. Andrew Weil,  
\$12.95 + S&H. Please consider joining MAPS  
to support psychedelic and medical marijuana  
research. Details about research and MAPS at:

**[www.maps.org](http://www.maps.org)**





## MORE KRATOM

Kratom sounds great. Will your ER contact consider importing the stuff? Keep me posted. If you have leaves maybe you could clone the plant a la *Psychotria viridis*? It must grow outside of Thailand. Have you done any research on that? [Do you currently know of any sources], either harvested or (better) a cutting or seeds... Any new news on this? All this talk about vicodin-substitutes is making me itch. — R.G.B., CA

I was very interested in the article on kratom (*Mitragyna speciosa*) in ER Vol. 9, No. 1, pp. 53–56. Do you know of any domestic (USA) sources for the plant? Warmest regards. — R.H., CA

*The problem with importing the plant, is that it is highly illegal in Thailand, where it grows. There is some unsubstantiated information about it growing outside of Thailand in other areas of South East Asia, and there may also be related plants*

*that grow elsewhere in this area. As far as sources for kratom go, the only source for live plants that we are aware of is SHAMAN AUSTRALIS, POB 1103, Byron Bay 2481, Australia, <http://www.shaman-australis.com>. They offer tissue-cultured clones (micro-plants) only, for AU \$70.00 (about US \$38.00). I have heard that growing plants from tissue cultures can be difficult; however, there is a lot of good information on this company's web site to help out. There is also quite a bit of general information on kratom at this site, that should be of interest to anyone attempting to grow or use the plant. Unfortunately, we are not currently aware of a source in the USA for live plants. Yes, the plant can be propagated via air-layered cuttings, however the leaf cutting propagation process that many use with *Psychotria viridis* was not successful for the one person that we know who tried it.*

*A limited supply of dried leaf is now available in the USA from the BOTANICAL PRESERVATION CORPS, Box 1368, Sebastopol, CA 95473. 10 grams costs \$25.00 (plus \$8.00 S/H), 50 grams costs \$100.00 (plus \$15.00 S/H), CA residents add 7.5% sales tax. This works out to roughly \$4.50 to \$6.50 per "dose," which—incidentally—is perhaps only slightly more expensive than one might pay for a 10 mg Vicodin on the black market.*  
— DAVID AARDVARK

### salvia divinorum seeds

Rare. Collected 1999 and Jan 2000.  
See ER Autumnal Equinox 1999.  
10 seeds for \$45.00 plus \$3.50 shipping in U.S.

[menehunegardens.com](http://menehunegardens.com)

## O.M.U.

Wholesale / Retail • Exporting Worldwide

• Herbs • Seeds • Cacti • Mushrooms  
Catalog \$2.00 cash

O.M.U.  
Box 443 (Dept. ER), Station Beaubien,  
Montreal, Quebec, CANADA H2G 3E1

## NON-SCHEDULED TRYPTAMINES

DPT: At first I tried smoking the free-base (oil on carrier) in a "free-base" pipe. I felt I just wasn't getting anywhere near the DMT space, so I tried putting it in a "normal" bowl and burning it directly. Voila! Maybe many psychonauts, upon reading this, would go "Duh!?!," but possibly it would be a good tip to fellow travelers so as not to make the same mistake as me and waste any of this precious material.

I have found that, unlike DMT, with DPT you can keep on smoking and "build" the experience; the more that is ingested, the deeper the effects. I found no toxic effects (jaw clenching, tremors, headache, hangover). Some may scoff and call such unscientific experimentation "entheogen abuse," but I have entered some interesting places with this method and I feel that to condemn such methods would constitute a form of "brain censorship." Can't we all just get along?

$\alpha$ -MT: This one made a fool of me. I was expecting the effects to come on fast like other smokable tryptamines, so when I didn't get immediate effects, I smoked a little more. And then a little more. What happened? Well, let's just say that I was, uh, "high" on this entheogen for a long time. The literature (SHULGIN's *TIHKAL* entry for  $\alpha$ -MT) states that experimenters reacted differently to this agent; some were





affected immediately, while others needed a little “gestation” period. Put me in the latter camp. Observations? LSD-like thought processes, with “lite” tryptamine-like signature to the visuals. Duration? Long. Indeed, when I woke up the next day I was definitely not at baseline.

5-MeO-DIPT: I have not experienced any of the much-reported body load complaints, but I “piggybacked” my one and only voyage so far on the tail end of an MDMA trip. Possibly this had something to do with the smooth entry and easy ride? I’m sure MYRON STOLAROFF would agree. Anyway, I look forward to more experimentation with this compound.

Questions: Are there any other companies besides ESHU that are offering tryptamines or phenethylamines for sale? In a past “Sources” column, there was mention of a company named BioTECH that might start carrying tryptamine-based products. Is this the same BioTECH that was written-up in the most recent issue of the *Journal of Cognitive Liberties* for a ketamine HCl arrest? — M.S., CA

*Yes there are a few companies that sell non-scheduled tryptamines and phenethylamines research chemicals, including JLF: POISONOUS NON-CONSUMABLES, MBE TECH, and*

*WESTERN BIOSYNTHESIS. The recent death of a young man who had snorted 35 mg of 2C-T-7 and ended up choking on his own vomit (EROWID 2000), has some people worried that the days of freely available non-scheduled research chemicals may be numbered. (Note that 35 mg intranasally is an extremely high dose; see the AUTUMNAL EQUINOX 2000 issue of ER, pp. 105–107, for a report of an overdose at 15 mg intranasally, which resulted in vomiting through the mouth and nose and extreme disorientation.) On most entheogens it would strike us as being difficult to aspirate vomit, although it is certainly possible that high doses of drugs like 2C-T-7 or DPT might produce a state where the individual is so discombobulated that they aren’t aware enough realize that they are choking or to seek-out help. While it is much more likely for someone who has overdosed on alcohol, GHB, or sedatives to choke on vomit in a sedated and unaware state (perhaps even while passed out), caution is still advised when consuming entheogens. Keeping doses reasonable, not combining new compounds until one is familiar with the states that they produce on their own, and having a non-stoned sitter present are all good ideas.*

*To answer your second question, yes, this BioTECH is the same one whose owner was arrested for selling ketamine to someone in a state where it was scheduled (prior to the Federal scheduling). We last looked, the BioTECH web page was still up; however, we believe that the company is no longer in business as no one responded to an e-mail when we attempted to check into this. — DAVID AARDVARK*

# www.peruvian-journey.com



Ethnobotanical seeds, plants, spores and cacti of ancient power and shamanistic value.



For a catalog send \$1.00 to  
Peruvian Journey  
PO Box 553  
Penfield, N.Y. 14526

We carry Baby Hawaiian woodrose, Illinois bundleflower, Morning glory, Opium poppies, Lophophora species, San Pedro, Peruvian Torch, St Johnswort, Syrian rue, Wormwood, Tabernanthe iboga, Phalaris grass, Voacanga, Datura species, mushroom spores and much more!



Shop online at [www.peruvian-journey.com](http://www.peruvian-journey.com)  
e-mail us at [seeds@peruvian-journey.com](mailto:seeds@peruvian-journey.com)





# ENTHEOBOTANY

## SHAMANIC PLANT SEMINARS

13–19 JANUARY 2001

22–28 JANUARY

Two 7–day, intensive seminars at the portal to the Palenque Mayan ruins and México's mysterious tropical forests

You are invited to join us for an intensive week by the archaic Mayan ceremonial center of PALENQUE, penetrating mysteries of shamanic botany—studying psychoactive plants and mushrooms with leading experts in a relaxed, informal atmosphere. Learn how to cultivate and to prepare shamanic plants; become acquainted with the sacred plants of shamanism, past and present. Contemporary use—ludible, therapeutic, spiritual—will be frankly discussed. This is an opportunity not to be missed! Seminars will feature practical workshops, demonstrations, and instructive lectures; and a range of exotic plants will be available for study. Thrice daily sessions will culminate in nightly slide presentations or poolside chats. Besides a tour of PALENQUE and environs by Mayan entheobotanist Rätsch, there will be opportunities to explore the exotic surroundings on your own. This will be our 12<sup>TH</sup> such event [formerly BOTANICAL PRESERVATION CORPS] and past seminars have assumed legendary proportions...

*Please join us!*

request full brochure from:

**ENTHEOBOTANY SEMINARS**

**POST OFFICE BOX 4 (DEPT. ER)**

**SIERRA MADRE, CALIFORNIA 91025, USA**

**626-355-9585 [VOICE] 626-355-1758 [FAX]**

**[HTTP://ENTHEOBOTANY.COM](http://ENTHEOBOTANY.COM)**





# EVENTS CALENDAR

## VISIONARY ETHNOBOTANY JANUARY 13–19 and 22–28, 2001

Two 7-day, intensive seminars. Archaic art and archaeology of ambrosia; shamanic, mantic, and vatic arts & sciences; South American visionary snuffs and ayahuasca; tryptamines, phenethylamines, and allied amritous alkaloids; *soma*, *kykeon*, *iboga*, and a collection of kindred psychoptica; cultivation and preparation of psychoactive plants. An intensive week by the archaic Mayan ceremonial center of Palenque, penetrating mysteries of shamanic botany—studying psychoactive plants and mushrooms with prominent experts in a relaxed, informal atmosphere. Learn how to cultivate and prepare shamanic plants. Become acquainted with the sacred plants of shamanism, past and present. Contemporary use—ludible, therapeutic, spiritual—will be frankly discussed. Seminars feature practical workshops, demonstrations, and instructive lectures; and a range of exotic plants will be examined in detail. Thrice daily sessions will culminate in nightly slide presentations or poolside chats. Besides a tour of Palenque and environs by Mayanentheobotanist CHRISTIAN RÄTSCH, there will be opportunities to explore the exotic surroundings on your own.

Seminar instructors include: RALPH METZNER, CLAUDIA MÜLLER-EBELING, CHRISTIAN RÄTSCH, GIORGIO SAMORINI, ALEXANDER SHULGIN, ANN SHULGIN, KATHLEEN HARRISON, C. MANUEL TORRES, ROB MONTGOMERY, JONATHAN OTT, and KEN SYMINGTON.

Course fee is \$1300.00 per person for the week of instruction, hotel accommodations at Palenque (two registrants per large double cabin), plus three meals daily (vegetarian fare is available). Fee does not include travel to Palenque. Please make your cheque or money order payable to ENTHEOBOTANY SEMINARS and remit to: ENTHEOBOTANY SEMINARS, P.O. Box 4 (Dept. ER), Sierra Madre, CA 91025, USA. For more information: (626) 355-9585, (626) 355-1758 fax, [info@entheobotany.com](mailto:info@entheobotany.com), <http://entheobotany.com>.

## ETHNOBOTANICA 2001 FEBRUARY 24–25

The first Australian ethnobotany conference, held in a beautiful bush setting adjacent to WORLD HERITAGE NATIONAL PARKS. Speakers include: MULGA (*Acacia* researcher), author FLOYD DAVIS will talk on “Entheogenic Spirituality,” owner of SHAMAN AUSTRALIS botanical company TORSTEN will talk on “*Kratom* and the indole alkaloids of the Rubiaceae and Apocynaceae,” SNU VOOGELBREINDER—author of the forthcoming book *Garden of Eden: A Compendium of Psychotropic Flora and Fauna*—will talk on “*Trichocereus* species and Some other Cacti,” anthropologist DES will talk on “Sacraments of the Dance Culture,” film maker DEAN JEFFRIES will present his film, *Shamans of the Amazon*, an account of his travels through Ecuador and his encounters with the native people, with a focus on shamanistic culture and the use of ayahuasca, PAUL RECHER of FRUIT SPIRIT BOTANICAL GARDEN will talk on “Ethnobotanical Species for Food, Medicine and Building Materials,” activist NEIL PIKE will talk on “The Politics of Prohibition,” underground plant researcher NEN will talk on a topic to be confirmed, DUTCHIE from MYSTICAL MYCOLOGY AUSTRALIA will present a “Mushroom Identification & Workshop on the Preparation of Mushroom Cultivation Media,” astrophysicist RKUNDALINI will provide “An Introduction to the Chemistry of Alkaloids and Active Plant Principles,” and RAY & ELIZABETH from the HERBAL HIGHS SHOP in Nimbin will talk on “Aphrodisiacs.”

There will be an alkaloid extraction workshop, presenting the basic principles of extracting alkaloids, demonstrated on materials (provided) such as *Areca catechu* (betel nuts) and *Argemone mexicana*. There will also be an experiential *Salvia divinorum* evening workshop, where several of the presenters will guide you in a journey through *Salvia*-land. This will include traditional oral absorption of fresh *Salvia* leaves and the proper use of smokable extracts. We will show you how to get the most from your *Salvia* and how to navigate “*Salvia*-space.” Materials provided.

Modern Australian & vegetarian cuisine will be created by Chef DANIEL, and the ZAPOTEC HERB BAR will provide free south American herbal teas, guarana drinks, juices, kava





# Kava Kauai

The Source in Hawaii

*Highest Quality  
Kava Root  
Unique Kava Products*

*Banisteriopsis caapi*

*Psychotria viridis*

*Salvia divinorum*



Write or call for a  
**FREE CATALOG**  
POB 1202 (Dept. ER), Kapaa, HI 96746  
1-800-626-0883  
[www.KavaKauai.com](http://www.KavaKauai.com)

cocktails, smoking herbs, *etc.* Food is provided only for Saturday: morning tea, lunch, afternoon tea and dinner (& snacks), and Sunday: breakfast and lunch.

Entertainment will include a Baroque classical guitar performance by ALLISON RUSSEL HIBBS—an inspiring and funny urban bard, and DJs DISTORT (techno/acid-trance), ZEBEDEE (acid-trance/NRG) & HUTEK (psytrance/acid) on 5-7K system.

Buy your ticket early, as the maximum number of tickets available is 100. This event does not aim to make a profit. All money will be spent on providing the venue, workshops, lectures, food, and entertainment. All presenters, entertainers, and helpers, have pledged their services for free! The venue is very special and worth the extra expense. The grounds cover several hills and there is plenty of space for privacy. Camping is allowed and encouraged at the venue. There is also a limited number of dorm-style bunk beds, and a few hotel-style rooms (booking essential). No public transport to venue. There are plenty of organizers and attendees with cars, and arrangements for pick up from nearby towns can be made. Guests are welcome to arrive any day before the event and depart any day after the event, but only Saturday night is included in the price.

For more information on how to purchase tickets, see <http://www.shaman-australis.com>.

## ALTERED STATES OF CONSCIOUSNESS FEBRUARY 22–24, 2001

This conference will look at the historical uses of mind-altering activities in religion, in medicine, for recreation, and for inspiration, as well as at the uses of both psychoactive substances and non-drug alternatives as ways to alter consciousness. It will also explore the legal history of the control of mind-altering substances in our current society and will discuss possible ways of reducing the harm that may be caused by mind-altering substances.

Hosted by the *Social Research Journal* at NEW SCHOOL UNIVERSITY, New York City, JONATHAN MILLER, M.D.—director, physician, and author—will deliver the Keynote Address. Other discussants include ETHAN NADELMANN, Director of THE LINDESMITH CENTER-DRUG POLICY FOUNDATION; LESTER GRINSPOON, M.D., Associate Clinical Professor of







Psychiatry at HARVARD MEDICAL SCHOOL; FRITS STAAL, Professor Emeritus of Philosophy and South and Southeast Asian Studies at UNIVERSITY OF CALIFORNIA-BERKELEY; and author A. ALVAREZ. A concluding panel discussion on Alternatives to the War on Drugs will be moderated by JEROME JAFFE, M.D., former Director of the Special Action for Drug Abuse Prevention in the NIXON Administration.

Admission to the conference is \$75.00 before January 5, 2001 and \$100.00 thereafter. Full-time students with valid ID are admitted free. For more information: (212) 229-2488, wolinsk@newschool.edu, www.newschool.edu/centers/socres/altered.

## ENTHEOBOTANY II MAY 11-13, 2001

SHAMANIC PLANT SCIENCE: The Fifth Biennial Conference on Plants, Shamanism and Ecstatic States, held at the WHISTLER RESORT AND CONVENTION CENTRE in Whistler, British Columbia, Canada. A collaboration between European and American researchers, these gatherings bridge continents and are fora where a small cadre of largely independent entheobotanists gather to present recent research.

ENTHEOBOTANY II is a multidisciplinary exploration of shamanic, visionary plants or plant-teachers, encompassing ethnopharmacognosy, pharmacology, and phytochemistry, informed by extensive insights from history, psychology, linguistics, philosophy, archæology, and art history. Topics to be covered include: ayahuasca and its analogues, *Cannabis*, *iboga*, *péyotl*, psilocybian mushrooms, *Salvia divinorum*, tobacco plus shamanic snuffs; natural and artificial tryptamines and phenethylamines.

Presenters from ten countries include: ROCÍO ALARCÓN, CARLOS ALDUNATE, ANTONIO ESCOHOTADO, JOSEP MARIA FERIGLA, PETER T. FURST, LESTER GRINSPON, KATHLEEN HARRISON, MICHAEL HOROWITZ, RALPH METZNER, ROB MONTGOMERY, CLAUDIA MÜLLER-EBELING, JONATHAN OTT, CYNTHIA PALMER, CHRISTIAN RÄTSCH, GIORGIO SAMORINI, STACY B. SCHAEFER, DAISY SEWID-SMITH, ALEXANDER SHULGIN, PAUL STAMETS, and C. MANUEL TORRES.

There will be eight sessions in all—three, 2-hour evening sessions [8:00–10:00 PM]; and five, 3-hour morning [9:00–12:00 AM] and afternoon [2:00–5:00 PM] sessions. The pre-

## SACRED SUCCULENTS

### Plants and Seeds

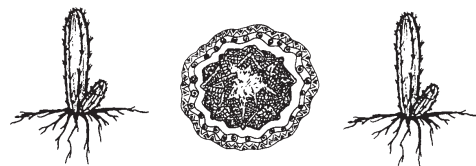
Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecypora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

We also offer an extensive guide to grafting cacti and other succulents.

Our catalog is fully illustrated, and loaded with ethnobotanical and horticultural information.

Please send \$2.00 to receive a catalog and additional rare plant & seed supplements throughout the year.

Sacred  
 Succulents  
 POB 781 (Dept. ER)  
 Sebastopol, CA 95473  
 USA





sentations will be of interest both to professional scientists and entheogen aficionados. Taping of the lectures (audio and video) will not be allowed, although professional recordings will be available on site; and there will be vending of books, artworks and other selected products of interest to the amateur entheobotanist.

Tickets are \$290.00, non-refundable. Space is limited, please register early to avoid disappointment. Hotel and food are not included. To register, please send your cheque or money-order (we take no credit cards) to: ENTHEOBOTANY II, POB 204 (Dept. ER), Sierra Madre, CA 91025. More info: (626) 355-9585, 355-1758 fax, Perigee63@aol.com <http://entheobotany.com/vancouver>

## THE PROPHETS CONFERENCE MAY 18–20, 2001

THE PROPHETS CONFERENCE brings together today's most remarkable teachers and authors to explore and bridge science and spirituality. Our thematic variation for this New York City gathering is "Techniques of Discovery"—an investigation of the powerful and profound pre-existent place of deep transcendent and transformative commonality found through shamanic practices, spiritual paths, entheogens, religious trance, out-of-body experiences and other revolutionary and revelatory tools.

Featured speakers include RAM DASS, HUSTON SMITH, GREGG BRADEN, GABRIELLE ROTH, RALPH METZNER, STANISLAV GROF, RIANE EISLER, MICHIO KAKU, ORIAH MOUNTAIN DREAMER, ROBERT ANTON WILSON, RUSSELL TARG, and PETER GORMAN. The event will be held at THE CATHEDRAL OF SAINT JOHN THE DIVINE, the world's largest cathedral, located at 112th Street and Amsterdam Avenue in Manhattan.

Tickets are \$285.00 (if purchased by January 19, 2001), \$335.00 (if purchased by February 23, 2001), \$385.00 (if purchased by April 18, 2001), \$435.00 after April 18, 2001. Payment should be sent to: MYSTERY SCHOOL, POB 567 (Dept. ER), Kula, HI 96790. For more info: (888) 777-5981, [axiom@greatmystery.org](mailto:axiom@greatmystery.org), <http://www.greatmystery.org/nyconference.html>.

## MIND STATES II MAY 25–27, 2001

MIND STATES II: FURTHER PERSPECTIVES ON ALTERED CONSCIOUSNESS will address the topics of Visionary Plants & Drugs, Virtual Reality, Nootropics, Nanotechnology & Artificial Life, Art, Music, the Internet, and more . . .

Speakers include: EARTH and FIRE EROWID (creators of the entheogen-related online resource THE VAULTS OF EROWID at [www.erowid.org](http://www.erowid.org)), JON HANNA (author of the *Psychedelic Resource List*), CLARK HEINRICH (author of *Strange Fruit: Alchemy, Religion, and Magical Foods—A Speculative History*), MICHAEL HOROWITZ (co-editor of *Sisters of the Extreme* and *Moksha*), KARL JANSEN, M.D., Ph.D. (author of the new book *Ketamine: Dreams and Realities*), STEPHEN KENT—tentative (master didjeridu player who has performed in the groups LIGHTS IN A FAT CITY, TRANCE MISSION, and THE BEASTS OF PARADISE, as well as with STEVE ROACH, KENNETH NEWBY, and TERENCE MCKENNA), CYNTHIA PALMER (co-editor of *Sisters of the Extreme* and *Moksha*), DALE PENDELL AND THE ORACULAR MADNESS CHOIR will present "Reveries and Chants from Plant Spirit" (PENDELL is author of *Pharmako/Poiea* and the forthcoming *Pharmako/Dynamis*), MARK PESCE (co-creator of VIRTUAL REALITY MODELING LANGUAGE and author of *The Playful World: How Technology Is Transforming Our Imagination*), ALEXANDER and ANN SHULGIN (authors of *PIHKAL*, *TIHKAL*, and the forthcoming book dabbling in cactus quinoline alkaloids *QIHKAL*), HUSTON SMITH (author of numerous books including *The World's Religions* and his latest *Cleansing the Doors of Perception*), K. TROUT (author of *Sacred Cacti* and technical editor of *The Entheogen Review*). More speakers to be announced.

Vendor booths geared towards aficionados of shamanic inebriants, art, and music will be available. No early morning sessions will be held—there will be plenty of time to sleep after late-night activities. Personal audio and video taping is allowed and encouraged. Held at the INTERNATIONAL HOUSE in Berkeley, CA. Tickets are \$130.00 (before March 1, 2001), \$160.00 (between March 1 and May 15), and \$190.00 (from May 16 until the event). Buy your ticket early; the first Mind States event in 1997 sold-out. Payment made out to "Mind States" can be sent to: MIND STATES, POB 19820 (Dept. ER), Sacramento, CA 95819, USA. To receive periodic speaker updates, e-mail [MindStates2@aol.com](mailto:MindStates2@aol.com), or check out the web site at: <http://www.erowid.org/mindstates>.





# mind states



## Further Perspectives on Altered Consciousness

**May 25–27, 2001**

*Featuring*

**Ann & Alexander Shulgin • Huston Smith  
Dale Pendell and the Oracular Madness Choir  
Michael Horowitz • Cynthia Palmer • Dr. Karl Jansen  
Mark Pesce • Jon Hanna • Clark Heinrich • K. Trout  
Earth & Fire Erowid • Stephen Kent (tentative)  
and many more!**

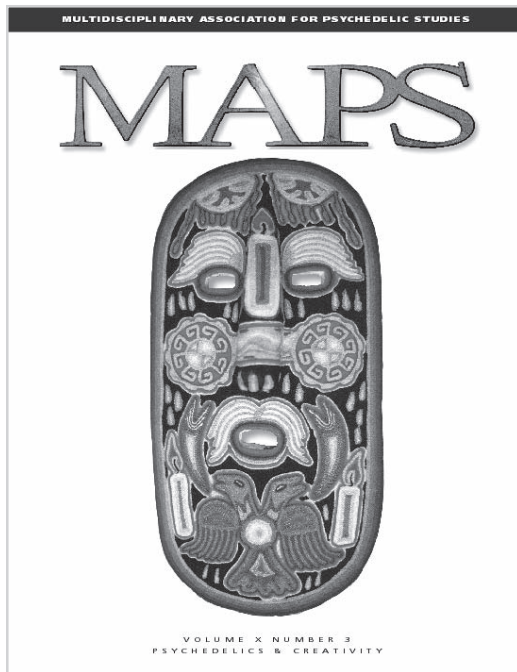
Held at the stately International House  
on 2299 Piedmont Avenue in the heart of downtown Berkeley, CA.  
Tickets are \$130.00 (before March 1, 2001),  
\$160.00 (between March 1 and May 15), and \$190.00 (from May 16 until the event).  
Buy your ticket early; our last event sold-out. Checks made out to "Mind States" can be sent to:  
Mind States, POB 19820 (Dept. ER), Sacramento, CA 95819, USA.  
To receive periodic speaker updates, e-mail [MindStates2@aol.com](mailto:MindStates2@aol.com),  
or check out <http://www.erowid.org/mindstates>.





# SOURCES

by JON HANNA



**MAPS BULLETIN**  
**"PSYCHEDELICS & CREATIVITY"**  
2105 Robinson Avenue (Dept. ER)  
Sarasota, FL 34232  
(941) 924-6277  
(941) 924-6265 fax  
(888) 868-6277  
info@maps.org  
http://www.maps.org

It is impossible for me to give an unbiased review of the current issue of the *MAPS Bulletin*, which focuses on the intersection of psychedelics and creativity, as I was asked to co-edit this issue by SYLVIA THYSSEN. This was SYLVIA's last issue as editor of the *Bulletin* (prior to her move to CA to work with DANCESAFE), and she went out with a bang. Inspired by the ALLCHEMICAL ARTS conference of 1999, this issue of the *Bulletin* is the first to feature 8 pages of full-color artwork by contemporary psychedelic artists (as well as some black & white images). Not only geared towards the visual arts, this issue presents further evidence that psychedelics have

had a positive creative influence on computer programmers, engineers, writers, musicians, philosophers, and many others. Highlights include art/interviews/quotes/writings by and about L.J. ALTVATER, ALEX GREY, ALLYSON GREY, ALDOUS HUXLEY, YUMI UNO MUNDO, MARK PESCE, STEVEE POSTMAN, TOM ROBBINS, STEVEN ROOKE, MYRON STOLAROFF, DONNA TORRES, MANOLO TORRES, ROBERT VENOSA, and numerous MAPS members who stepped forward to relate their own stories of the creative effect that psychedelics have had on their lives. For those who may have felt that past *MAPS Bulletins* focus a bit too much on medical studies and governmental red-tape, this issue may be a welcome surprise, and is a good reason to become a MAPS member, renew your membership, or make a pledge.

**MIDWEST ORGANIC**  
**POB 442 (Dept. ER)**  
**Trenton, NE 69044**

An *ER* subscriber in New Zealand tipped me to this company in the USA, which sells a psilocybin extraction kit for \$114.00, postpaid. What caught the *ER* subscriber's eye was a review of this product that appeared in the company's promotional literature:

"Unlike other extraction processes developed for psilocybin, you don't need a Ph.D. in chemistry to be successful...for anyone who still hasn't tried the ultimate organic hallucinogen, give Midwest Organic a call."  
— *The Entheogen Review* (Nov. '98)

What's wrong with this picture? Well, *The Entheogen Review* isn't a monthly publication, so there wouldn't actually be a "Nov. '98 issue." And furthermore, even if one were to check each and every issue of the four that were produced in 1998 (or in *any* year as far as I can tell, for that matter), one would not find the quote attributed to *ER*, as it was never published in *ER*.

So, off the bat, we've got a company that lies to promote their wares. This doesn't instill a great deal of trust in any of the other claims that they make about their product (which it is likely is a process used to extract mycelia, as it says that no mushrooms need to be fruited). Of course, I haven't tried the kit, so I can't say one way or another how easy or difficult it is, or of what quality the equipment is that they send. Over a hundred bucks for the instructions for such a process and the small amount of equipment (glassware, buchner funnel,





burner, loop, chemicals, growth medium, and spore syringe), seems a little steep. The RONIN-published book *Psilocybin Production* by ADAM GOTTLIEB explains how to grow and extract mycelia, and it only costs \$9.95. (Similar information may be available on the Internet at no cost.) Add to that perhaps \$15.00 for a spore syringe from any of the numerous companies selling these now, and a few fairly inexpensive additional supplies, and it seems quite likely that the meat of this kit could be had for under \$50.00. It's hard for me to recommend this kit, since it seems as though it is probably *not* a great value. It is even harder for me to recommend it, due to the lack of truthful advertising. The ironic thing is that if MIDWEST ORGANIC had sent a kit for review, someone at *ER* probably would have tested it out, and may even have been enthusiastic enough about the results it produced that it would have been recommended even though the price is a bit high. Since MIDWEST ORGANIC felt the need to fabricate a glowing review of their kit, I expect that they weren't too confident that the product itself would receive such high praise based on its own merits.

## PLANNED FOR 2001

The following two new publications are planned for release in 2001. It should be noted that the *Entheos Newsletter* mentioned as being defunct in the "Sources" column of the last issue of *ER* has no connection to the new publication with a similar name and focus.

**ENTHEOS**  
**3031 Ivy Street # 3 (Dept. ER)**  
**San Diego, CA 92104**  
**entheos70@aol.com**  
**<http://www.entheomedia.com>**

"ENTHEOS is a community of enthusiasts, scholars and scientists who share a common interest in the role of entheogens as it pertains to human spirituality. Recognizing the important role of the 'psychedelic' experience, both past and present, to the development of spiritual expression, we intend to publish the most accurate, relevant, and current research available on the subject. The journal *Entheos* will provide a much-needed forum for specialists while encouraging a wide popular readership. It is our intention to provide a balanced and respectful perspective on this widely misunderstood and politically volatile subject. It is also our intention to help remedy the lamentable under-representation of entheogenic phenomena in mainstream scholarship. Broad

discussion of the role of entheogens in human history can only widen the scope of humanity's collective pursuit of understanding. Though the journal will have a strong 'WASSONIAN' slant toward academic questions in anthropology, religious studies, art history, and history, *Entheos* will include topics ranging from contemporary issues and current events to health and healing, the politics of entheogenic spirituality, discoveries in chemistry and biology, and the history of psychedelic scholarship."

The organization's board members include: FRANK BARRON, JAY FIKES, ROBERT FORTE, CLARK HEINRICH, MARK KASPROW, DALE PENDELL, CARL RUCK, BLAISE STAPLES, and PETER WEBSTER. Managing Editor of the journal is MARK HOFFMAN.

"The premier of this new, semi-annual journal will be published in the Summer of 2001. (Mock-ups will be available in January of 2001 for retailers and distributors). *Entheos* is currently soliciting editorial submissions and other assistance. For more information please e-mail us. Issue 1 will include a major scholarly work on the origins and development of alchemy, two revealing essays featuring entheogens in biblical art, and a personal visit with GORDON WASSON. The premier issue will include additional features, and various editorial departments and reviews. Annual (2 issue) subscriptions are \$25.00 (USA), \$30.00 (foreign)."

**MIND MANIFESTING**  
**c/o Evan Martin**  
**230 W. 79th Street, #101 (Dept. ER)**  
**New York City, NY 10024**  
**LArديو@aol.com**  
**(212) 496-8626**

A planned new magazine that makes the bold claim that it "will be the largest psychedelic periodical ever; a highly visually stimulating publication, bridging entheogenic/psychedelic communities with cyberdelia and the global psy-trance phenomena, and exhibiting and promoting all kinds of visionary artists, writers, poets and psychedelic thinkers, scientists and musicians, including these most well-known, world-renowned: ROBERT VENOSA, RICK STRASSMAN, STEPHEN MILLER, ERIK DAVIS, INFECTED MUSHROOM (EREZ), MUSHROOM JOHN (ALLEN), DENNIS AND THE ESTATE OF TERENCE MCKENNA [huh?], NICK HERBERT, MARK THORNALLY, RUPERT SHELDRAKE, RICK KLAUS THEIS, RALPH ABRAHAM, ANN SHULGIN, LARRY CARLSON, DANIEL





HOLEMAN, ALICE KELLY, RALPH METZNER, possibly NICK 'DOOF' BARBER, OLLI WISDOM 'SPACE TRIBE,' PETER GORMAN and CHRISTIAN RÄTSCH, are all active participators and contributing to this issue, along with many many more artists, poets, writers, DJs and trancers." (Strangely, I haven't heard of nearly half of these "well-known, world renowned" individuals, but perhaps I've had my head in the sand.)

This rag would seem to be less scholarly than the aforementioned *Entheos*, and more geared towards the pop-culture of modern psychedelia and the various dance communities. It sounds as though it will also have a stronger focus on the visual arts and computer graphics. The first issue is scheduled to be out in April, 2001, and it is said that it will be produced quarterly and have "massive world-wide distribution." The publication sounds ambitious, and I am hopeful that this won't be another case of someone biting off more than they can chew. Nevertheless, I look forward to seeing the first issue. It appears as though there is no web site yet, nor information about subscription costs; write or e-mail for details.

## NOTICE

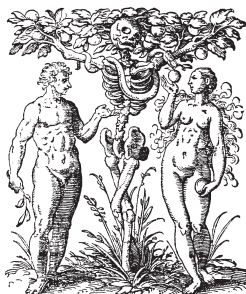
The mailing address for the national office of DANCE SAFE has changed. They are now at: DANCE SAFE, 1714 Franklin Street #100-333 (Dept. ER), Oakland CA 94612-3408.

ESHU, INC., has a new address. The can now be reached at: ESHU, INC., 2135A Boul. des Laurentides, Suite 148 (Dept. ER), Laval, Quebec, H7M 4M2, CANADA, Phone & Fax: (514) 221-2149, sales@eshu.org, http://www.eshu.org.

FLASHBACK BOOKS has moved. Their new address is: FLASHBACK BOOKS, POB 1334 (Dept. ER), Tiburon, CA 94920. Their current catalog is \$5.00.

SALVIA SOURCE in St. Cloud, MN is no longer in business.

### HERBAL-SHAMAN



WWW.HERBAL-SHAMAN.COM

## "the forbidden fruit"

Medicinal & Visionary  
Herbs, Plants, Seeds,  
Incense, and much more.

### New Botanicals at Herbal-Shaman!

### HERBAL-SHAMAN



WWW.HERBAL-SHAMAN.COM

*Amanita muscaria* (Soma): dried whole mushroom pieces from the forests of the Northwest. Very fresh mixed caps and stems. Very limited supply. *Ipomoea tricolor* (morning glory): seed—heavenly blue, pearly gates, flying saucers, crimson rambler, blue star. *Heimia salicifolia* (*sinicuiche*): a little-known and rare shamanic botanical. Leaf and flower pieces. Hand-raised by a practicing shaman in México. *Mucuna pruriens* (*Mucuna*): a tryptamine-containing plant used to treat impotency. Whole plant, powdered. Imported from India. *Papaver rhoeas* (corn poppy): an interesting and beautiful medicinal poppy. Has attributes similar to its famous cousin, the opium poppy. Whole plant, c&s. *Papaver somniferum* (opium poppy): seed—hens & chicks, giganteum, Persian blue, glabrum, peony flower, Danish flag, double flower scarlet & mixed colors. *Piper methysticum* (kava kava): very nice *waka* grade whole roots from Fiji, for the serious connoisseur. We also carry this root finely ground and in tea bags. *Trichocereus pachanoi* (San Pedro): seeds and cuttings. *Salvia divinorum*: standardized 5X extract is back! 12.5 mg of pure salvinorin-A per gram. This is not a crude extract, but the purified essence of *S. divinorum* redeposited on prime leaf for ease of burning. An exceptional incense for the experienced shaman. **Spore syringes**: they're back! We have several excellent species of grain- and wood-loving *Psilocybe* species. Please check our web pages often as the mix of available species changes regularly. Hundreds of other herbs, seeds, teas, gifts, incenses, and botanical products are offered on our web site. Note: you must be at least 18 years old to shop at HERBAL-SHAMAN. Some botanicals are sold as strictly non-consumable, and may be toxic.

HERBAL-SHAMAN, POB 8892 (Dept. ER), Wichita, KS 67208 ❖ (316) 685-9199 ❖ <http://www.herbal-shaman.com>





# BOOK REVIEW

---

*Psychedelics Reimagined*, THOMAS LYTTLE (editor), 1999 (AUTONOMEDIA, POB 568 Williamsburgh Station, Brooklyn, NY 11211, (718)963-2603, www.autonomeia.org), ISBN 1-57027-065-1 [5.75 x 8.75 inch paperback \$14.00]. 256 pp.

With *Psychedelics Reimagined*, THOMAS LYTTLE has assembled a diverse collection of writings, and as has been consistently true for his past works, this book will be of great interest to anyone with a love for this field. However this particular work also has substantial value for many other people. While it could just as easily have been entitled *Psychedelic Monographs and Essays*, Volume 7, the underlying thread running through most of the writings presented stresses the importance of the psychedelic experience as something of immense value that has been mistakenly overlooked, abandoned, or rejected in our culture. It also presents a number of refreshing “new” views on this very old subject. The result is an enjoyable and informative work, which features a foreword and introduction by TIMOTHY LEARY and HAKIM BEY, respectively prefacing writings by a diverse set of authors.

Many of the articles stress the importance of the visionary experience and the fruitful partnership these plants have long held with the human race—including the often maligned but widely employed *Cannabis* and *Brugmansia*. However, there are also articles that readers will find of interest for their meaningful perspectives on older subjects. These include an early interview with CARLOS CASTAÑEDA that perhaps illuminates some of the reasons why he did not do more interviews. Whether the reader loves or loathes CASTAÑEDA, they are certain to find this candid (and rare) glimpse of him to be fascinating.

An enlightening essay on FITZ HUGH LUDLOW elaborates not just the role LUDLOW’s writings played in later people’s perceptions of drug use, but also the role that drugs played in LUDLOW’s own perceptions. As well, there are also fond memoirs of BABA GANESH; reasonable lamentations by chemist OTTO SNOW on the insanely restrictive burdens placed on neuroscience by overzealous legislators; IONA MILLER’s fascinating “Chaos as the Universal Solvent”—discussing personal transformation as viewed from within the thoroughly psychedelic framework of an alchemical perspective; inter-

esting recollections on the beginnings of the rave movement in California; and various short papers featuring the nuggets of thought-stimulating information that LYTTLE has become well known for collecting into eclectic books.

For some readers, this work would be worth buying just for JOHN W. ALLEN and JOCHEN GARTZ’S most welcomed overview of psilocybian mushroom occurrence and use in Southeast Asia and other Third World countries. After the seeming glut of more popular articles published in recent years that paint Thailand as a magical and trouble-free place to seek out mushrooms, this informative, detailed and well-referenced discussion is a welcome breath of reality.

Despite its wealth of information, *Psychedelics Reimagined* would have been much more useful to many readers had several of the individual articles been more completely referenced (or referenced at all!). After reading CHRIS BENNETT’S interesting “Scent of Lebanon To The Wise,” an essay attempting to demonstrate *Cannabis* use and familiarity in the *Bible*—largely on a linguistic basis—the reviewer was left with many questions that there was no indication how to pursue in any greater detail. Even JOAN M. BELLO’S long overdue and well-written piece elaborating the many benefits of marijuana use was often curiously short in providing much more than general references. While it was found to be an important and informative article, it was also a little disappointing for not providing the reader with any clear indications of how and where to learn more about some of the specific claims that were made.

LYTTLE also includes an extensive annotated review of many publications and organizations that exist (or have existed) related to this area but, oddly missed TROUT’S NOTES and only lists *The Entheogen Review*. Of course this is currently almost the norm in such compilations, as recently indicated as well in the excellent compilation *Tripping*, by CHARLES HAYES, which missed both publications. (Perhaps this is due to neither *ER* nor TROUT’S NOTES having a web presence?) Despite this small oversight, *Psychedelics Reimagined* is highly recommended and I hope that LYTTLE sustains a long and productive career in order to allow us to enjoy many more such works. — K. TROUT





## BIBLIOGRAPHY

---

AGURELL, S. 1969. "Cactaceae Alkaloids I," *Lloydia* 32(2): 206–216.

BOMPANI, R. & G. SCALI 1986. "Fipexide, an Effective Cognition Activator in the Elderly: a Placebo-Controlled, Double-Blind Clinical Trial," *Current Medical Research and Opinion* 10(2): 99–106.

CROSBY, D.M. & J.L. McLAUGHLIN 1973. "Cactus Alkaloids. XIX. Crystallization of Mescaline HCl and 3-Methoxytyramine from *Trichocereus pachanoi*," *Lloydia* 36 (4): 416-418.

EROWID 2000. "A Reported 2C-T-7 Death," October 23, 2000, updated November 30, 2000 (www.erowid.org).

GENNARO, M.C. *et al.* 1996. "Determination of Mescaline in Hallucinogenic Cactaceae By Ion-Interaction HPLC," *Analytical Letters* 29(13): 2399–2409.

HASHIMOTO, K., MAEDA, H., GOROMARU, T. 1992. "Effects of benzylpiperazine derivatives on the neurotoxicity of 3,4-methylenedioxymethamphetamine in rat brain," *Brain Research* 590: 1–2, 341–344.

HASHIMOTO, K. 1993. "Effects of benzylpiperazine derivatives on the acute effects of 3,4-methylenedioxy-methamphetamine in rat brain," *Neuroscience Letters* 152: 1–2, 17–20.

HELMMLIN, H-J. & R. BRENNEISEN 1992. "Determination of psychotropic phenylalkylamine derivatives in biological matrices by high-performance liquid chromatography with photodiode-array detection," *Journal of Chromatography* 593: 87–94.

LUPUSYONDERBOY <larryw@west.net> 1997. "Subject: 1-Benzylpiperazine, Piberaline, Fipexide and related compounds," posted at WWW.EROWID.ORG in their *Notes on the chemistry and pharmacology of 1-Benzylpiperazine (BzP)*.

PUMMANGURA, S. *et al.* 1982. "Cactus Alkaloids. LI. Lack of Mescaline Translocation in Grafted *Trichocereus*," *Journal of Natural Products* 45(2): 224–225.

SHULGIN, A. & A. SHULGIN 1991. *PIHKAL: A Chemical Love Story*. TRANSFORM PRESS.

SUGIMOTO, H. *et al.* 1999. "Discovery and development of donepezil hydrochloride for the treatment of Alzheimer's disease," *Yakugaku Zasshi* 119(2): 101–113.

your entheogenic internet provider







# INDEX

## Symbols

1-(3-Indolyl)-2-Nitroprop-1-ene 118  
 1-(3-trifluoromethylphenyl)piperazine (TFMPP) 143  
 1-(3,4-methylenedioxy)-benzylpiperazine (MDBPZ) 144  
 1-piperonylpiperazine 144  
 1,4-butanediol 5, 10, 65, 143  
 2,5-dimethoxy-4(n)-propylthiophenethylamine (2C-T-7) 31, 32, 65, 82, 105, 106, 107, 119, 143, 149  
 2,5-dimethoxy-4-ethylthiophenethylamine (2C-T-2) 32, 118, 143  
 2,5-dimethoxy-4-methylbenzylpiperazine 145  
 2C-B 31, 32, 82, 118  
 4 U PRODUCTIONS 115  
 4-acetoxy-N,N-diisopropyltryptamine 32, 104  
 4-HO-DIPT 32, 104, 119  
 4-Hydroxyindole 118  
 4-methyl-GHB 10  
 5-MeO-DIPT 33, 82, 119, 149  
 5-MeO-DMT 30, 45, 46, 82, 106, 112, 118, 119  
 5-Methoxy alpha-Methyltryptamine HCl 119  
 5-Methoxyindole 118  
 5-Methoxyindole-3-Carboxaldehyde 118  
 60 Minutes II 66  
 7TH NOTE SHOWCLUB 121

## A

A&E 66  
 α-MT (alpha-methyltryptamine/AMT) 33, 82, 119, 148  
 A.I. (artificial intelligence) 23, 24, 94, 135  
 A.S. 143  
 A2 (benzylpiperazine) 143  
 AARDVARK, DAVID 1, 2, 4, 10, 19, 33, 45, 50, 81, 93, 102, 103, 104, 105, 107, 121, 134, 147, 148, 149  
 AARON 85  
 ABRAHAM, RALPH 157  
 Acacia 151  
 Acacia complanata 70  
 Acacia longifolia 69  
 Acacia maidenii 69, 70  
 Acacia obtusifolia 69, 70  
 accupressure 48  
 acetaminophen 146  
 Achuar 117  
 acid 2, 3, 50  
 Acorus calamus 65, 112  
 active imagination 123, 124  
 accupressure 47  
 Adderall® 55  
 addiction(s) 74, 145  
 adrenochrome 102  
 Age of Spiritual Machines, The (RAY KURZWEIL) 135  
 AGRICULTURE DEPARTMENT 60  
 agrispion 44

AGURELL, S. 129  
 AL-SAIDI, MOHAMMED 41  
 ALARCÓN, ROCÍO 59, 153  
 ALCHEMIND SOCIETY, THE 4, 30, 102, 110  
 alchemy 29, 47, 98, 123  
 alcohol 7, 8, 11, 12, 14, 16, 18, 20, 34, 42, 53, 78, 103, 111, 115, 143, 149  
 ALDUNATE, CARLOS 153  
 ALEXANDER THE GREAT 39  
 alien(s) 57, 84, 89, 90, 91, 106  
 ALL-CHEMICAL ARTS CONFERENCE 19, 93, 134, 137, 156  
 ALLEN, JOHN W. 157, 159  
 ALLIES 30  
 alpha-salvinorin (see salvinorin A) 21  
 Alstonia constricta 70  
 Alstonia scholaris 70  
 altered states 29, 57, 74  
 ALTVATER, L.J. 156  
 ALVAREZ, A. 153  
 Amanita(s) 20, 57, 73, 112  
 Amanita muscaria 3, 72, 99, 125  
 AMARINGO, PABLO 57  
 AMERICAN ANTHROPOLOGICAL ASSOCIATION 74  
 American Anthropologist 74  
 American Disease: Origins of Narcotic Control, The 77  
 AMERICAN SOCIETY FOR MASS SPECTROMETRY 49  
 amphetamine(s) 14, 38, 40, 41, 42, 43, 55, 113, 143, 144  
 Anadenanthera colubrina 75  
 analgesic(s) 56, 146  
 anesthetics 134  
 angel(s) 39, 84  
 Annäherungen. Drogen und Rausch (ERNST JÜNGER) 34  
 anorexia 40  
 ANTELOPE BOOKS 63  
 Anthropology News 74  
 Anthropology of Consciousness 75  
 anti-depressants 54  
 Anti-invasive Pest (legislation) 60  
 anti-Semitism 136  
 anxiety 33  
 anxiolytic 54, 55, 56  
 aphrodisiac 54  
 Apocynaceae 151  
 archaic 22, 25, 26, 97  
 archaic revival 29, 93  
 Archaic Revival, The (TERENCE MCKENNA) 23  
 ARCHIMBOLDO, GIUSEPPE 20  
 Arctostaphylos uva ursi 69  
 Areca catechu 69, 75, 151  
 Argemone mexicana 151  
 Argyreia nervosa 70, 75, 103, 118  
 Ariocarpus 110  
 art(s) 23, 26, 27, 59, 83, 98, 126, 134, 136, 137, 138, 139, 151, 154, 156  
 Artemisia absinthium 65, 70  
 Artemisia vulgaris 69  
 ARTHUR, JAMES 63, 64

artificial intelligence(s) 23, 135  
 artificial life 94, 154  
 artist(s) 23, 25, 26, 29, 136, 139, 156  
 atheist(s) 103, 122  
 Atikum 63  
 Ativan (benzodiazepine) 145  
 Atropa belladonna 69, 112  
 Audubon Society Field Guide to North American Mushrooms (GARY LINCOFF) 99  
 Auf den Marmorklippen (ERNST JÜNGER) 34  
 Avatar 19  
 AWZULKERNAYIEN 39  
 ayahuasca 28, 30, 46, 47, 57, 59, 63, 68, 73, 117, 118, 124, 151, 153  
 AYAHUASCA CONFERENCE 30, 75, 82  
 AYAHUASCA DREAMS 63

## B

B vitamins 40  
 B. GREEN 47  
 B.I.O. 65  
 BABBAGE, CHARLES 95  
 BABBITT, BRUCE 61  
 baby Hawaiian woodrose (See Argyreia nervosa) 67, 69, 72, 103, 104  
 back pain 53, 55, 147  
 bad trip(s) 31, 47, 126  
 BAILEY, LIBERTY HYDE 61  
 BAKALAR, J. 64  
 BALASUBRAMANIAN, DR. 147  
 Banisteriopsis caapi 69, 70, 72, 75, 117  
 BARBER, NICK 'DOOF' 158  
 barbiturate(s) 5, 14, 112, 113  
 BARLOW, JOHN PERRY 110  
 BARRON, FRANK 157  
 BATISTA, J.S. 147  
 BEASTS OF PARADISE, THE (STEPHEN KENT) 154  
 BEAT BOOKS 63  
 Becoming Half-Hidden (DAN MERKUR) 122  
 beings 84, 86, 88  
 BELLO, JOAN M. 159  
 BEN 90  
 BENNETT, CHRIS 159  
 benzodiazepine(s) 12, 146  
 benzylpiperazine 143, 144  
 BERNARD OF CLAIRVAUX, SAINT 126  
 BEY, HAKIM 159  
 Bible 122, 123, 124, 125, 159  
 BIBLIOGRAPHIA STUDIORUM PSYCHEDELICORUM 64  
 BIOSCREEN TESTING SERVICES 49  
 BioTECH 149  
 Black Rock Desert 58, 137  
 bladder infection 143  
 BLISSENBACH, JON 117  
 blood 13, 14  
 blood pressure (increase) 42  
 BLOSSER, BRET 59, 109  
 blotter (acid) 50, 105  
 BLOY, LÉON 35





- BLUE HONEY: THE INFINITE MUSHROOMS 63  
*Blue Poles* #8 23  
 blurred vision 100  
 BOB SMOLEY'S GARDEN WORLD 107  
 BOIRE, RICHARD GLEN 4, 8, 105, 110  
 BOMPANI, R. 144  
 BOOM FESTIVAL 57  
 Bora 118  
 BOSCH, HEIRONYMUS 20  
 BOTANICAL DIMENSIONS 30, 59  
 BOTANICAL PRESERVATION CORPS, THE 30, 109, 148  
 BRADEN, GREGG 154  
 BRAENDEN, OLAV 41, 44  
 brain(s) 23, 24, 126  
 brain tumor 98  
 brain damage 7, 13  
 brain-boosting 118  
 BRAUN, MICHAEL 5  
 breathwork 57  
 BREITENBUSH HOT SPRINGS 109  
 BRENNISEN, R. 128  
 BRISTOL/MYERS-SQUIBB 146  
 Brother Shroom 47  
 BROWN, DAVID JAY 116  
 BRUEGEL the Elder, PIETER 20  
*Brugmansia* 30, 112, 159  
*Brugmansia sanguinea* 70  
*Brunfelsia* species 112  
 bruxia 10  
 BUBER, MARTIN 122, 124  
*Bufo alvarius* 45, 112  
 bufotenine 30  
 bufotoxins 45  
 BUREAU OF LAND MANAGEMENT 81, 83, 137  
 BURNING MAN 58, 81, 83, 137  
 BURNS, JOHN F. 44  
 BURROUGHS, WILLIAM S. 63  
*burundanga* (*Brugmansia*) 30  
 Buscalide (proglumide) 145  
 butane 114, 115  
 BYE, R.A. 100  
 BZP (*see benzylpiperazine*) 143, 144
- C**
- cacti 44, 84, 118, 119, 132  
 cactus 110, 128, 129  
 CACTUS HEAVEN 110  
 cactus photo collection 133  
 caffeine 2, 40, 42, 43, 54, 55, 103  
*Calea zacatechichi* 69, 70  
 CALIFORNIA ASSOCIATION OF TOXICOLOGISTS 4  
 CALIFORNIA CACTUS CENTER 107, 132  
 CALIFORNIA DEPARTMENT OF HEALTH SERVICES 5  
 CALIFORNIA INSTITUTE FOR INTEGRAL STUDIES 30  
 CALLAWAY, JACE 30, 103  
 CAMAZINE, S. 100  
 CAMPBELL, FAITH 61  
 CAMPBELL, JOSEPH 47  
 CAMPOS, JOSÉ 30  
*Cannabis* 2, 3, 12, 28, 31, 54, 60, 68,  
 69, 81, 105, 114, 115, 117, 118,  
 143, 153, 159  
 CAPTAIN MIDNIGHT, CA 48  
 CARLOS 86  
*Carnegia gigantea* 118  
 CASSADY 63  
 CASTAÑEDA, CARLOS 159  
*Catha edulis* 38, 39, 43, 70, 102  
 CATHEDRAL OF SAINT JOHN THE DIVINE, THE 154  
 cathedulins 40  
 cathine 40, 41, 43  
 cathinone 40, 41, 42, 43  
 CCK antagonist 145  
 Celastraceae 39  
 CELESTIAL AWARENESS 111  
 Celtic folklóre 123  
*Centella asiatica* 65  
 CENTER FOR COGNITIVE LIBERTY & ETHICS, THE 110  
 CENTER FOR THE STUDY OF RELIGION 122  
 cerebral edema 13  
 CHANG, HUI-MING 141  
 charcoal 46, 47  
 chat (*see Catha edulis*) 38  
 CHEM.COM (www.chem.com) 111  
 CHEMICAL ANALYSIS.COM 49  
 chemistry 19, 24, 47, 57  
 CHESHIRE DIVINORUM FARM 111  
 chest pressure 143  
 Chinese medicine 74  
 Chinese plants 117  
 chlorine 50  
 p-chlorobenzyl-piperazine 144  
 chloroform 20  
 chlorophylls 115  
 CHRIS 86, 87, 90  
 CHRIST 29  
 Christian 122  
 Christianity 47, 123  
 Church, *Salvia divinorum* 104, 105  
 CINDY 88  
*Cleansing the Doors of Perception* (HUSTON SMITH) 154  
 clowns 24, 84, 87  
 club drugs 66, 115  
*coca* 42, 55  
 cocaine 2, 7, 14, 15, 29, 34, 35, 41, 54, 55,  
 112, 113, 143  
 Cocama 118  
 CODE OF FEDERAL REGULATIONS 102  
 codeine 55, 146, 147  
 coffee 2, 3, 6, 17, 28, 38, 39, 42  
 coffee bean grinder 113  
 coffee shop 114  
 coke (cocaine) 7  
 coke (*Coca-Cola*™) 14  
*Cola nitida* 65  
 COLBY, JOHANNES 57  
 collective unconscious 123  
 collectivism 93, 96  
 colloidal clay (soft rock phosphate) 44  
 Colorado four-o'clock (*Mirabilis multiflora*) 100  
 coma 13  
 commune(s) 96, 135  
 consciousness 24, 25, 29, 135, 136  
 constipation 40, 56  
*Controlled Substances* (ALEXANDER T. SHULGIN) 102  
 CONTROLLED SUBSTANCES ACT 43  
 COOLRIDGE 23  
*Copelandia cyanescens* 65, 117  
 CORBIN, HENRY 123, 124  
 CORBIN, JOHN 58  
 corn beer 97, 134  
*Coryphantha macromeris* 110  
 COSMIC SHROOMS 65  
 COSTANZA, GEORGE 2
- COUNCIL ON SPIRITUAL PRACTICES 30  
 COUNTDOWN TO 2012 121  
 counter-intelligence 4  
 crack (cocaine) 2, 8, 113  
 CRAIG 1  
 CRAIN, STANLEY M. 145, 146  
 crank (methamphetamine) 3 106, 143  
 creativity 58, 74, 127, 136  
 criminologist(s) 4, 5, 8, 14  
 crop circles 57  
 CROSBY, D.M. 128  
 CROWLEY, ALEISTER 116  
 CRUZ, JULIO 128  
 cryptography 95  
 CRYSTAL 57  
 CURIE, PIERRE 35  
*Cytisus canariensis* 69
- D**
- Dada 20, 139  
 daimonica 103  
 DALEY, WILLIAM 62  
 DALI, SALVADOR 64  
 Dalmane (benzodiazepine) 145  
 DAMER, BRUCE 19, 137  
*Dance of Life, The* (HAVELOCK ELLIS) 24  
 DANCE SAFE 4, 5, 6, 66, 121, 156, 158  
 DANIEL, Chef 151  
 DARWIN, CHARLES 138  
*Das entdeckte Geheimnis der Natur* (ERNST JÜNGER) 36  
 DASS, RAM 154  
 date rape 2, 11, 12, 111  
*Datura* 3, 20, 29, 112  
*Datura stramonium* 117  
 DAVIS, ERIK 157  
 FLOYD DAVIS 151  
 DE BOECK, CHRISTIAN 112  
 DEA 4, 5, 6, 7, 14, 43, 66, 83, 102, 104  
 DEAN, WARD 9  
 death(s) 4, 11, 12, 13, 18, 27, 86, 99  
*Decoding Your Dreams* (ROBERT LANG) 126  
 dehydration 143  
 DEKORNE, JIM 1, 64  
 delos 103  
 delysid (*see LSD*) 65  
 demon(s) 38, 84, 103, 136  
 depression 53, 63  
 DES 151  
 desert four-o'clock (*Mirabilis multiflora*) 100  
*Desfontania spinosa* 70  
*Desmanthus illinoensis* 69  
*Desmanthus leptolobus* 69  
*Desmodium gangeticum* 70  
*Details* 51  
 devil 103  
 dextroamphetamine 143  
 dextromethorphan 66, 143  
*Diamond Age, The* (NEAL STEPHENSON) 95  
 diarrhea 12, 33, 53  
 DIB (*Drug Identification Bible*) 113  
 didjeridu 154  
*Difference Engine, The* (W. GIBSON & B. STERLING) 95  
 diisopropyltryptamine (DIPT) 118  
 dilaudid 55  
 dimension(s) 27, 89  
*Dioclea grandiflora* 147





- Diplopterys cabrerana* 69, 72  
dipropyltryptamine (DPT) 16, 33, 106, 118, 148, 149  
*Dirt Doctor's Guide to Organic Gardening, The* 45  
disease 15, 97  
DISINFORMATION (www.disinfo.org) 111  
distillation 35, 47  
DISTORT, DJ 152  
divinorin C 141  
DMITRI 89, 90  
DMT 3, 15, 16, 21, 26, 45, 46, 84, 85, 86, 88, 89, 90, 91, 92, 98, 113, 115, 121, 148  
DMT: *The Spirit Molecule* (RICK STRASSMAN) 84  
DNA 30, 134  
DO IT NOW FOUNDATION 111  
DOBELIS, I.N. 100  
DOBLIN, RICK 110  
*Dolphin-Human Relation and LSD* 25 (JOHN LILLY) 64  
donepezil hydrochloride (Aricept) 144  
dopamine 40, 143, 146  
dopaminergic synapses 41  
Dramamine® 3  
dream(s) 74, 91, 98, 123, 126, 134  
DREAMINGOD 112  
DREISER, THEODORE 38, 43, 44  
*Drogen und Rausch* (ERNST JÜNGER) 34  
DROOL DONKEY (http://drooldonkey.org) 67  
drug addiction/dependency 10, 15, 63  
DRUG DETECTION LABORATORIES 66  
DRUG ENFORCEMENT ADMINISTRATION (see DEA) 43, 52  
drug facilitated rape 11, 12  
DRUG POLICY FOUNDATION, THE 152  
drug use 10, 11, 12, 15  
drug-research protocols 136  
DUTCHESS 131  
DUTCHE 151  
DXM 6, 66  
DYLAN 63
- E**
- E (MDMA) 6, 7  
EASTWEST TEACHINGS 109  
ecstasy 93, 95, 138  
ecstasy (MDMA) 6, 7, 8, 10, 14, 52, 66, 81, 139  
ECSTASY ANTI-PROLIFERATION ACT OF 2000 66  
ECSTASY HARM REDUCTION PROJECT 66  
ecstasy testing kit 66, 82  
*Ecstatic Imagination, The* (DAN MERKUR) 122, 123, 127  
EDMOND, ANDY 136  
EGAN, GREG 23  
EGYT-475 (1-benzyl-4-(2'-pyridylcarbonyl)-piperazine) 144  
EINSTEIN, ALBERT 94, 136  
EISLER, RIANE 154  
ELENA 85  
Eleusis 58  
*Eleusis* 74  
ELIADE, M. 125  
ELIZABETH 151  
ELLIS, HAVELOCK 20, 24, 64  
ELMI, ABDULLAHI S. 41, 44  
empathogenic 99  
*Encyclopedia Britannica, The* 123
- endorphins 146  
ENGLER, ROBERT 17  
enkephalins 146  
entactogenic 143  
ENTHEOBOTANY 53, 151  
ENTHEOBOTANY II 153, 154  
entheodelic 103  
entheogen 102, 103  
*Entheogen Law Reporter, The* 110  
*Entheogen Review, The* 28, 30, 154, 156, 159  
entheognosis 18  
*Entheos* 157, 158  
*Entheos Newsletter* 119, 148  
entities 26, 84, 86  
*Ephedra* 38, 55, 67  
*Ephedra sinica* 69  
ephedrine 8, 55  
erectile dysfunction 41  
ergot 122, 124, 125, 126  
EROWID (www.erowid.org) 4, 5, 12, 30, 33, 44, 81, 105, 114, 143, 149, 154  
EROWID, EARTH 4, 8, 30, 81, 154  
EROWID, FIRE 81, 154  
*Erythroxyllum* 60  
*Erythroxyllum nova-gradensis* 69, 70  
ESCHER, M.C. 116  
*Eschscholzia Californica* 69, 72  
ESCOHOTADO, ANTONIO 153  
ESHU 104, 149, 158  
Eterta (vaporizer pipe) 67, 68  
ethanol 115  
ether 19, 34  
ETHNO 67  
ETHNOBOTANICA 151  
euphoria 33, 55, 143  
euphoric 53, 65  
excitantia 38, 43  
EXECUTIVE ORDER L3LL2 62
- F**
- F.S. BOOKS 64  
*Faces of the Man* sculpture by DAN DAS MANN 81  
FACILITY FOR ADVANCED INSTRUMENTATION 49  
FANTASTIC ART 112  
FCI TERMINAL ISLAND 17, 18  
FDA 4, 5, 52, 146, 147  
fear 18, 48, 99  
FECHNER 35  
FEDERAL PRISON CAMP AT JESUP, GA 18  
FERICGLA, JOSEP MARIA 74, 153  
FERLINGHETTI 63  
FIKES, JAY 157  
Fipexide (aka Attentil, BP 662, Vigilor) 144, 145  
FIRST INTERNATIONAL CONFERENCE ON SCIENCE AND SHAMANISM 75  
FISHER, BARRY 5  
Flash Evaporator vaporizer pipe 67, 68  
FLASHBACK BOOKS 158  
Flower of Paradise (see *Catha edulis*) 38  
flumazenil 146  
flumetazepam [Rohypnol®] 12  
FORBIDDEN FRUIT 112  
FORTE, ROBERT 157  
FOWKES, STEVEN 9  
Fox 83  
foxy (see 5-MeO-DIPT) 33  
fractal(s) 20, 27, 57
- FRANKENSTEIN 23  
FREEBLOOD 121  
FREUD, SIGMOND 29, 122  
FRIENDS OF THE FOREST 63  
FRUIT SPIRIT BOTANICAL GARDEN 151  
fungi 61, 99  
FUNGOPHILE 58, 99  
FURST, PETER T. 153  
*Fusarium* 60
- G**
- GABA 13, 146  
GABE 86  
*Galerina* 99  
GALLAGER 146  
GALLERIO 112  
GALLS, INC. 112, 113  
GANESH, BABA 159  
*Garden of Earthly Delights, The* (H. BOSCH) 20  
*Garden of Eden: A Compendium of Psychotropic Flora and Fauna* (SNU VOOGELBREINDER) 151  
GARDENWORLD 131  
GARRETT, J. HOWARD 45  
GARTZ, JOCHEN 159  
GATES, BILL 147  
GBL 12, 13  
GC/MS 49  
*General Hospital* 2  
genetic(s) 25, 134  
genital bloodlettings 97  
GENNARO, M.C. 128  
GETAHUN, AMARE 44  
GHB 2, 5, 8, 9, 10, 11, 12, 13, 14, 65, 72, 82, 115, 143, 149  
GHB alternatives 112  
GHB analogue(s) 10, 111  
GHB precursors 145  
*GHB: The Natural Mood Enhancer* (W. DEAN et al.) 9  
GHV 10  
GIANNINI, A. 44  
GIBSON, WILLIAM 95  
GILLMAN, LINNEA 58  
GINSBURG, A. 63  
GLASS, PHILLIP 139  
GLICKMAN, DAN 62  
*Gnosis* (DAN MERKUR) 122, 124  
Gnostics 124  
Goa trance music 57  
God(s) 17, 34, 96, 97, 102, 103, 122, 124, 125, 126, 127, 138  
GOEBBELS, JOSEPH 136  
GOETHE 35  
*Golden Guide to Hallucinogenic Plants* (R.E. SCHULTES) 112  
GOMEZ, PEDRO 75  
GONZALES 146  
GOODTIMES, ART 99  
GORMAN, PETER 154, 158  
GOROMARU, T. 144  
GÖTTIGEN INSTITUTE 35  
GOTTLIEB, ADAM 157  
GRAM PRECISION SCALES, INC. 67  
GRANT, CARY 65  
GRATEFUL DEAD 3  
GRAUDS, CONSTANCE 30  
*Gravity's Rainbow* (THOMAS PYNCHON) 95  
GREEN HEAT, INC. 67





GREEN METALS 67  
 GREWAL, K.S. 54  
 GREY, ALEX 64, 110, 156  
 GREY, ALLYSON 156  
 GRINSPOON, LESTER 64, 110, 152, 153  
 GROF, STANISLAV 64, 109, 122, 154  
 GROOME, APARECIDA 30  
*Guam v. Guerrero* 105  
 guarana 67, 151  
*Guide to the Perplexed, The* (MOSES MAIMONIDES) 124  
 GURDJIEFF 17

**H**

H & H BOTANICALS 113  
 HAECKEL, ERNST 21  
 HALLER, CHRISTINE 13  
 HAMBLY, PHILLIP 100  
 HANNA, JON 63, 110, 136, 145, 154  
 harm reduction 4, 6, 15, 66, 82, 115  
 harmala 30  
 harmine 82  
 HARRISON, KATHLEEN 30, 57, 59, 109, 151, 153  
 HARVARD 28, 98, 153  
 HASHIMOTO, K. 144  
 hashish 19, 20, 29, 34  
 Hasidism 122, 123, 124  
 HAUG, DIANE 30  
 HAUSER CHEMICAL 146  
 HAWK'S EYE, THE 68  
 HAYASHI, YURIKO 17  
 HAYES, CHARLES 159  
 HE WHO LIVES, KS 107  
 HEATHER 89  
 HEBREW UNIVERSITY OF JERUSALEM 125  
 HEIDEGGER 135  
*Heimia salicifolia* 70  
 HEINRICH, CLARK 57, 154, 157  
 HELMLIN, H.J. 128  
 henbane 29  
 HEPA filters 76  
 HERBAL CANTERA 113  
 herbal ecstasy 65, 112, 118  
 HERBAL HIGHS SHOP 151  
 HERBAL SHAMAN 107  
 HERBERT, NICK 157  
 heroin 7, 8, 15, 41, 112, 113  
*High Times* 51, 113  
*Highlife* 113  
 histamine H2-receptor antagonist 145  
 HOFFMAN, MARK 157  
 HOFFMANN, MARTINA 121  
 HOFMANN, ALBERT 75, 113, 122, 125, 136  
 HOGEY ETHNOBOTANICALS 30  
 HOLEMAN, DANIEL 158  
 Holotropic Breathwork/breathing 63, 109  
 HOME DEPOT 107  
 HONEY BEAR 99  
 HONG KONG GOVERNMENT LABORATORY 49  
 Hopi 100  
 HOROWITZ, MICHAEL 153, 154  
 horse (see heroin) 3  
 HOUSTON, JEAN 24  
 HRUBY, P. 103  
 Huarani 59  
 Huichol Indian yarn paintings 75  
 Huitoto 118  
 HUNCKE 63

HUNGRY HEAD bookstore 111  
 HUSHMAIL (www.HushMail.com) 114  
 HUTEK, DJ 152  
 HUXLEY, ALDOUS 156  
 HUXLEY, LAURA 99  
 HYATT, CHRISTOPHER S. 116  
 Hydergine® 113  
 hydrocodone 55, 143, 146  
 hyoscine butylbromide 145  
 HYPERREAL 5  
 hyperthermia 13  
 hyponatremia (low salt) 13

**I**

I-9 RESEARCH 57  
 I.S., IL 104  
 iboga (*Tabernanthe iboga*) 151, 153  
 ibogaïne 89  
 ibotenic acid 3, 72  
 ice (rock methamphetamine) 143  
 Iceman, the (mummy) 99  
 IdentiDrug Chart 113  
 Immodium AD 33  
 IMPERIAL COLLEGE 147  
*In Stahlgewittern* (ERNST JÜNGER) 34  
 indole 53, 54, 118  
 Indole-3-acetic acid 118  
 Indole-3-Carboxaldehyde 118  
 indolealkylamines 92  
 INFECTED MUSHROOM (EREZ) 157  
 INFORMANT, THE 68  
 INSIGHT & OPENING 109  
 insomnia 40, 143  
 INSTITUT DE PROSPECTIVA ANTROPOLÓGICA 74  
 INSTITUT UNIVERSITAIRE DE MEDICINE LEGALE 49  
 INSTITUTE OF NOETIC SCIENCES, THE 30, 114  
 INTERNATIONAL HOUSE, THE 154  
 Internet 19, 23, 28, 51, 52, 55, 60,  
 70, 107, 137, 154  
 INVASIVE SPECIES COUNCIL 60, 61  
*Ipomoea* 70, 75, 102  
*Ipomoea tricolor* 69, 72  
*Ipomoea violacea* 102, 118  
*Irvingia gabonensis* 147  
 isopropyl alcohol 76  
 IVORS, KELLY 57  
 IZMIR OIL & SPICE COMPANY 114

**J**

*J. Howard Garrett's Organic Manual* 45  
 J.R.S., ND 102  
 JACKSON, PAT 117  
 JAFFE, JEROME 153  
 JAMES, WILLIAM 24  
 JANSEN, KARL 56, 154  
 JEFFRIES, DEAN 151  
 JEREMIAH 88, 89  
 Jewish 122, 123, 124, 125, 127  
 Jim 88  
 Jizzmo 114  
 JLF: POISONOUS NON-CONSUMABLES 102, 149  
 JOHNSON, MARK 51  
 JOSETTE 88, 89  
*Journal of Cognitive Liberties* 110, 149  
*Journal of Ethnopharmacology, The* 147  
*Journal of Pharmacol. Exp. Ther., The* 146

JUNG, CARL 29, 123, 124  
 JÜNGER, ERNST 34  
 jurema 63  
 JUST SAY KNOW (www.sirius.com/~hr4u) 115

**K**

K-EYE CHANNEL 42 (CBS) 51  
 K-hole 12  
 K-MART 75  
 Kabbalah 17  
*Kaempferia galanga* 65, 70, 75  
 Kaimbé 63  
 KAKU, MICHIO 154  
 KALIX, PETER 41, 44  
 KAMM 130  
 KARL 85  
 KASPROW, MARK 157  
 KATAGAWA, JOSEPH M. 34  
 kava 2, 151  
 KAVA KAUAI 103  
 KEIL, R. 50  
 KELLY, ALICE 158  
 KENNEDY, JOHN G. 44  
 KENT, STEPHEN 154  
 KEPPLER, JOHN 51  
 KERLIN, KARLA 11  
 KEROUAC, JACK 63  
 KESEY, KEN 63  
 ketamine 2, 8, 12, 15, 16, 33, 82,  
 89, 115, 134, 149  
*Ketamine: Dreams and Realities* (KARL JANSEN) 154  
 khat 38, 39, 40, 41, 42, 43  
 khatamines 41  
 KILGALLON, EILIEEN 57  
 KING BONG 69  
 KNIZE, KARL 119, 120  
 kola nut 67  
 KOREEDA, MASATO 141  
 KORNFIELD, JACK 109  
 KOSTER, RON 64  
*kratom* 3, 53, 54, 55, 56, 147, 148, 151  
 KRIKORIAN, A.D. 44  
 KRISHNAMURTI 17  
 KRULL, LUZIA 30  
 KUBBY, STEVE 64  
*Kubla Khan* (COOLRIDGE) 23  
 KURZWEIL, RAY 135  
 kykeon 151

**L**

*L.A. Weekly* 51  
 LA COUNTY SHERIFF'S DEPARTMENT 5, 7, 9  
 LA DEPARTMENT OF THE CORONER 13  
 LA DISTRICT ATTORNEY'S OFFICE 11  
*La Magia Music of Don Agustín Rivas* 73  
 LA-111 (ergine) 113  
 lab testing 48  
 laboratory pill analysis 66  
 lactone 12  
*Lactuca virosa* 65  
*Lancet, The* 146  
 LANG, ROBERT 126  
 LAURA 89, 91  
 LAWLER, RETA 118  
 LEARY, TIMOTHY 75, 116, 122, 127, 140, 159  
 LEE 132





- Leonotis leonurus* 69  
*Leonurus sibiricus* 69  
 LESH, PHIL 121  
 LEVY, DAN 71  
 LEWIN, LEWIS 20  
 LIBRERIA MUSCARIA (www.muscaria.com) 74  
 LIGHTS IN A FAT CITY (STEPHEN KENT) 154  
 LILLY 146  
 LILLY, JOHN 65  
 LINCOFF, GARY 58, 99  
 LINDESMITH CENTER, THE 152  
 LION 15, 31, 107  
*Lobelia inflata* 69  
 LONG, CHARLES H. 34  
*Lophophora diffusa* 65, 110, 118  
*Lophophora fricii* 110  
*Lophophora jourdaniana* 110  
*Lophophora* sp. San Francisco 110  
*Lophophora* species 72  
*Lophophora williamsii* 65, 70, 72, 75, 110, 118  
*Lophophora ziegleri* 110  
 LOST AT LAST 121  
 love 17, 96, 135, 138  
 LSA (ergine, LA-111, lysergic acid amide) 72, 125  
 LSD 3, 7, 9, 12, 31, 33, 34, 50, 51, 65, 77, 82, 86, 88, 89, 90, 100, 103, 104, 105, 112, 113, 122, 124, 125, 126, 140, 143  
 LSD-like 149  
 LUCAS 86  
 LUDLOW, FITZ HUGH 159  
 Luer lock 16  
 LUMIÈRE brothers 94  
 LUNA, LUIS EDUARDO 30, 57  
 LUPUSYONDERBOY 144  
 LYCAEUM (www.lycaenum.org) 5, 64  
 lysergic acid amide (ergine, LA-111, LSA) 72, 125  
*Lysergic World* 105  
 LYTTLE, THOMAS 122, 159
- M**
- M.S., CA 149  
 MAEDA, H. 144  
 magic 20, 25, 116  
*Magic Mushroom Grower's Guide* 48  
*Magna Carta* 135  
 MAIMONIDES, Rabbi MOSES 124, 126  
*Mandragora officinarum* 69  
 mandrake 125  
 MANIFEST COMPANY, THE 71  
 manna 122, 124, 125, 126  
 Mannerism 20  
 MAO 46  
 MAPS (MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES) 4, 5, 6, 30, 66, 136  
*MAPS Bulletin* 124, 156  
*marduuf* 38  
 marijuana (see *Cannabis*) 2, 112, 113, 159  
 marijuana, medical 123  
 MARTIN, EVAN 157  
 Master Pac Drug Kit 112  
 MASTERS, ROBERT 24  
 MBDB 82  
 MBE TECH 149  
 MCKENNA, DENNIS 30, 57, 157  
 MCKENNA, FINN 98
- MCKENNA, TERENCE 1, 19, 23, 24, 64, 71, 84, 93, 94, 95, 98, 99, 121, 134, 154, 157  
 McLAUGHLIN, J.L. 128  
 McLUHAN, MARSHALL 22  
 McLuhanesque 29  
 MDA 8, 14, 144  
 MDA-like 144, 145  
 MDEA 143  
 MDMA 2, 6, 7, 8, 9, 10, 12, 13, 66, 81, 82, 89, 99, 113, 115, 139, 143, 144, 149  
 MDMA metabolites 12  
 MDMA analogue 144  
*Medicinal Plants of the Mountain West* (M. MOORE) 100  
 medicine(s) 29, 30, 33, 59, 63, 98  
 MEDICINE GARDEN/HAZY HOUSE 69  
 meditation(s) 17, 29, 57, 63, 109, 124, 126  
 MENCKEN, H.L. 77  
 MENEHUE GARDENS 116  
 MERCK 146  
 MERCURY HOUSE 38  
 MERKUR, DAN 122  
*Mescal: A New Artificial Paradise* (HAVELOCK ELLIS) 64  
 mescaline 20, 21, 24, 31, 34, 49, 100, 112, 113, 119, 124, 126, 128, 129, 133, 143  
 methadone 113  
 methamphetamine 2, 3, 6, 7, 8, 12, 14, 15, 39, 43, 106, 115  
 METHAMPHETAMINE ANTI-PROLIFERATION ACT 66  
 methanol 42  
 methcathinone 43  
 methylene chloride 42  
 methylene-dioxy compound 82  
 methylenedioxyamphetamine 144  
 N-(3,4-methylenedioxybenzyl)-N'-methylpiperazine 145  
 N-(3,4-methylenedioxybenzyl)piperazine 144  
 METZGER, RICHARD 111  
 METZNER, RALPH 30, 109, 110, 151, 153, 154, 158  
*Mexican Cubensis* 73  
*Mexican Mint* (see *Salvia divinorum*) 51  
 MIDWEST ORGANIC 156, 157  
 MILAREPA 17  
 MILCHER, ROBERT D. 18  
 Milid (proglumide) 145  
 Milide (proglumide) 145  
 MILLER, IONA 159  
 MILLER, JONATHAN 152  
 MILLER, STEPHEN 157  
*Mimosa hostilis* 69, 75  
*Mimosa tenuiflora* 115  
 mind 23, 26, 27, 103, 110, 126, 135  
 MIND BOOKS 30, 64  
*Mind Manifesting* 157  
 MIND STATES II 154  
*Mirabilis multiflora* 100  
*Mitragyna speciosa* (see *kratom*) 53, 147, 148  
 mitragynine 54, 55, 56, 147  
 mitragynine pseudoindoxyl 55  
 MKZDK 2000 (www.mkzdk.org) 116  
 Mocha 38  
*Moksha* (ALDOUS HUXLEY) 154  
 monkeys on LSD 65  
*MONTEL WILLIAMS Show, The* 8, 10  
 MONTGOMERY, ROB 109, 151, 153
- MOORE, M. 100  
 MORAVEC, HANS 135  
 MORGENTHALER, JOHN 9  
 morning glory (see *Ipomoea*) 113, 125  
 morphine 35, 55, 146  
 MOSES 126  
 MT. ELPHINE SPORE LAB 70  
 MTA 65, 118  
 MTV 83  
*Muiria puama* 65  
 MULGA 151  
 MÜLLER-EBELING, CLAUDIA 151, 153  
 MUNDO, YUMI UNO 156  
 muscarine 72  
 muscimol 3, 72  
 mushroom(s) 20, 29, 47, 48, 57, 58, 67, 68, 72, 93, 99, 102, 116, 121, 124, 126, 151, 156, 159  
*Mushrooms and Mankind* (JAMES ARTHUR) 63  
 MUSTO, DAVID F. 77, 78  
 MUTO, JOHN (sic: JOSEPH) 14  
 MUTO, JOSEPH 8, 13  
*Mystery of Manna, The* (DAN MERKUR) 122, 124  
 MYSTERY SCHOOL 154  
 MYSTIC MOUNTAIN MUSHROOMS 70  
 MYSTICAL MYCOLOGY AUSTRALIA 151  
*Myths and Symbols* (KATAGAWA & LONG) 34
- N**
- N.Y. ETHNOBOTANICALS 72  
 NADELMANN, ETHAN 152  
 NAKKACH, SILVIA 30  
 naloxone 145, 146  
 naltrexone 145, 146  
 nanotechnology 24, 57, 154  
 naphtha 115  
 NARBY, JEREMY 30  
 narcotic agonists 145, 146  
 narcotic antagonists 145  
 Narcotics ID Porta-Pac® 112  
 nasturtium 42  
 NATIONAL INSTITUTE ON DRUG ABUSE 89  
 NATIONAL INVASIVE SPECIES COUNCIL 61  
 NATIVE JADES 30  
 NATURE'S CONTROL 116  
 nausea 31, 33, 46, 47, 48, 54, 56, 143  
 nauseous 46, 48, 100  
 Navajo 123  
 Nazi 18, 34  
 neem 69  
 NEN 151  
 neoclerodane diterpenoid 141  
*Nepeta cataria* 65, 69  
 NETWORK 23 70, 71  
 NEW FALCON PUBLICATIONS 116  
 NEWBY, KENNETH 154  
 NG EUROTRADE 116  
*Nicotiana tabacum* 69  
 nicotine 49  
 nightshade 35  
 NIK Drug Test Kits 112  
 NISKER, WES 109  
 p-nitrobenzylpiperazine 144  
 nitrous oxide 8, 66, 82  
 NIXON, RICHARD M. 153  
 NMCR 131  
 NMDA receptors 147





- Noetic Sciences Review* 114  
 norephedrine 40  
 norepinephrine 143  
 norepinephrine release 41  
 NORTHERN TOUCH SPORES 71  
 NOVALIS 36  
 NOVELTY PROJECT, THE 71  
 NOXIOUS WEED COORDINATION AND PLANT PROTECTION ACT 62  
*Nymphaea caerulea* 70  
 nystagmus 143
- O**
- Objjwa 123  
 OKOLO, C.O. 147  
 OLLI WISDOM 'SPACE TRIBE' 158  
 ONEGREENDAY 49, 50, 105  
 opiate withdrawal 53  
 opiate(s) 14, 54, 55, 78, 113, 147  
 opiates, potentiation of 145  
 opioid receptor sites 55  
 opioid tolerance 146  
 opium 34, 36, 54, 55, 112  
 opium substitute 53, 55  
 ORACULAR MADNESS CHOIR, DALE PENDELL 154  
 Orange Sunshine (see *LSD*) 3  
 ORIAH MOUNTAIN DREAMER 154  
 OTT, JONATHAN 28, 30, 31, 75, 82, 99, 100, 103, 109, 110, 125, 145, 151, 153  
 OWSLEY, A. 3  
 OXFORD UNIVERSITY PRESS 77
- P**
- PACHAMAMA ALLIANCE 30, 116  
*Pachycereus pecten-aboriginum* 70, 110, 118  
*Pachycereus pringlei* 110  
 PADILLA, IVÁN 57  
 PAHNKE, WALTER 103  
 pain 48, 54, 55  
*Pain* 146  
 PAIN THERAPEUTICS, INC. 146, 147  
*pakalolo* (see *Cannabis*) 28  
 PALMER, CYNTHIA 153, 154  
*Panaeolus cyanescens* 65, 75, 76  
*Panaeolus tropicalis* 68  
*Papaver* 60  
*Papaver somniferum* 72, 102, 114  
 PARK STREET PRESS 84, 122, 123  
*Passiflora alata* 69  
*Passiflora incarnata* 65  
 PAUL E. WOGG 53  
*Paullinia cupana* 65, 69  
*Pausinystalia yohimbe* 69, 70  
 PCP 10, 14, 107, 113  
*Peganum harmala* 45, 46, 69, 75  
 PENDELL, DALE 30, 38, 57, 109, 110, 154, 157  
*Penguin Handbook of the Study of Religion, The* 123  
 PESCE, MARK 19, 137, 154, 156  
 PETER'S "Excel" 45  
 peyote/péyotl 50, 68, 126, 153  
 PEYOTE FOUNDATION 105  
 PGP (PRETTY GOOD PRIVACY, www.pgp.com) 72, 76  
*Phalaris* 46, 70  
*Phalaris aquatica* 45, 46  
*Phalaris arundinacea* 75  
*Phalaris brachystachys* 45, 46, 47  
*Phalaris stenoptera* 46, 47  
*Phalaris tuberosa* (P. *aquatica*) 45  
 pharmacology 12, 24, 40, 47, 57, 73, 153  
 PHARMACOM CHEMICALS (www.ghb-sales.com) 72  
*Pharmacotheon* (JONATHAN OTT) 103  
*Pharmako/Dynamis* (DALE PENDELL) 38, 154  
*Pharmako/Poeia* (DALE PENDELL) 38, 154  
 phenethylamine(s) 15, 82, 143, 149, 151, 153  
 phenylpentylamines 40  
 phenylpropylamine 40  
 PHILO 126  
 philosophy 24, 26, 153  
 PHOENIX, RIVER 12  
*PIHKAL* (SHULGIN & SHULGIN) 4, 31, 143, 154  
 PIKE, NEIL 151  
 pill-testing 6, 66  
*Piper betel* 70  
*Piper methysticum* 2, 65, 69  
 piperazine 143  
*pituri* 41  
 PLANCK, MAX 94  
 PLANT IT HERBS 117  
 PLANT PROTECTION ACT 62  
 plant spirit(s)/teachers 103, 153, 154  
*Playful World: How Technology Is Transforming Our Imagination, The* (MARK PESCE) 154  
*Pleurotus ostreatus* (oyster mushroom) 99  
 PMA (4-methoxyamphetamine) 66  
 poison(s) 18, 20, 143  
 poisonous 38, 58, 60, 72  
 POLARI DE ALVERGA, ALEX 30  
 police(man) 9, 11, 61, 90, 99, 137, 139  
 POLIVOX, SILVIA 57  
 POLLOCK, JACKSON 23  
 poppy (see *Papaver*) 35, 50, 147  
 PORRATA, TRINKA 8, 10, 11, 13  
 POSTMAN, STEVEE 156  
*Power of Now, The* (ECKHART TOLLE) 17  
*Powers Which We Do Not Know* (DAN MERKUR) 122  
 PRAST, C.J. 56  
 PRESTI, DAVID 110  
 prison 6, 17, 18  
 proglumide 145  
 PROMIND FOUNDATION 66  
 PROPHETS CONFERENCE, THE 154  
 PRYOR, RICHARD 45  
 pseudoephedrine 147  
 psilocin 54  
*Psilocybe alpina* 65  
*Psilocybe australiana* 65  
*Psilocybe azurescens* 65, 76, 118  
*Psilocybe baeocystis* 65  
*Psilocybe bohemica* 65  
*Psilocybe caerulescens* 65  
*Psilocybe copelandia* 118  
*Psilocybe coprophils* 71  
*Psilocybe cubensis* 65, 68, 70, 71, 72, 73, 75, 116, 117, 118  
*Psilocybe cyanescens* 65, 70  
*Psilocybe hooghshagenii* 65  
*Psilocybe mazatecorum* 65  
*Psilocybe mexicana* 65  
*Psilocybe natalensis* 65  
 PSILOCYBE NET (www.psilocybe.net/en) 117  
*Psilocybe pelliculosa* 65, 76  
*Psilocybe semilanceata* 65, 71, 76, 118  
*Psilocybe semperviva* 65  
*Psilocybe stuntzii* 71  
*Psilocybe tampanensis* 65, 75, 76, 117, 118  
*Psilocybe tropicalis* 65  
*Psilocybe Weillii* 99  
*Psilocybe zapotecorum* 65  
 PSILOCYBER'S SHROOM DEPOT 73  
 Psilocybes 99  
 psilocybian mushroom(s) 3, 65, 67, 68, 102, 118, 153, 159  
 psilocybin 19, 34, 54, 113, 124, 126  
 psilocybin extraction kit 156  
*Psilocybin Production* (ADAM GOTTLIEB) 157  
 psychedelic 102, 103  
*Psychedelic Drug Therapies, The* (GRINSPON & BAKALAR) 64  
*Psychedelic Monographs and Essays* (THOMAS LYTTLE) 159  
*Psychedelic Resource List* (JON HANNA) 119, 154  
*Psychedelic Sacrament* (DAN MERKUR) 122, 126  
*Psychedelic Shamanism* (JIM DEKORNE) 64  
*Psychedelics Encyclopedia* (PETER STAFFORD) 103  
*Psychedelics Reimagined* (THOMAS LYTTLE) 159  
 psychoactive 12, 103  
 PSYCHOGENIC SPORES 71  
 psychological 27, 29, 47, 63  
 psychology 28, 57, 116, 123, 139, 153  
 psychotherapy 43, 65, 74  
 psychotic(s) 85, 92  
*Psychotria viridis* 69, 70, 102, 115, 148  
 puking 46, 47  
 PUMMANGURA, S. 128  
 PURELAND ETHNOBOTANICALS 102  
 PVC pipe 114  
 PYNCHON, THOMAS 95
- Q**
- qat (see *Catha edulis*) 38  
*QIHKAL* (SHULGIN & SHULGIN) 154  
 QUALITY CACTUS/SELECT SEED 119  
 quantum physics 94, 139  
 QUATTRONE, ALFREDO 5  
 Quichua 59  
 quiebra plata (*Ipomoea* species) 70
- R**
- R.A.H., CA 147  
 R.G.B., CA 148  
 R.H., CA 148  
 RABBIT HILL FARMS 44, 45  
 Radio Immuno Assay 12  
 RAINIER, MARIA RILKE 114  
 RAJNEESH 17  
 RAMAKRISHNA 17  
 RAMSEYER, JOHN 11  
 RARE HERB 119  
 Rastafarian 105  
 RÄTSCH, CHRISTIAN 99, 151, 153, 158  
*Rauwolfia serpentina* 70  
 rave(s) 7, 8, 9, 10, 11, 12, 13, 70, 99  
 RAY 151  
 Realism 22  
 RECCHIA, FRANK 51  
 RECHER, PAUL 151  
 REGARDIE, ISRAEL 116  
 REID, SAMANTHA 13  
 religion(s) 23, 122, 123, 126, 127





- religious 28, 103, 122, 123, 124, 125, 126  
 RELIGIOUS FREEDOM RESTORATION ACT 105  
 Renaissance 123  
 reptilian 86, 87, 91  
*Revealed Mystery of Nature, The* (C.K. SPRENGEL) 36  
 RIKKLEMAN, RENÉ 102  
 RILKE, RAINER MARIA 114  
 RÍVAS, DON AGUSTÍN 73  
*Rivea corymbosa* 117  
 RKUNDALINI 151  
 ROACH, STEVE 154  
*Road to Eleusis, The* (WASSON *et al.*) 122, 125  
 ROBBINS, TOM 156  
 ROBERTS, THOMAS 103  
 ROBERTSON, MICHAEL 12, 13  
 Rococo 20  
 ROETKEN, TODD 57  
 rohypnol (roofies) 2, 12  
 Romanticism 22, 123  
 RONAN, STEPHEN 63  
 ROOKE, STEVEN 156  
 ROTH, GABRIELLE 154  
 Rubiaceae 151  
 RUCK, CARL 103, 122, 125, 157  
 RUDRA RUNA MUSIC 73  
 RUSSEL HIBBS, ALLISON 152  
 RUSSELL, PETER 114
- S**
- SABAR AD-DIN 39  
 SABINA, MARÍA 124  
*Sacred Cacti* (K. TROUT) 154  
*Sacred Mirrors* (ALEX GREY) 64  
 SAFE DRINKING WATER & TOXIC SUBSTANCE  
 ENFORCEMENT 5  
 saffrole 81  
 saguaro cactus 90  
 saline 31, 41  
 salt crystals (weight) 105  
*Salvia divinorum* 51, 52, 65, 69, 70, 72, 73,  
 104, 105, 111, 112, 113, 116, 117,  
 141, 151, 153  
*Salvia divinorum* extract(s) 67, 75, 111, 112, 117  
 SALVIA DIVINORUM LIST 73  
*Salvia Divinorum Made Simple* 111  
 SALVIA DIVINORUM RESEARCH AND INFORMATION  
 CENTER 141  
*Salvia divinorum* seeds 116  
*Salvia officinalis* 102  
*Salvia* SOURCE 117, 158  
*Salvia splendens* 69  
 salvinorin A 67, 105, 141  
 SALZMAN, EMANUEL 58, 99  
 SAMORINI, GIORGIO 151, 153  
*Sämtliche Werke* (ERNST JÜNGER) 34  
 SAN DIEGO COUNTY MEDICAL EXAMINER 12  
 SAN DIEGO STATE UNIVERSITY 2  
 SAN FRANCISCO GENERAL HOSPITAL 13  
 San Pedro (*see Trichocereus pachanoi*) 107, 132  
 SAND, NICK 18  
 SANDOZ 113  
*Santo Daime* 30  
 SANTO DAIME (www.santodaime.org) 117  
 saffrafrs 67  
 SAUNDERS, NICHOLAS 6  
 SAVIC 146  
 SCALI 144
- SCHAEFER, STACY B. 153  
 Schedule I 43  
 Schedule IV 43  
 SCHINZINGER, ANNELISE 30  
 SCHOLEM, GERSHOM 124  
 SCHULTES, RICHARD EVANS 112  
 scientific lab supply company 16  
 SCLANDERS, ANDREW 63  
 scopolamine 30  
 SCOTT 97  
*Scutellaria laterifolia* 65, 69  
 SECRETARY OF AGRICULTURE 61, 62  
 SECRETARY OF COMMERCE 62  
*Seinfeld* 2  
*Serenoa repens* 65  
 serotonin 144, 146  
 SERTÜRNER 35  
 SEWID-SMITH, DAISY 153  
 SFERIOS, EMANUEL 4, 5, 6, 66  
 SHAKESPEARE, WILLIAM 123  
 SHAMAN AUSTRALIS 148, 151  
 shamanic 22, 97, 151, 153  
 shamanic belief systems 63  
 shamanic death-rebirth 86  
 shamanic ecstasy 136  
 shamanic initiation 87  
 SHAMANIC PLANT SCIENCE 153  
 shamanism 20, 26, 74, 97, 98, 123, 135, 151  
*Shamanism* (M. ELIADE) 125  
 shamans 29, 48, 57, 97, 117, 132, 136  
*Shamans of the Amazon* (DEAN JEFFRIES) 151  
 SHAPIRO, ANTHONY 7, 8  
 SHELDRAKE, RUPERT 157  
 SHEN, KE-FEI 145  
 SHROOM WIZARD 117  
*Shroom Wizard's Grow Guide* 117  
 SHROOMERY, THE 73, 106  
 Shuar 59  
 SHULGIN, ALEXANDER T. (SASHA) 3, 15, 31, 49,  
 50,  
 54, 58, 99, 102, 110, 113, 143,  
 144, 145, 148, 151, 153, 154  
 SHULGIN, ANN 50, 99, 145, 151, 154, 157  
 SIEBERT, DANIEL 50, 105, 109  
 SILNESS, CHRISTY 98, 135  
 DA SILVEIRA BARBOSA, YATRA-W.M. 63  
*Sisters of the Extreme* (HOROWITZ & PALMER) 154  
 SJAMAAN SMART SHOP 118  
 SKA PASTORA, LEAVES OF THE SHEPHERDESS 109  
 skin-absorption 45  
 SLATER, STEPHEN 34  
 smart drug/smart shop 113, 114  
 SMITH, HUSTON 126, 154  
 SNOW, OTTO 159  
 SNYDER, GARY 63  
 so 'ksi / so 'kya 100  
 SOCIETAT D'ETNOPSICOLOGIA APLICADA I ESTUDIS  
 COGNITIUS 74  
 SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUS-  
 NESS 74  
 SOCIETY OF FORENSIC TOXICOLOGISTS 12  
 sodium chloride 16  
 sodium-4-hydroxyvalerate 10  
 Solanaceae 35  
*soma* 99, 151  
*Soma* (R. GORDON WASSON) 125  
 SOMA SHAMANIC BOOKS & HERBARIUM 75
- SORBONNE 28  
 South Western four-o'clock (*Mirabilis multiflora*) 100  
 spiders on LSD 65  
 spirit(s) 27, 34, 84, 86, 135  
 spirit molecule, the (DMT) 85, 89  
 SPIRIT QUEST / EL TIGRE JOURNEYS 118  
 SPIRITPLANTS.COM 118  
 spiritual 36, 47, 84, 87, 103, 122, 126,  
 127, 151, 154  
 spirituality 124, 135, 151  
 spore prints 65, 70, 75, 117  
 spore receiver 70  
 spore syringe(s) 68, 70, 75, 117, 157  
 SPORE TRADING POST, INC. 75  
 SPORE WORKS, THE 76  
 SPORECHICKS 75  
 spores 68, 76, 102  
 SPRENGEL, CHRISTIAN KONRAD 36  
 SQUIBB 146  
 STAAL, FRITS 153  
 STAFFORD, PETER 103, 139  
 STAMETS, PAUL 58, 64, 99, 153  
 STAPLES, BLAISE 157  
 STARLIGHT TRANCE band 57  
 STEPHENSON, NEAL 23, 95  
 STERLING, BRUCE 95  
 steroid(s) 5, 10  
 STICKY BUSINESS 129  
 stimulant 41, 53, 54, 55, 65, 143, 147  
*Stipa robusta* 72, 113  
 STOCKHOLM UNIVERSITY 122  
 STOLAROFF, MYRON 110, 149, 156  
*Strange Fruit* (CLARK HEINRICH) 154  
 STRASSMAN, RICK 15, 84, 157  
 strychnine 2  
 Sufis 17  
 Sufism 123  
 SUGIMOTO, H. 144  
 sulfur 29  
 SULLIVAN, ROBERT 57  
 SUNNY'S SEEDBANK SHORTCUTS 118  
*Sunset Western Garden Book* 40  
 SUNY PRESS 123, 126  
 Surrealism 20, 139  
 sweat lodge(s) 57, 63  
 SYMINGTON, KEN 19, 30, 93, 134, 151  
 SYNCON 111  
 synesthesia 139  
 syringe/needles 15, 16, 65, 76  
 SZÁRA, STEPHEN 85  
 SZASZ, THOMAS 110
- T**
- T.A., TX 45  
 T.B., NY 103, 104  
*Tabernaemontana pandacaqui* 70  
*Tabernanthe iboga* (*see iboga*) 65, 69, 89  
 Tagamet (cimetidine hydrochloride) 145  
*Tagetes lucida* 69  
 Talwin 146  
 tamarind juice 56  
 tannins 40  
 Taoism 27  
 TARG, RUSSELL 154  
 TARGET 107  
 TART, CHARLES 118





- TASTE: *The Archives of Scientists' Transcendental Experiences* 118  
 Taxol 146  
 tea 36, 41, 54, 56  
 techno music 8, 121  
 TELECLIP 51  
 TELLURIDE MUSHROOM FESTIVAL 58, 99  
 tetrahydrozoline (Visine®) 12  
 Teutonic folklore 123  
 TEXAS COMMISSION ON ALCOHOL & DRUG ABUSE 51, 52  
 THAITHATGOON, SATTI 58  
 thangka art 98  
 THC 2, 113  
 THEIS, RICK KLAUS 157  
 thero-gen 103  
 Thomas 103  
 thorazine 103  
 THORNALLY, MARK 157  
 thought 103, 136  
 thrips 116  
 thujone 102  
 THYSSEN, SYLVIA 66, 156  
 THKAL (SHULGIN & SHULGIN) 15, 32, 154  
 TIME Magazine 66  
 Timewave 94, 134  
 TIMEWAVE/NOVELTY LIST 71  
 TOAD 15, 31  
 toad (Sonoran Desert/*Bufo alvarius*) 45  
 tobacco 2, 30, 36, 49, 66, 153  
 TOLLE, ECKHART 17  
 TORRES, C. MANUEL (MANOLO) 19, 93, 134, 151, 153, 156  
 TORRES, DONNA 156  
 TORSTEN 151  
 TOWARD A SCIENCE OF CONSCIOUSNESS 75  
 toxicologist(s) 4, 8, 10, 12, 14  
 toxins 5, 114  
 TRANCE MISSION (STEPHEN KENT) 154  
 TRAVOLTA, JOHN 106  
*Trichocerei* 128, 132  
*Trichocereus* 102, 110, 119, 128, 151  
*Trichocereus bridgesii* 65, 70, 118, 128, 129, 130  
*Trichocereus bridgesii f. monstrosus* ("Clone B") 130  
*Trichocereus bridgesii* "San Pedro Amsterdam" 129  
*Trichocereus bridgesii v. monstrose* 70  
*Trichocereus bridgesii* "Eusaporus" clone RS0005 129  
*Trichocereus camarguensis* 118  
*Trichocereus macrogonus* 118, 129  
*Trichocereus pachanoi* 44, 65, 70, 72, 75, 107, 118, 128, 130, 132  
*Trichocereus peruvianus* 70, 118, 119, 120, 128, 132  
*Trichocereus scopulicola* 131, 132  
*Trichocereus* sp. WBaker 5452 128  
 trismus 10  
 triterpenes 40  
 tropane 3  
 TROPICAL FRUIT WORLD 131  
 TROUT, K. 45, 60, 78, 102, 104, 119, 120, 128, 133, 154, 159  
 TROUT'S NOTES 159  
 Truká 63  
 tryptamine(s) 15, 19, 45, 82, 99, 149, 151, 153  
 tryptamine (novel) 46  
*Turbina corymbosa* 69, 70  
*Turnera aphrodisiaca* 69  
*Turnera diffusa* 65  
 Twilight Zone 112  
 Tylenol #3 146
- U**
- UFO 57, 121  
 UFO abduction 90  
 unconscious 9, 29, 98, 124  
*Unconscious Wisdom* (DAN MERKUR) 126  
 UNITED STATES DEPARTMENT OF AGRICULTURE 60  
 UNIVERSITY OF CALIFORNIA AT DAVIS 49  
 UNIVERSITY OF CALIFORNIA SANTA CRUZ 115  
 UNIVERSITY OF CALIFORNIA-BERKELEY 153  
 UNIVERSITY OF CHICAGO PRESS 34  
 UNIVERSITY OF NORTH CAROLINA 100  
 urination, frequent 143  
 urine 12, 13, 14, 49  
 urine screen 113  
 urine tests 11  
 USDA 60, 61  
 USHA 17
- V**
- V., Dr. 89, 90  
 VALDÉS III, LEANDER J. 73, 141  
*Valeriana officinalis* 65  
 valeric acid 10  
 Valium® 13  
 VAN IKE, Brothers 98  
*Varieties of Psychedelic Experience, The* (MASTERS & HOUSTON) 24  
*Varieties of Religious Experience, The* (WILLIAM JAMES) 24  
 VENOSA, ROBERT 121, 156, 157  
 Vick's® inhalers 12  
 Vicodin 82, 146  
 vicodin-substitutes 148  
 Virtual Reality 154  
 Virtual Reality Modeling Language (VRML) 19, 154  
 VISGER, DAN 141  
 visionary 26, 100, 103  
 visions 24, 51, 126  
 vitamin C 40, 42  
*Voacanga Africana* 69, 70, 112  
 volatile oil 40  
 vomit 13  
 vomit, choking on 149  
 vomited 54  
 vomiting 31, 143  
 VOOGELBREINDER, SNU 151
- W**
- W., Mr. 89, 90  
*Waking Up in Time* (PETER RUSSELL) 114  
 WAL-MART 10, 75  
 WANDERERS BETWEEN THE WORLDS 75  
 War on Drugs 4, 17, 18, 28, 114, 153  
 WASSON, R. GORDON 75, 99, 122, 125, 157  
 water intoxication 13  
*Way of No Thinking, The* (R. ENGLER & Y. HAYASHI) 17  
 WEBSTER, PETER 157  
 WEIL, ANDREW 58, 75, 99  
 WESTERN BIOSYNTHESIS 104, 118, 149  
 WHISTLER RESORT AND CONVENTION CENTRE 153  
 WHITE, TIMOTHY 103  
 White List, The 60, 61  
 whiteflies 116  
 WILDFLOWERS OF HEAVEN 76  
 WILSON, ROBERT ANTON 116, 154  
 wine 34  
 witches 60  
*Withania somnifera* 46, 47  
 withdrawal 55, 56  
 WOLF, VIRGINIA 98  
 WORLD HERITAGE NATIONAL PARKS 151  
 world religions 125  
 World War I 34  
 World War II 34, 39, 42, 46, 95  
*World's Religions, The* (HUSTON SMITH) 154  
 wormwood (see *Artemisia absinthium*) 67  
 WOZNIAK, STEVE 24
- X**
- X (MDMA) 99  
 Xanax 143
- Y**
- Y2K 94  
 Yahua 118  
 yawning 56  
 Yemen 38, 39, 41, 43  
 yoga 17, 63  
 yohimbine 54
- Z**
- ZAPOTEC HERB BAR 151  
 ZEBEDEE, DJ 152  
 Zen 17  
 ZIPLIP (www.ziplip.com) 76  
 Zuni Indians 100  
 zygotes 27







# **SALVIA DIVINORUM EXTRACTS**

**We specialize in offering  
the highest quality extracts  
of *Salvia divinorum* available  
on the market today.**

Our extracts are standardized and made using pure salvinorin A. We have several extracts available, like our popular 5X Extract, which contains 12.5 mg of salvinorin A per gram. The cost of the 5X is \$20.00/gm or \$50.00/3 gm.

All of our products are unconditionally guaranteed and free samples are available upon request. Write for our catalog, which lists all our *Salvia divinorum* extracts, and contains a lot of useful information on this unique plant. We are celebrating our third year in business, and wish to thank our many loyal customers for their continued support.

No personal checks accepted. Payment in cash or postal money order only. If paying by postal money order, leave the "Pay To" space blank or your order cannot be filled. Cash only on foreign orders. All orders filled within 24-hours. All prices are postpaid in the USA; foreign orders inquire for shipping costs. Inquire for wholesale pricing. Please do NOT send postcards!

**JODY HORD  
1430 WILLAMETTE STREET, # 4  
EUGENE, OR 97401, USA**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME X, NUMBER 1



VERNAL EQUINOX 2001



ISSN 1066-1913



*"Two shaman are discussing the knowledge they receive from the peyote god."*

*by ROJELIO BENITEZ TORRES, 1996*

# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Jonathan Ott  
K. Trout  
Lazar  
M.S., CA  
Toad  
D., PA  
G.J.B., NY  
M.S., Federal Prison Camp, Eglin, FL  
∞Ayes  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## STATEMENT OF PURPOSE

This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

## NEW ADDRESS

*The Entheogen Review*,  
POB 19820, Sacramento, CA 95819, USA

# CONTENTS

Snuffy Proboscis out on a Limb: Snuff—Syndetics, Synecdoches	1
Some Active <i>Trichocerei</i> (Part II)	13
Short-Acting	20
Network Feedback	24
Potential and Turning Up the Base	24
Further Notes on Basifying Coke	26
Drug Testing for Entheogens	27
Several Questions	29
<i>Trichocereus?</i>	30
Moving Into the Sacred World of DMT	32
Events Calendar	41
Sources	42
Bibliography	44

**ERRATA:** In my article “Burning One Down” (Spring/Summer 2000), which reviewed the BURNING MAN festival it was stated that “almost 30,000” people were in attendance; the actual number of attendees was around 26,400. It was also stated that 7 people received *Cannabis*-related tickets; the actual number of tickets was 18, and there were also 38 “controlled substance” citations. FOX NEWS was cited as reporting that there were 5 drug-charge arrests; the actual number was 6. And, most importantly, FOX NEWS was cited as reporting that “80 people a day” were treated for drug overdoses; the actual number was only 32 for the entire week (or 4.57 per day). Thanks to ANDIE KOPP (aka ACTIONGRL) of the BURNING MAN communications department for bringing these errors to our attention. — DAVID AARDVARK

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 2001 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# SNUFFY PROBOSCIS OUT ON A LIMB: SNUFF—SYNDETTICS, SYNECDOCHES

by JONATHAN OTT

The following seven intriguing and far-reaching vignettes spring forth from the chapter on tobacco-snuffs from JONATHAN OTT'S much-anticipated latest book, *Shamanic Snuffs or Entheogenic Errhines*. Forthcoming in April, *Shamanic Snuffs* is a comprehensive review of diverse insufflated plant-preparations used as shamanic inebriants, primarily in South America, where such have been studied in greatest detail.

The first three chapters focus on the three major classes of snuffs—*cebill/cohoba/ñopo*, prepared from triturated seeds of *Anadenanthera* trees (legume-family); *epéna/hakúduf'a/yá-kee*, derived from bark, bark exudates and extracts of *Virola* trees (nutmeg-family); and that most important, and geographically-widespread sort derived from *Nicotiana*, or tobacco-leaves—and detail the history, ethnobotany, and chemistry of each.

A fourth chapter features 57 monographs of lesser-known types of ethnomedicinal snuffs, covering some 134 species, including many ill-studied African shamanic snuffs, and a *vademecum* of 16 stimulating and hunting-enhancing snuffs for hounds and horses!

The final chapter presents the results of the author's pharmacological modeling of these three major classes of shamanic snuffs: 26 psychonautic bioassays of bufotenine, 17 of 5-methoxydimethyltryptamine, and 17 of nicotine, which are shown to represent the major psychoptic principles of intranasal, sublingual, oral, fumatory, and intrarectal shamanic inebriants of *Anadenanthera*, *Virola*, and *Nicotiana*, respectively. The long-extinct Taíno snuff-culture is sensually evoked by a passionate prose-poem, and the book is documented by a 19-page bibliography of 465 sources; its wealth of detailed information made accessible by a 15-page index with 1341 entries.

Published by ENTHEOBOTANICA [Kronengasse, 11 / 4502 Solothurn, Switzerland / tel. 0041(0)32-621-8949], 2001. A limited edition of 1026 copies, hand-bound in leather, with cloth-bound slipcase, signed and numbered; with 1 color and 11 black-and-white illustrations; 160 pages. First edition price: US \$100.00 / SFR 180.00.

Forsaking the comforting physicality of potions and powders, I dare to venture into realms of airy speculation... smoky, if you will; perchance, in the famous words of Henry Thoreau: «mere smoke of opinion, which some had trusted for a cloud that would sprinkle fertilizing rain on their fields». To be sure, for the military or political tactician, «smoke-screens» perforce suffice *camouflage* or disguise, dissimulation or deceit. On the other hand, smoke—surely of tobaccos and other shamanic inebriants—has a long and fabled history as a catalyst to divination; destiny descried in its vatic vortices, capnomancy or perchance *fumispicy* (*via* analogy to *haruspicy*, definition of which I'd best leave to a curious reader's further inquiries). In his novel *Besuch auf Godenholm (Visit to Godenholm)*, Ernst Jünger has beautifully described an ascending plume of incense-smoke as a fumatory ferment of vision, which amounts to much the same thing. By way of example, the northern Venezuelan Chaima burned bundles of tobacco on open fires, divining «through interpretation of the curls and spirals of the rising smoke» while Venezuelan Caquetio and Jirajara shamans rather divined by examining tobacco-ashes (spodomancy or tephromancy) following three days of smoking [Wilbert 1987]. Lovely classical Mayan lintels from Yaxchilán show graphically a queen descreying a «vision-serpent» in plumes of smoke arising from a bowl in which she'd apparently burned strips of bark-paper anointed with her blood after drawing a thorned-cord through her tongue [Schele & Miller 1986]! The most revered divinatrices of the classical world were the Pythia, affectionately known as the «Delphic Bees», whose abstruse mantic murmurings gave voice to the Oracle of Apollo at Delphi. While visionary inebriants were doubtless involved—mayhap inebriating honey or *apollinaris*, *Hyoscyamus albus* L. (Solanaceæ), or both, [Ott 1998; Rátsch 1987]—their vatic visions were had suspended over a fumarole in a cavern on Mt. Parnassos, whence issued fumes from the womb of Our Lady Gæa.

In the seven *vignettes* that follow, I'll make repeated reference to six major categories of American shamanic inebriants: *Anadenanthera* or ÑOPO-snuffs (Leguminosæ); *ipadú* COCA (Erythroxylaceæ); AYAHUASCA-potions (Malpighiaceæ); *Virola* or EPÉNA-snuffs (Myristicaceæ); *Nicotiana* or TOBACCO (Solanaceæ) and CACAO (Sterculiaceæ).

**ASHES TO ASHES, DUST TO... DUSTED: PLANT-SPIRITS ON GUARD-DUTY**  
We have seen an irrefragible consistency in the plants employed as ash-sources in the commingling of shamanic snuffs, which has nothing to do with convenience or ecological abundance in any given place—why not simply, indeed, scoop-up some ashes from the hearth, always at hand and demanding no especial effort? 'Though we have scant *data* at our disposal regarding many ill-studied African shamanic snuffs, we can confidently assume that for African shamans, too, not just *any* old ash will do—with





regard to TOBACCO-snuff comminution in Madagascar, Linton [1930] remarked offhandedly: «more attention seems to be paid to the ash than to the TOBACCO, two or three varieties being added in exact proportions». In American shamanic inebriants, the families Leguminosæ, Sterculiaceæ and Lecythidaceæ are by far the most important ash-sources, the first associated with all five inebriant-complexes (excluding here CACAO-potions, where no ash is used), the last two with four; the Moraceæ with two of the five. With regard to plant-additives to these inebriants, Leguminosæ, along with Malpighiaceæ and Solanaceæ, is again primary, all three families associated with all six inebriant classes; followed by Myristicaceæ (5/6), Lecythidaceæ and Sterculiaceæ (3/6) then Moraceæ (2/6). Two important conclusions might be drawn from this: first, that the families most important as ash-sources—especially the Leguminosæ—are likewise important admixture-sources; second, that there is extensive blurring of boundaries between our six inebriants; the families of ÑOPO, TOBACCO and AYAHUASCA intermingling with every one, those of EPÉNA and CACAO all but one.

In other words—at least symbolically—the plants chosen as ash-sources are, or bear some relationship to, important shamanic inebriants. I hasten to add, anticipating what would indeed be a captious objection, that in the plants under consideration, generally speaking of primal mythological import, folk-taxonomies are remarkably congruent with a botanist's. For all intents and purposes, the Quechua *cumala* and the Tupi-Guaraní *kaka[u]* or CACAO (and parallels in divers languages) are equivalent to Myristicaceæ and Sterculiaceæ. This holds alike for species of Lecythidaceæ and Moraceæ germane here, closely associated linguistically with TOBACCO or CACAO; as for the Malpighiaceæ, AYAHUASCA itself, *Banisteriopsis caapi*, intercalates with other inebriants. Key leguminous trees likewise form a distinct folk-taxonomic category, even for us, *viz.* «locust-trees». On the other hand—and equally portentous—there exists a singular and irrefragable linguistic intermingling of these various folk-*taxa*, to which I have by turns animadverted, and will document in greater detail below.

From a «die-hard doper» perspective (not that I would impute such to any of my readers—here, as always, I speak for myself), having weathered dope-droughts and dearths, it might fairly be asked: how can it be possible that a shaman/pharmacognosist should burn-up scarce and invaluable stash, simply to obtain ashes which are ever-abundant in any hut or *maloca*? The answer is stark and simple: the tutelary plant-spirits, rather than assuming

their didactic/inspirational role, *are here standing watch*. Nepheligenous TOBACCO-smoking during harvesting, infusion, repartition and ingestion of AYAHUASCA, as I have said, suffices as an animistic ægis, as a spiritual shield protecting the protean elixir, as able to work ill as good. Smoke, which is the visible, manipulable, halituous spirit of the plant made manifest, serves this lustral, protective role worldwide, and leaves behind it the irreducible material essence of a living being, its inorganic ashes—the body of the plant in fact entering into the comminution of the snuff, its fumacious spirit protectant, as wonders work in the alchemical alembic. If, as be true for COCA and TOBACCO, the alkalinity of the ash enhances alkaloid-uptake in mouth or nose, then the favillous plant-*body* materially works its miracles. A consistent and noteworthy feature of the confection of shamanic snuffs and *ipadú* COCA, is the fact that *the combustion of the ash-source is frequently contemporaneous*—as opposed to more «efficiently» preparing a large batch of ashes, to be laid-up and used as needed. This has been documented for *Virola* preparations [Schultes 1954, 1969; Seitz 1967] and *ipadú* [Plowman 1981; Schultes 1981]—referring to Tanimuka *ipadú*, Schultes and Raffauf [1992] added: «there seems to be no reason for burning [*Cecropia* leaves] inside the houses»... unless this be plant-spiritual!

#### SHOOTING-UP: FROM DART-POISONS TO SHAMANIC SNUFFS

It doubtless surprised many to learn that at least for certain groups of Waiká Indians, dart-poison and visionary snuff are one and the same, the «poisoned» darts indeed being a handy and efficient means of snuff-storage. Attentive readers will recall that I noted the Waiká use the «blowgun»-method of snuffing, in which one person forcefully blows a snuff into another's nostril, *via* a *taboca* or snuff-tube 1–2 m long, similar to the *cerbatana* (*sumpitan*) or blowgun, being shorter and thinner, though probably having a wider bore. Dart-poison snuff suddenly seems a great deal less peculiar, especially when we reflect that a favored species for blowgun-manufacture is *pucuna caspi*, the *Virola* relative *Iryanthera tricornis* DUCKE [Duke & Vásquez 1994]. Significantly, we've two historical reports of apparently inebriating, non-lethal dart-poisons, antecedent to the disgraceful Usan «nonconventional chemical warfare» fiascos of the MKULTRA/Vietnam-war era. In 1548, near Lake Maracaíbo in western Venezuela, *conquistador* Alonso Pérez de Tolosa described *cerbatana*-darts: «dipped in an herb which, wounding someone only slightly, would drop him senseless for two or three hours... after which he would arise in his five senses, absent other harm». In 1629





and much farther south, in the Río Caquetá of southern Colombia, a monk named Vázquez de Espinosa [1948] reported kindred *cerbatana*-darts: «on which they put an herb that is not deadly but only inebriates those wounded for 24 hours». I must take exception to Bisset's [1992] conclusions thereupon, in his excellent historical review of *curare*, to wit: that these records are consistent with the effects of Amazonian *curares*, typically based on extracts of the roots and barks of Loganiaceæ (*Strychnos* spp.) and Menispermaceæ (*Abuta*, *Chondodendron*, *Curarea* spp.) [Schultes & Raffauf 1990], and decidedly lethal. Bisset was apparently unaware of those reports from Roraima (not far from the site of Vázquez de Espinosa's chronicle) of inebriating snuffs/dart-poisons from *Virola theiodora* resin, which far better fit these citations of non-lethal, inebriating dart-poisons (Bisset rightly noted mistranslation in the English accompanying the first publication of Vázquez [in 1948], where «intoxicates» was given for *embriaga* [inebriates], but adds: «[this] means no more than «drunk»», which would be rather *bebido*, mayhap *embeodado* in 16TH-century Castillian). In Peruvian Amazônia, Reinburg [1921] cited a shamanic inebriant, besides AYAHUASCA and *huanto* (*Brugmansia*), viz.: *camalampi*, hitherto recondite. *Camalampi* probably referred to *Virola* resin, being «*cumala-ampi*», or «myristicaceous *curare*», in Quechua (*cama-* is found in common-names for *V. sebifera* [Aguirre 1971]), although *kamarampi* is Matsigenka *Banisteriopsis* [Shepard 1998]. Other shamanic inebriants are combined with *curares*: as TOBACCO-leaves and *Capsicum* fruits with Tikuna- and Shuar-*curare* based on bark of a *Chondodendron* [von Humboldt & Bonpland 1819]; *Brugmansia* and *Brunfelsia* in Perú [Castner *et al.* 1998]; Colombian AYAHUASCA-source *Tetrapteryx mucronata* CAV.; Guyanan *Piper* root-bark [Bancroft 1769; Schultes & Raffauf 1990]. *Curare*-plant (bark and leaves) *Curarea tecunarium* BARN. & KRUK., was reported in Brasil to be combined with *paricá-snuff* by the Maué Indians [von Reis Altschul & Lipp 1982]; annotations to a voucher-sample state: «with the leaves of this Menispermaceæ, the Maué Indians toast the *parica*» (1971, from botanist Barbosa-Rodrigues). This came more than a century and a half after de Lincourt reported the Maué added leaf-juice, of an *Abuta* or other Menispermaceæ, and «ashes of a vine» to *Anadenanthera* seeds to make *paricá-snuff* (vide CHAPTER ONE), a solid confirmation! Intriguingly, menispermaceous *curare*-plants, of genera *Abuta*, *Chondodendron* and *Curarea*, as well as loganiaceous *Strychnos curare*-species, are commonly used in ethnogynecology (e.g. *Abuta grandifolia* root-tea as birth-adjunct in Ecuador; that species and *A. rufescens*

to treat sterility in Perú [Rutter 1990; Schultes & Raffauf 1990]; *Strychnos melinoniana* BAILL. as aphrodisiac in Surinam [Uphof 1968]); and these plants figure also as philtres in love-magic (in Venezuela, *S. jobertiana* BAILL. leaves are macerated in rum for perfume to attract the opposite sex [von Reis Altschul & Lipp 1982]). The species thus used are regarded among the strongest hunting-poison sources, which ought not surprise us—after all, the goal here remains hunting... love and romance on the one hand, or neonatal souls on the other. In Mesoamerica, women were given toy-shields and -spears during parturition, and those that perished were deified, became *cihuateteo*, and were accorded funeral rites due a warrior fallen in battle; for in both cases, death occurred struggling valiantly to capture souls for the common weal [McKeever-Furst 1995; Ortíz de Montellano 1990]. The snuff-taking shaman, too, is often engaged in a hunt for a lost soul, and it is fitting that s/he be empowered for this task by hunting-poison administered *via* the weapon of the hunt, the *cerbatana*. Of course, hunting prey is first and foremost a sacred endeavor, the shaman's power key to its success, and Gorman [1990, 1993] attests that for the Matses of Perú, a major purpose for taking *nu-nu*-snuff, is precisely to seek visions of prey-animals, so to facilitate their capture, or to «see» whether a remotely-set trap has been sprung. Not only are snuffs taken *via cerbatana*-like *tabocas*, but TOBACCO is smoked thus, e.g. among the Shuar—that end of the *taboca* packed with TOBACCO and a candent coal is placed in the mouth of a fumifugist, who perflates lunt *via* the fumiduct into or onto another person. Potions (now possibly spiritous), TOBACCO-juice and snuff-powders, like TOBACCO-smoke, may be blown by shamans onto bodies of patients [von Reis Altschul 1972; Wilbert 1987]. Sucking of the patient's body or head by shamans (vide Wasson [1968] for theory of remote Siberian origin) may be accomplished *via a taboca*, such as is used for snuff-insufflation or *-exsufflation*, smoke-inhalation or *-perflation*, blowing of visionary smokes, snuffs or elixirs onto or about a patient or potion... not to overlook launching deadly or incapacitating poison-darts at hunted quarry. Amazonian shamanic sucking, of course, is inextricably intercalated with notions of invisible psychic darts called *virotas*, «shot» by an evil *brujo* (sorcerer) into a victim; suction-removal and safe disposal of which is a primary function of *curanderos* (healing shamans). Both pathogenic and salutary shamanic power is thus mediated by shamanic inspiration and halitus through the *tabocal cerbatana*—alike alimentary weapon of the hunt and psychic conduit for plant-spirits; whether inhaled or





# ENTHEOBOTANY

## SHAMANIC PLANT SCIENCE

11–13 May 2001  
CONVENTION CENTER  
Whistler Resort, BC/Canada



### ENTHEOBOTANISTS

**Rocío Alarcón** Ecosciencia, Ecuador  
**Carlos Aldunate** Archæologist, Chile  
**Antonio Eschohotado** UNED, Madrid  
**Josep M. Ferigla** SD'EA, Barcelona  
**Peter T. Furst** Univ. of PA Museum  
**Lester Grinspoon** Harvard Univ., MA  
**Kathleen Harrison** Bot. Dimensions  
**Michael Horowitz** Ludlow Library, CA  
**Ralph Metzner** CHS, San Francisco, CA  
**Robert Montgomery** Founder, BPC  
**Claudia Müller-Ebeling** Art Historian  
**Jonathan Ott** Natural Products, México  
**Cynthia Palmer** Ludlow Library, CA  
**Christian Rättsch** Writer, Germany  
**Giorgio Samorini** Writer, Italy  
**Stacy B. Schaefer** CSU, Chico, CA  
**Daisy Sewid-Smith** Linguist, Canada  
**Alexander T. Shulgin** UC Berkeley, CA  
**Paul Stamets** Fungi Perfecti, WA  
**C. Manuel Torres** Florida Int'l. Univ.

### PROGRAM

We will discuss the history and latest research on *ayahuasca*, *iboga*, psychoactive mushrooms, lsd, entheogenic snuffs plus their active tryptamines, as well as *péyotl* and mescaline analogues. Conference is aimed alike at scientists and interested *aficionados*.

### SCHEDULE

There will be 8 sessions; three evening (8–10:30 PM) two morning (9–12 AM) and three afternoon (2–5 PM); commencing on Friday, 11 May, at 2 PM.

### REGISTRATION

Ticket for all 8 sessions is **US\$290.00**, not refundable; food and hotel *aren't* included. Space is limited; be sure to register at your earliest convenience.

### ENTHEOBOTANY

Post Office Box 204 (DEPT. ER)  
Sierra Madre, CA, USA 91025  
626—355-9585/—1768 (FAX)  
Perigee63@aol.com  
<http://entheobotany.com/vancouver>

exhaled as smoke, powder or fluid—viaduct of virulent *virotas* launched with a *fnast* of *mal aire* by the *brujo*; extracted *per* buccal suction by the *curandero*.

### GUMMING SNUFF: TOBACCO-PASTES, SOLID ERRHINES AND VIOLA RESIN

In the EXCURSUS TO CHAPTER TWO, I reviewed the partial and degenerate evidence for past shamanic use among the Bora and Witoto of «oral» bark-exudate «pastes» from *Virola* and *Iryanthera* species; also of *Virola* and *Osteophlæum* species among the Quijos Quichua. Schultes [1979] has remarked the tragic fact that elderly Bora and Witoto Indians, not having used *Virola* in shamanism during two generations, recalled how their «fathers and grandfathers» made the pastes and could demonstrate this, while «their knowledge of which species of *Virola* to use... [was] found to be unclear and confused»! I suggest that they were also likely «unclear and confused» *as to the route of ingestion*, that these pastes were never intended to be swallowed, but either to be absorbed buccally (sublingually) or placed in the nostrils as solid errhines, a sort of time-release snuff, if not burned as incense. In seventeenth-century European medicine, errhines or intranasal medicines were either powders (a 1634 medical text stated: «drie errhines are to be blown into the nose with a pipe or quill») or balls of lint steeped in a medicinal fluid. Paul Reclus' 1903 manual on cocaine local anæsthesia described as errhine: «a small plug of cotton saturated with cocaine» to arrest nasal hemorrhage, and there is still another type of errhine, bougies—solid nasal suppositories. In 1711, André João Antonil cited a Brazilian use of TOBACCO-pellets inserted into the nostrils, stressing the resulting maldrop: «the pellets, being discharged from the nostrils and the drop of snot... soil the chin and nauseate the person with whom one is speaking». Mesoamericans likewise made *yiaqualli*, TOBACCO-pellets which might have been used as errhines. In 19TH-century pharmacies, errhines were compounded of pure compounds, and the U.S. *Pharmacopœia* of 1893 and the *National Formulary* of 1895 included PULVIS ANTICATARRHALIS, N.F., «Catarrh Snuff», a mixture of morphine hydrochloride, bismuth subnitrate and *Acacia catechu* L. F. powder [Remington 1894], whereas W. Martindale [1886] compounded cocaine nasal bougies for hay-fever. As for *Virola*, we also know *Virola* resins are used in Amazônia buccally, to treat inflammations/infections, and also rubbed onto the gums to treat childhood teething-pains [Duke & Vásquez 1994; Schultes & Raffauf 1990]; Wayãpi might treat malaria with an ethereal errhine of volatile oil of *V. surinamensis* leaves, containing safrole [Lopes *et al.* 1999]. The Bora and Witoto still confect *ambillyera* TOBACCO-pastes, *applied to gums* with a stick, often from a CACAO-fruit gourd, and I cited the parallels between TOBACCO- and *Virola*-pastes, down to the fine detail of use in both of an evaporated ash-leachate «salt» from specific plants. Only in World War II did TOBACCO-smoking gain the upper hand in these United States, where chewing-TOBACCOS had formerly characterized the habit, and be still of commercial importance, today labeled as «snuffs», that are rather taken buccally, which is called «snuff-dipping», and there are many accounts of fashionable ladies in 19TH-century Virginia rubbing powdered TOBACCO onto their gums with brushes, employing elegant snuff-boxes. As for contemporary citified *chimó* TOBACCO-paste in Venezuela, *chimó* is rendered







to a consistency rather like taffy, and for use: «an amount . . . about the size of a pea is placed in the mouth with the index-finger, to adhere to the inner surface of the lower front teeth», although it may be applied with a spatula yclept *paletica* or *pajuela*. The *chimó* then dissolves, and a bioassay suggested absorption was essentially sublingual [Kamen-Kaye 1971, 1975]. I suspect that the elderly Bora and Witoto Indians who informed Schultes about *Virola* pellets, and knew how to make them but not precisely from which species, had as children seen their «fathers and grandfathers» put the pellets into their mouths, and so assumed that they had swallowed them, when in reality they were allowing them to dissolve in the mouth, for sublingual absorption of their contained tryptamines (*vide* CHAPTER FIVE). D. J. McKenna [*et al.* 1984B] assayed (by oral ingestion) four different *Virola* paste-samples from Perú and Colombia, two of which were without activity (one having been alkaloid-free; the other with only traces of DMT). Peruvian *Virola sebifera* paste containing 1.32% 5-MEO-DMT and 0.38% DMT showed only the mildest of activity; while one Peruvian *V. elongata* paste (containing 1.57% 5-MEO-DMT): «elicited a rapid and profound response . . . characterized by considerable physiological distress rather than the perceptual and psychological [effects] typical of hallucinogens». McKenna ingested 1.5–2.0 g of this *ku'-ru-ku*-sample, corresponding to 23.6–31.4 mg 5-MEO-DMT, which would surely have been active sublingually, being thrice the threshold-dose (and perhaps subthreshold orally). It apparently hadn't occurred to the paper's authors that *ingestion route* was also an area in which the informants' memories were «unclear and confused», and thus the sublingual route was not investigated psychonautically. They had sought a putative  $\beta$ -carboline-mediated, AYAHUASCA-type oral activation of tryptamines in the pastes, which their results did not support, indeed more or less disproved, and it seems strange to me that two pages of discussion were devoted to hypotheses of convoluted alternate mechanisms for oral-activity of tryptamines—despite the fact that bioassays had not found such in the pastes—and the qualification at the end of the abstract—«if they are, in fact, orally active»—belongs also at the end of the final sentence of the article. I think the evidence is quite clear that «orally-ingested myristicaceous pastes» is a misnomer, and that they should be called «sublingual» rather than «oral». I deem as remote the possibility that the Boras and Witotos inserted these pellets intranasally as solid errhines, inasmuch as such a detail would surely have been recalled by their children, even in old age. However, insofar as rhinal use of

TOBACCO-pellets is reported from South America, we cannot discard this as a possible route of ingestion of *Virola* pellets in another time or place. I might animadvert parenthetically to linguistic blurring between these *Virola* species and the CACAO-species used with them as ashes: *V. sebifera* and *V. guatemalensis* (HEMSL.) WARB. are known as *jungle-cacao* and *flying cacao* (*cacao del monte* and *cacao volador*), *Iryanthera juruensis* WARB. as *wild cacao* (*sacha cacao*); whereas *Theobroma cacao* and *T. subincanum* are conversely known as *cumala* [Aguirre 1971; Bennett & Alarcón 1994; Duke 1981; Rutter 1990]. I already remarked that the Witoto name for *Virola*, *oo-koó-na* (*úkuna*), means «jungle-TOBACCO» (being at least consistent with my hypothesis that similarly-made Witoto *Virola* and TOBACCO-pastes were also similarly ingested), and we see these rain-forest denizens also to be known as «jungle-cacao». TOBACCO, I must add, is *not* native to Amazônia, its omnipresence there being strictly as a cultigen [Goodspeed 1954], and this is an aggressive, weedy annual, easily escaping cultivation and frequently agrestal. In this context it is more than salient that the use of *Anadenanthera*—like TOBACCO exotic in Amazônia—has also penetrated completely the length and breadth of this vast ecosystem, its family that most universally represented, both as admixtures and ash-sources for other inebriants. Finally, I referred early-on to a mysterious resin, grated and used as a shamanic snuff in Colombia. Schultes [1954] thought there were a slight possibility this be *V. bicuhyba* resin, which we saw in CHAPTER TWO is reputed to be a «brain stimulant» in Brasil; the seed of the tree—tentatively containing bufotenine—a «narcotic».

**THE ENIGMA OF AMAZONIAN JUREMA**—In CHAPTER ONE I made mention of a once-widespread complex of potions known generically as *vinho da jurema*, and based on cold-water infusions of pounded root-bark of *jurema preta*, *Mimosa tenuiflora*, plus at least ten *juremas brancas*, other trees of the Leguminosæ (*Acacia*, *Mimosa*, *Pithecellobium*). The territory of *jurema* is the *caatinga* of northeastern Brasil, ecologically as different as can be from Amazônia, so it is more than surprising there were 18TH- and 19TH-century citations of *jurema*-use in western Amazônia, climatically and geographically worlds away from its home! Schultes [1978] reviewed these obscure reports, which placed Amazonian *jurema* among the Amanajóz Indians of the Río Negro in 1843 (noting specifically the key detail that the potion was made from the *roots* of the *jurema*-tree), a Jesuit missionary having ascribed such use to many tribes. Schultes dismissed these reports out of





hand, as «most certainly erroneous and confused». Although he noted that the Amanajóz and other peoples had migrated to Amazônia from northeastern Brasil at the end of the 18<sup>TH</sup> century, he asked rhetorically: «where could these Indians have found *jurema* roots in their new and very different environment?». Information not available to Schultes when he wrote this paper suggests at least two convincing answers to his rhetorical question. Botanical studies [Barneby 1991; Grether 1988] are in accord that the primary source for *vinho da jurema*, *jurema preta*, previously ascribed to *Mimosa hostilis*, is not endemic to the northeastern Brazilian *caatinga*, but rather occurs in disjunct populations from Bahia, Brasil, north—at least to the Mexican state of Oaxaca, where it is common and abundant. Indeed, the tree was first collected in Venezuela in 1806, as *Acacia tenuiflora* WILLD., and later in Colombia in 1863, as *Mimosa cabrera* KARST., after its common name there, *cabrera* or *cuji cabrera*. The first Brazilian collection was in 1823, as *Acacia hostilis* MART., which Bentham transferred into *Mimosa*—the correct botanical synonym for all these is *M. tenuiflora* (WILLD.) POIR. Since western Amazonian tribes have been able to obtain *Anadenanthera* seeds also from habitats remote and divergent from theirs, it follows that they could also similarly have obtained roots of *jurema preta* from interior Venezuela or northern Colombia, where it is not uncommon. As a matter of fact, the ranges of *M. tenuiflora* and *Anadenanthera peregrina* var. *peregrina* overlap in those countries, as also be the case between the former and both varieties of *A. colubrina* in northeastern Brasil; habitat and altitude preferences for all four being congruent. Indeed, it would appear that with respect to folk-taxonomy in Brasil, no significant distinction is made between *juremas* and *angicos* (the name most commonly associated with *Anadenanthera*). Inasmuch as there exist *angicos brancos* (*Piptadenia* and *Pithecellobium* spp.), perhaps there are also *angicos pretos* («black»), and von Reis Altschul [1972] noted without especial comment that where *angico* begins to give way to *paricá*, as common-name for *Anadenanthera*, around the mouth of the Amazon, it is indeed called the «black *paricá*» or «false *paricá*», *paricáramá*. In Brasil, *Mimosa* species are called «little *angicos*», *angiquinho* or *angiquín*, and where the names overlap, both *Acacia* and *Pithecellobium* species are known as *paricá* or *paricá grande*. Taíno-*cohoba* (Guaraní-root [Williams 1930]) for *Anadenanthera* exists in Brasil as *cububa* for *Piptadenia tocanina*, while in Colombia, *choiba* and *yapo* are a likely *chimó*-additive, *Dipteryx panamensis* (PITT.) REC. & MEL.; in Panamá, *choyba* is also a *Helicostylis* species (Moraceæ; doubtless one of the species yielding

visionary *takini*-latex), and in Perú the *Anadenanthera* name *kurupá* can also refer to a Yagua *Brugmansia* species! We have already seen that the Quechua *vilca*, closely associated with *Anadenanthera*, also applies to *Erythrina ulei* or *vilca tarwi*, possibly taken jointly with the former in purgative enemas, whereas two species of *Banisteriopsis* are called *huillca bejucos*, «*vilca*-lianas», and it has been suggested that *wircawei-yek*, a Venezuelan name for *Virola sebifera*, inner-bark of which was «smoked by witch doctors [*sic*]», likewise is related to the *vilca*-phoneme. Oddly, *angico* is also a name for *Guettarda* (Rubiaceæ, one species of which is added to AYAHUASCA) in Brasil. I've already remarked the strange parallelism between *ajucá* as a Pancarurú name for the *jurema*-potion, and *acujá*, a Yekuana-snuff on the Río Ventuari, which could well have been from *Virola surinamensis*, called *cajúca* in the Caribbean (we saw that a boiled-bark inebriant from *V. elongata* was known as *akurjúca* in Yekuana). There are similar significant overlaps in Colombian folk-taxonomy, and *cuji* would seem to be equivalent to *angico* or *paricá*—I noted *Mimosa tenuiflora* (*jurema preta*) is called *cuji cabrera*, but *cuji*, *cuji cimarrón* (or «wild») and *cuji hediondo* («foetid») apply to various *Acacia* species, the last also to *Piptadenia*. Farther north, this word changes into *cujiniquil* in El Salvador, or simply *jiniquil* in México, for *Inga* species, snuffed with tobacco by Makunas [vide CHAPTER FOUR, *Dimorphandra*]. *Ta[h]uari*, for lecythidaceous/moraceous bark TOBACCO-papers, is also AYAHUASCA-admixture *Vitex triflora* VAHL (Verbenaceæ)—*Vitex agnus-castus* L. represents the *only* non-leguminous *jurema* (*branca*) in Brasil, where it is known to be used as ethereal errhine [Aguirre 1971; Barneby 1991; Duke 1981; van den Berg 1993; von Reis Altschul 1967, 1972, 1973; von Reis Altschul & Lipp 1982]! These linguistic *minutiae* set the stage for a second answer to Schultes' rhetorical question: where might Río Negro Amanajóz have obtained *jurema*? Perhaps they used *jurema* to describe roots of *Anadenanthera*, as opposed to *Mimosa*/*Acacia*/*Pithecellobium*—after all, unless they had traveled to the interior of Venezuela or northern Colombia, how might they have known that their beloved *jurema preta* abounded there? There appears to be no sacred aura suffusing *Mimosa tenuiflora* in northern South America, neither in Mesoamerica, where I've looked assiduously for this. In fact, *jurema preta*, called *tepexquáhuitl* or «ravine-tree» in Náhuatl, as *tepescohuite*, is presently perhaps the most famous Mexican ethnomedicine, object of a significant export-industry, related to prosaic, not numinous, uses as a topical vulnerary and a base for all manner of shampoos





and cosmetics, employing only the stem-bark, which contains merely 0.3–3% the DMT-content of the root-bark used in *vinho da jurema* [Meckes-Lozoya *et al.* 1990]. In the light of current knowledge, Schultes' out-of-hand dismissal of Amazonian *jurema* seems premature, and I see no reason to doubt this, especially considering the word *jurema* has crossed the breadth of the Amazon, where it is today still used in Perú for one specific *jurema branca*: *Pithecellobium tortum* MART. [Rutter 1990]... which is where I reluctantly must take leave of *jurema* for the nonce; noting that many seemingly loose-ends here will be tied-up into a meaningful and beautiful package in a future work.

**SYNCRETIC AYAHUASCA-COMPLEX AS ETHNO-MEDICINAL MIDDEN**—Much verbiage has been lavished on AYAHUASCA which, as noted at the outset, is the entheogen *en vogue* in the contemporary «shamanic scene». Lately the preponderance of writing is more mythological than scientific, and there has been a marked exaggeration of syncretic, *mestizo* AYAHUASCA-folklore of Amazonian Perú (centered around urban Iquitos, Pucallpa and Tarapoto), thanks to extensive ethnographic work in this area by my friend and colleague Luis Eduardo Luna [1984, 1986, 1991, 1992]. Also exaggerated in contemporary AYAHUASCA-consciousness are the practices and ideologies of modern syncretic AYAHUASCA-based cults from Brasil, notably SANTO DAIME and the UNIÃO DO VEGETAL, which are, after all, churches and not scientific academies [Mac-Rae 1992; Ott 1995B, 1999B]. Exemplary of modern AYAHUASCA-mythology, published doctrine of the UNIÃO DO VEGETAL [Anon. 1989], while acknowledging founding of the sect on 22 July 1961 by José Gabriel da Costa, claims *de facto* origin in the Isralite kingdom of Solomon, 10TH century B.C., then a «reappearance» in 5TH–6TH century Perú, «in the Incan civilization», which the most liberal genealogies of only 13 precontact Incas (the word referring to the royal line of descent) extends no earlier than 1021 (Manco Ccapac)—deemed by Prescott [1847] wishful thinking, he fixing a more likely founding of the dynastic civilization about 250 years before the arrival of Pizarro, or late in the 13TH century—while Solomon is considered a fictional Biblical character by many archæologists. Similar attempts to assign patents of archaic lineage to AYAHUASCA are based purely on conjectured uses of ceramic vessels, pursuant to the fallacious assumption: «use of the *ayahuasca* must have come long after the invention of pottery as the plant has to be boiled in a clay pot before use» [Naranjo 1979, 1986]. In the realm of science but nonetheless redolent of wishful

thinking—some loath to attribute a sophisticated pharmacognostic discovery to bands of bare-assed Indians—are theories of Hindu *Ayurhuasca*, Mesoamerican *Mayahuasca*, and the like. As we shall see below, there *was* a Mesoamerican «*ayahuasca*», but based on CACAO-potions and alcoholic *chichas* (*balché/octlil/pulque*), not *Banisteriopsis*, and although *B. muricata* (CAV.) CUATR. grows from Argentina to Chiapas, México [Gates 1982], trace alkaloid-content and patent lack of sacred aura illuminating this shrub/liana in Mesoamerica argue against its use there as an entheogen. *Pace* Naranjo's assumption that ceramics were a prerequisite to AYAHUASCA-brewing, probably the most archaic method for infusing AYAHUASCA-potions is by kneading of the crushed liana-stems or bark in cold water, precisely the way *vinho da jurema* was made traditionally; according to Schultes and Raffauf [1992], the most common technique of AYAHUASCA-infusion in the Colombian Amazon. Reichel-Dolmatoff [1970] likewise described this simple technique among Colombian Tukano Indians, stressing that there was no boiling, just cold-water infused AYAHUASCA: «unmixed with the leaves or with other ingredients»; Schultes and Raffauf adding that «occasionally» plant-admixtures were added in Colombia. Reichel-Dolmatoff's extensive studies of Tukanoan mythology [1971, 1975, 1996A, 1996B] make manifest that simple, cold-water-infused *Banisteriopsis* potions are indeed archaic, are intimately related both to TOBACCO and COCA, and surely are not called (H)AYAHUASCA (Quechua: «*coca-liana*»), but rather *gahpi* (COCA is *ahpi*) in Desana (*caapi*, whence its botanical name; also: *capi*, *cabi*, *caji*, *kahí*). This term is Tupí, probably most archaic, whence derive cognate names. Naranjo [1983] proposed as the etymology: «exhalation-leaf», *viz.*, that makes one vaporous spirit, noting this points perhaps to primordial use of the *leaves* by Tupí peoples. I've said *Banisteriopsis* leaves and bark are still smoked by Witotos; leaves are occasionally added to AYAHUASCA-potions, and the only quantitative analyses we have for *Banisteriopsis* leaves found five Peruvian samples to have on average 0.72% alkaloids, *better than double* the average content found in 15 stem-samples, including 4 of the strains from which leaves were analyzed [Rivier & Lindgren 1972]. At least for some tribes, the word *yajé* applies specifically to the *Banisteriopsis* LEAVES [Pinkley 1969]. Naranjo [1983] determined that AYAHUASCA was a neologism, dating no earlier than the 18TH century, noting that Quechua-speakers never colonized the areas where *Banisteriopsis caapi* is indigenous, nor did those few attempts of the imperialistic Incans to subdue Amazonian peoples prosper. Luna [1986]





enumerated 72 tribes reported as having used *Banisteriopsis* potions, of which merely 5 (or 7%) are Quechuan. On the other hand, 16 (22%) are Tukanoan while 13 (18%) Arawakan—the major areas of these two linguistic groups being congruent in the northwestern Amazonian interface between Colombia, Venezuela and Brasil. If we add-in the 9 (12.5%) Panoan tribes, we've better than half of the known users of *Banisteriopsis* potions;  $\frac{3}{4}$  of whom reside in a discrete area where pharmacognostical, mythological and linguistic details suggest such *brebajes* are most archaic. Just south of this area, in the central–upper Amazon, is the major stronghold of Panoan tribes that use *ayahuasca*, interspersed with Arawakan tribes, as well as the only two Tupí-tribes reported to use these potions, the Omagua and Cocama (recall that the commonest name for the potions in northwest Amazônia—*caapi* and derivatives—stems from a Tupí-root). It is no coincidence 58% of AYAHUASCA-using tribes from these four groups also ingest *Anadenanthera* and/or *Virola* snuffs (which ratio is 68% if we include TOBACCO-snuffs, too) nor that major names in this area for *Banisteriopsis* and visionary snuffs are Tupí-Guaraní. I wish to note that Guaraní-speakers from mid-Amazonian Brasil call «*ayahuasca*» *jaúma*, closer linguistically to *jurema* than any other known word for *Banisteriopsis* (save *Juramidam*, Santo Daime-name for the female spirit of AYAHUASCA [Polari de Alverga 1999]),

and that Colombian *cuji*, for *jurema*, is close to *caji* for *Banisteriopsis*. Which strengthens my conviction—which I'll substantiate anon—that archaic *Banisteriopsis* potions be Tukanoan-style, simple cold-water infusions of liana-bark or -stem *sans* additives, or with but few, in any given tribe, an «Amazonian *jurema*»; that the «*ayahuasca*-effect» (tryptamine:β-carboline synergy) is in fact the «*paricá*-effect», having been arrived at quite naturally *via Anadenanthera* snuffs (in which *Banisteriopsis* may still be mixed, else co-ingested) and *jurema*-potions—confected from like trees, confounded in folk-taxonomies, from the same habitat. Conversely, the prodigious «folk pharmacopœia» of *metizo*/Quechuan (although some of the best Peruvian practitioners I've met are monolingual Castillian-speakers who have no social or linguistic connection to any particular indigenous group) AYAHUASCA is probably no older than is the word, going back at most three centuries, however faithfully based on snippets of indigenous entheobotany culled here and there from refugees of many cultures, some long-extinct. It is, as Luna and Amaringo [1991] have graphically and carefully documented, a syncretic phantasmagoria of polyglot Amazonian traditions, esoteric Christianity... travelers' tall-tales, out-and-out science-fiction, and not a little experimentation and improvisation, to which I myself have willingly contributed. Above all, it is a species of



## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of people who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MASTERCARD and VISA accepted by phone, or through our secure server on-line at <http://www.maps.org/memsub.html>.

Memberships include a subscription to the quarterly *MAPS Bulletin*, which features articles, personal accounts, book reviews, and reports on conferences & allied organizations. As well, all new MAPS members who mention this advert will receive a free copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

**MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA**  
**(888) 868-6277, FAX: (941) 924-6265, [info@maps.org](mailto:info@maps.org), <http://www.maps.org>**





ethnomedicinal midden, in which plait and intertwine truly archaic strands of the vast, portentous and exquisitely-detailed tapestry that is South American shamanic pharmacognosy.

**BARKING-UP THE WEIRD TREE: PUKA-LUPUNA AND SAMÍKI**—I trust it would not be asking for too much indulgence on the part of you long-suffering readers, were I to poke my nose into a decidedly arcane knot-hole in the Tree of Life; one in which, moreover, this literature is in a bit of a muddle, which I can hopefully put to rights. Rafael Karsten [1964], working amongst the Peruvian Shipibo, unearthed some shamanic lore as fascinating as it is bizarre, concerning TOBACCO and a «demon» in the *lupuna*-tree. It seems evil *brujos* would place crushed TOBACCO-leaves, «thoroughly mixing them with saliva», into a *ronkon*—a sort of pot that «with the ceremonial tobacco-pipe, forms his most important equipment»—which in turn was inserted into a «deep cavity» carved in the trunk of a *lupuna*-tree, covered with bark, and left overnight, after which «the poisonous medicine [was] ready to be used for magical purposes». Evil magic, so it would seem, as an «evil demon» called *joshín* is the spirit of the tree, «particularly active in its poisonous sap». It's been assumed that Karsten's *lupuna* was *Ceiba pentandra* (L.) GAERT. (Bombacaceae) or the kapok-tree, known indeed by that name or more precisely, *lupuna blanca*, especially esteemed as a source of kapok used as fletching for hunting-darts—this is almost certainly a mistake, as we shall soon see. But first I must note that Luna [1986] documented a similar practice in Peruvian *mestizo* shamanism, regarding an «oar-tree», *remo caspi*. In this case, a small bowl of TOBACCO-juice was likewise put in a cavity in the trunk, sealed with mud-daubed bark, then left for eight days, following which the shaman would see visions of animals on the surface of the contents, that he was obliged to drink, on pain of certain death, and which draught would cause him to lose consciousness for 12 hours, during which the plant-spirit would «teach him many things». Luna identified *remo caspi* as *Pithecellobium letum* BENTH. (but this name could apply to other leguminous trees, *viz.* *Swartzia*, or apocynaceous *Aspidosperma*), and cited Karsten's account of *lupuna*, which he identified with *Chorisia speciosa* ST-HIL. (Bombacaceae); adding that in an earlier paper he had suggested *Ceiba pentandra* and *Trichilia tocacheana* D.C. (as *Trochilia tucacheana*, Meliaceae) as tentative identifications, settling on *Cavanillesia hylogeiton* ULB. or *C. umbellata* RUIZ & PAV. (Bombacaceae) for *puka-lupuna* or *lupuna colorada* («red»). I agree with Luna that his

evidence points to the Bombacaceae—either a *Cavanillesia* or *Chorisia*—and agree that Karsten's report *also* relates to one of these *puka-lupunas*. Unfortunately, Luna's early, tentative assignment of *lupuna* to *Trichilia tocacheana* (bearing this common-name in Perú), subsequently retracted (being based on common-name association and *not* botanical studies), has been perpetuated in the literature; it appears Schultes and Raffauf [1990] not merely repeated it, but mixed-up Karsten's report *in re* TOBACCO + *lupuna*-sap, and Luna's conjecture that the latter were *Trichilia*, accreting the detail that «tobacco juice with *ayahuasca*» was put into the *lupuna*-trunk, when both Karsten's account of *lupuna*, and Luna's of *remo caspi*, involved *only* TOBACCO-juice, which Luna says was drunk neat, Karsten citing only suitability for evil magic. As so often happens when a deservedly much-cited authority errs, this mistake has taken wing, and *T. tocacheana* appears in two lists of AYAHUASCA-plants, for which I know no solid evidence. I wish to justify my conviction that Karsten's report refers not to *Ceiba* but to its relatives *Cavanillesia* or *Chorisia*, likewise why I regard the latter to be *puka-lupuna*. *Chorisia insignis* HBK is called both *palo borracho* («intoxicating tree») [Uphof 1968] and *lupu-na* [Duke & Vásquez 1994]—in Ecuador it's believed to be a repository for *virotas* or pathogenic shamanic darts, hence parlous and assiduously avoided [Paymal & Sosa 1993]. *Chorisia speciosa* is known as *lupuna* to Peruvian Matsigenka [Baer 1992], and although Illius [1992] ascribed Shipibo-*lupuna* to *Ceiba pentandra*, this was in reference to the evil *joshín* (*yoshin*), noting: «the *lupuna* tree has one of the mightiest and thus most dangerous spirits known to the Shipibo». Again, this hardly refers to the benevolent «white» *lupuna*, *C. pentandra*, but to one of our *puka-lupunas*, *Chorisia* or *Cavanillesia*. *Ceiba samauma* (ULB.) BAKH., *Ficus* sp. and *Dipteryx odorata* (*chimó sarrapia*) cause Tacana soul-loss; *Ochroma pyramidale* (CAV. ex LAM.) URB. (Bombacaceae), *Batocarpus costaricensis* STANDL. and *Clarisia racemosa* RUIZ & PAV. (Moraceae) suffice hunting magic [DeWalt *et al.* 1999]. A Colombian *Cavanillesia* is called *ceiba bruja*, «bewitching *Ceiba*»; in Perú, *puka-lupuna* applies both to *C. hylogeiton* and *C. umbellata*, while the latter is called *lupuna bruja*, the same name we see in Colombia [Duke & Vásquez 1994; Rutter 1990]. Wassén [1979] noted C. Lévi-Strauss' 1950 mention of a Nambicuara-«magical poison» which consisted of the *resin* of a bombacaceous tree called *barrigudo* («pot-bellied»)—to the Xucurú *jurema*-users of Pernambuco, Brasil, the *barrigudo*-tree is *Chorisia speciosa* [Hohenthal 1950]. Averting the while there is method to all this madness, I change my subject,





noting lastly that *Erythrina ulei* (both *vilca tarwi* and *amasisa*) is known also as *ceibo* from Bolivia to Colombia [de Lucca & Zalles 1992; Duke 1981]. If *lupuna* ben't weird enough for the more *outré* of any readers perchance still with me, let's try a few *samiki*-rings on for size. Karsten [1920] also recorded that the Shuar (Jívaro [*sic*]) added to *natem*<sup>a</sup> (AYAHUASCA) barks of two trees known as *shingiáta* and *samiki*, which he failed to collect or identify botanically, both being 'til now obscure. *Samiki*-bark was intimately associated with the vision-quest attending the slaying of a victim, whose head was to be shrunk. The particulars, recorded by Karsten [1935], are bizarre indeed. After snuffing TOBACCO-juice, the shaman holding his wrist the while, the slayer crushed with a club a section of *Banisteriopsis* stem, the shaman guiding his hand to put the resulting pieces into the cauldron, likewise adding water. The shaman then guided the slayer's hand (later that of his wife, then daughter) in placing a TOBACCO-leaf first atop, then into a small pot, to which water was similarly added, before positioning it on a fire separate from that on which the slayer had put the *Banisteriopsis* to boil. Two strips of *samiki*-bark and a section of manioc-stem lay beside the cauldron. By turns, the slayer wrapped the strips 'round his index-finger and tied them into rings, each attached to the manioc-stem *via* a loose-end of the knot. His hand guided by the shaman, the slayer then placed the manioc-stem with two *samiki*-rings atop the TOBACCO-pot boiling on the fire, later to be poured by the slayer, wrists held by the shaman, into the *natem*<sup>a</sup>-cauldron, completing the sacred potion to be drunk in the «victory feast» celebrating the taking of the head. According to Karsten, the *samiki*-rings served to transfer to the TOBACCO-potion, thence the *natem*<sup>a</sup>, the «supernatural power» with which the slayer was imbued. Whoever desired to partake of the potion could do so, even half-grown children, and it was thought that the *samiki*-rings also transferred power to the manioc-stem, so that all who «dreamed» might see flourishing manioc-fields—the objective being augury of the slayer's future. Thanks to assiduous field-research among the Shuar by my friend and colleague, the Catalán ethnographer Josep M. Fericgla [1994], we finally know what *samiki* is, «one of the plants most frequently mixed by the Shuar with *natem*<sup>a</sup>... it has an important neurochemical action in the ecstatic and visionary mental state provoked by the potion. *Calliandra pentandra*» (Leguminosæ; it might be *C. angustifolia*, which we've seen in a known AYAHUASCA-additive). Fericgla kindly provided me with seeds of Shuar *samiki*, one of which I was able to germinate—my interest being conservation

and bioassay/analysis, *not* head-hunting! An association of *Calliandra* with *Banisteriopsis* may survive as far north as Guatemala, where I remarked *C. calothyrsis* is named *yajé*, and a linguistic association between *Calliandra* and TOBACCO is recorded from the Dominican Republic in 1940, *C. hamatostoma* being called *tabacuela* there, or «little tobacco» [von Reis Altschul 1973; von Reis Altschul & Lipp 1982]. Finally, it appears that Karsten's *shingiáta* bark-additive to *natem*<sup>a</sup> is yet another species of *Calliandra*. A 1931 botanical collection of *C. amazonica* from Perú recorded its name: *shingata* to the Aguaruna, a tribe subsumed under Karsten's «Jívaro» [von Reis Altschul 1973].

**CACAO VOLADOR: FROM AMAZÔNIA TO AZTLÁN**—We have seen that two species of *Virola* and one of *Iryanthera* might be called CACAOS in South America, and it comes as no surprise that seeds of *V. guatemalensis* or *cacao volador* («flying») are used for «flavoring» chocolate-potations in Central America [Duke 1981]. Beverages made from seeds of *Theobroma cacao* (secondarily *T. bicolor* and *T. angustifolia* MOC. & SES.) originated in Mesoamerica, whereas in South America, each of these, along with *T. grandiflorum* (WILLD. EX SPRENG.) SCHUM. and other species, were rather exploited for beverages made from the juicy pulp surrounding the seeds, themselves not used. Surprisingly, *T. cacao* is of western-Amazonian origin, but there is strong evidence it was first cultivated in Mesoamerica more than 3000 years ago, and no evidence for any precontact cultivation of CACAOS *for seeds* anywhere in South America. Some botanists believe the species *T. cacao* originated only 10–15,000 years ago, as a cross between a brace of *Theobroma*. Long-distance maritime trade-routes had connected Mesoamerica with coastal South America by the advent of the first millennium B.C., and CACAO was apparently brought there, along with other important South American shamanic plants like *Brugmansia*, while even COCA was a precontact cultivar at least as far north as Nicaragua; as *hayo* or *güeyo* was common on Cuba and Hispaniola, and as of 1801 was still used in Mesoamerica, possibly even cultivated as far north as Chiapas [Las Casas 1909; Monardes 1990; Navarro 1992; Pané 1974]. By 1000 B.C., CACAO was the primary crop of SE Mesoamerica; by 400 B.C. central to the economy of the region [Smith *et al.* 1992; Young 1994]. I wish to note some South American linguistic crossovers involving CACAOS. *Pace* many books, CACAO appears not to be of Mayan/Mesoamerican derivation, inasmuch as the root is found in Tupí-Guaraní languages for *T. cacao* and *T. speciosum*, along with roots





for other CACAO-terms (e.g. *cupuí* for *T. subincanum*; *cupuassú* [or *cupuaçú*] for *T. grandiflorum*) [Balée 1994]. The Mesoamerican name for *T. bicolor*, *pataxte* (*pataste*; Náhuatl *cacahoapatlachtlī*) exists through Central America to Ecuador—as *patasi* in the Río Napo; although in this latter case it is less clear in which direction this phoneme migrated. Inasmuch as *T. cacao* is of South American origin and immemorial association with humankind there, logic dictates the Mesoamericans derived their words (*cacáhuatl* in Náhuatl) from Tupí-Guaraní, not conversely. We've seen intimate relationships between CACAOS as snuff, TOBACCO and COCA ash-sources and that both *Virola* and *Eschweilera* (another important ash-source) species are called CACAOS. Significantly, two species of Malpighiaceae, *Heteropterys longifolia* and *H. platyptera* var. *martinicensis*, are called *liane cacao* (CACAO-liana) in the Caribbean [von Reis Altschul 1973]. Two *Banisteriopsis* species are named *huilca bejuco* («vilca-liana»), while a Colombian *Piptadenia* is known as *chocolatillo* («little chocolate») [Duke 1981]; and theobromine occurs in *P. leptostachya* BENTH. [Yamasato 1972]! *Quararibea cacao* (TRIA. & PLAN.) BAIL. and *Q. cordata* (H. & B.) VISCH. (Bombacaceae) bear names relating to CACAO in Colombia and Brasil: *cacao simarrón* («wild») and *cupuassú*—significant, since *Q. funebris* (LA LLAVE) VISCHER is *cacahuaxóchitl* (or «cacao-flower») in Mesoamerica, its aromatic flowers still used as additives to *chocolate* in Oaxaca [Rutter 1990; Schultes 1957]. I've noted importance of *lupuna*-Bombacaceae both as TOBACCO- and AYAHUASCA-plants in Amazônia—in Mesoamerica, *Q. funebris* flowers seasoned both *acáyētl* TOBACCO-reeds for smoking, and orally-ingested CACAO-potations [Sahagún 1950–1969], and the Central American species, *Q. fieldii* MILLS., *madre de cacao*—known as *maha* in Mayan—is also still used as a spice in *chocolate*. Furthermore, *lupuna blanca*, *Ceiba pentandra* (*póchotl* in Náhuatl), was likewise added to *cacáhuatl* in Mesoamerica (as perchance to AYAHUASCA in Perú), into a potion called *chocóllatl*, whence some think derived our word *chocolate* [Hernández 1942]. An obscure Shipibo-additive to *nishi oni* (or AYAHUASCA) in Perú, *ishpingo* or *ispincu* (*espingo*), is probably seeds of a species of *Quararibea*, used like *vilca*-seeds as Peruvian additives to *chichas* called *yale* [Wassén 1979] (whence *yajé?*); *Q. putumayensis* CUATR. is a Kofán *curare*-plant; fruits of bombacaceous *Patinoa ichthyotoxica* SCHULT. & CUATR. are a Tukuna fish-poison, commonly called *cupuassú-rana*, «false *cupuassú*» [Schultes & Raffauf 1990]. I've noted that in Mesoamerica, *cacáhuatl* or CACAO-potions constituted a sort of «*ayahuasca*-analogue»—like AYAHUASCA, *cacáhuatl*

was an all-purpose pharmaceutical vehicle for administration of many medicinal plants; both curative specifics and shamanic inebriants. Besides seeds of *póchotl*, *Ceiba pentandra*, flowers of the related *Q. funebris* and seeds of *Virola guatemalensis*, Mesoamerican CACAO-brews at times contained psilocybian mushrooms (*teonanácatl*), flowers of *Solandra* (Solanaceae; *tecomaxóchitl*) or *Datura* species (as *mixitl*), *Tagetes* flowers (*yauhtli* and *zempoalxóchitl*) and *Piper* leaves (*mecaxóchitl*)—all entheogens—as well as some probable entheogens including flowers of a *Calliandra* species called *xiloxóchitl* (as per Shuar-*natem*<sup>a</sup>), *Cymbopetalum penduliflorum* (DUN.) BAILL. (Annonaceae; *teonacaztli* or «sacred ear») and *Magnolia dealbata* ZUCC. (Magnoliaceae; *eloxóchitl*, «maize-flower»; *eloxóchitl*, mayhap «ardent desire-flower») [Ott 1985; Sahagún 1950–1969]. The epigram introducing this chapter indicates many such «flowers» (since in Náhuatl, *xóchitl* or «flower» was a poetic metaphor for «entheogen») were also additives to *acáyētl* TOBACCO-reeds: *Quararibea*, *Piper*, *Cymbopetalum*, *Tagetes* and some species of visionary mushrooms. But Mesoamericans had still another class of «*ayahuasca*-analogues», alcoholic *chichas* known as *balché* in Mayan and *octli* in Náhuatl (*pulque*). In both cases many visionary admixtures were involved, but it is significant that the primary and definitive additive to each was leguminous. The Mayan metheglin (medicated mead) is named for the *balché*-tree—*Lonchocarpus violaceus* (JACQ.) DC.—whose bark was fermented with water and stingless-bee honey. By the same token, Mesoamericans fermented *octli* from sweet saps (*hidromiel*) of *Agave* (Amaryllidaceae;

# O.M.U.

WHOLESALE & RETAIL  
EXPORTING WORLDWIDE

HERBS • SEEDS • CACTI • MUSHROOMS

CATALOG \$2.00 CASH

## O.M.U.

BOX 443 (Dept. ER), STATION BEAUBIEN,  
MONTREAL, QUEBEC, CANADA H2G 3E1





*metl* in Náhuatl), with *ocpatli* roots, «*octli*-drug», from leguminous tree *Acacia angustissima* (MIL.) KUNTZ. (and the roots of *Calliandra anomala* (KUNTH.) MACBR.)—still called *palo de pulque*, «*pulque*-tree» or *ñupi-* (*pulque*: *ñopo*?) tree in Zapotec, first Mesoamerican entheogen to be proscribed by the Spaniards, by royal decree in 1529, 42 years before the «Holy Office of the Inquisition» was constituted in New Spain, and 91 years before the more famous *péyotl* and kindred entheogens were decreed heretical. *Balché* in the Mayan area, and *octli/ocpatli* in highland Mesoamerica, were clearly the most common, everyday, working-class entheogens at the time of contact. We've found that in South America species of *Acacia* were involved in the *jurema*-complex, while species of *Lonchocarpus* may be fish-poisons and *curare*-additives [Rätsch 1998A; Schultes & Raffauf 1990; Uphof 1968]. Not only did CACAO and allied shamanic plants spread by trade to Mesoamerica in precontact times, but we descry strong parallels between Mesoamerican and South American ethnopharmacognosy. In both cases, Leguminosæ and Sterculiaceæ are central elements, TOBACCO is intimately intercalated, and the Bombacaceæ, especially *Quararibea* species, are inextricably related to CACAOs. *Viola* is an additive both to AYAHUASCA and CACAO-potions, besides being itself a major snuff-plant, and we see common additives in other families, including Boraginaceæ, Compositæ, Piperaceæ and Solanaceæ. Andean *San Pedro*-cactus has its pharmacognostical equivalent in the Mesoamerican *péyotl*-cactus, both inseparably interrelated with TOBACCO like AYAHUASCA and *cacáhuatl*-potions, the last taken during feasts, accompanied by smoking *acáyotl* TOBACCO-reeds; potions and reeds containing many of the same entheogenic admixtures, mostly having direct parallels in South American snuff-, *ipadú* COCA- and TOBACCO-additives; in each of which CACAOs are key. Not only are we faced with a pan-South American complex of shamanic inebriation, but this includes also Mesoamerica in its prodigious pharmacognostical purview, with roots dating back at least three millennia. Moreover, this shamanic pharmacognosy extends northward—*via* TOBACCO, *péyotl*, *Datura*—far into North America, where earliest human uses of the first two likely took place; whereas *Amanita muscaria*, primal entheogen of Beringian groups who first migrated into Neogæa decades of millennia ago, plaits and interweaves the whole with far more archaic roots in Siberia. ✧

# Kava Kauai

The Source in Hawaii

*Highest Quality  
Kava Root  
Unique Kava Products*

*Banisteriopsis caapi*

*Psychotria viridis*

*Salvia divinorum*



©1996  
VAREZCI

Write or call for a  
**FREE CATALOG**  
POB 1202 (Dept. ER), Kapaa, HI 96746  
1-800-626-0883  
[www.KavaKauai.com](http://www.KavaKauai.com)







# SOME ACTIVE *TRICHOCEREI* (PART II)

by K. TROUT

The need for identifying and selectively propagating desirable clones is one that can be easily satisfied through careful, meaningful bioassays and the sharing of both information and material.

## CRITERIA FOR BIOASSAYS AND DETERMINING FAVORED CLONES

While there may be nearly as many approaches to bioassays as there are readers, several elements should be kept in mind. One is reproducibility. If a plant is going to have intensive time and effort focused upon it, it should be first established as deserving such preferential treatment. This means that details concerning bioassays should be recorded and include any of the following information that is available (or else a note that they were not available):

- 1) Species name or best identifier possible
- 2) Clone number for the specific cutting used
- 3) Size of the plant harvest was taken from
- 4) Physical size of the cutting ingested (fresh)
- 5) Weight of plant ingested (and if this was dry or fresh)
- 6) Approximate ages of plant and portion ingested
- 7) Time of day, date, and place harvested (moon phase and weather notes are also suggested)
- 8) Comments about appearance, watering, nutritional history, health, coloration, or other observations about the plant or the plant material
- 9) Notes on the degree of slime, color, taste, or smell of the brew
- 10) Preparation route, cooking times, amounts of acid used, and the lot size prepared

## CREATING MEANINGFUL BIOASSAYS

There are several elements to standardizing bioassays that ideally should be decided in advance and then adhered to:

*Bioassays should be consistent in preparation and amount used in order to allow comparison.* If a lime juice tea using 1 kg (1000 gm) of fresh material as a starting point is chosen, this should be used for every bioassay unless there is reason to think one might be particularly strong, in which case the normal

amount per dose should be halved (500 gm) or divided by four (250 gm). Or, if a larger amount is chosen, this too should be in a meaningful amount (like 1500, 2000, or 3000 grams). Standardization of approach will allow the individual not just to conduct more reproducible experiments but will also allow them to directly compare between different bioassays they are involved with. One easy, reliable, and recommended approach is to dry the cactus prior to use and ingest measured amount of dried powder. (Normally 1000 grams fresh gives about 100 grams dry, but this can vary). This route is favored by many people. It has some distinct advantages such as eliminating weight altering variables like different water contents, or states of health, and it allows direct gram-for-gram comparisons between various plants (or even repeated samples collected at different times from the same plant). It also allows multiple samples to be collected and prepared when available and stored for future bioassays (and confirmations of previous bioassays), since dried material keeps quite well for extended periods. Whatever route or form is chosen should be used for all future bioassays or a direct comparison may not be meaningful.

*Bioassays should be proven as replicates.* This means that more than one bioassay should be conducted using the same material and that more than one *person* should perform the bioassays. Ideally a minimum of two dosage ranges would be used by each individual (the initial dose followed by an adjusted and fully-active dose based on results from the first), and determinations of the best clones would involve at least three people per clone bioassayed. It is important that bioassays actually result in fully-active visionary experiences before a sample is declared as containing mescaline. A good number of cacti are said to be "active" due to them causing stimulation or some type of ill-defined effect. While "active" is a perfectly fine description, it can be misleading if the activity is not defined. At least one week should elapse between repeated bioassays performed by any individual.

*Bioassays should involve only material that is both available and identifiable to someone other than the bioassayist.* Bioassay reports should refer to locatable living material, ideally with living material of the actual clone used being maintained by the bioassayist or in an accessible botanical collection. Due





to the potential of plant death, weights, size measurements and color photographs of the material are strongly recommended; as is reserving enough dried material for both several bioassays and a qualitative/quantitative analysis once the legal restraints on such research are lifted. (Even material with negative bioassays is often valuable to plant chemists studying cactus chemistry.) It is also recommended that researchers share clones; if one researcher's plant or plants die for whatever reason, they should be able to eventually obtain replacements if they shared well-identified cuttings with other researchers at some point.

As a continuation of part one, the following have also been proven by human bioassays to be in need of focused propagation efforts:

The enigmatic *Trichocereus* sp. "SS01" appears to lie somewhere between what is described for *T. peruvianus* and *T. macrogonus*. A beautiful plant with intensely colored new growth and heavy frosting, it is also subject to an odd, recurrent, dripping black rot that it normally outgrows. Bioassay reports range from it being similar to or better than a com-

mercial *T. pachanoi*. All of these bioassays used the same material, leading to the conjecture that it may have alkaloid fluctuations (or perhaps variability based on who consumes it and when they do so). This plant needs more growers! Lots of people don't grow it due to the rot problem but it is quite a nice plant in all regards. (Potent and *very* clean feeling.)

An exciting and recent activity determination involved a bridgesioid called simply "SS02." While it most closely resembles *Trichocereus bridgesii* there is no collection information available concerning this plant. This beautiful plant is variable in appearance, even on a single column. Despite limited availability at present, its impressive appearance, fast growth, and water tolerance, suggests it will enjoy a far greater distribution in the future. Upright trunks readily offset heavily frosted, bright bluish-green new growth with golden and brown new spines that sometimes turn reddish, normally fading with age. Recent human bioassays have found it to be consistently stronger than *T. pachanoi* (about "2X or slightly more"), a welcomed fact that was suspected due to its appearance. GC/MS on this plant showed a strong spike at mescaline, with little other alkaloids present.

Figure 1: (in ground) *Trichocereus* sp. SS01 (4–5" dia.) Photo by KAMM

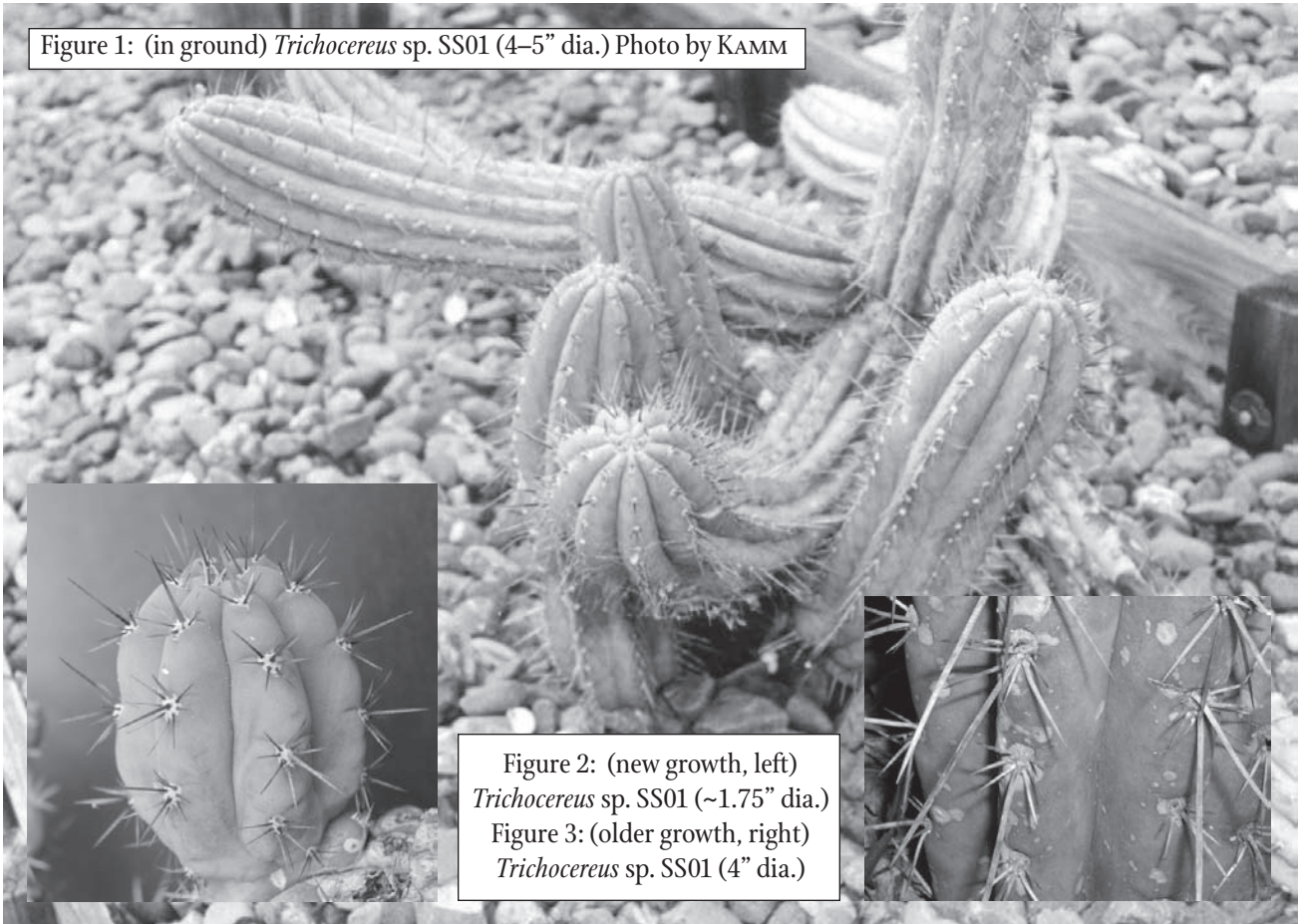


Figure 2: (new growth, left)  
*Trichocereus* sp. SS01 (~1.75" dia.)

Figure 3: (older growth, right)  
*Trichocereus* sp. SS01 (4" dia.)



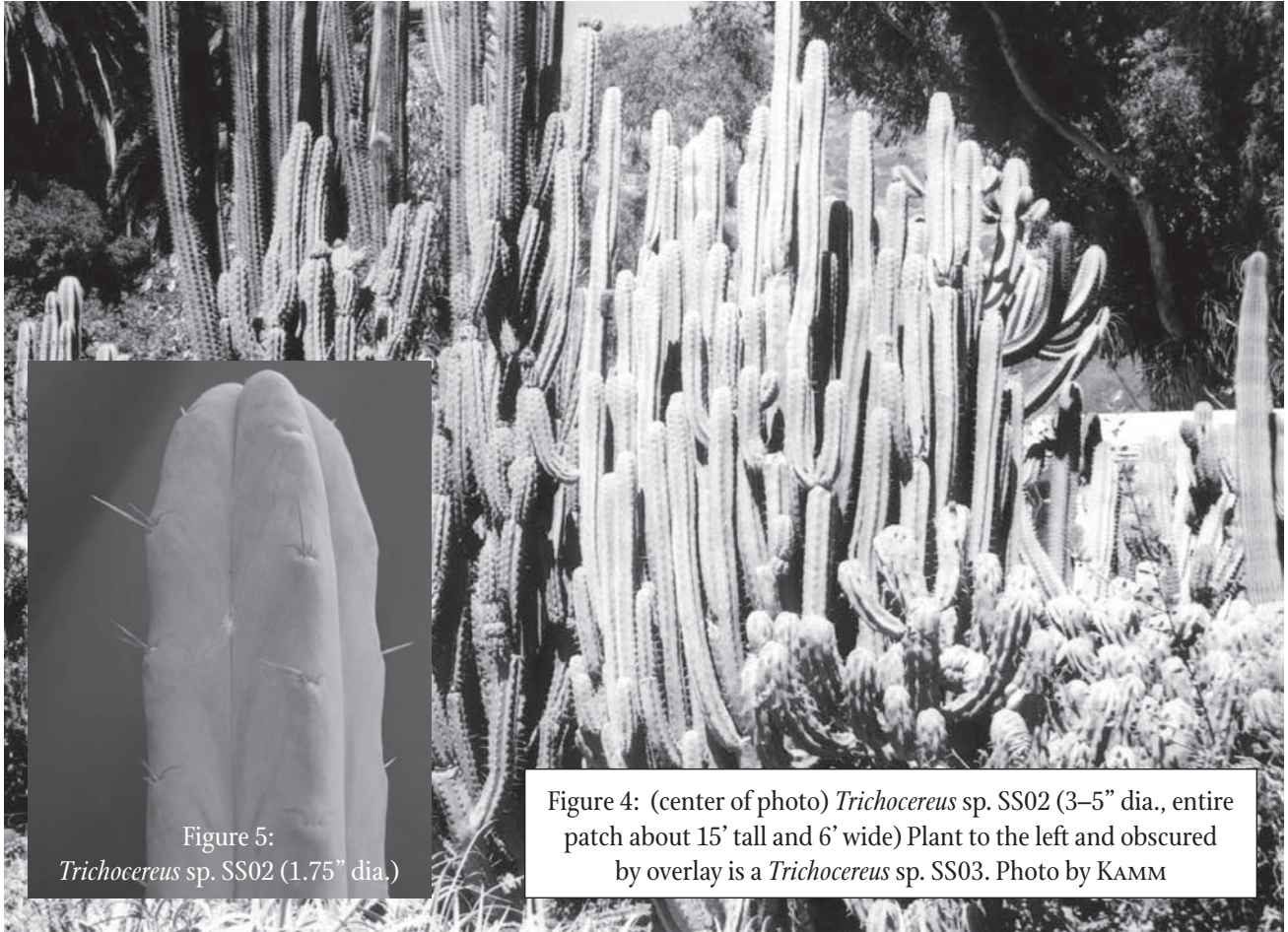


Figure 5:  
*Trichocereus* sp. SS02 (1.75" dia.)

Figure 4: (center of photo) *Trichocereus* sp. SS02 (3–5" dia., entire patch about 15' tall and 6' wide) Plant to the left and obscured by overlay is a *Trichocereus* sp. SS03. Photo by KAMM

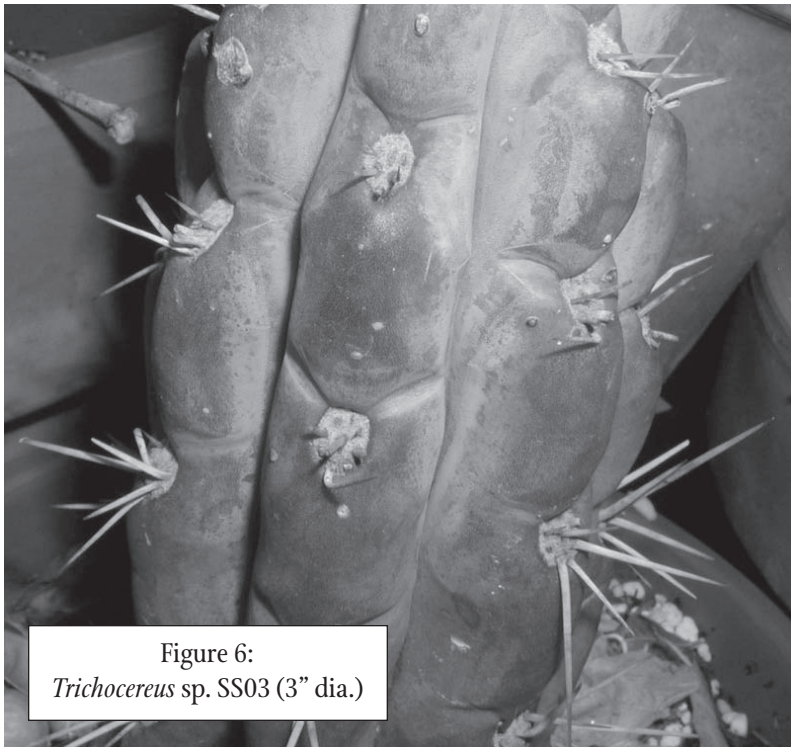


Figure 6:  
*Trichocereus* sp. SS03 (3" dia.)



Figure 7:  
*Trichocereus* sp. SS03  
(4" dia. base,  
~3" dia. new growth)  
Photo by M.S. SMITH





“SS03” is yet another unlabeled *Trichocereus* that resembles an upright *T. peruvianus*. It features deep v-shaped depressions above the areoles similar to what commonly appears on several Australian grown peruvianoids and one of the large *T. peruvianus* in the HUNTINGTON BOTANICAL GARDEN. Like those forms, this one has been determined to be at least as good as *T. pachanoi* in human bioassays.

*Trichocereus terscheckii* is a great landscaping plant that gets huge (up to 40 foot). This species is claimed to be extremely hardy to cold and wet conditions. It has received glowing bioassay reports from multiple people. Like *T. pachanoi* and *T. werdermannianus*, it is known to have clones of variable potency and these can range from worthless to quite strong. Interestingly, the material in the USA is frequently reported to be potent. Alkaloid profile also seems to be variable but understanding is lacking due to insufficient analytical work.

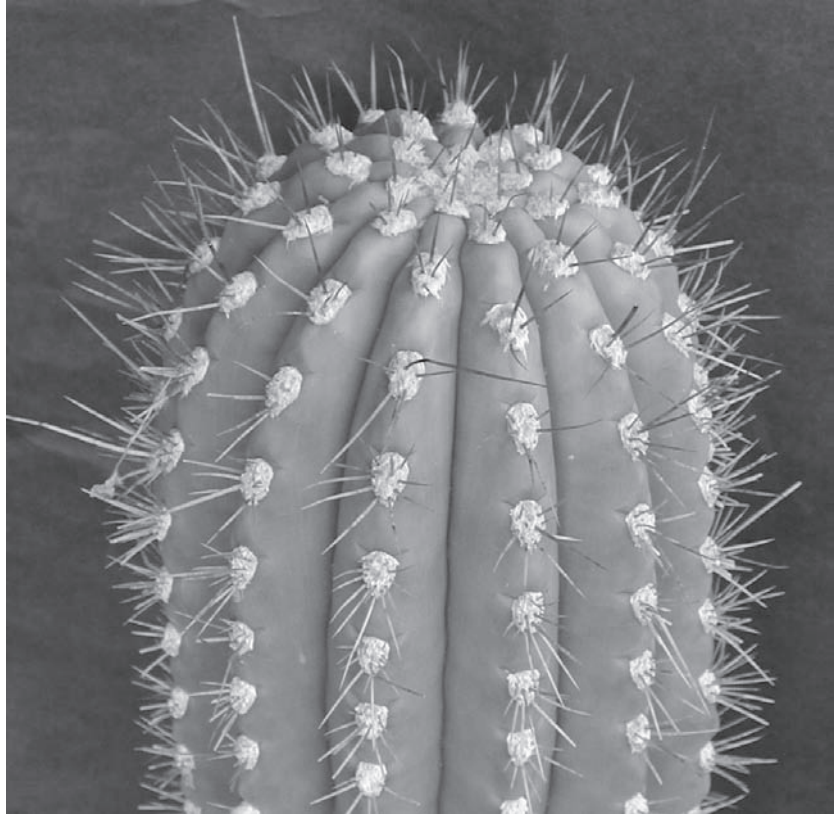
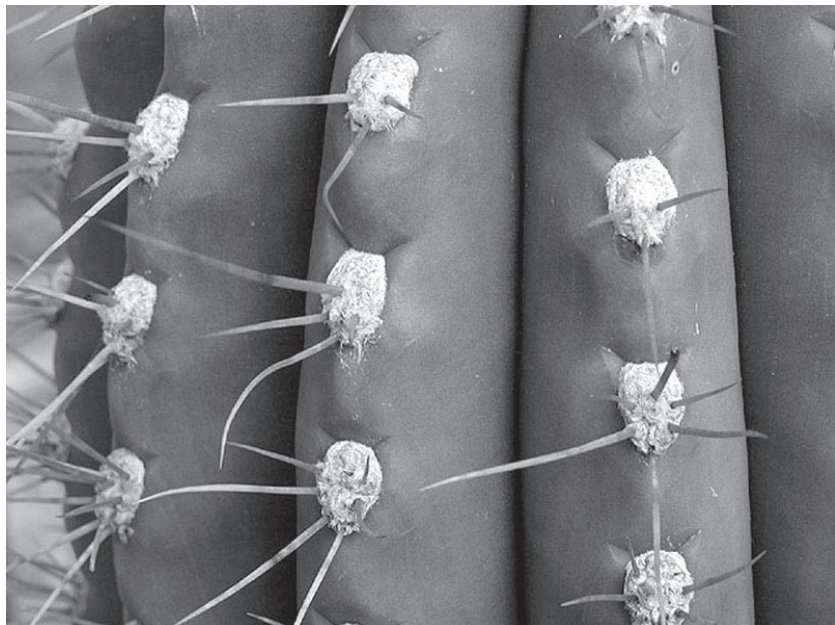


Figure 8 (above): *Trichocereus terscheckii* (PAUL'S DESERT) (~8" dia.)

Figure 9 (left, in bloom): *Trichocereus terscheckii* (Northern California)  
Photo by KAMM



Figure 10 (below): *Trichocereus terscheckii* (SUNRISE NURSERY) (~6" dia.)





The "RS0001" *Trichocereus peruvianus* will be found a clear favorite of many, whether for bioassay or just a prominent spot in the garden. The form is beautiful, with a heavy glaucous bluish, very bluish new growth, serious (mostly yellow) spines and reliably excellent potency. A bit more rot prone than some of the other *T. peruvianus* forms, it grows fast and well if watering is monitored. The RS0001 *T. peruvianus* was originally obtained from STICKY BUSINESS in Sebastopol, CA.

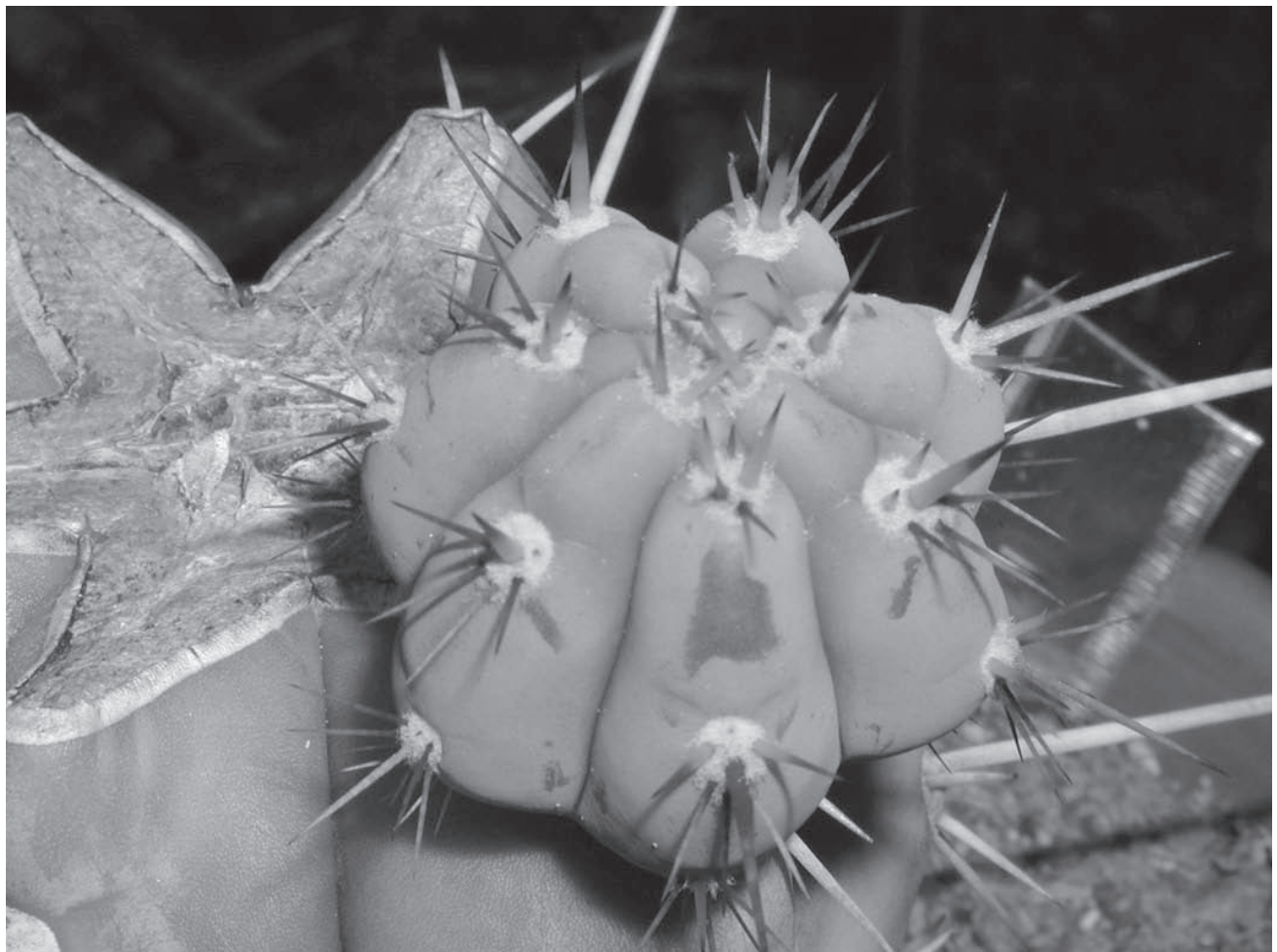
### INTENSIVE PROPAGATION

Once a clone has been identified as being in need of more attention, many options exist for rapidly increasing numbers and available biomass of rare *Trichocerei*. The most common approach cuts the available plants into 8–12 inch long sections and roots them. Each will form a plant and most center-cuts will start putting out new branches that can be cut and rooted as new plants once they reach a few inches long.



Figure 11 (above): *Trichocereus peruvianus* RS0001 (2.25" dia.)

Figure 12 (below): *Trichocereus peruvianus* RS0001  
(1.25" dia. pup sprouting from a 3.25" base)





Many growers start by planting *Trichocereus* cacti laying flat on their side on the ground (ideally on a slight slope). Plants treated this way will root along their length and start cranking out new branches from both ends and often in between.

Grafts can be made of tips, short sections can be split down the middle and grafted on their sides or they even can be cut down to numerous wedges, each containing at least one areole and all of these grafted to create *many* new plants. See [http://sphosting.com/cactus/grafting\\_tips.html](http://sphosting.com/cactus/grafting_tips.html) or SACRED SUCCULENTS' grafting guide to learn more about grafting.

Growing from seed might seem like it would take forever but this is not always true. M.S. SMITH found *Trichocereus* seedlings allowed to get several inches in height and cut in half grow faster and produce many more offsets than seedlings that are allowed to grow intact (SMITH 2000). See Figure 15. The decapitated top can be grafted or rooted.

Studies on the impact of cutting *Lophophora* showed harvests to cause demonstrable and reproducible increases in the rate of new growth *per individual head* on a given plant (KIMBER 2000).



Figure 13 (above):  
*Trichocereus peruvianus* RS0001 (2.25" dia.)

Figure 14 (below):  
*Trichocereus peruvianus* RS0001 (~4" dia.)



## KAK-TALL-A-TREE

K. TROUT says:

*"Awesome plants!*

*Essential additions to any Trichocereus garden."*

Fat tip cuttings \$45.00 per foot:

*T. peruvianus* #RS0001

*T. macrogonus* #RS0004

Rooted 6"-1' cutting in pot, \$25.00:

*T. bridgesii* #RS0005 "eusaporus"

All prices postpaid. Send well-wrapped cash to:

**KAK-TALL-A-TREE**

3128 — 16th Street, #225

San Francisco, CA 94103





Grafting seedlings (even as multiples) onto stout stock can create fast growth and multiple pups that can often be cut and re-rooted within a single year or so. This will also decrease the time it takes for them to begin to flower and set seed; another valuable step in increasing availability and distribution of rare species.

Another useful approach is to graft them onto a *Pereskopsis* stock for the first year or two and then transfer them to a larger stock.

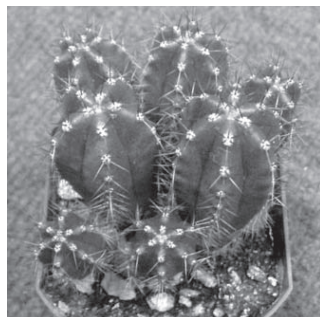
Growth itself can be accelerated by adding a soluble fertilizer (organic or chemical) to the watering solutions given during the warm months. It should be used at no more than around 10% of the recommended strength and given every week during the growing season. Feeding with MIRACLE GRO several times a year is a useful practice. Despite the problems associated with soluble chemical fertilizers, this is a tried-and-true trick that substantially increases the number of basal offshoots in *Trichocereus* species.

In “part one” we touched upon the need to identify and intensively propagate desirable clones, and in this portion we discussed the ways and means to identify and increase both the numbers and availability of desirable plants. In our next and final part we will look at ways to make these efforts meaningful and effective. With well-planned and conscientiously-conducted bioassays, selective propagation, and attempts to broaden the grower base by sharing both information and clones with as many dedicated individuals as possible, it is readily possible to establish a secure and mutually beneficial relationship for humans and these cacti. ✧

*Photos accompanying this article were taken by K. Trout unless otherwise specified. Sizes, when noted, indicate the plant's diameter and/or length at the time of the photo, and does not indicate the potential maximum size. As noted in the first installment of these articles, more photos (in color) can be found on-line at:*

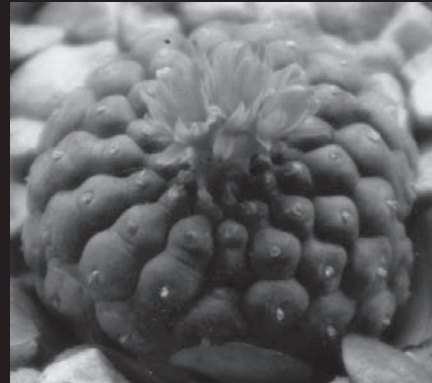
<http://albums.photopoint.com/j/AlbumList?u=665768>

Figure 15:  
*Trichocereus peruvianus* X  
*Trichocereus TOM JUUL's giant*  
(1.5–2 cm dia. when cut,  
new growth from  
one short season)  
Photo by M.S. SMITH



# TROUT'S NOTES

More than you need to know?



## SACRED CACTI, SECOND EDITION

422 pages, perfect-bound. with 40 illustrations \$39.95  
Detailed coverage of botany, chemistry, pharmacology,  
cultivation & utilization.

## THE CULTIVATION AND PROPAGATION OF CACTI

56-page booklet with 50 illustrations \$9.95  
Care, cultivation, propagation, and disease control of some  
selected cacti. Revised & illustrated excerpt from SC2.

## SUMMARY OF THE OCCURRENCES OF MESCALINE

16-page booklet with 26 illustrations \$4.95  
List with yields and/or bioassay reports for the  
more than 70 species containing at least traces.  
Also includes notes of published errors.

## CACTUS CHEMISTRY BY SPECIES

74 pages, perfect-bound, with structural tables. \$19.95  
Comprehensive, extensively referenced summary of published  
analytical reports, included percentages and human bioassays.

## NARCOTIC & HALLUCINOGENIC CACTI OF THE NEW WORLD

By M.S. Smith, 90 pages, perfect-bound. \$17.95  
Summary of ALL species of cacti & other plants known as a  
“peyote” and the cacti used for medicinal or spiritual uses by the  
inhabitants of the Americas.

## CLOSET CACTUS CARE

By M.S. Smith, 14-page booklet with 11 illustrations \$4.95  
A concise, helpful instructions on growing cacti from seeds.

Shipping is \$6 for *Sacred Cacti*. All others \$3.50 for the first item  
and \$1 for each additional item. Bookrate is \$3 for first and \$1 each add.  
Non-USA orders see [www.troutnotes.com](http://www.troutnotes.com). Catalog \$1.  
Cash, check, or money order payable to Trout's Notes.

TROUT'S NOTES, POB 161061 (DEPT. ER), AUSTIN, TX, 78716

We can no longer sell to TEXAS residents.  
Please contact MIND BOOKS ([www.promind.com](http://www.promind.com))





# SHORT-ACTING

by LAZAR

The use of psychedelic compounds in psychotherapy and for personal use is well-established, even though they are proscribed by the DEA. The use of many of these compounds to elicit altered states is often limited by time constraints; that is, the patient and/or therapist or the personal user does not always have six to ten or more hours to commit to such an activity.

For a number of years we have been investigating the use of phenethylamines—compounds that are described in great detail by ANN and ALEXANDER SHULGIN in their book, *PIHKAL*. After reviewing many of these compounds, both in the literature and by human administration, we did not find any that were short-acting among those with really useful properties. That is, any which lasted only three or four hours or less. DMT, which is in the tryptamine class of compounds, is very short acting (+/- 30 minutes), and MIPT is also short (+/- 2 hours).

We wish to report and share with you some methods that can shorten the effects and yet retain a full-blown psychedelic experience. These methods, when used with phenethylamines such as 2C-D, 2C-I, 2C-T-2, 2C-T-4, 2C-T-7, *etc.*, produce an altered state wherein the user can incrementally raise or titrate the degree of alteration desired. The effect lasts from  $\frac{1}{3}$  to  $\frac{1}{2}$  of the oral dosage and generally uses only  $\frac{1}{4}$  of the amount of the pure compound. This represents the practicality of doing a little in an evening, after a meal (as eating does not effect the action of the compound taken in these manners, as it does when ingesting into the gastrointestinal tract). It is also possible to have a good night's sleep afterward, and awaken the next day refreshed and clear, and able to go to work with no after-effects. Also, in these times of high prices and short supply, the economy of using  $\frac{1}{4}$  of the usual dose is obvious.

Side-effects are greatly reduced or eliminated in subjects, leading to a clear and clean space. Some of the side-effects eliminated are: stomach discomfort (queasiness, cramps, empty feeling.); muscle twitches and jaw clenching; loss of balance; flatulence; headache; sweating; chills; *etc.* Side-effects tend to affect some individuals more than others, due to each individual's unique biochemistry, so that ameliora-

tion of these discomforts will also be somewhat random. There appear to be no across-the-board statements that can be made in this area, except that when a particular side-effect *is* still present, it is much less intense than when the compound is orally administered.

With these methods the onset of the altered state is very rapid—much more so than ingesting the compound orally. Effects usually begin to be felt within a minute or less and the subject is peaking within ten minutes. The plateau will last for an hour followed by a gentle decline over the next hour to a still high space, then over the next  $\frac{1}{2}$  hour the decline will take you to the base-line state (where you started from). Total time may be about 2–3 hours, but this will vary with the compound, the individual, the amount taken and of course set and setting.

None of the methods reported on in this article are original; we plagiarized shamelessly and built on the work of many others and applied these older tried and true methods to different substances. Some modification of these methods was necessary and every effort was made to keep the entire process simple, yet effective.

The methods that showed most promise are:

- 1) Snuffing or snorting
- 2) Nasal spray
- 3) Vaporizing the base and inhaling it

Two other methods were considered for evaluation:

- 1) Injection by hypodermic needle was rejected as being too invasive and due to the difficulty in obtaining pure, sterile compounds.
- 2) The other method used a small-volume enema to place a solution of the compound into the large intestine where it is absorbed rapidly without going through the upper gastrointestinal tract and subject to the digestive process. This method worked, but took about the same amount of compound as oral ingestion and the time span of alteration was also about the same. So the method did







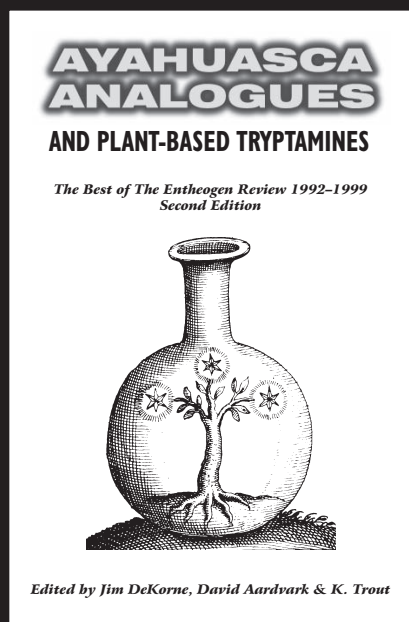
not seem to be an improvement other than in some cases reducing side-effects. This was not pursued further.

## SNUFFING

The "snuffing" or "snorting" method is well known, primarily for its use with cocaine (and for a few other substances on a much lower scale). The use of "snuffing" for the majority of phenethylamines is very uncomfortable or painful for these compounds, since they are available only as the hydrochloride salt. The hydrochloride salt is extremely painful for individuals who use cocaine regularly. We have found that the hydrobromide or tartrate salts are much less harsh on the mucous membranes. However, these salts of the phenethylamines are difficult if not impossible to obtain on the street. It is also not an easy thing to convert a hydrochloride salt to a hydrobromide salt or to a tartrate salt. Since none of these salts are completely without discomfort to the mucous membranes, we found that by grinding one oral dose in a small mortar and pestle with equal amount of procaine hydrochloride (novocaine) and then snuffing small lines (about 1/4 of the total per person), the discomfort is diminished substantially in the nearly all individuals. This method works fairly well with the hydrochloride salts of the phenethylamines; it is not as smooth as with the hydrobromide or the tartrate, however.

The ratio of procaine hydrochloride to the substance may be varied to suit your nose. The procaine hydrochloride is a common cut for cocaine and your street supplier should be able to get some for you at a reasonable price. If it is not available, cocaine can be substituted for procaine, but may change the quality of the alteration. The reason for their use is to anesthetize or numb the mucous membranes in order that the phenethylamine not cause discomfort.

[NOTE: It used to be that procaine was commonly available at headshops. However, I recently checked into this by cruising the streets of Berkeley. There was no procaine to be found in any of the four headshops that I went into, and none of the young kids working these shops had any idea what I was asking for. A quick search on the web only brought up hits for the life-extension product G-3; and while this contains procaine as its primary active ingredient, it also contains a number of other things that most people wouldn't want to cram up their noses. Procaine is available from the research-chemical company ESHU; they offer 5 grams procaine HCl for \$25.00, and also offer 5 grams of lidocaine for \$30.00. I am currently unaware of any other sources that sell to individuals, but suspect that most major chemical suppliers, such as SIGMA, will carry procaine. It is worth noting that one individual pointed out that a doctor told him that pain in the nose from snuffing powders was generally a good indication that damage was being done, and that numbing away this pain might allow one to do more damage than they normally would. Still, the nasal doses for most of the phenethylamines being discussed are pretty low, and it isn't likely that one would be using them frequently or repeatedly. — DAVID AARDVARK]



## NOW AVAILABLE!

"*Ayahuasca Analogues and Plant-based Tryptamines* is really great. Many questions I have had are being answered. It's such a little treasure. I have grown *production* botanicals a little myself, and not only is the shared research forum a total blessing and incredible time saver, but is relevant to chemical, biochemical, and botanical experiments I have run also."  
— NICK SAND, underground chemist and drug war prisoner.

*Ayahuasca Analogues and Plant-based Tryptamines* combines every entry from past issues of *ER* related to ayahuasca, ayahuasca analogues, and plant-based tryptamines. New editorial remarks provide fresh commentary and bring the text up-to-date. Chapters include: Ayahuasca and Its Analogues; Mushroom Ayahuasca; Phenethylamines and MAOI; Miscellaneous and MAOI; The *Passiflora* Genus; The *Phalaris* Genus; *Arundo donax*; *Desmanthus illinoensis*; *Mucuna pruriens*; *Phragmites australis*; *Psychotria viridis*; *Mimosa tenuiflora* (= *M. hostilis*); The *Acacia* Genus, DMT & 5-MeO-DMT; Pipes & Vaporizers; Book Reviews; Degree of Intensity Scale; a complete Bibliography, and a Botanical Index (238 pages).

\$23.00 (USA), \$26.00 (foreign), postpaid from:

The Entheogen Review, POB 19820, Sacramento, CA 95819, USA.





Street compounds are occasionally cut with some diluting agent to make them easier to press into tabs or put into gelatin capsules. A pure phenethylamine hydrochloride with a 20 mg dosage in a tablet will be  $\frac{1}{8}$  inch in diameter and  $\frac{1}{16}$  inch thick. This is a very small tablet and if what you get is larger than this, then the compound will have been cut with something. The dosage range for each compound can be found in *PIHKAL* and you can determine if what you are getting has been cut with binders and/or fillers. Also there can be the problem of misrepresentation of what the compound really is, making it important to cultivate a reliable source.

A last comment about snuffing 2C-B: the hydrochloride salt is absorbed slowly into the mucous membranes—so slowly that the anesthetic effect of the procaine wears off leaving the undissolved and hence unabsorbed 2C-B particles hurting your nose. The hydrobromide salt of 2C-B is absorbed faster and works much better.

## NASAL SPRAY

The next method is the use of these compounds in a nasal spray with procaine hydrochloride. The same discomfort is noted with hydrochloride salts and the addition of procaine hydrochloride pretty much eliminates the discomfort or pain. After considerable experimentation with various solution strengths and application guidelines, the optimum for our testing group is as follows:

For this example we will discuss 2C-T-2. Add 25 mg of the phenethylamine salt and 15 mg of procaine hydrochloride per ml (or about 20 drops of water). Warm to dissolve if necessary. Place 5 drops of this solution in a small glass atomizer and spray (with inhalation) into each nostril. (Small glass atomizers with a rubber bulb are generally available in pharmacies.) Immediately lie on your side so that the spray will stay in the sinus passages and be absorbed instead of draining down your throat or out of your nose. After a minute or so turn over to your other side. During this absorption period you will most likely feel the material taking effect. When you feel that all has been absorbed sit up and enjoy.

Following is a typical report for the use of 2C-T-2 nasal spray:

6:00 5 drops atomized into nostrils.  
6:02 Feeling it. This is really fast!  
6:19 Getting really high.

6:35 Absolutely great feeling, especially considering the tiny amount of material taken. I have peaked out and am cruising the plateau. Great space. Wonderful love making. Exquisite!  
7:15 Coming down a little, still fine.  
8:29 Really coming off of the material now. Getting hungry.  
8:42 Cashew nuts good! Mild case of gourmet munchies.  
9:00 Back at base-line.  
9:30 Crashed, went right to sleep, good rest. Refreshed and clear next morning. This is worth repeating!

2C-B hydrochloride works well this way, but needs warming to dissolve the substance, because of its limited solubility. We have reports of some people making up an amount of solution containing their favorite phenethylamine and putting it in a common decongestant nasal spray bottle and even using it in business meetings! Many have used the same practice for cocaine. The little plastic nasal spray bottles tend to spray too much in a coarse spray and if you use them, a more dilute solution of about one half strength of that given above, works well. You may have to repeat spraying to titrate to the desired level of alteration.

## VAPORIZING THE AMINE

The practice of smoking various psychedelic compounds with combustible material such as *Cannabis* or mint leaves has been going on for some time. The greatest difficulty with this practice in its use with phenethylamines is that the hydrohalide salts do not thermally dissociate into the amines efficiently. There is a tendency for the salts to decompose to some extent, depending on conditions, and you not only lose some of the precious compound, but the by-products of such decomposition may detract from the positive aspects of the altered state or may be harmful.

By heating the phenethylamine hydrochloride salt with an excess of sodium bicarbonate (baking soda), the hydrochloride part combines with the soda to form sodium chloride (table salt), carbon dioxide, and water vapor leaving the amine as the base, which can then be volatilized and inhaled. [See also pp. 25–27 for some additional information on creating base compounds.] Conversion efficiencies are very good and onset of the altered state is rapid, however, some individuals find the condensed vapors or smoke to be harsh and irritating to their throats, non-smokers especially.





A set-up for vaporizing the material is easy to construct. Basically all that is needed is:

- 1) A small glass or metal tube to heat the mixture of sodium bicarbonate and the phenethylamine salt
- 2) A support for the tube while heating
- 3) A heat source
- 4) A tube to inhale vapors through

Following are more details on these four items:

A small glass or metal tube to heat the ingredients:  $\frac{3}{8}$  inch to  $\frac{3}{4}$  inch diameter and 1 inch to  $1\frac{1}{2}$  inches high. A metal thimble works well, or you can form a tube from heavy duty aluminum foil. Use a cylindrical object for forming the foil, such as a pen or a dowel. Diameters larger than  $\frac{3}{8}$  inch should be closed at the top with a  $\frac{1}{4}$  inch hole size washer. This will prevent convection currents from sweeping vapors from the tube before you can capture them.

A piece of cardboard about 4 inches by 8 inches with a hole in the center will hold the tube vertically. Two stacks of books can support the cardboard and tube while it is heating.

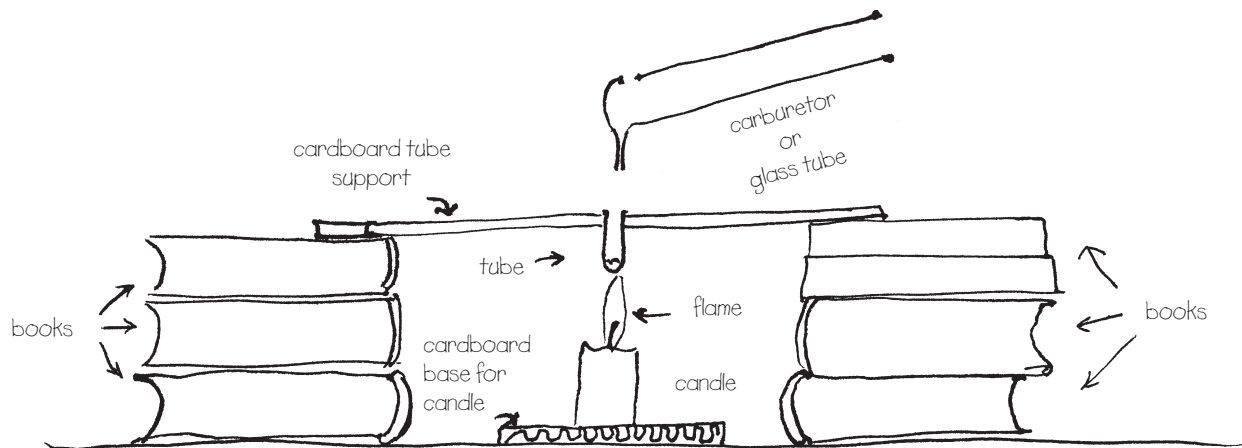
A good simple heating device is a short piece of candle, stuck to a small square of cardboard. The height of the tube is adjusted with the two stacks of books so the tip of the candle flame is very close or just touches the bottom of the tube. Be careful not to set fire to the cardboard.

A tube to inhale vapors into your mouth. A glass tube works great, and even a clean, inverted metal pipe will work. (Do *not* use plastic straws, as the plastic *will* melt and the fumes are toxic.) The vapors are drawn into your mouth and then inhaled with air or drawn directly into your lungs. If the vapors are too irritating to your throat try inhaling them through your nose. It feels strange, but doesn't hurt your throat. Also adding a little procaine to the mix in the pyrolyzer numbs the throat after the first inhalation (which is harsh).

For two people, we grind one half oral dosage (or a little more if an increased degree of alteration is desired) of a phenethylamine with about 150 mg of sodium bicarbonate (a pile the size of half of a large pea) in a small mortar and pestle. This is divided into four equal portions and put into four tubes. The tubes are heated one at a time and the participants can catch their breath between heating the tubes. The degree of alteration can be titrated to the desired level with this method.

## CONCLUSION

The above covers the three methods that we investigated and found to be most useful. Unfortunately, none of them is without drawbacks and the effectiveness of each method will vary considerably with different persons. So explore the area of different ingestion methods and find the one that is easiest, most comfortable, and gives the results desired for you. Do not be afraid to improvise a little, which is what we did. ✧





# NETWORK FEEDBACK

## POTENTIATION AND TURNING UP THE BASE

I recently acquired 1 gram of harmine HCl. A run-through of the literature I have, led to a plethora of conclusions as to the administration of this substance. In *Ayahuasca Analogues*, OTT was ingesting 100–200 mg in his experiments. On page 62 of *ER's Ayahuasca Analogues and Plant-based Tryptamines*, a reader opines that 50 mg significantly potentiated his mushroom trip. Lastly, SHULGIN's harmine entry in *TIHKAL* gives wildly differing amounts/routes of administration/results, and he really gives no conclusive final opinion. So, my question is, what would be the best method for ingesting this HCl? Dissolved in a glass of water and then drunk? Insufflated? How much of this substance should be ingested (mg/kg body weight)? Would the amount be the same no matter what entheogen (mescaline-containing cacti, mushrooms, DMT-containing plant-material, LSD)? And when should the harmine be administered? An hour before the entheogen? A half-hour? At the same time? Or possibly even afterward? On page 44 of *Ayahuasca Analogues and Plant-based Tryptamines*, TOAD recommends vaporizing 50–75 mg. Is it possible for a non-chemist such as myself to convert the HCl to a free-base for smoking?

I also recently acquired 1 gram of DPT oil. In the past, this was obtainable on parsley (ready for pyrolytic bioassay). So I called the company that I ordered this product from and asked for some advice for an oil-to-parsley conversion method, and the person I spoke with kindly and patiently gave me the following outline:

- 1) Pour DPT oil into a larger container
- 2) Pour chloroform into vial to remove the last of the DPT oil residue
- 3) Add this to container with bulk of DPT oil, then add more chloroform
- 4) Allow chemical reaction of oil and chloroform to take place (a couple of minutes)
- 5) Pour this mixture into a Pyrex dish containing a pre-measured amount of finely sifted parsley leaves
- 6) Allow this mixture to dry (a few days), possibly under heat or dehydrator

Wow. This is enough to make my non-chemist head spin. I didn't feel comfortable asking for more specifics, due to the legal grey-areas involved and the fact that I could have kept the company representative on the phone for hours until I grokked the concept completely. So, my questions:

- 1) Exactly how much chloroform should be used in steps 2 and 3?
- 2) Exactly when do I know the reaction in step 4 has occurred?
- 3) Exactly how much parsley leaf (weight) would be appropriate for 1 gram of oil?
- 4) How do I know when step 6 has finished?
- 5) And finally, how/where do you acquire chloroform without arousing suspicion?

My final questions involve potentiation via prescription drugs. On page 32 of *Ayahuasca Analogues and Plant-based Tryptamines*, Deprenyl and Piracetam are mentioned as possible MAOI. What's the final verdict? In *The Essential Psychedelic Guide*, D.M. TURNER repeatedly extols the virtues of Ludiomil in combination with LSD. Have you tried this method, and if so, do you feel it is worth the time and effort to track down Ludiomil? And, at the risk of sounding like a broken record—Moclobemide—is it available? Or can I finally give up on ever acquiring this Holy Grail MAOI?

Well, I guess that's about it. Thanks for all your kind answers and support. Who knows, if I can get the weekend off, maybe I'll bump into some folks from *ER* at the MIND STATES conference in May. You'll recognize me, as I'll be the one who needs to have everything explained five times. Your extraction-challenged friend. —M.S., CA

*You've asked a lot of good questions, and we'll try to answer them in order as best as possible*

*It is worth pointing out again that JONATHAN OTT has at several conferences and seminars described the "potentiation effect" caused by the insufflation and sublingual routes of administration of harmine in conjunction with tryptamines. We'd like to see some further reports to confirm this. Apparently one could get away with using much less tryptamine material by including the 5–10 mg harmine as an insufflated or sublingual pre-dose. So in this case it does indeed seem to poten-*





tiate when the tryptamine is subsequently (or even concurrently) administered via insufflated or sublingual routes.

When people are talking about potentiation of things, this word is sometimes so vaguely defined as to approach meaninglessness. As well, all such claims seem to be for substances that are orally active on their own. With DMT, for instance, most people have reported no potentiation of the per dose effects—simply oral activation and a prolonged action. We've heard mixed reports on the 5-MeO-DMT and harmala alkaloid combination in general. And it is only recently that the claim has been made by OTT that 5–10 mg is adequate for anything, but this might be quite important in light of reports of “potentiation” from smoking *Banisteriopsis caapi*, *Peganum harmala* seeds, or the extracted alkaloids from either of these plants. (See page 48 of True Hallucinations by TERENCE MCKENNA for one report on the effects of smoking *B. caapi* while on *Psilocybe cubensis*.) It is unlikely that insufflation or sublingual consumption of 5–10 mg of harmine will have any appreciable effect on the oral consumption of tryptamines or phenethylamines, and psychonautical experimentation has shown that these minuscule quantities exert no central effects (OTT 2000). JACE CALLAWAY has noted that a threshold dose of mushrooms for himself can be made fully-active by taking a MAOI (CALLAWAY 1996), and JONATHAN OTT has written of threshold mescaline hydrochloride effects being felt at the low dose of 100 mg, when combined with 150 mg harmaline salt, dubbing the combination “peyohuasca” (OTT 1994), and the potentiation of *T. pachanoi* with *P. harmala* was reported the same year in the pages of *The Entheogen Review* (B.C., WA 1994). JUSTIN CASE has noticed a distinct potentiation of LSD when combined with hoasca; he experienced substantially more effects per dose, but without any increased duration (CASE 2001).

As far as the oil-onto-parsley process goes, it is our feeling that the use of chloroform for this may not be a good idea. Sure it works great, but it is also a proven liver toxin and a strongly suspected liver carcinogen that may or may not be completely removed by evaporation. The only “chemical reaction” we can think of would perhaps be that it took a couple minutes to fully dissolve the material. A true chemical reaction would be very undesirable. The company's representative probably said something about it taking a couple of minutes to react, and meant by this comment that it took a couple minutes to fully dissolve it, and perhaps you misconstrued this as meaning that a chemical reaction was occurring?

It might not be as good of a solvent but surely warm ethanol—if it works—would be adequate and safer for more readers' purposes. However, we lack any solubility data regarding this. (Anyone out there know if DPT will dissolve easily into warm ethanol?)

As for volume of solvent, we would say the least amount that will fully dissolve the material is always a good choice. For DMT we believe that this is less than 10 ml of 95% ethanol (190 proof) for 1 gram, but this amount requires gentle heating in a water bath and a couple minutes of stirring to get it all dissolved. The less excess solvent, the less that will end up

on the walls of the evaporation dish (which is another reason frequent stirring during evaporation is needed).

100 mg of harmine for oral activation seems like a sensible level at which to begin experimentation. The amount of  $\beta$ -carbolines necessary to achieve activation seems to vary quite a bit from person to person (OTT 1999; TOAD 2001), and most prefer to discover what the minimum amount of  $\beta$ -carbolines necessary for activation is and stay at this lowest effective level.

We asked TOAD about this, and he responded:

“I've never worked with pure harmine before in my huasca experiments. At the time I was using an extract from *Peganum harmala*. My standard dosage of the *P. harmala* complex (obtained via acid/base extraction method) was 150 mg and this was quite effective for me. The interesting thing I found with OTT's reports was that he is much more sensitive to oral tryptamine activation than I was. It took me 120–180 mg of DMT to achieve what I would call a full-on ayahuasca effect, even with higher doses of the *P. harmala* extract involved. [OTT's comments from the SUMMER SOLSTICE 1999 issue of ER, pp. 38–39, are interesting to revisit in this context: ‘Whereas 100 mg DMT is surely a stiff dose (about 3 x minimal visionary dose for me, and I am more resistant than most to tryptamines), and I have found as little as 40 mg harmaline to activate tryptamines orally for me, it turned out I have a lower titre of gastric MAO than most. One trial of pharmahuasca with 20 mg 5-MeO-DMT (equivalent to about 100 mg DMT) plus 50 mg harmaline (as free-base) was inactive in each of six individuals, and I have found at least 60 mg harmaline (as free-base; and about twice as much harmine) is required reliably to activate tryptamines orally in most people.’] For huasca experiments try sublingual or oral and work it up to find your optimal. I used to take mine 30–45 minutes prior to ingestion of the tryptamine material, but I think it would also work fine if taken at the same time. Different materials may require different methods and strategies, and there is lots of room for experimentation here. I've had experience combining oral *P. harmala* extract with mushrooms and LSD, before and during, both of which provided interesting results. Smoking *P. harmala* extract base during a trip provided added flavoring to the mix. I've noticed that I don't seem to be repeating these experiments, so I guess I'm not particularly fond of the  $\beta$ -carboline's effects.

“As far as creating a harmine free-base, here's how I converted DPT and made a parsley mix. The same basic strategy can be used for any number of alkaloid compounds. Keeping the ER comments above on chloroform in mind, various non-polar solvents may be used in place of chloroform. (I used





## Further Notes on Basifying Coke

The following is adapted from instructions found on-line; caveat lector. Although it may seem strange to find a "recipe for crack" within the pages of The Entheogen Review, we feel that this information will have other handy applications in light of the desire by some to create base forms of tryptamines and phenethylamines. Certainly, we don't recommend that novice chemists work with the highly flammable compound ether (as mentioned in one option below). Those readers who actually are interested in various forms of cocaine probably already know that street cocaine is usually "stepped on" (cut with a diluting agent) one or more times as it moves down the line from wholesaler to retailer, to smaller dealer, etc. Whether snorted or smoked (and especially if injected), a general "harm reduction" policy indicates that it is a good idea to remove these cuts and other possible impurities, which can include such things as B vitamins, lactose, lidocaine, mannitol, procaine, and even baby laxative and/or other powdered pharmaceuticals. The easiest way to "wash" cocaine is to mix it with a quantity of acetone, and then filter this. Cocaine HCl is not soluble in acetone, but many cuts and impurities are, and the acetone can take on a yellowish color from them. Additional washes with fresh acetone until it comes through clean are recommended. According to one source, there may be a 5% to 20% reduction of the original weight of the cocaine after a thorough washing (MARNEL 1997).

The correct molar ratio of cocaine HCl to baking soda is almost exactly 4:1. That's right, not half as much soda to coke as most people think, but rather  $\frac{1}{4}$  as much.

cocaine base = C<sub>17</sub>H<sub>21</sub>N<sub>3</sub>O<sub>4</sub> = ~ 303 g/mol  
 HCl = ~ 36 g/mol  
 sodium bicarbonate = CH<sub>3</sub>NaO<sub>3</sub> = ~ 84 g/mol

1 mol cocaine hydrochloride = 303 + 36 = 339 g  
 1 mol cocaine hydrochloride + 1 mol CH<sub>3</sub>NaO<sub>3</sub> --> 1 mol cocaine base + CH<sub>3</sub>NaO<sub>3</sub>-HCl(aq) 84 g/339 g = .2477 = ~ .25

Dissolve powdered cocaine hydrochloride in the minimum amount of hot distilled water. If it seems that after a certain point all the water solubles have dissolved, and that there are some water insolubles in your coke as a cut, then stop adding water. Assuming there's no insoluble cut in the coke, and everything has dissolved, heat it up to around 95–110 degrees C, and then add the correct molar amount of base. It is preferable to have it in solution. At this point you can either a) let the rock float to the top and then dunk the whole thing in cold distilled water and collect the hardened rocks or b) if there are insolubles in the mixture, add a non-polar solvent such as ether to the hot water layer with crack oil floating on top. The ether will absorb the crack and form a layer over the water. Decant off the solvent layer, filter if necessary, and evaporate off the solvent to yield the pure crack. The way this works is that the salts produced between the reaction of the base with the HCl are dissolved in the water and the crack is either a) dunked in water and washed of all water soluble salt traces or b) dissolved in a non-polar which no water solubles will dissolve into, as well as being filtered of any solid that may have become suspended in the non-polar.

chloroform because it was a known DPT solvent, it was on hand, and it is my understanding that its fairly low boiling point makes it very easy to evaporate completely and shouldn't leave any residue if properly heated. I'd like to hear further details to find out whether it is indeed a risk. I haven't tried ethanol, but it would be easy if it works):

"2 grams of DPT HCl was dissolved in 150 ml of water. It was difficult to get the crystals to go into solution and it required a small amount of heat. (Be careful not to apply too much heat, as DPT is very heat sensitive.) Once the DPT was in solution, the water mixture was added to a separatory funnel and ammonia hydroxide was then added drop-wise to basify. After each drop, I swirled the mixture to distribute the ammonia evenly, observing a white cloud of free-base forming out of solution. When it reached a pH 8–9, I added 75 ml of chloroform. This mixture was swirled and thoroughly shaken for about 5–10 minutes with the chloroform layer settling on the bottom. The chloroform extraction was then poured off and saved in a flask. This process was repeated 3 more times, with each extraction requiring additional ammonia hydroxide to keep the pH level at 8–9. The last extraction was left to sit for 5 hours just to make sure that all of the DPT was recovered from the water solution.

"The combined chloroform extractions were then evaporated in a baking dish leaving a semi-clear/white DPT free-base oil behind. 2 grams of finely ground dried parsley was added to the baking dish and scraped and thoroughly mixed with a razor blade until the parsley was completely saturated. The mixture was still somewhat sticky but relatively easy to handle. It was then placed in a glass vial for easy use and storage. As an aside, I've noticed that vaporizing the pure DPT oil isn't nearly as effective as the parsley mix. Strange but true for a number of friends. [This has also been reported from ER subscribers as well.]

"Perhaps an easier method for producing a free-base material would be to use a similar strategy as the recipe used to convert cocaine HCl to crack. Here's one recipe a friend sent me:

"Crack is usually made by mixing two parts of hydrochloride with one part baking soda in about 20 ml of water. [See side-bar to the left for other thoughts on the proportions.] The solution is then heated gently until a white precipitate forms. Heating is halted when precipitation stops. The precipitate is filtered and retained. The precipitate may then be washed with water, although this procedure is usually omitted in the





street product. The product may then be dried for 24 hours under a heat-lamp. It is then cut or broken into small 'bits' weighing a few tenths of a gram."

[K. Trout responds: I had always thought chloroform and methylene dichloride evaporated cleanly but a few years ago came across a report that they only evaporated out of plant material down to some parts per billion. I don't think that's a huge enough risk to get overly concerned about having used (especially considering small amounts of chloroform used to be included in the ingredients of Nyquil until at least the 1970s). If ethanol works okay it would be a better choice though. My concern is actually directed less towards the people smoking the product yielded by people who know what they are doing (and who know how to handle solvents) then it is directed towards people using product produced by people who don't have a clue (and those same people handling chloroform).]

Finally, yes, moclobemide is available through the "smart drug" company INTERNATIONAL ANTI-AGING SYSTEMS ([www.antiaging-systems.com](http://www.antiaging-systems.com)); 30 x 150 mg tablets for about \$60.00 (check for current prices). They also carry Deprenyl and Piracetam. While Deprenyl is a MAOI (and its use as a "potentiator" has been reported by a few psychonauts), Piracetam is not a MAOI as far as we know, and the mechanism of possible potentiation is unknown. We have not heard of too much experimen-

tation with either of these compounds as "potentiators," and hope that our readers keep us apprised of any experimentation that they participate in or hear about, especially in the case of Piracetam, which is the greater unknown of the two. Aside from D.M. TURNER's glowing reports, we have seen absolutely nothing about the combination of Ludiomil (maprotiline hydrochloride) and LSD or other entheogens. Ludiomil is a tetracyclic antidepressant that works by increasing the levels of the neurotransmitter norepinephrine, via selective inhibition of norepinephrine reuptake. Again, we'd love to hear about anything related to combinations of Ludiomil and entheogens. — DAVID AARDVARK and K. TROUT (with thanks to TOAD)

## DRUG TESTING FOR ENTHEOGENS?

I make use of mostly psychedelics like San Pedro, morning glory seeds, etc., as meditation aids and an occasional stimulant during my art activity, as they improve my perception of color. I am concerned lately of impending possible random drug-testing where I work. Would you happen to have the latest rap about this Draconian intrusion into privacy—particularly as it concerns the range of my own involvement? Thanks. — D., PA



## CONSCIOUSNESS TECHNOLOGIES JULY 19–22, 2001



A conference in the exploration of various techniques for accessing and navigating novel states of consciousness. Join us for an experience of informative seminars, creative workshops, discussion groups, music by The Crystal Awareness Project, and more.

DALE PENDELL offers his unique blend of history, poetry, and science. DALE is the author of *Pharmako/Poeia* and the forthcoming *Pharmako/Dynamis*.

CLARK HEINRICK has been published in the journals *Integration* and *Eleusis*. He is author of *Strange Fruit: Alchemy, Religion and Magical Foods*, and co-author (with CARL RUCK and BLAISE STAPLES) of *The Apples of Apollo*.

PHILLIP FARBER is the author of *Future Ritual: Magic for the 21st Century* and *Breaks: The Adventures of Richard Nixon in the 21st Century*. He can be found on-line at <http://members.aol.com/pstuart>.

DJENABA is an advanced personal trainer, holistic health consultant, fitness counselor, advanced aerobics instructor, Tai Chi instructor, and yoga instructor.

DJENABA pursues fitness as a parallel course to healing modalities.

TODD ROETKEN is a long-time contributor to *The Entheogen Review* under various pen names. TODD leads us on a tour of the frontiers of neuropharmacology.

EILEEN KILGALLON demonstrates how sound, dance, and breath can be facilitators in the entheogenic experience.

JOHNNY APPLESEED was an early contributor to *The Entheogen Review* who has done ground-breaking work on North American ayahuasca analogues.

JIM RANSOM has a background that is so varied and eclectic, that he can only be described as a Renaissance man of the clown-shaman tradition.

THE CRYSTAL AWARENESS PROJECT will provide an evening of space music. CRYSTAL, owner of the GARDEN OF SCENTUAL DELIGHTS, also offers aromatherapy workshops.

Cost of the experience is \$350.00, which includes all seminars, workshops, and events, on-site camping, and three meals a day. Meals begin with dinner on Thursday the 19th, and end with lunch on Sunday the 22nd. Please specify if you would like vegetarian meals when you register. The conference site is a short drive from Sisters, nestled in the Deschutes National Forest. If traveling by air, Redmond is the closest airport (30 minutes away), or choose Eugene as your destination to enjoy a beautiful drive over the Cascades. To register send \$350.00 in check or money order to: I-9 RESEARCH, POB 1506 (Dept. ER), Sisters, OR 97759. Registration packet will contain more detailed travel information and a map to the conference site. If you have any questions or need more information, call or e-mail RICHARD NELSON at (541) 420-7038, [19rern@hotmail.com](mailto:19rern@hotmail.com). Also check out our web site at [www.charm.net/~profpan/ct](http://www.charm.net/~profpan/ct).





To some extent, your question is answered in the following quote taken from the Summer 1997 issue of *The Entheogen Law Reporter*:

...the vast majority of employment-related urine tests screen for only five drugs or classes of drugs because that is all that a testing lab must qualify for to obtain FDA approval. The five drugs or classes are: marijuana, cocaine, opiates, phencyclidine, and amphetamines.

Testing just for the above drugs costs employers approximately \$50.00 per test. Testing for additional drugs would further increase the cost.

This is not to say that drug labs are incapable of testing urine for...entheogens—they are (BOIRE 1997).

*Of additional note is the fact that two large drug-testing labs, ASSOCIATED PATHOLOGISTS LABORATORY and PSYCHEMEDICS CORPORATION, have fairly recently added MDMA detection to their hair-testing service—generally used as a pre-employment drug screen (BOIRE 2000). You mention the use of mescaline- and ergine-containing plants, and it is unlikely that these drugs would be specifically tested for. Similarly, it is unlikely that any tryptamines (DMT, psilocybin, etc...) would be specifically tested for. And most of these drugs are metabolized fairly rapidly. However, a greater worry for the person facing a random drug test would be that they give a “false positive” to the test for other reasons. Indeed, it has been reported that under-qualified lab technicians have actually converted over-the-counter medications such as ephedrine and pseudoephedrine in urine into methamphetamine during GC/MS tests (HOLTORF 1998). Urine testing as it is practiced is disturbingly unreliable, and it is a known fact that “more tests are positive due to prescribed medication, over-the-counter preparations, cross reacting food products, and testing apparatus errors than are positive due to illicit drug use” (HOLTORF 1998). Some drugs, foods, and physical conditions that can cause a “false positive” include: (for Cannabis) over-the-counter (OTC) NSAIDS such as Ibuprofen, Naproxen, and Ketoprofen, as well as numerous prescription NSAIDS; OTC allergy preparations, sleep aids, and anti-nausea medications that contain promethazine; vitamin B2, hempseed oil, and Marinol; (for amphetamines) OTC cold and allergy remedies that contain ephedrine, pseudoephedrine, propylephedrine, phenylephedrine, or desoxyephedrine; OTC diet aids containing phenylpropanolamine; OTC nasal sprays such as Vicks inhaler (which contains l-methamphetamine) and Afrin; asthma medications; and numerous prescription medications such as phendimetrazine, phenmetrazine, benzphetamine, fenfluramine, dexfenfluramine, dexdendramine, mephentermine, methoxyphenamine, phentermine, amineptine, Pholedrine, hydro-methamphetamine, amifepromone, clobenzorex, fenproporex, mefenorex, fenellylline, dextroamphetamine, methphenidate, pemoline, and selegiline; various NSAIDS; (for cocaine) Amoxicillin; tonic water; (for opioids) poppy seeds; most prescription pain medication such as codeine, Vicodin, Percodan, Percocet,*

*Wygesic; the antibiotic rifampicin; and cough-preparations containing dextromethorphan; (for PCP) promethazine. And, although they are unlikely to be tested for in most urine tests, false positives can show up with: (for barbiturates) the tension headache medicine Fiorinol; some sleeping pills; the IBS and stomach ulcer medicine Donnatal; asthma preparations containing phenobarbital; and various NSAIDS; (for benzodiazepines) most prescription sleeping pills and anti-anxiety medication, as well as various NSAIDS; (for LSD) some migraine medications containing ergot-based drugs; the “smart drug” Hydergine; bromocriptine; methysergide; lisuride; lysergol; triprolidine; the anti-depressant amitriptyline; the gastro-intestinal antispasmodic dicyclomine; and OTC allergy preparations, sleep aids, and anti-nausea medications that contain promethazine.*

*As well, kidney infection or disease, liver disease, and diabetes, can cause a “false positive” for Cannabis, amphetamines, cocaine, opioids, and benzodiazepines.*

*The above incomplete list was adapted from the excellent book *Ur-ine Trouble* by Dr. KENT HOLTORF (ISBN 0-9657467-4-7, VANDALAY PRESS, POB 847, Scottsdale, AZ 85252, (602) 945-5336), which we highly recommend for those who wish to learn more about the unjust, ineffective policies of urine testing. The book also contains good information on various methods (some effective, some not) that people use to pass urine tests when they are concerned. (It is interesting to note that goldenseal root is not effective when taken as a tea for masking Cannabis use, and that none of the various detox teas offered for this purpose out of 50 that were tested were able to exert any effect. Basically, any effect that they claimed to have was due only to the consumption of large amounts of water prior to the test, which in itself can be an effective way to dilute the concentration of drugs and metabolites in one’s urine.)*

*Considering the fact that so many drugs will cause “false positives,” it would not surprise us to learn that phenethylamines such as mescaline or 2C-B might show up as evidence of amphetamine use, and certainly it seems likely that MDMA could show up as such.*

*Ur-ine Trouble also relates the “approximate time interval for detection of drugs in urine after use,” noting that with Cannabis, metabolites are detectable after a single use for 1–11 days, and after chronic use 7–30 days; with cocaine, metabolites are detectable for 1–3 days; with opiates, metabolites are detectable for 1–2 days; PCP is detectable for 3–7 days; and amphetamines are detectable for 1–3 days (and methamphetamine for 1–4 days).*

*It should also be noted that it is quite probable that ketamine use may show up as a “false positive” for PCP. And—just like chronic Cannabis users—those who use ketamine on a regular basis should be concerned about detectable metabolites remaining in their system for a longer period of time. — DAVID AARDVARK*







## SEVERAL QUESTIONS

*ER* remains an invaluable source of “classified,” cutting-edge information for the psychonaut. Keep up the good work. However, I have a few questions.

- 1) JLF, a company of really dubious reputation (prompt service, shitty goods), advertises *kratom* from India for \$20.00. Have you heard anything about this, pro or con? Any other sources for the leaf? Isn't yours from Thailand?
- 2) Is the second edition of *ER's Salvia divinorum* folio available yet, and if so what does it cost?
- 3) All the entheogenic conferences are always on the West Coast. How about one here in RUDY's Hell Hole (aka New York)?
- 4) Do you have a mailing address for ROBERT ANTON WILSON? I tried his publisher, but this was no good.
- 5) Does anybody have 4-AcO-DIPT for sale? ESHU has been promising it since last July and still can't come up with the goods. Is SASHA the only chemist who can synthesize this stuff?

Thanks. Live long and prosper. — G.J.B., NY

*We'll try and answer your questions as best we can:*

1) *JLF is an interesting company; their primary concern appears to be simply the correct identification of the material that they sell. Since these products are specifically not being sold for consumption, it appears that they don't care at all about the alkaloid content or potency of what they sell. This can be unfortunate. Of course, alkaloid content in natural products is highly variable anyhow. And by selling their products specifically as poisonous non-consumables, JLF has been able to legally offer many interesting selections and skate about as close to the edge with their offerings as any company ever has. Still, there is no guarantee that anything they are selling hasn't sat on a shelf for months or years, with whatever alkaloid content it did have at one point deteriorating over time. Since the plant is still correctly identified, it is still saleable as a poisonous non-consumable. It is true that we have heard many complaints over the years about the products that JLF sells having a “low” alkaloid content. However, to be fair, we have also heard glowing reports about the alkaloid content of some of their offerings. Clearly it is a crap shoot. Their particular method of sale can be a double-edged sword for the consumer who is concerned about securing a plant with a high alkaloid content, or a compound that hasn't*

*deteriorated. (JLF actually sells over-the-counter medications that have expired. In some cases these may still be of high potency, while in other cases it seems possible that they could be of lesser potency—although it is also likely that some “expiration” dates on medicines are simply there to get people to chuck perfectly good meds and buy new ones.) Certainly it is reasonable to ask any company before you buy a specific product from them, when that product was obtained and how it has been stored. Of course, they may not answer such a question, but in that case it might be time to find another source. Buying the smallest amount possible and testing it prior to buying a larger amount is also a good idea.*

*We contacted JLF and asked them about the Indian “kratom.” Unfortunately, they didn't answer any of our questions and only stated that they no longer carry this product. We did find out from one source that what they were carrying may have been another species of *Mitragyna* that has been either reported as not being active or not active in the same way as *M. speciosa*. Our source said that he believed there have been alkaloid studies done that showed *M. speciosa* to be the only *Mitragyna* species with mitragynine, the “major”*

# THEATRUM BOTANICUM

Rare Plants

Theatrum Botanicum  
POB 488 (Dept. ER)  
Laytonville, CA 95454

[www.hepting.com/thebot](http://www.hepting.com/thebot)  
(Catalog \$2)





alkaloid in *M. speciosa*, but he was unable to cite a source for this information. He said that he thought that JLF may have been selling *Mitragyna parvifolia* (sp?), but he wasn't certain.

He also said that he was of the belief that JLF did mention that they were not certain that their material was actually *Mitragyna speciosa*, or they had mentioned this at one point (since we did not see the advertisement for this, we are unable to comment). Our source doubted that JLF was selling true *M. speciosa*, as he felt that it is both very difficult to come across, and also hard to get out of Thailand, which appears to be the only country that it is really used in traditionally. The *M. speciosa* that has been recently commercially available from other sources did indeed come from Thailand.

The only two sources for kratom that we are aware of are SHAMAN AUSTRALIS (POB 1103, Byron Bay 2481, Australia, shaman@shaman-australis.com, <http://www.shaman-australis.com>), for live plants offered as tissue-cultures (hard to grow-out for many people not skilled with the proper technique), and the BOTANICAL PRESERVATION CORPS (POB 1368, Sebastopol, CA 95473, bpccexpeditions@yahoo.com), for dried leaf (apparently they only have a limited amount, and may not be able to restock when this is gone).

2) We must offer an apology to all of those who have ordered the second edition of the monograph, *Salvia divinorum* and *Salvinorin A: The Best of The Entheogen Review, 1992–2000*. Production of this volume has seen repeated delays. We are determined to have it completed by the middle of the year, and hope that there will be an advertisement noting its availability in the SUMMER SOLSTICE 2001 issue of ER. It will sell for \$23.00, postpaid (USA) and \$26.00, postpaid (foreign). Thanks to everyone who has been patiently waiting for this book.

3) Actually, it looks like your wish has been granted. The PROPHETS CONFERENCE is indeed going to be held in New York. And while it isn't specifically geared towards entheogens, there are a few speakers who are directly involved in this area of interest, such as HUSTON SMITH, RALPH METZNER, STANISLAV GROF, and PETER GORMAN. See the "Events Calendar" in the WINTER SOLSTICE 2000 issue of ER for more information on this conference.

4) Unfortunately, the only mailing address that is easily available for some authors is their publisher. If you include an appropriately stamped, blank envelope, in most cases publishers are happy to forward mail to their authors. However, in some situations the publisher may slack on this, and of course even if a letter is forwarded, there is no guarantee that the author will respond. (This is understandable to a degree, in that many authors receive voluminous amounts of mail, and they wouldn't get anything else written if they actually answered all of their correspondence.) The address that we had seen at one time for RAW was: ROBERT ANTON WILSON, c/o THE PERMANENT PRESS, POB 700305, San Jose, CA 95170 (we have no idea if this is current), and he might also be reachable through NEW FALCON PUBLICATIONS, the folks

that currently publish some of his books (NFP, 1739 East Broadway Road #1, PMB 277, Tempe, AZ, 85282, (602) 708-1409, (602) 708-1410 fax, [info@newfalcon.com](mailto:info@newfalcon.com), <http://www.newfalcon.com>). Finally, RAW is one of the speakers at the PROPHETS CONFERENCE mentioned above, and you may be able to get the event's producers to forward a piece of mail to him (MYSTERY SCHOOL, POB 567, Kula, HI 96790, (888) 777-5981, [axiom@greatmystery.org](mailto:axiom@greatmystery.org), [www.greatmystery.org/nyconference.html](http://www.greatmystery.org/nyconference.html)).

5) We aren't aware of any company other than ESHU that has 4-AcO-DIPT for sale. We asked ESHU about this, and they responded:

Ah yes, we've heard this question more times than we care to repeat. The good news is we just finished 5 grams using our new method and we have more completing this week, from there we should be able to scale this baby up and have plenty of material available by the end of March. Knock on wood...

Hopefully we've answered your questions to some degree.  
— DAVID AARDVARK

## TRICHOCEREUS?

Regarding ER's recent series on cacti; I enjoyed the first article, and look forward to the next installment. I want to bring to your attention something that gave me a little trouble. I was looking for more information on *Trichocereus* in my excellent book *American Horticultural Society Plant Propagation* by ALAN TOOGOOD, but I noticed that *T. pachanoi* is really listed as *Echinopsis pachanoi*. The book says that the *Echinopsis* genus includes cacti formerly classified as *Lobivia* and *Trichocereus*. Apparently, *Trichocereus* is a synonym for tall-growing species, and actually may not be correctly applied to what was shown in Figure 6 (p. 130, WINTER SOLSTICE 2000), *Trichocereus bridgesii* f. *monstrosus* (Clone B). I am by no means certain of this, but I don't mind adding my 2¢ worth if you think it may be helpful. (If you investigate further, you may realize that this isn't even worth 2¢.) Best regards. — M.S., FEDERAL PRISON CAMP, EGLIN, FL

The *Trichocereus* species were renamed *Echinopsis* species some years ago based on floral and seed-coat morphology, along with not just most of *Lobivia*, but also at least 8 other genera (FRIEDRICH 1974A, FRIEDRICH 1974B, FRIEDRICH & GLAETZLE 1983, ROWLEY 1974). The comments of the botanists FRIEDRICH and GLAETZLE (1983) related to the seed-coat method of classification are worth considering:

In their general characters the seeds of all *Echinopsis* species are referable to a type which is common in the





subfamily *Cereoideae*. It is thus scarcely possible to recognize with certainty that some unfamiliar seed definitely belongs to *Echinopsis*. Similar seed forms also occur in quite unrelated genera. To this extent, therefore, seed forms are unsuited for determination beyond the genus.

*The renaming has created a huge mess as many of the genera had species that shared names. For instance according to this merger, T. bridgesii is now E. lageniformis as there already was an Echinopsis bridgesii. While Echinopsis is now considered correct by taxonomists, it is not used by most horticulturists, due to the unresolved confusion it creates. As BACKEBERG (1977) commented:*

The choice is clearly between the narrowly conceived genus, or a continuation without demarcations of the “lumping” process, whereby the concept of a “type-species of a genus” loses all meaning. These attempted combinations start an unwarranted series of chain-reactions.

*FRIEDRICH and GLAETZLE, recognizing the seriousness of the issue, suggested subgenera would need to be created. Trichocereus is no doubt best viewed as a subgenus of Echinopsis, as BERGER had suggested in 1905, but it should also be added that no one has ever bothered to describe more than a couple of Trichocerei under the new revision despite some of the listed species never having been de-*

*scribed (like KNIZE's nomen nudums). Until an actual revision/monograph gets published and taxonomists can be bothered to describe these, it is as much a matter of politics as science, since there are some serious issues that FRIEDRICH, GLAETZLE, and ROWLEY have never adequately addressed. See <http://trout.yage.net/sc/mergercomment.htm> for more comments on this issue.*

*Worse, many modern taxonomists consider Trichocereus peruvianus to be simply a spiny form of T. pachanoi since there appears to be no clear dividing line between the species (RITTER 1981, MADSEN 1989). So T. peruvianus is also now E. pachanoi! (Interestingly FRIEDRICH and ROWLEY 1974 kept them separate, as does OSTOLAZA). We'll follow RITTER's example (1980) and stick to the old names simply to avoid confusion, as it is clearly the lesser of the two evils.*

*As for monstrose and cristate forms, these are not simply non-normal growth forms but many of these do not have clear species identification as their current identity has been inferred entirely from their appearance. However, the one you mention illustrates one of the problems with the proposed view. Trichocereus bridgesii f. monstrosus (Clone B) apparently originated as a single mutant that BACKEBERG spotted in a batch of normal T. bridgesii seedlings (BACKEBERG 1959), and has been intensely propagated ever since. It has not been collected from the wild. Despite its appearance, it came from a tall columnar, and even though it is no longer a tall columnar, its parentage is unchanged. — K. TROUT*

# Telluride Mushroom Festival

Telluride, Colorado — August 23–26, 2001

- Rick Doblin, “Psilocybin: From Cowpies to Clinical Tries”
- Dr. Andrew Weil, “Eating Well for Optimal Health”
- Paul Stamets, “Healing Power of Medicinal Mushrooms”
- Gary Lincoff, “Mushroom Identification”
- Dr. Emanuel Salzman, “Mushroom Poisoning”
- Mushroom Parade, Music, Poetry, and a Feast!

Join us at this unique gathering in the spectacular mountains of southwestern Colorado.  
Everything you always wanted to know about mushrooms, and more.

**Write:** FUNGOPHILE, Box 480503 (Dept. ER), Denver, CO, 80248

**Web:** [www.telluride.com/mushroom.html](http://www.telluride.com/mushroom.html)

**Tel/Fax:** 303-296-9359





# MOVING INTO THE SACRED WORLD OF DMT

by ∞AYES

The world of DMT is incredibly vast. What DMT opens in us is so profound that it is impossible to truly express. I have been making, using, and initiating people into DMT use, for around 40 years. I was the one who first discovered that the free-base could be smoked. It has never ceased to amaze me, nor have I ever felt that one could fairly arrive at any hard and fast conclusions about what was happening during a DMT trip. I do think that there are general rules for approaching the DMT journey such as diet, preparation, set and setting, and intention. But DMT is about the beyond. “Beyond what?” you may ask. Beyond the intellect, beyond the senses, beyond any devices and biological instruments for dealing with the external world. When you journey through the realms of the interior, the rules of the intellect and the values of the material world are not only irrelevant, but using them as yardsticks can create confusion. Tools of intellect are analytical, and as such are divisive. The processes of expression, communication, analysis, and intellect are tools for the ignorant. With these tools, we work our way out of the dark; but this ignorance is of the *material* world, not the spirit realm.

DMT is about unity and the healing of division, conflict, and the sickness brought about by compartmentalization. It is on a higher order of reality than the intellect, but it will weave message-laden images with any mental state or environmental input. The trick is seeing the pattern in the fabric and not getting hung up on the colors and threads. Thus, when I see someone trying to understand the DMT experience from a non-mystical, intellectual viewpoint—subsuming the whole by the parts—I am strongly motivated to share a critical viewpoint in the hope of extending our understanding of DMT and its use by travelling toward the beyond, which is its proper landscape.

World consciousness is changing and expanding very rapidly. The part that freaks everyone out is the idea that we will have to bid a fond farewell to the absolute authority of the intellect and the senses. These are the crutches of the material world. In the material world we fall down without them—we would remain as cripples. However, in the vast beyond, they are just distractions. These tools need to be dropped when you enter the ocean of consciousness, as they will only drag you down when you need to float.

When I read the excerpt in *ER* from *DMT: The Spirit Molecule* by Dr. RICK STRASSMAN, I was struck by what I feel are a few fundamental misunderstandings that he made, and his failure to notice the crucial effect that the presence of he and his crew, as well as the overall environment, was having on his subjects. I wish to point these out and to put this type of research back into the vast perspective to which it belongs, lest this materialistic viewpoint create decades of misunderstanding.

First off, DMT is not a re-run of the *X-Files*. There are no aliens squiggling through psychospace to do experiments on us. That idea is just plain silly. It is fine to wonder how these perceptions occur, but it's another matter to jump to conclusions. Wouldn't it make sense to first examine the environmental design rather than look to alien origins? Over and over, STRASSMAN's subjects describe being examined by numerous strange beings in highly technical environments during the visual phase of their DMT experience. They are being examined, discussed, measured, probed, and observed. They are in high-tech nurseries and alien laboratories. There are 3–4 people moving around operating machinery according to some design or agenda.

Now let's look at what the physical surroundings are. These experiments are being done in a hospital room. There are a number of people in attendance, helping the one who is in charge, Dr. STRASSMAN. He has an agenda and an experimental scientific viewpoint based on intellectual assumptions. There are people from NIDA, a government agency overseeing these experiments. They are labelled “Mr. V.” and “Mr. W.” It seems clear to me that these individuals are the “aliens” represented in many of the experimental subjects' trips. The elements of the experimental environment seem to be cropping up in the trip world that the subjects are experiencing. Why haven't other environmental designs been considered?

One of my many memorable DMT trips (at about 0.9 mg per kg of body weight, intramuscular of the HCl) was sitting on a Persian carpet listening to a recording of SHARAN RANI playing a love raga on a sarod. I had my two trip buddies with me. There were candles and incense. The room was set





up as a temple space for tripping. As I arrived at my internal trip space, I was filled with overwhelming feelings of womanly love and sensuality. I looked down and was very surprised to see myself dressed in filmy harem pants and no shirt on. I had a beautiful copper-colored female body—breasts and all. I had many bangles on my arms, and ankle bells on my legs. I looked around and found that I was dancing a seductive love raga to the two musicians facing me playing sarod and tabla. We were performing in the courtyard of a beautiful Indian temple similar to BUBHANESHWAR TEMPLE, famed for its erotic sculpture and soaring towers. My dancing was an exact counterpart in rhythmic motion to the melodies and rhythms of the music. It was an exquisite act of love. It was so beautiful that when I came down, I declared that if I died right at that moment, I would regret nothing as I had experienced beauty more exquisite than I could ever imagine. Perfect love and unity. As I came down, I saw my beautiful breasts shimmer away and the bangles slide off my arms twinkling into nothing. There was a momentary ache in my heart as all of this love withdrew. As the room reappeared around me, I experienced a confusion; I could not remember if I was a sacred temple dancer dreaming I was a man, or if I was a man dreaming I was a female dancer. This was ob-

viously a very touching and profound trip that infused my being with a new appreciation of love and harmony, something I carry as a memory and a perspective on life to this day. Obviously, I am not a woman, but I was so profoundly influenced by a woman playing a love raga that I created myself in accordance to what was entering into me from my environment. So it is apparent that set and setting are extremely influential in acting upon the DMT state, which is clearly a magnifying, creative, and sensitizing medium.

Now what would have happened if I had been injected with DMT in a clinical setting with two authorities from the NATIONAL INSTITUTE ON “DRUG ABUSE” watching me while little machines were beeping and orderlies and nurses were moving about? How different is this from the early CIA experiments with LSD? Granted that this orientation is clearly not the evil, murderous purposes that the government was entertaining at *that* time, and the “compromised assets” (subjects) were not thrown from the windows to create an urban myth imprinted on everyone’s mind that LSD makes you “jump” out of windows, but there are certain elements that are similar. [NOTE: We are not aware of any documented incidents of government officials chucking dosed subjects from win-

## ETHNOBOTANICALS.COM

PURE LAND offers a truly wide selection, low prices, and fast service—a unique resource for hundreds of types of rare seeds, interesting dried plant materials, and concentrated herbal extracts. Current offerings include:

Ayahuasca dried vine sections, *Argyrea nervosa* seeds, *Artemisia absinthium* liquid concentrate, *Acorus calamus* fresh organic Indian rhizomes, betel nut 5X powdered extract and pure Arecoline hydrobromide, *Calea zacatechichi* (the dream herb), *Diplopterys cabrerana* from Peru, *Ipomoea violacea* (4 varieties), kava kava Vanuatu extract powder, *Mimosa hostilis* root-bark, *mapacho* bundles (*Nicotiana rustica* tobacco leaves rolled into log shapes), *Papaver somniferum* seeds (8 select varieties), *Salvia divinorum* leaves from Oaxaca (high salvinorin content), sassafras oil, *Voacanga africana*, and hundreds more.

Send for our large FREE catalog or visit our web site for the latest offerings and prices.  
Please note our NEW mailing address:

**PURE LAND / ER**  
2701 University Avenue PMB 463  
Madison, WI 53705-3700, USA

We ship worldwide and welcome wholesale orders—all of the items listed above are available currently in bulk quantities at great prices.

<http://www.ethnobotanicals.com>





*dows. There was one incident where a chemical weapons specialist, FRANK OLSEN, was unknowingly dosed during an ARMY CHEMICAL CORPS gathering. Mr. OLSEN later became depressed (apparently related to his being dosed) and was to be committed in a mental hospital. However, "the night before commitment, he died after crashing through a window on the tenth floor" of a hotel (STAFFORD 1992). Did he jump or was he thrown? We don't know. Nevertheless, we seriously doubt that this incident was orchestrated in order to create an urban legend that LSD causes one to jump from windows, even if it may have contributed to this idea. Although I doubt that jumping from windows while on LSD is common, the fact is that it can play a part in such an activity, as I actually witnessed an individual on acid jump from my own second-story apartment window. — DAVID AARDVARK]* These are experiments being done by government agencies examining the use of these psychedelic substances in the pursuit of more power, money, and success (and based on the fallacious concepts of "drugs" and "abuse"). Remember, these are the same folks that rub elbows with the masters of disinformation that create absurd commercials like a frying egg in a pan saying, "This is your brain on drugs."

The assumptions are all wrong. Dr. STRASSMAN's interpretation is about the recording of specific hallucinations, psychological modalities, and intellectual structuring. In actuality, the hallucinations are only visual by-products of a mystical state. What is important are the feelings and the hidden meanings you experience from entering into the vastness, and the new consciousness that can result; this is the glimpse that can open your soul to the sacred.

At the end of the excerpt, STRASSMAN decides to "act as if the worlds volunteers visited and the inhabitants with whom they interacted were real," so that he can show more "empathy." It is difficult for me to interpret this "acting" as *allowing true* empathy. It seems more like psychological role-playing to me. His concern that this approach might create a communal psychosis is valid, however.

The administration of DMT in these highly artificial and agenda-driven environments may very well create a warped impression of assumed importance and reality that does not allow DMT to function as it should. Let STRASSMAN take his subjects into the forest or a temple, and turn on with them after he has mastered it himself, and I think he will find that the little alien doctors will disappear and be replaced by other mystic beings—beings that can tell you about yourself. Or you can go to a completely non-representative space of the rare "level three" state, where there is no light, no design,

just the voice of God using your soul as a silent tuning fork. Alas, this is unlikely to happen, as STRASSMAN would probably lose his job or grant, might very well be prosecuted and jailed, and worst of all, like LEARY and ALPERT, lose his scientific "objectivity" (another great myth).

Moving from this critical mode into a more expansive mode, I would like to address this topic from a mystical/religious point of view. The "objective" viewpoint was adopted by science as a more realistic way of describing reality than the "subjective" views filled with rigid dogma espoused by various organized religions. Actually, this understanding of objective (standing aloof from an experiment so as not to have one's judgment distorted) and subjective (being so immersed in what one is observing that meaningful observations cannot be made) are really misnomers. Subjective consciousness can be thought of as the personal inward journey involving mystical experience and self-realization. Objectivity has to do with the outward application of the mind for the realization of materialistic goals and intellectual pursuits in the world of practical life applications—for communication and social survival.

I would like to consider this topic from the subjective point of view, to share a perspective that I feel can lead to a much richer appreciation of where one can go with the sacramental substances, should it be decided to use them in this manner.

One of the two "commandments" we had in the religious institution that we established in the '60s called the LEAGUE FOR SPIRITUAL DISCOVERY was "Thou shall not change the consciousness of another person without their consent." On the surface, this means don't dose anyone without their knowledge. Dosing someone without them knowing it is a mean-spirited form of violence. Our consciousness, limited as it may be, is ours. It is intensely personal. It is also our entry and connection with Divine consciousness. So to dose someone without their knowledge is to mess around with their connection with God. To do this for fun or revenge is nothing short of an abomination. It is disgusting and the height of unconsciousness. *This* is sin.

Now, let's look at changing someone's consciousness with their knowledge and permission. When one enters into the field of consciousness to explore or find God, unity, healing, inspiration, beauty, or love, one is making a commitment to meditate or work, or to take a psychedelic in a conscious or purposeful way to find one's self or gain some hidden inner





knowledge. This is one's promise to one's self. This is extremely personal. It is between one's own heart and mind, and God's. No one else's.

When you take an inner voyage, you may be asking someone to assist you. This someone may know more about this journey than you do. This person has made the trip before. This person knows, perhaps, how to navigate his or her path without fear and stumbling. This person does not know your path. Nevertheless, a calm, loving presence while you are passing through the rough patches and sticky bits may be helpful to you, if you want it. This is your trip. Your mind. Your idea. Your freedom. You take the responsibility for your trip. This is not really social. Even if you are in a cuddle-puddle this is your personal connection with love. The other person is only a mirror, a friend, a companion, a helper.

So when someone sets up an experiment—a program with some “idea” behind it, some agenda—they are imposing a kind of mind-trip on the psychedelic experience. The environment may then have to accord with medical, psychological, or even governmental rules, precepts, and regulations. Even if the person running the program wants to demonstrate how useful and helpful these substances are, the very fact that there is an exterior organized program controlling the way in which the substance is administered interferes with the nature of the experience. Such a program in a clinical environment may produce some interesting results, but this is not the entheogenic or sacramental use of these substances. This applied program (curing, drug abuse, psychotomimetic model, or whatever) is a linear kind of thing—a control and concept modality that does not even begin touch on the *true* potential of what can be a very profound multi-levelled experience. It is but one very small window, a tiny part of what is possible, and the part cannot subsume the whole. Holistic, deep spiritual research *cannot* be authorized by its very nature. Authority does not command God. If authority is an organized and limited temporary utilitarian structure, when its use is finished, it is disposable. God is not disposable. Neither are people.

Consciousness research and exploration must always be unauthorized to be authentic. Authorization is simply irrelevant. This does not mean we cast psychedelics hither and yon all over the landscape irresponsibly. It means that this is a deeply personal, tender, passionate search for self-realization. No one can tell you this. You must learn it for yourself. This is your love dance with yourself. For anyone to diddle with the controls in a gross or even subtle way, it distorts

## SACRED SUCCULENTS

### Plants and Seeds

Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecypora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

We also offer an extensive guide to grafting cacti and other succulents.

Our catalog is fully illustrated, and loaded with ethnobotanical and horticultural information.

Please send \$2.00 to receive a catalog and additional rare plant & seed supplements throughout the year.

## Sacred Succulents

POB 781 (Dept. ER)  
 Sebastopol, CA 95473  
 USA





things (to put it “objectively”). To put it subjectively, it’s simply perversion.

Let’s look at it from another angle—a scientific angle. There is a concept sometimes referred to as the HEISENBERG Uncertainty Principle. Put simply, it means that the act of observing something changes the nature of that which is being observed (in subatomic particles). The very act of just observing it. In our social life this happens all of the time.

For example, you walk into a room full of people. They look at you. You act very differently than you would if that room were empty. What might the fundamental effect of having substances administered by strangers (albeit possibly friendly strangers) who are taking notes, monitoring heart rate, respiration, video and audio taping, talking, whispering, or what-have you, in a technical, clinical environment? Obviously the nature of the journey will be profoundly influenced and changed from what it could be if the “subject” were in a natural, private, aesthetically pleasing environment. No one is going to be entirely comfortable in a clinical setting. There is an agenda here. This agenda is not up to the standard of a spiritual, friendly, and supportive environment. Strange smells, strange sounds, and the wrong kind of lighting, pervade. Past memories of doctor’s offices—pain, poking, injections, *etc.*—can arise. This *has to* change the nature of the experience. It is simply laboratory experiments with human beings being used as experimental lab animals.

The highest use of psychedelics and the empathogens is for finding love, beauty, joy, ecstasy, unity, and integration. This search for our essential inner perfection and Godliness is the spiritual search. When these substances are used this way, they are used for the highest good. Then they are sacraments, and we can call them *entheogens*. We must never forget, no matter how much disinformation is spread, that these substances are inert, innocent materials. It is we who interact with them and confer the variety of qualities that we attribute to them. It is we who have the choice to malign, terrorize, or scandalize them. It is also we who have the choice to treat them with the respect due to a gift from existence that can help in our search to find ourselves. And in doing so, to find the glory of love and illumination.

There may be some skeptics who say, “How did we get so deeply into spiritualism and God?” Yet, we have many accounts of elves, guardians, extra-terrestrials, and magicians that we see on DMT. What’s going on here? If we can acceptimps, little monsters, and elves from this DMT spirit world,

why cannot we accept God?

Let’s approach this topic from another neglected aspect. What *is* happening when we ingest DMT and reach this level of elves? Perhaps we are accessing the ultimate significant spirit of life when we apprehend these animated and symbolic representations. We may be intuiting the universal life code—the DNA molecule—which is found by the trillions all over the body. Perhaps the elves andimps are small sub-loops of information that we are accessing, which show how we can re-unify parts of our program that have gotten out of kilter. It has to come from somewhere, so why not look closer, rather than further? It seems that man’s search for knowledge started from the stars with the Greeks, and slowly worked its way closer and inward, until we are finally looking at the genetic engineering that is the basis of life. It is looking like the DNA molecule is possibly the origin of our spirituality also.

Let’s look at the feelings that occur during these visions, by examining them via a format for smoking DMT. I used to have a portable temple of very simple design—a beautiful handkerchief like a mandala, plus a candle. We’d sit around and smoke, one person assisting the smoker with matches and anything else he/she could do, like catching the pipe when the smoker went beyond physical coordination. We never passed the pipe around the circle, since that would mean you were already coming down by the time the pipe circulated again. The candle and mandala served as centering devices. As the DMT came on, the edges of the cloth would start moving, and so would the designs on the handkerchief. 2-dimensional surfaces would become 3-dimensional, independently moving in and out, up and down, relative to each other. The center would become a vast depth reaching away into infinity. The feelings that accompanied this were a sense of intense profundity, as though one had just arrived at the edge of the Grand Canyon. There was a sense of hidden inner meaning just about to be revealed. Everything seemed especially precious, and the *real* meaning of the word “sacred” resonated in my entire being. This is a feeling of coming into oneness with everything. It is the end of loneliness and emptiness, and the feeling of unity and completeness. It doesn’t get any better than that. In this space, anything can happen. Curing can happen. It can be accompanied by “agents,” little doctors working on you, signifying monsters, or even magicians teaching you lost knowledge. Worship and prayer suddenly have a whole new depth and meaning, because the sacred opens up the infinite.







One time many years ago in the penitentiary on McNEIL ISLAND we had managed to get a group of psychedelic prisoners living all together in one of the 8-man cells. Every Saturday night we would sit together in a circle around a little makeshift shrine, and take LSD, as well as smoke DMT. One of our cell mates, whom we could not dislodge from the cell, was an exception. He was a Mafia hitman. Sick as he was, he eventually gave it a try. The night he smoked DMT he came out of it with a look of astonishment and awe, and he said, "That's the first time I've gone to church in 30 years." Even this stone-cold killer could recognize the sacred. DMT creates a well-spring into a type of infinite space. You can feel and taste it, as it moves through your whole being like a cool refreshing breeze on a hot sticky day. Like a mother's soothing touch on your fevered brow, but much deeper and more profound. You can feel the wind of the Divine blowing through your soul. Not every time—it is a trial and error process of finding the best moment, the best preparation, a moment when you are already in a great space. Then you can catapult into the vastness of Godliness, and this is the highest fulfillment in life.

So much time is wasted trying to find a rational excuse for using the psychedelics. A use that can open the door for government approval. Let's cure some junkies of their habit. What for? The government-backed prosecution of drug users *creates* the problem. The problem is fictional. So we are going to use a sacrament to cure a non-existent problem? It has been said that the psychedelic voyage is a trip from wellness to even greater wellness. I agree. To use these sacraments only in a perverse application is to bring them down to a much lower level than their potential. What my experience indicates is that the most profound way to use psychedelics is to create ideal, healthy, high-energy environments with people who are in top form—then you will be able to approach the highest. Yes, the sacraments are curative and can be used that way, but it is *all* about curing, on any level.

Look at it as though consciousness were a set of stairs. Each stair represents a higher level of health, integration, and preparedness. At the bottom one can use the psychedelics with beer, opium, and cocaine to have a wilder party. One can use them to lose one's self, have great sex, *etc.* Fine and good; nothing really wrong, if that's what you want to do—it beats shooting people and raping the environment! This is, however, a low level of consciousness. Then you go up a few levels and you think that you can do some good with these compounds. Let's use them for studying madness or curing addiction. Still a pretty low level of consciousness and no real commitment to personal development. This use is directed outward, not inward. Change comes from within—it can never be imposed from the outside. The next step up it occurs that maybe you could use psychedelics for finding answers to questions in your life, perhaps even for vision questing. Now we're beginning to start on a more consciousness-oriented trip. But how are we doing it? Are we really arranging it so that we are creating an environment that unequivocally sets the stage for a leap into consciousness, or are we programming the trip with interruptions (telephone calls, visitors)? The purer our intention, the greater the possible results become. It can be quite subtle. You cannot plan it all out beyond a certain point or it becomes a control trip. You cannot program out spontaneity, but you can be intelligent and sensitive, and remember not to make the same mistake too many times in a row. Then you can use the psychedelics as an adjunct to tantra, meditation and/or yoga, devoting your entire trip to learning to go deep in these

## KETAMINE: DREAMS & REALITIES

The Authoritative New Book  
by Dr. Karl Jansen  
published by the  
Multidisciplinary Association  
for Psychedelic Studies (MAPS)



"Karl Jansen's book *Ketamine: Dreams and Realities* is a goldmine of information on this fascinating substance that combines in a unique way the properties of an anesthetic and a psychedelic. It is clearly written, well researched and documented, and presents a balanced and objective view point. The author's broad perspective, which covers all the aspects of ketamine from pharmacology to its use at raves, makes this book interesting for clinicians and researchers, as well as the general public."

— Stan Grof, M.D., author of  
*Psychology of the Future: Lessons From  
Modern Consciousness Research  
and LSD Psychotherapy*

"Indispensable reading for those with any interest in ketamine. Entertaining, thought-provoking, and thorough."

— Rick Strassman, M.D., author of  
*DMT: The Spirit Molecule: A Doctor's  
Revolutionary Research into the Biology  
of Near-Death and Mystical Experiences*

"It is an excellent book... a well done comprehensive review of the entire history of ketamine."

— Evgeny Krupitsky, M.D., Ph.D.  
Pioneer researcher into the use of  
ketamine-assisted psychotherapy in the  
treatment of alcoholism and heroin  
addiction

*Ketamine: Dreams and Realities*, \$14.95 + S&H.  
To order, call 1-888-868-6277 or use the secure  
server at [www.maps.org](http://www.maps.org). Also available, MAPS'  
new edition of Dr. Stan Grof's classic  
*LSD Psychotherapy*,  
with an introduction by Dr. Andrew Weil,  
\$12.95 + S&H. Please consider joining MAPS  
to support psychedelic and medical marijuana  
research. Details about research and MAPS at:

[www.maps.org](http://www.maps.org)





disciplines while continuing these practices on a long-term basis. This is the highest, most visionary, and most productive level. From whatever level you begin, the psychedelics will enhance, intensify, deepen, or broaden your experience, but they are working with the level of consciousness you provide them.

I have been using psychedelics for over 40 years productively and creatively. Of course, how I take them has changed over the years, otherwise it would be senseless repetition. Many people, especially youngsters, take them for a while, change from that experience a bit, and then turn away without discovering the staircase effect that is the practice of consciously choosing the highest level of existence possible at that time of your life, and launching your trip from that place. Even less known is that DMT, according to your readiness, will manifest on one of three levels: 1) the design and symbol level; 2) the messenger level; and 3) an ineffable level of total communion with the Mystery.

**PSYCHEDELIC  
RESOURCE LIST**  
provides sources for

**PEYOTE  
CANNABIS SEEDS  
IBOGA  
RESEARCH CHEMICALS  
POPPIES  
SALVIA DIVINORUM  
MUSHROOMS**

**\$23.00 IN THE USA, POSTPAID  
CA RESIDENTS ADD \$1.55 FOR SALES TAX  
\$26.00 FOR FOREIGN ORDERS, POSTPAID:  
SOMA GRAPHICS, POB 19820-ER  
SACRAMENTO, CA 95819**

The saddest thing is to waste these potentials when experimenting with this truly great psychedelic. To hear of doctors dancing on government's strings for carrots of money, power and prestige, while cringing from whips of criticism and disenfranchisement, during the very act of turning someone on and polluting their trip with this nonsense, strikes me as the height of unconsciousness. If this is not appropriate behavior for a *curandero*, how is this acceptable for a doctor in a modern society?

The proof of the pudding is that STRASSMAN's subjects have formed a support group because they thought that they might be losing their minds! What they need is an entirely supportive environment and free access to more DMT so that they can create their own sacred space away from government agents and all of that paranoid and polluting programming that occurs in "authorized" settings.

Unauthorized settings are free settings. Authority is slavery. Only in a free and supportive environment of grace and love, aesthetic and compassionate caring, can this sacrament be used to attain the highest. The freedom to practice this fundamental religious use of DMT must be found again.

Once there was a time when we could gather together lovingly, and peacefully take sacraments together. Hardly anyone remembers that time now. The ambience of government terrorism against psychedelics produces a very different set and setting. I was a guide at the Millbrook LEAGUE FOR SPIRITUAL DISCOVERY. This was a legally-incorporated religion whose charter included the use of psychedelic sacraments. When one night the door was criminally kicked in by G. GORDON LIDDY (now convicted burglar of WATERGATE infamy), that changed forever. Overnight the quality of magic that we had created was invested with fear. Although nothing illegal had been found and psychedelics had not yet been scheduled, the reign of terror had begun. The Inquisition had arrived. It is flourishing even more now. The negative effects of the government-supported substances of alcohol, tobacco, and caffeine are more than a hundred times worse than all illegal drugs together. (If you consider *only* the psychedelics, empathogens, and herbs such as *Cannabis*, these government supported drugs are *thousands* of times more harmful.) Yet we are criminals, and soon we may go to federal prison for only talking or writing about scheduled plants and compounds!

The Bill of Rights is dead. No religious freedom. No free speech. No right of association. No right of assembly. The





people who call us “druggies” are the *true* criminals. Explorers of consciousness are persecuted, jailed, and vilified by the people in charge of this inquisition—hypocrites, who are rarely called “druggies,” despite their frequent addictions to alcohol, nicotine, and caffeine (some of the most consciousness *lowering* drugs known to man). These “drug warriors” fear expanded consciousness because it exposes the lies and perversions of their loveless and violent lives. In desperate acts of self-serving stupidity, they blame others for the very sins of which they would rid themselves. Although the consciousness explorers are the victims of this reign of terror, it has nothing to do with us. It is just the mindless raging of the beast. It is important to remain transparent and cloud-like in the face of this. This incredibly vast wash of lies and cruelty must be ignored. This is their battle with themselves. Do not be washed away in the waves of disinformation and lies. Stay centered. Know thyself. Stay with that thread of truth and love that you have discovered within; even though it fades in and out, it is your inner truth and the doorway to your own authority.

I am a “criminal.” I am a fugitive. I have been for 40 years. But I have been true to myself and my friends. It has been hard. But I have a vision. Someday, somewhere, I will estab-

lish the UNIVERSITY FOR PSYCHEDELIC STUDIES. There will be a department of psychedelic botany and chemistry. There will be a beautiful park and temple with lawns and ponds, peacocks, swans, and wildlife walking fearlessly. There will be pavilions for initiation. There will be a department of entheogenic worship. There will be a school of psychedelic medicine and curing. There will be acres of psychedelic herb gardens. There will be places to dance and places to meditate. There will be a school of yoga, tantra, and a “Mystery” school. A school for breathing, for art, music, for meditation, for ecological and planetary studies as well as applications. A school for love and one for beauty. There will be no government inspectors or police. They will not be necessary. There will be guides, friends, helpers, and lovers. On the new level of consciousness struggling to be born now, this will be how it is, for the old way of competition, murder, and exploitation is fast becoming an impossible situation. This planet must be lovingly cared for or we are all doomed. We are the guardians of life and planetary harmony. This is where we are going. That is what I have seen in my visions, and that is what I have been working for all of my life. That is what I will continue to do until my last breath.

Care to dance? ✧

# www.peruvian-journey.com



Ethnobotanical seeds, plants, spores and cacti of ancient power and shamanistic value.



For a catalog send \$1.00 to  
Peruvian Journey  
PO Box 553  
Penfield, N.Y. 14526

We carry Baby Hawaiian woodrose, Illinois bundleflower, Morning glory, Opium poppies, Lophophora species, San Pedro, Peruvian Torch, St Johnswort, Syrian rue, Wormwood, Tabernanthe iboga, Phalaris grass, Voacanga, Datura species, mushroom spores and much more!



Shop online at [www.peruvian-journey.com](http://www.peruvian-journey.com)  
e-mail us at [seeds@peruvian-journey.com](mailto:seeds@peruvian-journey.com)





# mind states



## Further Perspectives on Altered Consciousness

**May 25–27, 2001**

### *Featuring*

**Ann & Alexander Shulgin • Huston Smith  
Dale Pendell and the Oracular Madness Choir  
Amanda Feilding, Lady Neidpath • K. Trout (tentative)  
Earth & Fire Erowid • Stephen Kent • Nick Sand (tentative)  
Michael Horowitz • Cynthia Palmer • Dr. Karl Jansen  
Mark Pesce • Jon Hanna • Clark Heinrich • Zoe7  
Myron Stolaroff • Laura Huxley • James Kent  
Lawrence Hagerty • Jean Millay • Erik Davis**

Held at the stately International House on 2299 Piedmont Avenue in the heart of downtown Berkeley, CA.

Tickets are \$160.00 before May 15, and \$190.00 from May 16 until the event.

Buy your ticket early; our last event sold-out. Checks made out to "Mind States" can be sent to:

**Mind States, POB 19820 (Dept. ER), Sacramento, CA 95819, USA.**

For more info. e-mail [MindStates2@aol.com](mailto:MindStates2@aol.com), or check out <http://www.erowid.org/mindstates>.





# EVENTS CALENDAR

## THE ADVENTURE OF SELF-DISCOVERY APRIL 20–22, 2001

A Holotropic Breathwork™ experience, held by STANISLAV GROF, M.D. and TAV SPARKS, will be held Atlanta, Georgia. The workshop is a final opportunity to experience Holotropic Breathwork with its co-ordinator and teacher, STAN GROF, as this will be his last workshop before his retirement. Friday night's lecture, titled "The Healing Potential of Non-Ordinary States of Consciousness," is open to the public for a \$10.00 fee. The experiential weekend workshop, Saturday from 8:45 am until 8:00 pm (lunch included) and Sunday from 9:00 am until 12:30 pm, is \$295.00. Send payment to HOLOTROPICS, 38 Miller Avenue, PMB 158 (Dept. ER), Mill Valley, CA 94941. For more information contact GLENN WILSON at (520) 749-8884, or HoloGrof@aol.com.

## DRUG POLICIES FOR THE NEW MILLENNIUM MAY 30 — JUNE 2, 2001

THE LINDESMITH CENTER/DRUG POLICY FOUNDATION 2001 International Conference will be held Wednesday through Saturday, May 30 through June 2, 2001 at the HYATT REGENCY in Albuquerque. The 2001 Conference is the first of the recently merged LINDESMITH CENTER/DRUG POLICY FOUNDATION, and it seeks to mirror the exciting developments in the drug policy reform movement. Programs will feature dynamic speakers and cutting-edge themes. New Mexico Governor GARY JOHNSON and Salt Lake City Mayor ROCKY ANDERSON have already committed to speak.

You can expect sessions to address, among other things, drug reform legislative developments, heroin overdose, the emerging youth and student movement, Hispanic/Latino issues, international developments, syringe availability, drug education, pain treatment, hallucinogens and religious freedom, ecstasy, drug treatment, Mexico/Colombia, movement building, asset forfeiture reform, and various workshops that

will reflect all aspects of the drug reform movement. Please join us for what promises to be a landmark event in the effort to bring about more reasoned and compassionate drug policies.

For more information on registration and available scholarships, visit [www.drugpolicy.org/conference](http://www.drugpolicy.org/conference).

## CONSCIOUSNESS TECHNOLOGIES JULY 19–22, 2001

A conference in the exploration of various techniques for accessing and navigating novel states of consciousness; informative seminars, creative workshops, discussion groups, music by THE CRYSTAL AWARENESS PROJECT, and more. Presenters include DALE PENDELL, CLARK HEINRICK, PHILLIP FARBER, DJENABA, TODD ROETKEN, EILEEN KILGALLON, JOHNNY APPLESEED, and JIM RANSOM.

Cost of the experience is \$350.00, which includes all seminars, workshops, and events, on-site camping, and three meals a day. Meals begin with dinner on Thursday the 19th, and end with lunch on Sunday the 22nd. Please specify if you would like vegetarian meals when you register. The conference site is a short drive from Sisters, nestled in the Deschutes National Forest. If traveling by air, Redmond is the closest airport (30 minutes away), or choose Eugene as your destination to enjoy a beautiful drive over the Cascades. To register send \$350.00 in check or money order to: I-9 RESEARCH, POB 1506 (Dept. ER), Sisters, OR 97759. Registration packet will contain more detailed travel information and a map to the conference site. If you have any questions or need more information, call or e-mail RICHARD NELSON at (541) 420-7038, [I9rern@hotmail.com](mailto:I9rern@hotmail.com). Also check out our web site at [www.charm.net/~profpan/ct](http://www.charm.net/~profpan/ct).






---



---

# SOURCES

---



---

by JON HANNA

## ASK DR. SHULGIN

<http://www.alchemind.org/shulgin>

A service of the ALCHEMIND SOCIETY's web page, ASK DR. SHULGIN is a brilliant idea. Anyone who wants to posit an inquiry to the world's most knowledgeable phenethylamine and tryptamine chemist and psychopharmacologist can do so on-line (although clearly, since only one question per week is answered, there will be many inquiries that don't get a response).

Stating that "the Government has abdicated its responsibility to provide unbiased and accurate drug education and is thereby increasing the individual and social harms that may be associated with drug use," the ALCHEMIND SOCIETY has unveiled a new on-line service aimed at providing real drug education. Following in the wake of such successful similar sites as ASK DR. WEIL ([www.drweil.com](http://www.drweil.com)) and ASK EROWID ([www.erowid.org/ask](http://www.erowid.org/ask)), ASK DR. SHULGIN first went on-line on February 2, 2001. All of the questions are being archived so that past questions can be perused by anyone interested. (Strangely, there is no direct link from the "current" question to the archives, and I would hope that they correct this oversight in the future.)

There are too few questions posted at the moment to *really* get a sense of where this is going, but unfortunately some of the questions chosen seemed to be of pretty low sophistication—the sort of stuff one might find on USENET—and the answers for which could easily be accessed in many places on the web. Surely Dr. SHULGIN could be put to better use than answering such queries as "Is MDMA the same as methamphetamine?" and "[...Is it true that LSD never leaves your body, and can stay in your brain for many years], and is this what causes the so called 'flashbacks?'" But even with these sorts of mind-numbing questions, Dr. SHULGIN's *answers* shine, showcasing his particularly enjoyable style of writing that combines garrulous meandering, hard fact, social criticism, current and historical drug lore, finished off with a dash of humor. As a series of short answers on a variety of topics,

this archive is sure to eventually grow into a body of work that will be fun to surf for minutes or hours. The focus of the questions presented is quite broad—indeed, some have suggested that it is so broad it holds little relevance to the primary goals promoted by the ALCHEMIND SOCIETY, since the questions themselves don't focus specifically on areas of cognitive liberty. Perhaps this is true, but who cares?! Although there aren't too many questions and responses posted as of yet, there were a couple more interesting bits about fairly obscure compounds such as para-methoxyamphetamine (PMA) and Parahexyl.

Clearly such a site holds a bounty of potential; indeed, I could see this project someday archived in bound form and sold as a book, similar to *Cannabis* guru ED ROSENTHAL'S book *Marijuana Question? Ask Ed*, which features excerpts from his *High Times* column. Kudos to the *Alchemind Society* and Dr. SHULGIN for coming together in such a fun and helpful way.

## HEURISTICON

POB 2974 (Dept. ER)

Livermore, CA 94551-2974

(925) 455-4384

HEURISTICON sells a variety of "pollen collection/cleaning" trays, as well as a "pollen mini-press." Although these devices are sold to be used for the production of various pollen-based "herbal hash" type products, they could also quite easily be used to produce "the real thing."

With that in mind, I passed the collection tray and mini-press along to a friend to test out (the same woman who reviewed the JIZZMO butane *Cannabis* extractor in the AUTUMNAL EQUINOX 2000 issue of *ER*), as I know that she tends to keep herself well-stocked. Here are her comments:

"I had obtained a fairly large quantity of *Cannabis* from a friend. Although this herb had started its life as a high-potency green bud, my friend neglected the plants and the buds dried 'on the plant,' due to lack of water. They were brown and way too dry, which is why my friend let me have a large quantity at a low price. However, smoking this stuff straight was pretty harsh, and I planned to extract it using the JIZZMO.

"After obtaining the collection tray and press, I decided that I would use this instead, to see how well they worked. Even





though I have been aware of these collection trays for years, I'd never actually used one or seen one used. I processed about 45 grams of the *Cannabis* (which had already been broken up through a loose-mesh pasta strainer). It took about an hour and a half to process the 45 grams; using the pollen collection tray is much more labor intensive than using the JIZZMO. However, the results are spectacular. Rather than producing an oil/taffy, as the JIZZMO does, the pollen collection tray produces a fine 'kif,' that looks like yellow powder. It was so fine, that I was tempted to snort a line of it, but I suspected that this wouldn't be the most effective or painless method of ingestion.

"I must digress to interject that *everyone* who enjoys *Cannabis* should pick up a handy, dandy RADIO SHACK Slide Microscope (Cat. No. 63-853). These illuminated 100X power scopes, with 8X magnifiers, cost about \$15.00, and until now my primary use for mine was to marvel at the trichome 'hairs' on buds (although the scope is also useful for removing small splinters or cactus thorns). Even schwag Mexican brown shows off a carpet of crystalline hairs under these devices.

"Now, when I 'scoped' the pollen produced after vigorously rubbing the 45 grams of herb on top of the screen, I expected to see tiny bits of green powder throughout, as I figured that some dried plant matter *had* to have made it through. However, there was absolutely *no* green powder, just a blanket of golden, translucent crystalline hairs and globs. Fantastic!

"When I was sharing some of this kif with a friend who came by, she pointed out that the underside of the screen had a *lot* of resin stuck to it. The instructions failed to mention that you must *also* scrape the bottom of the screen off (perhaps this should have been obvious). There was over 2.5 grams of kif to press when I was done. The press itself is beautifully simple; machined steel with a base that attaches via two hex bolts. A  $\frac{3}{8}$ " stainless steel rod is used to tamp down the pollen, and then you whack it with a hammer (while rotating the base between hits), to pound the pollen into a compressed plug of trichrome hash. (Here's a tip; mark one end of the rod with an indelible marker, and then always pound on this marked side; this way you won't risk eventually misshaping *both* ends of the rod, causing it not to fit in the press.) After removing the base, the plug is pushed out by tapping the steel rod until the plug is released. This was a bit hard to do, until I figured out to rest the press on a plastic baby bottle (at the top), so that there was some support on the sides of the press and somewhere for the plug to get pushed into. (This difficulty might be avoided if the press is warmed

slightly—a process explained in the instructions that also allows for pollen which is too dry to stick together better. Since the 'pollen' that I was using had no problem sticking together, I didn't attempt any heating.)

"After the whole process, I was left with a plug of yellow/tan hash, reminiscent of a wood pellet for a pellet-burning stove, or perhaps one of those alfalfa plugs used as rabbit food (but larger). Nearly an inch long, and  $\frac{3}{8}$ " in diameter, such a preparation is likely to store much better than loose kif, due to it having less opportunity to oxidize. (Still, this baby will be kept in a sealed glass container in the freezer.)

"I still plan to run the de-trichomed *Cannabis* material through the JIZZMO, as there should be another 2 grams or so of cannabinoids left in it that can be obtained through a butane extraction. However, from now on when I extract *Cannabis*, I will *always* use a pollen screen and press first, and the JIZZMO extractor second. There's nothing like seeing those beautiful golden trichomes!"

My friend was kind enough to share some of her kif with me, and it was quite tasty and mind-blowing. There are a variety of sizes and models of pollen collection trays offered by HEURISTICON, ranging in price from \$69.00 to \$139.00. The pollen mini-press is \$69.00. S&H for any sized order is \$10.00, and CA residents must add sales tax. They also sell an 8" X 10" stainless steel screen (with 117 micron mesh) by itself for \$15.00, postpaid, for those who want to make their own collection boxes. A larger ( $\frac{3}{8}$ " diameter and  $\frac{1}{2}$ " taller) pollen press should also be available soon.

#### **RIVER'S SOURCE**

**4709 NDCBU (Dept. ER)**

**Taos, NM 87571**

**(505) 737-2352**

**auto101536@hushmail.com**

A new wholesale entheobotanical company run by the founding owner of WILDFLOWERS OF HEAVEN, which also sells retail to individuals. There is a minimum order of \$20.00 on "sample" items, and \$75.00 if "bulk" items are included in the order. Their prices on sample items appear to be fairly comparable to those charged by other retailers, but their bulk prices are quite good, and a wholesale order that is too large for one individual could be split amongst friends. It can be a valuable thing to have access to a company that is selling larger quantities at lower prices. Contact them for a catalog.





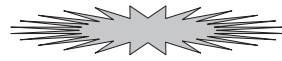
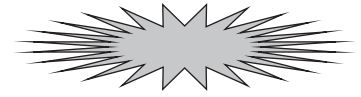
# BIBLIOGRAPHY

- BACKEBERG, C. 1959 "Cereoideae (Hylocereeae-Cereae [Austrocereinae])," *Die Cactaceae. Handbuch der Kakteenkunde Band II.* (Vol. II.)
- BACKEBERG, C. 1977. *Cactus Lexicon.*
- B.C., WA. 1994. "A Primer on MAOIs," *The Entheogen Review* 3(4): 4. J. DEKORNE (ed.).
- BERGER, A. 1905. "A systematic revision of the genus *Cereus*," *Rept. Mo. Bot. Garden* 16: 57–86.
- BOIRE, R.G. 1997. "Ayahuasca Drug Testing and Biochip Drug-Testing Devices," *The Entheogen Law Reporter* 15: 157–158.
- BOIRE, R.G. 2000. "Ecstasy and Narco-Hair-Testing," <http://www.cognitiveliberty.org/newsrelease/narcohairtest.htm>
- CALLAWAY, J. 1996. Personal communication.
- CASE, J. 2001. Personal communication.
- FRIEDRICH, H. 1974A. *I.O.S. Bulletin* 3(3): 79, (from FRIEDRICH & GLAETZLE 1983).
- FRIEDRICH, H. 1974B. *Kakteen und andere Sukk.* 25: 50, 80, (from FRIEDRICH & GLAETZLE 1983).
- FRIEDRICH, H. & W. GLAETZLE 1983. "Seed morphology as an aid to classifying the genus *Echinopsis Zucc.*," *Bradleya* 1: 91–104.
- FRIEDRICH, H. & G.D. ROWLEY 1974A. "*Echinopsis pachanoi*," *I.O.S. Bulletin* 3: 96, (from MADSEN 1989).
- FRIEDRICH, H. & G.D. ROWLEY 1974B. "*Echinopsis peruviana*," *I.O.S. Bulletin* 3: 97, (from MADSEN 1989).
- KIMBER, C. 2000. Personal communication with K. TROUT; based on information from MARGARITO LOPEZ and SALVADOR JOHNSON.
- MADSEN, J. 1989 "5. *Echinopsis Zucc.*," pp. 27–30 of "45. Cactaceae" in G. HARLING & L. ANDERSSON (eds.) *Flora of Ecuador* No. 35.
- OSTOLAZA, C. 1999 & 2000. Personal communication.
- OTT, J. 1994. *Ayahuasca Analogues: Pangæan Entheogens.* NATURAL PRODUCTS CO.
- OTT, J. 2000. Personal communication.
- RITTER, F. 1980. *Kakteen in Südamerika Band 2 Argentinian/Bolivien*, pp. 452–456.
- RITTER, F. 1981. *Kakteen in Südamerika. Band 4. Peru*, pp. 1324–1325.
- ROWLEY, G.D. 1974. *I.O.S. Bulletin* 3(3): 93, (from FRIEDRICH & GLAETZLE 1983).
- SMITH, M.S. 2000. Personal communication.
- STAFFORD, P. 1992. *Psychedelics Encyclopedia.* RONIN PUBLISHING.
- TOAD 2001. Personal communication.
- It should be noted that the 1974 *I.O.S. Bulletin* (published by the INTERNATIONAL ORGANIZATION OF SUCCULENT PLANT STUDY) is *not* available to either the public nor to academicians and scholars unless they are I.O.S. members, and even then it appears that back-issues are not available. K. TROUT has tried repeatedly to obtain copies or access, directly contacting the I.O.S., submitting multiple interlibrary-loan requests, asking several I.O.S. members for assistance and even offering to join the I.O.S. if this was required to obtain a copy. If any readers can access these, please send us photocopies!
- We are unable to provide references for the citations noted in JONATHAN OTT's article "Snuffy Proboscis out on a Limb: Snuff—Syndetics, Synecdoches," as they were not presented with the article. Those seeking this data should pick up a copy of OTT's latest book *Shamanic Snuffs or Entheogenic Errhines*.





**Mind Books** offers over 350 publications about the mind-expanding plants and related materials, and the cultures which use them.

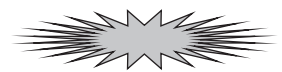


**We offer** our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

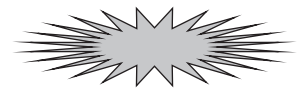
**To get** your free catalog, send your address to:



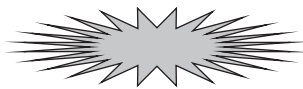
**We offer** the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



**We also** track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



**Mind Books - ER**  
321 S Main St #543  
Sebastopol, CA 95472



**Web:** [www.promind.com](http://www.promind.com)  
**Email:** [books@promind.com](mailto:books@promind.com)

**Fax:** (707) 829-8100, 24 hours  
**Staff:** (707) 829-8127, 9-7 pacific Mon-Sat  
**Orders:** (800) 829-8127, 9-7 pacific Mon-Sat

**Our web site offers:**

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME X, NUMBER 2



SUMMER SOLSTICE 2001



ISSN 1066-1913



*RICHARD EVANS SCHULTES*  
*January 12, 1915 — April 10, 2001*

# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Jonathan Ott  
Istara  
∞Ayes  
K. Trout  
Will Penna  
Dr. Albert Hofmann  
S. Bear  
Dr. Leander J. Valdés III  
Richard Glen Boire  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## NEW ADDRESS

*The Entheogen Review*,  
POB 19820, Sacramento, CA 95819, USA

### FRONT COVER IMAGE:

Richard Evans Schultes

©2001 Dean Chamberlain. All rights reserved.

For a view of this image in color, as well as  
numerous other psychedelic elders, see  
[www.deanchamberlain.com](http://www.deanchamberlain.com)

### BACK COVER IMAGE:

Jonathan Ott and Richard Evans Schultes,  
beneath a Mexican *Quararibea funebris* in 1981.  
Photo by Patricia Neely

# CONTENTS

A Twentieth-Century Spruce	45
In Defense of RICK STRASSMAN	49
Just a Wee Bit More about DMT	51
Some Active <i>Trichocerei</i> (PART III)	57
An Entheogenic Elder's View of MIND STATES II	63
ALBERT HOFMANN Speaks...	66
Events Calendar	67
In Praise of "Minor" Entheogens	68
The Early History of <i>Salvia Divinorum</i>	73
Pharmako/Prohibita:	
"Psychedelia" and the Politics of Terminology	76
Moving Into the Light...	79
Bibliography	80

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled, or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

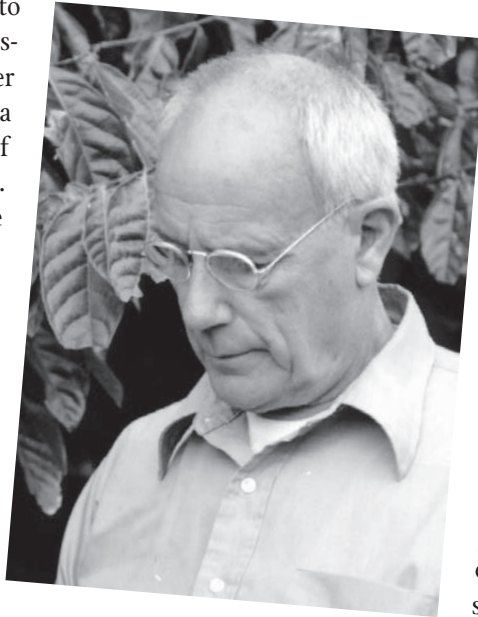
Copyright © 2001 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# A TWENTIETH-CENTURY SPRUCE

by JONATHAN OTT

I met RICHARD EVANS SCHULTES in Seattle late in 1973, when he lectured at the UNIVERSITY OF WASHINGTON. He packed full the largest auditorium available, and it was quite impossible to approach him afterwards, owing to the mob of admirers that instantly enveloped him when the applause had abated. As luck would have it, SCOTT CHILTON, a UW chemist with whom I was studying while a student at THE EVERGREEN STATE COLLEGE, wrangled an invitation to a dinner in his honor at the home of one of the botany professors, and invited me to tag along, which I eagerly did. Not surprisingly, the freshwater algologists and other sundry specialists in botanical arcana hadn't the slightest knowledge of SCHULTES' work, much less interest in it. Were I a misanthrope, I might conjecture there were some among them who resented the fact that SCHULTES' lecture had attracted more than 2000 students, when doubtless they had trouble getting 20 to sign up for their classes. In any case, they could hardly dismiss the Boston Brahman botanical superstar as a drug-addled hippie like me. It wasn't long before the small-talk stretched thinner than the botany department's budget, and SCOTT and I basically had SCHULTES to ourselves. Indeed, he straightaway apprised me with a mischievous twinkle in his eye that he hadn't much interest in trading taxonomic minutiae with his colleagues, astutely adjudging he could thereby hope for precious few nuggets of information useful to him, and was delighted to be able to speak with a student having some knowledge of his field. He told me he was a teacher first and foremost, and we passed a splendid evening, after which SCOTT and I dropped him off at his hotel. He invited me briefly up to his room to give me some reprints of recent articles, and before we parted, said I must come to Cambridge to use the excellent library of economic botany at the HARVARD BOTANICAL MUSEUM, of which he was then director. I had also asked him to write an introduction for my first book, which I was then writing as a student-project, which he generously did, and this contributed greatly to my finding a publisher for it



(*Hallucinogenic Plants of North America*, published in 1976; revised edition in 1979).

I visited him at the first opportunity, to wit, the following summer, having shouldered my backpack and hitchhiked across the full breadth of the country to my native New England (I'm nominally a Connecticut Yankee, but in fact have only lived in my home state for four years in total, which will be the grand total, whatever happens).

Ensnared in a cheap student-hostel in Cambridge, I spent about a week delving into the riches of the OAKES AMES LIBRARY OF ECONOMIC BOTANY, and SCHULTES took care to give me a personal tour of the museum, and to introduce me to his students and colleagues. One afternoon we were sitting in his air-conditioned office, which was a relief... in the corner there was a refrigerator-sized safe, rather like what one might see being blasted-open in a cheesy Western film. He explained that a research project on *coca* was underway, and in order to get the permit to import substantial amounts of *coca*-leaves, the DEA had insisted these be secured in

a safe in the director's office. To be sure, given the fact that SCHULTES had long since written that he had chewed *coca* every day for fourteen years during fieldwork in the Amazon, and had dismissed out-of-hand the notion that *coca* was an "addictive narcotic," this was rather like having the rabbit guard the lettuce... suffice to say that this was the first time I had the pleasure of sampling that particular delicacy. I also recall his large battle-scarred desk was strewn with numerous bags of what looked suspiciously like marijuana. Gesturing towards these, he jokingly explained, again with that mischievous twinkle in his eye which always defined him for me, that these were samples of "evidence" in diverse criminal cases in which he had become involved as expert witness. SCHULTES had earlier published an article advancing the "polytypic" concept of the genus *Cannabis*—that is, that





there were in fact three *Cannabis* species, and not one, as had been the botanical consensus, on which the anti-marijuana laws had been based. By testifying that it was impossible to specify whether the samples—in those days, of course, dry and crumbly “Mexican dirt-weed”—were in fact the illicit species *Cannabis sativa*—as opposed to *C. indica* or *C. ruderalis*—he was able to secure acquittals for some lucky defendants. This outraged some of his more conservative colleagues, one of whom famously declared in a more than snide scientific article, that “taxonomy must serve the needs of society” (to which SCHULTES penned a stalwart rejoinder)! This species of mischief was short-lived, and soon enough led to the “socially necessary” amendment of the statutes in question.

Suddenly, out of the blue, SCHULTES declared with enthusiasm: “you must meet GORDON WASSON!” In truth, this was beyond my wildest dreams, much as I wished it, and I had already entered into correspondence with WASSON... but hoping to meet him had seemed rather like shooting for the moon. Before I could recover from my surprised delight, SCHULTES had taken up the ‘phone and in a trice was speaking with WASSON. After exchanging a few pleasantries, he said simply: “there is a young man here you should meet,” and then passed me the ‘phone! WASSON invited me to dine at his home in Danbury a few days later (not far from Litchfield where my grandfather had had a cabin, an occasional vacation-idyll of my youth), and this was the start of a close relationship with WASSON, which was to last until his death in 1986.

In the spring of 1977 I visited SCHULTES in Cambridge for the third time, thankfully having been able to scrape together airfare, and I was staying with WASSON in Danbury. I had come to invite him to a conference I was then organizing in Port Townsend, Washington that fall, an invitation he immediately accepted. I also asked him whether he might be able to introduce me by ‘phone to ALBERT HOFMANN, to which he readily assented, and before I knew it I was speaking to the “father of LSD,” who, based on this gold-plated introduction, also graciously accepted my invitation, again inaugurating a close relationship that endures to this day. I spent memorable times with SCHULTES, WASSON and HOFMANN during the idyllic Port Townsend conference (Fort Worden, SECOND INTERNATIONAL CONFERENCE ON HALLUCINOGENIC MUSHROOMS, 27–30 October 1977), and I recall some people present were surprised when SCHULTES shared in one of the ubiquitous joints being passed ‘round, but I was not among them (to be surprised, that is; of course

I joined in). We also enjoyed a delightful reunion the following year at another conference I later organized, HALLUCINOGENS IN NATIVE AMERICAN SHAMANISM AND MODERN LIFE (JAPAN CENTER THEATRE, San Francisco, 28 September–1 October 1978, which featured the greatest cast of visionary characters ever assembled in one place).

I again visited SCHULTES in Cambridge in spring of 1981, when I was researching my chocolate-book (*The Cacahuatl Eater: Ruminations of an Unabashed Chocolate Addict*, 1985), after which a lucky coincidence took place. It happened that in the summer of 1981, my field-trip to México to further that research coincided with some big-wig governmental conference to which both SCHULTES and HOFMANN were invited. Of course I attended (and there met ALLEN GINSBERG for the first and only time), and one humorous incident stands out from our time together in México City. The wife of then-President JOSÉ LÓPEZ-PORTILLO (he who had been taken by Mexicans to be a master at dipping into the till, ‘til shamed as a rank amateur by CARLOS SALINAS DE GORTARI), a notorious bohemian (and spendthrift) had taken quite a shine to GINSBERG, who was being chauffeured around in a presidential limousine. Be that as it may, one night we were all GINSBERG’s (read: the long-suffering Mexican taxpayers’) guests at a posh eatery in Polanco, which featured not one, but *two* bleating and brassy *Mariachi* bands. Now, the place was rather large, but few restaurants are large enough for *one* *Mariachi* band, much less a brace of them blaring away at full-volume (naturally enough, in true Mexican style, playing simultaneously, but *not* the same score). Regrettably, we were stationed at an immense table (there must have been more than 20 in the party) more or less in the midst of this bugley battle of the bands, and in truth ‘twas a cacophonous din little short of painful. This was the only time I ever saw SCHULTES lose his cool—he became progressively more and more irritated by ever more thunderous trumpeting as the bands endeavored to drown one another out. Finally, he seemed thoroughly disgusted, could hardly speak of anything else, cursed them roundly, and we were all relieved to get the hell out of the joint, although I confess the food was superb.

Shortly after our *Mariachi* martyrdom, I found myself with SCHULTES and HOFMANN, rather delightfully ensconced in a mercifully quiet and lovely colonial hotel in the center of Oaxaca City, and one morning SCHULTES led us on a tour of the magnificent herb-section of the Oaxaca marketplace. Inasmuch as I was “working” on the chocolate-book, he wished to initiate me into the mysteries of *Quararibea funebris*, an important chocolate- and tobacco-additive on which he had





written a pioneering paper nearly three decades before (and which I had already collected for WASSON many years prior to this). I recall him scouring the numerous stands for the dried flowers, which were nowhere in sight. Abruptly, ALBERT and I were astonished when SCHULTES was able to sniff them out—he had detected their distinctive scent, and with a little rummaging at length found a tiny basket of them well buried under many other herbs, which he held-up triumphantly! This was an important lesson for me, and ever since it has been my habit to first apply my nose to 'most any botanical specimen I encounter. The following morning we all went to the nearby village of San Andrés Huayapan, where many of the families subsist on the proceeds garnered from selling the flowers of a single, massive specimen of this bombacaceous tree (the dried flowers are worth more than processed Macadamia nuts). Curiously, the tree appears to be all but extinct in the wild in México, but has survived in a sort of dusty *refugium* in the arid Valle de Oaxaca, quite distinct from its tropical-montane rain forest habitat. Indeed, some six or seven years ago I returned to San Andrés Huayapan and collected about 200 seeds, half of which I was able to germinate, and the reforestation of part of the

habitat of *Q. funebris*, the vicinity of Xalapa, is well under way. SCHULTES gave me an impromptu botany lesson under a magnificent flowering specimen in bucolic San Andrés, and that night, with fresh specimens we had collected that day and under the watchful eyes of my mentors, I conducted a bioassay with a massive dose of the fresh flowers, which elicited barely noticeable effects, although I have since experienced mild psychoactivity from smoking them.

The last time I saw SCHULTES was on Maui, Hawai'i, when he participated as honored speaker at the BOTANICAL PRESERVATION CORPS' PLANTS OF THE GODS (from the title of the popular book by SCHULTES and HOFMANN) seminar at Camp Keanæ, 1–6 August 1993. During the event, SCHULTES was eager to enlist me in a project he had initiated, an English translation of the second book (by a matter of a month or two) written on psychoactive plants, ERNST FREIHERR VON BIBRA'S 1855 *Die Narkotischen Genussmittel und der Mensch*—he wished me to check and edit the rough translation, which I of course readily assented to. This was scientifically-rewarding, and in the end I updated the book with extensive notes and a bibliography (*Plant Intoxicants*, HEALING ARTS PRESS,

Photo by PATRICIA NEELY





1995). I was indirectly involved with SCHULTES in another similar project. He had once told me there were only two copies in the United States of MORDECAI CUBITT COOKE'S 1860 *the Seven Sisters of Sleep*, and had been astonished when I told him I'd read one of them, that *had been sent via post on interlibrary loan* from the NATIONAL LIBRARY OF MEDICINE (I dutifully returned it, of course). When a copy came on the market early in the 1980s, I purchased it for \$500, even though that was an extravagance for me then (and remains one of the most expensive books I've ever bought). SCHULTES so coveted this for the OAKES AMES LIBRARY, that a few years later, when thankfully I could do with a tax write-off, I donated it to HARVARD. From this copy SCHULTES later had a facsimile published (QUARTERMAN PUBLICATIONS, 1989), so making this classic available to a wider public (I have only once seen another copy for sale, in 1994, for \$1000, but am content with the facsimile—when I learned of it, I explained the circumstances to the publisher, and declared I thought \$500 had been enough to spend on one book, and they graciously sent me a complimentary copy!). When cleaning-up after the seminar, I found a dirty sheet of yellow notebook-paper with some technical terms in SCHULTES' fine hand, which of course I preserved.

It had been my hope that we could honor SCHULTES in person at the ENTHEOBOTANY conference in San Francisco in 1996 (PALACE OF FINE ARTS THEATRE, 18–20 October), but, alas, this was not to be. Although he had accepted my invitation, his tragic illness supervened and he was unable to attend. Nevertheless, several of us honored his immense contribution to our field, and one of his best-known students, E. WADE DAVIS, then on tour to promote his biography of SCHULTES and another of his famous students, the late TIMOTHY C. PLOWMAN (*One River*, SIMON & SCHUSTER, 1996), closed the conference with an eloquent and moving tribute to his revered teacher. I am not a botanist and my relationship with SCHULTES was more collegial and friendly than master-disciple. Nevertheless, he has had a profound impact on my life and career, and I dedicated my 1997 *Pharmacophilia* to him, and have always acknowledged him in my books, and will continue to do so. It remains true, as I wrote in 1993 in *Pharmacotheon*, that “one cannot take one's first steps in the study of any aspect of entheogenic plant science, without first becoming familiar with Prof. Schultes' contributions.” To paraphrase a hoary maxim of science, RICHARD EVANS SCHULTES was a great giant, on whose kind and firm shoulders I have been privileged to stand... and as long as I live...I shall ever cherish and honor his memory...

## SACRED SUCCULENTS

### Plants and Seeds

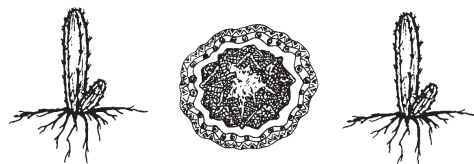
Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecypora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

We also offer an extensive guide  
 to grafting cacti and other succulents.

Our catalog is fully illustrated,  
 and loaded with ethnobotanical  
 and horticultural information.

Please send \$2.00 to receive a catalog  
 and additional rare plant & seed  
 supplements throughout the year.

Sacred  
 Succulents  
 POB 781 (Dept. ER)  
 Sebastopol, CA 95473  
 USA







# IN DEFENSE OF RICK STRASSMAN

by ISTARA

I am a reader of *The Entheogen Review*, a social worker, and a fledgling psychonaut. I am writing in response to the article “Moving in the Sacred World of DMT,” which appeared in the VERNAL EQUINOX 2001 issue of *ER*.

First and foremost, I would like to acknowledge that the views of someone who has “...been making, using, and initiating people into DMT use for around 40 years” are certainly valid and worthy of respect. As I explore the realm of psychedelics, I find continuing admiration for the forerunners of this movement. I enjoy the fact that at this point, there is more than one generation of brave individuals who actively seek out novel states of consciousness. My predecessors have written articles and books that have informed me well on one of the most important aspects of my life, and for that I am extremely grateful.

Despite this, it is my opinion that ∞AYES, in his article, was unfairly harsh about the important work done by Dr. RICK STRASSMAN. I understand the viewpoint of someone who regards DMT as a sacred material (hence the term “entheogen”) and therefore inappropriate for use in such a cold setting as a hospital. I understand why the source of funding and support for Dr. STRASSMAN’S research would come under some suspicion as well—certainly large governmental institutions have not been friends to the psychedelic movement.

I appreciate more, however, the viewpoint of someone who was simply trying to bring to light information about the beneficial properties of psychedelics. In my profession, I often have insight into how psychedelics could be helpful to the people that I serve. In the introduction of *The Spirit Molecule*, Dr. STRASSMAN states that his research “generated a wealth of biological and psychological data, much of which [had been] published... (p. xvi, *DMT: The Spirit Molecule*).” The purpose of research is to generate information to justify services and to potentiate new ideas. Imagine if enough people were as brave as Dr. STRASSMAN as to take on the medical model establishment in order to justify using entheogens as a powerful healing tool. Perhaps we would someday be able to see at least some limited use of psychedelics for the benefit of humankind. (Or perhaps I’m

just dreaming.) ∞AYES made a reference in his article about a Mafia hit man in prison who used DMT and stated: “That’s the first time I’ve gone to church in 30 years.” What if entheogen research engendered some psychological interventions for violent offenders that were genuinely reformative? (Okay, now I’m *really* dreaming!) I’m aware of the fact that there are many extenuating circumstances in the prison system and society which make this unlikely. The point I’m trying to make is that truthful information about the benefits of consciousness-raising substances could be advantageous on many levels.

∞AYES stated several times in his article that he felt that Dr. STRASSMAN had not given enough attention to the matter of set and setting. On the contrary, it seemed to me that the good doctor was painfully aware of the matter of set and setting. In fact, Part III of his book was entitled “Set, Setting, and DMT.” Dr. STRASSMAN was careful in picking out his volunteers; he specifically chose people who had some experience with psychedelics, and seemed to show a great deal of concern for their welfare during the sessions. He was clear in *The Spirit Molecule* that he was not fond of the setting, but the fact was, he was constrained by the system in which he was working. I also disagree with ∞AYES’ statement that Dr. STRASSMAN failed to notice “the crucial effect that the presence of he and his crew” had upon the volunteers. Again, it seemed to me that he and his crew made every attempt to be helpful and supportive of the volunteers. ∞AYES criticized Dr. STRASSMAN for deciding to “act as if the worlds visited and the inhabitants with whom they interacted were real,” so that he can show more “empathy... for the volunteers.” He stated that this did not allow for genuine empathy to occur. I know from my own experiences, limited though they may be, that sometimes when you are assisting someone who is on a psychonautic journey, that you don’t always know or understand where they have been, even if you yourself have taken that substance many times. The best thing I can think of to do in such situations is to listen and support. It seems to me that is what Dr. STRASSMAN and his colleagues did.

The volunteers’ experiences described in *The Spirit Molecule* were of three major categories: personal, invisible, and transpersonal. The transpersonal experiences seemed to be





the most transcendent, the “level three” state, “where there is no light, no design, just the voice of God using your soul as a silent tuning fork.” The personal experiences offered some awareness of the user’s psychology and, in and of themselves, seemed to offer powerful insights and revelations. The excerpt of *The Spirit Molecule* that appeared in *The Entheogen Review* illustrated the “invisible” category of experience—most of them involved alien encounters—and were the focus of ∞AYES’ review. These sessions were compared unfavorably with ∞AYES’ own DMT experiences, one of which was described in his article.

While I am sure that the setting of the DMT trip described by ∞AYES directly affected the nature of his “love raga” experience, the set (or mindset), of the “tripper” must have also been an influence. Note that ∞AYES was listening to SHARAN RANI playing a love raga for the trip. Clearly the music and/or the subject’s preference for that music indicate a leaning towards that mythology and culture. The stuff of myth and the collective unconscious will evolve for as long as there is an unconscious. The alien abduction experience has been described as a spiritual one, and the alien as a proliferating image has been likened to the re-emergence of the Green Man—a potent mythological image found in pagan/neo-pagan culture and mythology. I myself have had an “alien encounter” in the midst of a *Salvia divinorum* meditation. I observed the landing of a space-ship straight out of *Close Encounters of the Third Kind*, and aliens emerged, streaming out of a portal that opened onto the earth. At first, I shunned the image (preferring the Green Man). Then, one of them looked directly at me and asked, “Would you like me better if I looked like this?” Presto! My alien friend grew long blond hair and a set of pointed ears, transforming into a kind of

alien elf. I had to laugh. Perhaps the “invisible” experiences described in *The Spirit Molecule* were affected by “an exterior organized program controlling the way in which the substance is administered”—a.k.a. Dr. STRASSMAN and his colleagues. Still, it’s hard to know exactly what lies beneath our skulls and in the depth of our souls. I therefore think that it is a mistake to marginalize the alien encounters described in “Through the Veil” as a “rerun of the *X-Files*.”

I understand ∞AYES’ preference of considering the DMT experience from a subjective viewpoint finding an appreciation therein of the substance as a sacrament. However, by objectively categorizing his volunteers’ subjective experiences, Dr. STRASSMAN creates a greater understanding of the mind and our intimate connection to the sacred. ∞AYES suggests that “the most profound way to use psychedelics is to create ideal, healthy, high energy environments with people who are in top form.” I agree that this is probably correct. I do not however, think that this is the *only* useful way to use psychedelics. If it is true when the author suggests that objectivity can be used for the “materialistic goals and intellectual pursuits in the world of practical life applications—for communication and social survival,” then I say bravo! If psychedelics have affirmed anything for me, it is that this material world is our sacred vehicle. This being the case, I believe that we are in a major pickle, and we could truly use better tools for communication and social survival.

Dr. STRASSMAN had good intentions as a scientist performing studies of the mystical experience. He was not an agent from the CIA. Perhaps the road to hell is paved with good intentions, but to me, Dr. STRASSMAN represents someone who is trying to create change from inside of the system. Recently, at the MIND STATES II conference, ANN SHULGIN encouraged listeners to become involved politically in the interest of creating a saner, more tolerant world. I happen view the introduction of information about a powerful psychedelic into the mainstream scientific community as a profoundly political act, similar to the way that the introduction of women into more male designated places in the work environment was the political strategy of the liberal feminist movement. Dr. STRASSMAN did his important work in the face of a great deal of scrutiny from his colleagues. He even received admonishments from his religious community who disputed his contention that the DMT experience was in any way connected with the mystical experience. It is my hope that Dr. STRASSMAN can find support in the entheogen community, who understands well the synonymous nature of the psychedelic and mystical experience. ☉



Yage.Net specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We’re also home to the largest collection of ayahuasca resources on the web. ▼ Hosting for ethnobotanical web sites. ▼ Web site development and design. ▼ On-line shopping cart solutions

**www.yage.net**

Currently hosting sites for *The Entheogen Review*, Trout’s Notes, Luis Eduardo Luna, James Arthur, John Allen, Ayahuasca.Com, EntheogenUK and many more, at [www.yage.net/hosted](http://www.yage.net/hosted)





# JUST A WEE BIT MORE ABOUT DMT

by ∞AYES

After the first article by ∞Ayes, titled "Moving Into the Sacred World of DMT," which appeared in the Vernal Equinox 2001 issue of *The Entheogen Review*, we were deluged with people writing in regarding this piece. Primarily, the response was resoundingly positive; clearly this piece deeply touched many of our subscribers. But there was some small amount of contention too. A few people felt as though the piece was overly or even unfairly critical of the work that Dr. Rick Strassman did, which formed the basis of his book *DMT: The Spirit Molecule*. (See page 49 for one such letter.)

∞Ayes was inspired to write his piece after reading a chapter from Dr. Strassman's book that appeared in the Autumnal Equinox 2000 issue of *ER*. He was compelled to share his alternate approach to working with DMT due to a feeling that Strassman's non-mystical, intellectual viewpoint on DMT was "subsuming the whole by the parts." Similarly, it can be said that it is unfair to judge a whole book by reading a single chapter. Now that we, the editors of *ER*, have had a chance to read Strassman's entire book—it is clear that Strassman and ∞Ayes actually see the problems and potentials of DMT in a fairly similar light. Although it was the excerpt that inspired ∞Ayes to write, it should be made clear that his piece was not intended specifically as a review or critique of Dr. Strassman's work or book, but rather of the entire process of "authorized" investigations.

And yet, it is undoubtedly a good thing that such sorts of investigations occur. Dr. Strassman is to be commended for his work, especially considering the difficult hurdles to such work that the government forces one to traverse. Dr. Strassman took greater pains than any previous worker to try and create safe and supportive environments and work in an entirely ethical manner within the constraints he had to follow. Discovering the basic physiological reactions to any drug is important, as it allows users to make intelligent choices about what they consume. (Strassman's work indicates that folks with high blood-pressure may want to stay away from DMT.) While the "authorized" setting certainly may not be the most conducive to a spiritual experience, the information gained from such experiments is still quite valuable. Both approaches are necessary for a holistic viewpoint.

— David Aardvark & K. Trout

Consciousness is very flexible. Like a gas, it will fill any container in the form of that container. It is as ubiquitous as the universe, subsuming and interweaving with the fabric of nothingness, matter, and energy. This fabric is a naturally evolving pattern out of which we and the cosmos are woven. This for me is the level on which DMT functions. We can focus on any part of this pattern, minuscule or cosmic, depending on our orientation, environment, expectations, fears, and if we are dedicated to having a transcendent vision, our intention.

By and large, it strikes me that *intention* is the basic formative influence on the type of vision one will experience on DMT. Of all the psychedelics, DMT might be the most visionary one. I have many reasons for this declaration: DMT is produced by the body; it is found in hundreds of different plants and animals all over the planet; its tryptamine structure is woven into numerous important psychedelics (psilocybin/psilocin, LSD, ibogaine, the β-carbolines, *etc.*); and it is one of the most purifying and curing of the psychedelics. It is also very close in structure to serotonin, possibly the most important nerve impulse facilitator. This is not to say that mescaline, LSD, psilocybin, *et al.*, are not important; it just strikes me that DMT is the touchstone of the psychedelics. The body and consciousness recognize DMT and work with it almost instantaneously. The visions it produces are here and gone in a matter of minutes by clock time, but by our existential clock, time has been transformed—by the concentrated and incredible fullness of the experience—into eons. All this and only 15 minutes have passed? Wow!

We create our reality. We are all individually responsible to ourselves for the reality we create, whether we are miserable or joyous, this is our choice—our design. We are not alone; we exist as an integral part of all life, breathing, pulsating, vibrating, giving off plant food, absorbing animal food, in a multi-level fabric of incredibly beautiful designs and patterns. This is what DMT shows us—those patterns, as much as we can absorb at one time—to realign us to the sacred design of which we are a part. DMT works with the energy that surrounds and enters you. If you are an artist, you are likely to see an array of color and design that will fascinate and delight you. If you are a psychiatrist, you may interpret what is happening according to the psychological fashions or, perhaps, as a model of psychosis. Demons, doctors, elves, guardians, magicians, guides and Gods are the manner in which we sometimes manifest this paradigm-revealing substance. Is it we who are choosing the manifestation, or the DMT? Where do these creatures come from? Why do we see them? To what good effect can we put these visions? These are a few of the questions that I needed to answer for myself during the 40 years in which I made and used DMT. From the first time I made it and took it, I knew I had discovered something so deep, so magnificent, so profound, that it blew away everything I had ever experienced before. Period.





I have taken DMT thousands of times. I never had two trips that were the same. Mostly I had good trips—only a few were unpleasant. But I figured out why; it was always a mistake in preparation, set, or setting. I began to investigate and plan how to best use this divine sacrament to find my place in the Grand Design. The best trips always seemed to come when I was in the best place. If I had used *Cannabis*, alcohol, or amphetamine in the day preceding a DMT journey, I usually had the more unpleasant type of trip. Once after an intramuscular injection of 60 mg of DMT, following a bit of *Cannabis* use, overeating junk food, and an inappropriate setting, I had a stressful period building up to the trip's peak.

It put me right into a field of pretty cartoon flowers, with little faces waving their petals and leaves in unison, singing together, "You know that this is not the way to use DMT." I looked up and saw the monolith from *2001* hovering above me, massive and dark; then instantly it came crashing down on me again and again, beating me down and spasming my whole body with cramps. I crawled to the toilet to puke huge amounts of vomit. The toilet bowl was crawling with mysterious interlocking hieroglyphs that seemed to be the keys to the universe. This was a clear message to enter into the DMT space with my system clean and no hectic social scene going on around me.

Another time I had been travelling in México, and wound up on a deserted beach in Zihuatanejo, leaning against a huge rock. I was tired, and I had just had a fight with my wife. I went for a walk and sat down against this rock at the end of the beach to smoke some DMT. It was a dark night, and a distant street light cast a wan light over the sand, as soft sounds of the jungle surrounded me. I lit up my DMT pipe and took 3 or 4 tokes. Suddenly, I shot upwards and was at an upscale cocktail party. The colors were rich and enchantingly beautiful. The men were very big and handsome, dressed in well-cut suits. The women were gorgeous in gowns and cocktail dresses. They were gathered in groups of 4 or 5, discussing very arcane, deep, and interesting topics. I couldn't quite hear and my head barely reached up to their shoulders. I felt like a juvenile trying to crash an adult party. I was standing on my tip-toes, looking into one of these groups, trying to hear, when an intelligent-looking large fellow in a light grey suit turned to look at me. He regarded me with a benign expression of friendly sympathy and said, "You know you are too tired to be here." With a wave of his hand, he threw a lightning bolt at my feet. There was a flash of light, an explosion under me, and I was falling into a black void at whose depth I settled slowly, finding myself seated

cross-legged on the beach with the pipe in my hands. I was clear. I was completely unintoxicated, as though I had not smoked any DMT. I understood one of the many lessons that these guardians were to teach me over the years about the proper and most enlightened way to use the sacrament. Who are these creatures? Where do they come from? I don't know, but I have my ideas.

What is most important is that I recognize that I have touched a really beautiful place, the source of all creation and healing, and that the projections I see are beneficent beings spun out of consciousness—as everything is, but just on a higher plane of realization. On this plane, there is no "other," no subjective/objective—no duality at all; just convenient structures for teaching ourselves those sacred lessons that we have known, but forgotten. These guardians are a reminder of this knowledge, whose pattern is that of which we are also composed.

Perhaps you are finding this a little hard to follow, but at the same time it seems like common sense? I feel the same way. But some things just have to remain mysteries—we cannot analyze and dissect everything. At some point we have to put it back together. HUMPTY-DUMPTY wants to be whole again. When we constantly pull everything apart trying to see how it works, we may end up with only an understanding of how to destroy something. We can have piles of spokes, rims and axles, but the beauty only happens when we see the wheel rolling. The guardians are our inner Gods, teaching us from the well-springs of unity. That's my conclusion anyway. I have learned to listen to them and come to them clean and pure, and let the nectar of their approval bless my soul. This is what I have found with DMT through the experiences of myself and those of fellow psychonauts, in environments of support and love. The environment makes a big difference, as it does with all psychedelics.

DMT is the weaver. Whatever you give DMT, it weaves this into patterns. If you are a doctor sitting in a hospital room filled with people watching a "subject" and injecting said subject with DMT while people are acting out their roles of nurse, doctor, researcher, government representative, *etc.*, and your subjects have little alien robots, insects, reptiles or what have you, crawling all over them, probing and examining, is this *really* so strange? You are just seeing a DMT woven projection of the very environment you have created. What would happen if you changed the environment?





Suppose now, that instead of a hospital room with beepers and weird electromagnetic currents in the subliminal environment and medical personnel with odd motivations and curiosities, you were in a beautiful wooden house in the woods with a stream outside making gurgling and tinkling sounds. Inside there are friends in casual clothing—soft, tastefully-colored robes. Men and women dressed for a celebration, seated on velvet cushions on oriental carpets with candles and flowers, and beautiful music. Flowers in vases, mandalas, and wondrous paintings on the walls, aesthetically lit by natural and traditional lights, not fluorescents. A fire glowing in the hearth, multicolored fish swimming in an aquarium. Before you is a teacher who has decades of personal DMT experiences who is serving as your travel facilitator. You've prepared for days with yoga, meditation, and pure food. What kinds of trips do you think happen in this type of environment?

Instead of reptiles, aliens, and robot doctors, you have Gods, magicians, celestial and magical beings—intimating, winking, indicating, and even speaking to your inner being with lessons of love, healing, inspiration, and creation. You enter into the temple of the source of creation. Everything is enconced with magical, crystalline beauty. Your heart and mind fuse in loving understanding that heals the rifts in your heart. Tears of gratitude stream down your face, joy lights in your being. Everyone around you understands your bliss—you don't need a support group of fellow "subjects," so that you won't think that you are losing your mind. Perhaps this is the difference between unauthorized research and "authorized" research. What I wonder about is, what authority has the nerve to dictate to God? But before I get lost in a rant...

There is no danger of descending into some communal psychosis. We are already there! (Obviously, in case you hadn't noticed.)

Below the surface levels of subliminal advertising and purposeful disinformation, we can move toward truth. Below the level of our contradictory morals and values, and the walled labyrinths in our minds that keep them from explosive collision, we can move deeper towards the truth. Below our myths, below our method of splintered and fragmented communication called language, we can move still deeper towards truth. Below our culture and the conditioning embedded in our minds and egos, we can move deeper toward truth. Passing beyond all this, we penetrate the limits of perception and ride on the electric-energy-impulse highways at the center of our hard-wired biological construction; mov-

ing further towards truth, until we move past even this, and find ourselves joining ourselves in the cosmic hard-drive.

We have arrived at truth, and now we find truth is a mystery—a play of joy, creation, and energy. This is *Source*. This is the mystic touchstone that heals and renews. This is the beginning again. *This* is entheogenic.

Once I was chatting with JONATHAN OTT when I had dropped in on an ENTHEOBOTANY conference at Palenque. At the time I had been underground for about 30 years, and a fugitive for about 20. No one knew who I was. We were discussing sacraments, and I used the word "psychedelic." JONATHAN responded, "*We* prefer to use the word *entheogen*." I replied, "When it is used sacramentally, *then* it is an entheogen. Until then, it is just a psychedelic, or perhaps only just a drug."

*Intention* is everything. The more care and love and consciousness that you put into your preparation, the better the results, of course. But, if you knew completely what to do before the experience, you might not even need the experience. So this is an adventure into the unknown, an experiment or series of explorations in which there is a great deal of trial and error. We are moving into our own unique inner terrain, and it is difficult to find a set of instructions that will fit everyone perfectly. This is your uniqueness, your inner journey, your own quest for truth or answers that you have hidden away inside you. Everyone has those answers inside, but only those truly seeking self realization will have the courage to go beyond the veils to the center. Having made this journey many times, and mostly failing and wasting a lot of time, I would like to relate what I have found in the hope that this will help others to access the cosmic hard-drive and find some answers.

We live in a maze of conditioned responses and conflicting directives, our programmed biocomputer functions to produce a distracting nonstop wash of unconscious noise. Waves of voices, fears, thoughts, plans, ambitions, *etc.*, wash over us constantly. We follow these directives of our mind like robots. We don't think; we are *thought* by our minds. We are in a swamp of impulses and thoughts that never let us rest, and prevent self-realization (whatever that is).

This quest then, is about re-emerging from the swamp of forgetfulness and distraction in which we live, and being reborn in consciousness. Here there are no landmarks, no limits, no boundaries, no road signs. We progress in this nether landscape, this cosmic interiority, by accessing intuition, by





observing carefully all that happens, and by following penetrating vision. And above all, by following the heart. Intently, we listen for the single true voice that sings out from a unified heart and mind, beyond the infernal chorus of conditioned commands and conflicting directives. Let me backtrack a bit now.

Having set up one's space as aesthetically as possible (eliminating the possibility of any interruptions), one readies one's self for a DMT trip. Having followed the previous indications of peaceful set and setting, sensible diet, and totally supportive companions, one sits down and ingests the DMT. Here is what I have found: *DMT can be used to find answers.*

You can enter into the trip with a strong desire to find an answer to something that is bothering you, something you need to know, either in your practical life or to find a direction or vision to carry you forward on your spiritual quest. You can draw answers from the Akashic record in this DMT space. However, there are some problems and difficulties that have to be overcome. Let us consider some of these.

The contradictory programming and natural impulses that course through us are not just ideas. We are a unity, and the body, the heart, and the mind are all together on the most basic level. If there are any contradictions in you, it will manifest physically, emotionally, and mentally. You will be a little sick from this. Most disease is psychosomatic. This means that faulty programming manifests itself in sickness. This can happen by being in the wrong place at the wrong time, or by eating incorrectly, or being unmotivated to properly exercise and care for your body. This can cause an effect on your immune system (which normally protects you from invasion of foreign organisms).

DMT is a healer. It is a curing drug. DMT purifies your systems by quickly eliminating the toxins that have built up from unconscious living. If your gut is filled with junk food, you may spend your trip vomiting. DMT will clean you out. If you are coming down from too much smoking, drinking, eating, drugs, *etc.*, you may have to go through some unpleasantness, as DMT cleans your house with awesome efficiency. Even having mental conflicts and worries will produce toxins that need to be cleaned out. This can take some time, and since DMT is of fairly short duration, you may be down by the time this is over. So DMT can be used for curing and it can be used for getting answers. If you want the big answers, then you do not want to waste your DMT trips on junk food habits or whatever negative conditioning you want to

escape from. I have found that pretreatment with LSD and subsequent ingestion of DMT works very well in this regard and produces an impressive *synergistic* effect. For example, 200 ug of LSD followed by 60 mg DMT HCl or 80 mg DMT fumarate IM in the tenth hour works very well. Or simply smoke the DMT base until you disappear. No *Cannabis*.

All of the psychedelics are curing and purifying agents. What happens with this combination is that by the time you reach the tenth hour of an LSD trip, most of the pushing through the envelope and inner cleansing has happened. LSD is not as acutely dramatic as DMT is. It lasts so long though, that the inner cleansing can happen. When this stage is reached, then you can approach the DMT experience more efficiently and access deeper levels of understanding and realization without wasting valuable DMT clock time on gross clean-outs. IM injection need not be the only route; smoking the DMT can work quite well also. Three or four good tokes will usually do the trick. If you do it in the eighth or tenth hour of your acid trip, you can move right into the DMT levels as I have experienced them. My experience has shown me three distinct levels. The first level is the region of incredible design. Multi-colored grids flexing and slowly twisting, carnivals of colorful patterns, and little people peering through fences; hieroglyphs of arcane and hauntingly familiar aspects, but not quite decipherable. Floating spheres of lambent iridescence descending through diaphanous veils of woven infinity and passing away leaving a poignant feeling of missing, of not quite understanding, and aching to find the meaning behind it all. Although something is definitely indicating a deeper level, this region is incredibly beautiful and worth the trip just for this.

For a variety of reasons, probably youth, psychological readiness, and spiritual naïveté, I stayed on the level described above for hundreds of trips. Part of it was probably that there was no one who could teach me how to use this sacrament or had any idea how deep you could go with it. I had to blaze my own trails through my jungles of ignorance, conflict, and confusion. There was much I was not ready to accept, especially about myself. So I had to let DMT seduce me along the path of the vision quest, through beauty and mystery, until my rigid psychological structures and boundaries had relaxed enough and I had gathered enough courage to look beyond the veils of these incredible designs.

At some point I had gotten sated with all of these beautiful patterns and designs, and I understood that there was a much deeper level of knowledge that I could access. I had also





gathered my courage and was ready to look at myself in a deeper way and see how *I* was the only obstacle in my path. I became aware that self-realization meant going deeper, and all I had to do was give up this exquisite layer of beauty. I began to realize that these beautiful patterns and designs were disguises that protected my limited mind from seeing a deeper reality that would be disturbing until I had reached a stage of readiness. Of course, this understanding cued the arrival of that stage of readiness. I began to realize that all the designs were symbols of psychological states that were in this form because I didn't want to see that truth about myself yet.

Inside I said, "Let all these pretty baubles be gone, and let me see beyond," and immediately the beyond opened as the pretty designs disappeared. Suddenly, I was walking up a steep road carved into the side of a sheer, jagged wall of grey rock. On my right was the mountain, on my left a cliff that dropped straight down into a huge canyon whose other side was a range of these jagged mountains. I was hiking up this steep mountain to a higher place of knowledge. I had penetrated the veil of superficial distractions of the lower mind, and I was approaching the region of the higher mind—a land of magic and realization. As I trudged along this road I saw a gate—a huge ornate rusty portcullis beside which stood a small but very nasty looking beast with piercing red eyes, no

neck, large fangs, and an obviously very bad temper. This demon or demigod was without doubt the guardian to the gate of higher knowledge. Humbly, I begged permission, "May I please pass?" The guardian choked and snarled, then fixing me with a penetrating stare, nodded unpleasantly while he hauled laboriously on a chain that slowly lifted the gate. As I passed through, everything faded away and I was back sitting with the pipe in my hand. I was totally disappointed that I had gotten through the gate but had not made it to the magic land just beyond.

In my ignorance I did not realize that I had passed from level one to level two, and the gatekeeper was my initiation. This was the first of many encounters with various teachers who were all symbolic representations of an immanent state of realization of a higher order of understanding and interpretation.

Another time, I smoked and found myself in a beautiful wood-paneled and crystal-windowed room with easy chairs and couches all around. Next to me was an incredibly beautiful white-haired old woman crocheting doilies. The designs on the doilies were all symbols of the world's religions. I looked at her and said (without speaking), "Where is this place? What are we doing here?" It seemed like a very beautiful waiting room. She peered at me over her spectacles with

Mystic Eye 1997 used with permission of ALEX GREY. See www.alexgrey.com.



## JOIN MAPS!

Can you imagine a cultural reintegration of the use of psychedelics and the states of mind they engender?

Please join MAPS in supporting the expansion of scientific knowledge in this promising area. Progress is only possible with the support of people who care enough to take individual and collective action.

BASIC MEMBERSHIP: \$35; SUPPORTING MEMBER: \$100; PATRON MEMBER: \$250+ (Add \$15 for orders outside the U.S.) MASTERCARD and VISA accepted by phone, or through our secure server on-line at [www.maps.org/memsub.html](http://www.maps.org/memsub.html).

Memberships include a subscription to the quarterly *MAPS Bulletin*, which features articles, personal accounts, book reviews, and reports on conferences & allied organizations. As well, all new MAPS members who mention this advert will receive a free a copy of *The Secret Chief* by MYRON STOLAROFF!

MAPS has positioned itself at the center of the conflict between scientific exploration and the politically-driven strategy of the War on Drugs. MAPS is the only membership organization supporting this crucial research. The confidential MAPS mailing list is not available for sale or trade, and the *Bulletin* is sent in a discreet envelope.

**MAPS, 2105 Robinson Avenue (Dept. ER), Sarasota, FL 34232, USA**  
**(888) 868-6277, FAX: (941) 924-6265, [info@maps.org](mailto:info@maps.org), [www.maps.org](http://www.maps.org)**





her piercing blue eyes, and smiled at me kindly, patiently, while she indicated with a flicker. Suddenly it dawned on me—I was in God’s waiting room! All I had to do was wait to be called, and I could step through the door.

The beings and creatures I’ve seen have been curious and various, but they have never looked like anyone I’ve ever seen, nor any mythical creature from history. Nor did I ever feel that these creatures were extra-terrestrial. Although they were totally original and amazing, never did I feel that they were strangers. I recognized them immediately. They had a bizarre but faintly and curiously familiar feeling to them. I think that this is significant, in that the lesson is one of personal responsibility. These are our creatures created by the infinitely capable creative force to teach us about ourselves. They are mirrors that help us to do the difficult job of looking at ourselves, and remembering who we are. In the overworld and underworld of shamanic journeying to the beat of the shaman’s horse—the drum—we also experience passageways, guardians, and guides. The denizens of *these* netherworlds, although symbolic, do not resemble those of the DMT worlds—they differ. This mind we wear has infinite creative abilities.

Getting back to the ascent from level one DMT experiences to level two for a moment, I remember coming down from that trip thinking, “Boy, that was really a bit disappointing. Here I’ve found the gate, and been grudgingly passed through by some terrifyingly ferocious curmudgeon who I had best pass by humbly with folded hands because I inherently knew he could slap me down with a flick of a finger, and then I am on this same road and everything fades. DMT is too short—that’s the problem with it.” And so on, my mind went. That’s the way the mind is; it is always thinking *more is better*. So why didn’t I arrive at the promised land, and have all of my questions answered? The point I was missing was that I *had* gone through that gate. I had moved from a series of colorful hallucinations to a completely different place—going up to a higher place—and I had found the gate. And by an act of sincere humility, I had been permitted to go past this gate to a new level of consciousness, to which I had not had access before. This was a great thing, but the mind is such that it is always rushing hither and yonder, looking for a new distraction out there, that it misses the simple profundity that comes from looking inward. *I had passed through the gate*. Not only had I passed through the gate, I had *found* the gate in the first place! Such simplicity. The road was the same rocky road through a dangerous mountain, defiled on either side of the gate, so what was so great? This precious entry into a place

so fascinating was the entry into the inner world of spiritual messengers, the land of teachers. And I had figured out how to get there, all by myself. At the time I didn’t realize that. I just thought, “Here I am on that same rough piece of road.” It *was* the same road, but my attitude and intention had almost totally undergone some subtle and unconscious change (underneath that trite chattering mind that never shuts the fuck up), and on that road I had my first touch of the whisper of creation that underlies all things. This is to me the point about DMT. It can be a doorway to the Divine.

Used with the intention of contacting our inner creativity, we meet our higher selves. The higher the intention, the more devout the sincere supplication will be. While crying for a vision, the higher will be that aspect of self we meet. Properly prepared, we enter into a fluid multi-dimensional field of interpenetrating realities, which are all things to all people. On this path, when we are ready, we meet the Gods that live deep within all of us. In that meeting we experience intense recognition of the oneness of all things. We receive true and simple instructions. We experience such poignant realizations that we are swept away by the exquisite beauty and truth of this inner knowing, which is utterly undeniable.

Dimethyltryptamine is unique and extremely powerful. If I were asked what its most important attribute was, I would have to say that it is the doorway to the intensely personal temple of our own sacredness. It opens the doorway to the vastness of the soul; this is at once our own personal soul, and its intrinsic connection to the universal soul. When the underlying unity of this fictional duality is seen and felt, one experiences a completeness and interconnection with all things. This experience, when we attain it, is extremely beautiful and good. It is a song that rings and reverberates through the lens of God. Now we know why we were born; to have this intense experience of the sacred, the joyous, the beauty, and the blessing of just being alive in the arms of God.

So there it is. And it *is* there. The mystery. Beyond the known, beyond logic, there is the experience. Each one is a unique journey. There are way-markers, however, and signposts at every turn. And if we are but intelligent enough, we understand that the language of mystery is written on water. fleetingly, we glimpse the ordinary, and in that momentary flash—if we are quick enough—we see the doorway. When we see it, we must knock. Remember though, that there are no guarantees for the explorer; only the frontiers of consciousness and the blazing of new trails. ☉







# SOME ACTIVE *TRICHOCEREI* (PART III)

by K. TROUT

To conclude our discussion, we must mention the most obvious yet arguably the most important part of the process of identifying and propagating active clones. Namely, knowing what you have and what you bioassay. Without positive identification, bioassay results are of little value to anyone except the person who ate the plant. Proper identification involves several distinct issues:

## ASSIGNING NAMES AND SHARING IDENTITIES

While this should be simple, it is also very important. Plants should be designated as what they are and when/where they originated (or some other identifier assigned to those which assayed well but lack a good name). For example: *Trichocereus peruvianus* "Blue Form" J.L. HUDSON 1997 or more simply "*T. peruvianus* BF-JLH-97." The goal is not to rename all your cacti but rather to create a meaningful way to recognize, and eventually track, any clones in need of intensive propagation.

## MARKING AND LABELING

Marking plants can be tricky since they will often receive a lot of sun exposure. Labels can fade to complete illegibility within months to years. Pencil is a better alternative to pens or markers as it will last longer than either one. (Black wax pencil is also fairly durable but both it and pencil will need updating as they age.) Some plastic tags last much longer than others do but, if the reader can afford to do so, the use of aluminum or zinc tags is strongly recommended (scratch using a nail, pen or pencil). Wooden tags are favored by many but are only slightly more durable than most plastic tags once exposed to direct sun and the elements.

It may be advantageous to assign a unique tracking number to each clone by physically writing it on the plant itself. This will prevent lost tags from becoming unsolvable problems. The most permanent route available in a pen is "Industrial Superpermanent" SHARPIES (SANFORD'S item no.13601) These substantially outlast regular SHARPIES, which soon fade away if exposed to sun.

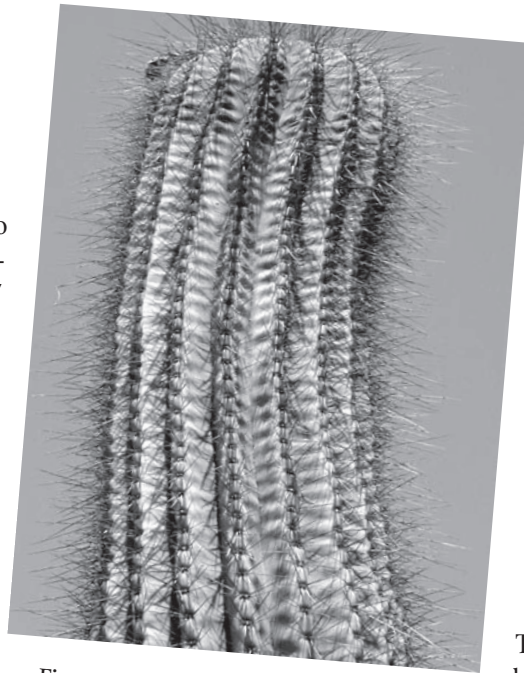


Figure 1: *Trichocereus werdermannianus*.

All labels should be periodically inspected and redone *before* the names vanish. Plant markings should be rewritten and plant tags should be replaced as rapidly as they start to fade or become brittle. Metal tags are more trouble-free so long as they do not get separated from the plant. The use of both permanent tags and direct marking of the plant is strongly suggested.

## MORE ACTIVE CLONES

The following have been proven by human bioassays to be in need of focused propagation efforts. Note that we have presented only a partial list

of the *Trichocerei* that are known to be active, and there is no reason to expect that dozens more species, varieties, and clones will not be identified and better understood in the future.

*Trichocereus werdermannianus* is a large and impressive columnar species. It has been renamed by some as *Echinopsis werdermanniana* but it is important for readers to be aware that there is also a far smaller, globular *Echinopsis werdermannii* that exists, which is a completely different plant. *T. werdermannianus* is often overlooked due to analytical results having been presented in the form of ranges of alkaloid concentration (AGURELL 1969B). While *T. pachanoi* was in the lower-most portion of the range that most assume to



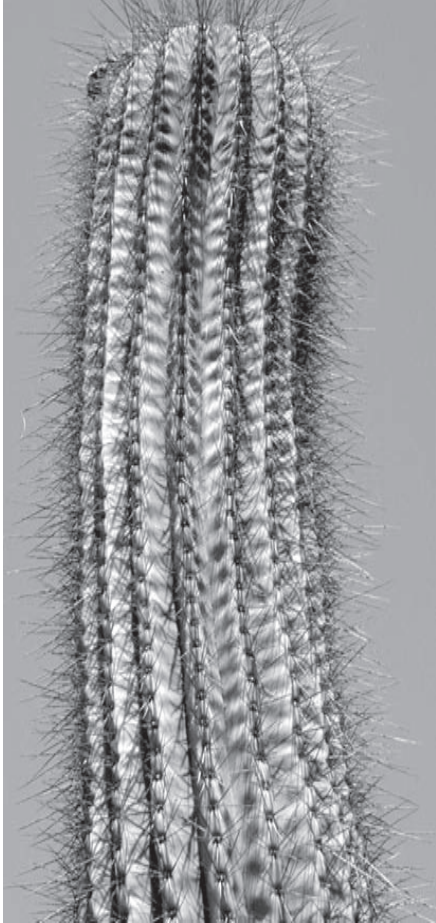


Figure 2 (above):  
*Trichocereus werdermannianus*

Figure 3 (below):  
*Trichocereus pallarensis*



indicate usefulness, *T. werdermannianus* was in the uppermost portion of the range below it (AGURELL 1969A). It has been reported in human bioassays to be extremely variable in potency and to range from inactive to 2–3 times the potency of *T. pachanoi*. It is presently believed that this is clone-dependent, an observation suggesting that identification and selective propagation of the most potent clones is in order. There also exists a claim that at least one *T. werdermannianus* strain is non-slimy.

*Trichocereus pallarensis* is another beautiful but rarely encountered species that has been found to be reliably potent. Lying in between *T. bridgesii* and *T. peruvianus* in appearance, it has been reported to be 2–3 times the potency of *T. pachanoi* in human bioassays. There appear to be few sources for the plant outside of the sales held at botanical gardens, but seeds are readily available through companies like SACRED SUCCULENTS, AZTEKIA, KOEHRES, and other European cactus seed sources. Germination rates have been good and the seedlings fast growing.



Figure 4:  
*Trichocereus pallarensis*





*Trichocereus* sp. TORRES & TORRES is a spiny pachanoid found by MANUEL and DONNA TORRES in northern Chile. It proved to be highly effective in bioassay. While not presently available in large numbers, it is being both propagated and sold to the general public. It too appears to be fast-growing and moderately hardy.

*Trichocereus* affinity *huanucoensis* is an unidentified and unnamed species that lies in between *T. huanucoensis* (which seems to have only mild stimulant activity) or *Trichocereus* cv. TOM JUUL'S GIANT HORT. (which seems to exist in at least two or more forms ranging from inactive to active). It is readily available in southern California as a large landscaping plant but almost always without any specific labeling. The activity of *T. aff. huanucoensis* has been proven in human bioassays.

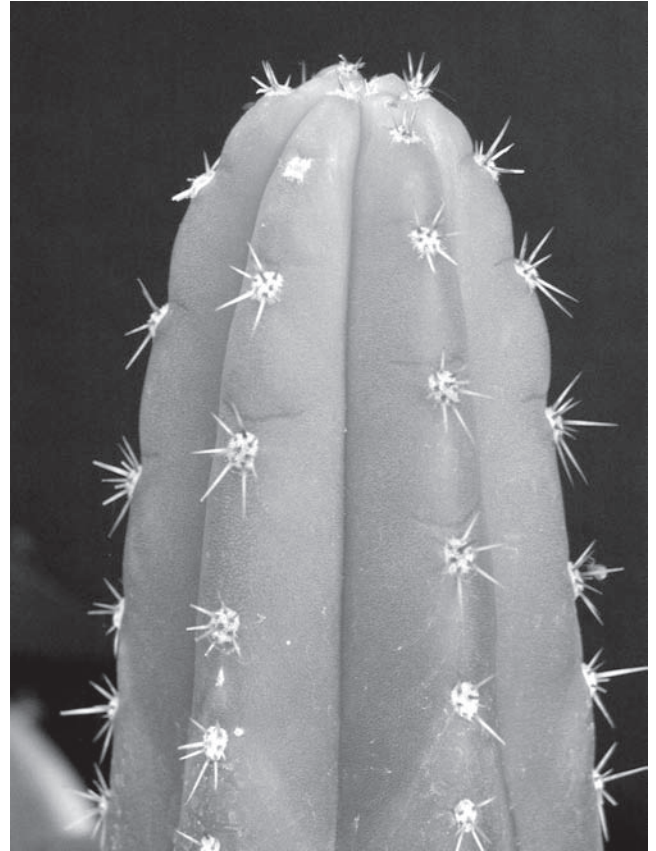


Figure 5 (above):  
*Trichocereus* sp. TORRES & TORRES

Figure 6 (left) and Figure 7 (below):  
*Trichocereus* affinity *huanucoensis*





While there are in fact many different *Trichocereus peruvianus* strains and forms, we felt it would be a good idea to show another truly excellent one. This fat, heavily-frosted, stout-spined *T. peruvianus* is similar to what appears in some major botanical gardens and has both large areoles, very bluish young growth, and large spines. Branches are commonly around 6 inches in diameter. Potency is said to be substantially greater than *T. pachanoi*.

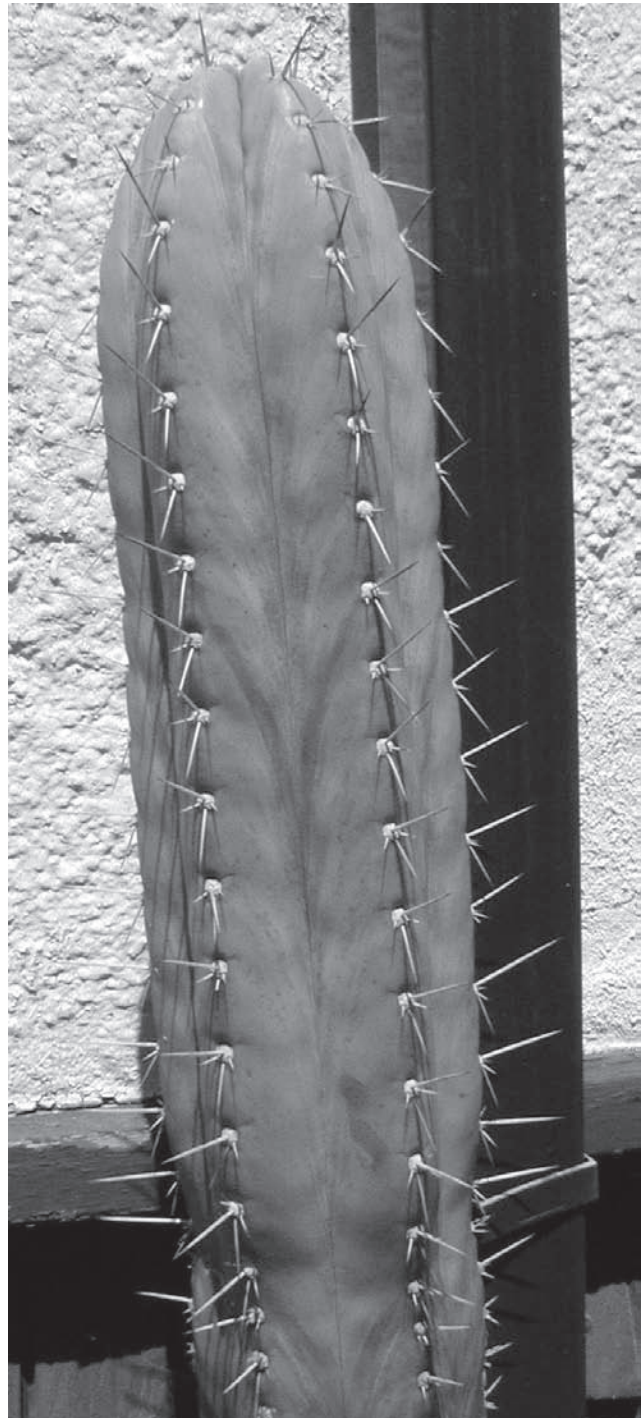


Figure 8 (above) and Figure 9 (right):  
*Trichocereus peruvianus*

## KAK-TALL-A-TREE

K. TROUT says:

*"Awesome plants!"*

*Essential additions to any Trichocereus garden."*

Tip cuttings \$35.00 per foot:

*T. peruvianus* #RS0001

*T. macrogonus* #RS0004

Rooted cutting in pot, \$25.00 per foot:

*T. bridgesii* #RS0005 "eusaporus"

All prices postpaid. Send well-wrapped cash or postal money order with names and addresses spaces left blank to:

**KAK-TALL-A-TREE**

3128 — 16th Street, #225

San Francisco, CA 94103





*Trichocereus* sp. LUMBERJACK is an interesting peruvianoid that originated as an unlabeled plant obtained some years ago at a LUMBERJACK hardware store in Sacramento. The grower encountering it was struck by its resemblance to a *T. pachanoi* with long spines and began propagating it. Bioassays eventually proved it to be their favored choice due to a potency greater than *T. pachanoi* and their perception of it producing a “cleaner” experience. This source and discovery of such active material should be carefully considered by our readers. A surprising number of active *Trichocereus* can be (and have been) found in precisely this way. Again, keep in mind that it is a good idea to “grow out” such plants for several seasons, using only new growth for bioassays, due to the common use of systemic poisons in commercial horticulture.

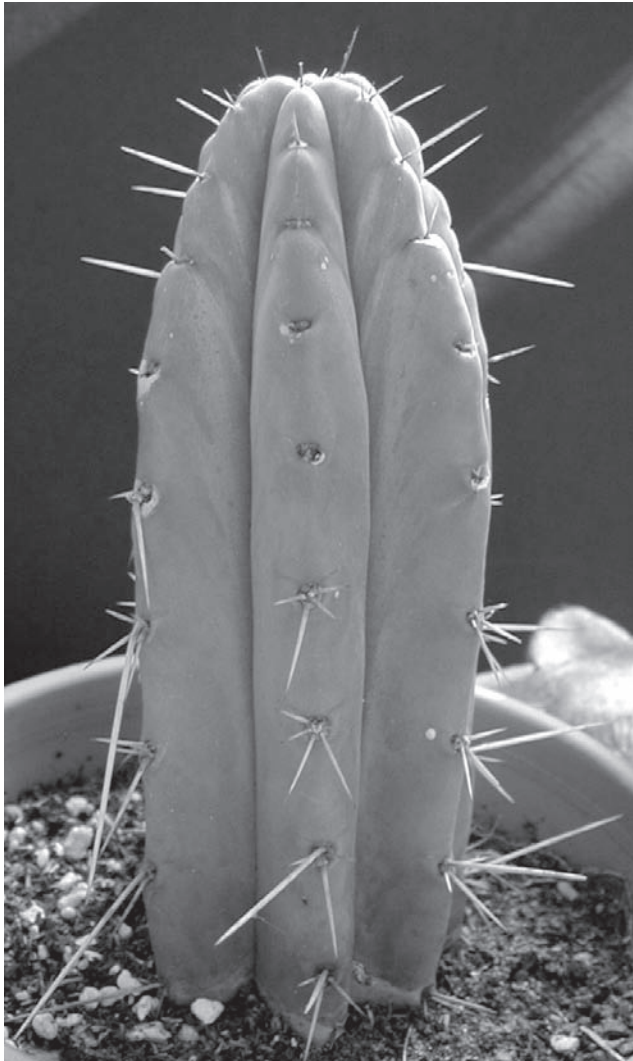


Figure 10:  
*Trichocereus* sp. LUMBERJACK

## RECORD KEEPING

Individual assignment of tracking numbers to each plant may create more confusion than it resolves. Nevertheless, several points need to be stressed. Assignment of special permanent designations to forever accompany specific clones or strains should only be for those clones proven potent and effective in human bioassays and these should be assigned by whoever is growing the plants that were bioassayed unless they had such a designation when they obtained them. Meticulous labeling and record keeping is not being suggested as a means to create tracking for any and all plants that will then find a place in commercial horticulture. However, keeping records about your plant acquisitions and notes on their cultivation can prove invaluable for your own needs. It is often of direct benefit to the individual to know what plants they have and where they came from. If they also know *when* they obtained their plants and their size, it is a simple matter to know how much growth occurred and how long it took.

A permanent record book or index card file is a simple way for most people to address this. Recording name, source, price paid, date of acquisition, size at time of purchase, and any comments concerning origin (your source’s source), ethnomedicine, or identification, or even questions about the validity of its retail labeling, can all prove of value later. If an index card file is used, this is easily updated and edited. It also is a valuable place to record such things as appearance of new growth, flowering dates, time to set seed, number of flowers in a given year and many other observations. Knowing potential flowering periods in advance is of great aid when planning hybridization. Similarly knowing when seeds were planted, how long they took to germinate, and what percentage of germination occurred, are quite valuable to a grower and nearly impossible to reconstruct if not recorded.

It is good to record every scrap of data and history that can be obtained about a plant at the time of its purchase. If the retail seller does not know details, try to get the name of the actual grower and ask them. While some sellers might initially hesitate when asked about *their* sources, most will rapidly become cooperative if they realize that the data is being compiled not to try and get a better deal but to know everything possible about a plant you have just bought from them. An approach that often can overcome a seller’s reluctance to share such information is to ask *them* to obtain such information on your behalf. (Most would rather that *you* searched for such data rather than doing it themselves but there are





exceptions.) Asking questions like:

- 1) Where did this plant originate from?
- 2) Can more of the same plant be special ordered from them?
- 3) Can I get a contact information for this company, to discuss the origin of their plants with them?
- 4) What is your name?

And then, when contacting the wholesaler:

- 1) What is known concerning the origin of this plant?
- 2) Are you aware of any voucher specimens of this plant that are housed in botanical collections?
- 3) Do you know the name of the person who first collected this plant or who first made it commercially available?

The answers to such questions can create a useful set of data to accompany the plant. Expressing a sincere desire for detailed information about a plant's history will normally be seen as an indication that one is a serious collector and can often aid in cementing new and valuable friendships as well as eliciting more information than would have been possible otherwise. There are few things a serious cactus collector likes to do more than to find another collector willing to "talk cactus." Such discussions may even open up new avenues of plant access not available to casual collectors due to the love of serious cactus growers to trade cuttings of *their* personal rarities in exchange for the rarities of other collectors.

## SHARING BIOASSAY DATA AND CLONES

This is one of the most important yet trickiest aspects for the lover of psychoactive cacti. We would be much further along if there was not a blanket of deliberate and protective secrecy kept tightly wrapped around these plants by most of those who use them. This is understandable, as we would also be far worse off if there had been widespread promotion of these plants and laws had been passed against them. The perception of "drug problems" linked with several *Trichocereus* species directly led to their being dropped from the retail stock of several cactus companies. It is important to be cautious so that one does not create public perception of a new "drug problem" or cause other problems for the growers of cacti. (We would, however, like to ask our readers to stop asking us where to buy cacti. All they need to do is *look* and they may have success. Learning to recognize plants visually and

thus be able to purchase useful unlabeled cuttings or specimens is a valuable skill that can help one to be less reliant on a very few commercial suppliers selling known material. Visit [www.troutsnotes.com](http://www.troutsnotes.com) or [http://trout.yage.net/sc/Trichocereus\\_List\\_0.htm](http://trout.yage.net/sc/Trichocereus_List_0.htm) to see lots of examples in color.)

At the same time bioassay information (both positive and negative) needs to be shared with potential growers to enable them to make better decisions about what they deliberately propagate.

Web-based bulletin boards can provide a wealth of contacts who love growing cacti. Starting open dialogues and e-relationships could rapidly form small growers' networks sharing and exchanging both information and live plants. Caution is advised though, as law enforcement is known to use the web for intelligence-gathering purposes. All cactus lovers stand to benefit the most not by hiding a select few plants for their own use but rather by conscientiously sharing their knowledge and, most importantly, living material with others who can assist in increasing the numbers of their offspring.

With a little care, a delicate balance between protection of these plants and dissemination of knowledge about them can be maintained, and we can all ensure that a diverse range of the best plants have a lasting and mutually beneficial relationship with humans in the future. ☉



Figure 11: The RS0004 *Trichocereus macrogonus* mentioned in the first installment of this article is reported to be *non-slimy*, but other *T. macrogonus* strains can be. The "pot of snot" pictured above was shared with us by a reader requesting anonymity.





## AN ENTHEOGENIC ELDER'S VIEW OF MIND STATES II

by WILL PENNA

*WILL PENNA is a retired high school English and English as a Second Language teacher and department chair (1960–1995) who first took LSD in his fifth year teaching before it was scheduled, when a former student and his girlfriend knocked on his cottage door and offered him that fateful sugar cube. You can read about this and some of the effects on his next 30 years teaching in his article in the MAPS Bulletin Vol. X No. 3, "Psychedelics & Creativity" issue.*

First, I must give my reflections on this conference some background. I missed the many psychedelic confabs over the years until I finally participated in the two California celebratory gatherings for LSD's 50th in 1993 held in Santa Cruz and San Francisco. But having been thus initiated I jumped on the bandwagon and became a regular psychedelic scenester, attending events ranging from JONATHAN OTT's mega-conference in San Francisco, to the BPC México experience, to RALPH METZNER's ayahuasca conference, to the first *Salvia divinorum* conferences at BREITENBUSH, to the recent day-long STATE OF ECSTASY conference in San Francisco's Presidio. Naturally I also participated the first MIND STATES conference, held nearly four years ago at the same site as was this one was—the INTERNATIONAL HOUSE in Berkeley. So while I'm a psychedelic conference newbie, in these 12 or so years I have seen them flower much more than the professional conferences I attended as a teacher ever did over that span of 35 years. This is especially so of the MIND STATES events!

We are undergoing a kind of psychedelic renaissance. It's not like "the sixties all over again," as DJ GOA GIL says in OMANANDA's otherwise excellent video shown at the conference, *Liquid Crystal Vision*. But it definitely is a re-birth in

terms of the volume of psychedelic publications, breadth of psychoactive products, topics and directions, many generations and life-styles involved, myriad models of entheogenic eco-touring, and even, I suspect, money to be made. There's gold in them thar hills—and in the golden poppies that cover them. (Although I'm not concerned about the ranges of California's *Eschsholtzia californica* being raped and plundered as the Mexican state of Sonora's were some 25 years ago of *Lophophora williamsii*, after friends of mine and thousands of others followed the CASTANEDA imperative. On the other hand, have you—as I have—ever smoked dried California poppy flowers or used its root as an anodyne?)

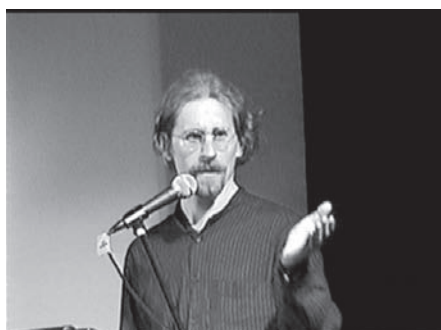
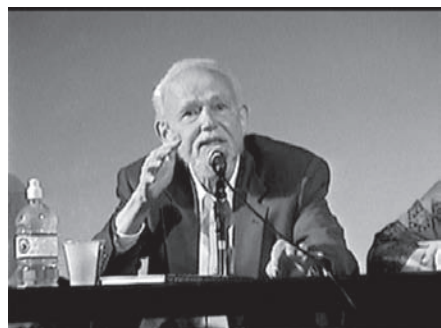
Entheogenic conferences like this one are getting more "professional." We are hearing speakers who generally have honed better presentation skills; the timing of presentations and other activities move at a more satisfying clip; the variety and quality of products, activities, sellers and purveyors of services is broader and better; overall, the value one gets now has considerably more bang for the buck!

I find a more informed and conscious mix of conference attendees and participants. Some may complain that there's less unanimity than in "the old days," whenever those were. This seems to depend mainly on the age of the complainant: remember those halcyon days of the first magic gram, parties in the park, the Diggers, the Summer of Love, ecstasy clubs in Austin, going down the K-hole with you-know-who, etc., etc.? You don't? Well, then, you're hopelessly out of it and your opinion couldn't possibly mean diddley-squat! My response to this point of view is I find a much broader, more mature and more widely educated group than I did in those



MIND STATES II "Panel of Elders:" ANN SHULGIN, SASHA SHULGIN, LAURA HUXLEY, MYRON STOLAROFF and CYNTHIA PALMER





MIND STATES II “Panel of Elders”  
(continued, from top to bottom):  
ROSEMARY WOODRUFF LEARY  
& MICHAEL HOROWITZ,  
HUSTON SMITH,  
JEAN MILLAY,  
and M.C./moderator ERIK DAVIS.

days of yore. We are the people our parents warned us about and in becoming them we’ve learned a lot. After all, while I missed some of the earlier—and historic—conferences, I was there in most of those other scenarios from the early sixties on. The schmoozing is definitely a higher level of discourse, both among us who were there and with our elders and “younger.”

So what specifically of the speakers and other experiences at MIND STATES II? I can only give it highest marks in all the criteria I’ve listed above. There really was something for everyone. For example, while I still have trepidation about trepanation (surgically boring a hole in the skull for releasing pressure on the brain as a route to enlightenment), I stayed all through Lady FEILDING’s video of her trepanning herself. The streams of mainly guys fleeing the auditorium when the blood started flowing down her forehead reminded me of all the jocks who fled my college health class back in the late fifties when the birth of a baby film was shown! Another sort of stimulation was generated by ERIK DAVIS’s marvelous intellectual wrap-up of the generation that has passed since the cultural explosion of the psychedelic age. His exegesis and examples were brilliant and I’ll be looking for his presentation in print. JON HANNA delighted many of us with his beautiful slide show of psychedelic art. And the entertainments, the videos, the elder’s panel, and especially the music of DALE PENDELL and the ORACULAR MADNESS CHOIR, amazed me. However, it was two of the presentations that particularly stood out for me: KARL JANSEN’s and NICK SAND’s.

KARL JANSEN’s brilliant book on ketamine that just came out, *Ketamine: Dreams and Realities*, could—and, I think, should—be a model for a future book on *Salvia divinorum* as well as other substances that so far have not had such a treatment. Because of its wide spectrum and positively provocative and thoughtful content it is much more satisfying than the much-heralded but ultimately disappointing new book on DMT by RICK STRASSMAN, *DMT: The Spirit Molecule*. STRASSMAN’s book is limited by the reductionist scientific approach he takes and leaves the reader—especially the experienced reader—with little or nothing of personal value, while JANSEN’s book (and his presentation at MIND STATES II) is a rich treasure trove, especially for one familiar with his subject.

I was fascinated by JANSEN not only because of his focus as both a psychiatrist and a neuroscientist on ketamine, but also because of his frequent reference to TIMOTHY LEARY’s work and concepts as the basis for much of his own inspiration and work. At a time when many, even in our own community, especially some among the younger ones, look down on LEARY without having any awareness of the corpus or even the actual contents of his work, I was both surprised and enlightened to find how intimate JANSEN was with LEARY’s work, including *Neuropolitics*, *Flashbacks*, and others. JANSEN outlined how important a place LEARY’s neurologic concepts have played in his own research and practice. His presentation, and *Ketamine: Dreams and Realities*, are magnificent learning tools because he does not limit himself to the lab perspective as, for example, STRASSMAN’s recent book on DMT largely was. I believe that in JANSEN we finally have a bright trailblazer whose wide-ranging intelligence, education, experience, broad humane perspective, and—not least—lively humor are uniquely reminiscent of LEARY and his generation!







Convicted and imprisoned underground chemist NICK SAND's talk was on the value of adversity and its necessity in life for growth and enlightenment, which in his case meant more than 10 years of imprisonment. I wish I had a tape recording of NICK SAND's presentation, but I guess I'm just going to have to wait for the book. My impressions of him have broadened considerably. I used to think of him as someone mainly like his mentor, OWSLEY/BEAR, one of the first rank of psychedelic alchemists, hermetic and tending towards arrogance.

SAND read from his forthcoming autobiographical book on the positive power of adversity in changing his perspective without (in my view and I'm sure most listeners') dimming his determination, brilliance or significance in psychedelic culture. His basic thesis, developed through his many telling and poignant anecdotes from the last 15 years of his life, was one that some of us in our own life journey have become intimately familiar with in one way or another: that it is only

in the crucible of hard experience that we grow and transform in totally amazing and spiritual ways.

Listening to him was like being present to hear a NELSON MANDELA or a TIM LEARY after "justice" had been meted out to them! What an articulate—and now compassionate—man SAND is! I was bowled over as I never have been by the likes of a 'deep-pockets' CHOPRA or his new age ilk. Even before the standing ovation he received at the conclusion of his presentation, I knew many others present were both personally inspired and conceptually stimulated; I could feel it in the electricity of the silence and sense it in the upwelling I could feel in those around me. I look forward to reading the whole story when it appears in his book.

Thanks to everyone who made MIND STATES II a reality. I'll end this as all the alchemists ended their treatises: take this review *con grano salis!* [ED. NOTE: Or perhaps *con cubo sucrose?*] ☉



## CONSCIOUSNESS TECHNOLOGIES

JULY 19–22, 2001

A conference on the exploration of various techniques  
for accessing and navigating novel states of consciousness.  
Informative seminars, creative workshops, discussion groups, and more.



### NEW PRESENTERS ADDED!

K. TROUT is the author of *Sacred Cacti* and presently serves as technical editor of *The Entheogen Review*. He has written a number of books and smaller publications about the cultivation and chemistry of various plants. He is currently creating a taxonomic and visual database for the genus *Trichocereus*. See [www.troutnotes.com](http://www.troutnotes.com).

RICHARD and IONA MILLER co-authored *The Modern Alchemist* and are published in *Psychedelic Monographs and Essays*. Richard is also the author of *The Magical and Ritual Use of Herbs*. They can be visited at [www.nwbotanicals.org](http://www.nwbotanicals.org) and [www.geocities.com/iona\\_m](http://www.geocities.com/iona_m)

PAUL BARTSCHER and MICAH NILSSON founded Al-kemi ([www.al-kemi.com](http://www.al-kemi.com)), a company dedicated to the research and revival of Alchemy, the West's lost lineage of energy healing.

### PLUS

DALE PENDELL offers his unique blend of history, poetry, and science. DALE is the author of *Pharmako/Poeia* and the forthcoming *Pharmako/Dynamis*.

CLARK HEINRICK has been published in the journals *Integration* and *Eleusis*. He is author of *Strange Fruit: Alchemy, Religion and Magical Foods*, and co-author (with CARL RUCK and BLAISE STAPLES) of *The Apples of Apollo*.

PHILLIP FARBER is the author of *Future Ritual: Magic for the 21st Century* and *Breaks: The Adventures of Richard Nixon in the 21st Century*. He can be found on-line at <http://members.aol.com/pstuart>.

DJENABA is an advanced personal trainer, holistic health consultant, fitness counselor, advanced aerobics instructor, Tai Chi instructor, and yoga instructor.

DJENABA pursues fitness as a parallel course to healing modalities.

TODD ROETKEN is a long-time contributor to *The Entheogen Review* under various pen names. TODD leads us on a tour of the frontiers of neuropharmacology.

EILEEN KILGALLON demonstrates how sound, dance, and breath can be facilitators in the entheogenic experience.

JOHNNY APPLESEED was an early contributor to *The Entheogen Review* who has done ground-breaking work on North American ayahuasca analogues.

JIM RANSOM has a background that is so varied and eclectic, that he can only be described as a Renaissance man of the clown-shaman tradition.

THE CRYSTAL AWARENESS PROJECT will provide an evening of space music. CRYSTAL, owner of the GARDEN OF SCENTUAL DELIGHTS, also offers aromatherapy workshops.

Cost of the experience is \$350.00, which includes all seminars, workshops, and events, on-site camping, and three meals a day. Meals begin with dinner on Thursday the 19th, and end with lunch on Sunday the 22nd. Please specify if you would like vegetarian meals when you register. The conference site is a short drive from Sisters, nestled in the Deschutes National Forest. If traveling by air, Redmond is the closest airport (30 minutes away), or choose Eugene as your destination to enjoy a beautiful drive over the Cascades. To register send \$350.00 in check or money order to: I-9 RESEARCH, POB 1506 (Dept. ER), Sisters, OR 97759. Registration packet will contain more detailed travel information and a map to the conference site. If you have any questions or need more information, call or e-mail RICHARD NELSON at (541) 420-7038, [i9research@earthlink.net](mailto:i9research@earthlink.net). Also check out our web site at [www.charm.net/~profpan/ct](http://www.charm.net/~profpan/ct).



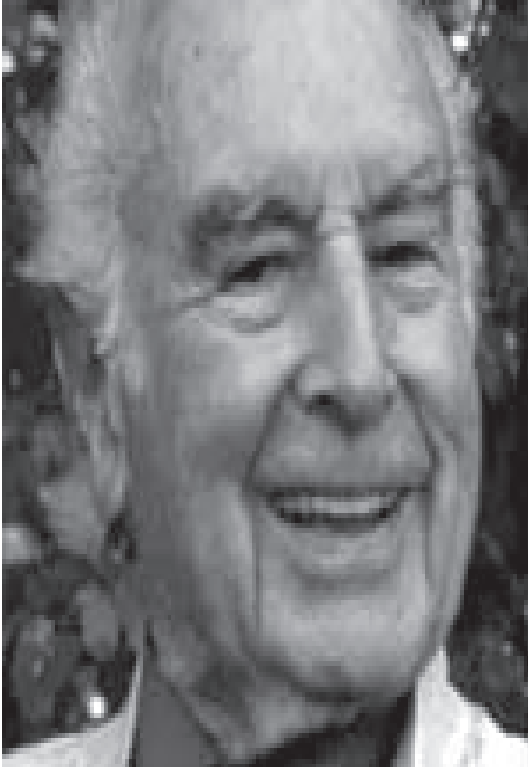


## ALBERT HOFMANN SPEAKS...

A commencement address presented by MYRON STOLAROFF  
at the MIND STATES II conference, May 25, 2001

---

Photo by KENT MARTIN, NFB



My dear friend MYRON STOLAROFF informed me about your conference MIND STATES II, and asked me if I would say some words to this meeting. Being a chemist and natural scientist, at the very beginning of my philosophical thinking I became interested in the problem between the relationship between the material and the spiritual world.

The spiritual and the material world are often regarded to exist as two separate realms, even to be existentially contradictory. But the opposite is true; they are complementary, forming all-embracing human reality.

The material world is the topic of natural science research. Deep insights were provided into the macrocosmos of the galaxies as into the microcosmos of the atoms and into the material and energetic mechanisms of life processes. This knowledge formed the basis for the development of technical industrial civilization. It would be difficult to accept that this was the true role of the natural sciences, namely to provide us with the comfort of industrial society, including the catastrophic ecological and social problems. I believe that the true, evolutionary value and importance of the natural sciences in the history of mankind consist in providing deep spiritual insights into the material cosmos, into the riddle and wonder of creation.

The Creator does not speak with words to His creatures. As PARACELUS, the great natural scientist, philosopher, and physician of the Renaissance said: "The Creation is the book, written by the finger of God, in which we should learn to read."

The chemical and physical mechanisms of life processes are described—not explained—by natural scientific investigations. If these investigations are meditated upon, they will fulfill us with astonishment and awe.

As an example, take the elucidation of the process of seeing. It shows that in the outer world no colors exist; the colored picture of the world is formed inside, on an inner screen, in the consciousness of the individual. Every individual bears inside his self-made, private picture of the world. The Creator used a trick: letting us experience different lengths of electromagnetic light waves as different colors, in order that we may enjoy the beauty of a colored world.

Natural science has disclosed innumerable examples of such tricks which prove that the Creation is designed to make mankind happy. In a meditative state of mind we become conscious of this grace.

Looking over the top of my typewriter on a meadow strewn with yellow flowers, I send cordial regards and best wishes for a joyous and fruitful meeting.

Yours,

*Albert Hofmann*





# EVENTS CALENDAR

## MDMA/ECSTASY RESEARCH JULY 19–20, 2001

MDMA/ECSTASY RESEARCH: ADVANCES, CHALLENGES, FUTURE DIRECTIONS is sponsored by the NATIONAL INSTITUTE ON DRUG ABUSE and NATIONAL INSTITUTES OF HEALTH, and will be held at the NATCHER Auditorium, on the NIH campus. More info. can be found at [www.nida.nih.gov/Meetings/MDMA/index.html](http://www.nida.nih.gov/Meetings/MDMA/index.html).

## PSYCHOINTEGRATOR PLANTS JULY 22–31, 2001

This seminar focuses on ayahuasca, visionary art, psychotherapy, ethnobotany, body work, and healing massage. Spend ten days in the Amazon rain forest of Brazil, and learn to develop a heightened awareness through modified states of consciousness. There will be lectures on Amazonian and African ethnobotany and anthropology, ritual plant ceremonies with ayahuasca, group sharing, creative art work expression, Chi Kung practice and healing massage and body reading. Presenters include LUIS EDUARDO LUNA, SILVIA POLIVOY, GIORGIO SAMORINI, ANTONIO ESCOHOTADO, ISABELA HARTZ, MARIE BRAIN, and ALEX MARQUEZ.

Our lodge, located in the rain forest 1.5 hours from Manaus, has excellent facilities, phone, and a swimming pool. All rooms are double-occupancy, with air conditioning and private bath. For more info. e-mail [silviap@house.com.ar](mailto:silviap@house.com.ar).

## PSYCHOACTIVITY IN NEPAL SEPTEMBER 22–28, 2001 OCTOBER 1–7, 2001

NEPALESE SHAMANISM, TRANCE AND PSYCHOACTIVE PLANTS, held September 22–28 and October 1–7, 2001 at the DHULIKEL MOUNTAIN RESORT in Nepal. This will be the first

conference ever held on Nepalese Shamanism. We wish to stimulate an exchange between the shamans of Nepal, with their knowledge and use of visionary plants, and Western scientists who research psychoactive plants throughout the world. Payments of \$1,500.00 in cash and money orders, only with registered mail, accompanied by the registration form, can be sent to: PSYCHOACTIVITY, Schinkelkade 59-61 (Dept. ER), 1075 VL Amsterdam, The Netherlands. Space is limited to 80 participants for each seminar; early registration is recommended! For more info. see: [www.psychoactivity.org](http://www.psychoactivity.org).

## ALTERED STATES OF CONSCIOUSNESS NOVEMBER 2–7, 2001

Held in Albuquerque, New Mexico, this conference will be an exploration of enlightenment,entheogens, shamanism and peak experiences. The theme of this conference is "Awakening Awareness through Sacred Technologies." Come investigate the space between ordinary and non-ordinary reality, expand personal awareness and participate in the exploration of consciousness. Presenters include HUSTON SMITH, STANLEY KRIPPNER, BROOKE MEDICINE EAGLE, DOUGLAS HARDING, BRUCE EISNER, ARTHUR DEIKMAN, STEVEN HALPERN, LAURA HUXLEY, BARBARA MARX HUBBARD, MARGOT ANAND, VICTOR SANCHEZ, JOSEPH RAE, TINA DE SOUZA, ROBERT ANTON WILSON, CHARLES TART, ADNAN SARHAN, RUSSELL TARG, KEN EAGLE FEATHER, ONYE ONYEMAECHE and many more.

Top researchers from Brazil, Russia, Mexico, Finland, Iraq, UK, France, Chile, Nigeria, all across the US, and from many indigenous traditions, will be contributing. Experience new dimensions of consciousness through dance, music, sound, meditation, fire walking, and other embodied explorations.

For more information, contact THE MESSAGE COMPANY (505) 474-0998, fax: (505) 471-2584, [message@bizspirit.com](mailto:message@bizspirit.com), [www.bizspirit.com/alteredstates](http://www.bizspirit.com/alteredstates).





# IN PRAISE OF “MINOR” ENTHEOGENS

by S. BEAR

If one pages through back-issues of *ER*, there are plenty of letters characterizing a wide range of substances as “non-entheogenic.” On various occasions, *Amanitas*, *Datura*, morning glory seeds, and other materials have been dismissed as merely “sedative,” “deliriant,” or just plain “inactive.” Apparently for a lot of readers, the only paradigm for entheogens is the LSD/mescaline/psilocybin model, with geometric visuals being the main clue as to whether the substance is entheogenic or not. Without debating what is meant by entheogen (for many in the world, wine is a sacred substance, and I myself have had some numinous experiences under its influences), I caution that this article is focused on substances that do not *precisely* fit the LSD/mescaline/psilocybin model. They are nonetheless, in my view, quite valuable for those who bring their minds and spirits properly prepared.

## ACORUS CALAMUS AND ACORUS AMERICANUS

I have heard about *Acorus calamus* (aka sweet flag) for years; it was frequently brought up in early issues of *ER*. Unfortunately, no one ever tested it at entheogenic doses. Most information about *A. calamus* as an entheogen can be traced back to HOFFER and OSMOND’s *The Hallucinogens*, where it is referred to by a translation of its Cree name of “rat root” or “muskrat root;” *wekas* in Cree. This report of entheogenic use reads, in its entirety:

The informant and his wife, a trained psychiatric nurse, were both sophisticated subjects with hallucinogens. They had taken LSD several times in well-controlled experiments at one of our research laboratories. They had both taken 10 inches of rat root 5 times and both agreed it produced an experience very similar to LSD (HOFFER & OSMOND 1967).

The report then goes on to attribute the psychedelic activity of the plant to the asarones. JONATHAN OTT refers to the plant, and *A. americanus*, but notes that it is far from clear—particularly in the later case—that asarones are responsible for any stimulant or psychoptic effects (OTT 1996; OTT 2001).

Indeed, the asarones appear to be responsible for the *sedative* properties of *A. calamus* when used in traditional Asian medicine, whereas in North America medicinal uses of the root consistently refer to its stimulant properties. *A. calamus* has been banned by the FDA as a food additive based on its content of beta-asarone (a known carcinogen), but it appears that the North American strains of the plant are often free of all asarones. Indeed, these North American plants have been designated as the distinct species *Acorus americanus* (PACKER & RINGIUS 1984; see also FOSTER & DUKE 2000). Nevertheless, “caution” when using these plants is advised, since some strains *may* contain beta-asarone. It has been suggest that certain diploid strains tested by the Germans are clearly safe, while others may be questionable (FOSTER & DUKE 2000). The picture is complicated considerably by the fact that European settlers may have introduced the European strain or species into the northeastern United States in the early Colonial Period, thus accounting for sterile triploids in the Northeast (MORGAN 1980). European strains are also sterile, and propagate only vegetatively.

Unfortunately, I am unsure how someone would go about procuring such strains. Instead I contented myself with wild-grown, dried North American roots offered by JLF. As it turns out, sweet flag roots vary quite a bit in diameter. After repeated weighings, I came up with an average weight of 1.095 grams/inch for the large sample I had received; if this is comparable to the material harvested by HOFFER and OSMOND’s informants, then their “10 inch” dose is comparable to about 11 grams dry weight.

*Acorus calamus* is very light and woody, and my initial attempts to chew it as in traditional North American use made it clear that I was not going to be able to consume 10 inches in this fashion. (Perhaps HOFFER and OSMOND’s informants used fresh root?) Nonetheless, even the consumption of 2 inches by direct chewing had a highly stimulating effect—the alertness engendered was comparable to a full pot of coffee, but without the slightly queasy feeling that large volumes of coffee can give. The taste is hard to describe, but it is very strong; ginger, pepper, and licorice are all called to mind, and it leaves a distinct buzzing sensation in the mouth.





For my first real test, I ground up 11 grams of the root in a powerful blender; once reduced to a powder I mixed it with water and quickly downed it. This is easier said than done; the volume is substantial, and it is akin to trying to drink down a 10-oz glass of sawdust mixed with water. Nonetheless, for those who are accustomed to downing *Trichocereus* in its various forms, this is a breeze. There was an immediate urge for the material to come back up, but the “nausea” was entirely psychological; within moments my stomach calmed, and then began to feel very good indeed. Sweet flag has traditionally been used to settle upset stomachs, and it continues to have this effect even at high doses.

Within 15 minutes I had my first “alerts,” and within half an hour I was feeling powerfully energized. Sweet flag is definitely a powerful stimulant, but is unlike any stimulant I have ingested before. It gives a swelling, euphoric feeling that is at the same time calm and very controlled. There is no twitching, no grinding of teeth, no edginess; it would be perfectly possible to sit and read a book or meditate. On the other hand, it would be even better to climb a mountain, go for a walk, or attempt difficult yoga postures. It is terrifically energizing, and it is clear why Native Americans employed it on long journeys.

Naturally, I went walking. My senses were heightened, and the visual effects were indeed somewhat similar to the early stages of LSD (and even more similar to mescaline); light was powerful, and natural features almost seemed to emanate light rather than simply reflect it. Lawns had a dazzling variety of greens, showing patterns that usually cannot be seen. I had that uplifted, exhilarated joy in every growing plant that is one of the hallmarks of a good day-trip for me.

The effects peaked at about 90 minutes after ingestion, and remained strong for about 3 hours. This has the smoothest comedown of any upper I have ever taken; the after-effects were minimal—there is no real crash, and none of the burned-out feeling that usually comes with over-stimulation.

I have since tried this plant several more times, sharing it with a friend on two occasions. I have increased the dosage by about 50%, up to 16 grams. Is it “like LSD?” Well, there are some aspects that are a little like LSD, but it is a friendlier substance—more akin to mescaline, with lots of energy and light, but without LSD’s edginess and unpredictability. (And I say this as a *fan* of LSD; I have taken it more often than any other drug with the possible exception of aspirin.) It lacks the insistent geometric elaborations of the LSD/mescaline/psilocybin clan, and the sky-rocketing chains of mental associations common to LSD are absent. Anyone who consumes this plant expecting to have an LSD-like experience will probably be disappointed.

That said, I would claim that at the dosages we have experimented with, *Acorus americanus* fits my definition of an entheogen. It is strongly psychoactive and provides alternate mental states that allow access to the sacred. It is a plant that I plan to cultivate and continue to use, and it is probably a very useful adjunct to the consumption of other psychoactive plants, since it tends to settle the stomach!

## KETAMINE: DREAMS & REALITIES

The Authoritative New Book  
by Dr. Karl Jansen  
published by the  
Multidisciplinary Association  
for Psychedelic Studies (MAPS)



“Karl Jansen’s book *Ketamine: Dreams and Realities* is a goldmine of information on this fascinating substance that combines in a unique way the properties of an anesthetic and a psychedelic. It is clearly written, well researched and documented, and presents a balanced and objective view point. The author’s broad perspective, which covers all the aspects of ketamine from pharmacology to its use at raves, makes this book interesting for clinicians and researchers, as well as the general public.”

– Stan Grof, M.D., author of  
*Psychology of the Future: Lessons From Modern Consciousness Research and LSD Psychotherapy*

“Indispensable reading for those with any interest in ketamine. Entertaining, thought-provoking, and thorough.”

– Rick Strassman, M.D., author of  
*DMT: The Spirit Molecule: A Doctor’s Revolutionary Research into the Biology of Near-Death and Mystical Experiences*

“It is an excellent book... a well done comprehensive review of the entire history of ketamine.”

– Evgeny Krupitsky, M.D., Ph.D.  
Pioneer researcher into the use of ketamine-assisted psychotherapy in the treatment of alcoholism and heroin addiction

\$14.95 + S&H

To order, call 1-888-868-6277  
or use the secure server at our web site.

Also available, MAPS’  
new edition of Dr. Stan Grof’s classic  
*LSD Psychotherapy*  
with an introduction by Dr. Andrew Weil  
\$12.95 + S&H

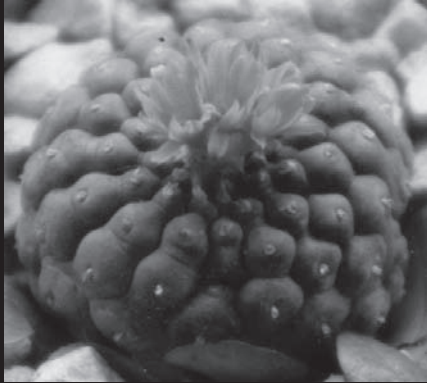
[www.maps.org](http://www.maps.org)





# TROUT'S NOTES

More than you need to know?



## SACRED CACTI, SECOND EDITION

422 pages, perfect-bound, with 40 illustrations \$39.95  
Detailed coverage of botany, chemistry, pharmacology,  
cultivation & utilization.

## THE CULTIVATION AND PROPAGATION OF CACTI

56-page booklet with 50 illustrations \$9.95  
Care, cultivation, propagation, and disease control of some  
selected cacti. Revised & illustrated excerpt from SC2.

## SUMMARY OF THE OCCURRENCES OF Mescaline

16-page booklet with 26 illustrations \$4.95  
List with yields and/or bioassay reports for the  
more than 70 species containing at least traces.  
Also includes notes of published errors.

## CACTUS CHEMISTRY BY SPECIES

74 pages, perfect-bound, with structural tables. \$19.95  
Comprehensive, extensively referenced summary of published  
analytical reports, included percentages and human bioassays.

## NARCOTIC & HALLUCINOGENIC CACTI OF THE NEW WORLD

By M.S. Smith, 90 pages, perfect-bound. \$17.95  
Summary of ALL species of cacti & other plants known as a  
"peyote" and the cacti used for medicinal or spiritual uses by the  
inhabitants of the Americas.

## CLOSET CACTUS CARE

By M.S. Smith, 14-page booklet with 11 illustrations \$4.95  
A concise, helpful instructions on growing cacti from seeds.

Shipping is \$6 for *Sacred Cacti*. All others \$3.50 for the first item  
and \$1 for each additional item. Bookrate is \$3 for first and \$1 each add.  
Non-USA orders see [www.troutnotes.com](http://www.troutnotes.com). Catalog \$1.  
Cash, check, or money order payable to Trout's Notes.

TROUT'S NOTES, POB 161061 (DEPT. ER), AUSTIN, TX, 78716

We can no longer sell to TEXAS residents.  
Please contact MIND BOOKS ([www.promind.com](http://www.promind.com))

At higher doses than I have used to date, it is possible that different kinds of effects would become apparent; after all, 75 mics of LSD is qualitatively different from 250 mics of LSD. To experiment with higher dosages, however, would probably require some sort of extraction of the active principle (potentially tricky, since we have no idea what it is!); one can only drink down so much sawdust. It is also quite possible that fresh roots may be more potent than dried ones, or that, as with so many psychoactive plants, potency varies with by strain and by time of harvest. In any case, this is a plant teacher with whom I plan to become better acquainted.

## ANADENANTHERA COLUBRINA

*Anadenanthera* seeds are the source of the South American entheogenic snuffs. The dominant alkaloid is bufotenine, whose entheogenicity has often been questioned, although the tide seem to be turning on this topic (OTT 1996; OTT 2001).

My brief experiments with using the toasted and ground seeds as a snuff were unpleasant, to say the least (and *A. peregrina* is often cited as being even more unpleasant (OTT 1999)). Perhaps I was unable to grind the seeds into a fine enough powder. In any case, despite definite and strong psychoactivity, the discomfort in my nasal passages was acute enough to make it unappealing to continue with snuffing experiments.

A source on the web ([www.shaman-australis.com](http://www.shaman-australis.com)), however, suggested that the seeds could also be ground and smoked—a rather obvious gambit, but one that had not occurred to me. This proves to be a very effective approach. The smoke from the seeds leaves a peculiar, rather unpleasant aftertaste, but there is no question about their psychoactivity via this route. One-third to one-half of a toasted and ground seed is plenty to observe the effects.

The first impact is a powerful, but not necessarily unpleasant, body response. Whether this is interpreted as a body rush or as a body load may be a matter of taste and/or circumstance. On occasion I have experienced it as an exciting, almost orgasmic movement of energy through my body; at other times, it feels like I am being squeezed in the fist of a giant. In either case, the somatic effects are profound, and one can see why this *Anadenanthera* snuffs are often associated with dancing, movement, or outright collapse; this is physically very pushy stuff.





There can also be strong sensations of muscle tension or bodily tightness, and there may—I say *may*—be some of the blood-pressure-raising effects that are associated with reports of IV administration of bufotenine. (I haven't been in a position to measure my blood pressure change, but it certainly feels like it is being pushed upwards.)

Beyond this, there are strong visual distortions and color changes, with major transformations in light and shadow, but not—at least not at the doses I have utilized to date—any strong geometric patterning. There is considerable closed-eye visual activity, but this is also big, rounded, and amorphous in nature—more like the organic elaborations of *Amanita pantherina* or *Salvia divinorum* than an LSD-like experience.

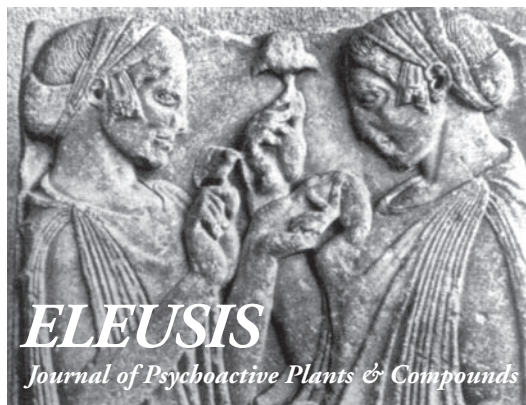
When the body energy slows down, the mental effects become more pronounced, and states of deep thought or hypercognition can occur, like the late stages of a mescaline experience.

Recently a very experienced fellow psychonaut alerted me to the interesting synergistic effects of *Anadenanthera colubrina* smoked in combination with 5x *Salvia divinorum*. I have since experimented with smoking blends of these two, and can testify that the mixture is both potent and in many ways more profound and pleasant than either smoked separately. The *S. divinorum* gives extra reach to the experience, but the *A. colubrina* seems to ground the body strongly so that a lot of the *Salvia* weirdness is better contained.

Once again, this is not a plant that fits the standard “Western” entheogenic paradigm (although there is plenty of experience with it in traditional South American cultures), and the smoking route is non-traditional. Mixing the seeds with *Salvia* is unlikely to have any historical precedent. Nonetheless, I think both the smoked seeds and the smoking mixture have potential in the hands (or, rather, lungs) of experienced explorers. Proceed with caution, however; this is uncharted territory, and the possibility of adverse blood-pressure effects should be kept in mind.

### **SALVIA DIVINORUM, LIQUID EXTRACT**

Smoking *Salvia divinorum* (particularly the 5x and 10x concentrated versions) has become the most common means of administration, despite the fact that it is not traditionally



#### **N. 4, NEW SERIES, 2000, 186 PP.:**

G. SAMORINI: A Contribution to the Discussion on the Ethnobotany of the Eleusinian Mysteries

P. WEBSTER, D.M. PERRINE, C.A.P. RUCK: Mixing the Kykeon

M.B. NICHOLS: The Fly-agaric and Early Scandinavian Religion

M. HIRST: Root, Dream and Myth. The Use of the Oneirogenic Plant *Silene capensis* among the Xhosa of South Africa

B. THOMAS: Psychoactive Plant Use in Papua New Guinea

B. THOMAS: Psychoactive Card XIII: *Boletus manicus* HEIM

M.P. BOCK: Maori Kava

#### **N. 5, NEW SERIES, 2001, 160 PP.:**

*Special issue edited by M.C. TORRES and AGUSTIN LLAGOSTERA: Archaeology of Hallucinogens in the Andean Region*

M.C. TORRES: Forward

D. SHARON: Ethnoarchaeological Evidence for San Pedro (*Trichocereus pachanoi*) Use in Peru

J. BERENGUER: Evidence for Snuffing and Shamanism in Prehispanic Tiwanaku Stone Sculpture

J.R. CHACAMA: Tabletas, tubos y espátulas. Aproximación a un complejo alucinógeno en el área de Arica, extremo norte del Chile

A.M. LLAGOSTERA: Archaeology of Hallucinogens in San Pedro de Atacama (Northern Chile)

N. HERMOSILLA: The People of the Tumi, the Condor and the Jaguar: Psychoactive Plant Use in the Loa River Basin, Atacama Desert

F. FALABELLA, M.T. PLANELLA, B. TAGLE: Pipes and Smoke Tradition in the Prehispanic Societies in Early Ceramic Period of the Central Region of Chile

M. GAMBIER: The Southernmost Archaeological Evidence for Snuffing in the Central Andes

*A two-issue subscription is \$50.00, payment sent to:*

**TELESTERION**  
via De Amicis, 32  
40040 Dozza BO

[eleusis@telesterion.it](mailto:eleusis@telesterion.it)

ITALY

<http://www.eleusis.ws>





used in this fashion. When taken at dosages sufficient to produce a strong experience, most users find the weirdness coefficient to be extremely high. Those who have tried the more traditional quid approach, on the other hand, have usually found it to be a smoother, more user-friendly ride—but many also find it to be difficult to chew the needed volume of bitter plant material (or lack access to quantities of fresh leaf).

At his SAGE WISDOM web site ([www.sagewisdom.com](http://www.sagewisdom.com)), DANIEL SIEBERT offers a stabilized ethanolic extract of *Salvia divinorum* under the name “Emerald Goddess.” I purchased a bottle and have worked my way through most of it, and can vouch for its potency and effectiveness. It can be very strong indeed at higher dosages, but it seems to lack a lot of the vaguely threatening weirdness of high doses of smoked *S. divinorum*. The experience lasts longer than smoking, and effects can come in waves; sometimes when you believe that you are nearly back to baseline, you find the walls and ceiling suddenly going spherical again.

Much has been written cautioning against the casual use of *Salvia divinorum*, and almost all writers state that sounds can be highly irritating, and public places should be avoided. While I don’t want to encourage anyone to do anything rash—especially to get in any kind of public trouble that would draw attention to this substance—I have to take issue with some of this conventional advice. A greatly increased sensitivity to sound is undeniably an effect of *S. divinorum* for most people (no matter what the route of administration), but I and fellow travelers have found that this can result in a vast enhancement of music. We have concluded that this goes beyond the kind of increased music appreciation that occurs on other entheogens—*Salvia divinorum* actually seems to do something that increases hearing sensitivity, and this effect can linger for several hours (some report that it lingers through the next day).

With the liquid extract, I have been able to enjoy live music in an expanded state of awareness without any strong edge. Among other live music experiences, I was lucky enough to hear *Stravinsky’s* “Rite of Spring” performed by the *Los Angeles Philharmonic*—a truly soul-shaking experience under the influence of *Salvia divinorum* extract. I have also smoked *S. divinorum* before listening to live music, but find it to be a far less relaxed experience.

A word of caution, however. Any use of *Salvia divinorum* impairs coordination, and the degree of incoordination can fluctuate across time. You are certainly not competent to drive after taking *S. divinorum*, even if you are absolutely sure you are down. I also would not recommend concert venues that demand standing up or navigating crowds in the dark; mosh pits are out. But affairs with assigned seating, where you have a designated driver to bring you and get you home again, can offer a powerful experience.

Even if you decide that live music is not an option, I urge readers who use *Salvia divinorum* to experiment with recorded music—especially when ingestion is via liquid extract or the quid method. The Shepherdess turns out to be a music lover. ☉

## SHAMANIC SNUFFS OR ENTHEOGENIC ERRHINES

a new book by  
*Jonathan Ott*

A comprehensive review of diverse insufflated plant-preparations used as shamanic inebriants, primarily in South America, where such have been studied in greatest detail.

The first three chapters focus on the three major classes of snuffs—*cebill/cohoba/ñopo*, prepared from triturated seeds of *Anadenanthera* trees (legume-family); *epéna/hakúdu/a/yá-kee*, derived from bark, bark exudates and extracts of *Virola* trees (nutmeg-family); and that most important, and geographically-widespread sort derived from *Nicotiana*, or tobacco-leaves—and detail the history, ethnobotany, and chemistry of each.

A fourth chapter features 57 monographs of lesser-known types of ethnomedicinal snuffs, covering some 134 species, including many ill-studied African shamanic snuffs, and a *vademecum* of 16 stimulating and hunting-enhancing snuffs for hounds and horses!

The final chapter presents the results of the author’s pharmacological modeling of these three major classes of shamanic snuffs: 26 psychonautic bioassays of bufotenine, 17 of 5-methoxy-dimethyltryptamine, and 17 of nicotine, which are shown to represent the major psychoptic principles of intranasal, sublingual, oral, fumatory, and intrarectal shamanic inebriants of *Anadenanthera*, *Virola*, and *Nicotiana*, respectively. The long-extinct Taíno snuff-culture is sensually evoked by a passionate prose-poem, and the book is documented by a 19-page bibliography of 465 sources; its wealth of detailed information made accessible by a 15-page index with 1341 entries.

Published by ENTHEOBOTANICA [Kronengasse, 11 / 4502 Solothurn, Switzerland / tel. 0041(0)32-621-8949], 2001. A limited edition of 1026 copies, hand-bound in leather, with cloth-bound slipcase, signed and numbered; with 1 color and 11 black-and-white illustrations; 160 pages. First edition price: US \$100.00 / SFR 180.00.







# THE EARLY HISTORY OF *SALVIA DIVINORUM*

by LEANDER J. VALDÉS III

Unless you believe that *Salvia divinorum* is the old Mexica (Aztec) psychoactive plant *pipiltzintzintli* (I don't), the story of this fascinating mint began in the late 1930s. When R. GORDON WASSON and ALBERT HOFMANN brought back material for CARL EPLING to identify (WASSON 1962, WASSON 1963; EPLING & JÁTIVA-M 1962), they ended a search that had lasted nearly a quarter of a century. Their party traveled through Oaxaca under the auspices of a famous Mexican anthropologist, ROBERTO WEITLANER (an Austrian by birth), who had been guiding expeditions to Oaxaca for decades (POMPA Y POMPA 1966). I've quoted everything relative to *S. divinorum* from each of the following rather rare references, translating to English where necessary.

In the summer of 1938, JEAN B. JOHNSON (WEITLANER'S son-in-law), visited the Mazatec town of Huautla de Jiminéz, Oaxaca, with a group of young anthropologists. He wrote a couple of articles based on their findings. The first one covered various aspects of Mazatec culture and language. In the section on curing and witchcraft he discussed the magic mushrooms:

Shamans, as well as other persons, use certain narcotic plants in order to find lost objects. In some cases **teonanácatl** is used, while in others a seed called "semillas de la Virgen" is used. "Hierba María" is similarly used. The Zapotecs use a plant called "bador", the little children, and the Aztecs used narcotic plants in a similar manner (JOHNSON 1939A).

"Semilla de la Virgen" is "the Virgin's seed," and "Hierba (or Yerba) MARÍA" is MARY'S herb; both refer to the VIRGIN MARY, the mother of JESUS CHRIST. In the second article JOHNSON covered the activities of Mazatec shamans in greater detail. It is an excellent and interesting source of information, being based on interviews with a shaman. Concerning the Mazatec trio of magic plants he wrote:

To find a lost animal or object, one takes some mushrooms at night. One commences to speak (after falling asleep). It is not permitted to keep an animal around which might cry out and disturb the sleeper, who goes on speaking while another person listens. The sleeper tells where the lost animal or thing is, and the next day,

there it is when they go to find it. In addition to the mushrooms, some people use a seed called "*Semilla de la Virgen*", others use "*Hierba María*" ...The use of various magical plants to find lost objects is not restricted to the Mazatec alone; the Zapotec use a plant called "*bador*, the little children," which is administered the same way as *yerba María* by the Mazatec. The leaf is beaten well, and a tea is made thereof. It is probable that the Chinantec use it, since it well known to those who live in the vicinity of Ojitlan. The Aztecs used narcotic plants in a similar way (JOHNSON 1939B).

*Bador*, or *badoh*, was later identified as the morning glory, *Rivea corymbosa*, and it is the seeds that are used, not the leaves (WASSON 1963). JOHNSON was killed in Africa during World War II.

BLAS PABLO REKO, like WEITLANER, was an Austrian expatriate. He was a doctor and naturalist, and often worked in collaboration with the anthropologist (REKO 1945; POMPA Y POMPA 1966). In his book on medicinal plants, he wrote:

I cannot leave unmentioned here another magical plant whose leaves produce visions and which the Cuicatecs and Mazatecs (of the districts of Cuicatlán and Teotitlán) call "leaf of prophecy." The loose leaves I have obtained do not allow its scientific identification at the present time (REKO 1945).

Teotitlán is in the Valley of Oaxaca, in the upper central part of the state. It is Mazatec country. Cuicatlán is the district directly adjacent to the southeast. A search engine such as GOOGLE™ can find you some good maps. As an aside, the credit for discovering the magic mushrooms is sometimes given to RICHARD EVANS SCHULTES (1939), and later to R. GORDON WASSON. Actually, at the time SCHULTES was in the Sierra Mazateca, working on his Ph.D. thesis (SCHULTES 1941). He was accompanying REKO, who had been puzzling out the mushroom mystery since 1919. During the late 1930s, it was REKO who sent specimens he had collected to various American taxonomists for identification.

WEITLANER, himself, was trained and worked for a while as an engineer, but later switched to anthropology after emigrating to México (POMPA Y POMPA 1966). He led numerous





expeditions throughout México and was an expert on the peoples of Oaxaca. While collecting data on the Chinantecs, he came across a person who gave him a lot of information about Mazatec healing rites, including the use of *Yerba de María*, or *Salvia divinorum*. The interview covering the mint went as follows:

#### 4. USE OF PLANTS IN HEALING

Asking Don S. about the mushroom *Teonanacatl*, which is found in Huautla de Jiménez, he said it wasn't used in Jalapa, but he mentioned another plant that was called Yerba de María.

The plant somewhat resembles yerba mora but its leaves are a little wider; only the leaves are used, and they are put in water. First they are rubbed (crushed) in the hands, the water is not boiled, and they are used for very specific means. When the *curandero* goes to the mountain to search for this plant, he has to kneel down and pray to it before cutting it. There are only two or three specialists who know this remedy. They aren't *brujos*, and they cut the plants only when they need them, after praying.

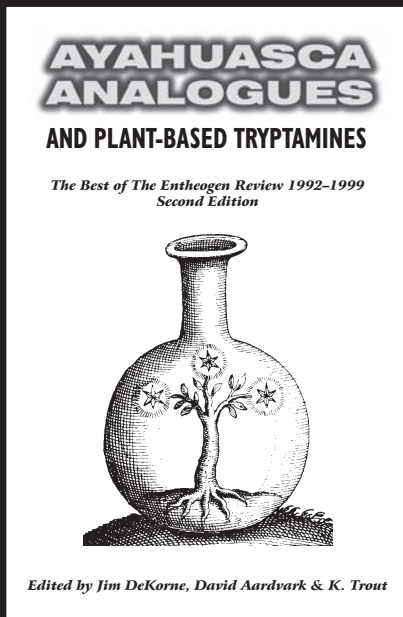
For example, if someone is ill, and the doctors don't know the disease, then with this herb they can divine the illness. The *curandero* who brings the leaves first asks the sick person if they are addicted to alcohol, for a person who doesn't drink is prescribed fifty leaves, but one who

does is prescribed one hundred. The ill one drinks the water in which the leaves have been squeezed; at midnight the *curandero* goes with them and another person to a place where there is no noise, as for example, a house where the sick person drinks the potion. They wait a quarter of an hour for the effects of the drug, and the sick person begins to describe the type of illness they are suffering from. The sick one finds themselves in a semi-delirious state, they speak as if in a trance and the others listen attentively to what they say, they throw off their clothing as if with the herb they could free themselves of the animals. [Note: *The reference to being infested with animals is a belief that "worms" or similar small animals can infect a person and be removed by a curandero who sucks them out.*] At daybreak the *curandero* bathes the sick person with the same water that they took, and with this they are cured.

It is said that this bath ends the intoxicated state of the sick person who has taken the herb.

When one is trying to uncover a robbery or loss, the *curandero* listens to what the person who has taken the plant says and in this manner the deeds are discovered.

There is a man called Felipe Miranda in Jalapa de Díaz who goes to the mountain every three to six months to collect the herb; he performs excellent cures and he is doing quite well, economically; they say he grows the plant, but he won't reveal what type of herb it is.



## NOW AVAILABLE!

"*Ayahuasca Analogues and Plant-based Tryptamines* is really great. Many questions I have had are being answered. It's such a little treasure. I have grown *production* botanicals a little myself, and not only is the shared research forum a total blessing and incredible time saver, but is relevant to chemical, biochemical, and botanical experiments I have run also."

— NICK SAND, former underground chemist and drug war prisoner.

*Ayahuasca Analogues and Plant-based Tryptamines* combines every entry from past issues of *ER* related to ayahuasca, ayahuasca analogues, and plant-based tryptamines. New editorial remarks provide fresh commentary and bring the text up-to-date. Chapters include: Ayahuasca and Its Analogues; Mushroom Ayahuasca; Phenethylamines and MAOI; Miscellaneous and MAOI; The *Passiflora* Genus; The *Phalaris* Genus; *Arundo donax*; *Desmanthus illinoensis*; *Mucuna pruriens*; *Phragmites australis*; *Psychotria viridis*; *Mimosa tenuiflora* (= *M. hostilis*); The *Acacia* Genus, DMT & 5-MeO-DMT; Pipes & Vaporizers; Book Reviews; Degree of Intensity Scale; a complete Bibliography, and a Botanical Index (238 pages).

\$23.00 (USA), \$26.00 (foreign), postpaid from:

The Entheogen Review, POB 19820, Sacramento, CA 95819, USA.





Later WEITLANER continued:

It seems odd that the use of the mushroom called *Teonanacatl* was categorically denied, when we know that in the Mazatecan capital of Huautla de Jiménez its esoteric use is very well known. As has been said, here it gives way to the plant known as *Yerba de María*.

Perhaps it may be of interest to point out the fact that a plant called *Yerba de la Virgen* is used in almost the identical manner in the Otomí town of Santa Ana Hueytalpan, in the region of Tulancingo, Hidalgo, according to Dr. J. Soustelle, who learned of it and wrote us. However, he didn't mention an auto-diagnosis as takes place in our Mazatecan town (WEITLANER 1952).

*Yerba mora* is black nightshade or *Solanum nigrum*. The illness *Salvia divinorum* is used to treat can be physical, psychological, or magical. There is a more detailed description of crushing the *Salvia* leaves by hand (VALDÉS *et al.* 1983). WEITLANER's article is excellent reading.

When I was in Mexico City in 1980, I visited the NATIONAL HERBARIUM to look at their collection of *Salvia divinorum*. I

learned that in 1957 the Mexican botanist, ARTURO GÓMEZ POMPA, while in the Sierra Mazateca collecting mushrooms for the drug firm CIBA, found a *Salvia* species known by the Mazatecs as *xka Pastora*. He noted that it was hallucinogenic (*alucinante*) and a dose was 8–12 pair of leaves. Flowering material was unavailable (floral description is almost always necessary to define a new species), so it couldn't be identified past the genus level. Unable to return to the area before WASSON and HOFMANN's visit, he missed the chance to get the credit for identifying *xka MARÍA Pastora* (GÓMEZ POMPA 1957; GÓMEZ POMPA 2001).

This, then, is what was known about *Salvia divinorum* before WASSON and HOFMANN set out to collect the magic plant. These old articles pose some very important unanswered questions. REKO noted possible use of *S. divinorum* by the Cuicatecs, and WEITLANER by the Otomí. These people live in areas surrounding the Mazatecan heartland, and they as well as the Chinantecs are long overdue for study. These old explorers used horses and mules for their traveling, I used a car and a jeep, but I'm sure that now one could do it all by bus, if he or she were brave enough (traveling on rural Mexican buses can be a real learning experience). ☉

www.peruvian-journey.com



Ethnobotanical seeds, plants, spores and cacti of ancient power and shamanistic value.



We carry Baby Hawaiian woodrose, Illinois bundleflower, Morning glory, Opium poppies, Lophophora species, San Pedro, Peruvian Torch, St Johnswort, Syrian rue, Wormwood, Tabernanthe iboga, Phalaris grass, Voacanga, Datura species, mushroom spores and much more!



For a catalog send \$1.00 to  
Peruvian Journey  
PO Box 553  
Penfield, N.Y. 14526

Shop online at [www.peruvian-journey.com](http://www.peruvian-journey.com)  
e-mail us at [seeds@peruvian-journey.com](mailto:seeds@peruvian-journey.com)

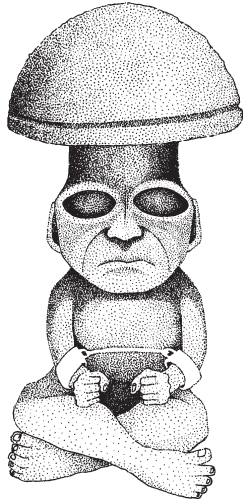




## SACRED MUSHROOMS AND THE LAW

by Richard Glen Boire

Foreword by Terence McKenna



A bold book exploring  
the legal substrate underlying  
shamanic mushrooms  
and their active principles.  
**NEW THIRD EDITION OUT NOW!**

\$12.95 postpaid (CA res. add 75¢ tax)

SPECTRAL MINDUSTRIES  
POB 73401-ER, Davis, CA 95617

RICHARD GLEN BOIRE is an attorney who specializes in divining the law constellated around ancient and modern shamanic inebriants. He is director of the ALCHEMIND SOCIETY ([www.alchemind.org](http://www.alchemind.org)), editor of the *Journal of Cognitive Liberties*, and author of *Marijuana Law* and *Sacred Mushrooms and the Law*. For more information on these publications send a long SASE to: SPECTRAL MINDUSTRIES, POB 73401 (Dept. ER), Davis, CA 95617, or visit [www.specmind.com](http://www.specmind.com).

## PHARMACO PROHIBITA:

### “*Pschedelia*” and the Politics of Terminology

by RICHARD GLEN BOIRE

As of mid-April, 2001, information has been circulating that there may be a significant change in the way psilocybian mushrooms are classified by the INTERNATIONAL CODE OF BOTANICAL NOMENCLATURE (ICBN), the official system of nomenclature used by botanists in all countries. In addition to establishing the names of plants, the ICBN covers fungi. As discussed in the third edition of my book *Sacred Mushrooms and the Law*, most—but not all—mushrooms that naturally produce the entheogenic substances psilocybin and psilocin are currently classified within the genus *Psilocybe*. However, not all species of mushrooms within the genus *Psilocybe* are psychoactive (BOIRE 2001). Rumor has it that the current taxonomy may be revised to create a new genus that will contain only those (formerly) *Psilocybe* mushrooms that are indeed psychoactive. In other words, if the change occurs, the genus known as *Psilocybe* will contain only non-psychoactive mushroom species, and the new genus will contain only psychoactive species that can produce psilocybin or psilocin.

The preamble to the ICBN notes the importance of maintaining stable, or unchanging, nomenclature, and states that changes to established plant or fungi names are disfavored. “The only proper reasons for changing a name,” states the ICBN “are either a more profound knowledge of the facts resulting from adequate taxonomic study or the necessity of giving up a nomenclature that is contrary to the rules.” It is not entirely clear what new “profound knowledge” about *Psilocybes* may now exist, or whether the existing nomenclature for *Psilocybe* is “contrary to the rules.” The proposed change is based on DNA analyses that may have pinpointed a genetic difference between *Psilocybe* species that can produce psilocybin or psilocin and those that do not. (Partial gene sequences of some of these *Psilocybes* are posted on the web at [www.ncbi.nlm.nih.gov/entrez/query.fcgi?db=Nucleotide&term=Psilocybe](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?db=Nucleotide&term=Psilocybe).)

From the law and freedom perspective, such a change in nomenclature is problematic. Currently, no state law (except California’s) or federal law specifically outlaws mushrooms of the genus *Psilocybe*. Instead the laws all proscribe the active principles psilocybin and psilocin, and prosecutors must argue that any mushroom containing those principles is an illegal “mixture” or “material” containing a controlled substance. Thus, when a person is arrested in possession of a *Psilocybe* mushroom, the prosecutor (if challenged by a savvy defense attorney) is not only required to factually establish that the mushroom actually contains a controlled substance, but he or she must also establish that mushrooms that naturally contain the controlled substance are properly considered “mixtures” or “materials” as those terms are used in the controlled substances laws. This is a pretty significant burden on a prosecutor and can lead to a defendant’s acquittal. Creating a new genus that contains only psilocybin- or psilocin-





producing mushrooms may spur legislation expressly scheduling any mushroom in that genus. The new genus would provide legislators with a tidy and targetable category, which they could easily add to the list of scheduled substances. Were this to occur, all the existing obstacles that stand in the way of a mushroom prosecution would be removed. Rather than require a prosecutor to prove that a mushroom actually contains psilocybin or psilocin and that it is properly considered a "mixture" or "material," the new nomenclature would only require a prosecutor to prove the identity of the mushroom as one contained within the newly scheduled genus.

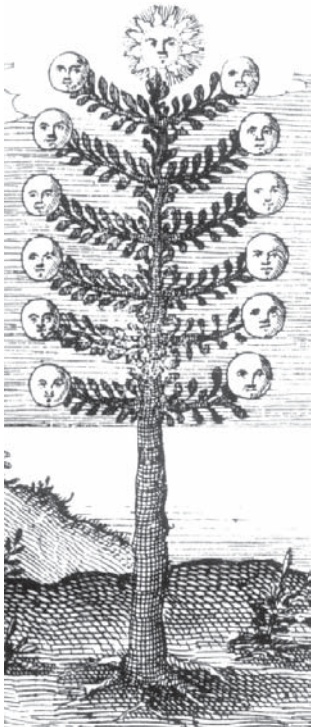
Further, if a new psilocybin-producing genus is created, and if it does spur scheduling legislation, the new legislation will likely also outlaw *spores* of the new genus (which do not, themselves, contain any controlled substances). This would be analogous to current law with regard to *Cannabis* plants. State and federal laws proscribe viable *Cannabis* seeds, even though they contain no appreciable THC.

Matters could be made even worse if the new taxonomic name gives an overt nod to the fact that the mushrooms are psychoactive. For example, at one point a reliable source told me that one name proposed for the new genus was "*Psychedelia*." While this name is, thankfully, no longer being considered, it is pretty clear that any similar name could paint a prominent bull's eye on the new genus for legislators to outlaw it.

Mycologist RYTAS VILGALYS, a professor of biology at DUKE UNIVERSITY, is said to be involved with the proposal for this taxonomic change. When *The Entheogen Review's* editor asked him for more details regarding this possible change in taxonomy, VILGALYS simply and somewhat mysteriously responded, "Nothing has been submitted, at least not yet. I can't say more than that."

Hopefully, the legal implications of any pending name change will be taken into consideration by any mycologists involved in such a proposal. ☉

## Journal of Cognitive Liberties



Each issue of the *Journal of Cognitive Liberties* reports on the latest threats to cognitive liberty: new court cases and legislation, law enforcement actions, and cultural closures related to entheogens.

More than just a law reporter, the *Journal of Cognitive Liberties* is a voice of inspiration and hope, a forum for expressing ideas on the value of visionary experience, and for discussing the politics, policy, and prospects of reintegrating full-spectrum thinking into modern society.

The *Journal of Cognitive Liberties* is sent free to members of the ALCHEMIND SOCIETY: THE INTERNATIONAL ASSOCIATION FOR COGNITIVE LIBERTIES. Members of this SOCIETY believe that the unique qualities of entheogens distinguish them from other drugs, and call for particularized legal treatment in keeping with society's highest traditions for protecting religious freedom, privacy, and basic human rights.

Basic membership in the ALCHEMIND SOCIETY is \$40.00 per year. Subscriptions to the *Journal of Cognitive Liberties* without membership in the Society are \$25.00 (USA), \$35.00 (foreign), for three issues. For more information, please visit our web site.

THE ALCHEMIND SOCIETY \* POB 74381 (Dept. ER) \* DAVIS, CA 95617

TOLL FREE PHONE: (888) 950-MIND \* [HTTP://WWW.ALCHEMIND.ORG](http://www.alchemind.org)





# FS BOOK COMPANY

**P.O. BOX 417457 DEPT. ER, SACRAMENTO, CA 95841-7457**  
**FREE SHIPPING! FAST SERVICE! DISCOUNT PRICES! WE'LL BEAT ANYONE'S PRICE!**

**MARIJUANA TITLES**

_____ MARIJUANA GROWER'S HANDBOOK, Ed Rosenthal, 261 pgs.....\$19 Spiral.....\$23
_____ MARIJUANA GROWER'S GUIDE, Mel Frank, Color Ed, 330 pgs.....\$18 Spiral.....\$22
_____ MARIJUANA GROWER'S INSIDER'S GUIDE, Mel Frank, 380 pgs.....\$18
_____ INDOOR MARIJUANA HORTICULTURE, Cervantes, Revised '93, 397 pgs.....\$20
_____ EASY MARIJUANA GARDENING, Ed Rosenthal, Full Color, 72 pgs.....\$14
_____ MARIJUANA BOTANY, Robert Connell Clarke, 197 pgs.....\$24
_____ MARIJUANA INDOORS, Five Easy Gardens, Jorge Cervantes, 142 pgs.....\$15
_____ MARIJUANA OUTDOORS, Guerrilla Growing, Jorge Cervantes, 142 pgs.....\$15
_____ MARIJUANA HYDROPONICS: High-Tech Culture, Daniel Storm, 118 pgs.....\$16
_____ THE KISS OF THE SUN, John Alexander, Full Color Throughout, 56 pgs.....\$10
_____ PRIMO PLANT, Growing Marijuana Outdoors, Mountain Girl, 96 pgs.....\$14
_____ THE CLOSEST CULTIVATOR, Ed Rosenthal, Expanded Edition, 113 pgs.....\$16
_____ DARE TO GROW YER OWN STONE, Alexander Sumach, 98 pgs.....\$14
_____ MARIJUANA CULTIVATOR'S HANDBOOK, Bill Drake, 224 pgs.....\$24
_____ THE EMPEROR WEARS NO CLOTHES*, 1998 edition, Jack Herer, 291 pgs.....\$25
_____ MARIJUANA GROWING TIPS, Ed Rosenthal, Cultivation Tips, 126 pgs.....\$12
_____ MARIJUANA FLOWER FORCING, T. Flowers, Designer Growing, 121 pgs.....\$16
_____ THE SINSEMILLA TECHNIQUE, Kayo, 134 pgs.....\$24
_____ CO2 TEMPERATURE & HUMIDITY, D. Gold, Edited by Rosenthal, 54 pgs.....\$12
_____ MARIJUANA QUESTIONS? ASK ED, Ed Rosenthal, 305 pgs.....\$19
_____ DR. ATOMIC'S MARIJUANA MULTIPLIER, Larry S. Todd, 73 pgs.....\$10
_____ MARIJUANA LAW, Richard Glen Boire, How to Avoid Busts, 271 pgs.....\$16
_____ ASK ED MARIJUANA LAW, Don't Get Busted!, Ed Rosenthal, 180 pgs.....\$14
_____ MARIJUANA MEDICAL HANDBOOK, Rosenthal, Therapeutic Use, 270 pgs.....\$16
_____ THE JOINT ROLLING HANDBOOK, Quick American, 61 pgs.....\$10
_____ MARIJUANA CHEMISTRY, Michael Starks, Hashmaking & Oil, 199 pgs.....\$22
_____ COOKING WITH CANNABIS: The Art & Science, Adam Gottlieb, 67 pgs.....\$10
_____ MARIJUANA BEER, How to Make Your Own Hi-Brew, Rosenthal, 53 pgs.....\$14
_____ HOW TO GROW MARIJUANA INDOORS FOR MEDICAL USE, 127 pgs.....\$20
_____ HOW TO GROW MARIJUANA INDOORS UNDER LIGHTS, 127 pgs.....\$22
_____ THE GREAT BOOK OF HEMP, Rowan Robinson, Hemp History, 256 pgs.....\$20
_____ HIGH TIMES CULTIVATION TIPS, From The Editors of HT, 128 pgs.....\$19
_____ HIGH TIMES GREATEST HITS, From The Editors of HT, 187 pgs.....\$14
_____ POT FOR PENNIES, M.J.D., Low Cost Hydroponic System 83 pgs.....\$20
_____ SINSIMELLIS TIPS*, Tom Alexander, Revised 1996 Edition, 269 pgs.....\$22
_____ MARIJUANA RECONSIDERED, Lester Grinspoon, 474 pgs.....\$19
_____ THE GREAT BOOKS OF HASHISH, Vol. 1 Book 1, L. Cherniak, 144 pgs.....\$95
_____ HASHISH: MAKE YOUR OWN, Robert Clark, 378 pgs.....\$29
_____ INVISIBLE MARIJUANA & PSYCHEDELIC MUSHROOM GARDENS, 136 pgs.....\$20
_____ CANNABIS SPIRITUALITY, Stephen Gaskin, 136 pgs.....\$10
_____ GARDENING INDOORS WITH ROCKWOOL, George Van Patten, 128 pgs.....\$15
_____ GROW DUTCH II, VHS Video, Ed Rosenthal & Alayn Lowell, 60 Minutes.....\$25
_____ SEA OF GREEN VIDEO, 60 MINS.....\$29 SEA OF GREEN BOOK, 89 pgs.....\$25
_____ SEA OF GREEN VIDEO VOL. II.....\$29 SEA OF GREEN VIDEO VOL. III.....\$29
_____ GROW MARIJUANA VIDEO.....\$29 HERBAL RELEAF VIDEO.....\$29

**PSYCHEDELIC TITLES**

_____ GROWING THE HALLUCINOGENS, Hudson Grubber, 81 pgs.....\$10
_____ SEX DRUGS AND APHRODISIACS, Adam Gottlieb, 84 pgs.....\$10
_____ BETTER SEX THROUGH CHEMISTRY, Morgenthaler & Joy, 224 pgs.....\$15
_____ LEGAL HIGHS, Adam Gottlieb, Psychoactive Plants & Herbs, 64 pgs.....\$11
_____ PSYCHEDELIC ENCYCLOPEDIA*, Peter Stafford, 420 pgs.....\$29
_____ PEYOTE AND OTHER PSYCHOACTIVE CACTI, Adam Gottlieb, 85 pgs.....\$10
_____ OPIUM POPPY GARDEN, William Griffith, Cultivation & Harvest, 77 pgs.....\$14
_____ PSYCHEDELIC UNDERGROUND LIBRARY, Ronin Publishing, 190 pgs.....\$24
_____ UR-INE TROUBLE, Kent Holtorf, M.D., Pass Drug Tests, 200 pgs.....\$20
_____ COCAINE HANDBOOK, David Lee, An Essential Reference, 201 pgs.....\$45
_____ PLANTS OF THE GODS, Schultes & Hofmann, 192 pgs.....\$23
_____ THE SCIENTIST, John Lilly M.D., Metaphysical Autobiography, 208 pgs.....\$15
_____ FOOD OF THE GODS, T. McKenna, History of Plants & Drugs, 311 pgs.....\$16
_____ THE PLEASURES OF COCAINE, Adam Gottlieb, 147 pgs.....\$12
_____ PSYCHEDELIC MONOGRAPHS AND ESSAYS #6, Thomas Lytle, 214 pgs.....\$20
_____ FROM CHOCOLATE TO MORPHINE, Dr. Andrew Weil, 240 pgs.....\$14
_____ PHARMACOTHEON* Jonathan Ott, Entheogenic Drugs, 640 pgs.....\$40
_____ PLANT INTOXICANTS, Baron Van Bibra, Psychoactive plants, 269 pgs.....\$17
_____ LSD PSYCHOTHERAPY, Stanislaw Grof, M.D., 352 pgs.....\$23
_____ THE SALVIA DIVINORUM GROWER'S GUIDE, Sociad Para La, 64 pgs.....\$12
_____ PSYCHEDELIC DRUGS RECONSIDERED, Lester Grinspoon, 385 pgs.....\$15
_____ THE SECRET CHIEF, Myron J. Stolaroff, 144 pgs.....\$11
_____ GHB: THE NATURAL MOOD ENHANCER, Ward Dean M.D., 192 pgs.....\$17

**CHEMISTRY TITLES**

_____ AMPHETAMINE SYNTHESSES, Otto Snow, Overview & Reference, 276 pgs.....\$33
_____ CONTROLLED SUBSTANCES*, Shulgin, 1992 Edition, 410 pgs.....\$95
_____ GRANDDAD'S WONDERFUL BOOK OF CHEMISTRY, K. Saxon, CD-ROM.....\$45
_____ OPIUM FOR THE MASSES, Jim Hogshire, Cultivation & Harvest, 112 pgs.....\$18
_____ LSD-25 & TRYPTAMINE SYNTHESSES, Otto Snow, 150 pgs.....\$23
_____ PSYCHEDELIC SHAMANISM, Jim DeKorne, Psychotropic Plants, 155 pgs.....\$22
_____ LAUGHING GAS: NITROUS OXIDE, M. Shedlin & D. Wallechinsky, 88 pgs.....\$14
_____ CLANDESTINE LABORATORIES, Jack B. Nimble, Revised 1994, 124 pgs.....\$20
_____ RECREATIONAL DRUGS, Professor Buzz, Lab "Cookbook," 160 pgs.....\$25
_____ ECSTASY: THE MDMA STORY, Bruce Eisner, Synthesis & Info., 190 pgs.....\$17
_____ PRACTICAL LSD MANUFACTURE, Uncle Fester, 115 pgs.....\$20
_____ SECRETS OF METHAMPHETAMINE MANUFACTURE, Fester, 246 pgs.....\$30
_____ ADVANCED TECHNIQUES / AMPHETAMINE MANUFACTURE, Fester, 189 pgs.....\$32
_____ TOTAL SYNTHESIS II, Strike, Meth. & Ecstasy Manufacture, 291 pgs.....\$38
_____ SOURCES, Strike, Reference of Supply Houses & Resources, 226 pgs.....\$30
_____ THE LITTLE BOOK OF ACID, Cam Cloud, 82 pgs.....\$12
_____ PIHKAL: A CHEMICAL LOVE STORY*, Alexander & Ann Shulgin, 978 pgs.....\$22
_____ TIHKAL: THE CONTINUATION*, Alexander & Ann Shulgin, 804 pgs.....\$25
_____ PSYCHEDELIC CHEMISTRY, Michael Smith, Lab "Cookbook", 200 pgs.....\$22
_____ HYDROPONIC HEROIN, R. Bunch, Grow Poppies without Soil, 94 pgs.....\$14
_____ CANNABIS ALCHEMY, D. Gold, The Art of Modern Hashmaking, 109 pgs.....\$12

**UNDERGROUND TITLES**

_____ THE ANARCHIST COOKBOOK, William Powell, Uncensored Ed., 160 pgs.....\$30
_____ PRIVACY: HOW TO GET IT, HOW TO ENJOY IT, Bill Kaysing, 128 pgs.....\$18
_____ THE PAPER TRIP, VOL. III, Eden Press, Master Guide to New Identity.....\$29
_____ I.D. BY MAIL, Eden Press, Get I.D., 20 Sources Fully Illustrated, 62 pgs.....\$25
_____ POOR MAN'S JAMES BOND*, K. Saxon, Weapons & Explosives, 476 pgs.....\$35
_____ HOW TO GET ANYTHING ON ANYBODY*, Lee Lapin, 263 pgs.....\$40
_____ GAWLIGHTING, How to Drive Your Enemies Crazy, Victor Santoro, 116 pgs.....\$15
_____ THE OUTLAW'S BIBLE, E.X. Boozhie, Your Legal Rights, 322 pgs.....\$20
_____ THE RIP-OFF BOOK, Victor Santoro, Con & Swindles, 200 pgs.....\$15
_____ REBORN IN THE U.S.A., Trent Sands, Expanded Third Edition, 165 pgs.....\$16
_____ DRINK AS MUCH AS YOU WANT AND LIVE LONGER, Beyerlein, 213 pgs.....\$15
_____ COUNTERFEIT I.D. MADE EASY, Jack Luger, A Complete Guide, 131 pgs.....\$16
_____ SECRETS OF A SUPER HACKER, Gareth Branwyn, 205 pgs.....\$20
_____ THE BIG BOOK OF SECRETS HIDING PLACES, Jack Luger, 128 pgs.....\$17
_____ HOW TO AVOID A DRUNK DRIVING CONVICTION, Judge X, 168 pgs.....\$15
_____ SCREW THE BITCH: DIVORCE TACTICS FOR MEN, Dick Hart, 186 pgs.....\$20

**MUSHROOM TITLES**

_____ THE MUSHROOM CULTIVATOR*, Paul Stamets & J.S. Chilton, 415 pgs.....\$28
_____ PSILOCYBIN MUSHROOMS OF THE WORLD, Paul Stamets, 245 pgs.....\$24
_____ GOURMET & MEDICINAL MUSHROOMS*, Paul Stamets, 592 pgs.....\$39
_____ GROWING WILD MUSHROOMS, Bob Harris, Beginners Guide, 88 pgs.....\$12
_____ GROWING SHIITAKE COMMERCIALY, Bob Harris, 88 pgs.....\$12
_____ PSILOCYBIN GROWER'S GUIDE, O.T. Oss & O.N. Oeric, 88 pgs.....\$16
_____ PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10
_____ MUSHROOM RESOURCE GUIDE: A Listing of 43 Mushroom Companies.....\$15
_____ MUSHROOMS PSYCHEDELIC FUNGI, Peter T. Fust, Ph.D., 127 pgs.....\$20
_____ SIMON & SCHUSTER'S GUIDE TO MUSHROOM, Gary H. Lincoff, 510 pgs.....\$15
_____ HALLUCINOGENIC AND POISONOUS MUSHROOMS, G. Menser, 124 pgs.....\$14
_____ MAGIC MUSHROOMS AROUND THE WORLD, Jochen Gartz, 129 pgs.....\$22
_____ MUSHROOMS DEMYSTIFIED*, David Arora, Best Field Guide, 976 pgs.....\$39
_____ ENCYCLOPEDIA OF PSYCHOACTIVE FUNGI, Jack Mendelson, 126 pgs.....\$20
_____ ALL THE RAIN PROMISES AND MORE, David Arora, Field Guide, 261 pgs.....\$18
_____ THE SACRED MUSHROOM SEEKER, Riedlinger, 283 pgs.....\$25
_____ PETERSON FIELD GUIDES: MUSHROOMS, Kent McKnight, 427 pgs.....\$17
_____ MEDICINAL MUSHROOMS YOU CAN GROW, Hajo Hadelers, 194 pgs.....\$25
_____ PSILOCYBIN PRODUCTION, Adam Gottlieb, Grower's Guide, 81 pgs.....\$10
_____ MUSHROOM GROWING MAGIC VIDEO (VHS), Homestead Book Co.....\$55
_____ F S BOOK COMPANY COMPLETE CATALOG, 40 pgs.....\$2

<http://www.fsbookco.com>  
**SECURE SHOPPING CART**

**PRICES INCLUDE FREE SHIPPING (USA)**

USA ALLOW 2-3 WEEKS FOR DELIVERY, OR FOR AIR MAIL ADD \$3 PER BOOK, ON MOST BOOKS: \*BECAUSE OF WEIGHT, DOUBLE THE SHIPPING RATE ON BOOKS MARKED (\*). CANADA ADD \$5, EUROPE ADD \$10, PACIFIC RIM ADD \$15, PER BOOK, FOR AIR MAIL DELIVERY, OR FOREIGN SURFACE MAIL ADD \$3 PER BOOK.

BOOKS ARE SHIPPED IN A PLAIN PACKAGE. ALL ORDERS ARE CONFIDENTIAL. WE DO NOT GIVE OR SELL OUR MAILING LIST. YOUR PRIVACY IS OUR MAIN CONCERN! BOOKS ARE SOLD TO ADULTS ONLY. CA RES. ONLY, ADD 7.75% TAX. CHECKS, MONEY ORDERS, VISA, MC, AMEX, DISCOVER & CHECK CARDS ACCEPTED. ADD A \$3 PRO. FEE ON CREDIT CARD ORDERS AND ORDERS UNDER \$15. (SUBTOTAL)

24 HR. FAX LINE 1-916-771-4201 FOREIGN CREDIT CARD ORDERS CALL 1-916-771-4204

**QUESTIONS 1-916-771-4203**



**CREDIT CARD ORDERS 1-800-635-8883**





# MOVING INTO THE LIGHT...

My introduction to ELIZABETH GIPS came when I read her book *The Scrapbook of a Haight Ashbury Pilgrim: Spirit, Sacraments and Sex in 1967/68*. What the book did best was to present honest snapshots of what it was like to be a participant in the spiritual questioning that blossomed in the '60s. While reading this book, I was surprised to find myself infected by the enthusiasm of the time. GIPS was always a warrior, fighting the good fight with love as her weapon of choice.

After reading her book, I began a correspondence with ELIZABETH via snail mail, but it rapidly moved into cyberspace, with e-mails flipped back and forth. A few times she invited me and my family to Santa Cruz for a visit and interview (she was constantly interviewing people "in the scene" for her radio show "Changes," which had been on the air since 1975). But it wasn't until 1997 that we actually met in the flesh, at the MIND STATES conference. I had asked her to provide the commencement address, which she was happy to do. I should mention that anyone who knew ELIZABETH, knew that she had a mind of her own and she wasn't afraid to express it. She hopped on stage and began the benediction by saying, "I need to start with a bit of a downer, because this particular forum of having a pyramid with somebody up on a stage telling all you bodhisatvas 'where it's at,' seems *really* anachronistic to me." Only ELIZABETH would lambast the very forum that she was participating in, and I had to wonder if this wasn't part of the reason that she accepted the invitation.

ELIZABETH contacted me when she was busted for growing pot, asking if I knew of a good defense attorney. (This was the first that I learned of *Cannabis* being a good treatment for irritable bowel syndrome!) Clearly, she said, her use was medicinal (even before the proliferation of medical marijuana

initiatives). Of course the charges got dropped; as with "Brownie" MARY RATHBURN, who wants to bust a little old lady? Nevertheless, gardening was a love of ELIZABETH'S, and it wouldn't surprise me to learn that she planted a few more seeds after the situation had blown over.

ELIZABETH was someone who cared deeply about the happiness of others. And even when she was sick on and off for the last years of her life, she still radiated happiness herself. I recall one time when she sincerely queried an e-mailing list, asking about what plants might be useful for someone who wanted to end her life. There was no sense of self-pity in the request for information, but rather a clear note of self-knowledge. Before she was too sick to be able to participate, she held a party celebrating her "life and death." And even from beyond the grave, I got a letter *and* an e-mail from her, saying good-bye.

It was an odd synchronicity that I heard of ELIZABETH passing away on the last day of the second MIND STATES conference that I produced in Berkeley. Our common interest in altered mind states allowed us to say hello at this event, and it was also where mentally I sent off my farewell wishes.

With her strong love of life and her activist bent, ELIZABETH was a living example of the MARGARET MEED quote: "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever has." And, as ELIZABETH herself said, "Be happy. It's in our happiness and our growth that we create change."

ELIZABETH, I am happy that I had the chance to know you.  
— JON HANNA



photo by BOB SHELLI





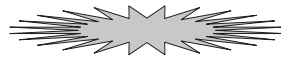
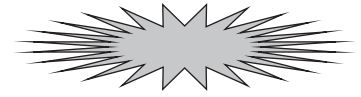
# BIBLIOGRAPHY

- AGURELL, S. 1969A. "Identification of Alkaloid Intermediates by Gas Chromatography-Mass Spectrometry. I. Potential Mescaline Precursors in *Trichocereus* Species," *Lloydia* 32 (1): 40–45.
- AGURELL, S. 1969B. "Cactaceae Alkaloids I," *Lloydia* 32 (1): (2): 206–216.
- BOIRE, R.G. 2001. *Sacred Mushrooms and the Law*, third edition. SPECTRAL MINDUSTRIES.
- EPLING, C. & JÁTIVA-M., C. 1962. "A new species of *Salvia* from Mexico," *Botanical Museum Leaflets HARVARD UNIVERSITY* 20(3): 75–76.
- FOSTER, S. & J.A. DUKE 2000, *A Field Guide to Medicinal Plants and Herbs of Eastern and Central North America*, second edition. HOUGHTON-MIFFLIN.
- GÓMEZ POMPA, A. 1957. "*Salvia divinorum* herbarium sheets," A. Gómez Pompa 87556 and 93216 NATIONAL HERBARIUM (UNAM), México, D.F.
- GÓMEZ POMPA, A. 2001. Personal communication 5/13/2001.
- HOFFER, A. & H. OSMOND 1967, *The Hallucinogens*. ACADEMIC PRESS.
- JOHNSON, J.B. 1939A. "Some notes on the Mazatec," *Revista Mexicana de Estudios Antropológicos*, 3: 142–156.
- JOHNSON, J.B. 1939B. "The elements of Mazatec witchcraft," *Etnologiska Studier* 9: 128–150.
- MORGAN, G.R. 1980. "The Ethnobotany of Sweet Flag Among North American Indians," *Botanical Museum Leaflets HARVARD UNIVERSITY* 28(3): 236–237.
- OTT, J. 1996, *Pharmactheon*, second edition. NATURAL PRODUCTS CO.
- OTT, J. 1999 (interviewed by W. BEIFUSS & J. HANNA), *The Entheogen Review* 8(1): 26–27.
- OTT, J. 2001. *Shamanic Snuffs or Entheogenic Errhines*. ENTHEOBOTANICA.
- PACKER, J.G. & G.S. RINGIUS 1984. "The distribution status of *Acorus* (Araceae) in Canada," *Canadian Journal of Botany* 62: 2248–2252.
- POMPA Y POMPA, A. 1966. *Summa Antropológica en homenaje a Roberto Weitlaner*, INAH, México, D.F. (Many of the articles deal directly with his life and his numerous expeditions.)
- REKO, B.P. 1945. *Mitobotanica Zapoteca*. Tacubaya, México, D.F. (Privately printed), pp. 17, 53–54.
- SCHULTES, R.E. 1939. "Plantae Mexicanae II. The identification of Teonanacatl, a narcotic Basidiomycete of the Aztecs," *Botanical Museum Leaflets HARVARD UNIVERSITY* 7:(3) 37–54.
- SCHULTES, R.E. 1941 *Economic aspects of the flora of northeastern Oaxaca, Mexico*. Ph.D. Thesis, HARVARD UNIVERSITY, Cambridge, MA.
- VALDÉS, L.J., III., DÍAZ, J.L., & PAUL, A.G. 1983. "Ethnopharmacology of Ska María Pastora (*Salvia Divinorum*, Epling and Játiva-M.)," *Journal of Ethnopharmacology* 7: 287–312.
- WASSON, R.G. 1962. "A new Mexican psychotropic drug from the mint family," *Botanical Museum Leaflets HARVARD UNIVERSITY* 20(3): 77–84.
- WASSON, R.G. 1963. "Notes on the present status of Ololiuhqui and the other hallucinogens of Mexico," *Botanical Museum Leaflets HARVARD UNIVERSITY* 20(6): 161–193.
- WEITLANER, R.J. 1952. "Curaciones Mazatecas," *Anales del Instituto Nacional de Antropología e Historia (México)* 4: 279–285.





**Mind Books** offers over 350 publications about the mind-expanding plants and related materials, and the cultures which use them.



**We offer** our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

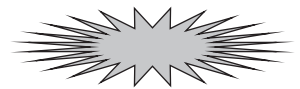
**To get** your free catalog, send your address to:



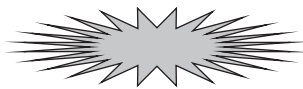
**We offer** the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



**We also** track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



**Mind Books - ER**  
321 S Main St #543  
Sebastopol, CA 95472



**Web:** [www.promind.com](http://www.promind.com)  
**Email:** [books@promind.com](mailto:books@promind.com)

**Fax:** (707) 829-8100, 24 hours  
**Staff:** (707) 829-8127, 9-7 pacific Mon-Sat  
**Orders:** (800) 829-8127, 9-7 pacific Mon-Sat

### **Our web site offers:**

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME X, NUMBER 3



AUTUMNAL EQUINOX 2001



ISSN 1066-1913



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Jon Hanna  
David Aardvark  
Toad  
Meilkhios  
Smith  
Elfstone  
Tao Jones  
Crocodile  
Bender420  
Justin Case  
August  
Miky Doom  
M.H., TN  
K. Trout  
Anonymous  
R.D., MO  
B.B., NY

## DESIGN & LAYOUT

Soma Graphics

## NEW ADDRESS

*The Entheogen Review*,  
POB 19820, Sacramento, CA 95819, USA

FRONT COVER IMAGE:

*The Seer* by Alex Grey  
(charcoal, ink & gouache on paper, 8" X 12", 1997)

BACK COVER IMAGE:

*Vision Crystal* by Alex Grey  
— SEE WWW.ALEXGREY.COM —

# CONTENTS

Pragmatic Paranoia?	
Security Issues in a World at War (PART I)	81
<i>Galium odoratum</i> , "May Wine," and Coumarin	86
4-Acetoxy-DET Primer	88
Psychointegrator Plants Seminar	97
Network Feedback	99
<i>Salvia divinorum</i> and Music, Weak Extractions	99
Methylene Chloride Safe?	99
Single Solvent and Acid/Base Extractions	101
Psychoactive Mulberry?	103
Smooth Snuff	105
Cactus Capers	105
Events Calendar	110
Sources	111
Book Reviews	115
Bibliography	120

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 2001 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# PRAGMATIC PARANOIA?

## SECURITY ISSUES IN A WORLD AT WAR (PART I)

by JON HANNA

*The unlawful use of force or violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives.* — The FEDERAL BUREAU OF INVESTIGATION's definition of "terrorism."

International terrorism has recently invaded the United States in a most horrific manner. The destruction at the World Trade Center and the Pentagon is disturbing, and yet domestic terrorism—created by our own government—goes on all the time and is rarely reported on in the mainstream media. Let me begin by describing four acts of such domestic terrorism—some worse than others—perpetuated against law-abiding Americans by their own government. I will then note possible ways in which such situations might be avoided in the future by similar businesses and organizations. In Part II of this article, which will appear in the WINTER SOLSTICE 2001 issue, I will discuss security ideas for the individual psychonaut.

**NIGHTBLOOMERS.** In 1979 this Berkeley company run by SAM PEDRO made its debut selling *Trichocereus pachanoi*—perfectly legal to do. They also provided ethnographic information about how this plant has been used as an entheogen by Peruvian cultures. In 1987 they were raided by California narcotics agents, their greenhouses were trashed, and thousands of pounds of living cacti were seized and destroyed. The charges were eventually dropped, but SAM PEDRO was left awash with bills due to damages and attorney fees, that forced him to close his business (BOIRE in GOTTLIEB 1997; OTT 1996). Eventually Mr. PEDRO opened a new related business, ROSETTA, which provides information only and doesn't sell plants.

**HERBAL-SHAMAN.** In the fall of 1998, this botanical vendor had a shipment of 100 kilos of *Voacanga africana* seeds (costing \$1,500.00 wholesale) seized by the U.S. CUSTOMS DEPARTMENT. I suspect that the name of the addressee on the box, "HERBAL-SHAMAN," piqued their curiosity. CUSTOMS found out more about this vendor easily enough, by accessing their web page on the Internet. CUSTOMS also found information about the plant at that web site, which stated that it contained the active chemicals "voacangine, ibogamine and other ibogoid alkaloids." Perhaps worried that some of these chemicals were scheduled, CUSTOMS contacted the DEA. The

DEA seemed concerned, and CUSTOMS would not release the package. (It is worth pointing out that even if these seeds *did* contain ibogaine or some other scheduled compound, there are hundreds of plants that contain scheduled compounds that are not illegal, and nowhere is *V. africana* listed as a scheduled plant. I have not heard of anyone targeting sellers of Asiatic jasmine, which *does* contain small quantities of ibogaine.) The situation was clearly one of deliberate harassment without legal basis, and it eventually resolved with CUSTOMS releasing the seeds after nearly a year. Why did it take so long to get them back? The seeds went to the DEA for analysis to find out if they actually contained appreciable amounts of ibogaine, which they apparently did not. The seeds then went to some department of the USDA where they actually germinated some to verify the identity of the plant (TRENER 2001)!

**THE PEYOTE FOUNDATION.** On January 8th, 1999, several officers of the Pinal County Multi-Jurisdictional Narcotics Task Force used an arrest warrant for a negligent child support payment as an excuse to enter the property on which THE PEYOTE FOUNDATION was located on. The next day, without any search warrant being served, they raided the property and confiscated 11,323 peyote plants, as well as slashing the covers on the greenhouses and trashing the interior of the home at the FOUNDATION. Three computers, all cash (\$177.00), and cancelled checks were taken, as well as family photo albums and scrapbooks with newspaper articles concerning peyote and the FOUNDATION's history. (The FOUNDATION had previously suffered the confiscation *and eventual return* of 1,000 peyote plants at the hands of Pinal County authorities in the winter of 1995.) The plants taken from the 1999 raid were never returned, despite the fact that no charges were filed. In December of 2000, the folks who ran THE PEYOTE FOUNDATION were forced off of the property that they rented. The Pinal County authorities threatened to charge the landlord with money laundering and racketeering, due to his making money from renting the property to the FOUNDATION, which according to the Pinal County





authorities was guilty of possessing, selling, or transferring an illegal drug to “non-Native American guests.” Never mind that no charges had ever been filed related to the second act of government-instigated theft (and the peyote had been returned following the first instance of such theft). The intimidated landlord, however, bowed to the Pinal County authorities threats. Officers of THE PEYOTE FOUNDATION moved off the land, and the organization no longer operates. All of this occurred despite the fact that Arizona law is very clear that the bona fide religious use of peyote is legal for all races.

RECENT RAID. On September 7, 2001 a company (who wishes to remain un-named) providing a wide variety of plants and chemicals sold under the stipulation of being “not for consumption,” was raided by agents from the FDA and DEA, as well as various other law enforcement agencies. Virtually all of their business records and a substantial quantity of their inventory were seized, including all their computers and computer data, all paper records, a vehicle, various items of inventory, postage stamps, scales, the blank business checkbooks, and many more items. None of the products that this company sold are known to be specifically proscribed by law; they operated a legal business. Nevertheless, their bank accounts were frozen, presumably leaving them without even the means to pay their attorney. At the time of this writing no charges have been filed, and no property has been returned.

It doesn't matter that a business or organization may be operating in a completely legal manner. In each of the cases mentioned above, no laws appear to have been broken. In some of the cases there was never even an attempt to file charges. The government can harass, invade, threaten, and steal, and unless one has substantial resources to fight for their rights (including a large amount of soluble assets and good legal advice), the businesses and organizations subject to such terrorism can't do much about it. One DEA representative has actually stated that the DEA would not hesitate to arrest “anyone who we thought needed to be, even if we knew for a fact ahead of time that no prosecutions would follow” (TROUT 2001). Due to this situation, there are a few things that might be considered by a business that caters to those interested in growing legal botanicals and performing legal research with novel chemicals, in order to try to avoid an attack by domestic terrorists.

KEEP A LOW PROFILE. This can mean *not* having a web page (although this might be a difficult option if one wants to retain a competitive edge). Rather than listing the name of your

business or organization on any mail—should your operation's name contain words that might arouse suspicion by CUSTOMS' agents or mail carriers—merely list the initials of your business or organization. “LEGAL HIGH BOTANICALS” is sure to raise more eyebrows than “L.H.B.” will. (Indeed, a name that implies consumption should be avoided entirely *in the first place*.) Businesses that might want to consider such a strategy include those whose name contains any of the following words or variations on these words (all of which appear in currently operating organizations): ayahuasca, bong, botany, *Cannabis*, dope, drug, entheobotany, entheogen, ethnobotany, hemp, herb/herbal, high, magic/magical, marijuana, mind, mushroom, peyote, *Psilocybe*, psychedelic, sacred, shaman, 'shrooms, trip, weed, and similar words. If suspicion is aroused and your organization *does* have a web page, then any government policing force is just a click away from confirming their *belief* that they may have some reason to look into your mail more closely.

KNOW YOUR RISK LEVEL. With regard to selling botanical products (not counting those that are specifically illegal, of course), it strikes me that the safest thing is to sell live plants and seeds. If the *plant* is the “drug” material, selling the seeds may be safer; if the *seeds* are the “drug” material, selling the live plants may be safer. Plants and seeds should be noted as being sold “for ornamental use only.” Using this phrase is better than saying that the plants are “not sold for consumption,” since by including the word “consumption” you have—as a seller—tipped your hat with regard to knowledge that some people *might* want to consume the plants. However, you *could* safely state that some of the plants you sell are poisonous. Selling *dried* plant material carries the next real level of risk, since it clearly is not intended for horticultural use. Selling extracts is more risky than this. Finally, selling pure compounds extracted from plants (or synthesized) may be the most risky. These risk levels are, of course, subject to some degree of debate—depending on what specifically is being sold, and in what *manner* it is being sold. But as a general rule, they probably hold true—especially in those cases where the legal botanical contains an illegal substance. Live plants and seeds absolutely should be sold with cultivation advice (or such advice should be provided on a web page), except in the odd situation where it is only legal to *eat* the seeds, such as with *Papaver somniferum* (poppy seeds). Cultivation advice should also be nixed for seeds that are legal *as seeds*, which grow into plants that may be specifically scheduled or considered de facto illegal (due to statements in the *Federal Register*), such as *Erythroxylum coca*, *Tabernanthe iboga*, *Catha edulis*, and psilocybian mushroom spores. (Note that





psilocybian mushroom spores are only themselves specifically illegal in California and Georgia.) As far as botanicals go, none should be sold with or have web page information—or even links—related to their chemistry, pharmacology, ethnographic use, or preparation for consumption. In the early 1990s, when there was only a handful of specialty botanical suppliers and no general Internet access, I could understand why a company may have felt that it was necessary to include such information. Today, with the *massive* amount of data available on the Internet, as well as the proliferation of small press publications dedicated to this topic, there is *no* reason to include this sort of information. Any such inclusion can only be argued—should it come down to that—that the seller was aware the consumer intended to use the products for a drug effect. Indeed, including any links to drug sites, or referencing publications such as *ER*, *Pharmactheon*, and/or *PIHKAL* is a bad idea, and *there is no reason to do so*. Most people have *some* access to the Internet, and a search engine can provide them with links to a lot of what they need to know. This is not only a concern from the perspective of specifically scheduled compounds that may occur in legal plants, but it is also a concern from the perspective of actions that the FDA might take on any plant that doesn't have their GRAS status (generally recognized as safe). The FDA has in the past simply made statements in the *Federal Register* of “bans” on particular products or plants (such as GHB and *Catha edulis*), which have resulted in them being yanked from sale in most instances, and those who did not comply were hassled and in some cases prosecuted. You can quote law to a cop all you want, but it won't stop him from trashing your home, possibly beating you, and/or sticking you in jail.

CONSIDER YOUR IMAGE. There is an idea that if materials are offered only as non-consumables, that they will be considered legal. Indeed, it is always better to offer botanicals for ornamental use, as voucher specimens, or for incense purposes (for example), than to explicitly state anything related to their consumption. (It should be noted, however, that the “standardized” *Salvia divinorum* products that are sold as incense might easily be seen as an “unauthorized drug” by the FDA—why else would the active drug ingredient be listed by mg amount?) The letter of the law may be on the side of someone selling pure compounds as “research chemicals,” and most big chemical supply companies—such as SIGMA/ALDRICH and LANCASTER—specifically state in their terms of purchase that the buyer must agree that the product is not being purchased for consumption (or even resale, that might result in consumption). While the ornamental/non-consumptive approach is the way to go, it is clear that—should a bust go down—one of the things that the prosecutor will be trying to prove is that the seller knew the products sold were being purchased for consumption. How can they do this? Well, if the only place that one advertises their botanicals or research chemicals is in *High Times*, *Trip*, or *The Entheogen Review*, this could be brought into evidence to show that the seller *did* know that their buyer might be using the product for consumption. There have been “paraphernalia” sellers who have been busted, or coerced into turning over their customer mailing lists, due to their advertisements in *High Times*. Based on where they were advertising, claims that their pipes were sold “for tobacco only” didn't fly. It is worth pointing out that concern over the marketing of legal herbs as illegal drug substitutes resulted in a FEDERAL TRADE COMMISSION decision

## SHAMANIC SNUFFS OR ENTHEOGENIC ERRHINES

a new book by

*Jonathan Ott*

A comprehensive review of diverse insufflated plant-preparations used as shamanic inebriants, primarily in South America, where such have been studied in greatest detail.

The first three chapters focus on the three major classes of snuffs—*cebill/cohoba/ñopo*, prepared from triturated seeds of *Anadenanthera* trees (legume-family); *epéna/hakúdu<sup>ra</sup>/yá-kee*, derived from bark, bark exudates and extracts of *Virola* trees (nutmeg-family); and that most important, and geographically-widespread sort derived from *Nicotiana*, or tobacco-leaves—and detail the history, ethnobotany, and chemistry of each.

A fourth chapter features 57 monographs of lesser-known types of ethnomedicinal snuffs, covering some 134 species, including many ill-studied African shamanic snuffs, and a *vademecum* of 16 stimulating and hunting-enhancing snuffs for hounds and horses!

The final chapter presents the results of the author's pharmacological modeling of these three major classes of shamanic snuffs: 26 psychonautic bioassays of bufotenine, 17 of 5-methoxy-dimethyltryptamine, and 17 of nicotine, which are shown to represent the major psychoptic principles of intranasal, sublingual, oral, fumatory, and intrarectal shamanic inebriants of *Anadenanthera*, *Virola*, and *Nicotiana*, respectively. The long-extinct Taíno snuff-culture is sensually evoked by a passionate prose-poem, and the book is documented by a 19-page bibliography of 465 sources; its wealth of detailed information made accessible by a 15-page index with 1341 entries.

Published by ENTHEOBOTANICA [Kronengasse, 11 / 4502 Solothurn, Switzerland / tel. 0041(0)32-621-8949], 2001. A limited edition of 1026 copies, hand-bound in leather, with cloth-bound slipcase, signed and numbered; with 1 color and 11 black-and-white illustrations; 160 pages.

Order direct from: Leonardo Cruz / A.P. 13 bis / Coatepec, Veracruz / México 91500. us \$100.00 / sfr 180.00, plus \$5.00 NAm, \$10.00 elsewhere for S&H. Contact Leocruz3@hotmail.com with questions about ordering.

— Please make checks payable to Jonathan Ott.—





that states that the producer of “Herbal Ecstasy”—an *Ephedra*-containing product marketed as a replacement for MDMA—cannot have their advertisements appear “in publications whose readers younger than twenty-one (21) years of age constitute fifty percent (50%) or more of the total readership” (*FTC File No. 962-3210*). Clearly it is a good idea to advertise in a wide variety of places, so that it can’t be shown that the only place you advertise is in “drug” publications. On the topic of age, placing an age restriction such as “customers must be at least 18 years old to place an order” could also be construed as an admission that the products are being sold for consumption, regardless of any disclaimers. Traditionally, age restrictions are placed on drug items such as tobacco and alcohol; why would a person reasonably have to reach a certain age to have a legitimate interest in gardening? Of course, if customers need to sign some sort of release form in order to purchase your products, then it does make sense that they would need to be an adult in order to legally be held accountable.

DEA vs. FDA. Many people interested in entheogens consider the DEA to be the main threat. It is true that at least one DEA representative has said that the use of any plant or drug to get high other than alcohol is illegal (TROUT 2001). While there no doubt could be some debate on this matter, it is important to understand that at least some factions of the DEA appear to be acting on the belief that this is true, and hence it *might as well be true* for anyone who gets thrown into jail or has their chemicals or plant products confiscated. Although it was some number of years ago that this comment was made by a DEA representative, the agent who uttered it may have had been a bit prescient. On April 3, 2000, the FDA published a notice in the *Federal Register* stating that it intends to act against the producers of “various products that are being manufactured, marketed, or distributed as alternatives to illicit street drugs.” Apparently, the FDA now considers any such product as an unapproved and/or misbranded drug and a violation of the FOOD AND COSMETIC ACT. This is despite the fact that the *very same* ingredients at the same (or larger) amounts could be used in a product that was entirely legal, as long as it was not marketed as a replacement for an illegal drug! For example, if a *kava*-based product was sold as a replacement for quaalude—such as the ridiculously named “E-LUDES” that are currently on the market—it could be considered illegal. But if the exact same *kava* was sold in an “herbal beverage,” such as PEPSI-Co’s “SoBe Shen Essentials,” it would be legal. Since the government can not find fault with a product’s ingredients, they target the method of marketing! This exemplifies that the recreational

drug user has become a government scapegoat, even when the drugs themselves are not scheduled. The FDA has stated that because these products are for “recreational use,” they can’t be considered as, and legally sold as, “food supplements.” (The notice defines *recreational use* as “to get high, to promote euphoria or to induce hallucinations.” Hell, a high-fructose caffeinic soda certainly isn’t a nutritional beverage—it’s something that one drinks for reasons of pleasure and stimulation, and hence can only be seen as being consumed for its “recreational,” euphoria-producing effect. “The Joy of PEPSI,” indeed!) This is a *very* disturbing FDA notice, that has gotten little press. It could be used as the “end run” that prohibits *Salvia divinorum* (one example, among multitudes), and I see no reason why the FDA can’t immediately say that sales of *S. divinorum* for consumption are currently illegal, due to this notice. The FDA has issued a “guidance” for manufacturers, which is meant to notify them of the FDA’s current thinking on this, and act as a “fair warning” to get manufacturers to quit production, prior to the FDA taking legal action. I see this as being very similar to what happened in the early days with GHB, and to what is currently happening to some sellers of 1,4-butanediol—even though it is not explicitly illegal anywhere that I am aware of. What it boils down to is that even if a plant is not scheduled, it can now be considered illegal based on the *intended use* promoted by the seller. This is another very good reason why those selling plants, seeds, or plant products would be wise *not* to market them as consumables, nor include any information about their pharmacology or ethnographic uses. (The FDA also says that you can’t make “unsubstantiated” curative medical claims on herbal products sold for consumption, which is why many such products include the disclaimer, “These statements have not been evaluated by the FDA.”)

KNOW THE ANALOG LAWS. The case mentioned above with the *Voacanga* seeds that were seized is an interesting one. To my knowledge, there has never been a conviction made based on the ANALOG ACT wherein a non-scheduled plant or animal that naturally produces a chemical that is “substantially similar” to an illegal chemical has been determined to be illegal. (The closest a case has come to this was when a married couple was busted for toad venom. It was threatened that the prosecutor would argue that the 5-MeO-DMT that the *Bufo alvarius* toad created was an analogue of the scheduled drug bufotenine. The defendants’ attorney reasonably responded that the ANALOG ACT was passed to protect against “designer drugs” that are created in an attempt to skirt the laws that schedule specific substances, and that no







plant or animal is creating these compounds for that purpose (VOGEL 1994)! In the end, the defendants pleaded “no contest,” (as they were also being charged with possession of LSD, morphine, and *Cannabis*), and hence no legal precedent was set in this case related to the ANALOG ACT.) With regard to the HERBAL-SHAMAN situation, since the seeds were eventually returned, the authorities clearly didn’t feel that there was a substantial case against the vendor. Still, this was before the FDA published their notice in the *Federal Register* regarding product sales, and it may be possible within the current climate to argue that the vendor of such seeds is selling them as an alternative to the scheduled drug ibogaine. Although I’ve said it before, it bears repeating: it is a bad idea to include chemical, pharmacological, or ethnographic data about consumptive use along with or in any way connected to the business that is selling the botanical product. For an important interpretation of the ANALOG ACT, I highly recommend reading Issue No. 9, (pp. 85–86) of *The Entheogen Law Reporter* (BOIRE 1995; see [www.specmind.com](http://www.specmind.com)).

**DON’T ADVERTISE UNNECESSARILY.** Minimize packaging that has the name and address of your business on it. The people who have already bought your product *know* where they got it from. Even if you operate in a careful manner, and set up your business by all of the rules, this won’t stop the cops from knocking down your door when some stupid kid has “overdosed” on the GHB, *Datura*, 2C-T-7, salvinorin A, *etc.* that you are selling and his or her parents find the package that the product came in with your company’s return address on it. I recall the story of BORDERS BOOKS nixing their distribution deal for JIM HOGSHIRE’s zine *Pills-A-Go-Go*, when a parent whose kid had overdosed found a copy of this in his bedroom, and they called BORDERS to complain. Clearly this isn’t as bad as it could be for the person who sold whatever product the kid ODed on!

**LIVE IMPECCABLY.** Don’t keep anything that is explicitly illegal anywhere on your property. The domestic terrorists may kick in your door, and trash your place, but hopefully (eventually) the charges—if filed—will be dropped or you will win your case. This will not be the case if you actually are breaking the law. Any broken law can be used as an excuse to get at you, as exemplified by the arrest warrant served for a late child support payment that got the cops on the property at THE PEYOTE FOUNDATION. Similarly, if you are running a business, pay your taxes.

**SHUT UP.** If you are in a business that is selling products as non-consumables, don’t discuss the consumption of your

products with anyone for any reason. This may seem like a no-brainer, but you would be surprised at how many conversations I have had about consuming non-consumable products with the owners of different businesses that are selling such products. There is no reason at all to jeopardize your business by having such discussions with anyone.

**HIDE RECORDS.** This protects you and it protects your customers. There are a number of businesses that claim to destroy all business records after an order is shipped. If they actually *do* this, great. But most people running a mail-order business (especially one with a web presence) keep some sort of customer records. It is standard business procedure to keep an “in house” mailing list. One of the best stories I heard was when the Arizona DEA sent a subpoena to RONIN PUBLISHING, demanding a list of all of their Arizona customers who had purchased *Cannabis* grow books, and RONIN responded that they were unable to cooperate, because they didn’t keep records related to what people specifically purchased. I have no reason to believe that RONIN was being dishonest about this, but they provided the *exact right* answer. At the least, customers’ contact information should be kept encrypted. Hell, access to *anything* on a business computer should be password-protected and/or encrypted these days. [Note: ER keeps its mailing list encrypted, and destroys all correspondence after transcription. — DAVID AARDVARK]

If all of the above suggestions seem to be too paranoid for someone who is running a completely legal business—they probably are. There are now hundreds of companies that sell specialty botanicals and dozens that sell research compounds of some sort. The fact is that most of these companies will not run into any problems. But why take the chance? Those who feel as though fear isn’t a reasonable motivating factor might wish to consider that in the light of the most recent raid mentioned in this article, several companies selling chemicals and/or botanicals have decided to close their doors. Even if one *takes* all of the precautions mentioned in this article, there is no guarantee that there won’t be a knock on the door someday. Nevertheless, appropriate harm reduction steps can’t hurt.

In Part II of this article, I will present the case for “pragmatic paranoia” from the point of view of a *customer* of specialty botanical companies. We must remain even more vigilant against domestic terrorism than we are against international terrorism; the fact is, it happens more often. ☉





# GALIUM ODORATUM, “MAY WINE,” AND COUMARIN

by DAVID AARDVARK

A subscriber to *The Entheogen Review*, D.C. from England, recently wrote in asking about the use of the herb *Galium odoratum*, also called “woodruff.” He noted that some Europeans (especially Germans), ferment this plant in sweet white wine to produce a drink called *Maitrank*, and that the resulting brew is said to produce an inebriation “more than that of the wine alone.” Researching this beverage turned up some interesting data.

*Galium odoratum* (formerly known as *Asperula odorata*, and commonly known as sweet woodruff, odorous asperule, or Queen of the Wood) is a short perennial that grows in Europe. When dry, it smells like freshly-mown hay. Due to this smell, it was frequently used as a “strewing herb” in the Middle Ages, to stuff pillows and mattresses, and one legend suggests that it was used to form the bed of the Virgin MARY (ANDREWS 2000). It is sometimes used as a fragrance ingredient, and is said to also smell a bit like vanilla, due to its coumarin content. Indeed, it has been pointed out that the coumarin-containing tonka bean, *Dipterxy odorata*, is commonly used as an adulterant in inexpensive Mexican “vanilla” extracts (OTT in VON BIBRA 1995).

Chemical constituents of *Galium odoratum* include asperuloside (about 0.05%) and monotropein, both of which are mildly purgative in animals. It also contains miscellaneous tannins, anthraquinones, flavonoids, and nicotinic acid (WREN 1988). Most sources state that it contains coumarin, C<sub>9</sub>H<sub>6</sub>O<sub>2</sub> (ANDREWS 2000; RÄTSCH 1998, ROSE 1983; VON BIBRA 1855/1995), but this has been disputed (BURNET & THOMSOM 1968; LEUNG 1980). Many plants do contain coumarin, including *Sida acuta*—a purported *Cannabis* substitute (OTT 1996). Coumarin has also been noted as a component of *Justicia pectoralis*, in a paper that discusses this plant’s use as a hallucinogenic snuff ingredient, which notes: “At doses approaching the toxic level, coumarin has sedative and hypnotic activity” (MACRAE & TOWERS 1984, citing KREITMAIR 1949; ITO *et al.* 1951; KITAGAWA 1956A,B). In medicine, *G. odoratum* has been used as a diuretic, tonic, antispasmodic, sedative, and hepatic; the plant has also been shown to have anti-inflammatory activity in animals (WREN 1988).

In BARON ERNST VON BIBRA’S classic *Plant Intoxicants*, within the context of speculations about the activity of *Angraecum fragrans*, or “Fahan tea,” it is noted that *A. fragrans* contains coumarin. Additionally, VON BIBRA states:

...coumarin is also contained in woodruff (*Asperula odorata* L.)<sup>1</sup> It is well-known that in many places in Germany and France, woodruff is added to wine, allegedly to make it more tasty but in truth to make it more stimulant (VON BIBRA 1995).

Hepatotoxic coumarin-like compounds in plants such as *Melilotus alba* and *M. officinalis* (“sweet clover”) have been produced when wet sweet clover turned into hay becomes contaminated with molds, which metabolize the coumarin into dicoumarol. As dicoumarol is similar to vitamin K, consumption of it inhibits the body’s production of vitamin K, which is necessary for the blood-clotting process. Wet summers led to an epidemic of “bleeding disease” in cattle, and these plants are less commonly used as feed today. *Galium odoratum* is said to cause the same problem (DOBELIS 1990). A synthetic coumarin-derived toxicant, *Warfarin*, is used in rat, gopher, and squirrel poisons.

In 1940 the FDA restricted the use of coumarin in food products, and on March 5, 1954, they banned its use in foods entirely. Nevertheless, the plant *Galium odoratum* (listed as *Asperula odorata*) strangely still holds its GRAS (generally recognized as safe) status for use in alcoholic beverages (*Code of Federal Regulations*, Title 21, Volume 3, Sec. 172.510 Revised as of April 1, 2001).

Even after the FDA ban, coumarin was for years used as a flavoring in the production of tobacco. Due to health concerns about coumarin as a tobacco additive, cigarette manufacturers removed coumarin from the permitted list of additives in September of 1997 (BATES *et al.* 1999); cigarette companies were required to report all cigarette ingredients to the US DEPARTMENT OF HEALTH AND HUMAN SERVICES, and coumarin had been shown to be a lung-specific carcinogen in laboratory mice and rats. Interestingly, there were no such reporting requirements for the ingredients in pipe tobacco, and coumarin was *not* at the same time removed from pipe tobacco (WIGAND 2000).





Does coumarin have additional psychoactive effects that add to those already present in tobacco? The following 1884 quotes from *A Manual of the Medical Botany of North America* by LAURENCE JOHNSON, M.D., related to *Trilisa odoratissima*—a plant that contains about 1.6% coumarin, as well as dihydrocoumarin (WREN 1988)—are certainly interesting:

[*Trilisa*] *odoratissima* deserves much more attention from the fact that it is largely used as an adulterant of smoking tobacco ... There is abundant evidence to show that the leaves of this plant enter largely into the manufacture of many grades of smoking tobacco, especially those employed in our domestic cigarettes. And the author is convinced, from personal experience and observation, that the deleterious effects produced by smoking tobacco thus adulterated are much greater than those produced by the consumption of pure tobacco in even great excess.

The inhalation of a few whiffs of the smoke from a cigarette made of this adulterated material, provided the inhalations are made in quick succession, produces a train of cerebral sensations of an intoxicating character as much different from any effect of tobacco alone as could be imagined; and prolonged use of such cigarettes invariably produces great derangement of the digestive organs, very little resembling the dyspepsia induced by excessive use of tobacco, together with cardiac symptoms of a distressing character.

And again, the habit of smoking coumarin in this form appears to be more inveterate, more exacting, than that of the use of tobacco alone, so that the unhappy victim—for this he should be called—is never comfortable except when indulging. Hence it happens that cigarette-smoking in this country, in its effects upon adolescents especially, is assuming the proportions of a great national evil, and is producing far more deleterious effects than in other countries where it is practised to a greater extent but with different material (JOHNSON 1884).

Returning our discussion to the *Maitrank*, or “drink of May,” the first recorded mention of it is said to be in the year 854 by a Benedictine monk from the ABBEY OF PRÜM in West Germany. It is produced in the city of Arlon in the south of Belgium, as well as other areas. In 1963 the “Brotherhood of the Defenders and Promoters of the *Maitrank*” was founded, and “The Festivals of *Maitrank*” traditionally occur during the third or fourth weekend of May. It apparently is not uncommon for German wine makers to adulterate certain white wines with seasonal fruits and/or plants. In the past, *Maitrank* was consumed only for one short period from 6 to 8 weeks, due to the seasonal ingredients and the fact that

this wine is best drunk “young.” And even today, small “personal use” quantities are still produced from April through May.

The *Galium odoratum* is supposed to be gathered before it flowers, when it is about 10 to 12 cm in length. The plants are then dried in darkness. One recipe I found on the Internet combines 4 cups of fruity white wine (Elzas or Luxembourg Moselle), the juice of 2 oranges, 3.3 ounces of cognac, 3 *G. odoratum* plants (without roots) 3.3 ounces of champagne, and 3.3 ounces of curacao. After mixing the wine, the orange juice, and cognac in a big bowl, one lets the *G. odoratum* soak in this for two days, and then strains the liquid and adds the champagne and the curacao. Served very cold, this produces enough for four people. Another recipe requires that one use 10 liters of a young, slightly acidic Gewürztraminer or Riesling-type wine (Bordeaux or Burgundy apparently won't cut it), and add 100 to 150 fresh strands of *G. odoratum*, 500 ml of juniper, 200 ml of cognac, 200 ml of liquor of oranges, 300 grams of sugar, and 3 oranges cut in pieces. In this case all of the ingredients are mixed and left to sit for two days.

To what extent the extracted *Galium odoratum* adds to the effects of this alcoholic beverage—and whether or not this is due to coumarin content—is hard to say. Hopefully this article will inspire some European *ER* subscribers to track down a couple bottles of *Maitrank* next year (kindly mailing one to us here, of course), or maybe even make their own. Perhaps we might be able to persuade someone to run GC/MS on a sample? I look forward to hearing some first-hand reports on this! ☉

native habitat  
ethnobotanicals

Sells rare plants.  
Catalog \$1.00.

**NHE/ER**  
**POB 644023**  
**Vero Beach, FL 32964**  
**[www.nativehabitat.com](http://www.nativehabitat.com)**





# 4-ACETOXY-DET PRIMER

by TOAD

It could be said that the 4th-position tryptamines represent some of the best psychedelics in the tryptamine family. Among the classics, psilocin and psilocybin rank right up near the top. Many possible substitution patterns exist in this family, some of which have been synthesized and extensively tested. One such 4th-position tryptamine that deserves consideration and investigation is the *N,N*-diethyl cousin of psilocin/psilocybin called 4-hydroxy-DET (see entry #16 in *TIHKAL*) or more commonly referred to as CZ-74 in the scientific literature. CZ-74 and its phosphoryloxy sister compound CEY-19 have an interesting history. They were first synthesized in the SANDOZ lab by ALBERT HOFMANN and F. TROXLER in the late 1950s (HOFMANN 1958; TROXLER *et al.* 1959). A few years later these compounds were provided to several German research scientists for evaluation and testing under the direction of HOFMANN and A. CERLETTI (LEUNER & BAER 1965).

Several possible esters can be attached to the 4th position of the indole ring, which all share a similar pharmacologic profile. Those compounds that have been extensively tested are the 4-hydroxy, 4-phosphoryloxy, and 4-acetoxy esters. Once inside the human body, the 4-phosphoryloxy ester of DMT (psilocybin) has been shown to rapidly metabolize into 4-hydroxy-DMT (psilocin) by phosphatase enzymes (HASLER *et al.* 1997). It is theorized that the 4-acetoxy ester behaves in a similar way and gets metabolized into the active 4-hydroxy compound via esterase enzymes (SHULGIN 1999).

In our last report, titled "4-acetoxy-DIPT Primer," we mentioned that initial trials indicated the effects of the 4-acetoxy and 4-hydroxy esters were essentially the same. After further experimentation with 4-hydroxy and 4-acetoxy esters we have come to a different conclusion. While our experimental data points are still somewhat limited, it seems that there are definite subjective differences between the esters. Most notable was the extended duration, slight increase in potency, and smoother effects with the 4-acetoxy compound. Test subjects reported the same alteration scheme and general psychedelic effects with 4-hydroxy and 4-acetoxy esters, however all said they preferred the 4-acetoxy, even though some of them couldn't exactly put their finger on why. From the standpoint of chemical stability the 4-acetoxy ester is better since it

doesn't rapidly degrade in the presence of oxygen like the 4-hydroxy form does. It's quite possible the acetoxy compound may be transported into the brain prior to being deacetylated by the blood esterases, and thus would be considered an entirely separate and individual drug. These pharmacological questions form yet another fascinating chapter to the 4th-position story.

In the mid 1960s, Dr. HANSCARL LEUNER and G. BAER published a series of studies involving extensive clinical trials of CZ-74 with human volunteers (LEUNER & BAER 1965; BAER 1967; LEUNER 1962). They found CZ-74 to produce a psychedelic effect that differed only slightly from LSD and psilocybin. The overall effects were virtually identical in terms of the qualitative experience reported by their test subjects, with the only major differences being the dosage levels and duration. The physiological effects were found to be slight and within normal limits, even with high doses (LEUNER & BAER 1965).

LEUNER and BAER provided multiple sessions for their test subjects and noticed the pattern of inebriation changed over the course of repeated administrations. The most marked changes in the reports were the reduction of side-effects involving concentration and the thinking process (BAER 1967; LEUNER 1962). Clearly, as one gets more comfortable and adept with navigating a new psychedelic space the negative effects tend to be perceived as being less dramatic.

In looking at the results of LEUNER and BAER some observations can be made regarding the nature of CZ-74 and 4-acetoxy-DET. The physical effects were well established. There were slight increases in pulse rate, body temperature, and blood pressure, nausea, hypersalivation, reduced reaction of the pupils indicating mydriasis, somewhat increased reflexes, and coordination disturbances observed. The classic paranormal psychic effects of psilocin, LSD, and mescaline were also clearly present. The most frequent effects reported were a distortion of body image (100%), and optical hallucinations (90%), with optical sensations forming the biggest group of psychedelic effects reported in the study. The second largest grouping of reported effects were inhibition of speech articulation, nausea, euphoria, dysphoria, restless-





ness, and clouded consciousness, followed by acoustic hallucinations, paranoid thoughts, cosmic-mystical experience, age regression, and time distortion. Rarely, and only with the highest doses, did they notice extreme psychotic symptoms, with depersonalization, delirium, schizophrenic behavior with catatonic fits, and temporary paranoia happening (BAER 1967).

## DOSING STRATEGIES

Recently, I had the opportunity to experiment with 4-acetoxy-DET and provide it to a few friends. This compound shares in some of the positive qualities and attributes of psilocin/psilocybin yet has a shorter duration of 3–6 hours when taken orally. Similar to our results with other obscure tryptamine and phenethylamine research compounds, I have noticed a fairly wide variance in personal preference of dosage for 4-acetoxy-DET. Dosage levels varied from 10–33 mg orally with 18–22 mg being the average. I would liken the dosage response curve and effects to psilocin/psilocybin in that things get much more serious beyond a certain point. The line seems to hover around 25 mg with a sharp rise in the potential for ego dissolution beyond that. More sensitive individuals may find the line to be much lower. My advice is to tread carefully when experimenting with this powerful tryptamine and work it up slowly in progressive trials starting with 10–20 mg. In my experiments I have preferred higher dosages of this compound, feeling more fluent and free to explore the space as the veil gets completely lifted. However, I have witnessed several difficult trips with this material and I'm by no means suggesting that high doses (above 25 mg) will be appropriate for the majority of readers. If you choose to experiment with high doses I would recommend that you do your low- and medium-dose homework first and then have a sitter on board. *Caveat Emptor!*

The free-base form of 4-acetoxy-DET also lends itself to pyroassay technique. Smoking anywhere from 5–20 mg can provide an immersive full-flavored tryptamine experience. It takes a bit longer to fully develop and is longer lasting than DMT. Be prepared for the unexpected. There are only a few reports of this route thus far, and some variance in personal sensitivity has been observed. One person was completely smashed with 15 mg while another found the experience to be quite mild at the same level.

As far as I know no one has tried insufflating 4-acetoxy-DET yet. I will wager it's quite active via this route. Extreme caution is advised. I would start with no more than a few mg and then wait several hours before bumping it up any further. Please be careful folks—there's no need to repeat the tragic mistakes that others have made snorting large amounts of 2C-T-7.

4-acetoxy-DET can also be utilized for IM injection in HCl salt form. LEUNER and BAER used between 0.05 mg and 0.28 mg per kg of body weight of the similar compound 4-hydroxy-DET, with the duration of effects averaging 3.5 hours. I suggest mixing up only enough solution for one session at a time since the material is quite unstable in water. It will begin turning black with decomposition within several hours time. For this reason 4-acetoxy-DET isn't suitable for liquid measure technique or long-term storage in solution. 4-acetoxy-DET has also been known to degrade from a crystalline powder into a dark brown goo if kept in a hot and/or humid environment. We currently have very little data on whether this affects the potency or quality of the experience. I recommend that it be kept in dry, crystalline form in a well-sealed glass vial, frozen if possible.

I feel compelled to describe the synergistic potential that exists between ketamine and the high-power tryptamines. Similar to our results with combining DMT/DPT/5-MeO-DMT with ketamine, combining 4-acetoxy-DET with ketamine also provides an incredible synergy. Ketamine is the perfect lubricant for a full-impact tryptamine bardo experience. A precisely matched yin for the yang allows the well-oiled universal gears to run full throttle straight to the source. Providing cooling dissociative waters to the white hot fire of the rising phoenix greatly reduces the physical and emotional aspects of the experience and makes the space much easier to navigate. Highly recommended for the cosmic-mystical near-death inclined! I would suggest that experimenters be well-versed with ketamine before trying it in combination. Be very cautious, start with low doses, and always have a sitter present while you are working it up. I find the optimal configuration to be a medium-to-high dose of the tryptamine and a low-to-medium dose of ketamine administered at the same time via IM injection. Of the many things I have tried the DMT/K combination is my favorite medicine for complete access to the source. Xenon gas while on mushrooms or LSD comes in at a close second. Perhaps if I had the good fortune to own as much xenon as the US government does, I would reconsider my vote. More on this topic in the months to come...





## PROTOCOLS

The protocols of Leuner and Baer were quite different from my informal testings of relatively new compounds over the years. My experiments are usually conducted with experienced psychonauts, who are informed of the structure, probable pharmacology, and reported effects. One thing I have noticed is how my expectations can dramatically influence my first experiences with a new compound. It has been quite interesting to watch how the real pharmacodynamics of a new substance only get truly defined after a substantial number of people have taken it. This was clearly the case with 2C-T-2, 2C-T-7, DPT, 5-MeO-DIPT and 4-acetoxy-DIPT. Wider distribution and testing provided additional data showing the effects and personal preferences for these compounds are quite variable. Expectations aside, data provided by experienced psychonauts has much to offer. They can provide direct comparisons and detailed descriptions of the subtle nuances that inexperienced test subjects cannot. It would seem optimal for future articles to include data points from both sides of the coin—the neophyte and the well-trained psychedelic connoisseur.

## SET & SETTING

What I found particularly interesting about the approach of LEUNER and BAER was that no suggestions were given to their subjects and the setting was as unstructured as possible. The test subjects were not told anything about the nature of the drug and had no idea what to expect. Most of the subjects were not even aware of the existence of psychedelic drugs in general, as these experiments were done before the LSD hysteria of the '60s. The set and setting was minimized and all external stimuli avoided. After administration via intramuscular injection each subject was brought into a darkened room and asked to relax. This kind of protocol seems to provide a balanced picture of the overall possible physical and psychological effects.

It was very surprising to note that cosmic-mystical type experiences occurred for only 14% of the test subjects in LEUNER and BAER's studies, and the majority of these were cases of theologically-conscious individuals who had some predisposition towards such an experience. This says a lot for set and setting! Perhaps mystical experience is reserved for those who actively create it in their lives. Yet another clear example of the "what you think is what you get" precept. How you wish to create your experience is entirely up to you. A lot will depend on your preparation and intention going in to the experience.

This material can most closely be compared to psilocin/psilocybin in terms of the overall psychedelic effects, however it is clearly unique with its own vibration and experience. In lower-dose experiments you may find yourself completely functional and able to be active in a peaceful nature setting or safe outdoor environment. For medium- and high-dose trips I would strongly recommend that you have a plush and protected tripping pad set up so that you may relax and fully immerse yourself without any distractions. There is a good possibility of nausea occurring during the first half hour of the experience but it seems to pass relatively quickly for most people. As with other psychedelics it works best if you go into the experience with an empty stomach. There have been several reports of muscle tightness and/or tremors similar to what we have seen with 4-acetoxy-DIPT and DPT. However the physical side-effects observed thus far seem relatively benign. The visual element is particularly striking with this material. You will most likely enjoy a menagerie of rainbow visions and color hues. Music and sound can be incredibly influential in creating a specific and desired effect—sound creates space. This is quite evident by the many shamanic and mystical traditions that make use of sound to influence the course of consciousness. Alternatively you may wish to explore sensory deprivation, with eyes covered in darkness and ears padded in complete silence. Many possible configurations for inner exploration abound. That said, 4-acetoxy-DET seems best suited for small intimate groups or individual exploration in controlled settings. It demands respect, foresight, and careful consideration. This definitely isn't the type of drug you gobble down prior to heading off to your neighbors 4th-of-July BBQ. There are other new compounds that are much more suited to enhance social debauchery.





As a caveat readers should note that this primer was written by someone who has a vested interest in the dissemination of this material and the spread of pertinent information regarding its use. Although the author has tried to present a balanced collection of the available reports, the reader is reminded that everyone's reactions vary and extrapolating from this small collection of generally "glowing" reports should be done with caution.

## TRIP REPORTS

### 5 MG AND 10 MG (ORALLY?)

[The following report was adapted from the SHROOMERY forum on the Internet.] I've tried it twice at 5 mg and 10 mg. I've had a bad trip with 5 mg—this is definitely a potent tryptamine! Second trip at 10 mg was okay and very much like psilo(cyb)ine-containing mushrooms. I don't think I could differentiate between them in a blind test. But there are several worrisome signs: in both trials muscle tremors much nastier than the ones of 4-acetoxy-DIPT, and during the 10 mg trial I had some severe jaw tightening (this is not fun at all; my jaws were completely blocked for a full hour). Also in both cases there was a certain dark and ominous touch to the trip—mushrooms don't have that for me. Perhaps this is only my own idiosyncrasies and not something specific about this substance. My final judgement on this tryptamine is that if you have an easy access to mushrooms don't bother! — MEILIKHIOS

### 10 MG ORALLY

I started with a low dose to get my feet wet. I don't enjoy psilocybin as much as other entheogens because of the trance and intoxication I experience; many times I find myself jerking straight up as if waking from a disturbing dream.

Tryptamine buzz begins in 20 minutes. (I had eaten no food for 6 hours prior to taking the drug.) I'm at the equivalent high of 1 gram of mushrooms in 50 minutes. From this time until 1.5 hours, my thinking becomes conceptual (like mushrooms), I have slight anxiety, colors are brighter (like mushrooms), I'm getting slightly intoxicated (not as bad as mushrooms), and I feel in control even though I'm unsure of the direction I'm heading. By two hours I've definitely peaked. My thinking is slightly trance-like, not at all like the more

controllable, amphetamine-like thinking on phenethylamines. Very much mushroom-like, except I don't feel the usual "perhaps I've poisoned myself" toxicity. This is a clean substance. At this dose there is no great insight, weak visuals, slight euphoria, little anxiety, trance-like thinking, medium body load, no nausea, and a desire to try it at 15 mg. I was down in 4 hours. For two days after the experience I was able to clearly see through my sometimes self-defeating, habitual responses to negative stimuli. — SMITH

### 13 MG ORALLY

Dissolved into ginger ale quite easily. It came on within 10 minutes of swallowing it on an empty stomach. Taste was barely noticeable. The visual iridescence I typically note with psilocybian mushrooms was definitely there. Conversation was easy, and we spent some time moving through personal material.

At one point in the conversation, I had a flash of memory from early childhood, being carried on my father's shoulders through the woods, including sunshine on the skin, a light breeze, and a sense of extraordinary well-being that was transmitted from the heart of the Universe. This flowered into a deep recognition that I was one with the Creator, and I felt I had come home to myself once again. Nothing I haven't experienced before, but with a renewal and deepening that was wonderfully wholesome and strengthening. I noted that I have had similar experiences with mescaline.

Still feeling the heart vibrate serenely with the Source, which revealed itself very deeply at the peak of the experience. We also processed a lot of interpersonal material in a very healing way. This is one of the deeper experiences I have ever had. The elusive plus-4 was definitely touched this evening.

After becoming one with the Father Creator, I began to gradually re-enter my ordinary awareness, and observed some of the side-effects of the material. This included a slight muscle tension, particularly in the neck and shoulders, that eased up a little with some stretching. Later that evening, EVENSTAR noted that I had some involuntary twitching and leg jumping that is usually only noticed when I take mescaline or certain other phenethylamines. I was quite tired the next day and spent the day lounging and occasionally dozing. Felt fine the third day, though I noted a slight slowing of my usual cognitive acumen.





The euphoria persisted well into the next week. On the way into work that Monday, I became so bucolic at one point that I inadvertently bumped my car into a truck in front of me at the light, a slight paint scrape on my bumper, but no major damage done. All in all, a material worth exploring further.

I would add that 4-acetoxy-DET is similar in some ways to psilocybin, lacking the “dark side.” This could be advantageous in some circumstances. (NOTE: *I have seen one report that suggested exactly the opposite. Personal idiosyncracies and differences are to be expected.* — TOAD) However, it has been my experience that psilocybin does not affect my system like a stimulant at all. It is somewhat neutral with regard to the emergence of psychological/spiritual material, which allows for a greater psychic sensitivity and deeper journeying with it. The ability to tap into shadow material makes it quite powerful for plumbing the depths of the psyche in a way that I can't accomplish with say mescaline, or 4-acetoxy-DET (based on my one experience). I also think that to the degree I can plumb the deeper, darker regions of my psyche, I can also equally extend the antipodes of consciousness toward the higher regions as well. — ELFSTONE

#### 18 MG ORALLY

#### ±14 MG PYROLYZED

Oh my. This is some surprise. I had recently tried 4-acetoxy-DET at 18 mg orally, and the effects were quite different. They were very similar to smoked DET experiences of some 35 years ago, my first and most enjoyable tryptamine experiences. During this last oral experience, there were no open-eye-visuals except for a shifting of visual gears through which everything was visually altered but nothing was melting. There *were* some slight closed-eye-visuals. Conversation and following a line of thought was not hampered by the substance and those of us present felt that while the substance was enjoyable by us older psychonauts, some of the younger ones might find it slightly boring. Empathogenic effects were noted by all present and it was agreed by all that a larger dose would be welcomed. The effects had been stated as “similar to three grams of *Psilocybe cubensis*,” but those of us who tried 18 mg orally all felt that it was not anywhere near as strong as advertised. Still, it was a worthwhile experience.

So, some three weeks later, I pyrolyzed ~15 mg (actually 14 mg or less), which I had heard was an effective and potent dosage for this method. Pouring the carefully measured 15 mg from the capsule onto a bed of herbal material, it was

covered with some more herb material to make enough for one good inhalation, which was then ignited and inhaled. Within seconds the familiar “DET rush” began, but this was *much* stronger and different than the oral dose. Almost immediately the DET threshold was somewhere in the far distant past; this was an immediate and extreme electric melt-down. Space became filled with floating luminous transparent brightly colored spheres that drifted randomly as if under the sea, and was shot through with multicolored flashes of ephemeral lightning. I was still visually in the same room from which I started, unlike some other trips. I was indeed in a space similar to that experienced after ingesting a large amount of psilocybian mushrooms. This was quite a surprise. I had been expecting a nice, quiet, calm evening of DET and instead got suddenly and unexpectedly whirled into the center of a psilocybian maelstrom. Oh well, nothing to do now but sit back and enjoy it. For the first 45 minutes there was somewhat of a problem due to the immense amount of energy I had to channel, and for which I was unprepared. I was not expecting this intense a trip, but rather one similar to DET, which is much more like that period of time *after* the peak of an entheogenic experience. I have some nerve damage due to an automobile accident some years ago, which manifests as leg twitching during the peak portion of the most potent of entheogenic experiences.

I experienced continued and severe twitching in my calf and thigh muscles, which was only relieved by lying on the bed and moving sinuously, like a fish through water. This allowed me to channel the energy without spasms. During this time I continued to see floating spheres and experience the sensation of being under water. This was whether my eyes were open or closed. This experience of seeing the same thing whether one's eyes were open or closed is something I was familiar with from other tryptamines. However, with my eyes open, the room my body was in was always there behind the visuals. At no time did I feel threatened or experience any depersonalization or ego loss. I was still the same person I always am, just under a different set of reality issues. I had the RADIOHEAD *Kid A* CD on the player and about halfway through it, I had to replace it with something more melodic. It was during this time that the twitching was at its most severe. I replaced it with STEVE HILLAGE's *Fish Rising*, a somewhat more melodic if just as exotic piece, which helped a lot with the trembling.

After 45 minutes or so, the trembling subsided, everything ceased to melt endlessly, and I went to go sit in a chair. At this point the experience became much more fun.







My white cat LATEX jumped into my lap and curled up upside down. I remember stroking the cat into a trance and talking it through an “out-of-kitty-experience.” Both of us had a great time, and the cat’s personality has become much more relaxed overall. What used to be a skittish cat is now open and friendly to visitors it has not met previously, something completely new. I remember eating some snacks I had left out about two hours into the experience. The fruit and juice was the best I had ever tasted, of course. The erotic side of this substance kept making itself known during the course of the journey and sex would be something remarkable, in my opinion. I was still some distance away from baseline after more than 5 hours when I retired for the evening. Sleep was somewhat difficult. The next day I had a headache and a hangover. I am not certain if this was due to the extremely taxing physical nature of the experience or my getting old, but I am not used to hangovers from psychedelics. I would not hesitate to try this substance again, but would use a smaller dose next time. I think it might be more fun without some of the extreme effects, if they can be mitigated. I would also like to try it again orally to confirm the vast difference in effects in similar dosages when pyrolyzed or ingested orally. The next day I looked at the capsule that had contained the powder and there was still at least 1 mg remaining in it. This only reinforces my opinion that a smaller dose would be worth trying. I look forward to having the opportunity to try pyrolytic assays of 5 mg and 10 mg sometime in the future, as well.

As my 4-acetoxy-DET experiences have been consistently marred by about 1 hour of uncontrollable muscle spasms in the thighs before settling down to something more enjoyable, I don’t think that I want to try the high-end just yet.  
— TAO JONES

#### 16–18 MG ORALLY

Very similar to mushrooms, almost identical “waves” and overall duration. Smooth on the body; no side-effects noted. Definitely an interesting material. Not completely satisfied—there was something uncomfortable about it when compared to psilocybin/mushrooms. Maybe it is just because I’m very used to psilocybian mushrooms and this is different; maybe not. I would take it again but at a higher level (25 mg?). At this level (16–18 mg) I often felt like being between the worlds and out of touch with the experience—like being a detached spectator. I imagine this could be different with higher dosages!? Its cousin 4-acetoxy-DIPT

proved to be much more spectacular for me. While this one is very similar to psilocybin the 4-acetoxy-DIPT is a show of its own—a *very* interesting show! — CROCODILE

#### 5–35 MG PYROLYZED


#### 16–20 MG ORALLY

My first experience with 4-acetoxy-DET was a bust. Having heard that 20 mg was active when smoked, I tried it with a friend. Unfortunately, we didn’t have a pipe handy, so I poured two piles of the stuff directly onto the electric range, and we rolled up some paper straws. After it liquefied and began to vaporize, I realized that we had made a mistake making two piles, since—when we each took a break after the first hit (to breath some air)—the vapor was still rising and drifting off without being consumed. I probably got 5–10 mg, and then I was hit with the overpowering need to *immediately* vomit. I turned towards the sink and blew chunks (my recently-consumed roadside taco-stand lunch). Meanwhile, my friend kept at sucking up the vapors from both piles. He probably got about a 20–30 mg dose, although it is pretty hard to say for sure what either of us got. The only

## THEATRUM BOTANICUM

Rare Plants  
(Catalog \$2)

Theatrum Botanicum  
POB 488 (Dept. ER)  
Laytonville, CA 95454  
[www.GreenStranger.com](http://www.GreenStranger.com)







effect I experienced was a slight enhancement of color. My friend said that it hit him like a ton of bricks—similar to DMT. He felt as though he were fully-immersed in a 3 gram mushroom trip, and he had to sit down. However, his effects rapidly wore down to about 1 gram of mushrooms.

I had heard from one individual who tried smoking 15 mg, and then later 20 mg, who had little to no effect from both attempts. He was surprised and perhaps skeptical to learn from me that I had heard that 18 mg was a reasonably-active oral dose. I get the feeling that the smoked dose may be more variable, and it could be harder to hit the nail on the head. It is possible that the heat breaks down the activity. Certainly, if I ever smoked it again, I would do so on an empty stomach (since I have never before had such an immediate need to vomit). Orally, however, this compound was another story...

While at BURNING MAN, I had the opportunity to sample a 16–20 mg dose. (My scale weighs within an accuracy of  $\pm 2$  mg—and I weighed out 18 mg—but due to the potential to over- or under-weigh by 2 mg, I can't *really* say for sure that this is what I took. I have often wondered whether or not the psychonauts reporting in *ER* have better scales than I do, or if perhaps the *exact* doses reported on aren't *really* so exact.)

I was hanging out after dark at the “Lush” camp, near “Emerald City,” waiting to hear the band LOST AT LAST, whom I first heard about a year ago at the “Countdown to 2012” party in San Francisco. The drug came on before the band started. I first noticed that my stomach felt as though it was a rubber ball, being gripped firmly by two hands that were squeezing just slightly. No *real* nausea to speak of, but I was aware that something was going on. It is hard to characterize the effects of a new compound *at* BURNING MAN, since the environment is already so surreal. Nevertheless, if forced to make comparisons, I would say that this stuff is *very* similar to psilocybian mushrooms. Indeed, I'd go so far as to say that with known doses of this as a pure compound available, I don't know that I'll ever need/want to do mushrooms again. My “about 18 mg” dose was strong enough to get the full flavor of the effects, but not so strong to be overwhelming. The perfect dose for being where I was at the time (although I occasionally felt slightly claustrophobic in more dense areas of the crowd while the band was playing, and had to move to the less populated playa). If I was at home or with a small group of friends, I would definitely take a higher dose, more suited to a vision quest. This is an excellent material, which is sure to find a well-worn spot as a favored pharmactheon.

— DAVID AARDVARK

## 20 MG ORALLY

T+20: Slight head change.

T+45: That head change increased gradually, and at the 45 minute point it was kicking in pretty strongly. The walls and ceiling were moving in waves and fluid patterns. There were electrical looking color waves in the air, like thin lines of rainbow colors squirming through. All not unlike a psilocybin experience. I felt a hint of nausea but not too uncomfortable. It was gone in another 1/2 hour.

T+1 to 1:15: I am definitely peaking at this moment. I have the mushroom-drunk inebriation feeling, but not as confusing. Spiritually/emotionally I am pretty intact although I would compare the audio/visuals of this dose to about 3–5 grams of psilocybian mushrooms. I feel that I am capable of pushing myself in any direction for exploration but this time I choose not to. I get an overwhelming feeling of happiness at times, where I just want to laugh and feel like I have a perma-grin on my face. I also feel stimulated to the point where I have to get up and walk around. Time seems to be going slower—I feel like I have been tripping for 3 hours.

T+2: I have passed the peak and can definitely feel the decline at this time. Although I still have a good amount of audio/visual effects, I know that in another 1 to 1.5 hours the visuals will subside and go away completely. I notice that I can see sound and perhaps hear light—I enjoy this greatly. I watch my girlfriend speak and can see the words come out of her mouth and see her “energy,” which is very amusing.

T+4: No more visuals, although I don't feel like I have just taken a drug with *that* much potency. I don't feel tired and exhausted like I might from 2-CT-7 or LSD, or even 5-MeO-DIPT. I still continue to have a vibrant conversation with my girlfriend for another 2–3 hours before I am completely baseline.

T+6: I don't feel exhausted, but just have the feeling that I want to sleep. And I sleep well.

I agree with ELFSTONE when he says that this substance is neutral in where it goes. It didn't seem to push me in any particular direction but I could also sense that if I choose to push my self, I would be easily transported. I know that if I had closed my eyes and focused I could easily be taken away to a beautiful mystical place. IMHO, this stuff is great—too good. — BENDER420





20 MG ORALLY (I tried this level three times, with one 18–20 mg dose eyeballed by comparison to a known amount; all other doses and consumption methods have only been tried once.)

20 MG PYROLYZED

22 MG ORALLY

25 MG ORALLY

~27 MG ORALLY

At around 20 mg this is a wondrous material. It shares much of the best of psilocybian mushrooms but in a friendly and pleasant package. In contrast to 'shrooms it produces a very steady state and user-friendly response rather than the wave-like and often unpredictable experience of 'shrooms. It strikes me as a truly empathogenic psychedelic. Although sometimes a little too much so. Some of the boundary-dissolving experiences have created surprising and unexpected juxtapositions of perception such as (with 27 mg) finding myself, a chest of drawers, and an unpotted *Ariocarpus kotschoubeyanus* partially overlapping in a transpatial/-temporal melange. Within small, localized regions of overlap we seemingly co-existed as a fused chimera but existed separately outside of those areas. It was quite a bizarre sensation. I have *no* clue how the cactus got mixed in as I hadn't seen it except in my mind at that time.

Partially merging or overlapping with solid objects or other things around me has been fairly common for me at 25 mg or above. Most people would find 18–22 mg enjoyable and useful. Many experienced people would appreciate 25 mg even more, despite the increase in boundary-dissolving experiences (lots of us *like* having our boundaries dissolved and aren't threatened by ego-loss). Above 25 mg: whether a person likes this or not appears to hinge around their level of experience and comfort with intense peak states and potential depersonalization. It appears to be an excellent solvent for removing boundaries and illusions. Preparedness may have a lot to do with this, as might mental state, but my level of experience with it is inadequate to know—*yet*.

At a dose of around 30 mg a friend experienced a complete ego-death rivaling anything he had experienced previously with high-dose LSD, and found himself obliterated in total fusion with the Universal Mind. He also perceived himself as partially merged with two or more malevolent entities, which he perceived as feeding off his mind and emotions while attempting to direct or influence his behavior. This was found intensely distressing and bothered him a great deal

even after the fact. What I found fascinating is that this type of astral parasitism was in complete accord with what he *believed* as a part of his healing practices, yet it had never bothered him prior to *experiencing* it as real.

Of any new substance I've experienced in the last 20 years *nothing* has impressed me more than this one. I'd place it right up there with mescaline, 'shrooms, and DMT as one of my absolute favorite experiences and with no more potentially negative elements than *any* of those three. The euphoric elements are excellent. The clarity of mind, visual perception, and wonderfully-delicate colored imagery, are nothing short of remarkable.

The feeling of shared space and mind is great. I've left every trip feeling as if my connections between both friends and universe have been greatly enriched. In fact anyone I've tripped around while using this material feels like family to me now. At all but the highest level experienced so far there has been a calm sense of belonging wherever I was and a distinct feeling as if I was smiling inside. Even at the higher levels it has been incredible despite a touch of edginess in spots.

I'd recommend that people *don't* use over 25 mg unless they can deal with potential depersonalization and universal fusion accompanied by extremely altered body perception. If this is not a threat to people then higher levels might be found quite valuable to experience. I would suspect a truly transcendent experience might be possible.

It has also left me with a lot of residuals in thought, perception, and my phosphenes. I've liked feeling more connected with the world; keenly aware of both the needs and limitations of others and much more tolerant and less judgmental. My sense of empathy even for people I disagree with has persisted long after the drug has worn off. I'm not certain that portions of my mind weren't rewired in a very positive direction after only a few experiences with it. Certain aspects of the experience (at 25–27 mg) have been perplexing and defy definition.

Smoking 20 mg proved overwhelming and distressing mentally and was very hard on my lungs (very much like DMT in the physical impact on my lungs). It caused a literal tsunami of images, sensations, thoughts and colors swirling through me. Something in-between 'shrooms and DMT but with a character all its own. I remember relatively little about the experience except being glad that it was over. I wish I'd read TAO JONES' account prior to smoking, so as not to have felt





like I wasted some precious material without a productive result. In retrospect, I'd probably start out by smoking a relatively few mg and working my way up slowly. (I'd likely use the same low dose of 5 mg, with 2–5 mg bumps as needed, if insufflating it.)

I also noticed that when using 18–22 mg, the experience lasted about 2 hours with a roughly 20 minute onset and a nice mild “glow” after the fact (used orally). When using 25 mg to ~27 mg (the most I've done so far in a handful of trials), the peak still ran around 2 hours but the experience was quite discernible at a diminished intensity for 3–4 more hours. A fascinating thing observed with friends and also noted by LEUNER and BAER is that not simply the level of effects but also the duration can vary dramatically from one person to the next. For instance the first time I tried it was with 3 friends. One person was back in 90 minutes, 2 of us were back in around 2 hours whereas the 4th was going for almost an hour longer.

I suspect that for psycholytic therapy currently involving LSD or 'shrooms, this substance might prove a favorite among therapists. Verbal interaction is easy, duration is short, and effectiveness is excellent. Depersonalization seems to be controllable by regulating dosage, permitting a wide range of applications. For people *seeking* depersonalization and ego-death experiences, this material (at 30 mg or above) might prove a better choice than LSD due to its shorter duration and greater clarity of mind. My impression though—based on only a few experiences—is that applications of this substance should be restricted to normal or fairly normal people. I'd suggest that psychotics and overly sensitive or fearful/anxious people be strongly discouraged from its use, or else be accompanied by professionals who are both competent at dealing with potential crisis states and extremely experienced (specifically including the prior use of this material by themselves). — JUSTIN CASE

### 18–30 MG ORALLY

I was excited to try this compound, as it was the first that I would actually get to try in a pure form so closely related to psilocybin. Granted I have had plenty of tryptamine experience, with some synthetic materials but most of natural origin. *Psilocybe cubensis* is native to my area so I have explored this mushroom in depth. The variability in the experience between strains and species of the natural mushrooms is obvious. My interest in trying synthetic psilocin or psilocybin

is much more to confirm that the additional indoles baecocystine and norbaecocystine color the mushroom experience. So when the opportunity to try 4-acetoxy-DET arrived, I was delighted.

*Wow!* This stuff is one of the cleanest, least body-load tryptamine I've ever experienced. It has a duration that mimics psilocin, onset 10–20 minutes, peak 2–3 hours, and an easy half hour glide down. I assayed it first at 18 mg and found it much to my liking. The color visuals induced by this oral dose were very prominent—beautiful and fast geometries. It had a bit of a psilocin nature, but not totally. It was nearly overwhelming, although I never lost sight of the place I was in. It was very beautiful. But visuals alone, as much as I love them, do not entirely define a good psychedelic for me. This substance kept my head clear, my thinking was absolutely impeccable, despite the sensory overload. This was a *good* overload, by the way. The bodily sensations were incredible. I can only describe them as wave after wave of full-body orgasms washing over me. Later investigations brought the dosages up to 30 mg with nothing but the positive effects increasing. There were *more* colorful visuals washing over me in orgasmic glory. Absolutely no nausea. Absolutely no dark corners. This is definitely one of my top tryptamines. I rank it right up there with DMT and psilocin. (Note that DPT did not agree with me at all, so it's not like I'm disposed to liking all tryptamines.) — AUGUST

## KAK-TALL-A-TREE

K. TROUT says:

*“Awesome plants!*

*Essential additions to any Trichocereus garden.”*

**ROOTED PLANT \$35.00 PER FOOT:**

*Trichocereus peruvianus* #RS0001

*Trichocereus macrogonus* #RS0004

**ROOTED PLANT \$25.00 PER FOOT:**

*Trichocereus bridgesii* #RS0005 “eusaporus”

**CUTTING \$30.00**

*Trichocereus* sp. TOM JUUL's giant

All prices postpaid. Send well-wrapped cash or postal money order  
with “Pay to” name and address space left blank to:

KAK-TALL-A-TREE, 3128 — 16th Street, #225, San Francisco, CA 94103





# PSYCHOINTEGRATOR PLANTS SEMINAR

by MIKY DOOM

I had seen advertisements for these gatherings at various other seminars, most recently at the AYAHUASCA CONFERENCE in San Francisco last year. When I looked at the cost of it and the expense of getting to Manaus, Brazil, I thought it was just too expensive. I was wrong. The quality of the lectures was superb, as well as the lecturers themselves.

JONATHAN OTT has said that ANTONIO ESCOHOTADO's three-volume *Historia General de las Drogas* is "the definitive source of the usage of drugs by humans throughout history." Written while ESCOHOTADO was in jail for possession of illegal substances, this series of books tracks the use of mind altering substances by all cultures over the course of recorded history. His talks were very informative, amusing, and disturbing at the same time. The information he presented was both factual and well documented. (For example, ESCOHOTADO related the case of NUGAN HAND, INC.—the largest holding company in the Pacific Rim—which went bankrupt in 1980. F. NUGAN, the company's head banker, was found dead—apparently of a self-inflicted gunshot wound. His partner M. HAND disappeared along with a significant part of the company archives. Two Australian government investigations reported the company's involvement with "persons known or suspected to have connections with the drug trade," to whom the company had contributed funds in several countries. Intensive banking operations resided in Florida, including a number of accounts that were confiscated by narcotic agents. The company was also involved in the sale of military equipment, and some evidence points to a connection with the FBI, which had systematically put up road blocks to the investigation, citing "reasons of national security." Apparently for good reason! The president of NUGAN HAND, INC. in Hawai'i was General E.F. BLACK, a counterespionage veteran and former member of the NATIONAL SECURITY COUNCIL. The president in Manila was General L.J. MANOR, an expert in special operations and the supreme chief of Pacific operations in 1976. The president in Taiwan was D. HOLMGREN, manager of an airline company established by the CIA to supply guerillas in the Golden Triangle. The president of the holding company was until then Admiral E.P. YATES, chief of strategic planning at the Pentagon for Asia and the Pacific. NUGAN HAND, INC.'s counsels included W. MACDONALD—former financial director of the CIA, G.

PAULKNER—KISSINGER's personal assistant under NIXON, and W. COLBY—former director general of the CIA. It was COLBY who installed HAND as NUGAN's partner. HAND was a person without a university education who had worked as a military instructor in the Golden Triangle. Of course all US military personal denied any knowledge or involvement. It seems that the good guys are the bad guys, although I guess we always knew that.) I found ESCOHOTADO's talks to be quite informative, and he was a treat to meet—very engaging and one of the most hedonistic (in the best sense of the word) folks I've ever met. My conversations with him will always be treasured. He is someone who enjoys life to its fullest.

The other faculty members were equally inspirational and conversations with them were easy and fun. MARIE BRAIN, who provided instruction in movement (a variation of Chi Kung), and massage was a wonderful person. Her classes were a great way to start the day. ISABELA HARTZ, the artist in residence, offered insights on the creative process and how ayahuasca can help facilitate it. Her paintings were exceptional. Her textured painting "Cosmic Buddha" was majestic. (She is listed along with ALEX GREY as invited staff for the January sessions.)

ANDREA LALO, from Buenos Aires, worked perhaps the hardest of the staff. She was the group's translator. Trying to render into a different language that which is difficult to talk about anyway *has* to be a demanding task. Her sense of humor and playfulness was infectious. She added a quality of levity that was helpful to all, especially myself.

Instructor SILVIA POLIVOV is a transpersonal psychologist who has explored most of the South American entheogens. She provided knowledge and guidance to us all during the sessions. She showed me different thinking patterns and inspired me to focus on the issues I was trying to deal with during the experiences. She helped more than she knows. It proved very beneficial to speak with her both before and after the sessions. With ayahuasca as the catalyst, POLIVOV encouraged our integration of the experience in a manner that allowed us to obtain the most benefit. I am thankful for her suggestions and help.





POLIVOY and LUIS EDUARDO LUNA, a professor from Columbia, were the main facilitators. TERENCE MCKENNA first introduced LUNA to ayahuasca. Since that time he has acquired 30 years experience with the brew and it shows. A very kind man, author of several books and films on the subject of ayahuasca and shamanism, he was helpful to all of us. LUNA's *icaros* were beautiful and soothing. He has learned through the use of ayahuasca how to heal other people during the rough times of their trips, and was called on several times to do so. Even though they participated in the experiences with us, both POLIVOY and LUNA were always there to help anyone who needed it. They are wonderful people.

This was not a conference like we have here in the states. Here we can only "talk the talk," while in Brazil we were doing nothing illegal so we were able to "walk the walk" too. We had ayahuasca sessions every other night—a great regimen! Each person started with one cup of about 4 ounces, and if more was felt to be needed, a supplement was offered after an hour. The brew was of very high quality, and having POLIVOY and LUNA there as "sitters" made it easier to let go into the experience. Before we arrived we were asked to stick to a diet; no salt, sugar, red meat, alcohol, or sex. And while OTT sees no pharmacological reason that these restrictions should be of any help, in my opinion they do help. The sessions down there were more beneficial to me than the ones I've had in the states, and I believe the diet has something to do with it. It seemed to heighten the experience with each successive session. While such a diet sounds bland, it doesn't have to be. I ate fish every day, and while I don't know what kind it was, it was all delicious, as was the fruit and the many new treats I was unfamiliar with.

GIORGIO SAMORINI was a scheduled speaker as well, but his mother fell ill and he had to cancel. Since LUNA felt we didn't get what we expected, he added another ayahuasca session to the itinerary. I heard no one complain. We drank the sacrament every other night and related our experiences to the group the next day. The trips ran the gamut—everything from death experiences to ecstatic states of healing bliss. Our ritual was held in a large circular building with a section of rope being passed to each member who would state his or her intentions, or focus for the evening, while tying a knot in the rope. As the rope reached the first person to tie a knot the two ends were tied together symbolizing our connection as a group. The next day, as we related our experiences, the rope was passed amongst us again, with each of us untying a knot as we related our trip. This ritual that reminded us that we were all in this together and part of a de facto family.

The term they used to describe ayahuasca, *psychointegrator*, intrigued me, as that is how I've come to view the brew. With the right focus and concentration on a problem before the experience, it seems to help the brain rewire itself to remove old modes of thinking, or habits, or to view things in a different light. That is true in my case and seems to be the consensus of the group of participants of which I was a part. Contrary to what OTT said at the San Francisco AYAHUASCA CONFERENCE—that he believed ayahuasca was no different than the other entheogens—I have come to believe that it is something very special. For myself, I find it unlike the many other entheogens I've tried. Being able to have the experience in a country where it's legal, surrounded by noises from the rain forest, only served to make it more unique. I had heard the word "healing" used with ayahuasca in the past and took it with a grain of salt. With continued use of this unique tea I now know that for me it is true. It has helped me deal with several issues in my life that needed changing, all in a very positive way.

Our group was made up of 25 people representing 13 different countries. These weren't folks just out looking for a party—every one of us had serious intentions. Many of us represented the medical community: doctors from Stanford, Switzerland, Germany and Cyprus. Lawyers, ex-CEOs, artists, spiritual advisors, patent researchers, and myself—the token Deadhead. The group members were so unlike each other, yet it was amazing how we had all come together as a family by the last experience. For many in the group it was their first experience with an entheogen. You've got to admire someone who goes through a death/rebirth experience one night, then turns around and dives back into "the Other" two days later. It was truly the most unique, and in many ways, profound experience in my life. I would recommend these special seminars to everyone.

While the price is a bit high, the proceeds are for an extremely worthy cause. So far the conference has helped one of the Barquinha churches in Rio Blanco purchase their own land so they may cultivate their own *Banisteriopsis caapi* and *Psychotria viridis*. The Brazilian Government's environmental agency, IBAMA, requires all religious organizations using ayahuasca as a sacrament to produce their own plant material. The proceeds from the July 2001 event are helping to build a house for the growers of *chacrana*—a worthy goal, for sure. You can learn more about these seminars at their web site <http://psychointegrator.yage.net>. It is truly worth the effort to attend. ☉





# NETWORK FEEDBACK

## SALVIA DIVINORUM AND MUSIC, WEAK EXTRACTIONS

Another year come and gone, and I have more *Salvia divinorum* than I know what to do with. At least it's pretty. I have found that either it has diminished in intensity, or I have gotten used to it. An alcohol extraction, concentrating the leaves, got me back to the kick that fresh leaves alone used to produce. Are others encountering this phenomena?

I had an extraordinary interaction with chewed *Salvia divinorum* and music last fall at a ZIGGY MARLEY/OTHER ONES concert. (MARLEY without BOB and the DEAD without JERRY—nobody told me there'd be days like these...) I tucked a good solid pinch of dried leaves under my tongue on the way in, and partway through ZIGGY's set, I found myself totally dissolved into the music in a most inspiring way. The feeling lasted perhaps 20 minutes to a half-hour, and was pretty well gone by the time the OTHER ONES kicked in—and they were much better than I was afraid they might be. Worth going again, for sure. Just for fun, before and after the concert I laid out a blanket with a few good-sized potted *S. divinorum* plants on it, to see what kind of conversations I could get going. Most of the very young crowd ignored me, but a few folks stopped and talked and did or didn't know what I was offering. I got to swap stories and practices, which was enjoyable.

One question I have for your chemistry department is, what to do with extractions that come out weak? I have (I thought) very carefully followed several slightly different sets of instructions at various times, and ended up with a drawer full of weakly active 5-MeO-DMT crystals and tars. I tried re-extracting one of these, and ended up with the same yield I started with. Sometimes it seems that when I leave a hunk in my pipe for a while and keep smoking it, it gets stronger, and I wonder if this is what JIM DEKORNE was referring to in his rather peculiar section on spagyric alchemical extraction techniques. One notable success I have had was extracting from *Psychotria viridis* leaves, carefully gathered through several years of growing six plants. I got two pipe-loads of a truly extraordinary material—not the flash-bang into another universe of classical DMT, but about an hour's worth of

something like a very strong mushroom trip. It was definitely worth the wait, and has inspired my care of these slow-growing allies. That's all for now; thanks for keeping the faith.  
— M.H., TN

As far as diminishing intensity of effects from *Salvia divinorum* goes, it seems quite possible that the plants may have seasonal or environmental fluctuations in the content of their psychoactive chemicals, and this could be the reason for what you are reporting. This seems a likely explanation, since you still get strong effects from concentrated extracts. Very little (if any) work has been done systematically comparing different growing environments and seasonal fluctuations of salvinorin A content, although such an experiment would be easy to set up—especially for commercial growers of the plant, who have a lot of biomass to play around with.

With regard to weak extractions, again the problem is likely due to plants that don't have high enough alkaloid contents to begin with. It may not be possible, short of chromatography, to concentrate these weak extracts to a point where they deliver much of a punch via the smoked route. However, they could be taken sublingually in ethanol, or orally with a MAOI, and in either of these cases they probably wouldn't need to be as concentrated as is necessary when smoking them. A while back I asked DEKORNE about his inclusion of the odd spagyric alchemical extraction technique for mescaline that he published in *Psychedelic Shamanism*, and he admitted that he had never tried this extraction process himself. (His inclusion of this was clearly more romantic than practical.) I can't say that I see exactly how your comparison of increasingly potent material left in your pipe really relates to this method, and I am at a loss to explain why the material would become more potent. (One would think that repeated exposure to heat might make it less potent, due to heat-degradation of the active compound.) I also have no idea why the smoked *Psychotria viridis* extract would produce such anomalously long-lasting effects, but it is encouraging to see people growing and extracting these plants and you are to be commended for your efforts in this area. (It is all too easy these days to just buy the exported dried material ripped from the rain forest; growing the plants is where it is at.) — DAVID AARDVARK

## METHYLENE CHLORIDE SAFE?

I was looking through old issues of the *ER* and came across some statements concerning methylene chloride (dichloromethane/DCM) that are not entirely correct. The statements are contained in the VERNAL EQUINOX 1999 edition under the header "Easy Extractions." K. TROUT states that:





1. Methylene chloride is a known carcinogen, and
2. That he has evaporated “pure” methylene chloride and was left with a white powdery residue.

Both statements are misleading: while it is true that all halogenated solvents should be considered possible carcinogens (and most actually are), dichloromethane (DCM) is pretty safe. According to several *Material Safety Data Sheets* it is significantly safer than chloroform (which was contained in many consumer products in small amounts until recently) and most others I’ve checked. I decided to get to the bottom of this and found out that DCM is a proven carcinogen only in rats and mice but not in hamsters—indeed the *MSDS* say “suspected human carcinogen.” (Emphasis added.) Data from over 30 studies suggests that the mechanisms responsible for the carcinogenic action in mice and rats are not significant in humans. There are also five studies on workers exposed to DCM and there was no higher rate of mortality, no higher incidence of tumors and no correlation of mortality to exposure levels/duration. The point I’m trying to make is that while no halogenated solvent can be considered completely safe, DCM seems to be pretty benign.

With regard to the residue, I wonder what K. TROUT means when he says “pure methylene chloride.” The bottles of analytical grade DCM that I have here list all contaminants and say: “Total residue upon evaporation: <0.001%.” Since DCM has a density of 1.325 that means that 1 liter of DCM, weighing 1325 grams will *at most* contain a residue of 13.25 mg! This 13.25 mg is composed mostly of harmless stuff like calcium, sodium, and so on. In other words, if TROUT got a significant amount of residue his DCM was not technically pure. (I am aware that it can be difficult to obtain analytical-grade reagents but that’s a different story.) Regarding the price of analytical-grade DCM, it is indeed more expensive than the industrial grade but still darn cheap—about USD \$8.00 per liter from university suppliers. Yours from somewhere in Europe. — CROCODILE

#### Where to start?

1) First, something worth remembering is that the information in the *MSDS* is often presented by companies with a vested interest in manufacturing and selling the material. It’s common for them to down-play or even gloss over problem areas. It’s far from uncommon for such companies to throw out the results of any tests they don’t like and selectively present the ones they do agree with. (If this sounds outrageous, read the cerium oxide *MSDS*, which is based on the fairly benign oral ingestion and then compare it with data in any good industrial hygiene texts, where it will note that most industrial exposures are via inhalation, which is quite different and

more than a bit hazardous.) Selective presentation of toxicological studies is almost the norm when big money comes into the picture—aspartame and tobacco are both good examples.

The manufacturers of asbestos and cigarettes insisted these were safe for many years after they knew for a fact that they were not, and selectively presented only the data they liked. In my opinion the *MSDS* are among the worst possible sources of toxicological data. With published toxicological studies it is quite important to look at *who* conducted and/or funded the studies. Even with 30 studies cited, it is important to know how many studies were actually conducted. I suspect anyone can easily find 30 studies attesting to aspartame’s safety.

As for chloroform being in many consumer products until recently, or that DCM is “safer” than chloroform: This is a fatuous argument. Chloroform was ordered removed once it became considered a cancer risk, not simply in animals but in humans. Not many years ago asbestos was used almost everywhere for insulation. Could that be considered an indication that it is not too unsafe? “Proof” of human carcinogenicity is always a tricky issue since so many factors can cause cancer and to demonstrate unequivocal proof requires those factors be eliminated. It took many years and some interesting industrial accidents to “prove” the carcinogenicity of chloroform in humans and will likely take the same for DCM. While it is only a “suspected” carcinogen in humans, it is *proven* to be carcinogenic in animals such as rats and mice—unlike the *MSDS* you saw, the 1991 *Handbook of Toxic and Hazardous Chemicals and Carcinogens* (my source for all of this), says “Carcinogen (Animal Positive)” —and it is known to cause birth defects in chickens. It is also known to have caused liver damage in humans. The type of liver damage inflicted by chlorinated hydrocarbons is simply not trivial. Further DCM is known to be “changed to carbon monoxide in the human body” making it “particularly hazardous for those with a history of heart trouble!” I can’t see how any of that can be considered to imply either “pretty safe” or “pretty benign.”

I’m a little perplexed that those studies you refer to found no correlation of exposure with mortality since “death” is one of the known side-effects listed for overexposure in humans (SITTIG 1991). The fact that some heavy cigarette smokers live well into their 90s and develop neither cancer nor heart problems does not suggest smoking should be viewed casually.

2) The residue was from both analytical grade and technical grades. Once I started wondering, a handful of friends were asked to check if theirs did the same and it appeared routine. It is nice to know it is most likely mineral salts but since other solvents evaporate cleanly I’d rather opt for them. Any residue in something you plan to ingest is significant in my mind. Not simply calcium but heavy metals also commonly show up in such minuscule traces even in analytical grade reagents (this can vary by batch and manufacturer hence the analysis on the side of your reagent bottle) and although mere milligrams might result, is not a bad idea to prevent. For a large-scale extraction, especially if done by an amateur, up to several gallons of DCM may be evaporated. I know of one person who goes through 55 gallon drums of the stuff!

I wish I could find DCM for \$8.00 a liter in an analytical grade. Universities frequently enjoy much better prices than does the







general public. The suppliers here want \$31.90 for 500 ml. Even the technical grade is presently \$34.00 a gallon (plus these are packaged in plastic not glass). Perhaps the lower price in Europe reflects the excessive hazardous shipping regulations now in place in the USA? (\$17.00 per bottle is the HAZMAT charge on top of shipping.) Xylene, although most certainly toxic, evaporates cleanly even obtained from the local hardware store, and costs around \$6.00 a gallon.

Something of great importance to remember is that most of our readers are going to be obtaining technical-grade products designed for use as cleaning agents, not for preparative drug applications. We can't operate under the assumption that they are going to be buying analytical grade products since we know for a fact many are not. Many aren't even versed in safe chemical handling procedures. This is perhaps the most important thing to remember about the subscribers of *ER*; sure, we have some professionals who are loyal readers—but most of our subscribers are amateurs. I've run into people who used plastic-ware in their processing and others whose finished product of hash-oil or DMT still strongly reeked of DCM; yet they had little concern about smoking it! Amateurs need information that will keep them safe. Alas, the *LYCAEUM* has one set of alkaloid-purification instructions posted that recommends the use of DCM with Ziploc® baggies as crude separatory funnels, suggesting that one "pinch off" the corner with fingertips to get the flow started. If someone has training, a lab, a fume hood and access to high-grade solvents they should of course use whatever works for them. Under those conditions chloroform presents no problems. All organic solvents are dangerous; their danger should never be underestimated. If I had to choose erring one way or the other, the correct error is on the side of our readers' health. *ER* would like to be around for many years and hopes that you and our other readers will be too!

— K. TROUT

## SINGLE SOLVENT AND ACID/BASE EXTRACTIONS

Are there any DMT-containing plants (without 5-MeO-DMT or 5-HO-DMT) that can be boiled in methanol and/or ethanol, then filtered, with the solvent evaporated, leaving an extract strong enough to smoke? I read in *TIHKAL* of someone boiling *Acacia maidenii* bark in methanol to make a smokable extract. Seeing as some *A. maidenii* is said to contain about 0.3% DMT by dry weight, and some root-bark of *Mimosa tenuiflora* [= *M. hostilis*] is said to contain 1.0%, I figured that I would try this with *M. tenuiflora*.

My first try was with finely-ground root-bark; the extraction process only reduced 50 grams to 12.5 grams—not potent enough to smoke. My second try was with unground root-bark, and this produced almost the same results. Perhaps other plants leave less fine sediment. The solvent was repeatedly filtered through regular paper coffee-filters, until no

residues were left in the filter. Are there finer filters easily available?

A number of things need comment. Of those 12.5 grams you obtained, a lot of this is going to be material other than what you desire. The fine sediment you mention may be a number of things including fine particulates from the powder itself, fine dust from soil adhering to the roots and/or tannin complexes that precipitated out of solution, potentially carrying alkaloids along with them. Use of heat with any tannin-containing material is going to potentially increase the loss from the tannins if using a water-based solution (especially if acidified) or alcohol. Exposing the extract to alkaline conditions while in solution will also increase the loss. No matter what the source of the sediment though, coffee filters are inadequate for anything but crude filtrations. A filter cloth will work better but won't do what *WHATMAN* filter paper can. Of course to use it, a vacuum filtration set up is required. A vacuum pump can be had cheaply with some creativity but poses risks unless a person take the time to educate themselves adequately. A hand-held pump is more work but much safer for amateurs. Aspirators that attach to sink faucets are easy to use, and inexpensive. (Remember to attach a water-trap though, as any fluctuation in water pressure can cause water to flood backwards into your flask if you don't have one on the line between the aspirator and your filtration flask.) We recommend that everyone who does extractions purchase a vacuum filtration set-up. A complete set-up should cost about \$60.00, and it will provide a lifetime's worth of joyous extractions. — Eds.

I was also curious as to whether temperature is important when getting alkaloids into solution, and vice-versa? Would it be possible to soak plant material in alcohol chilled in the refrigerator or freezer (and kept there), repeatedly soaking and straining until the solvent came out clear, in order to remove the unwanted solubles that *would* dissolve in the cold solvent, and then boil the plant material—leaving a more concentrated extract?

This is an interesting idea, which would require one to test the solubility of whatever alkaloid was desired in chilled solvent. Another idea is to use a solvent that the desired compound is known to not extract into. We have considered, for example, that a mescaline-containing cactus—treated first with a solution of sulfuric acid, to make sure that the mescaline was converted to mescaline sulfate—might be soaked first in acetone, in order to remove anything that was soluble in acetone. Since mescaline sulfate isn't soluble in acetone, after filtering off the acetone, the dried marc could be extracted with a solvent appropriate to mescaline, and one might get an extract with less crud in it, due to this pretreatment. We'd love to hear more from people who experiment with issues of solubility and pre-extracting for purity. Another potential approach for dealing with tannin-containing materials is to mix them with a solid base like calcium carbonate (available in the pool chemical section to raise pH) or magnesium oxide, and then use a nonpolar organic solvent like xylene or toluene to extract. This will only dissolve the alkaloids since tannins aren't soluble in such solvents. Filtration is of course still going to be an issue. — Eds.





Concerning acid/base extractions, I've had absolutely no luck. All of the easily available organic solvents I have obtained left oily contaminants upon evaporation. I know of nowhere to buy clean organic solvents without raising suspicion.

You don't mention what solvents you mean so it's hard to know how to answer this one. Neither xylene nor toluene straight out of the can from the hardware store will leave a residue. Any solvent leaving an oily residue is inappropriate. We are assuming you mean that a residue is left after the "clean" solvent is evaporated, *prior* to extraction. Many plants produce oily extracts if not defatted. Many times DMT itself comes out as an oil when separated and only later crystallizes. If traces of water are present it may remain oily and not crystallize.

To get around this, I figured once the free-base is in the organic solvent, it could be mixed with fresh HCl water to pull the compound back into the aqueous solution to be evaporated leaving the alkaloid's HCl salt. (Or, should the HCl be added to the organic solvent first, and then mixed with water to get it into aqueous solution?) Another method, not tried yet, would be to bubble HCl gas through the organic solvent with the free-base in it, causing crystals to come out of solution (or so it's said).

The first approach is the one to use in this case. The last one is great; assuming you have anhydrous solvents and are able to work with HCl gas. This is one for professionals only, not amateurs! There are a lot of details you are leaving out, which makes it hard to answer your questions. Solvent choice, target alkaloid, base choice, all can affect how you approach this.

My problem is that after trying the first method, the water evaporated leaving nothing. So I tried soaking a considerable amount of *Peganum harmala* seed-powder (cheap, high-alkaloid-content, legal to extract—great practice material) in HCl water (pH about 1.0), strained, basified slowly until the solution became milky (presumably the free-base coming out of solution). I then added and mixed in an organic solvent. (I put the aqueous/organic mixture into a blender on high for 2–5 minutes to really blend the layers. Is this a good idea, or maybe part of the problem?) Once separated, the solvent was evaporated. Even with the oily impurities there should have been an obvious amount of harmaline/harmine in the mix (a few grams), which was totally absent. What went wrong? This should be a straightforward procedure. Do the impurities in the organic solvents prevent the alkaloids from going into them? What are the best pH levels for the acidic and basifying steps? Can too high or low of pH levels destroy the alkaloids or lock them up?

Actually, *Peganum harmala* is unfortunately one of the worst choices for a practice material. The behavior of the harmala alkaloids is quite different than for tryptamines and is much better approached using another process altogether. Again, 'though, there are not enough details included for a real answer. For instance, you also do not mention how long the seeds were soaked. We're also perplexed that you could strain these yet had trouble straining the *Mimosa tenuiflora* root-bark. More detail here would be great. We can point to a few problems though. First and most glaring is use of HCl at pH 1! You only need between pH 3–5 for this. pH 1 can degrade all sorts of alkaloids, especially if you are evaporating it to dryness afterwards! You also don't mention your choice of base. Nor how you determined when to stop adding base or the pH when you stopped. You are right in assuming what you saw as milkiness was most likely harmala alkaloids crystallizing out of solution as you added the base (ammonia is my first guess based on your description). You also don't mention what pH it was after this was done. For DMT you should get it to pH 8.6 or above for full extraction; 5-MeO-DMT should use 9.3 or above. (Our use of the phrase "or above" should not imply a whopping overload!) A pH meter is ideal but they are expensive and require proper care; pH paper can work but be aware that they exist for different pH ranges. Again you don't mention what solvent was used (not all are equal even discounting this approach being applied to harmala alkaloids). Knowing if it is a top or bottom layer is critical for providing a meaningful answer. Since you mention it was oily we are assuming it formed a top layer. The harmala alkaloids *could* have ended up on the bottom of the flask at this point but there are not enough details to know that this is what happened. It's also amazing you were able to get the liquids to separate after running them in a blender. (Hopefully this was stainless steel or glass with no plastic parts!) Careful repeated inversions (many of them; 100 is not too many) to mix them is ideal. Shaking may be fine, depending on your plant, solvent, and base choices, but over-shaking often creates mixtures that don't like to separate.

Of course, if a compound like DMT HCl was extracted by one of the two methods mentioned above, it could be turned into the smokable free-base by the methods mentioned in the last issue of *ER*. — ANONYMOUS

It's a far better approach to isolate the tryptamines starting with an acid solution. (This is all assuming you are working with something not containing a bunch of tannins of course—that is actually an issue too long to go into. Assuming you want to start with an acidic extract for something with tannins, very short extraction times would be better if using this type of approach. If extraction was insufficient, just repeat the process until the material is exhausted. The longer you expose alkaloids to tannins in solution, especially if heated, the greater your risk of loss becomes.) Then neutralize your solution with a base like strong ammonia or a strong lye solution and extract with an organic solvent. (Xylene, or toluene are suggested. Hexane or heptane aren't as good but will work fine for personal sized amounts and are easy to find in products like some brands of rubber cement thinners—be sure you read the label—avoid what is called naphtha in the US). Evaporation of that solvent will often leave a smokable residue; albeit crude. If you want to clean it up, dissolve the goo in a dilute acid (dilute is the key word here; pH 1 is not dilute!), if it won't dissolve with some stirring, filter it and keep only





what goes through the filter. If concerned you might be losing something, repeat this process with whatever sticks to the filter, but use less liquid. Take that acidic liquid, neutralize it with base and again extract with solvent. Evaporate the solvent to a residue. You could also have washed it with a very strong lye solution and added some desiccant (then removed it) prior to evaporating to aid in getting crystals but even an oily DMT will be smokable and can be weighed (weigh the container first), dissolved in a few ml of ethanol and suspended on a known amount of some herb to create a smokable mixture.

Please don't take offense at our comments—none is intended; we just are concerned for your health and safety. Having a solid theoretical understanding of why those processes that work *do* work, prior to taking a hands-on approach, is always best. One can seriously harm one's self with chemical experimentation. Obtaining a text book designed to accompany organic chemistry lab would be of great help (if not available at your local library, a university library or bookstore should have such a book). Please pay particular attention to the section on lab safety and ventilation requirements. One such text that may be helpful is H.J.E. LOEWENTHAL'S 1990 *A Guide for the Perplexed Organic Experimentalist*.

The two primary published sources that we have seen have listed the DMT content of *Mimosa tenuiflora* root-bark as 0.31% and 0.57% (GONÇALVES DE LIMA 1946; PATCHER *et al.* 1959). JONATHAN OTT has stated that this root-bark contains from 1% to 11% DMT (OTT 2001), but he didn't cite any specific analysis to back this up. If this higher range is the norm, then *M. tenuiflora* root-bark would contain the highest amounts of DMT of any plant that we are aware of. As far as other potentially-potent plants go, *Acacia simplicifolia* bark might be a good choice, as one analysis found 0.81% (POUPAT *et al.* 1976), and *A. confusa* root-bark has been reported with 1.15% (LIU *et al.* 1977), and we shouldn't forget the "AQ-1" *Phalaris aquatica*, with "over 1%" (FESTI & SAMORINI 1994), although this plant also contains some 5-MeO-DMT. Putting OTT's range aside for the moment, and working with a theoretical 0.5% content, if one reduced 100 grams of *M. tenuiflora* to 25 grams via extraction (which is about the ratio you reported), this might have 500 mg of DMT in it—or about 10 good doses, if someone could be expected to smoke 2.5 grams of material! Clearly a 0.5% DMT content will not be enough for a direct extraction, and even a 1% DMT content would leave one smoking 1.25 grams of material! (Assuming that the plant used allowed for it to be soluble in alcohol and filtered out.) At a 2% DMT content, we reach 625 mg of smokable material, and even though this is the size of some *Cannabis* joints, "tolerance" to the DMT might build up before one could finish smoking the material. (Note too, that with such an extraction, one is likely to obtain a goo that is hard to dry to the point that it can't be smoked without being first mixed with some dry material, which then raises the amount of total material that needs to be smoked; a glass pipe might circumvent this problem.) Unfortunately, those plants that are the best candidates for extraction are the ones that are potent enough that they can produce some effect on their own, without any extraction necessarily being required. Such plants include *Cannabis* (THC and related cannabinoids), *Salvia divinorum* (salvinorin A), *Papaver somniferum* (opoids), *Artemisia absinthium* and *Salvia officinalis* (thujones), numerous Solanaceae (tropanes), and *Anadenanthera colubrina* (bufotenine and trace amounts of related tryptamines). Using the latter as an example, one sample of *A. colubrina* var. *cebil* that was taken from a shaman's

garden from Misión Wichi/Mataco, Salta, Argentina, tested-out as having 12.4% bufotenine, with trace amounts of DMT (TORRES & REPKE 1996), and it has recently been noted that bufotenine is active when vaporized in the ranges of 2–8 mg (OTT 2001)! However, most *A. colubrina* seeds are likely to contain around 1–2% bufotenine. As far as 5-MeO-DMT content goes, the only thing offhand that we can think of that would be worthy of the single-solvent direct extraction procedure are the excretions from the parotid glands of *Bufo alvarius*, which have been shown to contain 5–15% by dry weight (ERSPAMER *et al.* 1967). Although it is not necessary to create a more potent extract for most of the above-mentioned drug sources, doing so is easy enough and it means that less smoke need be inhaled. —EDS.

## PSYCHOACTIVE MULBERRY?

What do you know about the mulberry tree? I learned that the green berries have a psychoactive effect from a video on wild edible plants. I've tried them several times at the 20–40 berries range, and I've never had any unpleasant side-effects. The effect is somewhat like *Cannabis*, in that it relaxes and numbs the senses. A friend ate a larger quantity of about 60 berries, and claimed to have a more entheogenic effect. However, I would say it is not an entheogen so much as it is a deliriant. I have found it interesting to experiment with. JLF sells mulberry twigs and fruit, but I doubt that the dried material is useful, and anyway, mulberries are quite abundant. —R.D., MO

The "mulberry" comes from any of the following related species: red or American mulberry (*Morus rubra*), white mulberry (*M. alba*), black mulberry (*M. nigra*). The red or American mulberry is native to eastern United States from Massachusetts to Kansas and down to the Gulf coast. The white mulberry is native to China, became naturalized in Europe hundreds of years ago, and during the early American colonial period it was introduced for silkworm culture (at which point it naturalized and hybridized with *M. rubra*). The black mulberry is native to western Asia and has been grown for its fruits in Europe since before Roman times. So the question may be, which mulberry?

We had never heard of unripe mulberries being psychoactive, and decided to look into this further. Alas, it is not currently the season for unripe mulberries, but we'll have access to a lot of these when it is, and report back. For now, our investigation into this area can only be on an intellectual level.

One recipe for a "sleeping sponge," used as an anaesthetic by 13th-century surgeons, contained an ounce each of the juice of the unripe mulberry and of the forest mulberry (species?), along with opium (*Papaver somniferum*), henbane (*Hyoscyamus* species), hemlock (*Conium maculatum*), mandrake (*Mandragora* species), wood ivy (species?), lettuce seeds (*Lactuca* species), dock seeds (*Rumex* species?), and water hemlock (*Cicuta douglasii*). With the many other known psychoactive and toxic plants listed, it is hard to say for sure that unripe mulberries would have been an additive factor here.





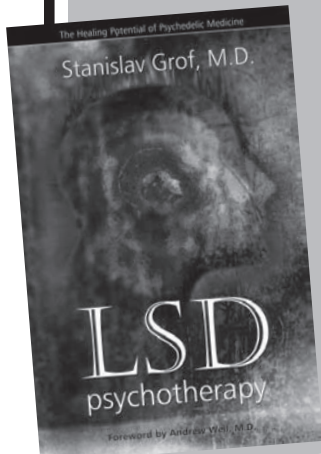
*The Herbage Database* states that "the uncooked shoots and unripe fruits [of *Morus alba*] are hallucinogenic." The methods of action this web site attributed to the plant were: "antidiarrheal, astringent, cathartic, decreases blood sugar, diuretic, emollient, entheogen, expectorant, lactagogue, laxative, nervine, purgative," and it was said to be used to treat "depurative, dermatosis, diarrhea, dyspepsia, fever, gonorrhoea, high blood pressure, inflammation, melancholy, sore, tumor, tumor (faucis), wounds," as well as having been used by the Cherokee in a gargle (JOHNSON 1995).

Interestingly, *Cannabis* and *Humulus lupulus* (hops) used to be classified in the same family, Moraceae, as the mulberry, before being moved to their own family, Cannabaceae (RAUFFAUF 1996). As well, according to R.E. SCHULTES, "The Moraceae also provide one of the most poorly understood hallucinogens: [*Maquira sclerophylla*, a jungle tree, the fruits of which reputedly were the source of an intoxicating snuff employed formerly by Indians of the Pariana region of the central part of the Amazon Valley. It is now known only by its

Portuguese name *rapé dos índios*, 'Indian snuff.' No chemical study of this plant nor of the snuff have been published, and direct observations of the preparation and use of the snuff have been impossible to date" (SCHULTES 1969).

Aside from water, protein, fat, carbohydrates, fiber, ash, calcium, potassium, iron, vitamin A, thiamine, riboflavin, nicotinic acid, and ascorbic acid (DUKE 1983), according to *Dr. Duke's Phytochemical and Ethnobotanical Databases* ([www.ars-grin.gov/duke](http://www.ars-grin.gov/duke)), the fruit also contains chrysanthemine, cyanidin, cyanidin-3-glucoside, isoquercetin, mucilage, pelargonidin-3-glucoside, petunidin-3-rutinoside, phosphorus, potassium, rutin, sodium, and thiamine; many of these chemicals have no known activity. There is nothing here listed that would seem a particularly likely candidate for psychoactive effects, but we assume that this is a study of the ripe, rather than the unripe fruit. Clearly there should be some more investigations, both chemical and psychonautical, into the unripe fruit of the mulberry! — DAVID AARDVARK

**BOOKS PUBLISHED BY MAPS**  
[www.maps.org](http://www.maps.org)



**\$12.95**



**\$14.95**



**\$10.95**

**LSD Psychotherapy** (2nd edition) by Stan Grof, M.D.  
40 color plates (8 new), introduction by Dr. Andrew Weil.

"I know of no work that so well incorporates the findings of Freud, Jung, and Rank... I do not doubt that others working in this field will find Dr. Grof's discoveries a basis for a whole new strategy of research."

— Joseph Campbell, author of *The Hero With a Thousand Faces*

**Ketamine: Dreams and Realities** by Karl Jansen, M.D., Ph.D.

"...clearly written, well researched and documented... presents a balanced and objective view point... covers all the aspects of ketamine from pharmacology to its use in raves... interesting for clinicians and researchers as well as the general public."

— Stan Grof, M.D., author of *Psychology of the Future*

**The Secret Chief** by Myron Stolaroff

"In the illegality of his time it was unthinkable to publish the excellent results of his therapy... today nine years after his death, a friend has undertaken the task of publishing the details of the therapeutic methodology of this intrepid Ph.D. psychologist..."

— Albert Hofmann, Ph.D., author of *LSD: My Problem Child*

— **FREE WITH PURCHASE OF ANY BOOK!** —  
The MAPS Bulletin: "Creativity Issue"

This issue breaks important ground for MAPS. We've moved into even more controversial territory than usual, since there is not yet a cultural consensus surrounding the approval of the use of psychedelics and marijuana to enhance creativity.

- \_\_\_\_\_ **LSD Psychotherapy** @ \$12.95
- \_\_\_\_\_ **Ketamine: Dreams and Realities** @ \$14.95
- \_\_\_\_\_ **The Secret Chief** @ \$10.95
- \_\_\_\_\_ | **MAPS Bulletin: "Creativity Issue"** (free)
- \_\_\_\_\_ Sub-total
- \_\_\_\_\_ Tax (Florida Residents Only— 6%)
- \_\_\_\_\_ Shipping\*
- \_\_\_\_\_ Total

\*Shipping U.S. \$3.00 for first book, \$1.00 each additional book. For international shipping rates, contact MAPS. Please make checks payable to MAPS and mail to: 2105 Robinson Ave. (Dept. ER), Sarasota, FL 34232, USA, [info@maps.org](mailto:info@maps.org). Order on-line with a credit card via a secure server at [www.maps.org](http://www.maps.org). To order by phone, call (888) 868-6277.





## SMOOTH SNUFF

Regarding the preparation of *Anadenanthera* seeds for snuff. One reader mentioned in Vol. X, No. 2 that they were unable to prepare a fine-grained snuff. Do include the husks. Boil the seeds until they soften. Remove and discard the shells. Dry and powder the seed kernels. The resulting powder is velvety smooth. — B.B., NY

By "husk" do you mean the "pod?" Husks are papery coverings that enclose seed heads or fruit. We know of no legume that produces a husk, although some grasses and nightshades do. The pods are included in preps for *Anadenanthera peregrina* based snuff but we don't recall seeing them in *A. colubrina* snuff, nor have we gotten these along with these seeds from the suppliers we've dealt with.

Creating a velvety-smooth snuff would certainly be a useful thing. We would have a bit of concern though about losing some of the active component into the boiling water if left there for a long time; a short boil would be best. We agree that removing the seed coat is a good thing, as the seeds can burn enough on their own without it. Most people cut the snuff with baking soda, and we're unclear if this is recommended or not in the preparation above. The only person we know who did not combine this with baking soda or a base found it to be non-burning but inactive. The same material with  $\frac{1}{4}$  to  $\frac{1}{3}$  baking soda was dramatically active. We have heard from several people who use a 50/50 mix of seed powder to baking soda, although we'd suggest a 75/25 mix. After snorting small amounts of pure baking soda on its own, we can definitively state that this burns more than the seed powder on its own, and the combination seems to burn the worst. At least one traditional means of preparation includes the toasting of the seeds, which may be a means to dry them out more, and ash is also traditionally added, which aside from making the preparation more basic might also aid in drying the powder and making it less prone to sticking together in clumps, which the seed powder on its own can do. One approach towards powdering the seeds is to powder them in a coffee-bean grinder and then use only the finest powdery dust that clings to the top of the lid of the grinder (and this can be run through a tea-ball first, just to make sure that there are no larger seed particles left in it).

It's worth noting that 1–3 *Anadenanthera colubrina* seeds of many available on the market is plenty when snuffed or smoked (some have reported  $\frac{1}{2}$  a seed being enough) but *A. peregrina* will take far more (a level tablespoonful has been reported). This is due to the active ingredient in the latter being DMT rather than bufotenine and being present at substantially lower concentrations. It's also important to remember that *A. colubrina* seeds can contain under 1% or over 12% bufotenine, with 1–2% being common. Trial and error seems the only way for most people to know. We'd suggest starting low and working your way up. Bufotenine is excellent but only if you don't use too much. — Eds.

## CACTUS CAPERS

I want to thank you for your series on *Trichocereus*. I hope that even though the series has concluded, that bioassay reports and other pertinent info can be a continuing part of *ER* issues in the future, as much more info needs to be collected and verified.

As for the specific clones that have been bioassayed, is there any information on amounts used (fresh or dried) in each experiment, and what their potency was? Since most people have little to no mescaline experience, comparing one mescaline experience to another may not be the most helpful. I've found, when comparing potency of lesser-known compounds, that using 100 mics of LSD as a standard "dose" works quite well. This is for comparing potency only, not nature or duration (this is comparing potency of peaks). For example, while 20 mg (oral) or 7 mg (insufflated) of 2C-T-7 or 50 mg DPT (insufflated) are quite different in nature and duration to 100 mics of LSD, the potency of the peaks are pretty-much equivalent (at least for me).

Alas, we can't necessarily say that the 100-mic comparison test will work for everyone. Many people *think* they know what 100 mics of LSD feels like, but we wonder how many people really *do* know? Street acid is highly variable in its actual LSD content, and blotter acid is thought to degrade in potency fairly quickly if it isn't stored properly. We have heard of some high-quality acid recently available in the S.F. Bay Area that is said to be a constant 62.5 mics per hit, but—despite claims of standard potency by distributors and users alike in this case—it seems likely in most cases that doses will vary and won't necessarily be what is claimed, due to storage/degradation issues. Also, the effects of mescaline are *only* comparable to LSD when considering very low doses of both substances. While a better gauge for comparison might be a standard amount of some research chemical that is known to be pure, this too can be problematic, since individual response to many of these research chemicals can be highly variable. The *best* thing to do is to use a set "dose" of pure mescaline as the standard to compare cacti experiments to. Pure mescaline can occasionally be obtained on the street for about \$100.00 a gram, or it could be extracted from cacti using an acid/base procedure and recrystallized to purify it. See K. TROUT'S *Sacred Cacti* for details on these procedures. Getting back to your original question about the specific clones that have been bioassayed, unfortunately there is no way to know with accuracy what people used. A number of reasons are involved, two of which are most notable:

1) Most people don't weigh their material. A common unit of measurement is "inches." 6 inches of a 4–5 inch in diameter plant is far more than 6 inches of a 3–4 inch in diameter plant. Hence as a unit of dose this is meaningless without further information or some way for the listener to know what a typical diameter of that plant is. *Trichocereus pachanoi* can be 2–4 inches in the commonly available stock, but again this can vary in either direction.





2) There is no standard for ingestion. A person ingesting 100 grams of dry material might be expected to be using the same as a person ingesting a kilo of fresh cooked into a citrate tea, but this assumes that the tea maker got a full extraction *and* consumed it all, plus it assumes neither one puked before getting full absorption. — Eds.

Any/all cacti from ethnobotanical suppliers or nurseries that are accessible to all need bioassay reports followed by verified follow-ups. A very preliminary experiment with myself and three others used a 6.5-inch long by approximately 2-inch in diameter cutting of *Trichocereus peruvianus* from the BASEMENT SHAMAN. This was a while ago, and I don't remember the weight if it was taken, but it couldn't have been more than a half-pound (225 grams). Anyway, it was sliced, diced, and put in a blender with some water. Then blended and strained, with the plastic skins re-blended with a little water to get any remaining mescaline from the skins. This was strained, added to the previous liquid, some lime juice added, and heated at a low boil for about 20 minutes. The end-product was not too bitter or slimy and produced no nausea, but did produce threshold effects—and it was evenly split between *four* people. All reported definite, but low-level effects. I would rate my experience as 30–40% of a dose, or about as potent as 30–40 mics of LSD. This was with a cutting that was about 1 5/8" thick by 2" in diameter, suggesting significant potency, which of course requires repeat verification (coming soon).

I have also tried both 100 and 200 grams (fresh) on two different occasions of the *Trichocereus peruvianus* from SELECT SEED/QUALITY CACTUS with no results, except some nausea. I will try it again at 450–500 grams (fresh), but if this fails to produce significant effects, I will not try again. One pound of fresh material, for me, is as much as I'm willing to consume.

Even 100 mg of mescaline will produce noticeable effects. Nobody would call it a "trip," but it is most certainly discernible. A full-on mescaline dose produces visions; in my mind this threshold happens approaching 400 mg but most people prefer the dose to be a bit higher for optimum results. For most commercially-available stock, a kilogram or so of fresh material is a good starting point. Some *Trichocereus peruvianus* will take less (around 1/3 to 1/2 this much) but most *T. peruvianus* and almost all *T. pachanoi* this will take this much or more for obtaining a "400–500 mg mescaline equivalency." This is the "unit" used by most cactophiles since it best describes what most people regard as a good tripping dose. But everyone has their own tastes, and some people like less. A kilogram sounds like a lot, but for a *T. peruvianus* that is 4.5–5 inches in diameter it is going to be somewhere between 4 and 6 inches in length depending on several factors that can't be conveniently crunched into a standard rule.

One major problem is that the potency of cacti varies based on many factors—nutritional history, watering, and time of year can all play a role. Light, regular feedings with an ammonium source or blood meal, completely starving them for water for a few months prior to use, and harvesting in late summer and fall can all help increase results. Strain is the most important factor though. We'd suggest that anyone interested in consuming cactus adopt the mantra "know your material." It's probably a mistake to try and extrapolate the data from any other source and apply it to what you have in your yard. We'd further suggest that you first familiarize yourself with all of your mature active *Trichocerei* and determine those for which a kilogram or less is fully active. Then sell, give away or otherwise get rid of every other one so as to make room for the ones that need intensive propagation.

On that note, I was curious of the suggested starting amounts in Part II of the *ER* articles on *Trichocereus*. If we assume that fresh weight is about 10 times dry weight, then starting with 1000 grams fresh would equal 100 grams dried. If the cactus used was 1% mescaline by dried weight, that would be a dose of 1000 mg of mescaline! Not only quite a dose, but this amount has been called the "maximum safe dose" of mescaline. Perhaps I'm a bit naive, since I don't have much mescaline experience, but I can't imagine any cacti with less than 1% mescaline by dried weight being worth pursuing. Believable reports suggest the real possibility of finding cacti with 1–3% mescaline by dried weight (1–2% being more probable).

Perhaps true, but to date the highest known mescaline isolation for any intact *Trichocereus* was 2% from *T. pachanoi* (POISSON 1960), and they will often be closer to 0.3% if they are acceptable [Example: CROSBY & McLAUGHLIN 1973, 0.33%; AGURELL 1969, 0.67%] and many are even lower than that (PUMMANGURA *et al.* 1982, 0.1%). CRUZ-SÁNCHEZ (1948) recovered 5%, but only used the outer layer of the same species (in Peru). The published values in excess of 2% [GENNARO *et al.* 1996, 2.06% averaged from 3 Italian specimens, and HELMLIN & BRENNISEN 1992, 0.1%–2.375% in 6 Swiss cuttings] were based on HPLC *estimations*, and *not* isolations (all figures dry weight). For years I use to tell people the best rule of thumb for commercial San Pedro was to use their height. (This is not entirely a joke.) Many of the better *Trichocereus* strains that are available in the US are in the neighborhood of 0.8–1%. Some are even more potent but these are the most rare presently. If you have access to wild Peruvian material of a tried-and-true strain or one of the rare higher-potency strains, you can in fact find plants where 30–50 grams is plenty. Sadly, this is not what you are most likely to encounter in the US. Even wild-harvested peyote is these days very likely to be less than 1% maximum (dry weight). This is one reason the *ER* series of articles was written; namely to help people recognize some of the better strains in need of intensive propagation. Whoever first made that often-repeated statement about the "maximum safe dose" needs his or her head examined. At least one person has knowingly ingested 8 grams of mescaline (ANDERSON 1996). Native Americans, around the turn of the century when peyote was likely some 5 times as strong as today, have been recorded ingesting nearly a hundred buttons at one sitting (and these contain far more dangerous





alkaloids than mescaline). While it's true that it can be uncomfortable as you get to around a gram, it would take many times that to cause you physical harm. That is not to say, however, that a mentally-unbalanced individual might not be caused serious cognitive problems at that level or even less, but this is true for most psychedelics at any effective dosage level. The oral lethal dose is not known but is likely to be substantially in excess of an ounce of pure mescaline. (Around half an ounce taken intravenously might prove fatal though.) — K. TROUT

If 1% dry weight is set as a minimum requirement for useful cacti, then 300–450 grams fresh, or 30–45 grams dry should be the most material needed for a suitable dose of 300–450 mg of mescaline.

Again, we'd like to stress this is only going to be encountered in exceptional domestic strains or in the better ones that can be encountered in Peru. It is worth noting that one *ER* editor thinks that a reasonable dose of mescaline is 500–600 mg, and the other editor prefers 600–800 mg. (However, our copy editor—after reading these comments—remarked that 300 mg was plenty for her.) It is also worth noting that most home-experimentalists are unlikely to extract *all* of the mescaline in any cacti they are processing. — EDS.

It seems wasteful when samples of cacti containing between 2–3% mescaline (which are reported in the literature), are not collected, propagated, and made available to all.

This is quite true, and we should all take steps to change that. We would even encourage those psychonauts who don't particularly *like* mescaline to seek out and propagate known-potent strains, and share these with friends. Since they are legal, there is no reason not to get as many people growing them as possible, even if one doesn't intend to use them personally.

Speaking of chemical tests of plant material, what about PHARMCHEM? Didn't they test various compounds for chemical analysis, or is this no longer legal? If not in the U.S., how about mailing numerous samples to labs in countries where it is legal?

PHARMCHEM is no longer around, as far as we know. Another company, DRUG DETECTION LABS, does perform qualitative analysis on street drugs—pills—but apparently the DEA discourages reporting on quantitative tests in the USA when a scheduled compound is involved. We are currently on the lookout for a good overseas lab, and will mention this in a future issue of *ER*, should we find one.

Does anyone know about the potency of *Trichocereus peruvianus* of "KK242" cuttings from LEGENDARY ETHNOBOTANICAL RESOURCES. These were the first cuttings I got—way overpriced (\$50.00 for a 10-inch cutting), and quite diseased, although they grew healthy pups. I just don't want to waste much time growing useless material.

It is impossible to say whether or not any non-specific clone known by a generic name is active or potent. However, in this case you might think that you have a specific clone. Unfortunately, KARL KNIZE has not been too careful about what he is selling, and any of the "KK" numbers sold through various retailers are probably suspect. We have heard reports of both activity and of inactivity from L.E.R.'s "*Trichocereus peruvianus*," and judging from the wide variety of L.E.R. *T. peruvianus* that people have growing it appears there is a good reason for this. Which KK242? and which L.E.R. *T. peruvianus*? are the first questions. Since L.E.R. buys stock directly from KARL KNIZE, and KNIZE recognizes nine *different* KK242's ranging from inactive to good (and since their stock has seemed to change from year to year), more variables need to be known to even be sure we are talking about the same plant. Even if you buy direct from KNIZE (*NOT* recommended!) you are most likely to obtain a number of different plants with the same labels if you are lucky enough for him to bother labeling them at all (much less actually send your order)! An interesting overview of KK242s in horticulture and obtained directly from KARL KNIZE is at the TROUT'S NOTES web site (<http://trout.yage.net/sc/Knize2000.htm>) and K. TROUT'S PHOTOPOINT web site (<http://albums.photopoint.com/j/AlbumIndex?u=665768>). The best thing to do would be to complete a bioassay when the plants are large enough, and if they are good, actively propagate and share them (and add an additional clone-code number on them, so that folks will know that they are active). It is also hard to determine "activity" based on any specific retailer selling non-specific clones, because the company might change what wholesaler they buy from, and could be getting totally different plants. — EDS.

On another note, does anyone know how early you can test seedlings for usefulness? The sooner valuable seedlings can be determined, the better (although no doubt full potency may take longer to determine). Propagating cacti by seeds, in addition to growing cuttings, can be a nice way to raise lots of cacti cheap, and can also add new genetic material to shared collections. I am hoping—and it would be advisable for anyone interested in these cacti—to grow at least *some* seeds of every known mescaline-containing *Trichocereus* and from as many different sources as possible, so that every possible mescaline-containing cacti that can be grown is. It would obviously be of great help if any information on definitively high-quality (or useless quality) seeds were known, so as to put an emphasis on growing potent cacti from seeds while avoiding wasting years growing useless plants. I will be sending in info as it becomes available. However, it may be years before seedlings can be determined as to levels of usefulness or uselessness. I currently have many young seedlings of *Trichocereus peruvianus* #427 from J.L. HUDSON seeds growing. It would be great to know if they are worthy, as they grow well and seeds are very reasonably-priced (10,000 for \$45.00 or 100,000 for \$300.00, gibberellic-acid-treated).

5–10 years would be a minimum recommended time. Put them in the ground after their third year and it will help speed things along





nicely. If you live in a freeze-prone area, build winter protection around them. Sadly, there isn't likely to be any easy way to know whether or not seeds will turn into potent plants. It is possible that selective-breeding of two potent *Trichocereus* plants might produce seeds for potent plants, but too little is known at this point. Such experimentation should indeed be encouraged, and the payoff—in perhaps five years—isn't so long that it is an unattainable goal. Although people frequently select the fastest growing plants for purpose of biomass generation, it is possible (and has been suggested) that—by weight—the slower-growing plants may have a higher concentration of mescaline. Fast-growing stock can be used for the base-material of grafts, in order to increase the growth of other plants. Indeed, it could be that tacking a 5-year-old slow-growing tip onto a 5-year-old fast-growing base might eventually produce a large amount of highly-potent biomass. There are many sorts of experiments that can and should be done. — EDS.

Also, on preparation—I've heard a lot of people using dried material to make a tea and the consistency of starting with dry material for gauging potency is a good idea. However, I've heard that too much heating can degrade the mescaline a bit, and that juicing fresh cacti in a centrifugal juicer works very well. One report boiled the pulp in acidified water, strained and added to the juice. Another made the pulp tea and consumed it separately with no effects, concluding that the vast majority of mescaline comes out in the juice. Either

way, making a pulp tea and adding the juice doesn't take long and can't hurt. Possibly bringing the juice to a quick boil and then cooling would be advisable. The mention of side-effects (noted in Part I) from raw *Trichocereus bridgesii* that were absent when the same material was consumed cooked may point to the need for at least some heating. My 200 grams of fresh *T. peruvianus* (from SS/QC) experiment was with raw juice and the nausea could have been due to lack of cooking. My next 450–500 grams juiced will be shortly heated and the results should tell something.

We're sold on finely dicing or chopping the fresh cactus like salsa and using the juice of 1–2 limes per pound of material, half a cup of water (if needed) for the first cooking and around a cup of water for the second, not squeezing the excess from the pulp until after the second one is done. Bringing to boiling then reducing heat and then simmering 25–30 minutes each time if not pressurized and 15–20 each time if pressurized. This probably wastes 15% or so by leaving it behind but also is incredibly effective, rarely produces nausea and has never resulted in vomiting (so far). While this sounds like a shameless plug, the 2001 edition of *Sacred Cacti* discusses a variety of approaches. We have heard from numerous *ER* subscribers who cook the hell out of their extracts and have great success—some claim that they have much better success with such a process, having tried it both ways. Mescaline is very stable, and it can take prolonged heating fairly well. However, it is our experience that the longer you cook, the more likely you are to wind up with a nauseating brew. This is especially true for acidified mixtures. We suspect it's due to other things getting pulled into the tea. (It is also important to remember that *pure* mescaline, extracted or synthetic, commonly produces nausea and sometimes vomiting in people.) Mescaline citrate is absurdly water soluble and a long cooking is not needed. If you aren't using an acid though, lots more water and 4–6 hours of simmering are a better choice. The prep above will yield under a quart from over a kilogram of cactus if water is controlled as suggested. Most of the liquid will come from the plant.

It's also possible to ingest only the dried powdered outer layers of the plant (the ribs). They can be swallowed as powder and chased with water or made into a gruel and swallowed. This is a highly effective route and allows direct comparison of strain to strain since variables like water content are eliminated. The material will also store well for a long time. Using only the outer layers of the plant further increases the mescaline concentration over that which is possible if using the whole plant, due to an uneven distribution in the tissues. Understand, however, that easily 40% or more of the mescaline will be left behind in the central parts so it should be dried too and saved for some future extraction (or given to friends). — EDS.

Do you know if the claim of increasing mescaline content significantly by injecting cacti with a solution of dopamine HCl, as mentioned in ADAM GOTTLIEB'S *Peyote and Other Psychoactive Cacti* is valid? This would be a really useful procedure if it works.

**RIVER'S ETHNOBOTANY**  
Scores of plants, herbs,  
and extracts to choose from.  
Extra low prices on bulk orders.  
Catalog \$1.00 or SASE.

R.E.  
HCR Box 21614 (Dept. ER)  
El Prado, NM 87529  
[www.RiversEthno.yage.net](http://www.RiversEthno.yage.net)

**YAGE.NET**

Yage.Net specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web. ▼ Hosting for ethnobotanical web sites. ▼ Web site development and design. ▼ On-line shopping cart solutions.

[www.yage.net](http://www.yage.net)

Currently hosting sites for *The Entheogen Review*, Trout's Notes, Luis Eduardo Luna, James Arthur, John Allen, Ayahuasca.Com, EntheogenUK, and many more, at [www.yage.net/hosted](http://www.yage.net/hosted).







It is a terrible idea to inject dopamine into one's mescaline-containing cacti, and GOTTLEB's underinformed speculations have effectively started an urban myth that won't seem to go away. We cover this point in detail in the WINTER SOLSTICE 1998 issue of *ER* (Vol. VII, No. 4), and refer readers to this issue for more information. — DAVID AARDVARK

On another note, I've heard conflicting reports on the growth-rate of *Trichocereus terscheckii*. Some say it grows very slow, while others claim it grows quite fast. Perhaps variations in the species? In any event, if one had a fast-growing, very large cacti, like *T. terscheckii*, *T. werdermannianus*, *Carnegiea gigantea*, etc., and grafted their most potent *Trichocereus* onto it, the potential for huge, potent clones would be incredible! Would that work? Imagine a potent plant like SS02 growing one foot or more in diameter!

Although there is probably a genetic limit that would be reached, when the graft would start pupping, it certainly can't hurt to try such experiments, and we encourage readers to share any data they have related to such experiments. We have seen softball sized peyote on grafts, but they seem to explode into pupping when they reach a certain point. If the pups could be kept trimmed off as they appear, it is possible that the limits could be pushed even further. Still, since one of the editors has personally witnessed peyote plants well in excess of 6 inches in diameter for single heads (quite a rare thing) it must be questioned if this actually exceeds the maximum possible diameter. An increase in diameter is suggested but the right word is "bloating." This happens very commonly with globulars but we have never witnessed it with columnars. It's going to be readily possible to get more "growth" from a columnar by grafting it onto a more robust stock but an increase in diameter is unlikely. Of course if readers learn otherwise we'd love to hear! *Trichocereus terscheckii* can grow a foot a year if they are happy. Or may just sit there for 3 years and do nothing. Same story with *T. pachanoi*. The same strain can grow a less than a foot or over 3 feet on every column within a single year. It's important to remember they are living creatures that do what they feel like and not mechanical devices with a predictable output. Make them happy and you'll get the best results. — Eds.

Also, to anyone in the Los Angeles area, or willing to drive there, there is a potentially great wholesale source, CACTUS PLUS ([www.cactusplus.com](http://www.cactusplus.com)), which has *Trichocereus peruvianus* at \$4.00 per foot, and *T. terscheckii* for \$15.00 per foot. These are large, landscaping plants—so if they are of good potency, they may be great finds for cheap. Unfortunately they don't ship, so they won't be of use to most of us.

One final question: are there any solid reports of the psychoactivity of *Ariocarpus fissuratus* or any other *Ariocarpus* cacti, or *Mammillaria craigii*, *M. grahamii*, *M. heyderi*, or other *Mammillaria*? These are beautiful just to grow, but it would be nice to know if they can be used (though it would be very limited due to their slow growth and rarity, probably best to

grow from seed and have a few experiences some decades down the road). Thanks for the shared forum! — ANONYMOUS

My advice is to stick with mescaline—it has a proven safety record and it's highly effective. The most important thing to notice about the various ethnological reports of other "active" plants is not a single one of the reporters ever bioassayed one. Sometimes they didn't even get the species right! *Mammillaria heyderi* for instance turned out to actually be *M. craigii*. Its also worth remembering that these plants are not necessarily used for purposes synonymous with those sought by "trippers." The people who know these plants often let their children start eating active doses of peyote at age 6, yet they consider these plants to be extremely dangerous, potentially "evil," reserved for use by only the rare and highly-trained specialists, capable of causing permanent insanity, injury or even death. Yet somehow other people only hear "it's active," and never bother to listen to the rest or think about what it means in the context of being peyote-using people's opinions. I ate *Coryphantha macromeris* once and never will again. I have considerable respect for these native people's opinions, now more than ever. I'd suggest that readers might consider them as well. — K. TROUT



## ELEUSIS

*Journal of Psychoactive Plants & Compounds*

A two-issue subscription is \$50.00,

payment sent to:

TELESTERION

via De Amicis, 32

40040 Dozza BO

ITALY

[eleusis@telesterion.it](mailto:eleusis@telesterion.it)

<http://www.eleusis.ws>





# EVENTS CALENDAR

## **PAINTING THE FANTASTIC ROBERT VENOSA & MARTINA HOFFMANN OCTOBER 26—NOVEMBER 2, 2001**

Revolutionary psychedelic artists ROBERT VENOSA and Martina Hoffmann state that “the ‘fantastic’ implies a lack of restraint in the imagination, and such is the approach to painting taken in this unique workshop. For beginners and accomplished artists alike, this workshop is for all those wishing to tap into the artistic capabilities that lie within their reach and discover the joy and illuminating power of painting.” Limited to 20 participants, these workshops fill up quite fast, and early registration is recommended. The workshop will be conducted in the ART HARDWARE STUDIO at 1135 Broadway in Boulder. Tuition is \$525.00, sent to: ROBERT JOHN LTD., 1430 High Street Boulder, CO 80304. For more information: (303) 440-8905, [workshop@venosa.com](mailto:workshop@venosa.com), [www.venosa.com](http://www.venosa.com), [www.martinahoffmann.com](http://www.martinahoffmann.com).

## **ALEX GREY NOVEMBER 2–4, 2001**

## **MICHAEL & SANDRA HARNER NOVEMBER 10–11, 2001**

*Visionary Art: Eye of the Soul.* On Friday, November 2, from 7:00 pm until 9:00 pm, artist ALEX GREY will be presenting an eye-catching multi-media presentation that discusses the cross-cultural history of visionary art, looking at the differences between sacred art of the past and contemporary spiritual art. Admission is \$20.00, and the presentation will be held at the UNITARIAN UNIVERSALIST CHURCH, on 1187 Franklin Street in San Francisco. On November 3–4, GREY will be conducting a weekend workshop for novices and experienced artists alike who wish to develop the intuitive realm of inner sight. Drawing from a live nude model and using guided imagery, meditation, and shamanic journeying, participants will enter this realm through the doors of

imagination. Cost for the two-day workshop, 10:00 am to 5:00 pm each day, is \$225.00 (which includes admission to the Friday night presentation). The workshop will be held at the CALIFORNIA INSTITUTE OF INTEGRAL STUDIES.

*The Way of the Shaman: The Shamanic Journey, Power, and Healing.* On November 10–11, MICHAEL HARNER, Ph.D. and SANDRA HARNER, Ph.D. will hold a weekend workshop to introduce participants to core shamanism, the universal and near-universal basic methods of the shaman to enter non-ordinary reality for problem-solving, well-being, and healing, aided by drumming and other techniques for experiencing the shamanic state of consciousness and for awakening dormant spiritual abilities. Cost for the two-day workshop, held 10:00 am to 5:30 pm on Saturday, and 9:30 am to 5:00 pm on Sunday, is \$225.00. The workshop will be held in the Pacific Rim Room of the LONE MOUNTAIN CONFERENCE CENTER at USF in San Francisco.

To register for either of the above, contact the CALIFORNIA INSTITUTE OF INTEGRAL STUDIES, 1435 Mission Street, San Francisco, CA 94103, (415) 575-6175, [www.ciis.edu](http://www.ciis.edu).

## **PSYCHOINTEGRATOR PLANTS JANUARY 10–19, 2002**

*Psychointegrator Plants (Ayahuasca), Visionary Art, Psychotherapy, Ethnobotany, Body Work, and Healing Massage.* Spend ten days in the Amazon rain forest of Brazil and develop a heightened awareness through modified states of consciousness. There will be lectures on Amazonian and African ethnobotany and anthropology, ritual plant ceremonies with ayahuasca, group sharing, art, Chi Kung practice, healing massage, and body reading. Instructors include: anthropologist LUIS EDUARDO LUNA, Ph.D; psychologist SILVIA POLIVOV, MA; artist ALEX GREY; techno-psychonaut ZOE7; and artist ISABELA HARTZ. Located 1.5 hours from Manaus, the lodge has excellent facilities, phone, and a swimming pool. All rooms are double occupancy, have air conditioning, and a private bath. See <http://psychointegrator.yage.net>, or contact SILVIA at [silviap@house.com.ar](mailto:silviap@house.com.ar) for more info.





---

---

# SOURCES

by JON HANNA

---

---

**ARCHAIC HERBS**  
**POB 103, (Dept. ER)**  
**Bexleyheath, DA16 3YD**  
**ENGLAND**  
**info@archaicherbs.com**  
**www.archaicherbs.com**

ARCHAIC HERBS is a new European company that looks quite promising. They don't have a huge selection yet, but they do have the essentials: *Argyrea nervosa*, *Banisteriopsis caapi*, *Diplopterys cabrerana*, *Ipomea violacea*, *Nicotiana*, *Peganum harmala*, *Psychotria viridis*, and *Salvia divinorum*. Their prices are great, and due to this I hope that they can become one of the premiere entheobotanical companies in Europe. Hell, their prices are even good for people in the USA. For example, they sell the exact same high-quality standardized *S. divinorum* extract that JODY HORD offers. Their price per gram is £14.00 (or about \$20.55), and JODY HORD sells this in the USA for \$20.00. For this product (made in the USA) to be exported to Europe and only cost 55¢ more is amazing to me. These are the sorts of prices that deserve support regardless of where you live.

**ECSTASYDATA.ORG**  
**www.EcstasyData.org**

"EcstasyData.org is an independent project, co-sponsored by Erowid, Dancesafe, MAPS, & the Promind Foundation. Its purpose is to collect, manage, review, and present laboratory pill testing results from a variety of organizations. The information is made publicly available to help harm reduction organizations, medical personnel, and researchers. Some government agencies and other organizations analyze pill contents, but choose to restrict the data they collect and their data is not available for public use or review. EcstasyData.org collects lab testing results from a variety of organizations, but also commissions its own tests which are conducted by Drug Detection Lab (DDL) in Sacramento."

Such a pill-testing web site used to be run by DANCESAFE's national office. However, due to their ongoing reorganiza-

tion, they are no longer managing a pill-testing project of their own, choosing instead to co-sponsor with other groups. This new site, managed by EROWID, features a database that can be searched by name, color, contents or combinations, marquis reaction, location, and/or date. Search results can be sorted by category, and individual pills are viewable with their own result pages, where additional information about a pill may be displayed. ECSTASYDATA.ORG is an improvement over the pill database pioneered by DANCESAFE, taking testing and publication of results to the next level, with room for creating a database of test results gathered outside the United States. I'm happy to see the continuation of this sort of site, and the improvements are a welcome change.

**ENTHEOGEN UK**  
**http://entheogenuk.yage.net**

ENTHEOGENUK is an e-mailing list about entheogens geared towards those who live in the United Kingdom. To subscribe to ENTHEOGENUK, send an e-mail to majordomo@yage.net with a blank subject line, and the words "Subscribe ENTHEOGENUK" in the main message body. Once this is done you should receive an e-mail detailing actions you need to take to confirm your subscription.

Their FAQ states that although there "are a number of similar forums and email lists available on the internet [...] most of these [...] have a very strong bias towards American information. [While] some of this information is useful, a large amount is incorrect, or useless to people based in Britain." The FAQ then goes on to say that "...a bar of chocolate contains a large amount of caffeine..." which certainly doesn't exemplify *correct* information—what with an average milk chocolate bar only containing 5 mg of caffeine, compared to 1–35 mg in a cup of "decaffeinated coffee," or 74–155 mg in a regular cup o' joe (OTT 1985). Still, their point that American e-mailing lists might not be as useful to Brits is certainly a valid one. Overall the knowledge level of the participants in this list has seemed comparable to many American e-mailing lists that I have joined, and there is the benefit that (at least so far) the folks discoursing seem to be less inclined towards rude comments and flame wars than many USA-based lists I have surveyed. It is also quite valuable to get a European perspective on entheogen use, especially with regard to what is available where, and what the legal climate there is. I find this list to be a treat to lurk on. Plus the traffic is low.



**THE LYCAEUM****www.lycaeum.org**

You may have heard the rumor that the LYCAEUM was closing. While it was one of the earliest *massive* drug sites, in recent years it has suffered from disorganization. Word was that it would be shut down, due to disinterest on the part of its founder and the folks who were hosting the site. However, a take-over has emerged, and there is now “a small group of dedicated individuals” at the helm, who claim:

“A plan has been made to turn it into something more than just a vast archive of interesting and accurate information, but also into a vehicle to help promote and inspire the positive change that the tools which cause altered states of awareness are capable of generating. The Lycaeum will now also be focusing largely on harm reduction, visionary art (including poetry & music), drug policy reform & activism, and the profound effects mind altering substances have had throughout the history of mankind.”

If there is a will, there is a way. I wish the best of luck to the new crew at the LYCAEUM.

**MUSHROOM JOHN****John W. Allen****C/O Exotic Forays CD-Products Ltd.****POB 45164 (Dept. ER)****Seattle, WA 98105****<http://mjshroomer.yage.net/cd-productsad1.html>****[mjshroomer@yage.net](mailto:mjshroomer@yage.net)**

Readers of *The Entheogen Review* may be aware of amateur mycologist JOHN W. ALLEN’s work in the field of psilocybian mushrooms. However, I recently learned that ALLEN (aka “MUSHROOM JOHN”) is also an accomplished visual artist.

There is no doubt that psychedelics have had a profound influence on art. Visions beheld are later manifest, through pen, brush, or word. Yet it is generally believed that creating high-quality art while *under the influence* of these drugs is difficult, if not impossible. Due to advances in computer graphics and a pioneering vision, JOHN ALLEN proves with his art that this maxim can no longer be clung to. Many of his beautiful digital abstractions have been created *as* his mind wandered the psychedelic labyrinths produced by various entheogens. Technology has finally caught up with the speed of ancient pharmacology, and ALLEN’s work blends the two with brilliant illumination. While I have enjoyed looking at ALLEN’s

art on-line, the slow downloads due to my dial-up connection have been a bit frustrating. I am happy that he decided to release this material in a format that can be accessed with the speed of a disk-drive.

MUSHROOM JOHN’S CD-ROM of *Psychedelic Inspired Art* contains more than 1045 images, all with thumbnail views. Over 600 of these are newly-created, never-before-seen images, and 4 animated filmstrips are also included. The CD is \$19.95, plus \$4.00 S/H. (WA residents add 8% sales tax.) Make payment out to JOHN W. ALLEN. Other CD-ROM projects in the works include *Mushroom Pioneers* (100 photos plus enlargements, 200 pages), and *Psilocybian Mushroom Cultivation: A Brief History* (100 photo, 200 pages, co-authored by JOCHEN GARTZ, Ph.D.). Visit the web page for more details and to view some of ALLEN’S art.

**SALVIA DIVINORUM DEFENSE FUND****[www.alchemind.org/salvia\\_defense\\_fund.htm](http://www.alchemind.org/salvia_defense_fund.htm)**

As the DEA is now aware of *Salvia divinorum* and is in the process of considering whether or not to schedule the plant, the ALCHEMIND SOCIETY’S CENTER FOR COGNITIVE LIBERTY & ETHICS (CCLE) has established the SALVIA DIVINORUM DEFENSE FUND (SDDF) and is collaborating with experts on the plant to prepare a report for submission to the DEA. It is critical that the DEA now receive reliable information showing that *S. divinorum* does not warrant or merit scheduling. Your donation to the SDDF will permit the CCLE to: professionally monitor federal regulatory notices and congressional actions that may concern the plant; help offset printing, mailing, faxing, and telephone costs; demand a public hearing if the DEA does act with regard to the plant; coordinate and fly experts to Washington D.C. for the purpose of testifying before the DEA if a hearing is held; work to build a larger coalition of organizations, experts, and activists who object to any scheduling of *S. divinorum*; and maintain the SALVIA DIVINORUM MONITOR ([www.alchemind.org/DLL/salvia\\_divinorum\\_monitor.htm](http://www.alchemind.org/DLL/salvia_divinorum_monitor.htm)), a web site with the latest news on the plant’s legal status and a place for reporters to obtain accurate information about the plant, including why it should not be outlawed. See the URL listed for info on how to make a tax-deductible donation. Donors of \$20.00 or more will get a copy of the CCLE report submitted to the DEA.

CCLE’s testimony at the recent MDMA hearings was fucking brilliant, and the SDDF needs support. Send them some money; if you don’t help defend *Salvia divinorum*, who will?





**SOLARIA/ETERRA**  
**POB 3084 (Dept. ER)**  
**Berkeley, CA 94703**  
**(510) 595 3779 Fax**  
**seine@majornet.com**  
**www.lightwell.net**

Last year I was disappointed to learn that GREEN METALS, producers of the Flash Evaporator and the Eterra vaporizers, would be closing their doors. These units were my favorite “smokeless” smoking accessories, due to their classy and efficient design. However, it turns out that the rights to manufacture these devices have been sold, and the new company SOLARIA has taken over where GREEN METALS left off.

The basic design/function of these units consists of a metal tube contained within an attractive hardwood dowel that is heated to a temperature that is appropriate to vaporize the active constituents of herb without burning it. The metal tip on a “one-hit” style pipe is then loosely filled with a small amount of crushed herb, and this is inserted into the hot guts of the wooden dowel. The device works as one inhales through the pipe, drawing hot air over the herb and vaporizing the active compounds. There is no loss due to vapor condensing on a large glass jar or globe (as with many other commercial vaporizers), and there is no loss due to slip-stream smoke either (as might occur with a joint, pipe, or bong). Due to its design, I suspect that the Eterra may be the most efficient vaporizer on the market.

After one has heated the herb and sucked down the vapor, theoretically the remaining toasty brown material should be devoid of much if any activity. However, I was surprised to learn of a friend who collected and extracted this material, for use in cooking. Apparently the Eterra didn’t (doesn’t?) release all of the active chemicals as a vapor. Note that this reuse of “spent” material was with the older GREEN METALS version of the Eterra. Since SOLARIA took over production of the unit, they have made some changes—one of which is that they raised the temperature that the unit’s metal guts reach, in order to provide a slightly hotter airflow. I would assume that they did this in order to increase the efficiency of vaporization, and it is possible that with the new units one would not be able to reuse the spent material. A friend using one of the new units sent me the following comments:

“The spent material does next to nothing when rolled in a fat joint and the whole thing is smoked (even if said material is green and comes from high-dollar bud). The worst

commercial Mexican is far superior in taste and buzz. Quite a while back I tried using the spent material in this manner, just to see what might be wasted, and I gave up after 3–4 such attempts. It may leave a tiny bit of something behind, but if so it sure is not much. The higher boiling point materials could still be there though, so cooking with it will likely produce some sedative effects—relaxation and body lethargy, just like *Cannabis* tea does.”

Other improvements made by SOLARIA include the use of an ultrasonic cleaner to assure that all parts are very clean. As well, in a past review of the Eterra, I commented that the wooden body experienced some degree of cracking from the internal heat. Apparently the SOLARIA version has “much less to mostly zero cracking” (mine hasn’t cracked yet), and they also make the claim of “improved electronics, and improved stem reliability.” The body of the new Eterra is smaller, and made of a lighter mahogany hardwood said to be of “a higher quality” and obtained from a sustained-yield harvested forest. Functionally, I find there to be no difference between the GREEN METAL version and the SOLARIA version; both work great for me. I have heard one complaint from an acquaintance about the SOLARIA model. She said that it “didn’t seem to work at all.” It is hard for me to say what the problem was in her case, as I don’t know exactly what she meant by her comment. (Did the unit heat up fine, but she just didn’t seem to get high when using it? Or did the unit not heat at all?) It may have been that a wire came loose. I actually got a non-functioning unit from GREEN METALS once. I let them know about this, returned the unit, and they promptly sent a functioning one. SOLARIA is also willing to repair any models that arrive non-functioning. My friend who loves his Eterra as much as I do also noted that, “Some people *like* the feeling of smoking. Those people won’t find the Eterra satisfying because they won’t feel their lungs being singed.”

The Eterra now comes with two stems (quite nice, as you can have a second one loaded and at the ready), a small cylindrical hardwood stem holder, and complete instructions for \$150.00, postpaid. CA residents please add 8% sales tax (\$12.00). SOLARIA is also offering a limited number of cosmetic “seconds” with one stem (but no stem holder) and a one-year guarantee, \$135.00 each, postpaid (CA residents add 8% sales tax). SOLARIA offers a “trial basis” on these “seconds;” if not satisfied, one can return the “second,” to their special drop box within 45 days and they will refund all but \$10.00 (to cover S/H). SOLARIA provides excellent service, and with their guarantees and return policy on “seconds,” you can’t lose. Contact them for free flyers about the Eterra.



**TRIP MAGAZINE**

1122 East Pike Street, #679 (Dept. ER)  
 Seattle, WA 98122-3934  
 (305) 768-7606 Voice & Fax  
 info@tripzine.com  
 www.tripzine.com

*The Resonance Project (TRP)* magazine has finally resurfaced, under the new name *Trip*, and it is just as fabulous as its predecessor. The current issue has some silly (though well-executed) cartoons by DAVID LASKY accompanying an R.E. SCHULTES memorial. Commentary on the 2C-T-7 deaths brings us up-to-date on this "phenomenon." MICRODOT's "I was a Drug Research Guinea Pig" is reminiscent of JIM HOGSHIRE's *Sell Yourself to Science*, and RICHARD and FINN BOIRE show us why blurry photographs can be cool, while bulldogging our rights to free thought. ERIK DAVIS waxes thoughtful on whether or not psychedelic culture is "One or Many?" Harm reduction is promoted in an exposé of Seattle's DANCESAFE chapter. CHARLES HAYES, author of *Tripping*, is grilled in an interview by JODY FRANKLIN, and PACO XANDER NATHAN dissects "Corporate Metabolism" to see what makes it purr. Then there is SCOTTO MOORE's humorous slam/review of ZOE7's book *Into the Void* (a book that I enjoyed much more than SCOTTO did), and more flattering reviews by SCOTTO of KARL JANSEN's *Ketamine: Dreams and Realities* and *DMT: The Spirit Molecule* by RICK STRASSMAN, *Maximizing Harm: Losers and Winners in the Drug War* by STEPHEN YOUNG, *The Other Side of Haight* by JAMES FADIMAN, and the CD *The Kissing Tree* by BED OF ROSES. Indeed, this issue of *Trip* is a bit heavy on the reviews, with JAMES KENT weighing in on the PROTEUS (a mind machine), *Confessions of a Dope Dealer* by SHELDON NORBERG, and *Kolinar: The Rock 'N' Roll State of Mind* by JOHNNY ROCKIT, as well as DEBORAH LYNN SIEGEL review of the digital video *Tragos: A Cyber-Noir Witch Hunt* by ANTERO ALLI, and *Failure of the Doping Summit* by DAVID GOODRICH. Add to this the "exotic substance review" and the "MissingMatter" web site review, and there were so many reviews that I started feeling like I was reading *FactSheet Five!* My favorite part of this issue was the accidentally hilarious interview that JAMES KENT did with the late (9/30/01; R.I.P.) Dr. JOHN LILLY. (Suffice it to say that LILLY clearly wasn't the easiest guy to interview in the world.) The new *Trip* is a pleasant capsule of pop-culture psychedelia to ingest. I encourage folks to subscribe, though be forewarned that these guys are still pondering the ultimate meaning of the word "quarterly," and haven't come to any hard-and-fast conclusions. \$25.00 (USA), \$35.00 (Canada), \$45.00 (overseas) for four issues, whenever they can get 'em to ya.

# SACRED SUCCULENTS

## Plants and Seeds

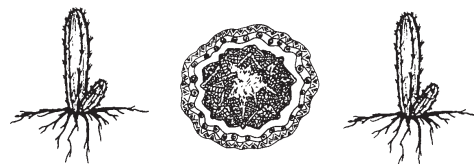
Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecyphora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

We also offer an extensive guide  
 to grafting cacti and other succulents.

Our catalog is fully illustrated,  
 and loaded with ethnobotanical  
 and horticultural information.

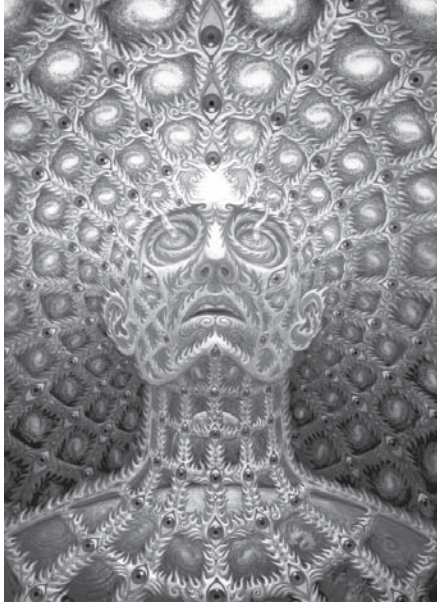
Please send \$2.00 to receive a catalog  
 and additional rare plant & seed  
 supplements throughout the year.

Sacred  
 Succulents  
 POB 781 (Dept. ER)  
 Sebastopol, CA 95473  
 USA





# BOOK REVIEWS



*Transfigurations* by ALEX GREY. Foreword by ALBERT HOFMANN, contributions from STEPHEN LARSEN, DONALD KUSPIT, and KEN WILBER. 2001 (INNER TRADITIONS INTERNATIONAL, One Park Street, Rochester, VT 05767, (800) 246-8648, fax (802) 767-3726, orders@InnerTraditions.com, www.InnerTraditions.com), ISBN 0-89281-851-4 [10.5" x 13.5" hardcover, \$49.95]. 176 pp., 202 color and 93 black & white images. Autographed copies available direct from the artist, see [www.alexgrey.com](http://www.alexgrey.com).

After much anticipation, I am quite happy to say that the new art book from ALEX GREY will finally be available in November of this year—just in time to make a wonderful holiday gift for your favorite art-loving psychonaut. *Transfigurations* is a beautiful companion to GREY's first art book, *Sacred Mirrors: The Visionary Art of Alex Grey* (1990, INNER



TRADITIONS). I was impressed with the art featured on the cover of this book, *Over-soul* (1998–1999, left), when I first saw it in 1999 on a print at the ALLCHEMICAL ARTS conference. It seemed to be a perfect complement to *Praying* (1984, lower right), the piece used on his first book's cover. While *Praying* focuses on an inward journey, *Over-soul* is an explosion into the collective consciousness of all of humanity. Both the style and the content of this piece exemplify a new approach that GREY appears to be taking in his art. Most earlier works by GREY utilized his "spiritual X-ray" approach, and dealt with aspects of the perennial philosophy that KEN WILBER has described as *different modes of knowing*: "the eye of the flesh, which discloses the material, concrete, and sensual world; the eye of the mind, which discloses the symbolic, conceptual, and linguistic world; and the eye of contemplation, which discloses the spiritual, transcendental, and transpersonal world." GREY's

early paintings predominantly dealt with the **spiritual anatomy** and quest of the *individual*, with works like the *Sacred Mirrors* (1979–1989), *Journey of the Wounded Healer* (1984–1985), *Holy Fire* (1986–1987), *Theologue* (1986), *Dying* (1990), and of

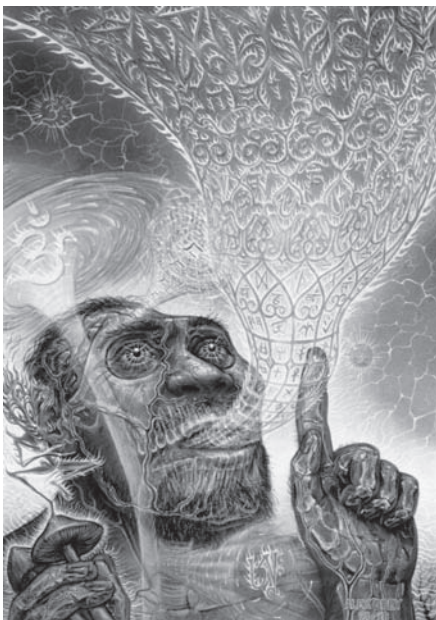


course *Praying*. Also during this period, GREY depicted the spiritual/sexual life-giving relationship between man and woman, in works such as *Kissing* (1983), *Copulating* (1984), *Pregnancy* (1988–89), and *Nursing* (1985). These paintings were featured in his first book, and his recent release continues this exploration into sexual spirituality, with works such as *Tantra* (1991), *Promise* (1997), and *Newborn* (1995, lower left). GREY's work has also conveyed specific religious/spiri-

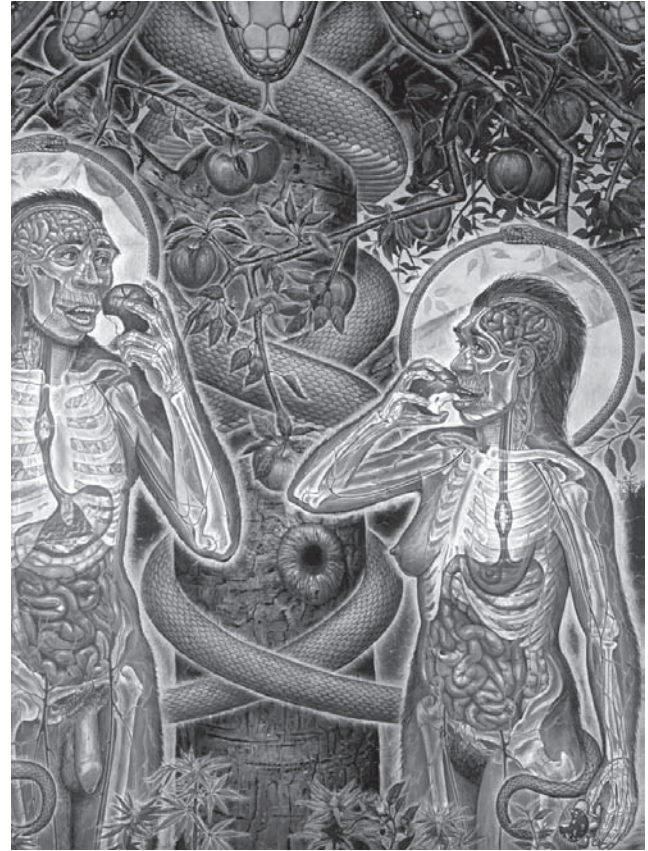




tual iconography, in pieces such as *Avalokitesvara* (1982–1983), *Christ* (1982–1985), and *Sophia* (1989). This focus is also presented in his new book. In *Adam and Eve* (1988, detail right), we see Neanderthal-like humans perhaps displaying a slightly worried “shit, we’ve done it now” look, after biting from the tree of knowledge of good and evil. (Along with the traditionally-depicted apples, GREY has thrown in some *Amanita muscaria* and psilocybian mushrooms for good measure.) In *The Visionary Origin of Language* (1991–1998, lower left), we find what could be an advertisement for TERENCE MCKENNA’s theory of the development of language in humans. An early hominoid, with psilocybian mushrooms in tow, taps into the universal visual language, while a tryptamine-elf whispers secrets in his ear. His eyes too appear to be drinking in new knowledge, but of a more enlightened sort. *Nature of Mind* (1995–1996, not shown) is a seven-panel narrative in a gorgeous sculpted gilded frame, which presents an individual’s spiritual quest within a Buddhist perspective. DONALD KUSPIT, an art critic who wrote a chapter titled “Alex Grey’s Mysticism” for the book, calls this piece the “grand climax of Grey’s art.” And while I agree that the piece superbly exemplifies GREY’s style and thematic presentations, I wouldn’t call this piece the “grand climax,” as GREY is clearly still forging ahead in new directions. (Should I be cornered into describing the “grand climax” of his art I would have to say that his still-theoretical CHAPEL OF SACRED MIRRORS will probably be a shoe-in, should this materialize. Nevertheless, since GREY no-doubt has much more to offer, even *this* might be a drop in the bucket of future works to come.) With regard to one new direction that GREY’s art has taken, I return to my discussion of his piece *Over-soul*. Although



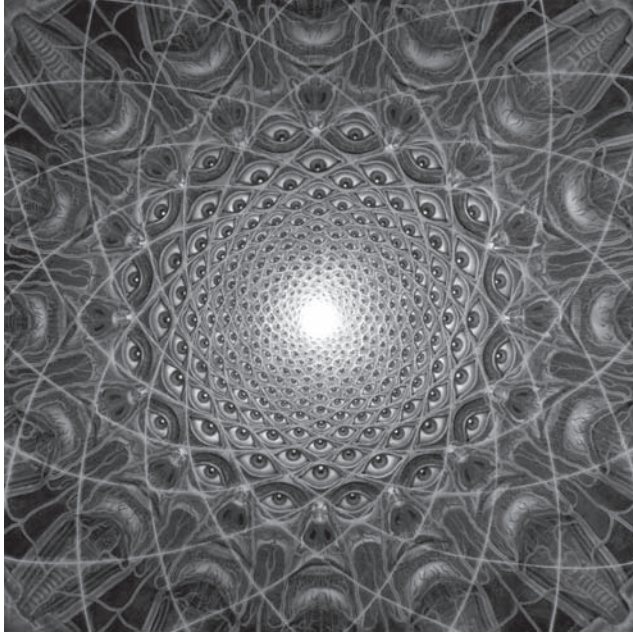
this work still contains familiar iconography, such as the flames and disembodied eyes that have appeared in earlier works, it has moved away from depicting the individual via *spiritual X-ray*, and moved into a new *trans-human* style—a fiery grid-like exoskeleton



that invokes the “larger picture.” The most powerful example of this style and these “Universal Beings,” which GREY says he first began working with in 1998, is his *Cosmic Christ* (1999–2000, detail below right). This painting has two distinct layers; the flaming grid-work that composes the ÜBER-CHRIST, and numerous “background” scenes depicted within the gaps of the grid, that represent mankind’s struggles and triumphs throughout our existence. Of all of GREY’s work, this piece might be seen as the most complex narrative (and this aspect of it reminds me of much of the “low-brow” art that has







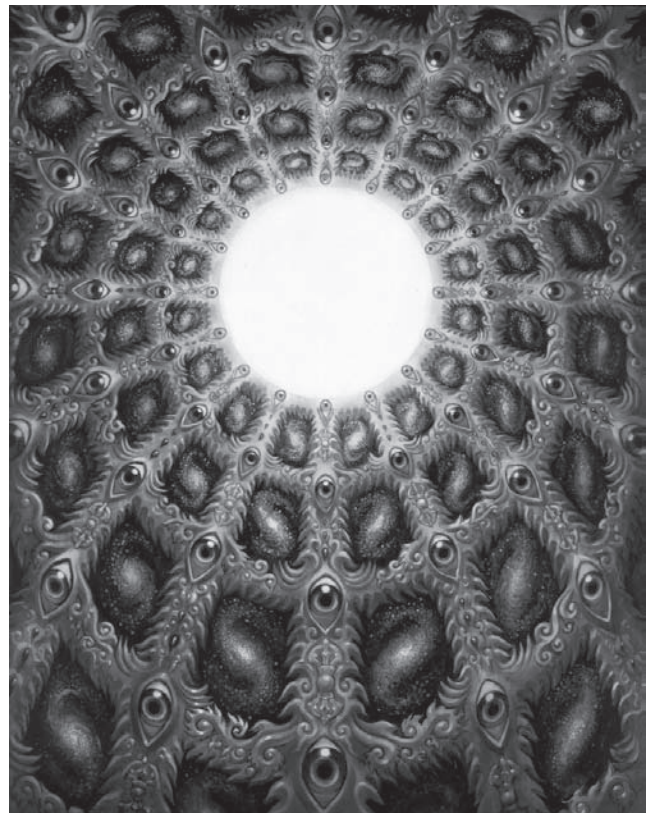
become more popular, due to magazines such as *Juxtapoz*). Horrible acts, such as slavery, the Holocaust, alien abduction experimentation, wars, killing whales, and capitalist greed are portrayed right along with the saints of humanity—GANDHI, MOTHER TERESA, the DALAI LAMA, and even Dr. ALBERT HOFMANN. Peaceful nature scenes, technological advances, the cosmos and beyond, are all depicted. When a logger clear-cuts a forest, he seems a bit surprised to see a ghostly shroud of the face of JESUS looking back at him from within the rings of a tree. There is so much going on in this large painting (about 4' wide by 8.5' tall), that one can enjoy looking at the myriad details for some time. To get a good overall sense of this piece, visit [www.alexgrey.com](http://www.alexgrey.com) and check out the beautiful photo by DEAN CHAMBERLAIN (whose R.E. SCHULTES photo graced the cover of the last *ER*). CHAMBERLAIN's photo, of GREY in his studio with the *Cosmic Christ* and other works, also appears at the front of *Transfigurations*.

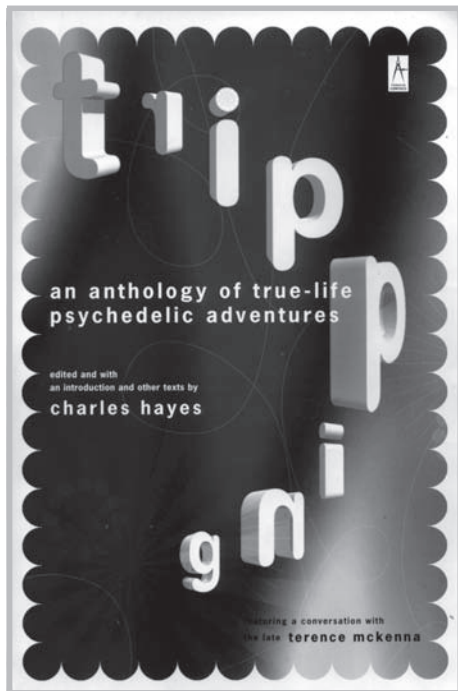
The trans-human grids of fire have allowed GREY to showcase much of his unique symbolism and take it to a new level. In some cases, he seems to be revisiting old ground with this new approach, such as with the painting *White Light* (1999, lower right), which may be a disembodied (or more advanced) version of a similar state of consciousness depicted in *Collective Vision* (1992, above left). It is heartening to see GREY's recent stylistic development being applied in both new and familiar ways; the mark of a good artist is one who isn't afraid to reinvent himself from time to time. Clearly GREY has his chops down, and I am pleased to see the new directions that he is taking, while retaining the spiritual

focus that causes his art to rise above the nihilist, post-modern abstractions that litter the art community like so many disturbing—yet dull—abortions.

*Transfigurations* has an excellent foreword by Dr. ALBERT HOFMANN, who eloquently intones his timeless refrain that material science need not be the bane of spiritual questioning, and indeed it can be a great instigation for such. STEPHEN LARSEN presents a detailed biographical discussion of GREY and his work, complete with images of GREY's art and projects as a youth (including a 1967 newspaper photo clipping of ALEX as a 12-year-old boy presenting his Science Fair research report on the "LSD Phenomena"). As mentioned earlier, DONALD KUSPIT opines on the meaning of GREY's work, and the book also includes a chapter of conversation between GREY and KEN WILBER.

I always prefer to purchase my books directly from the author whenever possible, and *Transfigurations* is no exception. Indeed, *autographed* hardcover copies will be available directly from GREY via the web at [www.alexgrey.com](http://www.alexgrey.com). As the only ALEX GREY images that I have bought recently appeared on the cover of the new *Tool* CD, I am glad to be able to obtain a copy of this book by an artist who has been a great inspiration to me in recent years. — JON HANNA





*Tripping: An Anthology of True-life Psychedelic Adventures* by CHARLES HAYES. Featuring a conversation with the late TERENCE MCKENNA. 2000 (PENGUIN COMPASS/THE PENGUIN GROUP, 375 Hudson Street, New York, NY 10014, [www.penguinputnam.com](http://www.penguinputnam.com)), ISBN 0-14-019574-2 [6" x 9" paperback, \$18.00]. 492 pp., illustrated, with an appendix providing brief descriptions of various psychedelics, notes, a bibliography and resources section, and an index. Autographed copies (\$22.00, postpaid) available direct from the author—see [www.psychedelicaadventures.com](http://www.psychedelicaadventures.com).

CHARLES HAYES has brought together a mind-blowing collection of first-person psychonautical voyages in his book *Tripping: An Anthology of True-life Psychedelic Adventures*. HAYES is a gifted writer whose edgy style accurately conveys the various nuances of the psychedelic experience without being overblown. The book's introduction provides the appropriate historical nods, while showcasing HAYES' exhaustive knowledge and understanding of the topic, and exposing the cutting edge of current underground drug culture.

While HAYES presents his psychedelic synopsis and relates some of his own larger-than-life experiences, his function is primarily as a sociological editor—seeking out and including the good, the bad, and the ugly of “trip reports” that span from the 1960s through the late 1990s. Although many accounts presented deal with LSD, there are also the occasional forays into mushrooms, *Peganum harmala*, *Datura* seeds, DMT, 5-MeO-DMT, salvinorin A, MDA, MDMA, mescaline, PCP, 2C-B, and other compounds. While those narratives

that relate the good times which psychedelics can provide are certainly plentiful, I suspect that the “bad” and the “ugly” descriptions are even more abundant. HAYES is aware that psychedelic use is not a bed of roses, and this book could certainly be read as a cautionary tale, rather than being something that *promotes* the use of psychedelics. There's the pathetic tale of an over-dosed and out-of-it tripper at BURNING MAN, who—after failing to pay for admission to the event—lost his clothes and car keys, stole a pair of too-tight pants from a new friend, and wandered off dehydrated in the desert, crashing in someone else's camper without permission and losing track of what day it was (not to mention a seeming long-term memory loss of what *year* it was, since he claims this occurred in 1995, yet all of the landmarks he describes were clearly from the 1996 BURNING MAN). His conclusion from this experience was that he “didn't want to take LSD again until [he had] worked on” his sense of organization, simplifying his life, and treating people with more compassion—perhaps making that BURNING MAN experience his last LSD trip for a long time! Then there was the guy who decked his algebra teacher at a school dance, and was hauled off by the police. And the non-gay man who, overcome with his own sexual vibes, asked his male friend to “suck [his] cock, right here, right now” at a GRATEFUL DEAD concert (which didn't fly). And the tripper who in a hallucinogenic rapture threw away his glasses (not that uncommon a gesture, apparently) at a RAINBOW GATHERING and decided that he was destined to mate (again, right at *that* moment) with a beautiful naked dancing woman, who didn't appreciate his amorous advances. And the guy who began speaking in tongues and broke his brain—experiencing headaches, permanent psychological scars, and occasional flashbacks. And the man who ended up in both jail and mental institutions. And the person who believed that he was telepathically communicating with his friends while camping, and decided to lay down in their camp fire, precipitating a lengthy stay in a hospital's burn unit (in serious condition).

But along with the bad and the ugly, HAYES includes some beautiful accounts as well. Spiritual voyaging/cosmic consciousness and a deep psychological understanding of self and humanity are all touched upon. I was a bit surprised at how many people, whether looking in mirrors or into a friend's or lover's eyes, have the same experience of viewing themselves or the person they were looking at as “every man and every woman,” or “God and Goddess.” (I wonder if this experience is as common as the book makes it seem, or if perhaps there was a plenitude of these sorts of trips due to editorial selection?)



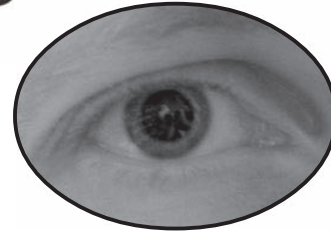


I was also surprised to see how many of the narratives came from interviews with people I either know (or know of), leading me to think that the psychedelic community may be a bit smaller than I had imagined. (Perhaps this just exemplifies that those who are willing to *talk* about their experiences tend to be more “public” figures in general.) Accounts by psychedelic noteworthies such as ALICE DEE, JOHN PERRY BARLOW, LEONARD MERCADO, MATTHEW S. KENT, PAUL DEVEREUX, and CLARK HEINRICH are sprinkled in with the more anonymous “first-name-only” stories. (The tales from HEINRICH are worth the price of the book on their own.) Add to this a lengthy original interview with TERENCE MCKENNA, wherein he discusses his thoughts, drug-by-drug, on LSD, tryptamines, ketamine, *Salvia divinorum*, *Cannabis*, and DMT (as well as pontificating on psychedelics and religion, freak-outs, the dangers of inner exploration, the rave scene, the pagan scene, shamans and shamanism, Novelty Theory and the end of time, science, consciousness evolution, and more). This is one of the most detailed, hard-hitting interviews of TERENCE that I have ever seen. The book also features numerous beautiful works (in black-and-white, alas) by visionary artists ALEX GREY, BROOKS COLE, BRIAN MORIARTY, MAURICE TANI, and JON A. BELL. There is an appendix/glossary that defines many of the specific psychedelics mentioned in the book and discusses their chemistry and pharmacology. Endnotes and citation information for each of the chapters is provided, and there is an excellent resource section noting relevant books, periodicals, articles, films/TV shows, and web sites. Strangely, HAYES missed mentioning the *Psychedelic Resource List*, *The Entheogen Review*, and TROUT’S NOTES—a tribute perhaps to the underground nature of these publications, since his resource list is otherwise quite current and detailed. (Indeed, I learned about numerous resources of which I was totally unaware—HAYES has done *a lot* of research in this area!)

My only complaint about the book is that the paper it is printed on is too thin. This is the sort of book that both the novice and the experienced psychonaut will enjoy having in their libraries for years to come, and a hardbound edition with better paper and color illustrations would be much appreciated. *Tripping* need not be read cover-to-cover, but is perfect to keep on one’s nightstand for short random bursts of psychedelia or to take on a plane trip and read while flying. Although drug “trip reports” are common these days on web forums and e-mailing lists, it is the excellent job of selection and editing that HAYES has done, which make every story in this compilation an interesting read. I highly recommend this book to all. — JON HANNA

More than you need to know?

# TROUT'S NOTES



**TIRED OF NOT GETTING  
ENOUGH INFORMATION?**

- C-1 ***The Peyote Crisis*** — \$5
- C-2 ***The Cultivation & Propagation of Cacti*** — \$10
- C-10A ***Cactus Chemistry by Species*** — \$20
- C-14 ***Narcotic & Hallucinogenic Cacti*** by Smith — \$17
- C-15 ***Closet Cactus Care*** by Smith — \$5
- D-1 ***Cultivation of Desmanthus*** by Case & Trout — \$7
- D-2 ***The Genus Desmodium*** — \$10
- A-4 ***Acacias Containing Tryptamines*** — \$20
- A-5 ***Ayahuasca & Ayahuasca Alkaloids*** — \$35
- FS-X0 ***Tryptamines from Higher Plants*** — \$30
- SC-2 ***Sacred Cacti*** — *New 2001 edition!*  
154 illustrations — \$40.00

Perfect-bound except D-2 (GBC) and C-1, C-2, C-15 & D-1 (bookletted)

S&H (USA) is \$4.00 for the first item (\$2.00 on booklets) and \$1.00 for each additional item (except *Sacred Cacti*—add \$3.00 for each additional copy). Foreign customers please contact us before placing an order.

With apologies we cannot sell to Texas residents;  
please contact MIND Books at [www.promind.com](http://www.promind.com).

**TROUT'S NOTES**  
POB 161061 (Dept. ER)  
Austin, TX 78716  
[www.troutsnotes.com](http://www.troutsnotes.com)  
[books@troutsnotes.com](mailto:books@troutsnotes.com)



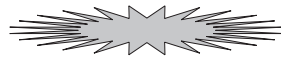
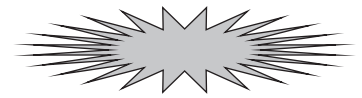


# BIBLIOGRAPHY

- AGURELL, S. 1969. "Identification of Alkaloid Intermediates by Gas Chromatograph-Mass Spectrometry. I. Potential Mescaline Precursors in *Trichocereus* Species," *Lloydia* 32(1): 40-45.
- ANDERSON, E.F. 1996. *Peyote: The Divine Cactus*. UNIVERSITY OF ARIZONA PRESS.
- ANDREWS, S. 2000. *Herbs of the Northern Shaman: A Guide to Mind-Altering Plants of the Northern Hemisphere*. LOOMPANICS UNLIMITED.
- BATES, C., JARVIS, M. and CONNOLLY, G. 14 July 1999. "Tobacco additives: Cigarette engineering and nicotine addiction," *ASH/ Product regulation/ Tobacco additives*.
- BAER, G. 1967. "Statistical results on reactions of normal subjects to the psilocybin derivatives CEY 19 and CZ-74," in: BRILL, H. and P.B. BRADLEY (Eds.) *Neuro-Psychopharmacology*, pp. 400-404. ELSEVIER.
- BOIRE, R.G. 1997. "Mescaline, Peyote, and the Law," in: GOTTLIEB, A. *Peyote and Other Psychoactive Cacti*. pp. 5-10. RONIN PUBLISHING.
- BURNETT, A.R. and R.H. THOMSON 1968. *J. Clin. Soc.* (6): 854.
- CROSBY, D.M. and J.L. McLAUGHLIN 1973. "Cactus Alkaloids XIX. Crystallization of Mescaline HCl and 3-Methoxytyramine from *Trichocereus pachanoi*," *Lloydia* 36(4): 416-418.
- CRUZ-SÁNCHEZ, G. 1948. Ph.D. Thesis: *Farmacología de "Opuntia cylindrica"*, INSTITUTO DE FARMACOLOGÍA Y TERAPEUTICA UNIVERSIDAD NACIONAL MAYOR DE SAN MARCOS, Lima, Peru. [Despite the mis-identification, his photo clearly shows it to be *Trichocereus pachanoi*.]
- DOBELIS, I.N. 1990. *Magical and Medicine of Plants*. READER'S DIGEST.
- DUKE, J.A. 1983. *Handbook of Energy Crops*. Unpublished.
- FESTI, F. and G. SAMORINI 1994. "Ayahuasca-like' effects obtained with Italian Plants," in: FERIGLA, J.M. (Ed.) *Actas II Congreso Internacional para el Estudio de los Estados Modificados de la Consciencia [sic]*. INSTITUT DE PROSPECTIVA ANTROPOLÓGICA, pp. 62-71.
- GENNARO, M.C. *et al.* 1996. "Determination of Mescaline in Hallucinogenic Cactaceae by Ion-Interaction HPLC," *Analytical Letters* 29(13): 2399-2409.
- GONÇALVES DE LIMA, O. 1946. "Observações sobre o 'vinho de Jurema' utilizado pelos índios Panará de Tacaratú (Pernambuco)," *Arquivos do Instituto de Pesquisas Agronômicas* 4: 45-80.
- HASLER, F., BOURQUIN, D., BRENNEISEN, R., BÄR, T., and F.X. VOLLENWEIDER 1997. "Determination of psilocin and 4-hydroxyindole-3-acetic acid in plasma by HPLC-ECD and pharmacological profiles of oral and intravenous psilocybin in man," *Pharmaceutica Acta Helvetica* 72: 175-184.
- HELMIN, H.-J. and R. BRENNEISEN 1992. "Determination of psychotropic phenylalkylamine derivatives in biological matrices by high-performance liquid chromatography with photodiode-array detection," *Journal of Chromatography* 593: 87-94.
- HOFMANN, A. 1958. "Psilocybin, ein psychotroper Wirkstoff aus dem mexikanischen Rauschpilz *Psilocybe mexicana*," *Heim. Experientia* 14: 207.
- ITO, Y. *et al.* 1951. "Toxicity of coumarin, 2-thiocoumarin and of 4-methylcoumarin," *J. Pharmaceutical Soc. Japan* 71: 686-689.
- JOHNSON, L. 1884. *A Manual of the Medical Botany of North America*. WILLIAM WOOD & CO.
- JOHNSON, T. 1995. *The Herbage Database*, <http://earthops.net/klaatu/mindcontrol/herbs.txt>.
- JOHNSON, T. 2000. *HerbWeb.Com*, [www.herbweb.com/herbage/A327.htm](http://www.herbweb.com/herbage/A327.htm).
- KITAGAWA, H. 1956A. "Relationship between hypnotic action and physicochemical properties and distribution into brain and liver in vitro," *J. Pharmaceutical Soc. Japan* 76: 582-587.
- KITAGAWA, H. 1956B. "Hypnotic potency ratio and safety index of 4-methylcoumarin, 3-coumarin carboxylic acid diethyl amide and barbital," *J. Pharmaceutical Soc. Japan* 76: 588-591.
- KREITMAIR, H. 1949. "*Asperula odorata*—der Waldmeister," *Pharmazie* 4: 140-142.
- LEUNER, H. 1962. "Die experimentelle Psychose," *Monographien der Neurologie und Psychiatrie*. Heft 95. SPRINGER VERLAG.
- LEUNER, H. and G. BAER. 1965. "Two new short acting hallucinogens of the psilocybin group," in: BENTE, D. and P.B. BRADLEY (Eds.) *Neuro-Psychopharmacology*, pp. 471-474. ELSEVIER.
- LEUNG, A.Y. 1980. *Encyclopedia of Common Natural Ingredients used in Food, Drugs, and Cosmetics*. JOHN WILEY & SONS, INC.
- LIU, K.-C. *et al.* 1977. "Studies on the Constituents of the Cortex Radicis of *Acacia confusa*," *Chemistry* 1: 15-16. THE CHINESE CHEMICAL SOCIETY.
- MACRAE, W.D. and G.H.N. TOWERS 1984. "*Justicia pectoralis*: a study of the basis for its use as a hallucinogenic snuff ingredient," *Journal of Ethnopharmacology* 12: 93-111.
- OTT, J. 1985. *The Cacahuatl Eater: Ruminations of an Unabashed Chocolate Addict*. NATURAL PRODUCTS CO.
- OTT, J. 1995. "Technical Notes by Jonathan Ott." In: VON BIBRA, B.E. *Plant Intoxicants: A Classic Text on the Use of Mind-Altering Plants*. HEALING ARTS PRESS. (Originally published in 1855 as *Die narkotischen Genussmittel und der Mensch*. WILHELM SCHMID.)
- OTT, J. 1996. *Pharmacothoon: Entheogenic drugs, their plant sources and history*. Second edition densified. NATURAL PRODUCTS CO.
- OTT, J. 2001. *Shamanic Snuffs or Entheogenic Errhines*. ENTHEOBOTANICA.
- PATCHER, I.J. *et al.* 1959. "Indole alkaloids of *Acer saccharinum* (the silver maple), *Dictyoloma incanescens*, *Piptadenia colubrina*, and *Mimosa hostilis*," *Journal of Organic Chemistry* 24: 1285-1287.
- POISSON, J. 1960. "Présence de mescaline dans une Cactacée péruvienne," *Annales Pharmaceutiques Françaises* 18: 764-765.
- POUPAT, C. *et al.* 1976. "Alcaloïdes de *Acacia simplicifolia*," *Phytochemistry* 15: 2019-2020.
- PUMMANGURA, S. *et al.* 1982. "Cactus Alkaloids. II. Lack of Mescaline Translocation in Grafted *Trichocereus*," *Journal of Natural Products* 45(2): 224-225.
- RAUFFAUF, R.F. 1996. *Plant Alkaloids: A Guide to Their Discovery and Distribution*, THE HAWORTH PRESS, INC.
- RÄTSCH, C. 1998. *Enzyklopädie der psychoaktiven Pflanzen: Botanik, Ethnopharmakologie und Anwendung*. A.T. VERLAG.
- ROSE, J. 1983. *Herbs & Things: Jeanne Rose's Herbal, A compendium of practical and exotic herb lore*. PERIGEE BOOKS/THE PUTNAM PUBLISHING GROUP.
- SHULGIN, A. 1999. Personal communication.
- SCHULTES, R.E. 1969. "The Plant Kingdom and Hallucinogens (Part II)," *Bull. Narcotics* 21(4): 15-27.
- SITTIG, M. 1991. *Handbook of Toxic and Hazardous Chemicals and Carcinogens*. Noyes Publications.
- TORRES, C.M. and D.B. REPKE 1996. "The Use of *Anadenanthera colubrina* var. *Cebil* by Wichí (Mataco) Shamans of the Chaco Central, Argentina," in RÄTSCH, C. and J.R. BAKER (Eds.) *Jahrbuch für Ethnomedizin und Bewusstseinsforschung (Yearbook for Ethnomedicine and the Study of Consciousness)* 5: 41-58. VERLAG FÜR WISSENSCHAFT UND BILDUNG.
- TRENER, K. 2001. Personal communications with WILL BEIFUSS.
- TROUT, K. 2001. Personal communications.
- TROXLER, F., SEEMANN, F., and A. HOFMANN 1959. "Abwandlungsprodukte des psilocybin und psilocin," *Helv. chim. Acta* 42: 2073.
- VOGEL, N. 1994. "Couple leap at change to fight toad-drug charge," *The Sacramento Bee*, "Metro" Wed. Mar. 2, B1 & B3.
- WIGLAND, J.S. 2000. From the WHO Geneva Statement of JEFFREY S. WIGAND, Ph.D., MAT President, "Smoke-Free Kids Public Hearings for the Framework Convention on Tobacco Control," October 13, 2000: [www.jeffreywigand.com](http://www.jeffreywigand.com).
- WREN, R.C. 1988. *Potter's New Cyclopaedia of Botanical Drugs and Preparations*. THE C.W. DANIEL COMPANY, LTD.



**Mind Books** offers over 370 publications about the mind-expanding plants and related materials, and the cultures which use them.

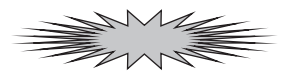


**We offer** our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

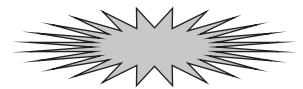
**To get** your free catalog, send your address to:



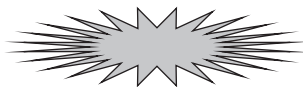
**We offer** the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



**We also** track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



**Mind Books - ER**  
321 S Main St #543  
Sebastopol, CA 95472



**Web:** [www.promind.com](http://www.promind.com)  
**Email:** [books@promind.com](mailto:books@promind.com)

**Fax:** (707) 829-8100, 24 hours  
**Staff:** (707) 829-8127, 9-7 pacific Mon-Sat  
**Orders:** (800) 829-8127, 9-7 pacific Mon-Sat

**Our web site offers:**

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME X, NUMBER 4



WINTER SOLSTICE 2001



ISSN 1066-1913



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Jon Hanna  
Tao Jones  
Yachaj  
Dr. Jean Millay  
K.M. Reese  
J.S., OR  
Anonymous  
Dr. M.P., CA  
R.G.B., CA  
Will Penna

## DESIGN & LAYOUT

Soma Graphics

## NEW ADDRESS

*The Entheogen Review*,  
POB 19820, Sacramento, CA 95819, USA

FRONT & BACK COVER IMAGES  
by Yachaj

# CONTENTS

Pragmatic Paranoia?	
Security Issues in a World at War (PART II)	121
The Land of the Lotus Smokers	125
Mushroom Cultivation:	
From Falconer to Fanaticus and Beyond	127
Some Effects that Smoking <i>Cannabis</i> has on the Brainwaves of Volunteers	140
Tales of Delphic Oracle Confirmed	147
Network Feedback	148
Melting Point of Tryptamines	148
Seriously Amped!	148
Beware of Stale <i>Calamus</i> !	149
Smoked Scorpion?	150
An Entheogenic Elder's Tale of Two Conferences	152
Events Calendar	156
Sources	157
Bibliography	160
Index	161

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 2001 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.





# PRAGMATIC PARANOIA?

## SECURITY ISSUES IN A WORLD AT WAR (PART II)

by JON HANNA

Since most *ER* readers don't run businesses selling botanical products or research chemicals, it seems prudent to discuss security measures that individuals interested in entheogens can take. Different people will have different degrees to which they wish to "play it safe." By making the following suggestions, it is my hope that I am giving people something to think about without encouraging paranoia. Even if you ignore these suggestions, it is unlikely that anything will happen to you unless you are pretty careless—there simply isn't enough interest in busting entheogen users, yet. Nevertheless, I'll begin by describing a few busts that *have* occurred to individuals from which we can learn something.

**THE HOGSHIRE BUST:** Author of several books including *Opium for the Masses* (LOOMPANICS, 1994), JIM HOGSHIRE was arrested in 1996. The warrant issued authorized cops to search for a multitude of different drugs. What they found was: of dried poppy pods still in their original florist's box, some scales, some weapons, numerous drug-related books, "pipes and tubes" said to be drug paraphernalia, and photos of HOGSHIRE lancing poppy pods. HOGSHIRE's wife HEIDI, who was also arrested, was charged with "possession of opium poppies." JIM was charged with "possession with intent to manufacture or distribute" and with a "sentence enhancement" due to his owning (legally) a rifle. While the judge ended up permitting the prosecution of HEIDI, all of the charges against JIM were dropped due to lack of *prima facie* evidence of guilt. However, HEIDI was then badgered into signing a statement against JIM, which the prosecutors used to file new charges. HOGSHIRE eventually struck a deal with the prosecutors, who agreed to abandon the poppy charge as long as JIM agreed to a misdemeanor charge of "attempted possession of an improvised explosive device," which was—in reality—merely a flare that had been found in his apartment (BOIRE 1996A; HOGSHIRE 1997). The events that lead up to this bust are too detailed to describe in their entirety here. In a nutshell, HOGSHIRE's publisher had set him up as host for another one of their authors, BOB BLACK. At HOGSHIRE's apartment, the two got into an argument, and BLACK later told the police that JIM had a drug lab and weapons in his apartment.

**GEORGE SINGLETON:** An African American organic farmer with dreadlocks, Mr. SINGLETON was pulled over in 1998 by an Oklahoma state trooper, for "speeding and weaving." The cop found a bag of herbs and decided that they looked like *Cannabis*; these were seized and tested, while SINGLETON spent 25 days in jail. The herbs turned out to be rosemary and mullein, which SINGLETON used medicinally to treat his tuberculosis. At one point they threatened to charge him with "possession of an imitation controlled substance." He was never charged with speeding or drug possession, but they did charge him with "driving under the influence of an intoxicating substance," even though his blood tests came back negative for the presence of any drugs. The district attorney was willing to reduce this charge to one of "careless driving," and impose a fine of \$50.00 and court costs less than \$100.00, but SINGLETON wouldn't agree to this (GRAM 1998). When this case finally went to court, Judge HARRY WYATT dismissed the charge, although the 49-year-old SINGLETON did plead "no contest" to another charge of failing to display current license tags. Amazingly, the prosecutors said they intended to appeal the decision (ASSOCIATED PRESS 1998). SINGLETON estimates the case cost him over \$2,000.00 in legal, travel, and other expenses (KOZACZEK 1998).

**FORBIDDEN DONUT:** A frequent writer for early issues of *The Entheogen Review*, in 1996 DONUT was arrested and charged with three counts of possession of Schedule I substances (LSD, psilocybian mushrooms, and mescaline sulfate). DONUT plead guilty under a plea bargain that stipulated there would be no conviction shown on his record if he completed a year-long in-patient drug treatment program, with six months of follow-up and five years on probation. He also had to forfeit his car and the bond that he posted. DONUT's arrest was precipitated due to being pulled over for speeding. When asked if the car contained anything illegal, DONUT said "no" and refused to let the cop search his car; the cop then used a drug-sniffing dog, which "alerted" on the car, providing the cop with a reason to search against DONUT's will. Although this search may have been unconstitutional, DONUT and his attorney decided that accepting the plea was a better approach than fighting this point (BOIRE 1996c). Now that





his five years of probation are over, DONUT says that the entire incident cost him about \$50,000.00, for the loss of his car, legal fees, drug treatment costs, and other expenses (DONUT 2001).

**THE DOCTOR WASN'T IN:** In May of 1996 a medical doctor with an interest in entheogens was arrested after police found suspected psilocybian mushroom cultures in his office. This material was located when police responded to a burglar alarm that had been accidentally triggered by window washers. The doctor arrested was a member of the on-line VISIONARY PLANTS LIST (the e-mailing list that was the predecessor to the LYCAEUM), and the doctor's computer that was seized from the office contained over a year's worth of archived messages from this forum (BOIRE 1996B). Alas, no information is currently available regarding what charges may or may not have been filed in this case, nor is their any data on what the police may or may not have done with the computer files. At the time, there were rumors that the doctor's medical license might be suspended.

Although none of the above situations had anything to do with procuring legal entheogens or related products from supply companies, they do provide some points of departure for our discussion on how to stay out of trouble. The most basic rule is to keep a low profile. Unfortunately, those folks who are vocal about their work in the area of entheogens may be easier targets; one only has to look at some of the names of people who have had legal actions taken against them: ANTONIO ESCOHOTADO, JOCHEN GARTZ, ELIZABETH GIPS, STEVE KUBBY, TIMOTHY LEARY, PETER MCWILLIAMS, DENNIS PERON, SASHA SHULGIN, and STRIKE, for example. JIM HOGSHIRE's case clearly shows that prosecutors will attempt to use what one writes (and reads) against them. Some ways to keep a low profile include:

1) Don't use your real name. It seems unlikely that there would be anything illegal about ordering any product from any company using an alias.

2) Don't use your real address for any entheogen-related purchases, even if what you are getting is perfectly legal (and don't pay by credit card). The DEA has been known to have seized or subpoenaed entheogen-related businesses' mailing lists from companies that sell products as varied as extraction gear (BOIRE 1998), books, indoor lighting equipment, and mushroom spore-syringes, (for examples, see BOIRE 1993–1999) and in some cases used this information to go after the folks on these lists. Such activities have resulted in

raids on the homes of people who are entirely innocent of any wrongdoing (such as the grandparents' home of one individual who purchased a grow light with their credit card, as well as situations where cops burst into "grow operations" of hothouse tomatoes). The best approach is to get a mail drop that can't be traced to you, and use an alias. A discussion of how to obtain a mail drop is beyond the scope of this article, but books on this subject are available from EDEN PRESS ([www.edenpress.com](http://www.edenpress.com)) and LOOMPANICS ([www.loompanics.com](http://www.loompanics.com)).

3) Don't manufacture or deal drugs. Clearly these activities open one up to many potential problems; a manufacturer or a dealer is more likely to get busted (and do serious time in prison) than an individual user. Prosecutors may attempt to paint the individual user as a manufacturer or a dealer; this was seen in the HOGSHIRE case, when they noted that he had scales, chemicals, and books describing how to make drugs. One should avoid owning these sorts of products (although a pipe or bong might actually be argued as evidence of personal use). One should also avoid owning a gun (even if legally owned), since—again as was shown in the HOGSHIRE case—this can be used to attempt an increased sentence.

4) Consider the potential security leaks in the methods of communication that you use. In general, I feel that the following applies, moving from most secure to least secure:

**PERSON TO PERSON:** Preferably via a hushed whisper in a moving rental car with the stereo turned up. Person to person is the only truly safe method of communication, provided that the person you are speaking with can be trusted (and isn't bugged and taping what you are saying, or coerced into using the conversation against you in the future).

**FIRST-CLASS USPS SNAIL MAIL:** Protected by law, domestic first-class mail can only be opened with a warrant. (Note that mail sent via any other "class" is not protected in this manner, nor is mail sent via private mail carriers.) Risks to this method of communication include mail being lost (dead letters and packages *are* routinely opened) or mangled and accidentally opened (surprisingly, this doesn't occur *that* often). To protect against possible accidental opening, it is a good idea to seal any letters in a blank envelope first, and then reseal this in a second larger outer envelope. Sending via registered and/or insured mail may help protect one's mailings, as I suspect that such mail receives better handling.

**THE TELEPHONE:** Some may feel that this method of commu-





nication is fairly safe—perhaps even safer than first-class mail. Generally speaking, it probably is pretty safe, since your line would have to be tapped in most cases in order for someone to listen in. Be aware that it is much easier (technologically-speaking) to eavesdrop on a conversation that is held on a cordless phone, and cell phones may also be particularly easy targets. Also, you should know that your phone number will appear on the bill of anyone you call using an 800 or 888 toll-free number, and it is easy enough for the police to target such lists during an investigation of some botanical or lighting supply store. Using a pay phone is best for toll-free calls, and pay phone to pay phone calls are best when one needs to discuss entheogens with a friend. (Sadly, it is becoming increasingly hard to *locate* pay phones that accept incoming calls.) Also, keep in mind that it is much better to actually *own* an answering machine (where you can erase the messages yourself) than use a voice-mail service (where your calls are stored somewhere else out of your immediate control). You never know when someone might leave you a message that you wish they hadn't. A fax has about the same level of security as a phone call, "interception-wise," except that there will be a physical representation of the transaction at the point where it is received.

E-MAIL: This is the least secure method of communication. There is no legal protection of any e-mail, and courts have ruled that employers have the right to read their employees' e-mail. Most Internet service providers will happily turn over your e-mail to any cop that asks. As policy, one should *routinely* delete all messages from their service provider's storage, after they have been downloaded or sent. Using an "anonymous remailer" is a good way to reduce the likelihood of "JOE BLOW" tracking your mail, but these are not much protection against someone who is truly determined to locate the sender. A friend was after me for years to install and use PRETTY GOOD PRIVACY (PGP) on my e-mails, and when I finally did so he said that he no longer used it himself. "Sooner or later, you *will* get a message from some knucklehead who has forgotten to hit the 'encrypt' button... perhaps a message that you wish hadn't been sent that way," he warned. Apparently it had happened to him. PGP can give a false sense of security for this reason, and people might be tempted to send messages via encrypted e-mail that they wouldn't send via normal e-mail. In addition, after the person you've sent the mail to decrypts it, you have no idea what they are going to do with it. As in the case described with the doctor who belonged to the VPL, your message might sit unencrypted on someone else's hard drive for years. And no matter how safely you conduct your own actions, do you re-

ally want to bank on the idea that someone else is being as safe? The best time to use PGP is when you are sending e-mails that don't *need* to be encrypted (and indeed, I look forward to the day when encryption is standard e-mailing procedure, if only for the sake of returning to the ethos that an individual's privacy is an important thing). On the other hand, PGP can be invaluable for encrypting your own files stored on your own computer (although you should remember to store the decryption key on some other device). It is worth noting that it has been suggested that the AL-QUEDA terrorists used PGP, and because of this use, *any* e-mails sent using PGP might be seen as suspect. Finally, while LSD may give one access to collective consciousness, DSL can give the collective access to your consciousness—or, at least to that part of it you store on your computer. DSL leaves a continually open line to access your computer; those who have DSL should also have a "firewall" installed to restrict access to their machines. Cable connections can also be more easily hacked than direct dial-up (EROWID & EROWID 2001). Don't talk about drugs via e-mail, and don't subscribe to any e-mail lists that discuss drugs, and you will be playing it safe.

5) Hide records. As noted in Part I of this article when discussing businesses, password-protect and/or encrypt your computer. And burn any non-essential paper records.

6) Don't carry drugs outside the home. The law provides your home with the most privacy protection, and you also have the greatest control over what happens there. Store your drugs at the office (as in the example of the doctor and his mushrooms), and you are at the whim of tripped alarm systems and nosey employees, co-workers, or bosses. Store your drugs in a car, as DONUT did, and there's the risk of getting pulled over. And while you should always refuse to consent to a search, this doesn't mean that one won't happen. If you have to carry drugs, you are much safer on foot. (Or take a bus or a cab and let someone else drive, assuming the drugs you are carrying aren't overly aromatic.) Driving with drugs in the car opens one up to numerous possibilities that are out of one's control. Merely giving the *impression* of having illegal drugs is enough to get a person busted, as was shown with the SINGLETON example. If you *have* to drive, make sure that your car is in perfect operating order (no need to be stopped for a tail light that is out), don't drive more than 5 miles over or under the speed limit, and store your drugs in a locked briefcase, inside a locked trunk.

7) Cut your hair. The police categorize people as "types," and treat them accordingly. While there is little doubt that





SINGLETON's arrest was a case of racial profiling, it might have helped him to have short hair rather than long dreadlocks. This goes for white hippies too; DONUT's appearance matched that of the typical "head," with long hair, a mustache and goatee, and this no doubt played a large part in why the cop wanted to search his vehicle (DONUT 2001). A conservative appearance is less likely to draw attention.

8) Don't prepare large quantities of consumable controlled substances from legal live plants at one time. Since the living plants are less likely to get you in trouble, it is best to only prepare enough to consume in a single setting. Along these same lines, it is much less risky to grow entheogens that are not specifically scheduled: *Trichocereus* are safer than *Lophophora williamsii*, *Salvia divinorum* is safer than *Canabis*, and ayahuasca plants are safer than opium poppies.

9) Avoid electronic communications. Other ways that you can be tracked include web sites and IRC or chat programs. Visit web sites that provide information about drugs from a library, instead of using your home or office computer. All web sites have log files, that tell the system administrator what your IP address is, your host-name, the browser that you used, the operating system that you used, and what site you were on just prior to visiting that site. With IRC, your IP address will be accessible to anyone using the service, and you can be "fingere" (where someone might even be able to locate your home directory, your real name, and your e-mail address). Also worth noting, the FBI has set up CARNIVORE, an electronic surveillance program that inserts a "packet sniffer" box on-line. This can be used as a "content wiretap," to capture all e-mails to and from a specific account and capture all network traffic to and from a specific user or IP address, or it can be used as a "tap-and-trace/pen-register," to capture all e-mail headers and addresses going to and from an e-mail account (but not the actual contents or "Subject" line), list all the servers that the suspect accesses, track everyone who accesses a specific web page or FTP file, and track all web pages or FTP files that a suspect accesses. Previously, CARNIVORE could only be used with a court order, although who knows what the situation is now, due to the USA PATRIOT ACT. According to the FBI—as of August 2000—CARNIVORE had only been used about 25 times, predominantly to counter terrorism, but also in some cases for hacking and drug trafficking (GRAHAM 2000). Part of the reason that it has been used so infrequently is probably because wiretaps are considered secondary sources of information, and the same information can easily be provided in "primary" form by the ISP itself (which they generally turn over without a

fuss). Sniffer boxes like CARNIVORE are not difficult to create or install however, and could be in use illegally (or for information gathering that won't be used in court) by anyone with the know-how. A new aspect of CARNIVORE is the proposed MAGIC LANTERN program, that would install "keylogging" software onto a suspect's computer, capturing all keystrokes that are typed (potentially allowing critical encryption key information to be gathered). There is also the NATIONAL SECURITY AGENCY's project called ECHELON. This project's goal appears to be to intercept all electronic communication globally (phone, fax, e-mail, web, wireless, satellite, etc.), and use a system of computers referred to as DICTIONARY to search for specific key words and addresses. Although the U.S. government's "official" stance is to deny any knowledge of this program, it is known that it does in fact exist, due to information leaked from other governments that use it in cooperation with the USA (ACLU 2001). It is reasonable to assume that much of what one uses his or her computer for can be (and perhaps *is*) tracked by the government, although unless one is actively involved in highly illegal activities (terrorism, large-scale drug manufacture or smuggling, etc.), it seems pretty unlikely that any action will be taken.

Finally, I would be remiss not to mention the recent anti-terrorist USA PATRIOT ACT, that resulted from the 9/11 attacks on the WORLD TRADE CENTER and the PENTAGON. This ACT is most certainly unconstitutional, as it guts the Fourth Amendment, allowing the government to search homes and offices surreptitiously, read e-mail, and follow web surfing habits without a court order. The government now has full reign to ignore the rights to privacy of anyone and everyone, so long as they can reasonably argue that they have done so in an effort to fight terrorism (HAGERTY 2001). Alas, "terrorism" has not been well-defined, and there is concern that numerous domestic political organizations, such as EARTH FIRST, GREENPEACE, and others, may become targets. It is not that far of a stretch to assume that drug dealers and even drug users could be considered "domestic terrorists" in the future. (Indeed, the politicians have said that the War on Terrorism needs to be fought *in the same manner* as the War on Drugs has been; as if the latter war has been *any* kind of a success!) Screaming patriots follow like lemmings, unaware that we have had our freedom stolen from us—not by terrorists, but by our own government claiming to fight for us. It is a sad sort of irony. Let's all try to stay as safe as possible within the context of this new world order. ☉

*Some information in this article was obtained from "Security on the Net," by SCOTT, from [www.entheogen.com/security.html](http://www.entheogen.com/security.html).*





# THE LAND OF THE LOTUS SMOKERS

by TAO JONES

When I was in school and we were reading the classics of literature, one of the authors we studied was HOMER, who produced such famous works as the *Iliad* and the *Odyssey*. In the *Odyssey*, which deals with the attempts of the Trojan warriors to return home, the trip took 20 years due to one of the crewmen accidentally unleashing every foul wind and bad weather spirit contained in a bag given to them by a sorceress. If the evil spirits were kept sealed in the bag it would have guaranteed them a safe journey home. As it was, they were blown all over the seas and found themselves out of food and water and with an unknown island on the horizon. They decided to put into the harbor and try to find food and water. Men were sent ashore to secure food and water, but they did not return to the ship. More men were sent to find out why the first group did not return; they also did not return. ULYSSES then decided to go ashore himself to determine the cause of the problem. He found his men in a village partying with the inhabitants. They were all non-responsive to his demands that they return to the ship. They had been eating lotus (*Nelumbo nucifera*) flowers with the local people and would not pay any attention to him. They smiled at him and refused to leave. They were completely happy and wanted him to eat the flowers and remain there with them. He returned to the ship, gathered up his most trusted men and went ashore and forcibly moved the vehemently protesting (but not resisting) crew members back to the ship where they were tied up until they “came down” in a few days and returned to normal.

In school we were taught that lotus was a metaphor, and that HOMER really meant opium. This did not seem right to me, since there was no reason to use a metaphor, and so I determined, one day, to try lotus flowers. I finally obtained some flowers and smoked them on several occasions, sometimes by themselves and other times mixed 50/50 with *Cannabis*. The following is a recounting of the experiences from notes taken at the time and from memory.

LOTUS FLOWERS ALONE: I rolled a cigarette containing dried and crushed material and smoked it. This produced a clarity and euphoria that was quite pleasant and slightly similar to *Cannabis*, but without any body load or mental dullness. None of the inertia—as mentioned below when smoking the

flowers with *Cannabis*—was noted, but I still found myself less inclined than normal to be productive. I was reminded of the effects of smoking *Nymphaea caerulea* flowers but without the empathogenic component. However, as I was alone during all of these experiments I may have missed noticing any empathogenic effects. I would not be at all surprised to find them when using this material in the company of others. The effects seemed primarily cerebral, but were quite noticeable and very enjoyable. There was a feeling of joy that permeated my whole body, emanating from every cell. This was delightfully wonderful and lasted for some time. I felt perfectly content to sit in the sun and do nothing. This was very unusual for me; I usually have a compulsion to keep busy and be creative, but this was noticeably diminished by the effects from smoking the flowers. I felt light and airy, almost weightless, and this feeling led me to try more and see if the effects become any stronger. After a second cigarette, a slight dizziness was noted, but this soon vanished and left me in approximately the same place as after the first cigarette. I noticed no increase in effects, but the dizziness I tentatively attributed to aporphine [and possibly proaporphine] alkaloids, the chemicals that may be the active principles in *N. caerulea* flowers. I have not yet been able to conclusively demonstrate that this is indeed the cause of the effects, but these effects are similar enough to *N. caerulea* to allow me to speculate. The effects lasted a total of approximately four hours. The flowers I smoked were probably two years old so they may have lost considerable potency. I plan to obtain fresh flowers and will update this report when I assay these.

LOTUS FLOWERS MIXED WITH *CANNABIS*: The first thing I noticed was a sharpening of visual detail. Patterns, textures, and weaves were more noticeable and colors were brighter, but with a subdued intensity that was quite unusual. I felt completely relaxed and content; the universe was functioning perfectly and needed no assistance or attention from me. I felt like I had a completely empty day off in front of me; nothing needed to be done and I could just forget about everything that normally concerns me. This was a wonderful, calm (but not sedating) feeling. I experienced an exquisite sensation of full-body cellular euphoria. Every cell in my body was singing for joy and I felt a radiant energy beaming from each one. The sense of fullness and completeness was like a thick





blanket of joy enveloping me. I was in a state of total peace and complete satisfaction. I was astounded by the quality and quantity of the euphoria. There was much more going on here than could be expected from just the effects of *Cannabis*. Amazing thoughts and ideas welled up into my brain but I was too euphoric to act, thinking instead to write them down later when I was not feeling so wonderful. I just did not want to interrupt the experience for anything so trivial. Of course, when that time arrived, I could not remember most of the revelations and ideas that had impressed me so. The inspired thought processes did not include memory enhancement, unfortunately. I had two different types of experience when trying to write down what was going on. In the first one it was easy to move from passive to active and write down thoughts and feelings. In the second it was impossible to even consider writing until the euphoria abated somewhat. These were interspersed throughout the course of the event. I realized after some time that I had been sitting in one position, unmoving, for a long while. My body was totally pain free, relaxed and untired. I was content to remain in one position for some time after realizing this. I did not get stiff, but remained relaxed with no muscle cramping although I did not move for probably two hours. I had no sense of passing time—I was totally swept into the moment. After four hours I took a nap and awoke two hours later refreshed and still very much aware of the lotus effect. I was very happily lazy and got absolutely nothing done the rest of the day. It was very easy to identify with HOMER's crew who wanted to do nothing but enjoy the lotus and not be bothered with anything else. It was very difficult to accomplish the simplest task without first debating the pros and cons in my head, and usually the cons won.

I tried the combination again the next Sunday, but started in the middle of the day when I was already tired and consequently fell asleep. When I awoke all the euphoric effects had passed but the lack of motivation and unconquerable inertia were still present. This made the whole day go like dragging oneself through waist-deep water in order to accomplish the easiest things. The two things that impressed me the most about these experiences were the euphoria and the inertia. Usually I find euphoria quite the stimulus for getting things done and being creative. Here it was exactly the opposite. It was okay to do nothing. Indeed, it was almost required. The next day I felt fine with no hangover, though during the experience I was certain the effects were strongly narcotic.

LOTUS FLOWERS FOLLOWED BY *CANNABIS*: The *Cannabis* was smoked at approximately three hours after smoking the

lotus flowers, which amplified the effects, but did not change them otherwise. The lotus effects were not replaced or overlain by the *Cannabis*. The *Cannabis* effects were primarily unnoticeable except as accentuating the effects already present from the lotus flowers. A slight body load was noticed that had not been present prior to smoking the *Cannabis*, primarily manifesting as a feeling of being flushed in the face. Upon looking in the mirror no flushing was visible. The inertia that was first noticed when combining the lotus flowers with *Cannabis* did not seem to be present when *Cannabis* use follows lotus use by an interval of a few hours. The light and airy feeling from the lotus remained the dominant note. Smoking *Nymphaea caerulea* flowers combined with *Cannabis* did not produce an inertia similar to the one experienced with the combination of lotus flowers and *Cannabis*—no inertia was experienced at all with this combination. ☉

The choice to combine some "unknown" smokable with *Cannabis* seems to be one that is far from uncommon, especially among chronic smokers. Such a choice can be criticized as being "unscientific," since clearly the *Cannabis* will contribute some (if not all) of the effects by itself. In addition, mental effects can be produced through the synergy of two or more compounds that are quite different from those obtained using the plants or drugs on their own. Timing of ingestion (which is taken first, and when) can also play a strong role in the outcome. Nevertheless, there may be unique benefits gained by such an approach. Reportedly, ayahuasca shamans sometimes add a small quantity of an unknown plant to their brew, in order to "understand" the character or spirit of the new plant. It seems reasonable to assume that those who are quite familiar with the effects of *Cannabis* could use the induced mind state as a sort of oracle, to better understand new plants and compounds from this particular alternative viewpoint. Another such example of this sort of approach may include the claim made by some people that minuscule amounts of amphetamine, or DMT, or 5-MeO-DMT are noticeable when one is already in the throes of an LSD voyage or when parenteral harmine or harmaline is administered following or with an active dose of psychotropic tryptamines. These amounts are so small that they would cause no effects if they were taken alone. Are the effects produced purely psychosomatic? Or does the altered state of mind actually heighten one's ability to perceive even the smallest of changes induced in the nervous system? We're dealing with a tricky area, since these are compounds that affect the mind in the first place.

I am curious why TAO JONES smoked the flowers, since HOMER clearly wrote about oral consumption. (Perhaps this was the only "obvious" approach for a *Cannabis* shaman?) I do applaud the fact that Mr. JONES actually *did* test lotus flowers on their own to see what effects they had. And yet I am also interested in the idea that concurrent *Cannabis* use might be a valuable analytical tool. Finally, I remain hopeful that someone might check out the activity of the various compounds in this plant in pure form. Although the chemistry of the lotus is fairly well known, the flowers themselves have not been extensively tested and the pharmacology hasn't yet been elucidated as far as I know. — DAVID AARDVARK





# MUSHROOM CULTIVATION: FROM FALCONER TO FANATICUS AND BEYOND

by YACHAJ

The first successful cultivation of psilocybian mushrooms from México was accomplished by the French mycologists ROGER HEIM and ROGER CAILLEUX in Paris during the late 1950s. The first kitchen cultivation methods for basement shamans came to light in the 1970s. But the *real* breakthroughs only recently became accessible to the public.

The roots of psilocybian cultivation techniques go back to 18th century France, when *Agaricus* (white button) mushrooms were first cultivated; King LOUIS XIV (1643–1715) may have been among the original European mushroom growers. The mushroom “sewing seed” (or spawn) was obtained by digging up mycelium from meadows where wild agarics grew and horses were active. The mycelium was then transferred to special caves near Paris, set aside for this unique form of agriculture. From France, the gardeners of England found mushrooms an easy crop to grow, requiring little labor, investment, and space. English mushroom cultivation increased in popularity, due to more experimentation with spawn and publicity in journals and magazines. In the late 19th century, mushroom production made its way across the Atlantic to the United States, where curious home gardeners in the east tried their luck at growing this unique crop. Then, in 1891, the first book on mushroom growing was published, and it shed new light on the theory of cultivation on horse manure compost. WILLIAM FALCONER, a mushroom grower and experimenter from Long Island, agreed with the recommendations of agricultural journalists and compiled their theories into *Mushrooms: How to Grow Them; A Practical Treatise on Mushroom Culture for Profit and Pleasure* (available on-line at <http://chla.library.cornell.edu/cgi-bin/chla/chla-idx?notisid=AAM1556>).

The early methods of finding, digging up, and perpetuating the wild mycelium were uncertain and unreliable. The first manufactured spawn combined a mixture of horse and cow manure pressed into bricks—the original source being the wild mycelium. The bricks were not sterilized, however, and could harbor pathogens and weed fungi. Interestingly, the psilocybian *Panaeolus subbalteatus* used to be a common weed mushroom when these classic methods were applied.

On a few occasions people ate mixed batches of *Agaricus* and *P. subbalteatus*, and experienced the first (involuntary) “trips” in Western history (GARTZ 1993). Hence, FALCONER’s book is still among the most informative publications for home cultivators of potent psilocybian mushrooms like *Panaeolus cyanescens* and *P. tropicalis*. He describes mushroom cultivation in cellars and greenhouses on horse manure compost in better detail than any recent author. Introduced as “Mr. Gardener’s method,” FALCONER even devotes a full chapter on the yield-boosting effects of a casing—a top layer of soil placed on the mushroom bed, made from loam (a mixture of clay, sand, silt and organic matter). This important discovery was soon forgotten and only eighty years later “rediscovered.”

The techniques for cultivating psilocybian mushrooms in the 1950s were still largely based on the methods as described in FALCONER’s book. For instance, in 1956 the first 100 grams of cultivated *Psilocybe mexicana* was successfully grown on compost by ROGER HEIM. The details of the methods of HEIM, and his collaborator ROGER CAILLEUX, were not published in English before 1977, in the now hard-to-obtain book *Magic Mushroom Cultivation* by the late Dr. STEPHEN POLLOCK, who writes:

Spawn of *P. mexicana* was grown in flasks under sterile conditions on composted straw that had been well washed. Unwashed straw compost was placed in earthenware pots and sterilized. The pots of compost were then inoculated with spawn from the flasks and set in a greenhouse. After about two weeks the compost was well invaded by the mycelia and covered with a thin layer of casing material. The casing material consisted of an unspecified mixture of various sands and calcareous (chalky) earths. The greenhouse temperature oscillated between about 19 to 25 centigrade. In three to six weeks after casing, mushrooms appeared. It was found that spawn could not be easily grown in the flasks unless the compost was well washed prior to sterilization. In contrast, unwashed compost was observed to be superior for obtaining mushroom fruit. Composted corn debris (leaves and stalks) worked almost as well as composted straw for fruiting *P. mexicana* in the clay pots.





*Psilocybe mexicana* was not the only species that was tested. POLLOCK continues:

*Psilocybe caerulescens* was grown in a similar manner but would not produce fruit on composted straw. Composted corn debris served as a suitable medium, however, for fruiting *Psilocybe caerulescens* in greenhouse culture. Less abundant crops of *Psilocybe caerulescens* were obtained using a mixture of straw and corn debris composts. *Psilocybe semperviva* readily fruited on composted straw, but yielded more luxuriant flushes on the corn debris compost. *Psilocybe mixaensis* produced mushrooms on various composted media, such as wheat straw, corn debris, and horse dung. Mexican strains of *Psilocybe yungensis* were fruited after five or more months of culture on a moss medium in glass flasks. *Psilocybe zapotecorum*, a species first fruited on a medium of moss, was grown both on straw and horse dung composts in glazed earthenware pots designed to retain water. The mycelial laden compost was cased with calcareous sand and then completely submerged under water. Magnificent *Psilocybe zapotecorum* mushrooms came up right through the water! This interesting phenomenon is in keeping with the “subaquatic” ecological nature of the species. *Psilocybe cubensis* was fruited on cased horse dung compost in earthenware pots. Some specimens attained a full twenty centimeters (almost eight inches) in pileus diameter.

## LITERATURE FROM UNDERGROUND

In the two decades between the research of HEIM and CAILLEUX and the book of POLLOCK, few original discoveries were published. “Underground” booklets and pamphlets began to circulate, some describing the cultivation of psilocybian mushrooms. Notable among these was *The Psychedelic Guide to Preparation of the Eucharist*, a 1968 book that described cultivation of *Psilocybe cubensis* on agar, liquid culture, uncased rye grain, and compost, and *P. mexicana* on potato dextrose yeast (PDY) agar and liquid culture. This booklet also detailed the synthesis of psilocin and other psychedelics. An identical technique appeared at about the same time in another booklet, entitled *The Turn On Book*. In 1970, a little booklet entitled *A Key to the American Psilocybin (sic) Mushroom* was published by LEONARD ENOS. This contained more detailed information on tissue culture techniques, borrowed from scientific and popular literature. However, the cultivation techniques required too many additives to the agar and were overly complicated; hence, this pamphlet did little to stimulate the cultivation of psilocybian mushrooms. Another pamphlet, *Field Guide to the Psilocybin (sic) Mushroom*, appeared in 1972, and was sold through

advertisements in counter-culture newspapers and by the thriving “head shop” businesses of the time. This pamphlet advised cultivating *P. cubensis* on compost in FALCONER style, but starting from pieces of a fresh mushroom cap instead of collected mycelium.

## OUTDOOR EXPERIMENTS

In 1972, UNIVERSITY OF WASHINGTON students in Seattle discovered a mushroom that began to fruit abundantly on bark mulch and lawns on the UNIVERSITY campus. This event triggered the development of outdoor cultivation techniques for psilocybian mushrooms. According to JONATHAN OTT, who wrote about this phenomenon in his books *Hallucinogenic Plants of North America* (1976) and *Teonanácatl: Hallucinogenic Mushrooms of North America* (1978), the mushrooms were usually found on the cedar bark mulch that the gardeners spread around landscaped areas of the campus. Intrepid student experimenters soon learned that these mushrooms were psychedelic, and their use as recreational drugs became very popular. An article in the student newspaper then warned that the mushrooms were dangerous (despite the fact that no illness resulting from the use of them was ever reported), and the gardeners were instructed to destroy any specimens and to put fungicides on the mulch. In 1974 they fruited abundantly in Olympia and Tumwater, Washington, and again on the campus of the UNIVERSITY OF WASHINGTON. An increasing number of students learned that the old French method of collecting mycelium and transplanting it to fresh substrate worked extremely well for mushrooms of this group, which were later identified as belonging to the “caramel caps.” In fact, as mushroom pioneer PAUL STAMETS explains in his cultivators’ bible, *Growing Gourmet and Medicinal Mushrooms*, “they are common in urban and suburban areas and are actually rare in natural settings. Ideal locations for collecting this mushroom are in the landscaped property of government facilities: courthouses, libraries, utility companies, and even police stations.”

The main difficulty of the “caramel cap” *Psilocybes*, such as *P. azurescens*, *P. bohemica*, and *P. cyanescens*, was that they only could be harvested one season per year in cool climates (and they were nearly impossible to fruit in more controlled conditions). So in his 1977 book, POLLOCK predominantly wrote about mushrooms that could be grown all year round, like *Panaeolus cambodginiensis*, *P. cyanescens*, *P. subbalteatus*, *Psilocybe argentipes*, *P. baeocystis*, *P. caerulescens*, *P. coprophila*, *P. cubensis*, *P. fasciata*, *P. semilanceata*, *P. subaeruginascens*, *P. subaeruginosa*, *P. subcaerulipes*, and *P. zapotecorum*. Most of







the tested species yielded less biomass, were of lower potency, and fruited much later than *P. cubensis*. Mexican strains of *P. yungensis*, for instance, fruited after five or more months of culture on a moss medium in glass flasks. “Such a lag is entirely impractical for psilocybian mushroom fanciers,” wrote POLLOCK in the introduction of *Magic Mushroom Cultivation*, “therefore, I will focus primarily on cultivation of species that can be grown easily and relatively rapidly.” The rest of his book is almost exclusively dedicated to cultivation techniques for the potent *Panaeolus cyanescens* and the robust *Psilocybe cubensis*.

### MORE COMPOST EXPERIMENTS

The larger-scale techniques that POLLOCK described were still not very different from the ones presented in FALCONER’S book. Industrial compost production for mushroom growing commonly uses about 95% straw and 5% horse manure for compost starter. According to POLLOCK, an excellent compost recipe in the Pacific Northwest is created from a pickup truck load of fresh leached cow manure available from dairy farms, 2–5 bales of well-soaked wheat straw, 25 pounds of horticultural gypsum, 5 pounds of cottonseed meal/oil, and commercial compost starter. In his compost experiments POLLOCK experimented with several different types of straw: wheat (*Triticum aestivum*), oats (*Avena sativa*), barley (*Hordeum vulgare*), JOHNSON grass (*Sorghum halepense*), TIMOTHY grass (*Phleum pratense*), alfalfa (*Medicago sativa*) and clovers (*Trifolium* species), as well as manure of cattle, sheep, horse and poultry. All proved to be useful to some extent, but horse manure and wheat straw were the best. POLLOCK writes:

For outdoor cultivation compost beds at least a foot high and several feet wide should be made. The beds are inoculated with spawn and kept moist by watering with a hose using a spray nozzle or running a lawn sprinkler system. It is necessary to water at least once a day in hot dry climates but not necessary to water at all in wet climates. Spawn from canning jars or other containers is broken up and placed about six inches under the surface of the compost bed. A couple of quarts of spawn is plenty for a six foot long bed but more can be used to reduce the chance of takeover by “weed” mushrooms. Outdoor compost cultivation works especially well for coprophilous mushrooms such as *Psilocybe cubensis*, *Psilocybe coprophila*, and many *Panaeolus* species. There are other magic mushrooms that can be grown this way, but none are as easily fruited as dung-inhabiting species. In fact, beds of fresh uncomposted horse manure may be used to grow coprobious mushrooms outdoors, especially *Panaeolus* species. It usually takes about a month to six

weeks for mushrooms to appear on outdoor beds and flushes may continue for over two months, but the fruition is largely dependent on rain. Rain is what it takes for successful outdoor mushroom growing. Without adequate rain, crops can be induced to appear by frequent watering with sprinklers or a hose set in place with a sprinkler attachment. Compost beds inoculated with *Panaeolus* mycelia should not be cased and it is not necessary to case compost beds when growing *Psilocybe cubensis* (POLLOCK 1977).

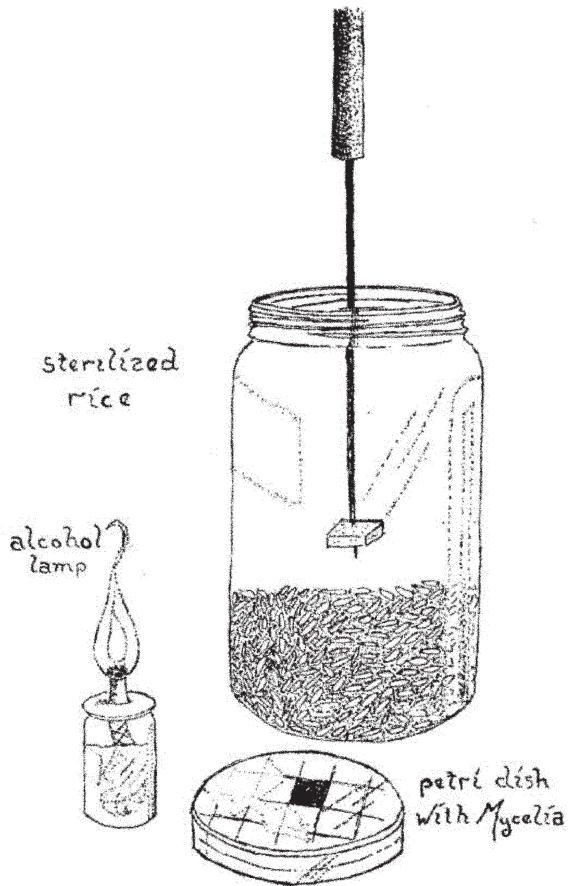
Although *Panaeolus cyanescens* is among the most potent of the easy to grow psilocybian (STIJVE 1992), it has not become the most popular home-grown species. The main reason is that this mushroom so far has only been grown on manure. This may be a wonderful substrate for cultivators in the countryside, but for basement shamans in urban areas it has disadvantages. In most big cities fresh organic horse manure is unavailable. Another problem is that the use of manure as medium makes the grower unpopular with roommates, considering the way it needs to be prepared—filling a large plastic turkey baking bag with manure then adding one quart of water to moisten and cooking in the oven at 200° F for three hours. (The author of this very article has been forced to live on his own just because of this hobby.)

Fortunately, in 1960 the mycologist Dr. LEON R. KNEEBONE published a small scale adaptation of the current industrial method of growing *Agaricus* mushrooms for use with *Psilocybe cubensis* (KNEEBONE 1960). For the background of his discovery we have to return to the beginning of the 20th century, when FALCONER’S book was the only available one on the subject, the risk for *Panaeolus subbalteatus* “weed” mushrooms was still severe, and the hunt for a better method had just began.

### THE SPAWN OF SINDEN

In 1903, after much experimentation, U.S. DEPARTMENT OF AGRICULTURE scientists produced the perfect pure-culture virgin *Agaricus* spawn. In 1915, pure culture spawn was produced on sterilized horse manure compost in bottles. The development of uncontaminated horse manure spawn, however, did not eliminate the problem of obtaining productive, reliable spawn. In 1930, PENNSYLVANIA STATE COLLEGE employed Dr. JAMES W. SINDEN to work on mushroom production problems. During one of his first series of experiments he found a medium on which the mycelium would grow more vigorously and that would provide a more uniform product: grain (specifically wheat), which was placed in flasks with a





This is Dr. STEPHEN POLLOCK's rice cake technique of 1977 (drawing by POLLOCK), the predecessor of the PF TEK. A more low-tech process for producing SINDEN spawn is currently not known.

If McALPINE's agar medium is used to germinate the spores and grow mycelium, and peroxidated par-boiled brown rice is used as substrate, all steps can be performed without eyedropper/syringe/pipette and without a dry vermiculite contaminant barrier in an unsterile still-air environment. See WAYNE's manuals at [www.mycomasters.com](http://www.mycomasters.com) if you want to know why only peroxidated par-boiled brown rice can be used.

Unfortunately the mycelium needs a lot more time to colonize brown rice when it grows from an agar wedge compared to a liquid inoculation as in the PF TEK. But when it finally is colonized, COUNTZERO's technique can be applied (both on the agar culture and the colonized SINDEN spawn) to inoculate lots of contaminant barrier-topped PF Substrate jars by syringe or pipette. In my experience liquid inoculations without a contaminant barrier ("free pouring") in a nonsterile environment are too sensitive to contamination.

Note also that the moist vermiculite casing is missing in this drawing; while it is not necessary, it really promotes fruiting if it is added.

small amount of water and heat sterilized. On introduction of the mycelium, he found that it grew very vigorously and in a manner entirely different than anything previously seen. Thus grain spawn was born (U.S.A. Patent No. 1,869,517), (see [www.mycocell.com/uspatent.htm](http://www.mycocell.com/uspatent.htm)) and has changed very little since.

KNEEBONE's important discovery was that *Psilocybe cubensis* did not need compost, but could be fruited on SINDEN's spawn (pure grain medium). POLLOCK followed KNEEBONE's path further and tested grains/seeds of crimped oats (*Avena sativa*), hemp (*Cannabis sativa*), coffee grounds (*Coffea arabica*), soy bean (*Glycine max*), rye grass (*Lolium perenne*), brown rice (*Oryza sativa*), rye (*Secale cereale*), milo (*Sorghum vulgare*), millet (*Panicum miliaceum*), Canary seed (*Phalaris canariensis*), wheat (*Triticum aestivum*) and corn (*Zea mays*). POLLOCK soon concentrated on cheap and commonly available brown rice grains. He found that brown rice medium was highly selective for *P. cubensis* (no other mushroom could be fruited on it). Indeed, the selective quality of brown rice protects newbie psilonauts against accidentally growing toxic mushrooms. But there are more reasons to think of brown rice as superb. In the 1980s, German mycologist Dr. JOCHEN GARTZ, went so far as to file a patent (No. 88-09773, Akad. Wiss. DDR) on brown rice after his discovery that this medium supported the cultivation of *P. cubensis* of unprecedented potency—1% psilocybin/psilocin by dry weight (which almost equals *Panaeolus cyanescens*), the highest natural potency ever reported of this mushroom.

## THE BROWN RICE MEDIUM

For growers of today it is difficult to imagine how much work it must have been to test so many mushrooms on so many different substrates before a compost alternative was found that met all demands (especially when we keep in mind that cultivation techniques were in their infancy). Many experiments only resulted in huge outbreaks of green molds. Nevertheless POLLOCK came to a conclusion. Considering that *Psilocybe cubensis* was the psilocybian of choice, he pointed out brown rice as the most commonly available, most economical, and therefore most convenient substrate for home cultivators. GARTZ' discovery that highly potent *P. cubensis* could be grown on brown rice was a huge bonus too. "Nevertheless," wrote GARTZ, "it appears unlikely that cultivation of *Psilocybe cubensis* mushrooms by laypersons will significantly heighten the mushroom's popularity or widen its area of distribution anytime soon" (GARTZ 1996).





## THE CASING LAYER

GARTZ was right. The solution of the compost problem came with a double price tag. The first problem was that yields on pure grain substrates were unpredictable. An answer was not found until 1971, when mycologist JAMES P. SAN ANTONIO tried FALCONER's loam casing on SINDEN's grain spawn for producing *Agaricus brunnescens*, with fabulous results. He showed that covering the mycelium (or vegetative state) of this mushroom with about half an inch of slightly alkaline soil could greatly increase the yield by causing it to "fruit" repeatedly in "flushes" appearing periodically.

At <http://groups.yahoo.com/group/diggers350/message/316> is a post in which DENNIS MCKENNA claims to be the person who first tested SAN ANTONIO's finding on *Psilocybe cubensis*. He writes:

Basically, I developed the technology for growing cubensis on sterilized rye in mason jars. Actually, all I did was adapt the technology first developed by J.P. San Antonio. [...] I just adapted the method to cubensis and it worked. Your tax dollars at work! It was Terence who saw the entrepreneurial possibilities in the method and helped to scale-up the operation.

In *Pharmacotheon* (1993), JONATHAN OTT noted that the mason jars (American one-quart home-canning jars) of grain substrate permeated by mycelia were sold for about \$10.00 each. DENNIS and TERENCE MCKENNA then worked together to write a book about the method, along with illustrations by KATHLEEN HARRISON and photographs by JEREMY BIGWOOD. That book, *Psilocybin: Magic Mushroom Grower's Guide—A Handbook for Psilocybin Enthusiasts* (1976) became, the single best-selling counter-cultural drug book ever published. The casing mixture the authors recommended was made with 3.5 liters fine vermiculite, 4.0 liters washed fine sand, 2.5 liters peat moss and 2.0 liters finely crushed oyster shells.

Just in time before the publication of his own book, POLLOCK found a shortcut to the mixture by using potting soil that comes pre-mixed with plenty of vermiculite, peat moss, and sand. In 1983 the substrate was further simplified when mycologist EDMOND BADHAM found that damp brown rice with a casing layer of *only* moist vermiculite was sufficient—the results of his experiments were published in the journal *Mycologia* and in his thesis, *Cultural Studies on the Mushroom Psilocybe cubensis* (BADHAM 1982, 1983).

The second problem with using grain spawn as fruiting substrate—especially by laypersons—is that it is extremely contamination sensitive. Without sophisticated techniques most attempts are thwarted by the presence of bacteria and molds. For too many growers this meant that they had to invest in laboratory equipment, an investment that they could only recover through large-scale commercial production.

According to PETER STAFFORD, author of the *Psychedelics Encyclopedia*, this was not what the authors of *Psilocybin* had in mind. STAFFORD writes:

[With the publication of their book they] hoped that users cultivating these mushrooms in their homes would be independent of the illicit market, which at the time was producing and selling many spurious products. Further, they hoped that this technique would become a permanent part of the subculture, immune from surveillance and anti-drug crusades. To a certain extent, these ends have been met. However, the authors did not realize that there would be as many large growers as have emerged.

Their technique was still so complicated that only a small percentage of users have even tried it. A large pressure-cooker is needed, and many couldn't get the hang of the spore-growing and sterilization requirements for inoculation of the rye jars.

The reason that such equipment was necessary was that the MCKENNA's primarily reproduced the existing 1932 patent of SINDEN. Mushroom spores were first germinated on agar, and the resulting mycelium was transferred to grain jars. To speed up the colonization of the substrate the grains had to be mixed every few days by shaking the jars. Because brown rice usually is too sticky to be shaken, the authors recommended the less productive (and in urban environments often difficult to obtain) rye grains. Finally the colonized grains had to be covered with a casing mixture. In the laboratory all these steps are performed in a sterile work-space. The average basement shaman lacks such an environment, and unfortunately all the MCKENNA's offered as a solution was a poorly designed glovebox.

The single most contamination-sensitive step has always been the transfer of a colonized agar "wedge" into an open jar of sterile grains. However, the MCKENNA's mentioned an alternative method. In the first edition of their manual they write:





Sterilize a bit of water, take up about 10 cc in a presterilized syringe and inject it onto the surface of an agar mycelial culture (slant test-tube cultures are ideal for this). Reseal the culture and swirl the water around vigorously until fragments of mycelium become visible suspended in the water. Then take up the water-mycelial suspension in the syringe, and inject 1 or 2 cc's into each jar. Mycelial growth should become visible from one or more points in the jar by 3–4 days after inoculation.

They also described liquid spore inoculations of the agar:

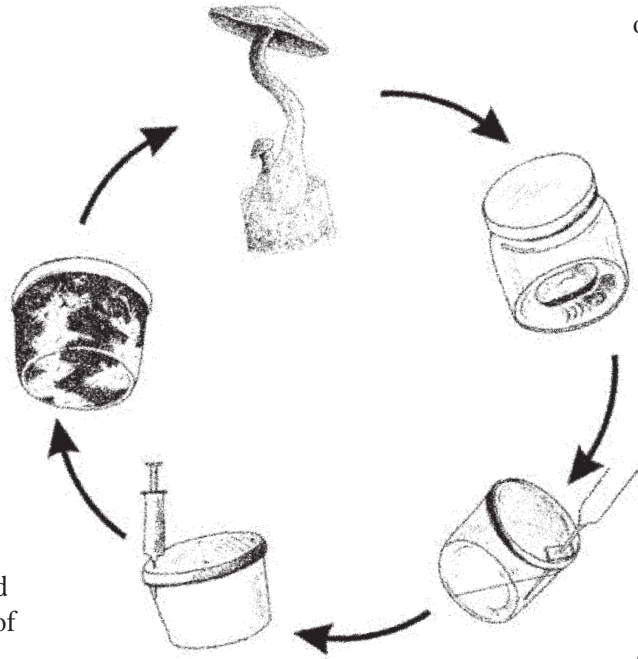
[The spores] can be scraped into 10 ml of sterilized water, then dilute to 100 ml by adding sterile water, take up 2–3 ml of diluted spore solution into a syringe, and point-inoculate the petri plate by placing a drop of the solution at two or three separate points on the agar.

Strangely enough, they never put their techniques together, and these ideas are dropped entirely from later editions of their manual.

## THE NEW TECHNIQUES EMERGE

The credit for combining these techniques goes to the author of a September 1991 publication titled the *Psilocybe Fanaticus Technique* (or *PF TEK*). This manual described, for the first time, the method of injecting a spore solution directly onto a fruiting substrate of brown rice and vermiculite. The touch of genius in the technique was in the use of a vermiculite casing layer as a contamination barrier during the inoculation and substrate colonization. The glovebox was no longer necessary. A syringe needle could easily penetrate the layer and be withdrawn without exposing sterilized substrate to unsterile air. Incoming airborne contaminants could not germinate in the casing nor reach the moist substrate. At the same time, the mycelium below the layer could thrive because filtered air exchange remained possible. By choosing half-pint rather than quart jars, the frequent shaking (and

thus the choice for non-sticky rye grains) became unnecessary. And instead of shouldered MASON jars the author recommended straight or slightly tapered BALL or KERR canning jars, which could be removed from the substrate. This simple idea enabled the harvesting of mushrooms that grew at the sides of the substrate, without needing to break the jar.



To top it off, *PSYLOCYBE FANATICUS* replaced the moist whole kernel rice with an airy mixture of powdered brown rice, vermiculite, and water. To PF's own surprise, this mixture acted as a fruiting substrate and casing layer in one: the mushrooms fruited all over the substrate cake, making a separate casing almost superfluous. The *Psilocybe cubensis* mycelium also colonized this substrate much faster than plain brown rice. More important was that this "PF Substrate," as it became known, did not need a pressure canner to get sterilized—one hour of boiling was sufficient (at least

at sea level). The combination of liquid inoculation with PF Substrate, made the three most problematic parts of the MCKENNA's method—glovebox, agar transfers, and pressure canner—obsolete. (Pictorial overview of the *PF TEK* by HANS VOGT, 1996.)

Other PF innovations were the "Double Chamber Terrarium"—a growing environment designed to create a foggy atmosphere that mushrooms like best to grow in, but which at the same time protected substrate cakes against puddles of sprayed water, and his cold desiccation drying method—mushrooms were first pre-dried in a sieve and then put in an open Ziploc™ baggie that was placed in a glass jar with a one inch layer of calcium chloride on the bottom. The jar was closed and put in a refrigerator for a week. The calcium chloride was dried by baking the jar, without lid, in an oven.

From its first publication, the *PF TEK* was an instant success. As the world wide web became increasingly accessible,





many *PF TEK*-based cultivation techniques were published on-line (see [www.erowid.org/plants/mushrooms/mushrooms\\_cultivation.shtml](http://www.erowid.org/plants/mushrooms/mushrooms_cultivation.shtml)). Together, these techniques have been downloaded over a million times, which may make the *PF TEK* the best distributed cultivation technique for any organism of all time.

In 1996 the popularization of the *PF TEK* accelerated tremendously, when the Internet newsgroup [alt.nature.mushrooms](http://alt.nature.mushrooms) was founded. The newsgroup soon turned into a *PSYLOCYBE FANATICUS* fan club. By 1998 most of the *Psilocybe cubensis* growers on the newsgroup had moved to the newly created [alt.drugs.mushrooms](http://alt.drugs.mushrooms). At the same time, law enforcement agencies in Minnesota were beginning to see an increased number of mushroom growing operations. Since it is illegal to possess any material, compound, mixture or preparation that contains any quantity of psilocybin and/or psilocin—while mushrooms themselves are not specifically scheduled—it became important for law enforcement personnel and forensic chemists to know in what stage of development the psychoactive drugs can be identified. Since many articles are published about the production of psilocybin by mycelial cultures on agar and liquid media, the FBI forensic sciences laboratory first tested the spore-syringes and later the mycelial mat on the *PF Substrate* for controlled substances (see [www.fanaticus.com/forensic.htm](http://www.fanaticus.com/forensic.htm)). Psilocybin and psilocin were not found, and repeated tests confirmed the lack thereof. It was determined that the mycelium “knot” stage of the mushroom was the earliest point when the drugs could be detected. In other words: when *PF Substrate* is used, the colonized cakes are not illegal *before the pinning stage of the mushrooms*. (Be aware that such cakes can be considered illegal when they are used as “precursors” to produce a psilocybin/psilocin-containing crop, which certainly can be argued if the cakes are seized along with harvested mushrooms!) Why the non-pinning *PF Substrate* doesn’t produce the drugs, and agar or liquid cultures do produce them, is still an unanswered question. But the advantage for basement shamans is clear.



ABOVE you see the dry vermiculite contaminant barrier in action. It is an original *PF* invention: a needle can penetrate it without exposing the substrate to unsterile air. It allows respiration of the mycelium, doubles up as casing layer (moisten the layer when the substrate is colonized) and is re-usable. In my opinion, no filter disk can match it in simplicity and effectiveness.

BELOW presents the inoculation procedure. When the shot-glass has cooled down and the needle is wiped clean with alcohol, just lift the tinfoil and inject. Place the foil back on top and write the mushroom genotype, the date, and the total weight of the jar on the foil.

### LEAVE IT TO A HIPPIE...

The best use of these findings was made in 1999 by a home-cultivator nicknamed “HIPPIE.” As often is the case, innovations in simplifying a given task are made by people who hate doing it but have to. HIPPIE was among the laziest mushroom cultivators of the last decade. He implemented the FBI findings (without knowing it, by the way, since he had not yet read the FBI article) into the “mycro-tek.” In HIPPIE’S own words:

I have discovered that it is feasible to grow decent crops of high potency shrooms with no terrarium, no perlite, no misting, no ventilation, [nada]. What





is “micro-tek,” you ask? It is essentially the PF TEK cut in half. Cakes are made and inoculated as per standard PF TEK. Instead of incubating/colonizing in darkness, the jars are exposed to light [through] the entire colonization process. This triggers in vitro pinning, usually by the time the jar is fully colonized. There is no “birthday.” Instead of being birthed, and fruited in humidified terrariums, the cakes are left in the jars, exposed to light, and kept warm. The pins will continue to grow, conforming to the jar’s shape. The fruit are allowed to grow until either the caps begin to open, or [there are] any signs of damage to the pins. The jar lid is removed, cake shaken out, pins/shrooms harvested, then the cakes are returned to the jars for additional flushes. ([www.fanaticus.com/hip-tek.htm](http://www.fanaticus.com/hip-tek.htm))

HIPPIE’s observation was correct except for two things: exposing the jars to daylight through “the entire colonization process” is not necessary, nor are the BALL/KERR canning jars. As early as 1980, the aforementioned mycologist EDMOND R. BADHAM had published an article about the effect of light upon mushroom formation of *Psilocybe cubensis* (BADHAM 1980). He found that a lighting period as short as 0.0025 second was sufficient to initiate pinning, provided that the light was of a wavelength of max 460 nm (blue daylight) and that the substrate was fully colonized. Combined with HIPPIE’s observations, this meant that “backpack cultivation”—as well as sending colonizing cakes through the mail—was possible. Combined with the FBI finding, this meant that colonizing mushroom cakes would be legal as long as the cakes were kept in total darkness. Both ideas were successfully tested during the summer of 2001. Also, the BALL

or KERR canning jars that are recommended in the *PF TEK* may be replaced by a large shot-glass, as is shown below. Such a glass does not break during the sterilization process, provided that it is not directly placed on the bottom of the pan. The metal screw-lid of canning jars can safely be replaced by tinfoil. And if the dry vermiculite top layer is at least two fingers deep, it is not necessary to inoculate the substrate through four pinholes—the tinfoil covering can simply be lifted and replaced after inoculation. The needle of the syringe does not need to be flame-sterilized for this step—it is sufficient to wipe it clean with a tissue that was soaked in 140–200 proof alcohol (which may be denatured).

Another recent improvement is the method to supply water to the mycelium. In the basic *PF TEK* the cakes are protected against direct watering by being placed in an environment where a foggy atmosphere can be replicated. HIPPIE found that it is also possible to rehydrate dried-out cakes by keeping them for 12–24 hours under water, a technique that largely parallels the rehydration method for *Lentinula edodes* as described in *Growing Gourmet and Medicinal Mushrooms* by PAUL STAMETS. Yet another—and often easier—method is to add water to the dry top layer of the cake (PSYLOCYBE FANATICUS recommends two such layers: one on top and one at the bottom of the cake). To ensure that too much water isn’t added, the glasses should be weighed immediately after sterilization. After each harvest, water is added to the top layer, but just enough that the substrate glass weighs the same weight as it did in the beginning. Also worth mentioning is a simple method to keep the glasses cool after pinning—important to do because the psilocybin content is retained best



This is a Slim Matías Romero (SMR) genotype of *Psilocybe cubensis* grown with the HIPPIE’s “micro-tek” (PF TEK without terrarium). The SMR has PF’s “classic” Matías Romero (MR) as a parent (it came up from PF spores). It is a mutation that first appeared in January 1997 in the Netherlands. The SMR differs from PF’s classic MR in that it has a more *Stropharia*-like shape; *i.e.* scales on the caps of the mature mushrooms (not bald as you would expect from a true *Psilocybe*) and a persistent ring or annulus around the stem.

During 2001 the SMR proved to be exceptionally useful for the “micro-tek”. The flesh blues in seconds after bruising, the minimum psychoactive dose is about 0.6 g dried, it easily produces very dark spore-prints, and about 1/6 of the dry weight of the brown rice is converted into dry mushrooms with unopened caps in 2–3 months.

The SMR is currently being tested and compared to other genotypes by PSYLOCYBE FANATICUS. If he finds the SMR as good as I think it is, the genotype will probably be available via PF in spring 2002.





at temperatures around 20° C. Even in the hottest summers the substrate glass can be kept cool when it is put in a sock, dipped in cold water, and hung somewhere. The jar is then cooled by evaporation of the water so it is important to keep the sock wet. Further cooling of the cakes to 4° C also is useful—colonized but pre-pinning cakes can be stalled from fruiting for up to 3 months in this manner, only to then fruit on demand when they are returned to room-temperature.

By using the new simplified methods it has been demonstrated that more than 1/6 of the dry weight of the brown rice powder in the “maximum fruiting formula” of PF Substrate (= 2 volume parts of vermiculite with a kernel size of 0–3 mm, 1 volume part of powdered brown rice, and 1 volume part of water) can be converted into dried *Psilocybe cubensis* mushrooms (young, with unopened caps) in as little as two months. (For these results, the mushroom genotypes used were those distributed by PSYLOCYBE FANATICUS under the names “Matías Romero” and “Hawaiian.”)

All the recent good news however can not mask the fact that the *PF TEK* has one weak point: the production of uncontaminated inoculant still requires a skilled cultivator and a sterile working place. The method as described at [www.fanaticus.com/syringe.htm](http://www.fanaticus.com/syringe.htm) is as simple as possible, but still not suited for backpack cultivators.

For producing viable spore-water, this need for a sterile environment may be forever true. But for *mycelium*-water, new techniques recently became available. And as usual, the “new” techniques came with an interesting history, which in this case goes back almost half a century.

## ORCHID SEED BREAKTHROUGH

In the 1940s, the orchid grower K.L. McALPINE was looking for a better method to clean orchid seeds prior to germinating them on a sterile agar medium. This was necessary because the agar was easily contaminated by the bacteria and molds typically found on dirty seeds. Seeds were routinely cleaned with sodium hypochlorite, but in many cases a bit of this disinfectant ended up in the agar medium, which effectively killed the plant over time. McALPINE sat down and pondered what sterilizing agent (as well as its possible products of decomposition) might kill the undesired fungi, without affecting the orchid seeds or the reaction of the medium. Furthermore, its effective concentration should not be critical. “Such a substance,” wrote McALPINE later, “could be added directly to the culture medium and the seeds then sown with complete disregard to sterility.”

McALPINE discovered that wishful thinking can saddle the wisher with a lot of work. He tested several *hundred* chemicals (each in thirty different concentrations!), as an additive in his agar media. Only *one* proved to be useful: hydrogen peroxide (H<sub>2</sub>O<sub>2</sub>). In *The Orchid Review* of January 1947 we read that he mixed a 30% solution of hydrogen peroxide in the medium to give final concentrations of 0.0003–0.3%. Within the range of 0.009–0.18%, he found that fungal growth was inhibited but seed germination was not impaired. Higher concentrations killed both the fungus and the seeds, while lower concentrations did not kill the fungus. McALPINE wrote:

The agar does not even need to be steam-sterilized for this but just heated to dissolve in its components. While still warm, the agar medium is poured into small jars containing the peroxide dissolved in a minimum amount of water. The jars used for comparative purposes were one-ounce, clear-glass, screwcap ointment jars. So soon as the agar has set, dry orchid seeds are evenly distributed over the surface. The lid is then screwed home and the jar placed in a suitable location for the seeds to develop. Hydrogen peroxide does not change the reaction of the medium: it is highly fungo-static and does not decompose into toxic substances. This method probably more closely than any other before described, duplicates the natural process.

McALPINE was quite right. Hydrogen peroxide (water with one additional oxygen atom), is a chemical that is extremely effective in destroying single-celled organisms: the extra oxygen is very reactive and burns holes in cell membranes. Since hydrogen peroxide is made from (and decomposes in) water and oxygen it is easily formed in nature. It is the among the first chemicals that life forms need to defend themselves against. Since single-celled organisms (bacteria, yeasts, spores) have but one cell they can lose, they are the primary victims of this chemical, while each and every multi-cellular organism (as well as a colony of single-celled organisms) has peroxidase enzymes to defend itself. Many such organisms even produce hydrogen peroxide as an antibacterial weapon. Bees for instance, produce hydrogen peroxide to keep collected nectar and honey (a perfect medium for most molds) sterile.

Unfortunately, McALPINE’s pioneering work was not followed up, perhaps because hydrogen peroxide was generally believed to be an unstable, even explosive, compound. Indeed, it *was* such a compound in McALPINE’s time. But since 1950, new methods for keeping hydrogen peroxide stable





were implemented (a tiny bit of phosphoric acid did the trick). Also, 3% peroxide, which is much safer to work with, became widely available. Still, it would take almost four decades before the botanist RICHARD SNOW rediscovered McALPINE's method and published commentary about it in the *American Orchid Society Bulletin* of February 1985.

SNOW tested McALPINE's findings by deliberately inoculating a culture medium with a mold, and found that a concentration of 0.1% hydrogen peroxide killed the mold, while concentrations between 0.01–0.05% didn't harm its growth.

Nine years later SNOW's article was read by RUSH WAYNE, a would-be mushroom cultivator who was not too strict in housekeeping routines, living in a dusty house with a refrigerator full of green and white fuzzy things. For some reason WAYNE decided not to use his time to clean everything up, but to find a way to grow mushrooms despite the load of contaminants. And as we saw earlier with HIPPIE, this is the perfect attitude to formulate a breakthrough. After WAYNE had read about the peroxide concentrations that weren't harmful to harm the mold, he decided to perform a few tests with mushroom mycelia. As WAYNE wrote in the first edition of his 1996 manual *Growing Mushrooms with Hydrogen Peroxide*:

What followed was a fairly complicated and non-linear process of learning about growing various mushrooms, trying different concentrations, learning about different culture media and how they interacted with the mushrooms and the peroxide, trying various degrees and techniques of pasteurization and sterilization, going back over earlier ground with better pH measurements, experimenting with supplements, tracking down sources of contamination, tightening my procedures, and on and on, until I developed some fairly reliable guidelines for what I was doing. It all took far longer than I ever would have guessed. But the upshot of it was that, yes, hydrogen peroxide can be used to help keep mushroom culture media free of contaminants without killing the mushroom cultures themselves.

Eventually WAYNE found a whole collection of specialized cultivation techniques for mushrooms, all without the need for a pressure canner or sterile working environment. Most of the techniques are meant for indoor cultivation of non-*psilocybian* mushrooms on bulk substrates of sawdust and straw. They are not very useful for *Psilocybe cubensis* cultivation in backpacks and shot-glasses. Nevertheless, I cannot over-recommend WAYNE's writings on this topic (available

via [www.mycomasters.com](http://www.mycomasters.com)) to anyone who wants to use peroxide techniques in his or her cultivation routine, as peroxide is only useful in specific occasions. If used in the wrong way peroxide will not protect against contamination—or even worse, work too well and kill everything, including the desired mushroom mycelium.

It is remarkable the *only* peroxide approach that has proven its usefulness in a *PF TEK* environment, is one that didn't make it to the second edition of WAYNE's manual. It is the technique for making peroxidated liquid inoculants. In the first edition, WAYNE writes:

Here's what I have done: I clean my blender out well with soap and hot water, rinse with tap water, then rinse the blender and a lid with boiling water (get a pair of heavy rubber gloves for doing this kind of thing and you'll have far fewer scalds). Next I fill the blender most of the way with boiling water and let it sit for 10 minutes or so. Then I empty out the water and cool the blender with the lid in place. Now the blender is ready for use. With my jars of sterilized grain at the ready (previously treated with peroxide), I add enough sterile water to the blender to cover the blades, and one or two milliliters of 3% hydrogen peroxide as well. Then I cut a donut of mycelium out of an agar culture with a flamed scalpel (leaving behind the outer edge and the center of the culture) and carefully drop this donut into the blender. With two or three one-second bursts of the blender, the agar is chopped into modest-sized chunks. At this point, the peroxide in the blender begins to bubble off oxygen rapidly because of the enzymes released by cell breakage, so I immediately free-pour the resulting slurry into my waiting spawn jars, trying to add about 15 to 20 mls per jar. Finally I seal the jars and shake them to distribute the slurry. Growth can be observed from the larger chunks of agar in two or three days."

In the second edition of 1999, WAYNE changed his mind:

[F]or two reasons. The first is that any method of inoculating a liquid culture is likely to require blenderizing the inoculum (or in some other way breaking up the mycelium), which releases significant quantities of peroxide-decomposing enzymes into the medium upon inoculation. The second reason is that, even assuming the first problem could be overcome, I would still expect the peroxide concentration to decline rapidly in a liquid culture as the intact fungal material with its internal peroxide-decomposing enzymes circulates throughout the liquid. The decline in peroxide could be compensated for by regular addition of fresh peroxide, but this might require







a method of measuring peroxide concentration in very dilute solutions.

But in January 2001 an improved and simplified technique to make peroxidated mycelium-water appeared at the alt.drugs.mushrooms newsgroup, written by "COUNTZERO," who claimed that:

You just need to cut a piece of mycelium from a cake that [you] just birthed and quickly put it in a jar full of distilled water and some pieces of glass which you should have sterilized and let it cool down. Seal the jar again and [shake it like] hell so the mycelium will break to pieces (because of the glass). Add 1 cc of 3% hydrogen peroxide and let it sit for a day, shaking [occasionally]. Then draw the water into syringes. A small piece of mycelium can give you many strong syringes. But you'll have to use them within a week or so. If used immediately the germination is massive.

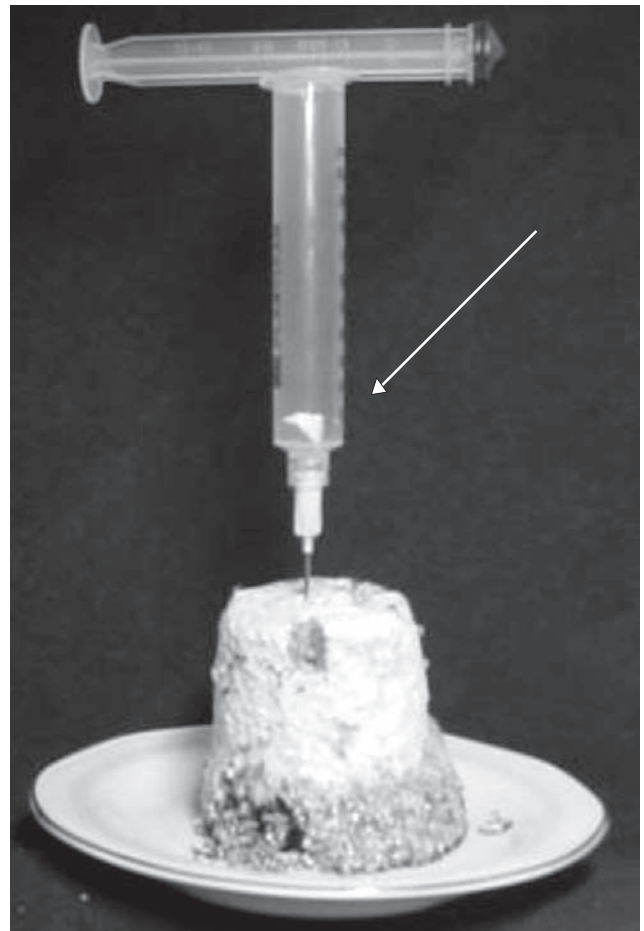
Strangely enough, WAYNE and COUNTZERO, are both right: peroxidated slurries can only be used in combination with a contaminant barrier, such as the dry vermiculite top layer in the *PF TEK*. Peroxidated slurries cannot be poured without an extreme risk for contamination, but only transported by pipette or syringe. And mycelium-water does not have a long shelf-life compared to spore-water. It is *these* problems that this article will now address, by outlining a new simple add-on technique to the *PF TEK*—an original method that enables backpack cultivators to "copy" a just colonized substrate cake. In short, I recommend that one follow COUNTZERO's process, but without glass, presterilized water, or an extra jar. It only works with a just-colonized cake that has not been out of the glass yet, when performed on a clean tabletop and in a still air environment (no wind).

### IT'S A PIECE OF CAKE... IN A SYRINGE BARREL

First, get a glass with a substrate cake—preferably one that is just recently colonized. Place it in a wind-free environment on a clean table top (if you work in the kitchen, close the doors and windows). Bring a small pan of water to a boil. Fill an empty syringe with boiling water. Place a sharp knife with the blade in the pan of boiling water and turn off the heat. Place the substrate glass upside down on a piece of paper on the table top. After a minute or so, empty the syringe back into the pan. Then take the plunger out of the syringe barrel, put the plunger in the hot water, remove the glass from the substrate cake and stick the empty syringe, needle down, in the top of the cake. Get the knife out of the hot water, cut a

small wedge out of the cake and place it in the syringe barrel. Remove the syringe barrel from the cake and re-insert the plunger. Point the needle upwards and eject the air from the syringe. Put the glass back on the substrate cake and store this "mother cake" in the fridge. If everything is right you will now have a clean piece of cake in a clean empty syringe.

Now draw 1 cc of cold, clean (tap or bottled) water into the syringe, 0.2 cc of 3% hydrogen peroxide (preferably from a fresh unopened bottle) and the cleanest air you have available (you may draw in air from just above an alcohol lamp's flame to ensure that it is clean). Shake the syringe vigorously, eject the air from the syringe (needle pointing upwards) and fill the syringe with clean cold water. Allow the peroxide to work for five minutes and then inoculate a new glass of *PF Substrate* with it.



A piece of substrate cake inside the syringe barrel with the plunger balanced on top, ready to be made into a mycelium slurry.





## ALTERNATIVES?

There are two fairly sketchy alternatives for keeping a “mother cake” in the fridge. One is to make peroxidated mycelium-water with COUNTZERO’s technique and store that. The other is to not use a mother cake but copy each cake at the moment it is colonized (making copies from copies, from copies, *etc.*). While both of these alternatives may look like shortcuts, they are dead-ends in reality.

The reason for not storing mycelium-water was mentioned earlier by WAYNE and COUNTZERO. If there is plenty of peroxide in the water it will overpower the peroxidase enzymes and kill the mycelium over time. If, on the other hand, the peroxidase enzymes manage to destroy the peroxide, the mycelium-water is prone to contamination. But even if no contamination occurs, *Psilocybe cubensis* mycelium-water doesn’t have a long shelf-life compared to spore-water. It is much better to store solid spawn.

Making copies from copies is not a good idea either, because no living organism is designed for an unlimited amount of cell divisions. Mycelium is no exception. Eventually it will go senescent and lose the ability to make mushrooms. The idea to keep a mother cake for cloning is meant to delay that moment as long as possible by maintaining a young cell line.

So eventually each cultivator has to germinate a fresh strain from spores. Since spores are unicellular it is not possible to make viable peroxidated spore-water. Fortunately, even in an unsterile environment it is possible to germinate spores in a test tube without the addition of peroxide. You only need a lighter to do it. (Obtain the second volume of WAYNE’s manual if you want to read about this process.)

With these new techniques it is finally possible to grow mushrooms from spores or mycelium without the need of a sterile working space and without the need of buying a spore-syringe. However, these methods are probably not a real substitute for the spore-syringe. This is because the germination of mushroom spores on a medium other than the fruiting substrate (and the production of a mycelium slurry which can be injected in the latter) easily requires one to three extra weeks compared to a simple inoculation by spore-syringe. More important is that the new techniques for making mycelium slurries are still not as “idiot proof” (= contamination proof) as the spore-syringe method, provided that the spore-syringe is obtained from a vendor that guarantees the viability of it. As well, considering that several vendors now offer

spore-syringes for \$10.00 or less, there is the question of whether or not the techniques required to collect spores, germinate them in test tubes, and make peroxidated mycelium-water are really worth pursuing, since these steps will take more than an hour to complete, and for many people an hour of their time is worth more than \$10.00. Especially if a spore-syringe is obtained from one of the vendors that guarantee viability, it will be difficult to find a more cost effective method. At the time I wrote this article, PSYLOCYBE FANATICUS offered the best guarantee of viability, stating: “The syringes are absolutely guaranteed to be clean, viable and authentic, or your money refunded or syringes replaced until satisfaction is achieved.”

## THE FUTURE

The combination of the spore-syringe, the powdered brown rice/vermiculite substrate, and the dry vermiculite contaminant barrier, into one method for backpack cultivation may very well be the ultimate simplification for *Psilocybe cubensis*. The large shot-glass method links up the *PF TEK* with the most recent developments for mass production of other edible mushrooms. In the third edition of the mushroom cultivator’s bible *Growing Gourmet and Medicinal Mushrooms* (TEN SPEED PRESS, 2000), author PAUL STAMETS explains this as follows:

The ultimate shortcut for culturing mushrooms is via spore mass/liquid-inoculation directly into fruiting substrates (p. 133). Bottle culture is an effective means for growing a variety of gourmet and medicinal mushrooms on sterilized substrates. Currently, Asian growers have adapted bottle culture, originally designed for the easy cropping of Enoki mushrooms (*Flammulina velutipes*), to the cultivation of many other gourmet and medicinal mushrooms, including Lion’s Mane (*Hericium erinaceus*), Buna-shimeji (*Hypsizyguis tessulatus*), Reishi (*Ganoderma lucidum*), Wood Ears (*Auricularia polytricha*), and some varieties of Oyster mushrooms. The advantage of bottle culture is that the process can be highly compartmentalized and easily incorporated into the many high-speed production systems adapted from other industries. With the natural evolution of techniques, Asian cultivators have replaced bottles with similarly shaped, cylindrical bags. Many growers in Thailand, Taiwan, and Japan prefer this hybrid method. Liquid-inoculation of sterilized, supplemented medium allows for inoculation methods resembling the high-production systems seen in a soda pop factory. With reengineering, such high-speed assembly-line machinery could be retrofitted for commercial bottle and bag cultivation. (pp. 191–193)





*PF TEK*-like methods equally catch on in introductory textbooks on microbiology and biotechnology (see [www.fpl.fs.fed.us/documnts/PDF1997/croan97a.pdf](http://www.fpl.fs.fed.us/documnts/PDF1997/croan97a.pdf)). It is now established that *Psilocybe cubensis* is the primary candidate for easy biosynthesis of psilocin and psilocybin. The shot-glass version of the *PF TEK* is the easiest method for professional and beginning cultivators and the “Matías Romero” and “Golden Teacher” varieties of *P. cubensis* are the best performing mushrooms on brown rice powder and vermiculite (at least for the moment). But this does not mean that all innovation has ceased on the psilocybian frontier—at least two new directions are being currently surveyed. The first one is the search for other, preferably more potent, mushroom species that can be fruited on grain-based media. In the 1980s, GARTZ reported success with *P. bohemica*, *P. natalensis* and *Gymnopilus purpuratus*. At the web-based forum [www.shroomery.org](http://www.shroomery.org) are a couple of beautiful pictures from another German researcher named ELECTROLURCH, who fruited a new strain of the majestic *P. zapotecorum* that he had collected in México. Every month, more “new” cultivable *Psilocybe* species are reported about on this and similar forums, such as [www.theforestfloor.org](http://www.theforestfloor.org), [www.mycotopia.net](http://www.mycotopia.net), and [alt.drugs.mushrooms](http://alt.drugs.mushrooms).

The other interesting direction is the formulation of a growth medium that enables psilocybian fungi to biosynthesize tryptamines that are usually created artificially in a laboratory, like 4-hydroxy-DET, 4-hydroxy-DPT, and their phosphoryloxy counterparts. Other interesting psychoactive compounds that could possibly be biosynthesized this way are ergine, 4-hydroxy- $\alpha$ MT, baeocystine, norbaeocystine, non-phosphoryl esters of methylated alkyl tryptamines, and 5-substituted alkyl tryptamines. For these experiments the sclerotia-forming grassland psilocybian *Conocybe cyanopus*, *Inocybe aeruginascens*, *Psilocybe mexicana*, *P. semilanceata* and *P. tampanensis* as well as some non-sclerotia-formers like *P. azurescens*, *Panaeolus cyanescens*, *P. tropicalis*, and *Pluteus salicinus* might be very useful. Yet none of these species currently has a simple, established, well-performing, non-sterile in vitro method of cultivation. “Designer biosynthesis” via mushrooms is a largely uncharted territory.

In short there is still plenty to discover for the basement shaman who has just started his or her hobby. Much of the equipment of the 20th century is no longer needed, so not being skilled in laboratory techniques is no longer an excuse. The only necessary ingredient for a breakthrough is a curious mind, as the days of easy home-cultivation and independence from “street dealers” have definitely arrived. ☉

## SACRED SUCCULENTS

### Plants and Seeds

Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecypora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

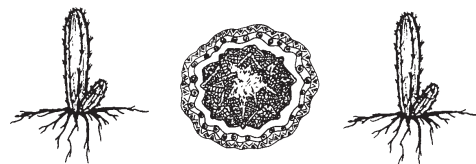
We also offer an extensive guide to grafting cacti and other succulents.

Our catalog is fully illustrated, and loaded with ethnobotanical and horticultural information.

Please send \$2.00 to receive a catalog and additional rare plant & seed supplements throughout the year.

## Sacred Succulents

POB 781 (Dept. ER)  
 Sebastopol, CA 95473  
 USA





# SOME EFFECTS THAT SMOKING CANNABIS HAS ON THE BRAINWAVES OF VOLUNTEERS

by JEAN MILLAY, Ph.D.

---

The following article has been excerpted and expanded from a chapter in the book *Multidimensional Mind: Remote Viewing in Hyperspace*. It relates details of unauthorized research performed in the mid-1970s describing the effect of *Cannabis* on human brainwaves. We found it intriguing to see the same spirit of independent underground research that has fueled *The Entheogen Review* through the 1990s and early 2000s, alive and well nearly 30 years ago. We offer this article as both a historic snapshot and, hopefully, an inspiration for researchers in the decades to come. — DAVID AARDVARK

---

In 1974, it was clear that the government was not going to conduct the kind of research needed for those who found smoking *Cannabis* to be useful for their lives. The only EEG equipment available for research at that time was very large, very expensive, and therefore limited to politically approved institutions that could receive large grants. Even these institutions would have to follow government guidelines to get those grants. Institutions that wanted to stay active in the mental health arena had to develop “grant proposal consciousness.” That meant that they had to know what was politically acceptable and they had to submit their research plans to suggest that their expected result would support the government’s point of view. Earlier, one researcher had published results that indicated positive medical uses for *Cannabis*. He was promptly fired from government service.

In 1971, TIM SCULLY, Ph.D., designed the small, portable AQUARIAN ELECTRONICS BRAINWAVE ANALYZERS. Each of these machines could measure the EEG independently, sorting the signals into the frequency ranges of beta (13Hz–25Hz), alpha (8Hz–12Hz) and theta (4Hz–7Hz). The sound could be set for feedback in any frequency range. When SCULLY added the isolation switching boxes in 1972, I was then able to design the first *Stereo Brainwave Biofeedback Light Sculpture*, and was invited to demonstrate this at the METROPOLITAN MUSEUM OF ART in New York City. The *Light Sculpture* consisted of eight panels of Plexiglas® in which I had carved mandala patterns. The colored lights for each panel were operated directly by the brainwaves. Two green panels represented the beta range—one from each of the two separate analyzers. Two blue panels were for the alpha range and two red panels were for the theta range. Two white panels in the back were activated only if the subject moved too much or there was too much noise in the system for the brainwaves to be measured accurately. One person could watch the colors change with the brain’s electrical activity

for both hemispheres simultaneously, or two people could be hooked up and watch how their brainwaves were related. I was hoping that we could use this system to train couples to match their EEG, and that perhaps this might help them learn to improve their telepathic communication.

The light sculpture was great fun to watch. It was also very useful for an individual to explore the brainwave frequencies of different thoughts, compared to the sense of EEG synchrony, which needed a focus on pure vibration. However, it was soon apparent that the feedback was not precise enough to train couples to “synchronize” their brainwaves with each other. We needed a feedback tone when both signals matched more closely. In 1974, SCULLY added a phase comparator, and this allowed the signals from both analyzers to be compared for phase relationship.

After two years of practicing biofeedback on my own to learn what thought processes were required to gain voluntary control of each of the major frequency categories, I was able to determine how I wanted the equipment to work and what it should measure. Now the first phase of the research was over. SCULLY donated the equipment to me, so I could begin the research in a formal way. The first step was to establish a baseline of the EEG ranges for each of our volunteers.

In our first study, couples attempted to send and receive telepathic information. Then the brainwave biofeedback training began (described below). After that, additional telepathy trials were attempted. We found a statistically significant correlation between the scores of those couples who were able to “synchronize” their brainwaves and their blind-match scores in sending and receiving information telepathically: ( $p < .001$ ) (MILLAY 1978). The term “synchronize” is a general term for easy reference. The actual feedback sounds were provided when the two EEG signals were phase-coherent.





For the *Cannabis* research discussed in this article, telepathy was not included as part of the study. First we established the baseline scores, as before. The next step was to train individuals to be able to “synchronize” their own brainwaves between cerebral hemispheres. This training was done using the alpha range, because it is most closely related to relaxation. For our purposes, the alpha feedback range was extended from the standard 8Hz–12Hz to 7Hz–13Hz. After each member of the couple had learned some voluntary control of their own alpha range and what “interhemispheric EEG synch” felt like personally, the next step would be to attempt to train couples to “synchronize” with each other. This was a much more difficult process.

There have been a number of problems with some government research into the pharmacology of *Cannabis*. A major problem with early studies was the rigid idea that since THC (specifically (–)- $\Delta^1$ -3,4-*trans*-tetrahydrocannabinol) is the primary psychoactive compound in most strains of *Cannabis*, it is the only chemical worth studying. It was well known by users that there can be strong variations of effects among different types of *Cannabis* grown in different parts of the world. In the 1960s, one underground lab performed a basic alumina chromatography study on a kilo of “Acapulco Gold.” This lab found at least twelve bands, indicating at least twelve unique chemicals. Through the bioassay of each band, the volunteers found that each one produced a different mental or physical effect (*e.g.*, the results of smoking one band made them sleepy, another had visual effects with no physical sensations, another seemed to enhance feelings of sensuality, *etc.*). In *Marihuana [sic], The Forbidden Medicine*, LESTER GRINSPOON, M.D. and JAMES B. BAKALAR remark:

The marihuana [*sic*] plant contains more than 460 known compounds, of which more than 60 have the 21-carbon structure typical of cannabinoids. The only cannabinoid that is both highly psychoactive and present in large amounts...is delta-9-THC... A few other tetrahydrocannabinols are about as potent as THC, but are present in only a few varieties of cannabis...

A native of central Asia, cannabis may have been cultivated as much as ten thousand years ago. It was... cultivated in China by 4000 BC and in Turkestan by 3000 BC. It has long been used as a medicine in India, China, the Middle East, Southeast Asia, South Africa, and South America.

The cannabis preparations used in India often serve as a folk standard of potency. The three varieties are known

as bhang, ganja, and charas. The least potent and cheapest preparation, bhang, is produced from the dried and crushed leaves, seeds, and stems. Ganja, prepared from the flowering tops of cultivated female plants, is two or three times as strong as bhang; the difference is somewhat akin to the difference between beer and fine Scotch. Charas is the pure resin, also known as hashish in the Middle East. Any of these preparations can be smoked, eaten, or mixed in drinks. The marihuana [*sic*] used in the United States is equivalent to bhang or, increasingly in the past two decades, to ganja (GRINSPOON & BAKALAR 1997).

In Northern California, entheobotanists cultivated varieties of *Cannabis* for their different mental and physical properties. The dominance of each of the plants’ many components seemed to vary in percentage from one plant to another and from one type of growing condition to another. By then, many of us wanted to know what kind of effect smoking *Cannabis* (that was as strong or stronger than *ganja*) might have on our previously established ability to control our brainwaves. All of the volunteers had three practice sessions with brainwave biofeedback to learn as much voluntary control as possible, to establish a baseline score for the study.

Since this experiment was done in Northern California, it was therefore easy to obtain enough high quality *Cannabis*, so that every volunteer would be using the same substance. The procedure was as follows: A set of electrodes from each brainwave analyzer was used and the positive leads were placed in symmetrical places on both sides of the occipital areas of the scalp. Each brainwave analyzer produced a warbling tone as feedback to indicate the range of EEG frequencies between 6Hz and 25Hz. The phase comparator, mentioned earlier, limited the available range to an expanded alpha of 7Hz to 13Hz. These were the signals that would be compared for phase-coherence feedback. A gentle “aum” tone was given when both signals were in the alpha range simultaneously, and another tone—harmonic to the first one—was added when both signals matched the same frequency in a slowly varying phase angle.

First each individual practiced voluntary control of alpha phase coherence with the biofeedback tones. Then using the same biofeedback equipment, couples practiced alpha phase coherence with each other. This was a much more difficult task. One signal from an individual was sent through the phase comparator along with one signal from a partner.





YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

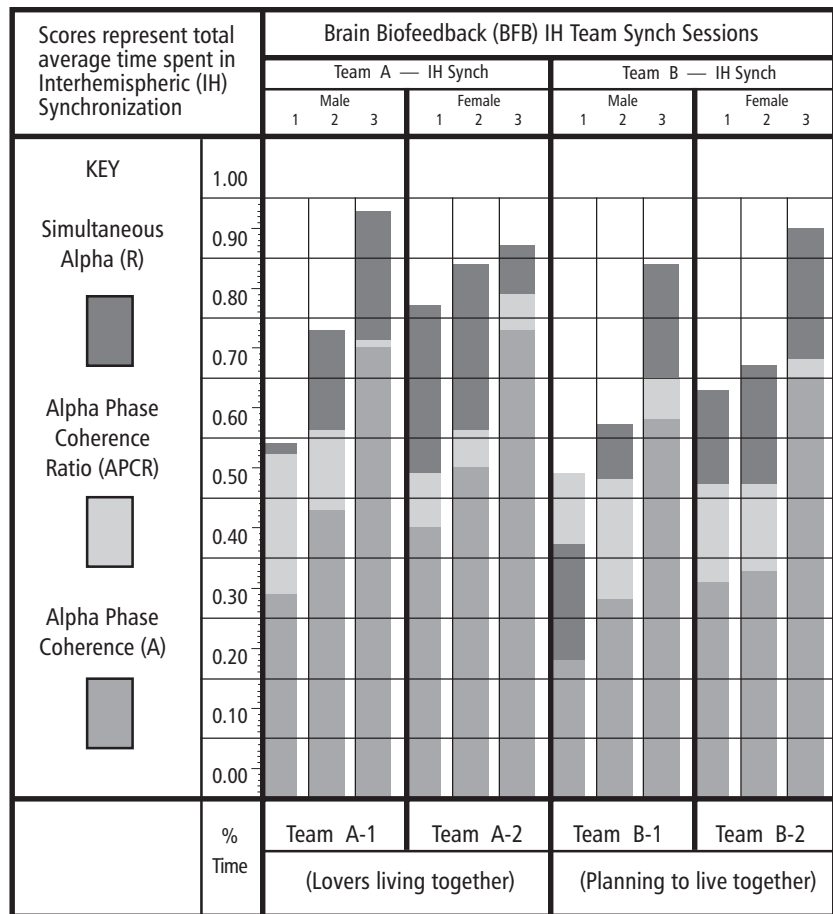
**www.yage.net**

Currently hosting sites for  
**The Entheogen Review**  
**Trout's Notes**  
**Luis Eduardo Luna**  
**James Arthur**  
**John Allen**  
**Ayahuasca.Com**  
**EntheogenUK**  
*and many more at*  
**www.yage.net/hosted.**

The first two graphs shows three scores for each individual:

- 1) The average interhemispheric alpha scores from the first biofeedback practice session (e.g., synchronization scores between signals received from both sides of the cerebral cortex for one individual = IH Synch).
- 2) The average (IH Synch) scores from two training sessions used as baselines.
- 3) The average (IH Synch) scores from one session after smoking *Cannabis*.

The (R = Relative) scores refer to the average time spent in simple simultaneous alpha (e.g., since we used the alpha frequency range from 7Hz to 13Hz, the dominant frequency as measured from each side might be different within that range). The (A = Absolute) scores refer to the average time spent in phase-coherent alpha (e.g., the frequencies are the same, and they are related in a slowly varying phase angle). The APCR scores refer to the Alpha Phase Coherence Ratio between the percent of simultaneous alpha that was also in phase (e.g., this is different from the total "Absolute" score. It refers only to the percent of "Relative" that was also phase-coherent). For example, if I spend 30% of the mea-



Session 1 = Average IH Synch score of first BFB practice session  
 Session 2 = Average IH Synch score of two BFB sessions used as baseline  
 Session 3 = Average IH Synch score from one session after smoking *Cannabis*





sured time in simultaneous alpha, perhaps about 50% of that may be in phase, but that phase is actually only 15% of the total time measured. If I spend 80% of the measured time in simultaneous alpha, the 50% ratio may still apply. However, when the ratio shoots up to 90%, I may very well experience an important insight resulting from the extended time in phase coherence.

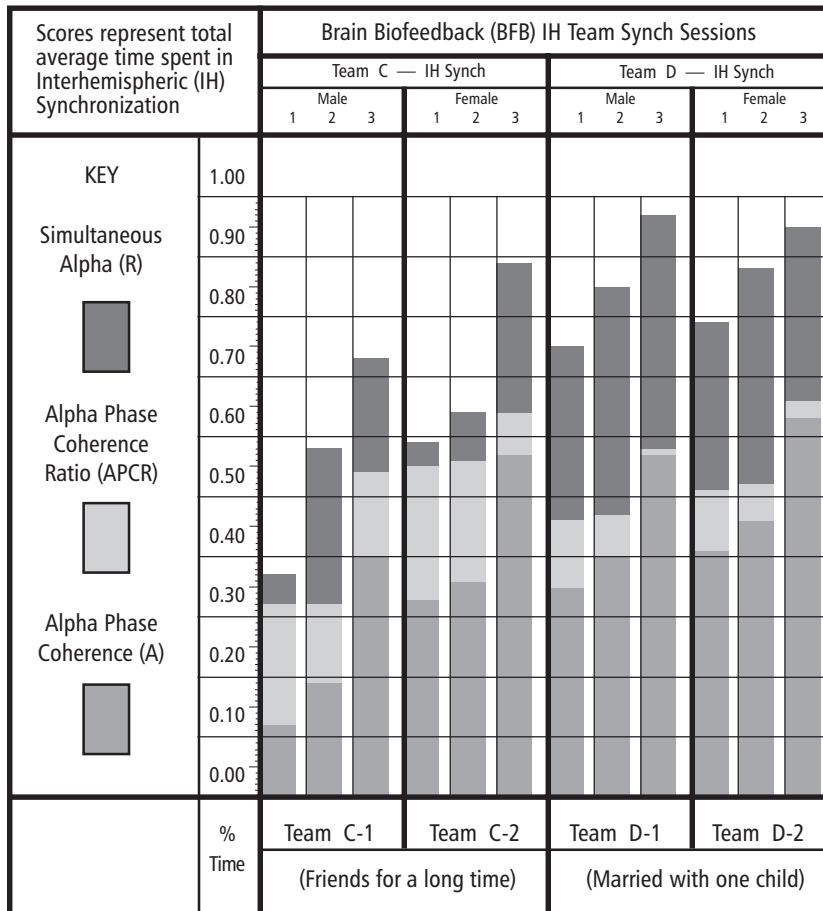
The same type of three scores are shown on the third graph for couples (page 144). These are identified as interpersonal scores (IP Team Synch). Naturally, the overall scores for couples are much lower than are those for individuals.

As you can see in the graphs, after smoking the *Cannabis*, all of the individuals showed an increase over baseline in amplitude and percent-time of IH Synch, both in Relative (R), which indicates simultaneous alpha and in Absolute (A), which indicates phase-coherent alpha. All of the couples also produced IP Team Synch (R) scores at rates above their baseline scores. The latter increase might be considered to be the automatic mathematical result of the first; however, quite significantly, the scores for IP Team Synch (A) failed to show the same direct relationship to the increase in the other scores, as one might expect. This strongly suggests that the intention and ability to sustain a focus of attention

on each other played a larger role in their final IP phase-coherence scores than did their use of *Cannabis* alone. Some couples are very comfortable together and feel very close while producing only simultaneous alpha. It is assumed that because they are freely following their own separate thoughts, that their phase-coherence scores are lower.

The IP phase coherence scores were higher for Teams A and B than they were for their previously recorded averages. Both of these couples reported having focused their attention directly on each other during the precise moment in time identified by the biofeedback tones. They were also able to associate the phase-coherent tones with moments when their feelings of rapport and their sense of touch were most intense. Teams C and D found the opposite result. The individual members of these two teams reported that they had allowed their minds to drift to other times and places (*i.e.*, they “spaced out”). For example, both members of Team C had drifted off into thoughts about their personal concerns. Afterward, the man declared that he had received a major insight about an important project he was working on. The woman found a way to resolve an interpersonal problem she was having with a co-worker at her job. They were not synchronizing their brainwaves with each other, even though they were both in high-amplitude alpha IH Synch at the time. Nevertheless, they were both very happy with the personal insights each had received during this experiment.

The wife of Team D began thinking about their child and how pleased she was with the creative relationship the girl was enjoying with her sitter. Both the girl and the sitter planned to paint pictures this evening. The husband of Team D allowed his mind to drift to a pleasant time when he was swimming in a warm river. This



Session 1 = Average IH Synch score of first BFB practice session  
 Session 2 = Average IH Synch score of two BFB sessions used as baseline  
 Session 3 = Average IH Synch score from one session after smoking *Cannabis*





subjective evidence, like the statistical results of our other studies, supports the conclusion that the production of IP team phase coherence is an intentional act that is distinct from the production of IP simultaneous alpha, and beyond the simple mathematical relationship of both alpha signals.

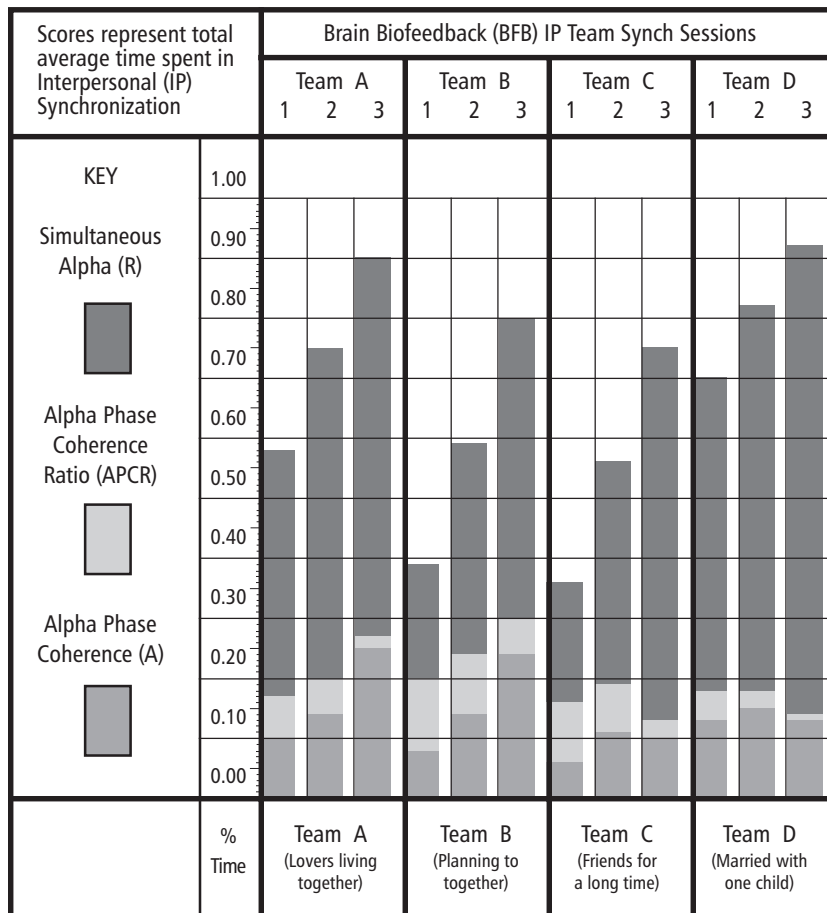
In this first *Cannabis* study, the (A) and (R) synchronization scores for individuals (IH Synch) and for teams (IP Synch) were separately averaged over the whole session. In a later study done with different participants, we were able to measure the IH Synch and IP Synch scores in a different way with a better counter that had been provided for us. This one produced two numerical scores for each sixty-second epoch—(A) and (R). These instant scores allowed us to compare the results as they changed during each session, rather than have to wait to determine the scores from their averages over the entire session. The fast feedback also helped the participants identify those strategies that increased their synchronization.

Again a new supply of high-grade *Cannabis* was obtained so that all six participants could smoke the same material. After a practice period with the biofeedback tones, baseline scores for IP Synch in both (R) and (A) were established.

After smoking the *Cannabis*, the average alpha scores were increased over the baseline scores for all participants. Since each epoch was only sixty seconds, fewer of them drifted into their separate fantasies in that short period of time than did those in the previous study.

The scores for Team K/A are illustrated in graph four. Epoch #1 represents the initial hook up, before the couple had settled into an internal resonance with the biofeedback tones. After an introductory period of practice with the biofeedback, epochs #2 and #3 represent the average baseline scores achieved, epoch #4 shows the results immediately following the first few puffs of smoke. The IP team synch scores for both Relative (R) and Absolute (A) rise substantially. Epochs numbered #5 through #9 were taken at random periods during the next twenty minutes. Gradually, the phase coherence for each team dropped somewhat, and after thirty minutes, the scores seemed to level out. At the end, the phase coherence scores were still slightly higher than the original baseline scores. If the couple chose to smoke again, the EEG alpha pattern of rising and then falling was repeated. The total effect of smoking did not seem to last more than an hour or two at the most. All volunteers reported positive experiences that ranged from mildly pleasant to euphoric.

Team J/O achieved the highest score of all for simultaneous alpha after smoking *Cannabis*. Their phase coherence scores, however, raised only slightly during that time. Both partners reported that they were enjoying the internal effects of the high-quality material so much, that their focus of attention periodically shifted from each other to personal projects. Both reported that they achieved some important insights relative to those projects.



Session 1 = Average IP Synch score of first BFB practice session  
 Session 2 = Average IP Synch score of two BFB sessions used as baseline  
 Session 3 = Average IP Synch score from one session after smoking *Cannabis*





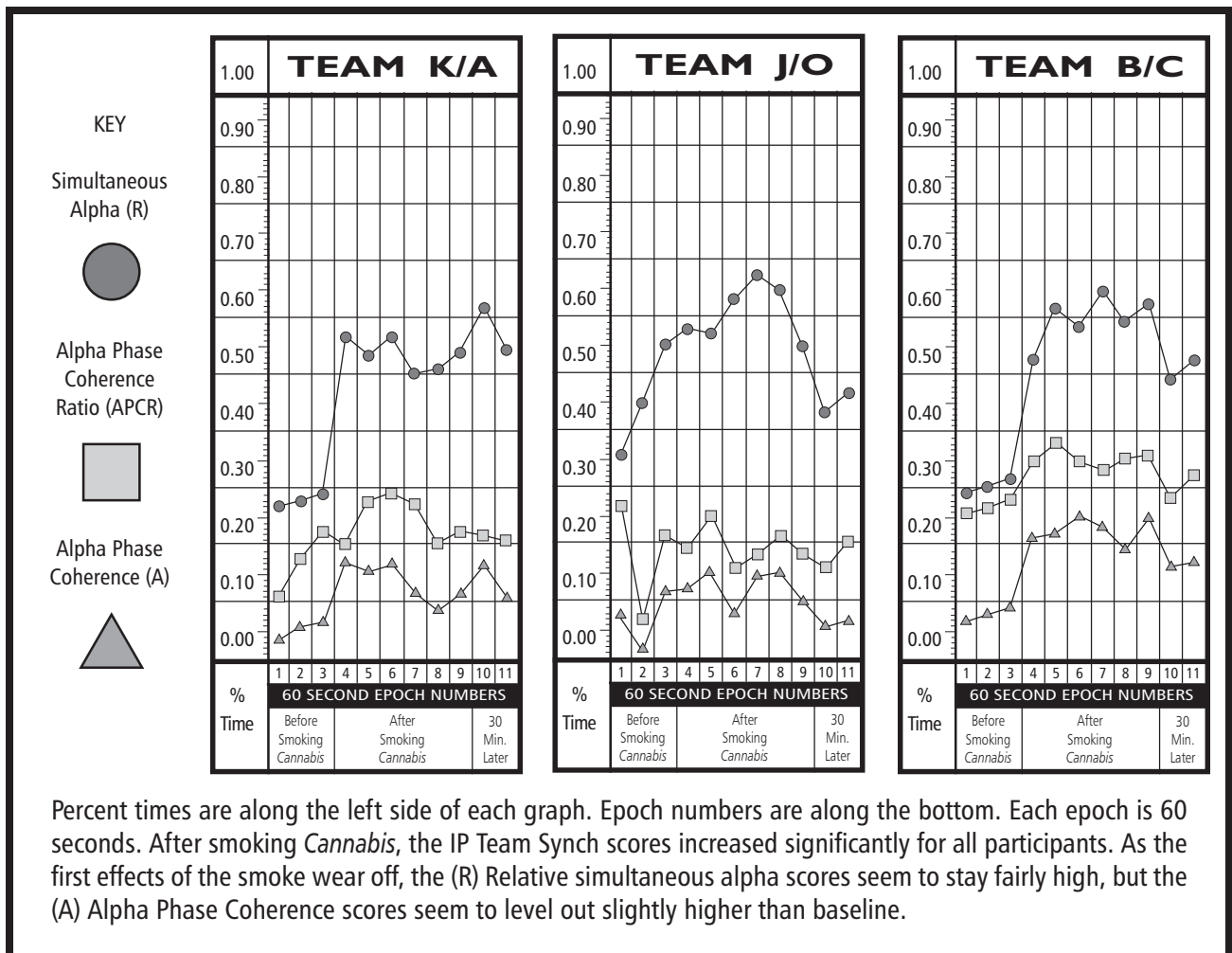


Team B/C found the highest scores in phase coherence through choosing to focus on touch. When they both imagined that his fingers were sending light into a specific spot on her hand (an area that they agreed upon ahead of time), the feedback tone for phase coherence was sustained for an unusual length of time.

In subsequent studies, we also found that after drinking one glass of wine, a person's brainwaves are somewhat similar to those of a person who has smoked *Cannabis*. Most people become more relaxed and their alpha rhythms are usually increased. The continued use of alcohol, however, seems to cause the IH Synch to become reduced, and asynchrony to be increased. That is when the drinker begins to lose the ability to focus attention or when his/her muscle coordination becomes unbalanced. We have observed that EEG asynchrony accompanies this lack of coordination. However, among the people who smoke additional *Cannabis*, we have observed that their brainwaves continue to show IH Synch in

both (R) and (A). Gradually, though, the smoker will lose voluntary control of the faster brainwaves and he or she becomes sleepy. Sleep inducement is well known to be one of the many medical uses of *Cannabis*.

DON DOUGLAS wrote, "The nice thing about alcohol is the way it slows down mental activity. The nice thing about *Cannabis* is the way it speeds up thinking and ideas" (DOUGLAS 1996). For example, after a very busy day when a lot of thoughts are still whirling around your head (and you do not have to drive anywhere), "slowing down" through the use of alcohol can be helpful. "Speeding up" your thinking through the use of *Cannabis* may be due in part to the way in which it increases enjoyment of the current moment. Music, comedy, visual art, and other entertainment, all appear enhanced under the influence of *Cannabis*, and the exploration of creative ideas may also be instigated. Enjoyment of sensuality can be greatly increased. Some people have claimed that intense focus in sensuality is the essence of Tantric sexuality





for them. Even couples, who are well passed seventy years old, have told me that *Cannabis* is better than Viagra™ as an aid to their continued enjoyment of the sensuality that accompanies their sexuality.

Casual observations over time revealed that the biofeedback equipment could act as a sort of “quality control” for the substances used to alter consciousness. The rule of thumb we established was this: If the substance decreased voluntary control of the brainwaves, then the user would eventually lose something in his/her thought-process or ability. If the substance increased voluntary control of the brainwaves, than it might be classified as having the potential (when properly used) for becoming mind-expanding.

Any chemical used to excess can be harmful. However, it is well known that in our fast-paced society, stress contributes significantly to poor health. The medical community now preaches the advantages of stress management and pharmaceutical companies advertise expensive pills to reduce stress. Small amounts of alcohol or *Cannabis* are commonly used for relaxation. Our studies here involved only the moderate user. To my knowledge, none of our volunteers ever became addicted to either substance.

People who use a lot of low-grade *Cannabis* that may have a higher concentration of chemicals that induce sleep in it, could lose voluntary control of some of their faster beta brainwaves. Though these people may have felt occasional insights and new ideas that came as a result of smoking, they gradually lost the motivation to act on them anymore. If they were in school, their grades would fall off. Like the alcoholic who abuses cheap wine, the abuser of low-grade grass has to smoke more of it to get any effect at all, and then that person has too few fast-frequency brainwaves to put his/her ideas into good use.

However, the moderate use of high-grade *Cannabis*, by millions of people, allows creative ideas to flow; partly because of the increased ability to focus attention beyond space-time, and partly because they have established an intention to allow this to happen. The results of that creativity grace our bookshelves, films, CD music collections, stage plays, and art galleries—winning for their creators countless honors. Even snowboarder ROSS REBAGLIATI, winner of the gold medal in the 1998 WINTER OLYMPICS, was not slowed down by his casual use of high-grade *Cannabis* (SIND 2001). Many term papers and dissertations have been inspired by its use and completed successfully because the high-grade material

did not diminish the faster frequencies of the brainwaves. I am not claiming that all creative people use *Cannabis*, or any other mind-altering chemical. I am saying that many creative people do use it with good results.

It should be pointed out that the distinction based on effects of *Cannabis* due to its chemistry—what is being called “high grade” and “low grade”—may be entirely independent of the effects based on its frequency of use. Dr. MILLAY has blurred the two lines a bit here. Nevertheless, I know numerous highly-creative individuals who are “wake-and-bake” chronic *Cannabis* smokers. Since all of them smoke high-grade material, some might see this as anecdotal evidence that any amount of high-grade material is unlikely to “put one’s brainwaves to sleep.” However, there is no direct evidence that *Cannabis* is responsible for the creative output of these people; they may very well be just as creative without smoking. Clearly there are many factors involved. As well, the chemistry of *Cannabis* may be varied enough that it could be tough to categorize into a mere two grades, “high” and “low.” While chemistry and frequency of use may indeed each play some part, the genetics and attitude of each individual smoker should also be considered. — DAVID AARDVARK

Our work studying the effects of high-grade *Cannabis* on brainwaves indicates that more such research should be done, and specifically, with the many different chemicals that can be isolated from *Cannabis* (both on their own, and in various combinations). Such work might allow for particular strains of *Cannabis* to eventually be cultivated that have properties which act in a variety of therapeutic and creativity-enhancing ways. To some extent (without the help of EEG machines), this is already being done via trial-and-error, through medical *Cannabis* clubs, where patients can purchase strains known to be effective for nausea, appetite increase, pain, sleep inducement, and other specific symptoms. In order for the largest benefits from therapeutic *Cannabis* to occur, the laws proscribing it need to be relaxed, so that above-ground high tech investigations can proceed. ☉

subscribe to the

Journal of Psychedelic Spirituality

ENTHEOS 

Issue One: *Entheogens and the Judeo-Christian Mysteries*

Issue Two: *Entheogens in the Americas*

[www.entheomedia.com](http://www.entheomedia.com)

ENTHEOS, POB 40023, SAN DIEGO, CA 92164  
— \$25.00 in the USA for a one-year subscription —





# TALES OF DELPHIC ORACLE CONFIRMED

by K.M. REESE

Reprinted with permission from *Chemical & Engineering News* 2001, 79(35): 104.

Copyright 2001 AMERICAN CHEMICAL SOCIETY

Ancient tradition linked the Delphic oracle in Greece to specific geological phenomena. Modern scholars have tended to dismiss these views as mistaken or fraudulent. The geological explanation may be correct, however, according to JELLE Z. DE BOER of WESLEYAN UNIVERSITY, Middletown, Conn.; JOHN R. HALE of the UNIVERSITY OF LOUISVILLE, in Kentucky; and JEFFREY P. CHANTON of FLORIDA STATE UNIVERSITY, Tallahassee [*Geology*, 29, 707 (2001)].

The sanctuary of Delphi is on the southern slope of Mount Parnassus. A settlement was established there in the late Bronze Age, around 1600 B.C. People came from all over to seek the oracle's guidance in private affairs, colonizing ventures, wars, and changes of government. The oracle went out of business in A.D. 392 by order of a Christian king.

Ancient authorities thought the prophetic power of the Delphic oracle arose from three geologic phenomena: a fissure in the bedrock, a release of intoxicating vapor, and a spring. However, French archeologists who excavated the sanctuary a century ago found no obvious evidence for this scenario; they concluded that the tradition of intoxicating gas was a myth. Since 1995, DE BOER and colleagues have been studying the site, using field surveys and chemical analyses of spring water and mineral deposits. Their data, they say, indicate that both fracturing and emission of gaseous hydrocarbons occurred at the site of the TEMPLE OF APOLLO at Delphi; both, were connected directly to the work of the oracle.

The oracles at Delphi were spoken by a local woman, the Pythia, who acted as a medium for APOLLO. She sat on a stool inside a small, enclosed chamber below the floor level of the TEMPLE OF APOLLO and inhaled gases rising from a natural fissure or a spring. The Pythia appears to have been only mildly swacked during routine sessions, but if forced into the oracular chamber against her will, the authors say, might have suffered "an abnormal and occasionally fatal state of delirium or frenzy."

The authors conclude that the ancient belief in emission of an intoxicating gas at the site of the Delphic oracle is not a myth. An unusual, but hardly unique, combination of faults, bituminous limestone, and rising groundwater combined to bring hydrocarbon gases to the surface. Methane, ethane, and ethylene all came out; modern research has shown that inhaling ethylene produces effects that "match the well-documented effects of the ancient prophetic vapors." Say the authors, "Our research has confirmed the validity of the ancient sources in virtually every detail, suggesting their testimony on geology is of more value than has recently been held to be the case." ☉

## SHAMANIC SNUFFS OR ENTHEOGENIC ERRHINES

a new book by

*Jonathan Ott*

A comprehensive review of diverse insufflated plant-preparations used as shamanic inebriants, primarily in South America, where such have been studied in greatest detail.

The first three chapters focus on the three major classes of snuffs—*cebill/cohoba/nipo*, prepared from triturated seeds of *Anadenanthera* trees (legume-family); *epéna/hakúdu/a/yá-kee*, derived from bark, bark exudates and extracts of *Virola* trees (nutmeg-family); and that most important, and geographically-widespread sort derived from *Nicotiana*, or tobacco-leaves—and detail the history, ethnobotany, and chemistry of each.

A fourth chapter features 57 monographs of lesser-known types of ethnomedicinal snuffs, covering some 134 species, including many ill-studied African shamanic snuffs, and a *vademecum* of 16 stimulating and hunting-enhancing snuffs for hounds and horses!

The final chapter presents the results of the author's pharmacological modeling of these three major classes of shamanic snuffs: 26 psychonautic bioassays of bufotenine, 17 of 5-methoxy-dimethyltryptamine, and 17 of nicotine, which are shown to represent the major psychoptic principles of intranasal, sublingual, oral, fumatory, and intrarectal shamanic inebriants of *Anadenanthera*, *Virola*, and *Nicotiana*, respectively. The long-extinct Taíno snuff-culture is sensually evoked by a passionate prose-poem, and the book is documented by a 19-page bibliography of 465 sources; its wealth of detailed information made accessible by a 15-page index with 1341 entries.

Published by ENTHEOBOTANICA [Kronengasse, 11 / 4502 Solothurn, Switzerland / tel. 0041 (0)32-621-8949], 2001. A limited edition of 1026 copies, hand-bound in leather, with cloth-bound slipcase, signed and numbered; with 1 color and 11 black-and-white illustrations; 160 pages.

Order direct from: Leonardo Cruz / A.P. 13 bis / Coatepec, Veracruz / México 91500. us \$100.00 / sfr 180.00, plus \$5.00 NAm, \$10.00 elsewhere for S&H. Contact Leocruz3@hotmail.com with questions about ordering. — Please make checks payable to Jonathan Ott.—





# NETWORK FEEDBACK

## MELTING POINT OF TRYPTAMINES

Since “hot” smoking of DPT was mentioned in a past issue of *ER*, here are the melting points of some free-bases:

DMT approx.	116° F	(46.6° C)
5-MeO-DMT	154° F	(67.7° C)
DPT	280° F	(137.7° C)
bufotenine	295° F	(146.1° C)

With the DPT melting point being 70° F above boiling water, it is definitely a bit higher in vaporization temperature than the first two compounds. — J.S., OR

OTT's experiments with isolated free-base bufotenine placed the melting point at about 124–126° C. However he points out that others have reported isoforms melting from [123–]124–126[–129]° C and 146–147[–150]° C from isolated material and 146–147° C and 138–140° C from synthetic material. This suggests that there are three isoforms, and the melting point may vary depending on what one has on hand. Citing SHULGIN & SHULGIN 1997, OTT also mentions that three distinct DMT isoforms with melting points ranging from 44–74° C have been reported (OTT 2001), and at least two of these forms have been produced by the drug underground (SAND 2000). As well as different isoforms creating different melting points, the method of crystallization, purity, and several other factors can affect the melting point. DPT hydrochloride has been listed as having a melting point of 174.5–178° C (even higher than that presented above), and 5-MeO-DMT at 67.5–68.5° C (OTT 1996). It is also worth noting that different salts will have different melting points.

All of which in no way negates the point brought up by J.S., which is that if one is vaporizing DPT or bufotenine, one is going to have to use more heat than is needed for DMT or 5-MeO-DMT. It is worth pointing out though, that the melting point is not the final temperature that one wants to reach when vaporizing the free-base, but rather it is the *boiling point* that is key; this is the only temperature that changes a liquid into a gas, and it is sometimes twice as high as the melting point — DAVID AARDVARK

## SERIOUSLY AMPED!

I haven't seen a lot of reports on 5-MeO- $\alpha$ MT, so I thought I'd share my only experience so far with this compound, as anyone interested in it *needs* info. I want to note that “AMT”

(pronounced “amped”) is a perfect acronym for this substance, as “amped” is what it surely gets you.

Prior to taking this substance, I could find no specific information on 5-MeO- $\alpha$ MT, only for  $\alpha$ MT. Since then info on 5-MeO- $\alpha$ MT has been added to [www.erowid.org](http://www.erowid.org) and [www.lyceaum.org](http://www.lyceaum.org), and I found out that it is listed as *TIHKAL* #5 under its primary chemical name  $\alpha$ ,O-DMS (dimethylserotonin).

Well anyway, after reading a few  $\alpha$ MT reports, I decided that 40 mg  $\alpha$ MT would be a good dose, and assuming (correctly, it turned out) that 5-MeO- $\alpha$ MT was about four times as potent as  $\alpha$ MT, I decided to go for 10 mg. Well, what happened was that I had one of the most powerful trips in a long time!

It was about equal in potency to 300 mics of LSD! It took about two to three hours to finally come on, during which time there was moderate nausea along with some moderate diarrhea and some moderate regurgitation. After this, the nausea went away, and the full effects arrived. The peak was about 6 hours long, with a definite speedy feeling during the first half, which then dissipated and was fairly similar to LSD with some differences. It had the trademark “freight train” feel I get from DPT, DMT, and 5-MeO-DMT (not a favorite); that solid forcefulness that really lets you know you've got a potent tryptamine. After the peak, there was a long slow comedown, with at least six more hours of good tripping and still not baseline upon waking the next day!

To sum up, to anyone wanting to try 5-MeO- $\alpha$ MT, I would recommend starting with about 3 mg as a dose (or less if you prefer). This is what I will try when I do it again. Remember, you're in this for over 12 hours; you don't want to bite off more than you can chew. You'll be chewing for a long, long time! I ended up having a great time with the experience, but that was luck/fate/karma. I wouldn't choose to tempt that fate again. I would be interested in hearing any comparisons of 5-MeO- $\alpha$ MT to  $\alpha$ MT, as I haven't tried  $\alpha$ MT yet. Remember, when in doubt, do less! — ANONYMOUS





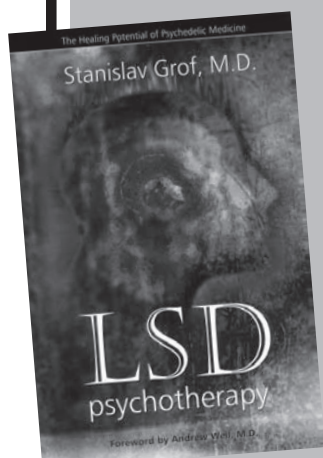
## BEWARE OF STALE CALAMUS!

Yesterday afternoon I went to an herb shop in San Francisco to buy some *Acorus calamus* root. It was kept on a shelf in a glass bowl similar to those used for goldfish, with a cork. When I got it home, I noticed it didn't have that nice smell that *A. calamus* usually has—in fact, it hardly had any odor at all. Like a fool, I decided to take some anyway. I put 10 grams (powdered) in a glass of chocolate milk and chugged it down. As it turned out, this was one of the biggest mistakes I ever made. A couple hours later, I had the symptoms of a classic case of food poisoning. Throwing up everything I had in my stomach in five minute intervals; when my stomach was empty, I was throwing up bile and then had dry

heaves. Talk about miserable! If I had a gun within reach, I might have shot myself. By morning I was okay, but weak and dehydrated. I've had many good trips with *A. calamus* in the past, so I know that it wasn't me (or my wife's cooking—she was beside herself thinking it was her fault, but I told her if it had been the food, she would have been puking right beside me). I don't want to see anybody have to go through this, so please make this letter public knowledge. I've included some of this "poison" for you to check out or perhaps run a chemical analysis on to see if it may have been tampered with. Since I have a History Doctorate, and not an M.D., I don't have the means to do so. If my experience isn't unique, please let me know. Thanks. Take care. — Dr. M.P., CA

### BOOKS PUBLISHED BY MAPS

[www.maps.org](http://www.maps.org)



**\$12.95**



**\$14.95**



**\$10.95**

**LSD Psychotherapy** (2nd edition) by Stan Grof, M.D.  
40 color plates (8 new), introduction by Dr. Andrew Weil.

"I know of no work that so well incorporates the findings of Freud, Jung, and Rank... I do not doubt that others working in this field will find Dr. Grof's discoveries a basis for a whole new strategy of research."  
— Joseph Campbell, author of *The Hero With a Thousand Faces*

**Ketamine: Dreams and Realities** by Karl Jansen, M.D., Ph.D.

"...clearly written, well researched and documented... presents a balanced and objective view point... covers all the aspects of ketamine from pharmacology to its use in raves... interesting for clinicians and researchers as well as the general public."  
— Stan Grof, M.D., author of *Psychology of the Future*

**The Secret Chief** by Myron Stolaroff

"In the illegality of his time it was unthinkable to publish the excellent results of his therapy... today nine years after his death, a friend has undertaken the task of publishing the details of the therapeutic methodology of this intrepid Ph.D. psychologist..."  
— Albert Hofmann, Ph.D., author of *LSD: My Problem Child*

— **FREE WITH PURCHASE OF ANY BOOK!** —

The MAPS Bulletin: "Creativity Issue"

This issue breaks important ground for MAPS. We've moved into even more controversial territory than usual, since there is not yet a cultural consensus surrounding the approval of the use of psychedelics and marijuana to enhance creativity.

_____	<b>LSD Psychotherapy</b> @ \$12.95
_____	<b>Ketamine: Dreams and Realities</b> @ \$14.95
_____	<b>The Secret Chief</b> @ \$10.95
_____	<b>MAPS Bulletin: "Creativity Issue"</b> (free)
_____	Sub-total
_____	Tax (Florida Residents Only— 6%)
_____	Shipping*
_____	Total

\*Shipping U.S. \$3.00 for first book, \$1.00 each additional book. For international shipping rates, contact MAPS. Please make checks payable to MAPS and mail to: 2105 Robinson Ave. (Dept. ER), Sarasota, FL 34232, USA, [info@maps.org](mailto:info@maps.org). Order on-line with a credit card via a secure server at [www.maps.org](http://www.maps.org). To order by phone, call (888) 868-6277.





I compared the sample that you sent to a sample of "*Calamus*" that was purchased at the local health food store. They both looked, smelled, and tasted quite similar, so I doubt it was simply a case of some herb-shop employee sticking the wrong herb into a jar. (While I expect that the dried and milled roots of many different plants have a similar appearance, they may smell and/or taste different. Even so, if the roots come from two different species in the same genus, it could be quite hard to distinguish them.) Unfortunately, *ER* doesn't have any regular way to get plant products analyzed. It is possible that the root you bought could have been contaminated in some manner during growth or drying. It's a fairly common thing for herb shops to sell old herbs that have been in stock for years. (Taste and smell can be quite valuable tools, with regard to herbs containing essential oils.) The storage you describe is not acceptable for any aromatic herb even if they sell lots of it, although this method of storage unfortunately seems to be the norm in most herb shops or health food stores (the herbs at the store I went to were also stored in glass fish-bowl-style jars with loose lids, susceptible to degradation from both light and air).

Another potential problem is that there are two very different chemical forms of *Acorus*—one from the old world and one from the new. (This was discussed in the Summer Solstice 2001 issue of *ER*, see pp. 68–69.) It's the former that has seen most of the published chemical work and which is frequently sold. However, it's the latter which is involved in *all* bioassay reports producing effects such as you are seeking. Without knowing the source or having some way to analyze them there is simply no way to know which one was being sold. When I purchased some "*Calamus*" at the health food store mentioned above, all of their herbs were only identified by their common name. (Perhaps complaints to the management of such stores might help?) Some psychonauts say that *A. calamus* is best used fresh, and certainly if one is growing the plant, he or she is less likely to consume something that has been accidentally misidentified. — DAVID AARDVARK

## SMOKED SCORPION?

What sort of scorpions are these do you suppose? (See [http://webcenter.newssearch.netscape.com/aolns\\_display.adp?key=200111071048000247887\\_aolns.src](http://webcenter.newssearch.netscape.com/aolns_display.adp?key=200111071048000247887_aolns.src)) What might be in the venom? Are there any published scientific articles, or underground articles, which examine snake, scorpion, and spider venoms for psychoactivity—such that we might have some new goodies we can get our mits on? — R.G.B., CA

The article that you cite ("Junkies, Getting High in the Pits," REUTERS, Tuesday Nov. 20, 2001) mentions GHULAM RAZA, a heroin addict in Quetta, Pakistan, who smokes dried and ground scorpion stingers. When asked if this practice gets him high, RAZA remarks: "Oh yes. When I smoke scorpion, then the heroin is like nothing to me."

RAZA and the other heroin addicts in the story are painted as victims of the war in Afghanistan, and this "human interest" story reads like

the typical xenophobic spin that is commonly spewed during wartime, to help paint the enemy in a bad light. Adding exotic drugs to the mix is a frequently played card, since mainstream America is already primed on a continuous diet of War on Drugs propaganda. We recall the "dangerous narcotic plant *qat*" being repeatedly demonized during and following Desert Storm: "The social despair and violence of Somalian youth is generally blamed on *khat* addiction" (STEVENSON 1992) being typical of the lead sentences. Indeed, *qat* has resurfaced as an "enemy of America," in a recent article that claims the sale of *qat* helps to pad OSAMA BIN LADEN'S coffers (ITH 2001).

Determining exactly what species of scorpion RAZA was sticking in his pipe would be very difficult, unless one was willing to venture out for some ethnographic fieldwork, visiting the specific graveyards of Quetta that were mentioned in the article and perhaps tracking down RAZA himself for help with identification. The reason for this difficulty is that, depending on which expert one cites, there are 16 to 20 different families of scorpion, with over 160 genera (and obviously, an even higher number of specific species), many of which may exist in the geographical area being discussed (LOURENÇO 2001). There are multiple species in Pakistan alone.

The biggest problem is that, while many active species of invertebrates exist, not a lot is known of the pharmacology or toxicity. Much of what little is recorded is seemingly veiled in uncertainty as well. Most arachnids like scorpions have proteins as the primary toxic component of their venom. Many contain serotonin so there is the potential for one to exist with a methylated tryptamine (ERSPAMER 1954, WELSCH & BATTY 1963). A similar story is true with spiders, some of which also have a reputation for being potentially psychoactive (KENNEDY 1987; MU 1994); at least one species contains 5-methoxytryptamine as its primary venom component (GREEN & ODELL 1984). Work with both scorpion and tarantula venom has resulted in the creation of potent analgesics ([www.futureframe.de/news/991217-3.htm](http://www.futureframe.de/news/991217-3.htm) and [http://arachnophilic.com/burrow/news/pink\\_spider\\_offers.htm](http://arachnophilic.com/burrow/news/pink_spider_offers.htm)) but the active agents appear to be proteins so activity from smoking these compounds seems unlikely unless perhaps some active degradation product is produced. Just getting stung by some scorpions is rather mind-expanding despite being painful. The same is said about black widow bites—many victims become delirious or delusional, and some survivors only slowly recover their mental faculties, while a few never fully recover (MARETIC 1977). (The bites of cobras are also said to produce powerful mental changes and/or enhancement of perceptual abilities and energy levels.) The one known instance of a human bioassay of smoked venom from the red-back spider *Latrodectus hasselti*, a type of black widow, resulted in "paralysis and an anti-cholinergic-like central effect," but the guy did survive (VOOGELBREINDER 2002; in press), and another sketchy report notes that smoked *Latrodectus mactans* venom is "a complete bummer" (KENNEDY 1987). Psychoactivity might also be suspected for the centipede but little appears to be known beyond its playing an unclear role as a power animal in some tribes' rites of passage. As for insects, *Phromnia marginella* OLIV. (a lantern insect of the order Fulgaridae) are said to be used for their "narcotic properties" in Garhwal, Uttar Pradesh, India but this use is thought to be mostly forgotten about (REICHEL-DOLMATOFF 1975, citing BREHM 1915, although we are unable to confirm that this reference actually mentions it).





Many ants seem to be active. Some are mild stimulants, like the red and black ants marketed in extracted form. Others are used by Native Americans, swallowed live, wrapped in down, as ritual entheogens said to be akin to *Datura* in effects. This includes at least one California *Pogonomyrmex* sp. of "red ants" but probably also involves more species as both red and yellow ants appear in the ethnological accounts (GROARK 1996; BLACKBURN 1976).

Ants are also said to be smoked, or crushed with the vapors that emit from them sniffed, in the Middle East, and this practice has resulted in youths being arrested for public intoxication (ASSOCIATED PRESS 1995; ANON. 1997). Three compounds related to nepetalactone (the active chemical in catnip) and several alkaloids related to the deadly poison coniine are known from a number of ant species and may be involved in producing psychoactive effects, but neither an identity nor direct analysis of the actual ants used is available, and activity based on these compounds is purely speculative to date (BLACKBURN 1976; VOOGELBREINDER 2002).

A friend of K. TROUT, who was obsessed with witchcraft many years ago, swore by smoked ladybug shells, which he claimed produced effects similar to morphine. (TROUT notes that this person was "more than a bit nuts, but doesn't necessarily dismiss his claim entirely on that basis, as he did repeatedly use them.")

The bamboo-dwelling moth larvae of *Myelobia smerintha* HUEB., from Minas Gerais, Brazil, are used as hallucinogens (BRITTON 1984) but it does not appear that any chemical or pharmacological work has been done on them. It has been suggested that they sequester something out of the bamboo but we can't determine that this was actually evaluated, just surmised. As is the case for scorpions and spiders (and jellyfish, coral, sea anemones, molluscs, and many others) serotonin also occurs in many (but not all) insect stings (ERSPAMER 1954, 1961; KAWAMOTO & KUMADA 191984; TU 1977, 1984; WELSCH & BATTY 1963). It is often accompanied by acetylcholine, ATP, GABA, free glutamic acid (occasionally in high amounts), epinephrine and/or histamine, and other physiologically active compounds (GRAY & SUTHERLAND 1978; RASKOVA 1971; SCHENBERG & PEREIRA LIMA 1977; TU 1977).

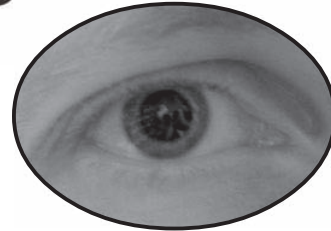
With so little known about the specific pharmacological activity of venoms from scorpions, spiders, and insects, it seems extremely foolish to rush headlong into bioassays in this area. Thanks to SNU VOOGELBREINDER and JONATHAN OTT for leads and some fascinating tidbits of data. — Eds.

**RIVER'S ETHNOBOTANY**  
Scores of plants, herbs,  
and extracts to choose from.  
Extra low prices on bulk orders.  
Catalog \$1.00 or SASE.

R.E.  
HCR Box 21614 (Dept. ER)  
El Prado, NM 87529  
[www.RiversEthno.yage.net](http://www.RiversEthno.yage.net)

More than you need to know?

# TROUT'S NOTES



**TIRED OF NOT GETTING  
ENOUGH INFORMATION?**

- C-1 *The Peyote Crisis* — \$5
- C-2 *The Cultivation & Propagation of Cacti* — \$10
- C-10A *Cactus Chemistry by Species* — \$20
- C-14 *Narcotic & Hallucinogenic Cacti* by Smith — \$17
- C-15 *Closet Cactus Care* by Smith — \$5
- D-1 *Cultivation of Desmanthus* by Case & Trout — \$7
- D-2 *The Genus Desmodium* — \$10
- A-4 *Acacias Containing Tryptamines* — \$20
- A-5 *Ayahuasca & Ayahuasca Alkaloids* — \$35
- FS-X0 *Tryptamines from Higher Plants* — \$30
- SC-2 *Sacred Cacti* — *New 2001 edition!*  
154 illustrations — \$40.00  
*Sacred Cacti* update available on CD for first edition; send  
a long self-addressed envelope for ordering information.

Perfect-bound except D-2 (GBC) and C-1, C-2, C-15 & D-1 (bookletted)

S&H (USA) is \$4.00 for the first item (\$2.00 on booklets) and \$1.00 for each additional item (except *Sacred Cacti*—add \$3.00 for each additional copy). Foreign customers please contact us before placing an order. With apologies we cannot sell to Texas residents; please contact MIND Books at [www.promind.com](http://www.promind.com).

**TROUT'S NOTES**  
POB 161061 (Dept. ER)  
Austin, TX 78716  
[www.troutsnotes.com](http://www.troutsnotes.com)  
[books@troutsnotes.com](mailto:books@troutsnotes.com)





# AN ENTHEOGENIC ELDER'S TALE OF TWO CONFERENCES:

PSYCHOACTIVITY II & THE 2001 INTERNATIONAL CONFERENCE ON ALTERED STATES OF CONSCIOUSNESS

by WILL PENNA

WILL PENNA's poetic essay about his ayahuasca experiences in the Peruvian Amazon seven years ago appears in the recently published book *Psychoactive Sacramentals: Essays on Entheogens and Religion* (edited by THOMAS ROBERTS, and published by the COUNCIL ON SPIRITUAL PRACTICES, 2001). In the following article, his second review of 21st century confabs for ER, PENNA brings back tales from Dhulikhel and Albuquerque.

It was the best of times and it was the worst of times, to paraphrase DICKENS' opening of his *A Tale of Two Cities*. Since last year, my friends and I—different friends in each case—had planned on attending these conferences, one in Nepal at the beginning of October, the other in Albuquerque at the beginning of November. Then September 11 happened, making getting out of the country both problematic and worrisome. Airports closed three days before we were to leave for Kathmandu, and friends urged us to cancel, fearing the worst. But the conference organizers, our travel consultants, and our own internal dithers told us all systems were still go. So, three days after we were originally to fly to the East we took off, sans metal knives for the on-board meals and without nail clippers or razors in our carry-ons.

PSYCHOACTIVITY II was held at the DHULIKHEL MOUNTAIN RESORT—\$1,300.00 for the week, food and lodging included (The first PSYCHOACTIVITY conference was held in 1997 in Amsterdam). By the time we got to the RESORT, some 30 miles out of the noxiously polluted Kathmandu valley, we had already spent two weeks of our month in Nepal—trekking, rafting, hanging out at a jungle lodge in the ROYAL CHITWAN NATURAL PARK riding elephants, spotting rhinos, and looking for tigers. We'd gotten the infamous "Kathmandu bug" in the toxic miasma of this once lovely valley that's now home to a constantly burgeoning populace of more than two million. We'd been hassled by the money babas at the Hindu shrine PASHU-PATINATH, jostled by screaming monkeys at the Buddhist SWAYAMBHUNATH, and hustled by the ubiquitous tiger balm salesmen (why tiger balm?) in Kathmandu's streets—full to overflowing with rickshaws, tuk-tuks, cars, taxis, trucks, and other humans moving in all directions with no apparent system or plan to it all.

So arriving at DHULIKHEL was like getting to a cross between GILLIGAN's *Island* and Shangri-La. Our taxi driver, who had assured us he could locate the resort, had to ask the traditional number of native informants—three—before finding the resort's hillside aerie. It sits high atop the village offering a breathtaking view of the Himalayas above valleys obscured by clouds. (It immediately reminded me of the PINK FLOYD sound-track and the 1972 French movie.) Relieved, we trekked up its several flights of stone stairways to its outdoor reception desk. We all glowed in the first rays of a sunset making rough rubies and ancient amber of the snowy peaked Machhapuchhare (Fishtail), eerily resembling the Matterhorn or the PARAMOUNT PICTURES logo. Glowing as much, from the previous week's identical session of the conference, were familiar psychedelic researchers CLAUDIA MÜLLER-EBELING and CHRISTIAN RÄTSCH, authors of the recently published *Schamanismus und Tantra in Nepal*, which will appear in an English edition in 2002. ROB MONTGOMERY and JONATHAN OTT, also familiars of Palenques past, were hanging out, and I immediately sent off for a copy of OTT's latest opus, the limited edition *Shamanic Snuffs or Entheogenic Errhines* (ENTHEOBOTANICA, 2001). I had come, partly, to explore further that altered state of "the shaman," having experienced shamanic readings, healings, and cleansings in—among other places—the American southwest, southern México, Guatemala, and Peru. Nepalese shamanism, far less known than Siberian or Tuvan, was definitely my drawing card for a first Asian shamanic experience.

So, too, was my purpose in going to the following month's six-day ALTERED STATES OF CONSCIOUSNESS conference in Albuquerque (\$595.00 to \$745.00, food and lodging *not* included). STANLEY KRIPPNER, in his presentation on "Shamanism, Dreams and Drugs," defined shamans as: "socially-designated practitioners who self-regulate their attention to access information not available to their peers." I especially liked his emphasis on shamans using their attention in service to their community. Like me, he excluded those faux shamans who get their degrees and callings from weekend drumming shaman mills, club ayahuasca Amazonian resorts, or abbreviated excursions to peyote playgrounds.







Also in Albuquerque, VICTOR SANCHEZ, author of *Toltecs of the New Millennium*, described himself as an “anti-anthropologist, anti-shaman.” In his keynote address he reinforced the notion of using one’s own spiritual technologies for both enhancing awareness and service in the world. He noted that for too many the spiritual search has become a trap, merely a way to get away from everyday reality. He emphasized that when the mountain Toltec survivors he has known travel to the other side of silent knowledge from the world of reason (or from the *tonal* to the *nagual*), they do so to bring things back, to find ways to be healthier and happier and live more purposefully in the world. He contrasted the power (*podería*) of the real don PEDRO he has known with that of the more famous don JUAN spawned from years of library research. Don PEDRO’s is a practical art of “dreaming,” the purpose of which is to grow in personal responsibility, not just to experience and manipulate strange things in isolation, selfishness and inevitably, sickness. Further, these visions need no intermediary to explain them: don PEDRO asks, “If you really want to know, why do you ask me? I’m just a person. People tell lies. I’m a liar. Go to the sacred place and ask your questions. Ask the one who can tell you.” SANCHEZ said the question really should be: “What can I give back to the world for all it has given me?” Our integration is to be found in our commitment to and offering of a sacred pact between the magical and the everyday. Our interaction will always take us back to practice and service in the world—not to gurus or human masters, not to “Pleiadians.” For SANCHEZ, one example of someone who knew the real powers of the world, who rose from the mundane misery of human existence, and who used that “silent knowledge” to change the world is GANDHI. Lest you think this point of view was the only one, Albuquerque also featured KEN EAGLE FEATHER (author of *Traveling with Power* and *A Toltec Path*), whose presentation “An Energy-Body Approach to Altered States” explored the kind of personal growth techniques he learned from his apprenticeship with the fabled Toltec-seer don JUAN MATUS. KEN has been on staff with THE ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT, the MONROE INSTITUTE, HAMPTON ROADS PUBLISHING COMPANY, and the EDGAR CAYCE legacy.

In DHULIKHEL as well, one could sense the contrast between hermetic points of view, those more scientific, and those that emphasized everyday life and service. The first night in Nepal we signed up for shamanic reading sessions, or *chintas*. Each person was asked if he or she would like to have the whole group in attendance hear the shaman’s reading from the translator. We were told that the traditional healing sessions are always public and even noisy, with families present

and sometimes partying. Shamans in Nepal, only about ten percent of whom are women, come from many of the 68 cultural and language groups in the country. They are chosen in their community by inheritance, or sometimes by some sign or incident coming at any time in their life. Most have other daytime jobs and existences, so serving as a shaman tends to be an additional service they perform. We were asked to give an offering of 20 to 50 Nepalese rupees (about 75¢ to \$1.00) for our reading. To see what they understand to be spirits or ghosts that might be making one ill or holding one back, they use repetitive drumming and singing to go into a trance that they can also leave at will. In preparation for the readings, CHRISTIAN explained, many factors need to be in place, including: incensing, dressing in the proper vestments, preparing the altar, and reciting, singing and drumming to mantras to call in the spirits. Various shamanic tools such as drums, *phurbas* and *khukuris* (symbolic knives and swords with elaborate imagery), as well as mineral, plant, and animal elements, play an important part on the *chinta* altars. As they do their work, shamans travel between the three worlds and four directions, visibly vibrating in a snake-like movement, not unlike what happens when one has a righteous hit of DMT.

The sessions were extraordinary experiences for all of us. We saw shamans shift-shape into HANUMAN the monkey god, sniffing over the whole body of the seeker, lightly biting toes and chattering in a high pitched primate voice. Or become what the Newari—one of the groups our shamans came from—call “the Queen of the Jungle,” a fairy creature with a falsetto voice we never heard at any other time come from the mouth of INDRA, a male shaman. His movements and body language were unique here also, so feminine and delicate that his body seemingly transgendered itself before us. The first night of the readings, two of the four of us going before the shamans had given permission for the translator to share their reading aloud. The first we heard probably put the damper on most people’s decision to go public after that. He was a 38-year-old German fellow who’d attended the first week’s session as well, and was the roommate I’d been assigned on arrival. After the shaman’s reading, the translator told us this man was greatly in need of healing, was too stiff and formal—even off-putting—in his relations and dealings with others, especially women, was arrogant and had a tendency to be over-judgmental of others. I saw knowing eyes roll and even a few stifled smirks and subtle nudges among those who also had been around that first week with this guy. Needless to say, volunteering for sharing one’s reading in public went way down.





However, true to my extroverted nature, a few days later I went public with my reading. The most remarkable quality about this experience was how in several specifics my shaman—MAILE LAMA, a woman from the Tamang culture—was right on. After saying, “This is not a big story to tell,” she identified my troubled childhood; my moving many times in my life, and my considering moving again now. She knew that I have had three love relationships in my life, and that the conclusion of the one I had when I was 42 was traumatic for me (that “42” was as specific as DOUGLAS ADAMS’ “answer to the universe, *etc.*”); that I have always had good relations with my family, and that I have the best friendship ever in my life now. She reaffirmed what others have said and that I know—that I heal with my heart energy. She also told what only I and close friends know—that the vivid dreams I have almost every night move me physically and noisily, and that I often use them for, as she put it, “your own profit.” (I call it my “night school.”) Her conclusion: “Everything is very fine. MAILE cannot do anything for you.” Somehow she missed my stubborn, controlling, know-it-all, and excessive aspects, but that was okay with me—especially with an audience!

In Albuquerque as in Nepal, we had a rich mix of lectures and participation, of head and heart engagement. We started day one with transpersonal psychologist CHARLES TART (recent book: *Mind Body Spirit: Exploring the Parapsychology of Spirituality*) keynoting “Reflections on Four Decades of Altered States of Consciousness Research,” a presentation that was essentially the same as his chapter in the recent book *Psychoactive Sacramentals*. We ended that day participating in “Meditative Drum and Finger Cymbal Concert and Dance.” The next day LAURA HUXLEY, widow of ALDOUS HUXLEY, presented “One Example of Visionary Common Sense,” related to CHILDREN, OUR ULTIMATE INVESTMENT, an organization she founded in 1977. She emphasized love as an altered state, children as our doors of perception, and the final and finest vision of ALDOUS HUXLEY, *Island*, his last philosophical novel, about a society built on the principle of using entheogens as spiritual technologies.

Back in DHULIKHEL, in an Asian setting not unlike that of the fictional Pala in *Island*, CHRISTIAN, JONATHAN, and ROB showed us plants and plant parts, including fungi, took us on plant walks, helped us mount specimens, and guided us in ingesting, insufflating, and vaporizing them. I realized these were educational experiences not unlike those that the first settlers in Pala might have.

In the southwest morning, drop-dead gorgeous elder and teacher of Tantra, MARGOT ANAND (author of *The Art of Everyday Ecstasy*), guided us “From Orgasm to Ecstasy: Love Is the Way to Altered States of Consciousness.” She lamented the fact that the average American orgasm is only 10 seconds long, adding up therefore (at two of those a week), to a miserable 18 minutes of sexual ecstasy a year. She led us out of our mind and into our body with the intention, “What do we want to accomplish tonight?” and the admonition that achieving full size or erection doesn’t matter, but that couples “letting go” and taking half an hour or so to enter “dream-time” together does. That was the morning after a hundred of us—newbies as well as old-timers at it—fire-walked with ROBERT “CORK” KALLEN, president of THE ACHIEVEMENT GROUP, and fire-walk instructor extraordinaire.

In the east we spent an afternoon doing entheogenic art, using canvas, acrylics, and other media, under the direction of noted European spiritual painter NANA NAUWALD who studied with shamans in Peru, Brazil and west Africa, and whose work with sacred plants and trance techniques have gained her art a worldwide reputation. Another afternoon we used watercolors to paint sacred plants with DONNA TORRES, who teaches botanical illustration and whose exquisite works have served as the apropos covers for such JONATHAN OTT books as *The Age of Entheogens & The Angels’ Dictionary* and *Pharmacophilia or The Natural Paradises*. Also, just as CLAUDIA in DHULIKHEL guided us through the art of the *thanka*, those spiritual meditative hangings of Tibet and Nepal, so in Albuquerque HANNIAH MORGAN’S “Breath Ecstasy” workshops (sort of mini Holotropic Breathwork™ sessions) had us ecstatically hyperventilating, and TONI BERGINS (who produces JourneyDance events) had us heart-dancing into ecstasy with each other and our selves.

Have I made it sound too artsy-fartsy and loosey-goosey? Well, neither conference was that at all. BRUCE EISNER thoughtfully provoked us in two presentations in Albuquerque. His re-visioning of “MDMA: Healing Potentialities and Human Nature,” examined, among other topics, the value of the recently-approved protocol for PTSD Ecstasy studies, as well as called into question the reality of “brain damage” from MDMA use. In “The History and Future of LSD,” he outlined his studies of LSD purity, looked at the promise of new compounds that DAVID NICHOLS and his students are developing, and called for the founding of a “psychedelic homeland” offshore on an island out of the reaches of BIG BROTHER, modeled on HUXLEY’S *Island* (see [www.island.org](http://www.island.org) for more on this idea). By the way, I’m an old-timer who





knows the difference between the ninety percent or more of shwag acid we see now, and the good stuff which I had before legalization and which only comes around—since back in the day—as much as women practitioners exist among the Nepali shamans. In DHULIKHEL, free-lance natural-products chemist JONATHAN OTT, Mexican mycologist GASTON GUZMAN, and ethnographer-archeologist MANUEL TORRES challenged our thinking about ancient people's knowledge and practice of advanced spiritual technologies using plant and animal substances.

This brings up the question of informal “lab sessions” to go along with the classroom learning and lectures of each conference. Were they like the storied days and nights of the south-of-the-border confabs when St. TERENCE was with us? Well, in a word, yes. The penultimate day of DHULIKHEL, two enterprising New Age travelers and biochemists showed up, altering and illuminating many by rendering opportunities

for the direct experience of “science meeting shamanism.” In the mild southwest autumn that Albuquerque was basking in this November, some partook of an evening or so of the local fungal fare and traipsed languidly and lovingly along the Rio Grande as it and they meandered below the watermelon sunset of the aptly-named Sandia mountains. Perhaps many are called and few are chosen, but also much is revealed for those who have eyes to see and ears to hear.

Were these conferences worth it? Even if I had to have second-mortgaged my house I would answer enthusiastically “yes.” Friends and acquaintances who stayed home, glued to a brainwashing media blitz, the likes of which I have not experienced since reading GEORGE ORWELL's *1984*, immersing themselves in paroxysms of Kafkaesque angst still don't understand. Perhaps they never will, poor things. To paraphrase LOUIS ARMSTRONG when he was asked what Jazz was: if I have to explain it to you, you'll never understand it! ☉



#### HERBAL-SHAMAN

POB 8892 (Dept. ER)

Wichita, KS 67208, USA

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199

*Our 2002 catalog should ship  
sometime in January.*

## NEW INCENSES

*Nymphaea caerulea* (blue lotus): This little known flower has been considered sacred for several thousand years, where it was used medicinally and ritually by the Egyptian priesthood. Its pleasing aroma is said to induce deep relaxation and a euphoric state of mind.

*Nelumbo nucifera* (sacred lotus): Another obscure sacred flower from the East, it is quickly becoming very popular with those who have been lucky enough to try it. This plant mixes well with other common burning herbs, but is also very much enjoyed by itself.

*Scelletium tortousum* (*kanna*): A very rare succulent from the deserts of South Africa. The Bwiti culture uses this plant as an important part of their ritual life, and consider it to be an indispensable ally. We offer this plant in the manner dictated by tradition, fermented and finely powdered.

*Mimosa hostilis* (*jurema*): This thorny tree is used medicinally and spiritually by several Central and South American cultures. Wild-crafted in México for us by a well-known ethnobotanist, we offer fresh, dried whole chunks of both root-bark and stem-bark.

*Voacanga africana* root-bark: After years of searching we have finally procured a small supply of this exotic botanical. Used in the adolescent initiation ceremonies by East African shamans, this powerful teacher was treated as a divine spirit. Very limited supplies.

All incenses are sold strictly to adults as non-consumables and should not be ingested in any manner.





# EVENTS CALENDAR

## PLANT PEOPLE REUNION JANUARY 24–27, 2002

Join us on the island of Maui at a private camp on the Hana Coast for a weekend gathering and celebration with fellow plant people, featuring *kava*-drinking, *betel*-chewing, fresh and healthful island food, fine Maui music, and bonfire revelry. We are highlighting the little-known pleasure-inducing *betel* experience, with its arecoline alkaloid stimulation and complex chewing additives, as well as the cultural depth surrounding traditional lactone-laden *kava*. Fresh island-grown *kava* and *betel* will be available for everyone to share and enjoy. Presentations include: BRET BLOSSER on divination with *Salvia divinorum* and other entheogens in colonial México; KAT HARRISON on healing with *Salvia divinorum* and tobacco among Mazatecs in Oaxaca and with ayahuasca in the Peruvian Amazon; MARK MERLIN on the ethnobotany of *kava* and *betel* in South Pacific cultures; ROB MONTGOMERY will share propagation tips and recipes for *kava*, *betel*, *Salvia divinorum*, and ayahuasca gleaned from fieldwork (and homework) in Nepal, Laos, Maui, and South America; DAVID ORR will guide us on a walking exploration of a Maui ethnobotanical garden to meet many important Pacific plants.

\$250.00 per person, send payment to: BPC MAUI, YMCA CAMP KEANAE, 13375 Hana Highway, Keanae, Maui HI 96708. To pay by credit card, call ANDY GETTE at (808) 248-8355 (please remember to consider time zone difference when calling: 9 am on the US west coast is 6 am in Hawai'i). For questions about the event, call BRET at (435) 259-6507. To be added to our e-mail list for future announcements, contact us at: [bpmaui@yahoo.com](mailto:bpmaui@yahoo.com).

## ETHNOBOTANICA II FEBRUARY 15–17, 2002

This second Australian ETHNOBOTANICA seminar features presentations by CHRISTIAN RÄTSCH, CLAUDIA MÜLLER-EBELING, PIERS GIBBON, TORSTEN WIEDEMANN, DUTCHIE, FLOYD DAVIS, HENRY COX, BENJAMIN THOMAS, GENBANK, SOLANDRA, ALLISON, DES TRAMACCHI, ROBERT, REVILLE,

SHROOMSTER, GERALD TAYLOR, NEIL PIKE, MICHELE FANTON, JUDE FANTON, BURKE, KATH, and JULIAN PALMER. There will also be workshops: EARTHALCHEMIST (plant researcher) will present the "Sage Goddess Advanced Workshop;" RAY and ELIZABETH (of HAPPY HIGH HERBS) will explain herb preparation; DAVID (botanist) will guide us through the subtropical rain forest and will also run a workshop on taxonomy and nomenclature; and there will be an "Aboriginal Dancing & Face-painting" workshop in preparation for a Corroboree. Entertainment will be provided by NEIL PIKE (guitar), ALLISON (Baroque classical guitar), BURKE (didgeeridoo), and more to be announced. A "Kava Bar" will provide traditional *kava* beverages, exotic herbal teas, guarana drinks, juices, smoking herbs, etc. Market stalls include: HAPPY HIGH HERBS, SHAMAN AUSTRALIS (books, plants, and seeds), MYSTICAL MYCOLOGY (shroom supplies), EARTHALCHEMY, cactus seeds, zines, psychedelic fine arts & crafts, massage, and Reiki. Tickets are limited to 120, sold in advance only. This event does not aim to make a profit and is a community effort: all presenters donate their time. Tickets (AU\$ 240.00) include all presentations, workshops, food and camping for 3 days. Contact [ethnobotanica@shaman-australis.com](mailto:ethnobotanica@shaman-australis.com). More info at: [www.shaman-australis.com/Website/Events/EB2002/Ethnobotanica2002.htm](http://www.shaman-australis.com/Website/Events/EB2002/Ethnobotanica2002.htm).

## THE PROPHETS CONFERENCE MARCH 29–31, 2002

Held March 29–31, 2002 at the ASILOMAR conference grounds, presenters include RAM DASS, BARBARA MARX HUBBARD, RIANE EISLER, STANISLAV GROF, GREGG BRADEN, PAUL RAY, SHERRY ANDERSON, BROOKE MEDICINE EAGLE, FRED ALAN WOLF, ROBERT ANTON WILSON, PETER RUSSELL, HANK WESSELMAN, RUSSELL TARG, NICKI SCULLY, KEVIN RYERSON, and JAI UTTAL with GEOFFREY GORDON. The first 100 people who register will be able to do so for only \$179.00. Thereafter, tickets are \$245.00 through Jan. 31, \$295.00 through Feb. 28, and \$345.00 through March 29. THE PROPHETS CONFERENCE welcomes parents to bring their children. Arrangements are being made for childcare through our volunteer/staff program and on Sunday we will have an Easter egg hunt. See [www.greatmystery.org/montereyregister.html](http://www.greatmystery.org/montereyregister.html) or call (888) 777-5981 for more information.






---



---

# SOURCES

---



---

by JON HANNA

## ETHNOBOTANY GARDEN

<http://ethnobotany.yage.net>

“The ethnobotany garden is a community of people looking for plant knowledge of all kinds.” A few articles of interest posted at this site include: “The Herbal Holocaust” from *Cannabis Culture*; “Inca Energy Fudge” by the ETHNOBOTANY GARDEN staff; “Tobacco: A Cross-Cultural Comparison” by DAN McDONLEY; “Cultural Role of Peyote in Native American Society” by DAN McDONLEY; “Standardized Extracts: Boon or Bane?” from *Nutrition Science News On-line*; “Wildcrafting for Beginners” by HOWIE BROUNSTEIN; and “J.L. HUDSON on seed germination,” electronically formatted by GLIDER. While in some ways this site acts as the *Reader's Digest* of ethnobotany articles, by compiling stuff that has already been published elsewhere, what they have pulled together is definitely of interest, and they have a good amount of original content as well.

## ETHNOGARDEN

POB 27048 (Dept. ER)

Barrie Ont.

CANADA

L4M 6K4

(705) 735-0540

[ethnogarden@sympatico.ca](mailto:ethnogarden@sympatico.ca)

<http://store.yahoo.com/ethnogarden/index.html>

A new Canadian entheobotanical company that looks to be good. Note that all prices below are listed in Canadian dollars, and their site has a “currency converter” function that allows one to see what the charge would be in the currency of a variety of countries. Most of their products should now be in stock, although the one that may be of most interest to some folks—ibogaine hydrochloride for \$330.00 (about \$207.00 in USA dollars) per gram—won't be available until 2002. Alas, they don't ship this product, nor any of their *Tabernanthe iboga* products or their *Lophophora williamsii* seeds to the United States. However, they do ship these products to most (but not all) other countries; see their web page for restrictions. Other products of interest include seeds for

*Argyrea nervosa* (7 grams \$45.00); *Banisteriopsis caapi* (10 seeds \$18.00); *Diplopterys cabrerana* (10 seeds \$18.00); *Leonotis leonorus* (20 seeds \$17.00); *Lophophora williamsii* (10 seeds \$16.00); *Peganum harmala* (250 grams \$40.00); *Psychotria viridis* (10 seeds \$18.00); *T. iboga* (10 seeds \$25.00); *Trichocereus pachanoi* (100 seeds \$18.00); *Trichocereus peruvianus* (100 seeds \$19.00); and dried plant material from *L. leonorus* (flowers 25 grams \$48.00); *Salvia divinorum* (28 grams \$50.00); *T. iboga* (root-bark 5 grams \$65.00); and *T. peruvianus* (25 grams \$55.00).

Pure ibogaine has been a difficult-to-obtain and expensive item for a long time. It is not illegal in most countries, and my hope is that someone somewhere has *Tabernanthe iboga* under extensive cultivation to provide this potentially valuable chemical to those who desire it. I would be remiss not to mention, however, that one doctor knowledgeable about entheogens has mentioned to me that ibogaine may be fairly neurotoxic, and its use should be restricted to the “last resort” status for those opiate addicts who have found no other way to kick. The use of ibogaine is controversial even amongst proponents of entheogens!

## HYOSCAMUS—THE HENBANE PAGES

<http://hyoscyamus.yage.net>

Just what you'd expect from the name—a web site dedicated to the *Hyoscyamus* genus.

## ICAROS DNA & PEDRITO ARTS

Jiron Medina 323 (Dept. ER)

Callao 5

PERU

(51) (1) 989 03 81

<http://icarosdna.yage.net>

<http://www.galeon.com/icarodna/page/index.htm>

[icarosdna@yage.net](mailto:icarosdna@yage.net)

[icarosdna@yahoo.com](mailto:icarosdna@yahoo.com)

ICAROS DNA is a supplier of wildcrafted shamanic herbs from the rain forest and Andean highlands of Peru, that generally deals in bulk quantities. They offer a money back guarantee and claim to have excellent prices. (No prices are provided on their web site, so one must contact them via e-mail to see what their products cost.) PEDRITO ARTS sells traditional native handicrafts, textiles, jewelry, and pottery as a means to provide income for the Shipibo women, and to encourage them to continue producing these products. Payment can





be made via wire transfer or WESTERN UNION (but not via credit card). Orders can be paid 50% in advance and 50% upon delivery.

None of the dried herbal products are sold for consumption, but rather only for ethnobotanical research purposes. I have heard very little about this company, except from one friend who was quite impressed with 35 dry grams of *Trichocereus peruvianus* flesh (from Matucana) that he said was being marketed to and in Europe, and which originated from ICAROS DNA. They offer *Banisteriopsis caapi* (three different colors/varieties: yellow “Cielo,” red, and white), *Brugmansia suaveolens*, *Brunfelsia grandiflora*, *Bursera graveolens* (“Palo Santo,” a natural wood aromatic incense used for centuries by the Incas), *Bursera fagaroides* (copal resin incense), *Diplopterys cabrerana*, *Ilex guayusa*, *Nicotiana tabacum*, *Petiveria alliacea*, *Psychotria viridis*, *Tabebuia serratifolia*, and *Virola* bark.

### JAMISON ETHNOBOTANICALS

Jamison Schuetz

525 NW Monroe #110 (Dept. ER)

Corvallis, OR 97330

www.jamisoninc.com

Good prices on *Argyrea nervosa* (seeds: 1 gram \$2.00); *Banisteriopsis caapi* (wood powder: 15 grams \$10.00, 30 grams \$20.00); *Calea zacatechichi* (leaves: 7 grams \$10.00, 15 grams \$20.00); *Cola acuminata* (nut powder: 25 grams \$10.00, 50 grams \$20.00); *Coryanthe yohimbe* (bark: 20 grams \$10.00, 40 grams \$20.00); *Ephedra nevadensis* (seeds 1 gram \$2.00); *Heimia salicifolia* (foliage: 30 grams \$10.00); *Mimosa [tenuiflora = M. hostilis]* (root-bark from Brazil: 10 grams \$10.00); *Peganum harmala* (seeds 4 grams \$2.00); and *Psychotria viridis* (leaves: 15 grams \$15.00),

Prices include S/H. Payment must be via USA cash, check or money order made payable to JAMISON SCHUETZ. This looks like another reasonably low-priced source worth supporting.

### LADY SALVIA

www.ladysalvia.com

support@ladysalvia.cjb.net

The *Salvia divinorum* leaf sold by LADY SALVIA is said to be “guaranteed in potency to be 3–4.5 mg salvinorin A to 1 g leaf.” Without standardization of this leaf, I have to wonder how they can make such a guarantee? Perhaps they do tests

periodically, and any leaf material that isn’t at least 3 mg/g is chucked into a pile to be used as starter material for their extracts? While it is possible that they do this (though not necessarily probable), they still can’t reasonably make such a claim of potency unless they tested *all* of the leaf that they sell. 15 grams sell for \$20.00, 30 grams for \$37.00, and 100 grams for \$110.00. They also have a “Special-S Extract” for \$20.00 per gram, which is guaranteed to have 22–24 mg of salvinorin A. Strangely, they deposit the salvinorin A onto damiana (*Turnera diffusa*) leaves, claiming that this makes it an “ultra smooth smoke.” They also sell a non-standardized 5X extract for \$18.00 per gram, and a non-standardized 10X extract for \$28.00 per gram. Although I have not tried their *Salvia-on-Turnera* product myself, the following two comments were posted to a *S. divinorum* e-mailing list to which I subscribe:

I tried a Salvia product that was advertised to contain the same amount of salvinorin A per gram of leaf, deposited on damiana leaves, and it was absolute CRAP. Not even 2X, if even that. I don’t know if what you have is the same, since I got mine from a different seller, but what I tried wasn’t made by the seller I bought it from (he didn’t mention who he bought it from). It was weak crap. It had a nice smell to it, but one had to smoke 1/2 a gram or more to get anything with it.

And:

I tried the same thing from Lady Salvia, it was pure crap. Not worth a damn.

While perhaps unlikely, it is possible that more than one company is producing an extract of salvinorin A placed onto damiana, but if so, neither company producing this odd product is doing the best job of it. If a product *is* standardized, it definitely should produce effects for most people at a reasonable level.

Aside from *Salvia divinorum*, they sell *Calea zacatechichi* (30 grams for \$15.00, 100 grams for \$40.00); *Turnera diffusa* (30 grams for \$8.00, 100 grams for \$16.00); *Mimosa [tenuiflora = M. hostilis]* root-bark (30 grams for \$28.00, 100 grams for \$82.00); and Sinichuichi [*sic*] (presumably *Heimia salicifolia*, “sinicuiche” 30 grams for \$22.00, 100 grams for \$50.00).

Since this is a web-based company, I thought that it was interesting that they use a third-party billing-agency to handle their transactions. They state: “Lady Salvia will never see your billing information. Under no circumstances will we ever





release your name, address, email address, phone number, or any other personal information to anyone, EVER.” Of course, if they don’t see your billing information, there isn’t any way that they could release it! However, this doesn’t mean that the billing-agency that handles their accounts wouldn’t flip like a dime if pressured by a government agency. Hence this seems like a fairly hollow promise of security. And anyway, nothing that they are selling is illegal...

LADY SALVIA’s prices for all of their products are quite good, and the fact that they have branched out and offer products other than *S. divinorum* is admirable. Nevertheless, if they can’t nail their namesake and offer something substantial (and without making questionable claims), I have to wonder how long they will be around.

#### LILA

**vegetalismo@hotmail.com**  
**http://lila.yage.net**

*Lila* is an on-line magazine that focuses on topics such as transpersonal research and shamanism. They also have a discussion forum. Articles currently posted include: “Post-Modern Monk and Modern Shaman: The Theories of KEN WILBER and STAN GROF” by STEPHEN DINAN; “Green Dharma” by MARCUS and DAN; “The Shamanic Paradox” (quotes from the book *Shamans, Healers and Medicine Men* by HOLGER KALWEIT); “Provoked Life: An Essay On The Anthropology Of The Ego” by GOTTFRIED BENN (1886–1956); “Spirits of the Rainforest” by DEMETRI DIMAS EFTHYVOULOSIS; “Ketamine—Near Death and Near Birth Experiences” by KARL JANSEN; and “Entheotherapy—A Review of the work of MYRON J. STOLAROFF” by MARCUS, as well as many other writings. *Lila* also features the Non-Dual Gallery, a collection of art exploring the transpersonal or “non-dual” vision of human nature.

#### MYCOTOPIA

**www.mycotopia.net**

A mycology web site that hosts a community of “very helpful and intelligent people, who will be more than happy to help with any questions you may have.” They have discussion forums, live chat, techniques, links, and legal information about our fungal friends.

#### SALVIAMAN.COM

**webmaster@salviaman.com**  
**www.salviaman.com**

SALVIAMAN.COM sells Oaxacan *Salvia divinorum* and *S. divinorum* extracts. They have *S. divinorum* leaf (15 grams for \$20.00, 30 grams for \$30.00, 100 grams for \$100.00); 5X extract (1 gram for \$20.00, 2 grams for \$35.00, 5 grams for \$70.00). Other extracts are available, as are live cuttings of *S. divinorum* plants. Inquire about these via e-mail. They state that “At times we can have up to a two week back order,” which isn’t too bad but might indicate that they are slow to fill orders in general. They only accept payment on-line with PAYPAL.

#### SAMORINI NET

**www.samorini.net**

GIORGIO SAMORINI emerges on the web with high-quality information on entheogens. He plans to create a huge site, with a database of printable articles concerning psychoactive plants and drugs from the 800s through 2001 and beyond. (These are currently mostly in Italian but will expand to include other languages.)

#### SHAMANSHOP / KALYX

**POB 417 (Dept. ER)**  
**Camden, NY 13316**  
**www.shamanshop.net**  
**orders@shamanshop.net**

Your basic on-line headshop. Looks like they have some good products. They have a huge selection of links that is definitely worth checking out.

#### XENOPHARMACOPHILIA

**www.xenopharmacophilia.com**

Foreign drug love? This is a fun site created by “REVEREND MEO.” Plenty of the REVEREND’s own rants and drug experience files, as well as original interviews that he has done with folks like RICHARD GLEN BOIRE, UNCLE FESTER, KARL JANSEN, DENNIS MCKENNA, DOUGLAS RUSHKOFF, and others. (The UNCLE FESTER interview is truly great.)





# BIBLIOGRAPHY

- ANON. 1997. *Illinois Mosquito and Vector Control Association Newsletter* 7(2): 5.
- ACLU 2001. "Answers to Frequently Asked Questions (FAQ) about Echelon," October 15 ([www.aclu.org/echelonwatch/faq.html](http://www.aclu.org/echelonwatch/faq.html)).
- ASSOCIATED PRESS 1995. As cited in "A New Form of Insecticide" in "Quick Flashes" by JENNIFER JOHNSON, *High Times* Feb. 1995, p. 18.
- ASSOCIATED PRESS 1998. "Judge Dismisses Case that Stirred Racism Protests: Bag Seized From Black Man Held Herbs, Not Marijuana," *Dallas Morning News*, October 3, 1998.
- BADHAM, E.R. 1980. "The Effect of Light upon Basidiocarp Initiation in *Psilocybe cubensis*," *Mycologia* 72: 136–142.
- BADHAM, E.R. 1982. "Tropisms in the mushroom *Psilocybe cubensis*," *Mycologia* 74: 275–279.
- BADHAM, E.R. 1983. *Cultural Studies on the Mushroom Psilocybe cubensis*, Ph.D. Dissertation. UNIVERSITY MICROFILMS, Ann Arbor, Michigan.
- BETTINI, S. (Ed.) 1978. *Arthropod Venoms*. SPRINGER-VERLAG.
- BLACKBURN, T. 1976. "A Query Regarding The Possible Hallucinogenic Effects of Ant Ingestion In South-Central California," *Journal of California Anthropology* 3(2): 78–81.
- BOIRE, R.G. 1993–1999. *The Entheogen Law Reporter*, Nos. 1–22. SPECTRAL MINDUSTRIES.
- BOIRE, R.G. 1996A. "Author of *Opium for the Masses* Arrested for Possessing Poppies," *The Entheogen Law Reporter* 11: 100–102.
- BOIRE, R.G. 1996B. "Entheogen-related Arrests in the News: Mushrooms, California," *The Entheogen Law Reporter* 11: 105.
- BOIRE, R.G. 1996C. "Donut Dunked," *The Entheogen Law Reporter* 12: 110–111.
- BOIRE, R.G. 1998. Personal communication.
- BREHM, A. 1915. *Tierleben* fourth edition, 2: 157.
- BRITTON, E.B. 1984. "A pointer to a new hallucinogen of insect origin," *Journal of Ethnopharmacology* 12 (3): 331–333.
- DONUT, F. 2001. Personal communication.
- DOUGLAS, D. 1996. Personal communication.
- EROWID, E. and F. EROWID. 2001. Personal communication.
- ERSPAMER, V. 1954. "Pharmacology of Indolealkylamines," *Pharmacological Reviews* 6: 425–487.
- ERSPAMER, V. 1961. "Recent research in the field of 5-hydroxytryptamine and related indole alkalamines," *Fortschritte der Arzneimittelforschung [Progress in Drug Research]* 3: 151–367.
- GARTZ, J. 1993. *Narrenschwamme—Psychotrope Pilze in Europa*.
- GARTZ, J. 1996. *Magic Mushrooms Around the World—A Scientific Journey Across Cultures and Time; The Case for Challenging Research and Value Systems*. LIS PUBLICATIONS.
- GRAHAM, R. 2000. *Carnivore FAQ (Frequently Asked Questions)*, Sept. 7 ([www.robertgraham.com/pubs/carnivore-faq.html](http://www.robertgraham.com/pubs/carnivore-faq.html)).
- GRAM, D. 1998. "Man Charged with DUI had only Herbs," *The Ardmoreite Online*, Sept. 30 ([www.ardmoreite.com/stories/093098/new\\_herbguys.shtml](http://www.ardmoreite.com/stories/093098/new_herbguys.shtml)).
- GRAY, M.R. and S.K. SUTHERLAND 1978. "Venoms of *Dipluridae*," pp. 121–148 in S. BETTINI (Ed.) 1978. *Arthropod Venoms*. SPRINGER-VERLAG.
- GREEN, C. R. and G.V. ODELL 1984. "Biochemistry of Spider Venom," pp. 441–481 in A.T. Tu (Ed.) 1984. *Handbook of Natural Toxins. Volume 2. Insect Poisons, Allergens and Other Invertebrate Venoms*. MARCEL DEKKER.
- GRINSPON, L. & BAKALAR, J. 1997. *Marihuana (sic), The Forbidden Medicine*. YALE UNIVERSITY PRESS.
- GROARK, K.P. 1996. "Ritual and therapeutic use of 'hallucinogenic' harvester ants (*Pogonomyrmex*) in native South-Central California," *Journal of Ethnobiology* 16: 1–29.
- HAGERTY, L. 2001. "The Fourth Amendment Has Just Been Canceled," October 30 ([www.matrixmasters.com](http://www.matrixmasters.com)).
- HOGSHIRE, J. 1997. "Poppycock Prosecution," *The Entheogen Law Reporter* 15: 154–156. (R.G. BOIRE, Ed.)
- ITH, I. 2001 (November 9). "US WA: Sales Of Traditional Drug Help Bin Laden, Agents Say," *Seattle Times*. (Online at: [www.mapinc.org/drugnews/v01/n1888/a07.html](http://www.mapinc.org/drugnews/v01/n1888/a07.html)).
- KAWAMOTO, F. and N. KUMADA 1984. "Biology and Venoms of *Lepidoptera*," pp. 291–330; in A.T. Tu (Ed.) 1984. *Handbook of Natural Toxins. Volume 2. Insect Poisons, Allergens and Other Invertebrate Venoms*. MARCEL DEKKER.
- KENNEDY, A. 1987. "Tarantismo and the Modern-day Rock Musician," *High Frontiers Annual*, pp. 32–33, 39, 42–43.
- KNEEBONE, L.R. 1960. "Methods for the production of certain hallucinogenic agarics," *Developments in Industrial Microbiology* 1: 109.
- KOZACZEK, L. 1998. "Local Man Faces Jail for Legal Weed" *Brattleboro Reformer* Saturday, Sept. 5, 1998.
- LOURENÇO, W. R. 2001. "The Scorpion Families and their Geographical Distribution," *The Journal of Venomous Animals and Toxins* 7(1): 3–23. ([www.botunet.com.br/cevap/revistas/no%20peer%20review/rev140.htm](http://www.botunet.com.br/cevap/revistas/no%20peer%20review/rev140.htm)).
- MARETIC, Z. 1978. "B. Epidemiology of Evenomation, Symptomatology, Pathology and Treatment," pp. 185–212 in S. BETTINI (Ed.) 1978. *Arthropod Venoms*. SPRINGER-VERLAG.
- MILLAY, J. 1978. *The Relationship Between Phase Synchronization of Brainwaves and Success in Attempts to Communicate Telepathically: A Pilot Study*. SAYBROOK INSTITUTE.
- MILLAY, J. 1999. *Multidimensional Mind: Remote Viewing in Hyperspace*. NORTH ATLANTIC BOOKS.
- MOYERS, B. 1998 (March 29–31). *Moyers on Addiction: Close to Home*. PBS TELEVISION.
- MU, QUEEN 1994. "Orpheus in the Maelstrom," *Mondo 2000*, Issue #4, pp. 129–134.
- OTT, J. 1996. *Pharmactheon: Entheogenic drugs, their plant sources and history*, second edition, densified. NATURAL PRODUCTS CO.
- OTT, J. 2001. *Shamanic Snuffs of Entheogenic Errhines*. ENTHEOBOTANICA.
- POLLOCK, S.H. 1977. *Magic Mushroom Cultivation*. HERBAL MEDICINE RESEARCH FOUNDATION.
- RASKOVA, H. (Ed.) 1971. *Pharmacology and Toxicology of Naturally Occurring Toxins. V. II.*, p. 133. PERGAMON.
- REICHEL-DOLMATOFF, G. 1975. *The Shaman & The Jaguar*, pp. 199–200, 248.
- SAND, N. 2001. Personal communication.
- SCHENBERG, S. and F.A. PERREIRA LIMA 1978. "Venoms of *Ctenidae*," pp. 217–245 in S. BETTINI (Ed.) 1978. *Arthropod Venoms*. SPRINGER-VERLAG.
- SIND, B. 2001. "Stoned Sportsmen," *Cannabis Culture* (on-line June 6) [www.cannabisculture.com/articles/1951.html](http://www.cannabisculture.com/articles/1951.html).
- STEVENSON, J. 1992. "Krazy khat: Somalia's deadly drug war," *The New Republic* 207(22): 17(2).
- STIJVE, T. 1992. "Psilocin, Psilocybin, Serotonin, and Urea in *Panaeolus cyanescens* from Various Origin," *Persoonia* 15(1): 117–121.
- TU, A.T. (Ed.) 1977. *Venoms: Chemistry and Molecular Biology*. WILEY.
- TU, A.T. (Ed.) 1984. *Handbook of Natural Toxins. Volume 2. Insect Poisons, Allergens and Other Invertebrate Venoms*. MARCEL DEKKER.
- VOOGLBREINDER, S. 2002 (in press). *Garden of Eden*.
- WELSCH, J. H. and C.S. BATTY 1963. "5-Hydroxytryptamine Content of Some Arthropod Venoms and Venom-Containing Parts," *Toxicon* 1: 165–173.







# INDEX

## Symbols

∞Ayes 32, 49, 50, 51  
 1,4-butanediol 84  
 1984 155  
 2001 52  
 2C-B 22, 28, 118  
 2C-D 20  
 2C-I 20  
 2C-T-2 20, 22, 90  
 2C-T-4 20  
 2C-T-7 20, 85, 89, 90, 94, 105, 114  
 4-acetoxy-DET 88, 89, 90, 92, 93, 96  
 4-acetoxy-DIPT 29, 30, 88, 90, 91, 93  
 4-hydroxy- $\alpha$ MT 139  
 4-hydroxy-DET 88, 89, 139  
 4-hydroxy-DMT 28  
 4-hydroxy-DPT 139  
 5-MeO- $\alpha$ MT 148  
 5-MeO-DIPT 90, 94  
 5-MeO-DMT  
   1, 5, 25, 84, 89, 99, 101, 102, 103,  
   118, 126, 148  
 5-methoxytryptamine 150

## A

AARDVARK, DAVID  
   21, 27, 28, 30, 34, 51, 85, 86, 94, 99,  
   104, 109, 126, 146, 148, 150  
*Abuta grandifolia* 3  
*Abuta rufescens* 3  
 Acacia 5, 6, 12  
*Acacia angustissima* 12  
*Acacia catechu* 4  
*Acacia confusa* 103  
*Acacia hostilis* 6  
*Acacia maidenii* 101  
*Acacia simplicifolia* 103  
*Acacia tenuiflora* 6  
*acáyetl* 11, 12  
 acetone 26, 101  
 acetylcholine 151  
 ACHIEVEMENT GROUP, THE 154  
 acid (LSD) 155  
 acid/base extractions 101, 102  
 ACLU 124  
*Acorus americanus* 68, 69  
*Acorus calamus* 68, 149, 150  
*acujá* 6  
*Adam and Eve* 116  
 ADAMS, DOUGLAS 154  
 addict, heroin 150  
 addict, opiate 157  
 addiction 37  
 Afrin 28  
 agar 128, 131, 132, 133, 135, 136  
*Agaricus* 127, 129  
*Agaricus brunnescens* 131  
*Agave* 11

*Age of Entheogens & The Angels' Dictionary, The* 154  
 age regression 89  
 Aguaruna Indians 10  
 AGUIRRE, G., L.E. 3, 5, 6  
 AGURELL, S. 57, 58, 106  
*ahpi* 7  
*ajucá* 6  
 Akashic record 54  
 AL-QUEDA terrorists 123  
 ALARCÓN, R. 5  
 ALCHEMIND SOCIETY, THE 42, 76, 112  
 alcohol  
   38, 52, 74, 84, 98, 99, 134, 145, 146  
 alcoholic beverages 86  
 ALDRICH 83  
 alfalfa 129  
 alien 32, 50, 53  
 alien robots 52  
 ALLCHEMICAL ARTS (conference) 115  
 ALLEN, JOHN W. 112  
 allergy preparations 28  
 ALLI, ANTERO 114  
 ALLISON 156  
 ALPERT, RICHARD 34  
 alpha 140, 141, 142, 143, 144, 145  
 $\alpha$ -MT 148  
 $\alpha$ ,O-DMS 148  
 alt.drugs.mushrooms 139  
 ALTERED STATES OF CONSCIOUSNESS  
   (conference) 67, 152  
*alucinante* 75  
 Amanajóz Indians 5, 6  
*Amanita muscaria* 12, 116  
*Amanita pantherina* 71  
*Amanitas* 68  
 AMARINGO, PABLO 8  
*amasisa* 10  
*ambil/yera* 4  
 AMERICAN CHEMICAL SOCIETY, THE 147  
*American Horticultural Society Plant Propagation* 30  
*American Orchid Society Bulletin* 136  
 amifepramone 28  
 amineptine 28  
 amitriptyline 28  
 ammonia 26, 102  
 Amoxicillin 28  
 amphetamine 28, 52, 126  
 amphetamine-like 91  
 amphetamines 28  
*Anadenanthera* 1, 3, 5, 6, 8, 70, 105  
*Anadenanthera colubrina*  
   6, 70, 71, 103, 105  
*Anadenanthera colubrina* var. *cebil* 103  
*Anadenanthera peregrina* 70, 105  
*Anadenanthera peregrina* var. *peregrina* 6  
 anaesthesia 4  
 anaesthetic 103  
 analgesics 150

ANALOG ACT 84, 85  
 ANAND, MARGOT 67, 154  
 ANDERSON, E.F. 106  
 ANDERSON, ROCKY 41  
 ANDERSON, SHERRY 156  
 ANDREWS, S. 86  
 anesthetic 21  
*angico* 6  
*angicos brancos* 6  
*angicos pretos* 6  
*angiquin* 6  
*angiquinho* 6  
*Angraecum fragrans* 86  
 ANON. 151  
 anonymous remailer 123  
 anthraquinones 86  
 anti-cholinergic-like central effect 150  
 anti-depressant 28  
 anti-inflammatory 86  
 anti-marijuana laws 46  
 anti-nausea medications 28  
 antibacterial 135  
 antibiotic 28  
 antidiarrheal 104  
 antispasmodic 28  
 ANTONIL, ANDRÉ JOÃO 4  
 ants 151  
 anxiety 91  
 aphrodisiac 3  
*apollinaris* 1  
 APOLLO 1, 147  
 aporphine 125  
 appetite-increase 146  
 APPLESEED, JOHNNY 41  
 AQUARIAN ELECTRONICS BRAINWAVE  
   ANALYZERS 140  
 arachnid 150  
 Arawakan 8  
 ARCHAIC HERBS 111  
 arecoline 156  
*Argyrea nervosa* 111, 157, 158  
*Ariocarpus fissuratus* 109  
*Ariocarpus kotschoubeyanus* 95  
 ARMSTRONG, LOUIS 155  
 ARMY CHEMICAL CORPS 34  
 art 64, 67, 110, 116, 145, 146,  
   154, 156, 159  
 ART HARDWARE STUDIO 110  
*Art of Everyday Ecstasy, The* 154  
*Artemisia absinthium* 103  
 asarones 68  
 asbestos 100  
 ascorbic acid 104  
 ash 1, 2, 3, 4, 5, 11, 104  
 ASILOMAR 156  
 Ask Dr. SHULGIN ([www.alchemind.org/shulgin](http://www.alchemind.org/shulgin)) 42  
 Ask Dr. WEIL ([www.drweil.com](http://www.drweil.com)) 42  
 Ask EROWID ([www.erowid.org/ask](http://www.erowid.org/ask)) 42





- aspartame 100  
*Asperula odorata* 86  
 asperuloside 86  
*Aspidosperma* 9  
 aspirin 69  
 asset forfeiture reform 41  
 ASSOCIATED PATHOLOGISTS LABORATORY 28  
 ASSOCIATED PRESS 121, 151  
 ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT 153  
 asthma 28  
 astral parasitism 95  
 astringent 104  
 atomizer 22  
 ATP 151  
 AUGUST 96  
*Auricularia polytricha* 138  
*Avalokitesvara* 116  
*Avena sativa* 129, 130  
 ayahuasca 2, 3, 5, 6, 7, 8, 9, 11, 12, 67, 82, 97, 98, 110, 124, 126, 152, 156  
*Ayahuasca Analogues* 24  
*Ayahuasca Analogues and Plant-based Tryptamines* 24  
 AYAHUASCA CONFERENCE 97, 98  
 ayahuasca effect 25  
*Ayurhuasca* 7  
 Aztecs 73  
 Aztekia 58
- B**
- B vitamins 26  
 ß-carboline(s) 5, 8, 25, 51  
 B.B., NY 105  
 B.C., WA 25  
 baby laxative 26  
 BACKEBERG, C. 31  
 bacteria 131, 135  
 BADHAM, E.R. 131, 134  
*bador/badoh* 73  
 baeocystine 96, 139  
 BAER, G. 9, 88, 89, 90, 96  
 BAKALAR, J.B. 141  
 baking soda 22, 105  
*balché* 7, 11, 12  
 BALÉE, W. 11  
 BALL (canning jar) 132, 134  
 BANCROFT, E. 3  
*Banisteriopsis* 3, 6, 7, 8, 10, 11  
*Banisteriopsis caapi* 2, 7, 25, 98, 111, 157, 158  
*Banisteriopsis muricata* 7  
 barbiturates 28  
 BARBOSA-RODRIGUES 3  
 barley 129  
 BARLOW, JOHN PERRY 119  
 BARNEBY, R.C. 6  
 Barquinha 98  
*barrigudo* 9  
 BASEMENT SHAMAN, THE 106  
 BATES, C. 86  
*Batocarpus costaricensis* 9  
 BATTY, C.S. 151  
 BEAR, S. 68  
*bebido* 3  
 BED OF ROSES 114  
 beer 37, 141
- BELL, JOHN A. 119  
 BENDER 420 94  
 BENN, GOTTFRIED 159  
 BENNETT, B.C. 5  
 benzodiazepines 28  
 benzphetamine 28  
 BERGER, A. 31  
 BERGINS, TONI 154  
*Besuch auf Godenholm (Visit to Godenholm)* 1  
 beta 140, 146  
 beta-asarone 68  
*betel* 156  
 bhang 141  
 BIG BROTHER 154  
 BIGWOOD, JEREMY 131  
*Bill of Rights* 38  
 BIN LADEN, OSAMA 150  
 biofeedback 140, 141, 144, 146  
 birth defects 100  
 bismuth subnitrate 4  
 BISSET, N.G. 3  
 BLACK, BOB 121  
 BLACK, General E.F. 97  
 black nightshade 75  
 black *paricá* 6  
 black widow 150  
 BLACKBURN, T. 151  
 bleeding disease 86  
 blood 1  
 blood pressure, 51 71, 88, 104  
 blood sugar, decreases 104  
 BLOSSER, BRET 156  
 blowgun 2  
 bodhisatvas 79  
 body temperature 88  
 boiling point 148  
 BOIRE, RICHARD GLEN 28, 76, 81, 85, 114, 121, 122, 159  
 BOIRE, FINN 114  
 bong 82, 122  
 BONPLAND, A. 3  
 Bora Indians 4, 5  
 BORDERS BOOKS 85  
 BOTANICAL PRESERVATION CORPS 30, 47  
 botany 82  
 bottle culture 138  
 bougies 4  
 BPC MAUI 156  
 BRADEN, GREGG 156  
 brain damage 154  
 BRAIN, MARIE 67, 97  
 brain stimulant 5  
 brainwaves 140, 141, 145, 146  
*branca* 6  
 Breath Ecstasy 154  
*brebajes* 8  
 BREHM, A. 150  
 BREITENBUSH 63  
 BRENNENISEN, R. 106  
 BRITTON, E.B. 151  
 bromocriptine 28  
 Brotherhood of the Defenders and Promoters of the *Maitrank* 87  
 BROUNSTEIN, HOWIE 157  
*Brugmansia* 3, 10  
*Brugmansia suaveolens* 158  
*brujo* 3, 4, 9, 74
- Brunfelsia* 3  
*Brunfelsia grandiflora* 158  
 BUBHANESHWAR TEMPLE 33  
 Buddhist 116, 152  
*Bufo alvarius* 84, 103  
 bufotenine 1, 5, 70, 71, 84, 101, 103, 105, 148  
 Buna-shimeji 138  
 BURKE 156  
 BURNET, A.R. 86  
 BURNING MAN 94, 118  
*Bursera fagaroides* 158  
*Bursera graveolens* 158
- C**
- caapi* 7  
*caatinga* 5, 6  
*cabí* 7  
*cabrera* 6  
*cacahoapatlactli* 11  
*cacáhuatl* 11, 12  
*Cacahuatl Eater: Ruminations of an Unabashed Chocolate Addict, The* 46  
*cacahuaxóchitl* 11  
 cacao 1, 2, 4, 5, 7, 10, 11, 12  
*cacao del monte* 5  
 cacao, flying 5  
 cacao, jungle 5  
*cacao simarrón* 11  
*cacao volador* 5, 10  
 cacao, wild 5  
 CACTUS PLUS (www.cactusplus.com) 109  
 caffeine 38, 111  
 CAILLEUX, ROGER 127, 128  
*cají* 7, 8  
*cajucá* 6  
 calcium 100, 104  
 calcium carbonate 101  
 calcium chloride 132  
*Calea zacatechichi* 158  
 CALIFORNIA INSTITUTE OF INTEGRAL STUDIES 110  
 California poppy flowers 63  
 CALLAWAY, JACE 25  
*Calliandra* 10, 11  
*Calliandra amazonica* 10  
*Calliandra anomala* 12  
*Calliandra calothyrsis* 10  
*Calliandra hæmatostoma* 10  
*Calliandra pentandra* 10  
*cama-* 3  
*camalampi* 3  
 Canary seed 130  
 cancer 100  
 cannabinoids 103, 141  
*Cannabis* 22, 28, 38, 42, 43, 45, 46, 52, 54, 77, 79, 82, 85, 86, 103, 104, 113, 119, 121, 124, 125, 126, 140, 141, 142, 143, 144, 145, 146  
*Cannabis Culture* (magazine) 157  
*Cannabis indica* 46  
*Cannabis ruderalis* 46  
*Cannabis sativa* 46, 130  
*capí* 7  
*Capsicum* 3  
 Caquetio Indians 1  
 caramel caps 128





- carbon dioxide 22  
carbon monoxide 100  
carcinogen 25, 68, 86, 100  
cardiac symptoms 87  
*Carnegia gigantea* 109  
CARNIVORE 124  
CASE, JUSTIN 25, 96  
casing 127, 130, 131, 132  
CASTANEDA, CARLOS 63  
CASTNER, J.L. 3  
“Catarh Snuff” 4  
catatonic fits 89  
*Catha edulis* 82, 83  
cathartic 104  
catnip 151  
cattle 86  
*Cavanillesia* 9  
*Cavanillesia hylogeiton* 9  
*Cavanillesia umbellata* 9  
CAYCE, EDGAR 153  
*cebil* 1  
*Cecropia* 2  
*Ceiba pentandra* 9, 11  
*Ceiba samauma* 9  
*ceibo* 10  
celestial beings 53  
CENTER FOR COGNITIVE LIBERTY & ETHICS 112  
centipede 150  
*cerbatana* 2, 3  
*Cereioideae* 31  
cerium oxide 100  
CERLETTI, A. 88  
CEY-19 88  
*chacrana* 98  
CHAMBERLAIN, DEAN 117  
CHANGES (radio show) 79  
CHANTON, JEFFREY P. 147  
CHAPEL OF SACRED MIRRORS 116  
*charas* 141  
chat programs 124  
*Chemical & Engineering News* 147  
Cherokee Indians 104  
Chi Kung 97, 110  
*chichas* 7, 11  
chickens 100  
CHILDREN, OUR ULTIMATE INVESTMENT 154  
CHILTON, SCOTT 45  
*chimó* 4, 5  
*chimó sarrapia* 9  
*chimó-additive* 6  
Chinantec Indians 73, 74, 75  
*chintas* 153  
chlorinated hydrocarbons 100  
chloroform 24, 25, 26, 27, 100  
chocolate 11, 46, 111, 149  
*chocolatillo* 11  
*chocóllatl* 11  
*choiba* 6  
*Chondodendron* 3  
CHOPRA, DEEPAK 65  
*Chorisia insignis* 9  
*Chorisia speciosa* 9  
*choyba* 6  
Christ 116  
chromatography 99, 141  
chrysanthemin 104  
CIA 33, 50, 97  
CIBA 75  
*Cicuta douglasii* 103  
cigarette 86, 87, 100  
*cihuateteo* 3  
*Clarisia racemosa* 9  
clobenzorex 28  
*Close Encounters of the Third Kind* 50  
closed-eye-visuals 92  
clover 129  
cobras 150  
*coca* 1, 2, 7, 10, 11, 12, 45  
cocaine 4, 21, 22, 26, 28, 37  
Cocama Indians 8  
*Code of Federal Regulations* 86  
codeine 28  
*Coffea arabica* 130  
coffee, decaffeinated 111  
coffee filters 101  
coffee grounds 130  
coffee-bean grinder 105  
*cohoba* 1  
coke 26  
*Cola acuminata* 158  
COLBY, W. 97  
cold and allergy remedies 28  
COLE, BROOKS 119  
*Collective Vision* 117  
compost 127, 128, 129, 130  
coniine 151  
*Conium maculatum* 103  
*Conocybe cyanopus* 139  
consciousness 37, 51, 56, 67, 90, 115, 119, 123  
CONSCIOUSNESS TECHNOLOGIES 41  
COOKE, MORDECAI CUBITT 48  
copal resin incense 158  
*Copulating* 115  
coral 151  
corn 130  
*Coryanthe yohimbe* 158  
*Coryphantha macromeris* 109  
*Cosmic Buddha* 97  
*Cosmic Christ* 116, 117  
cosmic-mystical 89, 90  
cough-preparations 28  
coumarin 86, 87  
COUNCIL ON SPIRITUAL PRACTICES 152  
COUNTZERO 130, 137, 138  
COX, HENRY 156  
crack 26  
Creator, The 66, 91  
Cree Indians 68  
cristate 31  
CROCODILE 93, 100  
CROSBY, D.M. 106  
CRUZ-SÁNCHEZ, G. 106  
CRYSTAL AWARENESS PROJECT, THE 41  
*cuhuba* 6  
Cuicatec Indians 73, 75  
*cuji* 6, 8  
*cuji cabrera* 6  
*cuji cimarrón* 6  
*cuji hediondo* 6  
*cujiñiquil* 6  
*Cultural Studies on the Mushroom Psilocybe cubensis* 131  
*cumala* 2, 5  
*cumala-ampi* 3  
*cupuaçu* 11  
*cupuassú* 11  
*cupuassú-rana* 11  
*cupuí* 11  
*curandero* 3, 4, 38, 74  
*curare* 3, 11, 12  
*Curarea tecunmarum* 3  
curative 37  
curing 36, 39, 54, 73  
cyanidin 104  
cyanidin-3-glucoside 104  
*Cymbopetalum penduliflorum* 11  
CZ-74 88
- ## D
- DA COSTA, JOSÉ GABRIEL 7  
DALAI LAMA 117  
damiana 158  
DAN 159  
dance 67  
DANCESAFE 111, 114  
darts, psychic 3  
DASS, RAM 156  
*Datura* 11, 12, 68, 85, 118, 151  
DAVID 156  
DAVIS, E. WADE 48  
DAVIS, ERIK 64, 114  
DAVIS, FLOYD 156  
DCM 101  
DE BOER, JELLE Z. 147  
DE ESPINOSA, VÁZQUEZ 3  
DE LUCCA, D. 10  
DE SOUZA, TINA 67  
DE TOLOSA, ALONSO PÉREZ 2  
DEA 45, 81, 82, 84, 85, 107, 112, 122  
death 100  
DEE, ALICE 119  
DEIKMAN, ARTHUR 67  
DEKORNE, JIM 99  
deliriant 68  
delirium 89  
Delphi 1, 147  
Delphic Bees 1  
Delphic oracle 147  
delta-9-THC 141  
demon 9, 51  
depersonalization 89, 95, 96  
Deprenyl 24, 27  
depurative 104  
dermatosis 104  
Desert Storm 150  
designer drugs 84  
desoxyephedrine 28  
DET 92  
DEVEREUX, PAUL 119  
DEWALT, S.J. 9  
dexdenfluramine 28  
dexfenfluramine 28  
dextroamphetamine 28  
dextromethorphan 28  
DHULIKHEL MOUNTAIN RESORT 67, 152  
diabetes 28  
diarrhea 104, 148  
dichlormethane 99, 100  
DICKENS, CHARLES 152





- dicoumarol 86  
 dicyclomine 28  
*Die Narkotischen Genussmittel und der Mensch* 47  
 diet aids 28  
 Diggers 63  
 dihydrocoumarin 87  
*Dimorphandra* 6  
 DINAN, STEPHEN 159  
*Diplopteryx cabrerana* 111, 157, 158  
*Dipteryx odorata* 9, 86  
*Dipteryx panamensis* 6  
 disembodied eyes 116  
 distortion of body image 88  
 diuretic 86, 104  
 Divine 34, 37, 56  
 dizziness 125  
 DJENABA 41  
 DMT 5, 20, 24, 25, 28, 32, 33, 36, 37, 38, 49, 50, 51, 52, 53, 54, 56, 64, 88, 89, 94, 95, 96, 99, 101, 102, 103, 105, 118, 119, 126, 148, 153  
*DMT: The Spirit Molecule* 32, 49, 50, 51, 64, 114  
 DNA 36, 76  
 DOBELIS, I.N. 86  
 dock (seeds) 103  
 doctor 51, 52  
 Donnatol 28  
 DONUT, FORBIDDEN 121, 122, 123, 124  
 DOOM, MIKY 97  
 dopamine 108, 109  
 dope 82  
 Double Chamber Terrarium 132  
 DOUGLAS, DON 145  
 DPT 24, 25, 26, 89, 90, 96, 105, 148  
*Dr. Duke's Phytochemical and Ethnobotanical Database* ([www.ars-grin.gov/duke](http://www.ars-grin.gov/duke)) 104  
 dreadlocks 121, 124  
 dreaming 153  
 drink of May 87  
 drug 82  
 DRUG DETECTION LABS 107, 111  
 DRUG POLICIES FOR THE NEW MILLENNIUM 41  
 drug treatment 41  
 drug warriors 39  
 drug-sniffing dog 121  
 drug-testing 27  
 drumming 153  
 DSL 123  
 DUKE, J.A. 2, 4, 5, 6, 9, 10, 11, 68, 104  
 DUTCHIE 156  
*Dying* 115  
 dyspepsia 87, 104  
 dysphoria 88
- E**
- e-LUDES 84  
 e-mail 123, 124  
 EAGLE FEATHER, KEN 67, 153  
 EARTH FIRST 124  
 EARTH/CHEMIST 156  
 ECHELON 124  
*Echinopsis* 31  
*Echinopsis bridgesii* 31  
*Echinopsis lageniformis* 31  
*Echinopsis pachanoi* 30, 31  
*Echinopsis werdermannii* 57  
*Echinopsis werdermanniana* 57  
 ecstasy 41, 154  
 Ecstasy (MDMA) 63, 67  
 ECSTASYDATA.ORG ([www.ecstasydata.org](http://www.ecstasydata.org)) 111  
 EDEN PRESS ([www.edenpress.com](http://www.edenpress.com)) 122  
 EEG 140, 141, 144, 145, 146  
 EFTHYVOULOSIS, DEMETRI DIMAS 159  
 ego dissolution 89  
 ego-death 95, 96  
 EISLER, RIANE 156  
 EISNER, BRUCE 67, 154  
 ELECTROLURCH 139  
 electronic communications 124  
 electronic surveillance 124  
*elxóchitl* 11  
 ELFSTONE 92, 94  
 ELIZABETH (HAPPY HIGH HERBS) 156  
*eloxóchitl* 11  
 elves 36, 51  
*embeodado* 3  
*embriaga* 3  
 EMERALD GODDESS 72  
 emollient 104  
 empathogenic 92, 95, 125  
 encryption 123  
 enema 20  
 Enoki mushrooms 138  
 ENOS, LEONARD 128  
 ENTHEOBOTANICA 1, 152  
 ENTHEOBOTANY 48, 53  
 entheobotany 82  
 entheogen 36, 49, 53, 68, 82, 104  
*Entheogen Law Reporter, The* 28, 85  
*Entheogen Review, The* 83, 86, 119  
 ENTHEOGENUK 111  
 entheotherapy 159  
 entities, malevolent 95  
*épéna* 1, 2  
*Ephedra* 84  
*Ephedra nevadensis* 158  
 ephedrine 28  
 epinephrine 151  
 EPLING, C. 73  
 ergine 28, 139  
 ergot-based drugs 28  
 EROWID ([www.erowid.org](http://www.erowid.org)) 111  
 EROWID, EARTH 123  
 EROWID, FIRE 123  
 errhine 4, 5, 6  
 ERSPAMER, V. 103, 150, 151  
*Erythrina ulei* 6, 10  
*Erythroxylum coca* 82  
*Eschsholtzia californica* 63  
*Eschweilera* 11  
 ESCOHOTADO, ANTONIO 67, 97, 122  
 ESHU 21, 29, 30  
*espingo* 11  
*Essential Psychedelic Guide, The* 24  
 esterase enzymes 88  
 Eterra 113  
 ethane 147  
 ethanol 25, 26, 27, 101  
 ether 26
- ETHNOBOTANICA II 156  
 ethnobotany 82  
 ETHNOBOTANY GARDEN 157  
 ETHNOGARDEN 157  
 ethylene 147  
 euphoria 84, 88, 91, 92, 125, 126  
 euphoric 69, 95, 144  
 EVENSTAR 91  
 EVERGREEN STATE COLLEGE 45  
 expectorant 104  
 extra-terrestrial 36, 56
- F**
- FactSheet Five* 114  
 FADIMAN, JAMES 114  
 Fahan tea 86  
*Failure of the Doping Summit* 114  
 FALCONER, WILLIAM 127, 128, 129, 131  
 false positives 28  
 FANTON, JUDE 156  
 FANTON, MICHELE 156  
 FARBER, PHILLIP 41  
 Father Creator 91  
 fax 123, 124  
 FBI 81, 97, 124, 133, 134  
 FDA 28, 68, 82, 83, 84, 85, 86  
*Federal Register* 82, 83, 84, 85  
 FEDERAL TRADE COMMISSION 83  
 FEILDING, AMANDA 64  
 fenelylline 28  
 fenfluramine 28  
 fenpropyorex 28  
 FERICGLA, JOSEP M. 10  
 FESTER, UNCLE 159  
 FESTI, F. 103  
 Festivals of Maitrank 87  
 fever 104  
*Ficus* 9  
*Field Guide to the Psilocybin (sic) Mushroom* 128  
 Fiorinol 28  
 firewall 123  
 fish 98  
*Flammulina velutipes* 138  
 Flash Evaporator 113  
*Flashbacks* 64  
 flashbacks 42, 118  
 flavonoids 86  
 floral morphology 30  
 FLORIDA STATE UNIVERSITY 147  
 FOOD AND COSMETIC ACT 84  
 food supplements 84  
 FOSTER, S. 68  
 FRANKLIN, JODY 114  
 free speech 38  
 free-base 24, 26, 32, 89, 102  
 FRIEDRICH, H. 30, 31
- G**
- G.J.B., NY 29  
 GABA 151  
*gahpí* 7  
*Galium odoratum* 86, 87  
 GANDHI 117, 153  
*ganja* 141  
*Ganoderma lucidum* 138





- GARCIA, JERRY 99  
 gargle 104  
 GARTZ, JOCHEN  
 112, 122, 127, 130, 131, 139  
 GATES, B. 7  
 GENBANK 156  
 GENNARO, M.C. 106  
*Geology* 147  
 GETTE, ANDY 156  
 GHB 83, 84, 85  
 ghosts 153  
 GIBBON, PIERS 156  
 ginger 68  
 GINSBERG, ALLEN 46  
 GIPS, ELIZABETH 79, 122  
 GLAETZLE, W. 30, 31  
 GLIDER 157  
 glovebox 131, 132  
 glutamic acid 151  
*Glycine max* 130  
 GOA GIL, DJ 63  
 God 34, 35, 36, 50, 53, 56, 66, 118  
 Goddess 118  
 Godliness 36, 37  
 Gods 51, 52, 53, 56  
 Golden Teacher 139  
 goldenseal root 28  
 GÓMEZ POMPA, ARTURO 75  
 GONÇALVES DE LIMA 103  
 gonorrhea 104  
 GOODRICH, DAVID 114  
 GOODSPEED, T.H. 5  
 GOOGLE™ 73  
 gopher 86  
 GORDON, GEOFFREY 156  
 GORMAN, PETER 3, 30  
 GOTTLIEB, ADAM 81, 108, 109  
 graft 108, 109  
 grafting 19  
 GRAHAM, ROBERT 124  
 GRAM, D. 121  
 GRATEFUL DEAD 99, 118  
 GRAY, M.R. 151  
 GREEN, C.R. 150  
 Green Man 50  
 GREEN METALS 113  
 GREENPEACE 124  
 GREY, R. 6  
 GREY, ALEX 97, 110, 115, 116, 117, 119  
 GRINSPOON, LESTER 141  
 GROARK, K.P. 151  
 GROF, STANISLAV 30, 41, 156, 159  
*Growing Gourmet and Medicinal Mushrooms*  
 128, 134, 138  
*Growing Mushrooms with Hydrogen Peroxide*  
 136  
 Guaraní Indians 11  
 Guaraní-root 6  
 guardians 36, 51, 52  
*Guettarda* 6  
*güeyo* 10  
*Guide for the Perplexed Organic Experimental-*  
*ist, A* 103  
 guides 51  
 gurus 153  
 GUZMAN, GASTON 155  
*Gymnopilus purpuratus* 139
- H**
- HAGERTY, LARRY 124  
 hair 123, 124  
 hair-testing 28  
*hakúduf'a* 1  
 HALE, JOHN R. 147  
 hallucinations 84, 88, 89  
 hallucinogen 41, 104  
 hallucinogenic 86, 104  
*Hallucinogenic Plants of North America*  
 45, 128  
 HALLUCINOGENS IN NATIVE AMERICAN  
 SHAMANISM AND MODERN LIFE 46  
*Hallucinogens, The* 68  
 HALPERN, STEVEN 67  
 HAMPTON ROADS PUBLISHING COMPANY 153  
 hamsters 100  
 HAND, M. 97  
*Handbook of Toxic and Hazardous Chemicals*  
*and Carcinogens* 100  
 hangover 93  
 HANNA, JON 64, 79, 81, 111, 117, 119, 121  
 HANUMAN 153  
 HAPPY HIGH HERBS 156  
 HARDING, DOUGLAS 67  
 harm reduction 26  
 harmaline 25, 102, 126  
 harmine 24, 25, 102, 126  
 HARNER, MICHAEL 110  
 HARNER, SANDRA 110  
 HARRISON, KATHLEEN 131  
 HARTZ, ISABELA 67, 97  
 HARVARD BOTANICAL MUSEUM 45  
 hash-oil 101  
 hashish 141  
 HASLER, E. 88  
 "Hawaiian" 135  
 HAYES, CHARLES 114, 118  
*hayo* 10  
 HAZMAT 101  
 HCl gas 102  
 HCl water 102  
 headache 93, 118  
 healing 53, 98, 152, 154  
 HEALING ARTS PRESS 47  
 healing rites 74  
 healing sessions 153  
 heart trouble 100  
 HEIM, ROGER 127, 128  
*Heimia salicifolia* 158  
 HEINRICH, CLARK 41, 119  
 HEISENBERG Uncertainty Principle 36  
*Helicostylis* 6  
 HELMLIN, H.-J. 106  
 hemlock 103  
 hemlock, water 103  
 hemp 82, 130  
 hempseed oil 28  
 henbane 103  
 hepatic 86  
 hepatotoxic 86  
 herb/herbal 82  
*Herbage Database, The* 104  
 herbal beverage 84  
 Herbal Ecstasy 84  
 herbal hash 42
- HERBAL-SHAMAN 81, 85  
*Hericum erinaceus* 138  
 heroin 41  
*Heteropterys longifolia* 11  
*Heteropterys platyptera* var. *martinicensis* 11  
 HEURISTICON 42, 43  
*hidromiel* 11  
 Hierba MARÍA 73  
 high 82  
*High Times* 42, 83  
 HILLAGE, STEVE 92  
 Hindu 152  
 HIPPIE 133, 134  
 histamine 151  
*Historia General de las Drogas* 97  
*hoasca* 25  
 HOFFER, A. 68  
 HOFFMANN, MARTINA 110  
 HOFMANN, ALBERT  
 46, 47, 66, 73, 75, 88, 115, 117  
 HOGSHIRE, JIM 85, 114, 121, 122  
 HOGSHIRE, HEIDI 121  
 HOLMGREN, D. 97  
 Holotropic Breathwork™ 41, 154  
 HOLOTROPICS 41  
 HOLTORF, KENT 28  
*Holy Fire* 115  
 HOMER 125, 126  
 honey 1, 11, 135  
 hops 104  
 HORD, JODY 111  
*Hordeum vulgare* 129  
 HOROWITZ, MICHAEL 64  
*huanto* 3  
*huasca* 25  
 HUBBARD, BARBARA MARX 156  
*huilca bejuc(s)* 6, 11  
 HUMPTY-DUMPTY 52  
*Humulus lupulus* 104  
 hunting magic 9  
 hunting-darts 9  
 HUNTINGTON BOTANICAL GARDEN 16  
 husk 105  
 HUXLEY, ALDOUS 154  
 HUXLEY, LAURA 63, 67, 154  
 Hydergine 28  
 hydro-methamphetamine 28  
 hydrobromide salt 21, 22  
 hydrochloride salt 21, 22  
 hydrogen peroxide 135, 136, 137  
 HYOSCAMUS—THE HENBANE PAGES ([http://](http://hyoscyamus.yage.net)  
[hyoscyamus.yage.net](http://hyoscyamus.yage.net)) 157  
*Hyoscyamus* 103, 157  
*Hyoscyamus albus* 1  
 hypnotic 86  
*Hypsizyguis tessulatus* 138
- I**
- I-9 RESEARCH 41  
 ibogaine 51, 81, 85, 157  
 ibogamine 81  
 ibogoid alkaloids 81  
 Ibuprofen 28  
 ICAROS DNA 157, 158  
 IH Synch 142, 143, 144, 145  
*Ilex guayusa* 158  
*Iliad* 125





- illegal drug substitutes 83  
 ILLIUS, B. 9  
 imitation controlled substance 121  
 imps 36  
 Incan Indians 7  
 incense 4, 158  
 indole 88, 96  
 INDRA 153  
 "Industrial Superpermanent" Sharpies 57  
 inflammation 104  
*Inga* 6  
 inhibition of speech articulation 88  
 injected 26  
 injection 20, 52, 89, 90  
 INNER TRADITIONS INTERNATIONAL 115  
*Inocybe aeruginascens* 139  
 insect 52, 151  
 insect stings 151  
 insufflated 25  
 insufflation 24, 25  
 INTERNATIONAL ANTI-AGING SYSTEMS 27  
 INTERNATIONAL CODE OF BOTANICAL  
   NOMENCLATURE 76  
 INTERNATIONAL HOUSE 63  
*Into the Void* 114  
 intoxicating gas 147  
 IP Synch 144  
 IP Team Synch 143  
*ipadú* 1, 2, 12  
*Ipomea violacea* 111  
 IRC 124  
 iron 104  
*Iryanthera* 4, 10  
*Iryanthera juruensis* 5  
*Iryanthera tricornis* 2  
*ishpingo* 11  
*Island* 154  
 isoquercetin 104  
*ispincu* 11  
 ISTARA 49  
 ITH, I. 150  
 ITO, Y. 86  
 ivy, wood 103
- J**
- J.L. HUDSON 107, 157  
 J.S., OR 148  
 JAMISON ETHNOBOTANICALS 158  
 JANSEN, KARL 64, 114, 159  
 jasmine, Asiatic 81  
 JÁTIVA-M, C. 73  
*jaúma* 8  
 jaw tightening 91  
 jellyfish 151  
 JESUS 73, 117  
*jiniquil* 6  
 Jirajara Indians 1  
 Jívaro [sic Shar] Indians 10  
 JIZZMO 42, 43  
 JLF 29, 30, 68, 103  
 JOHNSON, GARY 41  
 JOHNSON grass 129  
 JOHNSON, JEAN B. 73  
 JOHNSON, LAURENCE 87  
 JOHNSON, T. 104  
 JONES, TAO 93, 95, 125, 126  
*joshín* 9
- Journal of Cognitive Liberties* 76  
*Journey of the Wounded Healer* 115  
 JourneyDance 154  
 joy 126  
 JUAN, don 153  
 juicer, centrifugal 108  
 JÜNGER, ERNST 1  
 juniper 87  
 junkies 37  
*Juramidam* 8  
*jurema* 5, 6, 7, 8, 9, 12  
*jurema(s) branca(s)* 5, 7  
*jurema preta* 5, 6  
*Justicia pectoralis* 86  
*Juxtapoz* (magazine) 117
- K**
- K-hole 63  
*kahí* 7  
*kaka*[u] 2  
 KALLEN, ROBERT "CORK" 154  
 KALWEIT, HOLGER 159  
*kamavampi* 3  
 KAMEN-KAYE, D. 5  
 KAMM, B. 14, 15, 16  
 kapok-tree 9  
 KARSTEN, R. 9, 10  
 KATH 156  
*kava* 84, 156  
 KAWAMOTO, F. 151  
 KENNEDY, A. 150  
 KENT, JAMES 114  
 KENT, MATTHEW S. 119  
 KERR (canning jar) 132, 134  
 ketamine 28, 64, 89, 119, 159  
*Ketamine: Dreams and Realities* 64, 114  
 Ketoprofen 28  
*Key to the American Psilocybin (sic) Mushroom,*  
   A 128  
 keylogging 124  
*khat* 150  
*khukuris* 153  
 kidney infection 28  
*kif* 43  
 KILGALLON, EILEEN 41  
 KIMBER, C. 18  
*Kissing* 115  
*Kissing Tree, The* 114  
 KISSINGER, H. 97  
 Kitagawa, H. 86  
 KNEEBONE, LEON R. 129, 130  
 KNIZE, KARL 31, 107  
 KOEHRES 58  
 Kofán Indians 11  
*Kolarin: The Rock 'N' Roll State of Mind* 114  
 KOZACZEK, L. 121  
*kratom* 29, 30  
 KREITMAIR, H. 86  
 KRIPPNER, STANLEY 67, 152  
*ku'-ru-ku* 5  
 KUBBY, STEVE 122  
 KUMADA, N. 151  
*kurupá* 6  
 KUSPIT, DONALD 115, 116, 117
- L**
- lactagogue 104  
 lactone 156  
 lactose 26  
*Lactuca* 103  
 LADY SALVIA ([www.ladysalvia.com](http://www.ladysalvia.com))  
   158, 159  
 ladybug shells 151  
 LALO, ANDREA 97  
 LAMA, MAILE 154  
 LANCASTER 83  
 LARSEN, STEPHEN 115, 117  
 LAS CASAS, B. DE 10  
 LASKY, DAVID 114  
*Latrodectus hasselti* 150  
*Latrodectus mactan* 150  
 laxative 104  
 LAZAR 20  
 leaf of prophecy 73  
 LEAGUE FOR SPIRITUAL DISCOVERY 34, 38  
 LEARY, TIMOTHY 34, 64, 65, 122  
 LEARY, ROSEMARY WOODRUFF 64  
 LEGAL HIGH BOTANICALS 82  
 LEGENDARY ETHNOBOTANICAL RESOURCES  
   107  
*Lentimula edodes* 134  
*Leonotis leonorus* 157  
 lettuce (seeds) 103  
 LEUNER, H. 88, 89, 90, 96  
 LEUNG, A.Y. 86  
 LÉVI-STRAUSS, C. 9  
*liane cacao* 11  
 licorice 68  
 LIDDY, G. GORDON 38  
 lidocaine 21, 26  
*Lila* (<http://lila.yage.net>) 159  
 LILLY, JOHN 114  
 lime juice 13, 106, 108  
 limestone, bituminous 147  
 LINCOURT, M. DE 3  
 LINDESMITH CENTER/DRUG POLICY FOUNDATION  
   41  
 LINTON, R. 2  
 Lion's Mane 138  
 LIPP, JR., F.J. 3, 6, 10  
*Liquid Crystal Vision* 63  
 liquid inoculation 130, 132, 138  
 liquor of oranges 87  
 lisuride 28  
 little *angicos* 6  
 LIU, K.-C. 103  
 liver damage 100  
 liver disease 28  
*Lobivia* 30  
 locust-trees 2  
 LOEWENTHAL, H.J.E. 103  
*Lolium perenne* 130  
*Lonchocarpus* 12  
*Lonchocarpus violaceus* 11  
 LONE MOUNTAIN CONFERENCE CENTER 110  
 LOOMPANICS ([www.loompanics.com](http://www.loompanics.com))  
   121, 122  
 LOPES, N.P. 4  
 LÓPEZ-PORTILLO, JOSÉ 46  
*Lophophora* 18  
*Lophophora williamsii* 63, 124, 157





- LOS ANGELES PHILHARMONIC 72  
 LOST AT LAST 94  
 lotus 125, 126  
 LOUIS XIV, King 127  
 LOURENÇO, W.R. 150  
 love-magic 3  
 LSD 24, 25, 28, 33, 34, 37, 42, 46, 51, 54, 63, 68, 69, 70, 85, 88, 89, 90, 94, 95, 96, 105, 106, 117, 118, 119, 121, 123, 126, 148, 154  
 LSD-like 71  
 Ludiomil 24, 27  
 LUNA, L.E. 7, 8, 9, 67, 98, 110  
 lupuna 9, 10  
 lupuna blanca 9, 11  
 lupuna bruja 9  
 lupuna colorada 9  
 LYCAEUM (www.lycaeum.org) 101, 112, 122  
 lye 103  
 lysergol 28
- M**
- M.P., CA 149  
 M.S., CA 24  
 M.S., FEDERAL PRISON CAMP, Eglin, FL 30  
 MAC-RAE, E. 7  
 MACDONALD, W. 97  
 MACRAE, W.D. 86  
 madness 37  
 madre de cacao 11  
 MADSEN, J. 31  
 MAGIC LANTERN 124  
 magic mushroom 73  
 Magic Mushroom Cultivation 127, 129  
 magic/magical 53, 82  
 magicians 36, 51, 53  
 Magnolia dealbata 11  
 maha 11  
 mail 122  
 mail drop 122  
 Maitrank 86, 87  
 maloca 2  
 Mammillaria craigii 109  
 Mammillaria grahamii 109  
 Mammillaria heyderi 109  
 MANDELA, NELSON 65  
 Mandragora 103  
 mandrake 103  
 manioc-stem 10  
 mannitol 26  
 MANOR, General L.J. 97  
 Manual of the Medical Botany of North America, A 87  
 manure 129  
 MAO 25  
 MAOI 24, 25, 27, 99  
 maprotiline hydrochloride 27  
 MAPS 111  
 MAPS Bulletin 63  
 Maquira sclerophylla 104  
 MARCUS 159  
 marihuana [sic] 141  
 Marihuana [sic], The Forbidden Medicine 141  
 marijuana 28, 45, 79, 82  
 Marijuana Law 76  
 Marijuana Question? Ask Ed 42  
 Marinol 28  
 MARLEY, BOB 99  
 MARNEL, T. 26  
 MARQUEZ, ALEX 67  
 MARTIN, KENT 66  
 MARTINDALE, W. 4  
 MARX HUBBARD, BARBARA 67  
 MASON jars 132  
 massage 67, 110, 156  
 material cosmos 66  
 Material Safety Data Sheets 100  
 "Matías Romero" 135, 139  
 Matses Indians 3  
 Matsigenka Indians 9  
 MATUS, don JUAN 153  
 Maué Indians 3  
 Maximizing Harm: Losers and Winners in the Drug War 114  
 May wine 86  
 Mayahuasca 7  
 Mayan Indians 1, 11, 12  
 Mazatec Indians 73, 74, 75  
 McALPINE, K.L. 135, 136  
 McDONLEY, DAN 157  
 McKEEVER-FURST, J.L. 3  
 McKENNA, TERENCE 25, 98, 116, 118, 119, 131, 155  
 McKENNA, DENNIS 5, 131, 159  
 McLAUGHLIN, J.L. 106  
 McNEIL ISLAND 37  
 McWILLIAMS, PETER 122  
 MDA 118  
 MDMA 28, 42, 67, 84, 112, 118, 154  
 MDMA/ECSTASY RESEARCH: ADVANCES, CHALLENGES, FUTURE DIRECTIONS 67  
 mead 11  
 mecaxóchitl 11  
 MECKES-LOZOYA, M. 7  
 Medicago sativa 129  
 MEDICINE EAGLE, BROOKE 67, 156  
 meditate 69  
 meditation 37, 39, 67, 110  
 MEED, MARGARET 79  
 mefenorex 28  
 MELIKHIOS 91  
 melancholy 104  
 Melilotus alba 86  
 Melilotus officinalis 86  
 melting point 148  
 mephentermine 28  
 MERCADO, LEONARD 119  
 MERLIN, MARK 156  
 mescaline 13, 14, 28, 51, 68, 69, 88, 91, 92, 95, 105, 106, 107, 108, 109, 118  
 mescaline citrate 108  
 mescaline hydrochloride 25  
 mescaline sulfate 101, 121  
 mescaline-containing cacti 24, 107, 109  
 MESSAGE COMPANY, THE 67  
 metabolites 28  
 methamphetamine 28, 42  
 methane 147  
 methanol 101  
 metheglin 11  
 methoxyphenamine 28  
 methphenidate 28  
 methylene chloride 99, 100  
 methylene dichloride 27  
 methysergide 28  
 metl 12  
 METROPOLITAN MUSEUM OF ART 140  
 METZNER, RALPH 30, 63  
 Mexica Indians 73  
 mice 86, 100  
 MICRODOT 114  
 MILLAY, JEAN 64, 140, 146  
 MILLER, M.E. 1  
 millet 130  
 milo 130  
 Mimosa 5, 6  
 Mimosa cabrera 6  
 Mimosa hostilis 6, 101, 158  
 Mimosa tenuiflora 5, 6, 101, 102, 103, 158  
 mind 82  
 Mind Body Spirit: Exploring the Parapsychology of Spirituality 154  
 MIND STATES (conference) 24, 63, 79  
 MIND STATES II 50, 63, 64, 65, 66  
 MIPT 20  
 MIRACLE GRO 19  
 MIRANDA, FELIPE 74  
 Mitragyna 29  
 Mitragyna parvifolia 30  
 Mitragyna speciosa 29, 30  
 mitragynine 29  
 mixtil 11  
 MK-ULTRA 2  
 moclobemide 24, 27  
 mold 86, 130, 131, 135, 136  
 molluscs 151  
 MONARDES, N. 10  
 monotropein 86  
 MONROE INSTITUTE 153  
 monsters 36  
 monstrose 31  
 MONTGOMERY, ROB 152, 154, 156  
 MOORE, SCOTTO 114  
 MORGAN, G.R. 68  
 MORGAN, HANNAH 154  
 MORIARTY, BRIAN 119  
 morning glory 73  
 morning glory seeds 27, 68  
 morphine 4, 85, 151  
 Morus alba 103, 104  
 Morus nigra 103  
 Morus rubra 103  
 moth larvae 151  
 MOTHER TERESA 117  
 MU, QUEEN 150  
 mucilage 104  
 mulberry 103, 104  
 mulberry, forest 103  
 mullein 121  
 MÜLLER-EBELING, CLAUDIA 152, 154, 156  
 muscle spasms 93  
 muscle tension 91  
 muscle tightness 90  
 muscle tremors 91  
 mushroom 24, 25, 75, 77, 82, 89, 91, 93, 94, 99, 118, 136, 138  
 Mushroom Pioneers 112  
 mushroom-like 91





- Mushrooms: How to Grow Them; A Practical Treatise* 127  
 music 99, 145, 146  
 muskrat root 68  
 mycelia 129, 131, 136  
 mycelium  
   127, 130, 131, 132, 134, 136, 137, 138  
 mycelium "knot" stage 133  
 mycelium-water 135, 137, 138  
*Mycologia* 131  
 MYCOTOPIA (www.mycotopia.net) 139, 159  
 "mycro-tek" 133, 134  
 mydriasis 88  
*Myclobia smerintha* HUEB. 151  
 Mystery 38, 39, 56  
 MYSTERY SCHOOL 30  
 mystical 50  
 MYSTICAL MYCOLOGY 156  
 mystical/religious 34
- N**
- nagual* 153  
 Náhuatl II, 12  
 Nambicuará Indians 9  
 naphtha 102  
 Naproxen 28  
 NARANJO, CLAUDIO 7  
 narcotic 5, 45, 73, 126, 150  
 nasal spray 20, 22, 28  
*natem*<sup>a</sup> 10, 11  
 NATHAN, PACO XANDER 114  
*National Formulary* 4  
 NATIONAL HERBARIUM 75  
 NATIONAL INSTITUTE ON DRUG ABUSE 33, 67  
 NATIONAL INSTITUTES OF HEALTH 67  
 NATIONAL LIBRARY OF MEDICINE 48  
 NATIONAL SECURITY AGENCY 124  
 NATIONAL SECURITY COUNCIL 97  
 Native American 157  
*Nature of Mind* 116  
 nausea 69, 88, 90, 91, 108, 146, 148  
 NAUWALD, NANA 154  
 NAVARRO, J. 10  
 near-birth experience 159  
 near-death experience 159  
 nectar 135  
 NELSON, RICHARD 41  
*Nelumbo nucifera* 125  
 NEPALESE SHAMANISM, TRANCE AND PSYCHOACTIVE PLANTS 67  
 nepetalactone 151  
 nervine 104  
 neurologic 64  
*Neuropolitics* 64  
 NEW FALCON PUBLICATIONS 30  
 Newari 153  
*Newborn* 115  
 NICHOLS, DAVE 154  
*Nicotiana* I, III  
*Nicotiana tabacum* 158  
 nicotinic acid 86, 104  
 NIDA 32  
 NIGHTBLOOMERS 81  
*nishi oni* II  
 NIXON, R.M. 97  
 nonpolar organic solvent 101  
*ñopo* I, 2, 12
- norbaeocystine 96, 139  
 NORBERG, SHELDON 114  
 norepinephrine 27  
 Novelty Theory 119  
 novocaine 21  
 NSAIDS 28  
*nu-nu* 3  
 NUGAN, F. 97  
 NUGAN HAND, INC. 97  
*ñupi*-tree 12  
*Nursing* 115  
 nutmeg 1  
*Nutrition Science News On-line* 157  
*Nymphaea caerulea* 125, 126  
 Nyquil 27
- O**
- OAKES AMES LIBRARY OF ECONOMIC BOTANY 45, 48  
 oar-tree 9  
 oats 129, 130  
*Ochroma pyramidale* 9  
*ocpatli* 12  
*octli* 7, 11, 12  
 ODELL, G.V. 150  
 odorous aspérule 86  
*Odyssey, The* 125  
 OLSEN, FRANK 34  
 Omagua Indians 8  
 OMANANDA 63  
*One River* 48  
 ONYEMAECHI, ONYE 67  
*oo-koó-na* 5  
 opiates 28  
 opioids 28, 103  
 opium 37, 103, 121  
*Opium for the Masses* 121  
 oracle 126  
 ORACULAR MADNESS CHOIR 64  
*Orchid Review, The* 135  
 orchid seeds 135  
 orgasm 154  
 ORR, DAVID 156  
 ORTÍZ DE MONTELLANO, B.R. 3  
 ORWELL, GEORGE 155  
*Oryza sativa* 130  
 OSMOND, H. 68  
*Osteophlæum* 4  
 OSTOLAZA, C. 31  
 OTC allergy preparations 28  
 Other 52, 98  
 OTHER ONES 99  
*Other Side of Haight, The* 114  
 Otomí Indians 75  
 OTT, JONATHAN  
   1, 7, 11, 24, 25, 45, 53, 63, 68,  
   70, 81, 86, 97, 98, 103, 111, 128,  
   131, 148, 151, 152, 154, 155  
*Over-soul* 115, 116  
 over-the-counter medication 29  
 OWSLEY/BEAR (A.O. STANLEY) 65  
 Oyster mushrooms 138  
 oyster shells 131
- P**
- PACKER, J.G. 68
- pain 146  
 pain medication 28  
 pain treatment 41  
*pajuela* 5  
 Pala 154  
*paletica* 5  
 PALMER, CYNTHIA 63  
 PALMER, JULIAN 156  
*palo borracho* 9  
*palo de pulque* 12  
 Palo Santo 158  
*Panaeolus* 129  
*Panaeolus cambodginiensis* 128  
*Panaeolus cyanescens*  
   127, 128, 129, 130, 139  
*Panaeolus subbalteatus* 127, 128, 129  
*Panaeolus tropicalis* 127, 139  
 PANÉ, R. 10  
*Panicum miliaceum* 130  
 Panoan Indians 8  
*Papaver somniferum* 82, 103  
 para-methoxyamphetamine (PMA) 42  
 PARACELTUS 66  
 Parahexyl 42  
 paralysis 150  
 paranoia 121  
 paranoia (temporary) 89  
 paraphernalia 83, 121  
*paricá* 3, 6, 8  
*paricá*, false 6  
*paricá grande* 6  
*paricáramá* 6  
 PASHUPATINATH 152  
*patasi* II  
*pataste* II  
*pataxte* II  
 PATCHER, L.J. 103  
*Patinoa ichthyotoxica* II  
 PAULKNER, G. 97  
 PAUL'S DESERT 16  
 PAYMAL, N. 9  
 PCP 28, 118  
 peat moss 131  
 PEDRITO ARTS 157  
 PEDRO, don 153  
*Peganum harmala*  
   25, 102, 111, 118, 157, 158  
 pelargonidin-3-glucoside 104  
 pemoline 28  
 PENDELL, DALE 41, 64  
 PENGUIN COMPASS/THE PENGUIN GROUP 118  
 PENNA, WILL 63, 152  
 PENNSYLVANIA STATE COLLEGE 129  
 PENTAGON 81, 97, 124  
 pepper 68  
 PEPSI 84  
 Percocet 28  
 Percodan 28  
 PEREIRA LIMA, F.A. 151  
*Pereskiopsis* 19  
 PERMANENT PRESS, THE 30  
 PERON, DENNIS 122  
 peroxidase enzymes 138  
 peroxidated brown rice 130  
 peroxidated liquid inoculants 136  
*Petiveria alliacea* 158  
 petunidin-3-rutinoside 104







- peyohuasca* 25  
 peyote 81, 82, 106, 109, 152, 157  
*Peyote and Other Psychoactive Cacti* 108  
 PEYOTE FOUNDATION, THE 81, 82, 85  
*péyotl* 12  
 PF Substrate 132, 133, 135, 137  
 PF TEK  
     130, 132, 133, 134, 135, 136, 137, 138, 139  
*Phalaris aquatica* "AQ-1" 103  
*Phalaris canariensis* 130  
*Pharmacophilia or The Natural Paradises*  
     48, 154  
*Pharmacothoon: Entheogenic drugs, their plant  
 sources and history* 48, 83, 131  
*pharmahuasca* 25  
 PHARMCHEM 107  
 phencyclidine 28  
 phendimetrazine 28  
 phenethylamine  
     20, 21, 22, 23, 25, 26, 28, 42, 89, 91  
 phenmetrazine 28  
 phenobarbital 28  
 phentermine 28  
 phenylephedrine 28  
 phenylpropanolamine 28  
 philtres 3  
*Phleum pratense* 129  
 Pholedrine 28  
 phone 124  
 phosphoric acid 136  
 phosphorus 104  
*Phromnia marginella* OLIV. 150  
*phurbas* 153  
 PIHKAL 20, 22, 83  
 PIKE, NEIL 156  
 pill-testing 111  
*Pills-A-Go-Go* 85  
 PINAL COUNTY MULTI-JURISDICTIONAL  
     NARCOTICS TASK FORCE 81  
 PINK FLOYD 152  
 pipe tobacco 86  
*Piper* 3, 11  
*pipiltzintzintli* 73  
*Piptadenia* 6  
*Piptadenia leptostachya* 11  
*Piptadenia tocanina* 6  
 Piracetam 24, 27  
*Pithecellobium* 5, 6  
*Pithecellobium lætum* 9  
*Pithecellobium tortum* 7  
 PIZARRO 7  
*Plant Intoxicants* 47, 86  
 plant-spirits 2, 3  
 Pleiadians 153  
 PLOWMAN, TIMOTHY C. 2, 48  
 plus-4 91  
*Pluteus salicinus* 139  
*póchotl* 11  
 pod 105  
*poderia* 153  
*Pogonomyrmex* 151  
 poison 86  
 poison, dart 2, 3  
 poison, fish 12  
 poison, hunting 3  
 poisoned 91  
 poisonous non-consumable 29  
 poisons, systemic 61  
 Poisson 106  
 POLARI DE ALVERGA, A. 8  
 POLIVOX, SILVIA 67, 97, 98, 110  
 pollen 42, 43  
 POLLOCK, STEPHEN 127, 128, 129, 130, 131  
 POMPA Y POMPA, A. 73  
 poppies, California 63  
 poppies, opium 124  
 poppy pods 121  
 poppy seed(s) 28, 82  
 potassium 104  
 potentiation effect 24  
 pottling soil 131  
 POUPAT, C. 103  
 prayer 36  
*Praying* 115  
*Pregnancy* 115  
 PRESCOTT, W.H. 7  
 pressure canner 132  
 PRETTY GOOD PRIVACY (PGP) 123  
 proaporphine 125  
 procaine 21, 22, 26  
 promethazine 28  
 PROMIND FOUNDATION 111  
*Promise* 115  
 PROPHETS CONFERENCE 30, 156  
 propylephedrine 28  
 PROTEUS 114  
 pseudoephedrine 28  
 psilo(cyb)ine 91  
 psilocin 76, 77, 88, 89, 90, 96, 128,  
     130, 133, 139  
*Psilocybe* 76, 82, 128, 139  
*Psilocybe argentipes* 128  
*Psilocybe azurescens* 128, 139  
*Psilocybe baeocystis* 128  
*Psilocybe bohémica* 128, 139  
*Psilocybe caerulescens* 128  
*Psilocybe coprophila* 128, 129  
*Psilocybe cubensis*  
     25, 92, 96, 128, 129, 130, 131,  
     132, 133, 134, 135, 136, 138, 139  
*Psilocybe cyanescens* 128  
*Psilocybe fasciata* 128  
*Psilocybe mexicana* 127, 128, 139  
*Psilocybe mixaensis* 128  
*Psilocybe natalensis* 139  
*Psilocybe semilanceata* 128, 139  
*Psilocybe semperviva* 128  
*Psilocybe subaeruginascens* 128  
*Psilocybe subaeruginosa* 128  
*Psilocybe subcaerulipes* 128  
*Psilocybe tampanensis* 139  
*Psilocybe yungensis* 128, 129  
*Psilocybe zapotecorum* 128, 139  
*Psilocybian Mushroom Cultivation: A Brief  
 History* 112  
 psilocybian mushroom cultures 122  
 psilocybian mushroom spores 82, 83  
 psilocybian mushrooms  
     11, 76, 91, 93, 94, 95, 112,  
     116, 121, 127, 128  
 psilocybin  
     28, 51, 68, 69, 76, 77, 88, 89, 90,  
     91, 92, 93, 94, 96, 130, 133,  
     134, 139  
*Psilocybin: Magic Mushroom Grower's Guide*  
     131  
*Psychedelia* 76, 77  
 psychedelic 82  
*Psychedelic Guide to Preparation of the  
 Eucharist, The* 128  
*Psychedelic Inspired Art* 112  
*Psychedelic Resource List* 119  
*Psychedelic Shamanism* 99  
*Psychedelics Encyclopedia* 131  
 PSYCHEMEDICS CORPORATION 28  
*Psychoactive Sacramentals: Essays on  
 Entheogens and Religion* 152, 154  
 PSYCHOACTIVITY 67, 152  
 PSYCHOACTIVITY II 152  
 psychointegrator 98  
 PSYCHOINTEGRATOR PLANTS 67, 97, 110  
 psycholytic therapy 96  
 psychoptic 68  
 psychosis 51, 53  
 psychotherapy 20, 67  
 psychotic symptoms 89  
 psychotics 96  
*Psychotria viridis* 98, 99, 111, 157, 158  
 PSYLOCYBE FANATICUS  
     127, 132, 133, 134, 135, 138  
 PTSD (MDMA studies) 154  
*puka-lupuna* 9  
 puked 106  
*pulque* 7, 11, 12  
 pulse rate 88  
 Pulvis Anticatarrrhalis, N.E. 4  
 PUMMANGURA, S. 106  
 Pythia 1, 147  
**Q**  
*qat* 150  
 quaalude 84  
*Quararibea* 11, 12  
*Quararibea cacao* 11  
*Quararibea cordata* 11  
*Quararibea fieldii* 11  
*Quararibea funebris* 11, 46, 47  
*Quararibea putumayensis* 11  
 QUARTERMAN PUBLICATIONS 48  
 Quechua Indians 2, 6  
 Queen of the Jungle 153  
 Queen of the Wood 86  
 quid 72  
**R**  
 R.D., MO 103  
 R.G.B., CA 150  
 racial profiling 124  
 RADIO SHACK Slide Microscope (Cat. No.  
     63-853) 43  
 RADIOHEAD 92  
 RAEI, JOSEPH 67  
 RAINBOW GATHERING 118  
 RANI, SHARAN 32, 50  
 RANSOM, JIM 41  
*rapé dos indios* 104  
 RASKOVA, H. 151  
 rat 86, 100  
 rat root 68  
 RATHBURN, "BROWNIE" MARY 79





- RÄTSCH, CHRISTIAN 1, 86, 152, 154, 156  
 RAFFAUF, R.F. 2, 3, 4, 7, 9, 11, 104  
 rave 119  
 RAY (HAPPY HIGH HERBS) 156  
 RAY, PAUL 156  
 RAZA, GHULAM 150  
*Reader's Digest* 157  
 RECLUS, PAUL 4  
 recreational use 84  
 red meat 98  
 red-back spider 150  
 REESE, K.M. 147  
 regurgitation 148  
 REICHEL-DOLMATOFF, G. 7, 150  
 Reiki 156  
 REINBURG, P. 3  
 Reishi 138  
 REKO, B.P. 73, 75  
 relaxation 141  
 religion 119  
 religious 38, 41, 115  
 REMINGTON, J.P. 4  
*remo caspi* 9  
 REPKE, D.B. 103  
 reptiles 52, 53  
 research chemicals/compounds 83, 89  
*Resonance Project, The* 114  
 restlessness 88  
 REVEREND MeO 159  
 REVILLE 156  
 riboflavin 104  
 rice 130, 131, 132, 135, 138, 139  
 rifampicin 28  
 RINGIUS, G.S. 68  
 RITTER, F. 31  
*Rivea corymbosa* 73  
 RIVER'S SOURCE 43  
 ROBERT 156  
 ROBERTS, THOMAS 152  
 robot doctors 53  
 ROCKIT, JOHNNY 114  
 ROETKEN, TODD 41  
 RONIN PUBLISHING 85  
 ROSE, J. 86  
 rosemary 121  
 ROSENTHAL, ED 42  
 ROSETTA 81  
 ROWLEY, G.D. 30, 31  
 ROYAL CHITWAN NATURAL PARK 152  
*Rumex* 103  
 RUSHKOFF, DOUGLAS 159  
 RUSSELL, PETER 156  
 rutin 104  
 RUTTER, R.A. 5, 7, 9, 11  
 rye 130, 131  
 rye grass 130  
 RYERSON, KEVIN 156
- S**
- S., Don 74  
*sacha cacao* 5  
 sacrament 37, 38, 52, 53, 98  
 sacred 36, 37, 49, 51, 52, 56, 67, 68,  
 69, 82, 153, 154  
*Sacred Mirrors* 115  
*Sacred Mirrors: The Visionary Art of Alex Grey*  
 115
- Sacred Mushrooms and the Law* 76  
 SACRED SUCCULENTS 18, 58  
 saffrole 4  
 SAGE WISDOM (www.sagewisdom.com) 72  
 SAHAGÚN, B. DE 11  
 SALINAS DE GORTARI, CARLOS 46  
 salt 98  
*Salvia divinorum*  
 29, 50, 63, 64, 71, 72, 73, 74, 75, 83,  
 84, 99, 103, 111, 112, 119, 124,  
 156, 157, 158, 159  
*Salvia divinorum* (10X extract) 71, 158  
*Salvia divinorum* (5X extract) 71, 158, 159  
*Salvia divinorum and Salvinorin A: The Best of  
 The Entheogen Review* 30  
 SALVIA DIVINORUM DEFENSE FUND 112  
*Salvia divinorum* e-mailing list 158  
 SALVIA DIVINORUM MONITOR (at  
 www.alchemind.org) 112  
*Salvia officinalis* 103  
 SALVIAMAN.COM (www.salviaman.com)  
 159  
 salvinorin A 85, 99, 103, 118, 158  
 SAM PEDRO 81  
*samiki* 9, 10  
 SAMORINI, GIORGIO 67, 98, 103, 159  
 SAMORINI NET (www.samorini.net) 159  
 SAN ANTONIO, JAMES P. 131  
 San Pedro (cactus) 12, 27, 106  
 SANCHEZ, VICTOR 67, 153  
 SAND, NICK 64, 65, 148  
 sand 131  
 SANDOZ 88  
*Santo Daime* 7, 8  
 SARHAN, ADNAN 67  
 satellite 124  
 scales 122  
*Schamanismus und Tantra in Nepal* 152  
 SCHELE, L. 1  
 SCHENBERG, S. 151  
 schizophrenic behavior 89  
 SCHUETZ, JAMISON 158  
 SCHULTES, RICHARD EVANS  
 2, 3, 4, 5, 6, 7, 9, 11, 12,  
 45, 46, 47, 48, 73, 104,  
 114, 117  
 scorpion 150, 151  
 Scotch 141  
 SCOTT 124  
*Scrapbook of a Haight Ashbury Pilgrim* 79  
 SCULLY, TIM 140  
 SCULLY, NICKI 156  
 sea anemones 151  
*Secale cereale* 130  
 SECOND INTERNATIONAL CONFERENCE ON  
 HALLUCINOGENIC MUSHROOMS 46  
 sedative 68, 86  
 seed-coat morphology 30  
 SEITZ, G. 2  
 SELECT SEED/QUALITY CACTUS 106, 108  
 selegiline 28  
 self-realization 55  
*Sell Yourself to Science* 114  
*semillas de la Virgen* 73  
 sensory deprivation 90  
 sensuality 141  
 serotonin 51, 150, 151
- serpent 1  
 set and setting 90  
*Seven Sisters of Sleep* 48  
 sex 37, 98  
 sexual 115, 154  
 shadow material 92  
 shaman 2, 3, 10, 73, 82, 103, 110, 119,  
 126, 152, 153, 155, 159  
 SHAMAN AUSTRALIS 30, 156  
 shamanic journeying 56, 110  
 shamanic reading sessions 153  
*Shamanic Snuffs or Entheogenic Errhines*  
 1, 152  
 shamanic sucking 3  
 shamanism 4, 67, 110, 119, 152, 155  
*Shamans, Healers and Medicine Men* 159  
 SHAMANSHP/KALYX  
 (www.shamanshop.net) 159  
 SHELLI, BOB 79  
 SHEPARD, JR., G.H. 3  
 Shepherdess, The 72  
*shingata* 10  
*shingiata* 10  
 Shipibo Indians 9, 11, 157  
 SHROOMERY 91  
 'shrooms 82  
 SHROOMSTER 156  
 Shuar Indians 3, 10, 11  
 SHULGIN, ALEXANDER T. "SASHA"  
 20, 24, 29, 42, 63, 88, 122, 148  
 SHULGIN, ANN 20, 50, 63, 148  
*Sida acuta* 86  
 SIEBERT, DANIEL 72  
 SIEGEL, DEBORAH LYNN 114  
 SIGMA 21, 83  
 SIMON & SCHUSTER 48  
 SIND, B. 146  
 SINDEN, JAMES W. 129, 130, 131  
 singing 153  
 SINGLETON, GEORGE 121, 123, 124  
*sinicuiche* 158  
 sitter 89, 98  
 SITTIG, M. 100  
*ska Maria Pastora* 75  
 sleep 145  
 sleep aids 28  
 sleep-inducing 146  
 sleeping pills 28  
 sleeping sponge 103  
 smart drug 28  
 SMITH 91  
 SMITH, HUSTON 30, 64, 67  
 SMITH, M.S. 15, 18, 19  
 SMITH, N.J.H. 10  
 smoked 26  
 smoking 54, 71, 72, 89, 113  
 snorted 26  
 snorting 20, 21  
 SNOW, RICHARD 136  
 snuff 1, 2, 3, 4, 5, 8, 11, 12, 70,  
 86, 104, 105  
 "snuff, Indian" 104  
 snuffing 20, 21, 22  
 soda, high-fructose caffeinic 84  
 sodium 100, 104  
 sodium bicarbonate 22, 23, 26  
 sodium chloride 22





- sodium hypochlorite 135  
*Solandra* 11, 156  
*Solanum nigrum* 75  
 SOLARIA 113  
 SOLOMON 7  
*Sophia* 116  
 sore 104  
*Sorghum halepense* 129  
*Sorghum vulgare* 130  
 SOSA, C. 9  
 soul 3, 34, 50, 52, 56, 72  
 soul-loss 9  
*Source* 53, 91  
 SOUSTELLE, J. 75  
 soy bean 130  
 space-time 146  
 spagyric extraction 99  
 SPARKS, TAV 41  
 spawn 127, 129, 130, 131  
 Special-S Extract 158  
 SPECTRAL MINDUSTRIES  
   (www.specmind.com) 76  
 spider 151  
 spirit 9, 68, 126  
 spirit world 36  
 spiritual 36, 51, 54, 56, 66, 92, 115,  
   117, 118, 154, 155  
 spiritual quest 116  
 spiritualism 36  
 spodomancy 1  
 spore-syringes 122, 133, 138  
 spore-water 135, 137, 138  
 spores 77, 130, 131, 135, 138  
 SPRUCE, R. 45  
 squirrel 86  
 STAFFORD, PETER 34, 131  
 STAMETS, PAUL 128, 134, 138  
 STATE OF ECSTASY 63  
*Stereo Brainwave Biofeedback Light Sculpture*  
   140  
 STEVENSON, J. 150  
 STICKY BUSINESS 17  
 STIJVE, T. 129  
 stimulant 27, 68, 69, 86, 92, 151  
 stimulation 13, 84  
 STOLAROFF, MYRON J. 63, 66, 159  
 STRASSMAN, RICK  
   32, 34, 38, 49, 50, 51, 64, 114  
 STRAVINSKY 72  
 STRIKE 122  
*Strychnos jobertiana* 3  
 sublingual 4, 5, 24, 25  
 substantially similar 84  
 sugar 87, 98  
 sulfuric acid 101  
 Summer of Love, the 63  
 sumpitan 2  
 SUNRISE NURSERY 16  
 SUTHERLAND, S.K. 151  
*Swartzia* 9  
 SWAYAMBHUNATH 152  
 sweet clover 86  
 sweet flag 68, 69  
 sweet woodruff 86
- T**
- Ta[h]uari* 6  
*tabacuela* 10  
*Tabebuia serratifolia* 158  
*Tabernanthe iboga* 82, 157  
*taboca* 2, 3  
*Tagetes* 11  
 Taíno Indians 1  
 Taíno-cohoba 6  
*takini-latex* 6  
*Tale of Two Cities, A* 152  
 Tamang 154  
 TANI, MAURICE 119  
 Tanimuka Indians 2  
 tannins 86, 101, 102  
 Tantra 37, 39, 115, 154  
 Tantric sexuality 145  
 tap-and-trace/pen-register 124  
 tarantula 150  
 TARG, RUSSELL 67, 156  
 TART, CHARLES 67, 154  
 tartrate salt 21  
 TAYLOR, GERALD 156  
 tea 108  
 tea-ball 105  
*tecomaxóchitl* 11  
 telepathic communication 140  
 telephone 122  
 TEMPLE OF APOLLO 147  
 TEN SPEED PRESS 138  
*teonacaztli* 11  
*teonanácatl* 11, 73, 74, 75  
*Teonanácatl: Hallucinogenic Mushrooms of*  
   *North America* 128  
*tepescohuite* 6  
*tepequáhuil* 6  
 tephromancy 1  
 terrorism 81, 85, 124  
 tetracyclic (antidepressant) 27  
 tetrahydrocannabinols 141  
*Tetrapterys mucronata* 3  
*thanka* 154  
 THC 77, 103, 141  
 THE FOREST FLOOR (www.theforestfloor.org)  
   139  
 THE WAY OF THE SHAMAN: THE SHAMANIC  
   JOURNEY, POWER, AND HEALING 110  
*Theobroma angustifolia* 10  
*Theobroma bicolor* 10, 11  
*Theobroma cacao* 5, 10, 11  
*Theobroma grandiflorum* 10, 11  
*Theobroma speciosum* 10  
*Theobroma subincanum* 5, 11  
 theobromine 11  
*Theologue* 115  
 theta 140  
 thiamine 104  
 THOMAS, BENJAMIN 156  
 THOMSOM, R.H. 86  
 THOREAU, H. 1  
 thujones 103  
 TIHKAL 24, 88, 101, 148  
 Tikuna Indians 3  
 time distortion 89  
 TIMOTHY grass 129  
 tissue-culture 30  
 TOAD 24, 25, 27, 88, 92
- tobacco  
   1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12,  
   38, 46, 83, 84, 86, 87, 100,  
   156, 157  
 tobacco additive 86  
 tobacco, jungle 5  
 tobacco-pastes 4  
 tobacco-reed 11, 12  
 tolerance 103  
 toll-free number 123  
*Toltec Path, A* 153  
*Toltecs of the New Millennium* 153  
 toluene 101, 102  
 tonal 153  
 tonic 86  
 tonka bean 86  
 TOOGOOD, ALAN 30  
 TOOL 117  
 TORRES, C. MANUEL 59, 103, 155  
 TORRES, DONNA 59, 154  
 TOWERS, G.H.N. 86  
 toxic 86, 103, 150  
 toxicity 91, 150  
 toxicological data 100  
 toxin 25, 54  
*Tragos: A Cyber-Noir Witch Hunt* 114  
 TRAMACCHI, DES 156  
 trance 91, 154  
 trans-human 116, 117  
 transcendental 115  
*Transfigurations* 115, 117  
*Traveling with Power* 153  
 Tree of Life 9  
 tremors 90  
 TRENERY, KLAUS 81  
 trepanation 64  
*Trichocerei* 13, 17, 31, 57, 106  
*Trichocereus* 18, 19, 30, 31, 62, 69, 105,  
   106, 107, 108, 124  
*Trichocereus* cv. TOM JUUL'S giant HORT. 59  
*Trichocereus* affinity *huanucoensis* 59  
*Trichocereus bridgesii* 14, 31, 58, 108  
*Trichocereus bridgesii* f. *monstrosus* (Clone B)  
   30, 31  
*Trichocereus huanucoensis* 59  
*Trichocereus macrogonus* 14, 62  
*Trichocereus pachanoi*  
   14, 16, 25, 30, 31, 57, 58, 61,  
   81, 105, 106, 109, 157  
*Trichocereus pallarensis* 58  
*Trichocereus peruvianus*  
   14, 16, 17, 31, 58, 60, 106,  
   107, 109, 157, 158  
*Trichocereus peruvianus* #427 (J.L. HUDSON)  
   107  
*Trichocereus peruvianus* "Blue Form" (J.L.  
   HUDSON) 19 57  
*Trichocereus peruvianus* "KK242" 107  
*Trichocereus peruvianus* "RS0001" 17, 62  
*Trichocereus peruvianus* X *Trichocereus* cv. TOM  
   JUUL'S giant HORT. 19  
*Trichocereus* sp. LUMBERJACK 61  
*Trichocereus* sp. "SS01" 14  
*Trichocereus* sp. "SS02" 14, 15, 109  
*Trichocereus* sp. "SS03" 15, 16  
*Trichocereus* sp. TORRES & TORRES 59  
*Trichocereus terscheckii* 16, 109

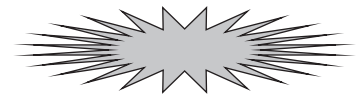




- Trichocereus werdermannianus* 16, 57, 58, 109  
*Trifolium* 129  
*Trilia odoratissima* 87  
*Trip* (magazine) 83, 114  
trip 82  
*Tripping: An Anthology of True-life Psychedelic Adventures* 114, 118, 119  
triprolidine 28  
*Triticum aestivum* 129, 130  
tropane 103  
TROUT, K.  
13, 19, 27, 31, 51, 57, 82, 84, 99,  
100, 101, 105, 107, 109, 151  
TROUT'S NOTES 107, 119  
TROXLER, F. 88  
*True Hallucinations* 25  
tryptamine(s)  
8, 20, 24, 25, 26, 28, 42, 51,  
88, 89, 91, 92, 96, 102, 103,  
119, 126, 139, 148, 150  
tryptamine-elf 116  
TU, A.T. 151  
tuberculosis 121  
Tukano[an] Indians 7, 8  
Tukuna Indians 11  
tumor 104  
Tupí Indians 8, 11  
Tupí-Guaraní 2  
*Turn On Book, The* 128  
TURNER, D.M. 24, 27  
*Turnera diffusa* 158  
twitching 91
- U**
- U.S. CUSTOMS DEPARTMENT 81, 82  
U.S. DEPARTMENT OF AGRICULTURE 129  
U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES 86  
*U.S. Pharmacopœia* 4  
*úkuna* 5  
ULYSSES 125  
*união do vegetal* 7  
Universal Beings 116  
Universal Mind 95  
Universe 91  
University for Psychedelic Studies 39  
UNIVERSITY OF LOUISVILLE 147  
UNIVERSITY OF WASHINGTON 45, 128  
UPHOE, J.C.TH. 3, 9, 12  
*Ur-ine Trouble* 28  
urine testing 28  
USA PATRIOT ACT 124  
UTTAL, JAI 156
- V**
- vacuum filtration 101  
vacuum pump 101  
VALDÉS III, LEANDER J. 73, 75  
VAN DEN BERG, N.E. 6  
VANDALAY PRESS 28  
vanilla 86  
"vanilla" extracts, Mexican 86  
vaporizing 20, 22, 23  
VÁSQUEZ DE ESPINOSA, A. 2, 4, 9  
venom 150, 151  
venom, scorpion 150  
venom, snake 150  
venom, spider 150  
venom, toad 84  
VENOSA, ROBERT 110  
vermiculite  
130, 131, 132, 135, 137, 138, 139  
Viagra™ 146  
Vicks inhaler 28  
Vicodin 28  
*vilca* 6, 11  
*vilca tarwi* 6, 10  
*vilca-liana(s)* 6, 11  
*vilca-phoneme* 6  
VILGALYS, RYTAS 77  
*vinho da jurema* 5, 6, 7  
VIRGIN MARY 73, 86  
*Viola* 1, 2, 3, 4, 5, 8, 10, 11, 12, 158  
*Viola bicuhyba* 5  
*Viola elongata* 5, 6  
*Viola guatemalensis* 5, 10, 11  
*Viola sebifera* 3, 5, 6  
*Viola surinamensis* 4, 6  
*Viola theiodora* 3  
*viotes* 3, 9  
vision quest 94  
VISIONARY ART: EYE OF THE SOUL 110  
*Visionary Origin of Language, The* 116  
VISIONARY PLANTS LIST 122, 123  
visions 3  
visual effects 141  
visuals, geometric 68  
vitamin A 104  
vitamin B2 28  
vitamin K 86  
*Vitex agnus-castus* 6  
*Vitex triflora* 6  
*Voacanga* 84  
*Voacanga africana* 81  
voacangine 81  
VOGEL, N. 85  
VOGT, HANS 132  
voice-mail 123  
vomit 52, 93, 94, 108  
VON BIBRA, ERNST FREIHERR 47, 86  
VON HUMBOLDT, A. 3  
VON REIS ALTSCHUL, S. 3, 6, 10, 11  
VOOGELBREINDER, SNU 150, 151
- W**
- Waiká Indians 2  
War on Drugs 124, 150  
War on Terrorism 124  
Warfarin 86  
WASSÉN, S.H. 9, 11  
WASSON, R. GORDON 3, 46, 47, 73, 75  
water, acidified 108  
WATERGATE 38  
Wayãpi Indians 4  
WAYNE, RUSH 130, 136, 137, 138  
web 124  
weed 82  
weed fungi 127  
weekas 68  
WEITLANER, R.J. 73, 75  
WELSCH, J.H. 150, 151  
WESLEYAN UNIVERSITY 147  
WESSELMAN, HANK 156  
WHATMAN filter paper 101  
wheat 129  
*White Light* 117  
WIEDEMANN, TORSTEN 156  
WIGAND, J.S. 86  
WILBER, KEN 115, 117, 159  
WILBERT, J. 1, 3  
WILDFLOWERS OF HEAVEN 43  
WILLIAMS, J. 6  
WILSON, GLENN 41  
WILSON, ROBERT ANTON 29, 67, 156  
wine 68, 86, 87, 145, 146  
*wircawei-yek* 6  
wireless 124  
wiretap 124  
witch doctors 6  
witchcraft 73, 151  
Witoto Indians 4, 5, 7  
WOLF, FRED ALAN 156  
Wood Ears 138  
woodruff 86  
WORLD TRADE CENTER 81, 124  
WORLD WAR II 4, 73  
wounds 104  
WREN, R.C. 86, 87  
WYATT, Judge HARRY 121  
Wygesic 28
- X**
- X-Files* 32, 50  
xenon 89  
XENOPHARMACOPHILIA  
([www.xenopharmacophilia.com](http://www.xenopharmacophilia.com)) 159  
*xiloxóchitl* 11  
*xka Pastora* 75  
*xóchitl* 11  
Xucurú Indians 9  
xylene 101, 102
- Y**
- yá-kee* 1  
YACHAJ 127  
*yajé* 7, 10, 11  
*yale* 11  
YAMASATO, S. 11  
*yapo* 6  
YATES, Admiral E.P. 97  
*yauhtli* 11  
yeasts 135  
*Yerba de la Virgen* 75  
*Yerba de María* 74, 75  
*yerba mora* 74, 75  
*yiaqualli* 4  
yoga 37, 39  
*yoshin* 9  
YOUNG, A.M. 10  
YOUNG, STEPHEN 114
- Z**
- ZALLES, J. 10  
Zapotec Indians 12, 73  
*Zea mays* 130  
*zempoalxóchitl* 11  
ZIGGY MARLEY 99  
ZOE7 110, 114



**Mind Books** offers nearly 400 publications about the mind-expanding plants and related materials, and the cultures which use them.



**We offer** our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

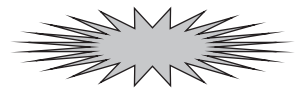
**To get** your free catalog, send your address to:



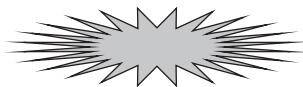
**We offer** the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



**We also** track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



**Mind Books - ER**  
321 S Main St #543  
Sebastopol, CA 95472



**Web:** [www.promind.com](http://www.promind.com)  
**Email:** [books@promind.com](mailto:books@promind.com)

**Fax:** (707) 829-8100, 24 hours  
**Staff:** (707) 829-8127, 9-7 pacific Mon-Sat  
**Orders:** (800) 829-8127, 9-7 pacific Mon-Sat

#### **Our web site offers:**

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XI, NUMBER 1



VERNAL EQUINOX 2002



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

## CONTRIBUTORS

Johnny Appleseed  
Lazar  
Yachaj  
Phillip Hambly  
L.B., Whaletown, B.C.  
T.F., IL  
R.K., AZ  
J.H., CA  
S. Bear, CA  
Org B.  
Jon Hanna  
David Aardvark  
Thomas Lyttle

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820, Sacramento, CA 95819, USA

## WEB

www.entheogenreview.com

## FRONT & BACK COVER IMAGES

DMT crystal  
photographed by  
Trudy Greif and Stan Czolowski,  
of Vancouver, British Columbia, Canada

# CONTENTS

Johnny Appleseed Speaks...	1
Thin Layer Chromatography	3
Darkroom Meditation	4
Some "High" Desert Plants	6
Cookbooks and <i>Cubensis</i>	9
Network Feedback	17
Paranoid Response #1	17
Paranoid Response #2	17
More Effects of Terrorism	18
I Killed My Scale!	19
Hype or Health Risk?	20
<i>Trichocereus</i> Dosing	22
Prime Poppy Processing?	24
Events Calendar	28
Sources	30
Book Reviews	35
Bibliography	40

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 2002 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.





## JOHNNY APPLESEED SPEAKS...

JOHNNY APPLESEED was one of the original contributors to *The Entheogen Review*. He's been laying low of late, but surfaced recently at the CONSCIOUSNESS TECHNOLOGIES II conference, held in Sisters, Oregon, on July 19–22, 2001. We're happy to be able to provide some information related to his latest findings in this forum.

*What was your presentation at the CONSCIOUSNESS TECHNOLOGIES II conference about?*

I took people through a hands-on experience of making ayahuasca analogues in a field situation. We used an oil drum with the top cut off, and heated it using a propane burner. We had this about one-third full of water, acidified by the juice of about a dozen lemons. After this got to a rolling boil, we put in about five pounds of a new variety of dried *Phalaris* grass. This was tamped down so it was all covered by the water, and allowed to simmer for 15 minutes. At the end of that time, the grass was forked out and the water was kept simmering to reduce the liquid to about one gallon.

*Is this different from your usual method of producing ayahuasca analogues?*

Yes. For the past eight years or so I have been making ayahuasca analogues by simmering *Phalaris* grass all day. Then I allowed it to cool and extracted the alkaloid fraction using the acid-base method that I published in one of the early issues of *ER*. Basically this entails adding an organic solvent to the barrel of water extract and changing the pH. to basic. Since they are now in a basic environment, the alkaloids prefer to be soluble in the organic solvent layer and they will migrate into that layer. Periodically this organic solvent layer can be drained off and evaporated, leaving the mixed alkaloids as a tar-like substance.

I had been doing this for two reasons. One is that by prolonged simmering of *Phalaris* grass, one also extracts a somewhat toxic substance. Although there is some uncertainty as to just what this is, most people who have tried direct extracts of *Phalaris* have reported this toxic effect to some extent. By extracting just the alkaloid fraction with the acid-base method, one leaves these toxic effects behind. The second reason for extracting the alkaloids is that it removes most uncertainty about dosing. After a little practice one knows fairly precisely how much extracted alkaloids to use. For instance, I find that my old standby, the "Turkey red" strain of

*Phalaris arundinacea* gives a consistent experience at 75 mg of extracted alkaloids. Of course, carrying small caps of alkaloids also facilitates traveling when one is doing sessions.

*What is the reason for using the new methodology in your conference presentation?*

Ever since my work with *Phalaris* grass in the early '90s, one of my goals has been to embed new shamanic entheogenic traditions into the North American continent. One of the best ways to accomplish this is by using plants that can be naturalized, such as the *Phalaris* grass species, and by developing procedures that do not require solvents or extraction procedures not available to the ordinary practitioner. I am particularly thinking of North American Indian tribes, who would be the best communities to bring this to, as they have a history of such usage and are uniquely situated to carry this knowledge forward into an uncertain future.

Thus, when a research colleague reported to me that the 15 minute quick-simmer seemed to extract the tryptamine alkaloids, but leave behind the toxic elements in *Phalaris*, I realized that this was the breakthrough we had been looking for with *Phalaris*. I have spent the past eight years in breeding work trying to isolate the toxicity, but with no success.

There is another breakthrough in *Phalaris* management that I also learned of from a colleague this year. This involves the harvest of *Phalaris*. Previously I had been harvesting one or two times per year and making big batches. This new harvest technique promises to be much better. Basically it involves harvesting the grass every week. The new fresh growing tips apparently produce a much higher concentration of the active alkaloids. I have reports that one double handful of the fresh growing tips extracted in acid water for 15 minutes provides a reliable oral experience when potentiated with Syrian rue (*Peganum harmala*). Of course, the fresh cuttings could be dried and stored as well. Under this protocol, the harvesting is discontinued at about mid-July, as the toxic element seems to increase after this time.





*Are there any disadvantages to this new procedure?*

Yes, by directly extracting and drinking a water extract of *Phalaris*, one is now very uncertain about the dosage. Each year's production, the time of harvesting, soil, climate—all these variables now enter into the quantity of alkaloids that will be included in the half cup of extract one is drinking. Thus, each person will have to titrate the dosage of their *Phalaris* patch every year. When one extracts the alkaloids directly and uses a set amount, all these variables disappear. I expect both methods will continue to be used.

*How did you develop your Phalaris grass ayahuasca analogue?*

I started with several hundred seed sources of *Phalaris arundinacea*, and planted out about five seeds from each source, for about 1000 plants. Then I did thin layer chromatography (TLC) on them to determine their alkaloid profile. I found that most of the seed sources produced varied alkaloid profiles within the seed source, suggesting that the genetic determination of alkaloid production was not uniform within the population. I was lucky enough to discover the strain that became named as "Turkey red" produced a uniform alkaloid profile within all the seeds from the seed source, and that alkaloid profile had what I wanted—a concentrated source of 5-MeO-DMT.

There are about five other alkaloids present within the "Turkey red" strain as well. I do not know what most of them are. I have tried the experiment of separating out just the 5-MeO-DMT and taking that orally with a MAOI, and I do get an effect, comparable to using chemically-produced *pharmahuasca* from synthesized 5-MeO-DMT. However, it does not have the magical shamanic effect I like for my group use. I have about a thousand TLC plates of my tests, each with its own unique and different alkaloid mixture. This could keep graduate students busy for years elucidating the unique healing properties of these mixtures.

*What is the new Phalaris grass that you made available at the conference?*

This is my newest release that I have been working on for the last few years. I call it "Big Medicine." This is a tall fast-growing *Phalaris* species that contains DMT. It also spreads by runners—a necessary characteristic I select for so that it can be spread by root cuttings, and thus bypass the genetic rearrangement that could result from relying on seed dissemination.

My old standby, "Turkey red," was selected to produce 5-MeO-DMT because this is the alkaloid that I personally prefer for my own work and the work I do with groups around the country. I feel 5-MeO-DMT most closely mimics the natural enlightened state of a fully-functioning pineal gland. It does not distract one with visuals, but simply opens one's energy field and dissolves the energetic barriers between people. By taking about 75 mg of the "Turkey red" extract—equivalent to about 7.5 mg of 5-MeO-DMT—potentiated with a MAOI such as Syrian rue, one can experience much healing, and in the right group, a unification of consciousness within the group. I believe this medicine has a role to play in the next stage of evolution, which must involve some form of group consciousness. People might be interested in my paper on genetics, evolution, and entheogens, published in Winter 1997 issue of *The Resonance Project* magazine ([www.tripzine.com/articles.asp?id=genetics](http://www.tripzine.com/articles.asp?id=genetics)).

Anyway, this new cultivar, "Big Medicine" is a *Phalaris* species that contains a fairly pure source of DMT. Dosage will have to be experimented with but I would expect it to be in the range of one pound of dried material per dose. The exact species is unknown because of my breeding procedure, which is to plant out many varieties and species of *Phalaris* and let them cross randomly, and then to let climate and testing sort out the survivors. It will be available from HERBAL SHAMAN and also from ALLIES (POB 2422, Sebastopol, CA 95473).

*What is your current research interest?*

Well, we still need a good MAOI that can be naturalized over the whole of the Temperate Zone. Currently we have Syrian rue, but that only grows well in the warm dry areas of the country. There is also passion flower (*Passiflora* species), but that only grows naturally up into the middle of the country, and it is very weak. I am planning to collect seed of the most northern-growing cultivars and plant it further north to see if a few will survive to start a cold-hardy strain. The problem of the weak MAOI activity will be harder to deal with. Testing for harmine and harmaline is easy with simple thin layer chromatography, but MAOI activity either has to be bioassayed or involves very complex animal operation and testing procedures. If anyone knows of any good info in this area of better MAOI plants or testing procedures, I would encourage them to publish it in *The Entheogen Review*.

Thin layer chromatography is a great way for your readers to test new plants they may suspect of entheogenic activity. It is something anyone can do on their kitchen table with the





## THIN LAYER CHROMATOGRAPHY

Thin layer chromatography, or TLC, is a method of identifying specific compounds. By comparing colored spots of an unknown substance, to similar spots of known compounds—all of which have been wicked up a plate of silica gel by a solvent—one can get a good idea of what the unknown compounds are.

### MATERIALS

1. Chromatography Chamber: Rubbermaid 1.7 quart container or equivalent
2. Chromatography Solvent: methylene chloride:methanol:concentrated ammonia mixed in proportions of 80:15:1
3. Chromatography Plates: Alltech Polyram silica gel plastic 20 x 20 cm plates or equivalent
4. Ehrlich's Reagent: from Alltech
5. Xanthydro: from Sigma
6. Preval Paint Sprayer: from auto parts store
7. Micropipette Applicators: 25–30 microliter
8. Bottle of standard or known referent plant extract (see comments below)
9. U.V. Light

### PROCEDURE

Prepare the silica gel plates by cutting them into quarters so that you have 10 x 10 cm square plates. Draw a line across the plate with a soft lead pencil about one-half inch up from the bottom of one edge. This is your starting place for spotting your samples. Divide this line into channels or lanes for the samples. You can get a maximum of about seven channels per plate, leaving about an eighth-inch margin on the edges. Number the plate on top and record the info in your notebook.

*Use a new micropipette for each sample.* Using a micropipette, spot one sample each of the extracts in the middle of each channel on the penciled line. Extract your plant samples with either basified methylene chloride or alcohol. Put your standard in the middle lane. Standards can be made by extracting plants known to contain target alkaloids; these plants are widely available through mail order.

Use a micropipette and dip it into your sample solution. It will draw up a sample by capillary action. When spotting on to the plate, keep the spot as small as possible, touching the pipette to the plate briefly, blowing on the plate to dry the solvent, then touching the plate again, and so on until the pipette is empty. Spot anywhere from one to three pipettes of sample onto the plate depending on concentration. Keep the extract made from your known referent plant in a tightly closed container and free from contamination. It is a good idea to keep it refrigerated.

When your plate is prepared, add about a quarter inch of the Chromatography Solvent to the Chromatography Chamber. Then place the plate in the chamber with the row of spots on the bottom. Make sure that the row of spots is above the level of the solvent. Place the lid on upside-down so the solvent vapor pressure does not blow it off, and let it remain undisturbed.

The solvent will start to wick up the plate, taking various molecules up with it at different rates. It will take about 15–20 minutes for the solvent front to go about three-quarters of the way up the plate. At this point remove the plate. Using a pencil, mark the top of the wetted area, and dry the plate with a hair dryer (or in the field by air drying).

At this point, if testing for  $\beta$ -carbolines (harmine and harmaline) use a long-wave U.V. light and shine it on the plate in the dark. If using Syrian rue seed extract as a standard, you should see a spot about 25% up the wetted area of the plate that fluoresces a bright light green, and a spot about 60% up the plate that fluoresces blue.

If testing for tryptamine alkaloids, then take the Preval paint sprayer loaded with Ehrlich's solution and spray a fine mist onto the plate. If indoors, place the plate in a cardboard box turned on its side to catch the overspray. Allow for ventilation. Do not spray so much that the plate becomes saturated and the spots run. As you spray, the different compounds that have moved up the plate at different rates will start to appear as colored spots. DMT and 5-MeO-DMT will both be a spot about 35% up the plate that is purple/violet.

To differentiate DMT from 5-MeO-DMT, use Xanthydro reagent as your visualization spray. Xanthydro is very unstable and needs to be kept frozen. The Xanthydro reagent needs to be prepared fresh for each few days use. It is prepared by mixing 100 mg Xanthydro in 95 ml of 190 proof ethanol plus 5 ml concentrated hydrochloric acid. This mixture is sprayed as above. It will destroy the Preval paint sprayer with one use, so an air compressor and suction-type glass sprayer are useful. DMT will visualize as a violet spot under Xanthydro reagent, and 5-MeO-DMT will visualize as a blue spot, both in the same place. The size of the spot is roughly proportional to the concentration.





right access to a few inexpensive things from a good chemical supply house.

I also want to follow up on some info I got from ROB MONTGOMERY about DMT in *Eucalyptus* wood. One thin layer chromatography test I ran showed both the wood and bark of a common *Eucalyptus* as having a fairly pure DMT band. I would encourage others to follow that up as well. There is also the question of American admixture plants; I have heard of people using Indian snakeroot (*Rauwolfia serpentina*) and boneset (*Eupatorium perfoliatum*). Proceed with caution with these, especially the first!

Then there is the question of investigating the blackout technique (see sidebar). This is something I learned about at the conference. It is being tried out in a few places in Europe and Asia. It involves a technique to increase the endogenous production of DMT and 5-MeO-DMT in your own brain by being in a completely blacked out environment for two weeks. What people are doing is renting a house and sealing it up so no light can get in. They arrange for food to be brought in one room that they can access, and they just live there for two weeks. What is reported to happen is that there is an increased level of melatonin production, leading to the production of high levels of the alkaloids. Some very interesting things are reported to occur to one's vision.

I certainly have no lack of things to keep me busy, but my main activity these days is doing sessions with small groups of people. Finding the right group of people who are willing and capable of going to advanced states of connected consciousness together is the key to accessing this next level of evolution we are all seeking. ☉

## DARKROOM MEDITATION

Strange synchronicity—around just the same time that we received the interview with JOHNNY APPLESEED that mentions the “blackout technique,” we were also forwarded some information related to a teacher who provides such sessions. The data came from an *ER* subscriber who studied with this same teacher 12 years ago. This subscriber noted that he had heard that TERENCE MCKENNA was at one point researching Tibetan meditation and shamanic practices, but that he could not find any evidence of tryptamine-producing plants or animals. Perhaps such plants and animals weren't necessary, and it was proposed that “darkroom” style meditations—and the resultant endogenous tryptamines that they are said to produce—might be the original inspiration for the colorful *thangka* paintings of Gods and spirits...

Master MANTAK CHIA provides darkroom retreats within a Taoist context. The first of these retreats, held in Thailand, began on February 10, 2002. The following descriptions are given for brain activity during specific days of darkness:

DAYS 6–8: “At this stage the pineal gland also starts to produce the neurohormone 5-MeO-DMT. This psychoactive tryptamine is highly luminescent; it is also extremely phosphorescent due to the amount of phosphene that it transmits onto the visual cortex. The neurotransmitter 5-MeO-DMT (‘akashon’) is normally only active when we are in the womb and in the first months of our lives. It is now reactivated in the darkroom. 5-MeO-DMT switches on 40% more of the cerebral cortex and awakens the nervous system to become aware of itself; ‘beingness’ results. It is the empathogenic neurotransmitter that expands the emotional body between ‘infinity and zero.’ It gives rise to telepathy in the emotional and intuitive bodies. It engages the awakening of the ‘Flower Of Life,’ the spine, which begins to glow in a state of beingness and peace. 5-MeO-DMT discharges the darkness from the darkroom. A bright light will be activated. This Great White Light, the manifestation of the astral body, enables the self to project externally. Many exercises will be practiced during this period; compacting Chi, consciousness and awareness into the nervous system, working with the Silent Self and anchoring the Immortal Body.”

DAY 9–12: “There is now enough ‘Mono Amine Oxidase Inhibition’ triggered by the pinoline, to allow the pineal gland’s ‘serotonin to melatonin cycle’ to be intercepted by adrenaline and ephedrine activity and converted into a ‘serotonin – DMT pathway.’ When DMT levels reach more than 25 mg, one’s experience can become very visual. DMT is the visual third eye neurotransmitter. It enables the energy body and spirit to journey into hyperspace, beyond third dimensional realms of time and space. It is intensely energizing. At this stage of the Dark Room Retreat, the required amount of sleep tends to diminish dramatically. Although the day may last 24 hours, 3 hours of sleep can seem like 12.”

Clearly, there are a LOT of sketchy speculations above that are being presented as if they were known facts, but this shouldn't discount the possibility that some very strange mental states (possibly related to tryptamine levels) might be achievable through exposure to prolonged periods of no light. Costs for the retreats ran \$783.00 for one week, \$1,536.00 for two weeks, and \$2,253.00 for three weeks (food included). Information related to the darkroom technique and the retreats offered can be obtained on the web at [www.universal-tao.com](http://www.universal-tao.com). This site contains a downloadable version of the *Darkroom Enlightenment Technology Manual* and data related to preparations for the darkroom retreat and nutritional guidelines that are said to help increase the production of endogenous tryptamines. We see no reason why psychonauts with enough free time on their hands shouldn't be able to replicate such a darkroom environment in their own home, and we hope to hear from some *ER* subscribers who do just that (or perhaps who attend one of these retreats).





design www.steveee.com

# Mind States JAMAICA

October 1-6, 2002

with presentations by

- RICHARD GLEN BOIRE
- EARTH EROWID
- FIRE EROWID
- ALEX GREY
- JON HANNA
- STEPHEN KENT
- JONATHAN OTT
- MARK PESCE
- ANN SHULGIN
- SASHA SHULGIN

[www.erowid.org/mindstates](http://www.erowid.org/mindstates)

**Join us in beautiful Negril Jamaica, for a 6-day consciousness expanding seminar like you've never experienced before!**

#### TICKETS

\$1000 (early bird, before August 1) or \$1,300 (from August 1–September 15).

Tuition includes admission to all lectures and events, accommodations (double-occupancy), delicious Jamaican food (vegetarian and vegan available), and all alcoholic beverages.

Airfare and transfer to the resort not included.

Payment can be made with a credit card through PayPal ([www.paypal.com](http://www.paypal.com))

by sending the money to the e-mail address [mindstates@prodigy.net](mailto:mindstates@prodigy.net),

or mail a check or money order to: Mind States, POB 19820 (Dept. ER), Sacramento, CA 95819

Jamaica is an island paradise, with beautiful white sand beaches, a turquoise sea, coral reefs, swaying palm trees, winding mountain rivers, and spectacular waterfalls. To paraquote one guidebook: "It is a 'far-out' setting where you can drool over sunsets of hallucinogenic intensity that have nothing to do with the 'magic' mushrooms that show up in omelettes and teas." Our seminar will be held in Negril, "a place where inhibitions are lost and pleasures of the flesh rule." Although strictly speaking, *Cannabis* is illegal in Jamaica, it is clearly tolerated to a larger degree than in the United States: "Herb is a part of daily life in Negril so don't be surprised if your first potential supplier is your hotel porter and you lose count of the men who hiss 'sensi' as you pass them in the street." Of course, Jamaica is also renowned for its 'world' music, particularly the reggae of Bob Marley and others. The attitude in Negril is laid-back and "hippie friendly."

**FOR MORE INFORMATION, SEE OUR WEB SITE AT [WWW.EROWID.ORG/MINDSTATES](http://WWW.EROWID.ORG/MINDSTATES)**





# SOME “HIGH” DESERT PLANTS

by LAZAR

My group and I have been examining a number of plants with psychoactive potential for several years. Of the dozen or more plants looked at, five seem to have some interesting properties when ingested either alone or blended in varying proportions. By share these findings with *The Entheogen Review*, we hope to eventually generate some feedback in this publication.

## METHODOLOGY

The harvested plant material was air-dried in the shade and when very dry reduced to a fine powder in a blender. We sharpen the blades with a file so there is more of a cutting action, which generates less heat than dull blades (which might thermally degrade the herb being pulverized). After blending a small batch for a short time it is screened through a 40 mesh sieve; the oversize is returned to the blender with more herb for further blending. If you do not have a 40 mesh sieve a piece of window screen will do, but the product will not be as fine and may be absorbed in the gut somewhat slower. The pulverized herb is stored in jars with tight-fitting covers in a dark, cool place.

We had access to a small pellet press and found that the powdered herbs could be pressed into tablets each containing about 250 milligrams. This made it easy to measure doses for bioassaying. Since most *ER* readers will not likely have access to such a press, it is easy to measure out the powdered herb with measuring spoons, mix the powder with some juice and drink it—a simple, low-tech approach. A ¼ level teaspoon of the powdered herbs described here will weigh between 480 and 535 milligrams.

In bioassaying these herbs, we followed those procedures described in “A Protocol for Psychoactive Drug Evaluation” (SHULGIN *et al.* 1986). One starts with low doses and works up in an incremental manner (1.5 to 2.0 times previous dose), with a three-day rest between trials. This is a safe way to test these things, and if you get a negative effect just stop testing that herb and record your findings. The above protocol should be followed in finding suitable levels of alteration for single plant species and for various mixtures. We have found a great deal of variability in response to these plants and mixtures among different individuals, so act accordingly;

plants from different sources could vary in potency. There have been reports of poisoning from overdoses of *Argemone glauca* and *A. mexicana* (PENDELL 1995), so approach these herbs carefully.

*Argemone glauca* (Hawaiian prickly poppy, *puakala*) is a member of the poppy family (*Papaveraceae*) native to Hawai'i, which grows on the dry side of the islands at sea level to 1000 feet. It can be grown from seed in warm dry areas of the Mainland. When the plant is in blossom (large white flowers), cut a few leaves from each plant. If the leaves are dusty, wash in water and dry in the sun to remove surface moisture, then dry in the shade for several days until crisp and brittle. Heavy leather gloves are recommended for handling.

EFFECTS: 500 mg gives a nice, easy going, modest alteration, which lasts 2–3 hours, and can be enjoyed while gardening, walking, sifting, *etc.* More—up to 2,000 mg—gives a laid-back contemplative state that is similar to smoking some *Cannabis*, which can also be used in combination with this poppy to heighten or modify the effects.

*Argemone mexicana* (Mexican prickly poppy) is another close relative (*Papaveraceae*) native to northern México and Southern Arizona and New Mexico (EMBODEN 1979). The flowers are bright yellow, whereas the other *Argemone* species are white. It can be grown successfully up to the 40th parallel and perhaps even further. In México it is a short-lived perennial, and to the north it is an annual as the roots do not survive over winter. To get good sized plants it is necessary to start them indoors in early spring and plant them out after frost danger passes. Collecting, cleaning, and drying are the same as for *A. glauca*, as are the basic effects and dosages.

*Argemone munita* sp. *rotundata* (prickly poppy). This is native to the northern part of the Great Basin. It ranges from 4,200 to over 6,000 feet in elevation, and is very often found along roadsides where it is considered a weed. It is a short-lived perennial (5–7 years) becoming larger each year. Harvesting and drying are the same as for *A. glauca*, as are the effects—with some subtle differences. It seems to be a little weaker than *A. glauca* or *A. mexicana*; perhaps it is just mellow?





A few other *Argemone* species—*A. grandiflora*, *A. polyanthemos*, and *A. plieacantha*—seem to be quite a bit weaker in active components and we were not impressed by the results.

## COMMENTS ON THE THREE ARGEMONE SPECIES

The bright yellow sap from the plants may be recovered by putting leaves and stems through a juicer and evaporating the strained juice. The result is a dark brown residue, which is scraped from the evaporating pan. It may be smoked or eaten with about the same result, but something seems to be missing when compared to the use of the dried powdered leaf.

With most subjects, all three of the *Argemone* species exhibit a nice mood elevator or antidepressant action, which is increased and modified with a little smoked *Cannabis*. Our favorite is *A. glauca* with a little *Cannabis*. This combination seems to greatly increase the pleasure and intensity of love making. All of the *Argemone* can be smoked, but it is a low-grade proposition and the digestive system is much better equipped to handle the amount of leaf involved. The alkaloids in the *Argemone* species are quickly converted to the soluble hydrochloride salts in the stomach and are absorbed there and in the intestine. Several alkaloids are present in these poppies and they vary in amounts in different species. Alkaloids present include: argemonene, berberine, protopine, artarine, cryptopine, allocryptopine, senguinarine, and stylophine. These are isoquinolines and there has been no comprehensive survey so far as we know of the quantities of each present in the several *Argemone* species. Some of these alkaloids are found in opium, but they are not thought to be addictive.

*Leonuris sibericus* (Siberian motherwort) is an interesting member of the mint family (*Labiata*) which grows from Siberia to the jungles of Malasia (OTT 1996A; PENDELL 1995). Some sources list it as a perennial, but we have found it to be a biennial. The first year it produces a basal rosette and a hardy root system; the second year results in a tall plant up to 7 feet, with many small lavender flowers at the branch ends. This is the time to harvest by cutting off the flowering tops and stripping the leaves. All this is dried on screens in the shade. The dried material is ground to a powder as described previously. Alkaloids present include: leonurine, leonuridine and homorunine (EMBODEN 1979) which account for the psychoactivity (LAZAR 1995).

**EFFECTS:** This material by itself provides a nice mellow altered state for 2 to 3 hours, which for some people doesn't have much character. However, it is useful to build on or modify with other things such as *Tagetes lucida* and/or some *Cannabis*. For many individuals a combination of the two really kicks it into gear.

*Tagetes lucida* (Mexican mint marigold) is an import from south of the border, that has been naturalized to some extent in the Southwest (EMBODEN 1979; OTT 1996A). The herb has aromatic leaves and yellow flowers. In the process of growing this plant one of our group discovered that by smelling the flowers, he got a nice mild alteration of consciousness that lasted 10 to 15 minutes.

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers.

We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites
- ▼ Web site development and design
- ▼ On-line shopping cart solutions

**www.yage.net**

Currently hosting sites for  
**The Entheogen Review**

**Trout's Notes**

**Luis Eduardo Luna**

**James Arthur**

**John Allen**

**Ayahuasca.Com**

**EntheogenUK**

and many more at

**www.yage.net/hosted**





We were not able to determine whether it was pollen or some vapor that caused this effect.

We found it best to germinate the seeds indoors in early spring, and transplant them to the garden in warm weather. Do not over-water them as you will get larger, lush, plants that do not have as much of the active components. (The same is true for the other plants mentioned in this report.)

This herb was one of the additives to the ritual *cacao* drink of MONTEZUMA (*sic*), and was used in other ceremonies as well (EMBODEN 1979). When made into a tea, it has a pleasant flavor but no psychoactive effects, probably because the active principles are oils and not very water soluble. We have found that when ingesting this herb it is necessary to eat something with it (*e.g.*, crackers, a cookie, *etc.*) so it will travel quickly to the intestine where it is absorbed. The flavor was reminiscent of anise, so we made some “Anisette” by extracting the active ingredient and flavor with grain alcohol, diluting and adding sugar. The result was good—both in taste and effects—but after the mixture was left standing a week or so, the effects were gone (except for those of the alcohol).

**EFFECTS:** This herb is quite variable among individuals, both relative to the quantity needed and to the direction of alteration. There were no bad experiences, just widely different ones. We have tested this herb up to 2,000 mg (by itself and in combination with other herbs) and most participants felt no need to increase the dosage further. A few did say they felt that amount was too much. It creates a “lucid” state which can be appreciated in a number of ways: listening to music, contemplating, grooving, introspection, communication, *etc.* Some of the effects noted are: clarity, alertness, closed-eye-visuals, body warmth, body tingles, feeling of well-being, and some time-distortion. The period of alteration lasted 2 to 3 hours in most cases and there was no interference with sleeping afterwards, although many reported increased dreaming (sometimes with weird content). We also evaluated *T. minuta* and found it had about the same properties as *T. lucida*. However, the plant was smaller so yields were low.

We made many bioassays of various blends of the foregoing herbs and found in most cases a synergistic effect. We haven’t finished testing all possible combinations and ratios of herbs within combinations, but we will give some generalizations. First, all five of these herbs mix well with *Cannabis* in varying proportions. We did not test mixtures of *Argemone* species with *L. sibericus*, since both tend to make one drowsy. Combinations that worked well were: *Argemone* and *Tagetes*, (both with and without *Cannabis*), and *Leonuris* and *Tagetes* (both with and without *Cannabis*). The ratio of the herbs that are eaten can vary from mostly one to mostly the other. During bioassaying if the subject felt sleepy a cup of coffee or a NoDoz® helped.

When ingested alone, none of the five herbs described here gave the user a really intense entheogenic experience. However, when combined many of the resulting blends did deliver a “pasted to the wall” experience, and there was a great deal of variability among individuals for any given blend.

## SOURCES

The following are places where some of the herbs discussed in this article can be obtained. The prices listed were current when the article was written, but that might not be the case at the moment—write for cost and availability information before ordering anything.

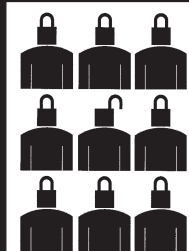
BOTANICAL PRESERVATION CORPS, Box 1368 Sebastopol, CA 95473. *Leonuris sibericus* for \$50.00 per pound plus \$8.00 shipping.

MOUNTAIN OAKS, POB 155, Doyle, CA 96109. *Argemone munita* sp. *rotundata* for \$70.00 per pound, and *Leonuris sibericus* for \$60.00 per pound. Prices are postpaid in the USA.

NATIVE SEEDS/SEARCH, 526 N. Fourth Street, Tucson, AZ 85705, [www.nativeseeds.org](http://www.nativeseeds.org). *Tagetes lucida*, sold as “Mt. Pima Wild Anise Tea,” catalog #FD2a, 1 ½ oz for \$2.00 plus shipping.

## Entheogen Users...

...join SHULGIN, OTT, RGB, and others,  
in the new civil rights (cognitive liberty) movement.  
[www.alchemind.org](http://www.alchemind.org) ▼ 1-888-950-MIND







# COOKBOOKS AND CUBENSIS

by YACHAJ

"First effects felt at 10 minutes after eating the little devils. Shortly after that, the world erupted into patterns... Well! I wanted a really intense psychedelic experience to write about, and here it is... One and a half grams is quite enough to deal with." — ALICE'S voice, from *TIHKAL: The Continuation* (SHULGIN & SHULGIN 1997)

"The history of the solution of the teonanacatl mystery... is a very good example of how modern scientific research, in its effort to obtain novel compounds which are valuable in medicine, can revert to ancient knowledge of the miraculous powers hidden in the Plant Kingdom." — ALBERT HOFMANN, as quoted in *The Botany and Chemistry of Hallucinogens* (SCHULTES & HOFMANN 1980)

"[People] see very important visions, spiritual visions... The most popular [drug] for that is psilocybin. It's a more spiritual trip." — "JACOB," from *The Secret Chief: Conversations with a Pioneer of the Underground Psychedelic Therapy Movement* (STOLAROFF 1997)

"A real-life equivalent of Aldous Huxley's fictional moksha would be something like psilocybin, the drug that psychonauts prefer over all others." — RONALD SIEGEL, from *The 3-Pound Universe* (HOOPER & TERESI 1986, 1991)

"LSD and mescaline are generally thought to have more impact than psilocybin because of their longer duration; they are also perceived by many people as more coercive than psilocybin. The psilocybin experience seems to be warmer, not as forceful and less isolating. It tends to build connections between people, who are generally much more in communication than when they use LSD. [...] In contrast to most psychedelics, psilocybin mushrooms have also impressed many users with auditory effects." — PETER STAFFORD, from *Psychedelics Encyclopedia* (STAFFORD 1992)

## THE EARLY DAYS...

An entry in a cookbook 350 years ago eventually gave rise to industrial production of edible mushrooms in the Western hemisphere. Psilonauts scaled this down to a backpack-suited cultivation protocol. Now we return to a discussion of "cookbooks," for the recipe of a divine psilocybian treat: psilopunch.

The first recorded mushroom cultivators were Chinese Taoists. They didn't make a clear distinction between sacramental, food, and drug mushrooms; rather they viewed production and consumption procedures holistically. Their first mushroom cultivation techniques were published a thousand years ago, for the medicinal/gourmet mushroom *Lentinula edodes* (shiitake). These methods were not introduced to the English-speaking world until late in the 20th century. The delayed introduction of mushrooms as edible crop in Europe is often explained by the Anglo-Saxon "mycophobia," *i.e.*, associating mushrooms with poison, filth, and disease, rather than health and spiritual exploration.

## MYCOPHOBIA

The term "mycophobia" was coined by VALENTINA and R. GORDON WASSON, the two amateur mycologists who re-introduced the use of sacramental psilocybian mushroom consumption in Europe and the US through the publication of their 1957 book *Mushrooms Russia and History*. JONATHAN OTT, a pupil of R. GORDON WASSON, presented a possible explanation for mycophobia as cultural phenomenon in his 1997 book *Pharmacophilia or the Natural Paradises*. OTT tells us about the followers of the middle-eastern prophet ZARATHUSTRA (believed to have lived in the fifth to sixth centuries before the



Early underground "rock art" inspired this depiction of modern mycophobia; the police state representative attempts to efface the object of a psilonaut's inspiration. Drawing by Hans Vogt in 1996.





Christian year “zero”) who ingested *haoma* (*soma*), a brew some think was made from *Amanita muscaria*. According to OTT this tradition was followed up in the third century of our era by the Iranian prophet MANI and the Manichæans. As a religion that spread widely throughout Europe, Manichæism became one of the most powerful rivals to Catholicism. The influence and popularity of this Manichæan sect inspired Popes ALEXANDER III and INNOCENT III to decree the first internal crusade of Christendom. It is estimated that about a million people were killed between 1181 and 1201, effectively obliterating European Manichæism. The crusading Catholics effaced all details of the rival sect, and would have interred all traces of any fungal sacrament that may have existed.

Whether or not this history actually involved a fungal sacrament and contributed to mycophobia in western Europe is still debated by scholars, but fact is that since that time even non-psychoactive mushrooms have been taboo in Anglo-Saxon Europe. Mushrooms were only gradually re-introduced in the 17th century, and not as sacrament but as exotic ingredient in cooking. The introduction of gourmet mushrooms in Europe is an important stage in the history of mushrooms that ultimately led to production techniques for psilocybian mushrooms.

## RENAISSANCE COOKING

The western European history of edible mushrooms probably started with *Amanita caesaria*, the prized mushroom of the Romans, which never disappeared from the Italian cuisine. Italy has been called “The Mother of the Western Cuisines,” and perhaps its greatest contribution was its influence on French cooking during the Renaissance.

One crucial event was the arrival of CATHERINE DE MEDICI in France in the 16th century. Married to HENRY II (who later became the French king), she brought with her a retinue of cooks schooled in the subtleties of Florentine cooking. FRANCOIS LA VARENNE, the father of French Cuisine, learned to cook in DE MEDICI’S kitchens. In 1652, he published a revolutionary cookbook, *Le Cuisine François*. This was the first real kitchen chemistry (cooking) manual with recipes in alphabetical order. It included—for the first time—instructions for cooking vegetables. The white button mushroom *Agaricus bisporus*, “champignon” in French, gave food that exquisite touch that made it an essential part of the French cuisine.

## MELON GROWING, WITH CHAMPIGNONS

By the time LA VARENNE’S cookbook was published, French melon growers near Paris had discovered that the prized champignon of *Le Cuisine François* spontaneously emerged from the composted horse manure that was used to keep the growing melons warm. Soon they recognized a major cash crop in the mushrooms, when they realized that more mushrooms came up if the compost was sprayed with the water that had been used to wash the mushrooms. Now we know that this was caused by the mushroom spores and mycelial fragments that ended up in the water and germinated in the horse manure; the French melon growers essentially discovered the basics of the liquid inoculation techniques of today.

A grower whose name is only passed on as “Mr. MARCHAND” then developed mycelium transplantation, and the botanist JOSEPH PITTON DE TOURNEFORT (1656–1708) first wrote about mushroom cultivation in 1707. He also developed the casing method and helped to transfer the cultivation technology to the neighboring countries of Germany, the United Kingdom, and Italy. The Netherlands began *Agaricus* cultivation in 1825, and shortly thereafter the U.K. developed compressed horse manure brick spawn and exported it to Australia, Denmark, Germany, and the USA. In France, the PASTEUR RESEARCH CENTER brought about a technical innovation in mushroom cultivation in 1893, by developing a method to sterilize the compost and inoculate spawn.

The history from this point, and the impact of the classic techniques on the cultivation of psilocybian mushrooms, is discussed in detail in the WINTER SOLSTICE 2001 issue of *The Entheogen Review*. Mycelium transplantation techniques gave rise to industrial cultivation methods, which were eventually scaled down to a table-top format for home-cultivators. In less than 25 years *Psilocybe cubensis* emerged as the most popular home-cultivated mushroom in the world. The challenge of growing the right mushrooms in the right place (in a backpack if necessary), has now been solved. Now it is time to zero in on methods to get enough *P. cubensis* at the right moment, and to make a decoction of optimum potency.

## KEEP IT SMALL

Until recently it was a problem for many of us to have the right quantity of fresh mushrooms on hand at exactly the moment they were needed. Fast-growing mushrooms like *Psilocybe cubensis* are only in prime condition for about a day. After harvesting, they quickly lose moisture (and hence weight) when they are put in an open dish, which makes it





difficult to measure a correct dosage. If they are stored in a closed container they may rot.

The most obvious solution to this problem is to only grow a small amount of mushrooms at any given time, for instance by inoculating one *PSYLOCYBE FANATICUS* “tek” style half-pint container of substrate per week. (The *PF TEK* can be downloaded for free from [www.fanaticus.com](http://www.fanaticus.com).) Discard all mushrooms that are not used for spore-printing or experiments. In this way you will always have a fresh crop on hand or coming up.

### A FAST-GROWING PROBLEM...

Unfortunately, *Psilocybe cubensis* mushrooms can grow so fast that often they have matured beyond their prime condition by the time they are spotted by the grower. The baby mushrooms, “primordia,” of the early morning may be overripe and sporulating when the cultivator comes home from work. Since alkaloid concentration tends to drop sharply when the caps open and the spores mature, and since *P. cubensis* spores may induce strong allergic reactions in some people, it is not recommended to use sporulating *P. cubensis* mushrooms for other than ornamental or spore-collecting purposes.

Another problem emerges when an unexpected opportunity arises for a group experience, and there are not enough fresh mushrooms on hand for everybody. So how can one make sure that there are always enough fresh mushrooms available without the need to grow them in bulk?

### ...AND A HIP SOLUTION

HIPPIE’S “mycro-tek” provides an elegant solution to both problems (see *WINTER SOLSTICE 2001 ER*). It has been demonstrated that half-pint shot-glasses with mushrooms in exactly the right stage for consumption (*i.e.*, before the cap opens and the gills become visible) can be refrigerated and stored for at least three months without damaging the quality of the crop or the mycelium. At temperatures around 4° centigrade, *Psilocybe cubensis* mushrooms (as well as all the primordia), stop growing. The fungal enzymes that decompose psiloc(yb)in are barely active at these temperatures. Currently this “mycro” version of the *PF TEK* provides the best storage method for fresh mushrooms ever published.

The only necessary precaution is to protect the contents of the jar or shot-glass against dehydration (secure a tinfoil covering with a rubberband when it is refrigerated). It is also important to harvest all primordia and mushrooms within

48 hours after the glass/jar is returned to room temperature; they do not grow anymore and are rejected by the mycelium anyway. In harvesting each delectable fruit, remember that it is best to grasp the lower portion of the stem firmly and then twist the mushroom free from the mycelial network.

An efficient technique to clean a substrate cake from the many aborted pinheads, little primordia, *etc.*, is to use a sharp serrated knife. It doesn’t matter if you scrape off the outer surface—the mycelium will recover after a few days at room temperature. When the substrate cake is cleaned, put it back in the container, adjust the weight to what it was around the time of inoculation by means of adding drops of water in the vermiculite top layer, and cover it again with tinfoil. Keep everything at room temperature and the next crop will arrive in a week or two.

It never hurts to harvest mushrooms when they are young and potent. The total production in biomass per amount of substrate remains grossly the same, so when a primordium is harvested the mycelium will signal other pins to enlarge. The amount of pins that a mycelium makes is many times bigger than the amount of mushrooms it is able to support. To simultaneously get as many possible mushrooms as possible in exactly the right stage for consumption, remove the first volunteer primordia as soon as their tops are reddish. Do it with a flame-sterilized pair of tweezers and each primordium can be cloned on *MCALPINE*’s agar medium or immediately used to make a peroxidated mycelium slurry if desired.



Adjust the weight to what it was around the time of inoculation by means of adding drops of water in the vermiculite top layer.





Wait until at least half a dozen or even more reddish-topped primordia are visible on the substrate cake, put the glass/jar upside down if needed so that the mushrooms grow away from the opening of the container (mushrooms grow towards daylight). Then wait until the first mushroom of the group is *just* about to open its cap, put a rubber band around the tin-foil and refrigerate the substrate container at 4° centigrade.

In this way many containers of unharvested fresh mushrooms can be kept for months and are immediately on hand when an opportunity for a group session presents itself.

### FRESH VS. DRY

In the following protocols the “Hawaiian,” “Matías Romero” and “Stropharia”<sup>1</sup> varieties of *Psilocybe cubensis* are chosen because of the known and relatively stable alkaloid concentration when they are grown according to the *PF TEK*. Fresh mushrooms are not only preferred because they contain more alkaloids than dried ones but also because using them is more efficient (cold desiccation of mushrooms may take up to ten days).

Using boiled fruit juice serves two purposes: improving the effectiveness of the extraction and stimulating the fungal enzymes to convert the psilocybin into the faster acting psilocin.<sup>2</sup>

I should note that the only *documented* method for enzymatic dephosphorylation of psilocybin into psilocin via *P. cubensis* enzymes uses dilute acetic acid (vinegar) and a ten-minute boiling time (CASALE 1985). While even pure vinegar can be made drinkable when enough sweetener is added, I recommend fruit juice because of the better taste. Citric and other

organic acids are so closely related to acetic acid that I do not expect that it makes a difference. However, the described dephosphorylation method may not work with enzymes of psilocybins other than *Psilocybe cubensis*. The coffee press is chosen because it is designed to keep biomass submerged during the extraction. The tea sieve and funnel are optional. The vitamin C is meant to protect the fragile psilocin as much

as possible against oxidation. Psilopunch can be kept for a month in the refrigerator and even longer when it is frozen, but it is not recommended. (The potency may still decline very slowly due to enzymatic action, and any contaminating bacteria/water molds may do the same thing as fungal enzymes *and* can cause food poisoning. Especially when the punch is stored for many months in a freezer that doesn't work perfectly—thawing and re-freezing a tiny part of the juice every now and then, which frequently happens when the freezing compartment is inside the refrigerator and not a separate box.)

If one uses the *PF TEK* and the following recipe precisely, each 100 milliliter of thusly-produced

psilopunch equals ten grams of fresh (or one gram of dried) *Psilocybe cubensis* mushrooms, or about seven milligrams of alkaloids. This is slightly above the minimum detectable psychoactive dose for most people: normal waking consciousness is not more disturbed than it would be after consuming a moderate amount of wine on an empty stomach. I highly recommend that first-time psilonauts read the *Psychedelic Experience FAQ*, which can be viewed on any computer with a web connection—for instance at an Internet café or public library (see [www.erowid.org/psychoactives/faqs/psychedelic\\_experience\\_faq.shtml](http://www.erowid.org/psychoactives/faqs/psychedelic_experience_faq.shtml)).



Put the jar upside down if needed so that the mushrooms grow away from the opening of the container. Photo shows *Psilocybe cubensis* var. “Hawaiian” in microwave-proof PP plastic 500 ml jars, fruiting on PF Substrate.

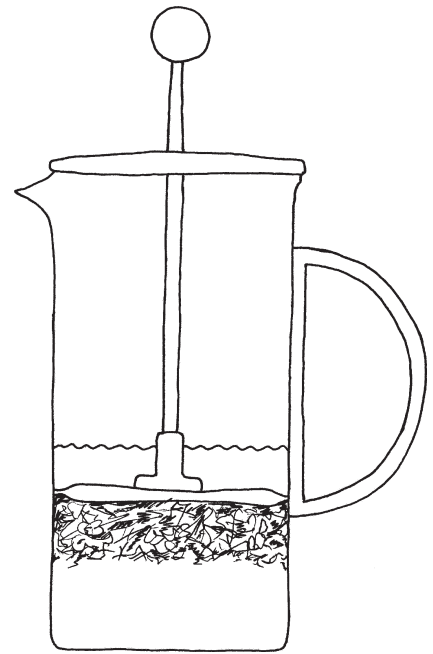




## PSILOPULP

The first step in making a good psilopunch is to prepare the pulp. For each psilonaut cut 25 grams of fresh *Psilocybe cubensis* in small pieces and quickly place the mushroom pulp into a “French press” coffee extractor (as drawn on this page by HANS VOGT). Add one powdered vitamin C tablet and 100–150 milliliters of boiling fruit juice.

A more perfectionist approach (especially suited for cold extractions and/or dirty mushrooms) is to first wash the vermiculite and other debris from the mushrooms, then keep them submerged for a few minutes in a solution of at least one gram of vitamin C per liter of water. This treatment removes blue stains and raises the water content of the mushrooms to the maximum of 95%. Then put the mushrooms in the freezer; freezing fractures the cell membranes, making it easier to liberate the alkaloids. When the mushrooms are frozen solid, put them along with the 100–150 milliliters of fruit juice and a vitamin C tablet in a kitchen blender and make a fine pulp. If no blender is available the frozen mushrooms may be put in a paper (not plastic) bag and pounded to pulp with a shoe heel (not a hammer). Whatever method is used to make the pulp, the next step is to get it in the coffee press.



## PSILOPUNCH

Keep the pulp submerged below the juice line and allow it to stand for 12–24 hours at a low temperature (usually in the refrigerator, but a thermos flask can also be used). Pour the juice through a tea sieve, which is placed in a household funnel (to prevent spilling) in a measuring bottle (a baby bottle is perfect for this). Wash the remaining alkaloids out of the mushroom pulp by means of pouring more fruit juice in the coffee press and/or tea sieve and through the funnel in the bottle until the 250 ml mark is reached. Close the bottle and use the psilopunch within 24 hours.

## SHELF LIFE

Psilopunch can not be kept for very long at room temperature because water-soluble mushroom enzymes remain active and decompose the alkaloids over time. A possible method to overcome this problem is to boil the psilopunch for a short time at about 120° centigrade, a temperature at which most enzymes do not survive. In his 1977 book *Magic Mushroom Cultivation*, the late DR. STEVEN POLLOCK wrote about this possibility:

“Jars are next placed on a bottom rack in a pressure cooker and sterilized at 15 lbs pressure for an hour...If this is done, the broth should be canned along with the mushrooms. The canned mushroom soup that results should keep for many months and conceivably even for years. But canning is risky. If sterilization is not complete or the jars inadvertently later become contaminated, enthusiasts can acquire severe food poisoning.”

However, prolonged boiling may also damage the desired alkaloids. On page 27 in the 1999 edition of his book *Narrenschwämme*, the German researcher Dr. JOCHEN GARTZ writes that psilocybin starts to decompose at temperatures above 50° centigrade. As far as psilocin goes, I was unable to find any data

regarding its stability at higher temperatures in an acidic environment. Pages 65–67 of the manual *The Compleat (sic) Psilocybin Cultivator's Bible* (HONGERO PRESS, 1976) praises a 45-minute pressure cooking at 15 psi in quart Mason-jars for the final product, but recommends a dose of 50 grams of fresh *Psilocybe cubensis*—twice as high as in the recipe that I’ve presented here.

Since I have not been able to test the shelf life of pressure canned psilopunch before the deadline of this article, I can not present any information that might be useful for people who want to pursue it (except that if this process is used, then it is not thought to be necessary to use the punch the same day). Using the pressure canning technique for psilopunch *might* improve the digestibility of the punch for those psilonauts who are sensitive to certain mushroom proteins. However, the limited psychoactive tenability of cold processed psilopunch could actually be advantageous, if the liquid gets lost, seized, or stolen.





## DRY CUBENSIS PUNCH

In the described recipe a correct dose can only be determined from fresh harvested mushrooms. However, at the moment that the caps of *Psilocybe cubensis* are a shiny golden color and just not yet shriveling, they have already lost over 10% of their weight. A dosage of 25 grams of these mushrooms is more than 10% more powerful. Shriveling mushrooms may be up to ten times as powerful as fresh ones.

To ensure that the psilocybian experience develops without fearful moments, mushrooms are best used before they begin to shrivel. If this intention fails, then drying is the best option. The drying technique that I recommend is to place the mushrooms in a kitchen sieve and blow them until they are almost totally dry by means of a table fan. In the winter months the sieve can be placed above a “heat” source (a TV or computer monitor is fine), on the condition that the mushrooms are not heated to more than 30° centigrade.

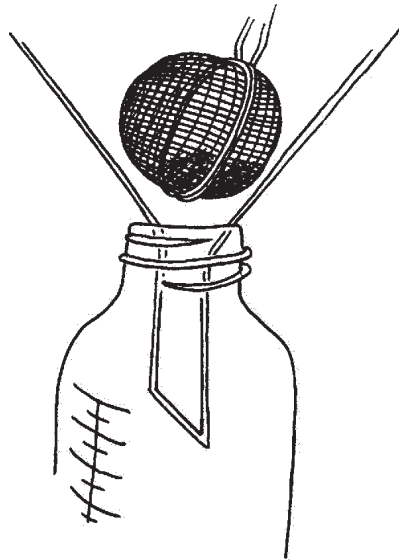
After about 24 hours, when the mushrooms are almost dry but just pliant, they are placed in an open baggie. The baggie is put in a small screw-cap jar with a layer of drying agent on the bottom. The jar is closed airtight and preferably placed in the refrigerator for about a week (if necessary this step can also be performed at room temperature). Then the baggie is closed. Dried mushrooms are best stored in the freezer, but be aware that most baggies are not fully protective against moisture. In moist mushrooms, the enzymes are still at work and decompose the alkaloids over time. So if the dried mushrooms absolutely need to be stored, leave the baggie in the air-tight closed drying jar in the freezer. Do not forget to label the jar: species/variety, date collected, and—if they are mushrooms from the wild—where they were found.

There are many possible drying agents but the best I have come across is Drierite™, which is a mixture of calcium sulphate or gypsum and calcium chloride. Both salts can be made in a similar manner: by means of boiling powdered blackboard chalk in respectively sulfuric and hydrochloric

acid and baking the residue in an oven. In the majority of cases, Drierite™ is easier to be bought than made, although it sometimes needs to be baked dry first for optimum performance.

## PSILOPUNCH FROM CRACKER-DRY CUBENSIS

Fill a Ziploc™ baggie with 2.5 grams of cracker-dry mushrooms and one vitamin C tablet. Press the air out of the baggie, close it, and put it between a few layers of paper. Pound the contents to a fine dust with a shoe heel. The dust is fine enough when the contents of the baggie just fit in a standard coffee dosage spoon of 15 milliliters (this is useful knowledge when the punch needs to be prepared without a more sophisticated apparatus to measure the weight).



Put the dust in a tea-ball. Put the tea-ball in a drinking glass and pour boiling fruit juice on top of it until the contents of the tea egg are completely submerged. Put the glass in the refrigerator and leave it to stand and extract overnight. Place the tea-egg in a funnel and the funnel in a baby bottle (as shown in the illustration). Pour the juice over/

through the powder in the bottle until the 250 ml mark is reached. Now each 100 milliliter equals one gram of dried mushrooms (again, slightly above the minimum detectable dose).

## MAINTAINING QUALITY

In order to make a psilopunch of a constant, reliable quality, it is important to make sure that 100 ml is not more than slightly above the minimum detectable level. If this is pursued correctly then the potency of the mushrooms is no longer important—only the power of the punch counts. Dried *PF TEK*-grown *Psilocybe cubensis* normally contains 0.66–1.0% alkaloids; *P. mexicana* and *P. tampanensis* slightly less, *P. baeocystis*, *P. cyanescens* and *P. semilanceata*, and *Panaeolus [Copelandia] cyanescens* mushrooms slightly more, and *Psilocybe azurescens* can be up to twice as potent. But a correctly prepared psilopunch should always be produced in a consistent manner, where drinking less than half a wine





glass on an empty stomach produces no psychoactive effect at all. The first time that you consume psilocybin, do not drink more than a deciliter (*i.e.*, one wine glass) per hour on an empty stomach. Low doses enable one to survey one's own sensitivity, body discomfort, *etc.*, in a more relaxed mood.

## MEDICINAL QUALITIES

According to POLLOCK, "small doses may not induce colorful visual imagery but provide interesting and worthwhile experiences." Among the most worthwhile of those experiences may be the relief of difficult to treat conditions like obsessive compulsive disorder (OCD—a chronic and debilitating psychiatric condition) and cluster headaches, the most extreme form of migraine. It is beyond the scope of this article to discuss the medical applications of psilocybin (see [www.erowid.org/plants/mushrooms/mushrooms\\_medical1.shtml](http://www.erowid.org/plants/mushrooms/mushrooms_medical1.shtml) and [www.maps.org/news/1099news.html](http://www.maps.org/news/1099news.html) for further information), but I think it is appropriate to draw the conclusion that psilocybin falls within the holistic ideal of a fungal decoction with medicinal, spiritual, and savory qualities alike.

## ALTERNATIVES

One should not overestimate the culinary qualities of psilocybin mushrooms, however. For instance, while the psychoactive effects of *Psilocybe* species may be wonderfully synergistic with those of *Cannabis*, especially in the second hour after ingestion of the punch, this is not the case with their effect on the appetite. Many individuals' stomachs "shrink" tremendously when the mushroom alkaloids kick in, no matter if the stomach is filled or not. A clever psilocybin taker takes the punch when s/he is really hungry. In the beginning this may feel somewhat uneasy. But believe me, one hour into the experience it could feel much *more* uneasy if you have eaten. High-calorie mushroom milkshakes, omelets, pizzas, soups, and other dishes (despite being popularized by some in a similar way as is done for *Cannabis*), are *not* recommended—at least not by me.

A good alternative to psilocybin is to make a mushroom tea. A great recipe is given in PAUL STAMETS' book *Psilocybin Mushrooms of the World* (TEN SPEED PRESS, 1996), the most up-to-date monograph on psilocybin mushrooms currently available. On page 50, he mentions "Cruz's Brew," stating:

# AYAHUASCA HEALING RETREAT

in the Amazon rain forest of Manaus, Brazil

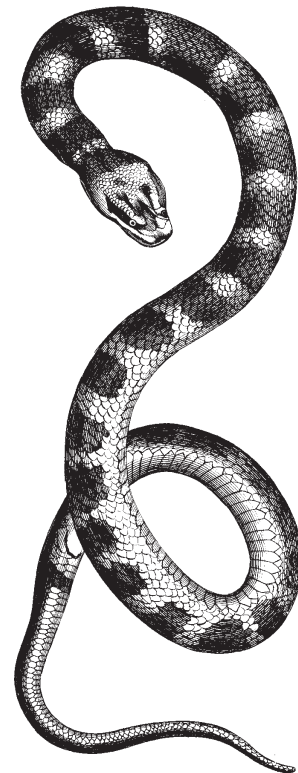
**JULY 22-31, 2002**

There will be lectures, ritual plant ceremonies with *ayahuasca* and *Salvia divinorum*, group sharing, creative artwork expression, biofeedback, regressions, and excursions. Spend ten days in the Amazon rain forest. Located 1.5 hours from Manaus, the lodge has excellent facilities: phone, Internet, air conditioning, swimming pool, and rooms with private bathrooms. \$1,600. Invited staff includes:

- ▼ ZOE SEVEN, techno-shaman
- ▼ ISABELA HARTZ, visionary artist
- ▼ PABLO AMARINGO, shaman/artist
- ▼ JON HANNA, psychedelic researcher
- ▼ FRANK ECHENHOFER, EEG researcher
- ▼ SILVIA POLIVOY, transpersonal psychologist

[www.ayahuasca-healing.net](http://www.ayahuasca-healing.net)

or contact SILVIA at:  
[silviap@house.com.ar](mailto:silviap@house.com.ar)  
 phone/fax in Argentina:  
 (5411) 4774-3892





“You will need two vessels. In one, add spiced, herbal tea—the best we have found uses a blend of orange peels, whole cloves, nutmeg, and cinnamon. Then add enough water to ensure the equivalent of one and a half cups per dose. Bring the water to a boil, then reduce the heat to simmer. Add the mushrooms in chopped or broken form into the bottom of the other empty vessel. Wrap the pot in a towel for insulation, then pour the hot tea through a strainer into the other pot. Stir occasionally. Allow to steep for an hour, and serve one cup per person per dose. After 10–20 minutes, cups of tea are distributed.<sup>3</sup> At 1 gram of dried mushrooms or 10 grams of fresh mushrooms per cup of tea, the dosage can be accurately disseminated. Any residual mushroom debris is also evenly distributed and consumed.”

The biggest advantage of a psilocybian tea compared to psilopunch is the rapid preparation of it. The main disadvantage is that the mushrooms need to be swallowed along with the tea, especially when other species than *Psilocybe cubensis* are used. For instance, *P. semilanceata* does not readily release its alkaloids to the tea. The reason for this is still unknown, but ignoring this knowledge may result in a tea that is of a much lower potency than the mushrooms—thusly producing a very uneven distribution of the alkaloids over a group of participants. The need to keep the mushrooms in the tea also adds to the risk of nausea because not everybody can stand chitine, the polysaccharide that makes up most of the dry mass of the mushrooms.

Yet another alternative is alcoholic “blue juice,” also described in *Psilocybin Mushrooms of the World*:

“...[S]oak crushed [dried] mushrooms in 75+% ethanol. After two to three days, the roughage can be filtered, leaving a dark-blue elixir that can be decanted accordingly. For every fresh 5 grams of mushrooms, 25–50 milliliters of alcohol is recommended. Psilocybin and psilocin dissolve into this solvent, and the alcohol also acts as a preservative.”

This extract has the advantages of being one tenth of the volume of psilopunch and the having the disinfecting and enzyme-immobilizing qualities of alcohol. While it is often recommended to avoid alcohol in combination with psilocybian mushrooms, it is usually not much of a problem to begin the experience with a few milliliters of it. It may help reduce the “stage-fright” emotion that often precedes the trip, and its effect wears off when the alkaloids start to really work.

Alcohol also ensures that the psilopunch is not confused with plain fruit juice. In the described protocol, all mushroom fragments are filtered from the punch, and the extracts have no alarming smells or weird tastes. While some intrepid psilonauts have successfully used this knowledge to smuggle their juices through concert gates, festival fences, and even Customs checkpoints,<sup>4</sup> it may be wise to add some table salt and a few drops of food dye to the juice as fair warning that this is not the kind of drink to start a working day with; protect your roommates against an unexpected punchline! ☹

## NOTES

1) PSYLOCYBE FANATICUS and I arrived at the description “Stropharia” for the mushroom called Slim Matías Romero (SMR) in the article “Mushroom Cultivation: From Falconer to Fanaticus and Beyond,” in *ER*, Vol. X, No. 4, p. 134.

2) Converting psilocybin into psilocin may not always be the best decision. In the forthcoming TROUT’S NOTES *Some Simple Tryptamines—A Brief Overview & Resource Compendium*, the authors mention that, compared to psilocin, psilocybin has half the blood-pressor activity, 82% less serotonin antagonism, and 97% less body temperature-raising activity (citing CERLETTI *et al.* 1968). This may especially be important when mushrooms are consumed along with MDMA. [See also pages 20–21 of this issue of *ER*, for a discussion of serotonin syndrome.] As well, from the point of chemical stability, psilocybin is again preferred (SHULGIN 1998). It may be better to extract the mushrooms in cold juice for 24 hours, but I have comparative no data to confirm that statement.

3) The timelines presented in this quote are confusing. First it says that the tea and mushroom mixture is supposed to steep for an hour, and then it says to wait 10–20 minutes to distribute the tea. Will people be drinking cold tea by this point? Most folks that we know steep the mushrooms about 15 minutes in hot tea and then drink (also consuming the dregs). And generally, tea from store-bought teabags itself only needs to steep for about 5 minutes.

4) This is mainly possible because mushroom alkaloids are not on the “Drugs of Concern” priority list of the DEA (see [www.usdoj.gov/dea/concern/concern.htm](http://www.usdoj.gov/dea/concern/concern.htm)). Among other things this means that they are not searched for during the standard luggage screening tests, which would signal other drugs if they were smuggled in this manner. Most blood, hair, and urine tests do not currently check for the metabolites of mushroom alkaloids either (see [www.erowid.org/plants/mushrooms/mushrooms\\_testing.shtml](http://www.erowid.org/plants/mushrooms/mushrooms_testing.shtml)).







# NETWORK FEEDBACK

---

---

## PARANOID RESPONSE #1

In response to JON HANNA's article titled "Pragmatic Paranoia" about international and U.S. terrorism; although I feel that this is a valuable area to address, it's probably also worth pointing out that in addition to the terrorism enacted by our government to people, businesses, and organizations that are involved with entheogens, there is also the issue of "terrorism" created by users, businesses, and organizations involved with entheogens *themselves*. I can say from first-hand experience that a few of the people and organizations that have graced the pages of the *ER* over the years, myself included, are to some degree also guilty of low-grade types of terrorism. The act of ignoring the genuine needs of others in order to gain prestige within a group is an example of this; a person's needs are ignored, causing feelings of grief, abandonment, and overall unhappiness, so that others can go off and be considered "big shots." This form of terrorism may not always be carried out on a collective scale, or have such dramatic impact as the destruction of the WORLD TRADE CENTER and the PENTAGON had. But in essence, it is nonetheless the same. Wars are nothing more than an individual's feeling of terrorism acted out on a collective scale.

Over the years, I've been terrorized by many people claiming profound religious faith, including members of the peyote churches and other entheogen users. And, sad as it is, I too have sometimes caused others some degree of terror (for which I have suffered, as do all who commit this outrage). The way I see it, it's important to undo our acts of terrorism as soon as we are able to recognize them for what they are. There are many ways to accomplish this, and each person must decide what the right way is for themselves. The Golden Rule simply states, "Do unto others as you [would] have them do unto you." Which says nothing about doing unto others as others have done to us. The essence of most of the great religious teachers is that peace on earth begins within us. So if we can't look honestly at the violence within our own soul, then to criticize the violence of everyone else is worthless. — PHILLIP HAMBLY, founder of WILDFLOWERS OF HEAVEN BOTANICALS

## PARANOID RESPONSE #2

It seems to be difficult for people to see that we have been at war all along; a war horrible beyond discernment. Each and every item sold in stores, manufactured for people's delight, whimsy, and easement, is just so much stuff taken from nature—consider the first law of thermodynamics. If that seems silly to you, consider the *scale* at which this is being done... it counts *now*. Push has come to shove, and one wonderful potential of psychedelics is to sensitize people's perceptions. My opinion is that we will need a lot of people asking very uncomfortable questions; people who are willing to change and who are ready to lose our culture's attachment to the *huge* "security blanket" of ignorance that we are currently wrapped tightly in. Psychedelics can really help people. (I, personally, am learning to laugh while rolling about in shit.) This so-called "war"... these ever-more stupid and hubric laws... they are spitting in the ocean, The real villain is still in the shadows. People *can't* live separate from nature *and* know/have/appreciate/study/love nature. And nature is the template for imagination—it's the damn apple cart. I'm not talking "exclusivity" here. I've had some wonderful trips in horrible jails. It's the venue of the heart that counts. If we can—and we easily can—stop the War on Nature, the situation will rapidly remedy itself. Hubris is the essence of modern brainwashing—and it works, it seems, like a disease; you catch it (or not)! It's a struggle. Does this war represent potential? Could the unthinkable happen—America loses, and loses badly—so the death-dealing economy falls away entirely? Would that be so bad?

Psychedelics can really help. We've got lost time to make up, don't ya think? Now, every nuance counts. Let the poor frightened ones shake in their narrow-minded boots, and let's begin to speak plainly about how to help the greater mind open, and how to make the best use through our best wisdom (thank you, psychedelics) of the opportunities that I hope will begin to arise soon. "The strong man revels in his strength and the weak man wonders how he got it." — L.B., Whaletown, B.C.





## MORE EFFECTS OF TERRORISM

With the recent problems related to terrorism, the U.S. POSTAL SERVICE is proposing and has begun irradiating mail in high-flow mail areas, in an attempt to kill any *Bacillus anthracis* that might be present. My question is, will this radiation that kills the spores which cause anthrax disease also kill our friendly spores from psilocybian mushrooms? Also, do you know if it might also harm our other friendly biologicals? — T.F., IL

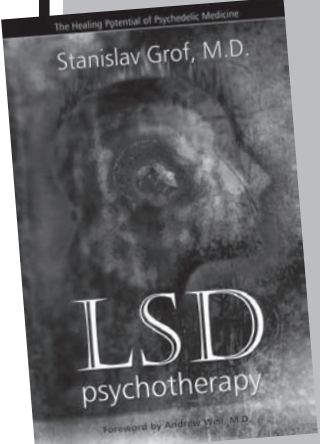
Although radiation sterilization (this is generally done using a strong gamma source) should not affect the activity of anything, if it is capable of killing anthrax spores then it would also be capable of

killing not just fungal spores but also the viability of any seed material and many living plants. Similarly, yeast or edible mushroom cultures shipped through the mail would suffer the same fate. This is something that needs looking into and should be of great concern to any company that markets seeds, live plants, or fungal spawns.


Considering that no more *Bacillus anthracis* is being found, this seems to be radical overkill done mainly for its PR value in assuring the public that their mail is safe. (Sadly, such a move towards "safety" may bring greater actual health risks due radiation itself; some postal workers have quit their jobs because of this new procedure, concerned about the effects of prolonged exposure to radiation in their workplace.) Besides, if some terrorist wanted to deliver *B. anthracis*, the obvious choice of a lead-lined parcel would be simple enough to create, further suggesting that radiation is not really a solution. Perhaps such lead-lined parcels may become required for the shipping of fungal spores. Lead sheet is available at any large plumbing

### BOOKS PUBLISHED BY MAPS


[www.maps.org](http://www.maps.org)



**\$12.95**



**\$14.95**



**\$10.95**

**LSD Psychotherapy** (2nd edition) by Stan Grof, M.D.  
40 color plates (8 new), introduction by Dr. Andrew Weil.

"I know of no work that so well incorporates the findings of Freud, Jung, and Rank... I do not doubt that others working in this field will find Dr. Grof's discoveries a basis for a whole new strategy of research."  
— Joseph Campbell, author of *The Hero With a Thousand Faces*

**Ketamine: Dreams and Realities** by Karl Jansen, M.D., Ph.D.

"...clearly written, well researched and documented... presents a balanced and objective view point... covers all the aspects of ketamine from pharmacology to its use in raves... interesting for clinicians and researchers as well as the general public."  
— Stan Grof, M.D., author of *Psychology of the Future*

**The Secret Chief** by Myron Stolaroff

"In the illegality of his time it was unthinkable to publish the excellent results of his therapy... today nine years after his death, a friend has undertaken the task of publishing the details of the therapeutic methodology of this intrepid Ph.D. psychologist..."  
— Albert Hofmann, Ph.D., author of *LSD: My Problem Child*

**— FREE WITH PURCHASE OF ANY BOOK! —**

**The MAPS Bulletin: "Creativity Issue"**

This issue breaks important ground for MAPS. We've moved into even more controversial territory than usual, since there is not yet a cultural consensus surrounding the approval of the use of psychedelics and marijuana to enhance creativity.

_____	<b>LSD Psychotherapy @ \$12.95</b>
_____	<b>Ketamine: Dreams and Realities @ \$14.95</b>
_____	<b>The Secret Chief @ \$10.95</b>
_____	<b>MAPS Bulletin: "Creativity Issue" (free)</b>
_____	Sub-total
_____	Tax (Florida Residents Only— 6%)
_____	Shipping*
_____	Total

\*Shipping U.S. \$4.00 for first book, \$1.00 each additional book. For international shipping rates, contact MAPS. Please make checks payable to MAPS and mail to: 2105 Robinson Ave. (Dept. ER), Sarasota, FL 34232, USA, [info@maps.org](mailto:info@maps.org). Order on-line with a credit card via a secure server at [www.maps.org](http://www.maps.org). To order by phone, call (888) 868-6277.





supplier by the foot. Required thickness can be readily calculated if the figure for the total rads they intend to use is available information. If not then the radiation used for standard food sterilization for storage or sterilization of surgical instrumentation could be used as a guideline. It is worth noting that at the J.L. HUDSON, SEEDSMAN web site they state: "According to the USPS, at present (January 12th), only mail to Washington, D.C. is being irradiated, and only letters—not packages. Your seeds should be safe in the mails." Safe as long as you don't live in Washington, D.C., that is... Should we hear any further news in this area, we will report on it in a future issue of *ER*. — K. TROUT

## I KILLED MY SCALE!

After reading the interview with JONATHAN OTT in the VERNAL EQUINOX 1999 issue of *ER*, I went out and purchased a scale like the one that he mentioned could be found for about \$150.00. I couldn't find it that cheap, nor even for the \$279.99 mentioned by the editors of *ER*. The least expensive place I could find it charged me \$295.00 (plus \$13.00 for shipping); yes, I spent \$308.00 on the TANITA 1210-100 CARAT SCALE, which weighs to  $\pm 2$  mg. Now, this scale is not something that I used with great frequency, but there were definitely times that it was necessary to save me from an overdose. Eyeballing certain very potent chemicals is not a good idea, and I felt that the money was well spent. That is, until I did something stupid. Normally I would have no reason to weigh anything that requires such large doses on this scale, but I was trying to see exactly how many grams of GHB powder fit into a level tablespoon. I weighed the dose and then shut off my scale when I was done. The next time I went to use my scale, it gave me an error message. Just "ERR," which was not one of the specific error messages that the scale's instructions give you pointers on how to fix. I called the manufacturer and spoke with a technician, who told me that I probably fried my circuit board, and that they don't even bother fixing these scales. (When they are under warranty, they just replace them with a new one. Of course, my warranty had expired long ago.) I suspect that what happened to my scale was that a small amount of GHB fell down into the crack beneath where the tray sits and onto the circuit board below. What with GHB being *extremely* hydrophilic, this likely condensed water from the air, and fried the board. (Simple corrosion also may have been a factor; a friend using plastic DEERING scales to weigh GHB found many large pits were dissolved in the weighing pan itself.) Why am I relating this story here? Well, merely as a cautionary tale. Don't weigh GHB or any other hydrophilic chemicals on these scales! There may have been some other reason that the scale crapped out on me, but this is the only thing that I could think of as being causative.

# WASIWASKA



## The House of the Vine

**Ayahuasca  
Holotropic Breathwork™  
Psychopharmacology  
and Consciousness...  
...an experiential  
and theoretical symposium  
in the Brazilian Amazon**

**MANAUS  
August 4–13, 2002**

- \* LUIS EDUARDO LUNA, Ph.D., F.L.S., organizer
- \* RICK STRASSMAN, M.D.
- \* JEREMY NARBY, Ph.D.
- \* DIANE HAUG, M.A., LPCC
- \* IVANIA HASSLER, M.A.
- \* LEOPOLDO AUGUSTO CABREIRA, musician/artist

*www.wasiwaska.org*

For further information please contact Luis Eduardo Luna:  
luna@wasiwaska.org

In Finland (all year except April and October)  
Fixed line: 358-9-821790 phone and fax  
Mobile: 358-50-3016919  
Address: Swedish School of Economics, Arkadiankatu 22, POB 479, 00101 Helsinki, FINLAND

In Brazil (April and October)  
Fixed line: 55-48-3350019 phone, 55-48-2327737 fax  
Mobile: 55-48-99822723  
Address: Caixa Postal 5076, Florinópolis, S.C., CEP 88040-970, BRAZIL





The story has a not-as-bad-as-it-could-be ending. TANITA has a policy that if you return one of these busted scales, you can have it replaced for \$145.00. So my replacement scale cost just less than half of what it would have cost me to buy another one brand new. Still, this was a pricey enough lesson that I figured it was worth hiping the readers of *ER* to. — R.K., AZ

## HYPE OR HEALTH RISK?

The cover of the January 31, 2002 issue of *Rolling Stone* magazine contained the headline that screamed “The New (Legal) Killer Drug,” in reference to 2,5-dimethoxy-4-(n)propylthio-phenethylamine, more commonly referred to as 2C-T-7. The article, by MARK BOAL, relates the information that three young adults have died from what are referred to as “T-7” overdoses, stating that “...T-7 is...highly dangerous in ways that are still not understood.” While these deaths are very sad, I am curious if they really were due to “overdoses?” Clearly the doses being consumed were too high; the two *known* doses were around 35 mg insufflated and the unknown swallowed dose was also “thought to have been heavy” (what with 4–6 milligrams or less being the suggested dose via the nose, and a disturbing description of a too-high dose of 15 mg via this route both having been presented in past issues of *ER*). Taking about six to nine times the correct dosage of some drugs definitely could produce problems, but it has been my understanding that the phenethylamines are pretty non-toxic from an “overdose” perspective. For example: mescaline is considered, based on the LD50 results in animal studies, to be about twice as toxic as aspirin, and it is said that the one and only *possible* death from mescaline overdose (claimed to have occurred in a military experiment

but lacking any confirmation or proper publication) resulted from the I.V. injection of 15 grams of the stuff, which would be a 30 to 60 times overdose based on a 250 mg to 500 mg *oral* dose (and it isn’t really correct to compare to an I.V. dose anyway, since the I.V. route would definitely require a much smaller amount than oral consumption). While nowhere *near* the same amount of people take 2C-T-7 as take aspirin, it may still be worth considering—from the point of view of “legal killer drugs” and public health risk issues—that about 2000 people per year kick-off related to aspirin overdoses. Also, it is quite reasonable to think that accidentally taking too much of a relatively potent compound (a small volume of material) such as 2C-T-7 would be a lot more likely than taking too much of a comparatively weak compound like mescaline (a large volume of material).

Still, when one reads the whole article in *Rolling Stone*, one finds that two of the young adults who died from “2C-T-7 overdoses” were also known to have been concurrently consuming other drugs. The article states that JOSH ROBBINS’ death was due to the combination of drugs “[putting] more pressure on his heart than it could bear.” Over the course of the evening, he had consumed an unknown amount of what may have been MDMA (a single “Ecstasy” pill), then inhaled nitrous oxide, then consumed 25 mg of ephedrine and 5 mg of guaifenesin, then insufflated about 35 mg of 2C-T-7. The person who died after oral consumption of what was an unknown and possibly heavy dose of 2C-T-7 had concurrently swallowed 200 milligrams of “Ecstasy” (again, due to the uncertain street market, it is impossible to say for sure that this was MDMA). There is no statement that the third person who died had consumed anything except the 35 mg intranasal dose of 2C-T-7, but this doesn’t necessarily mean that he *wasn’t* on some other drugs, nutritional supplements, or herbal products at the time, which may have interacted negatively with the 2C-T-7. Any thoughts on what really might be going on here? Should we be more leery of 2C-T-7 than we are of 2C-B (for example)? — J.H., CA

There is nothing in any description of the deaths that does not fit the symptomatology possible from serotonin syndrome. MDMA is thought to be associated with the production of serotonin syndrome in a few cases of adverse reactions. Symptoms can include agitation, coma, hypomania, convulsions, confusion, difficulty walking, increased sweating, diarrhea, heightened deep tendon reflexes and myoclonus (muscle jerks), poor control of heart rate and blood pressure, shivering and increased muscle tone and rigidity, which can lead to hyperthermia and death (see [www.uspharmacist.com](http://www.uspharmacist.com); STERNBACH 1991 and AMES & WIRSHING 1993, in HOLLAND 2001). Sedation and active cooling is the treatment for serotonin syndrome as with hyperthermia from over-activity (HOLLAND 2001).

subscribe to the  
Journal of Psychedelic Spirituality  
ENTHEOS 

Issue One: *Entheogens and the Judeo-Christian Mysteries*  
Issue Two: *Entheogens in the Americas*

[www.entheomedia.com](http://www.entheomedia.com)  
ENTHEOS, POB 40023, SAN DIEGO, CA 92164  
— \$25.00 in the USA for a one-year subscription —





Until the advent of SSRI antidepressants, serotonin syndrome was not a very common problem and mainly affected people who had combined things such as some MAOI drugs and demerol. These days, as there is increasing use of 5-hydroxytryptophan (5-HTP) to alleviate the depression that can follow MDMA and other drugs, there is likely to be a much broader occurrence of serotonin syndrome than is presently recognized. I've heard of people *pre-dosing* with 5-HTP.

The problem arises from such things as serotonin precursors (5-HTP) or releasers (such as cocaine and MDMA) being followed with or combined with something else that acts as a serotonin agonist at the 5HT2a site. (Usually, the substances we normally discuss have mixed agonist/antagonist action at the 5HT2a site.)

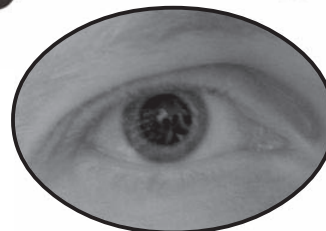
Unfortunately, lack of recognition of the cause of the deaths related to 2C-T-7 ingestion may preclude effective emergency room treatment in the future. In one case recently of a bad reaction to 2C-T-7 following excessive cocaine use and followed by repeated MDMA ingestion (in this case the person *lived*), the EMS crew first shot him up with a narcotic antagonist and took other inappropriate steps prior to giving him Valium, which is likely what saved his life (Xanax would work too).

Calling these deaths from 2C-T-7 "overdoses" deaths is probably not correct, as they were likely due to drug interactions. Sure the doses were well over what is sane, but the term "overdose" is generally reserved for something life-threatening in-and-of itself. Calling it an overdose implies the 2C-T-7 was the primary culprit and generally leaves the impression with the listener that the issue was studied and understood. (I'll bet many people believe that JANIS JOPLIN died of a heroin overdose, due to that statement being made in print. While the coroner found evidence that heroin had been used some days earlier, she was actually determined to have died from a cerebral hemorrhage after getting excessively drunk and smacking her head on a bedpost while falling down.) My point is this issue should be one where the *study* of the 2C-T-7 deaths is conducted, rather than making blanket assumptions and likely inappropriate statements about 2C-T-7 overdose. Of course this "overdose" claim is so widespread at this point there is likely little that can be done to check its spread. Already similar sensationalistic articles, such as the piece "Highway to Die" (EDELSTEIN 2002) have begun to appear.

Study of the issue is what is really needed. Some people have concluded 2C-T-7 is terribly dangerous in and of itself. And while this conclusion may turn out to be true, it nevertheless could prevent the issue from being adequately studied by those people in a position to study it. No one is going to spend money studying something that is assumed to be cut-and-dried, even if the conclusion is later noted to have been erroneous (for example, the cause of *Phalaris* staggers). The losers will be those people who receive inappropriate emergency room treatment in the future. *Most* people can survive serotonin syndrome if it is treated promptly and correctly. *If* I am right in my assessment, this is an important issue for health care professionals to understand, as it is likely to show up with other "research chemicals" as well. (I shudder to think what will happen if and when the benzofuran derivatives hit the streets and reach the hands of people who recklessly combine multiple drugs...) K. TROUT

More than you need to know?

# TROUT'S NOTES



**TIRED OF NOT GETTING  
ENOUGH INFORMATION?**

- C-1 ***The Peyote Crisis*** — \$5
- C-2 ***The Cultivation & Propagation of Cacti*** — \$10
- C-10A ***Cactus Chemistry by Species*** — \$20
- C-14 ***Narcotic & Hallucinogenic Cacti*** by Smith — \$17
- C-15 ***Closet Cactus Care*** by Smith — \$5
- D-1 ***Cultivation of Desmanthus*** by Case & Trout — \$7
- D-2 ***The Genus Desmodium*** — \$10
- A-4 ***Acacias Containing Tryptamines*** — \$80
- A-5 ***Ayahuasca & Ayahuasca Alkaloids*** — \$35
- FS-X0 ***Tryptamines from Higher Plants*** — \$30
- SC-2 ***Sacred Cacti*** — *New 2001 edition!*  
154 illustrations — \$40.00  
*Sacred Cacti* update available on CD for first edition; send  
a long self-addressed envelope for ordering information.

Perfect-bound except D-2 (GBC) and C-1, C-2, C-15 & D-1 (booklet)

S&H (USA) for the first item is \$6.00 for *Sacred Cacti*, \$4.00 for other books, and \$2.00 for booklets. Add \$1.00 for each additional item (except *Sacred Cacti*—add \$3.00 for each additional copy). Foreign customers please contact us before placing an order. With apologies we cannot sell to Texas residents; please contact MIND Books at [www.promind.com](http://www.promind.com).

**TROUT'S NOTES**  
POB 161061 (Dept. ER)  
Austin, TX 78716  
[www.troutnotes.com](http://www.troutnotes.com)  
[books@troutnotes.com](mailto:books@troutnotes.com)





## TRICHOCEREUS DOSING

Over the years, I have become annoyed with all of the references to *Trichocereus* dosages by length of the fresh plant material. At some point a few years ago I began tracking basic stats on my San Pedro preparations. While I don't have enough data points for valid standard deviations or other statistics, I think these numbers offer some idea of what is "typical," and of the range of values encountered. I have tossed in a few numbers on non-pachanoids where available, but they are probably not representative samples.

One of the things I'd like to point out to those who measure by length is that it would not be surprising if *Trichocereus peruvianus* were to be four times as potent as *T. pachanoi* when measured on a footage basis, since a comparable length weighs about four times as much. This is not to suggest that there may not be *T. peruvianus* that are four times as potent by weight as well, although I haven't come across them. Those who measure their dosages only by length should be aware that such a hypothetical specimen would be about sixteen times as potent as *T. pachanoi* by length, which might offer a surprise to the unwary.

	TRICHOCEREUS PACHANOI			
	MEAN	MEDIAN	MIN.	MAX.
weight/length, wet				
pound/foot	2.0	1.8	1.4	3.2
grams/inch	77	68	54	123
% water (see #5)	94.3%	94.5%	90.9%	95.9%
% residue (see #6)	19.0%	15.4%	4.3%	40.8%
gross dry oz/foot	1.9	1.4	1.2	4.7
net dry oz/foot	1.5	1.2	1.1	3.5
net dry oz/wet lb	0.8	0.7	0.6	1.1
gross dry g/foot	53.5	38.8	34.2	134.1
net dry g/foot	43.6	34.6	30.1	100.4
net dry g/wet lb	21.4	19.5	17.7	30.9

MEAN VALUES FOR OTHERS*			
#1 BELOW	#2 BELOW	#3 BELOW	#4 BELOW
7.8	1.3	2.5	2.5
294	48	93	96
n/a	94.5%	94.5%	93.2%
n/a	21.1%	13.0%	22.2%
n/a	1.1	2.1	2.8
n/a	0.9	1.9	2.3
n/a	0.7	0.8	0.9
n/a	32.0	61.0	78.7
n/a	26.4	54.0	64.4
n/a	20.6	21.9	25.3

Rough rules of thumb for *T. pachanoi*: 1 foot = 2 pounds (wet) = 1.5 dry ounces (net); 1 pound (wet) =  $\frac{3}{4}$  dry ounce (net).

\* Data on non-pachanoids provided for comparison, but are based on only a handful of data points. The *T. pachanoi* data includes 15 samples from what seem to be 4 clones—not enough for full statistics, but enough to be indicative. The main differences between samples seemed to be more a function of age of specimen than clone source.

- 1) *T. peruvianus*: two TROPIC WORLD specimens, large, gray-blue, long-spined. Not dried.
- 2) *T. bridgesii*: based on two samples; long, slender specimens. Other *Trichocereus bridgesii* are often much stouter.
- 3) *Trichocereus* sp. SS03: two specimens from SACRED SUCCULENTS.
- 4) *Monstrose*: "melting candle" specimen from CALIFORNIA CACTUS CENTER. Sold by them as *T. peruvianus*, and it may well be a form of *T. peruvianus*, as the diameter of some specimens (not this one) exceed diameter of any *T. pachanoi* I have seen. It is said to have been started from seed in 1995, so is apparently not the same plant as the "melting-candle" *T. pachanoi* offered by many growers—it is stouter, branches more frequently, and the few spines it possesses are very long. This new clone is now becoming more common among cactus retailers in Southern California. No bioassay quite yet. (Soon.)
- 5) Based on ratio of gross weight after drying to crispness compared to fresh weight.
- 6) Percentage of gross dry yield that is "unsiftable" after double pulverization.





A few words about cultivation and preparation are relevant to interpreting the chart. First, although most of these clones were obtained from commercial sources at one point or another, all of them have been under my cultivation for a number of years, and have been exposed to essentially similar growing conditions; some of them are fourth- or fifth-generation clones within my own growing space. Second, after a number of years of experimenting with various means of consuming *Trichocereus* cacti, including eating peeled and cored cactus, making San Pedro lime tea, and a few more rarified means of extraction, I have settled on drying and powderizing as what works best for me. I section the cactus into stars  $\frac{1}{8}$  to  $\frac{1}{4}$  inch thick and either dry on wire mesh sheets in front of a fan, or put into a standard food dryer. When the stars are so dry that they snap like crackers, I pulverize them on "high" in a Vita-Mix—essentially an industrial-strength blender—highly recommended for the plant alchemist! I then sift the powder through a fine tea strainer using a pestle to force it through, setting aside the unsiftable material when it accumulates thickly. I then re-pulverize the unsiftable material and repeat the sifting. Anyone using regular blenders might want to use more than just two passes.

The material that does not make it through the strainer after a second pass is what is reported as "residue" on the accompanying table; I add this to the soil around my plants. As it seems to be composed mostly of fragments of spines, waxy outer coat, and corky inner stem, its mescaline content is probably minimal. The amount of dried material that I return to my plants averages 15–20% of the gross dry weight, but on a few really old stems it has run as high as 40%, because of the large volume of corky core and the frequent hardened or injured spots on the outer skin.

I have found the material to be very stable on long storage, but it should be protected from light, heat, and moisture. Just to be sure that nothing in the way of mold or bacteria decides that this would be a good home, I always store it in an airtight tupperware container and include a couple of teaspoons of silica gel desiccant to keep it dry. (I wrap the silica gel in two coffee filters and tape it shut—you don't want to spill it in your cactus powder!) Freezing it might be good for long-term storage, but make sure that you keep it dry.

I seem to have been lucky with the *Trichocereus pachanoi* in my collection. A dry ounce of material is a good solid dose, and 1.5 ounces has become my standard for a substantial entheogenic experience. If your plants are less generous, then your volume will go up accordingly. I get it down by mixing

it quickly with the minimum amount of water (to about milkshake consistency) and gulping it. This usually requires two or three gulps to get it all down. It is by no means pleasant, but it has proven reliable, and at least for my friends and me, has proven to be less nauseogenic than lime tea or direct consumption.

Three things should be noted about this approach, however. First, you need to get it down very soon after adding the water or it will start to rehydrate and swell (and also start to get slimy). Second, it may take a little longer to get to the peak of intensity by this route, though we have not found the peak to be at all diminished compared with other means of ingestion. Third, be prepared to move your bowels at some time during the journey (and maybe more than once), as you are consuming a lot of fiber here, seemingly comparable to a very large bowl of oatmeal or a good dose of bran cereal. Hey, it beats purging by the other possible route. — S. BEAR, CA

The table and comments are welcomed data which underscore the long-standing observations that weight is preferable to length when describing or measuring doses. It should also be remembered that both the state of health and the history of watering in prior months can significantly affect the weight of a given section within a single plant. The phrase "good solid dose" would be more meaningful if qualified in terms of mescaline equivalency. Some people consider 300 mg to be a "good solid dose," whereas others consider such a dose to be 500 mg or more.

I know of two bioassays of the CCC "melting candle" cactus you mention in your chart. Both reported it active but weak, with a dose of over a kilogram (fresh weight). I find it hard to believe that this material was started from seed in 1995, as this was the now defunct ethnobotanical company SHAMANISMO's wholesale supplier for "stout *Trichocereus peruvianus*" cuttings in 1998 and onward. A pho-

## RIVER'S SOURCE

owner, PHILLIP HAMBLY, remarks:

*"Established as a botanical supplier in 1980,  
I was listening to Jim DeKorne's college lectures  
and hanging out in his kitchen before  
The Entheogen Review ever began..."*

RIVER'S SOURCE provides scores of plants, herbs, and extracts to choose from. Extra low prices on bulk orders.  
Catalog \$4.00 from:

R.S., HCR Box 21614 (Dept. ER), El Prado, NM 87529  
[www.RiversSource.yage.net](http://www.RiversSource.yage.net)





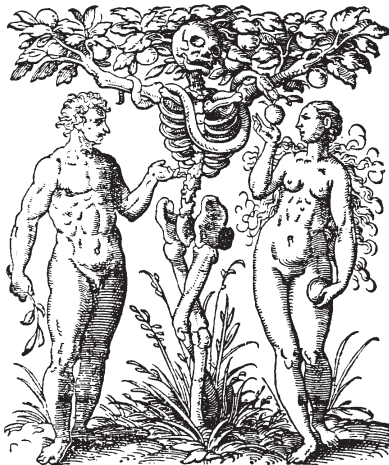
tograph of these cacti obtained during this period available at the CCC web site showed a *huge* specimen. Queries placed to CCC about this material in 1998 received the reply that this was the only *T. peruvianus* they had ever made available. Personally, I am convinced that this is *not* a *T. peruvianus*, but rather some sort of semi-monstrose hybrid. — K. TROUT

## PRIME POPPY PROCESSING?

The article “U of C Poppy Crop Seeds Opium Study,” by ROBIN SUMMERFIELD, which appeared in the 17 January 2002 issue of the *Calgary Herald* (MAP posted at [www.mapinc.org/drugnews/v02/n076/a05.html](http://www.mapinc.org/drugnews/v02/n076/a05.html)) discusses the research of PETER FACCHINI, Ph.D. (plant cell biologist, biochemist, geneticist, molecular biologist, phytochemist, and the first person to clone the gene involved with morphine biosynthesis), who is the keeper of a small garden of opium poppies in an

unmarked basement room at the UNIVERSITY OF CALGARY. FACCHINI is working on isolating the opium poppy’s enzyme-encoded genes, in order to understand the 18 or so metabolic stages from their beginning, to codeine, to morphine—and then alter that process. The idea is that, by blocking the synthesis of the molecule at certain stages, a plant could be produced that produces codeine directly. As codeine-containing plant, rather than a morphine-containing one, it would be much harder to synthesize heroin from the plant.

This brings to mind a critical question, which I hope the masterminds at *ER* (or perhaps the readership) can answer. In the thousands of years since mankind has grown poppies, have we advanced one whit from the tedious process of scoring the plump heads to extract their sweetness? I, for one, am interested in learning the latest method for a backyard gardener (so to speak) to get the goodies out of her poppies. I read once, somewhere, that simply plucking the pods and



## NEW INCENSES

*Nymphaea caerulea* (blue lotus): This little-known flower has been considered sacred for several thousand years, where it was used medicinally and ritually by the Egyptian priesthood. Its pleasing aroma is said to induce deep relaxation and a euphoric state of mind.

*Nelumbo nucifera* (sacred lotus): Another obscure sacred flower from the East, it is quickly becoming very popular with those who have been lucky enough to try it. This plant mixes well with other common burning herbs, but is also very much enjoyed by itself.

*Sceletium tortuosum* (*kanna*): A very rare succulent from the deserts of South Africa. The Bwiti culture uses this plant as an important part of their ritual life, and consider it to be an indispensable ally. We offer this plant in the manner dictated by tradition, fermented and finely powdered.

*Mimosa hostilis* (*jurema*): This thorny tree is used medicinally and spiritually by several Central and South American cultures. Wild-crafted in México for us by a well-known ethnobotanist, we offer fresh, dried whole chunks of both root-bark and stem-bark.

*Voacanga africana* root-bark: After years of searching we have finally procured a small supply of this exotic botanical. Used in the adolescent initiation ceremonies by East African shamans, this powerful teacher was treated as a divine spirit. Very limited supplies.

All incenses are sold strictly to adults as non-consumables and should not be ingested in any manner.

HERBAL-SHAMAN

POB 8892 (Dept. ER)

Wichita, KS 67208, USA

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199







placing them in vodka, would extract the opium just fine. Is this true? Fundamentally, I ask: what is the most efficient manner of extracting opium from poppies, the limit being it must be doable without fancy machinery, or costly, or dangerous, or requiring sophisticated laboratory maneuvers? Do tell. — ORG B.

We asked Dr. FACCHINI about the manner in which poppies were commercially harvested for the pharmaceutical market, figuring that when money is involved, folks tend to try to be efficient. He replied:

"Generally, the traditional method of harvesting poppy (*i.e.*, lancing the seed capsules and collecting the exuding latex) is still used in several legal opium-producing countries such as India and Turkey. In more developed nations authorized to grow the plant, such as France and Australia, modern agricultural practices are applied throughout the entire cultivation and harvesting process. Basically, the seed capsule is collected mechanically, dried, and typically converted to raw pellets for export. In some cases, further processing is done at the point of origin depending on the requirements of the foreign market."

The traditional method is a more labor-intensive process than many home gardeners wish to undertake. Add to that the fact that lanced poppies in one's garden look a *lot* less "ornamental" to law enforce-

ment than non-lanced poppies, and it may indeed behoove one to use an alternate processing method. The easiest one is to simply grind up the dried pods, soak them in warm acidified water, and then strain and dry the tea into goo. This is what JIM HOGSHIRE recommends (*sans acid*), in his book *Opium for the Masses*. The traditional and tedious method of lancing the pods is used because one can extract *more* from the plant; while it is alive, it will continue to produce opium.

If you have a lot of pods, there probably is no good reason to waste the time with milking. A more purified extract of morphine is available via a simple kitchen chemistry procedure, mentioned in the book *Opium Poppy Garden: The Way of a Chinese Grower* (RONIN PUBLISHING, 1993) by WILLIAM GRIFFITH:

"To prepare morphine, raw opium is refluxed in 95% ethanol for six hours. This resultant water alcohol mother liquor is adjusted to a pH of 8.5 with ammonium hydroxide (15% solution). Most of the other alkaloids are insoluble and remain behind. The morphine is then in the solvent and can be evaporated down to the alkaloid extract."

But it is a simple enough matter to make a lemon- or lime-juice tea from the fresh pod or dried pods and consume this directly. This has the advantage of requiring that a person possess only intact pods, rather than isolated morphine or illicit residues. Care should be taken if grapefruit juice is used as the extraction vehicle, or consumed in conjunction with this tea, as it may cause some degree of an increase in effects per dose and a prolonged action, due to preventing

# Pure Plant Vision



Greenware, Mindware,  
and Dreamtime tools



Trusted Resource of  
Entheogen Aficionados  
Worldwide



Voted a Yahoo!  
Top Service Site

box 1165  
 woodstock IL  
 60098 u.s.a.

[www.basementshaman.com](http://www.basementshaman.com)







the metabolism of opiates.

For an excellent resource regarding proper fertilization, watering levels, and other environmental concerns to maximize opium content, we recommend that the interested reader pick up a copy of *Opium Poppy: Botany, Chemistry, and Pharmacology* by L.D. KAPOOR, Ph.D. (HAWORTH PRESS, 1995). A lot of study has been done on this plant with regard to what chemicals it contains, and *when* during harvest it may contain the most of each (and in what plant parts).

What I found to be an interesting data point is that the roots of seedlings have an extremely high morphine content, and the highest overall alkaloid content was found in 84-day-old seedlings (KAPOOR 1995). As the plant grows, morphine translocates from the roots to the leaves and then to the capsules (which, when they appear and as they grow, become more potent than the leaves and

roots). This means that one could harvest the plant while it was still very young and extract the roots rather than the pods. I have no idea why this isn't usually done, since it seems like a no-brainer. One would save time, since one doesn't have to wait for the plant to grow big, and one could sprout many more plants in a small space. And there is the added benefit of the plants in their young (pre-podding) form being less recognizable with regard to the specific species that they are. Of course, from the point of alkaloids versus biomass, the roots of seedlings ain't gonna be huge. But one certainly could grow a lot of them in a short period of time as a ground cover. Hell, hydroponics for seedling growing might not be a bad idea, for ease of cleaning off the roots.

From the point of view of a "whole-plant" basis, the greatest relative concentration of morphine was found in plants harvested 98 days after germination, whereas the greatest *amount* of morphine

## OM-CHI HERBS

*Nymphaea caerulea* (sacred blue lily of the Nile) flowers—\$300.00 kg

*Nymphaea alba* (white water lily) flowers—\$150.00 kg

*Nelumbo nucifera* (sacred lotus) flowers—\$90.00 kg

*Nymphaea lotus* (blue lotus) flowers—\$150.00 kg

*Sceletium tortuosum* powder—\$85.00 oz

Smaller quantities also available.

Also 5x concentrates of the above and many more.

\$2.00 print catalog from:

OM-CHI HERBS

POB 5352 (Dept. ER), Eugene, OR 97405

(541) 746-6671

See our on-line catalog at:

[www.omchiherbs.com](http://www.omchiherbs.com)





was found in plants collected after 98–114 days (MIKA 1955, in KAPOOR 1995). Various workers reported an increased overall alkaloid content when a nitrogen (or nitrogen/phosphorus) fertilizer was used (SHEBERSTOV *et al.* 1972; NOWACKI *et al.* 1976; COSTES *et al.* 1976; KUZMINSKA 1973A, all in KAPOOR 1995), but the morphine content remained constant regardless (KINOSHITA *et al.* 1959, in KAPOOR 1995). Potassium slightly depressed morphine content, and the macronutrients magnesium and/or calcium increased both yield and morphine content (KUMINSKA 1973B, in KAPOOR 1995), and the application of salts like sodium chloride and sodium sulphate also increased morphine content (SPASENOVSKI 1980, in KAPOOR 1995). The best soil pH is considered to be pH7 (KAPOOR 1995).

Interestingly, while Dr. FACCHINI has been looking for a genetic solution, retired chemist and author OTTO SNOW, in his new book *Oxy* [2001, THOTH PRESS, POB 6081, Spring Hill, FL 34611, ISBN 0-9663128-2-1, \$31.95, 246 pages (containing both photos and illustrations)] may have come up with an easier solution, and one that is a great idea for the basement shaman who doesn't want to grow the specifically scheduled poppy, *Papaver somniferum*. Rather than growing opium for the sake of producing morphine, SNOW suggests that it may be found useful to grow *P. bracteatum* for its thebaine content and then convert this into oxycodone (or one of the higher-potency molecules like oripavines). At least one of the approaches included by SNOW for the conversion of thebaine into oxycodone requires only reagents such as sodium hydrosulfite, hydrogen peroxide, glacial acetic acid, ethanol, and ammonia. SNOW also stresses the known fluctuations in both the alkaloid content and actual alkaloid profile and the importance of the timing of harvest, should thebaine be the desired product.

Another interesting discussion presented by SNOW concerns the isolation of oripavine and thebaine from *Papaver somniferum*, should available quantities of plant material be great enough and actual isolation of active components be desired.

This book is highly recommended as resource material for anyone with an interest in this area. Featured material includes a nicely detailed and referenced section on the known pharmacology and physical properties for the major opium alkaloids, their isolation and purification, and—just as importantly—the various chemical means to accurately identify them once isolated. Preparation and purification of etorphine and related high-potency oripavines are also discussed in detail. SNOW covers not simply opium production and chemistry, but also the various species of poppies (including those both useful and useless), the known poppy chemistry (and the wealth of published analytical errors), and isolation or synthetic approaches for the main active molecules. In the process, SNOW has assembled a fascinating reference compendium of numerous government publications on the subjects of both opium and opiates via authorized and black-market sources.

The reader is cautioned to tread carefully within the text of those reproduced articles due to the presence of the errors that often characterize official publications but, despite this, SNOW's work will be found to be a treasure trove of information for those either with an interest in opiates or effective pain analgesia for chronic pain. *Oxy* is one of the best treatments of the topic we yet have encountered published in the English language. — Eps.

## SACRED SUCCULENTS

### Plants and Seeds

Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecyphora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

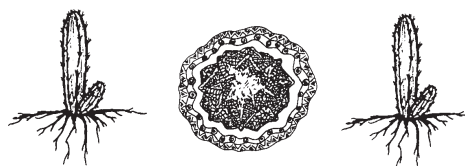
We also offer an extensive guide to grafting cacti and other succulents.

Our catalog is fully illustrated, and loaded with ethnobotanical and horticultural information.

Please send \$2.00 to receive a catalog and additional rare plant & seed supplements throughout the year.

## Sacred Succulents

POB 781 (Dept. ER)  
 Sebastopol, CA 95473  
 USA





# EVENTS CALENDAR

## TOWARDS A SCIENCE OF CONSCIOUSNESS APRIL 8–12, 2002

The UNIVERSITY OF ARIZONA'S CENTER FOR CONSCIOUSNESS STUDIES presents their fifth biennial "Toward a Science of Consciousness," in Tucson, Arizona. Just a few areas of discussion include: the nature of reality, free will, neural correlates of consciousness, neuropsychology, anesthetic and psychoactive drugs, artificial intelligence, animal consciousness, quantum theory, religion and contemplative studies, anthropology, transpersonal psychology, hypnosis, and parapsychology. Speakers include: PAUL BACH-Y-RITA, PAT FLETCHER, PETER MEIJER, MRIGANKA SUR, ALVA NOË, CLAUS EMMECHE, DEAN RADIN, WILLIAM ROBINSON, ELKHONON GOLDBERG, RANULFO ROMO, MICHAEL SHADLEN, RODNEY BROOKS, RAY KURZWEIL, RALPH ADOLPHS, ALFRED KASZNIAK, SHENG HE, RANDOLPH BLAKE, ANDREW NEWBERG, RADIOLOGY, FRED TRAVIS, ANTOINE LUTZ, CARLOS SCHENCK, NICHOLAS SCHIFF, NANCY WOOLF, ANDREW DUGGINS, V.S. RAMACHANDRAN, SEMIR ZEKI, VITTORIO GALLESE, JEFFREY SCHALL, BARRY DAINTON, JONATHAN SHEAR, MICHAEL TYE, SUSAN BLACKMORE, and many others. Admission is \$325.00 per person (or \$165.00 for full time students). For more information contact JIM LAUKES, POB 210158 (Dept. ER), Tucson, AZ 85721, (520), 626-9062, [jlaukes@u.arizona.edu](mailto:jlaukes@u.arizona.edu), [www.consciousness.arizona.edu](http://www.consciousness.arizona.edu).

## THE DARK SIDE OF CONSCIOUSNESS APRIL 10–14, 2002

Sponsored by the SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS, "The Dark Side of Consciousness" will be held in Tucson, Arizona at the CLARION SANTA RITA HOTEL—call (520) 622-4000 for reservations and ask for the SAC conference discount rate. Topics include fear, pain, anger, terror, shamanism, techno culture, existentialist psychology, Iu-Mien healing practices, Judaism, Buddhism, the sub-erotic foundations of communal harmony in Tibetan monasteries, micro-nationalism, the politics of consciousness, shamanic drumming, the many faces of *Datura*, origins of religion,

child abuse, human evolution, a journey to the world's sacred sites (slide show), psychic phenomena, the multidimensional mind, collective consciousness, and more. Presenters include: GALINA LINDQUIST, LOURDES GIORDANI, RALPH ALLISON, MITRA C. EMAD, CLAUDIA WEINER, PAT RYAN, BRYAN RILL, ANDREI VINOGRADOV, MARK A. SCHROLL, JEFFERY L. MACDONALD, GILAH YELIN HIRSCH, E. RICHARD SORENSON, MIRA ZUSSMAN, AMY SMITH, ANNE MENNE, JOHN BAKER, JOHN MCCLOY, LESLIE M. MCQUADE, ROBERT GREGORY HAHN, JAMES MCCLENON, MICHAEL WINKELMAN, GERI-ANN GALANTI, MARTIN GRAY, STANLEY KRIPPNER, PAUL DEVEREUX, ADAM FISH, ETZEL CARDEÑA, MARK VAN OMMEREN, TIM LAVALLI, MARGARET WILLSON, ED MIKENAS, JEAN MILLAY, GEORGE WILLIAMS, DANIEL DESLAURIERS, and EUGENE HALTON. Admission is \$120.00 (general), \$100.00 (member), \$75.00 (student), and single-day passes are also available. Experiential workshops cost extra. Send registration payment to: KATHY ANO, AAA, 4350 N. Fairfax Drive, # 640 (Dept. ER), Arlington, VA 22203; or for more information contact [johnbaker@vcccd.net](mailto:johnbaker@vcccd.net).

## SCIENCE AND CONSCIOUSNESS APRIL 26 – MAY 1, 2002

Held in Albuquerque, New Mexico, the "Fourth International Conference on Science and Consciousness" touches on areas such as peak experiences, transcendent states, quantum theory, unity-consciousness, contemplation, intuition, dreams, creativity, meditation, synchronicity, altered states, intentionality, and chaos theory. Speakers include FRITJOF CAPRA, ELISABET SAHTOURIS, PETER RUSSELL, RUDOLPH BALLENTINE, ALONDRA OUBRÉ, BILL GUILLORY, PIERRE GRIMES, RUPERT SHELDRAKE, MATTHEW FOX, JOYCE HAWKES, LAWRENCE FAGG, GARY SCHWARTZ, WILLIAM TILLER, LINDA JEAN SHEPHERD, KONSTANTIN KOROTKOV, CAROL RITBERGER, JOHN DEMARTINI, TINA DE SOUZA, PAUL VON WARD, SAVELY SAVVA, MATTHEW CROSS, KELLY HOWELL, BERNARD AMADEI, CHRIS THOMSON, JOHN MILEWSKI, KAY GARDNER, KEN COX, JEANNETTE VOS, DON BECK, ONYE ONYEMAECHI, ELIZABETH TARG, BRUCE LIPTON, STEVEN VEDRO, NORMAN DON, TANIS HELLIWELL, CARLOS





WARTER, STEVE BHAERMAN, JEAN MILLAY, and LEONARD SHLAIN. Admission is \$745.00. For more information contact THE MESSAGE COMPANY, 4 Camino Azul (Dept. ER), Santa Fe, NM 87508, (505) 474-0998 or (505) 474-7604, [message@bizspirit.com](mailto:message@bizspirit.com), [www.bizspirit.com](http://www.bizspirit.com).

## POETS, MYSTICS, MAGICIANS JUNE 7–9, 2002

A PROPHETS CONFERENCE at the JAMES A. LITTLE THEATER in Santa Fe, New Mexico, this event “brings together a most inspiring faculty to facilitate our awareness, creativity, understanding, and transformative evolution. Encompassing art, science, and spirituality, these motivated and accomplished teachers bring us visions of universal unity. They point at the necessity for a new order of values; values immersed in a mystical union with the All. They call us into wider dimensions where love and compassion help make the world safe. They motivate us into activities of learning, giving, knowing, conceiving, usefulness, and gratitude.” Speakers include: BARBARA MARX HUBBARD, GREGG BRADEN, STANISLAV GROF, NORMAN SHEALY, BROOKE MEDICINE EAGLE, TOM ROBBINS, KRISHNA DAS, FRED ALAN WOLF, HOWARD MARTIN, LAURIE MONROE, RALPH METZNER, HANK WESSELMAN, ILONA SELKE, ROBERT VENOSA, MARTINA HOFFMANN, and KEVIN RYERSON. Cost is \$245.00 before April 7, \$295.00 from April 7–May 7, and \$345.00 after May 7. Mail payment to: MYSTERY SCHOOL, POB 567 (Dept. ER), Kula, HI 96790 USA. For more information: (888) 777-5981, [www.greatmystery.org](http://www.greatmystery.org).

## AYAHUASCA HEALING RETREAT JULY 22–31, 2002

Held in the Amazon rain forest of Brazil, this ten-day program includes theoretical lectures by top people in the field of entheogens, hands-on training with visionary and healing plant teachers (four ayahuasca sessions and two *Salvia divinorum* sessions), as well as practical work with brainwave technology to induce the appropriate mind-state, and the use of biofeedback devices that aid in determining if one is in an optimal state for healing. There will be lectures on entheobotany, transpersonal psychology, lucid dreaming, out-of-body experiences, meditative techniques, visionary art, and psycho-spiritual discovery, as well as group sharing,

creative artwork expression, regressions, psychotherapeutic sessions, and excursions. Located 1.5 hours from Manaus, the lodge has excellent facilities: phone, Internet, air conditioning, swimming pool, and rooms with private bathrooms. Presenters include: ZOE SEVEN, ISABELA HARTZ, PABLO AMARINGO, JON HANNA, FRANK ECHENHOFER, and SILVIA POLIVOY. Cost is \$1,600.00, which includes lodging (double occupancy), local transportation, and all meals. For more information see [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net).

## PLANTS IN HUMAN AFFAIRS JULY 27—AUGUST 17, 2002

This program consists of two 3-credit courses and is offered as an academic collaboration between the KOHALA CENTER in Kameula, Hawai'i, and the CENTER FOR SPIRITUALITY AND HEALING at the UNIVERSITY OF MINNESOTA. For information about course registration, the instructors, and for a detailed topic outline, see [www.csh.umn.edu](http://www.csh.umn.edu) and click on the link that reads “Study in Hawaii” under the “What’s New” section. “Plants and Civilization,” is an introduction to the science of ethnobotany and the role of plants in the rise of civilizations, which will be taught by KATHLEEN HARRISON. “People, Plants, and Drugs: An Introduction to Ethnopharmacology,” will be taught by DENNIS MCKENNA. Lectures will be supplemented with frequent field trips, and guest presentations by distinguished authorities on Hawaiian and Polynesian ethnobotany will take maximum advantage of the unique learning opportunities offered on the Big Island. Enrollment is limited to 20 students, and you do not have to be a student at the UNIVERSITY OF MINNESOTA to register. Students at other schools can receive credit that can be transferred to their home institution. Non-degree students are also eligible, and can register through continuing education. The cost of \$2000.00 includes meals, transportation, and lodging (tuition and airfare not included). The registration deadline is May 31, 2002. For more information or to register, visit [www.csh.umn.edu](http://www.csh.umn.edu) or contact NANCY FEINTHEL at (612) 624-5166 or [feinthel@tc.umn.edu](mailto:feinthel@tc.umn.edu).






---



---

# SOURCES

---



---

by JON HANNA

## WHIP IT GOOD

*LECHTERS kitchen supply will only sell me two boxes at a time, and they want to take down information from my driver's license. I feel like a pariah, while the girl behind the counter grins and sarcastically entertains me to "Have fun with your whipped cream." GOLDIES, a local porn store, is more relaxed, but the prices are too high and the people hanging out in the store give me the creeps. In San Francisco, there are a bounty of headshops offering various prices, but the best spot was a hole-in-the-wall liquor store on upper Haight, where—astonished by my volume purchase—the middle-eastern owner gave me a hefty price-break and free balloons as an encouragement to "come again." And then there is the gear: a black leather glove protects from the cold, tattered green army bag clink-clink-clinks as I walk, brass cracker clenched tight in a fist to ward off any potential gas thieves...*

I was thinking the other day how odd it was that while many (if not most) store-front headshops carry nitrous oxide "whipped cream" chargers, very few of the specialty mail order companies or web sites sell these. But when I started looking into this, I may have found the reason. The ability of the web to reach into any home and become an "instant access" point for ordering all manner of "questionable" products may be a good way to make more money. However, it can also be a good way for entrepreneurial headshop owners to get thrown in the pokey. Witness, for example, the case of LAWRENCE TEIMAN of Tempe, Arizona—owner of SHIRTS 'N' THINGS—who sold paraphernalia both in person and virtually on his web site BONGMART.COM. TEIMAN was sentenced to 15 months in prison and fined \$40,000 for selling N<sub>2</sub>O, after ANDREW MCCOY, a 20-year-old student at VIRGINIA POLYTECHNIC INSTITUTE, was found dead in 1999 from asphyxiation due to inhaling the N<sub>2</sub>O he had purchased from TEIMAN (MEADOWS 2001).

A bit of a sobering situation, both from the perspective of the user and the seller. Nevertheless, there are numerous users who "play it safe" (having friends handy to make sure that they don't croak). So where *can* responsible users buy nitrous on the web without much hassle?

I hopped on the Internet to see what I could find. Before searching "whipped cream chargers" at GOOGLE, I checked out the EROWID nitrous vaults, where I learned that the ISI brand ([www.isinorthamerica.com](http://www.isinorthamerica.com)) is generally considered the best quality, while the EZ-WHIP brand is not recommended due to its having been reported to contain oily residues. LELAND brand ([www.lelandltd.com](http://www.lelandltd.com)) has been reported by one person to be residue-free, and the other well-known brands, WHIP IT and KISAG, are not mentioned at all at the site. I have heard rumblings from people who are concerned about aluminum dust coming off of these chargers and being inhaled (thusly, I suppose, contributing to ALZHEIMER's disease, or lung problems, or easier tracking by alien overlords...). This is patent nonsense. The ISI brand specifically says that the cartridges are made from recyclable steel, and the LELAND and other empties that I found strewn about my office (why do I save these?) also stuck to a magnet, proving that they ain't made of aluminum. I've also seen it posted on the web that traces of lead are contained in these chargers; again, this seems highly doubtful in a product that is supposed to be "food grade."

For price comparison purposes, I have not listed the KISAG brand, as these need a special dispenser and they are probably incompatible with regular "cracker" devices. Many of these companies also sell whipped cream dispensers. Having recently upgraded my gear to include one of these, I have to say that if you are going to use cartridges, a dispenser is a must-have item. Spend the \$30.00 to \$40.00, for God's sake (or find one of these at a thrift store perhaps, for less).

Unless otherwise noted as a "10-pack," each box mentioned below contains 24 chargers. When brand names aren't presented, it is because the seller didn't say what they were selling. A "case" contains 25 boxes. Prices are listed from least expensive to most expensive, and headshop sellers are interspersed with more legitimate suppliers. The coffee and kitchen supply companies sometimes have warnings about not selling to minors, or forms that need to be filled out saying that the purchaser is legally able to buy/own nitrous oxide. FANTES, for example, says: "We will not knowingly sell N<sub>2</sub>O cartridges to minors, and we will limit purchases to 2 packs during any two week period, which should suffice in normal home kitchen use." Suffice my ass...

### [www.thecoffee.com](http://www.thecoffee.com)

WHIP IT: 1 box for \$11.50, 1 case for \$224.75, 5 cases for \$1080.75, 1 palate of 42 cases for \$8460.75



**www.coffeestuff.com**

ISI or WHIP IT brand (their choice): 1 box for \$12.50, 6 boxes for \$71.70, 1 case for \$256.25

**www.freakys.com**

EZ-WHIP or WHIP IT: 1 box for \$14.00

**www.primalexpressionspa.com**

EZ-WHIP: 1 box for \$14.40

**www.southtownsmokeshop.com**

ISI: 1 box for \$14.95

**www.loco420.com**

ISI: 1 box for \$15.00, 1 case for \$325.00

**www.chaotic420.com**

EZ-WHIP: 1 box for \$15.00

**www.espressoconsulting.com**

ISI: 1 case for \$ 383.75 (= \$15.35 each box of 24)

**www.fantes.com**

1 "10-pack" for \$6.99 (= \$16.78 for 24)

**http://208.56.60.245/novelty.html**

EZ-WHIP: 1 box for \$17.50

**www.cooksite.com**

ISI: 1 "10-pack" for \$8.50 (= \$20.40 for 24)

**www.isi-store.com**

1 "10-pack" for \$8.99 (= \$21.58 for 24)

GRUENEWALD MANUFACTURING Co. ([www.whipcream.com](http://www.whipcream.com)) may be the answer that folks not wanting to freeze their hands cracking tiny cylinders are looking for. They sell a decent variety of different "industrial" whipped cream makers, along with a small tank-style charger, called the "M-5." This tank holds about 1000–1200 times the amount of gas as one of the tiny chargers (or 41–50 of the 24-pack boxes). Clearly, aside from the monetary savings, such a tank will be much more enjoyable to use from a labor perspective. It would probably be a good idea to also order GRUENEWALD's smallest "Refillo-whip Recharger System," so that they have no reason to believe that your constant tank purchases are for other than legitimate purposes. (Plus, you really *can* make whipped cream then...) Before one gets too excited about hitting the gas, I recommend reading the article "Nitrous Oxide Gnosis" by TOAD, which appears in the current (No. 7, Winter 2002) issue of *Trip* magazine. TOAD dispenses the sobering details regarding nerve damage, crapped-out DNA synthesis, and other disturbing physiological side-effects. TOAD points out the importance of mixing in pure oxygen with your gas (*not* mere air), and that single exposures of 25

minutes or less are probably within the safe range (leaving a 1–2 week interval between sessions). Consuming 4–8 grams of the amino acid methionine, plus a vitamin B12 tablet, and a folinic acid tablet prior to a heavy nitrous session is also recommended. But my summation is far from complete; read the article in *Trip* before you huff.

**ELEMENTAL SCIENTIFIC****POB 571****Appleton, WI 54912-0571****(920) 882-1277 PHONE & FAX****info@elementalscientific.net****www.elementalscientific.net**

HAGENOW LABORATORIES, a reliable source for chemicals and glassware that had been in business for over 47 years, has been bought up and is now in operation as ELEMENTAL SCIENTIFIC. Their catalog and 2001 catalog supplement are available on the web, or for \$2.00 from the address listed.

**COSMIC TRADING****info@dopetest.com****www.dopetest.com**

A web site offering testing kits for cocaine, LSD/psilocybin, and MDMA/amphetamine/2C-B. The site provides much less information than say, the DANCESAFE testing kit page. Still, it is a good thing that there are more of these companies popping up. Unfortunately, the Feds may consider these testing kits to be "drug paraphernalia." The wind blows sour of late, what with the arrest of CHRIS HILL, founder of the CHILLS pipe company. Recently charged with distributing drug paraphernalia, he may be facing up to 20 years in prison (ECKHART 2002). Should things become dicey for companies in the USA that sell test kits, the good thing about the COSMIC TRADING kits is that they are offered for sale from outside of the USA. Of course, they still have to cross Customs...

**EROWID EXTRACTS****POB 620939****Woodside, CA 94062****info@erowid.org****www.erowid.org**

Two issues of the "Psychoactive Plants and Chemicals Newsletter" *Erowid Extracts* have been produced to date. As might be assumed, this is the print vehicle of the EROWID web site;





a year's subscription (two issues?) is available for those who pay membership dues of \$25.00 or more. While the EROWID web site is a great resource for factual data, I don't often "surf" the web for pleasure and hate to be forced to read articles via my computer screen. I am much happier to read anything in a printed format, and am glad to see this recent move by EARTH and FIRE and the rest of the EROWID crew. A print newsletter allows the presentation of specific content, and the reader is less likely to become overwhelmed by feelings of being lost in a massive virtual database, randomly wandering about trying to score the kind nuggets of data. This second issue reflects on the deaths of ELIZABETH GIPS, JOHN LILLY, OSCAR JANIGAR, and KEN KESEY, discusses the etymology of "erowid," relates a *Cannabis*-induced psychosis, showcases the EROWID response to a letter in the *New England Journal of Medicine*, re-examines the reported duration of MDA, offers a 2C-I trip report, excerpts an interview of ANDREW WEIL from *Ecstasy: The Complete Guide*, debunks myths surrounding the mescaline content of *Trichocereus* species, shares data on a method of "mouth smoking" of *Cannabis*, and provides organizational updates for various businesses and groups working in the psychedelic arena.

Perhaps the most important part of this issue (and what prompted me to write this review), is the article "Do Antioxidants Protect Against MDMA Hangover, Tolerance, and Neurotoxicity?" by EARTH EROWID. Heavily referenced, this piece presents the idea that potential neurotoxic effects from MDMA (or other amphetamine) consumption due to "oxidative stress" may be avoided by taking moderately high doses of antioxidants such as vitamin C, alpha lipoic acid, and l-cysteine (and perhaps vitamin E), before, during, and after an MDMA session. It has also been shown in one study that very high doses of injected 5-HTP block MDMA neurotoxicity, and speculations on the method of action are presented, as are cautions that 5-HTP may contribute to an increased risk of serotonin syndrome (something that may be of real concern, considering that 5-HTP is being used increasingly following or in conjunction with MDMA, in an attempt to reduced the "crash" that can sometimes be associated with using this drug). Discussion of the prophylactic use of Prozac following MDMA is also noted, although the possibility of this contributing to serotonin syndrome is also warned of, and one is left with the feeling that antioxidants may be a better course of action. It is pointed out that rats on vitamins not only resisted the neurotoxic effects, but they also had reduced tolerance between doses. This article, and some similar comments made at the 2001 STATE OF ECSTASY conference in San Francisco, have made me wonder if the

nootropic drug Hydergine might provide a good degree of antioxidant protection and perhaps act as "potentiator" as well (although one possible concern might be that both MDMA and Hydergine cause increased blood-flow to the brain). Those who consume MDMA or any of the related analogue compounds should read this article *and* take their vitamins; perhaps mom was right after all?

### **INTERSPIRITUAL FELLOWSHIP OF MYSTIC EXPERIENCE**

**2501 East D Street, STE 201**

**Tacoma, WA 98421**

**(253) 830-0292**

**ifme@intothemystic.org**

**www.intothemystic.org**

The INTERSPIRITUAL FELLOWSHIP OF MYSTIC EXPERIENCE (IFME) is a non-profit organization "founded to foster dialog, understanding, and cooperation among people of all spiritual traditions through the common vehicle of direct spiritual experience." Founded by Reverend MIKEL OLSSON, Ph.D., the organization embraces all manner of mystical experiences, whether they be brought on through psychotherapy, various religious disciplines, or entheogenic plants and drugs. The IFME hosts a monthly entheogen study group for people interested in using entheogens as part of their spiritual path. Contact IFME for more details.

On March 30, 2002, the IFME will hold the "Plants of the Gods: A Practical Introduction to Entheology" event, in honor of the 40th anniversary of WALTER PANKE'S Good Friday Experiment. This is a one-day introduction to the historical and contemporary use of entheogens as an aid in spiritual development. There is a \$50.00 suggested donation, and all participants must be pre-registered. Although it seems unlikely that this column will reach many *ER* subscribers in the Tacoma area in time for them to attend this event, I'd love to hear details from anyone that might have made it.

### **KAK-TALL-A-TREE**

**3128 16th Street #225**

**San Francisco, CA 94103**

A relatively new company selling a small selection of cacti of interest to those wishing to grow tried-and-true strains. There are several clones available, some of which were described in detail in past issues of *ER* in K. TROUT'S series of articles on *Trichocerei* (these are the "RS00..." numbers).







KAK-TALL-A-TREE is a small company with a narrow focus on plants that will specifically be of value to those who plan on propagating and sharing cuttings. Cactus selection and propagation based on specific criteria is a relatively new area from the standpoint of commercial offerings, and such companies need the support of serious psychonauts and cactophiles. There have been significant gains in the arena of breeding *Cannabis*, for example—what with more potent varieties and specific plants like “Northern Lights,” “White Widow,” and “Blueberry” available. The diversity of mushroom spores has also increased in recent years, with “known” strains being shared. It’s about time that someone started using the same approach with cacti, and it is *possible* that cross-breeding good strains might result in better strains.

I have a few KAK-TALL-A-TREE plants in my own cactus collection, and—with regard to plants that I have purchased from different locations—the plants offered by KAK-TALL-A-TREE are some of the fattest, most robust specimens. The prices are more than you’d pay at TARGET or HOME DEPOT for the garden-variety of San Pedro, but you are getting a much bigger (and better) plant.

Of course, the plants offered by KAK-TALL-A-TREE are only sold for the purpose of cultivation and contemporary ethnographic study, not consumption. Write for current information regarding what clones are available and at what price. With a collection of plants from both KAK-TALL-A-TREE and my other favorite cacti vendor, SACRED SUCCULENTS, one’s garden should be in great shape.

### NACHTSCHATTEN VERLAG

Kronengasse 11,  
CH-4502 Solothurn  
SWITZERLAND  
0041 32 621 89 49  
0041 32 621 89 47 FAX  
info@nachtschatten.ch  
www.nachtschatten.ch

This Swiss publisher has been cranking out German translations of English drug books, as well as publishing originals in German. They’re doing a great job. (I don’t know why, but the covers of many of the translated books look better than the originals, and the book designs overall have a nicer aesthetic.) Some translated works include *Peyote und anderpsychoaktive Kakteen* by ADAM GOTTLIEB, *Der Haschischesser* by FITZ HUGH LUDLOW, *Cannabis Spiritualität* by STEPHEN GASKIN, *Der psychedelische Reiseführer* by D.M.

TURNER, and *Ecstasy und die Tanz-Kultur* by NICHOLAS SAUNDERS. Apparent new originals in German include *Schamanenpflanze Tabak and Schamanismus*, *Techno & Cyberspace* by CHRISTIAN RÄTSCH, and *Salvia divinorum—Die Wahrsagesalbei* by JOCHEN GARTZ (see review on page 35). Many other books are also available, as are a cartoonish set of *Cannabis*-oriented playing cards, and some beautiful post-cards of FRED WEIDMAN’s psychedelic-inspired art from the *Magic Mushroom Kalender 2000*. This is a publisher that is definitely worth checking if you speak German, particularly for their original publications.

### PACIFIC EXOTIC SPORA

POB 11611

Honolulu, HI 96828

www.mushroomspores.com

PACIFIC EXOTIC SPORA (P.E.S.) has been around for years as a reliable supplier of spores for psilocybian mushrooms. Recently, I was sent some literature related to a “new” strain that they began offering in 1998, and they currently have them on sale for \$85.00 per spore print, which seems pretty damn pricey for a spore print. And yet, their description intrigued me:

“Psilocybe Cubensis Azurescens...To our knowledge this is the only Cubensis strain to show high concentrations of Psilocybin, Psilocin and the desirable 4-phosphoroxymethyl (Baeocystin, (very enjoyable), the analogue of Psilocybin. It is truly a beautiful and memorable rush. P.E.S. obtained a fine specimen of the famous and potent Ps. Azurescens, from the Oregon coast. This Azurescens strain was genetically combined with a very powerful Ps. Cubensis. P.E.S. used genetic inclusion methods and was able to combine these two potent strains together. We named it Psilocybe Cubensis Azurescens. When the fruit bodies are bruised, it deeply blues to a black. Our strain contains many attributes that are relative to Ps. Azurescens. Our research is conclusive, Ps. Cub. Azurescens is one of the most potent species in the World today.”

It sounds too good to be true! And, perhaps it is. I asked a mycologist working in the area of genetics about this glowing description, and here’s what she had to say:

“Funny you mention P. E. S., as I have previously thought about their remarks regarding their ‘cubensis azurescens’ strain. I sincerely doubt any of their claims for no other reason than they have used incorrect terminology for the





process they describe that produced this novel strain. It's obvious they don't understand the actual process to create a hybrid species.

"I have never heard of the term 'genetic inclusion,' neither has anyone else in my mycology laboratory or my friend who received his Ph.D. in Plant Breeding a few years ago. It is not a real science/genetics term and will not be found in any college textbook. Guaranteed. I am current on all my genetics terms. However, their phrasing sounds similar to what would be considered an 'induced allopolyploid.' This is a real term. In easier wording, a 'hybrid species.'

"In plants and fungi, two different but closely related species can be combined but must be in haploid (1N) state during mating ('1N' means '1 nucleus'). This usually requires a chromosome-doubling phase to restore fertility (no fruiting will occur if strains aren't fertile). The only time a mushroom strain is haploid is during its mycelial state before karyogamy; *i.e.*, single spores will germinate and are haploid until they come in contact with another complementary germinated single-spore strain. Therefore only single-spored strains are haploid.

"If P.E.S. actually did what they say they did, they would have had to screen hundreds (if not thousands) of progeny to find a fertile hybrid, as most hybrids are sterile.

"Recombination does not usually occur between genomes that are distant. Such a technique is very difficult and successful recombination rates are less than 0.0001%. I'm not sure it would be possible to actually cross *Psilocybe cubensis* with *P. azurescens* because phylogenetically they aren't that closely related—they belong to different and distinct sections within the genus *Psilocybe*. There's enough genetic distance for incompatibility.

"Cytogenetically these combined genomes behave independently. And again, recombination does not usually occur between genomes that are distant.

"By using the term that they did, they make it sound like they did some sort of genetic modification or engineering via DNA. Ha-ha-ha. Not very much is understood about the genome of *Psilocybe* species besides the very limited number of regions that have been sequenced—none actually relating to alkaloid production. It would be very expensive to do such a task without much financial reimbursement by selling this strain. I can guarantee they did nothing of the sort. I suspect the only thing they did was grow spores of the two different species together in culture and then select out fast growing dikaryotic colonies.

"My friend that sells on the Holland market gave me this P.E.S. strain and I have it in culture as well. He seems to like the P.E.S. strain and it fruits well, but he gets no more money for fruit-bodies of this strain than any other *Psilocybe cubensis* strains that he sells.

"In culture and cultivation, I see no morphological or phenotypic differences between this strain and other *Psilocybe cubensis* strains. On a qualitative basis, I have found this P.E.S. strain to be no more potent than my favorite Gainesville and Thai *P. cubensis* strains. What I am saying is that they are simply selling a *P. cubensis* strain, rather than a hybrid species or cross like they claim. They have a nice advertising ploy, but it just doesn't hold up to science."

In a second P.E.S. flyer I noticed that they seemed to be making the claim that this strain contains baeocystin based solely on a blueing reaction that resembles that of *Psilocybe azurescens*, stating: "The light-blue coloring properties are attributed to the Baeocystin content of this genus. When bruised its sequence goes to very light-sky-blue, to caerulean and then indigo-black. These properties are indeed unique to only *Ps. Azurescens*."

Without actually having the mushroom tested chemically, it seems to me that it is a leap of faith to conclude that it contains *any* baeocystin, and I have been unable to locate any studies that have tied the "light-sky-blue" color to this chemical. I asked PAUL STAMETS about this, and he too was unaware of any such study (although he thought that such an investigation would be a "good idea, though" and "worth exploring"). Indeed, if this color were related, one might expect the other mushroom known to be high in baeocystin, *Psilocybe semilanceata*, to show a similar light-blue initial bruising, but again according to STAMETS, only "very rarely [do] any bluish tones show, and then only in the basal mycelium."

So what is going on with the P.E.S. claims? I have no idea. I have sent them a copy of this column, with the hope that they might respond to it; should this happen, I've no doubt that *ER* will publish their remarks. Strange claims (and high prices for this particular spore print) aside, I have never heard any complaints about the viability of P.E.S. products, nor grumbles about the potency of mushrooms produced, nor reports from people who were disgruntled due to bad service. Whatever it *is* that they are supplying, people who get it seem to like it.





# BOOK REVIEWS

*Salvia divinorum*—*Die Wahrsagesalbei* by JOCHEN GARTZ. Foreword by CHRISTIAN RÄTSCH. 2001. (NACHTSCHATTEN VERLAG, Kronengasse 11, CH-4502 Solothurn, Switzerland, www.nachtschatten.ch), ISBN 3-907080-28-9 [5.25" x 8" paperback, 9.70 Euros]. 73 pp., 1 line drawing, 1 chemical sketch, 1 black and white photo, 13 color photos, 6 additional pages of advertisement, with a bibliography and a suggested reading list. No index.

*Salvia divinorum*—*Die Wahrsagesalbei*, a new German book by JOCHEN GARTZ, kicks off with a foreword by CHRISTIAN RÄTSCH, who comments on the demonization and prohibition of psychoactive plants and drugs throughout history, relating that *S. divinorum* had escaped a large amount of publicity until recently. He notes the preponderance of web-based reports (unfortunately giving the wrong URL for the SALVIA DIVINORUM RESEARCH AND INFORMATION CENTER), and quickly summarizes salient chemical and pharmacological details related to salvinorin A. He laments that sensationalistic press may limit scientific discovery, and opines that prohibition causes more problems than it prevents. The book then moves into Chapter 1—a short introduction with a historical quote from MARÍA SABINA and a mention of the contemporary chemical isolation of salvinorin A in the 1980s.

Chapter 2 tells of early ethnobotanical investigations into the identity of *Salvia divinorum*. Within the context of the “discovery” of this plant by western science, GARTZ summarizes the experiences of R. GORDON WASSON, ALBERT HOFMANN, and ANITA HOFMANN with the *curanderas* CONSUELA [GARCIA] and MARÍA SABINA, and notes the unusual association of a “Shepherdess” in one of the common names for the plant (*hojas de la Pastora*), as well as the proposal that *S. divinorum* might have been the Aztec sacred plant *pipilzintzintli*.

Chapter 3 provides a botanical description of the plant and its natural habitat in the Sierra Mazatec, mentioning that it hasn’t been found anywhere outside this region despite the fact that the natives claim it came from elsewhere. GARTZ notes that the flower’s bell-shaped calyx is bluish or purplish in color, but the corolla is always white, and he correctly points out that: “Jonathan Ott zählte 1996 sechs Publikationen auf, die irrtümlicherweise bei den Farbzeichnungen der Pflanze blaue Kronblätter zeigten.” In

spite of these comments, GARTZ strangely includes a photograph of a plant in bloom with a corolla that turns purple and terminates in a double-bloom with petals that look nothing like a *Salvia divinorum* bloom! (Further, the leaves shown are clearly not *S. divinorum* leaves.) This picture appears in the center full-color section of the book, with the caption “Diverse Blütenstadien der *Salvia divinorum*” (“Diverse bloom-stages of *Salvia divinorum*”). When I asked DANIEL SIEBERT what he thought about this image, which was certainly *not* an example of the diversity of *S. divinorum* blossoms, Mr. SIEBERT identified it as being the double corolla of a horticultural variety of *Datura metel* blossom. Unfortunately, this image (also on the book’s back cover no less), will do little to clear up the confusion related to the color of this plant’s blooms. Furthermore, in the same section under “Frischpflanzen und getrocknete Salviablätter,” (“Fresh plants and dried *Salvia* leaves”) GARTZ shows another plant that is clearly *not* a *S. divinorum* plant, but rather some sort of Solanaceae (probably a *Brugmansia*). Since GARTZ didn’t take these photos himself—and as we’ll see from the description of the following chapter, he seemingly doesn’t have a lot of personal experience growing the plant to draw on—it is quite odd that he wouldn’t have asked for some input from better-informed colleagues as to *what* the plant looks like before publishing these photos. (Alas, this Solanaceous plant photo *also* appears again on the back cover of the book.)

Chapter 4 discusses cultivation of the plant, relying very heavily on the American book *Salvia divinorum Grower’s Guide* (*SDGG*). Indeed, the wording and topics are virtually identical—when translated—throughout this entire chapter of the book, including things like not recommending rooting hormone and suggesting that pussy willow can be used as a producer of auxin(e), providing a similar “optimum” temperature range for rooting the plants, providing the identical root-length transplant time, the exact same three suggested soil mixtures presented in the same order, the same pH range for the soil, and the similar phrasings of text, such as “Despite what many people believe, it *is* possible to grow *Salvia divinorum* outside a humidity-controlled environment...” (from *SDGG*) presented as “Entgegen mancher Meinug ist es jedoch möglich, die *Salvia divinorum* ausserhalb einer sehr feuchten Atmosphäre...” The chapter then con-





tinues to on to describe the exact same process of acclimatization over the same time frame that is presented in the *SDGG*, the exact same indoor lighting suggestions and cautions, the exact same hydroponic-growing instructions, the same theories regarding leaf-browning (stress and/or a virus that expresses itself due to excessive cloning), the same comments about nutrient needs, the same potential pests as well as the same methods of controlling them, including the same predator insects and the same tips on replacing copper “snail” tape after a year. Since this chapter of GARTZ’ book is predominantly just a German translation of the *SDGG*, I would hope that the publisher of the *SDGG* is receiving translation royalties!

Chapter 5 relates data regarding the chemical and pharmacological investigations of *Salvia divinorum*—history that has also been pretty well covered by two previous journal articles (OTT 1995, OTT 1996). Even chapter 6 on the psychoactive effects of *Salvia* extracts mainly presents “trip reports” that have appeared elsewhere, quoting from WASSON, VALDÉS, SCHULDES, and TURNER. Chapter 7, “Investigations with pure Salvinorum (*sic*) A” quotes from SIEBERT’s published “lab notes,” again relates a “trip report” found in TURNER’s book, and retells OTT’s experiments with the vaporized pure compound and sublingual acetone/DMSO mixtures. Chapters 6 and 7 offered—at most—only two or three “trip reports” that I hadn’t read already. GARTZ sums up the lack-of-binding to neuro-receptors found via the NOVASCREEN tests, and notes the high potency of salvinorin A. He points out that JONATHAN OTT had wondered why the traditional Mazatecs were unaware of what a potent plant they really had, and suggests that the answer to this question is that it was simply because they lacked the chemical knowledge and necessary solvents to extract the salvinorin A, and that they were probably better off for their ignorance. GARTZ states that he feels that the combination of pure salvinorin A with well-known tryptamines, phenethylamines, or LSD in higher doses (which has been published in some “trip reports”), is an irresponsible consumption behavior that stands in stark contrast to the traditionally moderated ritual use of plant preparations in México (for which there have been no reported problems). Although such an attitude appears at first blush to harken the romantic ideal of “native wisdom,” and can certainly be seen to be the situation in some cases (such as with the extraction of cocaine from *coca* leaves and the resultant addiction problems), it isn’t terribly accurate to imply that native drug-users as a rule didn’t mix-and-match psychoactive plants. Witness the use of *Brugmansia* and tobacco in some ayahuasca brews, or the same sorts of go-

ings-on with traditional San Pedro usage, and GARTZ may have missed that the Mazatec *have* been reported to concurrently use psilocybian mushrooms, *i.e.* “tryptamines,” with *Salvia divinorum* (EMBODEN 1979). While purified compounds need to be handled with respect, the combination of such for psychonautical exploration is no different in principle today than with the natives of old. Take care, or get your ass kicked (or worse); clearly there is a learning curve and the plants (or chemicals) will let you know when you are treading on thin ice.

Finally, GARTZ sums up the book in chapter 8, noting that there are still many mysteries surrounding this plant, that related plants may still be found which contain salvinorin A or similar compounds, and that new methods of studying the brain and its interaction with psychoactive chemicals—such as PET scans—may eventually result in the discovery of what areas of the brain are most closely connected to the visionary properties of salvinorin A.

This book does an excellent job of succinctly covering the history of *Salvia divinorum* up to the new millennium, pulling together the various aspects of ethnobotany, pharmacology, cultivation, chemistry, and contemporary use, into one place for the first time. Alas, it doesn’t present any *recent* information such as the simple, single-solvent extraction methods discussed via special interest e-mail groups, or the use of *S. divinorum* in religious meditations (SOUTAR & STRASSMAN 1999–2000), or as an antidepressant (HANES 2001). Nor does the author break any new ground by actually bioassaying the previously untried (and potentially potent) chemical salvinorin C (VALDÉS 2000; VALDÉS *et al.* 2001). To the best of my knowledge, in English, there are currently four books on *S. divinorum* (TURNER 1996; SOCIEDAD PARA LA PRESERVACIÓN DE LAS PLANTAS DEL MISTERIOS 1998; AARDVARK 1998–2001; SHAYAN 2001), as well as a shorter booklet (ANON. 1999), complete chapters in other books (HEFFREN 1974; FOSTER 1984; PENDELL 1995; RÄTSCH 1998), a web-based FAQ (SAGE STUDENT 2002) a *User’s Guide* (SAGE STUDENT 2000), numerous journal articles, and a *giant* web site with up-to-the-moment topical data ([www.sagewisdom.org](http://www.sagewisdom.org)). Which begs the question, I suppose, do we really *need* another book on *Salvia divinorum* at this point? The answer may be “yes,” but predominantly because this book *is* in German, and hence will reach an audience that might have a hard time reading the myriad of information that is already available in English. — DAVID AARDVARK





*Ibogaine: Proceedings of the First International Conference* by KENNETH R. ALPER and STALEY D. GLICK (Eds.) 2001. (ACADEMIC PRESS, 525 B Street, Suite 1900, San Diego, CA 92101-4495, www.academicpress.com), ISBN 0-12053-206-9 [6" x 9" softbound \$79.95], 333 pp., alkaloid index and general index.

I've had a long standing interest in *Tabernanthe iboga* and ibogaine studies ever since I published the GOUTAREL, GOLLNHOFER, and SILLANS summary, "Pharmacodynamics and Therapeutic Applications of Iboga and Ibogaine," in my *Psychedelic Monographs and Essays* Vol. 6. This article collected everything known in English in 1993 about ibogaine research. Dr. GOUTAREL was the scientist who originally helped isolate the ibogaine alkaloids in the early 1950s. Soon after this article was published, several books appeared including *The Ibogaine Project: Report on the Staten Island Project* by PAUL DE RIENZO and DANA BEAL (AUTONOMEDIA, 1997), and *Iboga* by AMON KNUT ML (MARIBOR, 1994). And papers continue to appear in academic and medical journals...

Along with this glut of publishing came many mystical and romantic notions of ibogaine as an "addiction cure" (now called an "addiction interrupter"). Ibogaine achieved—at least for a while—postmodern *soma* status. Soap opera camp—as publicized by the HOWARD LOTSOFF/DEBORAH MASH "wars" surrounding ibogaine patents—appeared as an aside. During this tug-of-war, science continued onward. Research has been collected and serious science has evolved regarding ibogaine. *Ibogaine: The Proceedings* celebrates 40 years of investigations and evolving therapy regimes.

As with *soma*, ibogaine is a subject that deserves the higher ground, and this new book is written by the best minds available, with funding and continued research as the goal. IBOGAINE: THE FIRST INTERNATIONAL CONFERENCE was held in New York City in 1999, and this book collects the proceedings, plus more. Adding to pharmaceutical and toxicology research is new information regarding therapies that use ibogaine, including traditional Bwiti therapies, various encounter and shock therapies, dream therapies—even amateur therapies using ibogaine in uncontrolled doses, based on self-help models.

What are the real issues here? One real issue is hard-core heroin and cocaine addiction and a hard-core shamanic cure—a dramatic cure that imparts psychic powers on the survivor. Another issue is talking to the dead. A further issue is talking to angels and demons during the *iboga* visions. Let's not forget the issue of time travel, commonly reported.

And the issues of heaven and hell, both of which open their gates—what about this? And, oh yes: somewhere in the midst of all this are issues of neurology and brain science.

Many of the chapters and papers in *Ibogaine: The Proceedings* are highly technical, and deal with aspects of ibogaine's pharmacological and toxicological actions. Such include neurotransmitter activities, effects on neuropeptides, metabolism, excretion, and locomotor activity. Of interest to me however were the psychological papers studying ibogaine's effects on learning, memory, and EEG. EMMANUEL NAIVE's chapter "Changes in Gene Expression and Signal Transduction Following Ibogaine Treatment" presents the startling fact that ibogaine can rewrite gene expression, which leads directly to voltage and electrical regulation through intracellular communication. Such cell cross-talk is connected to learning and the way information is gated or processed into memory—something that is claimed to be observable in real time by some ibogaine trippers.

The chapter "Returning to the Path: The Use of Iboga[ine] in an Equatorial African Ritual Context and the Binding of Time, Space and Social Relationship" by JAMES and RENATE FERNANDEZ is also important. JAMES wrote the seminal study *Bwiti: An Ethnography of the Religious Imagination in Africa* (PRINCETON UNIVERSITY PRESS, 1982). The Bwiti are the celebrated African tribe that originally used the *iboga* plant in its occult ceremonies. A cult within the Bwiti called the Fang is also mentioned. The Bwiti live partly in this world, and partly in a mythical land contacted by *iboga* initiates.

We also see reviews of LOTSOFF'S NDA INTERNATIONAL AND ICASH (International Coalition of Addiction Self-Help), a therapy based loosely on the work of ALDOUS HUXLEY and Dr. TIMOTHY LEARY. Dr. DEBORAH MASH and her ibogaine clinics in St. Kitts in the Caribbean are described. Dr. MASH is also famous at the UNIVERSITY OF MIAMI MEDICAL SCHOOL for performing a brain autopsy, seeking clues to ibogaine's inner workings.

ERIC TAUB'S ibogaine sessions are discussed. Here we see less therapy and more shamanic ritual (similar to the ideals of the Bwiti). MYRON STOLAROFF reports on west coast therapy scenes and regimens, and his book *The Secret Chief* is mentioned. From the Netherlands we hear about DASH/INTASH, THE CENTER FOR ADDICTION RESEARCH AT ERASMUS UNIVERSITY and the work of NICO ADRIAANS, a field researcher studying street addiction and therapeutic communities. From Slovenia we hear about the work of





MARKO RESINOVIC, who founded the SLOVENIAN IBOGAINÉ FOUNDATION in 1995. Worth noting is the pricing structure—\$200.00 for a gram of ibogaine hydrochloride with therapy, as opposed to several *thousand* dollars for the therapy of Dr. MASH or ERIC TAUB! Curious. The section on Denmark describes interesting scenes alleged to have existed within CHRISTIANA, the anarchist “village” near Copenhagen. A 44-kilogram supply of ibogaine hydrochloride connected to CHRISTIANA was mentioned, circa 1981. This stash was code named “Indra” and used to treat over 1000 advanced heroin junkies in CHRISTIANA village. We hear of a gram of ibogaine hydrochloride going for \$25.00 in CHRISTIANA... Netherlands therapists worked with this same “Indra” supply for years, pricing therapy at \$600.00 to \$1000.00. In the United Kingdom, thanks to sales of *The Ibogaine Story*, and a video sponsored by the group CURES NOT WARS and promoted by the GREENS political party, ibogaine therapy flourishes. In Italy, Dr. GIORGIO SAMORINI’S work is mentioned, as are his forays into Bwiti initiations. In the Czech Republic, it costs \$500.00 for treatment with ibogaine. In France an actual *Nganga*—a Bwiti ritual guide—officiated ibogaine therapy for \$1000.00. (I published a photo of a Bwiti *Nganga* sorcerer in my *PM & E* journal, replete with loincloth and bone pointing, once upon a time...)

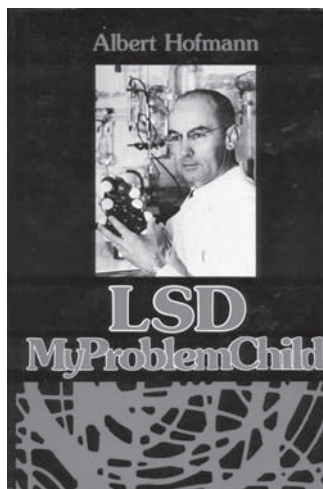
In Africa, the home of the Bwiti and the *iboga* plant, we hear about DAN LIEBERMAN, an ethnobotanist who was involved in arranging Bwiti ceremonies in Gabon (before his death in 2000). This section of the book focuses on medical and

therapeutic subcultures—something of relevance to readers of *The Entheogen Review*, because we are just that—a subculture.

*Ibogaine: Proceedings* also shows time lines of ibogaine-related discoveries, and has a special index just for alkaloids titled “The Alkaloids, A Cumulative Index of titles, 1950–2001.” This includes references for syntheses of the active compounds in *qat*, *Ephedra*, ergot, and even rare amphibian-, spider-, and wasp-toxin alkaloids, as well as chemicals such as piperidine and morphine. This special index is an interesting addition to *iboga* alkaloid chemistry. A 10-page regular index rounds things off.

All in all, *Ibogaine: Proceedings Of the First International Conference* is a solid addition to the literature. The book is a welcome return to ibogaine science and resets ibogaine mythology with real world, modern practices—both within the clinic and the traditional Bwiti cults. This is a book that will serve the ibogaine community and psychedelic researchers for years to come. Unfortunately, the book is somewhat expensive, at about \$80.00 in soft-bound. However, owing to the tremendous resources, networks, and histories pulled together here, we have a winner worth the dough.

Dr. ALPER and Dr. GLICK, I toast you. The Bwiti thank you, the spirits of *iboga* thank you, and patients everywhere thank you. Amen and peace. — THOMAS LYTTLE



# ENTHEOBOTANICA

IS NOW OFFERING A LIMITED NUMBER OF AUTOGRAPHED HARDCOVER  
FIRST ENGLISH EDITIONS OF  
ALBERT HOFMANN'S  
CLASSIC WORK **LSD: MY PROBLEM CHILD**

Currently out-of-print in *any* edition,  
these special collector's copies of the 1980 McGraw-Hill edition  
have been signed by both Dr. Albert Hofmann and the book's translator, Jonathan Ott.

OFFERED BY ENTHEOBOTANICA, KRONENGASSE, 11 / 4502 SOLOTHURN, SWITZERLAND / TEL. 0041(0)32-621-8949

AVAILABLE FOR \$100.00, PLUS \$5.00 NAM, \$10.00 ELSEWHERE FOR S&H FROM

LEONARDO CRUZ / A.P. 13 BIS / COATEPEC, VERACRUZ / MÉXICO 91500, LEOCRUZ3@HOTMAIL.COM.

PLEASE MAKE CHECKS PAYABLE TO JONATHAN OTT.





*Plants of the Gods: Their Sacred, Healing, and Hallucinogenic Powers* (revised and expanded edition) by RICHARD EVANS SCHULTES, ALBERT HOFMANN, and CHRISTIAN RÄTSCH. 2001. (HEALING ARTS PRESS/INNER TRADITIONS, One Park Street, Rochester, VT 05767, www.innertraditions.com), ISBN 089281979-0 [7.5" x 10.5" paperback, \$29.95]. 208 pages, full-color illustrations throughout, 5-page bibliography, 5-page index.

It may be a rare thing for a second edition of a book to warrant its own review, but such is definitely the case with the new edition of the SCHULTES' and HOFMANN'S 1979 classic *Plants of the Gods*. The updated version was produced as a German translation in 1998 by CHRISTIAN RÄTSCH, and HEALING ARTS PRESS released the English translation of this in late 2001. It is a thing of beauty.

The primary and most dramatic improvement is the inclusion of numerous new photographs and art images. Although this second edition retains many of the same photos, it introduces a lot of new ones as well. In some cases, the item depicted—such as the statue of SHIVA with *Datura* flowers in his hair (p. 11)—has been revisited with a higher-quality photo. Frequently, black and white images have been replaced with a similar image in stunning full-color. While this works superbly in most cases, there are a few situations—such as the replacement color photo of an aerial view of the Kuluene river (p. 24)—where the original black and white photo was much better. New psychedelic art is featured throughout from the likes of PABLO AMARINGO, WALANGARI KARNTAWARRA JAKAMARRA, NANA NAUWALD, and DONNA TORRES. There are even some incredible watercolor paintings done by CHRISTIAN RÄTSCH himself (think *Codex Seraphinianus* on acid)—where can we see more of his art!? A beautiful mural of an ayahuasca ceremony that graces a wall at the CUZCO AIRPORT in Peru reminds us that some countries have a more enlightened attitude towards the use of psychotropic plants.

“Fourteen Major Hallucinogenic Plants” of the first edition has been altered to become “The Most Important Hallucinogenic Plants,” and expanded to include new sections on *Anadenanthera colubrina*, ayahuasca analogs, *Salvia divinorum*, and *Duboisia hopwoodii*. There have been numerous expansions on the old chapters as well, including many additional species of the genera discussed. Six new plants have been added to the “Plant Lexicon,” and this section has been vastly improved through the addition of color photographs. Previously, the majority of the plants described were depicted via illustrations, with only a few photo images; this

situation is now reversed, with only a few illustrations. (It is a shame that there are *any* drawings remaining, although I suspect in some cases it might be hard to obtain photographs of the plants in question. Still, in other cases it should not have been difficult—photos of *Banisteriopsis caapi*, *Lagochilus inebrians*, *Mandragora officinarum*, *Mimosa tenuiflora* [= *M. hostilis*], *Peucedanum japonicum*, *Scirpus atrovirens*, *Tabernanthe iboga*, and *Virola theiodora* are all available via the web). The map of “Native Use of Major Hallucinogens” has been expanded to include *Hyoscyamus* sp., *Duboisia* sp., and *A. colubrina*, and the depicted range of *Cannabis* use has been increased.

Some problems that the original book had are, alas, retained or, in a few cases, exaggerated. The gutter of the book is too tight, causing one to crack the spine to get a full view; this was the case in the earlier edition as well. New layout glitches include shaded backgrounds for text boxes being placed too close to the edge of the text (in some cases touching it), and headlines that sit too close to the images. The problem of citing alkaloid contents as fixed numbers is still present (although in a few cases ranges are presented). Those with little knowledge on the subject might actually believe that *all* dried *Trichocereus pachanoi* plants have a 2% mescaline content, while this is actually the peak of the range that can be determined through a survey of the scant few published isolation analyses (which dips down to 0.33%, and even lower in published HPLC analysis), and may not be typical. In new cases when ranges *are* presented, such as the case with *Mimosa tenuiflora* root-bark said to contain 0.57 to 1.0% DMT, the information may not be correct. (*M. tenuiflora* has been reported to contain 0.31 to 0.57% DMT with specific analyses available in the literature of GONÇALVES DE LIMA 1946 and PATCHER *et al.* 1959, and there have been unsubstantiated counter-culture claims of 1% to 11%, see *ER* Vol. X, No. 3, 2001 and OTT 2001). Both the new and the old editions of this book are riddled with statements about alkaloid contents that are presented as if they were fixed amounts, when in reality alkaloid content can be highly variable.

Some new errors are introduced with this edition. Spelling mistakes are peppered throughout (they've mis-spelled author HOFMANN'S name on the back cover!), and awkward phrasings are not uncommon in those sections that were translated from German. In some cases, plants are presented as containing specific alkaloids that they do not have. For example, it is remarked that “The Turkey Red variety of the grass *Phalaris arundinacea* contains liberal amounts of DMT.” This is in error, as this variety contains liberal





amounts of 5-MeO-DMT, not DMT. Also, photographs of four cacti—*Ariocarpus retusus*, *A. fissuratus*, *Astrophyton asterias*, and *Aztekium riterii*—known in México as “peyote” are depicted, with the statement “They primarily contain the substance mescaline and other psychoactive alkaloids.” This too is in error, as only *A. riterii* has been found to contain trace amounts of mescaline, and no mescaline has been found at all in the others. (It was interesting to see that RÄTSCH considers a heftier amount of mescaline, “0.5–0.8 gram” to be a

dose, compared to the SHULGINs’ more conservative 200–400 mg dose listed in *PIHKAL*; I tend to agree with RÄTSCH.)

Any and all criticism of this book should be viewed as minor, as it is truly a marvelous work. RÄTSCH has taken a great book and made it better. Especially if you own the first edition, you owe it to yourself to pick up this revamp. It is visual delight, a joy to read cover-to-cover, and it will no doubt be revisited repeatedly for years to come. — JON HANNA

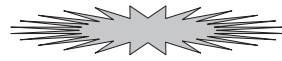
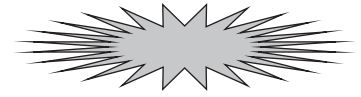
## BIBLIOGRAPHY

- AARDVARK, D. 1998–2001. *Salvia divinorum and Salvinorin A: The Best of The Entheogen Review 1992–2000*. THE ENTHEOGEN REVIEW.
- AMES, D. and W.C. WIRSHING. 1993. “Ecstasy, the serotonin syndrome, and neuroleptic malignant syndrome: A possible link?,” *JAMA* 269: 869.
- ANON. 1999. *Salvia divinorum Made Simple*. PT PUBLICATIONS.
- CASALE, J.F. 1985. “An aqueous-organic extraction method for the isolation and identification of psilocin from hallucinogenic mushrooms,” *Journal of Forensic Sciences* 30: 247–250.
- CERLETTI *et al.* 1968. “Pharmacologic Studies on the Structure-Activity Relationship of Hydroxyindole Alkylamines,” *Advances in Pharmacology* 6B: 233–246.
- COSTES, C. 1976. “Mineral Nutrition and Morphine Production in *P. somniferum*,” *Physiol. Plant.* 36(2): 201.
- ECKHART, R. 17 Feb. 2002. “Pipe Company Owner Indicted On Federal Charges,” *Sarasota Herald-Tribune*.
- EDELSTEIN, J. 24 Feb. 2002. “Highway to Die,” *The New Jersey Trentonian*.
- EMBODEN, W.A. 1979. *Narcotic Plants* second edition. MACMILLAN PUBLISHING CO.
- FOSTER, S. 1984. *Herbal Bounty! The Gentle Art of Herb Culture*. GIBBS M. SMITH.
- GONÇALVES DE LIMA, O. 1946. “Observações sobre o ‘vinho de Jurema’ utilizado pelos índios Pancarú de Tacaratú (Pernambuco),” *Arquivos do Instituto de Pesquisas Agronômicas* 4: 45–80.
- HANES, K.R. 2001. “Antidepressant Effects of the Herb *Salvia Divinorum*: A Case Report,” *Journal of Clinical Psychopharmacology* 21: 634–635.
- HEFFREN, R.A. 1974. *Secrets of the Mind Altering Plants of Mexico*. PYRAMID BOOKS.
- HOLLAND, J. 2001 *Ecstasy: The Complete Guide*. PARK STREET PRESS.
- KINOSHITA, K. *et al.* 1959. “Studies on the Effect of Nitrogen Manures upon the Growth and Yield of Opium Poppy,” *Bull. Nat'l. Hug. Lab.* 77: 267.
- KUZMINSKA, K. 1973a. “Effect of N. P. and K. fertilizing on the Contents of Some Principle Alkaloid in the Capsule of *P. somniferum* L.,” *Herba Pol.* 19(3): 256.
- KUZMINSKA, K. 1973b. “Effect of Magnesium Fertilization at Two Calcium levels and Soil Moisture on Crop and Morphine Content in Opium Poppy,” *Herba Pol.* 18(3): 266.
- LAZAR 1995. Unpublished lab notes.
- MIKA, E.S. 1955. “Studies on the Growth and Development and Morphine Content of Opium Poppy,” *Bot. Gaz.* 116: 323.
- MEADOWS, M. May–June 2001. “Arizona Man Sentenced for Selling Nitrous Oxide,” *FDA Consumer Magazine*.
- NOWACKI, E. *et al.* 1976. “The Effect of Nitrogen Nutrition on Alkaloid Metabolism in Plants,” *Biochemic and Physiologie der Pflanzen* 169(3): 231.
- OTT, J. 1995. “Ethnopharmacognosy and Human Pharmacology of *Salvia divinorum* and Salvinorin A,” *Curare* 18(1): 103–129.
- OTT, J. 1996A. *Pharmacotheon: Entheogenic drugs, their plant sources and history second edition*. NATURAL PRODUCTS CO.
- OTT, J. 1996B. “*Salvia divinorum* Epling et Játiva (*Foglie della Pastora/Leaves of the Shepherdess*),” *Eleusis* 4: 31–39. Edited by G. SAMORINI.
- OTT, J. 2001. *Análogos de la Ayahuasca: Enteógenos Pangéicos*. PHANTASTICA.
- PATCHER, I.J. *et al.* 1959. “Indole alkaloids of *Acer saccharinum* (the silver maple), *Dictyoloma incanescens*, *Piptadenia colubrina*, and *Mimosa hostilis*,” *Journal of Organic Chemistry* 24: 1285–1287.
- PENDELL, D.A. 1995. *Pharmako/Poiea: Plant Powers, Poisons, and Herbcraft*. MERCURY HOUSE.
- RÄTSCH, C. 1998. *Enzyklopädie der psychoaktiven Pflanzen: Botanik, Ethnopharmakologie, und Anwendung*. AT VERLAG.
- SAGE STUDENT 2000. *The Salvia divinorum User's Guide*, [www.sagewisdom.org/usersguide.html](http://www.sagewisdom.org/usersguide.html).
- SAGE STUDENT 2002. *The Salvia divinorum FAQ*, [www.sagewisdom.org/faq.html](http://www.sagewisdom.org/faq.html).
- SHAYAN, S. 2001. *The Magical & Mystical Essence Of Salvia Divinorum*. LOOMPANICS UNLIMITED.
- SHEBERSTOV, V.V. *et al.* 1972. “Fertilizers, Yields and the Active Principle Content of Medicinal Plants,” *Hort. Abstr.* 44(5).
- SHULGIN, A.T. *et al.* 1986. “A Protocol for Psychoactive Drug Evaluation,” *Methods and Findings in Experimental and Clinical Pharmacology* 8: 313.
- SHULGIN, A.T. 1998. “Mushroom Ayahuasca,” *The Entheogen Review* 7(1): 7.
- SOCIEDAD PARA LA PRESERVACIÓN DE LAS PLANTAS DEL MISTERIOS 1998. *The Salvia divinorum Grower's Guide*. SPECTRAL MINDUSTRIES.
- SOUTAR, I. and R. STRASSMAN 1999–2000. “Meditation with *Salvia divinorum*/Salvinorin A,” [www.maps.org/research/salvia/sdmeditation.html](http://www.maps.org/research/salvia/sdmeditation.html).
- SPASENOVSKI, M. 1980. “Effect of Sodium Chloride and Sodium Sulphate on Alkaloid Production and Mineral Content of Poppy, (*P. somniferum*),” *Hort. Abstr.* 50(7): 4841.
- STERNBACH, H. 1991. “The Serotonin Syndrome,” *Am. J. Psychiatry* 148: 705–713.
- TURNER, D.M. 1996. *Salvinorin: The Psychedelic Essence of Salvia Divinorum*. PANTHER PRESS.
- VALDÉS, L.J. 2000. “Divinorin C, a New Neoclerodane Diterpenoid From a Bioactive TLC Fraction of *Salvia Divinorum*,” *The Entheogen Review* 9(3): 141.
- VALDÉS, L.J. *et al.* 2001. “Salvinorin C, a New Neoclerodane Diterpene from a Bioactive Fraction of the Hallucinogenic Mexican Mint *Salvia divinorum*,” *Organic Letters* 3(24): 3935–3937.





**Mind Books** offers nearly 400 publications about the mind-expanding plants and related materials, and the cultures which use them.

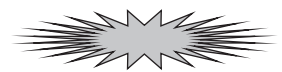


**We offer** our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

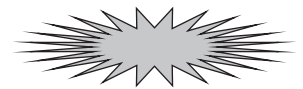
**To get** your free catalog, send your address to:



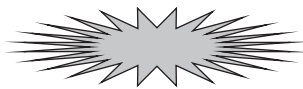
**We offer** the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



**We also** track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



**Mind Books - ER**  
321 S Main St #543  
Sebastopol, CA 95472



**Web:** [www.promind.com](http://www.promind.com)  
**Email:** [books@promind.com](mailto:books@promind.com)

**Fax:** (707) 829-8100, 24 hours  
**Staff:** (707) 829-8127, 9-7 pacific Mon-Sat  
**Orders:** (800) 829-8127, 9-7 pacific Mon-Sat

**Our web site offers:**

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XI, NUMBER 2    ❏    SUMMER SOLSTICE 2002    ❏    ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Mark Hoffman  
Thomas Jenden Riedlinger  
R. Stuart  
Gwyllm Llwydd  
I.S., IL  
N.L., CO  
Otto Snow  
C.S.C., CO  
J.S., OR  
J.H., CA  
Zero M., TN  
R.D., MO  
D.L., CA  
K. Trout  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820, Sacramento, CA 95819, USA

## WEB

www.entheogenreview.com

## FRONT COVER IMAGE

Flying Saucer Morning Glory  
photographed by  
K. Trout

# CONTENTS

Mushroom Myth and Imagery in Hawai'i: Evidence for an Indigenous Cult	41
Polydamna's Drug: Egyptian Beer and the Kykeon of Eleusis	49
Tchai	58
Store Review	62
Network Feedback	63
Domestic Terrorism Update?	63
Lantern Pipe	64
Patient's Rights and Poppy Fields	64
More Scorpion Tales?	66
Size Matters	66
Bad Science	66
Breeding Morning Glories	67
Active <i>Astrophytums</i> ?	67
TMA-2	68
5-Me)-DMT and Tolerance	68
A Few Errata...	69
Events Calendar	70
Sources	71
Book Reviews	78
Bibliography	79

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. Send a #10 self-addressed stamped envelope for our current catalog.

Copyright © 2002 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



For R. Gordon Wasson

# MUSHROOM MYTH AND IMAGERY IN HAWAII: EVIDENCE FOR AN INDIGENOUS CULT

by MARK HOFFMAN

*Ke ho'i a'e ka 'opua i Awalau*

(The rain clouds are returning to Awalau)

Hawaiian proverb, signifying a return to the source.

*He kukahi au, he wauke no Kuloli!*

*"Like the lone wauke plant of  
Kuloli, I stand alone in my  
battles!"*

When it comes to the question of indigenous<sup>1</sup> ethnomycological traditions in Hawai'i, the consensus of those mycologists and ethnobotanists who have considered the problem is clear—prior to the introduction of cattle, horses, and sheep in the 1790s, there simply *was no tradition* to be considered (POLLOCK 1974; ALLEN & MERLIN 1999; DESJARDIN 2002). To this day in Hawai'i, it is believed that there is no ethnomycological record whatsoever published for the period prior to contact. Despite scant additional investigation into this matter,<sup>2</sup> evidence for the indigenous use of sacred mushrooms has not surfaced in the literature, nor has even a single common name or word for "mushroom" been found. For these reasons, experts have come to believe that sacred mushrooms were not used.<sup>3</sup>



1.

Consider this drawing of a "mushroom helmet" rendered by ARAGO in 1819, as well as the other evidence that accompanies this article. As we search for traces of indigenous ethnomycological traditions, the essential question is simple: Do these motifs, myths, and other bits of evidence represent sacred mushrooms?

**"How strange it is..."**

wrote R. GORDON WASSON, "...that the most spectacular, the most potent, mushroom lacks a name in the English language" (WASSON 1968). In order to account for the puzzling lack of a common name for *Amanita muscaria* among the Indo-Germanic languages, WASSON went to great lengths to uncover and document cultural

and linguistic evidence illustrative of the spiritual origins of specific fly agaric traditions, and the process by which sacredness and tabu become interrelated (WASSON & WASSON 1957; WASSON 1968). By pursuing those candidates that possess an unusual *absence* of information, one may very well be on path of the most sacred—and therefore tabu—of cultural phenomena. The stranger or more unlikely this absence, given the availability of similar or related data, the more likely we are to find deep veneration and a subsequent "protected" (tabu) status within the cultural context.<sup>4</sup>

AUTHOR'S NOTE: This article is dedicated to R. GORDON WASSON, the father of ethnomycology, who inspired this research. A cited photocopy of Figure 1 was found during a visit to the WASSON ARCHIVE, HARVARD BOTANICAL MUSEUM LIBRARIES. The author would also like to thank JOHN ALLEN and Dr. DENNIS DEJARIDIN for their contributions to this research.



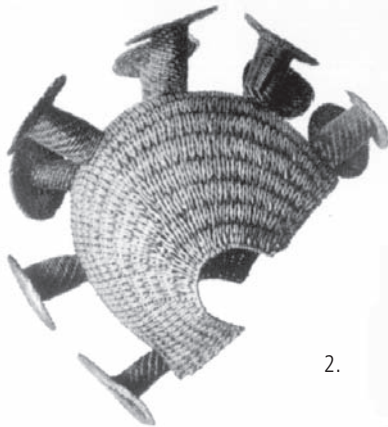


If one accepts the idea that indigenous Hawaiians lacked any knowledge, names, or interest in the exotic world of fungi, then one must also accept that they do so while venerating and sacramentally consuming other, more common and accessible flora—as if the mystery and novelty of fungi would go unnoticed by a shamanic people! Such an assumption seems unlikely.

Thus, we must look for a more satisfying explanation for the situation in Hawai'i—and we need not look far. In fact *huna* (secret)<sup>5</sup> is literally the name of a Hawaiian religion whose practitioners and functionaries are called *kahunas*. The concept of *tapu*, as the source and translation of our word “tabu,” is close in meaning to *mana*, which is an important concept in Polynesian religion that describes a spiritual power that can be transmitted via bloodlines, or which infuses sacred sites. The word *tapu* is similarly used, but describes more transitory “contagious” states such as shamanic ecstasy—or

“being under the influence of the Gods”—and the sacredness of the ceremonies whose main function it was to channel this divine “energy” where it was desired (ELIADE 1987). Because this energy is characterized by its motion, *tapu*-infused or “sacred” foods, objects, *etc.*, must be carefully managed to avoid accidental exposure to potentially dangerous spiritual influences. As such proscriptions are assigned “forbidden” status, special preparations and precautions are established for entering states of “divine possession.”

During the pre-contact period,<sup>6</sup> the rank and file of Hawaiian society must have been privy to *tapu* matters. Thus the existence of sacred traditions concerning mushrooms were probably not “secret,” nor would there have been a desire to have them be so by the chiefs and *kahunas* (such a futile effort being doomed from the start, what with wearing helmets *like that!*). Given the fact that native Hawaiian's seem to have avoided wild mushrooms as a regular food source,

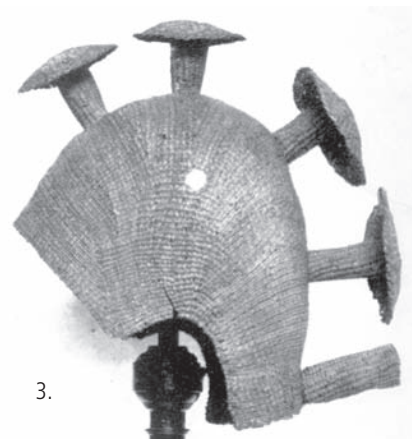


## MUSHROOM HEADS AND HELMETS

“Mushroom heads” like those that accompany this article appear in many locations worldwide as petroglyphs and in other forms, including the altar-sized mushroom-stones of the Americas and China, and the “owl head” megaliths across Eurasia. These and similar designs represent a consubstantiality with the “divine spirits” of the entheogenic mushrooms. The “mushroom head” motif lived on in various parts of Eurasia, and is found upon the heads of Gods (such as KRISHNA) or kings—being popular among the Sassanian and other Persian royalty. One especially interesting Egyptian statute, which had been owned by KAHILIL GIBRAN and loaned to R. GORDON WASSON, sprouts a somewhat traditional-looking Egyptian multi-crown, but being slightly wider and rounder, looks remarkably like a flush of psilocybian mushrooms. Such mushroom helmets might be placed in a category along with the opium poppy headgear of ATTIS and various Old World Goddesses, as well as the lily-headed designs of Gods and shamans in both the Old and New Worlds.

While such images are revealing of entheogenic states, they also warn the observer of the tabu condition surrounding them. Considering this, I think it likely that such ritual headgear (including the crowns of divinely-appointed and power-conferred monarchs), evolved, at least in part, from the need to protect against accidental exposure to a contagious, *tapu*-like power. Such protection would be especially appropriate to the Hawaiian/Polynesian need to “manage” the divine allocation of royal *mana/tapu*.

Other examples of sacred plant-headed motifs abound, even in Hawai'i where we see the motif in petroglyphs. In FIGURE 6 we see one such occurrence, wearing the well-known streaming headdress (which is thought to have derived from the decoration of masks and helmets with the long, thin leaves of the sacred *Ti* plant during rituals). The presiding shaman would also integrate themselves with the sacred flora by creating ritual paraphernalia and even disposable garments from the leaves of holy plants as a protective measure, presumably serving to mediate the *tapu* created by the rituals for the safe management and release of this temporary (but very delicate and contagious) spiritual condition. Similarly such concern for ritual purity is the likely impetus of the *lei*-giving tradition.





it's likely that the *tapu* restrictions over time extended to all of the higher fungi, resulting in an "all out" ban on mushroom consumption. India's Santal language gives the unique attribute (within the vegetable kingdom) of "soul possessing" to their *pukita* mushroom (WASSON *et al.* 1986); it would be surprising if Hawaiians didn't also preserve a unique status for mushrooms in the natural order—considering them very powerful incarnations of *tapu* due to their unparalleled growth and special relationship to the sacred rain.

And yet, it is an interesting fact that there is no known native Hawaiian word for "mushroom," nor any specific varieties thereof. This puzzling situation has led to the acceptance of a very unlikely conclusion (what with the comparative wealth of other specific plant names): that pre-contact Hawaiians either didn't like or had no interest in mushrooms. Given what we know of historical food shortages and famine (CHOCK 1968), and keeping in mind the advanced herbal-pharmacological skill of specialist *kahunas* who study plant medicine starting as young as five years of age, this is an unacceptable conclusion.<sup>7</sup>

## FUNGAL FECALPHILISM

It would be a serious mistake to apply my wholesome American fecalphobia to native Hawaiians, and by so doing perpetuate the assumption that "horse dung" is viewed with any disdain. Exploring the Hawaiian *kava* customs I read in a traditional prayer: "...and produce for us excrement for your land which has stood orphaned. This is your kava, Male Ancestor..." (LEBOT *et al.* 1992).

Although I had realized that it would be prudent to check into the assumption that there was nothing "behind" the

post-contact term for "mushroom" that is in widespread use, *kukaelio* ("horse dung"),<sup>8</sup> I hadn't yet considered the idea of the potential sacredness of excrement. I came away from this reading with a new hope that the persistent problem of the non-native Hawaiian mushroom "horse shit" would soon be resolved to my satisfaction.

Checking Hawaiian dictionaries for this and related terms, I notice a very promising entry: "kukae'ua'u. A medicinal plant (no data)" (PUKUI & ELBERT 1971). This term seems to result from combining the root *kukae* (excrement) with *ua* (rain). The final "u," however, is not a standard connective (like the Hawaiian "o" or "a") allowing for the simple "excrement of rain." Rather, and very appropriately, the word ends with the characteristic "au" of the words "drug" and "heal" (*la'au* and *lapa'au*, respectively). The inclusion of the medical characteristic in the dictionary reinforces my interpretation that the "au" of "drug" is intended. (See further comments on the *la'au* herbs on page 45.)

Another similar fungal word is also present: "kukaela: Eggs deposited by flies, as in meat. *Lit.*, sun excrement." The presence of maggots and flies certainly conjures to mind the common image of rotting and maggot-infested fungi. In addition, the word "mite" in Hawaiian is *'ona*, which also means "intoxication." Flying insects were thought to cause possession, insanity, and intoxication in medieval Europe (WASSON & WASSON 1957), and the sun's inclusion here is consistent with its traditional Hawaiian role of sacred illuminator, with dung/fungus being a breeding ground for those small insects associated with intoxication.

The word "dung," *kukae* is often used to designate a fungus-like "excretion" and in fact is the root word of several types



4.



5.



6.



7.





of herbs and lower fungi, including “mildew” (*kukaeloli*). Of the fungi, a certain *kukae-akua* —“ghost excrement” or “god excrement”<sup>9</sup>—is considered an excreta of spiritual origin. This substance also goes by the name *huamai-lani*, or “fruit of (the) sky” (PUKUI & ELBERT 1971). This particularly appropriate description of fungi indicates that the same “dung of God,” was probably applied to various entheogenic species of edible “fruit” fungi, and intended in the same manner as the “*kava* excrement” is applied above.

In fact, there is even evidence that such “excrement” was eaten in a magico-religious context. There is a proverb involving an *'ai pilau* (eater of filth) who is said to practice malicious sorcery by this means. His God is called *akua'ai pilau* (PUKUI 1983). Notice that in this malicious context *kukae* is not used however, the “filth” instead going by *pilau*.

## DIVINE IDENTITIES?

If there *was* a native sacred mushroom tradition in pre-contact Hawai'i, then it is certainly possible that indications of the “missing” mushroom names may be found among the many Gods of the Hawaiian pantheon. Suggesting themselves immediately as candidates of a fungal avatar are the magical “little people” of the Hawaiian forests, the *menehune*. KANE, bringer and source of the “water of life,” is their God, and he is also God of the forest. Like the little people of enchanted European forests, these phallic “little men” are said to achieve amazing feats of “construction,”<sup>10</sup> usually during the night (KNIPE 1989). In one example these little people, night after night, replant a felled tree that is to be made into a canoe. One might speculate that the *menehune* “live” and “hide” in said tree, even “resurrecting” it on occasion as they fruit from the decomposing trunk.

The name *menehune*—who are often described as “magical” and “mysterious”—is certainly cognate with *mea huna*, meaning “secret.” Considering the curious fact that the important designations *menehune*, *huna*, and KANE all carry as a primary definition “minute particle, tiny” (as a means of indicating their “hidden” identity), it is again significant that *'ona*, the word for “mite” (or tiny flying insect) means “intoxicated” (PUKUI & ELBERT 1971).

The wind God MAKAI-KE-OE, endowed with the power of plant growth, took form as an intoxicating tree whose branch (*mana* in Hawaiian) was a potent but dangerous love potion, inducing visions and voices (BECKWORTH 1940). Entheogens and other psychoactives are often also considered aphrodisiacs (RÄTSCH 1997). Even more interesting for our mycological purposes is another version of this God, KAPUA'IAIA called the “wicked footprint” (PUKUI & ELBERT 1971).<sup>11</sup> This intoxicating God is found where we would expect to locate a mushroom—on the ground.

## ARAGO PAINTS US A PICTURE

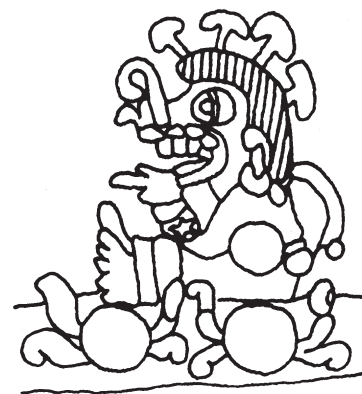
That the unusual headgear of the Hawaiians was rendered naturalistically becomes obvious enough when considering the various helmet styles alongside very similar glyphs (MCBRIDE 1969). JACQUES ETIENNE VICTOR ARAGO, who provided a narrative of his 1817–1820 “voyage round the world,” drew the depiction of a mushroom helmet (FIG. 1) shown at the start of this article as well as several other examples of the same style (ARAGO 1823). Mushroom heads also appear as petroglyphs, as seen in figures 4–9, with one such glyph even showing tapu lines coming from the (mushroom) head (FIG. 5). The glyphs strengthen the argument because they are so different from the helmets, but are also clearly fungal.



8.



9.



10.







The distinctive helmets are also rendered in glyph form—these appear in print along with other helmeted figures, but their source is not cited (FEHER 1969). The idea that the petroglyphs were often involved in initiation rites has been proposed (MCBRIDE 1969), and that they are generally linked to sacred phenomena is widely accepted by researchers (LEE & STASACK 1999).

If we allow that these motifs do in fact refer to mushrooms, it comes as no surprise to us that, of the ubiquitous anthropomorphic figures that represent the majority of the glyphs, there are but a few styles that deviate from the simple round head form. Of these variations the vast majority can be identified as animal heads and/or known headdresses or helmets. Acknowledging and allowing for the importance of shamanic and visionary themes, it is safe to conclude that these anthropomorphic glyphs represent naturalistic phenomena. Such naturalistic depictions developed, over time, to include the characteristic triangular torso and muscular forms of Hawaiian glyphs. This conclusion is also consistent with the documented and widely-accepted idea that these glyphs were important objects of sympathetic magic (COX & STASACK 1970; FARLEY 1889). Thus, we might expect a bemushroomed individual to be represented as we find our examples. In fact naturalism is the central guiding principle in Hawaiian glyph art, which is obvious from the wide range of identifiable flora, fauna, and material culture represented (LEE & STASACK 1999).<sup>12</sup>

## HAWAIIAN SACRED PLANT TRADITIONS

*La'a*, meaning “sacred, holy, devoted, consecrated, set apart for sacred purposes, dedicated” is the root most often found in words that refer to medicinal herbs, and related treatments, and is also the root of “intoxicating drug” (*la'au 'ona*, “intoxicating plant or medicine”) and “narcotic” (*la'au ho'omalule kino*, “plant or medicine to bring peace to the body”). Also sharing the root *la'au*, are the words that designate psychoactive plants such as *Datura stramonium* (*la'au-hano*) and *Papaver somniferum* (PUKUI & ELBERT 1971). We know that a mythological and ritual complex, involving sacred and/or psychoactive plants, was an important part of Hawaiian religion. For instance, one finds many mythological references to *lohiahu* or “the water of life,” the great prize of the underworld that can revive the dead (BECKWORTH 1940). And there is a consecrated drink, for the princess HI'IAKA who—as sister of PELE and equal in power to her—is also able to revive the dead by means of “medicinal herbs” and drinking the “water of life.” Another sacred plant is an evergreen tree called *noni* (*Morinda citrifolia*), which was

brought by the earliest Polynesian settlers and is an important part of the native pharmacopeia. According to a Tongan myth, it was the leaves of this tree that revived the lifeless MAUI. And there are, of course, the famous 'awa (*kava* or *Piper methysticum*) drinking ceremonies, so central to (and symbolic of) the exercise of secular and sacred power. There is also a “potent liquor much like a clear brandy” called *okolehau* (or *oke*), which is distilled from the baked root of the *Ti* plant (*Cordyline terminalis*), a member of the lily family. This plant, sacred to the God and Goddess of the *hula*, is an emblem of “high rank and divine power.” As mentioned, the leaves of this plant were used as decorations on sacred masks and helmets, and it is thought that the feather *hahili* evolved from *Ti*-laden headgear (see [www.hawaii-nation.org/canoe/ki.html](http://www.hawaii-nation.org/canoe/ki.html)).

## CONCLUSION

Were the mushroom motifs extant among the native Hawaiians prior to European contact and the introduction of cattle and horses, which started in the 1790s? ARAGO's depiction—obviously representing mushrooms—was done in 1819. Due to the series of events that would have had to have taken place prior to this time in order for these helmets to appear, the improbability of their representing a post-contact motif speaks for itself.<sup>28</sup> The next important question has to do with how these traditions adapted to the new Western influences from that point. Continuing the assignment of the *kakae*-word cluster may suggest that linguistic and mythological analyses could make moot the need to establish the mushroomic art motif prior to contact. Considering that several very promising and suggestive terms have been preserved among the fungal group, and that careful attention was given even to the spiritual ontology of lower fungi (in the case of the *kukae-akua* —“ghost dung,” “god dung,” and *kudaeloli*—“mildew,” and their related traditions) it must be considered all but impossible that early Hawaiians didn't have additional entheo/ethnobotanical traditions, especially in the case of higher fungi.

I hope that the evidence presented here will stimulate additional discussion and research, contributing to a more satisfactory understanding of the early ethnomycology of native Hawai'i. Your comments and suggestions are encouraged. Aloha. ☉

MARK HOFFMAN is the editor of *Entheos: The Journal of Psychedelic Spirituality*. He can be reached at [entheos70@aol.com](mailto:entheos70@aol.com).





## ILLUSTRATIONS

1) ARAGO'S 1819 rendering. "Mushroom Ornamented Helmets... Such helmets apparently were not covered with feathers." Image scanned from FEHER 1969.

2) Mushroom helmet with two rows of "ornaments." Image scanned from FEHER 1969.

3) Mushroom helmet with a single row of "ornaments." Image scanned from FEHER 1969.

4) Mushroom head petroglyph from the Kaeo 1 site, Puako, Hawai'i Island. Scanned from LEE & STASAK 1999.

5) Petroglyph with *tapu* or *mana* lines from the Kaeo 10 site, Puako, Hawai'i Island. 76 x 43 cm. Scanned from LEE & STASAK 1999.

6) Petroglyph with ritual botanical headgear from the Ka'upulehu site, Hawai'i Island. 130 x 83 cm. "A finely pecked chiefly figure with muscles, elaborate headdress, and an unusual mushroom-shaped head." Scanned from LEE & STASAK 1999.

7) Petroglyph from the Ka'upulehu site, Hawai'i Island. "Two finely pecked muscle figures with oddly shaped heads...have been vandalized by gross pecking." Scanned from LEE & STASAK 1999.

8) Mushroom head from Ahupu Iki site 121G, Kaho'olawe Island. Scanned from LEE & STASAK 1999.

9) Detail (full glyph on back cover of this issue). Mushroom head from Kukui Point, Lana'i Island. Scanned from LEE & STASAK 1999.

10) An interesting comparison to the Hawaiian mushroom helmets; this image is *not* from Hawai'i, but rather it depicts a "Mexican goddess representing the spirit of *teonanácatl* mushrooms incarnate, from Mixtex *Codex Vindobonensis*, circa 1500 A.D. The mushrooms issuing from her head mirror a motif found in the Mexican *Lienzo de Zapatepec*, in first millennium B.C. petroglyphs from Siberia and in more ancient petroglyphs from Tassili, Algeria...Drawn by Martín Vinaver, México, April 1993." Scanned from OTT 1993.

## NOTES

1) Here "indigenous" is defined as that culture living on the

archipelago before contact with European cultures. Though the most geographically remote of all cultures, many of the sources of this unique civilization (as encountered by British explorer Captain JAMES COOK and those that followed) remain of unknown origin and probably reflect an eclectic mix of influences from several continents. Another unsettled matter has to do with the historical likelihood that Hawai'i was visited much earlier than previously believed (MCBRIDE 1969; LEE & STASAK 1999). The Spanish recorded an encounter with uncharted islands in this area and Hawai'i's native legends often mention early visitors. These "folk tales" are generally accepted as having a factual basis among the Polynesian "natives." Such Spanish contact is thought to have occurred as early as the 1550s, explaining the introduction of non-Polynesian objects such as the "helmet" headgear, long cloaks, and daggers (LEE & STASAK 1999), but we must not rule out the possibility of even earlier contact.

2) Evidence for pre-contact use of entheogenic mushrooms has been sought in the past—without any published result—by ANDIRJA PUHARICH the controversial parapsychologist and author of *The Sacred Mushroom*, together with DAVID BRAY, a well-known Hawaiian *kahuna*.

3) This conclusion is also based upon the fact that no native species of psychoactive mushroom is yet known, nor is one expected to be discovered (POLLOCK 1974; ALLEN & MERLIN 1999; DESJARDIN 2002). It is true, however, that several species designated "native" have not been bioassayed or otherwise analyzed, and these may yet prove psychoactive (DESJARDIN 2002).

4) As a general rule, the applicability of this principle increases proportionally to the sacredness of the plant. Thus entheobotany, focusing on what are traditionally the most sacred plants and fungi, must not be discouraged by situations like we find in Hawai'i. Rather, such a rare and remarkable case is bound to *reveal* the desired (forbidden) fruits.

5) *Huna*, compared to the terms *mana* and *tapu/kapu* has a much more limited range of meaning. Still, it should be noted that the first definition "minute particle, grain" indicates an inherent mystery or "difficulty of seeing" rather than the religious convention of "hiding" or "disguising" (*i.e.* "keeping secret") spiritual information, which is only the secondary meaning (PUKUI & ELBERT 1971).

6) Such secrecy usually results when the religion of an invading nation establishes oppressive and putative measures or





otherwise co-ops and decimates the competition. Certainly in Hawai'i—where conversion to Christianity was especially swift—this must have played an important role in pushing the “sorcerers” underground, where such traditions may yet be preserved.

7) In addition to possessing a sophisticated spiritual world view, *kahunas* were also “highly specialized experts with considerable skill in physical diagnosis and pharmacology,” according to Drs. F.L. TABRAH and B.M. EVELETH, from a report to the *Hawaii Medical Journal* on “The Effectiveness of Ancient Hawaiian Medicine.” (See [www.naturestruth.com/history\\_of\\_noni.htm](http://www.naturestruth.com/history_of_noni.htm).)

8) Clearly *kukaelio* (“horse dung”) was coined by native Hawaiian speakers *after* the introduction of horses, but using the older root *kukae*. Mushrooms also sometimes went by *mamalu*, meaning umbrella (DESJARDIN 2002).

9) Though for some reason not mentioned in this definition, *akua* carries the primary meaning “God.”

10) Though here extended to canoes, such “construction” can be understood in terms of “growth”—miraculous/non-ordinary/mushroomic growth, as in the present mythological example.

11) Literally “wind of the trailing whistling,” an apparent reference to the pursuing “voice” of the God’s alter ego.

12) Abstract or geometric designs are not uncommon, but they are not necessarily related to naturalistic glyphs. For this reason it would be a mistake to assume that a mushroom-headed glyph combines the human figure with an “abstract” symbol of unknown meaning. The abstract category is of course the most difficult to interpret (LEE & STASACK 1999), and it is probable that many of the “abstract” designs were intended as pictograms of everyday phenomena, which due to their simplicity, have yet to be identified.

13) Included among these preconditions are; the sufficient spread of cattle and horses, the incorporation of a the new mushroom entheogen into the spiritual life of Hawaiians, the incorporation of the motif into their sacred arts, the gradual replacement of previous (and venerable) helmet styles with the fungal design, the wide dispersion of this motif that ARAGO found, and the development of the motif to the high degree of skill to which his renderings attest. All of this would have had to taken place in about 25 years.

## SACRED SUCCULENTS

### Plants and Seeds

Various *Ariocarpus* ...  
*Epithelantha* ... *Pelecypora* ...  
 obscure *Trichocereus* species  
 including new hybrids  
 and cristate/monstrose  
 San Pedros and others ...  
*Turbinicarpus* ... *Aloe* ...  
*Bursera* (source of copal) ...  
*Delosperma* ... *Ipomoea* ...  
*Pedilanthus* ... *Sceletium* ...  
 and more!

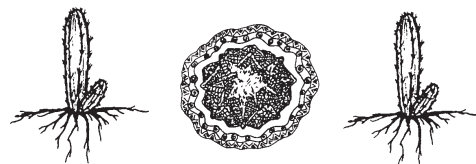
We also offer an extensive guide to grafting cacti and other succulents.

Our catalog is fully illustrated, and loaded with ethnobotanical and horticultural information.

Please send \$2.00 to receive a catalog and additional rare plant & seed supplements throughout the year.

## Sacred Succulents

POB 781 (Dept. ER)  
 Sebastopol, CA 95473  
 USA





design www.steveee.com

# Mind States JAMAICA

October 1-6, 2002

with presentations by

- RICHARD GLEN BOIRE
- EARTH EROWID
- FIRE EROWID
- ALEX GREY
- JON HANNA
- STEPHEN KENT
- JONATHAN OTT
- MARK PESCE
- ANN SHULGIN
- SASHA SHULGIN

[www.erowid.org/mindstates](http://www.erowid.org/mindstates)

**Join us in beautiful Negril Jamaica, for a 6-day consciousness expanding seminar like you've never experienced before!**

#### TICKETS

\$1000 (early bird, before August 1) or \$1,300 (from August 1–September 15).

Tuition includes admission to all lectures and events, accommodations (double-occupancy), delicious Jamaican food (vegetarian and vegan available), and all alcoholic beverages.

Airfare and transfer to the resort not included.

Payment can be made with a credit card through PayPal ([www.paypal.com](http://www.paypal.com))

by sending the money to the e-mail address [mindstates@prodigy.net](mailto:mindstates@prodigy.net),

or mail a check or money order to: Mind States, POB 19820 (Dept. ER), Sacramento, CA 95819

Jamaica is an island paradise, with beautiful white sand beaches, a turquoise sea, coral reefs, swaying palm trees, winding mountain rivers, and spectacular waterfalls. To paraquote one guidebook: "It is a 'far-out' setting where you can drool over sunsets of hallucinogenic intensity that have nothing to do with the 'magic' mushrooms that show up in omelettes and teas." Our seminar will be held in Negril, "a place where inhibitions are lost and pleasures of the flesh rule." Although strictly speaking, *Cannabis* is illegal in Jamaica, it is clearly tolerated to a larger degree than in the United States: "Herb is a part of daily life in Negril so don't be surprised if your first potential supplier is your hotel porter and you lose count of the men who hiss 'sensi' as you pass them in the street." Of course, Jamaica is also renowned for its 'world' music, particularly the reggae of Bob Marley and others. The attitude in Negril is laid-back and "hippie friendly."

**FOR MORE INFORMATION, SEE OUR WEB SITE AT [WWW.EROWID.ORG/MINDSTATES](http://WWW.EROWID.ORG/MINDSTATES)**





# POLYDAMNA'S DRUG: EGYPTIAN BEER AND THE KYKEON OF ELEUSIS

by THOMAS JENDEN RIEDLINGER

Of many so-called “mystery religions” in ancient Greece, the cult of the Goddess DEMETER at Eleusis was by far the most significant. For two thousand years, from the mid-1400s B.C.E. until 395 C.E., up to three thousand people a year took part in the cult’s secret rites in a temple in the city of Eleusis near Athens (see map, FIG. 1). Any person who spoke Greek and who had not committed murder could participate once in a lifetime. For most people once was enough to completely transform their metaphysical beliefs. “Thrice happy are those of mortals, who having seen those rites depart for Hades; for to them alone is granted to have a true life there,” wrote SOPHOCLES with obvious enthusiasm (RUCK in WASSON *et al.* 1978). According to the poet PINDAR, what they saw confirmed that life has a “divinely granted beginning” and some form of continuity beyond the grave (RUCK in WASSON *et al.* 1978). CICERO likewise reported that the rites had revealed to him life’s “true foundations” and convinced him “we can live with joy...and die with a better hope” (CICERO, *De legibus* 2.38.). This was not something that initiates were asked to take on faith. Instead it was experienced by them in such a way that even SOPHOCLES, PINDAR and CICERO declared themselves convinced. Other famous initiates not known to be gullible include EURIPIDES and the formidable Roman Emperors AUGUSTUS, HADRIAN, and MARCUS AURELIUS.

Exactly what transpired in the Mystery Rites of Eleusis is uncertain; all initiates agreed to keep that secret under pain

of death. However, some important clues are found in the *Homeric Hymn to Demeter*, an ancient Greek poem containing what scholars consider the “official story” of the cult’s traditions (MYLONAS 1969). Composed as an oral tradition in the second millennium B.C.E. by an unknown author—not HOMER—and first written down near the end of the seventh century B.C.E., it tells the story of DEMETER, the Goddess of agriculture, whose daughter PERSEPHONE is kidnapped from the surface of the earth by HADES, God of the underworld. Not knowing where PERSEPHONE has gone, DEMETER leaves her home on the island of Crete to find the girl. After months of fruitless searching she discovers PERSEPHONE’s fate and also learns that because ZEUS himself had authorized the kidnapping her daughter cannot be retrieved from HADES. DEMETER collapses in grief on a rock beside a well near the town of Eleusis. Some local women find her there, but since she has disguised herself as an old

woman they fail to recognize her as a Goddess. When she asks them to help her find work taking care of a newborn child, the women introduce her to queen METANEIRA, wife of CELEUS, king of Eleusis, whose infant son needs a nurse. For a while after taking this position the Goddess remains “mirthless, with a taste for neither food nor drink, wasting away because of her desire for her daughter” (STAPLES in WASSON *et al.* 1978), but eventually she is persuaded to accept nutrition. Refusing red wine as a sacrilege under the circumstances, she directs METANEIRA to make her a non-alcoholic potion of barley, water and *glechon* (mint). Accord-

of death. However, some important clues are found in the *Homeric Hymn to Demeter*, an ancient Greek poem containing what scholars consider the “official story” of the cult’s traditions (MYLONAS 1969). Composed as an oral tradition in the second millennium B.C.E. by an unknown author—not HOMER—and first written down near the end of the seventh century B.C.E., it tells the story of DEMETER, the Goddess of agriculture, whose daughter PERSEPHONE is kidnapped from the surface of the earth by HADES, God of the underworld. Not knowing where PERSEPHONE has gone, DEMETER leaves her home on the island of Crete to find the girl. After months of fruitless searching she discovers PERSEPHONE’s fate and also learns that because ZEUS himself had authorized the kidnapping her daughter cannot be retrieved from HADES. DEMETER collapses in grief on a rock beside a well near the town of Eleusis. Some local women find her there, but since she has disguised herself as an old

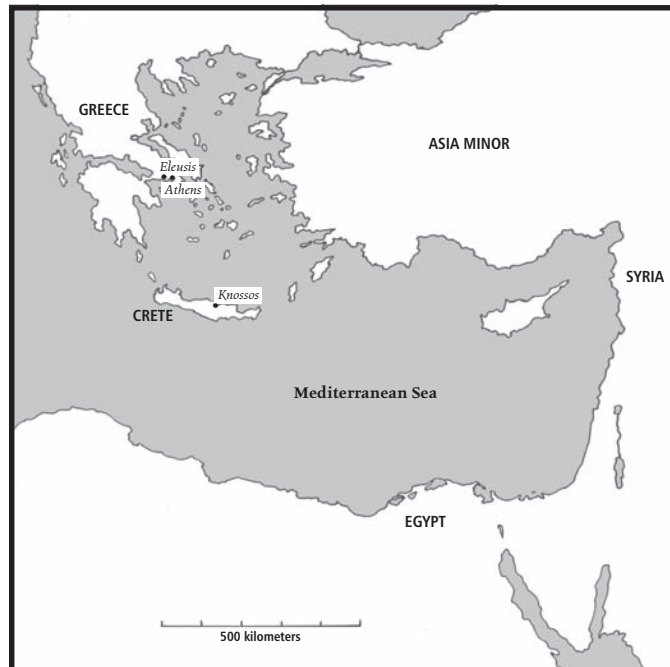


Figure 1. Map of key locations. Throughout this article I use the terms C.E. for “Common Era” and B.C.E. for “Before Common Era” as pluralistic substitutes for A.D. (“Anno Domini”) and B.C. (“Before Christ”), respectively.





YAGE.NET specializes in the development and hosting ofentheogen-related web sites with an emphasis on ethnobotanical suppliers.

We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**www.yage.net**

Currently hosting sites for  
**The Entheogen Review**

**Trout's Notes**

**Luis Eduardo Luna**

**James Arthur**

**John Allen**

**Ayahuasca.Com**

**EntheogenUK**

and many more at

**www.yage.net/hosted.**

ing to the hymn this potion constitutes “the precedent for the Mystery” (STAPLES in WASSON *et al.* 1978). Thus alcohol was banned from the Rites of Eleusis and participants imbibed a sacramental potion, the *kykeon*, made with only barley, water and mint (MYLONAS 1969). DEMETER then launches an effort to transform the son of CELEUS and METANEIRA into a God by secretly dipping him into the hearth fire every night while his parents are sleeping. METANEIRA sees her doing this and cries out in horror, offending the Goddess, who says that she will not continue the process of making the child a deity. “I would have made this son ageless for all of time and I would have granted him undying honor,” explains DEMETER, “but now he can never escape the demons that bring his death” (STAPLES in WASSON *et al.* 1978). She promises, however, that because she has come to love the boy he will be remembered “in due course as the season returns” (STAPLES in WASSON *et al.* 1978)—a reference, apparently, to one of the themes later celebrated in the Eleusis cult’s ceremonies.

### ERGOT INFUSION: THE WASSON/HOFMANN/RUCK THEORY

How the *kykeon* was made remains unknown. Some, however, think its formulation almost certainly included a secret fourth ingredient. For in seeking to explain how so transformative a vision was revealed so consistently to so many people each year for twenty centuries without being described to outsiders, they suspect that initiates drank some kind of entheogenic substance which caused them to have an experience that could not be described. Modern users of entheogens have likewise reported that they have experienced visions and insights which cannot be explained in words and thus remain ineffable, especially at stronger dosage levels. Yet there seems to be no proof, as we have heard, that psychoactive substances of any kind were used in the *kykeon* of Eleusis: neither barley, water nor mint are mind-altering substances.

One possible solution is a theory proposed in the 1978 book *The Road to Eleusis* by R. GORDON WASSON, ALBERT HOFMANN and CARL A.P. RUCK. According to them, the *kykeon* almost certainly included ergot alkaloids. Ergot is the common name for *Claviceps*, a genus of pharmacologically active fungi that infect grain-bearing grasses. WASSON and his colleagues thought the ergot of Eleusis must have been either *Claviceps purpurea* on barley or *C. paspali* on a grass called *Paspalum distichum*. *C. purpurea* has the advantage of being closely linked with barley, the specified grain at Eleusis. Its chemical constituents, however, include a high percentage of potentially deadly peptide (non-water soluble) alkaloids, most notably ergotamine, in addition to entheogenic nonpeptide (water soluble) alkaloids such as ergonovine, a botanical source sometimes used as a starting material for LSD synthesis. *C. paspali* contains only entheogenic nonpeptide alkaloids but has the disadvantage that it seldom grows on barley. Furthermore, it is now believed that the host grass, *P. distichum*, was not native to Europe, but originated in America and was introduced into Europe only after COLUMBUS (FESTI & SAMORINI 1999).





Adding either of these ergots to DEMETER's sacred formula would seem to be, at best, a deviation and at worst a profane violation. However, one could argue that ergotized barley is not technically a fourth ingredient. WASSON and his colleagues therefore wondered if the priests who prepared the *kykeon* knew some secret way to neutralize or separate out peptide alkaloids from *Claviceps purpurea*. They surmised that this could have been done by soaking the fungus in water and filtering out the particulate matter that did not dissolve. Presumably this would have left only nonpeptide alkaloids such as ergonovine dissolved in a water solution that was safe to drink. However, ergonovine does not have the famous potency of pure LSD, a substance obtainable only by "semi-synthesis" of certain alkaloids using laboratory methods that were unknown to the ancient Greeks. In fact, it was not until 1938 that ALBERT HOFMANN first produced LSD from ergonovine in his laboratory at SANDOZ PHARMACEUTICALS in Switzerland. Pure LSD reportedly is twenty (WASSON *et al.* 1978) to two hundred (OTT & NEELEY 1980) times more psychoactive than an equal dose of ergonovine. So in order to approximate the potency of LSD the *kykeon* would have needed to contain a comparatively heavy concentration of this alkaloid. Even that may not have worked. When HOFMANN consumed pure ergonovine at about ten times the dosage that would have been optimal with LSD he found the effects to be physically uncomfortable and only somewhat entheogenic (WASSON *et al.* 1978). This, and additional research by others, suggests that ergonovine at high doses causes nausea, vertigo, lassitude and other unpleasant physical effects (OTT & NEELEY 1980).

Such research is compelling. But it does not prove conclusively that drinking a potion prepared via water infusion from ergotized barley would produce the same effects as a pure dose of ergonovine prepared in the laboratory. It may be that less sophisticated methods of extracting ergot alkaloids from *Claviceps purpurea*, for example, would achieve a different outcome since the relative percentages of alkaloids in ergot can vary within the same species over time and in different regions and depending on the host grain. Why, then, did WASSON and colleagues not test their own theory by making and drinking a water infusion of ergotized Grecian barley? I suspect—since they do not address this in their book—that they feared ergot poisoning. The problem is that processing ergotized barley by simple infusion is too primitive a method to ensure that all the toxic ergopeptides will be filtered out. No doubt they were especially concerned about the heavy concentrations of ergotamine in *C. purpurea*. Ingested in even small quantities this alkaloid causes "ergotism"—gangrene

and consequent limb loss from restricted blood flow (vasoconstriction), convulsions, a raging delirium and possibly even death. It therefore seems likely that healthy respect for ergotamine's deadly effects is an unstated reason that WASSON and colleagues endorsed *Claviceps paspali* over *C. purpurea* as a candidate for the *kykeon*, even though *C. purpurea* is more closely linked with barley and as such would seem to have the stronger claim.

## ERGOT DECOCTION: A NEW THEORY

In this context I would like to recommend a new hypothesis that possibly explains how *Claviceps purpurea* could have been processed with primitive methods to produce a safe yet potent concentration of entheogenic ergot alkaloids. Specifically, I am suggesting that it may have been prepared with a modified beer-brewing process using nothing but ergotized barley (*i.e.*, barley infested with *C. purpurea*) plus water and mint. If this process were stopped at a point just before fermentation the result would have been, I believe, a kind of non-alcoholic "near beer" having entheogenic properties that satisfies all of the strictures imposed by the *Homeric Hymn to Demeter*. The key to my hypothesis is that this potion's safety would not hinge exclusively on filtering out ergopeptides but also on making these alkaloids indigestible and therefore non-toxic if swallowed.

Imagine a formula starting with barley infected with *Claviceps purpurea*. The barley is ground in the husk without letting it "malt" (*i.e.*, germinate). Water then is added and the mixture is brought to a rolling boil for at least half an hour. After boiling, the water containing the ergotized barley is cooled, passed through a filter to eliminate most if not all of the chaff and then drunk almost immediately without adding any yeast, since yeast would produce fermentation which in turn creates alcohol. Such a method, called decoction, would produce a very different kind of potion than if ergotized barley had simply been soaked in water as WASSON, HOFMANN, and RUCK proposed. For grinding up the barley grains and boiling them in water would release substantial quantities of condensed tannins (proanthocyanidins) from the husks. (All references to tannins in this essay mean specifically condensed tannins as opposed to hydrolyzable tannins, which have different chemical properties. Grain husks contain concentrations of condensed, not hydrolyzable, tannins.) When these tannins are added to water the water becomes a colloidal solution that has a distinctive sharp "puckering" taste called astringency; red wine and tea are two common examples. In such solutions condensed tannins bind with alkaloids, and also with peptides and proteins that have pro-





line, an amino acid, in their chemical structures. Boiling enhances this binding process, driving compatible molecules together to form complexes. As the boiled solution cools these newly-formed complexes precipitate out as particles and clumps that can be filtered and discarded. Presumably this process would reduce the risk of ergotism even if the barley were infested with *C. purpurea*, since ergotamine's chemical structure includes proline. Furthermore, since tannin-alkaloid complexes are not digestible, the danger that some of them might be sufficiently small to slip through a filter would be neutralized as well, for if swallowed they would pass harmlessly through the digestive system. Entheogenic ergonovine and other non-peptide alkaloids of *C. purpurea* that dissolve in a water solution would survive all these steps as an active ingredient, with increased concentrations presumably boosting the entheogenic effect.

One drawback to this method is that the effects of ergot poisoning are too horrible to run the risk of using too little tannin. It therefore would be safer to flood the solution with more than enough to remove and/or neutralize all peptide ergot alkaloids. But in that case any tannins that failed to bind with ergopeptides would stay in solution. Depending on how much remained the solution's astringency could render it undrinkable. Worse, ingesting too much tannin also can be poisonous, causing nausea, abdominal pain, vomiting, liver damage, and perhaps even death from respiratory failure. Excess tannin clearly needs to be removed from the solution after all the ergopeptides have been filtered out or neutralized.

I believe there is a relatively simple way to do this without adding "unauthorized" extra ingredients. A quantity of barley free of ergot could be separately malted, dried, crushed and then soaked in cool or tepid water, producing by infusion a solution much richer in protein with substantially less tannin than the boiled solution of ergotized barley prepared by the decoction method. If these separate solutions then were blended and left standing for a while at room temperature, the excess tannin molecules from both of them would bind with certain proteins which, like ergot peptide alkaloids, have proline in their chemical structures. These tannin-protein complexes precipitate out of solution like the tannin-ergopeptide complexes and thus can be removed by filtration, achieving a significant reduction in the quantity of tannins still remaining in solution. *[While the mechanism being proposed is certainly sound, it is worth considering that since tannins are well-known for forming insoluble precipitates with alkaloids in general, it is possible that the desired non-peptide*

*alkaloid(s) may also end up as precipitates (and hence the theory might not work quite as suggested). This is a good reason why some enterprising graduate student should test the proposed theory prior to any bioassays being conducted. — Eds.]* The trace amounts of tannin that remained would not be harmful. However, there likely would be enough to make the potion mildly astringent and perhaps cause sensations of queasiness in people with delicate stomachs. In that case it makes perfect sense that mint was added to the *kykeon*, for mint both masks astringency (think of mouthwash) and helps suppress gastric distress.

## EGYPTIAN BEER

Let me emphasize again that this modified brewing process would have stopped short of fermentation, producing a solution free of alcohol. Other than that, its procedures conform with traditional beer-brewing methods. That is actually an understatement. The two-part decoction/infusion method I have just described is an unusual technique that has been traced to ancient Egypt between 1550 and 1307 B.C.E., a period that neatly overlaps the known beginning of the Mystery Rites at Eleusis in the 1400s B.C.E. According to fairly reliable records including the "Parian Chronicles" of ancient Greece, the cult of DEMETER was established at Eleusis sometime during the period 1462 to 1408 B.C.E. (MYLONAS 1969).

Until recently this ancient brewing method was effectively a secret, having been replaced by more familiar methods in the distant past and subsequently lost to human memory. On the basis of paintings in tombs and sketchy written information, archaeologists believed that the ancient Egyptians made beer from baked bread, not directly from grain, by mixing crumbled bread with water and then pressing it through a sieve. This produced a solution rich in nutrients and yeast for fermentation. But in the mid-1990s an analysis of residue in beer pots discovered at two different archaeological sites in Egypt—DEIR EL-MEDINA (1550–1307 B.C.E.) near the Valley of the Kings and Queens and AMARNA (ca. 1350 B.C.E.) in Middle Egypt—found something unexpected. The residue included trace amounts of both malted and unmalted wheat grains and two different kinds of starch granules. One kind is fairly intact and therefore typical of starch from grains that have not been processed with heat. The other kind is swollen and distorted in a way that indicates heat exposure. Scientists concluded that the beer stored in the pots had been brewed with a two-part process that combined unheated malt with either heated malt or heated unmalted grain (see FIG. 2); baked bread was not part of the







formula. Specifically, one batch of barley or wheat was processed by infusion using only cool water and an equal batch of the same grain by decoction with boiled water. The separately processed solutions then were combined, sieved to filter out chaff, and fermented for several days.

In her paper announcing these findings, DELWEN SAMUEL did not hazard an opinion as to why the Egyptians adopted a two-part brewing method (SAMUEL 1996). She and a colleague have elsewhere proposed that it probably helped regulate brewing temperatures (SAMUEL & BOLT 1995) in a region where excessive ambient heat can destroy enzymes needed to make sugars that are changed into alcohol during fermentation (FAIRLEY 1992). Another possibility is that this brewing method helped reduce the risk of side effects from

grains infested with ergot or other toxic fungi. In time this may also have led the Egyptians to discover ergot's entheogenic powers. That would not be inconsistent with historical accounts ascribing herbal expertise to the ancient Egyptians. For example, HOMER writes in a passage on HELEN OF TROY in *The Odyssey* (4: 216–232):

These drugs of subtle virtue the daughter of Zeus was given  
By an Egyptian woman, Polydamna, wife of Thon;  
For the rich earth of Egypt bears many herbs  
Which steeped in liquor have power to cure, or to kill  
(HERODOTUS 1972).

Did the ancient Egyptians discover in ergot a similar "POLYDAMNA'S drug" and harness its power for use in their

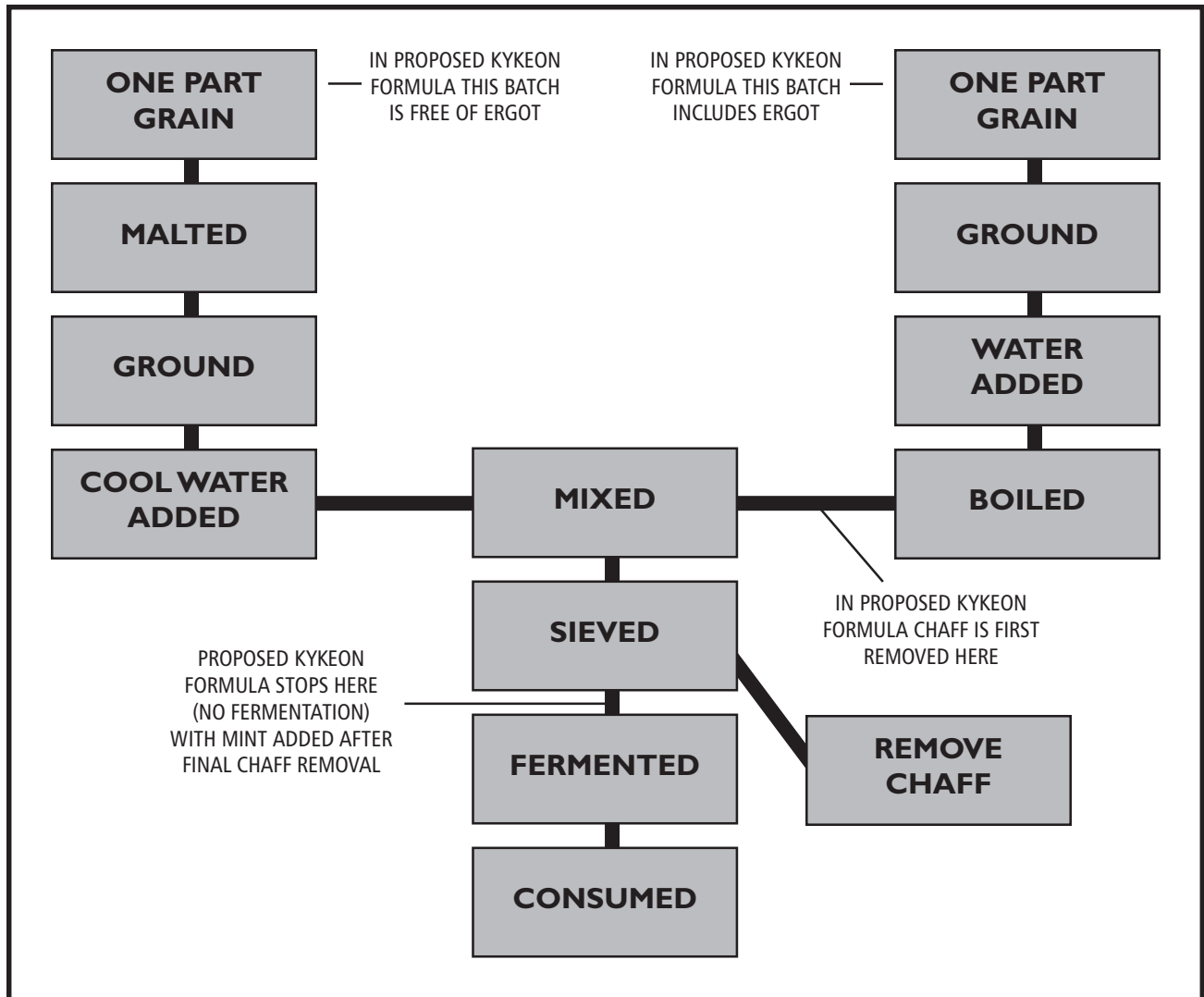


FIGURE 2: Diagram showing suggested reconstruction of beer brewing method used in ancient Egypt. Adapted from SAMUEL, D. and P. BOLT 1995. "Rediscovering Ancient Egyptian Beer," *Brewer's Guardian* 124(12): 26–31.





religious rites? Was this the original source of the *kykeon* imbibed at Eleusis? I am reminded that HERODOTUS, the ancient Greek “father of history,” believed that the Egyptians had “originated, and taught the Greeks to use, ceremonial meetings, processions, and liturgies,” including a “solemn assembly” in a temple devoted to ISIS, “the Egyptian equivalent of DEMETER” (HERODOTUS 1972). He himself had been present at one such assembly that honored OSIRIS, the brother and husband of ISIS. However, he would not reveal what he had experienced there, apparently because of its resemblance to the secret of Eleusis (HERODOTUS 1972).

It is worth noting at this juncture that the myth of OSIRIS and ISIS echoes several major themes also found in the myth of DEMETER and PERSEPHONE. Like DEMETER in her role as the Goddess of agriculture, OSIRIS was a deity who created “life from death in the depths of the earth, being thus the force that is inherent in sown grain and rising flood waters” (ALLEN 1997). And like DEMETER seeking PERSEPHONE, ISIS reportedly wandered the world in search of OSIRIS’s body after he was killed by SETH, a God who coveted her. At one point during her quest, the Goddess sits beside a fountain near the town of Byblos in the papyrus swamps of the Nile Delta, refusing to speak to anyone except the local queen’s handmaidens. Exactly like DEMETER at Eleusis, she has disguised her true identity; takes work as a nurse to the queen’s youngest son; dips the boy into fire each night to make him immortal; is seen doing this one evening by the queen, who shouts in horror; and resolves therefore, because she is offended, to deprive the young prince of “that immortality which would otherwise have been conferred upon him” (SPENCE 1990/1915).

HERODOTUS also reported that the “daughters of DANAUS,” a mythical king of the city of Argos in southeastern Greece, brought the “mysterious rites of DEMETER” to Greece from Egypt (HERODOTUS 1972). Modern scholars such as PAUL FOUART, JAMES FRAZER and LEWIS SPENCE likewise endorse a connection between Egypt and Eleusis. Persuaded by the writings of HERODOTUS and by the parallels between the myths of ISIS and DEMETER, FOUART believed that the DEMETER cult in Greece derived, at least in part, from the ISIS cult in Egypt (FOUART 1914). FRAZER argued in his landmark book, *The Golden Bough*, that the “kernel of the mysteries, the innermost secret revealed” to OSIRIS cult initiates in Egypt and DEMETER cult initiates at Eleusis was essentially the same, involving deities who personified the annual return of food crops (FRAZER 1950/1922). And according to SPENCE, the Greek mystery rites initially were practiced by

the earliest known inhabitants of the Greek peninsula before their land was invaded and conquered in the mid- to late second millennium B.C.E. These conquered peoples, who had “inherited a strong cultural influence from Egypt,” then “adopted the mystic attitude in order to shroud their religious ceremonies from the eyes of the invaders,” SPENCE claimed (SPENCE 1990/1915).

## THE CRETAN VECTOR

A major argument against all theories linking the Rites of Eleusis with a source in ancient Egypt is that “not a single object of Egyptian origin, or indicating Egyptian influence” and dating from the second millennium B.C.E. has been found at Eleusis (MYLONAS 1969). However, there may be an explanation for this absence of hard evidence. Though our primary source of information on the Mystery Rites of Eleusis, the *Homeric Hymn to Demeter*, does not mention Egypt it does identify the island nation of Crete as DEMETER’s homeland, where she was revered as the GREAT MOTHER (RUCK in WASSON *et al.* 1978). ARTHUR EVANS, the famed archeologist who supervised extensive excavations on Crete in the late 19th and early 20th century, observed that the Minoan culture which flourished there until the mid-1400s B.C.E. had “practically uninterrupted relations with Egypt” for about two thousand years (EVANS 1964). He called special attention to artifacts found at the site of the Temple of Knossos on Crete that date from the end of the Minoan culture around 1450 B.C.E. According to EVANS: “The reproduction of Nile scenes by Minoan artists is at times so accurate and detailed as to convey the impression that guilds of Cretan craftsmen were actually working at this time on Egyptian soil” (EVANS 1964). At about the same time, circa 1470 to 1450 B.C.E., Egyptian artists were embellishing a tomb at Karnak in Thebes with paintings that show visitors from Crete delivering gifts (LUCE 1969). The tomb is that of REKHMIRE (REKHMIRE), a vizier to the Pharaoh TUTHMOSIS III, whose name is found etched on a jar that EVANS unearthed from a Cretan warrior’s grave near Knossos (LUCE 1969). The warrior’s grave is located in Katsamba, a harbor town of Knossos. TUTHMOSIS III (also known as THUTMOSE III) reigned from about 1490 to 1436 B.C.E. REKHMIRE died and was buried circa 1450 B.C.E., by which time his tomb had been under construction for twenty years.

EVANS also mentioned with “great interest” a small, high-spouted jug about 6 inches tall, exhumed at Knossos, which was decorated with two molded triple sprays of barley. “Though the vessel is small we may perhaps infer that the liquor for which the vases were intended was not uncon-





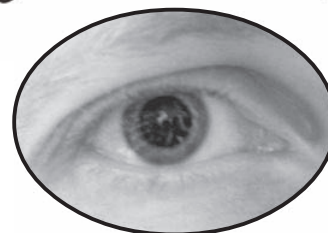
nected with 'John Barleycorn,'" EVANS concluded. It seemed obvious to him that "some kind of beer was brewed in Crete" and that its use "preceded that of wine in the island" (EVANS 1964). But CARL KERÉNYI, an expert on ancient Greek mystery cults, later commented that the "small size of the vessels on which this view was based argues rather that they were used for that other barley drink—consumption of which was a requirement for the participants in the Mysteries of Eleusis—in ceremonies which allegedly were performed without secrecy at Knossos" (KERÉNYI 1976). The late TERENCE MCKENNA was likewise convinced that the Eleusinian Mysteries "were clearly connected to Minoan rites" on Crete (MCKENNA 1992). He also claimed, incorrectly, that WASSON and colleagues had argued that the *kykeon* was "an ergotized beer brewed from a strain of ergot fungus" (MCKENNA 1992), thus foreshadowing the theory I have laid out in this essay.

The foregoing facts and opinions suggest that public rites involving barley beer may have been transferred from Crete to Eleusis as a secret—*i.e.*, as a mystery for reasons such as SPENCE proposed—that still used a drink made from barley when Crete's Minoan culture collapsed around 1450 B.C.E. But because the *Homeric Hymn to Demeter* proscribes alcoholic beverages, scholars have tended to think that the *kykeon* could not have been beer<sup>1</sup> and therefore must have been different from the sacramental drink of Minoan Crete. Reinforcing this assumption is the fact that beer seldom was drunk by ancient Greeks, who favored wine. It is worth noting that the opposite was true in ancient Egypt, where beer was ubiquitous and wine comparatively rare. If the sacramental substance of the Eleusinian Mysteries originated there it more likely began as a beer product during the Old and Middle Kingdom periods from about 3100 to 1630 B.C.E., when barley was preferred by the Egyptians; only later did they favor wheat (SALLARES 1991). In that case, the Minoan Cretans may have used the same formula, learned from their commerce with Egypt, which later was adapted by the Eleusinian priests to eliminate alcohol.

I surmise that the cult at Eleusis began as a satellite community of Cretans, based there or in Athens, who found themselves cut off from their homeland when Crete was invaded and sacked circa 1450 B.C.E., apparently by Mycenaean soldiers from the Greek peninsula. Or perhaps the Eleusis cult founders were priests who fled Crete when the Palace of Knossos was torched by these invaders. In either case, the Cretans who founded the cult at Eleusis disguised their religion to hide its true provenance during this time of oppres-

More than you need to know?

# TROUT'S NOTES



**TIRED OF NOT GETTING  
ENOUGH INFORMATION?**

- C-1 ***The Peyote Crisis*** — \$5
- C-2 ***The Cultivation & Propagation of Cacti*** — \$10
- C-10A ***Cactus Chemistry by Species*** — \$20
- C-14 ***Narcotic & Hallucinogenic Cacti*** by Smith — \$17
- D-1 ***Cultivation of Desmanthus*** by Case & Trout — \$7
- D-2 ***The Genus Desmodium*** — \$10
- A-4 ***Acacias Containing Tryptamines*** — \$20
- FS-X7 ***Some Simple Tryptamines*** — \$35.00  
*New, 180 photos and over two dozen diagrams!*
- SC-2 ***Sacred Cacti*** — *New 2001 edition!*  
154 illustrations — \$40.00
- SC-2-A This photo update for *Sacred Cacti* includes many additional photos and is available on CD for \$10.00. Also available as a PDF file for \$15.00 in black and white or \$25.00 in color.

Perfect-bound except D-2 (GBC) and C-1, C-2, SC-2-A & D-1 (bookleted)

S&H (USA) is \$4.00 for the first item (\$2.00 on booklets) and \$1.00 for each additional item (except *Sacred Cacti*—add \$3.00 for each additional copy). Foreign customers please contact us before placing an order. With apologies we cannot sell to Texas residents; please contact MIND Books at [www.promind.com](http://www.promind.com).

**TROUT'S NOTES**

POB 161061 (Dept. ER)

Austin, TX 78716

[www.troutsnotes.com](http://www.troutsnotes.com)

[books@troutsnotes.com](mailto:books@troutsnotes.com)





sion, thus ensuring its survival as a mystery religion in the culture that evolved as Classical Greece. In this manner the former GREAT MOTHER OF CRETE, whose original name had been Isis in Egypt, became the Greek Goddess DEMETER; and her sacramental potion, which had once been an ergotized beer, became the ergotized *kykeon* using all the same ingredients but stopping short of fermentation.

It is not clear why alcohol would have been eliminated from the recipe and any conjecture on that point would clearly be only speculative. Most likely the priests of Eleusis dropped the fermentation stage for two basic reasons. It was not needed to make the potion psychoactive and eliminating alcohol disguised the potion's connection to Egyptian and/or Cretan beer. It also may have been a cultural preference, though probably not in reference to DIONYSIAN wine because that was a later development in ancient Greece. It should be kept in mind that the *Homeric Hymn to Demeter* most likely reflects an already established tradition (in other words, it is a retroactive explanation); the hymn probably does not precede the Rites of Eleusis.

So urgent an effort to hide the cult's Cretan connections may also explain what might be called the "Kyrnos problem." According to GEORGE MYLONAS, excavation of the earliest archeological strata at Eleusis turned up "not a single object" that indicates Cretan origin or influence (MYLONAS 1969). However, he goes on to say:

The sanctuaries of Demeter have yielded a special type of a vase known as the Kernos...It is very characteristic of our site and of the Eleusinian cult, and it was taken as evidence of Kretan [*var.* Cretan] or Minoan influence. In spite of differences, the Kernoi can be compared to Minoan multiple pots and as Nilsson remarks 'nobody denies the connexion [*sic*], although about a thousand years intervene between the Minoan and the Greek (Eleusinian) specimens.' This chronological difference, we believe, excludes Minoan influence; if it existed, we would expect to find such vessels in the early strata of the Sanctuary of Eleusis (MYLONAS 1969).

In my opinion, both the absence of Minoan Kernoi in the earliest archaeological strata of Eleusis and their prominent use by the cult so long after the culture of Minoan Crete had collapsed might well reflect a preservation strategy: No Kernoi are found in the earliest strata because their original use at Eleusis was limited to sacred objects kept from public view, a common practice in religions. Thus carefully preserved and passed in secret from one generation of priests to

another for hundreds of years, they eventually resurfaced as a cultic emblem. By then the Kernoi style was a Minoan anachronism paying faithful homage, it may be, to the cult's Cretan homeland.

## CONCLUSION

Like WASSON, HOFMANN and RUCK, I have not personally tested my *kykeon* theory using raw ingredients. That is because to ingest such a potion prepared with ergot alkaloids before it has been analyzed and certified nontoxic could be crippling, perhaps even fatal. One special problem in this case is that relatively minor alterations in the chemical structures of ergot alkaloids and polyphenols such as condensed tannins cause dramatic variations in their pharmacological effects. So the relative percentages of either substance left in a processed solution must be carefully determined using mass spectrometer analysis and other sophisticated laboratory methods. Only then would I feel confident drinking a potion prepared from an untested theory like mine or that of my predecessors. MCKENNA put it this way in a memorable turn of phrase regarding those who are tempted to prove by self-experimentation the WASSON/HOFMANN/RUCK theory: "There are old mycologists, and there are bold mycologists, but there are no old, bold mycologists" (MCKENNA 1992).

As for archeological proof of my theory, I do not expect it to come from Eleusis. There is room for reinterpreting the evidence already found there, but no further, unsuspected revelations will emerge from excavations at the site. This is poignantly expressed by GEORGE MYLONAS, a former director of excavations at Eleusis, in a passage from his book on the Eleusis cult:

For years, since my early youth, I have tried to find out what the facts were. Hope against hope was spent against the lack of monumental evidence; the belief that inscriptions would be found on which the Hierophants had recorded their ritual and its meaning has faded completely; the discovery of a subterranean room filled with the archives of the cult, which dominated my being in the days of my youth, is proved an unattainable dream since neither subterranean rooms nor archives of the cult exist at Eleusis; the last Hierophant carried with him to the grave the secrets which had been transmitted orally for untold generations, from the one high priest to the next (MYLONAS 1969).

It still is possible, however, to explore the vast archeological records of Minoan Crete and ancient Egypt in hope of find-





ing evidence that clarifies somewhat the origins of the Mystery Rites of Eleusis, with special emphasis on hitherto neglected botanical artifacts. The climate of mainland Greece is not very conducive to preserving botanical specimens. That of Crete is better, as evidenced by the discovery of large jars called *pithoi* at Knossos that still contained peas, barley and beans (WOOD 1985). But Egypt's arid climate is perfect for such preservation. Which is why beer residue in pots that had been buried for well over two thousand years could still be analyzed.

Egyptian mummies, too, have provided botanical evidence of possible commerce with Crete. BILL BAUMANN reports that the mummification process involved packing body cavities with the aromatic "sprout lichen" *Evernia furfuracea*, also known as "oak moss." Since *E. furfuracea* does not grow in Egypt, BAUMANN believes that it must have been imported from the "more moist Islands of the [Greek] Archipelago" (BAUMANN 1960), a reference to Crete, where it is common (LUCE 1969), and the Cyclades.

Another and more pertinent example of Egyptian archaeobotany involves a tomb in the foundation of a funerary temple near Abusir, Egypt, that was sealed and abandoned to the desert's shifting sands four thousand years ago (LINDAU 1904). The tomb was a later addition (ca. 2000 B.C.E.) to a funerary temple built for King NIUSERRE of the Fifth Dynasty (2450 to 2321 B.C.E.). When reopened at the start of the 20th century by German archeologists, its contents were found to include emmer wheat chaff mixed with "spikelets" of a weed called *Lolium temulentum*. The latter, more commonly known as darnel, caught the attention of a botanist in Germany named GUSTAV LINDAU who suspected that seeds in the spikelets were themselves a kind of tomb for what he called "des Pilzes des Taumellolchs" (the mushroom of the Taumellolchs), a German designation for darnel. By this he meant any of several fungi that commonly infect *L. temulentum*. Using only an optical microscope, LINDAU confirmed his hunch: all of the seeds had been infected with a fungus at the time of their interment. The fungus's identity remains an open question pending DNA analysis of LINDAU's samples, which likely no longer exist. According to some it probably was *Endoconidium temulentum*, a fungus especially fond of darnel (SALLARES 1991). But another, more intriguing possibility is *Claviceps purpurea*, which also commonly infects darnel. Both HOFMANN and RUCK in *The Road to Eleusis* suggest darnel as a possible source of the ergot used in making the *kykeon* (WASSON *et al.* 1978) and RUCK has noted, both alone and with STAPLES, that the

ancient Greeks considered darnel a "reverted" or primitive form of barley (RUCK in WASSON *et al.* 1978; RUCK & STAPLES 1994). It thus seems feasible that ergot-infested darnel or ergot harvested from darnel may have been the suspected secret fourth ingredient of the *kykeon*, acceptable as such because the weed was so closely identified with barley.

These examples, of course, do not prove a connection between ancient Egypt and Eleusis or even that *Claviceps purpurea* was extant in ancient Egypt. They do, however, represent the kind of neglected discoveries already in the record that may prove to have some bearing on the secrets of Eleusis and perhaps on the transmission of its mysteries. As WASSON succinctly observed in his book aptly titled *The Wondrous Mushroom: "New perspectives in ethnomycology are beckoning to us"* (WASSON 1980). ☉

## NOTES

1) One notable exception is an essay by CHARLES MUSÈS on "The Sacred Plant of Egypt" which appears in RÄTSCH, C. (Ed.) 1989. *Gateway to Inner Space: Sacred Plants, Mysticism and Psychotherapy*. PRISM PRESS, pp. 143–159. MUSÈS argues that the doctrines of the Mystery Rites of Eleusis can be traced to cults in Egypt that consumed the leaves of a treelike shrub called khat (qat)—*Catha edulis*. He briefly mentions that his friend, the Egyptologist JEAN-CLAUDE GOYON, once proposed in a letter to him dated 18 February 1985 that the ancient Egyptians "perhaps also knew of ergotized grass." GOYON credibly surmised that this is possibly reflected in the curious myth of an Egyptian Goddess, HATHOR, who got drunk on barley beer containing mandrake and some of the blood of human beings she had killed. MUSÈS brushes off his friend's suggestion on the grounds that "it is not a grass (much less a mushroom) to which the ancient hieroglyphic and hieratic texts [of ancient Egypt] refer...when they speak of the divine plant that can manifest the gods." According to MUSÈS, this plant undoubtedly was *Catha edulis*.

SUBSCRIBE TO THE



ENTHEOS

www.entheomedia.com

ENTHEOS, POB 40023, SAN DIEGO, CA 92164 / TWO ISSUES \$25.00





# TCHAI

by R. STUART

BOB WALLACE'S PROMIND FOUNDATION provided a grant through the MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES to sponsor this investigation into the ethnobotanical mystery of a putative hallucinogen called "tchai."

In a 1965 paper presented at an AMERICAN ANTHROPOLOGICAL ASSOCIATION meeting, MICHAEL HARNER discussed an ayahuasca admixture plant called *cha'i*:

Carneiro (1964:8) also reports that the Amahuaca may add as many as two plants other than *Banisteriopsis* to the brew. Native names for two plants besides kawa which may be added for strength are "chuchupawa", "cha'i" and "chuchupano" ("tow'i" in Spanish) (Carneiro, unpublished field notes). Cha'i is sometimes drunk first, before taking ayahuasca, to increase the hallucinations (HARNER 1965).

HARNER noted that anthropologist ROBERT CARNEIRO's published report mentioned two admixture plants (CARNEIRO 1964). However, CARNEIRO's Amahuaca field notes also listed the names of two additional herbs, so there were a total of four admixture plants. The preceding passage by HARNER has confusing wording; it miscounted these four distinct plants as being only two, and misspelled the last letter of what CARNEIRO's field notes listed as *chuchupana*. To assist with my investigation, CARNEIRO recently searched through several books on Peruvian Amazon flora, but could not find Latin binomials for those two that he spelled *chuchupana* and *chuchupawa*, which perhaps might contain DMT. The herb *toé* (*tow'i*) is *Brugmansia suaveolens*. CARNEIRO's Amahuaca informant stated that *toé* was called *canachiari* by the Shipibo, who today also recognize the name *toé*. CARNEIRO's Amahuaca field notes say that a *nopal* (*Opuntia*) cactus called *cha'i* is sometimes mixed with ayahuasca (CARNEIRO 2002).

Later authors called this cactus *tchai*. The Sharanahua, who live immediately east of the Amahuaca, use the name *tchai del monte* for another ayahuasca admixture, the leaves of the fern *Lygodium venustum* (PINKLEY 1969), and the *tchai* cactus should not be confused with this.



*Tchai* plant,  
possibly *Brasiliopuntia brasiliensis*.

A 1972 article written by LAURENT RIVIER and JAN-ERIK LINDGREN refers to two unidentified cacti used as ayahuasca admixtures. One was an *Epiphyllum* and the other an *Opuntia*. The *Opuntia*, for which there were no voucher specimens, was called *Tchai* in Sharanahua. The article stated:

This cultivated cactus is considered by the Sharanahua to be hallucinogenic. It was brought to Marcos from the Amahuaca living on the Inuya River. The mixture of Ayahuasca and *Tchai* is very strong and is never used medically (cf.36) (RIVIER & LINDGREN 1972).

[Note that the reference "cf.36" erroneously cited an 1888 article on peyote that does not mention *tchai*. K. TROUT notes that this paper mentions some sort of *Epiphyllum*

as containing an unidentified alkaloid, so he suspects that RIVIER & LINDGREN put cf.36 on the wrong line. The "36" may also be a typo for reference 35, an ayahuasca article that, however, also does not mention *tchai*. Reference 36 is: LEWIN, L. 1888. "Ueber *Anhalonium Lewinii*," *Archiv für Experimentelle Pathologie und Pharmakologie* 24: 401–411, and reference 35 is: LEWIN, L. 1928. "Untersuchungen über *Banisteria Caapi* Spr. (Ein Sudamerikanisches Rauschmittel)." *Naunyn-Schmiedebergs Archiv für Experimentelle Pathologie und Pharmakologie* 129: 133–149.]

This information related to a psychoactive *Opuntia* has been repeated in the ethnobotanical literature many times.





SCHULTES 1986; SCHULTES & RAFFAUF 1990; OTT 1993; OTT 1994; OTT 1995; OTT 1996; TROUT 1997/1998; TROUT 1999; SMITH 2000). In 1993, ANTONIO BIANCHI and GIORGIO SAMORINI provided new observations:

Amongst the Shipibo shamans, for example, our informant (Don Guillermo A.) has related how he still uses today, for hallucinogenic purpose, *tchai*, a cactus that, as it probably belongs to the *Opuntia* genus, may be hypothesized as containing molecules of a phenylethyl-aminic nature. Neither he nor any of the shamans that he knows added it any longer to ayahuasca, considering that the experience is too intense. If the presence of mescaline alkaloids in the cactus were proved, it would be the [demonstration] of how the knowledge linked to the interaction of b-carbolin-mescaline is completely disappearing (BIANCHI & SAMORINI 1993).

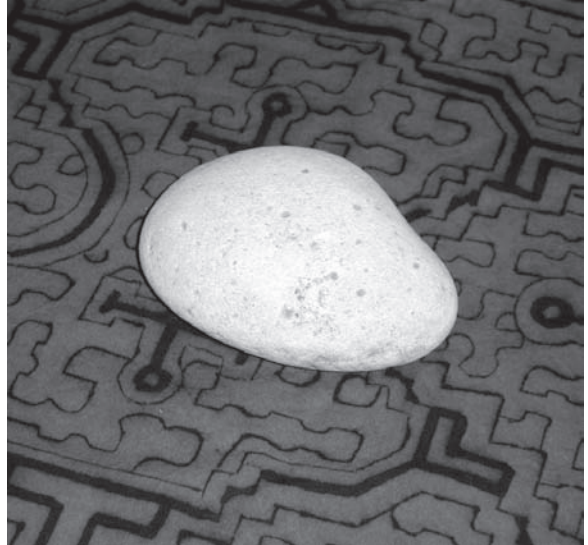
Their paper also included a photograph of a *tchai* plant that bore the caption “Hallucinogenic cactus, the use of which as an additive to ayahuasca has been documented in the past by Rivier and Lindgren (44); today some Shipibo and Amahuaca shamans use its raw juice.” Upon later becoming familiar with each of the *tchai* plants growing in GUILLERMO’S yard, I recognized that the plant in this photograph was the one that has small branches sprouting from the stump of a large tree that died several years ago from the ground up. The picture gives an impression that *tchai* is a small bush, when actually mature aborescent specimens have a trunk that is 4.5 inches wide and at least 9 feet tall.

Cactophile and author M.S. SMITH noted:

Six *Opuntia* species have been found to contain mescaline, the highest amount being 0.01% within dry material of *O. acanthocarpa* and *O. basilaris*.

*Opuntia* species have a large number of traditional uses in traditional Native American medicine, including treatment for earaches, rheumatism, asthma, and hemorrhoids. A poultice can also be made of the viscous flesh that can be used on bites, burns, abrasions, rashes, etc. (SMITH 2000).

A 1986 chart of ayahuasca admixture plants listed “*Opuntia* sp. Mill.” with the vernacular name “Tchai” as containing “N-Me-Tyramina, mescalina” (N-Me-tyramine, mescaline) (MCKENNA *et al.* 1986; MCKENNA *et al.* in SCHULTES 1995). Two of the citations for this incorrect statement refer to chemical analyses of North American *Opuntias* whose range does not extend into South America (PARDANANI *et al.* 1978; VANDERVEEN *et al.* 1974). The third citation is the 1972 RIVIER & LINDGREN report, which does not mention any analysis of *tchai*.



ABOVE: *Tchai* stone, the traditional implement used to mash branches into pulp.

BELOW: Inside an ayahuasca store in Pucallpa, Peru—the proprietor poses beneath a portrait of his father who was a police sergeant. Ayahuasca is a common herbal remedy, and even Peru’s current president ALEJANDRO TOLEDO participated in an ayahuasca ceremony conducted by the Shipibo shaman MARTIN MUÑOZ PACAYA.





16 al 23 Junio



Pucallpa, Ucayali

154  
m.s.n.m. ☀️ y ☁️  
Cálido y húmedo

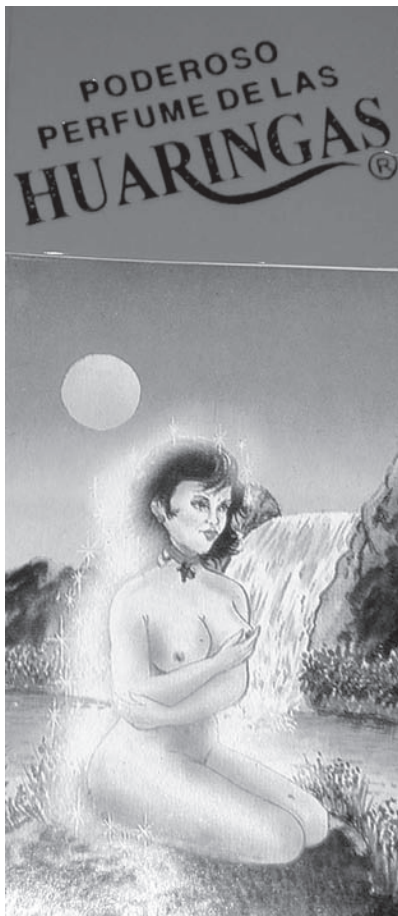
## Festival del Ayahuasca Ucayali 2001

• Concurso Regional de Artesanía Amazónica • Presentación de danzas típicas indígenas y mestizas • Desfile de modas • Fiestas populares • Competencias de ciclismo, rodeo y canotaje • Concurso, exposición y venta de comidas y bebidas típicas • Noches de Shamanes • Fin de fiesta popular

Dirección Regional de Industria y Turismo Ucayali  
Jr. Dos de Mayo N° 11, Pucallpa  
Telf: (064) 527393

ABOVE: Ayahuasca tourism poster—one of several distributed by the official tourist agency in Pucallpa, Peru.

BELOW: Perfume used in blessings by shaman; perfume and tobacco smoke are blown on participants during *tchai* and ayahuasca ceremonies.



Despite the presence of *trace* amounts of mescaline in various *Opuntia*, none of these have yet been identified as possessing a usable potency. There have been unconfirmed rumors about traditional sacramental use of *Submatucana madisoniorum* (originally in the genus *Borzicactus*, and later in *Matucana*), however my own bioassay with two old cultivated specimens (weight: 0.42 lbs) was negative. *Armatocereus laetus*, another putative sacrament, has not been chemically analyzed (DAVIS 2002), but my own bioassay with the related *A. arboreus* was negative. To date, no visionary cacti have been positively identified in South America outside the widely documented genus *Trichocereus*.

There seems to be only one other possible reference to a *cactahuasca* mixture. A *Peireskia* cactus (a.k.a. *Pereskia*) was presented as apparently being a previously unknown psychotropic plant used by natives in Paraguay. The article stated, “The palmaceas are also frequently used, most commonly in infusions; and, among them, the major psychoactive action they develop are the *Passiflora edules* (*mburucuyá*) and the *Peireskia sandents* (*ysypóvori*)” (COSTANTINI in DÍAZ 1975). This passage is confusing. It implies that the passionflower and the cactus are species of palm. Nevertheless, the use of a semicolon to separate “*Palmaceas*” from “*Passiflora*” and “*Peireskia*” indicate that the latter two are being considered together, separate from the former. Because the latter two plants do not even have a comma between them, perhaps the author of this poorly-worded passage is conveying that the *Passiflora* and the cactus are consumed in combination. Probably “*sandents*” is a misspelling of “*scandens*.” The *Passiflora* species might contain a MAO-inhibitor such as harman that would interact with whatever might be in the *P. scandens* (possibly tyramine or similar molecules like 3-MeO-tyramine).

## THE SEARCH FOR A VISIONARY *OPUNTIA*?

The prospect of finding a visionary *Opuntia*, particularly one whose potency was “too strong,” seemed like an important lead to investigate. BIANCHI kindly directed me to the home of GUILLERMO ARÉVALO, who lives in Yarina, Peru. In November 2001, I took *tchai* in four ceremonies conducted by GUILLERMO’s father BENITO, while other participants imbibed ayahuasca. I did not experience any consciousness alteration other than what might be expected from lying in darkness while listening to chants for several hours.

Four other Shipibo herbalists familiar with the psychoactive and medicinal plants in the Ucayali region recognized *tchai* and all other Opuntoid cactus as having formerly been applied topically to prevent infection of wounds, and one told me that it had also been prepared as a beverage and drunk to treat rheumatism, diarrhea, stomach ache, and body aches. However, none of these other herbalists had ever heard that any *Opuntia* was psychoactive.

Later I conducted another bioassay on the *tchai* leaves from BENITO’s garden. After fasting for 24 hours, I ingested 18 mashed *tchai* leaves weighing 0.17 lbs. While this was not a massive quantity of material, all of the leaves were 100% green “meat,” which is usually believed to be the most potent part of a cactus such as *Trichocereus*. Therefore, I would expect this amount to induce some reaction if *tchai* possessed central activity, particularly since this was more than twice what I







took under BENITO's supervision. In case *tchai* had constituents that would only be active in the presence of  $\beta$ -carbolines, I simultaneously consumed 0.75 teaspoon of pulverized *Peganum harmala* seeds, even though 0.5 teaspoon is all I need for MAO-inhibition. This test did not induce any mind-expansion, and I did not experience nausea or other side-effects.

ALEXANDER SHULGIN performed GC/MS analysis on my *tchai* sample and reported, "There was only one compound that fell in the rational area for alkaloids, and it had a molecular weight of 222. If it was an alkaloid, it would have to have two nitrogens in it and it didn't resemble any of the  $\beta$ -carbolines. But that molecular weight could have also been  $C_{15}H_{26}O$ , or a hydroxy-sesquiterpene, which are widespread in the plant kingdom" (SHULGIN 2002).

Based on my personal experience and the fact that SHULGIN could not detect any known hallucinogenic constituents, I conclude that any psychoactive effect which the natives experience from ingesting *tchai* is based solely on the ritual context and suggestibility induced by the shaman.

K. TROUT identified the *tchai* cactus as a *Brasiliopuntia*, a genus of tropical *Opuntia* with 5 species (TROUT 2001). I believe it is *Brasiliopuntia brasiliensis* (WILLDENOW) BERGER, a.k.a. *Opuntia brasiliensis* (WILLDENOW) HAWORTH (HUNT 1999). The habitat of wild *B. brasiliensis* extends into eastern Peru, and it is so widely cultivated as an ornamental that I even found one growing in my hotel in Lima. ☉



Shipibo magic charms. The plant juice in vial on the left is applied around a man's eyes so he can obtain valuable objects and girlfriends. The vial on the right contains five pulverized plants that are mixed with perfume and applied to a traveler to protect against being bullied by the police.

## AYAHUASCA HEALING RETREAT

in the Amazon rain forest of Brazil

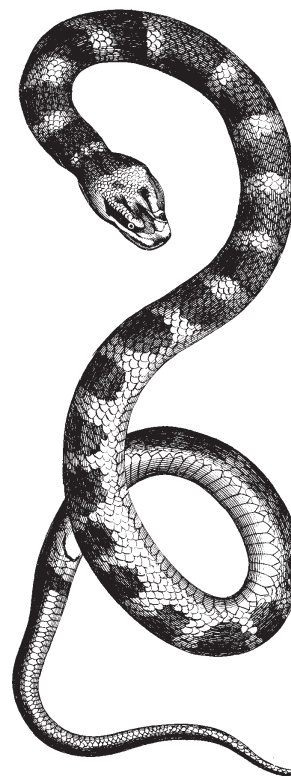
**JULY 22-31, 2002**

There will be lectures, ritual plant ceremonies with *ayahuasca* and *Salvia divinorum*, group sharing, creative artwork expression, biofeedback, regressions, and excursions. Spend ten days in the Amazon rain forest. Located 1.5 hours from Manaus, the lodge has excellent facilities: phone, Internet, air conditioning, swimming pool, and rooms with private bathrooms. \$1,600. Invited staff includes:

- ▼ ZOE SEVEN, techno-shaman
- ▼ ISABELA HARTZ, visionary artist
- ▼ PABLO AMARINGO, shaman/artist
- ▼ JON HANNA, psychedelic researcher
- ▼ FRANK ECHENHOFER, EEG researcher
- ▼ SILVIA POLIVOY, transpersonal psychologist

[www.ayahuasca-healing.net](http://www.ayahuasca-healing.net)

or contact SILVIA at:  
 silviap@house.com.ar  
 phone/fax in Argentina:  
 (5411) 4774-3892





# STORE REVIEW

by GWYLLM LLWYDD

It is always pleasant to be surprised and deeply engaged with something new and unique. This doesn't happen frequently enough, so it should be savored and shared. Having survived the last 36 plus years of the psychedelic revival, it is nice to see something whose time has come in a most relevant way. What am I talking about? A bookstore. But something more than that. A coffee shop, a video viewing center, an outpost of cognitive liberty...

How many bookstores can you walk into and have a conversation that starts out with H.R. GIGER's art and psychological mind set, moves through WILLIAM GIBSON's prescient vision of the Internet, the possible emerging cyber tools for surfing the net in VR, and the parallels of the DMT guardians and how they resemble certain aspects of the unconscious culture we are emerging from, then end up discussing how memes move through our collective consciousness and inform us about the shifts in the body politic?

In the paraphrased words of PSYCHONAUTICAL SUPPLY's founder and owner, WILLIAM WILLARD: "I wanted to open a bookstore for many years, in fact it has been in the works for six years. I wanted to address the dearth of philosophical discussion on these subjects, to move beyond the dialog that saw entheogens in an 'either or' light, or as something to party with. I envisioned someone coming in to PSYCHONAUTICAL SUPPLY and feeling free enough to have a discussion about freeing the mind; I wanted a place of intelligent discourse, where people would be free to speak and to have honest dialog..."

WILLIAM has achieved just that. PSYCHONAUTICAL SUPPLY reminds me greatly of ATLANTIS BOOKSTORE in London, or THE BODHI TREE in Los Angeles. You walk in and find yourself in a place of great comfort, nicely apportioned, painted in warm colors, a small fire burning in the fireplace, quiet trance music, and books everywhere. The counter tops have blotter paper art from the 1994 exhibit in San Francisco. There are illustrations and photos on the walls of the SHULGINS, ALBERT HOFMANN, TIM LEARY, WILLIAM S. BURROUGHS and other pioneers of the new culture. Not only do they seem to carry every book you could want on psychedelics and entheogens, but there are sections on

music, popular culture, cyber culture, the Beats and more. There is a wide selection of art books in various permutations as well; everything from ROBERT WILLIAMS and ALEX GREY, to ayahuasca paintings and Huichol yarn art.

The sheer number of books offered on the topic of psychoactives is boggling. From TROUT's NOTES and KARL JANSEN's ketamine book to all the currently in print works by the eloquent JONATHAN OTT, it is indeed humbling to find out what you don't have in your library—yet! The magazine section carries *The Entheogen Review* (which looks good on display) the *MAPS Bulletin* (one of WILLIAM's favorites) old copies of *The Resonance Project*, and other magazines in this genre, with about 15–20 titles that I was not familiar with, including the no longer published rag *Psychedelic Illuminations* (while they last). They also carry magazines like *Gothic Beauty*, which appeals to the large Goth culture that has developed over the years in Portland, the provocative *Ad-Busters*, which deals with how we are manipulated by the media through advertisement, cyber-culture magazines, and a host of others. Many of these periodicals are not readily available in most magazine or bookstores, which makes it even more delightful. As well, they carry a wide line of audiotapes, offering selections by TERENCE MCKENNA, SASHA SHULGIN, COLIN WILSON and others. There is a large selection of video tapes, with what seems to be every commercially-produced TERENCE MCKENNA video, including *The Experiment at Petaluma*—one of my favorites. "Video Nights" are being considered at this time, where it looks as if there will be showings of many of the tapes that are available at the store. Hook-ups for video are present in every room of the store, enabling many people to participate in these events. Speaking of hook-ups, they also provide free computer use and Internet access via DSL!

Last, but not least, PSYCHONAUTICAL SUPPLY is a coffee shop, serving the best in local coffees, teas, and desserts. All are fresh and served up promptly. So if you want to peruse a book about analogue synthesis, have a cup of good espresso, and eat a biscotti while relaxing in a comfortable armchair in front of a friendly fire, you have found the right place. ☉

PSYCHONAUTICAL SUPPLY, 2511 SE Belmont, Portland, OR 97214





# NETWORK FEEDBACK

## DOMESTIC TERRORISM UPDATE?

I hope that *The Entheogen Review* reports on the JLF bust, and what's going on there. Have all vendors that sell stuff like DXM shut down? Maybe *ER* could clarify some of these issues? Thank you. — I.S., IL

No, all vendors that sell DXM have not shut down; and, for that matter, DXM is still easily available in over-the-counter medications. However, some of the companies selling other research chemicals such as 2C-T-7, MBDB, and 4-Acetoxy-DET have either quietly withdrawn from the marketplace or they are non-responsive to attempts at contact. MBE TECH, which did close, has reopened in England. However, the rumor is that the people running it are not the same folks as those who started the business, and anyway it is quite odd that this company would relocate to England considering that most of the items that they list as being available were scheduled in England as of February 1, 2002. We have heard that the new version of this company is a rip-off. We've also heard that the new company at [www.e-chemicalsupplier.com](http://www.e-chemicalsupplier.com) is likewise a scam. It would seem as though they have just hoovered the product list from MBE TECH, and passed this off as their own. It is reasonable to think that such an approach might become more common with rip-off artists preying on those who search the web for spots to order research chemicals from. WESTERN BIOSYNTHESIS appears to still be in operation, but we have not heard anything either good or bad about them. While there are still a few low-key suppliers for research chemicals that may be reliable, none of them particularly wanted to have a spotlight shown on them in the pages of *ER*. DXM may be easier to find on the web (a search on GOOGLE turned up [www.chicochemical.com](http://www.chicochemical.com), and [www.ltkresearchproducts.com](http://www.ltkresearchproducts.com)), but such a search will also turn up a preponderance of articles about sellers who have been arrested, and the controversy over sales via E-BAY.

As far as the JLF bust goes, the court date was continued until May 20, and this issue of *ER* went to the printer prior to this, hence we don't have the latest scoop on how the trial is going (if it hasn't been continued again). Visiting [www.jlfcatalog.com](http://www.jlfcatalog.com) might provide one with an update. When last we visited the JLF web page, a version of the following text was posted:

“Attention All Experimenters, Researchers, Scientists, Hobbyists, Artists, Collectors, Religionists, *etc.*: We have your much-needed raw-materials of great controversy!

“You may have read about us in the LIBERTARIAN PARTY article ([www.lp.org/lpnews/0202/drugraid.html](http://www.lp.org/lpnews/0202/drugraid.html)), in *Rolling Stone* (Jan 31, 2002), or ALTERNET ([www.alternet.org/story.html?StoryID=12393](http://www.alternet.org/story.html?StoryID=12393)). We are JLF POISONOUS NON-

CONSUMABLES (POB 184, Elizabethtown, IN 47232, [www.jlfcatalog.com](http://www.jlfcatalog.com), 812-379-2508). Recently the Drug War came knocking at our door. At least two Federal Agencies do NOT want us selling many of these things, and do NOT want you possessing them; even though they are all legal! The FDA (FOOD AND DRUG ADMINISTRATION), DEA (DRUG ENFORCEMENT ADMINISTRATION), and INDIANA STATE POLICE have tried to shut us down twice recently. In early September of 2001, our business was raided and much inventory, assets and moneys seized. And I, the proprietor, have just been charged (1/28/02) with a 10-count offense (+ forfeitures-clause) for some of the catalog products. The long and complicated counts use wording like ‘controlled substance analogues,’ ‘prescription drugs,’ and ‘misbranded.’ No matter that we do not sell a single food or drug, the FDA and DEA prefers to say that we do among many other untruths. No matter that I legally purchased all my products on the open market without any special licenses, and still could today; no matter that most of my sources are still in operation and still sell those same items and to my knowledge have not been approached by the Feds (I am being treated like a drug criminal—urine-tests and all—yet I was not once asked to divulge ANY of my sources): I have been forced by the prosecutor to stop sales of 13+ catalog products (in order to stay out of jail until the trial), which were completely legal and were represented by us in the most responsible fashion possible. Because of this recent indictment, we were just smeared badly by a local paper and TV station.

“Please check out our catalog to see what the big deal is all about. Yes, miraculously, we are still in business, and despite the efforts of our government, we still have an interesting collection of products for sale. We do not have a special defense fund and are not asking for donations\*, just that you buy something from us. As a capitalist enterprise, JLF will hold true to form and try to capitalize on our government-induced misfortune. Please help us do that. By doing business with us and/or helping us distribute this article/advertisement, you will both make a statement and support our defense efforts. Please help us exploit all this press and employ it as free advertising that we could not otherwise afford. Defend your right to material freedom and my right to free enterprise by engaging in activism through free trade. In





# WASIWASKA



## The House of the Vine

**Ayahuasca  
Holotropic Breathwork™  
Psychopharmacology  
and Consciousness...  
...an experiential  
and theoretical symposium  
in the Brazilian Amazon**

**MANAUS  
August 4–13, 2002**

- \* LUIS EDUARDO LUNA, Ph.D., F.L.S., organizer
- \* FRANCIS HUXLEY
- \* JEREMY NARBY, Ph.D.
- \* DIANE HAUG, M.A., LPCC
- \* IVANIA HASSLER, M.A.
- \* LEOPOLDO AUGUSTO CABREIRA, musician/artist

*www.wasiwaska.org*

For further information please contact Luis Eduardo Luna:  
luna@wasiwaska.org  
In Finland (all year except April and October)  
Fixed line: 358-9-821790 phone and fax  
Mobile: 358-50-3016919  
Address: Swedish School of Economics, Arkadiankatu 22, POB  
479, 00101 Helsinki, FINLAND  
In Brazil (April and October)  
Fixed line: 55-48-3350019 phone, 55-48-2327737 fax  
Mobile: 55-48-99822723  
Address: Caixa Postal 5076, Florinópolis, S.C., CEP 88040-  
970, BRAZIL

other words, exercise your property rights and buy something from us! (Sorry, but we do not have a walk-in store; mail order and on-line ordering only.) Thank you for your support. — MARK NIEMOELLER

“\*We will accept donations in the form of *pro bono* legal help or representation to aid or team up with my current attorney, who is a very busy man.”

It will definitely be interesting to see how this case progresses, and we wish the best for Mr. NIEMOELLER and JLF, who have been around selling dried *Amanita muscaria* and other interesting poisonous non-consumables since before *ER* began. We will keep *ER* readers posted about this case, and we encourage anyone who has experiences with companies selling “research chemicals” to write and let us know which companies are reliable, and which ones are not. — DAVID AARDVARK

## LANTERN PIPE

*ER* has mentioned various approaches to smoking free-base alkaloids. I wanted to mention that a standard lantern globe could also be used. The sample is placed inside on the bulging part with both ends being covered by hands while heating. A candle can be used to heat the alkaloid from below. The tube fills with smoke, which can then be inhaled by removing the hands from the ends. It works great! — N.L., CO

There are no doubt many such effective approaches, probably limited only by the range of our readers’ imaginations and creativity. The approach you describe sounds very effective—rather like an “alkaloid bong” of sorts. Another interesting one we have heard about is the use of the small (10 ml) glass vials that ginseng extract comes in, along with a paper straw. In this version of an alkaloid volatizer, the sample is placed inside of a clean and dry vial, heated from underneath, with a small bit of wire wrapped around the neck serving as a handle. The smoke sucked up using the paper straw. This device also has the advantages of being cheap, readily available, and disposable. — K. TROUT

## PATIENTS’ RIGHTS AND POPPY FIELDS

There are no patient rights in this nation. Over 100,000 patients are killed each year as a result of butchers being allowed to “practice” on patients. In many states, such as Florida, a dying patient has no right to adequate pain relief. Congress and the Florida legislature have long turned their backs on any adequate and comprehensive patients rights





bill. After witnessing a patient being treated with codeine and Tylenol for a terminal spinal tumor, I decided to compile a book for the American patient. There are no guarantees that a patient in severe pain will be treated appropriately. Should there be a terrorist attack (biological or nuclear) or meteor strike, millions of Americans will perish. *US narcotic stockpiles will vanish in a matter of days.* Small towns and families will have no relief from pain unless they can make narcotics themselves.

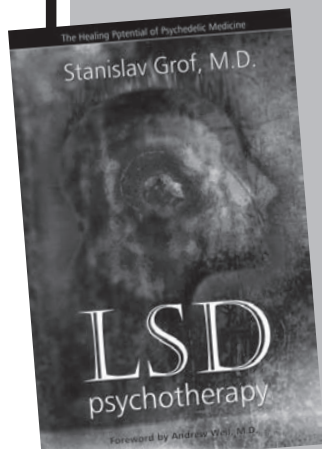
Currently in America, the commercial cultivation of *Papaver somniferum*, the opium poppy, is illegal. The few opium poppies growing in gardens for bread seed will not provide the relief needed in emergency situations. In Australia, a new breed of *P. somniferum* has been genetically engineered. It

produces a mixture of morphine and thebaine; however, the latex from this plant is toxic. The plant maybe also be illegal to grow. Last year I noticed that it may be that this variety is now being sold in America—possibly further weakening the meager gene pool of poppies capable of producing opium.

The “scarlet poppy,” *Papaver bracteatum*, produces high levels of thebaine, which can be extracted from straw and transformed into narcotics. In the interests of national security (long term survivability of the democracy/human species), the US must become independent or have the capability to produce narcotics on site, should it be necessary.

I strongly advocate growing scarlet poppies as a stock reserve for use only in the case of national emergency. They are

**BOOKS PUBLISHED BY MAPS**  
[www.maps.org](http://www.maps.org)



**\$12.95**



**\$14.95**



**\$10.95**

**LSD Psychotherapy** (2nd edition) by Stan Grof, M.D.  
40 color plates (8 new), introduction by Dr. Andrew Weil.

“I know of no work that so well incorporates the findings of Freud, Jung, and Rank... I do not doubt that others working in this field will find Dr. Grof’s discoveries a basis for a whole new strategy of research.”  
— Joseph Campbell, author of *The Hero With a Thousand Faces*

**Ketamine: Dreams and Realities** by Karl Jansen, M.D., Ph.D.

“...clearly written, well researched and documented... presents a balanced and objective view point... covers all the aspects of ketamine from pharmacology to its use in raves... interesting for clinicians and researchers as well as the general public.”  
— Stan Grof, M.D., author of *Psychology of the Future*

**The Secret Chief** by Myron Stolaroff

“In the illegality of his time it was unthinkable to publish the excellent results of his therapy... today nine years after his death, a friend has undertaken the task of publishing the details of the therapeutic methodology of this intrepid Ph.D. psychologist...”  
— Albert Hofmann, Ph.D., author of *LSD: My Problem Child*

— **FREE WITH PURCHASE OF ANY BOOK!** —

**The MAPS Bulletin: “Creativity Issue”**

This issue breaks important ground for MAPS. We’ve moved into even more controversial territory than usual, since there is not yet a cultural consensus surrounding the approval of the use of psychedelics and marijuana to enhance creativity.

- \_\_\_\_\_ **LSD Psychotherapy** @ \$12.95
- \_\_\_\_\_ **Ketamine: Dreams and Realities** @ \$14.95
- \_\_\_\_\_ **The Secret Chief** @ \$10.95
- \_\_\_\_\_ **MAPS Bulletin: “Creativity Issue”** (free)
- \_\_\_\_\_ Sub-total
- \_\_\_\_\_ Tax (Florida Residents Only— 6%)
- \_\_\_\_\_ Shipping\*
- \_\_\_\_\_ Total

\*Shipping U.S. \$4.00 for first book, \$1.00 each additional book. For international shipping rates, contact MAPS. Please make checks payable to MAPS and mail to: 2105 Robinson Ave. (Dept. ER), Sarasota, FL 34232, USA, [info@maps.org](mailto:info@maps.org). Order on-line with a credit card via a secure server at [www.maps.org](http://www.maps.org). To order by phone, call (888) 868-6277.





beautiful perennial flowers, with stalks as high as four feet with flowers reaching five inches in diameter. The selective breeding of these plants to produce larger pods will guarantee that in the case of war, natural disaster, or biological attack, Americans will have the ability to help themselves and patients. A copy of my book *OXY* in a hope chest passed down from generation to generation, may allow our descendents the knowledge to produce narcotics. The small patch of scarlet poppies growing in your garden may determine which families/towns will survive, and which will perish. God Bless America. — OTTO SNOW

I am offering 200 seeds and instructions, postage paid for \$5.00. Plants need cold winter to flower (zones 5–8). Anyone who wants them can send checks to: THOTH PRESS, POB 6081, Spring Hill, FL 34611.

## MORE SCORPION TALES?

I would like to relate my own experience, with regard to the news article and commentary on “Smoked Scorpion?” in *The Entheogen Review*, Vol. X, No. 4.

During the summer of 1986, I lived in Cañon City, Colorado; the high-desert ecosystem there includes scorpions and tarantulas. One evening, as I was reading in bed, one of the tan *Centruroides* scorpions crawled up between the wall and the bed and stung me in the palm of my hand where it lay against the wall. The experience was like having a small nail driven through my hand, but I iced the sting and eventually was able to fall asleep.

My mood was low that summer, because I had recently lost my job, and my wife and I were trying to get by on unemployment insurance, freelancing, and part-time work. But the morning after the scorpion sting, I felt great! I was almost euphoric, and I figured that something about the venom was a sort of stimulant—perhaps it was the serotonin boost, as your commentary suggests. (Still, the next time I saw a scorpion dance across the living room, I took it outside without inviting it to sting me.) The idea of smoking scorpion stingers did not occur to me then, but I can attest to the psychoactive component in the venom. Best wishes. — C.S.C., CO

## SIZE MATTERS

Just how large are those DMT crystals depicted on the front and back covers of the last issue of *ER*? —J.S., OR

Ah yes... we expect that the enlarged photo on the cover may have given some people fuel to drool and dream. We asked the chemist who created this rock to fill us in on the actual size, and he noted:

The crystal is approximately 1 ½" by ¾" to the best of my memory. I have also grown DMT crystals under different conditions, occasionally resulting in remarkable formations. One was a massive single crystal shaped like a pyramid with its top cut squarely off. When viewed from the top, one could see how the crystal lattice was formed.

So there you go. Not nearly as big as we depicted on the front cover, and about 60% of the size that we depicted on the back cover. (Had we thought of it, we would have made it life-sized on the back cover... ah well.) — Eds.

## BAD SCIENCE

The validity of PET scans purporting to show that MDMA users have lower serotonin levels, which have been dragged out on popular TV programs such as *The Oprah Show* and claimed to show “holes in the brain” due to Ecstasy use, has recently been called into question, due to an article published in *New Scientist*. “[T]he scans, though published in a respected journal, are based on experiments so fundamentally flawed they risk undermining the credibility of attempts to educate people about the risks of drug,” noted the article (CONCAR & AINSWORTH 2002). This “evidence,” funded by NATIONAL INSTITUTE ON DRUG ABUSE (NIDA) with the goal of *finding* damage that the drug may produce, suggests that one should always question where the money is coming from with such studies, and who benefits from the reporting of the data. In the same way that the “LSD breaks chromosomes” scare got headlines in 1967, while the fact that these studies were flawed received little notice, the “MDMA causes holes in your brain” threat received a lot of hype, while the fact that the experimental design was bad certainly isn’t likely to be showcased on *Oprah*, nor is the point that the frenzy of a political climate that demonizes some drug use may influence or taint the “scientific” findings that are reported. It may very well be true that MDMA causes brain changes that are *not* beneficial, and such data may someday be presented. The problem is that the government hacks cry wolf so much, that





their credibility is shot. Important warnings of health risks may go unheeded, in the same way that kids who know they have been lied to about *Cannabis* may go on to try more dangerous drugs—believing that all cautionary advice is bogus. — J.H., CA

## BREEDING MORNING GLORIES

Why aren't more people working on developing hybrids of morning glories? Some of the hybrids of "heavenly blues" and "pearly gates"—like "flying saucers"—are gorgeous and said to be active. — ZERO M., TN

One problem is no doubt the lack of interest in their use for drug purposes by most people who have already experienced them. Another is the difficulty in creating hybrids between the various morning glory species and the lack of consistency for the offspring of hybrids created between forms within a given species. The idea that "flying saucers" is a hybrid between "heavenly blues" and "pearly gates" is a quite common but erroneous one.

A short history for some of the available forms of this species may be in order (see [www.exoticplants.org.uk/lpomoea\\_tricolor.html](http://www.exoticplants.org.uk/lpomoea_tricolor.html)). "Heavenly blue" has apparently been in cultivation for over 100 years now. White mutations of this flower are known, and it was one of these mutants that was selected for the development of "pearly gates." Many white mutants show blue streaking but this one was found to be consistently white and was first offered to the public in 1942. "Blue star"—a form with dark blue stars on a light blue background and white to butterscotch colored seeds—was a mutant noticed in CLARKE'S EARLY FLOWERING strain of "heavenly blues," and developed by D. DENHOLM in California. Another "blue star" was apparently developed independently around the same time by at least one other grower in Holland, after a white-seeded mutant producing sky-blue flowers with a white star were encountered in the same "heavenly blues" strain in the 1930s. K. TROUT has encountered 3 forms sold under the name "blue star" (one with blue stars on a white background and black seeds in addition to the two mentioned above). We have DAROLD DECKER to thank for an additional 2 beautiful and active morning glory forms. DECKER introduced "flying saucers" in 1960 after choosing the best of several variegated mutations he had selected out of "pearly gates." He claims it was a "one in thousands!" selection. "Wedding bells" was also selected by DECKER and released in 1962. DECKER commented that this rose-

lavender colored mutant was the *only* lavender individual he had ever observed in the many acres of heavenly blues that he had grown. No doubt more wonderful selections could be developed through the careful selection of such mutants. While the editors have no plans to ever ingest this species again, we would applaud any efforts to create more beautiful flowers from this spectacular plant. — Ebs.

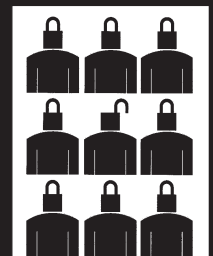
## ACTIVE ASTROPHYTUMS?

Does anyone have info on *Astrophytums*? In the 1980s, I would purchase small specimens of *Astrophytum myriostigma* at a local nursery for 50¢ each. One and a half of these would be quite noticeable, and two was definitely trippy. They tasted like tender cucumbers. However, I purchased a tray of larger specimens (3 inches across), but these were fibrous and sat very heavily in my stomach without any noticeable effects. More recently, I purchased five 1-inch buttons from WILDFLOWERS OF HEAVEN and ate them with a friend. Although it was definitely a low dose, we felt something. The ones I used to purchase came from a large retailer; could it have merely been a reaction to systemic poisons added during cultivation, or are they good as I suspect? I have recently planted seeds, but if anyone knows where I can get some young 1.5 to 2-inch specimens at a reasonable price, I'd love to know. — R.D., MO

The on-line CACTUS & SUCCULENT PLANT MALL ([www.cactus-mall.com](http://www.cactus-mall.com)) is a good place to look for these cacti, although many people offer them. SACRED SUCCULENTS is another good choice, particularly since they grow-out their plants under organic conditions. The size you want is possible within 5 years from seed under good conditions. It's a good question about insecticides in commercial cacti but I don't know the answer. As far as psychoactivity goes, the entire genus is a curious omission from the analytical literature. Very few references to any *Astrophytum* have thus far been encountered. There are the comments made by a reader concerning jackrabbits liking *A. myriostigma* and becoming visibly inebriated by their consumption (B.K. 1998) and that same species has appeared listed as containing unidentified alkaloids but unaccompanied by any meaningful reference. More recently M.S. SMITH commented that *A. asterias*, *A. capricorne* and *A. myriostigma* have been claimed to be known as

## Entheogen Users...

...join Shulgin, Ott, RGB, and others,  
in the new civil rights (cognitive liberty) movement.  
[www.alchemind.org](http://www.alchemind.org) ▼ I-888-950-MIND





medicinal "peyotes" (SMITH 2000), and SASHA SHULGIN observed a positive reaction in an unpublished alkaloid test in *A. myriostigma* (SMITH 2000, citing a personal communication). Clearly the genus is begging for analysis. — K. TROUT

## TMA-2

Why isn't TMA-2 more readily available? —D.L. CA

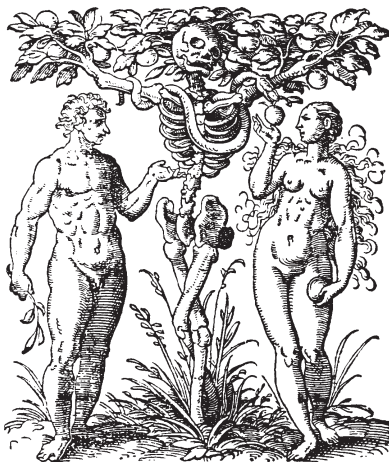
Part of this probably has to do with precursor availability (or lack thereof) for this compound. Its expense probably plays a role as well. While its Schedule I status no doubt also poses some problems, another part may have to do with the material itself. One friend described her experience with it as "rather unimpressive."

After several decades of wanting to try it, JUSTIN CASE obtained 25 mg of TMA-2 from a reliable source. His results were summed up as "interesting but rather disappointing." (Perhaps not surprising, after such a long period of anticipation.) The material was reported by

CASE to be "similar to mescaline in a number of ways, but with more of a liquid wave-like motion to stationary objects, rather than the 'crawling-in-place' movements that mescaline produces for me. The taste was more amphetamine-like than mescaline-like and the material had a distinctly ether-like smell to it. Onset was slow, taking well over 2 hours to reach a solid level despite starting to become noticeable at around 20 minutes. The effects were mild, rather like the level that would be expected should I have eaten maybe 200 mg of mescaline. Duration of the peak and effects were slightly shorter than mescaline (sleep was possible less than 12 hours after ingestion)." CASE also suggested that should he ever obtain more, 40 mg would be the next dose chosen for evaluation, but that many other substances would no doubt be evaluated ahead of it (CASE 2002). We'd love to hear more from our readers concerning their experiences with this substance. — EDS.

## 5-MeO-DMT AND TOLERANCE

Questions often come up concerning tolerance to psychedelics. Most of our readers have no doubt experienced



### HERBAL-SHAMAN

POB 8892 (Dept. ER)

Wichita, KS 67208, USA

www.herbal-shaman.com

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199

# NEW INCENSES

*Nymphaea caerulea* (blue lotus): This little known flower has been considered sacred for several thousand years, where it was used medicinally and ritually by the Egyptian priesthood. Its pleasing aroma is said to induce deep relaxation and a euphoric state of mind.

*Nelumbo nucifera* (sacred lotus): Another obscure sacred flower from the East, it is quickly becoming very popular with those who have been lucky enough to try it. This plant mixes well with other common burning herbs, but is also very much enjoyed by itself.

*Sceletium tortuosum* (*kanna*): A very rare succulent from the deserts of South Africa. The Bwiti culture uses this plant as an important part of their ritual life, and consider it to be an indispensable ally. We offer this plant in the manner dictated by tradition, fermented and finely powdered.

*Mimosa hostilis* (*jurema*): This thorny tree is used medicinally and spiritually by several Central and South American cultures. Wild-crafted in México for us by a well-known ethnobotanist, we offer fresh, dried whole chunks of both root-bark and stem-bark.

*Voacanga africana* root-bark: After years of searching we have finally procured a small supply of this exotic botanical. Used in the adolescent initiation ceremonies by East African shamans, this powerful teacher was treated as a divine spirit. Very limited supplies.

All incenses are sold strictly to adults as non-consumables







this first hand with materials such as LSD or psilocybian mushrooms. Some substances though, such as DMT, appear to produce minimal, if any, true drug tolerance in the classical sense. RICK STRASSMAN reported *no* tolerance development to IV injections spaced 15 minutes apart (STRASSMAN 2001). Minimal cross-tolerance with LSD has also been reported in LSD-tolerant humans (ROSENBERG *et al.* 1964). Efforts to explore this issue with regard to 5-MeO-DMT, conducted in the course of the last couple of months by JUSTIN CASE, were unable to demonstrate *any* development of tolerance to dosages readministered multiple times in a row—up to 10 times spaced 2–10 minutes apart, with this approach being repeated for a period of a few days (CASE 2002). REV ME O reported a similar experience with repeated daily dosages for 2 months and commented that, if anything, a greater sensitivity was experienced (REV. ME O 2002)! REV. ME O experienced significant mental aberrations persisting well after his period of intensive use. CASE also made a comment about feeling “goofy” for some time afterwards. Interestingly, in the course of their evaluations, both CASE and REV. ME O independently reached the conclusion that their favored approach to administration of the drug was to use small amounts (3+ mg), repeated rapidly until reaching a desired level, rather than taking 10–20 mg all at once, as is more commonly practiced. When the peak effects began to fade, this was found to be repeatable; allowing a more lengthy experience than usual to be maintained (with 20 or more mg being consumed per session). I’d love to hear more feedback from *ER* readers concerning the issue of tolerance development with either DMT or 5-MeO-DMT. — K. TROUT

## A FEW ERRATA...

We sometimes make mistakes here at *ER*, but we try to clean up our messes. Here’s a few to note:

**ADDRESS CORRECTION #1:** In the article “Some High Desert Plants” (Vernal EQUINOX 2002), we listed the address for NATIVE SEEDS/SEARCH as 526 N. Fourth Street, Tucson AZ 85705. Rather than “Street,” this should have been “Avenue,” which was realized after a recent visit to their store, where they sell beautiful wooden bowls handmade by Tarahumara Indians at great prices, as well as peyote gourds.

**ADDRESS CORRECTION #2:** In the ENTHEOBOTANICA advert in the last issue, we provided the address for this book company in Switzerland, along with an address in México, as the places where one could order an autographed first Ameri-

can edition of ALBERT HOFMANN’S *LSD: My Problem Child*. We have since been told that the address in México is not handling sales of this book; orders should be sent to the Swiss address, and postage rates can be obtained by e-mailing [versand@nachtschatten.ch](mailto:versand@nachtschatten.ch).

**ANADENANTHERA SNUFF:** At *ER* we generally feel that people should experience things first-hand before passing along what may or may not prove to be true. Recently we made a comment about *Anadenanthera colubrina* seed snuff lacking activity unless a base was added, without directly comparing both of the preparations firsthand. Since then, we have heard—in no uncertain terms—from a number of readers who have reported successful snuff forays without adding baking soda or another alkali source. The opinion appears to be that the alkali may contribute to keeping it dry in tropical environments and as an aid in creating a fine powder, but in “real world” terms makes the snuff burn more intensely and is apparently not required. We stand corrected, thought our readership would like to know, and would like to apologize for having mentioned such a claim without actually conducting a subjective comparative bioassay ourselves. And of course, thanks to our sharp-eyed readers for correcting us. As one T-shirt recently proclaimed, “So many drugs, so little time!” — EDS.

# GREEN EARTH Ethnobotanicals

Top quality  
ethnobotanicals  
including:



*ayahuasca herbs*  
*Salvia divinorum*  
*Amanita Muscaria*  
*morning glory seeds*  
*baby Hawaiian woodrose*  
*and many more herbs and seeds*  
*of spiritual significance.*

**Free catalog from:**  
**Green Earth Ethnobotanicals**  
**POB 16602, Rochester, NY 14616**  
**[www.greenearth-ethnobotanicals.com](http://www.greenearth-ethnobotanicals.com)**





# EVENTS CALENDAR

## WASIWASKA AUGUST 4–13, 2002

An experiential and theoretical symposium featuring ayahuasca sessions, Holotropic Breathwork™, psychopharmacological lectures, and consciousness studies, held in Manaus, Brazil. Speakers include: LEOPOLDO CABREIRA, ANDERSON DEBERNARDI, IVANIA HASSLER, DIANE HAUG, FRANCIS HUXLEY, LUIS EDUARDO LUNA, and JEREMY NARBY. Price is \$1,600.00 to \$1,750.00. For more info, contact LUNA at [luna@wasiwaska.org](mailto:luna@wasiwaska.org), or see [www.wasiwaska.org](http://www.wasiwaska.org).

## THE PROPHETS AUGUST 9–11, 2002

Another PROPHETS CONFERENCE, this time in Oxford England. Speakers include: PIR VILAYAT INAYAT KHAN, JAMES REDFIELD, ERVIN LASZLO, EDGAR MITCHELL, JAMES TWYMAN, STARHAWK, TONY PARSONS, MICHIO KAKU, BROOKE MEDICINE EAGLE, PETER RUSSELL, MAYAN ELDER HUNBATZ MEN, SERGE KAHILI KING, COLIN WILSON, PAUL DEVEREUX, SALLE MERRILL REDFIELD, RICHARD METZGER, and MARIA SAGI. Cost for the week-long conference package is \$1,445.00; the conference and sacred sites only is \$525.00; and the conference only is \$345.00; individual presentation tickets are \$25.00. For more information: (888) 777-5981 (USA) or (44) 020 7692 0670 (United Kingdom), or [prophets@greatmystery.org](mailto:prophets@greatmystery.org), [www.greatmystery.org](http://www.greatmystery.org).

## BOOM FESTIVAL AUGUST 21–24, 2002

The BOOM FESTIVAL is an open-air psychedelic trance festival featuring top international live electronic acts and DJs. The event takes place in a magical forested countryside area of Portugal. There will be three dance areas, a chill-out area, and a large camping space where basic facilities like showers and toilets will be available. There will also be a flea market

where people can rent space to sell goods as well as a large selection of food vendors to keep an estimated 13,000 fed over the four days of the festival. A separate zone dedicated to lectures and workshops will host an engaging group of speakers who will be presenting upon the following topics; spiritual ecology, medicine culture, *Salvia divinorum's* history and use, techno-shamanism, plant/human symbiosis, neo-shamanism, altered states, visionary art, trance-dance, psychedelics and politics, community and cultural evolution. Speakers include WILBERT ALIX, MORGAN BRENT, ALEX GREY, JON HANNA, CHARLES HAYES, ZOE SEVEN, SIJAY, DELVIN, and others TBA. The BOOM FESTIVAL is similar to BURNING MAN, yet mellower with more creature comforts. Tickets are \$55.00. E-mail [info@boomfestival2002.com](mailto:info@boomfestival2002.com) or see [www.boomfestival2002.com](http://www.boomfestival2002.com) for more details.

## TELLURIDE MUSHROOM FEST AUGUST 22–25, 2002

The TELLURIDE MUSHROOM CONFERENCE is designed for persons interested in expanding their knowledge of edible, poisonous and psychoactive wild mushrooms. Consideration will be given to the cultivation of diverse mushroom species, emphasizing practical principles and techniques. Daily forays will be held in the surrounding mountains to collect edible and poisonous species and study their field characteristics. Conference facilities include appropriate meeting rooms and campsites. More elaborate accommodations are available locally. Meat and non-meat nutritious meals will be served. Presenters include: BILL ADAMS, JOHN CORBIN, TONY CORBIN, LEE GILLMAN, LINNEA GILLMAN, ART GOODTIMES, DAVID GRINSPOON, JOHN L. KANE, JR., GARY LINCOFF, LYNN MARGULIS, MARK MCCOIN, RITA ROSENBERG, EMANUEL SALZMAN, JASON SALZMAN, JOHN SIR JESSE, PAUL STAMETS, MICHAEL STANWOOD, and ANDREW WEIL. Cost is \$315.00 with meals or \$265.00 without meals. For more information see [www.telluride.com/mushroom.html](http://www.telluride.com/mushroom.html), or contact FUNGOPHILE, POB 480503, Denver, CO 80248-0503, (303) 296-9359, [jason@causecommunications.com](mailto:jason@causecommunications.com).






---



---

# SOURCES

---



---

by JON HANNA

**BOUNCING BEAR BOTANICALS**  
**POB 3895**  
**Olathe, KS 66063-3895**  
**bear@bouncingbearbotanicals.com**  
**www.bouncingb.com**

A new company that offers live plants and herbs. They have: *Acorus calamus*, *Amanita muscaria*, *Areca catechu*, *Argemone mexicana*, *Argyrea nervosa*, *Artemisia absinthium*, *Banisteriopsis caapi*, *Ephedra equisetina*, *Eschscholzia californica*, *Humulus lupulus*, *Lactuca virosa*, *Matricaria chamomilla*, *Mimosa tenuiflora*, *Nepeta cataria*, *Papaver somniferum*, *Peganum harmala*, *Piper methysticum*, *Psychotria viridis*, *Salvia divinorum*, *S. splendens*, *Trichocereus pachanoi*, *T. peruvianus*, and *Tunera diffusa*. Their prices are consistently good on all of their offerings.

**EARTHALCHEMY**  
**earthalchem@shaman-australis.com**  
**www.shaman-australis.com/%7Eearthalchemy/earthalchemy.htm**

EARTHALCHEMY is an Australian web-based store that carries the hard-to-find seed of *Lophophora williamsii*. This seed is prohibited to import into Australia, which requires that it be purchased through domestic sources, making it one of the most difficult species seed to obtain. They claim that the seed they sell has a 90% viability. They also carry seeds for: *Echinocereus trigochidiatus*, *L. diffusa*, *L. diffusa* var. *Koehresii*, *L. fricii*, *L. williamsii* var. *decipiens*, *L. williamsii* var. *texensis*, *Myrtillocactus geometrizans*, *Trichocereus bridgesii*, *T. pachanoi*, *T. peruvianus*, and *T. terscheckii*. Their web site also has a bit of information related to growing *L. williamsii* from seed, as well as a link to grow information for *Salvia divinorum*, which they stopped selling as of June 1, 2002, /due to the law in Australia that now prohibits this plant and its active chemical (for more on this law, see [www.shaman-australis.com/Website/Shamanmainpageframeset.htm](http://www.shaman-australis.com/Website/Shamanmainpageframeset.htm)). And they have a nice selection of the more important links related to psychedelics and entheobotany.

**E-CHEMICAL SUPPLIER.COM**  
**MAXIS, INC.**  
**90 Griva Street**  
**Rhodos**  
**85100**  
**GREEK ISLANDS**  
**chemicalsupplier@chemist.com**  
**www.e-chemicalsupplier.com**

A new company that claims to supply various desirable nutrients, amino acids, OTC drugs, and research chemicals. They list: 1,4-butanediol (1 pint \$45.00; 1 quart \$85.00), 1-(3chlorophenyl)-piperazine (2 grams \$50.00; 5 grams \$80.00), 1-(4-methoxyphenyl)-piperazine (2 grams \$50.00; grams \$90.00), 1-benzylpiperazine (55 grams \$75.00), 2,5-dimethoxy-4-ethylthiophene (500 mg \$210.00), 2,5-dimethoxy-4-(n)-propylthiophenethylamine "2C-T-7" (250 mg \$125.00; 500 mg \$245.00; 1 gram \$415.00), 2,5-dimethoxy-4-ethylthiophenethylamine "2C-T-2" (250 mg \$125.00; 500 mg \$245.00; 1 gram \$415.00), 2,5-dimethoxybenzaldehyde (100 grams \$105.00), 3,4,5-trimethoxybenzaldehyde (100 grams \$105.00), 5,7 dihydroxyflavone "chrysin" (25 grams \$140.00), 5-methoxyindole (1 gram \$45.00), 5-methoxyindole-3-carboxaldehyde (1 gram \$100.00), adenosine-5-triphosphate, "ATP" (5 grams \$55.00; 25 grams \$175.00), alpha-chloralose (10 grams \$65.00; 25 grams \$125.00), alpha-methyltryptamine "IT-290" (500 mg \$75.00; 1 gram \$125.00), ascorbic acid (1 gallon \$550.00), caffeine (125 grams \$65.00; 500 grams \$150.00), clenbuterol (500 mg \$70.00; 1 gram \$110.00; 10 grams \$650.00), dehydroepiandrosterone "DHEA" (5 grams \$70.00; 25 grams \$200.00), dextromethorphan "DXM" (100 grams \$122.00; 500 grams \$500.00), dipropyltryptamine (500 mg \$70.00; 1 gram \$110.00), dopamine (5 grams \$20.00; 25 grams \$95.00), erythromycin (50 grams \$160.00), harmine (1 gram \$65.00), indole (100 grams \$85.00), L-carnitine (25 grams \$55.00; 100 grams \$150.00), L-dopa (5 grams \$55.00), L-lysine (100 grams \$40.00), L-tryptophan (100 grams \$45.00; 500 grams \$185.00), L-tyrosine (50 grams \$50.00; 100 grams \$75.00; 1000 grams \$850.00), lidocaine (25 grams \$70.00; 100 grams \$170.00), N,N-diisopropyl-5-methoxytryptamine "5-MeO-DIPT" (250 mg \$95.00; 500 mg \$165.00; 1 gram \$265.00), N,N-diisopropyltryptamine "DIPT" (250 mg \$75.00; 500 mg \$110.00; 1 gram \$200.00), scopolamine (1 gram \$125.00), tryptamine (2 grams \$55.00; 5 grams \$95.00; 10 grams \$155.00), tyrosine (100 grams \$110.00), and yohimbine (10 grams \$110.00; 100 grams \$700.00).





Strangely, at one point they also list 1-benzylpiperazine (55 grams \$75.00), and later they list benzylpiperazine hcl (5 grams \$55.00; 10 grams \$90.00). And they also list dimethyl-5-methoxytryptamine (1 gram \$235.00) and later they list (N,N 5-methoxydimethyltryptamine "5MEO" (250 mg \$95.00; 500 mg \$165.00; 1 gram \$275.00). The fact that they are listing the same chemicals in slightly different ways and charging different amounts for them doesn't provide me with a whole lot of confidence that they know what it is that they are dealing with! I have heard a vague caution related to this company, and a second warning that they are a rip-off. It is also worth noting that at least a couple of the items they claim to provide are specifically included on the watched drug manufacturing precursor list. I don't know anyone who has done business with them, and I really know nothing at all about them. They carry a *very* similar line of products as MBE TECH claims to offer, and I have to wonder if they aren't actually the same people, relocating and operating under a new name after getting some bad press on the web? Or perhaps are just a scam that has hoovered the MBE TECH product list in an attempt to bilk unwitting web surfers out of their dough. They did not respond at all to my e-mail asking them about the strange coincidence that their product list was so similar to MBE TECH's.

### ETHNOBOTANICALS ORG

1936 Eastview Avenue  
Louisville, KY 40205  
(888) 274-6824 ORDERS  
(502) 459-7401  
(502) 479-8954 FAX  
mike\_ky@webtv.net  
<http://ethnobotanicals.org>

Seeds, barks, and cut & sifted (c/s) herbs of interest, including: *Acorus calamus*, *Alchornea castaneifolia*, *Anadenanthera colubrina* (seed, leaf, and bark), *Areca catechu* (dried sliced nuts), *Argemone mexicana* (c/s), *Argyrea nervosa*, *Bacopa monniera*, *Banisteriopsis caapi*, *Brunfelsia grandiflora*, *Calea zacatechichi*, *Celastrus paniculatus* (seed oil), *Cola acuminata* (nut-powder), *Cystis scoparia*, *Desmanthus illinoensis* (seed), *Desmodium gangeticum* (c/s), *Diplopterys cabrerana* = *Banisteriopsis rusbyana* (whole leaf), *Ephedra* sp. (powdered extract, 8% ephedrine), *Erythrina mulungu*, *Ficus insipida*, *Heimia salicifolia*, *Humulus lupulus*, *Hymenaea courbaril*, *Ipomoea carnea* (leaf), *I. purpurea* (seed), *Jasminum officinalis*, *Jatropha curcas*, *Kaempferia galanga* (root-powder), *Leonotis leonurus* (c/s), *Leonurus sibiricus* (c/s), *Lespedeza bicolor* (seed),

*Lobelia inflata* (c/s), *Lycopus virginicus* (c/s), *Mandragora* sp. (root c/s), *Mimosa tenuiflora* (root-bark), *Nepeta cataria*, *Nicotiana glauca*, *N. rustica*, *Nymphaea caerulea*, *Paullinia sorbilis* (seed powder), *Peganum harmala* (4X seed extract), *Phalaris arundinacea*, *Phoradendron flavescens* (leaf), *Phragmites australis*, *Phthirusa pyrifolia*, *Piper methysticum* (root-powder), *Salvia apiana*, *S. chinensis*, *S. divinorm* (leaf, plus 4X and 6X extracts), *S. splendens*, *Scutellaria nana* (c/s), *Scoparia dulcis* (leaf-powder), *Scrophularia nodosa* (c/s), *Serjania triqeta*, *Solanum dulcamara* (c/s), *Tagetes lucida*, *Tilia americana*, *Turnera afrodisiaca* (c/s), *Verbena hastata*, and *Voacanga africana* (seed and root-bark), along with a few plant preparations. Prices look good to great.

### ETHNOBOTANYSOURCE.COM

2304 Balsam Drive #E-301  
Arlington, TX 76006  
race@ethnobotanysource.com  
[www.ethnobotanysource.com](http://www.ethnobotanysource.com)

The selection that ETHNOBOTANYSOURCE.COM currently offers is rather small, and some items appear to be frequently out-of-stock. Strangely, they sell baby Hawaiian woodrose seeds that came from Africa, and *Salvia divinorum* leaves that are said to have come from Peru! (Is someone in Peru really cultivating *S. divinorum*?) Other products include *Banisteriopsis caapi*, *Leonotis leonurus*, *Psychotria viridis*, Rooibos tea, *S. divinorum* leaf extracts (in 5X, 10X, and 15X), and white tea. Perhaps more interesting than their products is the fact that they offer extraction services for other botanical companies. (I'd love to see someone take full advantage of this, and produce a standardized extract of the Turkey red strain of *Phalaris arundinacea*, for example...) They also seem to be doing some degree of research into cancer-fighting botanicals, although exactly what it is that they are doing isn't too clear from their web site.

### FREE SPORE RING

RALPH  
POB 1667  
Nampa, ID 83653-1667  
ralphrw@cableone.net  
[www.geocities.com/ralph1956\\_2000/ralphster44\\_FSR.html?988942758830](http://www.geocities.com/ralph1956_2000/ralphster44_FSR.html?988942758830)

A great idea for a site, RALPH at the FREE SPORE RING will a send "free" psilocybian mushroom spore print for \$1.00 (to cover postage and handling) to any state except CA or GA,





due to the restrictive laws in these states. What spore print is sent is at his discretion, and varies according to what is available. RALPH asks that prints are donated in return when the newbie mycologist has a successful harvest (this keeps the whole show running on the cheap). He also has good prices (\$10.00 to \$15.00) on a large variety of specific strains as prints and in syringes depending on which strain is ordered.

### THE GENESIS OF EDEN

[www.dhushara.com](http://www.dhushara.com)

Mathematician CHRIS KING's odd rants on biocosmology, consciousness, evolution, biodiversity, gene tech, deadly conflict, sociobiology, shamanism, social ecology, fertility spirituality, and more. "The Genesis of Eden is a cross-cultural synthesis of scientific innovation with spiritual tradition in its deeper cultural origins in the stream of consciousness, an essential step in placing spirituality within the context of the fertility from which the paradise of Eden originated, and in healing humanity in the natural restoration of planet Earth." The site's "shamanism" pages "develop the area of medicinal plants, shamanism, and natural spirituality," and are definitely worth checking out. The site is available on CD, as are several other music, video, and informational CDs.

### GREEN EARTH ETHNOBOTANICALS

POB 16602

Rochester, NY 14616

[orders@greenearth-ethnobotanicals.com](mailto:orders@greenearth-ethnobotanicals.com)

[www.greenearth-ethnobotanicals.com](http://www.greenearth-ethnobotanicals.com)

GREEN EARTH ETHNOBOTANICALS offers a number of species of interest, including: *Amanita muscaria* (dried mushroom), *Argyria nervosa* (seed), *Banisteriopsis caapi* (dried vine), *Datura metel* (seed), *D. stramonium* (seed, thorn apple w/ seeds and root chunks), *Ilex paraguayensis* (herb), *Ipomoea violacea* (seed), *Leonotis leonurus* (herb), *Mimosa tenuiflora* (ground root-bark), *Nicotiana rustica* (seeds), *Papaver somniferum* (seed), *Peganum harmala* (seed), *Piper methysticum* (ground root), *Psychotria viridis* (dried and fresh Hawaiian grown leaves and seed), and *Salvia divinorum* (live plants, dried leaf, as well as 5X and 10X extracts). This is the only company that I am currently aware of who currently offers fresh leaf for *P. viridis*. Overall their prices are quite good. They offer a free snail mail catalog, or check them out on the web at the URL listed.

### GREEN MAN'S SEEDBANK UPDATE

[www.seedbankupdate.com](http://www.seedbankupdate.com)

Provides a weekly update with the latest reviews of *Cannabis* seed companies; offers a list of *Cannabis* strains with descriptions; showcases plans for a home built ozone generator to combat odors; presents ways to cure your crop and give flavors; provides links for horticultural information and pot friendly businesses; lists new and unrated seedbanks; gives instructions for a cheap do-it-yourself aerocloner; and more. At the time that I wrote this, the following companies were leading the pack as the best seedbanks: TAMBU (4 stars); LEGENDS (4 stars); HD SEEDS (4.5 stars); HEAVEN'S STAIRWAY CANADA/HEAVEN'S STAIRWAY ENGLAND (5 stars); SEEDS DIRECT (5 stars); and HEMPSEED CYBERSHOP (5 stars).

### HERBAL MEDICINE BAG

POB 1203

Webster, NY, 14580

[herbs@herbalmedicinebag.com](mailto:herbs@herbalmedicinebag.com)

[www.herbalmedicinebag.com](http://www.herbalmedicinebag.com)

HERBAL MEDICINE BAG sells: *Amanita muscaria*, *Anadenanthera* sp., *Argemone polyanthemus*, *Argyria nervosa*, *Ariocarpus retusus*, *Artemisia absinthium*, *A. vulgaris*, *Astrophytum myriostigma*, *Atropa belladonna*, *Aztekium ritterii*, *Acorus calamus*, *Banisteriopsis caapi*, *Brugmansia* sp., *Calea zacatechichi*, *Coffea arabica*, *Coryphantha macromeris*, *Datura innoxia*, *D. metel*, *D. meteloides*, *D. stramonium*, *Desmanthus illinoensis*, *Desmodium gangeticum*, *Diplopterys cabrerana*, *Ephedra minima*, *E. nevadensis*, *E. sinensis*, *Epithelantha micromeris*, *Glycyrrhiza lepidota*, *Heimia myrtifolia* (*salicifolia*), *Humulus lupulus*, *Hyoscyamus niger*, *Ilex paraguayensis*, *Ipomoea violacea*, *Lactuca virosa*, *Leonotis leonuris*, *Leonurus sibiricus*, *Lobelia inflata*, *Mandragora officinarum*, *Matucana madisoniorum*, *Mimosa tenuiflora*, *Myristica fragrans*, *Nicotiana rustica*, *N. tabacum*, *Noctiflora* sp., *Pachycereus pecten-arboriginum*, *Papaver somniferum*, *Passiflora incarnata*, *Paullinia cupana*, *Pausinystalia johimbe*, *Phalaris arundinacea*, *P. aquatica*, *Peganum harmala*, *Piper methysticum*, *Psychotria viridis*, *Rivea corymbosa*, *Salvia divinorum*, *Sarothamnus scoparius*, *Silybum marianum*, *Stipa robusta*, *Trichocereus bridgesii* KK919, *T. bridgesii* var. *monstroze*, *T. cuzcoensis*, *T. pachanoi*, *T. pachanoi* KK339, *T. peruvianus*, *T. peruvianus* var. *matucana*, *T. santiaguensis*, *T. terscheckii*, *T. werdermannianus* KK917, *Valeriana officinalis*, *Verbascum thapsus*, *Voacanga africana*, and more. They also have a variety of attractive traditional preparation utensils for making *kava*.



**HERBAL MERCHANTS RATING PAGE****[www.gliderspen.net/cgi-bin/rate/merchantR.cgi](http://www.gliderspen.net/cgi-bin/rate/merchantR.cgi)**

I immediately liked this site because the first thing that it listed is *other* sites that also rate botanical vendors. Nice to see that they feel people can get the most well-rounded data by visiting more than one review site. Their interface is easy to read, and one can sort the companies by name, rating, total votes, and click throughs (as well as reversing the order). This allows one to get a great sense of the data from a variety of angles. The site also provides links to the companies web sites, and lets one read the comments that have been made. Kudos to the site owner GLIDER for providing such a valuable service that is sure to just keep getting better as more people are hipped to it and more companies are rated.

**JAMES ARTHUR ON-LINE****[www.jamesarthur.net](http://www.jamesarthur.net)**

JAMES ARTHUR is an entheomycologist with the fervor of a born-again Christian, who has written the book *Mushrooms and Mankind: The Impact of Mushrooms on Human Consciousness and Religion*. His site also offers a number of video tapes of talks that he has given, and relates details of where he has spoken in the past. Scrolling down his list of appearances may eventually lead one to the conclusion that ARTHUR is not only obsessed with mushrooms, but with himself as well. Indeed, ARTHUR's posted "Brief Bio" (*sic*) is pretty funny in its pomposity and name dropping. A couple of examples:

"In 1976 R. Gordon Wasson told James, in his opinion, James was the world's leading expert in the field of Ethno-Mycolgy, as it pertains to Christianity. He also referred to James as his dear friend."

And:

"James is/has been friends, acquaintances, conversants, and/or is associated through common friends with: R. Gordon Wasson, Terence McKenna, Sasha Shulgin, Jonathan Ott, William Bramley, Stan Tennen, Jordan Maxwell, Zechariah Sitchin, Neil Slade, Clark Heinrich, John Allegro, Amado Crowley, David Aurora, Paul Stamets, Wade Davis, Robert Forte, Peter Furst, Jace Callaway, Jochen Gartz, Giorgio Samorini, Lloyd Pye, Christopher Dunn, Alan Alford, Karena Bryan, Abd el' Hakim Awayan, Stephen Mehler, Robert Eisenmann, John Allen, Paul Kroeger, Dale Pendell, Ann Shulgin, Andrew Weil, Manny Salzman, Wade Davis, Bo

Holmstedt, Gary Lincoff, Dennis McKenna, Taylor Lockwood and many others..."

That "associated through common friends" bit is the best... you know, I'm directly associated through common friends with JASON ALEXANDER, BECK, RAY BRADBURY, BEAU BRIDGES, JERRY BROWN, SEAN CASSIDY, SALVADOR DALI, THOMAS DOLBY, PATRICK DUFFY, BILL GATES, H.R. GIGER, ELIZABETH MONTGOMERY, PETER O'TOOLE, JOHN RENOIR (both the painter and the film-maker), SAM RAIMI, ANN RICE, WINONA RYDER, BRITNEY SPEARS, GEORGE TAKEI, and JOHN TRAVOLTA—although I've never actually *met* any of them—and nearly everyone on ARTHUR's list too! This approach exemplifies an attitude that I refer to as "cool by the transitive property," as if the people that one knows somehow make that person more interesting. I was discussing this the other day with NEILS BOHR over espresso, when STEPHEN HAWKIN and ROBERT DiNIRO joined us and agreed that it's a pretty ridiculous way to bolster one's biography.

All kidding aside, ARTHUR has some useful information at his site, and a fun correspondence with *Amanita muscaria* and Christmas, titled "The Hidden Meanings of Christmas." The site has many great art images posted, and I expect that it would be quite enjoyable to see ARTHUR give a slide presentation on the topic of *Amanitas*. His site also has a good selection of links.

**LIFE ENHANCEMENT PHARMACEUTICALS****SDI LABS****9835-16 Lake Worth Road, STE. 227****Lake Worth, FL 33467****(561) 335-6785****(888) 335-6785****[samson@sdi-marketing.com](mailto:samson@sdi-marketing.com)****[www.lifetechlabs.com](http://www.lifetechlabs.com)**

Somehow I have ended up on a spam e-mail list that sends out notices related to companies that will sell me GHB, Viagra®, HGH, and testosterone. I finally decided to look into such a mailing from LIFE ENHANCEMENT PHARMACEUTICALS. They have the snake-oil hype thing down: "Build muscle without exercise! Lose fat without dieting! Increase sexual pleasure and performance! Remove Wrinkles and Cellulite! Lower Blood Pressure and improve Cholesterol Profile! Improve Sleep, Vision and Memory! Strengthen the Immune System! Increase Energy and Cardiac Output!" Goodness. And amazingly they state that their products are "100% legal





for use in the United States!” Well, I happen to *know* that GHB is scheduled in the USA, and Viagra® is a prescription drug. How can they be making these claims? In looking through their products list, despite the fact that Viagra® was mentioned prominently in the subject line of their spam, there is no mention of it anywhere on their web site. One down to false advertising. Their site notes that: “Due to distribution limitations and mail order policies for personal import of pharmaceuticals, all orders must be placed through this website only.” Utter nonsense geared towards keeping a customer hooked on them as a sole supplier.

When I looked closer at their claim of selling GHB, it is explained that what they are selling as GHB actually “does not contain” gamma hydroxy butyrate (*i.e.*, GHB), furanone, gamma butyrolactone, or butanediol (presumably 1,4-butanediol). The name “GHB” is “a pending Trademark of SDI-LABS.” Outrageous! They’ve actually trademarked the initials of an illicit street drug and are passing off their herbal/nutrient formula under this name. Not that this hasn’t been done for years—hell, I recall hearing stories of tobacco companies trademarking the names for varieties of *Cannabis*, such as Acapulco gold (although it was thought that they were doing this based on the idea that *Cannabis* would someday be legalized). Similarly, there are all of the various useless herbal *Cannabis* substitutes that are sold via misleading names. What LIFETECH LABS is *actually* selling is a product that contains 4-androstenediol and yohimbine HCL. Of course their “HGH” product is not really human growth hormone either, but rather a blend of L-dopa, GABA, and niacinamide. And the “testosterone” that they offer is actually a transdermal testosterone *enhancement* (yes, the only testosterone present is that which your body makes), composed of 4-androstenediol and 19-norandrostenedione. Prices for their products range from about \$80.00 to about \$110.00 (plus \$8.00 to \$24.00 for shipping). The chemical components of these products can be found for substantially less, sans hype, at a local health food store. The products offered by LIFE ENHANCEMENT PHARMACEUTICALS may actually have some sort of positive effect, but they are grossly overpriced.

As they process orders via the web, they have the following notice: “Warning: Zero Fraud Tolerance. Your ISP customer specific IP address will be logged when submitting an order. All fraud will be turned over to the proper authorities.” Pretty fucking ironic that *they* are concerned about fraud, when their whole business is set up to lure people in through misleading advertising. I’d be surprised if people weren’t already calling these fuckers up on their toll free line, asking a lot of

questions about their products and running up a phone bill for them, without ordering anything.

#### **LIGHTNING POWDER COMPANY, INC.**

**13386 International Parkway**

**Jacksonville, FL 32218**

**(800) 852-0300**

**(904) 741-5400**

**(800) 588-0399 TOLL FREE FAX**

**info@redwop.com**

**www.redwop.com**

A distributor and manufacturer of crime scene investigation equipment, these guys are a good place to check out to see the latest ways that “the man” can keep you down. Or just to learn about various new products used in crime fighting, such as the “Carry-on Odor Perception Inhibitor.” In their own words: “The smells from some crime scenes with dead bodies can be very offensive. Even done in an air conditioned morgue, autopsies of decomposing bodies can have very strong odors. The most hardened investigator can be adversely affected by these smells. Carry-On Odor Perception Inhibitor is a cream that is rubbed directly under the nose, tricking your olfactory sensors into not registering the offensive odors of putrefaction, while allowing you to experience the full gamut of additional scents around you.” But I digress...

Their “Drug Recognition Card and Pupillometer” (\$9.95) is a 3" X 5" translucent plastic card with a chart that lists the reactions to various classes of drugs, and includes a “pupil gauge” along the bottom that ranges from 1.0 mm to 9.0 mm (in 0.5 mm increments). I guess this may be useful to see exactly *how* dilated one’s pupils are after that sixth hit of acid...

For those who purchase street drugs, they have the whole line of NIK drug testing kits, ranging in price from about \$10.00 to nearly \$300.00. Boxes of ten color-changing tests for specific drugs such as opium/opiates, barbiturates, LSD, *Cannabis*, cocaine/crack, methadone, PCP, brown heroin/MDMA, methaqualone, pentazocine, propoxyphene, ephedrine, diazepam, and methamphetamine are available for between about \$14.00 and \$23.00. They even have cocaine swabs to test for traces amounts of dust that might have been left on a mirror. The latest test product are the NIK STICKS—a tube-type configuration, rather than a pouch (the benefit is a lower-priced test). These are available in boxes of ten tests for \$11.95 per box, and they offer: Mayer’s Reagent (narcotic





alkaloids), Marquis Reagent (opium alkaloids/heroin); Nitric Acid (differentiates heroin from morphine), Cobalt Thiocyanate Reagent (cocaine, procaine, tetracaine, and methadone), Dille-Koppanyi Reagent (barbiturates), Mandelin Reagent (amphetamines), Modified Ehrlich's Reagent (LSD, hallucinogens), Duquenois Reagent (THC), KN Reagent (THC), Cocaine Free-Base Reagent (crack/cocaine base), Methaqualone Reagent (methaqualone, PCP), Meth Test (methamphetamines), Mecke's Modified (confirming test for all forms of heroin), Diazepam/Valium Reagent (Valium, Rohypnol), Talwin (pentazocine), and Ephedrine (ephedrine).

Other companies that carry these sorts of tests can be found on the web at:

[www.safetyleague.com](http://www.safetyleague.com)

[www.securitycosmos.com](http://www.securitycosmos.com)

[www.tritechusa.com](http://www.tritechusa.com)

[www.armorholdings.com](http://www.armorholdings.com)

[www.crackdown-drugtesting.ltd.uk](http://www.crackdown-drugtesting.ltd.uk)

[www.faurotinc.com](http://www.faurotinc.com)

[www.red-diamond-unif.com](http://www.red-diamond-unif.com)

And undoubtedly many others. Interestingly, a company called FORENSIC PRODUCTS & SERVICES (1007 Candytuft Blvd, Pueblo, CO 81001, [www.cripkit.com](http://www.cripkit.com)), offers a product called "Shroom Juice," used to determine if mushrooms contain psilocybin/psilocin. "The test is a simple, two step color test that can be ran on both the cap and stem material from suspected psilocin mushrooms. The first color obtained is red, which changes to blue with the addition of a second reagent." I expect that some mushroom hunters might find such a test valuable...

Links to the web sites of many companies that carry law enforcement products that could be of use to freedom-loving individuals can be found at the web site [www.officer.com](http://www.officer.com). There's no reason that such technology should be in the hands of the police only.

## LOTUSTECH

**33 University Square #256  
Madison, WI 53715  
[info@lotustech.org](mailto:info@lotustech.org)  
[brogers101@charter.net](mailto:brogers101@charter.net)  
[www.lotustech.org](http://www.lotustech.org)**

LOTUS TECH has some unique offerings, along with more standard botanicals that one might expect. Products include: "Afro-blend" (wilde dagga 10X, kanna, blue lily 5X) 3 grams \$20.00, 7 grams \$40.00, 14 grams \$70.00, ounce \$120.00; *Amanita muscaria* 10X (on *damiana*) gram \$10.00, 3 grams \$25.00, 7 grams \$50.00, 14 grams \$80.00, ounce \$150.00; *Calea zacatechichi* 10X 3 grams \$20.00, 7 grams \$40.00, 14 grams \$70.00, ounce \$120.00; *Diplopterys cabrerana* foliage ounce \$20.00, 4 ounces \$60.00; *Eschscholzia californica* 6X ounce \$30.00; harmaline/harmine isolate gram \$30.00; *Leonotus leonurus* 10X 7 grams \$25.00, ounce \$75.00; *Mimosa tenuiflora* root-bark ounce \$20.00, 4 ounces \$60.00, pound \$200.00, *Nelumbo nucifera* 30X gram \$20.00, 3 grams \$50.00, 7 grams \$100.00, 14 grams \$175.00, ounce \$300.00, *Nymphaea caerulea* 5X 3 grams \$20.00, 7 grams \$50.00, 14 grams \$80.00, ounce \$150.00, 4 ounces \$500.00; *Papaver giganteum* bouquets 100 pods \$50.00; *Salvia divinorum* dried leaf ounce \$30.00, 4 ounces \$100.00, pound \$300.00; *S. divinorum* 10X gram \$30.00; 7 grams \$125.00, ounce \$400.00; *S. divinorum* (black wax) gram \$50.00, 7 grams \$250.00; *S. divinorum* tincture 30 ml \$100.00; *Scelletium tortuosum* 3 grams \$20.00, 7 grams \$35.00, 14 grams \$60.00, ounce \$100.00; *Virola* resin/incense gram \$30.00.

## MJB BOTANICALS

**POB 22  
Walworth, WI 53184  
[marbr@ziplip.com](mailto:marbr@ziplip.com)  
<http://mjb.4mg.com>**

MJB BOTANICALS sells a variety of the more desirable plants and herbs, and they also offer custom herbal extractions. They have: *Desmanthus illinoensis* roots (60 grams \$10.00), *Diplopterys cabrerana* (30 grams \$20.00), *Ipomoea violacea* (seeds 4 ounces \$10.00), *Mimosa tenuiflora* root-bark (Brazilian 30 grams \$20.00), *Peganum harmala* seeds (90 grams \$10.00), *Phalaris* grass var. Yugoslavian red [*not to be confused with Yugoslavian fresh cut or Turkey red*] (30 grams \$5.00; seeds 1 gram \$5.00), and *Salvia divinorum* (unrooted cutting: \$15.00; 2/\$25.00, rooted cutting \$20.00; 2/\$35.00; leaf 30 grams \$20.00; 10X extract 1 gram \$20.00, 5 grams \$50.00; standardized tincture available on request). Their web site







also stated that they carry “many research chemicals,” and that one should e-mail for a list of what is available at what price. I did just that, and found out that they offer a great selection at reasonable prices; definitely worth checking into.

### **MUSICGODS.COM SHOPS**

[www.musicgods.com/shops](http://www.musicgods.com/shops)

A “Hippie, Head, Music, Hemp Shops’, Vendors’, and Wholesalers’ Directory.” A nice way to find one of these sort of storefronts near you. I have always thought that it would be a good idea if someone mapped these stores out all across the USA. And someone has.

### **RXMARIJUANA.COM**

[www.rxmarijuana.com](http://www.rxmarijuana.com)

Run by LESTER GRINSPOON, M.D., Associate Professor of Psychiatry at HARVARD MEDICAL SCHOOL and JAMES BAKALAR, J.D., leading experts on medical *Cannabis*, this site has the data you will need. Alas, it is one of those “black background, small font, hard-to-read sites” (the white font isn’t as bad as the red, which is nearly illegible). There’s a FAQ, an “Ask Dr. GRINSPOON” section, and posted submissions from visitors to the site, as well as excerpts from the virtual hosts’ books.

### **SALVIA SPACE**

2619 Parker St.

Berkeley, CA 94704

[info@salviaspace.com](mailto:info@salviaspace.com)

[www.salviaspace.com](http://www.salviaspace.com)

With an attractive web site design, SALVIA SPACE claims to have the lowest prices on *Salvia divinorum* leaf and extracts, and they offer a somewhat useful price comparison of their competition (29 sites) with direct links to these web pages (a nice touch) so that one can check it out for him- or herself. While, their prices on *S. divinorum* related products are among the lowest of any retailer that I am aware of, they aren’t the rock-bottom lowest, as they claim to be. They offer their price comparison on some of their other products as well, again claiming the lowest price, but they don’t provide nearly as many companies that they compare with on these other products. If one goes fishing on one’s own, it is easy enough to find lower prices on these items too. For example, OM-CHI HERBS has *Nelumbo nucifera* flowers, *Nymphaea caerulea*, and

*Sceletium tortuosum* at substantially lower prices, *Amanita muscaria* can be found at lower prices at ETHNOPLANET and MAYA ETHNOBOTANICALS, and RIVER’S SOURCE charges about half as much for *Lactuca virosa*.

But let me discuss their namesake for a moment. While SALVIA SPACE sells 25 grams of dried *Salvia divinorum* leaf for \$21.00, MJB BOTANICALS sells 30 grams of dried leaf for \$20.00, making them the company that *actually* offers the lowest price on *S. divinorum* that I am aware of (at only about 67¢ per gram, plus shipping—which at \$5.00 is also lower than the \$7.00 that SALVIA SPACE charges.). That \$7.00 S/H that SALVIA SPACE charges is worth taking into account when comparing prices too. Consider, for example, that SALVIA SPACE sells 25 grams of *S. divinorum* for \$21.00 + \$7.00 (\$28.00, or \$1.12 per gram). ETHNOBOTANYSOURCE.COM, on the other hand, has a \$1.75 S/H charge and sells Mazatec *S. divinorum* leaves at the price of \$30.00 for 30 grams + \$1.75 (\$31.75, or about \$1.06 per gram) and Peruvian leaves for \$24.00 for 30 grams + \$1.75 (\$25.75, or about 86¢ per gram). So even though their listed price for either of these leaves appears higher than that of SALVIA SPACE, the end price is lower. (And in fact, on a gram-per-gram basis, their listed price for Peruvian leaves is actually slightly lower.) I doubt that I would have been so uptight about checking into the availability of lower prices for these products, if it wasn’t for their claim “Nobody Beats Our Prices!” They actually *do* have decent prices overall, even if they aren’t the rock-bottom lowest available. I pointed out that other companies do beat their prices, and asked them if—when shown such companies—they would be willing to come down on their prices; they did not respond to my e-mail.

As well as the above-mentioned products, they also offer “Red Rock” (*Daemonorops draco*), which was being misrepresented on the “street” as some form of opium. (See [www.erowid.org/chemicals/opiates/opiates\\_myth1.shtml](http://www.erowid.org/chemicals/opiates/opiates_myth1.shtml).) This is the first time that I have seen a straightforward presentation of this product, which—despite the fact that it is not any sort of opium derivative—may possibly be psychoactive in some manner.





# BOOK REVIEW

---

*Conspirator* by FLOYD DAVIS. 2001. (PSYCHEDELIA AUSTRALIS PUBLISHING, POB 620 AUST 2482, Mullumbimby, Australia, magikal@mullum.com.au), ISBN 0-9579747-1-X [5.88" x 8.25" paperback, \$24.95]. 316 pp.

In his first novel, Australian FLOYD DAVIS takes readers on a wild joyride through the soft underbelly of a control-oriented future society and the various factions of resistance that have rejected it. DAVIS populates his world with a cast of fascinating characters mirroring the personalities of many of those who today form both sides of the picture.

*Conspirator* proved to be one of those rare books that this reviewer was unable to set down until finished. It was inhaled nearly as readily and rapidly as its central characters burned dope. I say *nearly*, as I seemingly can't read quite as fast as the bud was being burned in the tale. Rarely did an event occur for the central characters unaccompanied by the smoking of sweet herb.

Scarcely pausing for a breath (except perhaps to inhale), DAVIS guides readers through a post-apocalyptic world where humanity is governed by a central computer intelligence, pretending to solve mankind's problems via implanted computer technology permitting it to directly communication with citizens.

Despite the computer interface being presented as the perfect solution to the problems of the human race, it soon finds itself undercut due to hardware failures of the very technology promoted as salvation. (Leading to a need for fresh blood; with the outcasts being deemed the appropriate pool to harvest it from, of course).

These deliberate fringe elements are as disparate as revolutionary: techno-warriors with death wishes and exceptional luck, indoor and outdoor guerilla *Cannabis* cultivators, bare-foot witches creating an idyllic utopian society protected by the minds of children, magicians drinking psychedelic brews to do battle in the astral realms, and drunken Mad-Maxioid junk collectors.

We are treated to a fast-paced tour through the various worlds of these misfits, tax-dodgers, and outcasts-by-choice, living beyond the edges of the civilized world. This intriguing set of characters finds themselves drawn together only by the crisis threatening their existence. The need for unity is compounded by the familiar problem of the most suitable leaders rarely being the same ones who are the first to actually want the job. While peppered with moralistic lessons and observations, DAVIS keeps them running as a current beneath the action-packed surface, stimulating thought while not leaving the reader feeling preached at.

A few readers may find themselves discovering their inner cynic when encountering DAVIS' solution for the world's problems as being (simply put), "All we need is more love" and "A real solution involves everyone," but there is much to reflect on in his treatment of the resolution to the conflicts running through the rest of the book.

The only complaint I have about this book was feeling that a few more pages would have been a welcome addition. There were spots toward the end that I found myself wishing that events had been described in greater detail, or that some of the transition in the complex chain of events had been explained better. On occasion I was left scratching my head, wondering how the story jumped from one point to the next, or puzzling over the occasionally inexplicable motivations of the normally solid characters. But this was only a minor distraction.

Most fascinating was the central premise that the only viable outcome is one where those involved on all sides of the conflict need to be winning participants in the resolution of the human drama into which we are seemingly hurtling headlong. *Conspirator* proved to be a greatly entertaining piece of thought-provoking escapist fiction, and I look forward to seeing more works from DAVIS' pen. — K. TROUT





# BIBLIOGRAPHY

- ALLEN, J.P. 1997. "The celestial realm." In SILVERMAN, D.P. (Ed.) *Ancient Egypt*. OXFORD UNIVERSITY PRESS.
- ALLEN, J.W. and M.D. MERLIN 1999. "Species Identification and Chemical Analysis of Psychoactive Fungi in the Hawaiian Islands," www.mjshroomer.yage.net/hawaii1.html.
- ARAGO, J.E.V. 1823. *Narrative of a Voyage Round the World in the Physicienne Corvettes, Commanded by Captain Freycinet, During the Years 1817, 1818, 1819, and 1820; On Scientific Expedition Undertaken by Order of the French Government*.
- BAUMANN, B.B. 1960. "The Botanical Aspects of Ancient Egyptian Embalming and Burial," *Economic Botany* 14: 84–104.
- BECKWORTH, M. 1940. *Hawaiian Mythology*. UNIVERSITY OF HAWAII PRESS.
- BIANCHI, A. and G. SAMORINI 1993. "Plants in Association with Ayahuasca," *Yearbook for Ethnomedicine and the Study of Consciousness* 2: 21–41. VERLAG FÜR WISSENSCHAFT UND BILDUNG.
- B.K. 1998. "More on Psychoactive Cacti," *The Entheogen Review* 7(3): 69–74.
- CARNEIRO, R. L. 1964. "The Amahuaca and the Spirit World," *Ethnology: An International Journal of Cultural and Social Anthropology* III (1): 6–11.
- CARNEIRO, R. L. 2002. Personal communication.
- CASE, J. 2002. Personal communication.
- CHOCK, A.K. 1968. "Hawaiian Ethnobotanical Studies I. Native Food and Beverage Plants," *Economic Botany* 22: 221–238.
- CICERO, *De legibus* 2.38.
- CONCAR, D. and C. AINSWORTH 2002 "Ecstasy on the Brain," *New Scientist*, 174(2339): 26–33. REED BUSINESS INFORMATION LIMITED.
- COSTANTINI, E.S. 1975. "El Uso de Alucinogenos de Origen Vegetal por las Tribus Indigenas del Paraguay Actual," : 35–47 in J.L. DÍAZ (Ed.) *Cuadernos Científicos CEMEF Volumen 4: Etnofarmacología de Plantas Alucinógenas Latinoamericanas*. CENTRO MEXICANO DE ESTUDIOS EN FARMACO-DEPENDENCIA. (Excerpt translated by R. STUART.)
- COX, J.H. and E. STASACK 1970. *Hawaiian Petroglyphs*. B.P. BISHOP MUSEUM.
- DAVIS, W. 2002. Personal communication.
- DESJARDIN, D. 2002. Personal communication.
- ELIADE, M. (Ed.) 1987. *The Encyclopedia of Religion*, Vol. 7. MACMILLAN.
- EVANS, A. 1964. *The Palace of Minos: A Comparative Account of the Successive Stages of the Early Cretan Civilization as Illustrated by the Discoveries at Knossos*, Vol. 1. BIBLO AND TANNEN.
- FAIRLEY, P. 16 May 1992. "Probably the oldest lager in the world..." *New Scientist* (1821): 6. REED BUSINESS INFORMATION LIMITED.
- FARLEY, J.R. 1889. "The Picture Ridge of Kavas," *Thrums Hawaiian Annual*.
- FEHER, J. 1969. *Hawaii: A Pictorial History*. BISHOP MUSEUM PRESS.
- FOUCART, P.F. 1914. *Les Mystères d'Éleusis*. A. PICARD.
- FRAZER, J.G. 1950/1922. *The Golden Bough: A Study in Magic and Religion*. MACMILLAN.
- HERODOTUS 1972. *The Histories*. (Translated by A. DE SELINCOURT.) PENGUIN BOOKS.
- HUNT, D. 1999. *CITIES Cactaceae Checklist*, second edition. : 30, 233. ROYAL BOTANIC GARDENS KEW & INTERNATIONAL ORGANIZATION FOR SUCCULENT PLANT STUDY.
- KERÉNYI, C. 1976. *Dionysos: Archetypal Image of Indestructible Life*. (Translated by R. MANHEIM.) PRINCETON UNIVERSITY PRESS.
- KNIPE, R. 1989. *The Water of Life: A Jungian Journey through Hawaiian Myth*. UNIVERSITY OF HAWAII PRESS.
- LEE, G. and E. STASACK 1999. *Spirit of Place: Petroglyphs of Hawai'i*. BEARSVILLE AND CLOUD MOUNTAIN PRESS.
- LEBOT, V. et al. 1992. *Kava: the Pacific Drug*. YALE UNIVERSITY PRESS.
- LINDAU, G. 1904. "Über das vorkommen des pilzes des Taumellolchs in altägyptischen samen," *Gesamtsitzung* 7:1031–1036.
- LUCE, J.V. 1969. *Lost Atlantis: New Light on an Old Legend*. MCGRAW-HILL.
- MCBRIDE, L.R. 1969. *Petroglyphs of Hawaii*. THE PETROGLYPH PRESS.
- McKENNA, D.J. et al. 1986. "Ingredientes Biodinamicos en las Plantas que se Mezclan al Ayahuasca. Una Farmacopea Tradicional no Investigada," *América Indígena* XLVI (1): 73–99.
- McKENNA, D.J. et al. 1995. "Biodynamic Constituents in Ayahuasca Admixture Plants: An Uninvestigated Folk Pharmacopeia," : 349–361 in SCHULTES, R.E. and S. VON REIS (Eds.) *Ethnobotany: Evolution of a Discipline*. TIMBER PRESS.

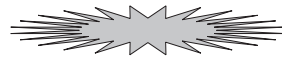
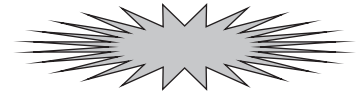




- McKENNA, T. 1992. *Food of the Gods: The Search for the Original Tree of Knowledge*. BANTAM BOOKS.
- MYLONAS, G.E. 1969. *Eleusis and the Eleusinian Mysteries*. PRINCETON UNIVERSITY PRESS. [For the NILSSON quote MYLONAS cites: M.P. NILSSON, *Minoan-Mycenaean Religion*, 1959, second edition. : 452.]
- OTT, J. 1993. *Pharmacotheon: Entheogenic drugs, their plant sources and history*. NATURAL PRODUCTS COMPANY.
- OTT, J. 1994. *Ayahuasca Analogues: Pangæan Entheogens*. NATURAL PRODUCTS COMPANY.
- OTT, J. 1995. *The Age of Entheogens & The Angels' Dictionary*. NATURAL PRODUCTS COMPANY.
- OTT, J. 1996. "Pharmahuasca: On Phenethylamines and Potentiation," *MAPS Bulletin* 6(3): 32–34. MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES.
- OTT, J. and P. NEELEY 1980. "Entheogenic (hallucinogenic) effects of methylergonovine," *Journal of Psychoactive Drugs* 12(2): 165–166.
- PARDANANI, J.H. et al. 1978. "Cactus Alkaloids. XXXVII. Mescaline and Related Compounds from *Opuntia spinosior*," *Lloydia: The Journal of Natural Products* 41(3): 286–288.
- PINKLEY, H.V. 1969. "Plant Admixtures to Ayahuasca, the South American Hallucinogenic Drink," *Lloydia* 32(3): 305–314.
- POLLOCK, S.H. 1974. "A Novel Experience with *Panaeolus*: A Case Study from Hawaii," *Journal of Psychedelic Drugs* 6(1): 85–89.
- PUKUI, M.K. 1983. *Olelo No'eau: Hawaiian Proverbs and Poetical Sayings, Bernice P. Bishop Museum Special Publication No. 71*. BISHOP MUSEUM PRESS.
- PUKUI, M.K. and S.H. ELBERT 1971. *Hawaiian Dictionary; Hawaiian-English, English-Hawaiian*. UNIVERSITY OF HAWAII PRESS.
- RÄTSCH, C. 1997. *Plants of Love: The History of Aphrodisiacs and a Guide to their Identification*. TEN SPEED PRESS.
- REV. ME0 2002. Personal communication.
- RIVIER, L. and J.E. LINDGREN 1972. "Ayahuasca," the South American Hallucinogenic Drink: an Ethnobotanical and Chemical Investigation," *Economic Botany* 26(2): 101–129.
- ROSENBERG, D.E. et al. 1964. "The effect of N,N-dimethyltryptamine in human subjects tolerant to lysergic acid diethylamide," *Pharmacologia* 5: 217–227
- RUCK, C.A.P. and D. STAPLES 1994. *The World of Classical Myth: Gods and Goddesses, Heroines and Heroes*. CAROLINA ACADEMIC PRESS.
- SALLARES, R. 1991. *The Ecology of the Ancient Greek World*. CORNELL UNIVERSITY PRESS.
- SAMUEL, D. 1996. "Investigation of Ancient Egyptian Baking and Brewing Methods by Correlative Microscopy," *Science* 273: 488–490.
- SAMUEL, D. and P. BOLT 1995. "Rediscovering Ancient Egyptian Beer," *Brewers' Guardian* 124(12): 26–31.
- SHULGIN, A.T. 2002. Personal communication.
- SCHULTES, R.E. 1986. "El desarrollo historico de la identificacion de las *Malpigiaceas* empleadas como alucinogenos," *América Indígena* XLVI (1): 9–47.
- SCHULTES, R.E. and R. RAFFAUF 1990. *The Healing Forest: Medicinal and Toxic Plants of the Northwest Amazonia*. DIOSCORIDES PRESS.
- SMITH, M.S. 2000. *Narcotic and Hallucinogenic Cacti of the New World*. BETTER DAYS PUBLISHING.
- SPENCE, L. 1990/1915. *Ancient Egyptian Myths and Legends*. DOVER. [The quotation noted is attributed by SPENCE to S. SQUIRE's translation of this myth as told by PLUTARCH in *Plutarchi de Iside et Osiride liber*. GRAECE ET ANGLICE, 1744.]
- STAPLES, D. (Translator) 1978. *The Homeric Hymn to Demeter*. In WASSON et al. 1978 : 64.
- STRASSMAN, R. J. 2001. *DMT: The Spirit Molecule*. PARK STREET PRESS.
- TROUT, K. 1997, 1998. *Ayahuasca and Ayahuasca Alkaloids*. BETTER DAYS PUBLISHING.
- TROUT, K. 1999. *Sacred Cacti: Botany, Chemistry, Cultivation & Utilization*. BETTER DAYS PUBLISHING.
- TROUT, K. 2001. Personal communication.
- VANDERVEEN, R. et al. 1974. "N-methyltyramine from *Opuntia clavata*," *Phytochemistry* 13 (5): 866–867.
- WASSON, R.G. 1968. *Soma: Divine Mushroom of Immortality*. HARCOURT BRACE JOVANOVICH.
- WASSON, R.G. 1980. *The Wondrous Mushroom: Mycolatry in Mesoamerica*. MCGRAW-HILL.
- WASSON, V.P. and R.G. WASSON 1957. *Mushrooms Russia and History*. PANTHEON BOOKS.
- WASSON, R.G. et al. 1978. *The Road to Eleusis: Unveiling the Secret of the Mysteries*. HARCOURT BRACE JOVANOVICH.
- WASSON, R.G. et al. 1986. *Persephone's Quest: Entheogens and the Origins of Religion*. YALE UNIVERSITY PRESS.
- WOOD, M. 1985. *In Search of the Trojan War*. FACTS ON FILE PUBLICATIONS.



**Mind Books** offers nearly 400 publications about the mind-expanding plants and related materials, and the cultures which use them.

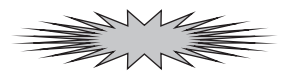


**We offer** our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

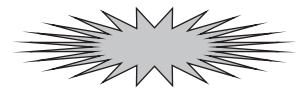
**To get** your free catalog, send your address to:



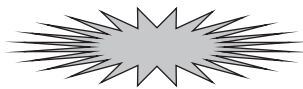
**We offer** the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



**We also** track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



**Mind Books - ER**  
321 S Main St #543  
Sebastopol, CA 95472



**Web:** [www.promind.com](http://www.promind.com)  
**Email:** [books@promind.com](mailto:books@promind.com)

**Fax:** (707) 829-8100, 24 hours  
**Staff:** (707) 829-8127, 9-7 pacific Mon-Sat  
**Orders:** (800) 829-8127, 9-7 pacific Mon-Sat

**Our web site offers:**

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XI, NUMBER 3    ❑    AUTUMNAL EQUINOX 2002    ❑    ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Jay Fikes, Ph.D.

Thomas Lyttle

Tao Jones

Infinite Ayes

N.B., New York Botanical Garden

Anonymous, WI

M.H., TN

K. Trout

O.H., Sweden

Alexander Shulgin, Ph.D.

B.N.

R.G., WA

P.H., NM

R.K., WA

Jon Hanna

Jay Yasgur, RPh., MSc.

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*

POB 19820, Sacramento, CA 95819, USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER IMAGE

*Anadenanthera colubrina* seeds and foliage,  
photographed by Jon Hanna; hand model Kyri Roan.

## BACK COVER IMAGE

Detail of motif adorning a snuff tray  
from Tiahuanaco (No. 10718).

# CONTENTS

Jay Fikes Speaks...	81
Lilly and Lotus	94
Journey into the Realm of Ibogaine	98
Network Feedback	101
<i>Kaempferia galanga</i> , MAOI assay, <i>Mirabilis multiflora</i> ...	101
<i>Anadenanthera</i> & <i>Mimosa</i>	102
Destructive Distillation, Cactus Tea Success	103
Medical MAOI, Ibogaine Extract	104
Storage, Shelf-life, MAOI Activity, Tolerance, TMA-2	105
Even More Scorpion Tales	107
Growing <i>Peganum harmala</i>	108
More on Mushrooms	108
Foreign Data	108
Events Calendar	109
Sources	110
Book Review	114
Bibliography	116

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2002 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# JUST MY OPINION...

## Remembering BOB WALLACE (1949–2002)

I first met BOB WALLACE at a party, although we had conversed for some time prior to this meeting via e-mail. BOB had plans to open up MIND BOOKS—a specialty book vending business geared towards psychedelics—an idea that was suggested to him by JONATHAN OTT at one of the now legendary BOTANICAL PRESERVATION CORPS seminars that were held in Palenque for many years. BOB had not yet opened this business, but as I was at the time working on the first edition of my book *Psychedelic Resource List*, it seemed like he was someone whom I should get to know.

We later partied together on the playa at BURNING MAN. I loved to talk with BOB about these gatherings, and hear him excitedly describe his latest thoughts on flaming whips, shade structures, flame throwers, or the transportation art that he was cooking up. (In searching for a photo to use for this remembrance, I came across several that had been taken of BOB over the years at BURNING MAN, scantily-clad in various costumes that seemed perhaps less than appropriate. I finally located the sole fully-clothed picture that I snapped in México of BOB peaking through the jungle foliage, and recalled the time there that we spent smoking too much *Cannabis* into the wee hours of the night, discussing plans for the 1997 MIND STATES conference.)

BURNING MAN became increasingly important to BOB over the years, as did many aspects of the psychedelic community. BOB recently started hosting the monthly Friday Night Dinners in the Bay Area. His new digs were the perfect spot for such gatherings, where folks in attendance could feed their heads in his extensive library, or their hedonism in his large pool that he had heated to 100° for night-time naked swimming. As well as such “flesh meets,” BOB was very active in the online community. While sometimes I don’t read all of the e-mailing lists that I belong to, due to lack of time, I would eagerly crack into a thread at the point when I noticed that BOB had chimed in. (I suspect that I am not the only busy person who did this.) BOB’s comments always reflected his thoughtful nature and intelligence. His frequently was the voice of reason that calmed flame wars. He even began to sign off his e-mails with the line “just my opinion”—a quip to deflate any conception that he was attempting to provide *the* authoritative voice on a given subject.



BOB was hugely supportive of my own projects, and I always appreciated his ideas about these. At the 2001 MIND STATES conference that I produced, BOB stated that he felt that it was the best such event that he had ever attended—high praise, since I knew that he went to most of these sort of gatherings. He backed up these words by actually paying me *more* than

the agreed-upon booth-rental fee for his book vending table, because he had had such a good time. This was typical of his generous spirit, and he later helped me out financially with some other psychedelic projects. He was a source of funding for MAPS, the CENTER FOR COGNITIVE LIBERTY, the HEFFTER RESEARCH INSTITUTE, EROWID, and other worthy organizations. (See [www.promind.org](http://www.promind.org) for recent donations.) One of BOB’s main concerns was harm reduction in the psychedelic community, and he was the primary funder for the pill testing project at [www.ecstasydata.org](http://www.ecstasydata.org).

BOB planned on attending the MIND STATES JAMAICA conference that I just produced. He would have had a blast. At the event, his friends EARTH and FIRE EROWID led a remembrance for him. A group of us—some of whom I had only recently met at BOB’s house—joined hands in a squashed oval, stepping slowly to the left so that each of us for a moment faced

each other. BOB had developed this ritual as an opening ceremony for the trance-dance parties that he frequented, and for the first time it sunk in how meaningful this ceremony can be and the care that BOB had taken in creating something simple yet powerful.

Apparently stricken with pneumonia, BOB died in his home on September 20. Mainstream press obituaries noted that he was a computer programmer, an early MICROSOFT employee, one of the first to make “shareware” software commercially available, and that his fortune was largely gained through the stock he retained upon leaving MICROSOFT to start his own business. Yet none of this bespeaks the riches that he offered the psychedelic community that he loved. While his financial generosity was great, his generosity of mind and spirit was greater. BOB had the heart of a little boy and the wisdom of an elder. He was largely soft-spoken (occasionally not so), had keen insight, a great sense of humor, and the determination that it takes to bring dreams into reality. We’ll miss you BOB.

— JON HANNA



## JAY C. FIKES SPEAKS...

interviewed by THOMAS LYTTLE

Dr. JAY C. FIKES is an anthropologist who has published extensively on Native American shamanism and entheogenic ceremonies. He has lectured and taught at several universities, and his books include *Step Inside the Sacred Circle*, co-authored with NELLEKE NIX (WYNDHAM HALL PRESS, 1989), *Carlos Castaneda: Academic Opportunism and the Psychedelic Sixties* (MILLENNIA PRESS, 1993), *Reuben Snake, Your Humble Serpent* (CLEAR LIGHT, 1996), and *Huichol Mythology* (a collection of ROBERT ZINGG'S myths, in press 2003 for the UNIVERSITY OF ARIZONA). He exploded onto the psychedelic landscape with research claiming that several scholars—including CARLOS CASTANEDA—faked data about the Huichol Indians (and other tribes) and misled the American public about psychedelic rituals, especially peyote rituals. An impeccable scholar, Dr. FIKES' search for truth in anthropology led him to record never-before-seen shamanic rituals, and print narratives relating to the "nagual," a were-body inhabited by Indian shamans and sorcerers. Dr. FIKES and I spoke in Spring of 2002, when he took time from his teaching position in Turkey.

*THOMAS LYTTLE: Dr. FIKES, can you tell us a little about your childhood? What were your first exposures to Native American culture?*

JAY FIKES: I grew up near the JOHN WAYNE AIRPORT in Orange County, CA. I played baseball with my friends and did well in school. Most of all I loved roaming the fields of the vast Irvine Ranch in search of snakes and the animals necessary to feed them. I kept several species of snakes as pets. My mother did not mind my having them around the house because she had worked during her college years in Kansas for Dr. BURT, who shipped snakes and other animals to schools and collectors. As a boy I was surprised that people other than my mother and my friends—who also had snakes as pets—were scared of snakes. Didn't they know the difference between harmless and poisonous species? My friends, my mother, and I did.

When I turned ten years old my parents gave me a .22 rifle. From then until 1975 I frequently hunted quail, mourning doves, and rabbits. I often hunted alone and I believe that my 14 years of experience as a hunter gave me a profound emotional connection to the Huichol and other traditional Native Americans. I remember being around eleven years old and having a rattler strike at me (but miss) when I was on a hike with other boys. I remember shooting as many as ten rattlesnakes during my many years of hunting. I ate the last rattlesnake I shot and kept its skin in my freezer, thinking I might make a belt or something with it. But I began having nightmares. Rattlers were attacking me. Perhaps two years passed before I finally decided to take the skin back to the same place where I had shot that particular rattler in 1975. After I took it back, my nightmares stopped—and I stopped hunting rattlers.

*TL: These dreams bothered you enough to talk to shamans about it, later on in your life.*

JF: There is more to tell about my hunting experiences, but suffice it to say that after talking with Huichol shamans about the specifics of my nightmares I realized that snakes and other animals have spirits. This insight, one that I gained from first-hand experience, is fundamental to American Indian hunting rituals. Performing those rituals shows proper respect for the animal's spirit and thereby prevents hunters and their families from illness sent by angered spirits (see my interpretation of Huichol deer hunting in my 1985 doctoral dissertation). Orthodox anthropologists evidently don't know, or don't want to admit, that there is a spirit world.

*TL: Your teaching and writing focuses on truth and the search for truth in anthropology. Where did this come from?*





JF: I should probably mention receiving “corporeal punishment” as a child. I remember being spanked twice as a punishment by my father and twice—I think—by my junior and senior high school coach, Mr. JOHN BLAIR, who was a Mormon. The first spanking I can remember happened when I was five or six years old. My father spanked me for lying about stealing some pop bottles in concert with another boy. What a vivid memory. I suspect the condemnation of misrepresentation and fraud expressed in *Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties* is, in part, based on my being punished the first time I lied. My criticism is also consistent with the fact that I respect Indian spirituality more than anthropological theories. Although my parents were strict they also allowed me great freedom. They praised and rewarded me for reading books and getting good grades. More importantly, my father used to drop me off at road’s end to hunt by myself for hours, once or twice every weekend during my high school years.

*TL: Did you see Native American Indians on TV when you were a kid? Did that influence you?*

JF: My earliest memory of American Indians was derived from television. At five or six years of age I was playing “COCHISE” with my best friend, JAMES DAVID. In 1956 or 1957 we were keen on imitating the heroes of the television series *Broken Arrow*. JAMES and I decided to become blood-brothers, just like THOMAS JEFFORDS, the mail superintendent who became an Indian agent, and COCHISE, the Chiricahua Apache “chief.” In real life the friendship between COCHISE and JEFFORDS was truly instrumental in establishing peace between Anglos and Apaches in southern Arizona in the early 1870s. I probably remember becoming blood-brothers because my mother and grandmother continued to mention this incident, expressing amazement that we used

rose bush thorns to draw blood so we could smear our bloody fingers together.

*TL: When did you actually meet real Indians?*

JF: My first contacts with real American Indians came when I was a teenager. That summer when I was 13 years old my family took a vacation trip through a few southwestern states. Somewhere along the highway north of Santa Fe, New Mexico, our car broke down or had a flat tire. A Native American man kindly repaired it

and we took him to Santa Fe. I clearly remember having dinner with him at a Santa Fe restaurant. When I was in high school my father began working with a Lakota named Captain FLYNN. He came to our house a few times and made a positive impression on me.

*TL: Tell us about your first shamanic journey on psychedelics.*

JF: In the summer of 1970, I journeyed to a small village in southern México in search of entheogenic mushrooms. Reading CASTANEDA’S first book had inspired me to seek the kind of mystical experiences he had described. I bought some fresh mushrooms from an elderly Indian woman. My first experience with mushrooms was awesome. I

stayed up all night strolling through forests. I saw a black jaguar, had an experience of “magical flight” and “magical heat,” and left this mountain village the next morning after breakfast. I remember meeting many Indians in Oaxaca and San Cristobal de las Casas that summer.

*TL: “Wounded Knee” and the American Indian Movement (AIM) also was protesting during this period and was in the news a lot. This was the late 1960s and early 1970s.*



FIGURE 1: My adopted grandfather, the premier ritual orator at Santa Catarina, circa 1981.





JF: By the time the confrontation at Wounded Knee happened in 1973, I was very pro-Indian. By then I had read a few books besides CASTANEDA on American Indians for my college classes. It bothered me to see on television that they were having to fight for their rights. I tutored American Indians at the Pala Indian reservation in California in the summer of 1974, and briefly visited the Seri Indians of Sonora. The Seri seemed too removed from their aboriginal life-style so I decided to do my fieldwork with the Huichol. In 1975, I taught anthropology classes on VANDENBURG AIR FORCE BASE and became friendly with JUANITA CENTENO, a Chumash Indian. Once I became a graduate student at the UNIVERSITY OF MICHIGAN, I began “hanging out” with Indians. I started my research with Huichols of Santa Catarina in 1976.

*TL: What religion were you raised with?*

JF: My parents had me baptized in the Methodist Church. They took me to Sunday school regularly until I was about 14 years old. After that I rarely went to church. My father always hinted that his ancestors were Jewish. He eventually told me that his maternal grandfather, EDMOND ORANGE WISE, was a Jew who converted to Christianity. So I grew up with many Jewish friends and what was probably a slightly unorthodox perspective on Christianity. I remember as a teenager, my mother spoke about Bishop PIKE in a way that showed me she believed in the spirit world. For many years I questioned the relevance of Christianity, citing its lamentable historical record.

I was planning to claim conscientious objector status during the Vietnam War. President NIXON’s establishment of the lottery system made that unnecessary because my birth date corresponded to number 363 in the first lottery. In the mid-1970s, while I was a graduate student in anthropology in Ann Arbor, Michigan, I began attending FRIENDS (Quaker) meetings. I became an official member of the RELIGIOUS SOCIETY OF FRIENDS in 1982. I am still a member although I do not agree with certain of their political positions: I support our “war against terrorism” and the death penalty.

Reflecting on my 25 years of experience, observation, and study of Huichol Indian rituals and sacred sites, as well as several years of participation in some 30 NAC meetings, I find that I agree wholeheartedly with REUBEN SNAKE that Christian and American Indian religious beliefs and practices can be complementary. Let me address this issue, of syncretism, in both a personal and scholarly way. I have concluded that people who find significant similarities between beliefs

and practices in Christian and indigenous American religions are adapting to being bicultural (having a dual religious allegiance or wanting to belong to two distinct cultures). In light of geneticists lauding hybrid vigor, it seems to me that becoming a religious hybrid or eclectic should be perfectly acceptable. Yet critics of bicultural religious identity seem to outnumber advocates. Detractors of syncretism are typically religious fundamentalists, native militants, and cultural anthropologists. I am not at all interested in systematically rebutting their position. Suffice it to say that I suspect most critics of syncretism are either very comfortable being monocultural or perhaps they have not yet perceived the value of having a hybrid or eclectic religious identity. My training at the UNIVERSITY OF MICHIGAN, and subsequent contact with academic anthropologists, has convinced me that most anthropologists have emphasized identifying and interpreting the meaning of non-European aspects of American Indian religions. If pursued with a blind eye toward clear evidence of religious acculturation to Christianity, this orthodox bias in anthropology will produce an incomplete and possibly misleading view of individuals and cultures. Sometimes, as in the case of BLACK ELK, who was both an Oglala holy man and a Catholic catechist (see MICHAEL STELTENKAMP’s book *Black Elk: Holy Man of the Oglala* and PAUL STEINMETZ’S book *Pipe, Bible and Peyote among the Oglala Lakota*), this anthropological bias can involve a deliberate neglect of the Christian component of an American Indian’s personality. Such neglect of Christian influence on aboriginal American religions is also a serious problem in Huichol studies and the New Age tours they inspire (see my 1999 essay “Examining Ethics, Benefits and Perils of Tours to Mexico” in the *International Conference on Heritage, Multicultural Attractions and Tourism, Conference Proceedings* Vol. I, pp. 407–422. Edited by MERAL KORZAY *et al.*, BOSPHORUS UNIVERSITY). The problem is not simply that syncretism is understudied, or that some anthropologists may succumb to the so-called imperialist nostalgia syndrome defined by RENATO ROSALDO, in his book *Culture and Truth*. To respect the totality of somebody’s religious identity may mean recognizing that the recurrent anthropological bias—having high regard for native religions coupled with low regard for Christianity—is not an attribute of objectivity but is merely an ideological stance or perhaps a personal choice. This anthropological bias privileges one of three possible choices—which I define below as choice # 2—that are made whenever there is an obvious conflict between cultures. Most American Indians select one of these three positions: 1) Having high regard for Christian religion/low regard for native religion; 2) Having low regard for Christian religion/high re-





gard for native religion; or 3) Having high regard for both Christian and native religion. A fourth possibility, being neutral or negative about both Christian and native religion, is rarely selected by Indians. I would like to see anthropologists better prepared to understand each of these three positions. If they want to achieve a more complete and accurate understanding of a particular person (e.g., BLACK ELK or REUBEN SNAKE), or culture (e.g., Lakota or Huichol), they must try to examine impartially the kind of choices various members of a particular culture make. To respectfully explain the choices made by religious leaders in other cultures may require that we become more candid about our own religious preferences.

Like REUBEN SNAKE, I value syncretism and admire his attempt to combine valuable elements from both Christian and American Indian religions. I find syncretism a more satisfying choice than either rejecting or accepting all elements of any one religion. My participation in NAC rituals and research with Huichol shamans, including my pilgrimage to the plant entheogen called *kiéri* (see *Entheos* 1(2): 38–42), has enabled me to combine elements of Judeo-Christian and American Indian religions. Acculturation into American Indian religions has reinforced my childhood belief that snakes are not Satanic, and forced me to discard or modify certain Judeo-Christian doctrines. My preference for religious eclecticism allows me to discard elements of both tribal and Judeo-Christian dogma. I do not need to believe that JESUS CHRIST is the only begotten son of God to retain him as my role-model. I can believe in an afterlife or spirit-world without subscribing to the orthodox Christian view of heaven and hell. I do not need to believe, as traditional Huichols do, that the Sun-Father must regularly be given human (deer or cattle) blood to survive. Yet I learned from them to value the sun as a source of terrestrial life. I also learned from them that animals and people have spirits that *do* communicate with us even after death, and that peyote and *kiéri* are entheogens (plants that have intelligence and divinity). Unlike most Huichols, I take JESUS CHRIST as my role-model (my personal Lord and Savior—to use religious terms). Almost daily I pray to WAKONDA (the Winnebago name for the Great Mystery or God), to our celestial Mother and Father and to Grandfather-Fire (addressing them with their Huichol names), and offering them all cedar and tobacco, which I grow myself. I also make my prayers in JESUS CHRIST'S name, sometimes even addressing him. It has taken considerable effort for me to feel comfortable having this sort of hybrid religious identity. Probably the most important corollary of my personal transformation is that I abhor dogma, of whatever kind.

*TL: Can you speak about your academic training? What prompted Huichol Indian Identity and Adaptation, your Ph.D. dissertation?*

JF: I remember vividly arriving for the first time in Ann Arbor, Michigan, in January 1975 to begin my training as a cultural anthropologist. It was the middle of winter and snow blanketed the ground. At the base of the Corinthian-style columns of ANGELL HALL, where the anthropology department was located then, was written ANARCHY! in red paint. As an undergraduate at the UNIVERSITY OF CALIFORNIA AT SAN DIEGO, and later at IRVINE, I had learned a considerable amount about Marxism and anarchism so I felt I was at the “right place at the right time.” At that time the UNIVERSITY OF MICHIGAN'S anthropology department was rated first in the nation. The professors who had the greatest impact on me at the UNIVERSITY OF MICHIGAN were MICHAEL TAUSSIG, ROY RAPPAPORT, CONRAD KOTTAK, and GARY WITHERSPOON. I truly enjoyed being a teaching assistant for four semesters for CONRAD KOTTAK. He was friendly and had an encyclopedia-like grasp of anthropology as an academic discipline. I remain in touch with KOTTAK, who is one of the few cultural anthropologists I still admire. My mentor and academic advisor, ROY RAPPAPORT, died several years ago. RAPPAPORT was considered one of the world's foremost authorities on ritual and he had a profound influence on the ecological perspective on ritual evident in my dissertation, *Huichol Indian Identity and Adaptation*. GARY WITHERSPOON was a Mormon missionary to the Navajo when he met the Navajo woman who became his wife. His emphasis on understanding native cosmology and language—illustrated by his own work among the Navajo—continues to inspire me. MICK TAUSSIG was like an elder brother to me. He was also interested in shamanism and radical politics so it was natural that we would be close. I feel some regret at having lost contact with him. He reinforced my own inclination to pay careful attention to the history and structuring of economic relations in whatever culture I intend to interpret.

My doctoral dissertation chairperson, JOYCE MARCUS, was a Mayan specialist. She was interested in cosmology and ritual and was instrumental in guiding me through the difficulties inherent in dissertation writing. At the end of 1981, in my review of literature previous scholars had published about the Huichol, I expressed skepticism about the veracity of some of Dr. PETER FURST'S statements—especially about Huichol waterfall jumping being illustrative of shamanic balance. MARCUS immediately restrained my criticism of Dr. FURST, while neglecting to tell me—in her letter dated 23





March, 1982—that she was a friend of Dr. FURST. We discovered that later, during the course of my lawsuit against Dr. FURST. In that 1982 letter she warned me that my “attack will be responded to, and defenders of Furst and Myerhoff will come to their defense; everyone will overlook the original contributions to Huichol studies that you can make.” Just before I defended my dissertation—in autumn of 1984—MARCUS removed Dr. PHIL WEIGAND from my dissertation committee. I was upset about her decision because at that time I regarded WEIGAND as the foremost authority on the Huichol. WEIGAND was also critical of many aspects of the work FURST and MYERHOFF had published on the Huichol. With reference to my criticism of FURST and MYERHOFF, MARCUS was *right* in stating in 1982 that: “The field of Mesoamerican ethnology and particularly that of Huichol studies to boot is so small that you will damage your reputation before you ever get underway.” She supported her friend, Dr. FURST, and discarded my mentor, Dr. WEIGAND. She abandoned me around 1989, at the time I began asking Dr. FURST for his field notes concerning waterfall jumping.

I am not sure if it would be accurate to attribute my ability to recognize anomalies in ethnographic data to my training at the UNIVERSITY OF MICHIGAN. But then again, where else could I have developed that skill? Exercising that ability was central to my debunking of spurious elements in CASTANEDA’s portrait of Mexican Indian shamans. In my book, *Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties*, I noted that neither CASTANEDA nor BARBARA MYERHOFF had field notes to support claims they made about waterfall jumping. I also mentioned that Dr. FURST had refused to produce any field notes about waterfall jumping in response to my requests to see them. I feel that my condemnation of CASTANEDA is strengthened by the fact that Dr. FURST admitted in his deposition testimony of December 19, 1996, that he *has* no field notes to support his interpretation of RAMON MEDINA SILVA’s stunts at the waterfall near Guadalajara. On page 219 of that deposition Dr. FURST stated: “There are no field notes on the waterfall incident. My photographs are my field notes. Thirty or 40 or 50 photographs that I took. It wasn’t an occasion on which you write things down.” So we have three people (FURST, MYERHOFF, and CASTANEDA) who have no field notes to help elucidate their strikingly similar accounts of Mexican Indians doing amazing acrobatic displays at waterfalls.

Being a native of southern California, I hated Michigan’s long, cold winters. I made some wonderful friends in Ann Arbor, including my dear friend, DAVID ROBBINS. My academic

training in Michigan was surely as good as it would have been anywhere else. In addition to obtaining my doctorate from the top rated anthropology department in America, living in Ann Arbor provided me with an unexpected bonus, meeting LEBRIZ TOSUNER, the woman who has been my wife since 1979. LEBRIZ and I were both enrolled in a required ethnology class taught by Professor ARAM YENGOYAN. The next year we were both teaching assistants in CONRAD KOTTAK’s American culture class. When I first noticed her, at a drinking fountain in ANGELL HALL, I thought she looked like a Latin American. I started speaking to her in Spanish but she replied in English that she didn’t speak it. Then I asked her if she was Jewish, since the vast majority of my girlfriends had been. She declared she was Turkish. I replied, “Then you must be a Sephardic (Jew).” I knew almost nothing then about Turkey. Telling the rest of the story about my years living and teaching in Turkey will fill a book.

I have not yet published my doctoral dissertation. Waiting this long to rewrite it has some advantages. I have obtained much more data on Huichol ritual and shamanism and have gradually arrived at a different perspective on Huichol ritual than the ecologically oriented one I used in my dissertation. I now believe that prior to Spanish conquest Huichol were subservient to the Cora, a more powerful tribe living to their west. In addition to being an entheogen essential to Huichol shamanism, peyote was probably supplied to the Cora by the Huichol. Because *kiéri* is a powerful entheogen native to the territory Huichols have inhabited for at least the past 1,800 years, the question I must answer in rewriting my dissertation is, “Who and what induced the Huichols to make those arduous annual pilgrimages to collect peyote?” The elaborate rituals I saw performed at aboriginal Huichol temples have a long history, one that involved Huichols making peyote pilgrimages not merely to acquire shamanic skills but also to give peyote in tribute to the Cora. My mentor, PHIL WEIGAND, shares this understanding of Huichol history.

*TL: Your first book, written with NELLEKE NIX, is Step Inside the Sacred Circle. This book contains the chapter, “A Shaman Called Fool.” Can you tell us about this chapter?*

*JF: As I reflect on Step Inside the Sacred Circle, I see it as the beginning of my moving outside the mainstream of anthropology. In that book, I defined civilization as problematic, and I tended to romanticize American Indians. Among the narratives contained in that book, “A Shaman Called Fool” is most important because it offers an authentic first-person*





account of how one becomes a shaman (set in Kwakiutl culture of the 1870s), and because it illustrates the esteem in which wolves are held throughout North America. I wanted to popularize this story, recorded by FRANZ BOAS, of how one Kwakiutl man acquired extraordinary ability in hunting and healing as a result of his act of kindness to an injured wolf.

*TL: As an anthropologist, you were interested in myths and theories surrounding shamanic powers—are they real?*

JF: I had noticed that there were not enough readable and accurate first-person narratives that clarified how shamanic power—to enable success in hunting, healing, warfare, divination, and sometimes in sorcery or witchcraft—is acquired. Some well-known narratives about becoming a shaman, such as the account of QUESALID recorded by FRANZ BOAS and popularized by the famous French anthropologist LEVI-STRAUSS, suggest that shamanism works because of the “pla-

cebo effect,” *i.e.*, the patient’s faith in the efficacy of the shaman’s symbols is what makes the patient well. The way in which LEVI-STRAUSS presents QUESALID’s adventures in becoming a shaman raises certain ethical questions such as, “Is deceit justified in treating a patient, if indeed that patient recovers?” While some shamans may know, or suspect, that their healing ability depends primarily on the faith their patients have in them, I am convinced that there is—sometimes at least—more to shamanism than that. “A Shaman Called Fool” makes it clear that it is the wolf spirit communicating with the shaman that makes his hunting and healing efficacious. “A Shaman Called Fool” illustrates primordial or authentic shamanism, a phenomenon in which special human ability (*e.g.*, in healing) is attributed to receiving aid from one’s ancestors, from sacred plants (entheogens), or from esteemed animal spirits. I am still fascinated by authentic first-person accounts of shamanism.

*TL: What have other anthropologists said in this regard?*



FIGURE 2: The Huichol shaman CATARINO sings and plays his instrument at a California library.





JF: Let me mention three other narratives that I believe exemplify authentic shamanism. "How Aua Became a Shaman" (see pages 64–69 in *Native American Autobiography*, edited by ARNOLD KRUPAT for UNIVERSITY OF WISCONSIN PRESS, 1994) is a first-person narrative that describes how this Inuit (Eskimo) man, born in 1870, obtains shamanic power from his first two tutelary spirits: a female seashore spirit (his namesake, AUA) and a shark. AUA's report is filled with references to nuances of Inuit culture. AUA interprets his birth, life, and attaining enlightenment (*i.e.*, gaining helping spirits as well as extrasensory perception or divinatory power) from within that context. It seems worth mentioning that KNUD RASMUSSEN—the man who recorded AUA's remarkable story—was, like BOAS, devoted to systematically studying one culture.

"The Man Who Ate Honey: Kiéri and the Calling of a Huichol Shaman" (*Entheos* 1(2): 38–42, 2002) is a first-person story that describes how, around 1930, a powerful plant entheogen, *kiéri*, selected my Huichol friend, CATARINO, to serve as a shaman. I believe my knowledge of Huichol religion was obvious to CATARINO and that he confided the story of his life-altering transformation, triggered on a material level by eating honey containing *kiéri* pollen, because he trusted that I would understand and accurately interpret his personal experiences, as uncanny as they might seem. So I suppose this sounds like I am putting myself in the same league with BOAS and RASMUSSEN. If it does, I ask readers to pardon my lack of humility and please read CATARINO's story anyway.

Finally I want to revive interest in the adventures of a teenager captured in 1907 by Amazonian Indians, as told in F. BRUCE LAMB's book, *Wizard of the Upper Amazon*. I had the pleasure of meeting LAMB at his home in Santa Fe, New Mexico, in 1988. At that meeting LAMB helped dispel doubts that I had about the authenticity of his book, *Wizard*. My doubts were prompted by having read anthropologist ROBERT CARNEIRO's attack, "Chimera of the Upper Amazon" (see pages 94–98 in RICHARD DEMILLE's *The Don Juan Papers*, 1980, ROSS-ERIKSON PUBLISHERS). LAMB kindly gave me a copy of his rebuttal to CARNEIRO (see "Wizard of the Upper Amazon as Ethnography," *Current Anthropology* 22(5): 577–580, October 1981) and his book, *Rio Tigre and Beyond* (NORTH ATLANTIC BOOKS, 1985). *Rio Tigre* complements and updates the life of the *mestizo* shaman, MANUEL CÓRDOVA RIOS, whose account of his several years of life spent among an Amazonian Indian tribe is presented in *Wizard*. Most notably, *Rio Tigre* provides many examples of successful healings done by RIOS. RIOS, whose amazing diagnostic ability seems

## BOUNCING BEAR BOTANICALS



[www.BouncingB.com](http://www.BouncingB.com)

---

Highest Quality Entheogens  
at the Best Prices

---

*Salvia divinorum* Plants  
Foliage and Extracts

---

*Amanita muscaria* Varieties

---

Ayahwasca Products

---

Huge San Pedro and  
Peruvian Torch Cactus Cuttings

---

High Quality *Sceletium*

---

Dried and Fresh *Calamus* Root

---

*Mimosa hostilis* Root-Bark

---

and Much More...

---

For more information visit  
[www.BouncingB.com](http://www.BouncingB.com)  
or send a catalog request to

BOUNCING BEAR BOTANICALS  
PO Box 3895  
Olathe, KS 66063







to have been nurtured by numerous sessions with the entheogen known as ayahuasca, had his own unique method for diagnosing and treating his patients, often with medicinal plants. I heartily recommend both books. LAMB's focus on CORDOVA RIOS' life among the Indians (the subject in *Wizard*) and after RIOS had returned to Iquitos (the focus of *Rio Tigre*) is clearly aided by his considerable knowledge of tropical eco-systems and his familiarity with published ethnographies of Amazonian tribes (but not by having done fieldwork in them). I am hoping to find similar first-person narratives that interpret clearly how people in Central Asia become shamans. I invite readers of *The Entheogen Review* to let me know about such reports.

*TL: Tell us more about the shamanic "Wolf Nagual" and the Wolf-Shrines you visited.*

JF: Another reason that "A Shaman Called Fool" attracted my attention was based on my own experiences among the Huichol. During my research in Santa Catarina I had visited wolf-shrines, recorded myths depicting wolves as tutelary spirits in deer, rabbit, and peyote hunting, and recorded esoteric information that explained how a few elite Huichol learned to take the wolf's form (see my 1985 dissertation). One day as I was leaving the Huichol homeland to return to "civilization," I was given some peyote to give me stamina. As we walked through a pine forest I sensed (heard and felt) wolves calling me. When I asked my compadre about it he replied nonchalantly that my experience was consistent with experiences that peyote-hunters have when they travel some 350 kilometers (one-way) to collect their sacrament. They say that the spirit of the wolf is their guide and companion. Eventually, no doubt as a result of my "blessing" by a wolf-shaman

and my visits to their wolf-shrines, I had a memorable dream in which I inhaled the breath of a wolf. Despite the significance of this dream, I do not pretend to be a shaman. I claim only to understand what they tell me about how they have become shamans.

*TL: Your article about the Huichol shaman who received a blessing after eating honey that contained pollen from the sacred plant, kiéri, is outstanding. Please tell us more.*



FIGURE 3: At age seven, CATARINO learned songs after ingesting honey containing *kiéri* pollen.

JF: We can simply excerpt some of what is published in my article, mentioned earlier:

As we crossed the stream there were plants called Kutamé (snake's tooth). When we came to these plants there was a honeycomb made by wasps (called huariches in Spanish and rumaste in Huichol). ...As we ate the honey we suddenly started vomiting. Our vomit was a very yellow color. ...I turned and looked up and saw a huge rock sliding down. That rock was sliding down towards us (but it was only a hallucination). The rocks were breaking apart at the same time and I saw two paths dividing. ...My cousin shouted at me, "Where are you going?" ...I continued climbing up the mountain. When I looked up at the summit I saw a boy who spoke to me: "Come on, come on." ...I followed him until we came to a hill covered with god-houses (sherikite). ...Then he gave me tacuatzi (an oblong basket containing the shaman's sacred paraphernalia) placing it on the ground in front of me. He opened the tacuatzi and everybody could see the prayer feathers. He began singing the song of húahue [T.N.: This song is used in several ceremonies such as parching of the corn, and for the bull, and when the cornfield is cleared for planting].





"Listen well," he told me.... "I am only going to give you these five verses. I am never going to give you a rope, nor a bow, nor an arrow [T.N.: "Not having a rope" means that he will never be able to grab a cacaoyari (male ancestor), not having a bow means that he will not be able to shoot an itaoqui (the spirit of a deceased shaman that appears in non-human form), not having an arrow means that he will not be an evil-doer using witchcraft]. ...I came to my senses and began to look around in every direction. ...I was completely alone, sitting with my back against a boulder. Almost all of my body was numb. After I recovered my normal consciousness I spent almost all day laying down there, overcoming my numbness.

CATARINO's experiences were life-altering. My own experiences, as well as Huichol doctrine, have convinced me that this is one powerful plant. As I mentioned in that essay, "Huichols have warned me never to eat *Kiéri*. I feel compelled to emphasize that eating any part of this plant may well be hazardous to one's health. ...*Kiéri* can punish, with serious illness or death, all those who fail to abide by their vows. When transgressions against *Kiéri* are committed, forgiveness or atonement is virtually impossible."

*TL: You often mention the "Boasian Essence" in anthropology. What is this and why do you hope to revive it? How has this influenced your work?*

TL: I hesitate to answer this question because I am rethinking the value of FRANZ BOAS' methods of collecting data from American Indians in light of ethical standards that have been emerging. On the positive side, BOAS recommended certain guidelines for doing anthropological research that I believe are sound. In contrast to "armchair theorists," many of whom advocated uni-linear cultural evolution, BOAS emphasized the need to do fieldwork focused on a particular culture and its geographical neighbors. This is precisely what I have been doing with the Huichol. In collecting information about another culture BOAS realized that speaking the native language was essential. Although I have learned some Huichol I am not fluent. To compensate for my deficiency, I recorded songs and sacred texts ("myths") in the Huichol language and had bilingual Huichols translate them into Spanish (a language I speak fluently). BOAS believed that obtaining an accurate interpretation of the meaning of such data entailed grasping the native perspective. If the meaning of a myth or ritual practice was unclear after it had been translated into Spanish, I always asked my translators to ask the shamans to explain more, until I understood what it meant to them.

*TL: Your investigations went beyond those of BOAS, however. You actually entered the world of the shaman, and tried to become a shaman?*

JF: Unlike BOAS, I attempted to understand certain esoteric Huichol beliefs by going to their sacred sites, participating in rituals and eating their sacrament, peyote. I view this approach as a corollary of his recommendation that anthropologists understand meaning from the native perspective. BOAS, with the help of a Kwakiutl named GEORGE HUNT, studied Kwakiutl culture and language for decades. Doing research within a single culture for an extended period of time is precisely what I have been doing, since 1976, with the Huichol. BOAS felt and acted with a sense of urgency about preserving aboriginal American culture. Given our federal government's ethnocentric policy of suppressing native religions, enforced from the mid-1880s until 1934, there was every reason to believe that much cultural knowledge would be lost, and it was. The Huichol and other Mexican tribes have experienced similar problems. Certain Huichol rituals, such as rabbit hunting, are only preserved on tape and in my translations.

*TL: Is there anything about FRANZ BOAS that you want to criticize?*

JF: Some of what BOAS did, as a part of his research among American Indians, can and should be criticized. I am particularly disturbed, given my firm belief in the spirit world, that BOAS stole many American Indian skulls and skeletons and encouraged others to do so. He also purchased human remains to sell to museums such as the SMITHSONIAN. A careful reading of his diaries and letters (see *The Ethnography of Franz Boas* by RONALD ROHNER, UNIVERSITY OF CHICAGO PRESS, 1969) reveals other questionable activities.

*TL: Your 1996 book Reuben Snake: Your Humble Serpant is the biography of AIM (American Indian Movement) and Native American Church elder Reuben Snake. This book is filled with "Winnebago Wisdom," as you say. Tell us how you came to write this book.*

JF: In April of 1990, when I was working as a lobbyist for the FRIENDS COMMITTEE ON NATIONAL LEGISLATION in Washington, D.C., I called REUBEN SNAKE to offer to help him persuade Congress to pass legislation to protect the religious freedom of peyotists whose way of worship had just been threatened by the Supreme Court's tragic decision in *Employment Division of Oregon v. Smith*. In late May of 1993, just





after Senator DANIEL INOUE had introduced legislation to protect the NATIVE AMERICAN CHURCH (NAC), I decided that I would go to Winnebago, Nebraska to interview REUBEN SNAKE. What prompted me to go to Winnebago was a dream I had. In it a voice told me not to go underground. I understood that message to mean that I should not go to the Huichol peyote dance, which is held at the end of May to initiate the rainy season.

The dream occurred just as I had been thinking about whether to interview REUBEN SNAKE, or to go instead to the Huichol peyote dance, which for me is full of symbolism about entering the rainy season, darkness, and the primordial underworld (Pacific Ocean). Today I see another meaning to the warning about my not going underground: it meant that I should remain publicly active during the campaign to pass what became PUBLIC LAW 103-344 (see *One Nation Under God: The Triumph of the Native American Church*). I obeyed my dream, wrote REUBEN SNAKE's biography, and helped pass P.L. 103-344, in part by doing over 20 radio interviews nationwide. The interviews I did with REUBEN SNAKE on the Winnebago reservation in late

May and early June of 1993 were all tape-recorded. Instead of explaining here the mechanics of how I edited and interpreted what REUBEN SNAKE said on those tapes I prefer to emerge from the closet—or perhaps the underground—and explain something about my belief in the reality of the spirit world.

*TL: Tell us about the last days of REUBEN SNAKE and your visits with him.*

JF: The last day I saw REUBEN—about two weeks before he died, on June 28, 1993—he was talking to a college class on the Winnebago reservation about the need for museums, collectors, and anthropologists to divest themselves of skel-

etons of American Indians. We did not discuss that issue, of repatriation of bones and sacred artifacts, in the book, but we had certainly talked about the spirit world. Shortly before participating in my first NAC meeting, in June of 1990, I told REUBEN about some of my “paranormal” experiences. He warned me not to discuss them publicly because few Anglos would understand. We agreed that revealing such experiences—thereby announcing my belief in spirits—before

we had passed legislation to protect the NAC might be detrimental to our cause. I have honored his request to stay underground—in the closet on this issue—until now.

*TL: Tell us about your visions and the paranormal, please. This will help people partly understand what happens on psychedelics.*

JF: I want to briefly describe two experiences, which happened without my having eaten any peyote, that increased my faith in the spirit world that REUBEN often talked about. About four a.m. one morning I was writing the Epilogue to the *Reuben Snake* book, pondering what REUBEN meant by declaring that the spirit of the eagle was his lawyer and

that, “The eagle is the one bird that can fly up into the face of God. He carries our message up to God.” Suddenly I was amazed that my doorbell rang, but from inside the house, just above the piano in my hallway.

At that moment I knew REUBEN's spirit was present, teaching me that it is indeed the eagle's spirit that carries our prayers up to God. I understood that the eagle-bone whistle I heard him blow in NAC meetings was like my doorbell ringing—a way of making God aware of people's prayers. One afternoon, some days later, I was writing an explanation of the significance of thunder in REUBEN SNAKE's life. His first memory was of his grandmother, a member of the Winnebago Thunder Clan, praying with tobacco to the first



FIGURE 4: REUBEN SNAKE at the Ho-chunk (Winnebago) pow-wow.





thunder that brings the life-giving rain back again each spring. His final experience on this earth was when the thunder-beings struck the earth behind his house just as he and his family completed their singing and praying. As I was writing down a quotation explaining what the anthropologist PAUL RADIN had discovered about Thunder Clan members: that they called themselves “thunderbirds because they, like the true thunderbirds, caused a drizzling rain and fog when they went about” (see FIKES 1996: 256) it began drizzling above and around my house. A few minutes later my mother arrived and immediately remarked to me how strange it was that it was drizzling at my house but it was clear everywhere else. By communicating with me, after his death, REUBEN deepened my conviction that our “deceased” relatives may help heal us and may meet us as we journey into the spirit world. REUBEN’S benevolent presence has made my life more marvelous. For that and more, I thank you brother. Given these and other experiences I have had with spirits of the “deceased,” I feel compelled to emphasize what REUBEN and others have told me about the importance of putting the bodily remains of American Indians back underground. That is where they belong. Believers in the spirit world are distressed, as I am, by the fact that so many skeletons are still trapped in museums such as the SMITHSONIAN. This is one reason that I call myself a “recovering anthropologist.”

*TL: Do you think the introduction of psychedelics into American culture is a good thing? Do you feel psychedelics should be legal?*

JF: Although I do not personally use marijuana I believe it should be legalized, with appropriate restrictions on driving and performing other dangerous tasks while under its influence. If I remember correctly marijuana is still classified as a Schedule I controlled substance. Both medical and recreational users of marijuana attest to its benefits and I have concluded that those benefits outweigh the harm that comes from keeping it illegal. Many Americans are not aware of certain problems associated with growing marijuana outside our country’s borders. I am particularly bothered by the harm to Huichols that continues to result from the treatment of marijuana as an illegal substance. On the one hand the Mexican army has invaded Huichol territory, sprayed Huichol cornfields where no marijuana was being grown and hassled people who were not involved in its cultivation. On the other hand, Huichol marijuana growers and their Mexican distributors are believed to have murdered rivals and those they fear might report their illegal activities. Huichols have warned me not to travel to certain areas. Some of them

believe that the journalist PHIL TRUE was killed in 1998 in Huichol territory because he stumbled onto a marijuana field. In 1986, my pilgrimage to a specific *kiéri* was considered somewhat dangerous because of its proximity to marijuana growers. Legalizing marijuana should eliminate these and other problems. Making it a legal “cash crop” would bring real benefits to many Huichol families who badly need extra income to survive—but who don’t want to take the risks entailed by illegal cultivation.

*TL: Do you teach and lecture? Describe a college class with Dr. JAY FIKES.*

JF: I am preparing a lecture for upper division anthropology students. I will briefly summarize several cases of fraud and invite them to comment on each of them. The first example of fraud comes from an essay in *Native American Voices, A Reader* by SUSAN LOBO and STEVE TALBOT (ADDISON WESLEY LONGMAN EDUCATIONAL PUBLISHERS, 1998). The authors of “Ethnic Fraud, Native Peoples and Higher Education” cite two studies of ethnic fraud, one in 1991–1992 at the UNIVERSITY OF MICHIGAN and one in 1988–1989 at the UNIVERSITY OF CALIFORNIA, LOS ANGELES. Only about twenty percent of all students claiming to be American Indians or Alaska natives could produce documentation proving that they were in fact members of a federally recognized tribe. I tell my students that somebody I knew in 1976–1978 at the UNIVERSITY OF MICHIGAN encouraged me to falsely claim, as he or she had done, that I was an Indian. Of course I did not make such a false claim.

*TL: So you emphasize integrity and keeping to the facts in a scientific manner, and recording narratives without emphasis. And to avoid fraud or the appearance of fraud. A “sacred trust with history,” you try to impart this attitude in your students, right?*

JF: Yes I do, and I am still disturbed that fraud-tolerance is so widespread in academia. Another study of ethnic fraud, a 1993 survey of UCLA students, showed that only about 15% could prove they were enrolled in a federally recognized Indian tribe. I encourage my students to think about what difference this magnitude of fraud in “higher education” might have on bona fide Indian students, and why non-Indians would misrepresent themselves (basically to get grant and scholarship money set aside for Indians), and what should be done about it (proof of state or federal tribal enrollment should be required to qualify for college admission or funds). I also have students discuss the motive and consequences associated with FRANZ BOAS having misrepresented himself





as a “chief” in 1886; at the first isolated Kwakiutl settlement he visited. BOAS used such self-aggrandizement to receive more favorable treatment from people who did not know or trust him. I ask them to discuss the pros and cons of this “white” lie.

*TL: Wasn't the famous anthropologist MARGARET MEAD accused of fraud?*

JF: She did misrepresent herself and she was fooled by two Samoan hoaxers she relied upon as “informants.” She became BOAS’ most famous student, and I tell my students to read what I said about her in my interview with SANDY McINTOSH ([www.sustainedaction.org](http://www.sustainedaction.org)). In that interview I endorse DEREK FREEMAN’s debunking of MARGARET MEAD’s globally celebrated conclusion—that a stress-free adolescence facilitated by “free love” existed in Samoa in the 1920s. I cite the hostile reception FREEMAN was given by anthropologists who united behind MEAD and attacked him. I explain that his research proved conclusively that two of MEAD’s adolescent female “informants” conspired to mislead her about Samoan sexual practices—see page 161 of MARGARET MEAD’s book *Blackberry Winter* (POCKET BOOKS, 1975) and page 67 of DEREK FREEMAN’s book *Margaret Mead and the Heretic* (PENGUIN BOOKS, 1996). I tell them that MEAD purposely concealed/lied about the fact that she was married. I ask them: did she do this in order to establish rapport with the adolescent females she relied upon for information about Samoan pre-marital sexual practices? Was her deceit repaid by theirs toward her? What were the pros/cons of MEAD misrepresenting herself? Should they follow the example of BOAS and MEAD when they do fieldwork? How important are trust

and rapport in doing fieldwork? This discussion sets the stage for evaluation of CARLOS CASTANEDA. What were the motives and the consequences for him falsely claiming to have become a sorcerer’s apprentice? Should anthropologists condemn CASTANEDA’s hoaxing and his “research” methods and conclusions? Should anthropologists retract their denunciation of DEREK FREEMAN’s well-documented expose of MEAD?



FIGURE 5: Huichol shaman sucked out the object causing a patient’s illness.

*TL: What are the basic issues here?*

JF: The basic ethical question is under what circumstances and for what reasons is any misrepresentation of self ever justified? Which goals are “noble” enough to exonerate people who use fraud? Another question I ask them to consider is this: given the fact that professional anthropologists do not or can not enforce any ethical standards—I remind my students that the Ethics Committee of the AMERICAN ANTHROPOLOGICAL ASSOCIATION was disbanded several years ago—then for what reasons should anybody take *any* of their publications seriously? I remind my Turkish students that they have a special tense in their language, that clearly distinguishes first-hand observation and experience from hearsay.

What safeguards or rules do American anthropologists currently use in order to differentiate accurate research from hearsay—which may well include fraud and undocumented ethnographic anomalies. Citing as an analogy adopting a policy of having college students submit proof of their ethnic identity (as advocated by the authors of “Ethnic Fraud, Native Peoples and Higher Education”), I ask them if there is a need to adopt a policy requiring that field notes or recordings be produced to support claims about data presented in doctoral dissertations, or to authenticate publications where anomalous data (such





as the sensational waterfall jumping described by FURST, MYERHOFF, and CASTANEDA) are presented. Speaking of field notes, I tell them what I wrote earlier (FIKES 1993: 57), that when UCLA's resident expert on Yaqui Indians, Professor RALPH BEALS, asked CASTANEDA to see his field notes, describing his conversations and observations of don JUAN, CASTANEDA never came back. Just imagine how different our world would be if there had been a UCLA departmental policy requiring that field notes be produced prior to granting an anthropology doctorate.

*TL: You have just cited what is your most famous and controversial book, Carlos Castaneda: Academic Opportunism and the Psychedelic Sixties. This book accuses FURST, MYERHOFF, and CASTANEDA of academic fraud. A lawsuit resulted, with you suing FURST for defamation of character and for tortious interference with your book.*

JF: This is a complicated issue. I'd prefer that interested parties write to me to obtain a copy of the legal brief surrounding this case, as prepared by my legal team: MODRALL, SPERLING, ROEHL, HARRIS, and SISK. The title of the brief is *The State of New Mexico Court of Appeals, No. 20,717 : Jay Courtney Fikes, Ph.D. [Plaintiff] vs. Peter T. Furst, Ph.D. [Defendant]*. People requesting that brief should write to JAY FIKES, POB 517 Carlsbad, CA 92018-0517, and include a check for \$5.00 to cover my costs of copying and postage.

*TL: There are a lot of rumors surrounding this lawsuit, which directly pertains to your book on CARLOS CASTANEDA. I'd like to quote "The Summary of Facts" from your brief. Is this okay?*

JF: Yes, go ahead with the quote.

*TL: Quoting from page 2 of your legal brief under the title "Summary of the Facts" we read:*

From 1976 to 1982, Dr. Fikes intensely studied and lived among the Huichol and discovered that many of Dr. Furst's earlier representations concerning the Huichol, including those representations relating to peyote enemas and waterfall jumping, could not be verified. (R.P. 356-57) [*Refers to official court record of documents relevant to FIKES' appeal.*]. After Dr. Furst denied several requests to produce field-notes, Dr. Fikes took steps to publish his observations and correct Dr. Furst's earlier observations (R.P. 358-61). These observations were set forth in a manuscript titled *Carlos Castaneda: Academic Opportunism and the Psychedelic Sixties*, which Dr. Fikes sought to publish with Madison Books (R.P. 361-62).

This present lawsuit is the end result of Dr. Furst's relentless efforts to prevent Dr. Fikes from correcting the record concerning the Huichol and to destroy Dr. Fikes anthropological career.

*It is a sad day when two distinguished scholars have to face off in court, over religious anthropology.*

JF: I don't mind admitting that I have suffered a lot from the many defamatory statements Dr. FURST has made about me. I feel strongly that my reputation, as well as the righteousness of bona fide Huichol shamans, will be vindicated as the truth emerges through this lawsuit.

*TL: Thank you Dr. FIKES. This has been a very enjoyable chat. God bless you.*

JF: I've enjoyed it. I hope the Creator blesses you and the readers of *The Entheogen Review*. ☉

## SACRED SUCCULENTS

### Plants and Seeds

Various *Ariocarpus*,  
*Epithelantha*, *Pelecyphora*,  
obscure *Trichocereus* species  
including new hybrids and  
crustate/monstrose San Pedros and others,  
*Turbinicarpus*, *Aloe*, *Bursera* (source of copal),  
*Delosperma*, *Ipomoea*, *Pedilanthus*, *Scelotium*,  
and more!

We also offer an extensive guide  
to grafting cacti and other succulents.  
Our catalog is fully illustrated, and loaded with  
ethnobotanical and horticultural information.  
Please send \$2.00 to receive a catalog  
and additional rare plant & seed  
supplements throughout the year.

Sacred Succulents  
POB 781 (Dept. ER)  
Sebastopol, CA 95473





# LILLY AND LOTUS

by TAO JONES

I am going to touch on the botanical and pharmacological side of the plants in question and also delve into the metaphysical aspects of their use.

...It is necessary to distinguish clearly the genus *Nymphaea* from *Nelumbo* as the term “lotus” has been used in a general sense to denote both genera. The genus *Nelumbo* (syn. *Nelumbium*) was unknown in ancient Egypt and was never found as a part of ancient monuments or of any art. *Nelumbo* was introduced by the Persians and was present only as a cultivated plant... The large flowers of *Nelumbo* are borne a meter above the water and at maturity the petals are shed revealing a large funnel-form seed pod. Likewise the leaves are often a meter across and are peltate. They are always held above the surface of the water. These characteristics are not found together in any of the water lilies.



*Nymphaea nouchali* var. *caerulea*.

*Nymphaea* lotus does not refer to the lotus of common parlance, but to a white flowered night blooming species of *Nymphaea* also common to the Nile delta at a very early date (EMBODEN 1981).

The plant parts in question—flowers of *Nelumbo nucifera* (sacred lotus), *Nymphaea nouchali* var. *caerulea* (sacred blue lily of the Nile), *Nymphaea alba* and *Nymphaea lotus*—all have suggestion of entheogenic applications in the ancient cultures who used them reverently, although for the most part how they were utilized is still uncertain. My experiences with these plants have convinced me that they were—at least in the Egyptian culture—responsible for entheogenic beliefs and practices. I have tried the flowers of all the above mentioned plants by either smoking them (or an extract thereof), soaking them in wine (7 grams of flowers per bottle) and drinking the wine thereafter, and by soaking extracts in cranberry

juice (1 gram of 5X per cup of juice) and drinking the juice, or smoking the flowers mixed with *Cannabis*.

While alcohol infusions produced the most noticeable effects, the juice infusion left me completely incapacitated and in the “it can wait until later” mode I mentioned in my previous paper, “The Land of the Lotus Smokers” (*ER* Vol. X, No. 4, 2001: 125)

A decoction of 3–10 unopened flower buds [of *N. caerulea*] has narcotic, anaphrodisiac, mildly euphoric and antitussive effects (VOOGELBREINDER 2002).

Smoking the flowers, no matter which species, had a more pronounced and immediate effect, which required some familiarity to fully appreciate. In my opinion, the “dreaminess” of the plant is more manifest when smoked. While flowers from all three *Nymphaea* species assayed—as well as those from *Nelumbo nucifera*—had psychoactivity, all were different in potency. *N. nouchali* var. *caerulea* had the highest percentage of dissolved solids when prepared as a 5X concentrate powder. Next was *N. alba*, followed by *N. nucifera*, and *N. lotus*. When just the flowers were smoked, *N. lotus* seemed to be least effective. However, as this is the species with which I have worked the least, there is a good possibility I have just not yet become familiar with its range of effects.

It is the euphoric and lasting sense that “nothing matters and all is perfect,” which the herb produces, that is the main objection I have to continued use of the plant. I find myself letting my affairs in the real world slide, something I cannot afford to do on a regular basis. When I first started using *Nymphaea* species I was not obtaining the effects I now





experience. It took a period of becoming acquainted with the effects in order to let the herb show me what it does before I understood the amazing power and beauty of the experience. Indeed, a week after my last experience—a hard week, mind you—the first thing my body and mind wanted was to experience the blissful letting go into infinite oblivion that I had experienced previously. However, as it had taken me four days to return to “normal” after trying the herb for two days in a row, I could not spare that large a block of time from my professional life to head out for another such excursion. It is easy to see that HOMER had obtained his description of the effects of eating lotus flowers from either first-hand experience or first-hand observation.

In instances of divination, one sometimes does not obtain an answer immediately upon asking the question. Sometimes one does not get an answer. Sometimes an answer is not recognized for what it is until much later, long after the necessity for asking the original question has passed. Sometimes one does not recognize the answer until years later, and then, only by the grace of memory recall of the question asked so long ago. Sometimes one is not aware of having asked a question.

I was in lily dreamland, a disincarnate intelligence traveling with another of the same. We came upon a metaphysical knot in the path—one I had encountered before and for which I could see no solution. I remarked to my “companion” that it seemed unlikely this could be resolved in this lifetime. I was immediately given a vision (within the dream) of myself in the future, young again and in the fullness of health in a beautiful garden surrounded by friends and lovers; the obstacle—and all others—had been overcome and the scene was of youth and perfection. This lasted only a second, and to myself at the time it seemed to be a different type of reincarnation vision. Rather than visions of past lifetimes, this was of a future life. I noted the oddity of this and proceeded with the dream.

Later that evening as I was going to visit friends I recalled that the Egyptians did not have the conception of previous lifetimes in their cosmology, but rather the promise of an afterlife of perfection with the gods. My own mind, geared toward oriental mysticism, had unsuccessfully attempted to supply an explanation from the Hindu system of belief instead of an Egyptian mythology-based explanation. When I realized that this plant gave visions of an afterlife as described by the Egyptian priests in the *Book of the Dead*, the origin of their cosmology began to make a great deal of sense.

We must consider that the legends that became the history of Egyptian dynastic belief are founded upon a water lily as having arisen from chaos (nun) to produce the first god, Ra or Atum. This was to have happened before the birth of the sun and it is the substance of three of the four cosmogonies of ancient Egypt.

...An overview of these cosmogonies, which have numerous variant versions, shows the influence of the blue water lily in conceptions of the origins of the universe (EMBODEN 1981).



YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**[www.yage.net](http://www.yage.net)**

*Currently hosting sites for*  
**The Entheogen Review**  
**Trout's Notes**  
**Pablo Amaringo**  
**Luis Eduardo Luna**  
**James Arthur**  
**John W. Allen**  
**Ayahuasca.Com**  
**EntheogenUK**  
*and many more at*  
**[www.yage.net/hosted](http://www.yage.net/hosted)**

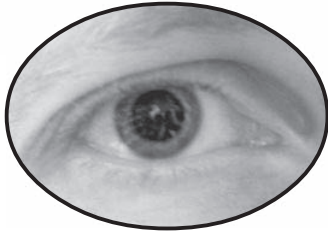






More than you need to know?

# TROUT'S NOTES



**TIRED OF NOT GETTING  
ENOUGH INFORMATION?**

- C-1 **The Peyote Crisis** — \$5
- C-2 **The Cultivation & Propagation of Cacti** — \$10
- C-10A **Cactus Chemistry by Species** — \$20
- C-14 **Narcotic & Hallucinogenic Cacti** by Smith — \$17
- D-1 **Cultivation of Desmanthus** by Case & Trout — \$7
- D-2 **The Genus Desmodium** — \$10
- A-4 **Acacias Containing Tryptamines** — \$20
- FS-X7 **Some Simple Tryptamines** — \$35.00  
New, 180 photos and over two dozen diagrams.
- SC-2 **Sacred Cacti** — New 2001 edition.  
154 illustrations — \$40.00

SC-2-A This photo update for *Sacred Cacti* includes many additional photos and is available in print for \$10.00. A CD (PDF file) is available for \$15.00 in black and white or \$25.00 in color.

Perfect-bound except D-2 (GBC) and C-1, C-2, SC-2-A & D-1 (bookletted)

S&H (USA) is \$4.00 for the first item (\$2.00 on booklets) and \$1.00 for each additional item (except *Sacred Cacti*—add \$3.00 for each additional copy). Foreign customers please contact us before placing an order. With apologies we cannot sell to Texas residents; please contact MIND Books at [www.promind.com](http://www.promind.com).

**TROUT'S NOTES**  
POB 161061 (Dept. ER)  
Austin, TX 78716  
[www.troutnotes.com](http://www.troutnotes.com)  
[books@troutnotes.com](mailto:books@troutnotes.com)

Blue lily flowers were found in the tombs of the Pharaohs and unguent bottles in the shape of the blue lily flower were buried with the bodies. EMBODEN proposes these to have contained a powerful extract made from the blue lily to help the deceased in their trip to the realm of the afterlife.

*N. caerulea* was a symbol of death and rebirth to the Egyptians and was held sacred to Osiris, who was said to have been reincarnated as a blue water lily after his murder by Set. A text called “Transformation into the Blue Water Lily” [or alternately, Lotus] from the *Egyptian Book of the Dead* makes reference to a blue water lily associated with Ra and Hathor and the pure light of the sun. The incantation discusses the desire of Ani to “transform himself into the sacred blue water lily so that his body might have new birth and ascend daily into heaven” (VOOGELBREINDER 2002).

That this plant was responsible for the origin of the concept of and belief in an afterlife can never be proven definitively, but my experience has shown that it is indeed to be classed as a narcotic entheogen, capable of producing ecstatic and wondrous visions. It can dissolve the boundaries between the self and the universe. Infinity and ecstasy are recognized as realities rather than concepts. The experience is of a subtle energy, until one learns to tune in and let it take one where it will. My latest experience lasted for four days and I found myself at times coexisting in two complete and separate worlds simultaneously.

On this particular journey I had smoked one small cigarette of a cultivar of an *N. nouchali* species (“pink”), followed the next day with a cigarette of *N. alba* flowers. As noted before, when I take these herbs for more than one day (or use them more than once in a day), the effects become cumulative. By the third day, I am in a place that is almost impossible to describe. It is truly a magical world of extreme physical joy and mental and spiritual amazement. I can coexist in this world while also being present in the normal world in which we live. The worlds overlap in such a way that I can have awareness of living two completely different lives at the same time. I coexists in both, in a kind of dream state.

I should mention at this juncture that it took me over a year of sporadic use—perhaps 8–10 usages—before I fell into the state described above, and it was only due the fact that I finally used the plant alone and not in a social situation with others, which would leave me externally oriented as opposed to being inwardly focused. It is only when I find the inward focus that I experience these effects.





The effects of flowers from the *Nymphaea* species appear very similar to that of the *Nelumbo* flowers, varying only in proportions of aporphinic alkaloids present from species to species. While searching for data on *Nymphaea* and *Nelumbo* species alkaloids, I came across the following: EMBODEN mentions *Nymphaea* species contain nuciferine, nornuciferine, nupharine, and also apomorphine:

...apomorphine is one kind of aporphine and is capable of producing profound neurochemical alterations. While it is listed in most pharmacopoeias as a non-narcotic emetic, we have evidence from Diaz that it acts much as ergotamine in *Rivea corymbosa* and *Ipomoea violacea*; that is to say, it acts directly upon the dopaminergic receptors to produce a compulsive stereotyped behavior in diverse species of animals... Large doses (in humans) mimic psychoses which would be considered typical shamanic behavior (EMBODEN 1981).

*Nelumbo nucifera* contains the following alkaloids as listed on the *Nelumbo* pages of *Garden of Eden, Vol II*:

Seeds of *N. nucifera* are + narcotic (Ott 1993), and yield a variety of isoquinoline-type alkaloids—nuciferine, nornuciferine, pronuciferine, 0.01% armepavine, dl-armepavine oxalate, 0.02% nererine (antihypertensive), lotusine, liensinine (antihypertensive), 0.01% isoliensinine, roemerine, anonanine, demethylcoclaurine, 4-methyl-N-methyl-coclaurine, methylcorypalline and 5-MeO-6-OH-aporphine (VOOGELBREINDER 2002).

The seeds are used as an antipsychotic, antihypertensive, tranquilizing, tonic, aphrodisiac, nervine, antifebrile, antipyretic heart tonic with an affinity for the spleen, kidneys and heart. (Bremness 1994; Huang 1993; Nishibe *et al.* 1986; Reid 1995) (VOOGELBREINDER 2002).

I could find no information on the chemical constituents of *Nelumbo* flowers, although there is copious information available on every other part of the plant.

In China the leaves have been smoked with tobacco... the rhizome fiber is used to restore the health of those with nervous exhaustion (see *Nicotiana*, Cooke 1860).

...A methanol extract was shown to have CNS-depressant or narcotic and muscle relaxant activity in mice. (Mukherjee *et al.* 1996) (VOOGELBREINDER 2002).

While I believe that nuciferine is the prominent alkaloid in *N. caerulea* flowers (aporphine is a powerful emetic and I experienced no nausea or emesis at any time while using these

plants except for a slight dizziness the first few time I smoked *N. caerulea* flowers), there may well be other alkaloids present that could account for some or the majority of the perceived effects. At least it seems that way to me.

This is certainly an area that is far from being fully explored and understood, and I have been experimenting with other *Nymphaea* species flowers to determine if the effects are ubiquitous throughout the genus. So far I have had success with a number of different species and cultivars, information about which will be forthcoming when I have had time to more fully assess and evaluate these plants. There are also species listed in botanical literature as having no alkaloid content and I am attempting to locate these as well and assay them for comparison.

A personal communication from THEOBROMUS mentions activity in *Nuphar* species. While I have not had the opportunity to assay these plants for myself as yet, I am confident in his findings.

In conclusion, this field has barely been touched and is wide open for further exploration and discovery. I feel certain that experiments with parts of *Nelumbo* species other than the flowers will provide results similar to those of the flowers, and have strong suspicions that the same holds true for the other parts of various *Nymphaea* species. ☉

S  
U  
B  
S  
C  
R  
I  
B  
E



[www.entheomedia.com](http://www.entheomedia.com)

ENTHEOS, POB 40023, SAN DIEGO, CA 92164

— TWO ISSUES FOR \$25.00 —





# JOURNEY INTO THE REALM OF IBOGAINÉ

by INFINITE EYES

---

Back in 1964, when psychedelic exploration was still legal, I obtained three doses of ibogaine. I had previously been doing extensive exploration with LSD, peyote, DMT, and mescaline, both in my laboratory as chief alchemist for the LEAGUE OF SPIRITUAL DISCOVERY, and internally on my own quest for illumination. Always on the lookout for new and effective ways to access God-consciousness, I was eager to try ibogaine. I had heard fascinating stories about ibogaine from the older friends who had turned me on to my first psychedelic experience with mescaline. One told of a parade of cosmic proportions. Another described a pageant of incredible detail and completely realistic visions, like watching a movie. These were some of the tantalizing descriptions presented to me about ibogaine.

LSD tends to magnify, intensify and empower the vision of a timeless moment. DMT, on the other end of the tryptamine spectrum, tends to transport one into a totally “other” realm, replete with elaborate and intensely colorful designs, strange guardian creatures, and visitations from divine messengers. Having retrieved rich treasures of spiritual secrets from the DMT realms, I was intrigued by the descriptions of ibogaine.

Looking through my anthropology books, I found passages describing members of the Bwiti cult in central Africa using *Tabernanthe iboga*, a traditional plant source for ibogaine, in ceremonies to visit their ancestors and receive instructions. In lower doses, ibogaine was said to give hunters the ability to stay motionless for many hours while they became one with the jungle.

My two intrepid cosmic companions, ALAN and RAYMOND, and myself were all enthusiastic about trying it. We decided to take it at their flat in Brooklyn Heights—a brownstone building that had fallen into disrepair—that lay on the boundary between the black and Puerto Rican neighborhoods. They had fixed the fireplace and transformed the flat into a psychedelic temple. Now assembled, we discussed the preparations. We had fasted for two days and spent the day before quietly reading, meditating, and doing yoga to ensure the best possible experience. We disconnected the phone and put a “do not disturb, meditation in progress” sign up on the door.

We each took about 800 mg of ibogaine hydrochloride, a chalky white powder with a bitter, earthy taste. We sat on mattresses arranged on a carpet around the fire. We waited one, two, three hours, and nothing happened. The fire burned low, but no one moved to build it up. The shadows grew long and night fell. Simultaneously, we all lay down, as the lethargy that had subtly been coming on grew more intense. I had no desire to move. Everything became silent and still. I felt that I was in a soft, humming, electric cocoon that gave me little “funny bone” shocks if I touched it.

I was in the middle, centered between euphoria and depression. I felt balanced. My sense perceptions were heightened. The little glow from the fire brightened the whole room. My eyes focused in a different way—clear, but taking everything in. And then the room started to spin. It was similar to an alcohol drunkenness, but with no feeling of vertigo or nausea at all. I was glad that I had fasted! The whirling increased and I felt like I was in the center of a pinwheel. Faster and faster it spun and then I was rising like a projectile through the room—great chunks of wall and brick peeling back and falling away in slow motion. I shot up into the stars: a pair of disembodied eyes wandering, searching. I was an essence—a solo awareness flying through the universe, exploring and seeking.

After an immense journey, I came to a planet. It was a sandy yellow color. I was able to project my vision down to it, and I looked around the surface of the planet. It was an inhospitable looking place; with winds strong enough to blow rocks and sand past me. It looked lethally hot and dry. I moved on. Next, I came to a dark green planet. No clouds. No seas. No mountains. It looked as though it were covered with a poisonous mold. I did not want to go any closer. I continued on through the galaxies until I arrived above a whirling vortex that was coalescing into a solar system. I watched a sun and its planets form, and came closer to observe. I was drawn to one of the middle planets. The fiery liquid surface was cooling and turning from yellow and red to black solids broken by red rivers of lava emitting flames. Slowly, the planet cooled until fumes and vapors veiled the entire surface. As I circled the planet, I sensed a long epoch of torrential rains, as water vapor formed and condensed in the upper atmo-





sphere and fell toward the burning surface, only to evaporate again long before reaching the ground. Eventually, the planet cooled and the rains arrived on the lands below. After what seemed like a long time, the clouds began to clear. I skimmed the planet now, seeing and being everything that I came across. I watched mountain chains rise and volcanoes burst, and everything subside again and again into flat plains and meandering rivers. Time and time again, mountains rose and dissolved and continents appeared and disappeared. Then this slowed down and I watched the seas and plains. All was sterile—a tan land with smoking volcanoes and no life, yet fecund and ready.

As I watched, I then saw life appear. I observed spots of green forming along the seashores. They shot along the banks, forming a green margin and then running up the rivers and tributaries like the veins in a leaf. The barren spaces between these branches of life filled with proliferating plant life. The oceans seemed to be teeming with life and then the first bug-like creatures started to crawl out on land. They spread all over, rapidly changing into a variety of insects and strange lobster-like creatures. Fern-like plants appeared. Vast varieties of life appeared and then disappeared. Elaborate life experiments succeeded one another with awesome complexity.

Then suddenly I was in a steaming swamp-like environment that looked familiar. With a sense of awe and amazement, I realized that I was watching the age of the dinosaur, and it slowly dawned on me that I was witness to the history of life evolving on the planet Earth! With a speed that defies accurate recall, life forms changed again and again, spreading and multiplying in a dizzying array of shapes and colors. Humanoid creatures appeared and soon after were hunting and then farming and building. Civilizations bloomed, spread, and subsided, like bubbles on a fermenting pond. Ages of war and conquest expressed the speed of civilization and technology. I witnessed slaughter and mayhem, torture and mutilation, rape and castration. Man's inhumanity to man was illustrated in myriad forms. I was there "in" it, feeling it as both the doer and the done to. For what seemed an interminably long time civilization rose and fell in inter-folding waves of creation and brilliant innovations in arts and sciences, only to fall in smoking ruins followed by ages of darkness.

Then, points of light appeared in the dark, interconnecting again in new waves of discovery and renaissance. Undulating waves of humanity were crashing and washing over the

planet in a succession of expansion and contraction. As I lived through this flux and change, there arose in me an awareness of the noble and brave potential of humanity and its duty as the intelligent species to protect the forests and life forms and water of the planet. I was experiencing a feeling of the sacred unity with all life. I saw the whole planet's surface as one organism inhabited by one spirit growing its forests to protect its surface and provide even moisture and temperature for all its creatures. I saw one species, humanity, as the natural intelligent guardian of all life. I realized that it was humanity's intelligence that must understand, preserve, and care for the earth's surface—and life that is its nutrient substrate, its womb, and its mother. I felt how all life was precious, interconnecting, and supportive of all other life. I dedicated my spirit not to destroy any part of this puzzle of divine mystery that is the milk of creation. Throughout, there was this balance and acknowledgment of the intertwining of opposites, the negative and positive, the base and noble. This feeling went through me as a dual aspect of one energy—total, deep, and sweeping me away on this immense journey of life's history. It was like falling in love, so entrancing was this vision.

Hours had gone by. The fire was long gone, yet this movie continued with fantastic detail, one pageant coming on the heels of another. An example of the incredible detail that *ibogaine* shows: through my constantly available "zoom lens," I was observing a French king and his retinue during a formal promenade in the gardens of Versailles. Of this large group of people in courtly splendor, one woman's dress caught my eye. I could see at great distance the hem of her dress, an intricate and tiny embroidery of inter-linked fleur-de-lis. Simultaneously, I could see both immense and complicated scenes and vistas as well as small details with great precision. On and on it went, and I never moved. This peak experience went on for at least 14 hours. I was watching scenes from the industrial revolution when the sun shown in the window. The movie continued in stronger and weaker waves, dimming in the light and finally fading out, although I know it was still going on at some internal level. Although I could move around now, I was still high and it was still going on 24 hours later. This was a long trip!

By afternoon, we were all getting pretty hungry. I decided to brave the world and pick up some food at the corner store. I exited the house, which was located on the black side of the street, and headed for a Puerto Rican store on the opposite corner. This was New York, a place where people don't usually greet strangers on the street. I walked past this old man





who glanced up and said, “Hello.” Down at the corner I met a black woman; we also greeted each other and smiled. I crossed the street and entered the store. Pretty soon I was chatting and joking with the owners, and they were putting extra fruit in my bag as gifts. As I exited the store and crossed the street upon my return I had to pass through a group of young black gang members who had just arrived. To my surprise they let me pass with no incident. What was going on? As I walked back it hit me. I knew where we all came from. We all came from the same source—the same mother. There was no difference between us. I saw it, I felt it, and I “was” it. And it was recognizable instantly by others. I had been transformed into a being at one with all other life. Racism and prejudice became incomprehensible to me after that. I knew where we all came from. We all came from the same universe: we were all one.

What I learned from this trip is that there is a new paradigm arising for humankind. Transcending mind, one finds the spirit or soul. Rejecting the bias of politics and the destructiveness of fear, one finds that life and unity and harmony are served by love. Humanity’s role as guardian of the planet becomes all too urgent as we go beyond the carrying capacity of the planet’s surface. This is the dream we must realize: to bring back the health of life and nature on this planet. Protect the womb that has borne us and still serves us. Bring back the forests, let the waters run clean, and live in love and harmony with each other. It is time to understand the roots of fear and deal with them. Let us join in a dance to celebrate life and love and rediscover the beauty of inner sacredness.

What is this stuff called ibogaine that tastes like earth and lets you see your ancestors? Is it a DNA-designed communication link to our origins? How far back are these origins? Are we visitors from space, planted here on the wings of the God-DNA? Is this cosmic panorama it reveals created to give humanity a real look at our history to understand who we are and how we are connected to the universe? One thing is certain: ibogaine is one of the true, deep psychedelics. It is flesh of the Gods. Use it with preparation, respect, and care, and you may grant yourself a taste of truth, a vision into the nature of reality and an inspiration to enter into the path of unity and knowing.

## AFTER-THOUGHTS

One of richest uses of psychedelics is giving them enough time and attention to allow the sacred messages to filter through and become meaningful. A day before for preparation and one afterwards for contemplation is ideal. The peyote people would spend the morning after, for a traditional breakfast and sharing the visions they had had and finding meanings in these messages from beyond. In like manner, we can also find new meanings for these visions as the years deepen our perspectives.

So as time passed, I wondered who it could have been that was seeing the evolution of life on our planet. Was this some mystery that would just have to be accepted as is? Many years later I came across two ideas that gave new meaning and depth to these ibogaine visions. The first idea came when I read about an explorer in the Amazon questioning the chief of the Mayoruna about the purpose of all the intense psychedelic journeys that the entire tribe participated in. He said that the purpose was to go back to the beginning. The second idea came after reading JEREMY NARBY’S book *The Cosmic Serpent*. I realized that it was quite possible that the DNA molecule had an extraterrestrial origin. In fact, due to the complexity of this life-evolving molecule and the relatively short window it had in which to evolve on this earth it seems that DNA’s evolution here on planet earth may just be another geocentric earthling myth.

Putting these two ideas together started a process that gave a whole new meaning to my ibogaine vision. I was going back to the beginning. Going back to the beginning of life on this planet. Certainly, it was not my persona that was going back. Then what or who was going back? What was the common denominator of all living things? Who was the “I” that was observing and so intensely participating in all these lives and journeys? Suddenly I realized that the common denominator and the origin of life was the DNA that we all carry, whether it be the simplest bacteria or modern man. Now my vision took on a whole new meaning. Our consciousness predates this solar system. I had gone back to the beginning when I (and all of us) had been space-borne DNA looking for a new home in which to create life. I had been seeking through one solar system after another until I came to the nascent solar system we now call our home. Now I rushed down to the surface after waiting for eons for the conditions to be right for the formation of life. Then down I went, creating new life, evolving from the beginning into the vast mystery. ☉





# NETWORK FEEDBACK

## KAEMPFERIA GALANGA MAOI ASSAY, MIRABILIS MULTIFLORA...

In the VERNAL EQUINOX 2002 issue of *ER*, JOHNNY APPLESEED states the need for MAOI testing procedures. I have come across a type of MAOI assay while researching *Kaempferia galanga* use. In the article NORO, T. *et al.* 1983, "Monamine Oxidase Inhibitor from the Rhizomes of *Kaempferia galanga* L.," *Chem. Pharm. Bull.*, 31(8): 2708–2711, they use benzylamine as a substrate to test for the binding of MAO in the presence of other compounds. The benzylamine can then be tested spectrophotometrically at 250 nm to see how much inhibition there has been of the MAO binding. This testing method is presented in a 1954 article by TABOR, C.W., H. TABOR & S. M. ROSENTHAL in the *J. Biol. Chem.* 208: 645.

The claim is made that the compound ethyl *p*-methoxy-*trans*-cinnamate has the most powerful MAOI effect of all the compounds found in *Kaempferia galanga*, but *no* MAOI effect was found from *p*-methoxy-*trans*-cinnamic acid. *K. galanga* being a mild MAOI seems to fit with my experiences with this plant, where I put up to 500 grams of the rhizome (fresh or frozen from an Asian grocery store) in a blender with lecithin (as an emulsifier since the MAOI came out in the non-polar benzene fraction in the above paper), ginger (to avoid stomach complaints), water, and some coconut milk (as a fat to absorb some of the non-polar compound). After blending this for 5 minutes or so and straining and drinking the potent-tasting liquid, I usually feel a mild euphoria, mellowing, and aphrodisiac effect after an hour or so. I am still playing with the extraction method as I get slightly different effects each time I use it, and I am still trying to determine if the species sold as "galanga" in the Asian grocery store is *Kaempferia galanga* or *Alpinia galanga*, (both in the Zingiberaceae, or ginger, family). I am growing out one of the roots so as to be able to identify the plant in the NEW YORK BOTANICAL GARDEN herbarium, where I work. Do you know anyone else who has experimented with this plant?

We don't personally know anyone who has experimented with *Kaempferia galanga* but the information you present above certainly does pique our interest. *K. galanga* has been reported as a "very

mild but real hallucinogen," with a dose being described as "approximately 3 inches [of whole root] per person" (MILLER 1983). There are a few reports of "galanga" trips posted to [www.erowid.org](http://www.erowid.org), and effects are presented as ranging from none at all, to mainly side-effects, to mild *Cannabis*-like effects, to mild LSD-like effects. One person, who smoked an extract, had fairly decent results. Nevertheless, it is important to remember a couple of points.

First, it should be stressed that there are several distinct plants sold as "galanga," and these are not synonymous in appearance, taste, botany, or chemistry. *Alpinia galanga* (greater galanga) forms very stout whitish rhizomes, whereas the *Kaempferia galanga* takes a branching form of long finger-like rhizomes. *K. galanga* is also used for its medicinal stem in China Like the Indonesian *A. galanga*, it is said to be found dried and sliced in the West. There is also *A. officinarum* (lesser galanga), found in China. It is smaller and more compact. While the editors have not yet used either in conjunction with anything that would benefit from MAO inhibition, K. TROUT has gotten little effect from the *A. galanga* beyond a pleasant mild sense of well-being, similar to that resulting from ginger, despite eating fairly large amounts of the commercially available roots (fresh and also dried). While *K. galanga* is said to be commercially available, neither TROUT nor AARDVARK has encountered it yet. Large Asian markets and Traditional Chinese Medicine (TCM) herb suppliers would probably be good places to look for this species.

Second, not all MAOI drugs are equal, and only some will work to activate tryptamines. There are still a number of loose ends to be tied up concerning the pharmacology of this interaction, despite the effect of the combination being well-known and studied. This pharmacology should be explored further, particularly if it turns out that *Kaempferia galanga* proves to be a decent MAO-A inhibitor.

Another plant I've been recently interested in is *so'ksi*, or *Mirabilis multiflora*, which is used as a psychoactive by Hopi Indian medicine men, as reported in ALFRED F. WHITING'S *The Ethnobotany of the Hopi* (MUSEUM OF NORTHERN ARIZONA ©1966, originally published 1939). It is listed under the genus *Quamoclidion* (or something like that) in this book. This plant is in the *Nyctaginaceae* family and is closely related to the ornamental garden plant four o'clocks (*Mirabilis japonica*), but the ornamental is a powerful purgative. WHITING reports only that the medicine men chew the root of this plant to reach an altered state. All other references to this plant seem to refer back only to WHITING'S account. It is listed in a few places at [www.erowid.org](http://www.erowid.org), but these are not dependable sources. A friend who recently visited with the Hopi near Flagstaff reported to me that *so'ksi* is still used there but did not witness its use. Have you heard of any work with





this plant? HOFMANN and SCHULTES do not even mention any plants in this family, let alone this genus as being psychoactive in their treatise *The Botany and Chemistry of Hallucinogens*, so the study of this plant is quite interesting because it expands the range of hallucinogenic plants in flowering plant taxonomy. Thank you for your help. — N.B., NEW YORK BOTANICAL GARDEN

Alas, *Mirabilis multiflora* is still an under-explored plant. We published an article on this plant in Vol. IX, No. 2 of *The Entheogen Review*, p.100. Despite it being reported as a "hallucinogen" in some texts, the one psychonaut has described the effects as being "GHB-like." We'd like to hear more from anyone who has first-hand experience with this plant. — Eds.

## ANADENANTHERA & MIMOSA

I had some extra *Anadenanthera colubrina* and *Mimosa scabrella* seeds, which I got from South America, so I figured that I would send them to you folks at *ER*. [Thanks! — Eds.] The *M. scabrella* germinate well by pouring boiling water over them and letting them soak for 24 hours. I've had no luck yet with starting the *A. colubrina* seeds; any suggestions would be a great help.

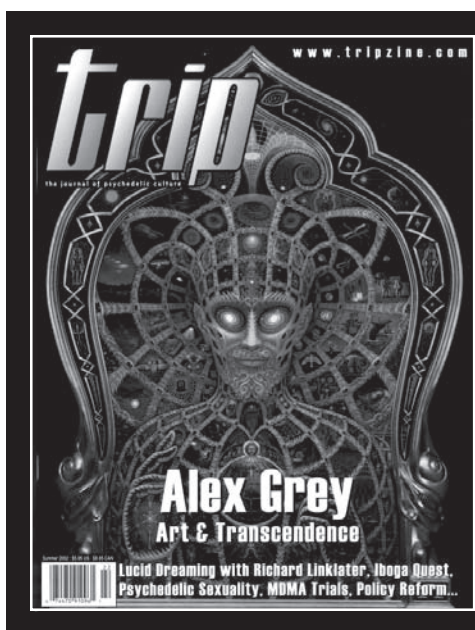
It has been said that *Mimosa scabrella* is "very similar" to *M. hostilis* [now considered synonymous with and correctly referred to as *M. tenuiflora*, due to the latter having been described first (BARNEBY 1991) — Eds.], and is used in its place as basically an "equal." Do you know if this is at all true?

Also, do you know why *Mimosa [tenuiflora]* seeds are so difficult to find? Previously only JLF and L.E.R. had seeds, and NATIVE HABITAT had plants. The seeds from JLF must have been old, as none germinated even with many attempts. L.E.R. no longer has seeds, and NATIVE HABITAT seems to have given up on offering live plants. If this is one of the more desirable plants, why aren't seeds being offered? I would really like to know if *M. scabrella* could replace it.

Thanks for any answers you can provide and for keeping up the good work! — ANONYMOUS, WI

*Anadenanthera* seed germination results that we have experienced ourselves and heard about from others range from excellent to not at all. The major factor may be the age of the seeds, as fresh seeds generally show phenomenal germination (in terms of being very fast and having a high percentage of sprouting seeds). TROUT's results thus far have been only at both ends of the spectrum; either a rapid germination (from 1 to several days), or—in other cases—none at all have germinated, and the seeds turned to a pasty material. AARDVARK only saw the latter disappointing results. A warm water soak until swollen may prove of benefit but many people report success simply planting them halfway buried edge-wise into the soil with the hilum (the seed eye) being placed at about soil level. Some have suggested that partial burning or roasting of the seeds is important and they are occasionally made available in this state but we have not found this essential. A heating mat is recommended though.

Some *Anadenanthera* species form elongated storage organs in their root system and care must be taken to maintain the intactness of the root system during transplanting. Preliminary efforts to stimulate root suckering in our container grown plants have not yet been successful.



**SUBSCRIBE TO TRIP MAGAZINE!**  
[www.tripzine.com](http://www.tripzine.com)





Filtered light with a bit of full sun has given excellent results. *Anadenanthera colubrina* is frost tolerant but how freeze hardy it is remains to be seen. It occurs over quite a wide range and it is likely that some quite cold tolerant strains can be brought into cultivation. Bark and root-bark of this species (and its *cébil* variety) should be examined in greater detail. The root-bark of *A. peregrina* can at least sometimes be quite high in 5-MeO-DMT (SCHULTES *et al.* 1977 reported one tree with 39 mg of 5-MeO-DMT per 10 grams of dried stem-bark and nearly 64 mg in the same amount of dried root-bark).

As far as *Mimosa tenuiflora* goes, we had a few old seeds that were obtained from the defunct botanical business ...OF THE JUNGLE. As they went out of business in 1996, these seeds must have been at least seven years old, and probably eight or nine years old. (Oddly, we can't find this offering listed in any of the old catalogs that we have for them, but the seed packet that we had clearly came from their company, and was marked "*Mimosa hostilis*," so we assume it was one of many limited items that never made it into a catalog.) Only one of the few that we planted germinated. Another cause for non-viable *M. tenuiflora* seeds that we have recently seen is that the seeds were not fully mature.

We agree that active growing of this plant could be useful, especially to check out the potential use of the foliage, despite the likelihood of its usefulness being low. Why *Mimosa tenuiflora* seeds are not more readily available is a truly good question. Seeds *should* be far more widely available than they appear to have been. We've no idea why these seeds seem to have vanished or been largely unavailable from the specialty market. GNOSTIC GARDEN used to carry them, but apparently they have been discontinued. ETHNOGARDEN BOTANICALS has these seeds listed as "forthcoming," so one might periodically check their web site (<http://ethnogarden.yage.net>).

The only two sources that we have been able to locate are: BOTANIC ART, Hoogstraat 116, 3131 BP Vlaardingem, The Netherlands, [www.botanic-art.com](http://www.botanic-art.com) (8 seeds for 5.70 euros); and PJT BOTANICALS, POB 49, Bridgewater, MA 02324-1630, [www.pjtbotanicals.com](http://www.pjtbotanicals.com) ("packet" for \$5.00).

The seeds we obtained from JLF showed poor germination but more importantly those few that *did* germinate proved to *not* be *Mimosa tenuiflora*, but are rather a presently unidentified *Mimosa* species. Analysis of this material is currently lacking. *Mimosa* seeds sometimes rapidly lose viability but often can benefit from nicking and a soak in warm water prior to sowing. Use of a heating mat is also suggested. One commercial vendor of *M. tenuiflora* root-bark commented that when harvesting from trees in the wilds of Chiapas, he noticed that those trees that had previously been harvested for their root-bark went on to form a ring of new trees, sprouting from the periphery of root fragments remaining in the soil (MONTGOMERY 2002). This suggests both that harvesting can be done sustainably and that deliberate stimulation of root suckering (such as planting on berms and dividing the root system periodically) may prove to be a powerful propagation technique for the species.

So far as we can tell, *Mimosa scabrella* has not yet been reported in any traditional *jurema* preparations, unlike *Mimosa hostilis* (GONÇALVES DE LIMA 1946), *M. verrucosa* (SILVEIRA BARBOSA 1998) and *M. ophthalmocentra* (BATISTA *et al.* 1997; 1999). However, *M. scabrella*

may indeed prove to be a valuable source for DMT, if extrapolations from the literature hold true. The sole published analysis of *M. scabrella* stem-bark placed the DMT content at less than 0.0357% by dry weight (DE MORAES *et al.* 1990). Compare this to an analysis of the stem-bark of *M. tenuiflora*, which reported a yield of about 0.03% (MECKES-LOZOYA *et al.* 1990), and it seems as though the stem-bark of *M. scabrella* may be comparable to that of *M. tenuiflora* in DMT content. While *neither* reported stem-bark contents of DMT is particularly high or useful—a quarter pound or more of stem-bark being needed for a single dose—it is well-known that the root-bark of *M. tenuiflora* is much more potent, ranging from 0.5% or less (GONÇALVES DE LIMA 1946; PACTER *et al.* 1959) to over 10% by one account (OTT 2002). We are unaware of any published analysis of the root-bark of *M. scabrella*, yet if it can be extrapolated that *M. scabrella* follows a similar trend (which, of course, it may not), then this plant could be a more easily available source than *M. tenuiflora* seems to be—at least for those who want to grow their own plants. And *M. scabrella* has the added advantage of reportedly being hardy in cooler climates. We've heard of one grower in the North of England who successfully raises these plants (GIBSON 2002). Clearly this plant needs closer analysis. — EDS.

## DESTRUCTIVE DISTILLATION, CACTUSTEA SUCCESS

I have occasionally sought advice about what to do to refine 5-MeO-DMT "beer," a weak extraction of *Phalaris* grass that gives a pleasant buzz but fails to fully open the door to the other world. I don't know why it took me so long to put this together, but when I smoke it I use a vaporizer, and some of the crystals cool enough to precipitate in the pipe. And, I've known for some time that this precipitate is stronger than the original material. So why not do this on purpose?

I tried doing this in a glass crockpot, thinking that I would get precipitate on the lid. The material in the pot, with a very low gas flame under it, boiled in an encouraging manner and filled the house with lovely fumes, but no precipitate was left on the lid of the pot.

I believe there is some piece of laboratory glassware available for performing the operation I would like to, but I'm not sure what it's called. It looks something like this:



Can you tell me what the name of this item is, appropriate specifications, where to find it, and the approximate cost? I think that this item would really further my research.







An alchemical alembic.

This image was taken from a posted scan at [www.levity.com/alchemy/libav02.html](http://www.levity.com/alchemy/libav02.html) obtained from the book by JOHN FRENCH titled *The Art of Distillation. Or, A Treatise of the Choicest Spagyric Preparations Performed by Way of Distillation, Being Partly Taken Out of the Most Select Chemical Authors of the Diverse Languages and Partly Out of the Author's Manual Experience together with, The Description of the Chiefest Furnaces and Vessels Used by Ancient and Modern Chemists also A Discourse on Diverse Spagyric Experiments and Curiosities, and of the Anatomy of Gold and Silver, with The Chiefest Preparations and Curiosities Thereof, and Virtues of Them All. All Which Are Contained In Six Books Composed By John French, Dr. of Physick London. Printed by Richard Cotes and sold by Thomas Williams at the Bible in Little-Britain without Aldersgate, 1651.*

On another subject, I took an *ER* correspondent's advice and made a cup of tea from two kilos of *Trichocereus pachanoi* stalk. After initial nausea, my partner and I found ourselves quite unmistakably on the other side of the "door," being the "ones" who animate us, rather than our ordinary selves. This was accompanied by some visual phenomena that involved seeing each other's alternate identities. The lifting of the veil lasted all night from about 6:00 pm on the Summer Solstice, with a distinct difference in perspective remaining until about 6:00 pm the next evening. Thank you very much for encouraging me in this direction. — M.H., TN

I'm glad that you found the *ER* correspondent's cactus advice to be of use. Before I begin with your question about glassware, I should clarify some terminology. A *precipitate* is an insoluble material that deposits from out of a solution. The material you were hoping to find deposited on the lid of your device (and which you witnessed inside your free-base pipe) is more correctly referred to as a *condensate* or *distillate*. As to the piece of glassware that you refer to, this is not really a piece of chemical lab-ware; it is actually a piece of alchemical glassware. The particular piece depicted is known as the "head" of a primitive distillation apparatus called an alembic. (If it were closed on the bottom it would be a related device known as a retort.) The drawing to the left illustrates one such simple distillation apparatus. These are not used in modern chemistry so far as I know. I suspect the only source for one would be to have it made by a glassworker. This approach can certainly work as evidenced by the condensations within a free-base pipe but it has a couple of major drawbacks. One drawback is its inefficiency; using a longer column and water or some other cooling mechanism for inducing the condensation would be a better choice. The other drawback is destructiveness. A substantial amount of the product will be either damaged or destroyed during such high temperature distillations. (Observe how an excess of DMT left in the bottom of a glass pipe darkens steadily as reheated.) Vacuum distillation or even simple extraction would be strongly suggested instead. If you do decide to explore the path you alluded to, please let *ER* know of your results! — K. TROUT

## MEDICAL MAOI, IBOGAININE EXTRACT

I've got a couple of questions for you. First off, how much moclobemide should one consume with an extract of *Mimosa tenuiflora*, or *Psychotria viridis*, or *Trichocereus* species for tryptamine activation or phenethylamine potentiation?

Second, I have some *Tabernanthe iboga* extract (crude ibogaine) that I obtained from INDRA SHAMANIC PRODUCTS. The dose that they recommend is 1 to 6 grams. Is the high end of this range within a safe amount to take? I am hesitant to consume it after reading *Ibogaine: Proceedings of the First International Conference*, where the deaths of a few individuals were reported. One of them, a 40-year-old heroin addict, was reported to have died after having allegedly taken 5 grams of *T. iboga* alkaloid extract 40 hours prior to his death (p. 27). How much of the extract that I have can be consumed to be on the safe side and not embark on a one-way journey?

On another note, I ordered 10 grams of *Amanita pantherina* and some extracts from PURE LAND ETHNOBOTANICALS in October 2001. They were quick to charge my credit card, but I have still not received any products nearly a year later. I have e-mailed them several times and they only responded after I threatened to publish my "story," and they told me that they would look into the matter. Nothing happened. What particularly annoys me is that they didn't even tell me whether





or not they *sent* the stuff (*i.e.*, did it get lost in the mail?). Since that time, there has been a total lack of response to inquiries. I would advise other psychonauts not to do business with this company.

Thank you for an excellent magazine. — O.H., Sweden

As far as a dose of moclobemide goes, we have heard of people taking from 75 mg to 150 mg, and getting good results in activating and/or potentiating tryptamines and phenethylamines. Since the pills frequently come as scored tablets in 150 mg doses, we have heard of people who will break them in half and take 75 mg about 15–20 minutes before they consume the tryptamine or phenethylamine, and then a second 75 mg concurrently with the entheogen. It bears repeating again that we do not recommend that people mix moclobemide or other MAOI drugs and MDMA, as such mixtures may have the potential to induce a hypertensive crisis.

With regard to the crude “ibogaine” extract that you describe, unfortunately there is no way to know exactly how much ibogaine it contains without quantitative laboratory analysis. Hence, guessing about doses (and potentially lethal overdoses) is problematic. Also, it seems quite likely that the state of health of the individual consuming the extract could have something to do (or even a *lot* to do) with whether or not he or she ends up taking a dirt nap after sucking down their dose. So far as pure ibogaine goes, OTT gives the “dose” of “entheogenic above 1 mg/kg,” which would seem to place the threshold dose for a 150 pound person at about 68 mg, and yet he also stated that the threshold dose for straight root-bark of *Tabernanthe iboga* was 20 grams, saying that this amount was thought to contain “about 75–125 mg of ibogaine,” and he supposed that the initiation dose (said to “break open the head”) might contain as much as 6.25 grams of ibogaine, but he is quick to point out that such massive doses have resulted in deaths (OTT 1993). (Note that the figures OTT gives for root-bark might not translate to extracts made from the whole root, as it is possible that the bark of the root is more potent.) The “Secret Chief” relates that the ibogaine doses he administered were between 225 and 300 mg (STOLAROFF 1997). *TIHKAL* places an ibogaine dose at “from hundreds of milligrams up to a gram or more, orally” (SHULGIN & SHULGIN 1997). A report in this issue of *ER* (see page 98) discusses the effects of 800 mg. The crude extract sold by INDRA SHAMANIC PRODUCTS ([www.indra.dk](http://www.indra.dk)) that you mention is said to be a “5X” extract. So, if one can extrapolate from the ibogaine-content figures presented by OTT for the straight root-bark (which it may not be safe to do, since natural products can be highly variable in their alkaloid content), this would mean that a 4 gram dose of “5X” extract should contain about the same amount of ibogaine as a 20 gram dose of straight root-bark: 75–150 mg, or the “threshold dose,” and a 6 gram dose of the extract would contain closer to 113–225 mg. This dose range is up to the low end of that presented by the “Secret Chief” and nowhere near as high as that consumed by INFINITE EYES (reported on page 98). All of this number crunching could be totally off, and the bottom line is that we don’t feel comfortable giving the “green light” for any particular dose of crude extract, without knowing better what exactly the extract contains. Crude extracts are also likely to contain other alkaloids that may not be safe to take in overly high doses.

So far as your situation with PURE LAND ETHNOBOTANICALS goes, it is unfortunate. We have ordered from them ourselves, and the order was sent promptly and completely. It is hard to say what is up with them, but it is totally lame that they have ignored your attempts to get the situation resolved. With regard to entheobotanical companies, there are several on-line vendor rating systems, and we feel that these can be useful when people use them to report both good and bad experiences. One such site (for complaints only, and a bit sparse at the moment, but with the benefit of being run by the Erowid web site) is at [www.erowid.org/vendors/vendors\\_complaints.shtml](http://www.erowid.org/vendors/vendors_complaints.shtml), and we encourage you to post your situation at that site. We will also forward a copy of this issue of *ER* to the folks at PURE LAND, with the hope that it might spark some response and resolution to your situation. Contact them again after you get this issue of *ER*, and see what happens. Another recent example of a rip-off that *ER* received:

A \$250.00 order was sent to the “new” M.B.E. TECH in the United Kingdom ([www.mbetech.com](http://www.mbetech.com)). No product was ever provided, e-mailed complaints only met with an auto-response saying that people wishing to correspond needed to do so via snail mail, and snail mailed complaints met with no response at all.

We reported in a past issue of *ER* that we felt that it seemed likely that the new M.B.E. TECH was a scam, and this would appear to confirm that report. Sadly, there are pirates surfing the waters of the web these days too. — Eds.

## STORAGE, SHELF-LIFE, MAOI ACTIVITY, TOLERANCE, TMA-2

As a new subscriber I have to say that your magazine is excellent, and much more in-depth than most sources. Please release me from my ignorance and print a few questions I can’t seem to get answered elsewhere:

I am interested to know about the “shelf life” of various entheogens under the following conditions—cool, dark, and reasonably air tight. I’ve read that phenethylamines are fairly stable, and that 2C-T-2 and 2C-T-7 should last 20+ years. Can I assume that 2C-I and TMA-2 have a similar longevity? I also read that most tryptamines are much less stable, especially 4-Acetoxy-DET and AMT, although *TIHKAL* mentions that MIPT is much more durable. Harmine is listed as “more stable” than harmaline. Could anyone please give me *any* info on the shelf-life of tryptamines such as 5-MeO-AMT, 5-MeO-DMT, 5-MeO-DIPT, 4-Acetoxy-DIPT, and DPT? Psilocybin is supposed to be stable as fungal material (*P. semilanceta*), but I have seen it become worthless in about four years. (No idea why I kept it that long.)





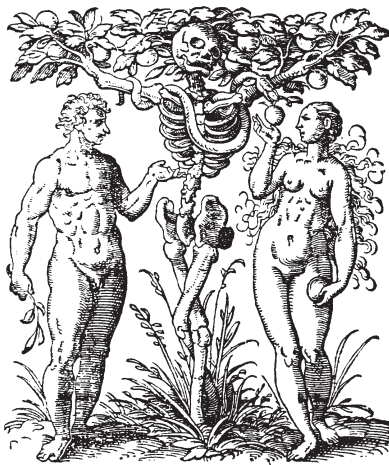
Does anyone have any idea if 5-MeO-AMT is *really* a MAOI or not? There is certainly a serotonergic feel to it. I've read that it is "possibly" a MAOI, which is vague and I would like to know if it might be problematic to someone on a SSRI drug. Also, I did do some experiments with it but haven't for the moment gone above 4.5 mg; at the peak of such a dose, there would be some suggestions of something possibly physically problematic that led me to conclude that I should move up very carefully with it. Has anyone had problems or other comments on this compound? I suspect that it could be really weird at a high dose if the body load is tolerable.

Since you are discussing a number of compounds that were created by ALEXANDER SHULGIN, we figured that it would be prudent to pose your questions to him. He responded:

Regarding 5-MeO-AMT (alpha,O-DMS). As to the shelf life, I can only offer the apparent present appearance of my original discovery sample. I dug it out of my refer-

ence collection. It was stored (as have been all my synthetic retainers) in a glass vial, stoppered with a cork, in a box that is dark inside. No special effort is made as to air or moisture or heat. In this tryptamine box, looking at few samples at random, the present appearances range from loose white solids to black gums! The 5-MeO-AMT sample was the hydrochloride salt, dated early 1976 (therefore over 25 years old) and was a light brown crystalline solid. So it seems to be pretty stable.

The three points that you mention, temperature, light and oxygen, are the major factors defining stability. But original purity, dryness, and the chemical nature of the contained impurities can affect changes. Another subtlety is just how one can determine the loss of potency? What if the decomposition product is psychoactive? What if you have become tolerant to the action of the drug? What if you subconsciously believe that any discoloration is a move towards loss of activity? A dear friend of mine, a Professor of Chemistry, contributed his



## HERBAL-SHAMAN

POB 8892 (Dept. ER)

Wichita, KS 67208, USA

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199

# NEW INCENSES

*Nymphaea caerulea* (blue lotus): This little known flower has been considered sacred for several thousand years, where it was used medicinally and ritually by the Egyptian priesthood. Its pleasing aroma is said to induce deep relaxation and a euphoric state of mind.

*Nelumbo nucifera* (sacred lotus): Another obscure sacred flower from the East, it is quickly becoming very popular with those who have been lucky enough to try it. This plant mixes well with other common burning herbs, but is also very much enjoyed by itself.

*Sceletium tortuosum* (*kanna*): A very rare succulent from the deserts of South Africa. The Bwiti culture uses this plant as an important part of their ritual life, and consider it to be an indispensable ally. We offer this plant in the manner dictated by tradition, fermented and finely powdered.

*Mimosa hostilis* (*jurema*): This thorny tree is used medicinally and spiritually by several Central and South American cultures. Wild-crafted in México for us by a well-known ethnobotanist, we offer fresh, dried whole chunks of both root-bark and stem-bark.

*Voacanga africana* root-bark: After years of searching we have finally procured a small supply of this exotic botanical. Used in the adolescent initiation ceremonies by East African shamans, this powerful teacher was treated as a divine spirit. Very limited supplies.

All incenses are sold strictly to adults as non-consumables





own thoughts with the phrase, “A little bit of color goes a long way.”

As to MAOI activity, I have no idea. I am reasonably sure that the compound is not an agonist as it has that famous alpha-methyl group. In fact the original molecule was designed just that way to increase the odds of its getting to the brain without decomposition. Similarly, the covering of the serotonin hydroxy group was a move to increase the probability of its getting across the blood-brain barrier. These two additions were built into my original name for it, alpha,O-dimethylserotonin, or A,O-DMS. However, the 5-MeO-AMT name doesn't require the user to know the structure of serotonin. — SASHA

To add to SASHA's thoughts; while “dark” is easy to do, “cool” and “air-tight” are a bit more problematic, but also doable. Hell, *cold* would no doubt be better than merely cool. It strikes us that the best way to store *any* entheogens would be in a light-tight, air-tight, sealed container in a freezer. (As “anal” as it may sound, we know many people who even go to these lengths to store their *Cannabis*.) The inclusion of some desiccant to keep the stored product dry would likely be beneficial in most cases, as would either sucking out the air from the container (with some “seal-a-meal” type device that can be used with the metal lids on glass canning jars) or replacing the air with an inert gas that contains no oxygen. While this won't take care of all of the variables that SASHA mentioned, nor answer all of his questions about these variables, it is still probably the best that one can hope to do within reasonable means, and will no doubt increase the shelf-life of most compounds above that which would be had by simply placing them in a box in a cupboard of your house.

Also, as an extension on the article on 5-MeO-DMT and DMT not causing tolerance, I am hopeful that perhaps *ER* subscribers will write in with *any* information on varying degrees of tolerance and cross-tolerance with and between various compounds.

I also have a few comments on TMA-2, with reference to the remarks made in *ER* Vol. XI, No. 2. For the record, I weigh 112 pounds, although I'm not convinced as to how relevant weight is with regard to dosage of this compound.

I have taken TMA-2 twice. My first dose was 37.5 mg. Effects started at about the half-hour point, and took maybe 2–3 hours to reach the full effects. On this occasion, I had a lot of discomfort while coming on (too much of a body load, compared to the mental effects). In retrospect, I believe that this discomfort was partly psychological in origin, as I may have been projecting a lot of negative energy due to ingesting a virtually untested synthetic drug. I am afraid that I have never had the opportunity to take mescaline, so I can't make a comparison. Certainly, there was much of the feel of an organic

psychedelic, with earthy colors, but not overwhelming visuals. My mental state was one of gentle clarity. Communication was good, as was appreciation of music. At about five hours, we went to the forest and bonded with nature. At several points during the day, there was some “edge” or lack of complete ease, but overall I found it a good and complete psychedelic, although perhaps not an outstanding one. My second trial was at 35 mg, and again the come up was hard due to the compound's uncomfortably sharp “glass like” stimulation, which produced a restlessness that initially tied me to my body. However, this time—knowing better the language of the material—I was able to break through earlier on, and there were delightful rushes to hyperacuity; the day was glorious and healing. The next time I think I would take 40 mg. It was not overwhelming (mentally), but I'm not sure that I would take it above 40 mg yet. (Were it mescaline, I would have tried 600 mg next.) It isn't in the LSD/ayahuasca league perhaps, but it's still pretty damn good stuff and an ally. I was near base-line at 12 hours and sleep was not too difficult after this point. — B.N.

P.S. Does anyone know of a supplier of dried *Mitragyna speciosa*?

Alas, we can't help you out with any suppliers of dried *Mitragyna speciosa*. Perhaps our subscribers can? Live plants are currently available from THE BASEMENT SHAMAN ([www.basementshaman.com](http://www.basementshaman.com)), but one might have to hit the underground market in Thailand in order to score the dried leaves. Perhaps some brave and enterprising botanical company will send a collector there to gather up enough to sell in the USA? Keep in mind that while the plant is totally legal in the USA, it is scheduled in its native Thailand, with severe penalties for possession and sale; no doubt this is the reason that it is not yet widely available in the USA. — Eds.

## EVEN MORE SCORPION TALES

The “More Scorpion Tales” article in a recent issue of *ER* reminded me of my own scorpion experience many years ago in Hawai'i. I was living on a beach in Maui and had been hearing horror stories about the centipedes and scorpions there. I had actually developed a bit of a scorpion phobia from these tales (none of which, by the way, were anyone's first-hand experiences with scorpion stings or centipede bites—it was always “this friend of mine...” or “my sister's boyfriend...”). Anyway, one day I was sitting in my truck and felt something on my leg. Without looking to see what it was, I brushed it off with my hand and was stung on my finger. I looked down to see what had just stung me and I saw that it





was a scorpion. The stinging sensation only lasted about 15 minutes and was relatively mild. However, for the rest of the day I felt wonderful. I felt great nearly every day during that period of time anyway, because of my stress-free, immersed-in-nature, simple and freely creative beach-camping life-style. But the day I was stung by the scorpion, I was much more euphoric than usual. I've always wondered if that blissful day was due to the scorpion venom, or due to the release of all the "fear energy" I had invested in my scorpion phobia. Or perhaps both things played a part? Like C.S.C. in Colorado, I haven't chosen to get stung again. — R.G., WA

Reports of feeling mildly mind-altered to euphoric appear to be common among those experiencing non-lethal scorpion stings. It certainly was the experience of K. TROUT, although the throbbing pain of the sting itself would suggest that it is not likely to ever become a popular area of experimentation. — Eds.

## GROWING PEGANUM HARMALA

Regarding JOHNNY APPLESEED'S comment in the interview with him that appeared in the VERNAL EQUINOX 2002 issue of *ER*; his remark that *Peganum harmala* will only grow in warm, dry areas is—in my opinion—only partially true. *P. harmala* will definitely grow in areas where it gets very cold. I've successfully grown it at above 8,500 feet elevation, where winter temperatures normally drop below minus 10° F. I've never been in a geographical area that would permit me to test my theory, but I would predict that *P. harmala* could be cultivated much like alfalfa. In those geographical areas where soil pH levels are naturally low, such as in costal regions, farmers will raise the pH in order to grow alfalfa. In areas where the pH levels are naturally high, farmers don't adjust it at all. Of course, in areas that receive high amounts of rain, it would be more difficult and costly to maintain the higher pH levels due to the leaching effect of the water. *P. harmala* may be one of the many species that doesn't thrive in wetter conditions. So, it's my theory that to say *P. harmala* will grow well in warm soil types is more true than saying it grows only in warmer areas. This is also an area of research that it would be interesting to hear more about from those *ER* subscribers inclined to experiment. — P.H., NM

## MORE ON MUSHROOMS

Congratulations on your recent mushroom cultivation articles. I believe the advances in cultivation techniques de-

scribed are the most important development in psychedelia in decades. Therefore, I wish that you would follow up this article with a reprint of growing instructions from the Internet, perhaps revised by you. Every step should be described in minute detail and the most concrete terms. Not everyone has Internet access, and even if they did, it would be good for you to print a hard-copy version for the sake of the record. For example, things that I am curious about are whether there is a single source for supplies like syringes, glasses, where one obtains (or how one makes) brown rice powder, *etc.* — R.K., WA

The sort of detailed instructions that you request we publish would be lengthy enough to fill a book. And while it would perhaps be possible for us to run a series of articles that cover this topic in installments over the course of several issues, such an approach might not be the best use of our space, considering that this basic information is available for free on the Internet ([www.fanaticus.com](http://www.fanaticus.com)), as well as being available for purchase (in a nicely bound and illustrated form) for \$10.00 from PSYLOCYBE FANATICUS, POB F, Amanda Park, WA 98526. As far as supplies go, one good company that offers a free catalog is MAGIC, POB 39, Prospect Heights, IL 60070, [www.mushroommagic.com](http://www.mushroommagic.com), but there are numerous other such companies around too (the *Psychedelic Resource List* is a good reference book for these sort of companies). We might also add that if you have access to a public library or a cyber café, Internet access is available even if you don't own a computer. This is true not just in the USA but in most countries. On a recent trip to Belize for example, it was a rare town that did *not* have several affordable cyber cafés. — Eds.

## FOREIGN DATA

*The Entheogen Review* occasionally gets questions regarding the legality of plants and drugs in other countries, and we felt that it might be a good service to include some information related to this in a future issue. *ER* has subscribers worldwide in Argentina, Australia, Austria, Belgium, Brazil, Canada, Columbia, Costa Rica, England, Finland, France, Germany, Ireland, Italy, Japan, México, the Netherlands, New Zealand, Norway, Peru, Portugal, Scotland, Slovenia, South Africa, Spain, Sweden, Switzerland, and Taiwan. If you live in one of these countries, or somewhere other than the USA, please let us know what the legal situation is like in your part of the world. Which entheogens aren't prohibited? Which are? Where is documentation of these laws available? What is the availability of entheogens in your area? Does the political climate seem to be getting better or worse? — Eds.





# EVENTS CALENDAR

## ALTERED STATES OCTOBER 25–29, 2002

The INTERNATIONAL CONFERENCE ON ALTERED STATES OF CONSCIOUSNESS will be held October 25–29, 2002, and will cover the topics of “Shamanism, Healing, Enlightenment, and Peak Experiences.” Presenters include WILBERT ALIX, BROOKE MEDICINE EAGLE, KEN EAGLE FEATHER, PETER GORMAN, WARREN GROSSMAN, KRISTIN MADDEN, RALPH METZNER, DEBORAH MILTON, VICTOR SANCHEZ, HANK WESSELMAN, and many others. Registration is \$695.00, which doesn't include food or lodging. For more info contact THE MESSAGE COMPANY, 4 Camino Azul, Santa Fe, NM 87508, (505) 474-0998, (505) 474-7604, (505) 471-2584 FAX, [message@bizspirit.com](mailto:message@bizspirit.com), [www.bizspirit.com](http://www.bizspirit.com).

## PSYCHOACTIVITY III NOVEMBER 22–24, 2002

PSYCHOACTIVITY III, held November 22–24, 2002, will focus on ayahuasca. Presenters include ARNO ADELAARS, HANS BOGERS, JACE CALLAWAY, HILARIO CHIRIAP, PIERS GIBBON, LUIS EDUARDO LUNA, CLAUDIA MÜLLER-EBELING, JEREMY NARBY, CHRISTIAN RÄTSCH, BENNY SHANON, YATRA W.M. DA SILVEIRA BARBOSA, KAJUYALI TSAMANI, and ADÉLE VAN DER PLAS. Films will also be shown: *Fear and Loathing* by GAVIN SEARLE, *Night of the Liana* by GLENN SWITKES, *Shamans of the Amazon* by DEAN JEFFRYS, and *Ayahuasca Tourism* by JOSH COLLIER. Meet traditional shamans and people involved in the Dutch ayahuasca scene. Cost is ₣ 255.00 (about \$247.00). For more info see [www.psychoactivity.org](http://www.psychoactivity.org).

## AYAHUASCA HEALING RETREAT



*Drifts Angel* by Robert Venosa

**JANUARY 9–18, 2003**  
**JANUARY 20–30, 2003**

There will be lectures, four ceremonies with *ayahuasca* and two with *Salvia divinorum*, group sharing, artwork expression, transpersonal exercises, and excursions. Spend ten days in the Amazon forest. Located 1.5 hours from Manaus, Brazil, the lodge has excellent facilities, phone, Internet, air conditioning, a swimming pool, and rooms with private bathrooms. Contact: [silviap@house.com.ar](mailto:silviap@house.com.ar).

### JANUARY 9–18, 2003 STAFF:

- \* Rick Doblin, psychedelic researcher
- \* Robert Venosa, visionary artist
- \* Martina Hoffmann, visionary artist
- \* Jonathan Ott, ethnobotanist
- \* Zoe Seven, techno shaman
- \* Silvia Polivoy, transpersonal psychologist
- \* Isabela Hartz, visionary artist

### JANUARY 20–30, 2003 STAFF:

- \* David Icke, author and lecturer
- \* Zoe Seven, techno-shaman
- \* Silvia Polivoy, transpersonal psychologist
- \* Isabela Hartz, visionary artist

**[www.ayahuasca-healing.net](http://www.ayahuasca-healing.net)**





# SOURCES

by JON HANNA

**CONFESSIONS OF A DOPE DEALER**  
**NORTH MOUNTAIN PUBLISHING**  
**POB 225265**  
**San Francisco, CA 94122-5265**  
**dopeddealer@adopedealer.com**  
**www.adopedealer.com**

*Confessions of a Dope Dealer* is a whirlwind ride through the life of SHELDON NORBERG, during his years as a professional drug dealer. From his teen-aged introduction to *Cannabis* and LSD, to high school hijinks, GRATEFUL DEAD concerts, getting busted by his parents, college party daze, and his eventual stint as an outdoor *Cannabis* farmer, this was an enjoyable book from cover to cover. At times SHELDON seems neurotic, at other times he comes off as a bit of an asshole, but throughout he remains an eminently likeable anti-hero. The book is \$24.00 postpaid (CA residents add applicable sales tax), and the web site offers a variety of t-shirts as well.

SHELDON has taken the book and turned it into a one-man play. At first I was a bit skeptical, but when I saw the production at a packed house on a closing night of one of its several runs at different locations in the Bay Area, I was blown away. Simple-yet-powerful sound and lighting effects are seamlessly incorporated into SHELDON's emotive and frequently humorous description of his own life's adventures. When it was over, I was left wanting more. Shows are forthcoming on November 2, 2002 in Davis, CA at the VARSITY THEATER, and from November 20–24, 2002 in Walnut Creek at the LESHER CENTER. Check his web site for details about these showings; if one is happening near you, it is definitely worth sparking a bowl and heading over.

## Wildcrafters Wanted!

Especially seeking harvesters of *Desmanthus* root-bark.  
Will pay competitively. Contact:  
R.S. Botanicals, HRC-74-21614, El Prado, NM 87529  
(505) 737-2443, riverssource@lycos.com

**DEVA ETHNOBOTANICALS**  
**POB 5612**  
**Northampton, NN6 9ZR**  
**UNITED KINGDOM**  
**+44(0)1604 882545**  
**+44(0)1604 882548 FAX**  
**info@salvia-divinorum-supplies.co.uk**  
**info@deva-ethnobotanicals.co.uk**  
**www.deva-ethnobotanicals.co.uk**

A United Kingdom supplier of *Acorus calamus*, *Areca catechu*, *Banisteriopsis caapi*, *Calea zacatechichi*, *Cannabis* seed (DUTCH PASSION brand), *Corynanthe yohimbe*, *Datura stramonium*, *Diplopterys cabrerana*, *Ephedra sinica*, *Ginkgo biloba*, *Ipomoea tricolor*, *I. violacea*, *Lactuca virosa*, *Mandragora officinarum*, *Mimosa tenuiflora*, *Oleoresin lupulinae*, *Paullinia cupana*, *Peganum harmala*, *Piper methysticum*, *Psychotria viridis*, *Ptychopetalum olacoides*, *Salvia divinorum* dried leaf and extracts, *Sceletium tortuosum*, *Scutellaria laterifoli*, *Serenoa serulata*, *Trichocereus peruvianus* (dried), and *Valeriana officinalis*. They also offer a variety of traditional incenses, charcoal disks, smudge sticks, a digital scale, a capsule filler, an herb grinder, and a few books. Their prices seem low to middle of the road.

**DRUGS.COM**  
**www.drugs.com**

“The Internet’s Drug Information Resource.” All manner of pharmaceutical drug-related information, as you might expect. One cool thing about this site is their “Pill Identifier Wizard,” where you may be able to ID a pill by describing it via a series of prompts. Without even *noting* the marking on the pill, this program got a correct hit right away when I typed in the specs for a Marinol pill. (Of course, there aren’t *that* many round capsules...) It actually shows oversized pictures of the pills that it thinks you might be describing, so that you can pick the right one. When I described a Prozac, it also kicked out the goods. This could be a valuable service, although I don’t know if it would deliver on generics...



**ENTHEOGENE BLÄTTER**

**maiLab - Hartwin Rohde**  
**Danziber Straße 84**  
**D-10405 Berlin**  
**GERMANY**  
**+49-30-48 49 28 11**  
**+49-30-48 49 28 12 FAX**  
**info@entheogene.de**  
**www.entehogne.de**

Some years ago, BERT MARCO SCHULDES created a German-language version of some of JIM DEKORNE's issues of *The Entheogen Review*; this was published for about six issues and then the project was abandoned. Recently, a similar approach has been taken by publisher/editor HARTWIN ROHDE, and since the last issue of *ER* came out, two issues of this new publication—*Entheogene Blätter*—have already appeared. ROHDE is making a go at producing a monthly version of *ER* in German, and appears to be succeeding. The journal is 5.75" X 8.25", 52 pages, with a color cover and an attractive layout. Although much of the bulk of this journal is made up of articles that appeared in past issues of *ER*, there is also quite a bit of new material; the first issue contained original articles on *Acacia complanata*, *Acorus calamus*, *Alternanthera lehmanii*, *Argemone species*, *Argyria nervosa*, *Arundo donax*, *Atropa belladonna*, *Banisteriopsis caapi*, *Brugmansia*, *Brunfelsia*, *Convallaria majalis*, *Corynanthe pachyceras*, *Galium odoratum*, and more. An original article in the second issue focuses on psilocin as medicine. I am glad to see that *ER* is reaching a larger audience in this manner, and it is quite a trip to see my own "Sources" column translated into another language. Definitely recommended for those who understand German.

**THE FREEDOM BOOK COMPANY**

**73 Fawcett Road**  
**Southsea**  
**Hampshire**  
**PO4 0DB**  
**UNITED KINGDOM**  
**+44 023 9278 0600**  
**+44 023 9278 0444 FAX**  
**info@freedombooks.co.uk**  
**www.freedombooks.co.uk**

A British book seller that specializes in drug and counter-culture books. Categories include "Magazines" (with a bunch of novel *Cannabis* rags); "*Cannabis*"; "Psychoactives" (magic mushrooms, traditional and tribal brews, Ecstasy and

beyond); "Sex, Magic & More;" and "Underground." Most of the books that they carry are standards that can be obtained via pretty much any psychedelic book vendor, but they do have a few unique British titles that I hadn't seen before. (I did cringe when I saw that they are still hawking my friend WILL BEIFUSS' horribly out-of-date 1996 *Psychedelic Sourcebook*.) Check them out on the web.

**HEADS**

**World Wide Heads, Inc.**  
**POB 1319**  
**Hudson**  
**Quebec, J0P 1H0**  
**CANADA**  
**(450) 458-0605**  
**(450) 458-2977 FAX**  
**editor@headsmagazine.com**  
**www.headsmagazine.com**

A fairly new rag out of Canada, *Heads* focuses largely on *Cannabis*-related topics, but also covers extreme sports, music, and personalities. Edited by PAUL DIRIENZO (who co-authored *The Ibogaine Story* with DANA BEAL and had a short stint as a *High Times* editor) and ANGELA FINLEY, *Heads* features writings from such folks as CHARLES HAYES, THOMAS LYTTLE, MARTIN LEE, and others. A one-year (6 issue) subscription in the USA is \$17.77 (in U.S. dollars). Contact them about available back-issues.

**HERBAL EXPLORATIONS**

**POB 5637**  
**Kingwood, TX 77325**  
**(832) 746-7668**  
**info@herbalexplorations.com**  
**www.herbalexplorations.com**

A small selection of shamanic herbs, including: *Argemone chicolote*, *Banisteriopsis caapi*, *Corynanthe yohimbe*, *Diplopterys cabrerana*, *Mimosa tenuiflora*, *Nicotiana rustica*, *Peganum harmala*, *Psychotria viridis*, *Trichocereus peruvianus*, and *Virola* sp. Prices appear to be pretty good overall. They also offer resin and wood incenses, smudge sticks and special blends, and have plans to sell traditional Peruvian and Mexican jewelry and textiles.







**IAMSHAMAN.COM**  
 admin@iamshaman.com  
 www.iamshaman.com

Geared mainly geared toward *Salvia divinorum*. They have a reports section, an on-line store that sells leaf and extracts at good prices, a links section, and a chat section. They do have a merchant rating link, which may eventually become a good way to get the skinny on those companies that are good and those that are rip-offs, although there is always the possibility that a site that makes money from the sales of plant products might not be totally unbiased with its ratings. But overall this site has a good feel about it.

**LIL' SHOP OF SPORES**  
 RVF  
 POB 32  
 Sherrill, IA 52073  
 blushroom@lilshopofspores.com  
 www.lilshopofspores.com

Many varieties of *Psilocybe cubensis* spore prints and spore syringes for sale, plus technical advice, photos, and links. Prices for spore prints run about \$20.00, and for syringes about \$15.00, with a \$5.00 S/H charge applicable for syringes only. Send payment or inquiries to "RVF," not "Lil' Shop of Spores."

**MICRON MAJICK MYCOLOGY MARKET**  
 A.I.W.D.  
 6066 Shingle Creek Pkwy #209  
 Brooklyn Center, MN 55430  
 admin@micronmagick.com  
 www.micronmagick.com

Selling mycological supplies, their main unique offering is a synthetic disc that is electrostatically charged to ensure that it filters 99.97% of the air-borne particles down to 0.3 microns. These filters fit any size jar used in home or commercial mushroom cultivation. The discs are placed on top of the spawn jar and take the place of the metal lid in the traditional band and lid set up, allowing air exchange but preventing the passage of contaminants. They are sterilized and reusable. A pack of 25 is \$5.00 and a pack of 100 is \$15.00. A few other products are available too, such as *Psilocybe cubensis* spore syringes, various substrate material, and pressure cookers; check their web page, which also provides technical details and a few links.

**OPD CHEMICAL BUYERS DIRECTORY**  
 www.chemexpo.com

An interesting web site that will find sources for chemicals via their search engine. When I first dicked around with this, I couldn't get it to pony up any of the goods. However, I eventually realized that one needs to be fairly vague in one's requests, due to variations in chemical nomenclature. For example, a search for the abbreviated "5-MeO-DMT" turned up nothing, while a more general search for "tryptamine" turned up a company that purportedly sells 5-methoxy-N,N-dimethyl-tryptamine (however, when I went to this company's web site, I couldn't locate any mention of this chemical). This locator clearly won't be too useful for finding chemicals that have end uses as consumables, but it could be a good way to find sources for solvents or other chemicals that might be of use for the home experimentalist.

**THE THRESHER**  
 331 W 57th St. #153  
 New York, NY 10019  
 david@thethresher.com  
 www.thethresher.com

*The Thresher* calls itself a "political journal," remarking:

"Everybody knows that the next political paradigm is post-ideological, an unpredictable hybrid of all the influences on human thought and behavior. The smartest among us are looking for interesting ways to crossbreed left, right and center; mainstream and subculture; individual liberty and community; straight and queer; spirituality and critical intelligence; high technology and zero emissions; speed and permanence; rebellion and problem-solving; Caucasian and everybody else; ad infinitum. We're not talking dialectics. We're talking complexity. *The Thresher* will attempt to navigate its way through the tangled mess that is early 21st Century politics."

While the rest of us attempt to navigate our way through the above tangled mess of a magazine description, I can perhaps offer a few more salient details. Each issue is about 200 pages in length. The first issue, released in September of 2001, featured articles on national security, environmental ideas, energy resources, and quite a few pieces on drug policy issues. Of more pointed interest to psychedelists were the articles "Making Media War on MDMA" by STEVE ROBLES, "The FDA Trip" interview with RICK DOBLIN, and a book excerpt from





*DMT: Spirit Molecule* by RICK STRASSMAN. Issue number two is recently out, and is geared toward control culture politics, with a great interview of former LAPD narcotics investigator MICHAEL C. RUPPERT (see [www.copvcia.com](http://www.copvcia.com)), amongst offerings by DOUGLAS RUSHKOFF, ROBERT ANTON WILSON, TODD BRENDAN FAHEY, and more. *The Thresher* is edited by R.U. SIRIUS, former front-man for the highly lauded tech/drugs magazine *Mondo 2000*.

A six-issue subscription is \$29.99, and single issues are \$6.99. Although the publishing schedule for this puppy doesn't seem to be too terribly regular ('twas nearly a year between the first and second issues), it is an all-around interesting rag and I encourage folks to subscribe.

**TINGLE LEAF IMPORTS**  
**3900 W. Brown Deer Road, STE. A125**  
**Milwaukee, WI 53209**  
**(603) 507-8132**  
**info@TingleLeaf.com**  
**www.tingleleaf.com**

A new company retailing and wholesaling dried *Salvia divinorum* leaves. At \$25.00 per 30 grams, their retail prices are comparable to some of the lowest available. However, at \$550.00 per kilogram, their wholesale prices (while substantially cheaper than retail), aren't any great bargain considering that—if one shops around—dried leaves can be imported from Mexico for about \$200.00 per kilo. Nevertheless, this may be a good place for the end-user to shop—particularly the novice who merely wants a small amount to try out, as they sell a 10 gram trial size for \$10.00.

## ERRATA

In the WINTER SOLSTICE 2001 issue of this column, I reviewed a company called ETHNOGARDEN ([www.ethnogarden.com](http://www.ethnogarden.com)). Apparently I listed their URL incorrectly, and the one listed above is the correct site. I also stated that they offered *Banisteriopsis caapi* seeds and *Diplopterys cabrerana* seeds; this too is incorrect, as they have been unable to secure a source for these seeds. However, they have expanded their offerings on the *Tabernanthe iboga* front, and they also offer *Mimosa tenuiflora* in large amounts at wholesale prices.

In my last column I reviewed the company SALVIA SPACE ([www.salviaspace.com](http://www.salviaspace.com)), and gave them a bit of a hard time

due to their seemingly inaccurate claim “Nobody Beats Our Prices!” I remarked that I had asked them via e-mail whether or not they would be willing to come down on their prices if they were shown those companies that currently offered lower prices, and noted that they had not responded to my query. This is incorrect. They did respond to my query, but because the date was somehow wrong on the e-mail, this response went to the bottom of my cue and remained unnoticed by me until a routine cleaning of my files. They said that the absolutely *would* be willing to beat any legitimate competitor's prices. My apologies for the error.

## R.I.P.

*ER* subscriber B.H., IL recently wrote in to hip me to some companies that were no longer in business. And since I have been working like crazy on the *massively* updated fourth edition of my book *Psychedelic Resource List* (available soon, I promise!), I have come across some additional companies that it is worth pointing out are no longer around. Of course, if you are aware that any of these companies *are* still around, and just at new digs, please let me know.

### No Longer in Business

ABBAY ETHNOBOTANICALS; ALTERNATECH SOLUTIONS; COSMIC SHROOMS; ENTHEOBOTANY; BLUE RIDGE GARDEN; G.M. JONES; GREEN HEAT, INC., HERBAL MEDICINE BAG/N.Y. ETHNOBOTANICALS; THE INQUISITOR; MAGIC GARDEN HERB CO.; THE PERUVIAN JOURNEY; POINT SOURCE PRODUCTIONS; RARE HERB; SALVIA SOURCE; SHAMAN; SOUTHWEST ETHNOBOTANICALS; WILDFLOWERS OF HEAVEN; and *Zavtone*.

### Moved, New Address Listed

BOTANIC ART  
 Hoogstraat 116, 3131 BP Vlaardingen, The Netherlands,  
[www.botanic-art.com](http://www.botanic-art.com)

KNOWARE  
 956 Camino Oraibi, Santa Fe, NM 87505, [Knoware@aol.com](mailto:Knoware@aol.com),  
[www.2knoware.com](http://www.2knoware.com)

THE LOTUS PARADISE/SHAMAN'S GARDEN  
 POB 734, Garberville, CA 95542, [www.shamangarden.com](http://www.shamangarden.com)

PURE LAND ETHNOBOTANICALS  
 2701 University Avenue, PMB 463, Madison, WI 53705-3700





# BOOK REVIEW

*Shaman, Jhankri and Nele Music Healers of Indigenous Cultures* by PAT MOFFITT COOK. 1997. Foreword by JULIAN BURGER, Ph.D. (EL-LIPSIS ARTS, 360 Interlocken Blvd., Ste. 300, Broomfield, CO 80021, 800-788-6670), ISBN 1-55961-456-0 [7.5" x 11" paperback]. 96 pp., plus CD, ISBN 1-55961-456-0 [60 minutes]. \$30.00.

*Shaman, Jhankri and Nele* is a well-crafted mix of song:

In the following chapters you will meet an *ojha*, *maestro*, *nele*, *manbo*, *phawo*, *jhankri*, *ayahuascero*, *kangsinmu*, shamans and other musical doctors. After reading their stories, the accompanying CD will provide a listening experience of the actual healing music. Each recording has its own unique quality and purpose. It is important to keep in mind that this music was not created to entertain but to stimulate an effect in their patients. Most recordings were made in the last six years with the exception of the Huichol mara'akame that was recorded in the Sierra Madre mountains in 1940 (*SJN*, p. 7).

story:

I owned a small shop on the main street. Baba, the old healer, wanted to teach me secret songs and how to prepare medicine. He said I was an *ojha*.

I prayed to the goddess for direction. She came upon me, "Close your shop and build a temple in this field. Fly a red flag from the roof. You will become an *ojha*. Do not worry about money or your family's needs" (BABAJI in *SJN*, p. 8).

Sitla came upon me. My eyes were closed. When they opened I saw strange things. Songs and words pounded in my head. For seven days and six nights the goddess lived in me. I stayed inside her temple. No one could touch me or I would scream. When Sitla left me I knew I was a healer. That was long ago. Now, with song I invite the goddess to come to my healing hut, to come upon me. Through her grace and power I heal people with jaundice and small pox and babies with fevers (KOSHALYA in *SJN*, p. 12).

fact:

"These ways will be finished by the year 2000," predicts the maestro. "Already, there is no one who can sing the

pictures. I had two students for a while but they do not come often. To be a maestro takes time and patience. They are more interested in travelling to the mainland and finding work. I know the songs will disappear. That is why I am willing to sing for you [MOFFITT-COOK]" (MAESTRO DEMOSDENES RAMIREZ HURTAS in *SJN*, p. 36).

lore:

Long ago, when the world was in great danger from drought and fire, a tree sprang forth from the loins of a woman of great purity. All the animals and human beings climbed into its branches and saved themselves from destruction. This tree was called the Huanaymey Tree (*SJN*, p. 41).

And, of course, healing:

First we gave her marsh tea. I told her to drink a gallon of it in one day. When she was done we had a meeting. We rolled her over on her left side and started drumming there. After the drumming we begin to sing...then rattle. We are exposing the kidney to the healing vibrations of our instruments and voices. Soon that drum produces a certain tone and the beat takes on a certain cadence. Then I know it's beginning to work. We are affecting the patient. Now the sound will help break loose all that poison that's in there. That woman got well (STEVE OLD COYOTE in *SJN*, p. 82).

The accompanying CD consists of 18 representative songs that each particular shaman uses. So that you have a complete outline of this book what follows is a listing of the 18 chapters: BABAJI (North Indian Ojha), KOSHALYA (Hindu Village Healer), RAM TMAPA and SUNI RAM (Jhankri of Nepal), DON AGUSTIN RIVAS-VASQUEZ (Peruvian Ayahuasca Shaman), MICHELINE FORESTAL (Haitian Vodou Manho), KANUCAS LITTLEFISH (Native American Anishnabe Medicine Man), Maestro DEMOSDENES RAMIREZ HURTAS (Kuna Indian Song Healer of the San Blas Islands), DARKIKING DON ALEJANDRO (Amazon Medicine Man), ALEXANDER TAVAKAY (Tuvan Shaman), POINTING FATHER (Spiritual Baptist Immigrants from Saint Vincent Island), MARA'AKAME (Huichol Peyote Shaman from Mexico), JORGE K'IN (Lacandon Mayan Healer), NELE BUNA INAYENIKIDILI (Kuna Indian Seer of the San Blas Islands), ANSELMO PALMA CRUZ (Tarahumara





Owiruame from the Sierra Madres), KANGSINMU (Spirit-Possessed Shaman of Korea), STEVE OLD COYOTE ("Road Man" of the Native American Church), SIMON ELIET (Inatulele from Panama), and PHAWO NYIDHON (Tibetan Oracle).

You will no doubt refer to this book and CD time and time again. Frequently I find myself sitting down to play three or four favorite tracks. Thoughts stir, I make some notes, re-read passages and call or e-mail a friend about feelings and ideas. Using the CD to inspire such contemplation has provided added pleasure and insight. Whenever I pick up the colorful book I find pleasure thumbing through it, reading a bit and enjoying the photos. For instance, I recently revisited Chapter 9: "ALEXANDER TAVAKAY: Tuvan Shaman" and Track 9: "Calling Animal Helpers," sung by TAVAKAY. In this song, which is usually used to heal children, he summons "...the cuckoo, raven, and the owl while shaking the sound markers attached to his costume and beating his drum." The text describes geography, ethnography, history, the 1991 shamanic conference sponsored by MICHAEL HARNER'S group, FOUNDATION FOR SHAMANIC STUDIES, and the Tuvan government (held in Kyzel, the capital city), and TAVAKAY as the Tuvan shaman and participant in that congress. This is all accomplished concisely in three pages, so as not to overwhelm (if you want detail find a more scholarly text). The background that MOFFITT-COOK provides is "just enough," and one can listen to the musical track without feeling mentally overloaded or taxed.

Though the book is sewn and wrapped, the pages do tend to pull away from the binding. This is unfortunate and will limit the life of this volume. The font chosen for the text is readable though perhaps overly "stylish," and a better

choice could have been made. Each chapter contains a listing of references, but a general bibliography has been omitted. There is no index. Nevertheless, I would definitely recommend this book and CD pairing. MOFFITT-COOK herself sums it up well:

It is with great skepticism, hope and ultimately trust in the Divine that the indigenous healers represented in this book, share their knowledge, lives and healing music with you. It is my hope that this tremendous act of trust on their behalf helps to quicken the process of preservation and increases public awareness and respect for the indigenous peoples of the earth (MOFFITT-COOK in *S/N*, p. 7).

Despite the minor production problems mentioned, PAT MOFFITT-COOK has produced a wonderful compendium of song, didactic and visual beauty accessible to all. She should feel proud. — JAY YASGUR, RPh., MSc.

Mr. YASGUR, whose formal education was in pharmacy, is an author and healer specializing in homeopathy, massage, holistic health-care counseling, and plant spirit healing. His first book, *Yasgur's Homeopathic Dictionary and Holistic Health Reference* 4th Ed. (1998), is a standard reference in the field. His forthcoming work, *111 Great Homeopaths*, deals with the lives of many of the world's great homeopaths and will be translated into six languages. He may be contacted c/o, VAN HOY PUBLISHERS, POB 636, Greenville, PA 16125, (724) 347-1580, yasgur@juno.com, and www.yasgur.net.

# ETHNOGARDEN BOTANICALS

*Offering you rare and sacred plants, herbs,  
seeds, and extracts from around the globe.*

**ETHNOGARDEN BOTANICALS**  
POB 27048 Barrie ON Canada L4M-6K4  
ethnogarden@sympatico.ca  
please call for catalog  
(705) 735-0549

**www.ethnogarden.com**





# BIBLIOGRAPHY

BARNEY, R.C. 1991. "Sensitivae censitae: A description of the Genus *Mimosa Linnaeus* (Mimosaceae) in the New World," *Memoirs of the New York Botanical Garden* 65: 1–835 plus frontispiece.

BATISTA, L.M. and R. NÓBREGA DE ALMEIDA 1997. "Central Effects of the Constituents of *Mimosa ophthalmocentra* Mart. ex Benth.," *Acta Farmaceutica Bonaerense* 16 (2): 83–86.

BATISTA, L.M. *et al.* 1999. "Isolation and Identification of Putative Hallucinogenic Constituents from the Roots of *Mimosa ophthalmocentra*," *Pharmaceutical Biology* 37 (1): 50–53. (An abstract can be found at [www.swets.co.uk/sps/journals/pb3701.html#abs11](http://www.swets.co.uk/sps/journals/pb3701.html#abs11))

DE MORAES, E.H.F. *et al.* 1990. "As bases nitrogenas de *Mimosa scabrella* Benth.," *Química Nova* 13 (4): 308–309.

EMBODEN, W.A. 1981. "Transcultural Use of Narcotic Water Lilies in Ancient Egyptian and Maya Drug Ritual," *Journal of Ethnopharmacology* 3: 39–83.

FIKES, J.C. 1993. *Carlos Castaneda: Academic Opportunism and the Psychedelic Sixties*. MILLENNIA PRESS.

FIKES, J.C. 1996. *Reuben Snake, Your Humble Serpent*. CLEAR LIGHT.

GIBSON, D. 2002. Personal communication.

GONÇALVES DE LIMA, O. 1946. "Observações sobre o "vinho de Jurema" utilizado pelos índios Pancarú de Tacaratú (Pernambuco)," *Arquivos do Instituto Pesquisas Agronomicas* 4: 45–80.

MILLER, R.A. 1983. *The Magical & Ritual Use of Herbs*. DESTINY BOOKS.

MONTGOMERY, R. 2002. Personal communication.

PACHTER, I.J. *et al.* 1959. "Indole Alkaloids of *Acer saccharinum* (the Silver Maple), *Dictyoloma incanescens*, *Piptadenia colubrina*, and *Mimosa hostilis*," *Journal of Organic Chemistry* 24: 1285–1287.

SCHULTES, R.E. *et al.* 1977. "De Plantis Toxicariis e Mundo Novo Tropicale Commentationes. XVIII. Phytochemical Examination of Spruce's Ethnobotanical Collection of *Anadenanthera peregrina*," *Botanical Museum Leaflets. Harvard University* 25 (10): 273–287.

SILVEIRA BARBOSA, YATRA-W.M. DA 1998. "Jurema Ritual in Northern Brazil," *MAPS Bulletin* 8(3): 27–29.

VOOGELBREINDER, S. 2002 (unpublished). *Garden of Eden Vol. II*.



Bulletin of the Multidisciplinary Association for Psychedelic Studies • Volume XXI, Number 2

From celebration to frustration, and back again. MAPS major accomplishments at the end of last year led me to believe that our goal of developing psychodisks and marijuana into FDA-approved prescription medicines was moving from distant vision to reality possibility. Yet, immediately after celebrating our achievements, new resistance blocked further progress and for a time our initial excitement was replaced by frustration. Now, after more than half a year of difficult, slow work, we're making significant progress, reuniting some old friends, and have energetically responded to others.

On November 2, 2002, after three years of struggle, FDA approved a MAPS-funded MDMA application (therapy protocol, specifically Dr. Michael Mithoff's) study of MDMA-assisted psychotherapy to the treatment of post-traumatic stress disorder (PTSD) (p.4). By November 7, however, some administrators at the Medical University of South Carolina (MUSC), where we expected to conduct the study, reacted with alarm to the media attention generated by FDA approval of the protocol ([www.musc.edu/health/](http://www.musc.edu/health/)). We had five months to address their fears and concerns, but were unable to obtain permission to submit the protocol for review to the MUSC's Institutional Review Board (IRB). We then started negotiating with FDA to move the study to a new location. On June 14, FDA informed us that our request was approved. We're now in the midst of an 18-month IRB review, and with luck will be able to begin the study in several months.

#### Letter from Rick Doblin, Ph.D., MAPS President

We also experienced a major obstacle near to our four-year effort to obtain a license to produce our university of FDA-approved marijuana, necessary in order to proceed to a professional manner with a medical marijuana research program. MAPS has partnered with Prof. Paul Otten, (Office Assistant, Dept. of Plant and Soil Science, and has pledged a grant to fund all production expenses (p. 2). On December 1, 2002, after receiving our application for licensure, the Massachusetts Department of Public Health informed us that it had no responsibility for licensure for the Otten Research facility, as long as the Drug Enforcement Administration (DEA) first approved the project. This major milestone moved the application to the Federal review process (see sidebar). On December 5, DEA informed us that it had lost our application, which we had submitted six months before. We subsequently filed a copy to DEA, waited over a month and then were told the application was approved because it only had a 60-day review period (DEA had lost the application with the original signature). Realizing that we were in for a major struggle, we decided to seek outside support before resubmitting. These last six months have been focused on obtaining the supporting documents, a letter to DEA Administrator Ann Hutchinson from several Congressional Representatives endorsing the licensing of private facilities to produce marijuana for medical research (see back cover), and a legal analysis by the American Civil Liberties Union and Congdon & Bunting explaining why US international treaty obligations do not prevent DEA from licensing the facility. The articles bring our assistance to early July.

In December 2002, as a result of a generous grant from a new donor, MAPS and LANTRON were able to start planning for a new round of marijuana research. Our intent is to have a research approved by FDA for use in clinical trials. Following the recommendation of the Institute of Medicine for the development of a new medical delivery device, informally, we are searching the universities that had a reasonable chance of being approved by the FDA instead of taking longer than anticipated. We've recently chosen two promising models, the Indiana University research model, and the Utah (Utah State) model, and have finally started a new \$30,000 marijuana research program, with results to be reported in the next Bulletin.

During these difficult times, I've been encouraged by the stories I've been reading to my left, particularly about the tortoise and the hare. If anything characterizes MAPS, it's our need, it's time and steady with your continued support. I'm confident we can win the race, *www.maps.org* Rick Doblin, Ph.D., MAPS President

If you're not a member of MAPS,  
you're missing out on the latest psychedelic news...

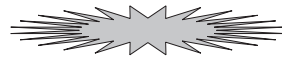
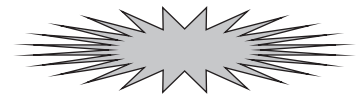
Please won't you join us?

Members receive the **MAPS Bulletin**,  
which provides details on research worldwide  
and includes feature articles, conference reports,  
book reviews, Heffter Research Institute updates,  
the Hofmann Foundation Report, and more.  
See our web site for more details.

— [WWW.MAPS.ORG](http://WWW.MAPS.ORG) —



**Mind Books** offers nearly 400 publications about the mind-expanding plants and related materials, and the cultures which use them.



**We offer** our free printed catalog; fast and discreet service around the world; and easy ordering using mail, phone, fax, website, or email.

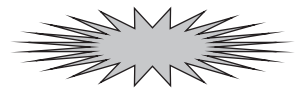
**To get** your free catalog, send your address to:



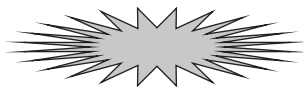
**We offer** the most complete collection of titles on the psychedelics and entheogens, including many not available elsewhere.



**We also** track forthcoming books, and you can get a free announcement sent as soon as we receive any new title you're waiting for.



**Mind Books - ER**  
321 S Main St #543  
Sebastopol, CA 95472



**Web:** [www.promind.com](http://www.promind.com)  
**Email:** [books@promind.com](mailto:books@promind.com)

**Fax:** (707) 829-8100, 24 hours  
**Staff:** (707) 829-8127, 9-7 pacific Mon-Sat  
**Orders:** (800) 829-8127, 9-7 pacific Mon-Sat

**Our web site offers:**

- Descriptions of all titles.
- Links to reviews, author sites.
- Shopping Basket order form.
- Free catalog, feedback forms.
- Contents & Titles link lists.
- Hot Links to relevant sites.



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME XI, NUMBER 4    ❑    WINTER SOLSTICE 2002    ❑    ISSN 1066-1913





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Jon Hanna  
Mark Pesce  
Richard Glen Boire  
L.E.G., NH  
Theodore Genisis  
C.E.G., ID  
E.N., CA  
K. Trout  
Anonymous  
Anonymous  
P.G., Kent  
David Aardvark  
Anonymous  
Gwyllm Llwydd

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820, Sacramento, CA 95819, USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## COVER IMAGES

Thanks to our friends in Texas, who wish to remain anonymous for these photos.

# CONTENTS

A Year of Trips & Tripping...	117
Year of Jubilee	125
Pharmaco Prohibita	130
Network Feedback	133
Extraction Devices	133
<i>Amanita</i> Strength and Cultivation	134
Searching for Books	134
Darkroom Meditation	135
<i>Acacia rigidula?</i>	135
<i>Catha edulis</i> , Cathinone, and Methcathinone	136
Steam Distillation, Enemas, and Morning Glory Prep.	138
Mind Machines	138
Ayahuasca Snuff Documented	139
Homegrown in Britain?	139
Sacred Mushrooms in the USA	139
Events Calendar	140
Source	141
Book Reviews	148
Bibliography	152
Index	153

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2002 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# A YEAR OF TRIPS & TRIPPING...

by JON HANNA

Various offers to speak at psychedelic-related gatherings, as well as the MIND STATES III conference that I produced in Jamaica, kept me trotting the globe at a more rapid pace than I am used to. Due to this, I got a first-hand look at the “new” security measures in place at various airports in the USA. I suppose that I tend to fit the stereotype of a drug user, more so than a terrorist. From the number of times that I was searched, I am beginning to think that I might as well wear a T-shirt that says “profile me” on it whenever I travel by air. (Come to think of it, maybe *everyone* should wear these shirts when hitching a ride on an airplane.) On my first voyage to Jamaica, when leaving from the Sacramento International Airport, they searched through all of my bags and made me take off my shoes. No problem. Then they did the whole process a second time, right before I was about to board the plane. Amazingly, it was the same woman who took my shoes the second time, and I remarked, “What, did you do a shoddy job before?” This time, they found a \$50.00 microtorch lighter in my carry-on bag, which they confiscated. I guess that they thought I was gonna hijack the plane with a tiny flame. (Oddly, they let regular butane lighters on without any problem, so I guess that in order to be a threat, you’ve gotta have a *very hot* tiny flame.) On the way back from Jamaica, there was a really long escalator down to the baggage claim area, with a cop and drug-sniffing dog at the bottom. I guess they want to give someone a lot of time for the bullets of sweat to bead up on his or her forehead. Since I wasn’t carrying anything illegal, I gave the dog some friendly pats on the head, and the cop quickly ushered me past.

Outside the USA, airport security was much less uptight about it all, again showing how ironic it is that America claims to be the “land of the free.”

## ARIZONA

**Destination:** the TOWARD A SCIENCE OF CONSCIOUSNESS (TSC) conference, held every other year in Tucson, Arizona, and the concurrent annual meeting of the SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS (SAC). Amongst consciousness studies aficionados, there is a sizable undercurrent of folks who are clearly interested in firsthand psychonautical explorations. And, as is usually the case at such events, the most fun was in meeting and hanging out with others in attendance. Whether it was discussing psychopharmacology over drinks at the hotel bar, or sampling *Datura* smoking blends under a warm summer night’s sky at the “End of Consciousness” party, it is the interaction that makes these events great. Of course, there were numerous presenters who shone as well. At TSC, SUSAN BLACKMORE’s riffing on the “contents of consciousness” was particularly enjoyable, as was a dinner discussion with her about her disillusionment with parapsychology research. BLACKMORE, author of *The Meme Machine* (see [www.susanblackmore.co.uk](http://www.susanblackmore.co.uk)), was a firecracker whom I am happy to say agreed to be the M.C. for the MIND STATES IV conference in Berkeley, May 23–25, 2003. Other stand-outs were RODNEY BROOKS on robotics, RAY KURZWEIL on artificial intelligence, and V.S. RAMACHANDRAN on the neurology of aesthetics. My own presentation, which was to be a slide-show on psychedelic art, was marred by the fact that event organizers failed to provide a slide projector! Nevertheless, the talk went over well to a packed house.

At SAC—which focused on “the Dark Side of Consciousness”—highlights included individual presentations and a panel discussion on *Datura*, featuring JOHN BAKER, JOHN MCCLOY, LESLIE M. McQUADE, and ROBERT “Rio” HAHN, as well as a wonderful slide-show of sacred sites by STANLEY KRIPPNER and ADAM FISH, and a humorous presentation related to first-person encounters with the psychic Reverend CARRIE, as told by TIM LAVALLI.

I can heartily recommend that one attend both the TSC and SAC events.

## JAMAICA

While planning the MIND STATES JAMAICA seminar, I heard the oft-repeated rumor that Jamaica was “too dangerous” of a destination to hold such an event. (In many cases, when asked, the person offering cautionary advice had never actually *been* to Jamaica, but was merely repeating the same story that was “making the rounds.”) Of course, it seemed most reasonable to actually take a scouting mission to the island and see for myself.

After arriving at Montego Bay, the picturesque drive to Negril was about 1.5 hours. And, as I expected, the island was gorgeous. There were many dilapidated shacks along the drive, where nature was in the process of reclaiming that which man





## BOUNCING BEAR BOTANICALS



[www.BouncingB.com](http://www.BouncingB.com)

---

Highest Quality Entheogens  
at the Best Prices

---

*Salvia divinorum* Plants  
Foliage and Extracts

---

*Amanita muscaria* Varieties

---

Ayahuasca Products

---

Huge San Pedro and  
Peruvian Torch Cactus Cuttings

---

High Quality *Sceletium*

---

Dried and Fresh *Calamus* Root

---

*Mimosa hostilis* Root-Bark

---

and Much More...

---

For more information visit  
[www.BouncingB.com](http://www.BouncingB.com)  
or send a catalog request to

BOUNCING BEAR BOTANICALS  
PO Box 3895  
Olathe, KS 66063

had built. Cows and goats occasionally roamed free and crossed the road in front of traffic. There appeared to be no laws against having open containers of alcohol in vehicles, and I enjoyed a couple of cold beers on the way to the resort. (Beer choices seemed to be limited to the Jamaican RED STRIPE and RED STRIPE LITE, along with HEINEKEN and GUINNESS.) The driver was very friendly, shouting out to numerous people that we passed.

The resort where the seminar was to be held is just past Lucea at the start of Negril on Bloody Bay—a bit removed from the center of town. The place was beautiful: huts on stilts, lush vegetation, lizards, mongooses, a pool with a swim-up bar to serve various tasty mixed drinks, mango trees, palms, the beach access across the street with white sand, very warm blue water, and a grill and bar for lunch. For people who have been to the Palenque ENTHEOBOTANY seminars and to the Hawaiian ALLCHEMICAL ARTS seminar, this location captured an atmosphere that combined the best of both of these other locales.

On the way into town, jerk chicken stands peppered the roads. At Ms. BROWN'S, JENNY'S CAFE, and TEDD'S toward the west end, I noted that "space cake" and/or mushroom tea was available. (TEDD'S seemed to garner the most praise from the locals.) While cruising the beach, a couple of friendly entrepreneurs approached me to see if I might be interested in purchasing any of their mind-altering wares. There certainly appeared to be plenty of *Cannabis* and hash available. During my short stay on the island, three people I met offered to take me on tours of their ganja gardens. In the evenings, I caught some reggae bands performing on the beach.

I didn't get any sort of vibe that Negril was particularly dangerous; on the contrary, it seemed highly geared toward tourism. The only time I experienced a strong sense of paranoia was while riding in a cab that was going *way* too fast for the road it was on. (Add to this that they drive on the left of the road there and that I had smoked a lot of dope that day, and I was quite glad to finally have my feet back on the ground at the resort.) It is true that a lot of hustlers tried to sell me drugs, jewelry, hair-braiding, blow jobs, massages, and anything else they could think of. It is a poor country, and the tourists are frequent marks for this sort of activity. But the location was beautiful and seemed quite appropriate for the event; I decided to go ahead with the MIND STATES III conference there, and was looking forward to returning.





SILVIA POLIVOY, ZOE SEVEN, and PABLO AMARINGO  
at the AYAHUASCA HEALING RETREAT in Brazil

## BRAZIL

I was pleased to be one of the presenters at an AYAHUASCA HEALING RETREAT ([www.ayahuasca-healing.net](http://www.ayahuasca-healing.net)) seminar near Manaus. At the event I gave a talk on art, as well as a talk on *Salvia divinorum*. I also lead several group sessions with this plant, using an oral tincture and/or a 10X standardized extract. The sessions were set up in the evenings, and the following day there was group sharing. While some people did not have very strong effects, I was a bit surprised to learn that some of the people who had taken the tincture and were having very strong and *unpleasant* effects, still asked for some of the 10X extract to smoke on top of this! One woman had a very touching experience of reliving a childhood trauma from the perspective of her brother. Another woman was ecstatic that she finally had some visions, which the ayahuasca hadn't been providing her. One man felt as though he was repeatedly being crushed under a steamroller.



One of the three monkeys that kept us company at the resort.

The ayahuasca sessions were tough on me physically, with flu-like symptoms, overheating, nausea, vomiting, and generally feeling crappy. At least for myself, traditional ayahuasca feels much more toxic than those analogues that I have done and enjoyed. After two of the four sessions, I had had enough. However, this allowed me to act as a sitter outdoors, for those who wanted to momentarily escape the circle and get some fresh air or enjoy the amazing star-filled night sky. We were blessed at the final ayahuasca voyage to have former shaman PABLO AMARINGO present, and he sung *icaros* throughout the session—something that he hasn't done for perhaps 20 years! I felt very lucky to have been able to spend this time with PABLO, who also provided art instruction during the days.

The Amazon in Brazil is incredible. A guide led us through the forest and taught us about various medicinal plants. At night we took a boat ride through the trees (at this time of year, the river is so high that it floods the jungle), and the guide jumped from the boat, caught an alligator, and wrestled it on board! Some of the attendees went fishing for piranhas, pulling fish out as fast as they could hook the lines with fresh chunks of meat. Due to the ayahuasca diet, our meals were not particularly spicy, but there was a bounty of freshly caught fish every day to eat.

Event organizer and psychotherapist SILVIA POLIVOY, who is convinced of the healing power of ayahuasca, made herself available throughout the week for anyone who felt the need to speak privately about his or her session. Other presenters included the artist ISABELLA HARTZ, EEG researcher FRANK ECHENHOFER, and techno-shaman ZOE SEVEN. I'd definitely recommend these seminars to people with an interest in ayahuasca or in visiting the Amazon.

A view from our transport boat. At other times of the year, the water level is lower, and this area is a footpath.





## ENGLAND

While in Brazil, I was fortunate to befriend an Australian living in London, who offered a place for my wife and me to stay when we stopped over there on our way to Portugal. I had heard before leaving for England that they had recently decriminalized *Cannabis* there, and there were rumors that “coffeeshops” similar to those in Amsterdam were popping



Stopped in front of the AMSTERDAM OF LONDON headshop/coffeeshop at 244 Camden High Street. The makeshift cardboard sign above my head advertised “*Cannabis* Tea” and “Mushroom Tea.”

up. I wasn’t able to locate any hard data before leaving regarding exactly *where* I could find such shops, but I did get some tips on where to score on the street from e-mail pals that live in the area. On arrival, I learned that *Cannabis* had *not* yet been rescheduled to “Class C” (this will occur in July 2003). The change in the law will mean that police will no longer *have* to arrest someone who is smoking a joint, but rather they can confiscate the drug and issue a warning or perhaps a summons to court. (They still *can* make an arrest, if they feel that the situation warrants it.) Nevertheless, the word we got from friends was that some liquor stores were selling *Cannabis* “under the counter,” if you knew to ask. Clearly there is a much more relaxed attitude, knowing that personal use will not be punished harshly in the future. Indeed, when we went to Camden Street—a hipster spot to shop—we stumbled onto a shop where a cardboard sign above the door offered “*Cannabis* Tea” and “Mushroom Tea.” When we squeezed into the packed headshop, folks were lighting up joints around a tiny table while drinking their tea. I asked how “strong” the mushroom tea was, and the guy behind the counter responded, “How strong do you want it?” (They would make it as strong as I liked, but the price went up commensurately.) We instead opted for a couple of cups of *Cannabis* tea. There was plenty of shake prepackaged in teabags for sale. But the real score was dime-bags in Ziploc™ baggies. £10.00 got us what appeared to be around a gram of very high-quality green bud. They were obviously selling a lot of these, as the counter was constantly buzzing with traffic. We sat down to enjoy our tea and I rolled a couple of fatties, marveling at the civility of it all. Later on the street, I spotted some teenagers drinking beers without getting hassled. Not only are there no laws against having open containers of alcohol in public outdoors, but the drinking age would appear to be 16 years old. (At least, at one pub we visited, there was a sign up saying that they wouldn’t serve anyone under 16.) The absurdity of the Amerikan slogan “land of the free” certainly hits home when one travels to other countries. And then we were off again...

## PORTUGAL

BOOM! BOOM! BOOM! BOOM! Into the belly of the beast. Ground-zero, center of the floor, lights flickering behind closed eyes, bodies moving as one organism to the music blasting from stacked speakers... When in that space, can anyone *question* whether or not dance can be a primary religious experience? The BOOM FESTIVAL, like similar gatherings worldwide, acts as the container—a sacred meeting





ALEX GREY sketches ERIK DAVIS as we wait for our planes.

ground for a new breed of spiritual converts hooking into the group consciousness of shared God-mind. But it ain't *all* about the dancing...

Nestled in the hills of Portugal near the Spanish border, a magical tent city is built for a few days every two years. It's hard to avoid comparisons to BURNING MAN—in some ways it seems better, in others worse. While the MAN is about “radical self-expression,” the BOOM seems more unified. The Portuguese attendees are physically beautiful people. And while frequently scantily-clad, they primarily *are* wearing clothes, unlike at the MAN. This lends itself toward a cohesive style of dress, typified by brand names such as SPACE TRIBE, with fractal mushrooms, spin-offs on religious symbols, Celtic knots, *etc.* The fashion and art of the psy-trance movement is similar in structure to what was attempted by the GRATEFUL DEAD's artists: gather archetypal symbols from the world's religions and squash them all together. And yet somehow it works better with the trance scene. While these “new” symbols are clearly rooted in the past, they seem to have been better channeled via direct experiences with the hallucinatory overmind—*logos* manifest in colorful clothing form.

While self-reliance rules at the MAN, BOOMers are treated to beer booths and food vendors. I have to admit the guilty pleasure of consumerism—purchasing hot food that I didn't have to make myself was a definite plus. The MAN has the “ice thing” down better though—trying to score ice for a beverage at the BOOM was impossible. The down side to having such vendors was the fact that recycling or even throwing away one's garbage in the ample trash cans was a concept totally lost on many BOOMers. There was a constant blanket of litter in this area, and as I frequently picked up

other people's garbage when throwing out my own, I thought of how desperately this festival needs to embrace the MAN's “leave no trace” policy. On the flip side, encouraging vending allowed for a long row of booths offering art, massage, *Cannabis* seeds, smart drinks, clothing, jewelry, pipes, and sundry handmade crafts.

The BOOM has a much better grasp on organized information exchange than the MAN. Speakers such as myself, MORGAN BRENT, ERIK DAVIS, ALEX GREY, CHARLES HAYES, ZOE SEVEN, and others, presented in the Dynamic Mythologies Tent—a place where one could learn more about experiential aspects of the psy-trance culture, including the visionary sacraments that inspire some of us. (Personal-use quantities of drugs are tolerated in Portugal, making this a good location for such a festival.) MAPS had a tent nearby, to help out those who might be having difficult trips. And in the evening, psychedelic animation and films were shown by Dr. SPOOK and the LIQUID CRYSTAL VISION crew. I was a bit surprised by the festival attendees' lack of knowledge regarding those



ERIK DAVIS enjoying a cold European soda.





drugs that were making the rounds. Several people told me about the blotter or micro-dot “mescaline” that they had been sold (which clearly *wasn't* mescaline). But the BOOMers seemed quite eager to learn, and obviously were pleased that the Tent had been made available for them. All in all, the BOOM was a blast, and I definitely hope to make it back to the next one.

Scrambling around the town of Lisbon, the architecture was incredible—castles, churches, cobblestone roads. We hit an open-air market, where artisans were selling their crafts, and I was immediately entreated to purchase a large bag of green bud or a sizable chunk of hash for 20.00 euros each. When I explained that I had to take a plane the next day, and couldn't possibly smoke through it all, the man trying to sell it to me didn't like my excuse and kept hassling me. It was heartbreaking to turn him down, since it was about four times as much as one could have purchased for the same money in the USA. And he was doggedly persistent—much more so than anyone I ran into in Jamaica. When he finally took “no” for an answer, it wasn't 60 seconds before another gentleman tried to sell me an even bigger chunk of hash—a fucking *huge* chunk of hash—the biggest I have ever seen. He similarly didn't want to hear my excuse as to why I wouldn't be buying it, and kept harassing me to purchase incrementally smaller amounts of it. After several minutes he finally gave up on me. Believe me, I wish that I *could* have bought some...

## NEW YORK

I figured that I'd head to New York City, to help my brother build a house in the woods. While there, I got the opportunity to go to an opening for an ALEX GREY art show at the TIBET HOUSE. (The show is running through January 3, 2003; see [www.tibethouse.org](http://www.tibethouse.org) for more details.) The size of ALEX's work always blows me away. I got the chance to meet JULIE HOLLAND, author of *Ecstasy: The Complete Guide*, who was also in attendance. And then I hooked up with CHARLES HAYES, author of *Tripping*, and we headed down to a beer bar where we discussed psychedelics with a couple that we had met at the opening. Overall it was a nice diversion from hectic planning for the MIND STATES JAMAICA event that was just around the corner.



A good spot to score 'shrooms. Photo by [WWW.EROWID.ORG](http://WWW.EROWID.ORG)

## JAMAICA AGAIN

The MIND STATES III conference was enjoyable from many more perspectives than I have space to get into here. Let me conclude this travelog with a couple of stories related to two of the speakers at this event.

JONATHAN OTT: Recently traveling from Spain to Germany, JONATHAN got held up at Customs. It seems as though they were curious about his slide carousel (he had been presenting a talk about *coca* and cocaine), and they noticed that a number of slides that have pictures of crack rocks on them or something similar.

AGENT: “What are these pictures of?”

JONATHAN OTT: “Cocaine and *coca* plants.”

AGENT: “Are you involved with drugs?”

JONATHAN OTT: “Yes.”

AGENT: “Are you currently on any narcotics?”

JONATHAN OTT: “Yes. I took some painkillers for a tooth problem.”



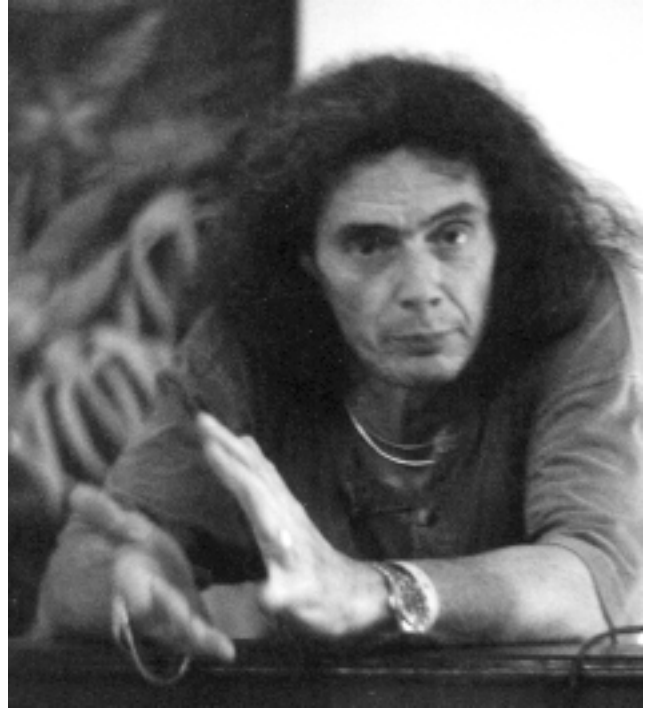


With that answer, the officials made it clear that JONATHAN needed to submit to a full-body X-ray, and if he didn't agree to this, things would not go so well for him. Since he wasn't a mule, the X-ray went off fine and they had to begrudgingly let him go.

RICHARD GLEN BOIRE: A guy had contacted me via e-mail asking if he could purchase a ticket for a single talk—one that RICHARD was giving—at the MIND STATES JAMAICA conference. Since a couple of other people had asked me about possibly buying single talk tickets to ALEX GREY's presentation, this request didn't seem *that* odd. However, when this guy showed up with a buddy, they had "narc" written all over them. The talk that they bought tickets for was titled "Rastafarians: Friendly 'Pot heads' or The Next Al Quada?" Perhaps two-thirds of the way into the talk, someone asked, "Um... what does any of this have to do with the Al Quada?" and RICHARD responded that his title was a joke, and that he had thought that as the event producer, I would have retitled his talk. (Not *getting* his joke, I left the title as he proposed it.) His talk had nothing to do with terrorism. At this point, one of the two guys who had paid specifically for his talk was heard to exclaim, "I fucking came all the way from the USA for this shit!" At which point they both got up and left. While no one can say for certain why these guys were at RICHARD's talk, it would certainly *seem* as though the US government must be scanning the web for any mention of "Al Quada" and then sending agents to check things out. ☉



RICHARD and FINN BOIRE watching the sun set from a glass-bottomed boat ride.



JONATHAN OTT explains the neuroprotective and nootropic effects of nicotine.

## HOLIDAY SPECIAL!

prices include postage

*Trichocereus bridgesii*

\$25.00 per foot

*Trichocereus peruvianus*

\$25.00 per foot

*Trichocereus* TOM JUUL's giant

\$30.00 per foot

*Trichocereus macrogonus* RS0003  
\$25.00 per foot, \$100.00 for 6 feet

send well-wrapped cash to:

**KAK-TALL-A-TREE**

3128 - 16th Street #225  
San Francisco, CA 94103-3328

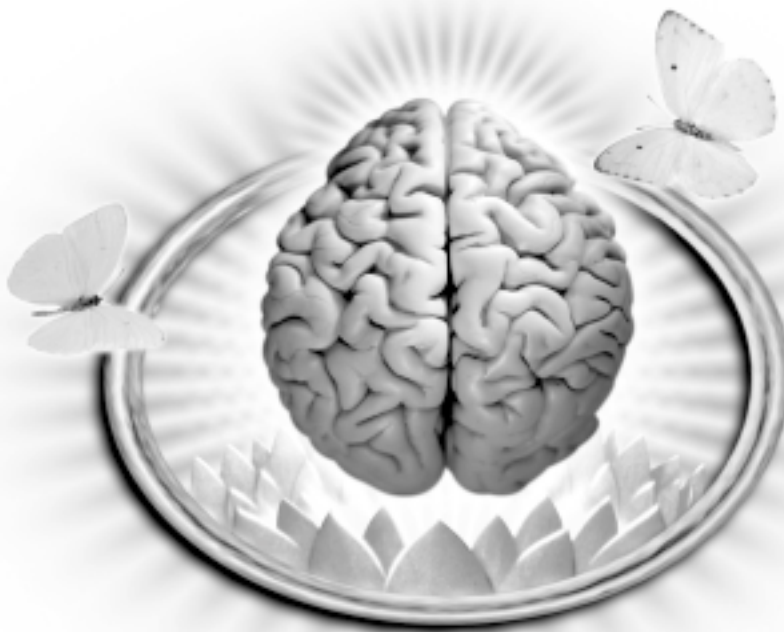






# MIND STATES IV

Continuing Perspectives on Altered Consciousness



## MAY 23–25, 2003

Celebrating the 60th anniversary  
of the discovery of the psychoactive effects of LSD!

*Held at the INTERNATIONAL HOUSE in Berkeley, CA*

for details on this event as they become available, see:

— [www.erowid.org/mindstates](http://www.erowid.org/mindstates) —





# YEAR OF JUBILEE

by MARK PESCE for JAMES KENT and DANIEL PINCHBECK

*And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. Leviticus XXV:10*

or it's not, which means everything I've ever thought or believed for the last 30 years has been some sort of joke, the kind of practical joke that leaves you, broke & high dancing naked at the foot of a Mayan pyramid on the Winter Solstice of 2012, expecting that moment of perfect alignment when the cosmic ray will sweep down and brush it all away, sans teeth, sans eyes, sans truth, sans everything. A second childhood's end.

I go too fast—probably the drugs coming on—so let me step back and walk into this territory: gently, slowly cherishing the burning embers and broken glass, the clasped hands and lover's looks, the simple and increasingly the complex, and get some understanding which will, for now, have to stand in for wisdom.

And give it to you in pieces, thought-bites, images plus time: there is no essential sequence; one before another, one follows another, like pearls on a string, each complete, beautiful, identical, and only time to separate one from another, but nothing about them, (nothing important anyway), says anything but one thing, an arrow drawn tight in its bow, pointed perfectly upward along the tangent ray infinity.

The same place where, in a moment, I believe, the *Summum Bonum*, Elixir of the Metals, and true Philosopher's Stone will pound down to Earth. And put this way, I can relate the strange eventful history of my 50 years as a series of lightning strikes in a roiling darkness, seeming to come ever closer to the mark.

The last of these—the Blast to Please—entirely holy fire, divine current a carrier wave for a more universal symbol than the stuttered phonemes issuing from sunburned & blistered lips, more meaningful than answered prayers which if thoughtfully obeyed would leave one world and the second and the third wiped out in an orgasm of hatred, more timely

than sperm meeting egg, the perfect and logical conclusion to the Birth of Form, the arc stretching up across 12 billion years, from bang to burst.

Or so I keep telling myself. And I know, having been informed in college long ago (one of the only things I learned there) that true is only true if it remains true after you've stopped telling yourself what true is.

Listen: there's but a few moments left. No time for transcendence no time like the present. After which there'll be no more time.

And here, in the bandgap between chaos and eternity, in this dense and active zone, everything has become so overloaded that even the simplest words have wriggled free from their moorings in the safe port of meaning, and every story so transmitted tells a universal tale.

Stately, plump, buck naked, I was from my mother's womb untimely rip'd, an ill-starred child who kills his mother, and I did the doctor's work, gutting myself into orphanage with a hideous episiotomy, rent a central artery and exsanguinated, slipping away before I had ever been lifted to breast. Life is death, life is pain, and if I could never quite feel the guilt of my own impertinence, neither would I bask in her unconditional love.

Passed hand-to-handed off through a small forest of relatives, each who gave me a little something: lemon cookies, a whispered prayer, and a swift backhand. Faint praise and a big party to celebrate my exodus.

To Carthage then I came—*Delenda est Carthago*—the city set on a hill as an example for all others to see. Look upon us, it cried, with the voice of vainglory, for we are important. We are all importance: that not contained within us is not worth knowing. Everywhere the center, all and everything.

Here the Academy with its bright lights, the hallowed halls of the Big City. I sat down at a table with all manner of delights spread before me, sweet confections and hearty meats, and with an engulfing appetite I ate it all, took it within me,





YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**www.yage.net**

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

**www.yage.net/hosted**

and from the first bite began to forget a world beyond these halls, a place outside the City. My food filled me utterly, and if I gave no thought to an existence apart from this self-evident center of the human world, what did that matter? I had arrived, received the truth, and been accepted into the mysteries. Worship of the neon night supplanted dedication to the evening star, and the ways of Man seemed fairer and more beautiful than the logic of nature.

To Carthage then I came, tasted joy in diesel and might, and if not for the light cast from my shadow, might have remained forever trapped in the Bardo of the Gods, utterly destroyed in an instant of fire. But this would not be. I woke up from a fitful sleep and gazed upon the objects of possession, the chains and keys, leash and collar, and understood I had gloried in the light reflected from a false Sun, projected through scaffolding and scrim, a stage play of the real.

And vomited all of it up, venting the poison as if touched by the Vine, replaced nothing with nothing, and the empty space like an open sore, ready, waiting, willing to give up to any sort of infection.

And so I passed through refiner's fire, and came to know the One. Dross burned away, the remainder quenched in a baptism of fire, I received the good news with an open heart and in a moment the world changed, its shifting forms a landscape of light and shadow, black and white. It only required faith in the One, and from this all else followed, my foolscap and sackcloth, my crown of thorns and rosy cross—by His stripes I was healed, made complete in a way the City could not offer. And thus the One became One point, One thought, One duty, as evident as truth and conspicuous as air. This I grasped, and was grasped by it, fitted out as a puppet suits its master, for my mouth became a mouthpiece for the One, my hands His hands, my mind His mind, a slave to him, honestly and utterly, with the promise of rich reward after a lifetime of good stewardship.

But though I loved the One, and spoke the words, and did His bidding, beneath my gut a voice cried out in a language nearly forgotten and wholly recognizable: the sound of my soul. Which at first began with the plaintive call of a longing for appetites unfulfilled, the demon and terror I had put aside when the One burned through me. Which grew in time to a cry that this was not enough, or would be only in a complete castration, cock and balls nailed neatly to the cross, each perfectly at war with the other, and in this delicate balance the rarest of opportunities: to act, for one moment, from myself, respecting appetite and adoration, Eros and Agape.

And there could have stalled forever, in the outer chambers of the Temple, but a stiff prick knows no conscience, has no allegiance to the One, seeking to stab and stab and stab the wound that bleeds and heals. A moment of heat, and the fire was gone. I had cut myself off in the spirit only to recover my body, and years passed before I wondered why not the cross and the cock, thorn and pricks?

I still have no answer.





Because I could not believe the One, instead I fell to All, crash-landed Pleiadians with light bodies Gnostic & perfect, teasing the subtle from the rough clay which binds us, spirit and soul, to the doomed decaying wreck of Earth, invaded by an army of Martian Greys, Zeta Reticulans, cattle mutilators and anal probes, black helicopters and a lie so Big none dare speak its Name.

Light as air, blown back and forth from PYTHAGORAS, PLATO, HERMES TRISMEGISTOS, DEE and BLAKE, CROWLEY and GURDJIEFF, DRUNVALO MELCHIZEDEK and Zen Master RAMA, driven hither and yon across a seemingly endless sea of perfect equanimity, all points equal and superlative, seductive in the apparitions of Angels from the next dimensional plane of existence who needed my help in combating the Archons of the Demiurge, who needed, like TINKERBELL, a handclap at the right moment in time to rescue us from the thunderous approach to the abyss. My eyes, like candy, looked sweetly upon the Testimony of Sages and Wisdom of the Prophets.

It was all true, all of it. All of it made up, and perfectly true. But even so, ridiculous. Closing my mind to the All made the universe a less interesting place, but with the fog of a trillion truths gone, I knew what I must do: simplify, bring myself back to unadorned essence.

And so I scraped a hovel from hard land, felled the trees and built a home, everything absolutely direct: food from my hands to my mouth, heat from the wood I had cut, and an absolute conviction that confusion arose as the consequence of connection, and that, in excepting myself from the bounds of community I would become calm, my perfect nature revealed in unalloyed solitude.

And thus went mad, or nearly, for when the whine outside diminished, the voices from the inner world overwhelmed, amplifying every fear into panic, appetite into unquenchable hunger, and disappointment into blind fury. My own mind, companion in my hermitage, at last burst forth in a dark hallucinatory creativity wherein the very fabric of existence breathed against my presence in it. And in my darkest hour, crouched in a fetal ball, she came to me.

What can I say of a daughter of the Gods? That she was fair and bright as the Sun, dark and brooding as the Seas, quick as silver and great in battle? Even these do not touch it, for in her I understood the first and greatest of the mysteries: we are alone, yet we are with others. To hear her voice, after so

much silence, was like rain in the desert, and brought forth a life in me I had not suspected: that I could, through another, be complete.

She took me to her palace, and bade me eat, and from the moment I tasted her food, time moved away, neither forward nor backward, now or later, but an endless present of feasting and merry.

Time forgotten and ten years past, she the same ever-pleasing form, while I grew older and more imbecilic in a Neverland of pleasures which delight the body and never touch the soul. Life is suffering and I, quite clearly, was not alive.

The moment of this thought the spell broke. All faded into the fantastic mist from whence she conjured, and she stood before me smiling.

You have chosen wisely. But more must come, and more must pass, before you find your home.

Because of her I could anticipate a world of seductive voices which promised perfect peace and endless love, stopped my ears up against the impossible and absolutely believable lies of perpetual rising, and found somewhere within myself the power to resist the offering tailor-made to be absolutely irresistible, cursed my appetites and damned the Fates, until, after a crucifying interval, their chants changed from promises to pleas, from pleas to whispered hopes, and then, thankfully, to silence.

But this was not the half of it. The world had more to offer me, and made itself plainly heard: these I give you freely—Wisdom and wonder, comfort and power. But one or the other. Choose! Thus was I torn, as my mind wanted one, my heart another, and each would have gone their separate ways, ripping me asunder, if I had not recalled her stern advice: Both choices true, both choices false, both choices wrong, both choices right. How then but the Middle Path? I wanted both—how I wanted both!—and settled for neither, none the richer, and none the wiser, but more myself.

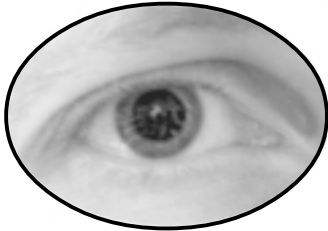
And now I found myself before a great tree, its root the Earth itself and branches threading upward to infinity. This tree contained one fruit, red as sin with spots of pure light, guarded by a dove and serpent. The dove forbade me eat but the serpent countered, arguing any price be worth the taste of such magical food. And I, the perfect fool, swayed by his





**More than you need to know?**

# TROUT'S NOTES



**TIRED OF NOT GETTING  
ENOUGH INFORMATION?**

C-2 *The Cultivation & Propagation of Cacti* — \$10

C-10A *Cactus Chemistry by Species* — \$20

C-14 *Narcotic & Hallucinogenic Cacti* by Smith — \$17

D-1 *Cultivation of Desmanthus* by Case & Trout — \$7

D-2 *The Genus Desmodium* — \$10

FS-X7 *Some Simple Tryptamines* — \$35.00  
New, 180 photos and over two dozen diagrams.

SC-2 *Sacred Cacti* — New 2001 edition.  
154 illustrations — \$40.00

SC-2-A This photo update for *Sacred Cacti* includes many additional photos and is available in print for \$10.00. A CD (PDF file) is available for \$15.00 in black and white or \$25.00 in color.

Perfect-bound except C-2, D-1, D-2, and SC-2-A (bookleted)

S&H (USA) is \$4.00 for the first item (\$2.00 on booklets) and \$1.00 for each additional item (except *Sacred Cacti*—add \$3.00 for each additional copy). Foreign customers please contact us before placing an order. With apologies we cannot sell to Texas residents.

**TROUT'S NOTES**  
POB 161061 (Dept. ER)  
Austin, TX 78716  
www.troutsnotes.com  
books@troutsnotes.com

words, did take the fruit and eat. It was sweet in my mouth, but in my belly it did sour. Then the thunder spoke:

Thou shalt not look upon the face of the Lord and live. Thou shalt not. And so I died.

Death felt like the ultimate recognition. Here again, as if I'd never been gone at all. And the moment of pure light, when the Great Liberation is offered up in the opening to Nirvana, in that moment I understood all this had happened before, I had already stopped the wheel of time, experienced each of my past lives, first as a Tibetan monk shot by invading Chinese in the spring of 1962, whose last thoughts of anger and regret he put aside in favor of a renunciation of anger and regret, and so passed the wrathful demons and stopped the wheel of time. And before that a German Jew, an engineer building the delicate clockwork control systems of VON BRAUN'S flying bombs, and killed in the Allied raid on Peenemunde, whispering the Shema as the walls caved in with fire, and before, a Spanish child consumed with influenza during the great epidemic that followed the Great War, and before and before and before and before, the endless succession of beings and becomings a cosmic joke, perfectly executed to bring forth a laugh at just the right moment, this moment, when I recognized myself as a lesser bodhisattva, not messiah nor prophet but witness and clerk, keeping some celestial record of events too strange to be uttered or known or even seen before. God had fashioned him an Eye, made it perfect, and bade him see.

Naked and revealed, cast up on Ithaca's shores, returned to the universe of Form, I remember myself, a man in the complex and terrifying world that offers gory glories and painful beauties, and everything increasingly confused, as if some human act had pierced the fabric of reality, and all that lay beyond come rushing in.

But this mattered little, this was all according to plan, and against this I had been given sun and moon, wife and daughter, each an emanation of divine love, visible in their eyes, spoken in their voices, felt in their touch. These I had against the coming tide, these the pillars to which I'd lash myself as I faced a rising sea of troubles: many comings and goings, great earthquakes, wars and rumors of wars. I read the end stories, each and every one, and knew these too would come to pass.

But how could I escape the attachments of love? Life is death, life is pain. And so I saw four horsemen in the sky, and the





last of these, a rider on a pale horse, and his name was Death. And he brought great pestilence into the world, and a quarter of mankind died.

It was quick, mercifully quick, I'll grant Him that. No long, drawn out leave-taking, just high fever and endless sleep. Would that I could sleep. Instead I watch wife and mother, child and daughter, lay down, never to rise again. And the world is plunged into darkness. There is no sleep, there are no dreams. How could, on the threshold of something completely unexpected, we be overrun by something so small? Is this the end I am to witness, nothing but the stupidity of death, repeated a billion upon billion times? Are we meant to exhaust the sea of compassion?

I knew I endured the pain of my attachments, and resented that I must release my love to release my hatred to release a miracle.

And so, so slowly, I come to realize that this is the appointed task, the appointed hour. Without the shock of loss, it could not possibly be real. The universe risks everything on a single throw of the dice, sacrificing whatever might be required to guarantee the bet. We are powerless, perhaps, but not hopeless, and I have a promise to fulfill, even as the promise is fulfilled.

Or so I keep telling myself.

Moments left. Moments. And I wonder what completion means, and as the sun rises I start to understand that I too am the universe, and I too seek escape from the endless, ridiculous cycle of birth and death and rebirth, the mechanical movement of souls into and out of form, difficult but necessary to translate this universe to different stuff, lifting each part into the whole, with all voices united, mine and hers and she asks can you hear it? and yes I say yes ☉

## NEW BOTANICALS

*Amanita muscaria*

*Mitragyna speciosa*

*Voacanga africana* root-bark

Plus many new species of seeds  
and a bounty  
of shamanic accessories.

---

HERBAL-SHAMAN

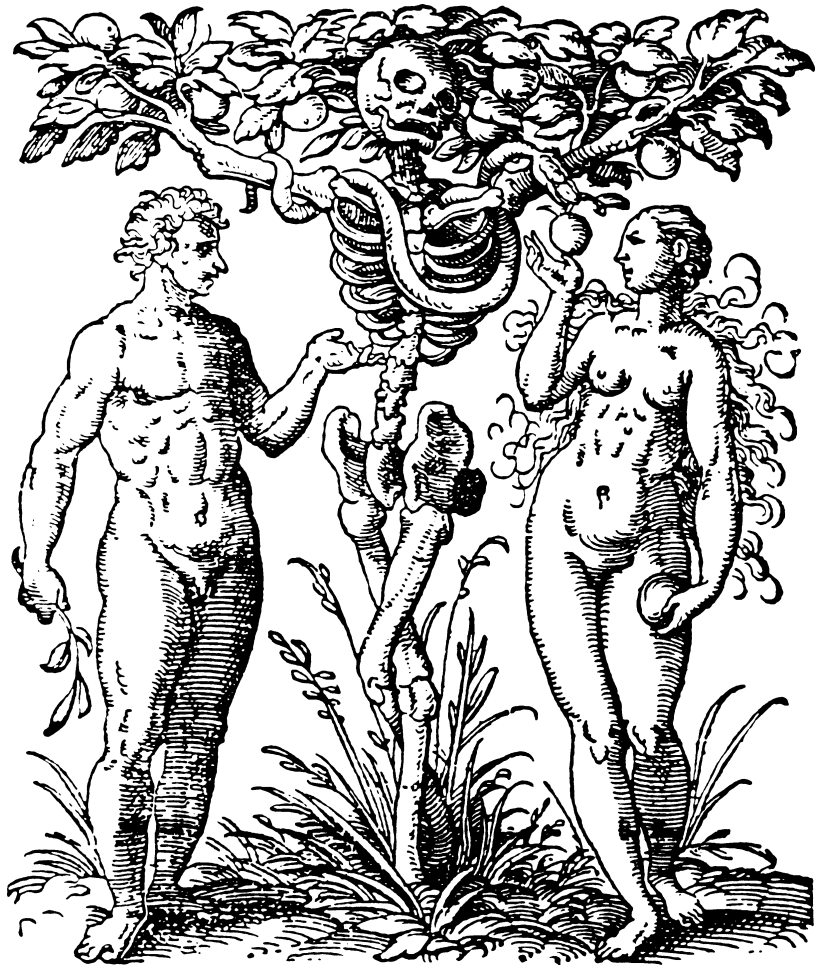
POB 8892 (Dept. ER)

Wichita, KS 67208, USA

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199





# PHARMACO PROHIBITA

by RICHARD GLEN BOIRE

Control culture seems to be taking a renewed interest in esoteric visionary plants, with several recent cases foreshadowing potentially darker times to come.

In August 2002, members of the ayahuasca-using religious group known as the *União do Vegetal (UDV)* won a major legal victory when a federal court ruled that the group's use of ayahuasca was likely protected under the RELIGIOUS FREEDOM RESTORATION ACT (RFRA). While this was wonderful news, some of the underlying reasoning in the case was unsound, and has already been used to detrimental effect in another US case involving an Atlanta man who imported dried *Psychotria viridis* and *Banisteriopsis caapi* vines. Additionally, *Salvia divinorum* and its active principle salvinorin A are being targeted by a bill (HR 5607) in the US Congress, which seeks to place them both into Schedule I. Finally, in November, the Supreme Court of Holland, ruled that while living and wet psilocybian mushrooms are legal, dried mushrooms are illegal.

The *UDV* case arose after US Customs agents seized several bottles of ayahuasca imported from Brazil for use by members of a US-based branch of the *UDV*. Although the government did not file criminal charges, it warned the *UDV* that if they imported any more ayahuasca the government would treat the action as a federal drug offense. The *UDV* filed a lawsuit alleging that ayahuasca was not a scheduled substance under US law, and that even if it were considered a scheduled substance, *UDV's* use of it was protected by the First Amendment's Free Exercise Clause and by the Religious Freedom Restoration Act (RFRA).

In a 61-page ruling, Judge JAMES PARKER of the United States District Court for the District of New Mexico, found that although the government's actions did not violate the *UDV's* free exercise rights under the First Amendment, the seizure of the church's sacrament appears to have been in violation of the RFRA. The RFRA is a federal law passed by Congress in 1993 for the purpose of providing greater protection to religious free exercise than even the First Amendment, which had been significantly watered-down by a 1990 United States Supreme Court decision. (See *Employment Division, Dept. of Human Resources of Oregon v. Smith*, 494 US 872 [1990].) Judge PARKER found:

[The] Government has not shown that applying the [Controlled Substance Act's] prohibition on DMT to the *UDV's* use of hoasca furthers a compelling interest. This Court cannot find, based on the evidence presented by the parties, that the government has proven that hoasca poses a serious health risk to members of the *UDV* who drink the tea in a ceremonial setting. Further, the Government has not shown that permitting members of the *UDV* to consume hoasca would lead to significant diversion of the substance to non-religious use (*União do Vegetal v. John Ashcroft*, 1647 JF/RLF [2002] Opinion, p. 32).

The problem with the ruling was Judge PARKER's finding that ayahuasca was indeed a controlled substance. This is the first time a court has expressly held that ayahuasca is indeed a "material, compound, mixture, or preparation that contains DMT" and is thus within Schedule I. The *UDV* argued that such an expansive reading of the "material, compound, mixture..." phrase would lead to absurd results, like outlawing our own brains, which endogenously contain DMT, and outlawing a host of plants that are generally considered legal. One way to make sense of the phrase, argued the *UDV*, was to interpret it as only applying to synthesized DMT, and not to DMT that occurs naturally. The legislative history of DMT's scheduling supports this reading. (Every time that DMT was discussed, it was in reference to synthetic DMT.) Judge PARKER called these "interesting arguments," but he rejected them. Speaking about DMT-containing *Phalaris* grass, Judge PARKER explained:

During the hearing, the Plaintiffs presented evidence showing that certain plants growing in this country, including phalaris grass, contain DMT. The Plaintiffs' evidence included a document showing that the United States Department of Agriculture even recommends using one kind of phalaris for erosion control. The Plaintiffs appear to argue that if people are allowed to grow phalaris grass for nonreligious reasons, while the *UDV's* supply of hoasca is confiscated, this Court should conclude that the federal government must be discriminating against the Plaintiffs on the basis of religion. The Court does not believe that the evidence about phalaris would necessarily lead to that conclusion. Individuals with phalaris grass in their lawns may possess DMT in some sense. However, if there are no indications that the





people with phalaris lawns are consuming the grass, law enforcement might legitimately choose not to prosecute, for reasons other than that the grass is being used for the secular purpose of having a lawn. Federal law enforcement entities might prioritize focusing on the UDV's hoasca use not because the use is religious, but instead because UDV members make much more extensive use of hoasca by personally ingesting it than a person with a phalaris lawn makes the grass. Before their tea was confiscated, UDV officials regularly distributed the tea to church members for consumption.

Some evidence presented at the hearing suggested that non-religious consumption of plants containing DMT does take place in the United States. This evidence included materials taken from the Internet—advertisements for plants containing DMT and testimonials from people claiming to have used teas similar to hoasca.

With respect to DMT naturally occurring in the human brain, Judge PARKER was of the opinion that this was insufficient to make the law absurd when applied to non-synthetic DMT found outside of the brain:

The Plaintiffs observe that many plants and animals, including humans, contain DMT; and the Plaintiffs imply that because the CSA cannot be read to ban humans, that the statute must apply only to synthetic DMT. [But,] simply because banning humans would be absurd does not mean that banning any non-synthetic DMT found elsewhere would be absurd.

Although the *UDV* ruling concerned ayahuasca—the liquid tea—and not the ingredient plants in their living or dried form, Judge PARKER's language has already been read by at least one federal court judge to apply to plants that naturally contain DMT such as *Psychotria viridis*.

Earlier this year, a federal grand jury in Atlanta indicted a man on charges of illegal importation and possession of DMT after US Customs confiscated an inbound shipment of almost 1000 pounds of dried *Psychotria viridis* and *Banisteriopsis caapi*. This was not an extract, or a combined potion of the two plants. It was simply dried plant material. When the man correctly moved to dismiss the case on the ground that neither plant was a controlled substance, his motion was denied, largely because the judge in the case misread the *UDV* ruling as applying not only to prepared ayahuasca, but also to the bare plants themselves.

## Help Us Defend *Salvia divinorum*...

...and other entheogens as tools for enhancing the mind. We're currently coordinating effective opposition to H.R. 5607, the bill to schedule *Salvia divinorum* and salvinorin A. We're also:

- ◆ Presenting cognitive liberty arguments in a forced-drugging case before the US Supreme Court
- ◆ Offering accurate, up-to-date entheogen information as part of our "Ask Dr. Shulgin" on-line service
- ◆ Publishing the groundbreaking *Journal of Cognitive Liberties* (free to our members)
- ◆ Designing and disseminating a cognitive liberty curriculum exploring social issues that affect freedom of thought and mental autonomy

We rely on your involvement to continue with these and other innovative projects that respect and protect cognitive liberty. **Join the CCLE today!**

**ccle**

CENTER FOR COGNITIVE LIBERTY & ETHICS



POB 73481, Davis, CA 95617-3481 USA, (888) 950-MIND

[www.cognitiveliberty.org](http://www.cognitiveliberty.org)







While both the *UDV* ruling and the Atlanta ruling were from low-level federal district courts, and hence have little binding precedence value, they are important rulings because subsequent courts facing similar issues will likely treat these cases as informative. They could be the first legal footholds to shutting down commerce in visionary plants that have heretofore been considered legal. Applying the US drug law to plants that endogenously produce “scheduled” phytochemicals would result in hundreds, if not thousands, of plant species being considered illegal. If the Controlled Substance Act schedules were intended to apply to plants that naturally produce psychoactive principles, why would mescaline, and peyote both be listed? Why would THC, and *Cannabis* both be listed? Why would cocaine and opium as well as their plant sources both be listed? Clearly, when the Controlled Substance Act has intended to outlaw a specific plant it has done so by name, and for good reason. A rule like that applied in the Atlanta case would require everyone to become expert phytochemists under threat of criminal imprisonment.

The Atlanta case will play out over the next few months, and the JLF “poisonous non-consumables” case (which involves some similar charges and issues) is set for trial in January, and could likewise result in adverse case law concerning visionary plants.

Finally, even in Holland, where we have traditionally looked for tolerance and sophistication when it comes to visionary plants, HANS VAN DEN HURK, the owner of the CONSCIOUS DREAMS smartshop, lost his final appeal before the Dutch Supreme Court. In November, the Court let stand an earlier ruling holding that just about any human “preparation” of a psilocybian mushroom (including drying or mixing into honey or syrup) transforms the mushroom into an illegal drug. Only fresh mushrooms remain legal, which could lead to a much lower supply and a much higher price in the Dutch smartshops. On the upside, freshness should be guaranteed.

### Notes

Judge JAMES PARKER’s decision can be read on-line at: [www.cognitiveliberty.org/pdf/udv\\_decision.pdf](http://www.cognitiveliberty.org/pdf/udv_decision.pdf).

Information about the Atlanta case and the JLF case can be found on-line by searching at: [www.cognitiveliberty.org](http://www.cognitiveliberty.org).

To learn more about HR 5607, visit: [www.cognitiveliberty.org/dll/salvia\\_divinorum\\_action\\_center.htm](http://www.cognitiveliberty.org/dll/salvia_divinorum_action_center.htm).

To subscribe to the CCLE e-mail announcements and alerts service for immediate notice of cognitive liberty news, see: [www.cognitiveliberty.org/topnews.html](http://www.cognitiveliberty.org/topnews.html).

# ETHNOGARDEN BOTANICALS

*Offering you rare and sacred plants, herbs,  
seeds, and extracts from around the globe.*

**ETHNOGARDEN BOTANICALS  
POB 27048 Barrie ON Canada L4M-6K4**

**ethnogarden@sympatico.ca  
please call for catalog (705) 735-0540**





# NETWORK FEEDBACK

## EXTRACTION DEVICES

Have you ever done a review of the soxhlet extraction apparatus sold by the BOTANICAL PRESERVATION CORPS or the one called COLDFINGER HERBAL EXTRACTOR sold by the BASEMENT SHAMAN? Also, I am curious to know what would be the least complicated or most efficient method of DMT extraction from *Arundo donax* or *Desmanthus* sp. to yield a smokable product? — L.E.G., NH

It first is worth pointing out that the BPC is no longer offering these units for sale. However, what they were offering was a standard soxhlet extractor, which can be obtained from other sources (and generally speaking, at substantially lower prices). ELEMENTAL SCIENTIFIC [POB 571, Appleton, WI 54912-0571, (920) 882-1277, www.elementalscientific.net] is one place that offers such a device for about half the cost that the BPC used to charge. Basically, this device is a reflux extractor (see cover photos on this issue of ER).

The COLDFINGER HERBAL EXTRACTOR (produced by EDEN LABS, see www.edenlabs.org) may appear different on the surface but it too is also essentially a modified reflux extractor. It is similar to the old Iso-II extractor, but uses a different condenser arrangement and is constructed of different materials. As well, the Iso-II had its own heat source (a light bulb), whereas with most of the COLDFINGER devices, one must provide an additional electric heat source. There are several different COLDFINGER HERBAL EXTRACTOR models, that will extract different amounts of dried material. EDEN LABS makes the claim that their lowest-priced model (\$300.00) can extract 2–4 ounces of material; the “high end” of this claim is exaggerated, and it can only do about 2 ounces or so.

It has been rumored that people who have purchased products in the past from EDEN LABS (formerly known under the names of TECH ENTERPRISES, HEALTH TECH, and SEED TECH) have been investigated by the DEA, which evidently obtained the company's customer list. While we have no way of knowing for certain if this did indeed happen, these sort of rumors lead us to the suggestion that in some cases it may be better to deal with a retailer of products, rather than the manufacturer. In this case, for example, one interested in these devices might be better off purchasing one from a retailer (such as the BASEMENT SHAMAN, that you mentioned).

Contrary to the company literature, the COLDFINGER condenser arrangement is not novel but is a rather old idea. The reader might ask him- or herself whether a high-priced piece of glassware is a good investment. For ease of producing herbal elixirs, such a device can prove a great boon, but it is also important to remember that most of the entheogens extract just fine with a simmering or even a room temperature soak for a week. The latter can provide results

every bit as good as a soxhlet, and it does not limit a person to amounts small enough to fit in the extraction devices asked about. Another important issue is heat. Direct comparison of soxhlet extractions on psilocybian mushrooms (BEUG & BIGWOOD 1981) has shown that substantial losses can arise during the lengthy heating involved in soxhlet extraction as opposed to something shorter, gentler, and low-tech. The biggest problem with an approach such as is used by both a soxhlet and the COLDFINGER is that once the plant material starts to extract into solution, the solvent is steadily evaporated by heat and recondensed by cold to cyclically extract the plant material with freshly distilled solvent. This is a good thing in itself; however, in order to work, it also requires heating the entire volume of the resulting extract and keeping it at the boiling temperature for the solvent chosen. This heating must be maintained for the duration of the entire extraction process since this is what powers the refluxing of solvent.

Soaking at room temperature, in an airtight jar kept in a dark place, works great for many alkaloids, especially tryptamines. Always, be sure to initially add enough solvent, with stirring or shaking, to fully saturate all dried material *before* adding the bulk of the solvent to a jar full of dry powder. This thorough saturation should be done initially even if intending to simmer a dried powder/solvent mix in a pan.

A soxhlet or COLDFINGER can be handy, and makes for a nifty kitchen gadget (albeit one of potentially dubious legality depending on what is used in it), but it's our opinion that for most people, a simpler and less costly approach will prove satisfactory. A stainless steel pressure cooker, for instance would prove a far better investment to aid in those extractions that require heating. A basic crockpot with some water in it can also provide a nice heating bath for a vessel containing the extraction slurry. These are safe to use and are available at low cost, although we would suggest obtaining one with a variable temperature-selection dial rather than one or two preset temperatures. Or, place a dimmer switch in the line and check the temperature using a kitchen thermometer. For a dilute aqueous acid solution, the extraction can be performed right in the crockpot.

As far as the “least complicated or most efficient method of DMT extraction from *Arundo donax* or *Desmanthus* sp. to yield a smokable product” goes, our first and most significantly productive suggestion would be to choose some plant other than *A. donax*. This species has never panned out into a functional plant, at least not here in the US. Although DMT was reported as being recovered from plants growing in India (GHOSAL *et al.* 1969), JOHNNY APPLESEED WAS unable to detect it in all but one sample collected from various individuals in the US (APPLESEED 1993–1995). It is worth commenting on the DMT recovered to date: in one case 700 grams of rhizome gave 40 mg of DMT along with over a gram of mixed indoles (GHOSAL *et al.* 1969) and in another case 20 mg was recovered from 200 grams of “dried plant,” which also yielded 520 mg of gramine (DUTTA & GHOSAL 1967). Some *Desmanthus illinoensis* and *D. leptolobus* strains





are worthless, while others are functional (THOMPSON *et al.* 1987; APPLESEED 1993), but they are all a lot of work to harvest and process ('though for a person in the Midwest who has no other DMT source they could be a blessing).

When approaching an extraction, "least complicated" and "most efficient" are frequently directly conflicting goals. The least complicated route would be to soak the dried powdered roots in an organic solvent then evaporate it. This will leave lots of unwanted gunk in the residue. The most efficient method, in general, would be the most labor intensive and complicated. For most plants and most alkaloids that our readers are interested in, the most efficient route is to start out by simmering in a stainless steel pressure cooker with an aqueous acid (we'd recommend citric acid, due to its safety, ease of handling, and ready availability), and then take it through standard acid-base partitioning with an appropriate choice of an organic solvent, ending up with a free-base. This process has been described in numerous past issues of *The Entheogen Review*, with specific plants, alkaloids, and solvents. Whether one is looking for an easy crude extraction, or a more labor-intensive purified compound, the key is to start with plants that are known to generally contain high quantities of the target alkaloids. Growing out known potent strains is always a good idea. For DMT sources, we would recommend *Diplopterys cabrerana*, *Mimosa tenuiflora*, and *Psychotria viridis*. — Eds.

## AMANITA STRENGTH AND CULTIVATION

Contrary to published literature, I have found that—for at least myself—fresh *Amanita muscaria* var. *formosa* is more potent than dried mushrooms of the same harvest. I'm hoping to start cultivating *A. muscaria*. Where can I find information about growing this entheogen? — L.E.G., NH

All the literature we have encountered describes the fresh caps as stronger *and* less pleasant than the dried material. Both appear active (at least in some people some of the time) but ibotenic acid also causes pronounced side-effects such as sweating. As far as we understand it, the drying and/or heating (converting ibotenic acid to muscimol in the process) is not done to make the mushrooms stronger but is performed to lessen these unwanted side-effects.

*Amanita muscaria* requires a living host tree, so it can't be cultivated in a lab or closet. However, in the recently released book *Magic Mushrooms in Religion and Alchemy* (the first US edition of *Strange Fruit: Alchemy, Religion and Magical Foods* by CLARK HEINRICH), it has been noted that it is possible to inoculate the roots of an appropriate tree species, such as Monterey pine (*Pinus radiata*), with fungal spores and create cultures outdoors, assuming a healthy, living host and hospitable climate is available. The company JLF: POISONOUS NON-CONSUMABLES was at one time selling treelets that had been inoculated in this manner. — Eds.

## SACRED SUCCULENTS

### Plants and Seeds

Various *Ariocarpus*,  
*Epithelantha*, *Pelecypora*,  
obscure *Trichocereus* species  
including new hybrids and  
cristate/monstrose San Pedros and others,  
*Turbinicarpus*, *Aloe*, *Bursera* (source of copal),  
*Delosperma*, *Ipomoea*, *Pedilanthus*, *Sceletium*,  
and more!

We also offer an extensive guide  
to grafting cacti and other succulents.  
Our catalog is fully illustrated, and loaded with  
ethnobotanical and horticultural information.

Please send \$2.00 to receive a catalog  
and additional rare plant & seed  
supplements throughout the year.

Sacred Succulents  
POB 781 (Dept. ER)  
Sebastopol, CA 95473



## SEARCHING FOR BOOKS

Does anyone have a copy of the 1996 book *Selection, Preparation and Pharmacological Evaluation of Plant Material* by WILLIAMSON, OKPAKO, and EVANS? I'm also looking for a copy of the 1995 book *The Illustrated Encyclopedia of Essential Oils* by JULIA LAWLESS, and a copy of the second edition of *Passion Flowers* by JOHN VANDERPLANK. I can pay cash or trade (*Anadenanthera colubrina*, *Argyreia nervosa*, *Peganum harmala*, or *Salvia divinorum*). Please contact me via ER. — L.E.G., NH

Those looking to purchase new and used books may find good deals on-line. While a paperback copy of the WILLIAMSON, OKPAKO, and EVANS book retails for \$81.95, we were able to locate a new copy via [www.amazon.com](http://www.amazon.com) for \$67.32. Better deals are frequently available at [www.half.com](http://www.half.com). Although we could not find the first title listed above at [www.half.com](http://www.half.com), we did spot several copies of the book by LAWLESS (\$15.72 best price; retails at \$24.95), and several copies of the VANDERPLANK book (\$14.98 best price; retails at \$29.95). — Eds.





## DARKROOM MEDITATION

In the VERNAL EQUINOX 2002 issue of *ER* you solicited comments from readers who are familiar with the darkroom meditation as promoted by MANTAK CHIA. I was a student of MANTAK's eight years ago, when he toured the USA, giving seminars for his HEALING TAO CENTER. I attended six or seven levels, so I am pretty familiar with his stuff. In 2000 I returned to using entheogens and devoured all the information I could find on the web. I soon came across ANANDA's materials, and it was here I first learned of the darkroom meditations, which he had been administering for some years. MANTAK CHIA met ANANDA in Europe, and it is there that I believe that CHIA first learned of the darkroom (despite statements that it is an ancient Taoist technique, which it no doubt is). I have friends in his HEALING TAO and from what I know of his techniques, he knew little or nothing of the darkroom meditation before this.

In November 2001, I created my own darkroom and sealed myself up for 12 days. I kept extensive notes on audio tape, and I hope to write up a more detailed account for a future issue of *ER*. I'd say that the main benefit from this technique is that it allows one to stay in a modified state for a period of time much longer than the usual trip. The greatest advantage came from the sustained release of pinoline (the "eye of understanding"). Effects from endogenous 5-MeO-DMT were brief, and those from DMT (the "eye of vision") were limited but cool, although there were no closed-eye visuals or open-eye visuals (which in this situation would be the same). I also know that ANANDA will supply an herbal booster after the eighth day or so, when the DMT turns on. This seems like a good idea to me now, after having done it without. — THEODORE GENISIS (ntheogen@hotmail.com)

We would be curious to know what exactly is in the "herbal booster" you mention? Is this a smoke of *Cannabis* or some other psychoactive plant? Or is this some manner of nutritional supplement?

It is important to understand that the claims for various proposed neurochemicals directly causing the effects described are presently supposition, *not* known fact. We're not saying that these darkroom meditations might not produce interesting and potentially valuable neurochemical changes. However, the manner in which these meditations are being "sold" contains too much faux science—replete with untold details and sans any sort of references—for us to feel comfortable about the neurochemical claims that are being made. (In one account sent by a friend some months ago, he cited Rick STRASSMAN as his reference proving DMT was the responsible chemical. To date, STRASSMAN has done no research that would prove this claim.)

Attendees of MANTAK CHIA's seminars, who have been *told* that the effects they experienced resulted from these three chemicals, may indeed now equate particular portions of the experiences with these chemicals as the cause. But that doesn't mean that there actually is any such causal relationship. We'd be interested to know what sort of experience the people describing darkroom-induced "DMT," "5-MeO-DMT," and "pinoline" effects have had, in terms of actually bioassaying these three chemicals in pure form. It is hard to imagine the effects that you attribute to DMT above were indeed related to DMT, since you say you had no visuals of any sort. All DMT experiences that we've had, whether with eyes open or closed, have had a highly visual component to them. Which makes us wonder what about this part of your experience seemed in any way like DMT?

The darkroom technique is interesting, but the pseudo-science packaging is distracting and the presentations/discussions we've read thus far provide mere supposition as proven biochemistry. (Such a looseness of factual accuracy is never a good sign when encountering something new.) Perhaps it *will* all eventually turn out to be the case exactly as described, but at the moment it is merely speculation and hype.

We look forward to reading much more on this fascinating subject, but it is our hope that future researchers and authors writing on the topic will present facts and hypothetical packaging in a manner where the two are clearly distinguished. We don't want our "bone of contention" to discourage people from experimenting with and reporting on these darkroom meditations, and we look forward to any future first-person descriptions. — Eds.

## ACACIA RIGIDULA?

In *Phytochemistry* 49(5): 1377–1380, there is an article titled "Toxic Amines and Alkaloids from *Acacia rigidula*," wherein 44 alkaloids and amines were isolated and identified by GC/MS, including nicotine, DMT, mescaline, several tetrahydroisoquinolines, and four amphetamines—including methamphetamine. This plant's makeup blew me away! I am pretty sure that I have never seen it listed in any of my ethnobotanical books, but then I suspect this plant most likely hasn't been used in the past as an inebriant—I realize that it could very well be a death sentence if imbibed. But for the right chemist in the right place, it might represent a novel challenge for compound isolation. Although my math approximates come up with mere milligrams per pound for mescaline, there are other phenethylamines as well as isoquinolines in larger amounts, and the tryptamines are present in the 100s of milligrams per kilogram.

It would be interesting to find out more about the "guajillo wobbles"—a locomotor ataxia that afflicts sheep and goats who graze on the related species *Acacia berlandieri*, which is reported on in this paper. Does this plant kill stock animals?





If so, what percentage? As with *Phalaris* grasses and *Stipa robusta*, the interdisciplines of veterinary studies, ethnobotany, and organic chemistry turn up an interesting plant.

I have a few questions related to this paper. Have mescaline and the other peyote alkaloids that occur here been previously found in any plants other than cacti? The plant grows in Texas and northern Mexico; is it found growing in the same area as peyote? Are there any botanical companies selling seed or plants of this species? Could the reported 2-Cyclohexylethylamine and/or N-2-Cyclohexylethyl-N-methylamine be considered PCP precursors?

This plant has got my imagination going. — C.E.G., ID

There are many questions surrounding this paper. Sadly, the first is determining its veracity. Over the course of about a year, the authors have not responded to anyone we know of who has attempted to contact them concerning the assorted inconsistencies in this paper. They claim that “available” reference standards were used for identification of the materials. However, some of the compounds they claim to have found were not only never before noted in the literature as plant alkaloids, but at least one of them appears to have never been reported in the chemical literature as having been synthesized. Until Dr. CLEMENT can be contacted or these questions otherwise answered, we suggest viewing the results of this paper with a grain of salt.

Mescaline has been reported in *Acacia berlandieri*, mentioned in another earlier paper by the same lead author, which is plagued with similar unanswered questions (CLEMENT *et al.* 1997). As well, N-Methyl-mescaline has been isolated in tiny amounts from another Leguminous plant, *Alhagi pseudalhagi* (GHOSAL & SRIVASTAVA 1973; GHOSAL *et al.* 1974).

“Guajillo wobbles” and “*Phalaris* staggers” have little if anything in common so far as we can tell. The two Acacias we’ve discussed can kill livestock but they do not appear to do so directly. Instead the animals develop a wobbly gait, stop eating and drinking, and later become prostrate. They can eventually die from this bad summer-time combination. Most of the year these plants are considered nutritious and healthy to consume. The problem arises when they become the predominate vegetation during times of prolonged drought, as they then form the bulk or entirety of the animals’ diets. During this time of year losses can be quite high (due to the animals failure to ingest adequate food and water to survive the heat of summer). It’s believed that N-methyl-phenethylamine, the main alkaloid present, is the responsible agent, as it has been used to experimentally induce the syndrome. Strangely, this was disputed by CLEMENT who noted that well-fed animals given this alkaloid had no problems, while ignoring the well-known fact that well-fed animals have no problem when grazing the Acacias either!

Interestingly, the growth range for these Acacias does indeed overlap with peyote land.

We are not aware that any of the specialty entheobotanical companies are yet carrying seed or plants of these particular Acacias, although they do appear to be available from some nurseries that specialize in plants of that area. Possible sources include CIVANO NURSERY on the web at [www.civanoonuser.com](http://www.civanoonuser.com) and McNEAL GROWERS on the web at [www.mcnealgrowers.com](http://www.mcnealgrowers.com).

As far as the cyclohexyl[m]ethylamines potentially being precursors for PCP production goes, it may be possible to use these as a precursor source (we aren’t certain), but it is unlikely that they will be viewed as a precursor source by the government at least. — Eds.

## CATHA EDULIS, CATHINONE, AND METHCATHINONE

I was introduced to *mira* (*Catha edulis*) while I was in Kenya, where I was taught by fellow travelers and locals to chew the red stems with gum. It took one or two hefty bundles to get a buzz, but once it set in it was quite powerful. Not a wiry shaky stimulation, but a slow deep-breathing sense of power and magnitude. I actually felt like a larger human being. The effects lasted only as long as you chewed it, but security guards I met claimed to stay awake for close to a week at a time. Nobody bothered to chew the leaves—only the red stems from fresh plants were chewed.

Back in the United States, I learned that Kenyan *mira* is considered the world’s strongest. I obtained a rooted cutting and waited three or four years for it to reach a size where I could harvest it. My mistake was planting it in far too large a pot, so it spent several years filling its container. It took six years before flowering, and then produced only a few flowers with very few seeds. It is an easy plant to grow though, and is indistinguishable from many ordinary hedges. During the summers I would boil Swiss chard and pour the cooled broth onto the *mira*. The result was a doubling in size over a few days. This can be repeated one or two more times over the course of the summer.

My first harvest was disappointing. I chewed both leaves and bark and received only a mild buzz and a great deal of heart stimulation. The increase in heart rate and what felt like an increase in blood pressure (with veins sticking out on my forehead and tension in my chest) were serious drawbacks.

My first extraction of the plant used dichloromethane, which resulted in a solid black resin that produced effects that were indistinguishable from the plant. Subsequent extractions were done with methanol and included heating the plant/





solvent mixture in a water bath to the near boiling point of the methanol. I've also let the mixture sit in a warm dark place for three months as an alternate extraction method. Boiling seems much more effective. The methanol extract was evaporated off. During this evaporation, an insoluble gunk fell out of solution and this was filtered away. Eventually the residue hardened into a clear red lacquer, which was scraped off the plate and squeezed into a solid ball. Again, the effects were no different from the plant itself. It made me jittery, sweaty, my heart raced, and the veins on my forehead stuck out.

I synthesized cathinone from phenylpropanolamine, and methcathinone from pseudoephedrine, in order to experience firsthand the difference between these molecules, their precursors, their corresponding amphetamines, and the natural plant. Pills were extracted to obtain the precursor. The difficulty involved in separating phenylpropanolamine from the pill binders cannot be exaggerated. With a theoretical yield of over 20 grams, I was only able to obtain 1.5 grams. My hat goes off to whatever chemist designed those pills to balk folks like me. Pseudoephedrine was easier to obtain (although still laborious to extract) from decongestant tablets. *[It is worth pointing out that some states require stores to report any purchases of pseudoephedrine over a box or two. If you are buying any quantity of cold pills to extract the pseudoephedrine, you would be wise to check into the laws in your area and perhaps purchase small amounts from several stores. — Eds.]* For successful oxidation, pseudoephedrine must be racemized by heating with 14% HCl for 72 hours in a crockpot (steam bath). *[We're not clear what this means. Was it done in a crockpot or using a steam bath? This makes a difference, since a steam bath is hotter than a crockpot. — Eds.]* Oxidation was then achieved via chromium trioxide with acetone as the solvent. *[This process is potentially toxic if not cleaned up adequately, and would not be a great choice for those with little experience handling and disposing of such chemicals. — Eds.]* Yields were more satisfactory, but still on the low side.

Comparing the effects of these two substances with their plant relative yielded useful insights. Good comparisons between methcathinone and methamphetamine can be found on the web, so I won't get into that here. Suffice it to say that my experience substantiates the generally held view that methcathinone is weaker and shorter acting (which is a good attribute, in my opinion), and it causes and increase in blood pressure.

Synthetic cathinone produced intense euphoria at 300 mg. Admittedly, that's a large dose, but it was worth it. The on-

set was speedy, and the effects brief, with a peak after 45 minutes not lasting longer than 30 minutes, and all effects were gone after two hours. It was similar to the effect of the plant itself.

I returned to my ball of red lacquer and my associate who had taken half of the lacquer for private investigation. He had consumed the entire half-ball at once (something to be expected from this individual), and reported relatively intense stimulation that was well tolerated. I took my half of the ball of red lacquer and dissolved it in acetone and added a few drops of concentrated HCl, and to my amazement fluffy purple-white crystals appeared. They weighed 440 mg. I consumed this 440 mg in two doses separated by 30 minutes. The effects were similar but not identical to the chemically-synthesized cathinone.

Ultimately, I think that *Catha edulis* is a superior source for cathinone. A small investment today may produce great rewards in 6 to 10 years. — E.N., CA

We're curious about the comment about this contributor's plants "doubling in size over a few days," which seems pretty unlikely. Perhaps possible if starting with a small enough given size but this can't be a reliable outcome for larger plants. Maybe we have a different idea of what "a few" means?

We wonder whether there is a large difference in an individual's sensitivity to this plant and/or if the alkaloid content from plant to plant is highly variable. The *ER* editors have tried *Catha edulis* on several occasions; both red- and green-stemmed versions. We found these bioassays to range from totally inactive to moderately boring. Evidently plenty of people respond differently than we do. Perhaps it is due to our failure to ingest 1–2 hefty bundles? We've heard of people in the US getting strong effects from reasonable amounts, but one editor's ingestion of 66 grams of fresh picked leaf "felt like a weak cup of *Ephedra* tea and left me not wanting to try it again." And the other editor feels that *C. edulis* is one of the most foul-tasting plants that he has had the displeasure to chew, and despite repeated attempts he has gotten nary a buzz from the plant.

This brings up the example again that it is important to include specific weights when presenting dosage reports (whether leaf or extract); this can make a *big* difference in how valuable the information presented might be for others.

We were also under the impression that cathinone is a fairly unstable chemical, and as such we would not have expected it to survive the isolations described above. Although we found the above report to be of interest, it provides us with more questions than answers. — Eds.





## STEAM DISTILLATION, ENEMAS, AND MORNING GLORY PREP.

Considering the potent effects when creating absinthe, would it be worth it to steam distill mescaline-containing cacti, *Salvia divinorum*, morning glory seeds, or *Cannabis*?

One of my own biggest hesitations on trying out new things is the taste factor. So something caught my eye in the ROSETTA catalog—the paper titled “A Multidisciplinary Overview of Intoxicating Enema Rituals in the Western Hemisphere.” However, this article pretty much told me nothing of value, so I took it upon myself to grind up 20 or so baby Hawaiian woodrose seeds, soaked the powder in water for a full day, and then using a FLEET disposable enema bottle, inserted it anally and held it in for 10–15 minutes. Nothing happened, and I haven’t repeated it since, although I have plans on soaking it in wine and retrying it, as I guess according to the article, alcohol does readily absorb rectally.

I would like to see a *good* kitchen extraction of lysergic acid amide (ergine). Damn it, one that works. No more water extracts or bogus alcohol ones. I *know* that baby Hawaiian woodrose seeds work, but I have never been successful with an alcohol extract or defatting these same extractions, so please help. — ANONYMOUS

It would not be worth the effort to steam distill any of the herbs or seeds you mentioned. Steam distillation should be used for materials such as essential oils (*i.e.*, terpenes and simple aromatic compounds) or some alkaloids with low boiling points (such as phenethylamine or nicotine). *Cannabis* might yield an interesting essential oil blend but this is really only a good approach for materials with both good volatility and stable components. It *might* be a good way to capture an essential oil fraction of *Cannabis* that could prove interesting in perfumery, incense making, aromatherapy, or other essential oil works. However, I suspect that steam distillation of THC would probably give disappointing results.

*ER* currently has some researchers working on an article related to enemas as an ingestion method, which should appear in a future issue. Of course, I would love to hear from any of our subscribers who have tried this method, whether or not it was successful. The 10–15 minutes retention time that you mentioned seems too short. I’d suggest at least an hour, if not two or more. (Or at the very least until full effects are clearly perceptible.) Keeping the volume of liquid to the least amount reasonably possible should help accomplish this. That said, I’ve heard anecdotal accounts of morning glory seed enemas and of an enema using the methanolic isolate of morning glory seeds similarly being inactive rectally. Straying farther afield, DMT bioxalate has been reported inactive rectally (DESMET 1983), and an unpublished bioassay by JUSTIN CASE using 185 mg of DMT ascorbate found the same result (CASE 2002). There are also anecdotal

accounts of psilocybian mushrooms being inactive as an enema, so perhaps indoles are not effective via this route without a MAOI?

So far as a ergine extraction goes, perhaps the problem is not with the isolation method but with the material? There is some evidence to suggest that ergine is *not* particularly psychoptic (see *ER* Vol. 8, No. 4, p. 136), and that those visionary results that arise from the ingestion of *some* morning glories may instead be the result of another component. For isolation of ergine, methanol works fine. For isolation of the alkaloids in morning glory seeds, water works fine. However, not all morning glory or woodrose are necessarily psychoactive or produce the desired psychoptic effects. While this author has ingested them several dozen times, the most common result resembled those reported by ALBERT HOFMANN, with his own bioassay of the pure compound ergine: “a sensation of mental emptiness and the unreality and meaninglessness of the outer world, [...] and [...] a not unpleasant physical lassitude, which ultimately led to sleep” (HOFMANN 1980). In a lesser number of cases (true with both morning glory seed ingestion and extracts) an LSD-like effect resulted. Baby Hawaiian woodrose seeds are more effective and reliable than morning glory seeds overall, but this activity can in fact be harmed or lost during the isolation and solvent removal to yield of a gummy residue. I suspect two things: First, that the true psychoptic agent is not present in all “active” morning glory seeds; and second, it is an unstable compound and therefore subject to degradation during extractions and evaporations. Defatting does not seem to be at all important if direct ingestion of the resulting gum is desired, and it may actually introduce a step where a nonchemist can screw up his or her product during the process of drying the material after petrochemical extraction (in preparation for the actual extraction of the ergine). — K. TROUT

## MIND MACHINES

Back in 1988, *Reality Hackers* magazine described various “mind machines” and made them sound interesting. Where can one get these sort of machines, and has anyone used them with entheogens? Thanks for any help you can provide. — ANONYMOUS

One source for the “mind machines” that you mention is TOOLS FOR WELLNESS ([www.toolsforwellness.com](http://www.toolsforwellness.com)). They carry several different devices, but be forewarned that their catalog is a prime example of New Age hucksterism. Shop around though, to compare prices and different models, as these machines tend to be expensive.

When “straight,” mind machines can be useful for a number of purposes, including study and relaxation. A great source for information related to what these machines do and how they can be used in conjunction with entheogens is the book *Into the Void: Exploring Consciousness, Hyperspace and Beyond Using Brain Technology, Psychedelics and Altered Mind-States* by ZOE SEVEN. Descriptions of the functions of many of these machines can be found at [www.zoe7.com](http://www.zoe7.com), as can details on how to order the book. Despite the fact that this book has some pretty “out there” philosophical





speculations, the data presented on mind machines is solid, and the author's first-person reports of various combinations of these with entheogens is fascinating and well worth checking out.

Combined with psychoptic drugs, mind machines can help to create experiences that are amazing in richness and depth. However, the use of a SYNETHIC DSL mind machine left K. TROUT feeling a bit overloaded and washed out after the fact. As well, he noticed that after a year or two of fascination he used the machine much less frequently, due to a learned ability to attain those mind states on the natch that it initially helped to generate. — EDS.

## AYAHUASCA SNUFF DOCUMENTED

After years of odd reports suggesting that *Banisteriopsis* was incorporated into some snuffs, an aspiring anthropology doctoral candidate named ROBIN RODD recently reported both observing and bioassaying Piaroa Venezuelan *Anadenanthera peregrina* snuff prepared from seeds pounded to a paste with fresh shoots of *B. caapi* before kneading with ash and heating to dryness (RODD 2002). Resulting bioassays confirmed earlier reports of an enhanced and prolonged action from tryptamine snuffs when including small amounts of a MAOI (OTT 2001). We look forward to more work in this exciting area. — EDS.

## HOMEGROWN IN BRITAIN?

Magic mushrooms are my favorite. Are there any sources for psilocybian mushroom spores in Great Britain? — P.G., Kent

Yes, although oddly there don't seem to be a lot of vendors there for such. However, you should be able to get spores and related growing equipment from KING BONG (POB 4042, Bournemouth, BH3 7YL, United Kingdom, info@kingbong.com, www.kingbong.com). It is quite possible that other "mom and pop" headshops may also carry such products there as well. — DAVID AARDVARK

## SACRED MUSHROOMS IN THE USA?

We know that there was psilocybian mushroom use in Mexico, but I haven't heard anything about such use in America. Any ideas on whether or not this was going on in the Precolumbian USA? — ANONYMOUS

Images strongly suggesting some sort of mushrooms have been found in burial sites, mounds, and other archaeological excavations in the USA. Various made of stone, copper, or fashioned of wood overlaid with copper, they are generally cataloged as ceremonial items, fetishes or pendants. Their existence raises many questions. A couple of examples found in a cemetery at the mouth of the Wabash (taken from MOOREHEAD 1910) are presented below.



I'd love to see more work done on the association of the coprophilic *Psilocybe* species with ruminants other than cows. Photographs exist on the web at [www.mushroomjohn.com](http://www.mushroomjohn.com) that show several growing on water buffalo dung in Thailand. Reliable reports of their occurrence on horse manure beds in the absence of cattle or cattle manure—from both Victoria and Lubbock, Texas—suggests this is a question begging for some attention. STAFFORD (1992) commented on the failure of attempts to cultivate *P. cubensis* on deer dung. It should be remembered though that deer are not grazers of grassy pastures; they browse on new growth and tender vegetation. In talks, TERENCE MCKENNA claimed that psilocybian mushrooms would only grow on *Bos indicus* dung but it's quite clear that *Bos taurus* also produces dung capable of serving these mushrooms' needs. Preliminary observations in Texas suggest that shredding fields or otherwise adding a layer of grassy material to the mycelial-hopeful matrix (such as feeding herds with hay during winter) may be what enables coprophilic psilocybian mushrooms to spring forth more abundantly than those relying entirely on the scattered microhabitat normally present. This may hold a key to understanding why some fields can be productive while others nearby are not. The hay or grass would provide partially decomposed dung a microhabitat with adequate moisture for a period of several days. (Thanks to MT for bringing this to our attention.) It would be worthwhile to conduct a study at an American bison (*Bison bison*) ranch to learn if its dung is *Psilocybe*-worthy. (Grasses would have been both eaten and trampled by the migrating herds.) If so, the existence of these psilocybian mushrooms prior to the introduction of cattle would become at least plausible.

Or, it could be that the mushroom representations are not of coprophilic species. Either way, they provide tantalizing clues suggesting an overlooked area of Precolumbian study of North America. — K. TROUT







# EVENTS CALENDAR

## EXODUS JANUARY 12–19, 2003

The EXODUS ART, MUSIC, AND CIRCUS FESTIVAL is a psychedelic journey set in the highland forests of Australia. The event includes a healing village, circus performances, movies, videos, a local aboriginal camp, ethnobotanical exhibition and conference, an alternative youth space, kids activities, chill spaces, workshops, RAVESAFE and first aid spaces, markets, and food stalls. Focused on entheogens is the Intra Cortex Psychedelic Circus, with panel discussions on "Australia—Entheogenic Wonderland," "Psychedelic Deep Ecology," "The Initiatory Path," "Doof Culture," and "Safe Models and Spaces." Tickets are \$130.00 AUS. For more information, see [www.happypeopleproductions.com/Exodus](http://www.happypeopleproductions.com/Exodus).

## WASIWASKA FEBRUARY 9–18, 2003

WASIWASKA RESEARCH CENTER FOR THE STUDY OF PSYCHOINTEGRATOR PLANTS, VISIONARY ART, AND CONSCIOUSNESS presents Experiential and Theoretical International Symposia in the Brazilian Amazon. Featuring four ayahuasca and two breathwork sessions; literary, artistic, and musical expressions of inner experiences (workshops); body work, yoga, and excursions into the rain forest; and lectures by RICK HARLOW, LUIS EDUARDO LUNA, DENNIS MCKENNA, STEVEN WHITE, and MICHAEL WINKELMAN. For more information, see [www.wasiwaska.org](http://www.wasiwaska.org).

## AYAHUASCA HEALING RETREAT



*Drifts Angel* by Robert Venosa

JANUARY 20–30, 2003

There will be lectures, four ceremonies with *ayahuasca* and two with *Salvia divinorum*, group sharing, artwork expression, transpersonal exercises, and excursions. Spend ten days in the Amazon forest. Located 1.5 hours from Manaus, Brazil, the lodge has excellent facilities, phone, Internet, air conditioning, a swimming pool, and rooms with private bathrooms. Contact: [silviap@house.com.ar](mailto:silviap@house.com.ar).

### STAFF:

- ✧ David Icke, author and lecturer
- ✧ Zoe Seven, techno-shaman
- ✧ Silvia Polivoy, transpersonal psychologist
- ✧ Isabela Hartz, visionary artist

[www.ayahuasca-healing.net](http://www.ayahuasca-healing.net)





# SOURCES

by JON HANNA

**ACETECH**  
**POB 324**  
**Lutz, FL 33548**  
**(813) 948-2142**  
**acetech11@yahoo.com**  
**http://acetech.netfirms.com**

ACE TECH sells a "Magic Mushroom Test Kit" (\$45.00), which can be used to check for the presence of tryptamines in plant, animal, and fungal matter. Psilocybin, psilocin, DMT, lysergic acid molecules, auxins, and any other molecule that contains the indole ring will test as "positive" if they are present. Unfortunately, it can't specifically note what indoles are present, and other indoles that might not be too interesting such as serotonin would also test positive. So this might be useful as a general field test—presuming that it can be used as a field test—when mushroom hunting in the wild, but other identification methods should be used in conjunction with it. There is no indication that I could see on their web site as to how many tests it can perform per kit. There was also a curious lack of information in other areas. For instance, there appeared to be no indication of what specific test is being used or how it is to be performed—neither is a small omission. Many indole-sensitive reagents cross-react with a wide variety of compounds including non-indolics, which can lead to false positives. While I applaud the commercial availability of test kits, I feel that customers should be provided with more information about what the kits actually do. Only rarely can such test kits be performed without potential exposure to strong acids or other chemicals. Tests such as those used by professionals in field testing are often unsuited for amateur use. While the convenience of a prepared test for indoles would be great, I suspect that all customers would want to know what they are buying. ACE TECH didn't respond to an e-mail asking about their tests.

ACE TECH also sells: herb dryers/desiccators (a small one is \$10.00, a medium one is \$20.00, and a large one is \$30.00), spore prints for *Psilocybe azurescens* (\$45.00) and *P. cubensis* (\$30.00), *Papaver somniferum* seeds (\$10.00/100 grams), safrole (\$50.00/100 ml), and red phosphorus (\$100.00/10 grams). Add \$6.00 to any order for S&H charges.

Chemicals such as safrole and red phosphorus are used in the production of MDMA and/or methamphetamine. It seems a little bit dicey that they are being offered through a company such as this, alongside opium poppy seeds and mushroom spores. I think that I would steer clear of this company altogether, despite their possibly useful test kit.

**ALKEMISTS PHARMACEUTICALS, INC.**  
**1260 Logan Avenue, B-3**  
**Costa Mesa, CA 92626**  
**(714) 754-4372**  
**(714) 668-9972**  
**phytolab@alkemist.com**  
**www.alkemist.com**

"Alkemists Pharmaceuticals offers a unique analytical approach that combines Microscopy with Digital Photo-Documentation and analytical chemistry techniques, depending upon the sample being analyzed for the proper identification, characterization and/or content determination of botanical samples. Our specialty is the systematic identification and evaluation of botanicals and their marker compounds for quality control, utilizing Digital Photo-Microscopy (DPM) and High Performance Thin-Layer Chromatography (HPTLC) and/or High Performance Liquid Chromatography (HPLC)."

It is a goal of ALKEMISTS PHARMACEUTICALS to compile a detailed reference compendium of ethnobotanicals. They have been working with BOTANICAL DIMENSIONS and other interested parties, and hope to in the future publish an ethnobotanical monograph that presents some of their findings. They are looking for "novel, usual, or unusual plant suspects that are either known or suspected to be of ethnobotanic significance, that [they] can analyze and catalog microscopically as well as chromatographically 'fingerprint' and/or quantify for some known active constituent." They need a dry sample anywhere from 1 gram to 10 grams minimum, and 25 to 50 grams is ideal. (If sending a fresh sample, it must be sent in such a manner that allows it to arrive without rotting.) They ask to be notified before a sample is sent, so that they will be





sure (when possible) to have an authentic sample on hand for comparison purposes.

For individuals or companies who wish to discover just what some plant they have contains and how much it contains, prices for quantitative analysis by HPTLC with scanning densitometry are \$200.00 (one sample), \$185.00 each (2–5 samples), \$175.00 each (6–10 samples), and \$150.00 each (11+ samples). Or if you are interested in finding out if you have the plant you think you have, then simply doing a qualitative analysis with either microscopy or HPTLC could be your guarantee you have the right plant or extract. The prices for these analyses are \$125.00 (one sample), \$120.00 each (2–5 samples), \$110.00 each (6–10 samples), and \$100.00 each (11+ samples). It strikes me that working with ALKEMISTS PHARMACEUTICALS may be a good way to gather some data on lesser-known plants where legally possible, particularly those of obscure chemistry.

#### **ART VISIONARY MAGAZINE**

**Damian Michaels**

**GPO Box 1536**

**Melbourne**

**Victoria 3001**

**AUSTRALIA**

**+61 3 9503 8807**

**artvisionary@optusnet.com.au**

**www.artvisionary.com**

A sporadically-produced art magazine that occasionally deals with artists influenced by psychedelics. A limited number of the first two issues are available from the address listed. The third issue is recently on the newsstands for \$10.50 (USA), and it features art from ERNST FUCHS, ALEX GREY, PHILIP RUBINOV-JACOBSON, and others. A two-issue subscription is available direct; postpaid rates in Australian dollars are \$18.00 in Australia or \$27.00 from any other country. Funds must be paid in Australian currency. Definitely get a subscription to this.

#### **BLUELIGHT**

**www.bluelight.nu**

A drug information and harm reduction web site. With a focus on MDMA/Ecstasy, BLUELIGHT claims to offer “a middle road between the myths and rumours of street level drug culture, and the often impenetrable jargon of more scientifically rigorous sites.” Strangely, their catch phrase is:

“THERE IS NO SUCH THING AS ‘SAFE’ DRUG USE!” (Yes, in all caps.) This is a totally absurd remark, which certainly doesn’t reflect a middle-of-the-road attitude. People use licit and illicit drugs on a daily basis in safe and effective ways.

Clicking on the FAQs link in their “Forums” box, the first post to the site that I checked out was a document on MDMA titled *A Rough Guide to Ecstasy*. It states that “Hallucinating whilst on MDMA is not uncommon especially with higher doses, this can include open eye visuals (oev’s) and closed eye visuals (cev’s).” While MDMA does cause some perceptual changes, I have never heard of anyone aside from the misinformed mass media who would term these changes “hallucinations.” Also in this document, when discussing the possibility that street Ecstasy is tainted with heroin or cocaine, they state “neither heroin or cocaine are orally active in the amounts that you would find in pills,” which is also absurd, since 100 mg of heroin taken orally would have an effect similar to 500 mg of codeine, and cocaine taken orally at 100 mg would also certainly be active. 100 mg would easily fit in a pill—hell, the ibuprofen pills in my medicine cabinet contain 800 mg! This *Guide* states that MDA is “more speedy” than MDMA, another comment that hardly seems right.

While one certainly can’t judge a whole web site on the content of one document posted to it, and while the above-described *Guide* does indeed have some good information in it, it also exemplifies the fact that entirely reliable information can be quite difficult to come by on the web. BLUELIGHT seems to be largely made up of forums, where the people asking and answering questions really don’t have a great deal of knowledge on the topics that they are discussing. For this reason, the effectiveness of this site to impart truly useful harm reduction data seems to be a bit limited. The site is not entirely useless though; it provides a good—albeit somewhat scary—sense of the generally low knowledge level of some of the people who use illicit drugs. And BLUELIGHT’s home page frequently has links to the latest mainstream media articles on the topic of illicit drugs (which also may be riddled with errors, of course).



**FRESH HEADIES****POB 474****Lions Bay****B.C., V0N-2E0****CANADA****(866) 635-8464****freshheadies@hotmail.com****www.bubblebag.com**

Producers of the ice-water hash preparation system called the “bubblebag.” This system allows one to produce a high-grade hash from a low-grade or non-saleable leaf and bud. It uses ice and ice-cold water to harden and detach the trichomes from the leaf, and then a system of bag screens to create different grades of hash with the highest grade being pure trichomes. The process is relatively simple and only takes just over an hour to complete, so it is much more efficient than using screen boxes, particularly if large quantities are being prepared. They sell a 1-gallon six-bag kit for \$110.00, a 5-gallon three-bag kit for \$15.00, a 5-gallon six-bag kit for \$220.00, a 20-gallon four-bag kit for \$380.00 and a 20-gallon six-bag kit for \$460.00. (The more bags used, the higher quality of product that can be obtained.) I suspect that the bubblebag will become a standard contraption in the future used by most commercial and personal growers, to produce quality from quantity.

**JUXTAPOZ****POB 884570****San Francisco, CA 94188-4570****(888) 520-9099****anna@hsproductions.com****www.juxtapoz.com**

My absolute all-time favorite magazine, *Juxtapoz* contains articles, interviews, and tons of cutting edge art. “Low Brow” is the self-described style (tattoos, tikis, hot-rods, mud-flap chicks), but there is a lot of variety and non-mainstream art contained herein (chalk art/fantastic realism, for example, in one recent issue), and they occasionally dabble in psychedelia with artists like ALEX GREY, MATI KLARWEIN, STANLEY MOUSE, and others featured.

Edited by ROBERT WILLIAMS, *Juxtapoz* comes out six times a year and is a mere \$13.95 via crappy mail (which means that your issue is likely to arrive having been thumbed by every postal employee whose hands it passes through, with bent pages and wrinkled covers) or \$27.00 sent in a first-class envelope. Having been too cheap to splurge on the more

expensive mailing cost, I now find myself wanting to reorder every issue that I have gotten, to have some pristine “back up” copies of this inspiring publication. Canadians should send \$25.00, and folks from other foreign countries should send them \$30.00 (in USA funds only). I’d recommend ordering this via the phone rather than their web site, which seems a bit glitchy—when I recently attempted to place a gift order for one year sent first-class, the interface wouldn’t allow me to enter in a separate shipping address and for God knows what reason it charged me \$40.81! (They made things right when I griped though.) Crappy web interface aside, the rag rocks. When *Juxtapoz* comes in the mail, I always stop whatever I’m doing and crack it open immediately; it’s drugs for your eyes, baby.

**HYDROFLOW****3649 SE Yamhill Street****Portland, OR 97214****(866) 862-GROW****(503) 230-0899****info@hydroflow8000.com****www.hydroflow8000.com**

“Hydroflow digital timers make it possible for you to explore the numerous combinations of light/dark cycles that are not feasible with traditional 24 hour timers. Making adjustments to the number of hours in your plants’ day can lend to amazing results. By breaking away from the standard 12 on/12 off boundaries, you can be free to experiment with any multitude of light/dark cycles without being restricted to a 24 hour day. You can blast your plants with 18 hours of light and 12 hours of dark to increase harvest by up to 20%, or shorten the cycle to 6 on 12 off and harvest up to 25% faster with 50% less electricity use. Go with the model that best fits your needs—2000, 4000, or even 8000 watts, all controlled by one unit. And now all models come equipped with two auxiliary outlets that will automatically turn on when the lights turn off. This means you can run fans, air conditioning, or whatever you need on when the lights are off.”

Although I don’t know anyone who has used these timers, the idea of increasing one’s daylight hours to 18, while keeping the night hours at 12, strikes me as a brilliant way to increase one’s yield by making bigger flowers. Kudos to the folks at HYDROFLOW for coming up with this device. Prices for 120 VAC timers are \$165.95 for the 2000 watt version, \$191.95 for the 4000 watt version, and \$245.00 for the dual 4000 watt version. The 4000 watt and dual 4000 watt models are also





available in 240 VAC versions, at slightly higher prices. I suspect that these timers would be a wise investment.

#### **LSD BLOTTER ART**

**438 East 1700 South #3  
Salt Lake City, UT 84115  
lsdblotterart@hotmail.com  
www.lsdblotterart.com**

A vendor of contemporary blotter acid art. Although they don't sell vintage blotter, they do sometimes offer reprints of vintage stuff and they can also put serious collectors in touch with sellers of the old hits. Their web site has galleries for TIMOTHY LEARY, the GRATEFUL DEAD, ALEX GREY, and miscellaneous others (including some prints signed by the artists or by psychedelic noteworthies). They also have a couple of "contributor showcases" where one can view blotter art that is in private collections and not for sale through the site. And they even offer some smaller sized prints, for the budget collector. Prices range from a mere \$6.00 for the smaller prints (3 7/8 inches square) to \$300.00 for the *Alice in Wonderland* "Mad Hatter" design signed by KEN KESEY. Quite a number of full-sized sheets sell for around \$20.00 to \$35.00, and it strikes me that these might be good for a collector of such ephemera to take to some future conference where members of the psychedelic illuminati might be speaking and get them signed, since this clearly increases their value dramatically.

#### **PEACE ROCK POSTERS**

**PMB 25C  
6346-65 Lantana Road  
Lake Worth FL 33463  
(877) 802-0924 TOLL FREE  
(561) 649-2881  
(561) 649-2883 FAX  
info@peacerock.com  
www.peacerock.com**

PEACE ROCK offers a large selection of rock posters and handbills from the 1960s and 1970s. They sell only original vintage items—FILLMORE posters, FAMILY DOG posters, black light posters, handbills, various ephemera, and more. Prices range from \$25.00 for a mint-condition 1967 *Berkeley Bonaparte Acid Man* poster, to \$6000.00 for a reprint *Acid Test* poster, hand-colored and designed by KEN KESEY and other members of the original MERRY PRANKSTERS.

#### **POLLINATOR COMPANY**

**Nieuwe Herengracht 25  
1011 RL  
AMSTERDAM  
00 31 20 4708889  
00 31 20 4715242 FAX  
info@pollinator.nl  
www.pollinator.nl**

Another vendor of ice-water hash-making bags, these guys sell the "Ice-O-Lator" in various sized models, ranging in price from 40.00 to 180.00 euros. They also offer hash presses, smoking accessories, *Cannabis* seeds, grow supplies, manicuring tools, books, psilocybian mushroom kits, spore syringes/prints, and more.

#### **QUALITY HEALTH, INC.**

**401 Langham House  
29-30 Margaret Street  
London W1W 8SA  
ENGLAND  
+44 207 580 2043 INTERNATIONAL FAX  
0207 580 2043 UK FAX  
sales@qhi.co.uk  
www.qhi.co.uk**

QUALITY HEALTH, INC. is a supplier of smart drugs, anti-aging drugs, hormones, amino acids, herbal and other supplements, and other pharmaceuticals. Products offered include: Ampamet (aniracetam), cat's claw, choline, chromium picolinate, Desmopressin (DDAVP), DHEA, Diphantoine (phenytoin), Ester-C formula, GH3 (Original Aslan Formula), ginkgo biloba extract, Glucophage (metformin hydrochloride), glucosamine sulfate, grape seed extract, Hydergine (ergoloid mesylates), Hydergine FAS, Inderal (propranolol), Intellectol (vinpocetine), Jumex (deprenyl), kava-kava complex, L-arginine, lecithin (61% phosphatides), L-glutamine, L-lysine, Loniten (oral minoxidil), L-tryptophan, melatonin, Mnesis (idebenone), Neupramir (pramiracetam), Olmifon (adrafinil), Parlodel (bromocriptine), Premarin (conjugated estrogens), Pro-gynova (estradiol valerate), Proscar (finasteride), Provigil (modafinil), Reminyl (galantamine), Retin A Cream, SAMYR (pharmaceutical SAMe), saw palmetto extract, selenium, Sermion (nicergoline), St. John's wort, UCB Nootropil (piracetam), yohimbine hydrochloride, and zinc picolinate.





**RAC RESEARCH, INC.**  
**POB 630306**  
**Bronx, NY 10463**  
**contactus@racresearch.com**  
**www.racresearch.com**

A relatively new research chemical supply company. Although similar companies largely seem to be scam operations these days, I have actually heard from one correspondent who has placed and received three orders from RAC RESEARCH, and been happy about this company's service and product quality. Their products are sold in gram quantities, and they carry 5-MeO-DIPT (\$185.00), 5-MeO-DMT (\$210.00), AMT (\$120.00), 5-MeO-AMT (\$270.00), DPT (\$185.00), and dextromethorphan (\$20.00). I'd be interested in hearing any more feedback from folks who might place orders through RAC RESEARCH.

**RALPHSTER'S SPORES**  
**POB 1667**  
**Nampa, ID 83653-1667**  
**ralphrw@cableone.net**  
**http://RalphstersSpores.com**

A new company selling spore prints and spore syringes for *Psilocybe cubensis*, *P. cyanescens*, *P. samuiensis*, and *Panaeolus cambodiginiensis*. Their prices look competitive. They also sell various substrates and a mushroom grow system called the HYDRA-POD™, which looks like a great product for small-scale growers.

**RED ANGELS**  
**Mars Antrim**  
**POB 951**  
**Lakeport, CA 95453-951**  
**redangels@mail.com**  
**http://fly.to/redangels**

Producers of the *Secrets of Soma* (\$29.95) video documentary of an *Amanita muscaria* picking and preparation session, the husband and wife team of REX and VENUS has been using *A. muscaria* mushrooms for over 20 years, frequently on a daily basis. REX stated that he stopped counting after 5000 ingestions.

Although the video is an amateur production, it does a good job depicting the fact that the couple is dedicated and sincere in their devotion to *Amanita muscaria*. It kicks off with

REX chewing big bites from a huge *A. muscaria*, and there are numerous scenes throughout of him eating more. They mention that it is good to consume doses gradually over a period of time. They explain the preparation of a "stew/tea," and provide tips on freezing, drying, and storing mushrooms. They relate the fact that their kids were born while VENUS was on *A. muscaria*, which she states "eases the pain in childbirth." REX opines that the belief that one must fast before consumption is a myth, although such behavior will cause the mushrooms to come on a bit quicker and stronger. He also claims that the mushrooms have an appetite suppressant quality. There is the presentation that "all dried mushrooms represent a lessened potency," and they note that dehydrating can cut the potency by 60% to 80%, while "solar dried" mushrooms might be cut in potency by 40%. Nowhere is the idea mentioned that drying or cooking the mushrooms might decarboxylate ibotenic acid to muscimol (possibly reducing side-effects). Indeed, there is no mention made at all of the negative effects that many people get from eating these mushrooms. On the practice of drinking urine, VENUS states: "Once recycled through the body, it becomes a waste by-product and takes on an impure vibration. We do not recommend using *soma* in this manner, because it negates the spiritual essence of God. This method is SATAN's sacrament, the Devil's brew."

Although they caution that one shouldn't eat white, yellow, or brown Amanitas unless an expert has identified them, they go on to mention that REX did consume a white *Amanita* that his son had found for him. They then state that non-red Amanitas can produce a visionary/spiritual effect where it seems as though one is operating at "higher speeds." There is unfortunately no explicit discussion of the fact that some Amanitas, such as the white or greenish *Amanita phalloides*, are deadly due to completely different chemistry.

The video is peppered with spiritual ramblings and references to the *Rig Veda*. REX waxes enthusiastic about the experience of God-energy that *Amanita muscaria* can produce. Overall, while it was interesting to see folks who have such a strong allegiance to the use of this mushroom, I was disappointed that they didn't include more specific descriptions of the effects that they got from their use. The video could have presented more hard data and it would have benefited from a section where the couple was interviewed by someone knowledgeable in the fields of ethnomycology and entheobotany, in order to tease out more detailed information about how the mushroom had enhanced their lives.



**SHAMANS OF THE AMAZON****POB 111****Suffolk Park, 2481, NSW****AUSTRALIA****dean@shamansoftheamazon.com****www.shamansoftheamazon.com**

*Shamans of the Amazon* is a documentary by independent Australian filmmaker DEAN JEFFERYS. The movie features one of the final interviews conducted with TERENCE MCKENNA before his death, as well as an interview with YATRA DE SILVEIRA BARBOSA regarding the legal situation surrounding ayahuasca use in the Netherlands. Also featured are two shamans from Ecuador, ENRIQUE and RAPHAEL, as well as the art of PABLO AMARINGO and ALEX GREY. JEFFERYS' film is a personal account of his return to the Amazon with his pregnant partner and their one-year-old daughter. (As a relatively new parent myself, it seemed quite bold that JEFFERYS brought his young child into the somewhat harsh conditions of the Amazon, until I considered that children have been growing up there for years.) Of course, the ayahuasca ceremony is part of what is covered, and one ayahuasca shaman had some interesting and on-target medical advice for JEFFERYS and his partner. One thing that struck me was how angry a young shaman was with the affect that the USA and corporate interests were having on his native land. Truly we have to be more aware of what is going on in the name of big business/government, and JEFFERYS' film does an excellent job of helping the viewer to comprehend this reality.

There is a QUICKTIME preview of the movie available at the web site, and you can purchase the video for \$25.00. JEFFERYS also produced the film *Amazon: The Invisible People*, which is available in video format from the web site for \$15.00, (or order both for \$35.00). Add \$15.00 (Australian) for S&H (international). JEFFERYS hosts an e-mail list, and a newsletter about ayahuasca, DMT, and neo-shamanism. You can also read about his tours, coming events, and some reviews at his web site, as well as check out a few links.

**SPEAKING PLANTS BOTANICALS****POB 36084****Dallas, TX 75235-1084****sales@speakingplants.com****www.speakingplants.com**

SPEAKING PLANTS BOTANICALS is a fairly new botanical supply company that has a good variety of offerings. Due to a recent court case against another such vendor—ALAN SHOEMAKER

of <http://chinchilejo.yage.net>—who was busted for importing a dried herb that contains DMT (see pages 130–132 of this *ER* for details)—SPEAKING PLANTS has indefinitely discontinued their sale of *Anadenanthera colubrina*, *Desmanthus illinoensis*, *D. leptolobus*, *Diplopterys cabrerana*, *Mimosa tenuiflora*, *Psychotria viridis*, and *Virola* sp. This is interesting from the point of view that a specialty botanical company has voluntarily stopped selling dried herbs that are not specifically scheduled and hence would seem to be legal. The case against SHOEMAKER clearly has them concerned that the law against “mixtures” that contain scheduled compounds could be interpreted to include natural plants that are not currently scheduled. And it is obvious that SHOEMAKER has to go through the hassle, expense, and stress of a trial (which in itself may be enough to cause one to avoid selling these herbs until some more concrete decision is reached related to this law). Nevertheless, it seems odd that SPEAKING PLANTS would have only discontinued their DMT-containing herbs, and not discontinued the herbs that they sell which contain other scheduled compounds (such as ergine, cathinone/cathine, and mescaline). Surely if SHOEMAKER is convicted for importing a dried herb that is not specifically scheduled but which contains a scheduled compound, this ruling could be applied across the board to *any* dried herb that contains a scheduled compound. One might still be able to argue that any such live plant that contains a scheduled compound is being grown solely for ornamental/horticultural purposes. But the days of easy access via numerous entheobotanical vendors may be numbered, particularly if they on their own become concerned enough about potential legal ramifications to stop selling those plants that contain controlled substances.

SPEAKING PLANTS carries: *Acorus calamus*, *Agave lilieaceae*, *Amanita muscaria*, *Argemone chicolote*, *A. mexicana*, *A. polyanthemus*, *Areca catechu*, *Argyrea nervosa*, *Ariocarpus fissuratus*, *Artemisia absinthium*, *A. compositeae*, *Arundo donax*, *Banisteriopsis caapi*, *Brugmansia arborea*, *Calea zacatechichi*, *Carnegia gigantea*, *Catha edulis*, *Coffea arabica*, *Cola nitida*, *Coryphantha macromeris*, *C. vivipara*, *Datura inoxia*, *Echinocereus coccineus*, *E. neomexicanus*, *E. triglochidiatus*, *Ephedra equisetina*, *E. sinica*, *Eschscholzia californica*, *Heimia salicifolia*, *Humulus lupulus*, *Ipomoea tricolor*, *I. violacea*, *Lactuca virosa*, *Leonotis leonurus*, *Leonurus sibiricus*, *Lophophora decipiens*, *Marrubium vulgare*, *Mimosa pudica*, *Mirabilis multiflora*, *Nepeta cataria*, *Nymphaea caerulea*, *Papaver nudicaule*, *P. somniferum*, *Paullinia cupana*, *Pausinystalia yohimbe*, *Peganum harmala*, *Piper methysticum*, *Sassafras albidium*, *Scelletium tortuosum*, *Stipa robusta*, *Trichocereus*





*pachanoi*, *T. peruvianus*, *T. terscheckii*, *Turnera diffusa*, *Verbascum thapsus*, *Voacanga africana*, and a number of other plants and plant products. They also offer books, journals, videos, incense, smoking blends, psilocybian mushroom spore syringes, and more.

SPEAKING PLANTS sell a kilo of *Salvia divinorum* for \$250.00, which is among the lowest prices that I have seen offered. For those who are unaware, federal bill HR 5607, introduced on October 10, 2001, seeks to schedule *S. divinorum* and salvinorin A. People looking to stock up on this plant while it is still legal may wish to order from SPEAKING PLANTS.

### WEED WORLD

POB 1332

Coventry, CV8 3YA

ENGLAND

++44 1974 821518

(877) 474-3321 TOLL FREE

(905) 619-2903 FAX

weed1@dircon.co.uk

www.weedworld.co.uk

*Weed World* is the United Kingdom's answer to *High Times*. Although a professionally-produced full-color glossy rag, it has a more laid-back attitude than *HT* does. Casual first person yarns weave through the pages, along with news (both local and worldwide), product reviews, recipes, legal updates, reader letters, comics, music reviews, grow tips, interviews, and more. I like to occasionally check in with *Weed World* to see what the state of affairs is in England and other parts of Europe. The most recent copy I picked up was issue #40, which caused me to realize that they have been publishing for quite a few years now. I decided to try and dig up the first copy of this that I had seen, and couldn't find it—so I thought. What I found was titled *A World of Drugs* No. 2, and yet it looked suspiciously similar. Not full color, but there was that word "world," and it was produced in the UK... Checking their web site, I learned that *A World of Drugs* was their predecessor, first published in 1991.

In issue #40 of *Weed World* I noticed a couple of photos of buds with the fan leaves drying but not yet trimmed—something that one would never see these days in the highly manicured pages of *High Times*! And it reminded me of the old days, when *HT* actually did show naturalistic shots such as this, which weren't pumped with glowing blue backlighting or scantily clad smoker-models. Yes, *Weed World* is a little more relaxed... something that bespeaks the topic at hand.

*Weed World* comes out six times a year, and it runs about \$6.00 at the newsstands in the USA. One can subscribe in the UK for a year by sending them £18.00, or in Europe for £22.00, or in the USA for \$32.35 (USA funds) or in Canada for \$43.15 (Canadian funds). For UK or European subscriptions, send payment to the address listed above. For USA subscriptions, send payment to: DIRECTMAG, POB 2165, Williamsville, NY 14231. For Canadian subscriptions, send payment to: DIRECTMAG, 695 Westney Road South, STE. 14, Ajax, Ontario, L1S 6M9. North American orders can also pay with a credit card via the toll free number listed above.

## KRATOM

I've frequently gotten questions asking where people can purchase *Mitragyna speciosa* (*kratom*). In the past, I was only aware of SHAMAN AUSTRALIS selling tissue-cultures, and BASEMENT SHAMAN selling plants. However, the situation is slowly improving. For live plants, we can now add NATIVE HABITAT [POB 644023, Vero Beach, FL 32964, (561) 778-8361, Lee@NativeHabitat.com, www.nativehabitat.com] into the fray. They have plants for \$45.00, dried leaf for \$40.00 per ounce, and fresh leaves for \$25.00 per ounce. Interestingly, while the plant is traditionally used for its stimulant/opiate-like effects, the NATIVE HABITAT web site remarks, "It does nothing for us...can somebody tell me what we are doing wrong?" I have heard from others who have tried the dried leaves of the plant from various sources and gotten only mild or no effects, and I have also heard from one person who used to get effects from a batch of these leaves but they simply stopped working for him at one point, to his dismay. It's hard to say what is going on. New vendors of dried leaves include PURE LAND ETHNOBOTANICALS [2701 University Avenue, PMB 463, Madison, WI 53705-3700, info@ethnobotanicals.com, www.ethnobotanicals.com], who offer 10 grams for \$25.00, 25 grams for \$52.00, and 100 grams for \$160.00, and ETHNOGARDEN [POB 27048, Barrie Ont., L4M 6K4, Canada, ethnogarden@sympatico.ca, http://ethnogarden.com] who offer (in Canadian dollars) 28 grams for \$47.00 (about US \$30.00), 56 grams for \$86.00 (about US \$55.00), 112 grams for \$160.00 (about US \$102.00), and 455 grams for \$575.00 (about US \$365.00), and also sell packets of about 100 seeds (of unknown viability) for \$15.00 (about US \$9.50). I've heard that they have plans to stock a full-spectrum alkaloid free-base of *kratom* as well. HERBAL-SHAMAN [POB 8892, Wichita, KS 67208, (877) 685-9199, www.herbal-shaman.com] will soon also be stocking dried leaf.







# BOOK REVIEWS

*Pharmako/Dynamis: Stimulating Plants, Potions & Herbcraft—Excitantia and Empathogenica* by DALE PENDELL. 2002. (MERCURY HOUSE, POB 192850, San Francisco, CA 94119-8250, www.mercuryhouse.org), ISBN 1-56279-125-7 [7" X 9.25" paperback, \$21.95]. 294 pp., black-and-white illustrations throughout, with index.

I'm a sucker for the "references" section in a book of scholarly design; I thrive on information—the more relevant, the better. If it moves further into the realm of cross-references, I am on my knees with delight. There are enough cross-references in *Pharmako/Dynamis* to enthral me. The book is a cornucopia of arcane his/herstories of plants and their effects on human civilization. Information swims through these pages—information untold and unrevealed, except for the most curious amongst the connoisseurs of plant inebriants. Information to get lost in... information to find yourself in... information that reveals secrets... information to set a course for distant shores with...

You can literally open up this book's pages anywhere and be on your feet with the text. I did not read it in the traditional sense the first time around, but scouted through the references, scooted over to the relevant chapter, read a bit here, read a bit there, then delved into the chapter in toto. Mr. PENDELL suggests that you read it in any manner that you like, and I found my "random access" approach to be a rewarding exercise.

**EXCITANTIA:** The book starts out with some of the more familiar inebriants—coffee, tea, and chocolate. PENDELL traces the history of each from their regional points of origin, and then delineates the preparation, the chemical constituents, and the social impact, from native populations to the world at large. Along the way you discover that these plants aren't so familiar as one assumes. As one's knowledge of the plants' history grows, the attraction to use them becomes all the

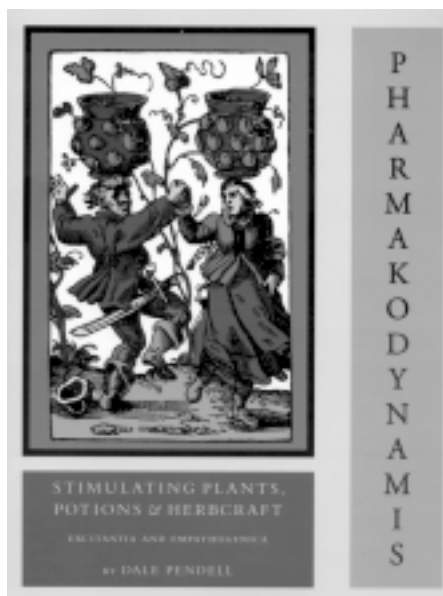
more engaging. (Or are *they* using us in their agenda?) This section includes other less known plants and one infamous alchemical concoction: *betel*, *guarana*, *kola*, Ma Huang (*Ephedra sinica*), *qat*, *coca*, and even amphetamines are covered. The information on these runs from short to quite extensive.

I especially appreciated the chapter on guarana, which I used extensively in the early- and mid-'90s. Because of this familiarity, I felt that the chapter devoted to it could have been longer, but I loved what was there.

The chapter on *Erythroxylum coca* is also well presented. Even though I was more familiar with this subject—due to the massive amounts of press it has received over the years—what made this chapter work for me was the poetic approach and reverential feel to the phrasings and pacing found there. It is a beautiful piece of work that restored the respect *coca* had lost in my personal pantheon of plants.

The Ma Huang chapter is absolutely fascinating, presenting elements of history and myth to suggest that *Ephedra sinica* may be the source of the *soma* of the *Rig Veda*. While this theory is in direct contention with R. GORDON WASSON's popular proposition that *soma* was *Amanita muscaria*, whether or not you end up agreeing isn't the issue here. Rather, the ride that PENDELL takes one on while tracing this subject is a delight unto itself.

**EMPATHOGENICA:** This section covers nutmeg (*Myristica fragrans*), MDMA, and GHB. The section on nutmeg brought me back to an earlier part of my life—a time when "tripping" took on some interesting forms. Known for its use in correctional institutions and by kids who couldn't score, I never tried nutmeg myself, but I knew many who did. It sounded like an intense body load fraught with some peril, but nonetheless it was there for those who needed it. This chapter covers some of the spice wars history: from the Arabs





importing to the Venetians (who ran the whole ball of wax through the Renaissance until the Portuguese sailed into the picture), to the Dutch and English tangling over control of spices coming from the far east and the spice islands into Europe.

The MDMA chapter is exhilarating and exciting. The accompanying whirlwind of images pulses through it at 180 bpm. PENDELL ends this section with a paean of devotion.

One of the main elements that attracts me to PENDELL's writing is his mastery of the poetic aside. Nuanced yet explicit, he evokes the muse so well that one finds it entangled in all of his writing, even the technical aspects. Yet for myself, the most satisfying parts are the explicitly poetic—those that captivate with the small flip of a word, placed just so. Poetry is an ancient key to deeper realms; PENDELL knows this and exploits it to everyone's benefit. He has honed his craft well, to the delight of this reader. If you pick *Pharmako/Dynamis* up in a store, go to these sections first. Of special note are the "Wandering and the Vision Quest" and "Dream Stutters" chapters, as well as the shorter pieces entitled "Hecate's Garden" and "Nigredo: A Turn of Darkening." These are worth the price of admission. I have read them repeatedly, and gained from doing so.

Though the layout of *Pharmako/Dynamis* is similar to its predecessor *Pharmako/Poeia*, they are truly separate works. Yes, the theme is carried on, but the impact and much of the transmission is different. Both books stand firmly on their own. The impact of *Pharmako/Dynamis* is very much in league with *The Botany of Desire* by MICHAEL POLLAN, but with added gifts. After reading these works, you begin to look at plants in a far different way. We are inculcated to think that we have dominion over the flora and fauna, but do we? After reading POLLAN and PENDELL, I am not so certain. If you follow the underlying logic of both books, you may come to the conclusion that we have been doing the bidding of the plant world, albeit unconsciously. *Pharmako/Dynamis* a welcome edition to my library. I believe that most readers of *The Entheogen Review* would share in this assessment.

— GWYLLM LLWYDD



*Shamanic Snuffs or Entheogenic Errhines* by JONATHAN OTT. 2001. (ENTHEOBOTANICA, Kronengasse 11, CH-4502 Solothurn, Switzerland, info@nachtschatten.ch, www.nachtschatten.ch), ISBN 1-888755-02-4 [6.25" X 9.25" limited edition of 1026 copies, hand-bound in leather, with cloth-bound slipcase, signed and numbered, \$100.00]. 160 pp., 1 color and 11 black-and-white illustrations, with index.

My first impression of this book was the smell of its leather cover—gorgeous, and quite appropriate that a book on snuffs would engage the reader in such a manner. Indeed, the slipcase, the binding, the luxurious paper (which contributed its own crisp smell), the line drawings by ELMER W. SMITH, the excellent typography, and even a woven burgundy place-holding ribbon, all make this offering a class act and the most beautifully-produced book that OTT has published to date. Indeed, I suspect that it is the most beautifully-produced book in my entire library. Although the price is high, this limited edition is certainly a quality presentation.

The book's introduction—nay "Inspiration"—kicks off with a description of snuff use from COLUMBUS and explains that, while current fashion is to smoke tobacco, in the past, snuffing it was more prevalent. OTT points out in the context of visionary tryptamines, that it was the snuffs that *led* to an understanding of the proposed "ayahuasca effect"—something that has been given much more focus in recent years. As well, he notes: "[I]t would scarcely be fair of me to approach the subject of the shamanic snuffs whilst religiously keeping my nose clean, so to speak. Accordingly, punctuated by sniting and perfunctory emunctories, I have placed my proboscis at the service of pharmacology, exploiting one area of my anatomy at least, in which I can justifiably claim to be better-endowed than most! The long and the short of it is that I've embarked yet again upon an ambitious program of psychonautic bioassays..." And it just gets better and better from that point, with OTT's unique brand of humorous prose shining a piercingly clear light through the darkness, like RUDOLPH'S nose on Christmas Eve.





The first three chapters of *Snuffs* are historical accounts, relating the traditional ethnobotany and the chemistry of *Anadenanthera* snuffs, *Virola* snuffs, and *Nicotiana* snuffs, over hundreds of years of use. The proliferation of ethnographic terms and data-dense writing style can make these chapters a bit hard to read. Nevertheless, they are goldmines of information, relating countless specifics regarding the active plants, sundry additives to the snuffs, who took them, how they took them, when they took them, and more.

Easier reading is found within the fourth chapter, “Lesser-Known Snuff Sources,” which provides quick glimpses into numerous other plants that have at one time or another been consumed through the nose. Tidbits are presented related to *Acoanthera oppositifolia*, *Acorus calamus*, *Anacyclus pyrethrum*, *Annona senegalensis*, *Arctostaphylos uva-ursi*, *Artemisia* sp., *Asparagus africanus*, *Banisteriopsis caapi*, *Cannabis* sp., *Capsicum* sp., *Datura* sp., *Dimorphandra parviflora*, *Erythroxylum coca*, *Fomes fomentarius*, *Ilex guayusa*, *Ipomoea* sp., *Justica pectoralis*, *Maquira sclerophylla*, *Pagamea macrophylla*, *Piper* sp., *Salvia* sp., *Securidaca longipedunculata*, *Senecio* sp., *Suaeda aegyptiaca*, *Tagetes* sp., *Tanacetium nocturnum*, *Terminalia splendida*, *Tinospora bakis*, *Trichocereus pachanoi*, *Tricholine* sp., *Veratrum californicum*, and *Zanthoxylum zanthoxyloides*. OTT also describes plants that have been traditionally used as hound- and horse-snuffs—a “visionary veterinary vademecum.”

I suspect that the primary reason that most contemporary psychonauts will want to obtain this book, however, is to glean the practical-use data that are provided in chapter five, “Shamanic-Snuff Psychonautica.” It is herein that OTT provides the highly valuable details from his own rigorous experiments with 5-MeO-DMT, *Virola* resin, bufotenine, nicotine, and the concurrent administration of harmine and/or harmaline in some cases (compounds that appear to dramatically increase the potency of 5-MeO-DMT and bufotenine, even when taken intranasally or sublingually).

With each of the experiments reported on, OTT abbreviates the compounds: 5-MeO-DMT becomes “M,” bufotenine becomes “B,” and nicotine becomes “N,” with the corresponding “N” [intranasal], “S” [sublingual], “O” [oral], “V” [vaporized], and “R” [intrarectal] being used to denote the method of consumption. (As “M” is street vernacular for both mescaline and MDMA, hopefully its use here to denote 5-MeO-DMT won’t add another such confusing term into common use.) OTT also includes a description of the isolation and purification procedure that he used on *Anadenanthera*

*colubrina* var. *Cebil* seeds to obtain bufotenine, a procedure that doesn’t appear to be overly complicated—something that a kitchen chemist with access to some labware and solvents might be able to perform.

The main “bombshell” of this book—if it can be described as such, since the information has been floating around for some years now—is that bufotenine is indeed visionary. OTT redacted his own previous comment in *Pharmactheon* (based on the literature rather than first-hand experience) where he had stated “bufotenine is not active orally at 100 mg doses.” He now reports that this dose orally is “most decidedly active, albeit mild.” Intranasal doses are more active than oral doses, and OTT found bufotenine to be even more potent via vaporization, particularly when inhaled through the nose. Despite the fact that OTT admits to his own mis-characterization of bufotenine’s activity in a couple of his past books, he nevertheless takes aim at one particular article by others that made the same mistake that he did, in what OTT clearly feels was a grander fashion. However, as OTT earlier remarked in *Pharmactheon*, “Since the symptoms of cardiopulmonary distress described following the administration of bufotenine can hardly be pleasurable, and few among us would wish to see our faces the livid color of an eggplant, it is doubtful anyone would intentionally administer this drug,” and as the folks who wrote the article that OTT criticizes cite *Pharmactheon* as one of their sources, it shouldn’t seem too surprising if they would have shied away from personal bioassays after reading what OTT had to say! Indeed, it seems highly doubtful that OTT himself would have ventured into the realm of bufotenine bioassay, if it wasn’t for the fact that some *Anadenanthera* seeds that had traditionally been used for snuff—and which OTT himself found to be visionary—tested out as having virtually nothing *but* bufotenine in them. It is quite understandable that the authors whom OTT takes to task would not have similarly stumbled onto this finding via bioassay, since their primary interest was toad secretions, which contain numerous more deadly bufotoxins, along with the bufotenine. Nevertheless, OTT is to be commended for his further investigations into an area that many would not have trod, due to the preponderance of evidence from past studies of bufotenine’s activity seeming to indicate that it might be a dangerous path to walk.

During his psychonautical exploration, OTT also discovered that a previous report in the SHULGINS’ book *TIIKAL* of 5-MeO-DMT being inactive orally (based on a sole bioassay of 35 mg), may have been due to that individual’s biochemistry, rather than an inherent lack of oral activity for the





compound. OTT found 30 mg of the free-base (encapsulated) to indeed be active—on a similar level to 10 mg taken intranasally or sublingually.

I was a little disappointed that this book didn't cover the pharmacology of DMT via sublingual or intranasal ingestion. I've heard a few reports related to DMT ingested in this manner, but seen nothing published anywhere. JONATHAN pointed out to me that his was a book that focuses on shamanic snuffs and not general tryptamine pharmacology, and that DMT does not figure in the composition of the traditional snuffs, except as an occasional trace or minor secondary product. While this is true, I suspect that an aside which detailed DMT pharmacology would have been welcomed by most readers.

In the pharmacology data that was presented on those tryptamines that do figure heavily as active components in traditional snuffs, threshold doses were found via sublingual and intranasal ingestion. But there wasn't any mention of "fully active" doses without the addition of a MAOI. Following the publication of this book, I heard about people who dramatically increased the threshold sublingual doses that OTT mentioned for 5-MeO-DMT, and who were unable to obtain what they considered to be "fully active doses." They did get some noticeable effects, but nothing at all like those from smoking or oral ingestion with a MAOI. There would be, no doubt, more debate surrounding what constitutes a "fully active" dose than there would be surrounding what constitutes a "threshold dose" for any given compound. Still, it is reasonable to think that even a *threshold dose* for one individual may be quite different in milligram amounts than it would be for another individual (as exemplified by the report of no oral activity for 35 mg of 5-MeO-DMT that was put forth in *TIHKAL* being challenged by OTT's own report of activity at 30 mg). Hence, OTT's threshold doses should only be seen as guidelines—amounts that worked for him (though it should be noted that he claims to have a relatively high tolerance to tryptamines, before one jumps headlong to any conclusions based on the *TIHKAL*/5-MeO-DMT dose comparison). But it is also worth noting that just because a "visionary threshold dose" is reached, this doesn't necessarily mean that larger sublingual or intranasal doses will be "fully active" in the same manner as via smoking or oral consumption concurrent with a MAOI. Obviously more data points are needed on this topic. Those who chose to enter into the fray are encouraged to follow the strict methodology that OTT describes in his book to ensure that the material remains under one's tongue: dry the mouth before

applying the crystals, then recline with one's head propped up and the tongue elevated to block the throat, and keep any saliva in the mouth for about 45 minutes. Who said taking drugs wasn't hard work?!

The book ends with a poem, "Arboreal Afflatus Taíno Talking Tree," and contains a comprehensive bibliography and detailed index. I heartily recommend *Snuffs* as a valuable reference book for anyone interested in the history and pharmacology of the traditional snuffs. It is a beautiful, well-written, and informative compendium, and an inspiration for those choosing to pursue further psychonautical investigations. A German version of this book is planned as well. Contact ENTHEOBOTANICA directly regarding shipping and handling charges for your country of origin before placing any orders. — JON HANNA

## RS Botanicals

HCR 74 21614, El Prado, NM 87529 USA

— Offering hard-to-find botanicals at all time low prices. —

*Argyrea nervosa*  
seeds 15 grams/\$25.00

*Ephedra nebrodensis*  
seeds 100/\$4.00

*Desmanthus leptolobus*  
seeds 100/\$5.00

*Lophophora* species  
seeds 50/\$10.00

*Mirabilis multiflora*  
seeds 100/\$5.00

*Trichocereus peruvianus*  
seedling plants \$18.00 each

*Stipa robusta*  
seeds (the narcotic strain) 100/\$5.00

### FREE SHIPPING:

Mention this advertisement through June 1st, 2003 and get free shipping. But include \$3.00 for each order under \$100.00, to cover insurance cost. Over \$100.00 include \$4.50. For a complete list of about 100 different botanicals we offer, visit us on-line at:

<http://RiversSource.yage.net>

A new paper catalog will be available in March, 2003. Send \$4.00 to our mailing address above to receive this. If you've requested one but have not yet received it, a new catalog will be sent out to you in our March mailing.





# BIBLIOGRAPHY

APPLESEED, J. 1993–1995. Personal communications.

APPLESEED, J. 1993. "Ayahuasca analogues experiences," *The Entheogen Review* 2(2): 26–27, and 1993. "Ayahuasca analog plant complexes of the temperate zone: *Phalaris arundinacea* and the *Desmanthus spec.*," *Integration* 4: 59–62.

BEUG, M.W. and J. BIGWOOD 1981, "Quantitative analysis of psilocybin and psilocin in *Psilocybe baeocystis* (SINGER and SMITH) by high-performance liquid chromatography and by thin-layer chromatography," *Journal of Chromatography* 207: 379–385.

CASE, J. 2002. Personal communication.

CLEMENT, B.A. *et al.* 1997. "Toxic Amines and Alkaloids From *Acacia berlandieri*," *Phytochemistry* 46(2): 249–254.

CLEMENT, B.A. *et al.* 1998. "Toxic Amines and Alkaloids From *Acacia rigidula*," *Phytochemistry* 49(5): 1377–1380.

DESMET, P. 1983. "A Multidisciplinary overview of intoxicating enema rituals in the western hemisphere," *Journal of Ethnopharmacology* 9(2/3): 129–166.

DUTTA, S.K. and S. GHOSAL 1967. "Indole-3-alkylamines of *Arundo donax* L.," *Chemistry and Industry* 2046–2047.

GHOSAL, S. *et al.* 1969. "*Arundo donax* L. (Graminae). Phytochemical and Pharmacological Evaluation," *Journal of Medicinal Chemistry* 12: 480–483.

GHOSAL, S. and R.S. SRIVASTAVA 1973. "Chemical Investigation of *Alhagi pseudalhagi* (BIEB.) DESV.:  $\beta$ -Phenethylamines and Tetrahydroisoquinoline Alkaloids," *Journal of Pharmaceutical Sciences* 62(9): 1555–1558.

GHOSAL, S. *et al.* 1974. "The Active Principles of *Alhagi pseudalhagi*:  $\beta$ -Phenethylamine and Tetrahydroisoquinoline Bases," *Planta Medica* 26(4): 318–326.

HOFMANN, A. 1980. *LSD: My Problem Child*. MCGRAW-HILL.

MOOREHEAD, W.K. 1910. *The Stone Age in North America* Vol. 2. HOUGHTON MIFFLEN CO.; THE RIVERSIDE PRESS.

OTT, J. 2001. *Shamanic Snuffs or Entheogenic Errhines*. ENTHEOBOTANICA.

RODD, R. 2002. "Snuff Synergy: Preparation, Use and Pharmacology of Yopo and *Banisteriopsis Caapi* Among the Piaroa of Southern Venezuela," *Journal of Psychoactive Drugs* 34(3): 273–279.

STAFFORD, P. 1992. *Psychedelics Encyclopedia* (third edition). RONIN BOOKS.

THOMPSON, A.C. *et al.* 1987. "Indolealkylamines of *Desmanthus illinoensis* and Their Growth Inhibition Activity," *Journal of Agricultural and Food Chemistry* 35: 361–365.



From celebration to frustration, and back again...

Letter from Rick Dublin, Ph.D., MAPS President

**If you're not a member of MAPS,  
you're missing out on the latest psychedelic news...**

***Please won't you join us?***

**Members receive the *MAPS Bulletin*,  
which provides details on research worldwide  
and includes feature articles, conference reports,  
book reviews, Heffter Research Institute updates,  
the Hofmann Foundation Report, and more.  
See our web site for more details.**

**— WWW.MAPS.ORG —**





# INDEX

## Symbols

- 1-(3-chlorophenyl)-piperazine 71  
 1-(4-methoxyphenyl)-piperazine 71  
 1-benzylpiperazine 71, 72  
*III Great Homeopaths* 115  
 1,4-butanediol 71, 75  
 2-Cyclohexylethylamine 136  
 2,5-dimethoxy-4-(n)-propylthiophenethylamine 71  
 2,5-dimethoxy-4-(n)propylthiophenethylamine 20  
 2,5-dimethoxy-4-ethylthiophenethylamine 71  
 2,5-dimethoxybenzaldehyde 71  
 2C-B 20, 31  
 2C-I 32, 105  
 2C-T-2 71, 105  
 2C-T-7 20, 21, 63, 71, 105  
 3-MeO-tyramine 60  
*3-Pound Universe* 9  
 3,4,5-trimethoxybenzaldehyde 71  
 4-Acetoxy-DET 63, 105  
 4-Acetoxy-DIPT 105  
 4-methyl-N-methyl-coclaurine 97  
 4-phosphoroxo-NMT 33  
 5-HTP (5-hydroxytryptophan) 21, 32  
 5-MeO-6-OH-aporphine 97  
 5-MeO-AMT 105, 106, 107, 145  
 5-MeO-DIPT 71, 105, 145  
 5-MeO-DMT 2, 3, 4, 40, 68, 69, 72, 103, 105, 107, 112, 135, 145, 150, 151  
 5-methoxyindole 71  
 5-methoxyindole-3-carboxaldehyde 71  
 5,7 dihydroxyflavone 71
- A**
- AARDVARK, DAVID 36, 40, 64, 101, 102, 139  
 ABBEY ETHNOBOTANICALS 113  
 absinthe 138  
*Acacia berlandieri* 135, 136, 152  
*Acacia complanata* 111  
*Acacia rigidula* 135, 136  
 ACE TECH 141  
*Acer saccharinum* 40, 116  
 acetic acid 12, 27  
 acetone 36, 137  
*Acid Test* 144  
*Acokanthera oppositifolia* 150  
*Acorus calamus* 71, 72, 73, 110, 111, 146, 150
- Ad-Busters* 62  
 adenosine-5-triphosphate 71  
 adrafinil 144  
 ADRIAANS, NICO 37  
 Afro-blend 76  
 agar 11  
*Agaricus bisporus* 10  
*Agave liliaceae* 146  
 'ai pilau 44  
 AINSWORTH, C. 66, 79  
 akashon 4  
 akua 47  
 Al Quada 123  
 ALAN 98  
*Alchornea castaneifolia* 72  
 alcohol 3, 8, 16, 25, 49, 50, 51, 52, 53, 55, 56, 94, 98, 118, 138  
 ALEJANDRO, DARKIKING Don 114  
 alembic 104  
 ALEXANDER III, Pope 10  
 ALEXANDER, JASON 74  
 ALFORD, ALAN 74  
*Allagi pseudalhagi* 136, 152  
*Alice in Wonderland* 144  
 ALKEMISTS PHARMACEUTICALS 141, 142  
 ALLCHEMICAL ARTS (conference) 118  
 ALLEGRO, JOHN 74  
 ALLEN, J.P. 54, 79  
 ALLEN, JOHN W. 41, 46, 74, 79  
 ALLIES 2  
 allocryptopine 7  
 allopolyploid, induced 34  
 ALPER, KENNETH R. 37, 38  
 alpha-chloralose 71  
 alpha,O-dimethylserotonin 106, 107  
*Alpinia galanga* 101  
*Alpinia officinarum* 101  
*Alternanthera lehmanii* 111  
 ALTERNATECH SOLUTIONS 113  
 ALTERNET 63  
 ALZHEIMER'S disease 30  
 Amahuaca 58, 79  
*Amanita caesaria* 10  
*Amanita muscaria* 10, 41, 64, 71, 73, 74, 76, 77, 134, 145, 146, 148  
*Amanita muscaria* var. *formosa* 134  
*Amanita pantherina* 104  
*Amanita phalloides* 145  
 AMARINGO, PABLO 39, 119, 146  
*Amazon: The Invisible People* 146  
 AMERICAN ANTHROPOLOGICAL ASSOCIATION 58, 92
- AMERICAN INDIAN MOVEMENT (AIM) 82, 89  
 AMES, D. 20, 40  
 ammonia 3, 27  
 Ampamet 144  
 amphetamine 31, 32, 76, 135, 137, 148  
 AMT 71, 105  
*Anacyclus pyrethrum* 150  
*Anadenanthera* 73  
*Anadenanthera colubrina* 39, 69, 72, 102, 103, 134, 146  
*Anadenanthera colubrina* var. *Cebil* 150  
*Anadenanthera peregrina* 103, 116  
 analgesia 27  
 ANANDA 135  
 anaphrodisiac 94  
 ANI 96  
 aniracetam 144  
 Anishnabe 114  
*Annona senegalensis* 150  
 anonanine 97  
 antidepressant 7, 21, 36, 40  
 antifebrile 97  
 antihypertensive 97  
 antioxidant 32  
 antipsychotic 97  
 antipyretic heart tonic 97  
 antitussive 94  
 Apache 82  
 aphrodisiac 97, 101  
 apomorphine 97  
 aporphine 97  
 APPLESEED, JOHNNY 1, 4, 101, 108, 133, 134  
 ARAGO, JACQUES ETIENNE VICTOR 41, 44, 45, 46, 47, 79  
*Arctostaphylos uva-ursi* 150  
*Areca catechu* 71, 72, 110, 146  
 ARÉVALO, BENITO 60, 61  
 ARÉVALO, GUILLERMO 59, 60  
*Argemone chicolote* 111, 146  
*Argemone glauca* 6, 7  
*Argemone grandiflora* 7  
*Argemone mexicana* 6, 71, 72, 146  
*Argemone munita* sp. *rotundata* 6, 8  
*Argemone plieacantha* 7  
*Argemone polyanthemus* 7, 73, 146  
 argemonene 7  
*Argyreia nervosa* 71, 72, 73, 111, 134, 146, 151  
*Ariocarpus fissuratus* 40, 146  
*Ariocarpus retusus* 40, 73  
*Armatocereus arboreus* 60





- Armatocereus laetus* 60  
 arnepavine 97  
*Art Visionary Magazine* 142  
 artarine 7  
*Artemisia* 150  
*Artemisia absinthium* 71, 73, 146  
*Artemisia compositae* 146  
*Artemisia vulgaris* 73  
 ARTHUR, JAMES 74  
*Arundo donax* III, 133, 146, 152  
 ascorbic acid 71  
*Asparagus africanus* 150  
 aspirin 20  
 asthma 59  
*Astrophytum asterias* 40, 67  
*Astrophytum capricorne* 67  
*Astrophytum myriostigma* 67, 68, 73  
 ATLANTIS BOOKSTORE 62  
 ATP 71  
*Atropa belladonna* 73, III  
 ATUM 95  
 AUA 87  
 AUGUSTUS, Roman Emperor 49  
 AURELIUS, MARCUS 49  
 AURORA, DAVID 74  
 auxin(e) 35, 141  
 AWAYAN, ABD EL' HAKIM 74  
 ayahuasca II8, II9, I30, I31, I39, I40, I46, I49, I52  
 AYAHUASCA HEALING RETREAT 29, II9  
 ayahuascero II4  
*Aztekium ritteri* 40, 73
- B**
- B.H., IL 113  
 B.K. 67, 79  
 B.N. 107  
 BABAJI II4  
 baby Hawaiian woodrose 72, I38  
*Bacillus anthracis* 18  
*Bacopa monniera* 72  
 baeocystin 33, 34  
 BAKALAR, JAMES 77  
 BAKER, JOHN II7  
*Banisteriopsis* 58, I39  
*Banisteriopsis caapi* 39, 71, 72, 73, II0, III, II3, I30, I31, I39, I46, I50, I52  
*Banisteriopsis rusbyana* 72  
 barbiturates 75  
 barley 49, 50, 51, 52, 53, 54, 55, 57  
 BARNEBY, R.C. 102, II6  
 BASEMENT SHAMAN, THE 107, I33, I47  
 BATISTA, L.M. 103, II6  
 BAUMANN, B.B. 79  
 BEAL, DANA 37, III  
 BEALS, RALPH 93  
 BECK 74  
 BECKWORTH, M. 44, 45, 79  
 beer 49, 51, 52, 53, 55, 56, 57, 80, II8, I20, I21, I22  
 BEIFUSS, WILL III  
 benzofuran 21  
 benzylamine 101  
 benzylpiperazine 72  
 berberine 7  
*Berkeley Bonaparte Acid Man* 144  
 $\beta$ -carboline(s) 3, 61  
*betel* 148  
 BEUG, M.W. 133, I52  
 BIANCHI, ANTONIO 59, 60, 79  
 Big Medicine (*Phalaris* grass strain) 2  
 BIGWOOD, JEREMY 133, I52  
*Bison bison* 139  
 BLACK ELK 83, 84  
*Black Elk: Holy Man of the Oglala* 83  
*Blackberry Winter* 92  
 BLACKMORE, SUSAN II7  
 blackout technique 4  
 BLAIR, JOHN 82  
 BLAKE, WILLIAM 127  
 blood pressure 20, I36, I37  
 blood test 16  
 BLUE RIDGE GARDEN II3  
 blue star (morning glory) 67  
 Blueberry (*Cannabis* strain) 33  
 BLUELIGHT 142  
 BOAL, MARK 20  
 BOAS, FRANZ 86, 87, 89, 91, 92  
 BODHI TREE 62  
 body aches 60  
 BOHR, NEILS 74  
 BOIRE, FINN 123  
 BOIRE, RICHARD GLEN 123, I30  
 BOLT, P. 53, 80  
*Book of the Dead* 95, 96  
 BOOM FESTIVAL 70, I20, I21, I22  
*Borzicactus* 60  
*Bos indicus* 139  
*Bos taurus* 139  
 BOTANIC ART 103, II3  
 BOTANICAL DIMENSIONS 141  
 BOTANICAL PRESERVATION CORPS 8, I33  
*Botany and Chemistry of Hallucinogens, The* 9, 102  
*Botany of Desire, The* 149  
 BOUNCING BEAR BOTANICALS 71  
 BRADBURY, RAY 74  
 BRAMLEY, WILLIAM 74  
*Brasiliopuntia brasiliensis* (WILLDENOW) BERGER 61  
 BREMNESS 97  
 BRENT, MORGAN 121  
 BRIDGES, BEAU 74  
*Broken Arrow* 82  
 bromocriptine 144  
 BROOKS, RODNEY II7  
 BROWN, JERRY 74  
 BROWN'S, MS. II8  
*Brugmansia* 35, 36, 73, III  
*Brugmansia arborea* 146  
*Brugmansia suaveolens* 58  
*Brunfelsia* III  
*Brunfelsia grandiflora* 72  
 BRYAN, KARENA 74  
 bubblebag 143  
 bufo toxins 150  
 bufotenine 150  
 bull 88  
 BURGER, JULIAN II4  
 BURNING MAN 121  
 BURROUGHS, WILLIAM S. 62  
 Bwiti 37, 38, 98
- C**
- C.E.G., ID 136  
 C.S.C., CO 66  
 cacao 8  
*cacaoyari* 89  
 cactahuasca 60  
 CACTUS & SUCCULENT PLANT MALL 67  
 caffeine 71  
 calcium 14, 27, 40  
 calcium chloride 14  
 calcium sulphate 14  
*Calea zacatechichi* 72, 73, 76, II0, I46  
*Calgary Herald* 24  
 CALIFORNIA CACTUS CENTER 22, 23, 24  
 CALLAWAY, JACE 74  
*canachiari* 58  
 cancer 72  
*Cannabis* 5, 6, 7, 8, 15, 32, 33, 39, 48, 67, 73, 75, 77, 78, 94, 101, 107, II0, III, II8, I20, I21, I32, I35, I38, I44, I50  
*Capsicum* 150  
*Carlos Castaneda: Academic Opportunism...* 81, 82, 85, 93, II6  
*Carnegie gigantea* 146  
 CARNEIRO, ROBERT 58, 79, 87  
 CARRIE, Reverend II7  
 Carthage 125, I26  
 CASALE, J.F. 12, 40  
 CASE, JUSTIN 68, 69, 79, I38, I52  
 CASSIDY, SEAN 74  
 CASTANEDA, CARLOS 81, 82, 83, 85, 92, 93, II6  
 CATARINO 86, 87, 88, 89  
*Catha edulis* 57, I36, I37, I46  
 cathine 146  
 cathinone 136, I37, I46  
 Catholic 10  
 cat's claw 144  
 cattle 41, 45, 47, 84  
*cébil* (also see *Anandenanthera colubrina*) 103  
*Celastrus paniculatus* 72  
 CELEUS, King of Eleusis 49, 50





- CENTENO, JUANITA 83  
 CENTER FOR ADDICTION RESEARCH 37  
 centipede 107  
*Centruroides* 66  
 CERLETTI, A. 16, 40  
*cha'i* 58  
*Chem. Pharm. Bull.* 101  
 CHIA, MANTAK 4, 135  
 CHILLS 31  
 Chiricahua 82  
 CHOCK, A.K. 43, 79  
 chocolate 148  
 choline 144  
 CHRIST, JESUS 84  
 CHRISTIANA 38  
 chromium picolinate 144  
 chrysin 71  
*chuchupana* 58  
*chuchupano* 58  
*chuchupawa* 58  
 Chumash 83  
 CICERO 49, 79  
 citric acid 12, 134  
 CIVANO NURSERY 136  
 CLARKE'S early flowering (morning glory strain) 67  
*Claviceps paspali* 50, 51  
*Claviceps purpurea* 50, 51, 52, 57  
 CLEMENT, B.A. 136, 152  
 clenbuterol 71  
 cluster headaches 15  
 CNS-depressant 97  
*coca* (also see *Erythroxylum coca*) 122, 148  
 cocaine 21, 31, 36, 37, 75, 76, 122, 132, 142  
 Cochise 82  
 coconut milk 101  
 codeine 24, 65  
*Codex Seraphinianus* 39  
*Coffea arabica* 73, 146  
 coffee 8, 148  
 coffee filter 23  
 coffeeshop 120  
*Cola acuminata* 72  
*Cola nitida* 146  
 COLDFINGER HERBAL EXTRACTOR 133  
 COLUMBUS [CRISTOBAL COLÓN] 149  
 coma 20, 32  
 CONCAR, D. 66, 79  
 condensate 104  
*Confessions of a Dope Dealer* 110  
 confusion 20, 35  
 CONSCIOUS DREAMS 132  
 CONSCIOUSNESS TECHNOLOGIES 1  
*Conspirator* 78  
 Controlled Substance Act 130, 132  
*Convallaria majalis* 111  
 convulsions 20  
*Copelandia cyanescens* 14  
 Cora 85  
*Cordyline terminalis* 45  
 corn 88  
*Corynanthe pachyceras* 111  
*Corynanthe yohimbe* 110, 111  
*Coryphantha macromeris* 73, 146  
*Coryphantha vivipara* 146  
*Cosmic Serpent, The* 100  
 COSMIC SHROOMS 113  
 COSMIC TRADING 31  
 COSTANTINI, E.S. 60, 79  
 COSTES, C. 27, 40  
 COX, J.H. 45, 79  
 crack 75, 76  
 cranberry juice 94  
 CROWLEY, ALEISTER 127  
 CROWLEY, AMADO 74  
 CRUZ, ANSELMO PALMA 114  
 cryptopine 7  
 cuckoo 115  
*Cuisine François, Le* 10  
*Culture and Truth* 83  
 CURES NOT WARS 38  
*Current Anthropology* 87  
*Cystisus scoparia* 72
- D**
- D.L, CA 68  
*Daemonorops draco* 77  
 DALI, SALVADOR 74  
 damiana 76  
 DANCESAFE 31  
 DARK SIDE OF CONSCIOUSNESS 28  
 darkroom (meditation) 4, 135  
 darnel 57  
 DASH/INTASH 37  
*Datura* 39, 117, 150  
*Datura inoxia* 73, 146  
*Datura metel* 35, 73  
*Datura meteloides* 73  
*Datura stramonium* 45, 73, 110  
 DAVID, JAMES 82  
 DAVIS, FLOYD 78  
 DAVIS, WADE 60, 74, 79, 121  
 DDAVP 144  
 DE MEDICI, CATHERINE 10  
 DE MORAES, E.H.F. 103, 116  
 DE RIENZO, PAUL 37  
 DEA 16, 63, 133  
 Death 128, 129  
 death 17, 20, 21, 32, 38, 49, 50, 51, 52, 54, 65, 78, 83, 84, 89, 91, 96, 104, 105, 125, 128, 129, 135, 146  
 DECKER, DAROLD 67  
 DEE 127  
 deer 84, 88  
 DEERING (scale) 19  
 dehydroepiandrosterone 71  
 DEKORNE, JIM 111  
 demerol 21  
 DEMETER 49, 50, 51, 52, 54, 55, 56, 80  
 demethylcoclaurine 97  
 DEMILLE, RICHARD 87  
 DENHOLM, D. 67  
 deprenyl 144  
 depression 21, 98  
 DESJARDIN, D. 41, 46, 47, 79  
*Desmanthus* 110, 133  
*Desmanthus illinoensis* 72, 73, 76, 133, 146, 152  
*Desmanthus leptolobus* 133, 146  
 DESMET, P. 138, 152  
*Desmodium gangeticum* 72, 73  
 Desmopressin 144  
 DEVA ETHNOBOTANICALS 110  
 dextromethorphan 71, 145  
 DHEA 71, 144  
 diarrhea 20, 60  
 DÍAZ, J.L. 97  
 diazepam 75  
 dichloromethane 136  
*Dictyoloma incanescens* 40, 116  
 dimethyl-5-methoxytryptamine (also see 5-MeO-DMT) 72  
*Dimorphandra parviflora* 150  
 DINIRO, ROBERT 74  
 Diphantoine 144  
*Diplopterys cabrerana* 72, 73, 76, 110, 111, 113, 134, 146  
 DIPT 71  
 DIRIENZO, PAUL 111  
 distillation 103, 104, 138  
 divination 95  
 divinorin C 40  
 dizziness 97  
 dl-armepavine oxalate 97  
 DMSO 36  
 DMT 2, 3, 4, 39, 40, 58, 62, 66, 69, 80, 98, 103, 104, 107, 113, 130, 131, 133, 134, 135, 138, 141, 146, 151  
*DMT: Spirit Molecule* 113  
 DNA 31, 34, 57, 100  
 DOBLIN, RICK 112  
 DOLBY, THOMAS 74  
*Don Juan Papers, The* 87  
 dopamine 71  
 DPT 71, 105, 145  
 dream 81, 88, 90, 94, 95, 96, 100  
 Drierite™ 14  
 DRUG ENFORCEMENT ADMINISTRATION (also see DEA) 63  
 Drug Recognition Card and Pupillometer 75  
*Duboisia hopwoodii* 39  
 DUFFY, PATRICK 74  
 DUNN, CHRISTOPHER 74  
 DUTCH PASSION 110  
 DUTTA, S.K. 133, 152  
 DXM 63, 71





**E**

E-BAY (www.ebay.com) 63  
 E.N., CA 137  
 eagle 90  
 earaches 59  
 EARTHALCHEMY 71  
 ECHENOFER, FRANK 119  
*Echinocereus coccineus* 146  
*Echinocereus neomexicanus* 146  
*Echinocereus triglochidiatus* 71, 146  
 ECKHART, R. 31, 40  
 Ecstasy (also see MDMA) 20, 32, 33, 40, 66, 79, 142  
*Ecstasy: The Complete Guide* 32, 122  
 EDELSTEIN, J. 21, 40  
 EDEN LABS 133  
 EEG 37, 119  
 EISENMANN, ROBERT 74  
 ELBERT, S.H. 43, 44, 45, 46, 80  
 ELEMENTAL SCIENTIFIC 31, 133  
 Eleusinian Mysteries 55, 80  
 Eleusis 49, 50, 52, 54, 55, 56, 57, 80  
 ELIADE, M. 42, 79  
 ELIET, SIMON 115  
 EMBODEN, W.A. 6, 7, 8, 36, 40, 94, 95, 96, 97, 116  
 emetic 97  
 empathogenic 4  
*Employment Division of Oregon v. Smith* 89, 130  
*Endoconidium temulentum* 57  
 enema 93, 138  
 ENRIQUE 146  
 ENTHEOBOTANICA 69, 151  
 ENTHEOBOTANY (conference) 113, 118  
*Entheogene Blätter* 111  
*Entheos: The Journal of Psychedelic Spirituality* 45, 84, 87  
*Ephedra* 38, 72, 137  
*Ephedra equisetina* 71, 146  
*Ephedra minima* 73  
*Ephedra nevadensis* 73  
*Ephedra sinensis* 73  
*Ephedra sinica* 110, 146, 148  
 ephedrine 20, 75, 76  
*Epiphyllum* 58  
*Epithelantha micromeris* 73  
 ergine (also see lysergic acid amide) 138, 146  
 ergoloid mesylates 144  
 ergonovine 50, 51, 52  
 ergopeptide 51, 52  
 ergot 38, 50, 51, 52, 53, 55, 56, 57  
 ergotamine 97  
 EROWID (www.erowid.org) 30, 31, 32, 101, 105  
 EROWID, EARTH 32  
*Erowid Extracts* 31  
 EROWID, FIRE 32

*Erythrina mulungu* 72  
 erythromycin 71  
*Erythroxyllum coca* (also see *coca*) 148, 150  
*Eschscholzia californica* 71, 76, 146  
 Eskimo 87  
 Ester-C formula 144  
 estradiol valerate 144  
 estrogen 144  
 ethanol 3, 16, 25, 27  
*Ethnobotany of the Hopi, The* 101  
 ETHNOGARDEN BOTANICALS 103, 113, 147  
*Ethnography of Franz Boas, The* 89  
 ETHNOPLANET 77  
 ethyl p-methoxy-trans-cinnamate 101  
 etorphine 27  
*Eucalyptus* 4  
*Eupatorium perfoliatum* 4  
 euphoria 98, 101  
 euphoric 94, 108  
 EURIPIDES 49  
 EVANS, A. 54, 55, 79  
 EVANS, FRED J. 134  
 EVELETH, B.M. 47  
*Evernia furfuracea* 57  
 EXODUS ART, MUSIC, AND CIRCUS FESTIVAL 140  
*Experiment at Petaluma* 62  
 extraterrestrial 100  
 EZ-WHIP 30, 31

**F**

FACCHINI, PETER 24, 25, 27  
 FAHEY, TODD BRENDAN 113  
 FAIRLEY, P. 53, 79  
 FAMILY DOG 144  
 Fang 37  
 FARLEY, J.R. 45, 79  
 FDA (FOOD AND DRUG ADMINISTRATION) 63, 112  
 FEHER, J. 45, 46, 79  
 FERNANDEZ, JAMES RENATE 37  
 FESTI, FRANCESCO 50  
*Ficus insipida* 72  
 FIKES, JAY C. 81, 91, 93, 116  
 FILLMORE 144  
 finasteride 144  
 FINLEY, ANGELA 111  
 First Amendment's Free Exercise Clause 130  
 FISH, ADAM 117  
 fly agaric (also see *Amanita muscaria*) 41  
 flying saucers (morning glory strain) 67  
 FLYNN, Captain 82  
 folic acid 31  
*Fomes fomentarius* 150  
 FORENSIC PRODUCTS & SERVICES 76  
 FORESTAL, MICHELLE 114  
 FORTE, ROBERT 74  
 FOSTER, S. 36, 40  
 FOUCART, P.F. 54, 79  
 FOUNDATION FOR SHAMANIC STUDIES 115  
 four o'clock 101  
 FRAZER, J.G. 54, 79  
 FREE SPORE RING 72  
 FREEDOM BOOK COMPANY 111  
 FREEMAN, DEREK 92  
 FRENCH, JOHN 104  
 French press coffee extractor 13  
 FRESH HEADIES 143  
 FUCHS, ERNST 142  
 FUNGOPHILE 70  
 furanone 75  
 FURST, PETER 74, 84, 85, 93

**G**

galangal 101  
 galantamine 144  
*Galium odoratum* 111  
 gamma butyrolactone 75  
 gamma hydroxy butyrate 75  
 ganja 118  
 GARCIA, CONSUELA 35  
*Garden of Eden, Vol II* 97  
 GARTZ, JOCHEN 13, 33, 35, 36, 74  
 GASKIN, STEPHEN 33  
 GATES, BILL 74  
*Gateway to Inner Space...* 57  
*Genesis of Eden, The* 73  
 genetic inclusion 33, 34  
 GENISIS, THEODORE 135  
 GH3 144  
 GHB 10, 19, 74, 75, 148  
 GHB-like 102  
 GHOSAL, S. 133, 136, 152  
 GIBSON, D. 103, 116  
 GIBSON, WILLIAM 62  
 GIGER, H.R. 62, 74  
 ginger 101  
*Ginkgo biloba* 110, 144  
 GIPS, ELIZABETH 32  
 GLICK, S.D. 37, 38  
 GLIDER 74  
 Glucophage 144  
 glucosamine sulfate 144  
*Glycyrrhiza lepidota* 73  
 glyph 42, 44, 45, 46, 47, 79  
 GNOSTIC GARDEN 103  
 God 84, 90, 93, 98, 100, 121, 126, 127, 128, 143, 145  
 GOLDIES 30  
 GOLLNHOFER, N. 37  
 GONÇALVES DE LIMA, O. 39, 40, 103, 116





- Gothic Beauty* 62  
 GOTTLIEB, ADAM 33  
 GOUTAREL, R. 37  
 GOYON, JEAN-CLAUDE 57  
 gramine 133  
 GRANDFATHER-FIRE 84  
 grape seed extract 144  
 grapefruit juice 25  
 GRATEFUL DEAD 110, 121, 144  
 GREEN EARTH ETHNOBOTANICALS 73  
 GREEN HEAT, INC. 113  
 Greens 38  
 GREY, ALEX 62, 121, 122, 123, 142, 143, 144, 146  
 GRIFFITH, WILLIAM 25  
 GRINSPOON, LESTER 77  
 GRUENEWALD MANUFACTURING CO. 31  
 guaifenisin 20  
 guajillo wobbles 135, 136  
 guarana 148  
 GURDJIEFF, GEORGE IVANOVITCH 127  
 gypsum 14
- H**
- HADES 49  
 HADRIAN, Roman Emperor 49  
 HAGENOW LABORATORIES 31  
 HAHN, ROBERT "RIO" 117  
 hair test 16  
 hallucination 142  
 HAMBLY, P. 17  
 HANES, K.R. 17, 36, 40  
 HANNA, JON 30, 40, 71, 110, 141, 151  
 haoma 10  
 haploid 34  
 harmaline 2, 3, 76, 105, 150  
 harman 60  
 harmine 2, 3, 71, 76, 105, 150  
 HARNER, MICHAEL 58, 115  
 HARTZ, ISABELA 119, 140  
 hash 118, 122, 143, 144  
 HATHOR, Egyptian Goddess 57, 96  
*Hawaii Medical Journal* 47  
 Hawaiian (*Psilocybe cubensis* strain) 12  
 HAWKIN, STEPHEN 74  
 HAYES, CHARLES 111, 121, 122  
 HD SEEDS 73  
*Heads* 111  
 HEALING TAO CENTER 135  
 HEALTH TECH 133  
 heart rate 20, 136  
 heavenly blue (morning glory strain) 67  
 HEAVEN'S STAIRWAY 73  
 HEFFREN, RICHARD 36, 40  
*Heimia myrtifolia* 73  
*Heimia salicifolia* 72, 73, 146  
 HEINRICH, CLARK 74, 134  
 HELEN OF TROY 53  
 hemorrhoids 59  
 hemp 77  
 HEMPSEED CYBERSHOP 73  
 HENRY II 10  
 HERBAL EXPLORATIONS 111  
 HERBAL MEDICINE BAG 73, 113  
 HERBAL MERCHANTS RATING PAGE 74  
 HERBAL-SHAMAN 2, 147  
 HERODOTUS 53, 54, 79  
 heroin 21, 24, 37, 38, 75, 76, 104, 142  
 HGH 74, 75  
*High Times* 111, 147  
 HI'AKA 45  
 HILL, CHRIS 31  
 HIPPIE 11  
 hoasca 130, 131  
 HOFFMAN, MARK 41, 45  
 HOFMANN, ALBERT 9, 35, 38, 39, 50, 51, 56, 57, 62, 69, 102, 138, 152  
 HOGSHIRE, JIM 25  
*hojas de la Pastora* 35  
 HOLLAND, JULIE 20, 40, 122  
 HOLMSTEDT, BO 74  
 HOME DEPOT 33  
 HOMER 49, 53, 95  
*Homeric Hymn to Demeter* 49, 51, 54, 55, 56, 80  
 homorunine 7  
 honey 87, 88  
 HOOPER, JUDITH 9  
 Hopi 101  
 horse dung 43, 47  
 horses 41, 45, 47  
 HR 5607 130, 132, 147  
*huamai-lani* 44  
 Huanaymey Tree 114  
 HUANG 97  
 Huichol 62, 81, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 114  
*Huichol Mythology* 81  
*Humulus lupulus* 71, 72, 73, 146  
*huna* 42, 44  
 HUNT, D. 61, 79  
 HUNT, GEORGE 89  
 HURTAS, DEMOSDENES RAMIREZ 114  
 HUXLEY, ALDOUS 9, 37  
 hybrid species 34  
 Hydergine 32, 144  
 Hydra-Pod™ 145  
 hydrochloric acid 3, 14  
 HYDROFLOW 143  
 hydrogen peroxide 27  
 hydroponic 26, 36  
 hydroxy-sesquiterpene 61  
*Hymenaea courbaril* 72  
*Hyoscyamus* 39  
*Hyoscyamus niger* 73  
 hypertensive crisis 105  
 hypomania 20
- I**
- ibogaine 37, 38, 98, 99, 100, 104, 105, 111  
*Ibogaine Project...* 37  
*Ibogaine Story* 38, 111  
*Ibogaine: Proceedings of the First International...* 37, 104  
 ibuprofen 142  
 Ice-O-Lator 144  
 idebenone 144  
*Ilex guayusa* 150  
*Ilex paraguayensis* 73  
*Illustrated Encyclopedia of Essential Oils, The* 134  
 INAYENIKIDILI, NELE BUNA 114  
 Inderal 144  
 Indiana State Police 63  
 indole 71, 138, 141  
 Indra (slang for ibogaine) 38  
 INDRA SHAMANIC PRODUCTS 104, 105
- INFINITE EYES 98, 105  
 INNOCENT III 10  
 INOUYE, DANIEL 90  
*Inquisitor, The* 113  
 Intelectol 144  
 INTERNATIONAL COALITION OF ADDICTION SELF-HELP 37  
 INTERNATIONAL CONFERENCE ON ALTERED STATES... 109  
 INTERNATIONAL CONFERENCE ON HERITAGE... 83  
 INTERNATIONAL CONFERENCE ON SCIENCE... 28  
 INTERSPIRITUAL FELLOWSHIP OF MYSTIC EXPERIENCE 32  
*Into the Void: Exploring Consciousness, Hyperspace...* 138  
 Inuit 87  
*Ipomoea* 150  
*Ipomoea carnea* 72  
*Ipomoea purpurpea* 72  
*Ipomoea tricolor* 110, 146  
*Ipomoea violacea* 73, 76, 97, 110, 146  
 ISI 30, 31  
 Iso-II 133  
 isolienisine 97  
 isoquinoline 7, 97, 135, 152  
 IT-290 71  
*itaoqui* 89
- J**
- J.L. HUDSON, SEEDSMAN 19  
 J.S., OR 66  
 JACOB 9  
 jaguar 82  
 JAKAMARRA, WALANGARI KARTAWARRA 39





- JANIGAR, OSCAR 32  
 JANSEN, KARL 62  
*Jasminum officinalis* 72  
*Jatropha curcas* 72  
 jaundice 114  
 JEFFERYS, DEAN 146  
 JEFFORDS, THOMAS 82  
 JENNY'S CAFE 118  
*jhankri* 114  
 JLF: POISONOUS NON-CONSUMABLES 63,  
 64, 102, 103, 134  
 JONES, G.M. 113  
 JONES, TAO 94  
 JOPLIN, JANIS 21  
*Journal Biol. Chem.* 101  
 Jumex 144  
*jurema* 40, 103, 116  
*Justica pectoralis* 150  
*Juxtapoz* 143
- K**
- Kaempferia galanga* 72, 101  
*kahuna* 42, 43, 46, 47  
 KAK-TALL-A-TREE 32, 33  
 KANE 44  
 KANGSINMU 114, 115  
 kanna 76  
 KAPOOR, L.D. 26, 27  
*kapu* 46  
 KAPUA'ĀIA 44  
 kava 43, 44, 45, 73, 79, 144  
 KENT, JAMES 125  
 KERÉNYI, C. 55, 79  
 Kernoi 56  
 Kernos 56  
 KESEY, KEN 32, 144  
 ketamine 62, 65  
*khat* (also see *Catha edulis*) 57  
*kiéri* 84, 85, 87, 88, 89, 91  
 K'IN, JORGE 114  
 KING BONG 139  
 KING, CHRIS 73  
 KINOSHITA, K. 27, 40  
 KISAG 30  
 KLARWEIN, MATI 143  
 KNIPE, R. 44, 79  
 KNOWARE 113  
 KNUT ML 37  
*kola* 148  
 KORZAY, MERAL 83  
 KOSHALYA 114  
 KOTTAK, CONRAD 84, 85  
*kratom* (also see *Mitragyna speciosa*)  
 147  
 KRIPPNER, STANLEY 117  
 KROEGER, PAUL 74  
 KRUPAT, ARNOLD 87  
*kukae* 43, 44, 47  
*kukae-akua* 44, 45  
*kukaelio* 43, 47  
*kukae'ua'u* 43  
 Kuna 114  
 KURZWEIL, RAY 117  
*kutamé* 88  
 KUZMINSKA, K. 27, 40  
 Kwakiutl 86, 89, 92  
*kykeon* 49, 50, 51, 52, 53, 54, 55, 56,  
 57
- L**
- L-arginine 144  
 L-carnitine 71  
 L-dopa 71  
 L-glutamine 144  
 L-lysine 71, 144  
 L-tryptophan 71, 144  
 L-tyrosine 71  
 L.B., Whaletown, B.C. 17  
 L.E.R. (LEGENDARY ETHNOBOTANICAL  
 RESEARCH) 102  
 LA VARENNE, FRANCOIS 10  
*la'au ho'omalule kino* 45  
*la'au 'ona* 45  
*la'au-hano* 45  
 Lacandon 114  
*Lactuca virosa* 71, 73, 77, 110, 146  
*Lagochilus inebrians* 39  
 Lakota 82, 84  
 LAMB, BRUCE 87, 88  
 lassitude 51  
 LAVALLI, TIM 117  
 LAWLESS, JULIA 134  
 LAZAR 6, 7, 40  
 LD50 20  
 LEAGUE OF SPIRITUAL DISCOVERY 98  
 LEARY, TIMOTHY 37, 62, 144  
 LEBOT, V. 43, 79  
 LECHTERS 30  
 lecithin 101, 144  
 LEE, G. 45, 46, 47, 79  
 LEE, MARTIN 111  
 LEGENDS 73  
 LELAND 30  
*Lentinula edodes* 9  
*Leonotis leonurus* 72, 73, 76, 146  
 leonuridine 7  
 leonurine 7  
*Leonurus sibiricus* 7, 8, 72, 73, 146  
*Lespedeza bicolor* 72  
 LEVI-STRAUSS 86  
*Leviticus XXV:10* 125  
 LEWIN, L. 58  
 lidocaine 71  
 LIEBERMAN, DAN 38  
 liensinine 97  
 LIFE ENHANCEMENT PHARMACEUTICALS  
 74, 75  
 LIGHTNING POWDER COMPANY, INC. 75
- LIL' SHOP OF SPORES 112  
 lilies 94, 116  
 LILLY, JOHN 32  
 lily 42, 45, 76, 94, 95, 96  
 LINCOFF, GARY 74  
 LINDAU, G. 57, 79  
 LINDGREN, J.E. 58, 59, 80  
 LIQUID CRYSTAL VISION 121  
 LITTLEFISH, KANUCAS 114  
 LLWYDD, GWYLLM 62, 149  
*Lobelia inflata* 72, 73  
 LOBO, SUSAN 91  
 LOCKWOOD, TAYLOR 74  
*Lolium temulentum* 57  
 Loniten 144  
*Lophophora decipiens* 146  
*Lophophora diffusa* var. *Koehresii* 71  
*Lophophora fricii* 71  
*Lophophora williamsii* var. *decipiens* 71  
*Lophophora williamsii* var. *texasensis* 71  
 LOTSOFF, HOWARD 37  
 lotus 94, 95, 96  
 LOTUS PARADISE, THE 113  
 LOTUS TECH 76  
 lotusine 97  
 LSD 9, 31, 36, 50, 51, 65, 66, 69, 75,  
 76, 80, 98, 101, 107, 110, 138, 144  
 LSD BLOTTER ART 144  
*LSD: My Problem Child* 69  
 LUCE, J.V. 54, 57, 79  
 LUDLOW, FITZ HUGH 33  
*Lycopus virginicus* 72  
*Lygodium venustum* 58  
 lysergic acid 141  
 lysergic acid amide 138  
 LYTTLE, THOMAS 38, 81, 111
- M**
- Ma Huang (also see *Ephedra*) 148  
 maestro 114  
 MAGIC 108  
 MAGIC GARDEN HERB CO. 113  
*Magic Mushroom Cultivation* 13  
*Magic Mushroom Kalender 2000* 33  
 MAGIC MUSHROOM TEST KIT 141  
*Magic Mushrooms in Religion and  
 Alchemy* 134  
 magnesium 27, 40  
 MAKAI-KE-OE 44  
*mana* 42, 44, 46  
*manbo* 114  
*Mandragora* 72  
*Mandragora officinarum* 39, 73, 110  
 MANI 10  
 Manichæan 10  
 manure 10, 40  
 MAO-A 101  
 MAOI 2, 21, 60, 61, 101, 104, 105, 106,  
 107, 139, 151





- MAPS (MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES) 58, 121  
 MAPS *Bulletin* 62  
*Maquira sclerophylla* 150  
 MARA'AKAME 114  
 MARCHAND, MR. 10  
 MARCUS, JOYCE 84, 85  
*Margaret Mead and the Heretic* 92  
 marijuana 91  
 Marinol 110  
*Marrubium vulgare* 146  
 MASH, DEBORAH 37, 38  
 MATÍAS ROMERO (*Psilocybe cubensis* strain) 12  
*Matricaria chamomilla* 71  
*Matucana madisoniorum* 60, 73  
 MAUI 45  
 MAXWELL, JORDAN 74  
 Maya 116  
 MAYA ETHNOBOTANICALS 77  
 Mayan 84, 114  
 Mayoruna 100  
 Mazatec 35, 36  
 MBDB 63  
 MBE TECH 63, 72, 105  
*mburucuyá* 60  
 McALPINE, K.L. 11  
 McBRIDE, L.R. 44, 45, 46, 79  
 McCLOY, JOHN 117  
 MCCOY, ANDREW 30  
 McINTOSH, SANDY 92  
 McKENNA, DENNIS J. 59, 74, 79  
 McKENNA, TERENCE 4, 55, 56, 62, 74, 80, 139, 146  
 McNEAL GROWERS 136  
 McQUADE, LESLIE M. 117  
 MDA 32, 142  
 MDMA (also see Ecstasy) 16, 20, 21, 31, 32, 66, 75, 105, 112, 141, 142, 148, 149, 150  
 MEAD, MARGARET 92  
 MEADOWS, M. 30, 40  
 MECKES-LOZOYA, M. 103  
 meditation 4, 36, 40  
 MEHLER, STEPHEN 74  
 melatonin 4, 144  
 MELCHIZEDEK, DRUNVALO 127  
 melting candle cactus 23  
*Meme Machine, The* 117  
*menhune* 44  
 MERLIN, M.D. 41, 46, 79  
*Merry Pranksters* 144  
 mescaline 9, 20, 23, 32, 39, 40, 59, 60, 68, 80, 98, 107, 122, 132, 135, 136, 138, 146, 150  
 MESSAGE COMPANY, THE 29, 109  
 METANEIRA, Queen 49, 50  
 metformin hydrochloride 144  
 methadone 75, 76  
 methamphetamine 75, 76, 135, 137, 141  
 methanol 3, 97, 136, 137, 138  
 methaqualone 75, 76  
 methcathinone 136, 137  
 methionine 31  
 methylcorypalline 97  
 methylene chloride 3  
 methylergonovine 80  
 MICHAELS, DAMIAN 142  
 MICRON MAJICK MYCOLOGY MARKET 112  
 micropipette 3  
 migraine 15  
 MIKA, E.S. 27, 40  
 MILLER, RICHARD A. 101, 116  
*Mimosa hostilis* (also see *M. tenuiflora*) 39, 40, 102, 103, 116  
*Mimosa ophthalmocentra* 103, 116  
*Mimosa pudica* 146  
*Mimosa scabrella* 102, 103, 116  
*Mimosa tenuiflora* (also see *M. hostilis*) 39, 71, 72, 73, 76, 102, 103, 104, 110, 111, 113, 134, 146  
*Mimosa verrucosa* 103  
 mind machine 138, 139  
 MIND STATES III 117, 118, 122  
 MIND STATES JAMAICA 117, 123  
 minoxidil 144  
 mint 49, 50, 51, 52, 53  
 MIPT 105  
*mira* 136  
*Mirabilis japonica* 101  
*Mirabilis multiflora* 101, 102, 146  
*Mitragyna speciosa* 107, 147  
 MJB BOTANICALS 76, 77  
 Mnesis 144  
 moclobemide 104, 105  
 modafinil 144  
 MOFFITT-COOK, PAT 114, 115  
 MONTEZUMA (*sic*) 8  
 MONTGOMERY, ELIZABETH 74  
 MONTGOMERY, ROB 4, 103, 116  
 MOOREHEAD, W.K. 139, 152  
*Morinda citrifolia* 45  
 morning glory 67, 138  
 morphine 24, 25, 26, 27, 38, 40, 65, 76  
 MOUNTAIN OAKS 8  
 mourning doves 81  
 MOUSE, STANLEY 143  
 MUKHERJEE 97  
 MUSÈS, CHARLES 57  
 mushroom head 42, 44, 46  
 mushroom helmet 41, 42, 44, 46  
*Mushrooms and Mankind: The Impact of Mushrooms...* 74  
*Mushrooms Russia and History* 9  
 mycelium 10, 11, 34  
 mycophobia 9, 10  
 MYERHOFF, BARBARA 85, 93  
 MYLONAS, G.E. 49, 50, 52, 54, 56, 80  
 myoclonus 20  
*Myristica fragrans* 73, 148  
*Myrtillocactus geometrizans* 71  
 MYSTERY SCHOOL 29
- N**
- N-2-Cyclohexylethyl-N-methylamine 136  
 N-Me-tyramine 59  
 N-Methyl-mescaline 136  
 N-methyl-phenthylamine 136  
 N-methyl-tyramine 80  
 N.B., NEW YORK BOTANICAL GARDEN 102  
 N.L., CO 64  
 N.Y. ETHNOBOTANICALS 113  
 NACHTSCHATTEN VERLAG 33  
 nagual 81, 88  
 NAIVE, EMMANUEL 37  
 NARBY, JEREMY 100  
 narcotic 45, 65, 66, 75, 94, 96, 97, 113, 116, 122, 128, 151  
*Narrenschwämme* 13  
 NATIONAL INSTITUTE ON DRUG ABUSE 66  
 NATIVE AMERICAN AUTOBIOGRAPHY 87  
 NATIVE AMERICAN CHURCH (NAC) 83, 84, 90, 115  
*Native American Voices, A Reader* 91  
 NATIVE HABITAT 102, 147  
 NATIVE SEEDS/SEARCH 8, 69  
 nausea 51, 52, 61, 97, 98, 104  
 NAUWALD, NANA 39  
 Navajo 84  
 NDA INTERNATIONAL 37  
 NEELEY, P. 51, 80  
*nele* 114  
*Nelumbium* 94  
*Nelumbo nucifera* 76, 77, 94, 97  
*Nepeta cataria* 71, 72, 146  
 nererine 97  
 nerve damage 31  
 nervine 97  
 Neupramir 144  
 neuropeptide 37  
 neurotoxic 32  
*New England Journal of Medicine* 32  
*New Scientist* 66  
 NEW YORK BOTANICAL GARDEN 101  
 Nganga 38  
 nicergoline 144  
*Nicotiana* 97, 150  
*Nicotiana glauca* 72  
*Nicotiana rustica* 72, 73, 111  
*Nicotiana tabacum* 73  
 nicotine 123, 135, 138, 150  
 NIDA 66





- NIEMOELLER, MARK 64  
 nightmare 81  
 NIK DRUG TESTING KIT/NIK STICKS 75  
 NISHIBE 97  
 nitrous oxide 20, 30, 31, 40  
 NIX, NELLEKE 81, 85  
 NIXON, RICHARD M. 83  
 NÓBREGA DE ALMEIDA, R. 116  
*Noctiflora* 73  
 NoDoz® 8  
*noni* 45  
 Nootropil 144  
*nopal* 58  
 NORBERG, SHELDON 110  
 nor-nuciferine 97  
 NORO, T. 101  
 Northern Lights (*Cannabis* strain) 33  
 NOVASCREEN 36  
 NOWACKI, E. 27, 40  
 nuciferine 97  
*Nuphar* 97  
 nupharine 97  
 nutmeg (also see *Myristica fragrans*) 148  
*Nyctaginaceae* 101  
 NYIDHON, PHAWO 115  
*Nymphaea alba* 94, 96  
*Nymphaea caerulea* 72, 76, 77, 94, 96, 97, 146  
*Nymphaea lotus* 94  
*Nymphaea nouchali* 96  
*Nymphaea nouchali* var. *caerulea* 94
- O**
- O.H., Sweden 105  
 obsessive compulsive disorder 15  
*Odyssey* 53  
 ...OF THE JUNGLE 103  
*Oglala* 83  
*ojha* 114  
*okolehau* 45  
 OKPAKO, DAVID T. 134  
 OLD COYOTE, STEVE 114, 115  
*Oleoresin lupulinae* 110  
*Olmifon* 144  
 OLSSON, MIKEL 32  
 OM-CHI HERBS 77  
*One Nation Under God...* 90  
 OPD CHEMICAL BUYERS DIRECTORY 112  
 opiates 26, 27, 75  
 opium 7, 24, 25, 26, 27, 40, 42, 65, 75, 76, 77, 132, 141  
*Opium for the Masses* 25  
*Opium Poppy Garden: The Way of a Chinese Grower* 25  
*Opium Poppy: Botany, Chemistry, and Pharmacology* 26  
*Oprah Show, The* 66  
*Opuntia* 58, 59, 60, 61, 80  
*Opuntia acanthocarpa* 59  
*Opuntia basilaris* 59  
*Opuntia brasiliensis* (WILLDENOW) HAWORTH 61  
*Opuntia clavata* 80  
*Opuntia* sp. MILL 59  
 ORG B. 25  
 oripavine 27  
 OSIRIS 54, 96  
 O'TOOLE, PETER 74  
 OTT, JONATHAN 7, 9, 10, 19, 35, 36, 39, 40, 46, 51, 59, 62, 74, 80, 97, 103, 105, 122, 123, 139, 149, 150, 151, 152  
 overdose 6, 19, 20, 21  
 Owirame 115  
 owl 115  
*Oxy* 27, 66  
 oxycodone 27  
 oxygen 31
- P**
- p-methoxy-trans-cinnamic acid 101  
 P.G., Kent 139  
 P.H., NM 108  
 PACTHER, I. J. 39, 40, 103, 116  
*Pachycereus pecten-arboriginum* 73  
 PACIFIC EXOTIC SPORA (P.E.S.) 33, 34  
*Pagamea macrophylla* 150  
 Palace of KNOSSOS 55  
 Palace of MINOS 79  
*Palmaceae* 60  
*Panaeolus* 80  
*Panaeolus cambodiginiensis* 145  
*Panaeolus cyanescens* 14  
 PANKE, WALTER 32  
*Papaver bracteatum* 27, 65  
*Papaver giganteum* 76  
*Papaver nudicaule* 146  
*Papaver somniferum* 27, 40, 45, 65, 71, 73, 141, 146  
*Papaveraceae* 6  
 PARDANANI, J.H. 59, 80  
 PARKER, Judge JAMES 130, 131, 132  
*Parlodel* 144  
*Paspalum distichum* 50  
*Passiflora* 2, 60  
*Passiflora edules* 60  
*Passiflora incarnata* 73  
 passion flower 2, 60  
*Passion Flowers* 134  
 PASTEUR RESEARCH CENTER 10  
*Paullinia cupana* 73, 110, 146  
*Paullinia sorbilis* 72  
*Pausinystalia yohimbe* [or *P. johimbe*] 73, 146  
 PCP 75, 76, 136  
 PEACE ROCK POSTERS 144  
 pearly gates (morning glory strain) 67  
*Peganum harmala* 1, 61, 71, 72, 73, 76, 108, 110, 111, 134, 146  
*Peireskia sandents* (*sic?*) 60  
*Peireskia scandens* 60  
 PELE 45  
 PENDELL, DALE 6, 7, 36, 40, 74, 148, 149  
 pentazocine 75, 76  
 peptide 50, 51, 52  
 PERSEPHONE 49, 54, 80  
 PERUVIAN JOURNEY, THE 113  
 PESCE, MARK 125  
 PET scan 36, 66  
 petroglyph 42, 44, 45, 46, 79  
*Peucedanum japonicum* 39  
 peyote 55, 58, 68, 69, 81, 84, 85, 88, 89, 90, 93, 98, 100, 114, 132, 136  
*PF TEK* 11, 12, 14  
*Phalaris* 1, 2, 21, 103, 130, 131, 136  
*Phalaris aquatica* 73  
*Phalaris arundinacea* 1, 2, 39, 72, 73, 152  
*Phalaris* grass var. Yugoslavian red 76  
*Phalaris staggers* 136  
*Pharmacophilia or the Natural Paradises* 9  
*Pharmacotheon* 150  
 pharmahuasca 2  
*Pharmako/Dynamis...* 148, 149  
*Pharmako/Poeia...* 149  
*phawo* 114  
 phenethylamine(s) 20, 36, 104, 105, 135, 152  
 phenylpropanolamine 137  
 phenytoin 144  
*Phoradendron flavescens* 72  
*Phragmites australis* 72  
*Phthirusa pyrifolia* 72  
*Phytochemistry* 135  
*PIHKAL* 40  
 PIKE, BISHOP 83  
 PILL IDENTIFIER WIZARD 110  
 PINCHBECK, DANIEL 125  
 PINDAR 49  
 pineal gland 2  
 PINKLEY, H.V. 58, 80  
 pinoline 135  
*Pinus radiata* 134  
*Pipe, Bible and Peyote among the Oglala Lakota* 83  
 pipe, lantern globe 64  
*Piper* 150  
*Piper methysticum* 45, 71, 72, 73, 110, 146  
 piperidine 38  
*pipilzintzintli* 35  
*Piptadenia colubrina* 40, 116  
 PJT BOTANICALS 103  
*Plants in Human Affairs* 29  
*Plants of the Gods...* 39





- PLATO 127  
 POINT SOURCE PRODUCTIONS 113  
 POLIVOY, SILVIA 119, 140  
 POLLAN, MICHAEL 149  
 POLLINATOR COMPANY 144  
 POLLOCK, STEVEN H. 13, 15, 41, 46, 80  
 POLYDAMNA 49, 53  
 poppy seed 141  
 potassium 27  
 potentiation 104  
 pramiracetam 144  
 precipitate 104  
 Premarin 144  
 prickly poppy, Hawaiian 6  
 prickly poppy, Mexican 6  
 proanthocyanidin 51  
 procaine 76  
 Progynova 144  
 proline 51, 52  
 PROMIND FOUNDATION 58  
 PROPHETS CONFERENCE, THE 29, 70  
 propoxyphene 75  
 propranolol 144  
 Proscar 144  
 protopine 7  
 Provigil 144  
 Prozac 32, 110  
 pseudoephedrine 137  
 psilocin 12, 13, 16, 33, 40, 76, 111, 141, 152  
*Psilocybe* 15, 34, 139  
*Psilocybe azurescens* 14, 33, 34, 141  
*Psilocybe baeocystis* 14, 152  
*Psilocybe cubensis* 10, 11, 12, 13, 14, 16, 33, 34, 112, 139, 141, 145  
*Psilocybe Cubensis Azurescens* 33  
*Psilocybe cyanescens* 14, 145  
*Psilocybe mexicana* 14  
*Psilocybe samuiensis* 145  
*Psilocybe semilanceata* 14, 16, 34, 105  
*Psilocybe tampanensis* 14  
 psilocybian 9, 10, 12, 14, 15, 16, 18, 33, 36, 42, 69, 72, 130, 132, 133, 138, 139, 144, 147  
 psilocybin 9, 12, 13, 15, 16, 31, 33, 76, 105, 141, 152  
*Psilocybin Cultivator's Bible* 13  
*Psilocybin Mushrooms of the World* 15  
 psilopunch 9, 12, 13, 14, 15, 16  
 PSYCHEDELIA AUSTRALIS 78  
*Psychedelic Experience FAQ* 12  
*Psychedelic Illuminations* 62  
*Psychedelic Monographs & Essays* 38  
*Psychedelic Resource List* 108, 113  
*Psychedelic Sourcebook* 111  
*Psychedelics Encyclopedia* 9  
 PSYCHOACTIVITY III 109  
 PSYCHONAUTICAL SUPPLY 62  
*Psychotria viridis* 71, 72, 73, 104, 110, 111, 130, 131, 134, 146  
 PSYLOCYBE FANATICUS II, 16, 108  
*Ptychopetalum olacoides* 110  
*puakala* 6  
*Public Law 103-344* 90  
*pukita* 43  
 PUKUI, M.K. 43, 44, 45, 46, 80  
 PURE LAND ETHNOBOTANICALS 104, 105, 113, 147  
 purgative 101  
 pussy willow 35  
 PYE, LLOYD 74  
 PYTHAGORAS 127
- Q**  
*qat* (also see *Catha edulis*) 38, 57, 148  
 quail 81  
 Quaker 83  
 QUALITY HEALTH, INC. 144  
*Quamoclidion* 101  
 QUESALID 86
- R**  
 R.D., MO 67  
 R.G., WA 108  
 R.K., AZ 20  
 R.K., WA 108  
 RA 95, 96  
 rabbit(s) 81, 88  
 RAC RESEARCH 145  
 RADIN, PAUL 91  
 RAFFAUE, R. 59, 80  
 RAIMI, SAM 74  
 RALPHSTER'S SPORES 145  
 RAM, SUNI 114  
 RAMA, Zen Master 127  
 RAMACHANDRAN, V.S. 117  
 RAPHAEL 146  
 RAPPAPORT, ROY 84  
 RARE HERB 113  
 RASMUSSEN, KNUD 87  
 RÄTSCH, CHRISTIAN 33, 35, 36, 39, 40, 44, 57, 80  
 rattlesnake 81  
*Rauwolfia serpentina* 4  
 raven 115  
 RAYMOND 98  
 Reagent, Cobalt Thiocyanate 76  
 Reagent, Cocaine Free-Base 76  
 Reagent, Diazepam/Valium 76  
 Reagent, DILLE-KOPPANYI 76  
 Reagent, DUQUENOIS 76  
 Reagent, EHRlich's 3  
 Reagent, EHRlich's (modified) 76  
 Reagent, Ephedrine (use as) 76  
 Reagent, KN 76  
 Reagent, MANDELIN 76  
 Reagent, MARQUIS 76  
 Reagent, MAYER's 75  
 Reagent, MECKE's (modified) 76  
 Reagent, Meth Test (use as) 76  
 Reagent, Methaqualone 76  
 Reagent, Nitric Acid (use as) 76  
 Reagent, Talwin (use as) 76  
*Reality Hackers* 138  
 RED ANGELS 145  
 red phosphorus 141  
 Red Rock 77  
 reflux extractor 133  
 REID 97  
 REKHMIRE 54  
 RELIGIOUS FREEDOM RESTORATION ACT 130  
 Reminyl 144  
 RENOIR, JOHN 74  
 research chemicals 21, 77  
 RESINOVIC, MARKO 38  
*Resonance Project, The* 2, 62  
 Retin A Cream 144  
 retort 104  
*Reuben Snake, Your Humble Serpent* 81  
 REV. MEO 69, 80  
 REX 145  
 rheumatism 59, 60  
 RICE, ANN 74  
 RIEDLINGER, THOMAS JENDEN 49  
*Rig Veda* 145, 148  
*Rio Tigre and Beyond* 87, 88  
 RIOS, MANUEL CORDOVA 87, 88  
 RIVAS-VASQUEZ, Don AGUSTIN 114  
*Rivea corymbosa* 73, 97  
 RIVER'S SOURCE 77  
 RIVIER, L. 58, 59, 80  
 ROBBINS, DAVID 85  
 ROBBINS, JOSH 20  
 ROBLES, STEVE 112  
 RODD, R. 139, 152  
 roemerine 97  
 ROHDE, HARTWIN 111  
 ROHNER, RONALD 89  
 Rohypnol 76  
*Rolling Stone* 20, 63  
*Rooibos* tea 72  
 ROSALDO, RENATO 83  
 ROSENBERG, D.E. 69, 80  
 ROSENTHAL, S.M. 101  
 ROSETTA 138  
*Rough Guide to Ecstasy, A* 142  
 RUBINOV-JACOBSON, PHILIP 142  
 RUCK, C.A.P. 49, 50, 51, 54, 56, 57, 80  
 RUPPERT, MICHAEL 113  
 RUSHKOFF, DOUGLAS 113  
 RYDER, WINONA 74
- S**  
 S. BEAR, CA 23  
 SABINA, MARÍA 35  
 SACRED SUCCULENTS 22, 33, 67  
 safrole 141





- SAGE STUDENT 36, 40  
 SALLARES, R. 55, 57, 80  
 Salvia 35, 36, 150  
 Salvia apiana 72  
 Salvia chinensis 72  
 Salvia divinorum 33, 35, 36, 39, 40, 71, 72, 73, 76, 77, 109, 110, 112, 113, 118, 119, 130, 131, 134, 138, 140, 147  
 Salvia divinorum Grower's Guide 35  
 Salvia divinorum—Die Wahrsagesalbei 33, 35  
 SALVIA SOURCE 113  
 SALVIA SPACE 77, 113  
 Salvia splendens 71, 72  
 salvinorin A 35, 36, 40, 130, 131, 147  
 salvinorin C 36, 40  
 SALZMANN, MANNY 74  
 SAME 144  
 SAMORINI, GIORGIO 38, 40, 50, 59, 74, 79  
 SAMUEL, D. 53, 80  
 SAMYR 144  
 San Pedro (also see *Trichocereus pachanoi*) 22, 23, 33, 36  
 SANDOZ PHARMACEUTICALS 51  
*Sarothamnus scoparius* 73  
 Sassafras albidum 146  
 SATAN 145  
 SAUNDERS, NICHOLAS 33  
 saw palmetto 144  
*Scaletium tortuosum* 76, 77, 110  
 SCHULDES, BERT MARCO 111  
 SCHULTES, RICHARD EVANS 9, 39, 59, 79, 80, 102, 103, 116  
*Scirpus atrovirens* 39  
*Scoparia dulcis* 72  
 scopolamine 71  
 scorpion 66, 107, 108  
*Scrophularia nodosa* 72  
*Scutellaria laterifoli* 110  
*Scutellaria nana* 72  
 SDI LABS 74, 75  
 SECRET CHIEF 105  
*Secret Chief, The* 9, 37  
*Secrets of Soma* 145  
*Securidaca longipedunculata* 150  
 SEED TECH 133  
 SEEDS DIRECT 73  
 Selection, Preparation and Pharmacological... 134  
 selenium 144  
 Senecio 150  
 senguinarine 7  
*Serenoa serulata* 110  
*Serjania triqeta* 72  
 Sermion 144  
 serotonin 66, 107  
 serotonin agonist 21  
 serotonin antagonism 16  
 serotonin precursor 21  
 serotonin syndrome 16, 20, 21, 32, 40  
 SEVEN, ZOE 119, 121, 138, 140  
 SHAMAN 113  
 SHAMAN AUSTRALIS 147  
 Shaman, Jhankri and Nele Music Healers... 114  
 Shamanic Snuffs or Entheogenic Errhines 149  
 SHAMANISMO 23  
 SHAMAN'S GARDEN 113  
 Shamans of the Amazon 146  
 Sharanahua 58  
 SHAYAN, S. 36, 40  
 SHEBERSTOV, V.V. 27, 40  
 sheep 41  
 sherikite 88  
 shiitake 9  
 Shipibo 58, 59, 60  
 SHIRTS 'N' THINGS 30  
 SHIVA 39  
 SHOEMAKER, ALAN 146  
 SHROOM JUICE 76  
 SHULGIN, ALEXANDER T. "SASHA" 6, 9, 16, 40, 61, 62, 68, 74, 80, 105, 106, 107, 150  
 SHULGIN, ANN 9, 62, 74, 105, 150  
 Siberian motherwort 7  
 SIEBERT, DANIEL 35, 36  
 SIEGEL, RONALD 9  
 silica gel 3, 23  
 SILLANS, R. 37  
 SILVA, RAMON MEDINA 85  
 SILVEIRA BARBOSA 103, 116, 146  
 SILVERMAN, D.P. 79  
*Silybum marianum* 73  
 SIRIUS, R.U. 113  
 SITCHIN, ZECHARIAH 74  
 SITLA 114  
 SLADE, NEIL 74  
 Slim MATÍAS ROMERO (*Psilocybe cubensis* strain) 16  
 SLOVENIAN IBOGAINE FOUNDATION 38  
 small pox 114  
 SMITH, ELMER W. 149  
 SMITH, M.S. 59, 67, 68, 80  
 SMITHSONIAN 89, 91  
 snake(s) 81, 84, 88  
 SNAKE, REUBEN 81, 83, 84, 89, 90, 91, 116  
 SNOW, OTTO 27, 66  
 snuff 139, 149, 150, 151, 152  
 SOCIEDAD PARA LA PRESERVACIÓN DE LAS PLANTAS... 36, 40  
 SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS 28, 117  
 sodium chloride 27, 40  
 sodium hydrosulfite 27  
 sodium sulphate 27, 40  
 so'ksi 101  
*Solanum dulcamara* 72  
 soma 10, 37, 145  
 SOPHOCLES 49  
 SOUTAR, I. 36, 40  
 SOUTHWEST ETHNOBOTANICALS 113  
 soxhlet extractor 133  
 SPACE TRIBE 121  
 SPASENOVSKI, M. 27, 40  
 SPEAKING PLANTS BOTANICALS 146, 147  
 SPEARS, BRITNEY 74  
 SPENCE, L. 54, 55, 80  
 spirit world 81, 83, 89, 90, 91  
 SPOOK, Dr. 121  
 spore 10, 11, 18, 33, 34, 112, 134, 139, 141, 144, 145, 147  
 SQUIRE, S. 80  
 SRIVASTAVA, R.S. 136, 152  
 SSRI 106  
 St. JOHN'S wort 144  
 STAFFORD, PETER 9, 139, 152  
 STAMETS, PAUL 15, 34, 74  
 STAPLES, DANNY 49, 50, 57, 80  
 STASACK, E. 45, 47, 79  
 STEINMETZ, PAUL 83  
 STELTENKAMP, MICHAEL 83  
*Step Inside the Sacred Circle* 81, 85  
 STERNBACH, H. 20, 40  
 stimulant 66  
 stimulation 107, 136, 137  
*Stipa robusta* 73, 136, 146  
 STOLAROFF, MYRON 9, 37, 105  
 stomach ache 60  
*Strange Fruit: Alchemy, Religion and Magical Foods* 134  
 STRASSMAN, RICK 36, 40, 69, 80, 113, 135  
 Stropharia (*Psilocybe cubensis* strain) 12, 16  
 STUART, R. 58  
 stylopine 7  
*Suaeda aegyptiaca* 150  
*Submatucana madisoniorum* 60  
 sulfuric acid 14  
 SUMMERFIELD, ROBIN 24  
 sweating 20  
 syncretism 83, 84  
 SYNETIC DSL 139  
 Syrian rue (also see *Peganum harmala*) 1, 2, 3
- T**  
 T.E., IL 18  
*Tabernanthe iboga* 37, 38, 39, 98, 104, 105, 113  
 TABOR, C.W. 101  
 TABOR, H. 101  
 TABRAH, F.L. 47  
 tabu 41, 42  
*tacuatzi* 88





- Tagetes* 8, 150  
*Tagetes lucida* 7, 8, 72  
*Tagetes minuta* 8  
 TAKEI, GEORGE 74  
 TALBOT, STEVE 91  
 TAMBUR 73  
*Tanacetum nocturnum* 150  
 TANITA 20  
 TANITA 1210-100 Carat Scale 19  
 tannin 51, 52, 56  
 Taoist 4, 9, 135  
*tapu* 42, 43, 44, 46  
 Tarahumara 69, 114  
 TARGET 33  
 TAUB, ERIC 37, 38  
 TAUSSIG, MICHAEL 84  
 TAVAKAY, ALEXANDER 114, 115  
*tchai* 58, 59, 60, 61  
*tchai del monte* 58  
 tea 148  
 TECH ENTERPRISES 133  
 TEDD'S 118  
 TEIMAN, LAWRENCE 30  
 TELLURIDE MUSHROOM CONFERENCE 70  
 TENNEN, STAN 74  
*teonanacatl* 9  
 TERESI, DICK 9  
*Terminalia splendida* 150  
 terpene 138  
 terrorism 17, 18  
 terrorist 65, 117  
 testosterone 74, 75  
 tetracaine 76  
*thanká* 4  
 THC 76, 132, 138  
 thebaine 27, 65  
 THEOBROMUS 97  
 thin layer chromatography 2, 3, 4, 141  
 THOMPSON, A.C. 134, 152  
 THON 53  
 thorn apple 73  
*Thresher, The* 112, 113  
 thunderbirds 91  
 THUTMOSE III 54  
*Ti* 42, 45  
 TIBET HOUSE 122  
*TIHKAL* 9, 105, 150, 151  
*Tilia americana* 72  
 TINGLE LEAF IMPORTS 113  
 TINKERBELL 127  
*Tinospora bakis* 150  
 TMA-2 68, 105, 107  
 TMAPA, RAM 114  
 TOAD 31  
 toad secretions 150  
 tobacco 36, 84, 90, 97  
*toé* 58  
 tolerance 68, 69, 107  
 tonic 97  
 TOOLS FOR WELLNESS 138  
 TORRES, DONNA 39  
 TOSUNER, LEBRIZ 85  
 TOWARD A SCIENCE OF CONSCIOUSNESS 28, 117  
*towí* 58  
 toxic 1  
 toxin 38  
 Traditional Chinese Medicine 101  
 tranquilizing 97  
 TRAVOLTA, JOHN 74  
*Trichocereus* 22, 23, 32, 60, 104  
*Trichocereus bridgesii* 22, 71  
*Trichocereus bridgesii* KK919 73  
*Trichocereus bridgesii* var. *monstrose* 73  
*Trichocereus cuzcoensis* 73  
*Trichocereus pachanoi* 22, 23, 39, 71, 73, 104, 146, 150  
*Trichocereus pachanoi* KK339 73  
*Trichocereus peruvianus* 22, 23, 24, 71, 73, 110, 111, 147  
*Trichocereus peruvianus* var. *matucana* 73  
*Trichocereus santiaguensis* 73  
*Trichocereus* sp. SS03 22  
*Trichocereus terscheckii* 71, 73, 147  
*Trichocereus werdermannianus* KK917 73  
*Tricholine* sp. 150  
*Trip* 31  
*Tripping* 122  
 TRISMEGISTOS, HERMES 127  
 TROPIC WORLD 22  
 TROUT, K. 19, 21, 24, 32, 58, 59, 61, 64, 67, 68, 69, 78, 80, 101, 102, 104, 108, 138, 139  
 TROUT'S NOTES 62  
*Trout's Notes Some Simple Tryptamines* 16  
 TRUE, PHIL 91  
 tryptamine(s) 1, 3, 4, 16, 36, 71, 98, 101, 104, 105, 106, 112, 128, 133, 135, 139, 141, 149, 151  
*Tunera diffusa* 71  
 Turkey red (*Phalaris arundinacia* strain) 1, 2, 39, 72, 76  
 TURNER, D.M. 33, 36, 40  
*Turnera afrodisiaca* 72  
*Turnera diffusa* 147  
 TUTHMOSIS III 54  
 Tuvan 114, 115  
 Tylenol 65  
 tyramine 60  
 tyrosine 71  
**U**  
 U.S. POSTAL SERVICE 18  
*União do Vegetal* 130, 131, 132  
*União do Vegetal* v. *John Ashcroft* 130  
 urine test 16, 63  
**V**  
 VALDÉS III, LEANDER J. 36, 40  
*Valeriana officinalis* 73, 110  
 Valium 21, 76  
 VAN DEN HURK, HANS 132  
 VAN HOY PUBLISHERS 115  
 VANDERPLANK, JOHN 134  
 VANDERVEEN, R. 59, 80  
 vaporizer 103  
 venom 108  
 VENUS 145  
*Veratrum californicum* 150  
*Verbascum thapsus* 73, 147  
*Verbena hastata* 72  
 vertigo 51, 98  
 Viagra® 74, 75  
 vinegar 12  
 vinpocetine 144  
*Viola* 76, 111, 146, 150  
*Viola theiodora* 39  
 VITA-MIX 23  
 vitamin B12 31  
 vitamin C 12, 13, 14, 32  
*Voacanga africana* 72, 73, 147  
 vodka 25  
*vodou manho* 114  
 VOGT, HANS 9, 13  
 volatizer 64  
 VON BRAUN 128  
 VON REIS, S. 79  
 VOOGELBREINDER, SNU 94, 96, 97, 116  
**W**  
 Wakonda 84  
 WALLACE, BOB 58  
 WASIWASKA RESEARCH CENTER 70, 140  
 WASSON, R. GORDON 9, 35, 36, 41, 42, 43, 49, 50, 51, 54, 55, 56, 57, 74, 80, 148  
 WASSON, VALENTINA 9  
 wedding bells 67  
*Weed World* 147  
 WEIDMAN, FRED 33  
 WEIGAND, PHIL 85  
 WEIL, ANDREW 74  
 WESTERN BIOSYNTHESIS 63  
 WHIP IT 30, 31  
 whipped cream chargers 30  
 white star (morning glory strain) 67  
 White Widow (*Cannabis* strain) 33  
 WHITING, ALFRED F. 101  
*wilde dagga* 76  
 WILDFLOWERS OF HEAVEN 17, 67, 113  
 WILLARD, WILLIAM 62  
 WILLIAMS, ROBERT 62, 143  
 WILLIAMSON, ELIZABETH M. 134  
 WILSON, COLIN 62  
 WILSON, ROBERT ANTON 113  
 wine 49, 51, 55, 56, 94  
 Winnebago 84, 89, 90  
 WIRSHING, W.C. 20, 40







WISE, EDMOND ORANGE 83  
 WITHERSPOON, GARY 84  
 Wizard of the Upper Amazon 87, 88  
 wolf 86, 88  
 Wondrous Mushroom, The 57  
 WOOD, M. 57, 80  
 World of Drugs, A 147  
 Wounded Knee 82, 83

**X**

Xanax 21  
 Xanthyrol 3

**Y**

YACHAJ 9  
 Yaqui 93  
 YASGUR, JAY 115  
 Yasgur's Homeopathic Dictionary and  
 Holistic... 115  
 yohimbine 71, 144  
*ysypóvori* 60  
 Yugoslavian fresh cut (*Phalaris* grass  
 strain) 76

**Z**

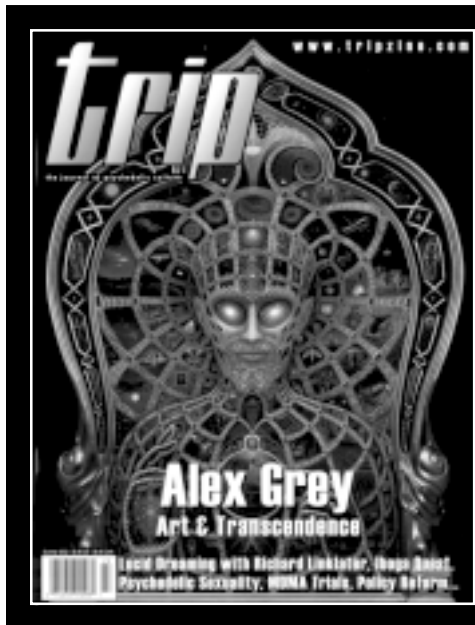
*Zanthoxylum zanthoxyloides* 150  
 ZARATHUSTRA 9  
 Zavtone 113  
 Zen 127

ZERO M., TN 67  
 ZEUS 49, 53  
 zinc picolinate 144  
 Zingerberaceae 101  
 81

**URL LISTINGS**

www.amazon.com 134  
 www.armorholdings.com 76  
 www.artvisionary.com 142  
 www.basementshaman.com 107  
 www.bizspirit.com 109  
 www.bluelight.nu 142  
 www.bongmart.com 30  
 www.bubblebag.com 143  
 www.chicochemical.com 63  
 www.civanonusery.com 136  
 www.copvcia.com 113  
 www.crackdown-drugtesting.ltd.uk 76  
 www.drugs.com 110  
 www.e-chemicalsupplier.com 63, 71  
 www.edenlabs.org 133  
 www.ethnobotanicals.com 147  
 http://ethnobotanicals.org 72  
 www.ethnobotanysource.com 72, 77  
 www.ethnogarden.com 113, 147  
 www.fanaticus.com 108  
 www.faurotinc.com 76  
 www.google.com 30, 63  
 www.half.com 134

www.happypeopleproductions.com/  
 Exodus 140  
 www.herbal-shaman.com 147  
 www.iamshaman.com 112  
 www.kingbong.com 139  
 www.ltkresearchproducts.com 63  
 www.mbetech.com 105  
 www.mcnealgrowers.com 136  
 www.mercuryhouse.org 148  
 www.mushroomjohn.com 139  
 www.mushroommagic.com 108  
 www.musicgods.com/shops 77  
 www.nachtschatten.ch 149  
 www.nativehabitat.com 147  
 www.peacerock.com 144  
 www.pollinator.nl 144  
 www.psychoactivity.org 109  
 www.racresearch.com 145  
 http://ralphstersspores.com 145  
 www.red-diamond-unif.com 76  
 www.rxmarijuana.com 77  
 www.safetyleague.com 76  
 www.salviaspace.com 113  
 www.securitycosmos.com 76  
 www.toolsforwellness.com 138  
 www.tritechusa.com 76  
 www.wasiwaska.org 140  
 www.weedworld.co.uk 147  
 www.zoe7.com 138



**SUBSCRIBE TO TRIP MAGAZINE!**  
**www.tripzine.com**



*“Row, row, row your boat.  
Gently down the stream,  
merrily, merrily, merrily, merrily.  
Life is but a dream.”*



photo by DAVE RACETTE



Bob Wallace  
&  
Mind Books,  
you will be  
sorely missed.





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XII, NUMBER 1    ❏    VERNAL EQUINOX 2003    ❏    ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

The Rainbow Bend Collective  
Robert "Rio" Hahn, FRGS, FN'86

Talby

Anonymous

Anonymous

G.N., Hokkaido, Japan

MoDu

C.G., ID

A.S., CA

A.K., TX

Justin Case

R. Stuart

Jon Hanna

Playa Surfer Dave

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*

POB 19820, Sacramento, CA 95819, USA

## WEB

www.entheogenreview.com

## FRONT COVER

*Divine Mother of Guilt* by Eric White

## BACK COVER

*Getting Pulled In* by Ray Materson

# CONTENTS

High on AVAM	1
Swami's Sacred Plant:	
A Report of Unprecedented <i>Datura</i> Use in Nepal	9
Network Feedback	15
<i>Acorus calamus</i>	15
Nutmeg	16
Myristicin, Mistletoe, and Adrenochrome	17
World Report: Japan	18
Farewell to Legal 5-MeO-DIPT and AMT	18
Tobacco Morphine, Isoquinolines, <i>Anadenanthera</i> & Lime	21
<i>Psilocybe cyanofibrillosa</i>	22
Transdermal Gel	23
Welcome to The Machine	24
Bogus <i>Kratom</i> Market Exposed	26
The San Francisco Ibogaine Forum	29
Events Calendar	31
Sources	32
Book Review	39
Bibliography	40

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check, or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2003 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# HIGH ON AVAM

by THE RAINBOW BEND COLLECTIVE

No, AVAM isn't the newest creation of our favorite organic chemist, but the acronym of the AMERICAN VISIONARY ART MUSEUM, located on Baltimore's Inner Harbor. *High on Life: Transcending Addiction* is the title of AVAM's current, amazing show of art works that manifest the complete range of drug experiences from hardcore heroin addiction, depicted in dark, angry works by WILLIAM S. BURROUGHS and others, to the luminous LSD visions of ALEX GREY.

The show is so interesting, so compelling, so involving, that we have made multiple trips to Baltimore to take in every work and to read every word of the inspired gallery text, of the informative captions beside the works, and of the works themselves—some of which are extremely wordy, as though created by a schizophrenic frame of mind. After each visit—one of which was in an entheogenic state of consciousness—we have come away filled with wonder at this incredible assemblage of works inspired by America's many drug cultures. Without any exaggeration at all, we can say this is the finest, most interesting show of art we have seen anywhere. But then we approach it from a minority perspective, albeit one that is shared by the readers of *The Entheogen Review*.

Rather than use this space to display our own erudition of art (which is great) or our knowledge of altered states (which is extensive), we have chosen—with the AVAM's permission—to let *High on Life* largely speak for itself through the writings that accompany the show. At the entrance to the exhibit, for example, the visitor finds the following:

As human beings, we are hardwired to experience ecstasy, epiphany, laughter, and bliss. Little children twirling in the summer sun to experience the altered state of becoming falling-down-dizzy are not very far removed from whirling dervishes seeking spiritual attunement with the harmonious spin of the planet. If the pull upward into ecstasy is mighty, human frailties dictate that the ascent will be an imperfect one, with use sometimes leading to the hell of abuse. The National Institutes of Health put the total cost of alcohol and drug abuse at \$245 billion in 1992, up 50 percent over 1985. The human toll is incalculable.

Because the urge is biological, and because the distinction between licit and illicit drugs is not based on harm, legal attempts at prohibition seem doomed to failure. Albert Einstein's 1921 words on Prohibition ring as true of the "War on Drugs" as they did the War on Alcohol: "The prestige of government has undoubtedly been lowered considerably by the Prohibition law. For nothing is more destructive of respect for the government and the law of the land than passing laws which cannot be enforced. It is an open secret that the dangerous increase of crime in this country is closely connected with this." The War on Drugs is a war that does not go away, is not won, and does not end. It is a war with an economic and emotional price tag that exceeds the costs of all the wars in which Americans have fought and died. In a new millennium with age-old problems escalating exponentially, taking a compassionate and searingly honest look at humankind's long history of addiction and self-medication, along with positive efforts toward spiritual transformation, is the only way to formulate enlightened actions and compassionate responses. If human beings are intrinsically flawed, they are also endlessly transcendent. Addiction is a spectrum in which we all participate, whether our drug of choice is caffeine, nicotine, morphine, sugar or shopping. To paraphrase Pogo, "We have met the addict and he is us."

Spread over three floors of AVAM's architecturally brilliant main building, the show is divided into seven sections: *Temptation*, *Descent*, *Constant Craving*, *Dispensation*, *Just Say Know*, *Plants of the Gods*, and *The Third Eye*. The works in the early sections "illustrate the powerful allure that certain drugs, habits, and compulsive behavior patterns exert." As you would probably guess, these include the opiates, products of the *coca* leaf, and the legal substances alcohol, nicotine, caffeine, sugar. The displayed works tend toward the dark, the obsessive, the paranoid, the escapist. The gallery text that introduces the first section begins humorously with a quote from OSCAR WILDE: "I can resist everything except temptation." The text notes how our "natural desire to feel good...renders us ever-receptive to anything that promises to improve our sense of well-being, no matter how temporarily, and in many cases regardless of the cost." As many of the works illustrate, and as the individual lives of many of the artists show, the cost can be great.





Not all of the works are framed pieces of art. There is MAT JAMES' wild and crazy *Chair for William Burroughs*. There is BRION GYSIN's legendary *Dreamachine*, fabricated 40 years ago as a "drugless turn-on." And early in the show, the viewer encounters JOHN LAWSON's *Garden of Earthly Delights*, a 53-foot-long bar top from New Orleans' AUDUBON HOTEL, whose 24-hour bar was a popular late-night gathering spot for artists, musicians, drug-users, prostitutes, and other colorful inhabitants of the city's underworld. A Brit who has lived in New Orleans since 1991, LAWSON uses as his artistic medium the multicolored plastic beads that abound in the city during Mardi Gras. While living at the AUDUBON HOTEL, and in part payment of his rent, he glued beads to the bar top to create an intricate and lush beaded-mosaic imagery. New Orleans' wild nightlife is depicted in another of his beaded creations, *Temptation*, a piano salvaged from an old New Orleans brothel and covered with beaded images that allude to the temptations of the flesh for which New Orleans is famous. After overdosing on speedballs, LAWSON has reevaluated his life and embraced a more Buddhist lifestyle in which he abstains from all drugs, including alcohol and nicotine.

The disturbing works in *Descent* reflect the "hellish," "nightmarish" aspects of drug experiences and of human experience in general. We especially liked LORI JAE REICH's powerful *Ignorance Rampant*, shown here, which depicts the ravages on the individual caused by the commercialization of tobacco and alcohol. From the painting's caption, we learn that:

Ignorance Rampant by LORI JAE REICH, see <http://lorijreich.com>



Lori Jae Reich was born in Chicago and raised in nearby Skokie, Illinois. She was a hair-dresser until 1979, when the small plane she was flying in crashed, killing two people. The crash left her with ongoing physical and severe psychological problems, including post-traumatic stress disorder (PTSD), agoraphobia, panic and anxiety disorder, depression, and fibromyalgia. During the 1980s, these experiences lead her to become an advocate for mental health issues. In 1991, Reich began reading how-to-books on art. For three years she explored abstraction, but in 1995, she began to work with representational imagery in painting about the psychological impact of her plane crash. From that point, she devoted all her artistic energies to making figural paintings that reflect her opposition to war and her embrace of the Buddhist values of mutual respect and compassion for all beings.

*Constant Craving* explores the nature of addiction. The gallery text begins with a quote from BURROUGHS: "Junk is the ideal product...the ultimate merchandise. No sales talk necessary. The client will crawl through a sewer and beg to buy..." It ends with ROBERT DOWNEY JR. describing his addiction to a judge during a 1999 hearing: "It's like I've got a shotgun in my mouth, with my finger on the trigger, and I like the taste of the gun metal." The works of ROY FERDINAND are standouts in this section of *High on Life*. About him and his work, we are told:

Roy Ferdinand was born in New Orleans to a father who worked as a maintenance engineer and a mother who worked as a cook. With the exception of an Army stint in his late teens, he has spent his entire life in New Orleans. He dropped out of high school at 17, and with the exception of art classes he took for a few weeks in junior high school, he's entirely self-taught. Since 1986, Ferdinand has created a substantial ongoing body of drawings that provide an unflinching, close-up view of street life in that city's predominantly black neighborhoods. His works chronicle the violence, police brutality, prostitution, illicit drug commerce, and economic desperation that plague these areas and others like them throughout the urban United States. Using simple materials—posterboard, marker pens, color pencils, and watercolors—he composes vividly detailed, evocatively shaded, brutally realistic scenes that are sometimes heartbreaking, often highly disturbing. Images of guns and drugs abound, while





evidence of compassion, mercy, and justice is conspicuously absent, providing a stark picture of the squalor and desperation from which so many denizens of poor urban neighborhoods seek relief and escape through the use of drugs. Ferdinand illustrates the furtive transactions, tough come-ons, hostile pedestrian interactions, and frequent carnage that characterize the intertwined worlds of street-level drug commerce and prostitution. He compares his project to that of a battlefield sketch artist, saying “We’re involved in a war now.”

Ferdinand says that much of what he draws reflects his feeling that residents of neighborhoods such as the ones he portrays are “practicing a kind of intra-racial prejudice that is aggravated by false machismo and pride, as well as greed and self-righteousness,” a situation further complicated by the widespread use of legal and illegal drugs in these neighborhoods.

TOM FRUIN’s *Treasure Map* is another work in the *Constant Craving* part of the show that we think deserves special mention here. A large, multicolored wall-hanging composed of stitched-together small squares of plastic, the work has a hidden meaning, as explained in the following caption, and proves art can be made of anything:

Tom Fruin was born and raised in Los Angeles, where his childhood art activities included making figural sculptures from telephone wire. In 1996, he earned a bachelor’s degree in studio art from the University of California at Santa Barbara. He moved to New York that same year and he began collecting the small zip-lock bags in which illicit drugs are sold—castoffs that are ubiquitous in certain parks and neighborhoods. Within 18 months, he had collected 3,000 bags of various sizes, colors, and designs, and he sewed them together in a grid to create a kind of tapestry or quilt. Because the pieces incorporate specific references to the places where their components were found, Fruin refers to them as flags or maps. “I’m cataloging them the way I found them,” he says, “according to the kinds of drugs being consumed in each area.” To him, the works provide “a way of understanding people and places by the litter left behind.” As he has become known for these works, friends and acquaintances have begun to give him their own used drug bags, from which he creates works that are essentially portraits of individual drug users.

One artist, RAY MATERSON, rates an entire gallery all to himself. His stitched works of art are so small and intricate—1,000 to 1,500 stitches per square-inch—that AVAM provides the viewers with magnifying glasses to examine them. Here is his story:

Ray Materson grew up in the Midwest and earned a bachelor’s degree in philosophy and performing arts from Grand Valley State University in Allendale, Michigan. While studying there, he also developed the cocaine addiction that later led him to use a toy gun in a parking-lot holdup. He was tried and sentenced to 25 years in prison. Fairly early on in his sentence, Materson thought about his grandmother and her habit of sitting for hours while sewing needle-point designs on an embroidery hoop. He improvised a similar hoop from the top of a plastic food container and clandestinely acquired a sewing needle. Using threads from unraveled socks, he began by sewing sports patches for himself and other inmates. As Materson developed his skills, he began to sew pictures drawn from his life experiences. Some were raw images of his days of



Shown from top to bottom:  
*The First Cigarette*  
*The Pursuit of Happiness*  
*Daddy’s Little Princess*  
 by RAY MATERSON







YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites
- ▼ Web site development and design
- ▼ On-line shopping cart solutions

**www.yage.net**

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

**www.yage.net/hosted**

reckless abandon and chronic drug addiction, while others were inspired by his former involvement with theater, his sports heroes, or his dreams and aspirations. All were rendered in the fine nylon thread that he salvaged from colored socks. In creating art, Materson says, he found hope and salvation. He was released from prison in 1995 and today lives with his wife Melanie and his three children in New York, where he makes art and counsels troubled youth. With his wife, Melanie, he has written his autobiography, *Sins and Needles: A Story of Spiritual Mending*.

*Dispensation*, the show's middle section, bridges the gap between what we think of as the constrictive, addictive substances and the expansive, nonaddictive entheogens. The gallery text begins with a quote from STEPHEN JAY GOULD: "[H]ow can we possibly defend our current policy based on a dichotomy that encourages us to view one class of substances as a preeminent scourge while the two most dangerous and life-destroying substances by far, alcohol and tobacco, form a second class advertised in neon on every street corner in America." The text continues, in part:

From the standpoint of the legal system, there are only two classes of drugs—legal and illegal. Classification is not based on harm but on history, custom, and economics, and the lines shift like sand from place to place and across time. After coffee was banned in Egypt in the 16th century, dealers were punished and stocks were burned. In 1777, Frederick the Great of Prussia banned coffee roasting except in official government establishments, saying, "Many battles have been fought and won by soldiers nourished on beer, and the King does not believe that coffee-drinking soldiers can be relied upon to endure hardships in case of another war."

In colonial America, liquor was "food, medicine, and social lubricant." Laudanum, an opium derivative, was widely used throughout the eighteenth century, for everything from soothing a teething baby to easing the arthritic aches and pains of the elderly... Nineteenth-century America has been described as a "dope fiend's paradise," where opium, morphine, and heroin were all as legal and accessible as aspirin.

In the early years of the twentieth century, members of the Women's Christian Temperance Union railed against the dangers of alcohol but consumed quantities of opium-laced patent medicines like Mrs. Winslow's Soothing Syrup or McMunn's Elixir of Opium at their temperance meetings. Today, marijuana is illegal in the United States, but in the European Union and Canada, authorities are moving to decriminalize or legalize it and medical uses are already permitted in many of those countries.

The artworks in *Dispensation* deal with the wide range of substances whose use is legal and socially sanctioned for medicinal or recreational use in the United States. They include sugar, nicotine, alcohol, and prescription drugs, as well as other legal, socially sanctioned substances and activities, such as food and shopping, often associated with addictive behavior.

Thus does this section of AVAM's *High on Life* brilliantly cut through what the authors of this piece like to think of as the "official truth" about drugs, which underlies our government's war on certain substances, to get to the *real* truth,





that our drug laws are based not on reason but on emotion, on hysteria, and on a rather complete misunderstanding of the influence of substances on human behavior, health, emotion, and spiritual awareness. “The American people,” to borrow an obnoxious phrase from U.S. politicians, have been brainwashed for so long by the official truth that is used to justify the War on Certain Drugs, that they are deeply ignorant of the real truths about drugs, even the drugs they themselves are using. ERIC WHITE’S *Intermezzo* (shown below), brilliantly captures the influence of sugar, alcohol, and nicotine on the American way of life. His *Divine Mother of Guilt* (shown on the cover of this issue of *The Entheogen Review*) turned into one of the trippiest works in the show when we saw *High on Life* while high. ERIC WHITE, we think, is that rare artist who can satisfactorily create from the perspective of more than one state of consciousness.

*Just Say Know*, the next section of the show, doesn’t pull its punches in its criticism of the official truth that underlies the War on Drugs:

“If there is a war on drugs, then many of our family members are the enemy. And I don’t know how you wage war on your own family.” — Michael Douglas as the newly appointed Drug Czar Robert Wakefield in *Traffic*

Former Baltimore Mayor Kurt Schmoke called the war on drugs “our domestic Vietnam.” Like the Vietnam War, Schmoke said, the War on Drugs has “lasted too long and cost too many lives... It’s time to bring this enervat-

ing war to an end. It’s time for peace.”

Few topics of public discourse since the Vietnam War have proven more contentious than drugs. Several U.S. Presidents in a row have supported the heavily financed, highly publicized war, with results that have been, in the most generous estimation, dubious. The phrase most often associates with the endeavor is the slogan coined by former First Lady Nancy Reagan to discourage young people from using illegal drugs: “Just say no.” However, when it comes to drugs, as with sex, young people tend to be curious, inquisitive, unwilling to settle for oversimplified answers, and suspicious of the advice offered by their elders. As Ogden Nash put it: “Oh, what a tangled web do parents weave/When they think that their children are naive.” The millions of young people and adults who regularly consume illegal drugs aren’t the only ones who have rejected the “Just say no” approach and questioned the wisdom of the War on Drugs. Increasing numbers of ordinary, non-using citizens, as well as respected leaders from across the political spectrum have urged rethinking our society’s punishment-oriented approach to drugs in favor of a “harm reduction” approach that acknowledges that there is no ultimate solution to the problem of drugs in a free society, and advocates lessening the harm of drugs through education, prevention, and treatment.

The works in *Just say Know* embody with imagery and texts just a few of the many arguments that have been offered to support various positions in this ongoing societal debate.

Intermezzo by ERIC WHITE, see [www.ewhite.com](http://www.ewhite.com)





For every complex problem, there is a solution that is simple, neat, and wrong. — H.L. Mencken

Every time we reach this part of the show, with its interesting works by WILLIAM S. BURROUGHS, LORI JAE REICH, and others, our eye is attracted to the next gallery, which contains *Plants of the Gods*, the beginning of which can be glimpsed ahead, and which offers a marked contrast to most of what has preceded. Behind us are the dark works of addiction and contraction, ahead the brilliant, spiritual works of artists inspired by the entheogens. Appropriately enough, the gallery text for *Plants of the Gods* begins with a quote from TERENCE MCKENNA:

“The shamanic plants and the worlds that they reveal are the worlds from which we imagine that we came long ago, worlds of light and power and beauty that in some form or another lie behind the eschatological visions of all of the world’s great religions... Nature is ourselves, to be cherished and explored. Shamanism has always known this and...taught that the path required allies. These allies are the hallucinogenic plants and the mysterious teaching entities, luminous and transcendental, that reside in the nearby dimension of ecstatic beauty and understanding that we have denied until it now nearly too late.” — Terence McKenna, *Food of the Gods: The Search for the Original Tree of Knowledge* (1992)

Shamanic use of plant-based hallucinogens—including cannabis, mushrooms, peyote, and ayahuasca—was central to the religious lives of people in parts of Africa, China, India, Tibet, Siberia, Mediterranean Europe, and the Americas. To the shaman with expertise in their use, the experience that rational science interprets as hallucination is an interdimensional interaction with supernatural beings and visible, sometimes audible energy forms—in other words, nothing short of a direct encounter with God or gods. For this reason, some modern students of these drugs have termed them “entheogens”—activators of inner divinity.

The widespread ritual use of these substances was demonized in Europe and in other parts of the world with the rise of the monotheistic religions and dominator cultures whose prevailing drugs of choice were alcoholic. European explorers and the missionary clergymen who

accompanied them to the Americas—home to the widest variety of plant hallucinogens in the world—continued the campaign of suppression. They were so successful that the existence of most of these naturally occurring drugs—cannabis being a notable exception—remained virtually unknown to the modern Western world until their rediscovery in the mid-twentieth century.

This rediscovery took place first in the scientific and therapeutic communities, then spread quickly during the 1960s into the popular arena. The suddenly widespread, indiscriminate use of plant-based hallucinogens and their synthetically produced chemical derivatives... resulted in occasional public incidents and innumerable “bad trips.” The ensuing sensationalizing by the mass media prompted a fierce legal and political backlash, resulting in the blanket legal prohibition of them all by the end of that turbulent decade. As with the prohibition of alcohol in this country earlier in the twentieth century, prohibition didn’t dampen the public fascination with and inclination to use them. While the U.S. government put an end to virtually all legitimate experimental tests of these drugs, they continue to be used for private recreational, psychotherapeutic, and spiritual purposes, as reflected in the contemporary artworks that dominate this gallery.

Of special interest to the readers of *The Entheogen Review*, this shimmering section showcases 59 separate works directly inspired by the entheogenic experience, including six works by Huichol Indians of Mexico and two by PABLO AMARINGO. ALEX GREY is represented by six impressive works, ranging in size from the large *Adam and Eve* to the small *Glimpsing the Empyrean*. Seeing his works in the original rather than as reproductions was a real treat for us. The works of MAURA HOLDEN, a Vermont artist previously unknown to us, were a revelation. She deserves more exposure. We felt this section of the show alone makes the trip to AVAM a worthwhile experience.

And then comes the final section, *The Third Eye*, whose 14 works provide a fitting capstone to *High on Life*, reminding us of the eye atop the pyramid on the back of the U.S. dollar bill. Once again, the gallery text illuminates:

**WWW.AVAM.ORG**





Drugs precipitate changes in brain chemistry. Such changes have also been associated with visionary states of consciousness achieved solely through mystical disciplines, without the aid of drugs. For many centuries adepts in spiritual disciplines ranging across virtually all religions have spoken of the transcendent, ecstatic states of consciousness achieved through the dedicated pursuit of meditation, fasting, dancing, and other arduous spiritual practices.

The enlightenment or divine illumination experience is perhaps most poetically characterized in the image of the newly opened “third eye”—a metaphor rooted in the pre-Ayurvedic oral and visual traditions of India, typically illustrated by an image of an eye positioned in the central forehead. This is the Ajna-Chakra of Tantric yoga, which teaches that this chakra, or energy center, forms the boundary between human and divine consciousness. Its actual location is within the brain, at the upper center of the skull, anatomically corresponding to the pineal gland, directly above one of the crucial byways for cerebrospinal fluid and in close proximity to the crucial emotional and sensory brain centers. Recent neurochemical theories have suggested a correspondence between the mystical enlightenment experience and the spontaneous release of the hallucinogen DMT, or N,N-dimethyltryptamine, within the pineal gland, and have also connected such endogenous DMT production with the spirit’s departure from the body at the moment of physical death.

The works in this gallery allude to the precipitation of changes in brain chemistry in the absence of drugs,

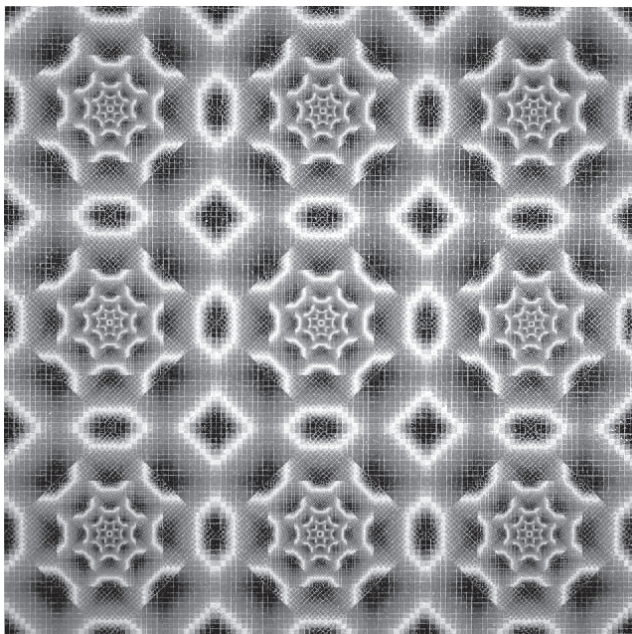
and point to the possibility that each of us has the innate capacity to self-regulate our brain chemistry in order to produce such changes and gain regular access to visionary consciousness or divine wisdom.

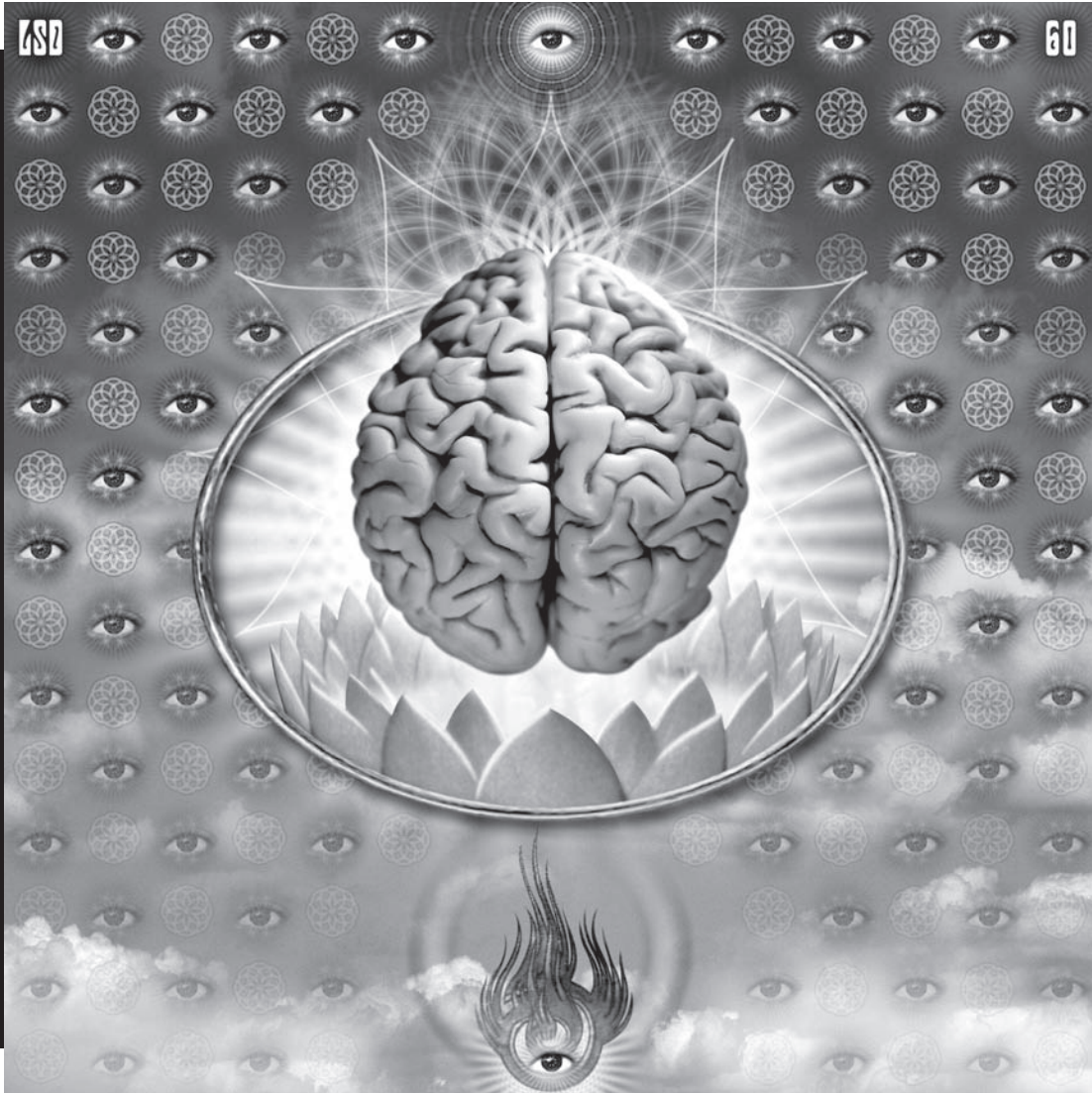
In this section of the show, we were particularly taken—especially during our heightened visit—with *Chakra Projections*, a large, inspiring acrylic-on-wood work by PHOENIX and ARABETH depicting the chakras of a naked male meditator, and ALLYSON RYMLAND GREY’s meticulous *Jewel Net of Indra* (shown below, left), an even larger, abstract work in oil on wood panel. These two works flank the “Third Eye” text panel extolling non-drug paths to enlightenment, perhaps ironically in GREY’s case. This is what we learn from the caption that accompanies GREY’s engrossing painting:

Allyson Rymland Grey was born in Baltimore and received both bachelor’s and master’s degrees in fine arts from Tufts University. Having observed the polarizing conflicts that can result from the sacred writings of different faiths, she has spent the last 25 years creating a “secret language” that is incapable of causing such divisions by virtue of its having no interpretable meaning. A formative influence on her work was an experience she shared with her husband, artist Alex Grey, after they had ingested LSD together and saw what she describes as “the grid upon which the fabric of our material reality is draped.” Later, she read about Indra, the Hindu god of space, whose domain is described as a net marked with “a jewel so highly polished and perfect that it reflects every other jewel in the net.” This concept—overtly treated in her painting, *Jewel Net of Indra*—resonated powerfully with what she and her husband had envisioned under the influence of LSD, and she has attempted to point to this experience in all of her subsequent artwork. Grey envisions her work as a journey, in which each painting leads to ideas that generate the next painting. In addition to pursuing her own artwork, she collaborates on projects with her husband, Alex Grey, and their daughter, actress Zena Lotus. They live in Brooklyn, New York.

Our gratitude and congratulations go to TOM PATTERSON for putting together this brilliant show. See it if you possibly can. It deserves our support. Added attractions are AVAM’s gift shop, which sells cool things by visionary artists, and its top-floor Joy America Cafe where you can enjoy an elegant lunch or dinner with a stunning view of Baltimore and the Inner Harbor at a moderate price. *High on Life* closes on September 2, 2003. Visit the museum on-line at [www.avam.org](http://www.avam.org). ☉

Jewel Net of Indra by ALLYSON GREY, see [www.allysongrey.com](http://www.allysongrey.com)





# mind states IV

Continuing Perspectives on Altered Consciousness

**MAY 23–25, 2003**

Celebrating the 60th anniversary of the discovery of the psychoactive effects of LSD.

Held at the International House in Berkeley, California, presenters include:

Pablo Amaringo • Anton Barbeau • Susan Blackmore • Richard Glen Boire • Erik Davis • Earth Erowid  
 Fire Erowid • John Gilmore • Alex Grey • Allyson Grey • Stanislav Grof • Lorenzo Hagerty • Mark Henson  
 Martina Hoffmann • Mark McCloud • Ralph Metzner • Naaskow • David E. Nichols • Sheldon Norberg • Mark Pesce  
 Stevee Postman • V.S. Ramachandran (tentative) • Nicholas Sand • Wrye Sententia • Zoe Seven • Ann Shulgin  
 Sasha Shulgin • R.U. Sirius • Myron Stolaroff • Fred Tomaselli • Robert Venosa

Tickets are \$225.00 by May 15, and \$250.00 from May 16 until the event.

**BUY YOUR TICKETS EARLY!** Our last conference in Berkeley sold out. Checks made out to "Mind States" can be sent to: Mind States, POB 19820 (Dept. ER), Sacramento, CA 95819. Payment can be made with a credit card via our web site.

— [www.mindstates.org](http://www.mindstates.org) —





# SWAMI'S SACRED PLANT

## A REPORT OF UNPRECEDENTED *Datura* USE IN NEPAL

by ROBERT "RIO" HAHN, FRGS, FN'86

The kingdom of Nepal is home to some of the world's richest landscapes and cultures. Contained within its 56,827 square miles are eight of the world's ten highest peaks and an incredible variety of ecosystems. Nepal is less than 560 miles long from east to west and only 94 to 125 miles wide north to south. It can be roughly divided into three geographic regions: the hot lowland Terai, the rugged deep valleys and terraced ridges of the Hills, and the towering Himalaya Mountains (MORAN 1996).

Nepal's rugged terrain has preserved a kaleidoscope of linguistic and cultural traditions that include an estimated 100 different ethnic groups, speaking some 70 different languages (MORAN 1996). The Kathmandu Valley, a fertile basin set in the heart of the Himalayan foothills, is an unparalleled living museum of ancient religious practice and extraordinary art and architecture.

Most of Nepal's estimated 22 million people practice some type of daily religious devotion at the thousands of shrines, statues, altars, and temples that adorn the cities and countryside of this magical kingdom.

Associated with many of the religious practices in Nepal and India, are a number of sacred plants. Among them are *Canabis sativa* (known as *ganja*) and *Datura*, both of which are considered sacred to SHIVA, Lord of the Yogis. In order to aid his meditation, SHIVA is reputed to consume prodigious amounts of *ganja*. On the festival of SHIVA Ratri, hundreds of Hindu *sadhu* (holy men) gather at the Pashupatinath Temple in Kathmandu to pay homage to SHIVA with prayer, singing, and austerities, all fueled by massive doses of *ganja* (MORAN 1996). Traditionally on the subcontinent, *ganja* and *Datura* are mixed together (SCHULTES & HOFMANN 1980) by the yogis and smoked in a *chillum* or clay pipe.

Also associated with many religious rituals, though rarely a focus of them, is the practice of *betel* chewing. MARCO POLO, during his travels through India in the thirteenth century, first reported to Europeans on the practice (ROONEY 1993, in BEE 2000), and the first archaeological evidence of *betel* chewing in India appears in the early Christian era. *Betel* chewing has probably been common in areas of Southeast Asia and Indonesia for thousands of years (BEE 2000), and tradition relates its beginnings to mythical origins, as is the case with many eastern religious practices. As much as ten percent of the world's population is estimated to chew *betel* for social, medicinal, and religious reasons (BEE 2000). There are several reported constituents of the *betel* chew, however *Datura* is not usually one of them, nor has it been reported as a constituent in some of the recent literature on *betel* chewing.



### **DATURA: A BRIEF HISTORY**

Revered and feared throughout the world, *Datura* is considered one of the most mysterious and frighteningly powerful sacred plants. Traditional cultures have treated *Datura* with cautious respect, and *Datura* has often been associated with the practice of sorcery and witchcraft (DAVIS 1988). *Datura* is reputed to have been a major component of the salve European witches used to anoint their broomsticks, an effective means for women to self-administer the drug through the moist tissue of the vagina (DAVIS 1988). The popular image of the flying witch is no doubt one of mystical flight, an out-of-the-body sensation (EMBODEN 1979, 1981, in SCHULTES & REIS 1995) in which the journey is not through space but across the hallucinatory landscape of the witches' own mind (HARNER 1973; HANSEN 1978, in DAVIS 1988). Today, *Datura*'s most important psychoactive alkaloid, scopolamine, is used in modern medicine for





motion sickness, as a bronchodilator for asthma relief, and in many cold medicines to dry out the mucous membranes (McCLOY 1999).

*Datura*, commonly known as thorn apple, jimson weed, locoweed, and devil's weed, is a member of the Solanaceae family, which also includes well-known common plants such as tomatoes, potatoes, eggplants, peppers, and tobacco. The Solanaceae family also includes the so-called hexing herbs, including deadly nightshade (*Atropa belladonna*), mandrake (*Mandragora officinarum*), and henbane (*Hyoscyamus niger*). Belladonna, henbane and *Datura* were staples in poison potions and witches' brews (KREIG 1964).

The genus *Datura* contains 15 to 20 species, which are usually divided into four subgenera (SCHULTES & HOFMANN 1980), although there is still debate among taxonomists as to the classification of all the species. The *Daturas* are herbaceous plants, some perennial and some annual, with fragrant trumpet-shaped flowers and usually spiny seedpods.

Most species, and records of widespread use, are found in the New World, with only two species native to the Old World. *Datura metel* and *Datura ferox* have been known and used on the Indian subcontinent since ancient times (SCHULTES & HOFMANN 1979, 1980).

Knowledge of *Datura*'s intoxicating effects dates back to pre-history and accounts of its use can be found in the earliest Sanskrit and Chinese texts (SCHULTES & HOFMANN 1980). Reference to *Datura* may also have been found in Egyptian iconography in the depiction of "Lady TUTH-SHENA" on a stela standing in awe before the god HORUS (shown below). Emanating from the sun disc on HORUS's head are five "rays" of tubular flowers that strongly resemble the distinctive trumpet-shaped flowers of *Datura* (EMBODEN 1979, 1981, in SCHULTES & REIS 1995).

The name may be derived from its use in ancient India by the *datureas*, bands of thieves who used the plant to drug their intended victims (FLUCKIGER & HANBURY 1879;





SAFFORD 1920, in DAVIS 1988). The formal botanical name, *Datura*, was adapted to Latin by LINNAEUS from the vernacular name *dhatura* or *dutra* in India (SCHULTES & HOFMANN 1980), which is related to the Sanskrit name *Dhustura* (BENNET et al. 1992).

*Datura* is highly psychoactive and has been described as an intoxicant or a hallucinogen, but calling it a deliriant is probably most accurate (BERNHARD-SMITH 1996). Ingestion of *Datura* causes symptoms of spectral illusions, delirium, dilated pupils, thirst, dryness of the mouth and muscular incoordination (BERNHARD-SMITH 1996). The pharmacological activities of the *Daturas* are due to the presence of tropane alkaloids, the most active being scopolamine (hyoscyamine). Depending on the specific species and plant part, hyoscyamine (atropine), norhyoscyamine, and tropine, among many others, may be present (McCLOY 1999).

The tropane alkaloids block neurotransmission in the parasympathetic nervous system, specifically across the muscarinic cholinergic receptors. This causes anticholinergic syndrome characterized by fever, flushing or rashes, hypertension, tachycardia, bronchodilation, delirium, hallucinations (audio, visual, and tactile), blurred vision, dizziness or vertigo, sedation, agitation, and persistent memory disturbances that can lead to amnesia. Users report that time appears to slow down and their perceptions are disoriented; effects which can be so subtle as to be difficult to notice without the assistance of a sober attendant (McCLOY 1999).

During the Sanskritic period, Indian medicine valued the Old World species of *Datura metel* for treating mental disorders, various fevers, tumors, breast inflammations, skin diseases, and diarrhea (SCHULTES & HOFMANN 1979). In 1578, the Portuguese explorer CHRISTOVAL ACOSTA noted its use as an aphrodisiac in the East Indies, stating that "...he who partakes of it is deprived of his reason for a long time, laughing or weeping or sleeping...at times he appears to be in his right mind, but really being out of it..." (SCHULTES & HOFMANN 1980). In 1797, SAMUEL COOPER wrote his dissertation on the properties and effects of *Datura stramonium* for his degree in medicine from the UNIVERSITY OF PENNSYLVANIA. From his studies of *Datura's* effects he commented, "Should we not be induced to attempt the discovery of other articles which affect the mind? May not articles exist which [are] capable of affecting all its different faculties?" (COOPER 1797).

According to the ancient Sanskrit text *Vamana Purana*, which traces the origin of plants and plant groups to different gods (BENNET et al. 1992), *Datura metel* is said to have originated from the heart of MAHESVARA—the god SHIVA in the form of the Great Lord (SENSARMA 1989, in BENNET et al. 1992). The *Purana* purports that the gods like particular flowers, and adepts gain a particular god's favor through the offering of the appropriate flower (BENNET et al. 1992). *Datura* is traditionally associated with the worship of SHIVA (MAJUPURIA, revised by JOSHI 1989), the Indian god of creation and destruction. Devotees place the flowers and fruits of *Datura* on SHIVA altars during their devotional ceremonies. Revered for their aphrodisiac properties, *Datura* flowers are usually laid upon a SHIVA-lingum—an image of the phallic incarnation of SHIVA (SCHULTES & HOFMANN 1979)—while mantras are recited.

In India and Nepal, religious plants are of such importance that several towns have been named after them (MAJUPURIA, revised by JOSHI 1989), and the literature abounds with stories of their use. ACOSTA reported that Hindu prostitutes were so skilled in the use of *Datura* seeds that they could administer doses corresponding to the number of hours they wished their victims to remain unconscious (TAYLOR 1965, in DAVIS 1988). The Thugees, forerunners of the famous Dacoit bandits of Phoolan Devi fame, used *Datura metel* to stupefy their victims before raping, robbing, and even killing them—their form of ritual worship to the goddess KALI (HANSEN 1978, in DAVIS 1988).

In the fifth century B.C. in China, where *Datura* was considered a sacred plant, legend has it that when Buddha preached, dew or raindrops fell from heaven on the plant (SCHULTES & HOFMANN 1979). The Arabian doctor AVICENNA reported use of *Datura metel* in the eleventh century under the name *Jouzmatal* ("metel nut"), and its use has also been mentioned in the writings of DIOSCORIDES (SCHULTES & HOFMANN 1979).

In many New World Amerindian cultures, *Datura* is used during puberty initiation rituals and as an aid in acquiring an ally. North American Indians who drink *toloache* (a *Datura* concoction) have an injunction against partaking of the plant more than once in a lifetime, probably due to its dangerous and unpredictable character (RIPINSKY-NAXON 1993).







## SWAMI DHARMJYOTI'S USE OF *DATURA*

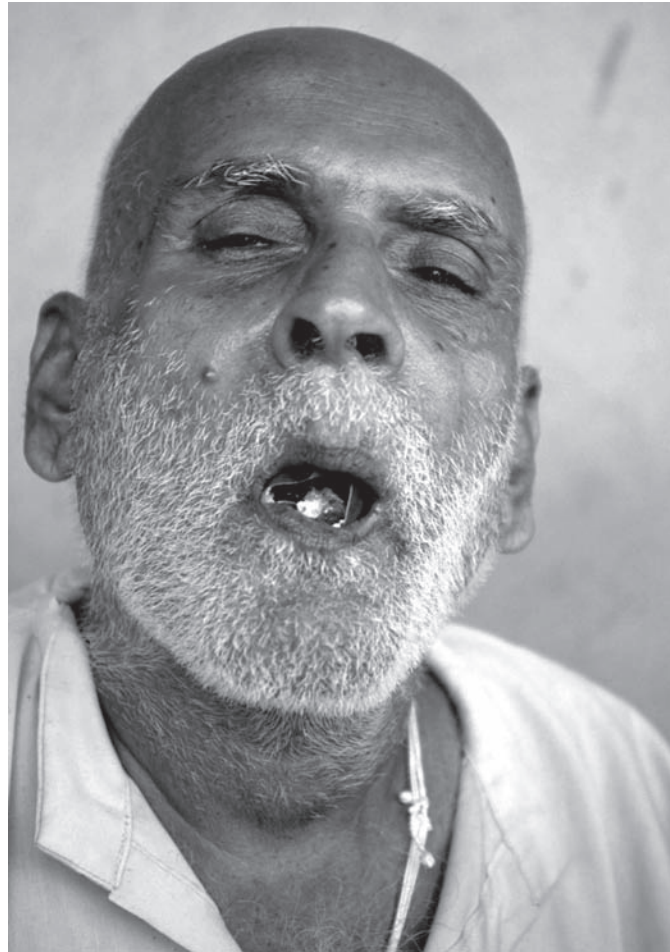
In the late 1970s, on one of my initial expeditions to Nepal, I became acquainted with SWAMI DHARMJYOTI. SWAMI, as he is affectionately known, is an 85 year-old Hindu yogi and Sanskrit scholar. As we became better acquainted, SWAMI invited me to accompany him to local religious rituals. Usually, I was the only Westerner present, and through him, I was often permitted to film the ceremonies.

We frequently met daily for long discussions on a wide range of eastern religious topics, which eventually led to discussions of his *betel* chew. In time, as his confidence in me developed, he revealed to me the nature of his *Datura* practice.

We have continued to develop our relationship, which now stretches more than two decades, on each of my visits to Kathmandu. These visits include two EXPLORER'S CLUB Flag expeditions—Flag No. 189 in 1999, and Flag No. 60 in 2001—during which, with the participation of TERESA FISKE, we were able to photograph and film in detail his *betel* chew preparation.

As a boy in his native India, yogis recognized young SWAMI as having an aptitude for yogic practice, and according to ancient tradition, his family sent him at the age of six to live with the yogis and begin his training. During the course of his yogic studies, SWAMI was slowly introduced to *Datura*, possibly enabling him to develop a tolerance for its potentially deadly effects. Finally, at the age of sixteen he was fully initiated in the daily ritual use of *Datura*. However, unlike the American Indians who use *Datura* once in a lifetime, SWAMI has continued to use *Datura* throughout his entire life.

By his own report, supported in part by my direct observation, SWAMI regularly takes at least eight daily doses of *Datura* in the form of the *betel* chew. Typically, he ingests the *betel* chew in the morning at 7:00 am, 8:00 am, and 9:00 am, then again in the afternoon at 2:00 pm and 3:00 pm (or 3:00 pm and 4:00 pm), and then at night at 7:00 pm, 8:00 pm, and 9:00 pm (or 8:00 pm, 9:00 pm, and 10:00 pm), usually taking none after 10:00 pm.



Not only does this constitute ingestion of what may be an extraordinary amount of *Datura*, it also appears to be a completely unique example of sustained daily usage of *Datura*. Based on *Datura's* classification as a deliriant, one would expect such a dosage level to render SWAMI confused, disoriented, unable to think clearly, and incapable of remembering almost anything.

In SWAMI's case, just the opposite appears to be true. SWAMI reports that without his daily regime of *Datura*, he is unable to remember the vast number of books he has read and Sanskrit writings he has studied, nor is he able to attain the level of mentation to which he is accustomed. Indeed, during the course of a conversation with SWAMI, he will pause to ingest his *betel* chew, and then continue to speak and act in the same manner as he did before.

SWAMI exists on a sparse diet composed mainly of rice, an effect consistent with the reduction in appetite caused by arecoline (CHARPENTIER 1977, in BEE 2000), the primary active ingredient of the areca nut (*Areca catechu*), a member of the Palmae family and one of the constituents of the *betel* chew. He reports that his *betel* chew with *Datura* produces such wonderfully sound sleep that only by pinching can he be awakened.





As with most *betel* chew preparations, SWAMI begins by choosing and cleaning a leaf of the *betel* pepper vine (*Piper betle*). The leaf, which will later be folded and rolled into a chewable quid with the other constituents inside, is rich in essential oils, especially eugenol, and has an antiseptic quality (ROONEY 1993, in BEE 2000). It comes from the Piperaceae family, which includes kava kava (*Piper methysticum*) and common table pepper (*Piper nigrum*).

Next, SWAMI applies a coating of slaked lime to the leaf, a practice that is common to almost all *betel* preparations. Slaked lime is lime (CaO) that has absorbed water to produce calcium hydroxide (Ca(OH)<sub>2</sub>), a more alkaline form of lime. The slaked lime reacts in the quid with the chemical arecoline from the areca nut to produce arecaidine, a stimulant to the central nervous system with nicotine-like properties (RUDGLEY 1993, in BEE 2000). The slaked lime also irritates the membranes of the cheek, increasing blood flow to the area, which aids in the absorption of the tropane alkaloids contained in *Datura* (McCLOY 2002).



SWAMI slices the areca nut (*Areca catechu*) for his *betel* chew.

SWAMI next adds a mixture of tobacco and *Datura* seeds. This tobacco is much more potent and less tainted with chemical additives than tobacco found in the West. The *Datura* seeds are boiled in milk and then dried in the shade. The tobacco and *Datura* are then fried together and dried, resulting in a crystalline looking preparation. The tobacco contains nicotine, which is a stimulant and may also help to counteract the sleep-inducing aspect of the *Datura*. *Cannabis sativa*, as well as tobacco, is often used as an admixture to this preparation.

Next SWAMI adds pieces of white hard *Katha* or *Cutch* from *Acacia catechu* (McCLOY 2002), a member of the Leguminosae family. The bark of the tree is crushed and boiled producing the hard white *Katha*, which is cut into small pieces for use in the quid.

Pieces of the areca nut are then cut and added to the quid. The primary active alkaloid of the areca nut, arecoline, stimulates the parasympathetic nervous system, increasing the flow of saliva, tears, and sweat, dilating the blood vessels, and increasing the tone and contractility of smooth muscle. Overall there is an increase in breathing and perspiration while maintaining a steady heartbeat (BEE 2000).

Additionally, for taste, SWAMI may add cardamom to the quid. When chewed with the areca nut and lime, the *Piper betle* leaf produces copious amounts of red saliva, which is periodically spit on the ground or in spittoons (BEE 2000). For a more potent mixture, SWAMI adds a relatively pure extract of *Datura* seeds to the quid, prepared in the form of a black paste, which is spread on the leaf to about an inch in length by 1/4 inch wide and 1/16 inch thick.

## DATURA: A PERSONAL EXPERIMENT

As we documented SWAMI's *Datura* quid preparation and use, he agreed to initiate me into the practice itself and let us film the process. SWAMI prepared for me a quid identical to those I have watched him prepare for himself, including the addition of the *Datura* paste. SWAMI cautioned me against swallowing the potent mixture, and constantly monitored my physical and mental state as the *Datura* took effect.

At first, I found myself entering a state of vertigo and became dizzy, which was stabilized by sitting down. I reported a feeling of lightness in the head, and a sensation like that of an electric current running throughout my body. I spit the red mixture out on the ground as its effects continued to





increase in intensity. Finally, I lay down to rest and enjoy the *Datura* experience.

After some time, SWAMI became concerned and insisted on administering his “antidote” to me. His concern appeared overstated to me, but he insisted saying he didn’t want the death of a Westerner on his hands as it would cause problems for him with the local authorities! For my part, I became interested in the nature of his antidote, never having heard of a local one. His antidote consisted of a mixture of yogurt, water, and a large quantity of sugar. The recognized medical antidote for *Datura* poisoning is physostigmine, a drug first isolated from the Calabar bean (*Physostigma venenosum*), a climbing liana that grows in the swampy coastal areas of West Africa (GOODMAN & GILMAN 1970, in DAVIS 1988). However, it is worth noting that physostigmine was unable to be demonstrated antidotal in normal humans (DRACHMAN 1977), and it was reported to show an improvement in memory in only one solitary psychotic (SITRAM et al. 1978, in PETERS & LEVIN 1977). It is unlikely that SWAMI’s antidote works through chemical counteraction of the scopolamine; its primary benefit is probably psychological. Taking the antidote did not stop the effects I was experiencing.

The effects of my *Datura* experience lasted for the next 24 to 36 hours, slowly decreasing in intensity. During this time I experienced an “elevated state” of mind and exhibited, according to external observation, a euphoric disposition.

It may be difficult to extrapolate SWAMI’s regime of *Datura* use to wider application, since he began as a young boy and may have developed a tolerance for *Datura* not previously recognized. It has also been postulated that SWAMI’s insistence that he requires his daily dosage of *Datura* in order to recall his vast learning and studies is an example of the “state specific knowledge” phenomena in which material absorbed at a certain state of consciousness can only be recalled in a similar state of consciousness (TART 1972), and therefore not necessarily a specific result of his *Datura* practice.

Regardless of our theories concerning his *Datura* usage, SWAMI’s practice does stand as a unique example of *Datura* ingestion, and should provide the impetus for further study, including the search for others with a similar *Datura* practice. Unfortunately, modern custom has made it almost impossible for young persons with the potential for yogic practice to leave their families and follow the yogi path, apparently leaving SWAMI with no apprentice to follow in his footsteps. We may therefore be left with this unique report of *Datura* consumed in the way it is used by SWAMI as one of our few keys to understanding the effects of one of nature’s most fascinating and powerful sacred plants. ☉

Arecoline from areca nut is a proven cholinergic agonist in contrast to the antagonistic action of scopolamine—its action on memory is the direct reverse of scopolamine (SITARAM et al. 1978), and it has been shown in laboratory animals to specifically reverse memory deficit caused by scopolamine administration. Since scopolamine has a much longer duration, re-administration of the arecoline/nicotine chew may be requisite. — Eds.



Robert “Rio” Hahn is a practitioner of “necessary adventure.” A recognized explorer, his many expeditions include serving as scientific chief for a two-year expedition 2000 miles up the Amazon River investigating medicinal and psychoactive plants used by shaman of the northwest Amazon, and as expedition chief for a three-year around-the-world investigation of the tropic world. He has been elected a Fellow of both the Royal Geographical Society and The Explorers Club, where he currently serves as a member of the Board of Directors. Robert can be contacted at [RioHahn@adventure.org](mailto:RioHahn@adventure.org).

**NOTE:** *Datura* can be a dangerous plant; this article should not be viewed as recommending its use.





# NETWORK FEEDBACK

---

## ACORUS CALAMUS

Inspired by S. BEAR's glowing report of *Acorus calamus* experiments in *The Entheogen Review* 10(2): 68–70, I obtained several ounces of "high grade American *A. calamus* root" from a supplier who advertises in the *ER*. The root was certainly fresh enough to exude its *unique* odor onto everything in the package. When a small piece was chewed, I felt the same buzzing in my mouth that S. BEAR had described. I include this detail to establish that—as far as I can tell—my supplier was accurately describing the product he sent to me. My first bioassay was with 3 grams, ground up and ingested in water. I attended a party that day and felt slight but nonetheless very pleasant stimulation and some euphoria for several hours. Encouraged by the results of this experiment, I decided to try a higher dose, in a stunningly gorgeous location in the Sonoran desert. This location was a two-hour hike away from anything resembling civilization. I had ground up 10 grams, but for some reason, my "stay-on-the-safe-side" guardian angel told me to take 6. So I ingested 6 grams (in 12 ounces of water), on an empty stomach in the morning, before my companion and I hiked to our destination—a riparian area in a completely wild canyon.

An hour or so into the hike, I felt slightly nauseated, but I am used to a bit of this during bioassays, and shrugged it off, remembering S. BEAR's comment about *Acorus calamus* "settling the stomach," and figured it would pass. It didn't. Finally we reached our destination and I was feeling very nauseated indeed. I sat down on a rock and surveyed the scene... red rock canyon walls, the sound of a trickling creek, wildlife all around. I should have been at play in the fields of the Lord, but finally the nausea became too much, and I remembered (synchronistically) a line from *The Yoga of Herbs*, that *A. calamus* in "high doses [was] an emetic." The word "emetic" would echo itself into my consciousness for the following hours, as I began to vomit in an excruciating fashion everything in my stomach (which wasn't much, mostly water).

That was all fine and well, sort of, but I found soon thereafter that I couldn't even keep a capful of water down. Even the tiniest bit of water would cause my stomach to contract and, I'm sorry, but I must give a few grisly details of the

vomiting. I've vomited on many substances before—opium, peyote, and even some kinds of psilocybian mushrooms. The vomiting from *Acorus calamus* was unlike any of these. Instead of bringing any relief, it felt like a huge hand was squeezing my stomach, wringing like a sponge every drop of moisture from it. If that weren't bad enough, the vomit itself was the consistency of foamy saliva, making it necessary to spit out every last bit to keep from choking on it. It was hard enough to *think* in a situation like this, vomiting every few minutes, not to mention the fact that we were miles from civilization, much less a toilet, with the only way out being on foot.

Somehow I managed, with the generous help of my companion, to hike the several miles out of the canyon in record time, sipping liquid to keep from dehydrating, and vomiting every few minutes as I walked—quite a unique experience. I was very lucky that we did this hike in the cool winter, for if it had been the middle of summer, I could have been in serious trouble.

Back at our car, we still had to drive ten miles or so to reach a place where I could lie down. I was vomiting every few minutes. I have a new and profound respect for the agonies of chemotherapy patients, and can state that not being able to stop vomiting brought on some of the deepest despair I've experienced. Thank the gods that I had some *Cannabis* in the car, which I immediately sparked up—it quickly and miraculously mellowed the nausea and I was okay to drive the few miles to shelter. Once at the shelter, I started throwing up again, but at least with the *Cannabis* it was more manageable, and I knew that I would be okay. A cup of ginger tea also helped keep the nausea at bay. Nevertheless, I continued to throw up and was unable to keep anything more than a cup of water down for the next *ten hours*.

During this time, there was a quite noticeable psychoactive effect—MDMA-like, perhaps. But this was more of a nuisance than interesting, as I was in no condition to enjoy it.

I blame no one but myself—I know it's dumb to experiment in the wild with plants one knows hardly at all, and I shall never make that mistake again. I can't say that I didn't learn





anything—I certainly proved to myself the value of *Cannabis* and ginger as anti-emetics, and I'll never hear the words "medical marijuana" in the same way again! But I think we should be careful before jumping to conclusions about "stale calamus" being responsible for the effects experienced by myself and Dr. M.P. in *ER* 10(4): 149, or about *Acorus calamus*—even really good American *A. calamus*—as being an appropriate pleasure drug for everybody. Perhaps it's down to individual constitutions, perhaps this plant just doesn't like certain people (I'm very *pitta*, ayurvedically, if that explains anything). I would love to hear speculations that anyone might have on why this occurred, but I'm surprised, given the intensity of negative side effects (lasting ten hours) that it hasn't popped up in the literature more often.

Upon returning home, I unceremoniously dumped my several ounces of *Acorus calamus* root, as I will be unable to abide the smell of that plant again in this lifetime. However, I think that *A. calamus* has at least one positive effect that could be employed by traffickers in certain stinky substances. I have some weeks-old *kratom* that *still* stinks from being in the same package. Perhaps *A. calamus* could be used to confuse drug-sniffing dogs. Just a thought. — TALBY

## NUTMEG

A recent issue of the *ER* contained yet another reference to the psychotropic properties of nutmeg. I would like to add my own experience.

I lived in New Zealand for a number of years, during the NIXON regime. It was the same old story—a very active drug squad, nary a joint to be found, but heroin relatively easily accessible. This situation led mates and me to each ingest three heaping teaspoons of *Myristica fragrans*. It wasn't until a full four hours later that things began to feel a bit strange. By then, I had forgotten all about having taken the nutmeg, so I was surprised indeed! I found the effects to be very similar to those of *Cannabis*, with pronounced components of both euphoria and "mind tripping"—the ability to see a seemingly endless number of perspectives around a single event. Some "spacing out" was evident, eyes became very bloodshot, and cottonmouth was prominent. The muchies were absolutely merciless! I recall one of my mates, that first time, laughing so hard that he fell off the end of the couch and continued in paroxysms of laughter on the floor. Unfortunately, nutmeg is not easy to swallow and it gets

## PSYCHEDELIC RESOURCE LIST — FINALLY AVAILABLE!

Massively Expanded and Updated Fourth Edition

New Art Chapter • New Cannabis Seed Chapter • Many New Botanical Suppliers

Provides Sources For:

INFO: Books, periodicals, web pages.

GATHERINGS: Festivals, conferences, seminars.

PEYOTE: Seeds, live plants, and other psychoactive cacti.

ORGANIZATIONS: Religious, non-profit, and professional groups.

PSILOCYBES: Spore prints, syringes, dried mushrooms, grow supplies.

TABERNANTHE IBOGA: Seeds, roots, full-spectrum extracts, and ibogaine.

GARDENING SUPPLIES: Hydroponics, lights, timers, nutrients, predator insects.

RESEARCH CHEMICALS: Tryptamines, phenethylamines, GHB analogs, & more.

SMART DRUGS & OTHER PHARMACEUTICALS: Overseas medication suppliers.

CANNABIS: Viable seeds for countless strains and suppliers of dried herb.

SALVIA DIVINORUM: Plants, leaves, seeds, extracts, and salvinorin A.

PARAPHERNALIA: Vaporizers, pipes, and sundry smoking supplies.

LAB SUPPLIES: Glassware, solvents, chemical sources, etc.

AYAHUASCA: Traditional and analog dried herbs.

OPIUM POPPIES: seeds and dried pods.

AND MUCH MORE!



8.5" X 11", 207 pages, illustrated, with over 650 reviews.

\$20.00 plus \$4.00 (USA), \$9.00 (foreign) for S&H.

CA residents add \$1.60 for sales tax. Available from:

Soma Graphics, POB 19820 (Dept. ER), Sacramento, CA 95819

Or order on-line with a credit card from:

— [www.entheogenreview.com](http://www.entheogenreview.com) —





progressively more difficult the more times on does it, hence the reason that I have only done it perhaps a half-dozen times. The most I ever took was five heaping teaspoons—more than necessary. That time, I thought that I would take a spin on my motorcycle—I didn't even get two blocks away before I had to pull over and push the bike back home—every part of my body that was in contact with the bike was “merging” with it, so that I was unable to maintain a sense of balance. The effects of nutmeg usually lasted for the better part of two days; it was nice to know that when I awoke after a good night's sleep, I would still be pleasantly stoned (unlike with *Cannabis*, where a nap wipes the slate clean). I never experienced or heard of anyone experiencing negative effects of any kind, though I did read somewhere that excessive use of nutmeg may damage the liver. Upon my return to the States, I was told that there had been a run on nutmeg and that the stores couldn't keep it on the shelves. I tried it once again, but with no apparent effect. I suspect that perhaps by heating it or by some other means the psychoactivity had been neutralized. It would be nice if someone could come up with a kitchen extraction method (I tried several solvents to no avail). I would very much like to see the powers of evil try to subvert the use of something so ubiquitous as nutmeg!

— ANONYMOUS

## MYRISTICIN, MISTLETOE, AND ADRENOCHROME

On page 447 of *Pharmactheon*, JONATHAN OTT says that myristicin is psychotropic at a 400 mg dose and was isolated from *Myristica fragrans*. The spices nutmeg and mace are both made from this plant, and they both contain myristicin. They are legal and can be found in every town and the stuff to extract the myristicin can be obtained from any hardware store. Someone should run a crude extraction for this, and report back on their experiences ingesting it! On another note, I've heard that mistletoe is hallucinogenic. Is it? Finally, I'm not asking just because it was mentioned in *Fear and Loathing in Las Vegas*, as I first read about it in *Storming Heaven* by JAY STEVENS... But anyway, is adrenochrome real? Does it work? I found this recipe on the Internet at [www.lycaenum.org](http://www.lycaenum.org): 2 grams of adrenaline in 70 ml of water, add muriatic acid dropwise with shaking until clear, then add 8 grams of silver oxide and shake 5 minutes. Then filter. Thanks for any help you can provide. — ANONYMOUS

Regarding your suggestion that someone extract and consume *Myristica fragrans*, our initial question is, “Why?” And our next question, “Why not you?” The “high” overall is reported by many people to be rough (although the *ER* subscriber above seemed to enjoy it), and this is not likely to change if the active component is concentrated—although it would make it easier to consume. It often leaves one feeling lethargic and mildly poisoned for a rather long time afterwards. There are far better drugs than nutmeg around. Despite what OTT says, it is presently still argued whether myristicin is even actually active; it may be that it is the presence of elemicin which is required for nutmeg to produce its effects. Isolation of an essential oil of nutmeg is not complicated. Steam distillation and column fractionation should work fine. For a “crude extraction,” soak it in 70% ethanol for a few days, and evaporate it after filtering. One of the editors attempted to use nutmeg to get high from as a kid; the result from consuming a tablespoon of dried powder was merely a life-long aversion to the taste of nutmeg, with no psychoactive effects at all. The other editor found nutmeg interesting initially when swallowing a few heaping tablespoonfuls, but the body load and extreme persistence of aftereffects rapidly led him to abandon all interest.

Mistletoe does not appear to produce visions. However, it is important to remember that “mistletoe” is not a species of plant but rather a number of different plants with similar parasitic habits. Their chemistry is often quite different from one to the next. At least one species contains a substituted tryptamine of unknown human pharmacology (mentioned in passing in *TIHKAL*) but we can locate no pharmacological work. Most accounts describe mistletoe ingestion as mildly mind-altering or stimulating and not psychoactive. In fact, we have thus far never encountered a claim for visionary effects from mistletoe by anyone who bioassayed it. It is probable that the claims that it is a “hallucinogen” may stem from assumptions revolving around its sacred status and the common misconception that if a plant is considered to be sacred this indicates something that produces a visionary experience.

Adrenochrome is indeed an oxidation product of adrenaline (epinephrine). It is available from some mainstream chemical supply companies, and it has occasionally been seen listed among the offerings of those who provide psychoactive “research chemicals.” Many publications present it as a “psychotomimetic,” and it has been investigated as possibly playing a role in schizophrenia. Despite its frequently being presented as causing stimulation and/or hallucination, we are unaware of anyone who has reported any psychoactive effects from bioassaying adrenochrome, and the general consensus about this chemical is that reports of its use as a recreational drug are probably fictional. The book *Legal Highs* (a notoriously unreliable source) comments that 100 mg of adrenochrome semicarbazone can be dissolved in alcohol or fat (to aid absorption), and it produces “stimulation, [a] feeling of well-being, [and a] slight reduction in thought processes” (GOTTLIEB 1973). It also remarks that “Adrenochrome causes chemically induced schizophrenia. Its semicarbazone does not.” The Erowid Adrenochrome Vault notes that “adrenochrome monosemicarbazone, a derivative of adrenochrome, is marketed in some countries for the prevention of certain types of bleeding, both IM and in tablets” ([www.erowid.org/chemicals/adrenochrome/adrenochrome\\_basics.shtml](http://www.erowid.org/chemicals/adrenochrome/adrenochrome_basics.shtml)). — Eds.





## WORLD REPORT: JAPAN

I live in Sapporo, on the northern island of Hokkaido, which is pretty far from the action in Tokyo. Recently, psilocybian mushrooms were made illegal in Japan, but prior to that I could get them from Tokyo in bulk for about \$2.00 per gram. There have been some arrests for mushrooms in the area that I live in, but mostly it is just high school kids bragging and then getting busted. Here in Japan, everything from *Cannabis* on up is equated with heroin. And recently cocaine has been identified as coming through North Korea, adding to the bogeyman image of all drugs. Japan is a funny country, and fun, but drugs are most definitely taboo. Now there are several places selling MBDB and other things, but they are available in Japan only (via the Internet). Do you suppose it is safe to forward such research chemicals to the United States? The best price is at [www.winpal.net/~chemical/shop/buy.html](http://www.winpal.net/~chemical/shop/buy.html), but other places that sell in Japan include [www2.newweb.ne.jp/wd/mushroom/sub3.htm](http://www2.newweb.ne.jp/wd/mushroom/sub3.htm) and [www.drug.bird.to/chem.html](http://www.drug.bird.to/chem.html). In the United States there is [www.harulabo.com/tama1.html](http://www.harulabo.com/tama1.html) (although based in the USA, they will only sell to Japan). They sold 5-MeO-DIPT and AMT, although with the proposed scheduling of these substances in the States, I don't know if they still offer them. They also had 5-MeO-DMT. I haven't ordered from the Japanese sites, but I will. I've heard of a friend ordering from China, and I will find out more about this. I did order some 2C-I from the U.S. company that sells to Japan, and it arrived, but I haven't yet tried it. I'm really more of an archivist and collector than a jumbo petri dish. I just want a well-stocked medicine cabinet while these things are still available. I understand that safety is an issue best addressed through long-term research, but is there any info at least on the *quality* from these and other research chemical supply companies? Perhaps an informal survey? Is there a marked difference between various companies selling the same item? I intend to try the things that I have bought, I'm just not sure when. As MARK TWAIN said, "One of my strengths of character is that I'm always intending to do something." The problem is that the first one I tried was 5-MeO-DMT, and it scared the shit out of me. 2C-I, 4-Acetoxy-DET, and MBDB all sound a little milder. — G.N., Hokkaido, Japan

Thanks for the international scene report. You pose a good question: how does one know what the quality is of the chemicals that come from various research chemical suppliers? Other concerns are whether or not the company is a rip-off scam, whether or not the company is being watched via mail cover operations or web site surveying, and whether or not the company might in fact simply be a DEA sting operation. Unfortunately, it can be hard to get solid

answers. We were recently made aware of an underground weekly e-mailing list that provides updates on companies selling research chemicals.

The listing/review that we were forwarded described companies in the United States and various foreign countries, and some of the foreign companies were listed as selling chemicals that are specifically scheduled in the USA. A complete list of the chemicals that were currently noted as being offered from all of the companies combined included: 2-amino-Indan, 2C-B, 2C-C, 2C-E, 2C-H, 2C-I, 2C-T-2, 2C-T-4, 2C-T-7, 4-ACO-DET, 4-ACO-DIPT, 4-ACO-DMT, 4-ACO-DPT, 4-ACO-EPT, 4-ACO-EIPT, 4-ACO-MET, 4-FMP, 4-HO-DIPT, 5-MeO-AMT, 5-MeO-DET, 5-MeO-DIPT, 5-MeO-DMT, 5-MeO-DPT, 5-MeO-EIPT, 5-MeO-MET, 5-MeO-MIPT, adrenochrome, AMT, BZP, CHB, crotono-GBL, DIPT, DXM, DPT, EIPT, harmaline, harmine, MET, mCPP, mMPP, pMPP, PIPT, salvinorin crystals, TFMPP, and TMA-2. Although we didn't see it mentioned in this list, we know that one of the companies will provide MBDB, and there was even the suggestion that a different company in China might be willing to provide MDMA and mescaline (although it no longer listed them on its web site, it apparently *did* list them at one time). Most of the companies reviewed in this e-list had web sites; it seems like a carefully-worded web search might turn up some of them.

The copy of this e-list that we saw noted the same three companies that we have pointed out in past issues of *ER* as most likely being rip-offs under their "scam alert" section: TIMBERWOLF GARDENS, E-CHEMICAL SUPPLIER, and MBE TECH. For those companies that do not appear to be scams, the e-list rates them based on price, quality, customer service, and variety. The list requests that those receiving it do not forward it. Since obviously this was not the case when we got a hold of it, it seems possible that the folks running this list might be at risk—as might be those who subscribe to the list—of investigation by the government. Not that providing such a list in-and-of-itself is breaking any laws, but with the gung-ho manner in which the current U.S. government is trashing the Constitution, it seems prudent to not pass along any specific details about this list in *ER*. It is sad that such measures need to be taken to protect the privacy of people who are trying to provide a useful service (as well as the people who want to use that service), but such is the environment that we are living in these days. — Eds.

## FAREWELL TO LEGAL 5-MeO-DIPT AND AMT

Alas, it is time to bid farewell to (legal) 5-MeO-DIPT ("foxy methoxy") and AMT, two more entheogens that the U.S. government has seen fit to ban. As I'm sure most of us are aware—the DEA filed for emergency scheduling of these two research chemicals on January 28, 2003. [*For those willing to risk a visit to the DEA web page, surf to [www.dea.gov/pubs/intel/02052/02052.html](http://www.dea.gov/pubs/intel/02052/02052.html) for more details.* — Eds.]

Among other things, I consider myself a cognitive researcher and techno-shaman. I've been using 5-MeO-DIPT to enhance





both my chakra and *chi* exercises, with excellent results. The natural energy inherent in 5-MeO-DIPT experiences lends itself well to this type of work (as do several other entheogens—which, for the time being, at least—mitigates the loss). Fortunately, the true measure of the success of this work has been that lately, I've been able to achieve advanced results when doing this work outside the context of the 5-MeO-DIPT experience, while sober. In other words, it seems as though the 5-MeO-DIPT has done the job that I wanted it to do. My experiences with 5-MeO-DIPT have all been positive, but my work is still in the early stages (compared with, say, LSD, for example) and now it seems likely that I will not be able to see what else I may have been able to learn from 5-MeO-DIPT—or, at the very least, that my efforts will be hindered.

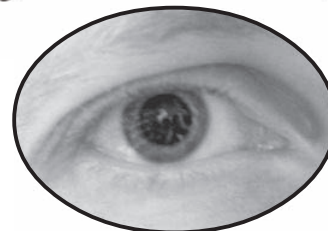
Why has the DEA selected these two tryptamines to focus their attention and resources upon when there are so many others? I'm not sure, but I'm willing to indulge in a little speculation. 5-MeO-DIPT and AMT are, generally speaking, more easily tolerated by the general public than are some of the other available research chemicals. While many people can "party" while under the influence of these, a,O-DMS and 5-MeO-DMT, in contrast, have been less likely to show up on the "party scene." Because of this, 5-MeO-DIPT and AMT have unfortunately become more visible—increasingly used on the club scene and at raves—so their blips on the government's "radar" became so large that they became easy targets.

The issue is probably more complex than that, but my bet is that this is at least a major component of the story behind this emergency scheduling. If I'm correct, then what? Here's what: those of us who use such compounds for entheogenic purposes should probably do our part to keep the remaining research chemical blips as small as possible—I know I will. I'm not talking about being selfish—spread the word. But I am talking about being selective; entheogens aren't for everyone, everywhere, all the time. There is a time and a place for all things. Let's do our part to choose our own actions wisely.

Speaking of 5-MeO-DIPT, I recently conducted a series of cross-tolerance tests concerning 5-MeO-DIPT and a,O-DMS. Past experience had suggested that there would indeed be a cross tolerance between the two, but I decided to formalize the result with an extended series of alternating bioassays, taking a dose of 5-MeO-DIPT one day, a dose of a,O-DMS the next, followed by a dose of 5-MeO-DIPT on the following day, and so on, until four cycles (5-MeO-DIPT → a,O-

**More than you need to know?**

# TROUT'S NOTES



**TIRED OF NOT GETTING  
ENOUGH INFORMATION?**

C-2 ***The Cultivation & Propagation of Cacti*** — \$10

C-10A ***Cactus Chemistry by Species*** — \$20

D-1 ***Cultivation of Desmanthus*** by Case & Trout — \$7

D-2 ***The Genus Desmodium*** — \$10

FS-X7 ***Some Simple Tryptamines*** — \$35.00  
*New, 180 photos and over two dozen diagrams.*

SC-2 ***Sacred Cacti*** — *Latest edition, 2001.*  
154 illustrations — \$40.00

SC-2-A This photo update for *Sacred Cacti* includes many additional photos and is available in print for \$10.00. A CD (PDF file) is available for \$15.00 in black and white or \$25.00 in color.

Perfect-bound except C-2, D-1, D-2, and SC-2-A (bookletted)

S&H (USA) is \$4.00 for the first item (\$2.00 on booklets) and \$1.00 for each additional item (except *Sacred Cacti*—add \$3.00 for each additional copy). Foreign customers please contact us before placing an order. With apologies we cannot sell to Texas residents.

**TROUT'S NOTES**

POB 161061 (Dept. ER)

Austin, TX 78716

[www.troutsnotes.com](http://www.troutsnotes.com)

[books@troutsnotes.com](mailto:books@troutsnotes.com)







DMS = one cycle) had been completed. Based on previous experience, I increased the dosages of each entheogen for each succeeding day in an effort to approximate the same “level” of intensity. I began the series with a dose of approximately 20 mg of 5-MeO-DIPT, followed with a beginning dose of a,O-DMS of approximately 10 mg. I increased each succeeding dose by about 5 mg for doses of 5-MeO-DIPT and about 2–3 mg for doses of a,O-DMS. I ended the series with a dose of about 35 mg (5-MeO-DIPT), and an a,O-DMS dose of about 16–19 mg—with the final doses of each being higher than was necessary to achieve the desired level of intensity. This was a rather rigorous dosing regimen. I’m currently in the process of inserting “sober” days between uses of 5-MeO-DIPT and a,O-DMS in a similar series. However, I think that I can say that the results are, for the most part, already obvious, especially comparing current observations with past experiences of this sort. So, here are the results:

5-MeO-DIPT and a,O-DMS do indeed cause a tolerance for each other. If one simply must “try” for an extended period, this tolerance can be, at least partially, overcome by increasing succeeding dosage levels. The amount you need to increase the dose is not necessarily the same amount that you increased the dose the last time. And, even if you do manage to reach the same or an even higher level of intensity, you are still likely to suffer “duration penalties,” i.e., your trip may be just as, or even more, intense than your previous trip, but it will probably not last as long (even taking into account that 5-MeO-DIPT and a,O-DMS trips have different typical durations). Of course, a “mega-dose” could still result in a trip of both increased intensity and duration. This is pretty dry stuff, and I feel as though most of this type of information should be part of “common knowledge” somehow, but I’m not sure I’ve read it anywhere else.

Inserting “sober” days between trips decreases tolerance. For me this is quite dramatic. However, I am a regular user of tryptamines, and it may be that this has conditioned my body to metabolize tryptamines more quickly than an occasional tryptamine user. Years ago I read somewhere (*High Times*, perhaps) that regular users of THC metabolize THC at a faster rate than occasional users. My experience suggests that this is true of metabolizing tryptamines, as well.

Although chronic *Cannabis* smokers do indeed metabolize delta-9-THC about twice as fast as non-users (LEMBERGER et al. 1971), extrapolation of such differences cannot be applied to alkaloid ingestion since the routes of metabolism are quite different. While I obviously can not state that what was reported was not the experience of the reader since it is what s/he reported experiencing, this has not

been my experience when exploring repeat administrations. It is also important to remain aware that not all tryptamines are created equal. Some, such as psilocybin, lead to rapid development of tolerance while others such as DMT or 5-MeO-DMT can be repeated with surprising frequency and will show the development of an increased sensitivity to the effects with only an hour or two between doses. Cross-tolerances between the various tryptamines seem to be all over the board. A meaningful cross-tolerance study between particular compounds would not alternate back and forth between the two, but instead would use one substance enough to first create the development of tolerance and then would apply the other to determine whether an ameliorated, unchanged, or exaggerated response resulted. — K. TROUT

For me, a two day “sober” period seems to completely “reset” my ability to trip, and a one day period seems to do almost as well. (A “one day” “sober” period between trips actually amounts to about 48 hours between the *dosing* times; so if one were to dose at 6:00 pm on Monday, then the next dose would be at 6:00 pm on Wednesday, with Tuesday being the inserted “sober day.” Obviously the actual amount of time spent “sober” depends on the duration of the compound(s) that one is working with.)

Past personal tolerance (but not cross-tolerance) studies conducted on both 5-MeO-DIPT and a,O-DMS have yielded the result that use of both 5-MeO-DIPT and a,O-DMS does result in a tolerance for the same substance if used on the following day. Again, in both of these cases, I believe that regular users will lose their tolerance at a higher rate than non-regular users.

This conjecture regarding a faster rate of lost tolerance by regular users is not supported by anything in my own experience—not with DMT, 5-MeO-DMT, LSD, DPT, 4-Acetoxy-DET, 4-Acetoxy-DIPT, PIPT, or anything else. It may be an idiosyncratic result. — K. TROUT

While I’m on the subject on 5-MeO-DIPT and a,O-DMS, I might as well relate an interesting experience from last year involving a combination of 5-MeO-DIPT and a,O-DMS with several other entheogens administered over a three-day period, and combined with dreaming and meditation techniques.

One Saturday in late November 2002, the planets aligned properly and an interesting chain of events unfolded. It was early afternoon. I had been expecting a delivery of 5-MeO-DMT and 5-MeO-DIPT that morning, but it was not delivered, to my dismay. I was still determined to trip that day—so I measured out 12 mg of the a,O-DMS that I had on hand and proceeded to consume the dose in a shot of orange juice. My buddy “B” had stopped by for a *Cannabis* smoking ses-





sion. For me, *Cannabis* always goes well with a,O-DMS, and is sometimes mandatory. We were enjoying what the afternoon had to offer, when the knock came at the door. It was the later-than-usual delivery of the 5-MeO-DMT and 5-MeO-DIPT that I had been expecting that morning. Now I had a dilemma. I had really been anticipating the arrival of the 5-MeO-DMT because it had been a while since I had any of it in my possession and it is one of my personal favorites. But I had already dosed on the a,O-DMS. I had been warned by a label on a static-free bag of a,O-DMS that “by no means should ‘a,O-DMS’ ever be combined with 5-MeO-DMT,” so you see my problem. I had had every intention of combining the two before I read this warning. I searched for information for months about this combination, but found nothing. I wrote people “in the know” with no results. I talked about the topic and speculated with friends. There just didn’t seem to be anything out there to support, or refute, the warning. “B” had previously suggested that the warning may just have been because 5-MeO-DMT and a,O-DMS are both such powerful substances all by themselves that the supplier may have been of the opinion that only an idiot would even think about combining them. Or, perhaps they personally knew someone who “freaked out” on the combo...

So, I decided to “go for it.” I felt healthy as a horse and “B” was present to act as a “sitter” in case anything went drastically wrong. I loaded up about 12 mg of the 5-MeO-DMT and vaporized it in my bowl, and it was fabulous—no problems, just increased power and length to the experience with increased psychedelia. While this combo may not be suitable for the beginning psychonaut, it is nothing to fear for the more experienced.

A friend of mine from northern California arrived unexpectedly with his latest batch of mushrooms, and I consumed 4 grams of his fine Ecuadorian *Psilocybe cubensis*. After the mushrooms kicked in I dosed on about 10 mg of 5-MeO-DIPT, figuring, “What the hell.” It was a very intense trip, but was only a prelude. Throughout the trip I continued to periodically visit the void via ever-increasing doses of 5-MeO-DMT—dosing 10 times before going to bed.

We are puzzled by this account. Starting with 12 mg of 5-MeO-DMT (following the ingestion of 12 mg a,O-DMS and *Cannabis*), this correspondent consumes 4 grams of mushrooms, 10 mg of 5-MeO-DIPT, and then smokes 10 additional “ever-increasing doses of 5-MeO-DMT.” Even if these doses were only increased by 1 mg each time, this would be  $12 + 13 + 14 + 15 + 16 + 17 + 18 + 19 + 20 + 21 + 22 = 187$  mg of 5-MeO-DMT. Either this person is 1) a hard-head, 2) insensitive for some reason (there could be many, such

as the use of various antidepressants), 3) bullshitting, 4) likes it more extreme than most, or 4) dosed so close together that he had a diminished response due to receptor saturation. Whatever the case, we don’t recommend that readers take any actions based on the information presented in this account with the presumption that similar doses would produce similar effects in them. — Eds.

Prior to going to “sleep” I meditated and set my intent to dream lucidly—and to dream a dream “worth dreaming.” And I most certainly did. Upon commencing my dreaming, I entered a state of being that is best described as a trance. Words are about to become inadequate.

I was aware, lucid, brimming with energy. My awareness bloomed—like a liquid flower. My perception expanded ever outwards. I became embedded in the center of causality. I became the tip of a space/time worm in motion, plowing through, burrowing through, everything. Plowing my own furrow in the field of time. The bubble-waves of causality rippled out, expanding in all directions from the tip of the worm, and along its body. North, south, east, west, up, down, past, present, future, and elsewhere... and elsewhere... And I saw that I was connected to everything the waves touched.

Over the next several days I continued periodic dosing (decreasing the number of doses of 5-MeO-DMT to 5 and adding a booster dose of 5-MeO-DIPT on day two; increasing the number of 5-MeO-DMT doses to 12 on day three). Prior to “sleep” each day, I meditated and set my dreaming intent; the dreaming trance dance at the center of causality continued each night for three nights in a row:

As I slipped into the dream, I moved into the causal nexus once again, taking up the syncopated dance of my intermittent trance. The visions were multi-dimensional, vivid, intense, and informative. — MoDu

## TOBACCO MORPHINE, ISOQUINOLINES, ANADENANTHERA & LIME

In the phytochemistry section of the local university library, I was reading a book published in the 1960s on plant alkaloid production. (Alas, the name of the book escapes me.) Anyway, it seems as though it is possible to “coax” tobacco plants to produce morphine if fed thebaine in some sort of supplemental plant food. Perhaps a compost mixture of *Papaver bracteum* material would provide enough thebaine?





Would this process actually produce any useful amounts of morphine? We don't know. If used as a compost, it seems possible that the composting bacteria might degrade the thebaine. If you were able to locate the book again, it would be interesting to know the quantity of thebaine that was added into the plant food. This could then be compared to the quantity of thebaine that is naturally found in *Papaver bracteum*, and if the later was too low, perhaps an extraction could be made to add at feeding times. The question would remain how one would go about dealing with all of the normal *Nicotiana* products, including nicotine, that would also be produced along with the morphine; but perhaps you are simply looking for some slight morphine effect while smoking the tobacco for its other effects? — Eds.

After consuming blue lily flowers a few times, I decided to investigate the literature. Subsequently, I learned of the shared chemistry of these flowers and *Nelumbo nucifera*, and *Ziziphus jujuba* (Chinese dates), *Corydalis* species, and scores of other plants that contain isoquinolines/aporphines. The new book *The Simple Plant Isoquinolines* by ALEXANDER T. SHULGIN and WENDY PERRY brought a huge array of plants to my attention. *Corydalis* extracts and *Z. jujuba* extracts are available at very reasonable prices from OM-CHI HERBS, and next to poppy seeds, *Corydalis* and *Z. jujuba* are my favorite source of these sedative/stimulant/analgesic/hypnotic/antitussive/immunostimulating/etc. alkaloids.

It is not correct to lump the isoquinolines together as if they were somehow a single active group with shared pharmacology. They have a wide and disparate palette of activities or lack of activities, in the same way that indoles, betacarbolines, and phenethylamines all are classes of compounds with a wide range of activities or lack of activities. The important thing to remember about any of these classes, and this is especially true of the isoquinolines, is that most of them show no interesting psychoactivity.

In regard to the SUMMER SOLSTICE 2002 issue of the *ER*, page 69, with reference to the editor's comments on *Anadenanthera* snuff: I found that without lime paste, the snuff was very mild, large amounts were needed, and my nasal passages swelled until they were almost closed by the second line of snuff. At this point, I can understand the need to have the powder "blasted" into the nasal cavity by a helper through a blowgun-style snuff tube. My first experience left me skeptical about pursuing these snuffs. Recently, however, I tried again, after reading an exuberant bioassay report in EROWID's vaults as my tip-off to the importance of lime paste. Ten grams of fresh seeds ground with 2 grams "wet" lime paste released a potent cloud of ammonia—anyone understand the mechanics of this? The wet mixture was dried, creating 8.5 grams of snuff. At least to *this* person, the resultant snuff is much stronger, with threshold effects from as little as 25

mg. A half-gram of this snuff insufflated in one sitting brought on a narcoleptic blackout in one person for about an hour. This person was unconscious, having a "near death" crisis in the beginning of the experience with very "real" hallucinations of police, ambulances, etc., in the beginning, and then nothing. Recovery was quick (two hours). This person's first experience with *yopo* remains an "important" event in his life, he says.

Personally, I like the low-dose potential of this snuff. 50–100 mg produces a warming excitable stage followed by a sometimes pleasant sedation. Sometimes I wonder if melatonin is being produced/released as a metabolic product of consuming this tryptamine mixture? Tobacco snuff, or chewed *coca* leaf on a few occasions, seemed to lessen some of the uncomfortable side-effects, such as nausea and head pressure. — C.G., ID

## PSILOCYBE CYANOFIBRILLOSA

This past fall my friend T.F. "discovered" several mushroom patches in his neighborhood. Specifically, at the SUNNYVALE LIBRARY and POLICE STATION complex, right next to stinky ol' El Camino Road. He said that it was fascinating to witness the slow and steady emergence of mushroom patches all over the grounds anywhere and everywhere woodchips were laid beneath hedges and shrubbery. T.F. originally found what would turn out to be *Psilocybe cyanofibrillosa* outside the library one day. It was bruised blue and olive on the caps of some, and had fine blue hairs near the base of the stem. A spore print yielded nice purplish-brown spores. Those criteria certainly sound like a *Psilocybe* to the rest of us, but T.F. was so determined to rule out the poisonous look-alike *Galerina autumnalis*, that he then set out to find this mushroom too, before he would consider eating the suspected *P. cyanofibrillosa*. Good things come to those who wait, T.F. always said, and once he found the deadly *Galerina* and confirmed that it looked nothing like the *Psilocybe*, he sautéed 75 grams of fresh-picked, cleaned mushrooms in melted butter for about ten minutes, before enjoying their pleasant nutty flavor. This was truly a life-changing discovery for T.F., and a life-confirming experience for others he turned on. While this may seem like a large meal for some, T.F.'s rationale was that the mushrooms were fully mature, and—according to PAUL STAMETS—*P. cyanofibrillosa* contains low levels of psilocybin. T.F. has since pointed out that STAMETS' study on this mushroom was conducted on dried specimens, and it may have been unable to adequately test for the pres-





ence of psilocin—and that fresh specimens could contain higher levels than originally thought.

It is T.F.'s belief that *Psilocybe cyanofibrillosa* is a more common *Psilocybe* than reported, and is even mis-identified as *P. cyanescens*. T.F. has found *P. cyanofibrillosa* in parks in the south Bay Area, as well as GOLDEN GATE PARK in San Francisco. T.F. has been amazed that he has not heard or read more about this mushroom. It is definitely psychoactive, grows outdoors in the Pacific Northwest, and what it lacks in alkaloid content it makes up for in prolific fruiting. Clearly, *P. cyanofibrillosa* is deserving of further cultivation and experimentation. — A.S., CA

## TRANSDERMAL GEL

I subscribe to some anti-aging e-lists. The subject of PLO gel recently came up on one of these lists. PLO stands for Pluronic Lecithin Organogel. It is much like DMSO in that it is used as a transdermal carrier for pharmaceuticals. A list of drugs used medicinally with PLO gel includes scopolamine, ketamine, and morphine. Here are more details:

“Pluronic gel is a stable compound and has not shown any harmful effects when applied to the skin for prolonged periods. Pluronic gel is an aqueous solution and typically contains 20–30% Pluronic F-127. The gel has good solubilizing capacity that makes it a good medium for topical drug delivery systems. Pluronic [Lecithin] Organogel is a versatile transdermal delivery system because both hydrophobic and hydrophilic drugs can be incorporated into the gel. Oil-soluble drugs are miscible with the lecithin phase, while water-soluble drugs are miscible with the aqueous phase. Once the drug is incorporated into its respective phase, both phases are mixed together to form a gel that is rapidly absorbed by the skin. The topical application of drug results in a local effect as well as systemic effect. Drugs incorporated in PLO are absorbed directly into the blood stream, thus avoiding both hepatic first-pass effect and degradation by the stomach” ([www.reedsrx.com/compounding/gels.htm](http://www.reedsrx.com/compounding/gels.htm)).

See [www.maximapharmaceuticals.com](http://www.maximapharmaceuticals.com) for sources. I haven't ordered any yet, but I feel it might be worth a try for those drugs that people find to be unpalatable, indigestible, unisufflatable, or unsmokable. — A.K., TX

# NEW BOTANICALS

*Amanita muscaria*  
*Voacanga africana* root-bark  
Plus many new species of seeds  
and a bounty of shamanic accessories.

HERBAL-SHAMAN

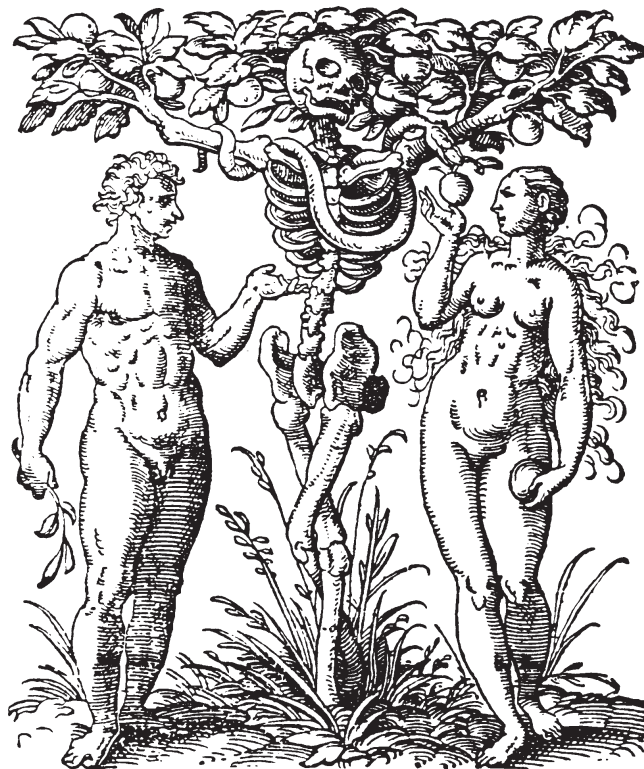
POB 8892 (Dept. ER)

Wichita, KS 67208, USA

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199





## WELCOME TO THE MACHINE

A problem for some *true* DMT aficionados is the difficulty involved in effectively delivering large doses—ideally without leaving one's lungs feeling like they've been coated with caustic residue. For those who really want to get a 50 mg dose or more, rather than just burning that much, there is finally a solution. "The Machine" is an amazingly effective drug delivery device that I recently test-drove. It is capable of holding one or many doses, for one person's repeated use or multiple users. I was introduced to The Machine by an Australian friend who, at the 2002 BURNING MAN, also taught me about the benefits that can be derived by using mullein when smoking tryptamines. The expectorant properties of mullein help clear out the lungs after smoking, and it also permits deeper inhalations without coughing during smoking. Mullein is also useful for using 5-MeO-DMT due to additionally permitting easier eye-balling of doses, via standardization.



# AYAHUASCA HEALING RETREAT



art by Pablo Amaringo  
see [www.pabloamaringo.com](http://www.pabloamaringo.com)

There will be lectures, four ceremonies with *ayahuasca* and two with *Salvia divinorum*, group sharing, artwork expression, transpersonal exercises, and excursions. Spend ten days in the Amazon forest. Located 1.5 hours from Manaus, Brazil, the lodge has excellent facilities, phone, Internet, air conditioning, a swimming pool, and rooms with private bathrooms. Contact: [silviap@house.com.ar](mailto:silviap@house.com.ar).

### STAFF:

- ✧ Pablo Amaringo, shaman and artist
- ✧ Richard Glen Boire, Esq., entheogen law
- ✧ Stuart Hameroff, M.D., neuroscientist
- ✧ Silvia Polivoy, transpersonal psychologist
- ✧ Zoe Seven, consciousness researcher

**JULY 20-29, 2003**

**[www.ayahuasca-healing.net](http://www.ayahuasca-healing.net)**





The only materials needed to fashion The Machine are a small glass bottle and a bit of extremely coarse steel wool, as is used for scrubbing pans. For the bottle, a single-serving Hennessy Cognac bottle works great, due to its long neck coupled with a handy pre-formed weak spot in the bottom. After breaking or drilling a small hole in the bottom of the bottle, a bit of steel wool is rolled into a plug and then pushed into the neck. Any loose bits inside can be compacted gently by using a probe inserted through the hole broken in the bottom. This is the finished device ready to be charged.

To charge The Machine, enough for one or more good doses (the more the better) is directly applied to the surface of the steel wool at the mouth of the bottle. The neck of the bottle is then gently heated just enough to cause the alkaloid to melt *into* the steel wool plug. If not intended for immediate use or if intermittent use is desired the cap can be replaced over the charge to protect it. Freshly applied DMT resin can be prevented from contacting the cap by placing a small piece of paper between it and the cap (rolling paper works well for this). The Machine can also be charged for multiple users by placing a much larger quantity on the inside of the plug by dropping it through the broken hole. Charging is done the same way, by gently heating the neck until the plug absorbs the alkaloid.

To use The Machine, simply point the neck downwards and heat the steel wool plug from below with a lighter, while slowly inhaling through the hole made in the bottom. (Take care not to overheat and ignite the steel wool.) Rotating the bottle while heating will help it volatilize evenly. The high surface area and heat distribution of the steel wool traps the liquid alkaloid, both retaining it and driving it into vapor. This trapping effect also permits the pipe to be simply set down, then picked up and reheated, as needed.

There is little to no loss with The Machine and for some unknown reason we have reliably found this pipe to be smoother on the lungs than many far less efficient devices—particularly the glass “crack” pipes. The amount of alkaloid that this device is capable of delivering must be experienced to be believed. The bottle can be reused but the steel wool should be replaced regularly. While The Machine works with many materials, extracted *Acacia* alkaloid is highly recommended. —JUSTIN CASE

Note: Having recently tested The Machine, I give it my highest endorsement. Previously the “burned plastic” taste and seared lung feelings from smoking a regular DMT pipe had caused me to abandon smoking as an approach to ingesting DMT. It was simply too painful and I never got a big enough hit to experience much effect, frequently coughing out too soon the hit that I did get. For whatever reason, vapor produced by The Machine wasn’t nearly as rough as that smoked through a normal DMT pipe. And man, does this pipe deliver a punch!

— DAVID AARDVARK





# BOGUS *KRATOM* MARKET EXPOSED

by JON HANNA

An increasing number of sources have been selling what they claim is dried leaf of *Mitragyna speciosa*, known by the common name *kratom*. Much of this material originated from BRUNO PHILLIPS, of EBOTASHOP (4 rés. le Clos des Charmes, rue Emile Zola, 5000 La Roche sur Yon, FRANCE, www.ebotashop.org, e\_bota@hotmail.com), who says that it was sourced from Myanmar, Burma. PHILLIPS and an individual who goes by the name of FARMER HANK were approaching numerous retailers of specialty ethnobotanicals and persuading them to carry this product. The material is being made into extract in the United States, described by different companies as “*kratom* acetate,” “mitragynine acetate,” and “full-spectrum alkaloid free-base of *kratom*.” One of the people to whom PHILLIPS pitched the dried leaf material for resale was DANIEL SIEBERT. SIEBERT astutely noticed that this leaf does not match the published description for the plant—the venation pattern on the leaves was not right and the underside of the leaves was entirely covered in trichomes, giving the leaf a hairy appearance. According to the published botanical description for the leaf of this plant, the top is supposed to be glabrous (smooth), and the bottom has no trichomes present on the interneural parts of the lamina (SHELLARD & LEES 1965; SIEBERT 2003). SIEBERT suggested that it would be a good idea if I notified *ER* readers of this misidentified leaf material. It has been suggested that there over 100 kilos of this mystery herb may have been distributed by PHILLIPS worldwide at prices ranging from \$200.00 to \$600.00 per kilo (SHAMAN AUSTRALIS 2003); if this true, there is a *lot* of bad material on the market.

Strangely, some people claim that this material is psychoactive in a manner similar to *kratom*. Others notice no activity at all. It has now been shown that this material is not *kratom*, both due to its incompatible botany and due to it not containing mitragynine, a target alkaloid unique to *Mitragyna speciosa*. It would be interesting to know whether or not those who claim that this material has “*kratom*-like” effects have ever *tried* properly identified *kratom*. One person who has tried both, commented to me that the bogus material “had some sort of effect, though when comparing it to a small stash of *kratom* from Thailand I found in my freezer, it had none of the pleasant euphoria and mild rapture of attention, just a sort of beside myself disconnected state” (B.K. 2003). A sec-

ond person familiar with the effects produced from real *kratom* commented on the bogus material, stating: “We were sent samples a while back and were thoroughly unimpressed and questioned the validity of the sample” (A.C. 2003).

In order to help confirm that the material on the market was not actually *kratom*, I obtained a quantity of mitragynine ethane disulphonate from DENNIS MCKENNA to use as a reference standard for chemical analysis. There was concern that this material might have degraded, as it was around 14 years old. As an aside, it has been mentioned elsewhere that this reference standard was “obtained from [a] specialty chemical supplier,” which is not the case, and I have also seen it posted to an on-line forum that this material was synthetically produced, which is incorrect. HITOMITSU TAKAYAMA at the CHIBA UNIVERSITY in Japan was one of the first people to synthesize mitragynine in 1995 (SHULGIN 2003), which was only eight years ago (clearly the 14-year-old sample could not have been produced by synthesis). Just after I received the mitragynine ethane disulphonate, I was informed of a chemical supply company, APIN CHEMICALS, that offered a reference standard of mitragynine picrate (SHULGIN 2003). So I also purchased 10 mg of mitragynine picrate from them for the hefty price of \$250.00. Both forms of mitragynine were then distributed to several individuals who had an interest in analyzing the commercially available material.

The first results came in from SIEBERT, who performed thin layer chromatography on several samples of known *kratom*, putative *kratom*, and the mitragynine reference standards. He noted:

The mitragynine picrate and mitragynine ethane disulphonate both reacted with ERLICH’s reagent to produce pale purple spots on my TLC plates. Neither of these compounds [is] entirely pure. The TLC profiles of both samples were almost identical. Both produced two matching spots: one prominent spot (presumably mitragynine) and one smaller spot. The mitragynine ethane disulphonate also produced a third clear spot that was smaller than the other two and several additional very faint spots. I was also able to visualize the compounds using UV light. The larger spot absorbs short wave UV light. The smaller spots fluoresce bright yellow





under long wave UV light. Apparently mitragynine is reasonably stable, since the profile of the fourteen-year-old mitragynine ethane disulphonate was not substantially different than that of the recently procured mitragynine picrate.

I also examined “kratom acetate” sold by ETHNOGARDEN and leaves sent to me from France by BRUNO. These leaves are allegedly from Myanmar (Burma). The “kratom acetate” was supposedly isolated from leaves obtained from the [Burmese] source. Neither of these produced any visible indole spots on the plates when sprayed with ERLICH’s reagent. And when exposed to UV light, there were no spots corresponding to those in the reference standards. It is very clear that these do not contain mitragynine. This is not particularly surprising since the morphology of the leaves indicates that they are not *Mitragyna speciosa*.

I also analyzed leaves grown by [NATIVE HABITAT, SHAMAN AUSTRALIS, and J.B.]. And also leaves obtained from...Thailand, and some leaves from an “unknown source” that were sent to me by WILL BEIFUSS (probably [also from Thailand]). All of these produced spots that appear identical to the reference standards. In the case of the relatively fresh leaves obtained from [NATIVE HABITAT, SHAMAN AUSTRALIS, and J.B.], a green chlorophyll spot largely obscures the mitragynine spot, making it difficult to see. I was not able to see this clearly until I examined the chromatograms under UV light and compared them with the reference standards.

Additional results, this time from HPLC analysis, came in from MJB BOTANICALS, the U.S. company that had been producing the “kratom acetate” extract from the bogus leaves, that was sold via them, ETHNOGARDEN, and probably other vendors as well. They stated:

Solvent: 95% MeOH 5 % H<sub>2</sub>O; Pressure: 1000 psi; Flow: 1.5 ml/min; Column YMC-Pack ODS-AQ; S-5 Micron 250 x 4.6 mm ID; 5 runs per sample; Run time 12 minutes; Alkaloid salts were converted to free-base forms with ammonia

The mitragynine ethane disulphonate was very contaminated, with an average of 7 peaks, with the biggest always being approximately 5.7 minutes. This product is too contaminated or degraded to use as a true reference sample.

The mitragynine picrate had 1 peak average, retention time of 1.6 minutes, with slight trailings being possible contaminates.

The “kratom acetate” had 3 peaks, with the largest being 2.3 minutes, and the others at 1.9 and 2.5 respectively, with no trailings.

Yohimbe had 1 peak average, with retention time of 2.4 minutes, with no trailings.

Melatonin (a tryptamine) had an average retention time of 3.8 minutes, with no trailings.

So I can say that that the “kratom acetate” does not contain mitragynine picrate or the other mitragynine compound. With the retention time being within 0.1 min of yohimbe, I would think that the active alkaloid might be a related compound or chemically similar.

Many companies that were known to have been offering the bogus leaf material or extract have been informed of these test results. Some companies have not at the time of this writing made any change in the manner in which they are selling the bogus material. Other companies are continuing to offer it (some under the name “Mellow Gold”), noting that the identity of the material is actually unknown, but stating that it has “kratom-like” effects. Based only on the few bioassays that I am aware of which were performed by people who have experienced the effects of real *kratom*, I would suggest here that to call the effects produced by this unknown material “kratom-like” is inaccurate. In addition, although there have been no known or reported side-effects from consuming the mystery herb or the extract made of it, it strikes me that it is irresponsible to continue marketing an herb that has not been identified—it could have chemicals in it that are carcinogenic or that cause liver damage, and the negative effects from ingesting these chemicals might not be apparent for some time. One company, CANNAPEE ([www.cannapee.ch](http://www.cannapee.ch)), appears to be claiming that the bogus material *is* some species of *Mitragyna* (which it may not be, and certainly isn’t *known* to be), although they have stopped selling it as *M. speciosa*.

To add to the confusion, some people growing properly identified *kratom* plants have obtained no activity from the leaves whatsoever. Others growing clones of the same plant have pointed out that the potency can be quite variable.

I have arranged for HPLC analysis and GC/MS analysis to be done on various plant samples, to determine whether or not they contain mitragynine, and if so, how much is there. This testing will be reported on in a future issue of *The Entheogen Review*. (Not all of the companies that provided me







with samples have had their material tested yet.) As well, microscopy work will be done on known *kratom* leaves, to create a database that will aid in proper identification of material that is offered commercially, hopefully helping to prevent scams in the future.

I should state that I do not believe that any of the retailers selling the bogus material were aware that it was not authentic. The blame for this scam lies with PHILLIPS/EBOTASHOP, the wholesaler who approached various retail companies with his so-called “*kratom*.” It has been said that he has refused to provide any refunds for those people to whom he sold the bogus material (SHAMAN AUSTRALIS 2003). As well, it is known that he is still selling the bogus material even after he was informed that it is not correctly identified. So, even if he was originally selling it by error himself (not knowing that it was misidentified), this can no longer be stated. It is still listed as being available at the EBOTASHOP web page. Some sales of PHILLIPS’ material were originally being brokered through SEBASTIAN TORRES (KITZU BOTANICALS). However, TORRES stopped facilitating such sales when he learned that the material was incorrectly identified, and FARMER HANK has also stopped selling the bogus material.

Those companies that are selling properly identified *Mitragyna speciosa* plants include SHAMAN AUSTRALIS, THE BASEMENT SHAMAN, THEATRUM BOTANICUM, and NATIVE HABITAT. This does not necessarily mean that all of these companies are selling plants that are potent or even active—NATIVE HABITAT has previously commented on the inactivity of the plants that they have. It is currently thought that climate may have an affect on the plant’s chemistry, and perhaps a change in climate may increase the potency of their plants. At this time I can not recommend purchasing *kratom* from any business other than those mentioned directly above. In the future I will provide names of any additional companies that are known to be selling dried *kratom* that tests positive for mitragynine.

So far as I am aware, there has been no definitive study in *humans* that shows that mitragynine is the primary active chemical in *Mitragyna speciosa*, although there have been studies with mice which seem to indicate that it might be (IDID et al. 1998). The sole known oral bioassay of 100 mg mitragynine produced no effects (WOGG 2000). In the 1960s, over 22 alkaloids were reported isolated from *Mitragyna speciosa* (JANSEN & PRAST 1988). A few of the alkaloids found therein include speciogynine, speciociliatine, paynantheine, mitragynaline, 7-hydroxymitragynine, corynantheidaline, 3-

dehydromitragynine, tetrahydromitragynine, mitralactonal, mitrasulgyline, mitralactonine, and 9-methoxymitralactonine—the last five of these are new as of 1998, and the last two are from young leaves (SHULGIN 2003). Clearly more work needs to be done with the plant; the isolation and quantification of chemicals from plants *that are known to be potent* would be a good first step. Bioassaying each of these compounds individually in amounts that are found in a comparable amount of a “dose” of active leaf would get us a lot closer to understanding what is going on. Hopefully someone with access to some quantity of potent leaf and the means to extract and isolate the compounds therein will employ the “HEFFTER technique” in the near future.

There has been some small amount of noise (mainly repeated by vendors of *kratom* or the bogus material) that in Thailand where *Mitragyna speciosa* grows, and where it is illegal, the government has had a change of heart and is planning to make it legal in order to treat addictions. I have been unable to locate any reliable source of data for this claim. Also I have heard that the AUSTRALIAN THERAPEUTIC GOODS ADMINISTRATION (their version of the FDA) is planning on placing the chemical mitragynine into their “Schedule 4.” This schedule would mean that the plant and dried herb are still legal, so long as they are not being consumed or sold for consumption (SHAMAN AUSTRALIS 2003). Frankly, it is mind-boggling that a government agency in Australia has set its sights on this chemical, which may not even be psychoactive in humans, which has never been available in pure form to the masses, and hence which can not reasonably be considered a “drug of abuse” in any realistic sense. As well, it has been reported that the MALAYSIAN NATIONAL NARCOTICS AGENCY engaged a botanist last year to conduct a study to determine if *kratom* should be classified there as a dangerous drug (YAHYA 2002).

I would like to thank all of the vendors and individuals who supplied me with leaf material for analysis, including SHAMAN AUSTRALIS, NATIVE HABITAT, THE BASEMENT SHAMAN, HERBAL-SHAMAN, B.K. & RICK, CRAIG, and PURE LAND ETHNOBOTANICALS. Thanks also to DENNIS MCKENNA and SASHA SHULGIN for their help with this project, to MJB BOTANICALS for providing material and sharing their test results, to WILL BEIFUSS who supplied initial funds to purchase the second reference standard and shared material for testing, and many thanks to DANIEL SIEBERT for bringing this scam to my attention in the first place, for providing material for testing, and for sharing his test results. ☉





# THE SAN FRANCISCO IBOGAINE FORUM

by R. STUART

This day-long educational event in November 2002, set in the FIRST UNITARIAN UNIVERSALIST CHURCH & CENTER, was one of a series of ibogaine forums being held in various U.S. cities and in London and Paris. These events discuss the use of ibogaine to eliminate withdrawal from opiates, cocaine, alcohol, and tobacco. (It does not work for benzodiazepine addiction.) Although ibogaine is a Schedule I controlled substance in the United States, the treatment is legally available at clinics in other countries.

The forum was sparsely attended. The morning's audience of four attendees gradually increased throughout the day to a peak of twenty people. Only in late afternoon were there more audience members than there were lecturers. Other forums in this series have also had very low turnouts, despite considerable advertising targeted toward the staff of substance abuse treatment centers. Nobody from the addiction treatment field deigned to attend the conference in San Francisco. Substance abuse treatment professionals are often in recovery themselves, and the 12-step movement stigmatizes all "mood altering substances"—except of course tobacco, caffeine, and sugar. A more appropriate taboo would be directed toward all "toxic and addictive substances," thus permitting the responsible use of psychedelics in curing addiction. Unfortunately, the rigid narrow-mindedness of many ex-addicts over this sort of distinction has contributed to the chronic stagnation of the addiction treatment industry.

Three *Cannabis* activists lectured on how general drug war politics discourage the development of ibogaine treatment for addiction. ED ROSENTHAL discussed how the prison-industrial complex profiteers off of maintaining heroin addiction. DANA BEAL recounted how ibogaine treatment has lagged behind the medical marijuana movement in the vanguard of drug legalization. CHRIS CONRAD talked about how prohibitionists use a pseudo-morality to stigmatize drug use. He suggested that the drug peace activists need to speak on Christian radio networks about the true immorality of persecuting addicts. NELSON COMERCI explained the use of acupuncture to reduce side-effects during ibogaine sessions. JULIAN ISAACS presented brain-imaging data on ibogaine subjects. EUGENE SCHOENFELD discussed his participation in *Tabernanthe iboga* rituals while visiting Gabon in the early 1960s. PATRICK KROUPA described his attempts at treating

his addiction, including his experience at the addiction treatment program at the Thai monastery of TUM KRABOK (a.k.a. THAM KRABOK). He said that the monastery's spiritually-based program was more successful at curing addiction thirty years ago because today's young people have less faith in Buddhism. He claimed that an entheogenic potion is dispensed at TUM KRABOK. All previous publications about TUM KRABOK describe the potion of secret herbs as being an emetic that produces vomiting without psychoactive effects. KROUPA, upon further questioning, repeated that the TUM KRABOK potion is "entheogenic." He said, "We had samples analyzed and they contained an indigenous ayahuasca and *Mitragyna*—which elsewhere in Thailand is punishable by death." He was not eager to provide further details. While the use of *Mitragyna (kratom)* in opiate detoxification has been previously reported, the existence of Asian ayahuasca analogue plants, if true, merits further investigation. KROUPA finally recounted how three ibogaine sessions cured him of a 14-year heroin addiction that had been refractory to conventional treatments. His profanity-filled lecture ended with a racist epithet that caused the only black member of the audience to leave the forum.

DEBORAH MASH, Ph.D., runs HEALING VISIONS, located at St. Kitts, West Indies. She announced at the forum that she would close this ibogaine treatment and research facility by the end of 2002, however it is still open in 2003. HEALING VISIONS charges about \$10,000 for its two-week program, as opposed to the \$3,000 fee for the clinics in Vancouver and outside of Tijuana. The higher cost is partially due to extensive medical supervision throughout the process. At the forum, MASH claimed that HEALING VISIONS never made any profit either for the organization or for its administrators. Nevertheless, one of the investors in HEALING VISIONS has revealed that he earned profit from the clinic, although he could not disclose the amount due to a confidentiality agreement. MASH supports herself by genotyping addicts for private industry, and in conjunction with this research she has amassed the world's largest collection of brains of deceased addicts. She believes that medical supervision is important, as there have been some deaths when ibogaine was administered in underground settings. Complications can even occur in patients who pass a heart exam and liver panel. MASH noted that addicts often lie on intake interviews, and must





be tested to ensure they do not have medications in their bloodstream that would prompt an adverse interaction.

MASH recounted that she is frequently told that she has lost professional credibility by being associated with a controversial medical treatment. She is never allowed to deliver a speech at addiction conferences, and she is snubbed by methadone advocates and 12-steppers who grimace at her educational posters. Although addiction personnel rebuff ibogaine, the treatment has a following even among some conservative government employees who have used it to overcome their addictions. NOELLE BUSH, daughter of the Florida governor and niece of the U.S. president, was accepted for treatment at HEALING VISIONS but could not attend because her parole prevented her from leaving Florida. MASH believes that ibogaine will become widely available for addicts only when there is a demand by treatment professionals, and by consumers who currently have largely ineffective treatments. She said, "Abortion was always available to the wealthy when it was illegal, and today the rich addicts can always get ibogaine in Mexico, or Canada, or St. Kitts. However, the poor inner-city addicts are never going to find their way to off-shore treatment centers, and they are the population in most desperate need of what we have to offer."

MASH, a former politician, is very diplomatic in discussing her opponents. Her research was delayed by MARK MOLLIVER's study showing ibogaine-induced neurotoxicity in rodents. While explaining that ibogaine has never been shown to be neurotoxic in primates and insisting that the moderate doses used in addiction treatment are absolutely not neurotoxic in humans, she effusively lauded MOLLIVER as "a brilliant scientist." She repeatedly praised HOWARD LOTSOFF for being the person who discovered that ibogaine has value in detoxing addicts. Only in response to pointed questions from the audience did she acknowledge that eight years of the twenty-year patent for ibogaine addiction treatment were wasted on a series of lawsuits initiated by LOTSOFF over who owned the rights to use "noribogaine" for addiction treatment. MASH says the FDA is being very helpful with her research, the DEA has always been friendly while monitoring her project, and the main obstacle she has had is getting funding from NIDA or other sources. She told the forum audience that she presently needs \$100,000 to complete her Phase I safety studies. Once this work is finished, anybody will be able to do Phase II clinical trials referencing her data.

The brain and liver form the ibogaine metabolite 12-OH-ibogaine, commonly referred to by the misnomer "noribogaine" rather than by its correct name decmethylobogaine. MASH believes that 12-OH-ibogaine has anti-addictive properties without visionary effects. She wants to get approval to test this metabolite for addiction treatment. It is likely that either 12-OH-ibogaine or a similar analog would be more "acceptable" than ibogaine itself due to the official bias against psychedelics. Nevertheless, the visionary properties of ibogaine are useful for the spiritual aspects of recovery, despite the stigma of psychoactivity. Ibogaine visions among Western addicts sometimes include a life review, visions of the dead, and encounters with a light-skinned black person who acts as a spirit guide. This stereotypical imagery is derived from the well-known iconography of African ancestor worship cults where *Tabernanthe iboga* is expected to produce communication with deceased relatives who have white skin because they are ghosts. Ibogaine was also said to produce a sensation of purification. For example, one addict reportedly saw sex toys ejected out of her third eye, enabling her to dispel some of the low self-esteem she had around her job as a prostitute.

Ibogaine is currently available as a hydrochloride or as the "Indra extract." The latter is the brand name for a large batch of total alkaloid extraction that has been circulating for years and which was manufactured in such a large supply that it will apparently be available for years to come. Ibogaine hydrochloride is said to have a more rapid onset and finish more abruptly than the total alkaloid extract. Nobody at the forum seemed interested in using unprocessed ibogaine root bark, and the lecturers stated that domestic cultivation of *Tabernanthe iboga* was an impractical source of *iboga* alkaloids for use in the United States. An article distributed at the table of free literature described how Africans could easily produce an inexpensive preparation for export to undeveloped countries where doctors can not afford synthetic medicines. This process extracts *iboga* alkaloids using only vinegar and ammonia. [JENKS, C.W. 2001 "Extraction studies of *Tabernanthe iboga* and *Voacanga africana*," *Natural Products Letters* 16 (1): 71-76.]

At the end of the day, CHRIS CONRAD distributed a petition requesting that the S.F. Board of Supervisors support the development of ibogaine as an addiction treatment. He noted that such resolutions are easy to get passed, but the follow through is difficult. If *ER* readers have ideas on how to initiate a budget-conscious municipal program using ibogaine for addiction detox, please send in your suggestions. ☉





# EVENTS CALENDAR

## SCIENCE & CONSCIOUSNESS APRIL 25–30, 2003

The FIFTH INTERNATIONAL CONFERENCE ON SCIENCE AND CONSCIOUSNESS will be held April 25–30, in Albuquerque, New Mexico. Billed as “Consciousness Exploring Itself,” this event features presentations from RALPH ABRAHAM, DON BECK, GREGG BRADEN, ANGELA BROWNE-MILLER, DON CAMPBELL, TONY COCILOVO, MATTHEW CROSS, DAVID CUMES, KATHRYN DARLING, JOHN DELUCA, JOHN DEMARTINI, LARRY DOSSEY, DONNA EDEN, DAVID FEINSTEIN, ROBERT FRIEDMAN, KAY GARDNER, DANA GAYNOR, PETER GORMAN, AMIT GOSWAMI, STANISLAV GROF, JOHN HAGELIN, MICHIO KAKU, DANIEL KINDERLEHRER, UMA KRISHNAMURTHY, VASANT LAD, TERI MAHANEY, SUZANNE MAXWELL, RALPH METZNER, ARNOLD MINDELL, STORY MUSGRAVE, ONYE ONYEMAECHE, SHARON PORTER, JOSEPH RAE, DEBBIE ROSAS, ILANA RUBENFELD, PETER RUSSELL, ALEXANDER SHULGIN, ANN SHULGIN, GREG TAMBLYN, WILLIAM TILLER, and CRAIG WEBB. Tickets are \$745.00 (which does not include food or lodging). For more information, see [www.bizspirit.com](http://www.bizspirit.com).

## IBOGA & IBOGAINE MAY 4–5, 2003

NEW YORK CITY CONFERENCE AND TELECAST ON IBOGA AND IBOGAINE will be held May 4–5, in New York. Presenters include KENNETH R. ALPER, CARL M. ANDERSON, DANA BEAL, RICK DOBLIN, SARA GLATT, STANLEY GLICK, VIC HERNANDEZ, AWOLOWO JOHNSON, CHARLES KATER, PATRICK KROUPA, HOWARD LOTSOFF, MARENDI, DEBORAH C. MASH, FRANK MORALES, EMMANUEL ONAIVI, DANIEL PINCHBECK, MARCO RESINOVIK, LAURENT SAZY, BOB SISKI, ERIC TAUB, and SAMUEL WAIZMANN. For more information, contact DANA BEAL at [dana@cures-not-wars.org](mailto:dana@cures-not-wars.org).

## GHB CONFERENCE MAY 9–11, 2003

The FIRST NATIONAL CONFERENCE ON GHB will take place May 9–11, 2003 in Orlando, Florida. This event is billed as “A comprehensive multi-disciplinary conference on GHB” that features: “GHB overdose, addiction, rape and death” for medical personnel; “GHB symptoms, addiction, sexual assault, death/murder, detection, testing and prosecution” for law enforcement personnel; and “GHB prevention and response” for school, parent, and community resources. Speakers include JO ELLEN DYER, MARC LEBEAU, KAREN MIOTTO, TRINKA PORRATA, STEPHEN W. SMITH, WALLACE WINTERS, and DEBORAH L. ZVOSEC. For more information see [www.projectghb.org/registration.htm](http://www.projectghb.org/registration.htm).

## MIND STATES IV MAY 23–25, 2003

The Spring of 2003 celebrates the 60th anniversary of the discovery of the psychoactive effects of LSD, and the MIND STATES IV conference will have a panel of experts discussing this world-changing molecule. They will also be showcasing a documentary film on early LSD research titled *Hofmann's Potion*. Other panels will be held on the topic of visionary art, and on the topic of control culture. Presenters include PABLO AMARINGO, ANTON BARBEAU, SUSAN BLACKMORE, RICHARD GLEN BOIRE, ERIK DAVIS, EARTH EROWID, FIRE EROWID, JOHN GILMORE, ALEX GREY, ALLYSON GREY, LORENZO HAGERTY, MARK HENSON, MARTINA HOFFMANN, MARK MCCLOUD, RALPH METZNER, NAASKOW, DAVID E. NICHOLS, SHELDON NORBERG, MARK PESCE, STEVEE POSTMAN, V.S. RAMACHANDRAN (tentative), NICHOLAS SAND, WRYE SENTENTIA, ZOE SEVEN, ANN SHULGIN, SASHA SHULGIN, R.U. SIRIUS, MYRON STOLAROFF, FRED TOMASELLI, and ROBERT VENOSA. Tickets are \$225.00 by May 15, and \$250.00 from May 16th until the event, from: MIND STATES, POB 19820 (Dept. ER), Sacramento, CA 95819. For more information e-mail [mindstates@prodigy.net](mailto:mindstates@prodigy.net) or see [www.mindstates.org](http://www.mindstates.org).





# SOURCES

by JON HANNA

On February 18, 2003, the DEA busted the psilocybian mushroom spore syringe vendor PSYLOCYBE FANATICUS on “conspiracy” charges, as the culmination of three years of surveillance. (As a reaction to this bust, one of the oldest mushroom kit companies, HOMESTEAD BOOKS, stopped selling their kits.) Recently in Ohio, a bill seeking to outlaw mushroom spores and mycelium that produce psilocin and/or psilocybin has been proposed (see [www.cognitiveliberty.org/dll/ohio\\_hb80.html](http://www.cognitiveliberty.org/dll/ohio_hb80.html)), and it seems at least possible that the government might see fit to encourage such regulation by distributing model anti-spore legislation to allied state legislators. On February 24, the DEA announced that 50 people involved in selling pipes and “paraphernalia”—primarily via the Internet and in conflict with federal law—were indicted in two DEA operations, “Head Hunter” and “Pipe Dreams.” It stands to reason that if these companies kept customer records, the DEA now has this information. As well, the DEA has commandeered many of these companies’ web sites (visit these URLs, and you are now told that the DEA shut the businesses down). It seems easy to believe that these sites could be tracking hits, or that they could “opened for business” again in the future, but actually be info-ops that lead to sting busts. The FDA has recently again threatened companies that sell alternatives to “street drugs” (see [www.fda.gov/bbs/topics/news/2003/new00889.html](http://www.fda.gov/bbs/topics/news/2003/new00889.html)), specifically including *Salvia divinorum* in the listed “unlawfully-marketed” products, as I predicted might occur in my “Pragmatic Paranoia” article (*ER* Vol. X, No. 3: 84). Recent reports have noted that the company E-BAY (and, by association, those companies that they own, such as PAYPAL and HALF.COM) will fax records of their customers’ purchases and on-line activity to any law enforcement agency that asks—no warrant required. It is becoming increasingly clear that the government is gunning for entheogen-related companies (particularly those with a web presence), and that “privacy” on the web doesn’t exist in most cases. The fact that the feds spent three years investigating PSYLOCYBE FANATICUS before the bust happened suggests that they are quite serious about such things. I strongly suspect that the hammer may fall next on research chemical companies, *Cannabis* seed vendors, and those selling *Salvia divinorum* (despite its current non-scheduled

status). Now, more than ever, my advice is to obtain a mail drop and use this with an alias, even if you are not breaking any laws.

Lifting my middle finger to the recent federal government’s actions against vendors of paraphernalia, I have included reviews of a number of companies that are selling *Cannabis* vaporizers in this issue, along with other assorted tidbits. The days of easy access to high-quality pipes, bongs, and vaporizers may be numbered, as the feds shut some businesses down and other people close up shop—quite reasonably scared of the potential legal ramifications of staying in business. As an example, the company SOLARIA at [www.lightwell.com](http://www.lightwell.com), which sells one of my favorite vaporizers, the Eterra, has recently restricted their sales to only those in California or in foreign countries.

## AROMAZAP

Offered through the Basement Shaman

POB 1165

Woodstock, IL 60098

(815) 337-3123

(815) 337-3445 FAX

[bshaman@interaccess.com](mailto:bshaman@interaccess.com)

[www.basementshaman.com](http://www.basementshaman.com)

At \$92.00, the Aromazap vaporizer has the benefit of being relatively inexpensive, compared to many models on the market. It is easy to use, works great, and is very efficient. Its main drawback is that it is basically a “one hitter,” so one spends more time reloading it than with other units. Hence it is better for solo voyages than for big groups of people.

The design of the Aromazap is nearly a direct copy of one of my favorite vaporizers, the Eterra (mentioned above). However, the Aromazap has the added bonus of coming with a bowl and essential oils for use in aromatherapy or just to make your house smell swell.

The units are made out of recycled woods; it is nice that rare hardwood trees from the Amazon aren’t being cut down to





create these. For those into aesthetics, the blocky design of the Aromazap isn't quite as attractive as the Eterra and the woodworking itself isn't as well done. But nevertheless it is still a very attractive unit, and much better looking than most of the other products on the market. The fact that it is about  $\frac{1}{2}$  the cost of the Eterra will probably make up for the slightly lower aesthetics in most folks' minds. And, with the Aromazap, one has the benefit of being able to choose between several different stained colors: ebony, mahogany, walnut, blue pine, and natural.

So far as how well the unit performs, it appears to perform just as well as the Eterra. The stem holds about 20 mg, the same as the regular Eterra stem. These things kick ass for someone who wants to get the best effects possible off of the smallest amount of herb. I have never burned any herb using the classic Eterra or the Aromazap, although this might be possible if the stem was left in too long. With the low air/volume ratio, these things actually allow one to "taste" the vapor, which provides a wonderful hint of minty/citrus flavor that my herb had. This is not a taste of smoke, but a delightful spritz of pure essence. Some people I know don't like this taste, preferring the thicker-bodied heavy smoke flavor. To each her own. The Aromazap needs to warm up for at least 30 minutes before use, and after that it can be left on 24/7, but the manufacturers recommend using a standard light timer to turn it off during periods when it is unlikely to be in use. This seems like a good idea. Although it doesn't draw much power, it seems like a potential fire hazard to leave it on all the time. Also, since it is made of wood, the internal part of the machine that is in contact with the wood may over time—particularly if it is left on constantly—end up charring a bit. (This charring was said to be one reason that the folks making the original Eterra moved on to ceramic and stopped using wood.) Obviously, inhaling the fumes from charring wood ain't a good idea. My recommendation with any unit is that it is left off, excepting when you plan on using it. If you need to use it several times at regular intervals during the day, for medical purposes, you can set a timer as Aromazap suggests, to come on and off at specific points during the day. Glancing over occasionally to see if the green light is on may help remind you that it is time to take your medicine. The bottom line is that this unit will save you money, simply because of the time that it takes to reload the one-hitter. By the time you have had one or two hits, you'll realize that you are already quite stoned and don't need to smoke any more.

### **B.C. VAPORIZER**

**2080-B St-Denis Street  
Montreal, Quebec H2X 3K7  
CANADA  
(514) 842-7438  
(514) 842-4544  
(800) 330-4367  
info@cannabis-shop.com  
www.funkyleaf.com**

B.C. Vaporizer has been making vaporizers for several years, and they are one of the few companies that still offer a "glass dome" style vaporizer, with a modified soldering iron as a heat source. In the past, similar units were offered by numerous companies. The main drawback with most of these is that there is a relatively large amount of air that needs to be sucked through them in order to clear the hit. (For those hoping to get a dual purpose use from such a vaporizer and smoke DMT from it will be disappointed. So much air has to be cleared that by the time you suck down the full dose, tolerance has built up and you can't get very high, even off of a hefty dose.) The larger air ratio just means that you have to take more hits to clear out all of the vapor. Not too big of a deal for *Cannabis*, unless you hyperventilate and get a unwanted head-rush. A secondary drawback is that there is a good deal of surface area on the inside of the dome that vapors can condense and collect on. It is true that this material can eventually be cleaned off and reused, but I suspect that it suffers from degradation due to oxidization over time.

They have two units available that are slightly different designs, the "standard" (\$84.95 plus S&H) and the "deluxe" (\$89.95 plus S&H). As their "dome" chambers, both have cheesy overturned glass jars that look as if they might have previously been used for dijon mustard. The "standard" has a 212 ml overturned jar, which will allow for a better air/volume ratio. The "deluxe" has a 314 ml jar, which is worse for the air/volume ration. However, the deluxe seems to have less of a problem of the stem tube falling out of it while using the device. Both have the same size bowl, which means that there is a similar maximum amount of smoking material that you can place in them. A truly deluxe model might have a smaller dome and a bigger bowl.

Both of these units seem to be dialed in to a good temperature for vaporizing herb effectively without burning it. It is possible that other strains, or different manner of material such as tobacco or herbal smoking blends, would not as effectively have their active chemicals volatilized (different





chemicals have different vaporization temperatures). These units might benefit from a temperature control dial, which would allow one to do some fine-tuning as to have a bit more flexibility. In an ideal world, the unit would also have a timer on it that shut the machine off automatically after 20 minutes, which is the maximum time that one is supposed to leave it on for continually. A timer could be added onto the unit aftermarket, and this would be helpful too for those who get so stoned that they forget to unplug it.

After a normal use period, the glass jar dome can get hot enough that you may well want to use a glove when removing it. And remember that the bowl itself will still be hot enough to burn you for some time after unplugging the unit.

Overall, I give the B.C. Vaporizers a high mark; they aren't too terribly expensive, they are very easy to use, and they work. You can see why they have been around as long as they have.

## **BLOTTER ART**

**[www.blotterart.net](http://www.blotterart.net)**

A blotter art gallery that features both vintage and current prints. The goal of this gallery is to eventually become the largest repository of such images on the web. A nice site for the newbie collector to view and drool.

## **CHEAP VAPORIZER**

**Aaron Jackson**

**Box 36079-5675 Spring Garden Road**

**Halifax, NS B3J 2S9**

**CANADA**

**[sales@cheapvaporizer.com](mailto:sales@cheapvaporizer.com)**

**[www.cheapvaporizer.com](http://www.cheapvaporizer.com)**

The “cheap vaporizer” is a small glass “test tube” (about 3 inches long with a  $\frac{3}{8}$  inch diameter), with a second smaller glass “test tube” (about 2 inches long and  $\frac{3}{16}$  inch diameter) that is inserted into the bigger tube. There is a plastic tube “cuff” on the smaller tube that allows the two to fit snugly together, and which works somewhat as insulation for your lips against the glass, should it warm up too much. Both tubes have three tiny holes in them at their rounded ends (what would be the bottom of a test tube). Screened bud is placed into the larger tube (perhaps 35–40 mg or so), and the smaller tube is inserted. The rounded end is tilted up a bit,

and the herb is tapped back so that it comes in contact with the smaller tube inside. Then, theoretically, just the tip of the glass is heated with a lighter held with the tip of the flame about 2–3 cm from the end of the tube. One draws on the tube, bringing the hot air into contact with the herb.

You have to have more patience than I do to hold the flame that far away from the tip and wait until enough hot air vaporizes the good stuff in the herb. The tip of the glass gets pretty black while you are waiting. But there is an easier way, which takes some practice: heat the glass tube directly under the herb itself, with the flame licking around the tube, not held far away from it. Of course, you can overdo it and burn the herb if you are not careful. It is a bit tricky to get just the right amount of heat to vaporize the herb and not burn it.

The great thing about this vaporizer is that the holes are so damn small (although you might occasionally get a tiny speck of screened bud that pops through into your mouth). This means that there is not likely to be very much loss due to slip-stream vapor escaping. Even if one is using pure trichome resin in this vaporizer, and the resin accidentally gets too hot and catches on fire, no problem. The tube fills with smoke, a tiny bit escapes from the holes, and the rest is trapped in the chamber ready to hit. Since pure resin burns so steadily, this vaporizer is actually an excellent choice for smoking resin (although with care it can be vaporized without burning).

When I first saw this unit, I thought that it could be improved by having a bubble in the outer stem, which could hold the material. This is really not necessary for use with screened bud, but would certainly make the unit more usable for smoking compounds that might liquefy first. A bubble design would allow the pipe to be used for opiates, tryptamines, crack... virtually anything. I would love to see a “sister” unit like this made that has such a bubble.

One drawback of this vaporizer is that it can be hard to clean. In attempting to clean it with a folded-over pipe cleaner, I ended up snapping the mouthpiece end of the smaller glass tube. I slipped the plastic tubing over it, and it still works, but I can see how it could have easily broken in a manner that would have been worse. I then tried soaking the thing in acetone, figuring that this would clean it up, not thinking about the plastic tube on the end of it (which sorta dissolved a bit in the acetone, heh...). If the manufacturer sold a couple of correctly-sized test-tube brushes, this would go a *long* way to making clean-up easier.





But hell, at \$15.00 plus \$6.00 S&H (cash or international money order only) they are so cheap, buy a few of them. They are incredibly portable, with a little practice they can work like a charm, and they are quite parsimonious with smoking material.

### CHURCH OF THE DIVINE SAGE

[admin@sagechurch.org](mailto:admin@sagechurch.org)

[www.sagechurch.org](http://www.sagechurch.org)

The CHURCH OF THE DIVINE SAGE says it was founded as a Nonprofit Religious Corporation in Illinois in early 2001, when its founder (whose name doesn't seem to be posted at their web page) claims to have contacted "the Divine" through his or her use of *Salvia divinorum*. The CHURCH, which says that they hold bi-weekly meetings, is apparently not looking to expand their membership, but their web page states that they are "always open to responsible adults over the age of 21, who agree to both our Purpose and our Creed stated in the Bylaws, and who are an active, contributing member of society." It seems pretty strange to me that someone would have to be a certain age to join a religion.

The CHURCH has published six issues of their newsletter, *Church of the Divine Sage Times*, however the links to all but issue No. 5 are dead at their site. Their "Bylaws and Rules" state that, "Members and applicants cannot use any synthetic, recreational, or illegal drugs at any time for any reason." This restriction seemed curious to me, since many people who find *Salvia divinorum* to be spiritually valuable also find similar value in the use of other plants, some of which may be illegal depending on where they live. Further in their bylaws, they state that, "no agency less than God has the power to suspend or set aside our rights, overtly or covertly." There is the possibility that *S. divinorum* may be made illegal in the United States, and yet it appears as though they are saying that their rights as a church to use their sacrament can not be taken away by the government. And yet their rights to use *S. divinorum* would be taken away by their own bylaws, should *S. divinorum* become scheduled, since they don't allow church members to use illegal drugs.

This "no illegal drugs" restriction on membership in their CHURCH seems quite odd, considering the fact that they do find *Salvia divinorum* to be of spiritual value. Yet somehow the use of any other similar sacramental plant is banished based on man's laws, which it would appear they are stating hold no real power over their own use of *S. divinorum*?

It becomes even more confusing, since they state that they are non-denominational, and clearly by reading their web site one can see that they embrace teachings from various religions. Yet someone who used peyote for spiritual reasons could not join this church, even if s/he believed that *Salvia divinorum* was also a sacrament. This approach doesn't seem to embrace a non-denominational attitude.

Finally, it seems quite odd that any restriction on membership would be based on the use of some other "illegal" plant, because I could use that plant and be a member of this church so long as I was using it in a country where its use was legal. For example, if my use of ayahuasca was confined to Brazil where it is legal, I could be a member of the CHURCH OF THE DIVINE SAGE; but if I took ayahuasca in the United States, my membership would be denied.

If—to paraphrase their bylaws—"no agency less than God has the power to suspend or set aside [the] right [to use a plant that I find to be sacred]," why then, would it make sense to join or support a church that is basically acting as an agency that suspends my right to worship as I see fit, because only their one sacrament—*Salvia divinorum*—is worthy?

I e-mailed the CHURCH and posed the above questions to them, but they didn't respond at all. After waiting about a month, I resent the e-mail—considering that it could have gotten lost in cyberspace somewhere. I have still not heard back after several months. I would have tried sending them a letter, but they don't appear to list a physical contact address anywhere on their site, which is another thing that seems a bit hinky.

I don't know what to think about this CHURCH. It seems like the founder is sincere in his or her beliefs, and yet the lack of response to my inquiry makes me wonder if this CHURCH even exists anymore, aside from its presence as a web page with some dead links on it.







**INAVAP**  
**POB 13171**  
**Minneapolis, MN 55414**  
**info@inavap.com**  
**www.inavap.com**

The Inavap vaporizer appears to be a modification of the Eterra design, and at \$99.00 plus \$13.00 for S&H—like the Aromazap—it is less expensive than the Eterra. It needs to be plugged in for 45 minutes to warm up, and after that the manufacturers say that it can be left on 24/7. I wouldn't leave it on for extended periods myself, but I am paranoid about starting accidental fires. Unlike the Eterra, where a small stem is inserted into the hot guts of the machine, and heated from the outside as well as having hot air drawn over the herbal material, the Inavap has a larger bowl in its stem where the material is placed. The base of the unit—a nine-inch-tall plastic construction shaped like a decanter—is flipped upside-down and the stem and bowl are screwed into a metal fitting. While holding the unit horizontally, one then draws slowly through the wooden stem attached to the metal bowl.

The unit's plastic base gets warm, although not uncomfortably so. One might be concerned that some sort of plastic fumes could eventually start coming off of this thing, but it didn't smell funny at all the short time that I had it on prior to using it, which might have been a couple of hours at most.

The nice thing about the Inavap, as compared to the Eterra or the Aromazap, is that it can hold a lot more material in its bowl, and hence one should be able to get more hits before having to reload.

Although one can get a number of decent hits off of the Inavap, the air coming through it quickly gets pretty hot. Indeed, the wooden stem itself heats to an *uncomfortably* warm point, particularly at the rounded end. One can use this as a sort of gauge; when it gets too hot for the lips, stop hitting. Or, if you want to hit it more, you can move your lips to the outer part of the stem, which doesn't get so hot. (However, if you hit from it in this position, you may end up getting a hit that is too hot for your throat and lungs.) At a certain point while hitting from this stem, it quickly got too hot to continue. The metal bowl inside the wooden stem simply heats too hot for it to be comfortable. Of course, by this time the material inside the stem may be spent anyway, and you may be high enough to stop. Still, the unit could be improved by using a longer stem that didn't transfer the heat from the metal bowl inside it so quickly.

After I felt as though I had probably spent the material in the bowl (and since I didn't want to trash my throat and lungs from the increasingly hot air coming through the unit), I decided to unscrew the stem and see what the material inside looked like. It was at this point that the stem completely detached from the metal bowl inside it. Heat must have softened the glue used to attach the bowl to the wood stem, and a goopy yellow crystalline glue was left in the stem, with the bowl still screwed to the unit. Obviously I would have to wait until the whole thing had cooled down again before trying to separate the two, unless I wanted to burn my hands on the metal bowl. Keep in mind that the unit broke in this manner after the first use. Not great. I suspect that this problem of detachment could have been avoided by having the two ends of the metal bowl thread in opposite directions, so that one wasn't turning to release the stem in the same direction as the stem was screwed into the wood itself. I stuck the wood stem back onto the metal bowl and let the whole thing cool down. Once it was back to room temperature, the stem remained glued to the wooden bowl, and I could detach the two parts and take a gander at the herbal material, which was toasty brown but not burned. The Inavap has some kinks that need to be worked out before I could recommend it. I really like the idea of the stem screwing into the base, and I like the fact that it holds a decent amount of material. But burning lips and the lack of ability to reload the thing while hot due to the stem falling apart are serious drawbacks.

#### **JUST SAY ONCE**

**<http://justsayonce.g2gm.com>**

A guy named TIM had a life-changing experience with *Salvia divinorum* and set up this web page so that anyone who wanted to could try the plant. Contact him and he will send you a sample of enough *S. divinorum* to "just say once" twice. Of course, he doesn't mind getting donations in return. But money isn't what this site is about; TIM is on a mission.

#### **KUNSTBAR**

**[www.whitehouseanimationinc.com/kunstbar.htm](http://www.whitehouseanimationinc.com/kunstbar.htm)**

STEVE WHITEHOUSE'S fabulous animation short *Kunstbar* won the Jury Award at FLASH AWARD 2002. Spilling over with modern art references, each drink from the bar menu takes the protagonist through a visionary trip. Quite psychedelic, and lots of fun, particularly if you get all the references.



**RELEASE THE REALITY****www.releasethereality.com**

Connecting to this web page might make you panic a bit at first, if you don't know to expect your browser window to jerk downward to the left as if it is being rapidly wiped from your screen. (Cool trick.)

Calling itself "The Nexus Of Psychoactive Entertainment," *Release the Reality* is a monthly virtual magazine with writings on the topic of psychedelics and other drugs. This site is a blast to check out; hours of frenetic surfing can be done here. Including writings on politics, art, music, news, discussion forums, interviews, free audio downloads from conference lectures, and more, *Release the Reality* has original material and it also acts as an instant portal to other areas of interest on the web. I found out about quite a few international magazines that discuss entheogens which I was totally unaware of before visiting this site.

You can check out all the previous issues of *Release the Reality* at the site's archives, and the magazine can be translated into a variety of languages at the site too, by clicking a button. They thoughtfully include a "tool box" of links to downloadable software that might be needed to use some of the links on their page (such as Acrobat Reader, QuickTime, Shockwave, RealPlayer, etc.), and the site has its own search engine. They do a great job of reviewing gatherings that have happened, and letting you know what's coming up.

There are quite a few banner adverts at the site, and it can get a bit confusing what is content and what is commercial. Nevertheless, the adverts aren't bothersome at all to me. Rather, it is intriguing to see what's happening on the business side of psychedelics, and as the site is set up so that the adverts open in a new window, they can be disposed of quickly enough if one isn't interested in them. I highly recommend viewing this site, which is a new favorite of mine. It's sorta what you might expect if a ton of content from *Trip* magazine and *Mondo 2000* was on-line, but with more of an international focus to it.

**SALVIA DIVINORUM CORPS****POB 650143****Potomac Falls, VA 20165****(703) 203-1463****webmaster@salviadivinorumcorps.org****www.salviadivinorumcorps.org**

A relatively new organization that operates a "buyer's club" for *Salvia divinorum*, in order to make it available at very low prices. They purchase *S. divinorum* directly from a Mexican supplier and sell it to the members of their buyer's club for \$5.00 to \$10.00 per ounce, and they offer a 5X extract for \$6.00 per gram. As always when mentioning *S. divinorum* prices, I like to point out that it is available at lower prices for larger quantities if one looks around. A kilo from Mexico can currently be had for \$125.00. That's about \$3.50 per ounce, which suggests that the buyers club is a pretty damn cheap way to go if one doesn't want to have to buy a kilo of the stuff.

The CORPS web site has posted trip reports and other discussion of this plant. They also produce a quarterly magazine called *Salvia Divinorum*. There are numerous photographs sprinkled throughout their first issue, some in color others in black and white, and usually of high quality. The art throughout is a bit less exciting, and the text layout is hard to read, suffering from too little white space in the margins and gutters. As far as content goes, the first issue was largely a compilation of information that is already available on the web or which has appeared in print previously. Articles from the usual suspects, VALDÉS, SIEBERT, HOFMANN, REISFIELD, and others. Strangely there are excerpts from STRASSMAN's book *DMT: The Spirit Molecule* (which have nothing really to do with *S. divinorum*). However, the 'zine also comes with a modified version of STRASSMAN's "Hallucinogen Rating Scale"—geared toward *S. divinorum* experiences—inserted into the publication, so perhaps that is the tie-in.

It isn't all reprints however; there is some new content. An excellent article titled "The Prohibition of Diviner's Sage" by THOMAS MUNRO provides a fascinating look at the scheduling of *Salvia divinorum* and salvinorin A in Australia, pointing out that the chemical name for salvinorin A that is cited in the law is wrong in several ways. MUNRO asks the pointed questions, "How is it that these errors went unnoticed by the committee's four 'technical experts'? Were they not paying attention, or do they not understand chemical nomenclature? ... If the technical experts didn't know what this com-





pound was, the rest of the committee certainly didn't. How can you prohibit something if you don't know what it is?" He goes on to explain that the people involved didn't even write a bad law, so much as they plagiarized (incorrect) speculation on the chemical structure from WILLIAM E. WHITE'S 1995 article "All about *Salvia Divinorum*." Furthermore, MUNRO proposes that the folks who created the ban in Australia had to break the law in order to access WHITE'S document, since it was posted to a forum that is banned in Australia—alt.drugs. This article alone is worth the purchase price of the 'zine. A short article titled "*Salvia Divinorum* in US legislature" by the 'zine's publisher SLAVA OLCHEVSKI was also an interesting look at bill HR5607 proposed by JOE BACA to control *S. divinorum* and salvinorin A in the USA. OLCHEVSKI provided a list of reasonable questions that, unfortunately, received no answer from BACA.

Alas, some of the newer content is pretty spotty as far as quality goes—the "*Salvia Quiz*" is fairly pointless, an article on the confluence of *S. divinorum* and Christianity was a throw-away, and the various trip reports included—running along the bottom of the issue (another poor layout choice)—were inconsistent: some bad, others better. An article about Buddhism didn't hold my attention, and a well-meaning article geared towards telling parents how they should handle it if their teenagers ask about *S. divinorum* had some good suggestions (such as surfing the web *with* your kid to discover and discuss information together) but the overall message strictly stuck to "abstinence is the best policy," which may be a bit unrealistic.

Overall this publication is a good first effort. I do wonder how long it will last, though—how much can one have to say about *Salvia divinorum*? I can't think of any similar quarterly 'zines written about psilocybian mushrooms, or LSD, or MDMA, or *Tabernanthe iboga*, yada yada. On the other hand, there are a whole lot of rags dedicated to *Cannabis*, many of which have stayed the test of time. Despite the sometimes inconsistent quality of this publication, I highly recommend picking up a copy—sure to be a collector's item. A single copy of the first issue is \$9.00 (USA), postpaid. A four-issue subscription is \$26.00 (USA), \$29.00 (Canada), and \$32.00 (other foreign), postpaid.

## TRIPATOURIUM

891 Main Street  
Reading, MA 01867  
(781) 779-1973  
random@tripatourium.com  
www.tripatourium.com

TRIPATOURIUM offers signed and unsigned blotter art from FRANK KOZIK, AIDAN BRUTE HUGHES, REV. SAMUEL, DANNY GOMEZ, TREVOR BROWN, JASON COOPER, NAOTO HATTORI, JAMES RYMAN, J.G. THIRWELL, and DARCY J. WATT. This blotter art seems a bit odd, in that the printed and perforated image is listed as being 8" X 8", and this is placed onto a 10" X 14" piece of blotter. (The "standard" for street blotter is generally 7.5" X 7.5", perforated at 1/4 inch, to make 900 hits.) It is unfortunate that the TRIPATOURIUM URL is listed on the side of this blotter, as it adds a commercial element of advertising that detracts from the art. Yet this could be matted out when framed. And these sheets are of very high quality—the printing, perfining, and paper (100# archival coverstock), are all excellent. As well, these pieces are being sold at pretty good prices. Signed (in editions of 50 to 250, depending on the sheet), they are \$35.00 to \$45.00, unsigned they are \$25.00. However, I was first hipped to this site due to a search for blotter art on E-BAY, where these sheets were selling at a mere \$10.00 to promote the TRIPATOURIUM web page. I've no idea if they will hold similar promotions in the future, but they do have a link for E-BAY auctions at their web site, so it is worth clicking on this first, to see what sort of savings might be possible. The site also features sculptures and paintings by DANNY GOMEZ. And it has the fabulous animation by GOMEZ titled *Flashback*, which everyone should check out. More of GOMEZ'S art can be found at <http://webzone.k3.mah.se/kit01051>.

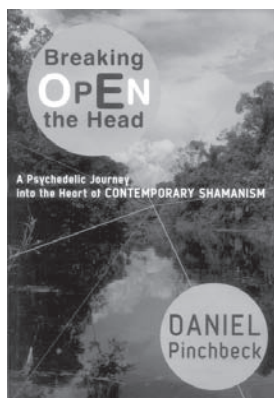
## MIMOSA HOSTILIS AVAILABLE

A subscriber recently obtained a large quantity of *Mimosa hostilis* [= *M. tenuiflora*] root-bark, and is making it available to other ER readers. The material was harvested in Brazil and looks to be top-notch. The cost is \$160.00 per kilogram plus shipping. Any amount can be ordered and the price is the same (i.e., 100 grams would be \$16.00, 25 grams would be \$4.00). Shipping by Priority Mail is \$5.00 for up to 500 grams or \$10.00 for 501 grams to one kilogram. Pay by cash or by money order with "pay to" space left blank, sent to: ERIC, POB 370541, Milwaukee, WI 53237 or pay electronically via [www.paypal.com](http://www.paypal.com) to MHRB@earthlink.net.





# BOOK REVIEW



*Breaking Open the Head: A Psychedelic Journey into the Heart of Contemporary Shamanism* by DANIEL PINCHBECK. 2002. (BROADWAY BOOKS: [www.randomhouse.com/broadway/index\\_home.html](http://www.randomhouse.com/broadway/index_home.html).) Trade paperback 0-7679-0743-4 (2003) \$14.00, hardcover 0-7679-0742-6 \$24.95, e-book 0-7679-1152-0 \$17.50. [1.07" x 8.52" X 5.86"], 272 pp.

*Breaking Open the Head* is a “must read” for anyone even remotely involved with psychedelics in the new millennium. In this terrifically written autobiography, DANIEL PINCHBECK describes his transformation from a disillusioned and world-weary KAFKA-esque cynic into a spiritually rejuvenated (and more self-aware) human being via the path of psychedelic shamanism. He employs an endearing self-deprecating presentation to his story, while describing all the pitfalls, mistakes, and psychic ass-kickings—as well as the high points and insights—along the way.

The book’s title refers to the tradition of certain Gabonese tribes of striking the skull of a *Tabernanthe iboga* initiate three times with a hammer. While most tribes don’t go to these extremes, the idea behind this ritual is used by PINCHBECK as a metaphor for opening one’s head—increasing perception in order to become aware of the shamanic dimension and other transpersonal realms. PINCHBECK’S account of how he and another Westerner traveled to Africa to partake of the *T. iboga* ceremony is priceless. He has profound visions, but must deal with ingesting “the most bitter substance I have ever put in my mouth,” as well as the chief of the tribe mercilessly trying to extort them both before and after the ceremony.

Overall, this book serves as an incredible index, overview, and synthesis of past and contemporary shamanic, cultural, and spiritual concepts and pioneers. I’ve been reading *The Entheogen Review* since 1995, and this book dazzlingly reflects

all the other research and reading that I have done, since first happening upon JIM DEKORNE’S book *Psychedelic Shamanism* that same year. PINCHBECK covers (take a deep breath now) 20th century philosopher WALTER BENJAMIN, as well as MIRCEA ELIADE, CARL JUNG, GEORGE IVANOVITCH GURDJIEFF, ALEISTER CROWLEY, ALDOUS HUXLEY, TIMOTHY LEARY, and RICHARD ALPERT; he covers shamanic research pioneers such as MICHAEL HARNER, CARLOS CASTANEDA, and JIM DEKORNE; entheobotanists like RICHARD EVANS SCHULTES, R. GORDON WASSON, TERENCE MCKENNA, JONATHAN OTT, and WADE DAVIS; chemical researchers like ALBERT HOFMANN, ALEXANDER T. SHULGIN, and RICK STRASSMAN; Dadaist ANTONIN ARTAUD’S pursuit of peyote... wait! There’s more. He covers psychoactive mushrooms, *Salvia divinorum*, ayahuasca, visionary cacti, LSD, DMT, 2C-B, MDMA, DPT, and others. He describes first-hand his experiences at the 21st century cultural phenomenon of the BURNING MAN FESTIVAL. (Hey, I was there when he was too!)

This is not to say that the book is a dry listing of all these subjects—quite the contrary. It is a very heartfelt and enjoyable story. We follow the author through his trials, tribulations, and investigations into the psychedelic path—and the empathetic awareness of the state of our planet and our culture that the use of entheogens can evoke. Especially interesting were the accounts of his explorations with DPT, which he found to mirror, for all intents and purposes, a demonic side of our society—one that expresses itself in corporate logos and advertising!

I highly recommend this book. It was my favorite of the past year. If you enjoy reading *The Entheogen Review*, then this book is definitely up your alley. PINCHBECK lays out scores of paths and philosophies that one can pursue on the entheogenic path, and he expresses himself with humility and humor. Some of his subject material I have run across many times before, but this book puts it all together in a wonderful context. I’d buy a copy of this book for all my friends if I could afford it. So hey kids, log on-line now and grab it up.

— PLAYA SURFER DAVE





# BIBLIOGRAPHY

- BAKER, J. 2002. "Dangerous Beauty: A Short Introduction to the Genus *Datura*." SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS Spring Meeting.
- BEE, J. 2000. *Betel-nut Chewing and Other Drug Foods in History and Culture*. BEEBALM GOODNESS UNDERWRITERS.
- BENNET, S.S.R. et al. 1992. *Venerated Plants*. DEHRADUN INDIAN COUNCIL OF FORESTRY RESEARCH AND EDUCATION.
- BERNHARD-SMITH, A. 1996. *Poisonous Plants of All Countries*. ASIATIC PUBLISHING HOUSE.
- CHARPENTIER, C.J. 1977. "The Use of Betel in Ceylon," *Anthropos* 72: 108–118. As cited in BEE, J. 2000 (above).
- COOPER, S. 1797. *A Dissertation on the Properties and Effects of the Datura stramonium or Common Thornapple and on its use in Medicine*. SAMUEL H. SMITH.
- DAVIS, W. 1988. *Passage of Darkness, The Ethnobiology of the Haitian Zombie*. THE UNIVERSITY OF NORTH CAROLINA PRESS.
- EMBODEN, W.A. 1979. The sacred narcotic water lily of the Nile: *Nymphaea caerulea*," *Economic Botany* 32(4): 395–407.
- EMBODEN, W.A. 1981. "Transcultural use of narcotic water lilies in ancient Egyptian and Maya drug ritual," *Journal of Ethnopharmacology* 3(1): 39–83.
- EMBODEN, W.A. 1982.a. "The Mushroom and the Water Lily: Literary and Pictorial Evidence for *Nymphaea* as a Ritual Psychotogen in Mesoamerica," *Journal of Ethnopharmacology* 5(2): 139–148.
- EMBODEN, W.A. 1982.b. "The Water Lily and the Maya Scribe: An Ethnobotanical Interpretation," *New Scholar* 8: 103–127. As cited in R.E. SCHULTES & S. VON REIS (eds.) 1995. *Ethnobotany: Evolution of a Discipline*. DIOSCORIDES PRESS. pp 105–106.
- FLUCKIGER, F. A. & D. HANBURY. 1879. *Pharmacographia: A History of the Principal Drugs of Vegetable Origin Met within Great Britain and British India*. Macmillan. In the *Annual Report of the Smithsonian Institute*. GOVERNMENT PRINTING OFFICE. As cited in DAVIS, W. 1988 (above).
- GOTTLIEB, A. 1973. *Legal Highs*. HIGH TIMES/LEVEL PRESS.
- GOODMAN, L.S. & A. GILMAN. 1970. *The Pharmacological Basis of Therapeutics*. Fourth edition. MACMILLAN. As cited in DAVIS, W. 1988 (above).
- HANSEN, H.A. 1978. *The Witch's Garden*. UNITY PRESS. As cited in DAVIS, W. 1988 (above). pp. 100.
- HARNER, M. 1973. *Hallucinogens and Shamanism*. OXFORD UNIVERSITY PRESS. As cited in DAVIS, W. 1988 (above). pp. 101.
- IDID, S.Z. et al. 1998. "Evaluation of Analgesia Induced by Mitragynine, Morphine, and Paracetamol on Mice," *ASEAN Review of Biodiversity and Environmental Conservation*, (May). Posted at [www.arbec.com.my/pdf/may-4.pdf](http://www.arbec.com.my/pdf/may-4.pdf)
- JANSEN, K.L.R. & C.J. PRAST 1988. "Short Communication: Psychoactive Properties of Mitragynine (Kratom)," *Journal of Psychoactive Drugs* 20(4): 455–457.
- KREIG, M. 1964. *Green Medicine: The Search for Plants that Heal*. RAND, MCNALLY.
- LEMBERGER, L. et al. 1971. *Communications from Laboratory of Clinical Sciences*. NATIONAL INSTITUTE OF MENTAL HEALTH.
- MAJUPURIA, T.C., revised by D.P. JOSHI. 1989. *Religious & Useful Plants of Nepal & India*. Second revised edition. CRAFTSMAN PRESS.
- McCLOY, J. 1999. "Yerba Del Diablo, The Enigmatic *Datura*," *Journal of Divine Experience*.
- McCLOY, J. 2002. Personal communication.
- McQUADE, L.M. 2002. "Evidence of *Datura* Use in the Archaeological Record and a Report on Recent Experiments with *Datura*." SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS Spring Meeting.
- MORAN, K. 1996. *Nepal Handbook*. MOON PUBLICATIONS.
- PETERS, B.H. and H.S. LEVIN 1977. *Archives of Neurology* 34: 215.
- RÄTSCH, C. 1997. *Plants of Love: The History of Aphrodisiacs and A Guide to Their Identification and Use*. TEN SPEED PRESS.
- RÄTSCH, C. 1992. *The Dictionary of Sacred and Magical Plants*. PRISM PRESS.
- RIPINSKY-NAXON, M. 1993. *The Nature of Shamanism, Substance and Function of a Religious Metaphor*. SUNY PRESS.
- ROONEY, D.F. 1993. *Betel Chewing Traditions in South-East Asia*. OXFORD UNIVERSITY PRESS. As cited in BEE, J. 2000 (above).
- RUDGLEY, R. 1993. *Essential Substances: A Cultural History of Intoxicants in Society*. KONDANSHA INTERNATIONAL. As cited in BEE, J. 2000 (above).
- SAFFORD, W. 1920. "Daturas of the Old World and New: An Account of Their Narcotic Properties and Their Use in Oracular and Initiatory Ceremonies." In the *Annual Report of the Smithsonian Institute*. GOVERNMENT PRINTING OFFICE. 537–567. As cited in DAVIS, W. 1988 (above).
- SCHULTES, R.E. & A. HOFMANN. 1979. *Plants of the Gods, Origins of Hallucinogenic Use*. MCGRAW-HILL.
- SCHULTES, R.E. & A. HOFMANN. 1980. *The Botany and Chemistry of the Hallucinogens*. CHARLES C. THOMAS.
- SCHULTES, R.E. & S. VON REIS (Eds.) 1995. *Ethnobotany: Evolution of a Discipline*. TIMBER PRESS, INC.
- SENSARMA, P. 1989. In BENNET, S.S.R. et al. 1992. *Venerated Plants*. DEHRADUN INDIAN COUNCIL OF FORESTRY RESEARCH AND EDUCATION.
- SHAMAN AUSTRALIS 2003. Personal communication.
- SHELLARD, E.J. and M.D. LEES 1965. "The *Mitragyna* Species of Asia: Part V—The anatomy of the leaves of *Mitragyna speciosa* Korth," *Planta Medicat* 3: 280–290.
- SHULGIN, A.T. 2003. Personal communication.
- SIEBERT, D. 2003. Personal communication.
- SITARAM, N. et al. 1978. "Human Serial Learning: Enhancement with Arecholine and Choline and Impairment with Scopolamine," *Science* 201: 274–276.
- TART, C. 1972. "States of Consciousness and State-Specific Sciences." *Science* 176: 1203–1210.
- TAYLOR, N. 1965. *Plant Drugs That Changed the World*. DODD, MEAD AND COMPANY. As cited in DAVIS, W. 1988 (above). pp 100.
- WOGG, P.E. 2002. "Encounters with *Kratom*," *The Entheogen Review* IX(1): 53–56.
- YAHYA, R.A. 2002. "Keeping tabs on ketum creeper plant," *BruneiDirect.Com*, (June 18). Posted at [www.bruidirect.com/DailyInfo/News/Archive/June02/180602/bb12.htm](http://www.bruidirect.com/DailyInfo/News/Archive/June02/180602/bb12.htm)



# ETHNOGARDEN BOTANICALS

*Offering you rare and sacred plants,  
herbs, seeds, and extracts  
from around the globe!*

*Tabernanthe iboga* products

*Lophophora williamsii* cacti

*Sceletium tortuosum*

ayahuasca herbs

resin extracts

dry extracts

*Erythroxylum novogranatense* seeds

and many other rare and hard to find plants

Payment accepted includes

VISA, MasterCard, American Express, and money order by mail.

Wholesale inquiries welcome and encouraged.

Please call for catalog: (705) 735-0540

Sources also welcome to contact us offering supply.

**ETHNOGARDEN BOTANICALS**

**POB 27048**

**Barrie, ON L4M-6K4**

**CANADA**

**info@ethnogarden.com**

**<http://ethnogarden.com>**



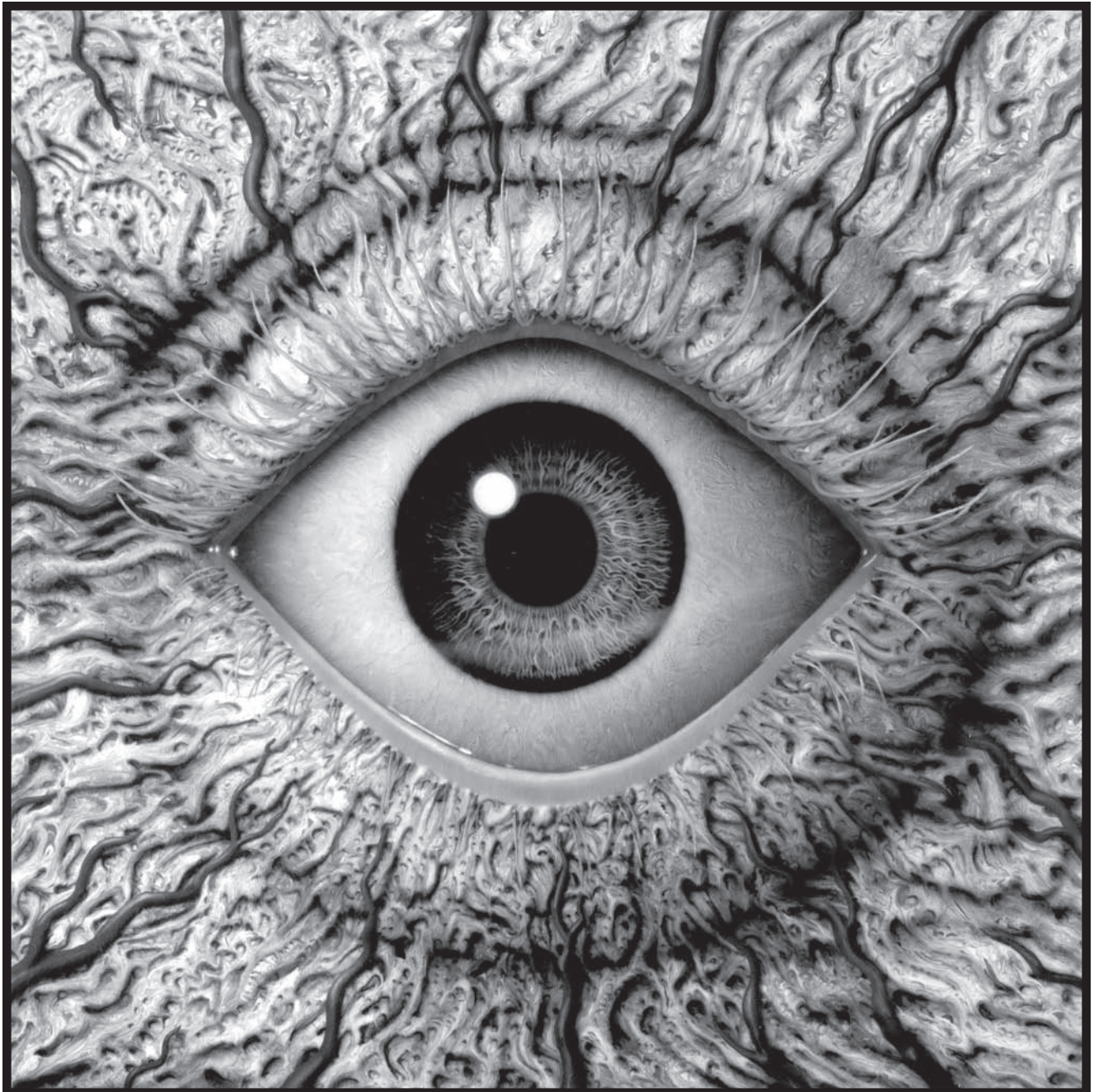
# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XII, NUMBER 2    ❑    SUMMER SOLSTICE 2003    ❑    ISSN 1066-1913

---





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Jon Hanna	
Sidney Sudberg	S.D., HI
Elan M. Sudberg	M.B., IN
Markus Berger	OneGreenDay
Gwyllm Lwydd	T.F., IL
B. Green	Yachaj
Fork	L.E.G., NH
Justin Case	J.S., OR
C.E.G., ID	Jace Callaway, Ph.D.
V.G., NH	J.D., IL
B.H., IL	Fire Erowid

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*

POB 19820, Sacramento, CA 95819, USA

## WEB

www.entheogenreview.com

## FRONT COVER

*Inner Eye*

30" X 30", acrylic on canvas, 2000

by Naoto Hattori

## BACK COVER

*Virus #1*

7" X 10", acrylic on paper, 2003

by Naoto Hattori

## PAGE 41 ("flying eyeball")

*Virus #11*

7" X 10", acrylic on paper, 2003

by Naoto Hattori

To see more art by Naoto Hattori, visit

www.wwwcomcom.com

# CONTENTS

Disembodied Eyes and Divine Vision	41
Establishing Identification Methods for Ethnobotanical Medicines	45
Trifluoromethylphenylpiperazine (TFMPP)	
An Entheogenic Entactogen	49
Some Experiences with <i>Anadenanthera colubrina</i>	53
Shared Experiences and Fields of Consciousness	56
Network Feedback	59
Morphine Dreams	59
A Reply to Editorial Comments in "Farewell to Legal 5-MeO-DIPT and AMT"	61
The Bad...	61
...And The Good	62
Shelf Life and Identification	62
AMT Shelf-life	63
Psilocybe Triggered Hypnogogic Image	63
More Morning Glory, No Luck with <i>Datura</i>	64
Mushroom Matters	65
Poppy Growing: Legality & Sources	66
<i>Calliandra</i> Chemistry?	66
Unique Color Reactions	67
Desiccants and the Storage of Chemicals	68
Events Calendar	70
Sources	71
Bibliography	75

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See www.entheogenreview.com for descriptions and prices.

Copyright © 2003 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.

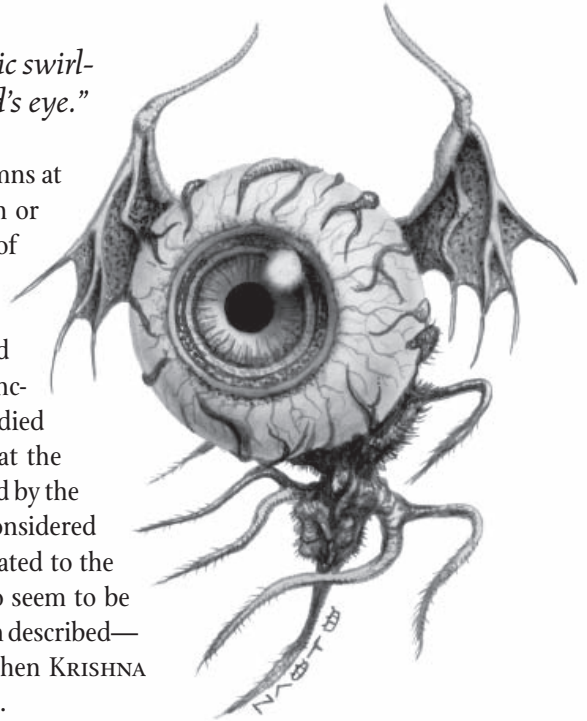


# DISEMBODIED EYES AND DIVINE VISION

by JON HANNA

*In my youth, I remember having been told that the psychedelic swirling puddle of oil on asphalt after it rained was called a “God’s eye.”*

It has been “proposed that the ‘disembodied eyes’ [carved onto columns at Teotihuacan in Mexico] represent the visionary sight of the shaman or participant in an agape involving ingestion of a potion compounded of entheogenic mushrooms, morning glory seeds, or other plants with allied effects. This interpretation is based on the occurrence of mushrooms, flowers, and seeds in juxtaposition with the ‘disembodied eyes’...” (OTT & WASSON 1983). The same article, perhaps less convincingly, presents a similar interpretation for the depiction of a disembodied eye on a gold ring from Crete (circa 1500 B.C.), by speculating that the Minoans might have had entheogenic rituals similar to those practiced by the Greeks. Artistic depictions of disembodied eyes have largely been considered to represent the “eye of God.” Such vision may indeed be closely related to the experience produced by entheogenic plants, which can allow one to seem to be viewing the world through the eyes of God. This vantage point has been described—with psychedelic overtones—in Chapter 11 of the *Bhagvad Gita*, when KRISHNA allowed ARJUNA to see the world through his divine eye (see side-bar).



## A CONTEMPORARY SYMBOL OF GOD’S EYE

Such a disembodied eye—referred to as “the eye of providence”—is included in the Great Seal of the United States. Created between 1776 and 1782, this symbol has the Latin phrase *Annuit Coeptis* above it, which has been translated to mean “It has favored our undertakings.” The “It” referred to is symbolized by the eye, which is quite clearly the eye of God. At [www.greatseal.com](http://www.greatseal.com) it is pointed out that the “[u]se of the eye in art forms as a natural symbol for an omniscient and ubiquitous deity was a well-established artistic convention in the eighteenth century (quite apart from the symbolism of any particular group).”



The DEFENSE ADVANCED RESEARCH PROJECTS AGENCY’s Information Awareness Office—an Orwellian project of the U.S. government that spies on citizens under the guise of protecting us from terrorists—recently adapted the Great Seal in a disturbing manner. The eye, now casting a probing beam across the entire planet, is transformed from the eye of God into the eye of a snooping government. Below this is found the Latin phrase *Scientia est potentia* (knowledge is power). Big Brother is watching. After critics lambasted this oppressive logo, DARPA removed it from their web site.





## ARJUNA SEES WITH THE DIVINE EYE

Excerpted from *Bhagvad Gita*  
Chapter XI: The Yoga of the  
Universal Form

[...S]urely you cannot see Me with these gross eyes of yours; therefore I vouchsafe to you the divine eye. With this you behold My divine power of Yoga. ...Sri Krishna, the supreme Master of Yoga, having said thus, then revealed to Arjuna His supreme divine Form. Arjuna saw the supreme Deity possessing many mouths and eyes, presenting many a wonderful sight, decked with many divine ornaments, wielding many uplifted divine weapons, wearing divine garlands and clothes, besmeared all over with divine sandal pastes, full of wonders, infinite and having faces on all sides. If there be the effulgence of a thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendor of the mighty Lord. Arjuna, then, saw in the person of that supreme Deity, comprised in one limb, the whole universe with its manifold divisions. Then, Arjuna, full of wonder and with the hairs standing on end, bowed his head to the divine Lord and with joined palms addressed Him...

## THE FLIGHT OF DISEMBODED SIGHT

Artist and mechanic KENNY "VON DUTCH" HOWARD, who pin-striped cars and motorcycles in the 1950s, is widely credited for introducing the "flying eyeball" into American art. According to VON DUTCH: "The flying eyeball originated with the Macedonian and Egyptian cultures about 5000 years ago. It was a symbol meaning 'the eye in the sky knows all and sees all.' I have always believed in reincarnation, and the eyeball was tied to that." (HAGERTY 2001). The symbol remains an icon of the 1950s and 1960s hot rod crowd. It has appeared in countless versions since then, reincarnated in the now infamous 1968 rock poster painted by RICK GRIFFIN for THE JIMI HENDRIX EXPERIENCE performing at the Fillmore, and later used as a T-shirt logo for the absurd theatrical metal band GWAR, to name a couple of places that it has turned up.

Photographer ROBIN EDGAR believes that the "winged eye" is a composite that combines the "eye of God" symbol (said to represent solar eclipses) with the "winged disk" symbol (said to represent the streamers of the sun's corona that can appear during particular eclipses). EDGAR notes that the Egyptians, Mayans, Aztecs, and other ancient cultures all developed their own versions of the "winged eye" symbol (EDGAR 2003).

*My whole body is covered with eyes:*

*Behold it!*

*Be without fear!*

*I see all around.*

— Eskimo poem

## PSYCHEDELIC EYE-SIGHT

There is no arguing that the entheogenic mind state can sometimes cause a psychonaut to feel as though he or she has the vantage point of a disembodied eye. R. GORDON WASSON remarked of the bemushroomed state:

"What I was seeing was more clearly seen than anything I had seen before. At last I was seeing with the eyes of the soul, not through the coarse lenses of my natural eyes. ...It is a curious sensation: with the speed of thought you are translated wherever you desire to be, and you are there, a disembodied eye, poised in space, seeing, not seen, invisible, incorporeal" (WASSON 1980).

And a 19-year-old psychonaut commented:

I got stoned on grass, and as I was about to go to sleep, I came completely awake and aware of my surroundings ...I felt as if my body were covered with eyes and I could see in all directions (TART 1971).

This writer goes on to describe what might be characterized as an out-of-body experience, with the deity-like vision of a disembodied eye floating away from the planet, out into the universe, and beyond. With regard to this state of mind, ketamine researcher KARL JANSEN has remarked:





[...]Some physical boundaries are arbitrary. One explanation is Bell's theorem which involves a hyper-space where all realities exist at a single point. If entry can be gained to the quantum sea, a person's awareness—the 'disembodied eye'—might travel through different 'realities' without the body itself going anywhere (JANSEN 1999).

The disembodied eye (or flying eye) has appeared repeatedly in modern psychedelic artists' works, including the art of JOHN W. ALLEN, L.J. ALTVATER, GOODVISION, ALEX GREY, NAOTO HATTORI, MARTINA HOFFMANN, MATI KLARWEIN, CAROLYN KLEEFELD, STEVEE POSTMAN, BRIAN MORIARTY, FREDERIC PARDO, and many others. The disembodied eye is not always depicted hovering in the sky (with or without wings). It has also been frequently shown with flames surrounding it, and less commonly floating in water. In whatever form it appears, it is clearly a prevalent symbol. But how often is the actual image of a disembodied eye seen while one is on a psychedelic, and what are the reasons that this might appear?

There has been some degree of study related to the common structures of geometric patterns that appear while one is under the influence of a psychedelic (KLÜVER 1966; FISCHER 1969; OSTER 1966). However, there hasn't been much published that categorizes and discusses specific complex symbols—like the eye—that may be common to psychoptic visions. Some investigation on the prevalence of eyes in such visions turned up a few accounts:

I've seen an eye in a pyramid, an eye in an open book, and eyes in fire—that sort of thing—all of which lacked apparent bodies. But I've never seen *just* a disembodied eye. — K. TROUT

I had an experience years ago on ayahuasca that involved a disembodied eye. It was during an early evening experience...I felt the vibration of the huasca rising in my

body and looked outside...in the sky to see in-between the clouds a roving eye looking for something. I knew that this was the eye of providence at the time and the eye was looking for me. It made me feel special to be allowed to be in that experience at that time in my life. — C.J. BARNABY

"We have all heard

that the eye is a  
window to the soul.

This is true. The open eye  
is a symbol of awareness  
or consciousness.

If it is repeated

endlessly,

you have

a symbol of

infinite awareness...

When you are in

the visionary world,

anything can grow an eye,

from the sky to the

stones at your feet.

This symbolizes the

recognition of our

presence by the greater

field of presence, which is

nature and cosmos,

inner and outer space."

— Alex Grey

I was spiraling in toward a white light. Although I [was] focused primarily on the light, swirling around me was a distinct pattern made of nothing but eyeballs—seemingly an infinite number of them. — D.M.

Something lives in matter, or so says 2C-B. It has eyes, and a very Aztec-like pattern about it. I saw eyes everywhere, somewhat unsettling. They were always rolling back, but they were there. — A PSYCHONAUT

In some cases, although the eyes perceived are definite "other" in nature, they aren't necessarily representative of the eyes of God. Rather, they are part of some other discarnate entity:

I noticed something new to my experience of 2C-B [combined with MDMA] on this trip—entities! I was presented with closed-eye visions of strange creatures that looked like a cross between the type of animals that inhabit the deepest, darkest regions of the ocean floor (jellyfish, luminescent eel-like creatures, strange octopoids, etc.) and sci-fi style aliens, plus beings that looked remarkably like disembodied eyes. These beings did not seem to have the same sort of urgent sense of presence associated with them that I normally experience during tryptamine-mediated entity contact, however. I also perceived a scene rendered in Egyptian motifs in which several humanoid beings that were apparently priests or shamans performed some sort of sacred ritual around a highly elaborate, ornate altar. Egyptian style symbology is something that I often encounter on 2C-B; the bees often send visions of ankhs, pyramids, eyes of Horus, and such dancing across the insides of my eyelids. — TREY





[On DMT] I noticed what seemed to be an opening into a large space, like looking through a cave opening to a starry sky. As I approached this I saw that resting in the opening was a large creature, with many arms, somewhat like an octopus, and all over the arms were eyes, mostly closed, as if the creature were asleep or slumbering. As I approached it the eyes opened and it/they became aware of me. It did not seem especially well-disposed towards me, as if it did not wish to be bothered by a mere human, and had the impression I wasn't going to get past it, so I did not try (MEYER 1993).

### ART IMITATES LIFE OR LIFE IMITATES ART?

Why do disembodied eyes—or other common visions—appear while under the influence of a psychedelic? R. GORDON WASSON has conjectured that ancient Mexican art could have been influenced by visionary images seen while under the influence of entheogens (HOFMANN 1980). Yet might it not also be the other way around? From being in the environment of Mexico and viewing the local textiles before he consumed any psilocybin-containing mushrooms, perhaps WASSON's mind was “primed” to produce patterns similar to those that appeared on local rugs, cloth, and pottery. The

“imprinting” of certain symbols on one's mind is commonly reported by people who eat blotter art that has been decorated in a particular manner, who then see similar imagery when they are under the influence of the dose. Perhaps images of jaguars and snakes on ayahuasca occur because people have *heard* that ayahuasca causes these sorts of visions? The arena of mind that we enter while on psychedelics is of course influenced by what we have seen or heard prior to entering that state, and it is reasonable to think that those who view psychedelic art depicting disembodied eyes may be more likely to see such imagery in their own visions. And yet it is also possible that there is some archetypal imagery unique to certain visionary mind states that does not originate from an individual's personal memory. For myself, the sort of visions that springs forth following a smoked dose of DMT is totally “other.” There is nothing that I am aware of in my memory that could produce this imagery. Teasing out what is memory and what is local to a particularly induced mind state could well be an impossible task. But cataloguing the specific symbols that appear may be useful nonetheless, to provide a yardstick of contemporary culture's inner visions. ⊕

**8th INTERNATIONAL CANNABUSINESS 2003**

**The world of hemp meets again !**  
**Europahalle Castrop - Rauxel**  
**Germany September 12 - 14**

The World's Leading International Trade Event since 1996

**2 B2B days**

**www.cannabusiness.info**

sponsored by the International ...

EYDOT VAPORTEK DOPE HBI HI Hesi.nl JOSTON NEWZ Bulet CANNABIS GrowTec





# ESTABLISHING IDENTIFICATION METHODS FOR ETHNOBOTANICAL MEDICINES

by SIDNEY SUDBERG and ELAN M. SUDBERG

What a long strange trip it's been. After all these years there is now a growing interest in the quality control of plant medicines. In the "early" days when there wasn't too much in the way of choice of plant medicine available to the consumer, concern for the quality of your herb of choice was minimal. Now, there seems to be a glut of product available and unless you know how to identify or distinguish good quality vs. poor quality by the age-old, time-tested organoleptic methods of taste, smell, and appearance of the plant, then you are dependent upon the reliability of your source or your own bioassay methods. If you are purchasing a plant medicine in any form other than the whole or cut-and-sifted form, then it becomes even more difficult to identify what plant you are buying or whether it is mixed with anything other than the plant you want.

## LESSER-KNOWN PLANTS

With the introduction of a number of lesser-known plant medicines from other cultures and parts of the world to the United States and Europe in the last two decades, the need for accurate identification is increasing. A plant species is unlike a pure chemical substance in many ways since very precise criteria such as melting point, spectral characteristics, and a chromatographic comparison with reference substances can be used to establish the identity of a single chemical entity. In the case of plant material, the standards for comparison cannot usually be so precise. Ideally the material to be identified should be compared with authentic specimens of good quality, either in the preserved or living state. This not being practicable, one usually has to rely on comparison against a written description, possibly supplemented with some type of picture of the product.

As the number of plant specimens increases or their usage profile broadens, the likelihood of "adulteration" or even substitution increases. Methods to identify a plant are described in monographs for many plants, but with the lesser-known or more novel plants appearing in commerce today, these are generally not available. Monographs for botanicals usually consist of a description of the distinctive and characteristic macroscopic and microscopic features of the plant in question together with simple descriptions of its organolep-

tic characters. Many monographs also include some type of test to ensure that the correct chemical ingredients are present whether via a "wet" chemical test resulting in the formation of a color or precipitate, or by chromatographic examination. Literature searches may provide additional chemical information. In the case of so many of the visionary plants, a single chemical compound is the defining factor for the quality and/or identity of the plant in question.

## CATEGORIES OF IDENTIFICATION

The criteria used for the identification can be divided into four major categories:

- 1) Macroscopic appearance
- 2) Organoleptic characters
- 3) Microscopic appearance
- 4) Presence and absence of chemical substances

Very rarely is identification made on the basis of only one feature. More frequently it is a combination of features that are all consistent with the plant in question. In the examples below, we show how these simple but powerful techniques are useful for plant identification and gauging or determining overall quality.

1) Macroscopic appearance is useful when the botanical is in pieces greater than 2 cm in diameter. Those features which can be seen with the naked eye or with a hand lens are used for identification. The macroscopic criteria most frequently used for identification are shape, size, color, and appearance of all surfaces. But, when there is only a powdered sample, the task of identification is more complex and one must rely on other procedures.

2) Organoleptic characteristics can help identify a large number of botanicals by their odor, appearance, texture, and taste. A classic example of the feature of odor would be *Cannabis sativa*.

3) Microscopic appearance brings us to the world of botanical anatomy. Here is where it gets interesting and where we





can make plant identification a fun and artistic science. Many plants have such unique characteristic cellular structures that there is no mistake as to the identification of the plant. An example might be the analogy to the obvious difference between a rose and a tulip or many other plants for that matter, macroscopically. Most of us can make this distinction by gross appearance and/or smell and even if the specimen cut up, you would still be able to distinguish them from one another, to an extent. Similarly, there are obvious *microscopic* characteristics that make plants distinguishable to the trained eye just like the rose is to most of us with the naked eye. In the pictures accompanying this article you will observe the microscopic and chromatographic differences between the leaves of *Salvia divinorum* and *Mitragyna speciosa*. If we look at the macroscopic features of the two leaves side by side, there would be a clear difference. If the leaves were powdered, you could perform a bioassay to distinguish the two or you could look at them chemically.

4) Chemical constituent profiles or fingerprints of the secondary metabolites of the plant are unique to each plant. Most “wet” tests are not very specific and detect only certain classes of compounds. The advent of chromatography, particularly high performance thin-layer chromatography (HPTLC), brought a whole new dimension to the use of chemical constituents for botanical identification. The other major techniques are gas chromatography (GC) for the investigation of essential oils, and high performance liquid chromatography (HPLC), which can be used for almost any type of constituent but which has the disadvantage of being comparatively costly and less environmentally friendly compared with HPTLC.

## COMBINING TECHNIQUES

Some examples of these combined techniques can demonstrate their utility. We recently had the opportunity to analyze, identify and characterize a plant we weren't familiar with, *Mitragyna speciosa* (*kratom*). There were no references for it that we were able to get and we only had some TLC procedures used for identification given to us for the analysis. We were given about 14 different samples and only a few of them were considered reliable or authentic. Of the 14, only seven of them were actually the right plant as determined by the pictures that follow. Our first step was to look at the powdered sample for any characteristic cellular structures that could be used for identification.

In Figure 1 and Figure 2 you are looking at the microscopic image of the surface of the leaf from a powdered sample of *Mitragyna speciosa*. The pointed structures are trichomes or hairs on the leaf midrib. The sample used for these pictures was a reliable sample and therefore can be considered a standard for the identification of future samples.

In order to further enhance this process, we ran a series of HPTLC plates to characterize the chemical profiles (Figures 3–6, to the right). We were supplied a chemical reference standard—the alkaloid mitragynine picrate (which is unique to *kratom*)—that would allow us to further confirm its identification. By use of these “fingerprints” you can get an idea of the predictable nature of the chemical constituents and the presence of the reference standard used to characterize it. Lanes 1–7 are the different samples and lane 8 is the reference standard mitragynine picrate. In Figures #3 and #4 we used the same chromatographic conditions and see one fin-

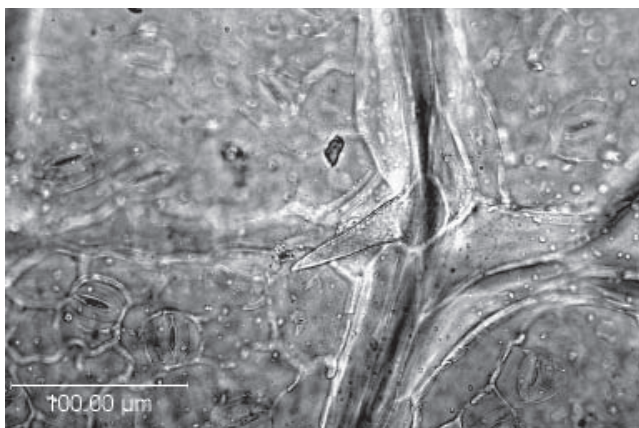


Figure 1: *Mitragyna speciosa*. Sample Findings: unicellular bristle-like trichome found on the mid rib showing warted exine. Magnification: 400X. Chemical Reagents: acidified chloral hydrate glycerol solution.

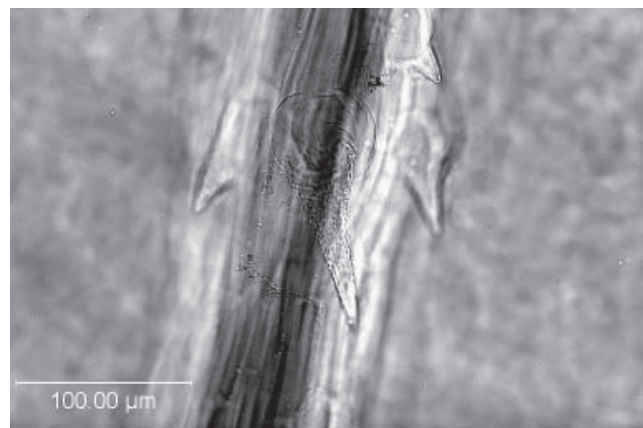


Figure 2: *Mitragyna speciosa*. Sample Findings: unicellular bristle-like trichomes found on the mid rib showing warted exine. Magnification: 400X. Chemical Reagents: acidified chloral hydrate glycerol solution.



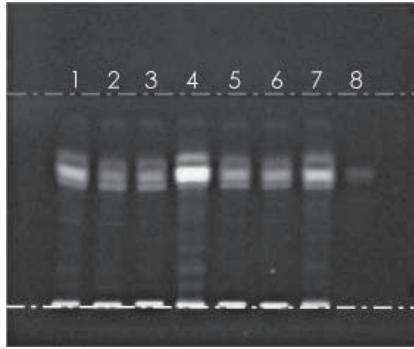


Figure 3: *Mitragnyna speciosa*.  
Stationary Phase: silica gel 60, F254, 10 x 10 cm HPTLC plates.  
Mobile Phase : toluene : ethyl acetate : diethylamine [7.0/2.0/1.0].  
Detection: UV 365 nm.

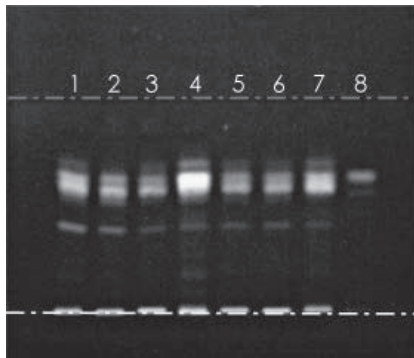


Figure 4: *Mitragnyna speciosa*.  
Stationary Phase: silica gel 60, F254, 10 x 10 cm HPTLC plates.  
Mobile Phase : toluene : ethyl acetate : diethylamine [7.0/2.0/1.0].  
Detection: Van Urk's spray reagent → UV 365 nm.

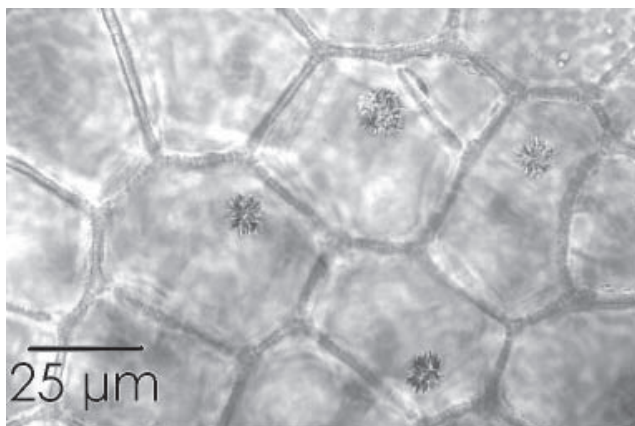


Figure 7: *Psychotria viridis*. Sample Findings: upper epidermis with thick blotchy cuticle. Magnification: 1000X. Chemical Reagents: acidified chloral hydrate glycerol solution.

gerprint and when using a different set of chromatographic conditions in Figures #5 and #6 we see a different fingerprint but the patterns are the same, thus adding an element of multi-dimensionality to the characterization of this plant for future reference. If we were to try to draw any conclusions from this study, we could say that by comparison among all these samples, that if we look at lanes 4 in images 3–6, we could easily conclude that this sample of *kratom* has the highest concentration of its constituents including the apparent active principle mitragynine which is in lane 8 in all 4 images. Between the microscopic images of this plant and the HPTLC fingerprints, there would be very little difficulty identifying or distinguishing it from any substitute.

### **PSYCHOTRIA VIRIDIS**

Now for some images of some of the better known plant medicines that we all know and love. In Figure 7 and Figure 8 (below) we see *Psychotria viridis*. These are microscopic images that are not unique to *P. viridis* (as they are common structures in all plants) but they are characteristic of this plant and can be used to exclude other possible plants as substitutes.

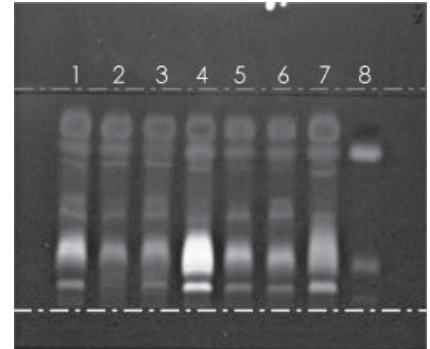


Figure 5: *Mitragnyna speciosa*.  
Stationary Phase: silica gel 60, F254, 10 x 10 cm HPTLC plates.  
Mobile Phase: n-propanol : 1.5% NH4OH [9.0/2.0].  
Detection: UV 365 nm.

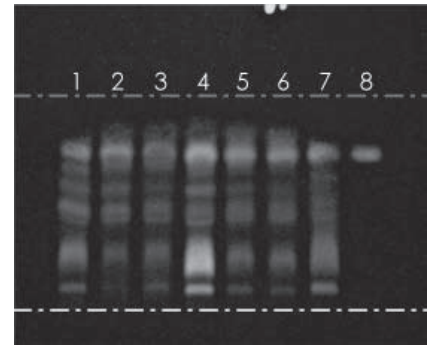


Figure 6: *Mitragnyna speciosa*.  
Stationary Phase: silica gel 60, F254, 10 x 10 cm HPTLC plates.  
Mobile Phase: n-propanol : 1.5% NH4OH [9.0/2.0].  
Detection: Van Urk's spray reagent → UV 365 nm.

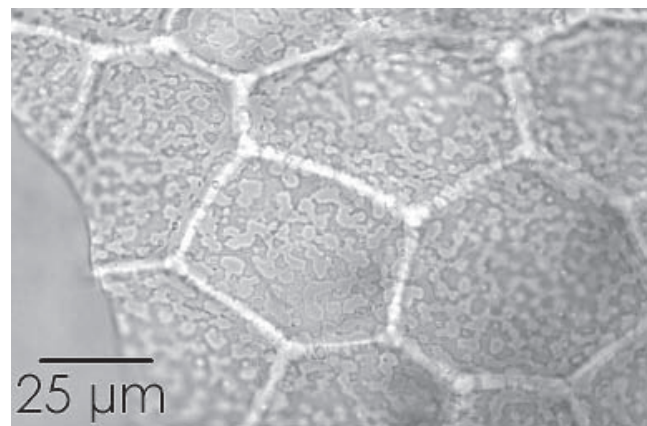


Figure 8: *Psychotria viridis*. Sample Findings: lower epidermis with beaded cell walls & stomate. Magnification: 1000X. Chemical Reagents: acidified chloral hydrate glycerol solution.





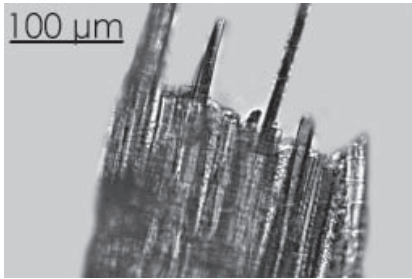


Figure 9: *Banisteriopsis caapi*.  
Sample Findings: a bundle of lignified fibers.  
Magnification: 400X.  
Chemical Reagents: acidified chloral hydrate glycerol solution.

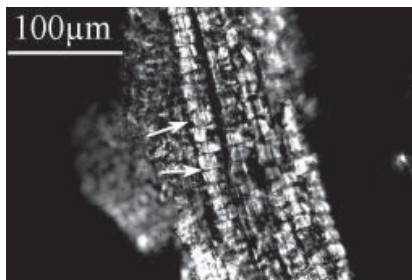


Figure 10: *Banisteriopsis caapi*.  
Sample Findings: fibers with inlaid prisms of calcium oxalate.  
Magnification: 400X.  
Chemical Reagents: acidified chloral hydrate glycerol solution.

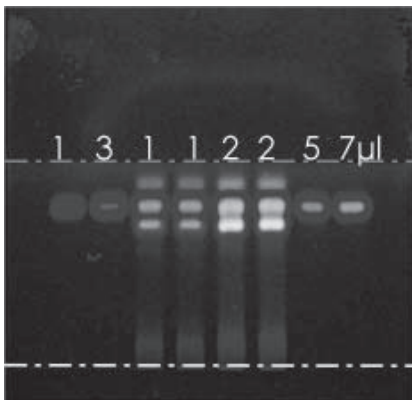


Figure 11: *Banisteriopsis caapi*  
Stationary Phase: silica gel 60, F254, 10 x 10 cm HPTLC plates.  
Mobile Phase: CH<sub>3</sub>OH:CHCl<sub>3</sub>:acetic acid [7.5/2.5/1.5].  
Detection: UV 365 nm.

## BANISTERIOPSIS CAAPI

[Left:] Figures 9 and 10 show some of the microscopic features that help make the identification of this plant. Figure 11 is a HPTLC fingerprint showing the presence of harmine in *B. caapi*.

## SALVIA DIVINORUM

[Right:] Figures 12 and 13 are images of cellular structures of the leaf surface showing a top view of one of the glandular hairs and the characteristic trichomes. Figure 14 shows a typical HPTLC profile for *S. divinorum* in the four lanes in the middle of the picture with the reference standard salvinorin A in the first and last two lanes. The volumes used to create those bands listed on top of the lanes.

Microscopic pictures in combination with the HPTLC fingerprints are an important tool in pharmacognosy and have been used for many years for quality control in herbs of commerce. Although most of the plants pictured are unlikely to be considered major herbs of commerce in the near future, should the question arise as to the identity of some entheobotanical, whether for personal or commercial purposes, it is reassuring to know that there is a way to monitor the quality of these plant medicines. It is our goal to eventually produce a compendium or reference library of as many of the psychoactive ethnobotanicals as possible in a manual of identification using macroscopy/microscopy and HPTLC. A project of this sort will require that we first have vouchered or authenticated samples of any plants we analyze. If any interested parties who would like to participate in a project of this sort can contribute vouchered specimens of unusual ethnobotanical plants, please contact us via our web site at [www.alkemist.com](http://www.alkemist.com). ☉

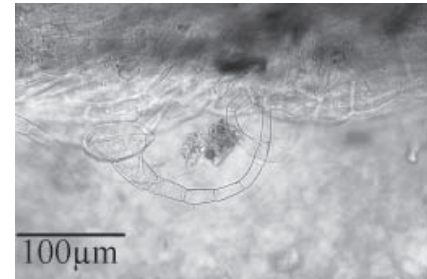


Figure 12: *Salvia divinorum*.  
Sample Findings: large multicellular trichome with warty exine.  
Magnification: 1000X.  
Chemical Reagents: acidified chloral hydrate glycerol solution.

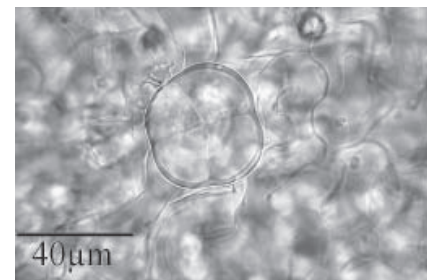


Figure 13: *Salvia divinorum*.  
Sample Findings: glandular trichome showing four individual cells.  
Magnification: 400X.  
Chemical Reagents: acidified chloral hydrate glycerol solution.

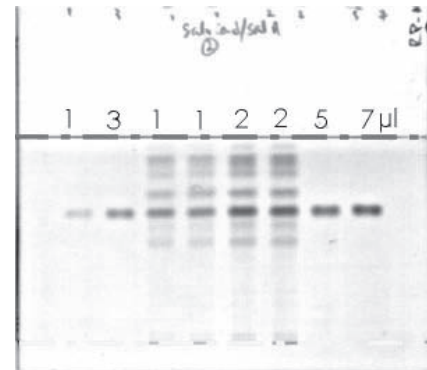


Figure 14: *Salvia divinorum*.  
Stationary Phase: RP-18W/UV254, 10 x 10 cm HPTLC plates.  
Mobile Phase: ethyl acetate : hexanes [5.0/5.0].  
Detection: Vanillin – H<sub>3</sub>PO<sub>4</sub> spray reagent.





# TRIFLUOROMETHYLPHENYLPIPERAZINE (TFMPP)

## AN ENTHEOGENIC ENTACTOGEN

by MARKUS BERGER • Translated by CHRISTINE BANDOW

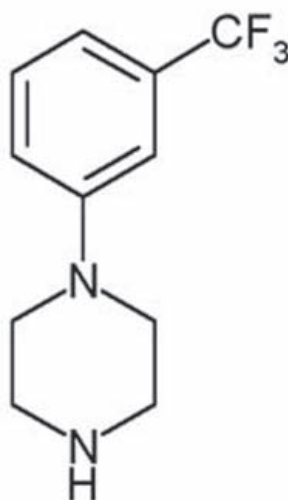
*The following article has been adapted from a piece that appeared in the October 2002 issue of *Entheogene Blätter*—the German version of *The Entheogen Review*. Although the few psychonautical reports included in this article present predominantly positive accounts of the effects of TFMPP, in the past we presented largely negative reports in a discussion of the piperazine compounds, and a general survey of the web shows mixed opinions. — Eds.*

The fact that nearly every day new psychoactive substances are being synthesized really isn't anything new. So-called "designer drugs" are developed regularly. Phenethylamines and tryptamines have been the primary players in this arena, but for a few years now piperazines (also known as diethylendiamines) have been gaining status. How important are piperazines to the psychonautical scene, and what manner of effects do they have?

Consider the hip new drug trifluoromethylphenylpiperazine (TFMPP). Surprisingly, it has been reported by some to produce effects that are similar to those caused by entactogens such as MDMA. 1-(3-trifluoromethylphenyl)piperazine is also known by the names N-(alpha,alpha,alpha-trifluoromethyl)piperazine, m-trifluoromethylphenylpiperazine, TFMPP, TFMPP, and Molly. Its chemical formula is  $C_{11}H_{13}F_3N_2$ , and its CAS number is 15532-75-9. For storage purposes, it should be kept in a closed and dark place at a temperature of 15–30°C. Piperazines are hygroscopic (attract water) and heterocyclic (contain other atoms in their cycles of carbon) compounds that have antibiotic effects. They are primarily used in veterinary medicine. Piperazines are given to chicken and pigs to control parasites such as worms (VERORDNUNG 1990).

Pharmacologically, trifluoromethylphenylpiperazine behaves in a similar manner to phenethylamines (MDMA, mescaline, 2C-B, etc.)—it interacts with several serotonin receptors (SCHECHTER 1988; KŁODZINSKA et al. 1989;

STAAK et al. 2001a; STAAK et al. 2001b; HULSIK 2002; GLENNON n.d.). TFMPP's effects are sometimes described as lying somewhere between empathogens, such as MDMA, and entheogens, such as LSD. With closed eyes, psychoptic effects in most cases involve partly colored visions and patterns similar to those caused by mescaline. One's emotions may feel exposed, more intense, more understandable, and almost touchable.



What is considered "an active dose" of TFMPP can depend on the kind of effect desired. Slight empathogenic effects can be expected by taking a dose of approximately 25 mg. For a more visionary experience, one needs to take 75–105 mg. Unwanted side effects may include skin reactions, diarrhea or soft stool, hyperthermia (increased temperature of the body), tachycardia (increased number of heart beats), nausea, and vomiting.

The Internet newsgroup alt.drugs.chemistry contains some early psychonautical reports of experiences with this interesting piperazine. There is the 1997 example of TOM KASPER who owned CHEMICAL RESALE OF SANTA BARBARA—a no longer extant company that sold psychoactive "research chemicals." [KASPER eventually did some time in jail and may still be imprisoned for all we know.—Eds.] By "accident," KASPER poured about 100 mg of TFMPP hydrochloride onto a piece of chicken that was supposed to be his dinner:

[...W]hen I bit down on that chicken leg, I tasted the bitter taste, but too late. I had already swallowed...This was Tuesday afternoon at about 5:00 pm, and I was scheduled to go to the Carlos Santana concert at the Santa Barbara County Bowl at 6:30 pm. What to do, what to do? Well, I couldn't disappoint my beautiful date...I decided not to say anything. I stopped wedging on the chicken and left it out on the workbench (a mistake). When my beautiful date arrived, she saw the chicken and decided to have a bite. She too accidentally ingested a little [TFMPP], which must have accidentally spilled on





another piece of chicken. Oh well...We arrived at the S.B.C.B. for the concert feeling no effect from the ingestion at about 6:30 pm. By the time Santana started playing however, we were feeling the effect of the accidental ingestion of chemical TFMPP...In my estimation, it was similar to, but *more* euphoriant than MDMA, which I had accidentally ingested some years back when it was still legal. The toxic symptoms of ingestion included:

- 1) Increased sociability.
- 2) Increased desire to touch and love.
- 3) Enhanced tactile sensations (it felt good to touch things).
- 4) A feeling of “oneness” with the crowd, and with my date.
- 5) A desire to be very close and to share love with my date (KASPER 1997).

The effects described in this report are very similar to those of a substance that would be classified as typically entactogen. [*Keep in mind that this largely positive bioassay was reported by someone who at that time earned his living by selling the compound that he was describing effects for, among other similar compounds. — Eds.*] There wasn't any visionary component reported; perhaps the actual dose consumed was too small to produce such effects. Unfortunately, the report isn't crystal clear on exactly what amount of the chemical was consumed. Due to this vagueness, below I have quoted another report of a trip that was posted in the same newsgroup; this time there are precise details about the dose.

I ate 100 mg in a gel-cap. I started to feel trippy effects a little before the one hour point, and effects reached full intensity by around 2.5 hours. The comedown began at the 5 or 6 hour point and I was not completely back to normal until [after] 11 or 12 hours. Quite simply, it was not MDMA. There were some skin sensations that seemed like they could be MDMA-like, but there was none of the incredible emotional release of MDMA. However, there was no question that I was tripping. My thought patterns were trippy, things would breathe slightly if I looked very carefully for it, and music had a trippy edge. A little marijuana seemed to enhance the effects some. My pupils were dilated, my jaw was clenched just a little towards the end of the trip, and I was quite thirsty—at least the physical effects were similar to MDMA (PARADIGM SHIFT 1997).

Referring to risks and dangers, the quote below reports on a problem that arose due to the method of ingestion. The author prepared a sugar lump with about 102 milligrams of TFMPP hydrochloride and let it dissolve under the tongue:

I made the mistake of taking the “sublingual” stance too literally and held the cube in my mouth for a minute or two—for twenty minutes or so afterward my mouth was essentially numb. The substance seems highly caustic and swallowing it in a gel-cap with a glass of water probably would have been a cleverer way of ingestion (ANONYMOUS 1997).

Before I describe my own experiences, I'd like to share a trip report that was written by an anonymous friend, which gives another impression of the effects of TFMPP. The report was written by a 23-year-old male who weighed 120 lbs, who took 60 mg at 3:15 pm. About eight hours later, he wrote down remarks about his experience:

I'm at the level where I could sleep if I wanted to right now. I have to stay awake for “J” to come over and we'll hang out for an hour or so, but I'm sure the part of this experience that would have made sleep impossible is long gone. My pupils are still dilated and I am still feeling little waves of some perceptual shift, but the waves are becoming fewer and further between...also less intense. I think that a mood elevation was definitely one of the more primary effects. It was very [subtle] and mild in terms of visual trippiness or any kind of “trippy headspace.” It seemed to soften the trademark “self-conscious” effect that kills the buzz for so many other psychedelics. One note on the visuals: the first and last of the noticeable visuals seem to be a “dimming” of light and of visual clarity. Things get a little dim, like the power is waning or something, and then things get brighter again, but my vision also seems to go in and out of some kind of liquid blurriness.

I am definitely able to pick out the effects of TFMPP, and it is really nothing like BZP [*N*-benzylpiperazine] except for the mood elevation. The CNS stimulation was barely evident... and I think it probably was a side effect of the mood elevation and anticipation. There also is no parallel between the TFMPP and anything anywhere near MDMA. I would place it more like a small but perceivable amount of LSD, without the self conscious feeling and clenching, etc.

It's 11:03 now, and I'm sure the effects are diminished to a slight afterglow. The slow nature of the drug would have me thinking it will continue to decline in effect for another two hours or so until it isn't noticeable any more. I guess I consider this a positive experience, it was very entertaining. Any more would be overboard, the appetite issues and stomach uncertainty would probably increase with dosage. A Ralph Nader type of political protest would really hit the spot.





## PERSONAL BIOASSAYS

I took TFMPP three times. My first cautious (perhaps timid) experiment—due to concern about a possible allergic reaction or other trouble—with only 25 mg of this compound was a disappointment, without any effect. I felt only a little weary.

My second experiment was with 80 mg. Within two hours, this dose induced soft empathogenic feelings combined with mild and pleasant optical effects that I know from substances like 2C-B. Some objects appeared lightened with a 3-D picture-like contour in red, green, and yellow. My feelings were agreeable and I was in a very good mood but my mind wasn't satisfied. So I began to smoke a lot of hashish, and after half an hour I took some LSD. TFMPP at a dosage of 80 mg was a nice, short experience, and nothing more.

My third experiment was with 130 mg, which I took at 6:00 pm. At approximately 7:30 pm, I felt the same soft feelings as I had with the previous voyage, but with more visual effects. The skin around my eyes was very tight, my pupils were dilated and shaky (nystagmus), and my thinking was much clearer and very deep, but harder to sort out. At 8:00 pm the trip peaked. By 12:20 am or so, the effects declined slowly, and at 1:00 am I went to bed and slept deeply until the late morning. The chief characteristic of this trip that impressed me was the visual component, which was extra-ordinary. Physically effects included a kind of hyperthermia (I felt a little fevered) and tachycardia, sometimes with more than 140 heartbeats per minute!

TFMPP's primary effect cannot really be compared to other entheogens/empathogens in my opinion. If I were *forced* to do so, I would say it's somewhat like a mixture of 2C-B and MDA. Sometimes I felt as though I was losing control for a while. The experience is hard to describe. At the highest dose, it was visually colorful, yet it acted on a more subconscious level, rather than being a consciously reflective trip. I expect that I will probably have some more experiences with this substance in the future.

## AND THEN IT WAS SCHEDULED...

TFMPP began to gain notoriety among the rave community, and in the USA the DEA eventually scheduled the substance on September 20, 2002 (DEA 2002a). As with most cases when one drug is repressed, a new one pops up to take its place. In this case, 1-(3-chlorophenyl)piperazine or 3-CP, a close relative of TFMPP, has appeared on the market. It is

not scheduled by name, although it may be considered illegal under the Controlled Substance Analog laws if it was possessed with an intention to consume. 3-CP has milder effects, and it is believed that it will soon be available on the European market.

Since American "drug warriors" have scheduled the compound, it is now being synthesized in underground laboratories for the black market. It is offered in powder, liquid, and/or colored pills with symbols on it, and it is either marketed straightforwardly as TFMPP or misrepresented as MDMA (DEA 2001a; DEA 2001b). According to the DEA there has been one death related to consumption of TFMPP: a young woman from Zürich is said to have died from a combination of a piperazine derivative and MDMA (DEA 2002b). However, there is no source cited for this data, so this report is suspect.

TFMPP is still being sold via the Internet, marketed as a substitute for MDMA. It is legally produced in India and can be ordered from all over the world in amounts from 5 to 25 grams. The pure substance is also available in Germany. Mail order sources for this chemical includes SYN-CHEM OHG in Kassel, LM CHEMICAL TRADE & CONSULTING GMBH in Prisdorf, MERCK KGAA in Darmstadt, and CHESS GMBH in Mannheim, who offers the best price: 80 euros for 25 grams (another business charges 114 euros for 10 grams). Although at the moment TFMPP is legal outside of the USA, it is impossible to say for how long this will continue.

On March 21, 2003 the DEA published the following:

### Safety Advisory Regarding New Club Drug "Molly"

Detroit, MI—Special Agents of the U.S. Drug Enforcement Administration (DEA) working with the Michigan State Police and local law enforcement agencies have recently discovered the presence of a new club drug that is being sold to high school and college age students at "Rave" parties throughout the Detroit and Ann Arbor areas. This substance is known on the street as "Molly," which is 1-(3-Trifluoromethylphenyl) piperazine (TFMPP). This is an extremely dangerous drug, which is clandestinely manufactured and marketed in "Rave Clubs" as a more intense form of Ecstasy. This drug is an off-white powder generally sold in a gelatin capsule. TFMPP and Benzylpiperazine (BZP) were both given emergency controlled substance scheduling by the U.S. Drug Enforcement Administration in September 2002. TFMPP was given Schedule I status, meaning it has a high





potential for abuse and no accepted medical use. This drug first appeared on the West Coast of the United States and these recent seizures in Michigan are the first indication of its presence in the metropolitan Detroit area. TFMPP also goes by the names "legal E," "legal X" or "A2." TFMPP can cause increased heart rate, blood pressure and body temperature.

"Molly" has properties similar to the stimulant effects of Ecstasy, but taken in larger doses it promotes hallucinogenic reactions. This poses an even greater risk to young adults who have taken Ecstasy previously and accidentally overdose by trying to achieve the hallucinogenic effects. DEA is currently conducting "Operation X-Out," which is a nationwide initiative to increase education and enforcement operations involving club and predatory drugs. Drug distributors have invaded the Internet with misinformation regarding the dangers of club and "date rape" drugs that are marketed toward young people. Effective information campaigns are essential to inform young Americans about club drugs such as GHB, Ecstasy, Ketamine and TFMPP, which are promoted by individuals who disguise their deadly effects.

"This is another example of individuals exploiting our young people with dangerous mixtures of chemicals that have the potential for deadly consequences. The DEA working closely with state and local law enforcement agencies, will do everything in our power to protect our children," said Michael A. Braun, Special Agent in Charge of the DEA Detroit Field Division (DEA 2003).

*[This is the first instance we have seen of the term "predatory drugs," and we wonder if this will become a new catch-phrase for Drug War propagandists. — Eds.]* Note that there is a mistake in the text above. The synonym "A2" is not a name for TFMPP but for "BZP" (*N*-benzylpiperazine or 1-benzyl-1,4-diazacyclohexanedi hydrochloride). Its formula is  $C_{11}H_{16}N_2$ . It was synthesized in 1944 for use in veterinary medicine. Some have reported that it causes an effect similar to methamphetamine. The usual dose is between 150 and 500 milligrams, and the effects last for 6 to 10 hours.

## PIPERAZINE CANDYFLIPPING

A mixture of TFMPP and BZP called "Combo" or "Exodus" is now being sold on the black market. The BZP is thought to add an MDMA-like acceleration to the trippy effects of TFMPP. The BZP is also said to improve the effects of TFMPP on emotions, but I cannot confirm this. TFMPP alone stimulates the universe of emotions on a large scale. The effect of TFMPP and BZP at a dose of 150–200 mg tends to be similar to the effect of amphetamines. Both substances are currently legal everywhere except in the USA, and as far as I am aware there have been no adverse reactions reported from the combination of the two substances taken together. For more reports on the effects piperazines, see *The Entheogen Review* IX (3): 143–145. Additional reports on TFMPP taken in combination with some other substances can be found on the web at <http://leda.lycaeam.org/?ID=416>. ☉

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**[www.yage.net](http://www.yage.net)**

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

**[www.yage.net/hosted](http://www.yage.net/hosted)**





# SOME EXPERIENCES WITH *ANADENANTHERA COLUBRINA*

## FINALLY, I TASTE THE SEED

I'd been thinking about *Anadenanthera* for several years. I first researched it back in ancient times—the 1980s—when it was as rare as rare could be. Along with *Virola*, it was a great mystery. I had seen a film that showed it being used, and it looked very painful. I am not drawn to pain, especially in the nasal passages, so I gave it a pass for a long time (even though the reports that I heard from many people were positive). It showed up in my consciousness again about two years ago. I saw my first trees—albeit baby ones—in the hills of Oakland. Then, all of a sudden, seeds were available on the market. The carrier wave kicked in, and I started asking questions again. But changes in my life occurred and my interest was taken in other directions, so I let it go.

Earlier this year, I received the new copy of *Plants of the Gods*, by SCHULTES and HOFMANN, with additions and revisions by CHRISTIAN RÄTSCH. This lovely book has been greatly expanded and has RÄTSCH's influence all over it. I read through it off and on for a couple of months until I stumbled on a chapter I had never seen before on *Anadenanthera colubrina* (*cebil*), which complemented the chapter on *Anadenanthera peregrina* (*yopo*) that appeared in earlier versions of the book. I had previously thought that *cebil* was just another name for *yopo*; but no, they are different. I read the chapters repeatedly, and discovered that there are some basic differences in the chemistry of these plants' seeds. *Yopo* seems to have a strong representation of DMT and bufotenine, as well as ringed tryptamine derivatives such as 2-methyl- and 1,2-dimethyl-6-methoxytetrahydro- $\beta$ -carboline. Some varieties of *cebil* have only bufotenine, while others may also contain 5-MeO-MMT, DMT, DMT-*N*-oxide, and/or 5-OH-DMT-*N*-oxide. Intriguing stuff; some of these compounds I knew little or nothing about.

Based on evidence from archaeological investigations, it appears that *Anadenanthera colubrina* could be the psychedelic that has been in use for the longest period of time in South America. Seeds, snuff kits, and pipes with burnt seeds have

been found buried with mummies that are at least 4,500 years old. I have an affinity for smoking, and the fact that this was one of the early methods of consumption once again got me excited about possibly “tasting” these seeds. I made enquiries. A friend gave me ten seeds with a caution: “It can be very uncomfortable, watch your dosage.” I am cautious, and I did nothing but physically examine them for several weeks. Then I headed off to the MIND STATES IV conference in Berkeley.

While I am visiting in California, I come across some more seeds. Obviously, this was meant to be. I obtain them, and ask acquaintances about dosage and experiences. Some are positive and others not. Some say two-plus seeds, others caution that such a dose could be very uncomfortable. One friend reports back that one seed smoked drove him to suicidal thoughts for the length of the voyage. Obviously, a plant not to be taken lightly. When following this line of enquiry I found people were also using it a third way: doing it sublingually combined with the same lime used for *betel* chewing. This method is said to bring it on slowly. Although it sounds like a sensible approach, I settle on smoking.

Summoning my courage, I toast two seeds until they make a popping sound. I take off the outer shell and grind the seed meat to a powder. Then I gently toast the powder again. I clean out my favorite pipe, and—as is my habit—wait for midnight. I load the pipe with the seed powder, settle back in darkness, fire up and take a small hit. I close my eyes, put the pipe down, and I drift.

At first, I feel like I have had a large dose of niacin. My face becomes quite warm. My heart seems to be swelling in my chest, just beating a regular tattoo. I drift a bit, and everything shifts ever so slightly. I fire up again, and then again. Something is taking form in front of me. Then the realization comes that the boundaries have gone. All that is, is this place, this moment. All that I was concerned about was for naught. In the inky blackness, red swirls pulsate, and slowly a form begins to emerge through the patterns. It is a black





multi-faceted jewel, the facets delineated by pulsing silver lines, and white pooling globules. It is beautiful, floating starkly alone. My mind reaches out to it and something occurs. From behind the gem emerges an ancient Indian woman. Bent with age she excitedly hobbles up to me. She smiles, and says in some language (not English nor Spanish), “You are here! You have arrived!” She is beside herself with excitement. More forms emerge around the jewel. It seems the whole village is there. They gesture, reach out, touch and converse with me, and amongst themselves. Great excitement fills the air. I look beyond the slowly disappearing jewel. I see rolling hills, a village, and *cebil* trees, swaying in the hot breeze. All seems achingly familiar, then I slowly drift off to sleep as the visions fall from me like dust. Little snakes of color remain, guarding where the jewel once hung, suspended in consciousness.

I wake the next morning, totally refreshed. I am very happy, and feel that something momentous has happened. Life, usually good, is even better. I am excited for the coming evening, as I am going back in. I want to see that landscape and to behold the jewel.

Midnight again. I settle back and take a large hit. As my head hits the pillow I can feel a great pressure beginning to bear down on me. My heartbeat increases and my face begins to feel hot. The pressure grows. I sit up, feeling like I have taken about 4–6 mg of 5-MeO-DMT. The universe is pressing against me with great urgency. I surrender to it. I feel the tryptamine carrier-wave vibrating and sounding through my being, all beings, throughout creation. The feeling recedes. Another hit, and in I go. Fractals, spiral nebulae, and the presence.

Out of the void, the jewel returns. I smile inwardly, I have been awaiting this. The jewel, pulsing with its blackness and expanding facets, fills the inner sky. I reach for the pipe once more. The jewel grows in detail and presence. It is everything. The pressure I had been feeling was coming from this source. Everything I was searching for would be answered in this place. The tryptamine carrier-wave grows louder. Out of the jewel comes a jaguar, its head thrashing about. The vision moves in a stuttering motion, and as it stutters, the jaguar’s head becomes a dragon’s, then back again to the jaguar. It starts snapping its jaws together, flailing its head(s) back and forth. It sees me and lunges—grabs me by the chest, deep into my heart—and shakes me like a puppet. It goes on and on. I feel like it is feeding on me, and yet I feel detached, like an observer to all of this. The vision recedes back into the

jewel. I lay there exhausted. The sky is pulsing with color, and the jewel’s presence is now a brooding one. I hear a noise and feel a vibration. My eyes open, and out of the jewel and sky, a giant dancing figure comes forth. It is an Eastern North American Indian with a mohawk. He dances from foot to foot, shaking the earth. His head reaches into the sky, fading into stars. He perceives my form lying there, hesitates for a moment, then jumps into my chest and sinks into my being. He is chanting the whole time. He jumps out of me and then grabs me again, and we merge and become one. The carrier wave is now screamingly loud. I start to fade and then lose consciousness altogether.

I wake up two hours later. Colors are swimming, and my sense of self is morphing, flowing from object to object, into the walls, the trees, then back into the house again. I feel like I am going mad. I walk out into the living room, and gather my thoughts slowly as I look out the window into the darkness. The panic subsides. By the time I get up and head to bed, all parts of my being have reassembled and are whole again. I fall asleep, smiling.

The morning comes with all its beauty, and I decide to give *cebil* a rest for awhile. What I have harvested from these excursions will keep me busy for several weeks, examining all parts of the experiences. Even just sitting with eyes closed, I can feel the warmth on my face and see the rolling hills with the *cebil* trees. A place of complete calm, fraught with unfolding myth and mystery. — GWYLLM LWYDD

## POTENTIATION

In a past issue of *The Entheogen Review*, I read where a snuff was prepared from the powdered stem-bark of *Banisteriopsis caapi* combined with *A. peregrina* and an alkaline base of some sort. But nowhere have I heard any actual bioassay reports that used the combination of a MAOI and bufotenine.

When I got my *Anadenanthera colubrina* seeds, I asked the vendor if he knew the percentage of bufotenine in them. He said that he had no idea, but he did know that the seeds from his latest batch were very active when smoked. He sent me six pods, each full of seeds. They averaged about 12 seeds per pod. The seeds were extremely thin and around 13–16 mm in wide. The black outer shell harbored a white-meat interior. This shell is so thin that it seemed to me to be a waste of time to attempt to bother with removing it. I was told that people using the seeds were breaking them up,





drying them out in a warm place, and then smoking them. Some people apparently also make a snuff out of the seeds, but I wasn't interested in doing that.

I decided that since the outer shell is practically insignificant, and the seed itself is so thin, that I would just break it up and smoke it directly, without any drying. I did this with one seed and it put me into a fairly strong journey with strange but very clear, rapidly-moving patterns. This lasted about five minutes, with a particularly beautiful afterglow. The material was potent, but I never felt the slightest amount of fear as I do when I smoke DMT. The body sensation was mostly neutral, but perhaps slightly pleasant.

About five hours later, I broke up another fresh seed and threw it in my pipe with a pinch of crushed *Peganum harmala* seeds, which couldn't have been more than 150 milligrams (although I didn't actually weigh it). I smoked this mix and noticed that it was an odd tasting but mild smoke, with virtually no irritation on the throat and lungs. When I finished the pipeload, I realized that the body sensation was very powerful, although the closed-eye visuals were mild. I felt no desire to smoke more. Over the next five minutes, the closed-eye visuals became fantastically beautiful—strong, clear, and quite colorful. They seemed to have a central overall pattern/design theme, in spite of the rapidly moving motifs. After a couple of minutes, the “theme” would instantly and dramatically change into something totally different, which would again last a few minutes or so until the next radical change. I found this to be novel and a lot of fun, because the changes were so surprising. The visuals had an amazing 3-D depth to them. As striking and colorful as the visual patterns were, they could only be experienced with my eyes closed. With eyes open, I merely felt very stoned with a mild nondescript visual alteration. There also was a slow, rhythmic body sensation that was so regular I thought that maybe it was in synch with my heartbeat. But when I took my pulse, I realized that the wave-like ebb and flow was somewhat slower than my heartbeat.

The seed smoked alone lasted around seven minutes. The seed smoked with the crushed *Peganum harmala* took five minutes to peak and stayed there for 15 minutes, with an additional slow 25-minute comedown. The added *P. harmala* produced an obvious quantum-leap potentiation in both strength and duration, not to mention a greatly improved quality in the feelings and visions. For me, this combo is an absolute winner, and comes in a very close second to my favorite, which is DMT-based ayahuasca. The next step is to

boil a crushed seed with *P. harmala* and drink it; I don't think that anyone has done that yet. [Note: JONATHAN OTT has discussed his bioassays of bufotenine free-base combined with harmaline in his book *Shamanic Snuffs or Entheogenic Errhines*. He tried this combination intranasally, sublingually, orally, and rectally, and found there to be definite potentiation in all cases. Strangely, he didn't report on any vaporization experiments, and yours is the first that we have seen regarding this.—Eds.]

As an aside, those who are habituated to opiates will not get off well on ayahuasca. Any kind of opiate, including codeine, hydrocodone, oxycodone, and even natural opium, are my drugs of choice when I am in an “ayahuasca overdose” situation. It renders the emotional, sensorial, and “alien contact” aspects of the journey virtually non-existent, leaving only a few mild visuals that have no emotional impact on me. I have tested this extensively, both on myself and with others, and the results are entirely predictable. In my opinion, those who regularly use opiates will *never* have a genuine ayahuasca experience. Interestingly, the use of tobacco can also be a powerful inhibitor of the effects of ayahuasca. — B. GREEN

## NO VISUALS

I smoked one seed of *Anadenanthera colubrina*, which weighed 230 mg. I didn't bother removing the seed-coat or toasting it; I just chopped up the seed and stuck it into my pipe. It took me about 8–10 big hits to dust the bowl, holding in the smoke about 25 seconds per hit. I felt a pins and needles sensation at first, and then some pressure in my head and a bit of general warmth, but no other effects aside from a mild cloud-headed feeling. About 15 minutes later, I still had some pressure in my head and the cloudy feeling, but I gave up on getting any closed-eye or open-eye visuals. I know people who have gotten strong effects from one seed, but obviously that is not the case with the seed that I smoked. Yields of bufotenine from *Anadenanthera colubrina* var. *cebil* have been reported from 0.5% (RENDÓN & WILLY 1985) to 12.4% (TORRES & REPKE 1996). If the seed that I smoked was somewhere in this range, this would place its bufotenine content at 1.15 mg to 28.52 mg. The range of activity for vaporized free-base bufotenine is said to be 2–8 mg (OTT 2001). This would appear to indicate that I either have fairly impotent *A. colubrina* seeds, that I am a “hard head” when it comes to bufotenine, or perhaps both. In the future, I may make a crude ethanol-based extraction of the seeds to smoke instead of smoking them directly. — FORK







# SHARED EXPERIENCES AND FIELDS OF CONSCIOUSNESS

by MoDu

Shared states of consciousness can be aided or induced by the consumption of entheogens (although entheogens need not be present in all cases for these experiences to occur). Below I have presented several examples of this sort of experience, as well as a theory that such states of consciousness might come about as a result of fields of consciousness that we each possess.

## A GLIMPSE INTO THE FUTURE

I was at the house of my friend and psychonautical companion, “BOB,” for an afternoon of exploration. Before getting down to the business of the planned entheogenic voyage, BOB and I shared a bowl of tasty buds. After this, as is my frequent custom prior to “launching,” I meditated briefly, did a few rapid deep-breathing exercises to hyper-oxygenate, and sat down cross-legged on the floor. I inhaled my “double” N<sub>2</sub>O balloon and then hit my pre-prepared bowl that contained 30 mg of 5-MeO-DMT. As I liquefied the crystals and inhaled their vapors, the rush began to spread throughout my body and my consciousness became single-pointed. I exhaled and the vision/experience began for me.

I was in the center of a causal node. In this place, I simultaneously perceived a number of multiple realities across various places and times. It was as though I had been dropped into a pond of causal potentiality and created these ripples of probability spreading across the surface of potential realities. There were junctions at various locations where my ripples intersected with other ripples: these were the locations of the perceived multiple realities, and there were a lot of them. Of course, it was nothing like this at all, but these words are all I have to describe it, and the best that I can do.

BOB waited until I was up and walking around—back from the void, so to speak—before he did his own double hit of N<sub>2</sub>O. He had decided not to partake of any 5-MeO-DMT. Then the vision/experience began for him.

He was in the center of a causal node. In this place, he simultaneously perceived a number of multiple realities across various places and times. It was as though he had been dropped into a pond of causal potentiality and created these ripples of probability spreading across the surface of potential reali-

ties. There were junctions at various locations where his ripples intersected with other ripples: these were the locations of the perceived multiple realities, and there were a lot of them. Of course, it was nothing like this at all...

When BOB was “back,” he uttered words to the effect of: “Whoa, that was wild! That’s *way* more than I usually get on just nitrous. I felt like I had done a hit of 5-MeO-DMT with you, or something!”

At about that time, I was feeling somewhat confused myself. I was trying to “unpack” some of the visions that I had experienced, and sort through a “memory” of our friend “NATHAN” that I kept accessing. I could have sworn that NATHAN had just stopped by, partied with BOB and me, and then left. So I asked, “Was NATHAN just here? Did we party with him?” BOB had the exact same recollection of being with NATHAN that I did. We began to discuss our visions, and quickly realized that we had shared the same experience and NATHAN was in one of our shared visions, wearing his orange jacket.

A few moments later, NATHAN showed up at BOB’s door, wearing his orange jacket! And we partied with him, just like we had already done that day in our visions.

If I were to speculate on why the visions we shared occurred in the way that they did, I would have to say that this situation happened because the act of partying with NATHAN was the nearest node of convergent probability waves that each of us perceived—hence, both BOB and I had recall of this near-future event wherein NATHAN was partying with us. It was the nearest node that manifested itself in actual space and time.

The “ripples” that we perceived may have been our entheogenically-altered perception of the probability waves of our own causality and the waves of at least some of our “significant others,” as these waves spread through possible (and perhaps even actual) future realities. “Significant others” might be thought of as the people/entities with whom we are causally connected. The various nodes could be places where some of these causal waves intersected. It might be that we perceived events at these nodes because these were





the “times and places” where our causal waves intersected with other causal waves in such a way that events of some kind actually (or perhaps probably) occurred. As to why there was a “shared” experience, it may have been because our states of consciousness were similar enough that there was a confluence of perception. What does it mean to say that two (or more) states of consciousness are similar enough to allow a sharing of this type? Perhaps it means that they are occurring on a similar “frequency.” Perhaps consciousness is the result of some type of quantum field phenomenon, such as the type of phenomenon that occurs among electrons in a superconductor, when individual electrons begin to act as though they are all the same electron. Perhaps one field of consciousness can become strong enough that it encompasses the other field of consciousness, resulting in a frequency “alignment” (the way that two clocks pendulums will become in synch when placed next to each other), so that two minds perceive as one mind or have extremely similar sets of perceptions. I would be interested in hearing any theories about why this seems to occur.

## CONTACT TRIPPING

Much like its more famous cousin, the “contact high” (well known throughout the *Cannabis* culture), there is an associated phenomenon that I refer to as “contact tripping.” Individuals are thought to contract a contact high from being in the presence of others who are stoned. Until recently, I’ve assumed that contact highs were either a product of inhaled secondhand smoke (quite possible in some of the hazy bubbles I’ve been enclosed in), or were a psychological reaction to being in the presence of others who were acting stoned (also a distinct possibility, given how easily influenced the human mind seems to be). However, myself and my fellow psychonauts have been increasingly reporting “contact tripping,” even in cases when they had no direct knowledge that someone nearby was tripping. In one case, two individuals were both tripping, and one individual reported that increased proximity to the other “tripper” increased the intensity of his own trip, while decreased proximity lessened the intensity. This individual’s tripping partner was on a much larger dose, and was also doing multiple psychedelics. The theory of shared experiences expounded above could easily be adapted to cover this phenomenon of contact tripping, and it provides a third alternative explanation for the phenomenon of contact highs as well.

If consciousness is a field, and every conscious being has such a field of consciousness (FOC), then these fields can interact and influence each other. An individual whose FOC is gener-

ating enough energy can cause the other individual’s state of consciousness to change—causing the effected individual’s state of consciousness to “harmonize” with the state of consciousness of the influencing person’s FOC. Someone who is tripping can cause another person’s state of consciousness to change from “normal” to “tripping” by influencing the other person’s individual FOC. This might also explain why states of mood can be contagious. When someone extremely happy walks into a room, the whole “vibe” of the room can change. The mentality of mobs could also be explained by the FOC theory.

## 5-MEO-DMT SHARED EXPERIENCE

My friend NATHAN borrowed a one-hitter pipe of mine for use on a road trip to smoke *Cannabis* out of. His hit resulted in him being launched into 5-MeO-DMT hyperspace. He called me immediately upon his “return” and asked if I had been using that hitter to smoke 5-MeO-DMT out of, which I hadn’t. However, NATHAN and I have had some shared experiences in the past, and it just so happened that at the exact time that he was taking his *Cannabis* hit, I had just gone to and returned from hyperspace, via my own ingestion of 5-MeO-DMT. Was this contact tripping? We think it was, although the interesting thing about this experience was that we weren’t actually in close contact—we weren’t even in the same state when it happened. This seems to imply that some fields of consciousness can influence states of consciousness even over a distance if the conditions are right. In this case, NATHAN and I have had shared experiences before. It seems as though we may be connected in some “deep” way, at least when it comes to our states of consciousness.

## 5-MEO-AMT SHARED EXPERIENCE

While I was tripping on 5-MeO-AMT, I visited a friend of mine who was DJing at a local club. I spent some time in the booth with her and then left the club. After I left, she told BOB that while I was in the booth she started “tripping her ass off.” She said that it started when I entered the booth and stopped immediately when I departed. She has been “influenced” by my field of consciousness on several other occasions. Unlike the experience related above with NATHAN, this time it seemed to be entirely related to my proximity to the person.

Reports of this type are becoming so numerous amongst my friends that they are approaching the realm of “common occurrence.” Animals seem especially sensitive; if only they would speak up!





[A recent book that touches on some of the issues brought up by MoDu in his article (although not specifically drug-related) is RUPERT SHELDRAKE's *The Sense of Being Stared At and Other Aspects of the Extended Mind* (CROWN PUBLISHERS 2003). SHELDRAKE is perhaps best known for his theory of morphogenetic fields, which overlaps somewhat with the idea of fields of consciousness presented above. This latest book of his deals with aspects of what is commonly referred to as extra sensory perception, both in humans and in animals. In keeping with the theme of MoDu's article, we have included an additional submission below that is an example of this sort of experience. — Eds.]

## THE COMMUNITY K-HOLE

Some friends and I had spent the day smoking *Acacia* resin. Later that night, five of us decided to do some ketamine. It started normally enough. Then amidst the usual noise and frenetic visual movement I began to experience myself and the others through the filter of one friend's mind. Before I had time to even ponder this, I felt my perception shift, flowing first from one friend then to another, perceiving myself and the rest of us as experienced through the minds of each other. Suddenly the whole thing sucked together in a washing machine motion of ecstatic chaos. It was a wonderfully delirious sensation. I was no longer myself but rather a melange of minds. Beyond simply being in telepathic union with each other, as has happened on numerous psychedelics, it was rather as though we had merged into one single mind. I felt as if I was experiencing my true consciousness as it exists prior to being split off into "individual" consciousness.

Another friend, unaware that we had done ketamine, walked into the room just as after we had begun our reemergence into "normalcy." Immediately prior to his entry, a cannister of N<sub>2</sub>O was circulated between us. Our friend found us in a noisy ecstatic heap, and decided to smoke a large hit of *Acacia* resin. We were completely unaware that he walked into the room, until he was suddenly there *with us* in the shared mental state.

Interestingly, he was expecting a simple DMT trip, but instead found himself merged in beingness with us, immersed in the washing machine-like movement of consciousness we were experiencing. Much of what he later described resembled ketamine far more than DMT; a feature which initially confused him substantially (as he had never taken ketamine). Like us he became joyous about the merger and excited about what had transpired. He had no clue that we were already "there" when he walked into the room, and he perceived that it was his own trip that had catalyzed our

reunification, which of course excited him greatly, thinking we had just changed the way the human mind perceives itself. Sadly we all came down and back into our differentiated selves. Since then I have learned that this sort of consciousness-puddling event may not always be the norm with ketamine, but it or something similar has been experienced by a surprising number of people I have talked with.

It furthers my belief that a much larger reunification event is in all of our not-too-distant futures. In fact, reunification of the fragmented consciousness and healing of the larger organism is a core feature in what I am being taught by the *Acacia*. This has been substantially bolstered by a series of events in the months which followed that wonderfully chaotic event. I felt as if I had returned to sacred chaos—to that wondrous pre-differentiated state of beingness from which I emerged, before being split off into this compartmentalized thing I call "me." The only down side is that it makes it a little harder to simply be me since I now know a small taste of the potential of what we all are. — JUSTIN CASE ☉

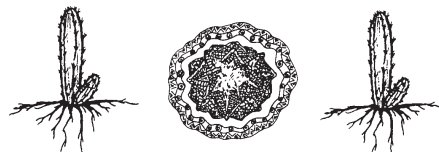
## SACRED SUCCULENTS

### Plants and Seeds

Various *Ariocarpus*,  
*Epithelantha*, *Pelecypora*,  
obscure *Trichocereus* species  
including new hybrids and  
crisate/monstrose San Pedros and others,  
*Turbincarpus*, *Aloe*, *Bursera* (source of *copal*),  
*Delosperma*, *Ipomoea*, *Pedilanthus*,  
*Sceletium*, and more!

We also offer an extensive guide  
to grafting cacti and other succulents.  
Our catalog is fully illustrated, and loaded with  
ethnobotanical and horticultural information.  
Please send \$2.00 to receive a catalog  
and additional rare plant & seed  
supplements throughout the year.

Sacred Succulents  
POB 781 (Dept. ER)  
Sebastopol, CA 95473





# NETWORK FEEDBACK

---

## MORPHINE DREAMS

In the last issue of *ER*, I commented on the subject of thebaine conversion to morphine in tobacco plants, but failed to pony up any references. Since then, I located the book that was my source for this data: *The Biochemistry of Alkaloids* by TREVOR ROBINSON mentions this on page 67. Also noted is the conversion of thebaine to morphine by the wood-rotting fungus *Trametes sanguinea*, which is discussed on page 122. The citation regarding the tobacco research is MOTHES, K. 1966. *Naturwissenschaften* 53: 317–323. Little else besides the possibilities are discussed, and there is no other information pertaining to thebaine-to-morphine biosynthesis by plants that I could find therein.

I did find more on this subject in the book *Alkaloid Biology and Metabolism in Plants* by GEORGE R. WALKER and EDMUND K. NOWACK. These authors cite researchers GRUETZMANN and SHROETERR as having had success with a tissue culture of *Nicotiana allata*, wherein the o-demethylation of thebaine yielded codeine and morphine. On page 204, the authors state, “no details have been published, probably because of the practical value of the procedure.” It occurred to me that using a low-nicotine producing variety of tobacco, such as *Nicotiana allata*, would allow for greater amounts of material to be ingested—preferably inhaled after pyrolyzing. As morphine stays in the system for up to 12 hours, the levels could be built up over several hours, depending of course on the concentration of morphine in the tobacco in the first place.

On a long shot, if at all possible, maybe a successful grafting of tobacco to *Papaver bracteum* would yield the same results as a fortified thebaine-containing feed. This is all just fantasy foreplay for me really, as I highly doubt the grafting of these two different species would be possible. The metabolic pathways in plants have been shown to convert chemicals like tryptamine, dopamine, etc., to chemicals not normally contained within the plants. I guess the whole point for me in bringing up this information is just to share my amazement at all the intriguing possibilities concerning such procedures. Perhaps someday we will be able to imbibe a mushroom that is not normally psychoactive which has been manipulated

to contain DPT or some other synthetic entheogens. Researchers using these manipulative techniques can then use the data to pinpoint exactly where alkaloid conversion/synthesis is occurring in a plant; this is discussed on page 202 of the book mentioned.

As for my generalizations and inaccuracies on the subject of isoquinolines, thanks for pointing them out. I guess what I was trying to impart to the readers of *ER* is the existence of these herbs like *Corydalis*, jujube dates, and poppy seeds, that most likely rely on isoquinolines as their active chemicals. It is true that a lot of isoquinolines and the herbs/plants that contain them aren't that interesting. But for sedative effects, the blue lotus and *Corydalis* are pretty good—I get something from them, anyway.

I recently had the cool experience of going to the MIND STATES IV conference, and I was very interested when I heard SASHA SHULGIN's comments about the possibility of a “cactahuasca” type effect with the cactus *Pachycereus pringlei*. Maybe there is some potentiation effect with the isoquinolines contained in this plant, or maybe there are compounds that lack activity on their own, but which are activated when combined. At any rate, I plan on buying one of these from SACRED SUCCULENTS and giving it a home for a while until something more is printed or discussed about the activity of this cactus.

I am looking forward to reading the SHULGINS' new book when it comes out; SASHA's recent book *The Simple Plant Isoquinolines*, which was supposed to be an appendix for the SHULGINS' *Book Three*, has a lot of seemingly interesting compounds listed. So many have the basic structures of opioids, phenethylamines, and tryptamines contained within them. I wonder what the liver might do with a lot of them—perhaps some become more active after being metabolized into something that we would recognize. Looking at salutaridine, for example, could it possibly metabolize into morphine in vitro? If so, there are plenty of legal plant sources for it out there. Some of these salutaridine-containing species are used as analgesics—maybe this isoquinoline has something to do with such use?





A while back I purchased a tincture of *Laurelia novae-zelandiae* from New Zealand after reading a paper by PHIL RASMUSSEN titled “A Role for Phytotherapy in the Treatment of Benzodiazepine and Opiate Drug Withdrawal.” This plant is called pukatea, and is supposed to be a potent analgesic. The active compound is called pukateine, an isoquinoline purported to be similar to morphine in action. There are other compounds present in the plant, a lot of which are also isoquinolines. Holding the tincture sublingually does produce analgesia in the face. For me, consuming the tincture internally produces mellow effects, creating a relaxed state that is very clear and clean feeling. I have had some weird effects in high doses—that being 6 ml of a 1:2 tincture. I may be figuring this wrong, but I think that 1 ml of the tincture would contain about a 1/2 gram’s worth of bark in it. The effect was pretty strong tightness in the chest and a state of anxiety that lasted for 20 minutes. On occasions with less consumed, and on one occasion with the vaporization of 2 ml worth of dried extract, I have felt a positive mood and visual enhancement of texture and color, and an enhanced appreciation for the quality of space. The effect is mild, and it is worth considering that I frequently have been smoking *Cannabis* during these experiences.

I recently read a report on the dopaminergic action of pukateine. This caught my attention as I have been able to find very little on the physiological action of the plant or of isolated pukateine. I would have suspected that it acts on opioid receptors, and perhaps it does to some extent. Nevertheless, the effects that I perceive could be dopamine related, especially as this stuff makes me feel good and clearheaded, without producing the opiate-like mental doping that I was hoping for. It just doesn’t have a real sedative effect, although it does produce a relaxed state. Also, it is worth noting that I am not a very good person for reporting valuable bioassay data reports on this subject as I consume about 100 grams of poppy seeds on a daily basis. I do this as an opiate maintenance program. The pukatea could possibly be covered up by this, or potentiated, etc. I would be interested in hearing anyone else’s reports on this plant. The search for authentic *Mitragyna speciosa* specimens that are active is hard enough, even if one does get the real stuff. I have consumed the real thing, and I think that perhaps pukatea may have a similar use.

I’ve read a few research papers that hint at opiate-like action from plants such as *Bacopa monniera*, *Withania somnifera*, the “Chaste” tree, and perhaps *Corydalis*. I’ve heard that *Picraulima nitida* has a potent opioid in it. I’ve read in a couple

of sources about certain species of *Papaver* that contain the very potent etorphine opiate oripavine. Whether or not an herb can be used for analgesic effects because of its opioid content depends on many variables like toxicity, percentage of active compound, bioavailability, etc., but it is interesting to me to explore this topic. I am starting an Internet forum at [www.opiophile.org/com](http://www.opiophile.org/com); there’s not much up there at the moment, but check back to see the site’s expansion. (As an aside, naltrexone and naloxone have been used to combat “chocoholics,” as stupid as that sounds.)

On a somewhat related subject, I consumed eight grams (in two doses of 4 grams each) of *Voacanga africana* seeds recently. [NOTE: This is a substantially higher dose than any other reports we are aware of. K. TROUT reported on a dose of seven seeds in Vol. VII, No. 2 of ER. — Eds.] The doses were spaced about 45 minutes apart from one another. I didn’t notice any mental effects other than a slight stimulant action. I was prepared for some strange dreams, but didn’t notice any. In the morning, I awoke in a good mood, but feeling a little goofy. My partner and I prepared for a day in the mountains, and as we did that, I started noticing a pain between my shoulder blades. I took a vicodin for this pain and we left.

Shortly after this, I became pretty fucked up. Thankfully, I wasn’t driving, as I had a hard time staying awake—basically nodding off a lot of the day. The pain got increasingly worse and I also started to have pain in my solar plexus area. As this feeling grew and grew, I started to worry. We headed home, and by the time we got there I was miserable. I felt slightly feverish and had horrible muscle contraction-like pains all over my back and stomach. The back pains were focused between the shoulders. I thought about going to the hospital, but just lay in bed trying to ride it out. I had strange thoughts running through my head, and the mere existence of thought itself seemed painful. The experience was similar to cotton fever. After 3–4 hours of moaning in bed, I felt a little better. The recovery from my symptoms took a full three days and was somewhat similar to crawling out from an overdose of Indian snakeroot (*Rauwolfia serpentina*). I had these *Voacanga* seeds for almost a year and took these doses for want of a greater effect than the few reports I had been able to source. I will never take these seeds again. I may experiment with the root-bark of the plant, although I will definitely be more cautious. I have basically no information on the use of any part of *V. africana*.





Recently *V. africana* “isolates” have become available and are being offered through several web sites. I have been keeping my eyes open for any trip reports on the 'net, but so far haven't seen anything. You would think that someone would write about any free-base extract experiments that they have had, wouldn't you? Anyway, thanks for occasionally including information on opiates in *ER*. — C.E.G., ID

## A REPLY TO EDITORIAL COMMENTS IN “FAREWELL TO LEGAL 5-MEO-DIPT AND AMT”

On the topic of chronic tryptamine users metabolizing tryptamines faster and getting over tolerance faster than occasional users (see pages 18–21 of the Vernal Equinox 2003 issue of *ER*), I'm only suggesting that it *may* be true. It has been my experience that during periods of chronic tryptamine use, my ability to recover from tolerance is improved over my needed recovery period during times of non-chronic use. I will try to pay more attention to the phenomenon and will submit further observations on the subject in the future. My results being idiosyncratic would not surprise me—I've been told that I defied medical science on two separate occasions recently. I'd guess that it is medical science that needs the re-look in both cases, but who knows, maybe it's me.

Regarding your comments on my “cross tolerance” study between 5-MeO-DIPT and a,O-DMS, my bad. I'll try to do better science in the future. Sorry about that!

Concerning your puzzlement over my account of the experience enhanced by the consumption of *Cannabis*, a,O-DMS, mushrooms, 5-MeO-DIPT, and 5-MeO-DMT: I am not on any medications whatsoever and I'm not bullshitting about anything. And, your calculations on the 5-MeO-DMT were a bit low, as I ended up vaporizing over 200 mg of it during the initial day of this rather lengthy experience. This is not a record for one day's consumption of 5-MeO-DMT on my part; however, in conjunction with all of the other mentioned entheogens, it was a “personal best,” so to speak. I suppose that I am a bit of a hardhead who likes it more extreme than most, and I'm betting that I was probably experiencing receptor saturation as well. It was quite a trip.

I do agree with your observation/assertion that others should not expect the same type of results from a similar dosing session. We must remember that entheogens are just tools. I've

been using them for some 40+ years now, so my experience level is higher than that of many other psychonauts, and my 30+ years of experience with meditation and dreaming practices no doubt played a major role in the reported experience. — MoDu

In my own experience, when I have used 5-MeO-DMT at the frequency as you have described, a point of neurological saturation is generally reached by the time I have ingested a total of 60–100 mg, taken in a lengthy session of repeat doses. What transpires from that point forward is only very slight effects from the 5-MeO-DMT, unless I take an hour off. A similar “saturation” with diminished effects has been reported by a handful of other people smoking 5-MeO-DMT at this frequency of repeats, and it has also been reported with DMT. It may not be *true* tolerance, but whatever it is, it is easily experienced and can be undone by waiting an hour or two between doses. — K. TROUT

## THE BAD...

Every now and then I see references to LEGENDARY ETHNOBOTANICAL RESOURCES (L.E.R.) as if they are a real company. At one time they were, but I have become convinced that these days they are just another rip-off. They seem to average about a year and a half to fill a friggins' order. On 9/3/02 I sent a money order for \$22.00 for *Avena sativa*, along with some other products. After several letters of complaint, I have yet to receive a response. The last order prior to that one was for blue gelatin capsules. After several letters and phone calls regarding *that* non-filled order, and after a year and a half, I finally received *clear* capsules, with a note stating that the colored capsules had been discontinued. Any idea what the problem may be with these guys?

*The Entheogen Review* first reported a complaint about L.E.R.'s service (or lack thereof) in our Summer Solstice 1995 issue. At that time, JIM DEKORNE wrote to L.E.R. to get “their side of the story,” but they failed to respond to his letter. Over the years since then, we have heard countless complaints about this company: diseased plants, incorrectly-filled orders, and an inability to deliver the goods. Based on their track record, we can not recommend that anyone order from this company. — Eds.

On May 2 of this year I sent an international money order for \$22.25 to GREEN RHINO BOTANICALS, POB 484, Station Beaconsfield, QC, Canada, H3W 5V1. Near the end of July, nothing had been delivered. I've written to them, but have not heard back. Does anyone know anything about this company? — V.G., NH





We've never heard of this company, and were unable to locate any mention of them on the web. It could be that they are simply a small business run by one person, and slow to respond to orders. But a three-month's wait certainly seems long enough! You might try writing again; sometimes the squeaky wheel gets the grease. Your experience sounds like a warning that others should avoid this company. — Eds.

## ...AND THE GOOD

I ordered a small amount of products from each of the following companies, with good results: GREEN EARTH (NY), RIVERS SOURCE BOTANICALS (NM), O.M.U. (Canada), QUALITY HEALTH (England), P.E.S. (Hawaii), BOUNCING BEAR BOTANICALS (KS), COMPANION PLANTS (OH), P.J.T. BOTANICALS (MA), and THE BASEMENT SHAMAN (IL). I'm getting ready to send out for some more catalogs and make some more orders. I'll forward my results to *ER*. — B.H., IL

## SHELF LIFE AND IDENTIFICATION

What is the shelf-life of *Peganum harmala* seeds and *Mimosa tenuiflora* root-bark? Does *Psychotria viridis* lose much potency when it is dried and what is the shelf-life of the dried material? Could you publish some photos or illustrations of *Diplopterys cabrerana*? I obtained a plant a while back, but there is some doubt of its identity. The plant that I have has a milky stain down the central leaf rib. Thanks. — S.D., HI

*Diplopterys cabrerana* should have reddish veins and golden bark. Photos of the plant are shown to the left and below. [Thanks to LEE from NATIVE HABITAT for providing these.] For color photos see AYAHUASCA SPIRITQUEST's "Oco Yajé" web page, which provides some that might be of help. See [www.biopark.org/peru/oco-yage.html](http://www.biopark.org/peru/oco-yage.html).

Whether isolated or in dried plant form, harmala alkaloids and DMT stored in a reasonable manner should stay fairly potent for a long time. 30-year-old DMT has been smoked that was plenty effective.





Analysis of hundred-year-old harmala alkaloids has also been conducted with good results. Keeping your material dry, cool and out of light (and away from oxygen if you can) are the most important factors. See the article on desiccants on pages 68–69 of this issue for information about some products and techniques that can be of benefit when storing your entheogens.

## AMT SHELF-LIFE

A while back, someone said that AMT deteriorates relatively quickly. How quickly? What is left after it deteriorates? I was hoping to save my supply until better times, but now I wonder if maybe I should use it up quicker.

I'm ambivalent about AMT. So far, I've had it six times and every time I have said, "I'll never take this again!" Heh... But it is here and it does have some good points. For instance, I feel great the day it wears off. And for me, the first seven or eight hours feel just like LSD. But then the weirdness really sets in, and I have maybe 10–12 hours left to go! Believe it or not, I get off like this on only 2–3 mg. I must be a wimp, or else just majorly sensitive to this drug. My first trip with AMT was with 5 mg, and it was way too heavy. I cannot imagine doing 20 mg, good God. — M.B., IN

Might you have 5-MeO-AMT and not AMT? The doses that you refer to are much more consistent with the former than the later. Confusion between these two is so common that Erowid has a prominent warning about this on their AMT page ([www.erowid.org/chemicals/amt](http://www.erowid.org/chemicals/amt)). For myself, AMT does not get much stronger with higher amounts. I can discern little difference between 20 mg and 50. I find the effects of AMT to be fairly boring—a mildly dreamy weak stimulant. Before it was scheduled, I tried it multiple times at a wide range of doses, alone and in combination with other things, hoping it would actually do something interesting. It never did. Many substances don't have a great shelf life. It's not always that they become totally inactive though. I have noticed that some of the tryptamines are discernibly more intense when freshly manufactured and less so but still potent a couple of years later. — K. TROUT

My own single experience with AMT was a bust; I don't see any reason to take it again. I was left with a general crappy feeling (some nausea), and very little visual effect (like a mild dose of LSD perhaps). So far as the shelf life of compounds goes, whether in pure chemical form or in dried plants, we would love to see some systematic study done in this area. One approach would be to create three stable environments: 1) a container kept at room temperature, 2) an air-/water-tight container with desiccant and oxygen absorbers buried in the ground, and 3) a similar container that was kept frozen. Each container would hold sets of standardized samples that had been quantified prior to being stored. The containers would be opened at regular intervals (every 6 months perhaps), and the material would be retested, over a period of 5–10 years. Such an experiment would be simple enough to set up, provided that one

could secure someone who would be willing to do the analytic work involved, which could be quite tricky. Hopefully, someone out there reading *ER* will have the means and initiative to do such an experiment, and report back on it, since we seem to frequently get questions regarding the shelf-life of various things. — DAVID AARDVARK

## PSILOCYBE TRIGGERED HYPNOGOGIC IMAGE

Around 1996, I grew some mycelium of *Psilocybe tampanensis* on agar culture in covered petri dishes. When the agar was fully covered with mycelium, a sclerotia started to grow on top of it. I didn't know what it was at first, as I was new to mushroom cultivation. I looked at the pictures in STAMETS' book *The Mushroom Cultivator*, to see if it was a contaminant, but none of the contaminants depicted in that book looked like what was growing in my dish. It was the size of a shelled peanut, no bigger. It had a special quality and look to it, so I cut it out of the agar and sliced it in half to see the inside. It was solid throughout and turned blue after I cut it. I chewed and swallowed it, and got the telltale bitter taste of a *Psilocybe* mushroom, which lingered in my mouth.

I had a "plus-two" experience that was very pleasant. It came on quick for me, and lasted about three hours. I had taken it around noon, so I was pretty much back to base-line at when I went to bed at 9:00 pm, although I could still feel a slight pleasantness at bedtime.

At 11:30 pm, I awoke to a hypnogogic image at the foot of my bed. It was as if a large 4' X 4' screen for a movie projector was at the end of my bed. An image was projected on that screen of a human family: children, adults, and old people around a baby in a manger. They seemed to be in a desert, barren landscape, that did not look like anyplace on Earth. The clothes that they wore were such that I had never seen before: long metallic coverings that looked like something that monks might wear. The people did not smile. They seemed to be posing for a portrait, but they did not appear to be happy.

I leaned out of bed, opened my bedroom door, and called out to my roommate. I told her to come quick—that she needed to see what I was seeing. I turned back to my left to look at the clock, and then looked back at the image again. It was still there. I made eye contact with an older man in the image and then the whole thing disappeared as if a switch had been turned off; it was gone.







TERENCE MCKENNA once pondered the idea that *Psilocybe* mushrooms are of extraterrestrial origin. Perhaps the image I viewed was from another planet, but was carried through or accessed through the mushroom DNA/RNA. I may have been in a theta brainwave state as the image formed, as I was coming from a sleeping to a waking state when this occurred. (Although I was definitely awake; I have no doubt about that.) Perhaps the pineal gland was involved somehow, and the effects resulted from a combination of three components: pineal secretions, residual psilocybin effects, and the theta brainwave state.

I'd like to suggest that readers of *ER* explore the combination of psilocybin-containing mushrooms and the theta brainwave state. Theta brainwaves can be attained from two directions: one is via a slowing down of brainwaves until the theta state is reached; the other is via waking up from a deep sleep into the theta state. Using biofeedback devices can help to generate a theta state, and binaural beats might be useful in helping to maintain such a state and induce hypnogogic imagery. It is possible that the effects from psilocybin would be increased or somehow modified and different than they are when one takes mushrooms in normal waking consciousness. The theta brainwaves state might open the door for the psilocybin to go to town, or maybe the psilocybin will increase the theta brainwaves, or perhaps both.

— ONEGREENDAY

## MORE MORNING GLORY, NO LUCK WITH DATURA

This is a response to the letter titled “Steam Distillation, Enemas, and Morning Glory Prep” from Vol. XI, No. 4 of *ER*. My own experience with morning glory seeds was interesting, and for my purposes a success. I bought the seeds at a local grocery store. I think that they were the “heavenly blue” variety. I ground up the seeds in a coffee grinder until they were powder. Ten packets of these seeds were a dose—between 200 and 300 seeds. I mixed the powdered seeds with milk and drank this, which didn't taste bad. It took about 20 minutes to notice the effects, beginning with a speedy quality, followed by brighter colors and the walls and the floor “breathing.” I had some psychedelic mentation that was similar to LSD, but not quite the same. The biggest drawback that I can think of is that it makes you feel uncomfortably full (so I don't eat anything prior to taking them). Gas-X pills seem to provide some relief. The effects usually last between

five to eight hours for me, with no “hangover” at all the next day. The only reason that I tried the seeds in the first place is because I couldn't (and still can't) find any actual LSD. If the real thing isn't available, morning glory seeds are an okay substitute. I haven't tried it in an enema, nor do I want to try it this way, but if someone does, I'd like to hear about it.

I do have a question: what's the deal with Jimson weed seeds? Every year I hear about some poor high school student going nuts, seeing things, and what-have-you, after consuming some of these seeds. I have experimented as much as I want to with these—doing extractions, eating seeds, eating foliage—and all I get is massive cotton mouth that is extremely uncomfortable. No visions. Nothing positive to speak of. I've grown my own plants and ordered seeds from several different companies, but had no luck getting any of the desired effects from this plant. They do have nice flowers at least. Any suggestions? Thanks. — T.F., IL

Any suggestions? Yeah, avoid them. If people feel like they must experiment with *Datura* they should read everything they can before starting, and toss out the overly romanticized accounts. Then start low and have at least two experienced sitters as companions who are willing to commit to being there for the whole time. While one may have no clue where one actually are during the trip, one's body will probably still be intermittently quite mobile.

Some people who do get effects lack any memory of them. Many people who take *Datura* have little to no recollection of much of the experience. While total amnesia can occur, it is not the norm. However, amnesia for the majority of the experience does seem to be common. K. TROUT comments of his experiments with this plant: “I have some intensely vivid memories with incredible detail—so much in some cases that I can still it see in my head when I think about it. However these memorable vignettes are only a small fraction of the time I was there.” The reason for such memory loss in people of normal biochemistry is that *Datura* interferes with or can even block acetylcholine transmission. Acetylcholine is a critical chemical involved in the formation of memory. It is also worth being aware that when people talk about the discussions that *Datura* users have with imaginary people, it is usually the observers reporting this and not the person who ingested the *Datura*. Even when used for prognostication in traditional applications, the user is asked the questions, but someone else writes down the answers. While there no doubt are individuals who can recall some of what happens to them in great detail, our belief is that at least some of the intricately-detailed *Datura* accounts are likely to include a bit of poetic license, so far as an accurate retelling of events goes. On the other hand, amnesia is often not so much of an issue with lower doses.

High doses do in fact kill people. Another report of kids messing with these seeds, found on the Berkeley campus, was just on the news a few nights ago. (The kids were hospitalized for days.) The response on campus was to have someone kill the plants that the seeds came from. A high degree of variability in alkaloid content may be why they sometimes even kill people with extensive experi-





ence and who consider them their ally. It sounds like you may not have done a high enough dose, but bear in mind that the safety margin for atropine is far smaller than with scopolamine. Also realize that if you do take enough to "trip" it will be a deliriant experience that is totally unlike psychedelics in quality. *Datura* is not a replacement for psilocybin-containing mushrooms, mescaline, LSD, or any of your other standard fare; it is a completely different experience. — Eps.

## MUSHROOM MATTERS

Are there any reliable suppliers of spore syringes still in business? If using plastic containers for the mycro-tech method—mentioned in *ER* Vol. X, No. 4—how do you sterilize containers of brown rice medium? How long in the microwave at what setting? Thanks. — V.G., NH

We asked YACHAJ, who wrote the mycro-tech articles for *ER*, to field this question. He responded:

I suppose you mean a reliable vendor of spore syringes for customers in the U.S.? It's difficult to say. Buy only from vendors who guarantee the quality of their product and will replace it or refund your money if it is contaminated. The [www.mycotopia.net](http://www.mycotopia.net) forum is a close community and if vendors do not deliver quality, it is easily exposed through this venue. However, we may be in the last months that spore syringes are available in the U.S. The prosecutor in the *PSYLOCYBE FANATICUS* case wants to have these declared as "paraphernalia." Even worse than this, the prosecutor wants to declare the *PF TEK* instruction manual as "paraphernalia" too! The paraphernalia law could end up being stretched quite far. It may only be possible to stop such an approach based on defenses that argue for First Amendment rights. If this case sets a bad precedent, all "How To" texts that describe illegal activities may end up being banned. The ACLU has been informed about the approach of the prosecutor and they have been in contact with the McPHERSONS, but at this moment nothing is certain. If I lived in the U.S., I'd collect as many spores and seeds while possible.

## NEW BOTANICALS

*Amanita muscaria*

*Mitragyna speciosa*

*Voacanga africana* root-bark

Plus many new species of seeds  
and a bounty  
of shamanic accessories.

---

HERBAL-SHAMAN

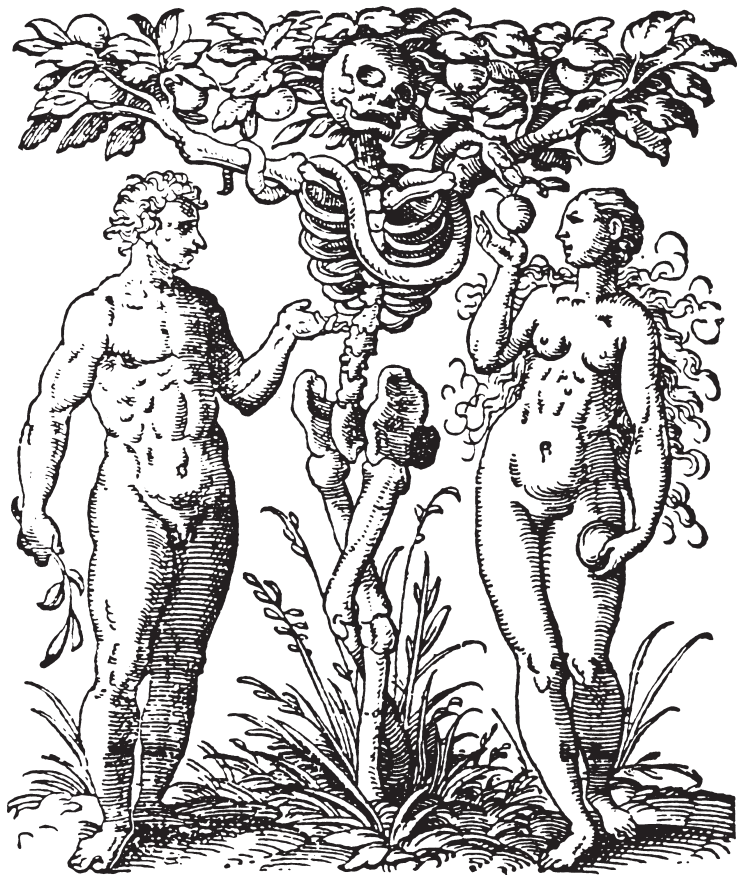
POB 8892 (Dept. ER)

Wichita, KS 67208, USA

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199





As far as sterilization of brown rice containers goes, personally, I prefer glass containers (whiskey glasses) over plastic, because heat tolerant plastic (polypropylene) is not fully transparent. Polycarbonate plastic is transparent, but it is expensive and rare. You should avoid microwave ovens anyway (particularly with plastics, as it has been shown that cooking some plastics in a microwave puts off carcinogenic chemicals). Nothing beats steam sterilization. Half-pint containers of PF substrate can be sterilized in a normal milk-pan on a gas stove or campfire. — YACHAJ

## POPPY GROWING: LEGALITY & SOURCES

I presently have several sources for the seed of *Papaver somniferum*. There are varieties of every color and petal configuration. *P. somniferum* is legal to grow as an ornamental flower, and I am currently growing several types of these flowers in my garden. Another species, *P. bracteatum*, is not listed as a controlled substance at all. I would really like to grow *P. bracteatum*, but I am completely at a loss when it comes to locating a source for the seeds. Any suggestions? — L.E.G., NH

First off, it is important that we make it clear that you are operating under a misconception. It absolutely is *not* legal to grow *Papaver somniferum* for any purpose in the United States—ornamental or otherwise. Even though this is the case, there are many people who do grow it for ornamental purposes, and the huge majority of them will never be busted for this. Nevertheless, the DEA sent letters out a few years ago to seed companies that offered these seeds for cultivation in ornamental gardens, telling them that it was illegal to do so. They actually seem to have persuaded at least one major company, THOMPSON AND MORGAN, to discontinue selling these seeds in the USA. (THOMPSON AND MORGAN still lists the seeds in their catalog, but only sell them outside of the USA.) The chances of being busted for having a small opium poppy garden seem pretty slim, particularly if they are mixed in with other ornamental flowers, have not been obviously scored/milked, and you have done nothing else to attract the attention of the law.

The ironic thing about the DEA targeting horticulture companies is that anyone can go to their local grocery store and get these seeds. For the price of a packet of a couple hundred seeds from a seed vendor, one can get a spice jar filled with thousands of seeds. Even if the viability is a bit lower—as it sometimes can be—it is quite easy to buy these seeds mere minutes from most homes in America. Yet the DEA seems to absurdly think that harassing ornamental seed vendors is going to “curb the problem” of opiates in America.

*Papaver bracteatum*, also known by the synonym *P. orientale* var. *bracteatum*, was mentioned as a thebaine-containing plant in “Patients’ Rights and Poppy Fields” in Vol. XI, No. 2 issue of *ER*, and a

source for the seeds was presented in that issue. The conversion of thebaine to oxycodone was briefly touched upon in a book review of OTTO SNOW’s work *Oxy*, which appeared as part of an editorial remark in “Prime Poppy Processing?” from the Vol. XI, No. 1 issue of *ER*. Another source for these seeds is ALCHEMY WORKS SEEDS & HERBS [3074 Lake Road, Horseheads, NY 14845-3102, (607) 737-9250, www.alchemy-works.com]: \$4.00 for a packet of about 200 seeds. This company also sells regular “poppy seeds” (no doubt *Papaver somniferum*) for \$6.00 a pound, which is a good price. Although *P. bracteatum* is entirely legal to grow, it is worth noting that it can hybridize with *P. somniferum*; the two should not be grown in the same location, unless you don’t mind possibly producing seed for future plants that may be of “questionable” legality. It is also worth noting that thebaine itself is a Schedule II controlled substance, so while the *P. bracteatum* plant is legal, extracting it is not. — DAVID AARDVARK

## CALLIANDRA CHEMISTRY?

Has anyone come up with analysis for any *Calliandra* species to see if they are in fact DMT-containing? In OTT’s *Shamanic Snuffs or Entheogenic Errhines*, he mentions that this is used as a direct replacement for *Diplopterys carbrerana* in ayahuasca preparation. OTT strongly suggests that this genus may have some DMT containing species. — J.S., OR

The one analysis that we have seen mentioned comes from the SHULGINS’ book *TIHKAL* in listing #54 on tetrahydroharmine (THH), wherein SASHA states:

There are a number of other plants that are known to contain tetrahydroharmine and to have been used in various native preparations. I have recently learned of analysis of an Ayahuasca brew that had used the plant *Calliandra pentandra* as a component, instead of the usual *Psychotria viridis*. Ott’s magnificent compendium *Pharmactheon* makes mention of a *Calliandra augustifolia* as a component of ayahuasca, but there is no mention of this *pentandra* species. The preliminary analysis that I have been given of this decoction is that a component that had initially appeared to be DMT by HPLC analysis had proven to be tetrahydroharmine when assayed by GCMS. There was no detectable DMT present. And yet the material appears to have psychopharmacological activity.

More studies on tetrahydroharmine are absolutely imperative.

We had previously noticed some remarks regarding the activity of THH made by chemist Jace Callaway (Callaway 1995), so we asked him for his thoughts:

The picture is not at all clear on this one. THH is a weak SRI (serotonin reuptake inhibitor), like the other 1-me-





thyl-THBCs, so one can expect it to have about as much psychoactivity as a SSRI (i.e., little to none). In combination with MAOI, it acts to promote serotonergic activity by blocking 5-HT reuptake. Clearly, it is not a potentially lethal combination, as with harmine and Prozac for example, and I suppose that serotonin will compete with THH for the uptake site once serotonin concentrations have reached sufficient levels (pure speculation; those experiments have not been done, to my knowledge).

However, in a broad (as yet unpublished) survey of *Banisteriopsis caapi*, *Psychotria viridis* and subsequent teas, which included phytochemical analyses of all, plus subjective ratings of the teas, a strong correlation was found with teas that contained high amounts of THH and not DMT! This rating was from a large body of experienced users (regular União do Vegetal members who had consumed ayahuasca for 10+ years). In short, yes, there seems to be important activity from THH, but likely not the sort of activity that currently seems valuable to the lay user in the U.S. or E.U.; e.g., more temporal, than whirly/swirly, if you know what I mean.

I have tried THH, alone and in combination with MAOI, and there is a twinkling of sorts, but one might get a substantially similar reaction from Prozac. Also, there are two isomers possible from THH (+ and -, or d and l). I would suppose that one is more active than the other. Simply heating in boiling water will convert one to the other, so most teas will have both. the "d" form is the one reported to be found in the plant (d-leptafluorine), and I have often wondered about tales from the rainforests, where the tea is sometimes prepared just from soaking the macerated vine overnight (no heating, no admixtures), with visions resulting. Note: I suppose the desired vine should be a chemovare having high levels of THH.

*Calliandra pentandra* has good amounts of THH in the leaves, and it is used as an add mixture by some groups like the Shuar in Equador, and visions have been reported by reliable western folk from this and *Banisteriopsis caapi*. so, there still may be something there to look at more closely.


I am not aware of any other analyses on this plant species, aside from my own investigations (which are what SASHA refers to in *TIHKAL*). From my limited perspective, *C. pentandra* does not contain any DMT, and THH was the major component that showed up in my analysis. These two compounds have quite similar chromatographic characteristics; without mass spectral detection, I would have to doubt any claims that lack such specificity. — JACE CALLAWAY, Ph.D.

## UNIQUE COLOR REACTIONS?

Author K. GENEST in the 1965 *Journal of Chromatography* 19: 535 mid-page states: "Pemiclavine, which gives a greenish color with DMBA-spray, can be distinguished from the other related alkaloids... etc." Since there are a host of ergoline alkaloids, do any of the others—such as chanoclavine, ergometrine, elymoclavine, etc.—produce an other characteristic colors that distinguish them and set them apart when sprayed with DMBA-spray? If so, what colors correspond with which alkaloid when sprayed with DMBA and what journal references cite this data? — J.D., IL

The usual color expected with *p*-dimethylaminobenzaldehyde (DMBA) would be blue, but this is common, so it alone is not diagnostic. In this case, what is being referred to as important is the green color being diagnostic for this alkaloid. It's also important to remember that only rarely will a person have to be telling many alkaloids apart at once, and simply knowing that one alkaloid is penniclavine and the other is actually what you want is enough information.

It is worth remembering that only sometimes do colorimetric reagents provide unique color or reactions capable of positive ID. They are far more useful for: 1) Localizing the spots on a thin layer chromatography sheet where they are often otherwise invisible, and: 2) establishing that something is *not* what is wanted by its *lacking* said reaction. This is because many color reactions are shared. For example, many simple indoles produce a similar blue color when reacting with DMBA spray. It should also be remembered that additional identification means are necessary for positive identification in addition to colorimetric reactions. — K. TROUT



**STAY INFORMED!**  
 Join our monthly e-mail list to stay up-to-date  
 on the latest information concerning  
 conferences, publications, and more. Visit:  
**[www.mindstates.org](http://www.mindstates.org)**





# DESICCANTS AND THE STORAGE OF CHEMICALS

by FIRE EROWID

Most chemicals that are in powder, crystal, or tablet form are best stored as dry as possible, whether for short or long-term storage. Unfortunately, many factors can make dry storage difficult. Dark and cool locations that are otherwise ideal for chemical storage tend to be damp. As containers are opened and closed or as seals age and leak, humidity can creep into a container, increasing the speed of degradation of materials stored inside. Many plastic containers are made from material that is permeable to water vapor over time. As temperatures go down, humidity trapped in a container may reach its dew point and precipitate out, potentially ruining the material.

One solution to this storage problem is the use of desiccant. A desiccant can be any material that is hygroscopic—meaning it will absorb water from the air. Desiccants can be purchased as loose powder, pellets or small sealed pouches of various sizes. These pouches—often made of uncoated Tyvek—contain the powder or pellets while still allowing air flow.

There are a number of desiccant products designed for different purposes. Some people use desiccant to keep delicate electronics dry. Gun collectors use it to keep their weapons from rusting. Pharmaceutical companies include desiccant packs inside medicine bottles, and shoe companies use it to keep leather dry. Home supply stores or craft stores often sell it for drying flowers.

Certain products are marketed specifically for the purpose of drying foods for long-term storage. These have the advantage of being approved for use with items that will be ingested. The most common commercially available desiccants are silica gel and clay.

Silica gel can absorb water from below freezing to past the boiling point, but functions best at room temperature. There are some varieties of silica gel that are approved by the FDA for use with food.

Indicating silica gel, which is normal silica gel with some of its granules coated with cobalt chloride, changes color as it becomes saturated with water. Cobalt chloride is a heavy metal that is *not* food-safe and should not come into contact with anything that will be ingested. Indicator silica gel is more

expensive, but is very useful for determining when the desiccant has reached its saturation point and lost its effectiveness. It is often available at chemical supply stores.



Once they have absorbed humidity, both types of silica gel can be reactivated (re-dried for future use) by spreading them in the bottom of a baking dish and drying them in an oven at 220–250° F for about three hours. Lower temperatures

will not dry the gel and higher temperatures can damage it. Silica gel packaged in Tyvek packets can be dried the same way.

Clay desiccants are less common than silica gel, but can also be less expensive. They work well at lower temperatures, but begin to release water at 120° F. This can be a problem for items stored in hot areas, but also makes it easier to reactivate them in the oven.

Calcium oxide is a caustic material, and inhalation or exposure to the eyes or skin should be avoided. Unlike silica gel or clay desiccant, calcium oxide expands as it absorbs water. It is slower than other desiccants, but can achieve lower humidity. When exposed to water or high humidity, it can release quite a bit of heat.





Calcium sulfate, also known as gypsum, is sold commercially under the name Drierite. It is relatively common and is available in an indicator variety, but is less efficient than most other commercial desiccants. Calcium sulfate can be reactivated by heating in an oven for one hour at 210–425° F.

There are a number of ways that desiccants can be used to help keep stored materials dry. The simplest is to put food-safe desiccant packs alongside the stored material inside a sealed container.

A second method is to put a layer of desiccant or desiccant packs in the bottom of a sealable container such as a glass canning jar or plastic box. The material to be stored is set into a separate and smaller sealed container. This smaller container is set on top of the desiccant in the first container, which is then sealed.

A third method is the do-it-yourself desiccant pack. A small glass jar can be half filled with desiccant pellets and then the top of the jar “sealed” with a piece of air-permeable fabric or two layers of coffee filter secured with string or a rubber band. This jar containing desiccant is then placed into a larger sealable container with the material or chemical being stored.

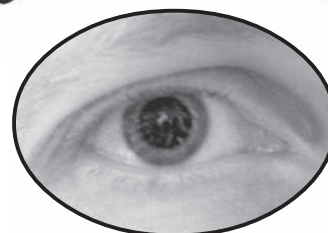
Other dry materials such as wood can also be used as a makeshift desiccant. A small piece of wood, dried in the oven until it becomes bone dry, can be placed in a container where it will suck moisture out of the air. While less effective than commercial desiccants, this method is also less expensive and can be done from materials found at home.

Most desiccant is fairly inexpensive, can be reused for years, and helps maintain the quality of materials stored over long periods of time. The key is to keep any non-food-safe desiccant separated from materials that might be ingested, while still allowing the desiccant access to the air that surrounds the stored materials. ☉

This article was reprinted with permission from No. 4 of *Erowid Extracts* (May 2003). For more information, see [www.erowid.org/general/about/about\\_newsletter.shtml](http://www.erowid.org/general/about/about_newsletter.shtml).

**More than you need to know?**

# TROUT'S NOTES



## SPECIAL SUMMER CLOSE-OUT SALE!

- A-4 ***Acacia Species Reported to Contain Tryptamines and/or Beta-carbolines*** — \$22
- A-5 ***Ayahuasca & Ayahuasca Alkaloids*** — \$33
- C-2 ***The Cultivation & Propagation of Cacti*** — \$13
- C-10A ***Cactus Chemistry by Species*** — \$16
- D-1 ***Cultivation of Desmanthus*** by Case & Trout — \$12
- D-2 ***The Genus Desmodium*** — \$10
- FS-X7 ***Some Simple Tryptamines*** — \$40  
*New, 180 photos and over two dozen diagrams.*
- SC-2 ***Sacred Cacti*** — *New 2001 edition.*  
154 illustrations — \$48  
With damaged cover—\$40

Prices include postage within the U.S. (Foreign orders please inquire for shipping costs.) Note that some items are limited. We will gladly hold any item for 14 days to await payment if you send us an e-mail request to do so. Payment by check, cash, or money order payable to Trout's Notes.

**trout@yage.net**

**TROUT'S NOTES**  
POB 161061 (Dept. ER)  
Austin, TX 78716, USA

**[www.troutsnotes.com](http://www.troutsnotes.com)**





# EVENTS CALENDAR

## CONSCIOUSNESS AND THE SPIRITS OF NATURE SEPT. 9–11 • SEPT. 19–26, 2003

Located in an extraordinarily beautiful setting along the coast of Bahia, approximately 700 miles north of Rio de Janeiro, Brazil. Each week we will be hosting ayahuasca sessions and providing information on this plant medicine, its history, and healing properties. Ayahuasca and the heart opening process work together synergistically, allowing us to very quickly move past our self imposed limitations. Staff includes CLYDETTE CLAYTON, ANNA McCUSKER, MIREILLE MENDES, RALPH MILLER, SILVIA POLIVOVY, PETER RICHARDSON, and ZOE SEVEN. Cost is \$2,100 for each one week-long event, which includes a shared room at a private, beautiful and comfortable beach-front property, all meals, four evenings of ayahuasca ceremony plus lectures and group sharing sessions, and local transportation provided by shared van. For more information see [www.heartoftheinitiate.com](http://www.heartoftheinitiate.com).

## PSYCHEDELIC PSYCHOTHERAPY SEPTEMBER 19, 2003

NEAL M. GOLDSMITH presents an interactive sketch of the context for the use of psychedelics in psychotherapy through the tradition of shamanic practices reaching back millennia. He will also discuss the explosion of interest and research that occurred in the West from 1947 through 1976, during which time thousands of peer-reviewed research papers were published. Since 1990, the FDA and NIDA have resumed approving human-subject research with "hallucinogens" and findings from the contemporary clinical research will be reviewed. Over the past 50+ years, western researchers have systematically "reinvented the wheel" of ancient practice in roughing out the contours of safe and effective psychedelic psychotherapy. These "best practices" will be described and explained, and brief review of the prospects for the future will be presented. Held at 8:00 pm at the NATIONAL INSTITUTE OF THE PSYCHOTHERAPIES, 330 West 58th Street (between 8th & 9th Avenues), Suite 204, New York, NY. \$10.00.

## WASIWASKA AYAHUASCA OCTOBER 5–25, 2003

Ayahuasca sessions held every other night in Florianópolis, Brazil. Lectures on psychointegrator plants, visionary art, Brazilian culture, permaculture, yoga, Tai Chi, Capoeira, Portuguese lessons, gardening, and more. \$1,000 per week, with everything but airfare included. For a maximum of eleven persons. See [www.wasiwaska.org](http://www.wasiwaska.org), or contact LUIS EDUARDO LUNA by e-mail at [luna@wasiwaska.org](mailto:luna@wasiwaska.org).

## INSIGHT & OPENING OCTOBER 25–31, 2003

Join STAN GROF, JACK KORNFELD, and WES NISKER for a retreat to discover the power of breath and meditation. Ancient spiritual practices will be integrated with western psychology and modern consciousness research, through lecture and direct experience. Held in the high desert of Yucca Valley. \$1185 includes room and board. For more information, contact EastWest Teachings, 5935 Jordan Avenue, El Cerrito, CA 94530 (877) 208-4975, [eastwestteachings@earthlink.net](mailto:eastwestteachings@earthlink.net).

## TOUR OF EGYPT OCT. 21—NOV. 4, 2003

Join RALPH METZNER for the experience of a lifetime! Explore the cosmic mysteries encoded in the tombs and temples of this ancient civilization and practice remembrance divination, attuning with the gods and goddesses who still guide and inspire us. Tour cost of \$4,280 includes round trip airfare (New York to Cairo); all transportation in Egypt; all teachings and ceremonies; boat docks and hotels; entrance fees to sites; overnight and buffet breakfast at 5-star hotels in Giza, Aswan, and Luxor; 4 nights (three meals per day) on luxury Sonesta Nile cruise ship; private entrance at Great Pyramid; and three meals in Cairo and Soqqara. Cost is based on double-occupancy rooms; a single room is \$650 more. For more information see [www.rmetzner-greenearth.org](http://www.rmetzner-greenearth.org).





# SOURCES

by JON HANNA

## RECOVERY ESSENTIALS

1005 Terminal Way, STE 110

Reno, NV 89502

(775) 326-5741

(775) 324-6788 FAX

info@recoveryessentials.com

www.recoveryessentials.com

Although my review below may seem critical in places, I want to note from the outset that I am a huge fan of the particular harm reduction approach that is promoted through the company RECOVERY ESSENTIALS. The idea this company embraces is that there are specific nutritional supplements which can be taken by those who use drugs that will help to reduce or eliminate the harm that drugs can inflict on one's body. Being in the best possible physical shape, and taking the appropriate nutritional supplements, will definitely help people recover from those times when they choose to indulge in legal or illegal drugs. Although it is a bit dated, I highly recommend the 1982 book *Life Extension: a Practical Approach* by DURK PEARSON and SANDY SHAW. A couple of research scientists hugely ahead of their time with regard to nutrition issues, PEARSON and SHAW actually developed the first "harm reduction" nutritional supplement that I am aware of, called "Party Pill™" (now available as the improved Party Pill II™), which I will discuss in more detail later.

RECOVERY ESSENTIALS' blends of supplements targeted for use with specific recreational drugs sometimes come with additional advice on healthier approaches toward using the drug in question. Such is the case with their "ALC-kit Sober Up™," for use in conjunction with booze. Some folks may feel that the first bit of advice presented in this product's "hangover prevention plan" is common knowledge: "Avoid drinking on an empty stomach. Food in the stomach slows absorption of alcohol into the blood stream." While this advice may seem good at first blush, it is actually the exact *opposite* of what one wants to do to avoid a hangover. If you want to avoid a hangover, you *should* drink on an empty stomach, or at least wait 3–5 hours since your last meal before drinking. According to nutritionist FRED BEYERLEIN, author of *Drink as Much as You Want and Live Longer*: "Drinking on

an empty stomach allows faster neutralization of alcohol, especially if you drink hard liquor. Higher concentrations of alcohol activate the stomach's neutralizing enzymes that catch alcohol before it sneaks under the stomach lining, and heads for the brain. Food dilutes the concentration of alcohol to a level that does not adequately stimulate these enzymes. Therefore, if you eat right before or during drinking it only serves to slow the rate and not the amount of alcohol to the brain. Drinking on an empty stomach may initially cause alcohol to travel to the brain faster, but the overall amount will be less because more of the alcohol will be neutralized." BEYERLEIN does note that these enzymes are not activated in the same fashion from drinking beer, wine, or diluted mixed drinks. Nevertheless, there are other benefits from drinking on an empty stomach. Drinking with a full gut can cause foods to ferment or rot in one's stomach while they are waiting to be digested, which will contribute greatly to the likelihood of vomiting and hangovers. As well, when one drinks on an empty stomach, one feels the effects of the alcohol more rapidly, so one can drink less to achieve the desired "buzz" level. Drinking less and getting more effects should be a hallmark of harm reduction, yet it seems to have been missed by the folks at RECOVERY ESSENTIALS. The other advice on their "hangover prevention plan," however, is relatively sound: favor clear distilled alcohols, alternate alcoholic beverages with water, drink less than one drink per hour.

The supplements in ALC-kit Sober Up™ are almost 50% vitamin C (900 mg) and either thiamine or vitamin B2 (100 mg). I say "either" because they strangely list thiamine as "vitamin B2," which it isn't—it's vitamin B1 (B2 is riboflavin). I suspect that they *mean* B1 in this case, since B1 is one specific vitamin that has been used in rat tests to combat the toxic effects of alcohol's metabolite acetaldehyde. The remaining 1375 mg of ingredients includes a proprietary blend of flavoglycosides (kudzu root extract), curcumin (turmeric rhizome extract), *N*-acetyl cysteine, *L*-cysteine, silymarin (milk thistle seed extract), sesquiterpene lactones (dandelion root extract), and *R*-lipoic acid. Unfortunately, they don't list how much of each of these ingredients that the pills contain, which makes it difficult to determine how helpful this amalgamation might actually be.







Comparing the ingredients in RECOVERY ESSENTIALS' ALC-kit Sober Up™ to DURK PEARSON and SANDY SHAW's Party Pill II™ is interesting. It should be noted that Party Pill II™ was designed as a harm reduction nutritional supplement to combat the negative effects of both tobacco smoke and alcohol. (RECOVERY ESSENTIALS has a separate product that targets tobacco use.) Party Pill II™ contains: vitamin C (831 mg), vitamin D (133 iu), vitamin E (133 iu), vitamin A from beta carotene (2,500 iu), thiamine/B1 (21 mg), riboflavin/B2 (83 mg), B6 (22 mg), folic acid (400 mcg), B12 (33 mcg), biotin (67 mcg), pantothenic acid/B5 (123 mg), calcium (77 mg), zinc (27 mg), selenium (67 mg), copper (1 mg), chromium (200 mcg), L-cysteine (600 mg), quercetin (67 mg), and hesperidin (67 mg).

The addition of pantothenic acid/B5 in Party Pill II™ is a plus, as this vitamin also helps the body to detoxify the acetaldehyde formed from the metabolization of alcohol. On the other hand, ALC-kit Sober Up™ benefits from including phytonutrients that may help repair liver function: curcumin, silymarin, and the sesquiterpene lactones from dandelion root. As well, the flavoglycosides that it contains from kudzu (*Pueraria lobata*) extract should have among them daidzin, which lowers blood alcohol levels.

Both formulas might benefit from the addition of potassium and magnesium, which are depleted more rapidly from the body during alcohol consumption. Also, the amino acid taurine could be added; while the liver makes taurine from cysteine, when alcohol is in one's system, the cysteine could be primarily tied up detoxifying the acetaldehyde. Taurine has brain-protective antioxidant properties. Rather than isolated beta carotene, which has actually been shown to be problematic—increasing the chance of various cancers and heart disease—Party Pill II™ (and the ALC-kit Sober Up™) would benefit from full-spectrum plant-derived carotenoids, which have not been shown to create the problems that isolated vitamin A and/or beta carotene have. (Alcoholics have been shown to have low levels of carotenoids in their blood.) Supplemental gamma linolenic acid (GLA) and docosahexaenoic Acid (DHA) might also be a good addition, to protect nervous system functioning in the presence of alcohol. The amino acid GABA could be added to keep nerve cells from over-firing and calm hypersensitivity that can be associated with a hangover. Another prophylactic measure for those who drink alcohol would be the consumption of Hydergine, which protects both the liver and the brain from damage. (My thoughts on creating a "better" nutritional harm reduction pill for use with alcohol were largely inspired by the ar-

ticle "Your Brain on Alcohol: Getting Over A Millennium Hangover," posted at [www.brain.com](http://www.brain.com).)

Another relatively new alcohol protection nutrient combo is SOURCE NATURALS' "Hangover Formula™." This formula contains: vitamin C (900 mg), vitamin B1 (300 mg), vitamin B2 (15 mg), niacinamide (50 mg) niacin (25 mg), vitamin B5 (25 mg), vitamin B6 (30 mg), vitamin B12 (30 mcg), biotin (50 mcg), folic acid (300 mcg), vitamin E (30 IU), calcium (90 mg), magnesium (200 mg), manganese (4 mg), N-acetyl cysteine (150 mg), silymarin (150 mg), L-cysteine (100 mg), feverfew extract (100 mg), choline (100 mg), chlorella (50 mg), lecithin (25 mg), inositol (25 mg), DMAE (25 mg), and 1327 mg of a "Chinese and Western Herb Blend" containing ueraria flower, magnolia bark, germinated rice, mint, chrysanthemum flower, marshmallow root, gravel root, slippery elm, gastrodia root, clove, fennel seed, and peach leaf. While I admit to not knowing why any of the ingredients of the herb blend are included, this formula otherwise appears to be fairly similar to Party Pill II™.

Each of these products contains some ingredients that the other does not, as well as slightly different dose levels of the common ingredients in most case, and fairly large differences in dose levels of the common ingredients in a few cases. I am not a nutritionist, and I have not researched the scientific literature regarding potentially optimum levels of each of the ingredients. It is hard to say which product might be the most useful; it is easier to say which product is the most expensive. Unfortunately, it is RECOVERY ESSENTIALS' ALC-kit Sober Up™, which costs \$4.50 per dose. 20 doses of Party Pill II™ sell for about \$28.00, or about \$1.40 per dose, from [www.life-enhancement.com](http://www.life-enhancement.com). Hangover Formula™ is the low-price winner, with 20 doses selling for \$12.15, or about 60¢ each, from [www.webvitamins.com](http://www.webvitamins.com).

RECOVERY ESSENTIALS also makes a packet for use with MDMA: the "e-Kit™." This supplement contains a bevy of antioxidants that may help protect the brain from the potential neurotoxic side effects of MDMA. It also provides calcium and magnesium, which are believed to help combat jaw clenching, and 5-hydroxytryptophan, which is thought to help replenish serotonin. Finally there are pills for use the day after one takes the MDMA, which provide "stimulating" nutrients and phytochemicals to help combat any fatigue that may have been induced from the earlier partying.

Even though I applaud this formula in general, I have two criticisms. First, the dose of vitamin C provided may be too





low. Data based on rat studies that showed protective effects from vitamin C used doses of the vitamin that were ten times higher than the dose of the MDMA (SHANKARAN et al. 2001). For a variety of reasons it may not be reasonable to extrapolate from this rat data for application with humans, but with a human who took 125 mg of MDMA, this would place the vitamin C dose at 12.5 grams. One would *not* want to take such a dose all at once! Nevertheless, I don't think that it can hurt to take extra C with your Ecstasy. Even on their own web site, RECOVERY ESSENTIALS states that "a quantity of 2 grams of vitamin C may protect users of MDMA from oxidative stress" and the site also notes that it may be better to take an "acute [dose of up] to 10 [grams...] during MDMA usage." So I wonder why they only put 400 mg in their e-Kit™? MDMA can cause oxidative stress for more than 24 hours (EROWID 2001), and vitamin C is rapidly excreted and must be taken repeatedly in order to maintain high serum levels (dosing with vitamin C every four hours or so is probably best). My own bias is that I think everyone should be taking a minimum of three grams of vitamin C daily anyhow for general health, and probably more than this—particularly when one is consuming drugs. Vitamin C can cause stomach upset and diarrhea when too much is taken too quickly, so one must gradually scale up the doses.

My second complaint with the e-Kit™ can't be avoided. That is that it is divided into four pill sets that need to be taken at different times. This is entirely reasonable, due to the nature of what each of the sets of pills is attempting to "fix" (although I encourage them to put vitamin C into *all* of these sets, as they have only included it in the first one). In theory, there is nothing wrong with taking multiple pills at different times; indeed it is beneficial to do so. In practice, however, particularly when one is high on MDMA, it can be hard to remember to take your pills at the right time. The first set is easy, but after that all bets are off. The one time I tried to use this kit, I ended up both forgetting about and losing the last two sets of pills. Since most of RECOVERY ESSENTIALS harm reduction nutrient packs come divided into four pill sets that are taken at different times, a good argument can be made for the inclusion of a wristwatch with an alarm as standard tripping gear. After all, the pills can only help if you remember to take them. The e-Kit™ is \$5.00 per packet (one "dose").

Other products sold by RECOVERY ESSENTIALS include nutritional supplements for use with cocaine, amphetamine, psychedelics, *Cannabis*, opiates, and tobacco. They also sell the nutritional supplements 2-aminoethanol phosphate, 5-hydroxytryptophan, ginkgo biloba extract, idebenone,

melatonin, *N*-acetylcysteine, *R*-lipoic acid, selenium, and vinpocetine, as well as a pill called Neuroguard, that can be taken along with their specifically targeted harm reduction products, which contains additional antioxidants that would probably be beneficial. Alas, it too is quite pricey, at \$48.50 for a 15–30 day supply. Strangely, I was unable to find a listing of the quantity of ingredients contained in Neuroguard on their site and an e-mail query about this went unanswered. They also offer the RAD Test™ for \$12.00, a useful product that can test the level of oxidative stress that your body is under by checking your urine for free radicals. Finally, they sell a variety of drug identification and adulterant screening kits, including an Ecstasy ID Test, an Opiate ID Test, a Speed ID Test, a Cocaine ID Test, and LSD ID Test, and the Mecke, Simon, and Marquis reagents.

The RECOVERY ESSENTIALS web site does a good job with citing the scientific literature that backs up their reasons for including the various supplements that they do in each of their products.

As far as vitamin supplements go, RECOVERY ESSENTIALS products are priced pretty steep. One can get a bottle of a hundred 1000 mg vitamin C tablets for about the same price as one of their packets. Their main benefit is that their products have been formulated to contain specific ingredients that may help combat the nasty effects of specific drugs. For the occasional tripper who doesn't already pay attention to nutritional supplementation, RECOVERY ESSENTIALS products provide targeted protection. Despite their high prices, I must give praise to these folks. RECOVERY ESSENTIALS is at the forefront of harm reduction. Their products are highly recommended to help combat the side effects from specific drug use.

#### **STORZ & BICKEL GMBH & CO.**

**Ehrenbergstr. 39**

**78532 Tuttlingen**

**GERMANY**

**+49 (0) 7461 969707-0**

**+49 (0) 7461 969707-7 FAX**

**info@vapormed.de**

**www.storz-bickel.de**

The Volcano Inhalator, manufactured by STORZ & BICKEL, is a cool twist on *Cannabis* vaporizers, which uses a balloon/bag to collect the vapors. They offer a three-year warranty with these units (they are the only company that I can think of that has such an offer). The temperature range of the air





that flows through the herb can be set between 130° C and 230° C, allowing one to adjust to the optimum temperature for the specific product that one is using. (Herb must reach 235° C to begin to burn.) Powders and liquids can also be evaporated in the Volcano, and one can blow up several bags with a single filling of the chamber, depending on how much is placed into the chamber.

To work the Volcano, one dials in the desired temperature with the regulator knob and switches on the heat. A yellow indicator light signals that it is warming up, and when the light goes out, it has reached the correct temperature. The chamber is then filled with whatever quantity of herb you want to use. Then the balloon/bag is plugged onto the chamber and set on top of the unit. Switch on the compressor, and the bag is filled with sweet vapors; once filled, switch the compressor off and remove the bag. Plug the mouthpiece into the bag, and press your lips against it—this opens the flow. When your lips are removed, the flow is shut off; this way, you don't lose any of the vapor when not taking a hit or when the bag is handed around.

The Volcano is hands down my favorite vaporizer. It allows one to vaporize both a small amount of material or a larger amount of material, making it great for personal use or for parties. It is extremely well made, easy to use, and much less likely to burn down your house (or burn *you*) than many other designs. Also, there is no concern that you might take a hit which ends up being too hot, thusly burning your throat. There is no "timing" that has to be mastered with this machine, to be sure that you don't accidentally burn the material. The unit could be set on a kitchen counter, alongside a juice extractor or a blender, and one would just mistake it for some newfangled food processing gadget. The real joy in using this vaporizer is that it allows one to take multiple hits or pass the bag around without being tied down to the unit. This is truly liberating, and the unit is so enjoyable to use that I can see people using it not just because of the potential health benefits but because they like the method of ingestion better. It's just fun. There is something reminiscent of passing around a balloon of nitrous oxide when using the Volcano; a pleasant association. Even just *writing* this review made me want to fire up the unit. I am someone who owns a lot of different vaporizers, and yet until recently I still found myself smoking from a Proto Pipe more often than anything else, as it just seemed more convenient. Since I got the Volcano, that has changed; I rarely use anything but the Volcano these days. This is a big reason that the Volcano trumps everything else on the market: it gets used regularly. And in

the end, that is the whole point of such harm reduction efforts in the first place. Kudos to the folks at STORZ & BICKEL for creating such an original and well-conceived design!

There is only one theoretical drawback that I can see to this unit: there is a large air/volume ratio and a lot of surface area where the vapor might condense in the bag. Interestingly, this does not seem to be much of a problem. Even when the bag has been set down for a few hours and then returned to, one is still able to pull some vapor from it. I have been using it for some months now, with the same bag, and have noticed no condensed vapor collecting at all.

When I wrote a review on this unit for the fourth edition of my *Psychedelic Resource List* book, I commented that it was reported that the unit was not that efficient, based on some preliminary data that I had received regarding a study done by MAPS and California NORML. However, since that time I have learned that this is not actually the case. Further testing showed that this machine actually is quite efficient at liberating the cannabinoids, and I must apologize for passing along misleading data. These tests showed that the Volcano did not add by-products of the unit itself (plastics or metals) into the vapor stream and the vapor produced was free of the toxins that they looked for.

One problem that I recently had with this unit was that I had gotten into the habit of loading a fairly large amount into the chamber for use in groups. Without thinking about it, I loaded a similar amount for my personal use, and cleared one bag full of vapor myself. I ended up getting *way* too stoned—I hadn't been that stoned in years. Racked with paranoia, the insectoid alien overlords were appearing in the dirt at my feet, communicating telepathically through bad poetry and strange indecipherable writings formed from pebbles and bark chips on the ground. If you are only using this for yourself, remember to load merely a tiny bit of bud into the chamber!

The Volcano gets my highest recommendation; it is efficient, practical, and a joy to use. It sells for around 500 euros in Europe or 513 euros for those in the USA, postpaid. Although this price may seem outside the range that many people want to spend, consider how much you spend on *Cannabis* and what your health is worth. Check out their web page for more details.





# BIBLIOGRAPHY

---

- ANONYMOUS 2000. [www.rhodium.ws/pharmacology/phenylpiperazines.txt](http://www.rhodium.ws/pharmacology/phenylpiperazines.txt).
- CALLAWAY, J. 1995. "Ayahuasca, a volte/Ayahuasca, Now and Then," *Eleusis* 1: 4–10.
- DEA. 2001a. "Drugs and Chemicals of Concern—Benzylpiperazine, Trifluoromethylphenylpiperazine (BZP, TFMPP)," [www.deadiversion.usdoj.gov/drugs\\_concern/bzp\\_tmp/summary.htm](http://www.deadiversion.usdoj.gov/drugs_concern/bzp_tmp/summary.htm).
- DEA. 2001b. "Drug Intelligence Brief: BZP and TFMPP: Chemicals Used to Mimic MDMA's Effects," [www.usdoj.gov/dea/pubs/intel/02005/02005.html](http://www.usdoj.gov/dea/pubs/intel/02005/02005.html).
- DEA. 2002a. "Scheduling Actions—2002 Schedules of Controlled Substances Temporary Placement of Benzylpiperazine and Trifluoromethylphenylpiperazine into Schedule I, Notice of intent," [www.deadiversion.usdoj.gov/fed\\_regs/sched\\_actions/2002/fr07182.htm](http://www.deadiversion.usdoj.gov/fed_regs/sched_actions/2002/fr07182.htm).
- DEA. 2002b. "Scheduling Actions—2002 Schedules of Controlled Substances Temporary Placement of Benzylpiperazine and Trifluoromethylphenylpiperazine into Schedule I, Final rule," [www.deadiversion.usdoj.gov/fed\\_regs/sched\\_actions/2002/fr09202.htm](http://www.deadiversion.usdoj.gov/fed_regs/sched_actions/2002/fr09202.htm).
- DEA. 2003. "News Release: Safety Advisory Regarding New Club Drug 'Molly'," [www.dea.gov/pubs/states/newsrel/detroit032103.html](http://www.dea.gov/pubs/states/newsrel/detroit032103.html).
- EDGAR, R. 2003. *The Winged Eye Symbol*. Posted to <http://wingedeyesymbol.homestead.com>, accessed 8/8/03.
- EROWID, E. 2001. "Do Antioxidants Protect Against MDMA Hangover, Tolerance, and Neurotoxicity?," *Erowid Extracts* 1(2): 6–11.
- FISCHER, R. 1969. "The Perception/Hallucination Continuum: A Re-examination," *Diseases Nerv. Syst.* 30(3): 161–171.
- GLENNON, R.A. (no date). *Investigations with Serotonin and Hallucinogenic Agents*. DEPARTMENT OF MEDICINAL CHEMISTRY, VIRGINIA COMMONWEALTH UNIVERSITY. [www.phc.vcu.edu/rag/serotonin/index.html](http://www.phc.vcu.edu/rag/serotonin/index.html).
- HAGERTY, N. 2001. "GO-GO-GO Von Dutch: The strange tale of the now gone, though not much lamented," *CAR-toons Magazine*, *Lowbrow Reader* Issue 1 (Summer).
- HOFMANN, A. 1980. *LSD: My Problem Child*. MCGRAW-HILL.
- HULSIK, D.L. 2002. *Functional and binding data for TFMPP, Nijmegen: G Protein-Coupled Receptor Data Base (GPCRDB)*. [www.gpcr.org/7tm/ligand/Organon/Tablig/LIG\\_C16015693.html](http://www.gpcr.org/7tm/ligand/Organon/Tablig/LIG_C16015693.html).
- JANSEN, K.L.R. 1999. "Ketamine (K) and Quantum Psychiatry," *Asylum* 11 (3) 19–21.
- KASPER, T. 1997. [www.rhodium.ws/pharmacology/phenylpiperazines.txt](http://www.rhodium.ws/pharmacology/phenylpiperazines.txt). Spelling and punctuation corrected.
- KLODZINSKA, A. et al. 1989. "Exploratory Hypoactivity Induced by m-Trifluoromethylphenylpiperazine (TFMPP) and m-Chlorophenylpiperazine (m-CPP)," *J. Neural Transm. Park. Dis. Dement. Sect.* 1(3): 207–218.
- KLÜVER, H. 1966. *Mescal and Mechanisms of Hallucination*. UNIVERSITY OF CHICAGO PRESS.
- MEYER, P. 1993. "Apparent Communication with Discarnate Entities Induced by Dimethyltryptamine (DMT)," *Psychedelic Monographs and Essays* 6: 28–67.
- OSTER, G. 1966. "Moire Patterns and Hallucinations," *Psychedelic Review* 7: 33–40.
- OTT, J. 2001. *Shamanic Snuffs or Entheogenic Errhines*. ENTHEOBOTANICA.
- OTT, J. and R.G. WASSON 1983. "Carved 'disembodied eyes' of Teotihuacan," *Botanical Museum Leaflets Harvard University* 29(4): 387–400.





PARADIGM SHIFT 1997. [www.rhodium.ws/pharmacology/phenylpiperazines.txt](http://www.rhodium.ws/pharmacology/phenylpiperazines.txt).

RENDÓN, P. and J. WILLY 1985. "Isolation of bufotenine from seeds of *Piptadenia macrocarpa* Benth.," *Revista Boliviana de Química* 5: 39–43.

SHANKARAN, M. et al. 2001. "Ascorbic Acid Prevents 3,4-Methylenedioxymethamphetamine-Induced Hydroxyl Radical Formation and the Behavioral and Neurochemical Consequences of the Depletion of Brain 5-BT," *Synapse* 40: 55–64.

SCHECHTER, M.D. 1988. "Use of TFMPP stimulus properties as a model of 5-HT<sub>1B</sub> receptor activation," *Pharmacol. Biochem. Behav. Sep.* 31(1): 53–57.

STAACK, R. F. et al. 2001a. "GC-MS Studies on the Metabolism and on the Toxicological Analysis of the New Piperazine-Like Designer Drugs BZP, MDBP, TFMPP, MCPP, MEOPP," *Abstract L. 45, TIAFT Prague*: 80

STAACK, R. F. et al. 2001b. *Untersuchungen zum Metabolismus und zur toxokologischen Analytik der neuen Piperazin- verwandten Designer-Drogen BZP und TFMPP mittels GC-MS*, Vortrag anlässlich des XII. Symposium of the GTFC on April 28, 2001 in Mosbach/Baden, Germany.

TART, C.T. 1971. *On Being Stoned*. SCIENCE & BEHAVIOR BOOKS.

TORRES, C.M. and D.B. REPKE 1996. "The Use of *Anadenanthera colubrina* var. *Cebil* by Wichi (Mataco) Shamans of the Chaco Central, Argentina," *Jahrbuch für Ethnomedizin und Bewusstseinsforschung* 5: 41–58.

VERORDNUNG (EWG) 1990. Nr. 2377/90 des Rates vom 26. Juni 1990 zur Schaffung eines Gemeinschaftsverfahrens fuer die Festsetzung von Hoechstmengen fuer Tierarzneimittel-rueckstaende in Nahrungsmitteln tierischen Ursprungs, Anhang III, ABl. L 224 vom 18.8.1990.

WASSON, R.G. 1980. *The Wondrous Mushroom: Mycolatry in Mesoamerica*, Ethnomycological Studies No. 7. McGRAW-HILL.

## PSYCHEDELIC RESOURCE LIST — FINALLY AVAILABLE!

Massively Expanded and Updated Fourth Edition!

New Art Chapter! • New Cannabis Seed Chapter! • Many New Botanical Suppliers!

Provides Sources For:

INFO: Books, periodicals, web pages.

GATHERINGS: Festivals, conferences, seminars.

PEYOTE: Seeds, live plants, and other psychoactive cacti.

ORGANIZATIONS: Religious, non-profit, and professional groups.

PSILOCYBES: Spore prints, syringes, dried mushrooms, grow supplies.

TABERNANTHE IBOGA: Seeds, roots, full-spectrum extracts, and ibogaine.

GARDENING SUPPLIES: Hydroponics, lights, timers, nutrients, predator insects.

RESEARCH CHEMICALS: Tryptamines, phenethylamines, GHB analogs, & more.

SMART DRUGS & OTHER PHARMACEUTICALS: Overseas medication suppliers.

CANNABIS: Viable seeds for countless strains and suppliers of dried herb.

SALVIA DIVINORUM: Plants, leaves, seeds, extracts, and salvinorin A.

PARAPHERNALIA: Vaporizers, pipes, and sundry smoking supplies.

LAB SUPPLIES: Glassware, solvents, chemical sources, etc.

AYAHUASCA: Traditional and analog dried herbs.

OPIUM POPPIES: seeds and dried pods.

AND MUCH MORE!



8.5" X 11", 207 pages, illustrated, with over 650 reviews.  
 \$20.00 plus \$4.00 (USA), \$9.00 (foreign) for S&H.  
 CA residents add \$1.60 for sales tax. Available from:  
 Soma Graphics, POB 19820 (Dept. ER), Sacramento, CA 95819  
 Or order on-line with a credit card from:  
 — [www.entheogenreview.com](http://www.entheogenreview.com) —



# ETHNOGARDEN BOTANICALS

*Offering you rare and sacred plants,  
herbs, seeds, and extracts  
from around the globe!*

*Tabernanthe iboga* products

*Lophophora williamsii* cacti

*Sceletium tortuosum*

Ayahuasca herbs

Resin Extracts

Dry extracts

*Erythroxylum novogranatense* seeds  
and many other rare and hard to find plants

Payment accepted includes

VISA, MasterCard, American Express, and money order by mail.

Wholesale inquiries welcome and encouraged.

Please call for catalog: (705) 735-0540

Sources also welcome to contact us offering supply.

**ETHNOGARDEN BOTANICALS**

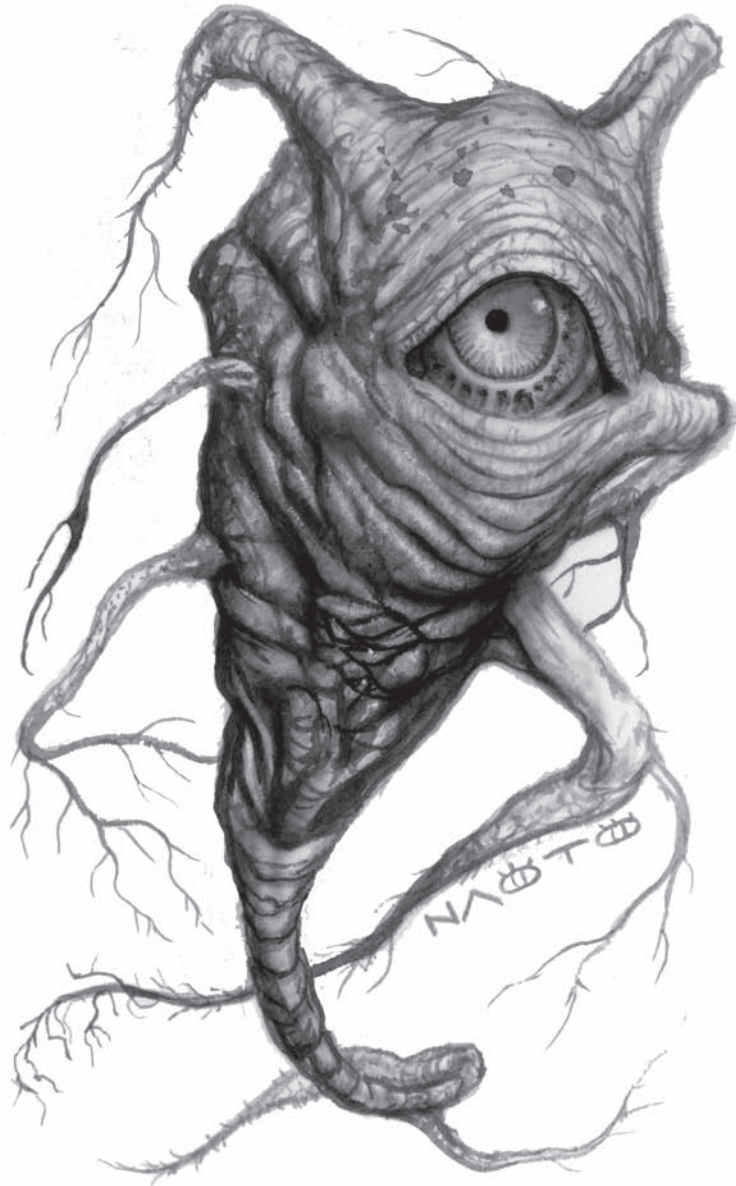
**POB 27048**

**Barrie, ON L4M-6K4**

**CANADA**

**ethnogarden@sympatico.ca**

**<http://ethnogarden.com>**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

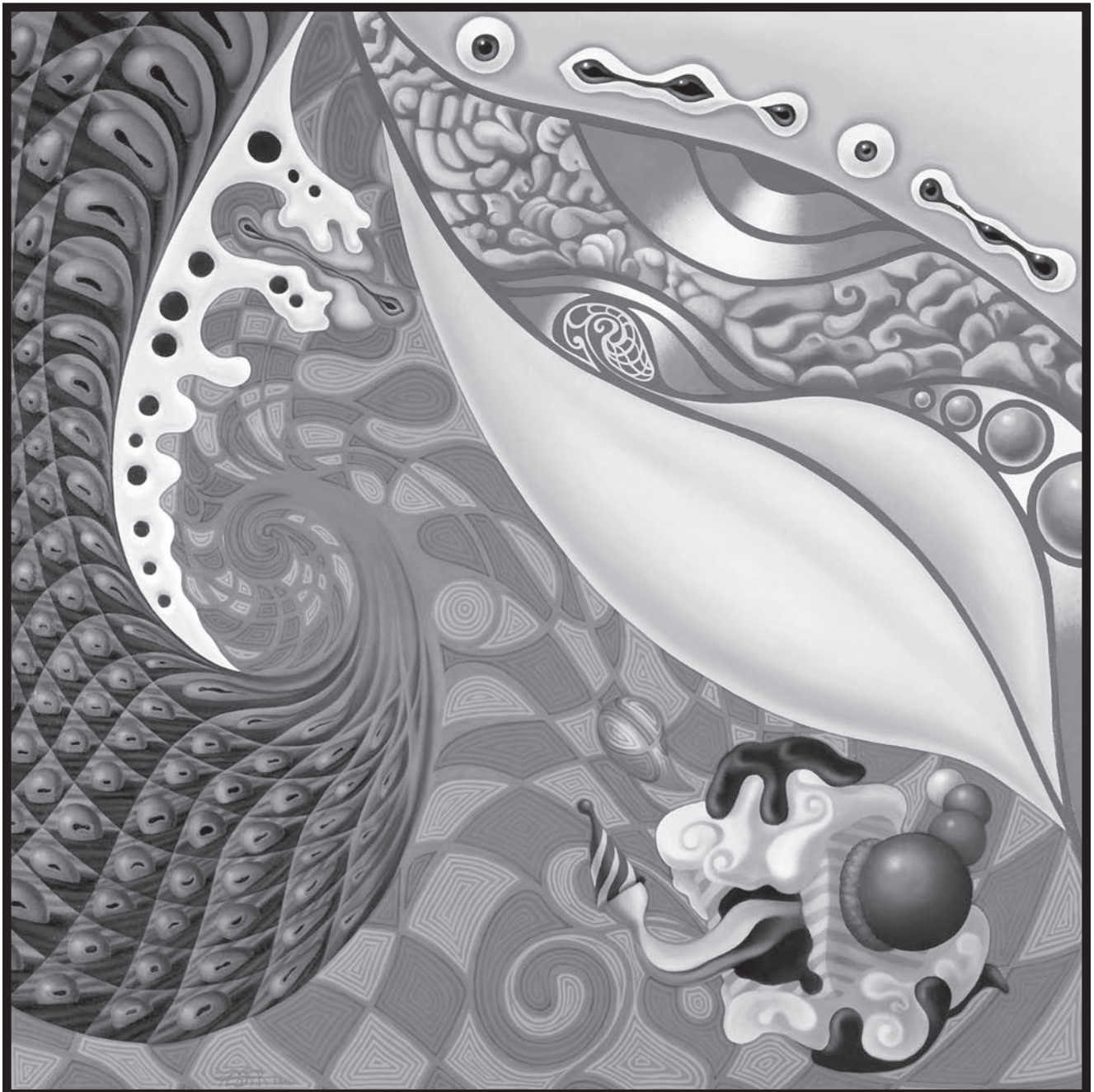
VOLUME XII, NUMBER 3



AUTUMNAL EQUINOX 2003



ISSN 1066-1913





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Rick Doblin, Ph.D.

Yachaj Paye

Zoe Seven

Stan Adams

Harmalist

J.H, CA

Sasha Shulgin

F.B., CA

Visionary Garden, NH

A.Q, TX

P.H., NM

J.E., AZ

MoDo

Jon Hanna

Gwyllm Lwydd

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*

POB 19820, Sacramento, CA 95819, USA

## WEB

www.entheogenreview.com

## FRONT COVER

*Turning Point*

36" X 36", oil on canvas, 1996

by L.J. Altvater

## BACK COVER

*Gate 2*

POV-ray image, 2003

by L.J. Altvater

To see more art by L.J. Altvater, visit

www.sunecho.com

# CONTENTS

Exaggerating the Risks of MDMA to Justify a Prohibitionist Policy	77
Introducing the Moksha Method	82
Back from the Void	89
<i>Kratom</i> : Thailand's Secret of the South	92
4C-DOB Newly Discovered as Psychoactive	94
Network Feedback	95
What is this Chemical?	95
Reduce MDMA Side Effects	95
Spores & Mushroom Growing Tech	97
2C-T-7: Variable Effects	97
Another Transdermal Possibility	97
More <i>Acorus calamus</i>	98
<i>Trachelospermum jasminoides</i>	98
5-MeO-DMT and the Visitor	99
Good-bye to <i>Trip</i> Magazine	100
Events Calendar	101
Sources	102
DVD Review	106
Bibliography	108

**ERRATA:** In the Summer Solstice 2003 issue on page 62 we published a photo of a leaf (bottom right-hand side of the page, held by a hand), which was presented as being from *Diplopterys cabrerana*. This is incorrect; the leaf was actually from a *Psychotria* plant. Our apologies for the error. All of the remaining photos shown on that page are indeed *D. cabrerana*.

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See www.entheogenreview.com for descriptions and prices.

Copyright © 2003 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# EXAGGERATING THE RISKS OF MDMA TO JUSTIFY A PROHIBITIONIST POLICY

by RICK DOBLIN, Ph.D.

The RICAURTE et al. retraction of their article claiming that MDMA causes Parkinson's disease, originally published in *Science* in September 2002 and retracted in September 2003, has created a unique opportunity for an interwoven series of challenges to the perception that any use of MDMA (Ecstasy) is exceptionally risky and dangerous. This perception has been created in the minds of the general public, regulators, and lawmakers by NIDA/ONDCP/DEA/PARTNERSHIP FOR A DRUG-FREE AMERICA. According to this dominant but misleading view, even a single or a few uses can cause significant long-term brain damage with important deleterious functional consequences. From a scientific perspective, however, claims about the negative effects of MDMA on dopamine, serotonin, and cerebral blood flow, by Drs. GEORGE RICAURTE, UNA MCCANN, and Dr. ALAN LESHNER, ex-Director of the NATIONAL INSTITUTE ON DRUG ABUSE, respectively, have either been retracted, shown to contain major methodological flaws, or are clearly misleading.

The controversy surrounding the retraction provides some relatively easy ways to explain how scientific information has been misleadingly presented by grant-addicted scientists and prohibitionists. This has facilitated the ramping up of penalties against the illegal use of MDMA, the efforts to shut down the rave movement, and the pressure to prevent research into the therapeutic uses of MDMA-assisted psychotherapy. Fortunately, the new NIDA Director, Dr. NORA VOLKOW, seems likely to live up to a statement she made in an August 19, 2003 *New York Times* interview, in which she said, "If you want to be a scientist, you cannot allow politics to get in the way of your objectivity."

## MDMA AND DOPAMINE

RICAURTE AND MCCANN now acknowledge that their evidence about MDMA damaging dopamine neurons was erroneous (RICAURTE et al. 2003) and was based on the mistaken administration to their primates of methamphetamine instead of MDMA. This was supposedly due to mislabeled 10 gram bottles of MDMA and methamphetamine which arrived from the same provider in the same package.

A September 18, 2003 editorial in *Nature* asked NIDA Director VOLKOW to conduct a "thorough public review of the circumstances and participants' roles in one of the more bizarre episodes in the history of drug research." The *Nature* editorial also accused former NIDA Director LESHNER (now Executive Director of the AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, which publishes *Science*), of "pander[ing] to the Bush administration's jihad against recreational drug use." The accusation was based in part on his hyperbolic statements in the press release that *Science* issued to draw attention to the original article, in which he said: "Using Ecstasy is like playing Russian roulette with your brain function." A September 18, 2003 news report in *The Scientist* mentions that RICAURTE AND MCCANN have retracted a second paper and reports that two senior British scientists have demanded that *Science* investigate its review of the original article and release the comments of the peer reviewers. (These news articles can be found at [www.maps.org/mdma/studyresponse.html](http://www.maps.org/mdma/studyresponse.html).)

An October 14, 2003 article in *Lancet Neurology* reported that the Multidisciplinary Association for Psychedelic Studies (MAPS) has filed a Freedom of Information Act (FOIA) request with NIDA, seeking more data on RICAURTE AND MCCANN's other recent NIDA-funded research in order to determine whether additional studies need to be retracted. To date, RICAURTE et al. have accounted for less than 2.25 grams of the 10 grams of methamphetamine that was contained in the original bottle mislabeled MDMA, all of which was used in research before the mislabeling was discovered. No accounting has yet been made of which studies used the MDMA from the bottle mislabeled methamphetamine.

Since MAPS is seeking to conduct FDA-approved research in which MDMA is administered to human subjects, our FOIA request also seeks the release of more details about the design and results of RICAURTE AND MCCANN's subsequent studies that they mention in their retraction, in which they administered genuine MDMA to primates, both orally and by injection, and found no evidence of dopaminergic neurotoxicity. These studies can provide data that bears directly





on the estimation of the risk of dopaminergic neurotoxicity to subjects in the human research that MAPS wants to conduct.

RICAURTE AND McCANN's anti-Ecstasy bias is now more clearly visible. In their original *Science* paper (RICAURTE et al. 2002), the authors ignored three published human studies showing no effect of MDMA on dopamine (KISH 2000; RENEMAN et al. 2002; SEMPLE et al. 1999), claimed that they administered the equivalent of a "common recreational dose regime" despite a reported 20% mortality rate in their primates (later modified to a 13.3% death rate when RICAURTE et al. admitted that they actually used five more animals than they reported to gather the data for their original *Science* article), and ignored their own research showing that oral administration of MDMA is less neurotoxic than the injection of MDMA (RICAURTE et al. 1988). These and other criticisms of the original study were published in *Science* in a letter written by the MAPS MDMA/post-traumatic stress disorder (PTSD) research team (MITHOEFER et al. 2003).

RICAURTE et al.'s retraction letter itself provides further evidence of their anti-Ecstasy bias. In the retraction letter, RICAURTE and McCANN still claim that doses of MDMA used by some humans could cause dopaminergic neurotoxicity and Parkinson's, based on exceedingly flimsy evidence. MAPS' critique of the arguments in the retraction letter can be found at [www.maps.org/mdma/retraction/maps\\_response\\_100203.html](http://www.maps.org/mdma/retraction/maps_response_100203.html).

Ironically, recent animal research has been published showing that MDMA, when administered in combination with L-Dopa, actually helps reduce dyskinesias, painful symptoms of Parkinson's (IRAVANI et al. 2003).

## MDMA AND SEROTONIN

MCCANN et al.'s evidence from their PET studies in Ecstasy users published in *Lancet* (MCCANN et al. 1998), on which they based their claims that MDMA causes massive reductions in serotonin, is now generally considered to be based on methodologically-flawed data. Basically, the values for the serotonin transporter levels in McCANN's control group are so spread out, with some control subjects having 35 times more serotonin transporters than others, as to be biologically implausible. To deal with this variation, McCANN et al. performed a mathematical operation called a logarithmic transformation that reduced the spread of the data (log transforms are sort of like taking the square root of all the numbers and substituting those instead of using the actual numbers), something no other PET researchers have needed to do (KISH 2002). Subsequent studies by other researchers using the same PET technique generated control values similar to McCANN's Ecstasy users. A much larger and better controlled study, published in the *Journal of Nuclear Medicine* (BUCHERT et al. 2003), with 117 subjects as compared to McCANN's 29, found that former users of Ecstasy, who had consumed an average of 799 doses and had abstained for about 18 months, had serotonin levels identical to that of the control subjects. BUCHERT et al. found that current users of Ecstasy, with an average exposure of 827 doses, showed no reductions in some brain regions and only minimal reductions (4–6%) in two other brain regions, unlikely to be of even temporary clinical significance.

The data from McCANN et al.'s *Lancet* paper formed the basis of NIDA's major anti-Ecstasy educational campaign, the "Plain Brain/Brain After Ecstasy" image. NIDA had this image printed on hundreds of thousands of cards distributed in bars and restaurants across the United States, used the





image in NIDA publications and web sites, and encouraged its use in media reports, all part of its now abandoned 42 million dollar “club drugs” campaign. This image wasn’t even an accurate representation of the data in the *Lancet* article if that data had actually been valid. NIDA used images chosen for dramatic effect, comparing subjects from the extremes of the MDMA and control groups rather than from the subjects scoring closest to the median, using some normal individual variability to exaggerate the “evidence” of MDMA neurotoxicity. NIDA has now withdrawn this educational campaign and even told the PETER JENNINGS’ Ecstasy documentary team that it couldn’t locate a copy of the image!

From another perspective, NIDA’s anti-Ecstasy educational campaign, and LESHNER’s other efforts to pander to the BUSH and CLINTON administrations’ stance against recreational drug use, have been wildly successful. A simple chart showing the annual increases provided by Congress to NIDA’s budget during the tenure of LESHNER reveals the short-term dividends of exaggerating the risks of MDMA and other illicit drugs in support of prohibitionist policies.

## MDMA AND CEREBRAL BLOOD FLOW

Testimony that then-NIDA Director ALAN LESHNER gave on July 30, 2001 to the Senate Subcommittee on Government Affairs, illustrated with a large poster purporting to show that MDMA negatively affects (reduces) cerebral blood flow, was clearly misleading. The poster showed a healthy-looking brain with what was represented as normal cerebral blood flow, with this image labeled: “Baseline.” For comparison purposes, the poster also contained a second brain scan image of the same subject with reduced cerebral blood flow. This image was labeled: “Two weeks post-MDMA.” What LESHNER didn’t tell the Senators is that the scans were drawn from a study that showed no difference between Ecstasy users (N=21) and controls (N=21) in cerebral blood flow (CHANG et al. 2000).

The images LESHNER used in his Senate testimony came from one of the subset (N=10) of the Ecstasy users in the larger study who participated in Dr. CHARLIE GROB’S Phase I MDMA safety study. These 10 subjects were scanned at baseline, like the other 11 Ecstasy-using subjects in Dr. CHANG’S research. They were then scanned again after receiving two doses of MDMA administered in the context of GROB’S study, at time points ranging from two weeks to two to three months after the last dose of MDMA. Subjects scanned two weeks after MDMA showed a temporary reduc-

tion in cerebral blood flow, while subjects scanned from two to three months after MDMA showed a return to baseline. The impression LESHNER left the Senators with was that MDMA caused permanent changes in cerebral blood flow when the changes were both temporary and of no clinical consequence. Transcripts of LESHNER’S testimony, as well as the images he used to illustrate his testimony, can be found on NIDA’S web site, at [www.drugabuse.gov/Testimony/7-30-01Testimony.html](http://www.drugabuse.gov/Testimony/7-30-01Testimony.html).

Ironically, LESHNER didn’t realize that in order to participate in the Phase 1 study and receive MDMA, the FDA required subjects to have already had substantial exposure to MDMA. On average, the subjects in CHANG’S study had an exposure to MDMA of 211 times. Thus, the “healthy-looking brain” that LESHNER showed to the Senators to contrast with the image of the same brain two weeks post-MDMA was actually the brain of a heavy MDMA user at baseline! If he had fully understood the science underlying the images he showed to the Senators, LESHNER should have reported that the baseline image dramatically illustrated that MDMA caused no persisting long-term differences in cerebral blood flow as compared to the non-MDMA using controls. Instead, he used the image to convey an impression of the dangers of MDMA at odds with what the study actually demonstrated.

Frightening and disturbing images of the brain of an MDMA user that showed explicit holes in the brain that were claimed to have been caused by MDMA have been shown on an MTV special documentary about Ecstasy, as well as on an OPRAH WINFREY show. These images were graphically manipulated to represent areas of lower cerebral blood flow as “holes” and are completely fraudulent. According to *In the Mix*, a 2001 PBS educational program about drugs aimed at youth that NIDA helped create, LESHNER stated, “We’ve heard people talk about Ecstasy causing holes in the brain and of course that’s a bit of an exaggeration, but there is a core truth to it.” We should be appalled, but not surprised, at the fact that the young woman whose brain scan image was manipulated has been working for several years at the PARTNERSHIP FOR A DRUG-FREE AMERICA, miseducating other young people about the dangers of MDMA (her choice of employment, perhaps, reflecting the only *genuine* signs of brain damage).

## RESEARCH INTO THE THERAPEUTIC USES OF MDMA

Ever since MDMA was criminalized in the United States in 1985, exaggerated risk estimates have played an essential role





in preventing research into the therapeutic uses of MDMA. In 1985, the FDA even refused to permit researchers to administer MDMA-assisted psychotherapy to a dying cancer patient who had experienced no significant side effects and had obtained relief from pain, both physical and emotional, through the use of such therapy that he had received prior to MDMA being made illegal. An FDA official wrote that even dying subjects deserved to be protected by U.S. law from the potential damaging effects of MDMA neurotoxicity. In this case, it didn't matter that the damage was hypothetical, the benefits were real, and the patient was willing to accept the consequences of participating in the research.

In 1999, after human research with MDMA had begun in Switzerland, a group of Dutch researchers led by H.J. GIJSMAN tried to stop Swiss researcher Dr. FRANZ VOLLENWEIDER from conducting basic safety studies by claiming in a letter to the journal *Neuropsychopharmacology* (GIJSMAN et al. 1999) that VOLLENWEIDER was engaging in unethical research. Their rationale was that VOLLENWEIDER was administering MDMA to MDMA-naïve subjects, a design that VOLLENWEIDER considered useful to obtain the clearest evidence of the effects of MDMA but that GIJSMAN considered too risky due to the dangers of MDMA neurotoxicity. A debate took place in a series of letters published in *Neuropsychopharmacology*. VOLLENWEIDER defended his research and risk estimates (VOLLENWEIDER et al. 1999). Courageously, the editors disagreed with GIJSMAN and supported VOLLENWEIDER's research (LIEBERMANN & AGHAJANIAN 1999). Two years later, MCCANN and RICAURTE entered the discussion to raise the issue of the dangers of MDMA neurotoxicity from even a single dose (MCCANN et al. 2001) but were rebutted by VOLLENWEIDER (VOLLENWEIDER et al. 2001) and again by the editors (AGHAJANIAN & LIEBERMANN 2001).

Sadly, the world's only fully-approved MDMA psychotherapy study was successfully halted for political reasons, with efforts to restart the study complicated by RICAURTE. In 2000, in Madrid, Spain, Ph.D. candidate JOSE CARLOS BOUSO, with the support of MAPS, was able to obtain all the necessary federal and local permissions to start the world's first legally-approved controlled study into any therapeutic use of MDMA. The study was designed as a double-blind, placebo-controlled, dose-response pilot study into the use of MDMA-assisted psychotherapy in the treatment of women survivors of sexual assault with chronic, treatment-resistant PTSD. By April 2002, six subjects had been enrolled in the study without any complications. On May 6, 2002, favorable coverage of the study appeared in prominent Spanish me-

dia. On May 13, 2002, as a result of pressure from the Madrid Anti-Drug Authority, the Manager of the Hospital Psiquiatrico de Madrid sent a letter saying that he wouldn't let the experimenters use the facilities of the Hospital anymore. In October 2002, just one week after RICAURTE's paper in *Science* came out, the research team's struggles to resume the study were significantly complicated by the appearance in Madrid of RICAURTE, who gave a highly-publicized talk about his MDMA/Parkinson's findings at the invitation of the Spanish Anti-Drug Agency. Additional talks by RICAURTE in Spain in April, June, and July 2003, further reinforced both the scientific and popular perception in Spain of the dangerousness of even a few doses of MDMA. (More information on the still-halted MDMA/PTSD study in Spain, including a time-line of events with dates of approval, Spanish media articles, withdrawal of approval, talks in Spain about the dangers of MDMA by RICAURTE and media reports of the contents of his talks, is available at: [www.maps.org/research/mdma/spain/index.html](http://www.maps.org/research/mdma/spain/index.html).)

Since it was founded in 1986, MAPS has worked to sponsor FDA-approved research investigating the therapeutic uses of MDMA. From 1986 to 1992, concerns over the risks of MDMA neurotoxicity were used to justify FDA refusals to approve any research in which MDMA was to be administered to human subjects. Starting in 1992, after a change in personnel and policy, FDA approved three basic safety studies with MDMA. The evidence from these studies, as well as from research conducted abroad, eventually persuaded the FDA that the risk/benefit ratio of MDMA was favorable in certain patient populations. As a result, in November 2001, the FDA approved a MAPS-sponsored pilot study into the use of MDMA-assisted psychotherapy with treatment-resistant PTSD subjects.

The controversy over the neurotoxic risks of MDMA, and over its widespread recreational use, made it exceptionally difficult for MAPS to obtain Institutional Review Board (IRB) approval for our study of the use of MDMA-assisted psychotherapy in subjects with chronic, treatment-resistant PTSD. One IRB approved the study, then two months later revoked approval after an IRB official who wasn't comfortable with the approval of MDMA psychotherapy research spoke to MCCANN and two other researchers. The other two researchers actually supported the study (one initially and the other after MAPS agreed to add some language to the informed consent form), but MCCANN and RICAURTE refrained from doing so. The IRB refused to review the scientific evidence and made a policy decision to return the fee that MAPS paid





for the review. Five other IRBs refused to even accept the protocol for review. The one that did accept it finally tabled the review, after spending months formally reviewing the study before making it clear (through unreasonable demands) that the committee did not feel comfortable approving it. After diligent and persistent work, MAPS managed to obtain IRB approval in September 2003. (MAPS' interaction with various IRBs is discussed at: [www.maps.org/research/mdma](http://www.maps.org/research/mdma).)

However, the study is still not fully approved. Research can start only after the principal investigator, Dr. MICHAEL MITHOEFER, receives a Schedule I license from the DEA so that he can legally possess and administer the MDMA that will be given to the subjects in the study (each MDMA subject in the MDMA group will receive two oral doses of 125 mg each, three to five weeks apart). MITHOEFER submitted his application to DEA for a Schedule I license over 17 months ago, with a decision from DEA still pending. On October 28, 2003, South Carolina DEA agents and officials from the South Carolina Department of Health and Environmental Control (DHEC) finally inspected MITHOEFER's facility. They examined the DEA-required safe bolted to the concrete floor, the alarm system, and the MDMA tracking procedures, in order to ensure that the 3.5 grams of MDMA will be protected from diversion to non-research uses. On November 12, 2003, MITHOEFER received his Schedule I research registration (R1) from the DHEC. We expect that sometime soon DEA will issue MITHOEFER his Schedule I license so that we can start MDMA psychotherapy research after more than 18 years of struggle. (MDMA was criminalized in 1985 on an emergency basis, justified in part based on RICAURTE's research in rats showing that MDA, a drug related to MDMA, caused reductions in serotonin at some doses.)

The above review isn't meant to build a case that MDMA is harmless, or completely benign. MDMA has its risks, some of which can be fatal, like hyperthermia, a very rare occurrence that results from overheating, most often due to prolonged exercise and inadequate fluid replacement. The effects of heavy Ecstasy use on neurocognitive functioning is still being researched, with some well-designed studies showing that heavy MDMA users perform worse on some neurocognitive tests. Whether this is actually due to MDMA remains to be determined. What the above review is trying to communicate is that the risks of MDMA-related brain damage have been exaggerated, in yet another historical example of science being twisted to suit political ends. The risks that MDMA does present can be mitigated to a large extent by the wise use of harm reduction efforts. Unfortunately, the anti-rave legislation that Congress passed under the false assumption that MDMA caused unusually powerful brain damage after only a few doses perversely empowers police and prosecutors to use harm reduction efforts as a legal weapon against promoters and venue owners.

For almost two decades, MDMA research has been primarily focused on neurotoxicity research into the risks of MDMA, with MDMA psychotherapy research essentially forbidden. Perhaps the tide is turning and the next two decades will see a more balanced focus on research into both the potential risks and benefits of MDMA. Along with balanced research, a variety of social and legal structures may eventually be created that will minimize the potential harms of MDMA and maximize its benefits. If we will it, it need not remain a dream. ☉

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

[www.yage.net](http://www.yage.net)

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

[www.yage.net/hosted](http://www.yage.net/hosted)





# INTRODUCING THE MOKSHA METHOD

by YACHAJ PAYE

*Let us declare nature to be legitimate.  
All plants should be declared legal,  
and all animals for that matter.  
The notion of illegal plants and animals  
is obnoxious and ridiculous.*

*If the words  
"life, liberty, and the pursuit of happiness"  
don't include the right to experiment  
with your own consciousness,  
then the Declaration of Independence  
isn't worth the hemp it was written on.*  
— TERENCE MCKENNA

The availability of the spore syringe as a tool that can be bought and sold and sent through the mail may be in jeopardy in the United States, thanks to the spotlight shown on this item during the recent legal actions taken against the vendor PSYLOCYBE FANATICUS (see side-bar on page 88). While no precedent was set in that case which specifically labels the spore syringe as "paraphernalia" (and hence, illegal by federal standards), it is clear that many vendors of such syringes (as well as easy grow kits geared toward psilocybin-containing mushrooms) have self-censored their businesses and shut down sales in anticipation of a potential crackdown. It has never seemed hard to believe that the spore syringe easily *could* be considered paraphernalia. There are still quite a number of vendors that offer spore syringes, but it is hard to say for how long this will be the case.

If the spore syringe becomes officially restricted, availability of psilocybin-containing mushrooms in the United States may decline, black market prices may increase, and—most seriously—the legal safety of psilonauts could be jeopardized. Therefore, an alternative to the classic Psylocybe Fanaticus Technique (PF TEK), one which can do without ready-made spore syringes, is urgently needed.

Writing from the Netherlands, where I don't need a PF TEK replacement, I am nevertheless happy to present one in this

issue of *The Entheogen Review*. With the following method even newbie cultivators can directly grow their own mushrooms and even isolate the alkaloids by starting with a spore print, which is much more convenient to send by mail in an envelope than a syringe (and cheaper to mail as well). Depending on the context in which they are advertised, spore prints may also be considered "paraphernalia" at some point by United States. (The safest way to offer these prints for sale would be to provide them within a context of many non-psychoactive mushroom spore prints, sold for microscopic identification purposes, without any mention of growing them to produce drug-containing mushrooms.) If the United States did crack down on spore print sales within its own borders, it seems likely that companies in other countries could easily fill the void. If the most draconian laws came to pass worldwide, and the availability of spore prints from foreign markets was also restricted, this new method can be adapted for use with mushrooms collected from the wild. (For example, *Panaeolus subbalteatus* is a good choice for those wishing to collect starting material from the wild.)

As the case was with the original PF TEK, the new method is constructed from several older existing methods. Some of these are actually patented, which means they can not be used for commercial purposes without contacting the original authors. None of the techniques that are presented in this article are original or new inventions. But the combination of such building blocks in one overview, and especially the application of "McALPINE'S Medium" for soft agar cultures, has never published before. While I like to think that I am the first person who proposed that idea, because of the lack (or, depending on how you look at it, the surplus) of people who can call themselves the primary contributors to this collection of existing techniques, my proposal is to call it the "Moksha Method." Moksha was the name of the cultivated visionary mushroom employed in rites of passage by the residents of the fictitious island Pala, in ALDOUS HUXLEY'S 1962 novel *Island*, one of the first Western books which described entheogenic mushroom rituals applied to meditation techniques. The Moksha Method accomplishes:





1. Cultivation of mycelium and mushrooms with ingredients and utensils obtainable from any supermarket.
2. Preparation of *Psilocybe cubensis* fruiting substrate without vermiculite (an essential ingredient in the classic PF TEK).
3. Preparation of cultivation media with no autoclave, pressure canner, or other specialized sterilization equipment.
4. Germination of spores without a glove-box or HEPA flow-hood.
5. Collection of viable spores from wild-collected mushrooms (without the need of making a spore print).
6. Direct isolation of psilocybin from semi-liquid (kombucha tea-like) mycelial cultures, i.e. without the need to grow mushrooms.
7. Complete independence from commercial spore vendors.

With the Moksha Method it is no longer necessary to use the *Psilocybe cubensis* for table top production of psilocybin. You can use any psilocybin-containing mushroom which is collected locally. There is no need to order anything of questionable legality by mail or otherwise. While this article is focused on psilocybin production, this method can also be used for organic table top biosynthesis of other interesting mycelium metabolites. Examples are the blood-pressure-stabilizing and cholesterol-lowering compounds in oyster and shiitake mushrooms, asthma-combating and cardiovascular health-boosting medicinal compounds in *Cordyceps* (caterpillar fungus) and *Hericium* (lion's mane) and flavor-enhancing compounds from morels.

The downsides of the Moksha Method are that it requires more utensils, more work, and a longer incubation time than the classic PF TEK for *Psilocybe cubensis*. Also, the yield measured in weight of biomass or alkaloid production per jar is much lower compared to the performance of PF Substrate jars. As well, "backpack cultivation" (an attractive option of the "Hippie" variation on the PF TEK), is not possible (yet?). The Moksha Method is *not* an advancement in psilocybian microculture; when good spore syringes are available, they are a better route to use. But if the availability of spore syringes becomes scant, I hope this article helps in boosting access to quality entheogens (and perhaps induces lower prices for fungal medicines in general). The goal of this text

is to show how individual mycophiles, patients, and psychonauts can be self-sufficient—independent of any market and protected (as much as possible) against the legal risks of being a psilonaut in a country with a repressive regime. But please remember that this article is not an inducement to break laws! I write this from the Netherlands where the cultivation of psilocybin-containing mushrooms is legal. It is your responsibility to stay on the right side of the law in your country, whatever that may be.

### STEP 1-A:

*Preparation of one jar of solid agar for spore germination.*

Fill a 100–250 ml clear glass screw-cap jar with half a teaspoon of powdered brown rice (or some other grain such as flour), half a teaspoon of powdered agar agar (a vegetarian and heat-resistant alternative to gelatin, sold in most health food stores), and a tablespoon of water. Screw on the lid, boil the jar for 30 minutes in a pot filled with water, take the jar out of the water, open the lid and add a few drops of 3% hydrogen peroxide. (The details about this "MCALPINE'S Medium," and the uses of hydrogen peroxide are discussed in my article "Mushroom Cultivation: From Falconer to Fanaticus and Beyond" in the Winter Solstice 2001 issue of *The Entheogen Review*). Swirl the contents around so the hydrogen peroxide is distributed evenly throughout the medium. Swirl again when the agar is solidifying so a thin film of agar clings about half-way up the vertical sides of the jar. Close the lid and store the jar—it should be good for many months.

### STEP 1-B:

*Preparation of many jars of solid agar for spore germination.*

Spore germination is not a totally foolproof step. Contamination is common. Rather than making a single jar, as described above, many will find it to be more useful to create a dozen or more germination jars at once. Here is a recipe for my favorite nutrient agar—selected for a luxuriant mycelium growth—which I call "redgar."

Fill a dozen or so 100–250 ml clear glass screw-cap jars with boiling water. Put the lids on and set the jars upside down. Then turn them straight up again after a minute or so. This is to kill any micro-organisms that may be present in them. Fill a small pot with:

- 1) 500 ml cold tap water.







# EROWID.ORG

## Documenting the Complex Relationship Between Humans and Psychoactives

Erowid.org is a free, publicly available, online library containing more than 23,000 pages of information about psychoactive plants and chemicals, and their use, study, and place in our culture.

### VISIONARY ART VAULTS

[www.erowid.org/art/](http://www.erowid.org/art/)

One of the largest existing collections of online visionary art, with nearly 1,000 pieces of art from more than 280 artists. Includes the well-known and the obscure.

### CHARACTER VAULTS

[www.erowid.org/characters/](http://www.erowid.org/characters/)

A newly updated collection of information about more than 80 individuals important to the psychedelic subculture and the science of consciousness. Includes short descriptions, photos, links and bibliographies.

### REFERENCE VAULTS

[www.erowid.org/references/](http://www.erowid.org/references/)

A growing collection of scientific and medical references relevant to the study of psychoactives. Nearly 6,000 entries.

**Erowid operates on donations and visitor contributions.**

**Show your support by visiting:**

**[www.erowid.org/donations/](http://www.erowid.org/donations/)**

- 2) One tablespoon (= 20 grams) of maltose (malt sugar, used in beer brewing).
- 3) 1 gram British Marmite yeast extract. (This is optional for spore germination, but the mycelium looks much healthier when Marmite is present in the medium. Note that there are several different brands of Marmite. Only the British original is a mixture of yeast and vegetable extracts without added sugar. This is the one I prefer to use in all my experiments.)
- 4) One tablespoon (= 7.5 grams) of powdered agar agar.

Heat the ingredients until the water begins to boil, stir during heating. Take the pan off the heat source, then add 5 ml of 3% hydrogen peroxide and 1 ml of red food dye, and stir again. (The food dye is optional, but the reason for it will be discussed later on.)

Empty water from the jars and fill each of them with a 15–25 ml layer of the liquid “redgar” that you have produced following the instructions above. A turkey baster, balloon pipette, or syringe is useful during this process, to prevent spoilage for the transfer of the liquid medium from the milk-pan to the jars. Do this all in a “still air” environment (closed windows and doors), which is as dust-, kid-, pet- and smoke-free as possible. Wipe the floor and table top before hand, wear short sleeves, and wash your hands first.

Allow the jars to cool down well, while creating a vertical film of nutrient by swirling, as described in Step 1-A.

The red food dye has four functions. First, it is added as the last ingredient. Therefore you can always be sure that red media are peroxide protected; this prevents mistakes. Second, when the medium is evenly the same color of red, the peroxide is also mixed well. Third, this allows me to refer to the complete recipe above as “redgar.” The fourth and most important function of the food dye is that it is eaten by the mycelium: regions that become depleted of nutrients (and peroxide) will turn yellow.

## STEP 2:

*Collection and germination of a culture starter.*

Most cultivation manuals describe how to make a spore print from a mushroom. However, in order to collect spores, the mushroom caps need to be harvested at the time during





spore release. A useful alternative is to harvest a mature gilled cap (or at least a part of a gill), which contains mature spores. Dry it at room temperature. With a pair of flame-sterilized tweezers, you can cut a tiny part from a gill and stick it onto the vertical agar film of the inside of a redgar jar. Use one gill piece per jar. Screw on the jar lid.

You can monitor the germination process by looking at the side of the jars. At normal room temperature, any sign of growth visible with the naked eye within 100 hours is a bad sign. The same is true for any growth that is not white, or if a slimy residue begins to leak from the gill. White cottony fuzz growing from the gill piece up (in the direction of the lid of the jar) is a good sign. After a few days, when a lot of white fuzz is growing on the vertical agar film, it is advisable to cut a bit of "fuzz" off, using a flame-sterilized pair of tweezers (or a needle or a knife), and place it in the middle of the horizontal layer of solid agar in a fresh 250 ml jar. After three or four weeks of growth the layer should be completely colonized with white mycelium. Instead of a solid agar jar, the bit of white mycelium can also be placed in the middle of a jar of sterile grains (as described in the Winter Solstice 2001 issue of *The Entheogen Review* on page 130). It is advisable to

have at least two dozen perfectly white colonized culture jars before proceeding to the next step.

### STEP 3-A

*The small-scale preparation of five soft redgar cultures.*

This step is similar to Step 1-B. The only difference is the lower amount of agar. For 500 ml of nutrient, use 1 gram of agar, which is equal to 2 ml of agar powder when it is loaded into the back of a syringe with the plunger removed (measurement of agar powder by volume is often easier than by weight). Also different is the amount of liquid. Add 100 ml per 250 ml jar. Inoculate as described under step 3-B.

### STEP 3-B:

*Large-scale preparation of the soft redgar cultures.*

For optimum results, make sure that you have 250 jars ready of 250 ml each. These do not need to be screw cap jars (and plastic is also okay, rather than glass), but they must be clean. It is best to use new jars for this purpose. Transparent lids are ideal. Large boxes of plastic jars can be obtained cheaply from companies that sell packaging materials.

## • • • PSYCHEDELIC RESOURCE LIST • • •

Massively Expanded and Updated Fourth Edition!

New Art Chapter! • New Cannabis Seed Chapter! • Many New Botanical Suppliers!

Provides Sources For:

INFO: Books, periodicals, web pages.

GATHERINGS: Festivals, conferences, seminars.

PEYOTE: Seeds, live plants, and other psychoactive cacti.

ORGANIZATIONS: Religious, non-profit, and professional groups.

PSILOCYBES: Spore prints, syringes, dried mushrooms, grow supplies.

TABERNANTHE IBOGA: Seeds, roots, full-spectrum extracts, and ibogaine.

GARDENING SUPPLIES: Hydroponics, lights, timers, nutrients, predator insects.

RESEARCH CHEMICALS: Tryptamines, phenethylamines, GHB analogs, & more.

SMART DRUGS & OTHER PHARMACEUTICALS: Overseas medication suppliers.

CANNABIS: Viable seeds for countless strains and suppliers of dried herb.

SALVIA DIVINORUM: Plants, leaves, seeds, extracts, and salvinorin A.

PARAPHERNALIA: Vaporizers, pipes, and sundry smoking supplies.

LAB SUPPLIES: Glassware, solvents, chemical sources, etc.

AYAHUASCA: Traditional and analog dried herbs.

OPIUM POPPIES: seeds and dried pods.

AND MUCH MORE!



8.5" X 11", 207 pages, illustrated, with over 650 reviews.  
 \$20.00 plus \$4.00 (USA), \$9.00 (foreign) for S&H.  
 CA residents add \$1.60 for sales tax. Available from:  
 Soma Graphics, POB 19820 (Dept. ER), Sacramento, CA 95819  
 Or order on-line with a credit card from:  
 — [www.entheogenreview.com](http://www.entheogenreview.com) —





Place a 125-gram jar of British Marmite yeast/vegetable extract in a large soup pan (25 liters or more). Remove the lid from the Marmite jar. Add enough water to cover the jar, bring it to a boil and wait until all the Marmite is dissolved. Remove the Marmite jar. Add a few more liters of water to the pan and fifty grams of agar agar powder. While stirring, bring the water to a boil and slowly add one kilogram of malt sugar and more water. In the end, the pan should contain twenty-five liters of liquid nutrients. Take the pan away from the heat as soon as the content begins to boil to prevent the malt sugar from caramelizing.

Have your jars ready. Fill one 250 ml jar with 3% hydrogen peroxide. Empty it into the pan of nutrients. Add about 50 ml of food dye. Mix the ingredients until the entire "soup" is evenly colored. Using a turkey baster or a large syringe, fill every jar with 100 ml of hot nutrient. Allow the jars to cool down, without the lids (!), in a clean "still air" environment. After an hour or so the liquid is solid and cool enough to be inoculated. By using a pair of flamed tweezers or a sterile scalpel, transfer a tiny fragment of white colonized solid agar (or a colonized grain kernel) to the middle of each soft redgar jar. The transferred pieces should not be wet, nor should they sink. Loosely replace the lid. Transparent lids are very handy at this point because they enable monitoring of the colonization process. Discard every culture which becomes slimy and replace it with a new one. Psilocybian cultures are generally more potent at lower temperatures, but the colonization time takes longer at lower temperatures.

## NATURE'S MIND

[www.natures-mind.com](http://www.natures-mind.com)

Supplier of strange, sacred, and rare botanical products  
SUCH AS

*Amanita muscaria*, *Anadenanthera peregrina*, *Argyreia nervosa*, *Dioscorea dregeana*, *Mucuna pruriens*, *Salvia divinorum*, *Sceletium tortuosum*, *Trichocereus peruvianus*, *Virola theiodora*, and many other exotic seeds, herbs, and extracts. We also carry ceremonial incense, shamanic tools and artifacts, books, and more.

CHECK OUT OUR WEB SITE FOR A COMPLETE LISTING.

We've got entheogens for the whole family!

### STEP 4:

*Harvesting and beyond.*

As soon as the surfaces of the cultures are covered with fungus, the mycelial mats can be lifted from the medium. With some species—such as *Psilocybe mexicana*, *P. semilanceata* and *P. tampanensis*—you can wait until the mycelium forms sclerotia. Others, like the "PF Stropharia" variety of *P. cubensis*, may even form mushrooms. Harvest those mycelia when the sclerotia begin to blue or when the mushrooms are just opening their caps. To stop post-harvest blueing (oxidation) of alkaloids, the mycelia can be washed in a solution of vitamin C and water, as I described in my article "Cookbooks and *Cubensis*" in the Vernal Equinox 2002 issue of *The Entheogen Review*. Mycelia can be converted into psilopunch juice with the methods described in that article for mushrooms.



*Psilocybe cubensis* var. PF Stropharia fruiting in a 250 ml jar containing 100 ml of redgar

### EXAMPLE

On October 25, 2001 a 250 ml jar, containing 100 ml of soft redgar (4 grams of maltose, 500 mg of British Marmite, 200 mg of agar, and 0.2 ml of red food dye) was inoculated with a piece of mycelium of *Psilocybe cubensis* var. PF Stropharia. The jar was kept at a temperature that alternated between 15° and 20° centigrade. On December 12th, 28 grams of fresh





Redgar harvest of one ounce (28 grams) of fresh *Psilocybe cubensis* var. PF Stropharia mycelium + mushrooms.

mycelium plus mushrooms (see photo) were harvested. After blowing the culture with a table fan for 48 hours, 2.2 grams of dried fungus was obtained. A staggering 49% of the dry weight of the nutrients was converted into dry fungus.

## EXTRACTING PURE ALKALOID

If using denatured solvents for extractions, one should first evaporate a few drops on a clear glass plate and then check this for residue by holding it over both a white and a black background. If any residue remains, one should choose a different solvent.

One hundred grams of dry *Psilocybe cubensis* was put in a kitchen blender, powdered and spooned into a quart jar. 635 ml 140 proof ethanol (acetone-denatured 70% ethyl alcohol) was added. (In the Netherlands, alcohol is available denatured with acetone, and cheaper when purchased this way. Regular 140 proof drinking alcohol can probably also be used. In the United States, one could try using EverClear grain alcohol of 190 proof, and add about 25% water to it. Some other denatured alcohols—such as those containing methanol or isopropyl alcohol—might also work, by watering them down to 70%, and this would be less expensive. When considering issues of “proof,” keep in mind that this is not standardized between England and America; 100 proof under the British system is 114.2 proof under the American system.) The quart jar was placed in the refrigerator at 4° centigrade for 24 hours. The contents were poured through and then scooped into a white T-shirt, which was squeezed. 290

ml of greenish liquid was collected into a measuring cylinder. The cylinder was placed in the refrigerator and the fine mushroom dust was allowed to settle. This process was repeated a second time, the liquids drawn up with a pipette (leaving the mushroom dust on the bottom of the cylinder). The liquids were combined and poured into a tall bottle, which was placed in the freezer. A thick layer of fine white dust formed on the bottom of the bottle in 24 hours. The liquid was removed with a pipette. The white dust quickly became bluish-green upon contact with ambient air. Conclusion: this cold extraction and precipitation method may be the simplest isolation technique for psilocybin powder that has ever been published. But why bother? The mycelium can be used “as is.”

## MOKSHA / PF TEK CONNECTION

One kilogram of malt sugar and 125 grams of Marmite can be converted into half a kilogram of mycelial powder, which should contain about one gram of psilocybin. But despite this superb conversion ratio—almost three times that of the “Hippie” variation of the PF TEK—the harvest in biomass per half-pint jar was merely one third of what the PF TEK provides. And as said, the alkaloid harvest of the Moksha Method per half-pint jar may even be only one sixth of that obtained using the straight PF TEK.

This weakness can be doctored however. The Moksha Method can be used to prepare liquid inoculants for PF Substrate jars. Just pour 50 ml of a freshly prepared 0.06% concentration of hydrogen peroxide in non-chlorinated tap water (or bottled water, if your non-chlorinated tap water is not available) into a colonized solid agar jar, close the lid, shake vigorously for 60 seconds, and add another 50 ml of tap water without hydrogen peroxide. Then draw up the contents with a syringe or pipette (through a pinhole in the lid) and inoculate a series of PF Substrate jars with it. Perhaps this can even be done with a turkey baster. Colonized PF Substrate jars can be multiplied by using “COUNTZERO’s” method, which I reproduced in Winter Solstice 2001 issue of *The Entheogen Review*. It is also possible to inoculate new redgar cultures with a piece of a colonized PF Substrate cake—mushroom or sclerotium. When doing so it is unadvisable to take a shortcut and directly place a piece of cake on a soft agar surface. Always put a tiny fragment of the to-be-cloned fungus on a vertical film of solid agar first and check for fast growing non-white mycelium (which indicates a mold infection) or slime that drops down from the fragment to the solid agar layer on the bottom of the jar (which





indicates a bacterial or yeast infection). Only the desired mycelium is pure white, never slimy and slow-growing from the fragment up towards the lid of the jar.

### INCREASING THE YIELD

It is known that mushrooms are clearly more potent than mycelia. For example, the mushrooms from *Psilocybe semilanceata* (the liberty cap) usually contains about 1% psilocybin (1 dried gram = 10 mg alkaloid) on average, with the mycelium of this mushroom containing about 2.5 mg of alkaloid per dried gram. Still, there may be a way to increase one's yield of psilocybin when using the approach of growing mycelium.

Published in August of 2003, ARNO ADELAARS' German book *Alles über Psilos: Handbuch der Zauberpilze* included a chapter titled "Psilocybin-Pilzkultur ganzjährig zu Hause." Written pseudonymously by F. SPITZKEGULUS and B. PARAMYCELIUS, these researchers used 60 grams of malt sugar per litre and found that mycelium from *Panaeolus cyanescens* (also known as *Copelandia* and "blue meanie") and mycelium from *Psilocybe azurescens* (the "flying saucer mushroom") were both more potent than mycelium from *P. cubensis*. Mycelia from *P. cyanescens* and *P. azurescens* contained about 5 mg of alkaloid per dried gram, whereas mycelia from *P. cubensis* contained about 2.5 mg of alkaloid per dried gram. In the end, the best way to generate more psilocybin when growing mycelium may be to switch from *P. cubensis* to one of the more potent species. ☉

YACHAJ PAYE wishes to thank FUNGALKEL for her help in editing this article. Photos © PERFECT FUNGI EUROPE 2001.

## PSYLOCYBE FANATICUS BUST RESOLUTION

The bust of Robert McPherson a.k.a. Professor Fanaticus, the owner of the company *Psilocybe Fanaticus* and inventor of the "PF TEK" for cultivating psilocybin-containing mushrooms, has been resolved. In 1991, McPherson's company was the first to promote the use of the "spore syringe," which made cultivation much easier in a non-sterile environment. As such, it caught on like wildfire.

McPherson and other defendants were arrested in February of 2003 on several charges, including the conspiracy to distribute a controlled substance. On October 31, 2003, McPherson was sentenced to six months of home detention, three years of felony probation, and some forfeitures, based on a plea agreement (which allowed the conspiracy charges to be dropped).

One of the most disturbing bits of data revealed was the fact that McPherson had been told by a U.S. postal employee that "Seattle Narcotics officers [had] presented him with a warrant" for McPherson's POB details, only two months after he started up his business. (A "mail cover" operation, collecting the names and addresses of all of those who ordered from him could have been in place for the past twelve years, and McPherson knew that his POB was being watched!)

Another bit of interesting data was that McPherson blamed his misunderstanding of the laws involved on what he stated was incorrect information presented in the book *Sacred Mushrooms and the Law* by attorney Richard Glen Boire.

More details about the case and the plea agreement can be found on-line at [www.fanaticus.com](http://www.fanaticus.com). Because of the plea, no precedent was set with regard to spore syringes being specifically determined to be paraphernalia. Similarly, the threat to declare mere instructions on how to grow mushrooms as being paraphernalia, which was suggested as a possible outcome, has also been avoided for the time being. Overall, the outcome in this case was fairly positive, considering the prison time that McPherson might have been facing, and the implications that could have occurred for the scene in general.





## BACK FROM THE VOID

by ZOE SEVEN

---

*The following text is excerpted from the forthcoming book Back from the Void: A Modern-Day Shaman's Odyssey Continues by ZOE SEVEN, available in 2004. See [www.zoe7.com](http://www.zoe7.com) for more information.*

It's about 2:00 am, and I hear the sound of wailing sirens as I'm waiting in the emergency room for a nurse to tend to me. I sit there terrified as the walls continue to dissolve and the people around me shape-shift into horrible-looking monsters. Apparently, I have finally done some serious damage to my brain with my experiments, as I cannot seem to hold a coherent thought pattern in my mind for more than a few seconds. My brain feels as though it has been cooked, and I keep forgetting what it is I am thinking about in mid-thought. Likewise, I am experiencing Tourette's Syndrome-like symptoms, as I cannot seem to stop making these weird mouth/throat/respiration noises or keep myself from suddenly speaking my thoughts out loud, cursing and all. Fucking weird. On top of that I cannot stop from repeatedly crossing my legs, standing up, and sitting down. I'm experiencing extreme bodily discomfort, and all of these feelings make me want to jump out of my skin.

Delusional thoughts that border on insanity stream through my consciousness as my plight with discomfort continues. One of these thoughts is that the "Keepers of Reality" are coming to escort me out of physicality, as I've broken certain laws dealing with the secrets of existence (related to life and death), having seen "things I wasn't supposed to" while doing my experiments as depicted in *Into The Void*. Apparently, through my experiments, I'd ripped apart the fabric of reality—or at least my reality—having learned too much about the mechanics of space-time and creation. Therefore, I needed to be removed from the three-dimensional framework. And the Keepers of Reality would arrive at any moment to take me away.

It was the year 2000, and I had ordered through the Internet what are sometimes referred to as "research chemicals." I got some 2C-T-7 and some 5-MeO-DIPT (both of which are now Schedule I compounds, but back then they were not specifically scheduled). During this time, I had recently finished writing my book *Into The Void*. One thousand books had

just arrived from the printer, and my small apartment's living room/home office was filled with boxes. With my first book completed and printed, I thought I'd get a head start on another series of experiments that I figured would go into the second book of my trilogy.

At the time, I unfortunately did not have a scale that weighed in milligrams, only one that weighed in grams. Not wanting to be derailed from my curiosity, I decided to "eyeball" 10–15 milligrams of 5-MeO-DIPT so that I could try this new compound. But what actually happened—when I later retraced where I had gone wrong—is that I ended up ingesting about 80 milligrams of the compound; and the average dose should be more like 6–10 milligrams. I had initially ingested about half of the 80 milligrams, not realizing that I had "measured" way too much. I waited an hour to notice the effects, but felt nothing. Another half an hour went by, and since I was clearly not feeling *any* effects, I ingested a second dose. Unfortunately about five minutes after having taken the second dose, I began to feel the effects of the first one coming on strong.

At first, the effects of the 5-MeO-DIPT felt rather pleasant, similar to the effects of MDMA (a.k.a. "Ecstasy"), but without the "heart opening" psychological aspect; only the physical and tactile sensations were present. However, it very much felt as though I was getting higher and higher as the intensity of the effects kept climbing and my senses became more acute, especially my sense of touch, my hearing, and my vision. What's more, I felt as though I was vibrating full of energy. It was as though I was being electrified.

Since I knew it would be a few hours before the effects subsided, I decided to try and keep my mind off the experience and involve my attention with something else. Hey, I had experienced bad trips before and I thought this was simply another one I'd have to ride out. "No problem, Z," I thought to myself, "Just keep cool." Since I was feeling quite restless, I decided to watch some TV to help ease my nerves. Again, I did not want to freak out, although I was beginning to—and in a big way. So I flicked on the tube, but as soon as I settled on a program, the news commentator started to morph into a grotesque-looking Mr. HYDE kind of character. Which in





my state of mind freaked me out even more than I was already. So I shut off the TV. I then tried to listen to some thumping, upbeat music—Rock 'n' Roll—as opposed to the expansive ambient acoustic landscapes that I usually use in my experiments. I was beginning to hallucinate big time, and I was hoping that such music would help ground my senses in physicality.

*...Swallowing colors of the sound I hear.  
Am I just a crazy guy? (You bet.)  
Mama's gonna' worry, I been a bad, bad boy.  
No use sayin' sorry,  
it's something that I enjoy...  
Flying high again..."*

But after listening to a few bars of OZZY OSBOURNE, I felt worse, so I shut that off as well. I didn't know what to do. By this time I was feeling really messed up and scared. My face was pale white, my mouth was dry, my heart was beating really fast, my pupils dilated, my pulse was raising, my adrenaline was spiking, and my stomach felt as though it had been kicked in. On top of that I was feeling extreme anxiety, restlessness, and worst of all *fear*, even terror. I felt like an animal that was cornered and knows it is about to be killed.

Apparently, because of the overdose, I had overwhelmed my reticular activating system, because everything I saw caused an intense emotion of fear, panic, and terror. I guess I had inadvertently tapped into the "horror mode" that seems to exist as a "program" in our minds. To give you a sense of this, even glancing at my wristwatch was a scary experience. It was as though my brain's processor had gone out of whack. Vomiting, I reasoned, would help my body get rid of the drug. I tried to make myself vomit, by showing fingers down my throat, but I could only manage dry heaving. You see, I had fasted for about eight hours before the experiment. My muscles were contracting so much that it was as though I was crunching my fists (which I wasn't): all my veins were clearly visible, especially those in my arms and forehead. The top of my head felt like it was frying—like on those old anti-drug television commercials: "This is your brain on drugs." Shit, they weren't kidding in my case! What's more, I simply couldn't calm down. At that point the only thing I could think of doing was jumping in the shower to see if the intense pressure I was feeling all over my body and heat on the inside of my head would somehow subside. But after a few minutes under the running water, it actually got worse. I kept going "higher" and "higher," with no sense that this "climbing" would stop anytime soon. And there was this "knowing" deep

inside me that if I didn't get to a hospital soon, I would suffer brain damage, hemorrhaging, or worse.

However, I had a small problem. I did not want to call an ambulance. Because I'd overdosed on a "drug," I knew they would send the cops (at least this was the case in Florida, where I lived at the time). You see, I was feeling very paranoid because of what I was involved in. I had just finished writing a book about almost every major entheogen available (although the described experiments with specifically *controlled* substances were all fictional, of course). And my living room was full of boxes that I was sure the cops would want to check, which were full of my books on "drugs." So I scratched the idea of calling an ambulance.

I thought of driving myself to the hospital, as luckily I lived no more than a few blocks away from a major one. But I had another small problem. My car had no brakes; talk about bad timing. I sure as hell couldn't walk myself there, because it felt like at any minute my head would explode like in that movie *Scanners*. I was in bad shape.

After debating with myself for a few moments, I decided to make a go for it. I hopped into my car and drove myself to the hospital v-e-r-y s-l-o-w-l-y. Luckily I made it there without incident, and parked my car right outside of the emergency room. As noted at the start of this tale, it was around 2:00 am. But even so, when I went inside the emergency room lobby there were about twenty-five people waiting for their turn. I knew that I couldn't wait that long for my turn; I needed help quick. What's more, I felt like screaming at the top of my lungs, as I was completely losing it psychologically. The only thing that kept me from doing so was the realization that if I did scream, I'd never stop, and I would end up in the padded cell of some psychiatric hospital. I swear it felt as though I was one step away from total insanity. Then, I had another shock.

The person in the emergency room lobby taking down the names of the people arriving at the ER was a cop! I am not kidding. You can imagine what this did for my already messed up and paranoid state of mind. The visual distortions and delusional thinking continued to increase and were simply too much for me to take at moments. Everyone in the emergency room looked increasingly like bizarre cartoon people—mere caricatures of humans. To give you an idea of what the imagery was like, think of the distorting mirrors in a fun house—those that make one's legs look really long and upper torso really short. Or, the ones that make one's head





elongated and the entire body like that of a midget. That's what the people in the lobby, including the cop, looked like to me. In addition, it seemed as though everyone was just staring and laughing at me with these seemingly malevolent grins on their faces.

I told the cop that I had overdosed on a chemical that I had bought over the Internet and that I needed to see a brain surgeon quick, to discuss what I had done to my neuro-receptors. He saw that I was freaking out, but he remained v-e-r-y c-a-l-m, while asking me for my full name and telling me to take a seat and wait for my turn. I explained to him that he did not understand the gravity of my situation, that I was perhaps poisoned and that the reason I had come to the emergency room was because it was a FUCKING EMERGENCY! This couldn't wait! I felt like I was going to die. He took a long stare at me, frowned, and told me to sit down in a small area right behind him and wait while he called a nurse. I had brought with me the pages from Alexander and Ann Shulgin's book, *TIHKAL*, where the chemistry and effects of 5-MeO-DIPT are described, to show the doctor. I was sure he'd know what to do then. But as the minutes passed, there was no sign of a nurse. By this time I was *determined* to see someone about what was happening to me. Since I had consumed a lot of liquid before getting there, my stomach was full and I figured that if I vomited on the floor, then for *sure* they'd send someone over to take a look at me. I did, and two nurses came over immediately. I told them what had happened and they asked to see the pages from *TIHKAL*, grabbed a phone from where the cop was sitting, and called

poison control. "Finally," I thought to myself. But to my horror (or rather to my *added* horror), the people at poison control had never heard of 5-MeO-DIPT. They had no idea what the nurse was talking about, and they suggested that I drink charcoal, so that it could absorb whatever might be left in my stomach. I told them that what I *needed* was to see a neurologist and have a brain scan taken to ascertain the extent of my neurological damage, given the fact that I knew my brain was not functioning correctly and even felt like something warm had spilled over "in there."

An orderly came, put me in a wheelchair and took me inside the ER. There they gave me a gown to put on, and hooked an IV into me. Then they wired me up to an EKG and other medical equipment that monitored various body functions and brought over this pitch-black liquid for me to drink. But as soon as the liquefied charcoal came within a few inches from my mouth and nose, I wanted to vomit again. And I did. So the nurse said they'd have to shove these plastic tubes up my nose, through my throat and into my stomach so that the charcoal could reach my stomach walls and intestines and start absorbing the compound. Accepting my fate, I closed my eyes and the procedure began. As the thin, cold, tubes entered through my nostrils and slowly made their way down to my stomach, I could feel the ends of them scraping the inner walls of my throat. Trying to deal with the discomfort as best as I could, I shut my eyes even harder and began to question inwardly what was it that had happened to me in my life that led me to do the things I do. ☉



*formerly ...of the jungle*

The Botanical Preservation Corps lives!  
The original ethnobotanical supply house,  
now under new management.

Wholesale list available on request.

#### **BULK HERBS & EXOTIC BOTANICALS**

The finest quality organically grown and wildcrafted exotic herbs:  
aphrodisiacs, immunotonics, sedatives, stimulants, medicinal inebriants,  
and more...

#### **AUDIO TAPES**

Many years of recordings from our famous BPC field seminars and conferences  
on the ethnobotany and chemistry of plants.

Highly informative and entertaining, speakers include:  
Jonathan Ott, Terence McKenna, Richard Evans Schultes, Alexander T. Shulgin,  
Ralph Metzner, Christian Rätsch, Dale Pendell, and many others.

New recordings coming soon!

#### **BOOKS**

The best new titles and hard to find books concerning  
ethnobotany, shamanic herbalism, and plant conservation.  
We stock all of Jonathan Ott's in-print titles, including signed collector's editions.

Visit our web site for our complete catalog, or send \$2.00 to:

**BPC, Box 1368 (Dept. ER), Sebastopol, CA 95473**

**[www.botanicalpreservationcorps.com](http://www.botanicalpreservationcorps.com)**







# KRATOM: THAILAND'S SECRET OF THE SOUTH

by STAN ADAMS

I'm in Southern Thailand again, Nakhonsitamarat Province. I'm visiting Thai friends from my student days at Berkeley—a wealthy young man and woman who are slowly inheriting the family fishing business, which they control vertically in the area from start to finish. This includes a fleet of 20-plus teak fishing vessels, an ice factory from which they fill the boats' hulls with ice, an off-loading and sorting station with refrigerated warehouses, and a fishmeal factory that turns whatever is leftover into pure pulverized fish protein to be sold to factories that make chicken feed.

Nakhonsitamarat is Thailand's notorious "gangster" province, which is known for its corruption and big crime families. This notion is reinforced by my Thai friends and family members elsewhere in the country, who always pantomime quick-draws and gunfights when I mention that I will be spending a few days there. And indeed the friends I am visiting hail from these same organized crime families.

When we were younger and more foolish we wouldn't go out at night without being armed and without the accompaniment of a bodyguard—somebody who would walk into the men's room ahead of us and kick the stall doors open one at a time to flush out any potential assassins. These days, all my friend is interested in is fish, and I am interested in *kratom*.

I arrived in the morning by plane. A massive terminal and runway were built for the single flight in from Bangkok and out again, daily each morning. I'm met at the terminal by SOMCHAI who is glad to see me. We drive in air-conditioned comfort to his riverside home and relax—sort of.

When SOMCHAI married SONG, SOMCHAI's father gave them a beautiful house opposite his own on the river as a wedding gift. The house would be perfect—worthy of an *Architectural Digest* spread—if it weren't surrounded on two sides by the ice factory.

The ice factory is in a massive hanger that towers over their home from behind. The constant hum of the coolant compressors create the primary base sound of the unbearably loud noises the factory is capable of.

One thousand blocks of ice—two meters long, about a half meter high, and a third meter deep—freeze under wooden covers in a grid beneath the factory floor. The fishing boats pull up alongside the house, just like pulling a car into a service station. These are large boats, all 60 feet long or more, with big wide bellies for hulls to store a month's worth of fish.

When the boats pull up, the ice workers fire up a phenomenally noisy hydraulic system that lifts ten blocks of ice from the floor in their molds and carries them to the "launch pad," where they are doused in a shower of warm river water and released from their molds. The workers pull the blocks with hand-held hooks and launch them towards a conveyor belt that carries them to a giant ice crusher (imagine a blender that could turn a two-meter block of ice into crushed ice in a matter of seconds). The noise is now blinding. The final step is a second conveyor—this one a long screw—that carries the crushed ice to the boat where it is directed by the deck hands into the hull.

But what interests me more than the fascinating creation and destruction of ice is what is lying on the table that the ice workers sit at to rest and chat between boats: a towering pile of *kratom* leaves, the menial laborer's friend.

*Kratom* has existed in Southeast Asia, primarily Southern Thailand, neighboring Myanmar (formerly Burma), Malaysia, and elsewhere for as long as there have been written records of life in the region.

Used medicinally, *kratom* can paradoxically be both a stimulant and a sedative. It treats motion sickness and sea sickness, and is used to flush the body of toxins. It can also be effective against diarrhea. It has a history of traditional use to combat addiction to opium, and later addiction to tobacco (and in the 20<sup>th</sup> century, addiction to cocaine, heroin, and most recently methamphetamine—the infamous Thai yaa baa or "crazy medicine").

It is also mildly addictive in and of itself, and can be found on work sites throughout Southern Thailand wherever menial labor is taking place. Workers chew *kratom* much as





workers in Peru and elsewhere in South America might chew *coca* leaves. *Kratom*-chewing workers describe “getting into a groove” with the substance—a mental and physical “place” where they focus only on the task at hand and it is neither boring nor exciting, it simply is. By chewing *kratom* the workers can withstand, without complaint, hour upon hour of backbreaking labor.

We scurry across the ice ramp, dodging the massive blocks, and I settle into the guest room of SOMCHAI’s house. There is a message from SONG waiting for him there: he is needed elsewhere for the next few hours. I tell him not to worry about me and he takes off in his truck. A few minutes later, between boats needing ice, I join the workers at their break-table and start chewing *kratom*.

The first time I tried *kratom* was at this same table, ten years earlier. It was then I learned that you separate the leaf “flesh” from its spine and chew the flesh as long as possible, swallowing everything. A sure sign of some serious *kratom* chewing is a scattering of jagged leaf spines underneath an outdoor table.

The leaves are slightly bitter but not unpleasant, and one doesn’t begin to notice anything at all until the third or fourth leaf, when a sense of energetic euphoria emerges. It’s a terrific feeling and one instantly understands the plant’s popularity amongst the working class.

Now the leaf’s peculiar property of being both a stimulant and a sedative emerges, and with a great deal of practice and skill Thai workers slow their consumption to the point where it continues to stimulate without tiring them. A carefully planned periodic chew after reaching this stimulant state is what is required to keep them “up.” Before I understood this, I blissfully chewed through leaves five, six, and seven, only to find myself almost narcotically sedated, complete with a nodding head and quick journeys in and out of dream-state. Time seemed to pass differently and my mind began to wander. At times this narcotic bliss has overcome me and I have fallen asleep. Fortunately upon waking, usually a short time later, I have found myself refreshed and not “groggy.” It should be noted that it is not safe to drive while experimenting with *kratom*, as the sedative state can sneak up on you and can be quite powerful.

By now, however, I am an experienced *kratom* chewer and I join the ice factory workers for a nice chew, pacing myself properly so as to maintain the energetic euphoria.

Soon the work day has passed and it begins to get dark. SOMCHAI, having completed his tasks elsewhere, returns home. He has a message for me—there is a problem at the embassy that will require me to cut my visit short and return to Bangkok in the morning.

As dusk settles in, we walk together to the town plaza where at night fresh food is served from carts and several dozen card tables are set up with folding chairs. We find some of SOMCHAI’s friends and join them for some noodle soup and the Nakhonsitamarat specialty of iced coffee chased with weak Chinese tea.

Here is where one can see aristocratic use of *kratom*. While SOMCHAI wouldn’t be caught dead sitting with his workers chewing *kratom*, somebody from his group of friends has brought a bagful and we all chew several leaves with our coffee and cigarettes.

The morning flight to Bangkok is early so we bid our friends good-bye and return to SOMCHAI’s for an early sleep and an early awakening the next morning.

Since *kratom* is hard to find in Bangkok and places north, we stop at the morning market for me to stock up before flying away from the South.

*Kratom* was made illegal in Thailand in 1943 under Field Marshall PIBUL and his occupying Japanese puppet government. By law all *kratom* trees were to have been cut down, and penalties for using, possessing or distributing *kratom* can be quite harsh. These laws seem to be upheld in Bangkok and the Central and Northern parts of the country but here in the South at the morning market *kratom* is sold openly by old women who wrap 20 leaves together with string and sit with piles of these little bundles, selling them for 6 baht each (about 15¢).

In the car on the way to the airport SOMCHAI and I relive some memories of our Berkeley days while I quickly chew enough *kratom* to get me buzzed for the flight, before I hide my bundles of leaves deep in my bag.

Nakhonsitamarat Airport is such that you have to walk out onto the tarmac and climb stairs to board the plane. SOMCHAI waits, smoking a cigarette, and smiles at me when I turn to wave good-bye at the top of the stairs. I look forward to seeing him again. ☉





# 4C-DOB NEWLY DISCOVERED AS PSYCHOACTIVE

by HARMALIST

*Butanamines are generally not considered to be visionary. However, one of my fellow testing bunnies found out that things are not always as one might think...*

At 11:00 pm on November 1, 2003, 80 mg of white crystals of 1-(4-bromo-2,5-dimethoxyphenyl)-2-butanamine (4C-DOB) were easily dissolved in a glass of water. The taste was bitter. My body weight is  $\pm 75$  kg. There was an alert after 15 minutes: a tingling in the extremities of my toes and fingers.

Over the next 30 minutes, more effects started to manifest. A discordance between my mind and speech occurred. Although I had phrases in my mind ready to be verbalized, it became difficult to say these phrases. Gradually, the formation of phrases in my *mind* became difficult as well, making it hard to express myself. I kept my sentences short. It wasn't that my mind felt lazy; it was more unable to focus on verbal activity. There was also some body tension. At the beginning of the alert, my lower legs and my head began to feel heavy. Increasingly, a certain body tension was noticeable, which was most expressed in the region of the popliteal space and the maxillary joints. The tension actually felt pleasant.

At about 12:00 am, the effects became more pronounced. Speaking was very difficult, and my body felt bloated. I had to sit or lie down. Closed-eye visuals (CEV) started to emerge. In the beginning, there were a few scintillating neon-blue stars on a black background. I recognized them from my mescaline adventures. (I usually refer to these as "mescaline spots," as they always occur when I take mescaline.) These shifted into larger spots, which continuously changed color and shape. The edges of my vision field (with eyes closed) were weakly illuminated, as if there was a light shining behind a black screen producing fluorescent edges.

At 12:15 am the CEV became very strong. However, it was impossible to interact with them. They were 100% influenced by the music that was being played. There had been a little bit of BACH and some CHOPIN. Every song had its own visuals, every new rhythm changed something about them. A fellow butanaminist made me listen to a specific electronic music song. I liked it and, based on the perceived visuals, my doped brain liked it as well. At a point when the music suddenly stopped, the visuals completely disappeared! There

was nothing but pure blackness. A new song was then played, and the visuals came right back. Phew!

Also around 12:15 am, open-eye visuals (OEV) manifested themselves clearly. These effects were very different from those perceived under the influence of other substances tested so far. My poster of LANG's movie *Metropolis* came alive. Yes, MARIA was breathing and her cheek moved. When I lay down on the bed, I noticed that the wooden balks supporting the ceiling were rippled. The way in which they were rippled was markedly different from how I see them under the influence of mescaline or psilocybin-containing mushrooms. Using either of these, I see the balks completely rippled, forming many short waves. However, with 4C-DOB, the waves were long—very long—and moving slowly. One might want to say they were "milder waves," but this would be a bad way to describe them. At least, it didn't feel as though they were milder. Rather, it almost seemed as though the butanamine side-chain of the molecule was determining the effect: longer side-chain, longer visual waves. Also, colors appeared much brighter than they usually do.

The trip peaked between 1:00 am and 1:30 am. There were many CEV and OEV, still determined by the music that was being played at the time. Most of the CEV were abstract. During this point of maximum effect, it was very difficult to move around much. An increasing body load was noticed. Spasms in the lower leg (around the knee) and some jaw-clenching were felt. However, these effects did not have a negative impact on the experience—they actually felt rather enjoyable.

The intensity of the visuals decreased very rapidly. By 3:00 am, there were only a few CEV noticeable. There was still a heavy body load. Around 4:30 am to 5:00 am, I had the impression that the trip was over. There were no more CEV and the body tension was decreasing. However, I must have been wrong about this "ending" of the experience, as when the light was turned on, my perception of colors was still not normal and objects seemed to wiggle a bit. Moreover, when I drank a cup of coffee sometime between 7:00 am and 8:00 am, the effects returned somewhat. My head felt heavy again, colors became a bit brighter, and there were again a few closed-eye visuals. It must have been around 10:00 am before I was completely back to baseline. ☉





# NETWORK FEEDBACK

## WHAT IS THIS CHEMICAL?

I was recently asked which research chemical company had the least expensive prices for MBDB (a.k.a. Methyl-J), and in searching around on the Internet, I came across a company selling something called 1-(3,4-methylenedioxyphenyl)-2-butanone. This name seemed suspiciously similar to the chemical name for MBDB, but it wasn't *exactly* the same and it cost about five times less than the lowest price I was able to find elsewhere for MBDB. I became concerned that some folks looking for MBDB might accidentally think that this compound was the same thing, and order it by mistake. And I also wondered what the hell the stuff actually was, so I asked SASHA SHULGIN. His response is below. — J.H., CA

The correct name for MBDB, or Methyl-J, is 2-methylamino-1-(3,4-methylenedioxyphenyl)butane. The name 3,4-methylenedioxy-2-butanone represents a chemical precursor to either BDB (J) or MBDB (Methyl J), and I would be amazed if it were psychoactive. It can be reductively converted to these two active products quite easily, by interaction with ammonia or methylamine respectively.

There *is* an active compound that contains the "-one" term, which indicates it is a ketone. But to get to it, the name would have to be changed a little bit, from a butanone to a propanone. This is 2-methylamino-1-(3,4-methylenedioxyphenyl)-1-propanone, which is the correct name for the compound that I call Methylone. This is the ketone analogue of MDMA with warm, MDMA-like psychoactive effects in the 100+ milligram range. I created it about a decade ago, and I understand that it is now being commercially offered for sale on the Internet. It will be described in the third book that ANN and I are currently working on. — SASHA SHULGIN

## REDUCE MDMA SIDE EFFECTS

I read the review of RECOVERY ESSENTIALS in the "Sources" column from the last issue of *The Entheogen Review* with great interest—specifically the part about what materials can be taken for prophylactic purposes by people who consume MDMA. I have to wonder about the wisdom of including 5-hydroxytryptophan in such a regime. Sure, it has antioxidant properties. But it strikes me that taking it prior to consuming MDMA, may increase the risk of trippers developing serotonin syndrome. If one feels the need to use 5-HTP to boost serotonin levels or for antioxidant purposes, the best time

to do this would probably be after the MDMA has worn off. Other antioxidants might be a better choice. I always take multiple grams of vitamin C (spread out over a few hours) the day before, during, and after consuming MDMA.

A friend of mine told me that the following vitamin regimen works well for alleviating some of the discomfort associated with the come down from MDMA. Start a day or two before intended ingestion and take the following three times daily:

- 1) Emer'genc-C packet (contains 1 gram vitamin C as seven mineral ascorbates)
- 2) A good B complex (with food)
- 3) Vitamin E, 400 iμ
- 4) "Nature Made" calcium 333 mg/magnesium 133 mg (take three of these, three times daily)
- 5) Can also add a good multi-vitamin to this schedule

Follow the above regime on day of ingestion but eliminate B complex, since food may not be ingested and B complex will upset the stomach without food. Double up on the calcium/magnesium upon ingestion of MDMA (taking six instead of three). My friend also sometimes takes 100 mg of 5-HTP the morning of ingestion, and 50 mg at ingestion. (As I mentioned above, I am concerned that ingestion of 5-HTP in this manner may not be a good idea.)

Without the above regime, my friend gets severe jaw clenching. This is said to be completely alleviated by the calcium/magnesium. Day-after effects can include brain fogginess, facial muscle soreness, and general lethargy. Brain fogginess and lethargy are both said to be significantly eliminated by the above regime, but not totally. Muscle soreness in face is nonexistent using the above regime.

Considering that a more powerful antioxidant might produce better results, while at BURNING MAN my friend and I each took a capsule that contained 180 mg of butylhydroxytoluene (BHT) and 80 mg of ascorbyl palmitate (a fat-soluble form of vitamin C). These are sold by LIFE SERVICES SUPPLEMENTS for use to preserve food oils (the FDA won't allow the sale of BHT for consumption).





With the addition of this BHT to the mix, my friend stated that *all* negative side effects were completely eradicated (even though a “double-dose” of about 200 mg had been taken), and reported the day after feeling much the same as on any ordinary (non-drug-consuming) day. Indeed, I too didn’t notice many side effects following the same dose of 200 mg (although I did get jaw clenching and facial muscle soreness the next day, as I hadn’t taken any calcium/magnesium). However, the next time I took MDMA, I did take a single dose of 1332 mg calcium and 532 mg magnesium, at the same time as I took the MDMA (along with my normal regimen of vitamin C), and I noticed significantly less problems with jaw clenching during the trip and less facial muscle soreness the next day. I plan to follow my friend’s pre-dosing regimen of calcium/magnesium in the future, and will also use BHT again to see if I can replicate the positive results that I had the first time. Hopefully this letter will encourage other readers of *The Entheogen Review* to try out BHT and report back on their results. — F.B., CA

It is worth pointing out that in RECOVERY ESSENTIALS “E-kit” the 5-HTP is contained in the third of four portions, which is recommended to be taken “when you are ready to come down, chill out and sleep.” It

seems reasonable to assume that this would be a safer time to take 5-HTP than at the start of a trip (which is not something that RECOVERY ESSENTIALS is recommending). However, we have heard of people (like your friend) pre-dosing with 5-HTP. Until some studies can be done regarding the safety of such a practice, we agree that it might be best to avoid this approach. We would be interested to hear more about the various prophylactic means that psychonauts use to protect themselves from the potential negative effects of drugs.

BHT is known to have tumor-promoting effects in specific situations, although in other situations it has been found to prevent cancer (and it has not been found to cause cancer on its own). It also has antiviral effects and is taken by some to control herpes outbreaks, and to combat AIDS. In rare cases, attacks can be brought on in asthmatics by as little as 250 mg of BHT. People with liver or kidney problems should not take BHT, and alcohol should not be consumed within a few hours after taking it. It seems doubtful that the occasional use of small doses like that which you mention would be of much if any risk. It is also recommended that BHT always be consumed in conjunction with vitamin C (as you reported doing).

Interestingly, some cannabinoids from *Cannabis* have been found to be better than vitamins C and E, and equal to BHT in their antioxidant properties, but these do not have known tumor-promoting effects. Scientists are looking at these for possible neuroprotective effects. Maybe we should all be getting stoned after we take MDMA? — DAVID AARDVARK

## racresearch.com

The Industry Leader in Research Chemicals  
Specializing in Tryptamine Derivatives and Phenethylamines

Samples for sale on all compounds  
Overnight and Saturday Delivery  
Mention this advertisement for a 10% discount

01



5-MeO-DMT

02



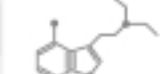
5-MeO-AMT

03



DPT

04



4-AcO-DET

05



DiPT

06



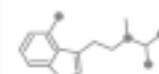
4-AcO-DiPT

07



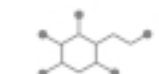
4-HO-DiPT

08



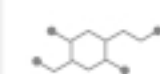
4-AcO-MiPT

09



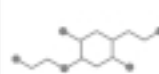
2C-I

10



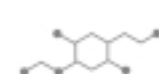
2C-E

11



2C-T-2

12



2C-T-21

→

Contact



RAC:RESEARCH



Mail Orders: POB 630306  
Bronx, New York 10463  
Telephone Orders: 917-690-5830  
E-mail: [contactus@racresearch.com](mailto:contactus@racresearch.com)





## SPORES & MUSHROOM GROWING TECH

Maybe others have had differing results from myself, but the spore syringes that I purchased from the SPORE TRADING POST ([www.sporetradingpost.com](http://www.sporetradingpost.com)) seemed to have a high rate of contamination. However, the LIL' SHOP OF SPORES ([www.lilshopofspores.com](http://www.lilshopofspores.com)) and RALPHSTER'S SPORES ([www.ralphstersspores.com](http://www.ralphstersspores.com)) offer spore syringes which, so far, have been free of contaminants.

I'd like some feedback from anyone who has used MAGIC's Soul Food Machine (see [www.mushroommagic.com/sfm.htm](http://www.mushroommagic.com/sfm.htm)). How successful can one be using such a device? What is the monthly yield? What sort of environment was used (i.e., sterile environment, average kitchen environment, etc.)? — VISIONARY GARDEN, NH

## 2C-T-7: VARIABLE EFFECTS

I had the opportunity to pass along four doses of 2C-T-7 at BURNING MAN this year to people who had never tried it. The product was bought from ESHU some years ago, when they were still in operation, and it came with printouts of GC/MS work that had been done to show that it was highly pure. It has been stored in a freezer since then. Each of the doses weighed 24 mg. I provided information about what to expect, but I had no actual contact with the four people who took the doses. I have no idea what their body weights were, and don't know what they might have consumed prior to or while on the 2C-T-7 (hence no idea of tolerance or drug interaction issues). Still, I found it interesting to hear that: 1) One person had no effects whatsoever; 2) One person had extremely mild and uninteresting effects; 3) One person had a "perfect" experience, "very visual and colorful," and 4) One person had an over-the-top way-too-heavy experience resulting in a freak out. I had actually passed along more than four doses, but the remainder was returned to me by my friend, as—after witnessing these reactions—she said that she felt that the material was too unpredictable. It is hard to say if these experiences reflect a typical variation of response with this compound (since the factors of weight/tolerance/concurrent drug use weren't accounted for), but I have since heard through the grapevine that dose/response effects from 2C-T-7 can be highly variable, with some people needing less than 10 milligrams for a full experience, and other people taking up to (or over) 40 milligrams. Interestingly, the word

was that many people at BURNING MAN were specifically looking for 2C-T-7, but few people had heard of or were interesting in the 2C-T-2 that I had brought. Perhaps part of the difference is the fact that 2C-T-2 is not yet scheduled; sadly, a drug seems to have more allure once folks hear that it is illegal. Anyway, for whatever the data is worth. — F.B., CA

## ANOTHER TRANSDERMAL POSSIBILITY?

Emu oil appears to be a good transdermal carrier for some drugs. Its composition of short-chain, non-polar mono-unsaturated fatty acids (and lack of phospholipids) allows it to easily penetrate the stratum corneum barrier of the skin. It is currently patented as a carrier for lidocaine, and is widely used to increase the absorption of MSM for arthritis sufferers. The AUSTRALIAN EMU ASSOCIATION, in conjunction with AUBORN UNIVERSITY, found that emu oil more than tripled the absorption of ketoprofen (an anti-inflammatory drug) over DMSO. Emu oil is widely available at health food stores and relatively cheap, so this might be something that *ER* readers will want to experiment with. — A.Q., TX

[www.HerbalDistribution.com](http://www.HerbalDistribution.com)







HerbalDistribution offers a full range of herbal products for every smartshop, headshop and reformshop. If you require extra information on what we sell, or if you wish to order our catalogue, please contact us on +31 (20) 4897914 or send an e-mail to [wholesale@herbaldistribution.com](mailto:wholesale@herbaldistribution.com)



**HerbalDistribution.com**





## MORE ACORUS CALAMUS

With regard to TALBY's remarks about *Acorus calamus* in the Vernal Equinox 2003 issue of *The Entheogen Review*, he asked for speculations about what he got so damned sick from ingesting the roots of this plant. I wish I had reported on the effects of this plant before he did, and maybe saved his gut the anguish. The first bioassay that I did was of the roots. A girlfriend and I ate about ten grams each of American *A. calamus* roots, and we had very pleasant LSD-like effects that lasted about twelve hours. The effects were moderate, but it was a sweet psychoactive euphoria. My next bioassay happened around two years later. I had acquired a commercial sample of pure *A. calamus* root extract (as an oil) from a supplier in India. This material was as crystal clear as distilled water. Unfortunately, I had no idea how much of this might represent a psychoactive dose (nor did my supplier or anyone else I asked). So early one morning I consumed about ten drops of this oil, and within 45 minutes I began experiencing noticeable psychedelic effects. About 15 minutes after that, I began to have intense nausea, which continued for six hours. I don't know how many times I vomited, but it

was a lot. Finally, after the six hours, I met up with a friend who had some *Cannabis*, and like TALBY reported, after smoking it the nausea subsided. At this point, I was able to enjoy the effect from the *A. calamus*, and it was truly a euphoria like few others!

Once when I was in an addiction recovery clinic, I was presented with a rundown of how the gastrointestinal system and liver deal with heavy toxins. It went something like this: A gastrointestinal disturbance will result in nausea that's almost always over quickly. For example, a person who consumes too much alcohol too quickly will usually vomit a few times in the course of an hour or less. However, if the response to a toxin is generated via the liver (regardless of whether the toxin is consumed quickly or over a longer period of time), the liver will often react with an "overload" signal. When it has too much toxicity to deal with, it sends out a chemical signal that triggers the formation of bile in the stomach, which causes vomiting. This is the liver's way of saying, "Don't send anything more through that makes me have to work any harder than I am, or I will die of exhaustion." Vomiting in these cases can go on for hours.

Then there are neurological factors that can cause nausea. JONATHAN OTT explained to me once that the occasional cramps and nausea associated with LSD ingestion aren't a gastrointestinal disturbance, but rather a reaction that originates from the autonomic nervous system. This may explain why *Cannabis* can ease the symptoms of prolonged nausea, as it can be neurologically soothing to some people.

I wouldn't recommend *Acorus calamus* in high doses to anyone. It can be easily converted into TMA (see UNCLE FESTER'S *Practical LSD Manufacture* for instructions). However, do be aware that TMA is illegal in the U.S. — P.H., NM

We have no idea what the composition of the oil you mention was, but it seems quite possible—since it was imported from India—that it was produced from the old world *Acorus calamus*, which seems to be reported as being more toxic than the American *A. calamus*. The differences between these two plants have been discussed a bit in past issues of *ER*. — Eds.

### *Mimosa tenuiflora*

[= *M. hostilis*]

root-bark from Brazil

\$160.00 per kg, \$16.00 per 100 grams, \$1.60 per 10 grams.

### *Anadenanthera peregrina*

seeds from Brazil

\$200.00 per kg, \$20.00 per 100 grams, \$2.00 per 10 grams.

With either, any amount you like costs the same per gram!  
Shipping by Priority Mail (2–3 days) with tracking:  
\$5.00 for 1–500 grams, \$10.00 for 501 grams to 1 kilogram.  
\$5.00 more for each additional kilogram.  
Please pay with cash, or with a money order  
with the "pay to" space left blank. Send to:

ERIC

POB 370541

Milwaukee, WI 53237

mhrb@sbcglobal.net for contact,  
or to pay through PayPal.

*Quality 100% guaranteed.*

## TRACHELOSPERMUM JASMINOIDES

After pruning a couple of large plants, it occurred to me that it seems a waste to throw all of this ibogaine-containing foliage into the garbage. Is there a fairly simple process to





extract iboga alkaloids from *Trachelospermum jasminoides*? While separating and purifying the ibogaine itself would probably require a good deal of chemistry experience, what about producing a simpler crude extract, such as the “Indra extract” mentioned on page 30 of the Vernal Equinox 2003 edition of *The Entheogen Review*, in R. STUART’S review of “The San Francisco Ibogaine Forum.” — J.E., AZ

First off, we should present a couple of corrections regarding the article that you mention. The metabolite for ibogaine is 12-Hydroxyibogamine (not 12-Hydroxyibogaine, as stated in that article), and the correct name for this is desmethylibogaine (not decmethylibogaine). Our apologies for these errors.

The process that was mentioned in that review is described in the 2002 paper “Extraction Studies of *Tabernanthe iboga* and *Voacanga africana*,” by CHRISTOPHER W. JENKS (*Natural Products Letters* 16(1): 77–76). The stated goal of the paper was to present “a convenient, inexpensive, and efficient procedure to isolate and purify the alkaloids from *T. iboga* root...” To summarize the paper’s process:

- 1) Shredded or powdered root-bark was placed into vinegar and stirred occasionally for an hour. This was not heated, as boiling caused it to become impossible to filter and was found to be unnecessary.
- 2) The root bark was filtered out. For large scale filtrations, a cloth sack works fine. Coffee filters or filter paper can work on a small scale.
- 3) The marc was then re-extracted twice more, with the total combined extractions yielding about 87% of the alkaloid content that was potentially extractable.
- 4) Ammonia was used to basify the filtered extracts. The precipitate was solid, and after it had settled at the bottom, the upper liquid was carefully siphoned off, with the remaining portion (containing the precipitate) filtered, washed with distilled water, and then dried with a gentle warming.

The paper goes on to discuss additional purification and separation methods, but the above should be enough for the non-chemist to produce a crude extract. For further details, we recommend reading the original paper.

Alkaloids reported from the leaves and stems of *Trachelospermum jasminoides* include ibogaine, tabernaemontanine, vobasine and voacangine-7-hydroxyindolenine (ATTA-UR-RAHMAN et al. 1988). A more complicated extraction process for *T. jasminoides* is posted on the web at <http://leda.lycaem.org/?ID=16151>. The paper this extraction process is presented in suggests that the plant is not particularly high in ibogaine content. (It took about 5.5 pounds of dried plant material to create a gram of mixed alkaloids, not all of which was ibogaine.) So extracting it would probably only be worth doing for people who have access to a very large amount of biomass. We would be quite interested to hear from anyone who attempts to use the simple process outlined on *T. jasminoides*. — Eds.

## 5-MeO-DMT AND THE VISITOR

It used to be that when I did 5-MeO-DMT, I just sat or lay there during the experience. Then things began to change. At first there was some noise-making and looking around with my eyes. This occurred somewhat bashfully in the beginning. Then there were a few more explicit episodes of “speaking in tongues” and growling. Finally, I began to get up and walk around, exploring. This movement was initially cautious, but now I move more quickly from place to place and look at a great many things in more and more detail, as though I know that my time is limited. And the constant tone throughout is the feeling of a question: Who am I?

Here’s my theory: While I am disembodied “in the Void,” someone *from* the Void is embodied in me, and “he” is learning about our world—exploring and getting increasingly familiar with embodied existence in a three-dimensional world with linear time and gravity to deal with. It has taken several hundred “exchanges” with the Visitor to get to my current understanding of this phenomenon. The Visitor does not speak English (or any other language that I am aware of), but is occasionally responsive. With his visual attention and body language, he perceives, he navigates, and he can be “seen” to be “thinking.” I have no recollection of the Visitor’s actions, but I have received many reports following the fact from my sitters, and I have myself observed the Visitor in action on video several times. He’s quite a handsome fellow...

Recently, while under a considerable amount of stress and in a state of repressed anger, I vaporized a hyperspace-sized dose of 5-MeO-DMT. It had been several months since my last bioassay of this entheogen. While I was in the Void, my physical body (and perhaps my unconscious mind) began to explore my sitter’s home. In the middle of this process, my body started shouting and cursing—something which

### River’s Source Botanicals

HCR 74 21614

El Prado, NM 87529

<http://RiversSource.yage.net>

*Some of the lowest prices on ethnobotanicals  
you’ll find anywhere. Catalog \$2.00.*







had never happened before. My body then proceeded to attack his door jambs (one of my standard martial arts training activities when sober), and then my body punched a hole in my friend's wall. My body also made a threatening gesture to my friend when he spoke to me during this violence in an effort to make me stop and calm me down. I was not conscious of any of this. When I "returned," I felt fine. I had a pleasurable journey in the Void completely unaware of any physical activity that had occurred while I was away. As a result of this experience, I have decided to suspend my 5-MeO-DMT research efforts while I deal with some issues surrounding my apparent repressed anger. Or was it the Visitor that was angry? He's been "scary" to others before. Regardless, I am applying OCCAM's Razor, and proceeding under the assumption that it was simply me expressing emotions that I had been struggling with during that week. My current operational theory is that—at least during some of my experiences "in the Void," a primitive emotional part of my brain takes over the physical "me." Be careful "out there." — MoDu

## GOOD-BYE TO TRIP MAGAZINE

After six years and ten issues, *Trip* magazine (formerly *The Resonance Project*) will no longer be publishing. They will be printing up a much smaller number of their final issue than they normally run (just enough for subscribers and on-line sales), and this—issue No. 10—can be purchased via their web site. It's sure to be a collector's item. Subscribers who have issues remaining on their subscription will have various options on how to get credit, a subscription transfer to another publication, or a refund on future issues that have already been paid for. Check [www.tripzine.com](http://www.tripzine.com) after the first of the year for more details on how to cash in. — EDS.

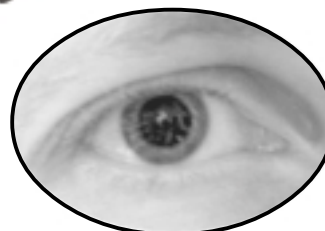
## MUSHROOM CULTURE

Laminar Flow Hood, Pressure Cooker, more.

E-mail: [hannak028@aol.com](mailto:hannak028@aol.com)

**More than you need to know?**

# TROUT'S NOTES



## SPECIAL WINTER CLOSE-OUT SALE!

- A-4 *Acacia Species Reported to Contain Tryptamines and/or Beta-carbolines* — \$22
- A-5 *Ayahuasca & Ayahuasca Alkaloids* — \$33
- C-2 *The Cultivation & Propagation of Cacti* — \$13
- C-10A *Cactus Chemistry by Species* — \$16
- D-1 *Cultivation of Desmanthus* by Case & Trout — \$12
- FS-X7 *Some Simple Tryptamines* — \$40  
*New, 180 photos and over two dozen diagrams.*

Send a self-addressed stamped envelope for details of a special advance offer for our latest work: San Pedro (*Trichocereus pachanoi*) and related *Trichocereus* species. Approx. 250 pages; hundreds of photos & color cover; Spring 2004.

Prices include postage within the U.S. (Foreign orders please inquire for shipping costs.) Note that some items are limited. We will gladly hold any item for 14 days to await payment if you send us an e-mail request to do so. Payment by check, cash, or money order payable to Trout's Notes.

[trout@yage.net](mailto:trout@yage.net)

TROUT'S NOTES  
POB 12 (Dept. ER)  
Boonville, CA 95415, USA

[www.troutsnotes.com](http://www.troutsnotes.com)





# EVENTS CALENDAR

## ETHNOBOTANY PLANTS IN HUMAN AFFAIRS JANUARY 6–17, 2004

Held at the OHANA KEAUKOU BEACH RESORT in Hawaii, this 12-day intensive course explores humanity's relationship to plants. Ethnobotanist KATHLEEN HARRISON and ethnopharmacologist DENNIS MCKENNA discuss the role of plants in the evolution of civilizations, wars, migrations, religion, spirituality, art, medicine, and science. Guest lectures by local experts and field trips bring the subject alive in one of the most beautiful and biodiverse environments on the planet. Sponsored jointly by the CENTER FOR SPIRITUALITY AND HEALING at the University of Minnesota and the KOHALA CENTER in Kamehaha, Hawaii. See [www.csh.umn.edu/WhatsNew/index.html](http://www.csh.umn.edu/WhatsNew/index.html) or contact NANCY FEINTHEL at (612) 626-5166.

## AYAHUASCA HEALING RETREAT JANUARY 11–20, 2004

Held in the Amazon rain forest near Manaus, Brazil. There will be four ceremonies with ayahuasca, two ceremonies with *Salvia divinorum*, lectures on entheogenic/healing plant teachers, as well as workshops in the shamanic use of neurotechnology devices, lucid dreaming, group sharing, visionary art classes, transpersonal exercises, and local excursions. Staff includes consciousness researcher and author ZOE SEVEN, transpersonal psychologist SILVIA POLIVOY, and visionary artists MARTINA HOFFMANN and ROBERT VENOSA. For more information see: [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net) or contact SILVIA at [silviap@house.com.ar](mailto:silviap@house.com.ar).

## SHAMANISM, ENLIGHTENMENT, AND SACRED SEXUALITY JANUARY 16–20, 2004

Held in Santa Fe, New Mexico, this is the confluence of three conferences in one, which means that the sessions of different topics will be held at overlapping times. Speakers include: ADYASHANTI, ANGELES ARRIEN, ARJUNA ARDAGH, CHAMELI

ARDAGH, LOU CARACCILO, JUDITH GASS, ROBERT GASS, CONNIE GRAUDS, GAY HENDRICKS, KATHLYN HENDRICKS, PETER LEVINE, BROOKE MEDICINE EAGLE, JOE MIGUEZ, RICHARD MOSS, ONYE ONYEMAECHI, ROBERT RABBIN, ISAAC SHAPIRO, JOHN SHERMAN, LEONARD SHLAIN, TINA DE SOUZA, JOSÉ STEVENS, MERILYN TUNNESHENDE, BARRY VISSSELL, HANK WESSELMAN, and PAMELA WILSON. Admission is \$645.00. See [www.bizspirit.com](http://www.bizspirit.com).

## HOLOTROPIC BREATHWORK JANUARY 30 — FEBRUARY 1, 2004

STAN GROF and TAV SPARKS lead Holotropic Breathwork sessions in Palo Alto, CA. \$315.00. For more information, write to HOLOTROPICS, 38 Miller Avenue, PMB 158, Mill Valley, CA 94941, call (520) 749-8884, e-mail [HoloGrof@aol.com](mailto:HoloGrof@aol.com), or see [www.holotropic.com](http://www.holotropic.com).

## ENTHEOGENESIS JANUARY 31 — FEBRUARY 1, 2004

Held in Vancouver, Canada. Presenters include: DAVID AARON, CHRIS BENNETT, RENEE BOJE, RICK DOBLIN, MARC EMERY, JON HANNA, PHIL LUCAS, JEAN MILLAY, THOMAS B. ROBERTS, CARL RUCK, ETHAN RUSSO, BENNY SHANON, and BLAISE STAPLES. Topics include: the Eucharist of Mithras; Pagan Shamanism; European Fairy Tales; Heretical Visionary Sacraments; Entheogens in the Hebrew Bible; Entheogenic Experience as the Basis of Religion; PSI and Psychedelics; *Cannabis*; Psychedelic Research; Iboga; Psychedelic Art; Legal Tactics and Advice; Spirituality; Ancient and Modern Witchcraft; and more. Artist LUKE BROWN will host a show of his entheogen-inspired creations. Djed and live music by NILS, ANDROGYNOID, CHARLEY HIGGINS QUARTET (acid jazz band). Sponsored by: [www.pot-tv.net](http://www.pot-tv.net), [www.theibogatherapyhouse.org](http://www.theibogatherapyhouse.org), [www.urbanshaman.net](http://www.urbanshaman.net). Held at the BRITISH COLUMBIA MARIJUANA PARTY, 307 West Hastings Street, Vancouver, B.C. Tickets: Canadian \$125.00, American \$95.00 (please send only money orders through the post), payable to: POT TV, 307 West Hastings, Vancouver, BC, V6B 1H6, Canada. For more information, talk descriptions and speaker biographies, see [www.entheogenesis.ca](http://www.entheogenesis.ca).





# SOURCES

by JON HANNA

## AMAZON.COM'S SUPER-INDEX

On-line bookseller AMAZON.COM recently added a tool that allows one to search the entire contents of thousands of books for a keyword. This "super-index" is accessed by using the "search" box that appears at the upper left hand corner of their home page, and selecting "books" from the menu. It can be quite useful for psychedelic research projects. For example, I searched for "LSD" and got 4594 results. When I searched for "peyote" and got 1409 hits, they also offered up the chance to click onto "Related Searches: ayahuasca, mushrooms." (I've always felt that AMAZON.COM had a great but creepy method of target-marketing based on my past purchases.) I searched for "psychedelic" and got 3846 hits, I searched for "entheogen" and got 59 hits, I searched for "*Salvia divinorum*" and got 11 hits. Last, and also least, I searched for "entheogen review" and got three hits.

The hits that are provided give a few lines of text where the word(s) that you searched for appear(s) in the book. If you give AMAZON.COM a credit card number, you can then access the full text of some books on-line. They don't charge your card for this service; rather, it appears to be just an additional way that they collect data on those who use their web site.

**INAVAP**  
**POB 13171**  
**Minneapolis, MN 55414**  
**info@inavap.com**  
**www.inavap.com**

I reviewed the INAVAP vaporizer in my "Sources" column in the Vernal Equinox 2003 issue of *ER*. Although I liked some of the features of this vaporizer, I couldn't recommend it due to a couple of serious flaws. The wooden stem detached from the bowl after only a single use. And the stem got too hot to be comfortable to use as well.

Perhaps as a case of "the squeaky wheel gets the grease," shortly after I sent my review of the INAVAP to its manufac-

turer, they sent me a new model, which they state has an improved and more efficient ceramic heater that is manufactured specifically for the unit. And it also now comes with a stem that is molded out of teflon, rather than made from wood.

My first complaint has indeed been fixed. The stem and its interior metal bowl no longer detach from each other. Great. But my second complaint hasn't really been addressed much, as the stem can still get too hot. The instructions for use have been altered, explaining that if you place your lips around the stem rather than kissing it, you can "avoid burning your lip while inhaling." This is true, but why not just make the stem long enough that one won't have to worry about the heat? If you leave the stem screwed to the base (when you are not using it), it really gets hot. Always detach it after use, and only attach it just before you plan to use it, and the temperature troubles can be kept to a minimum. The new model (and new use instructions) are definitely an improvement over the previous one. Their web site currently lists the INAVAP as costing \$114.00.

**LEAP**  
**c/o Jack A. Cole**  
**27 Austin Road**  
**Medford, MA 02155**  
**info@leap.cc**  
**http://leap.cc**

LEAP is an acronym that stands for "Law Enforcement Against Prohibition." Yup, that's right, this is a bunch of cops who want to end the War on Drugs, God bless 'em. Some text from their web site, quoted below, describes their position. For more information, visit their site.

"Founded on March 16, 2002, LEAP is an organization that believes the United States' drug policies have failed and that to save lives, lower the rate of addiction, and conserve tax dollars, we must end drug prohibition.

"The stated US drug policy goals of lessening the incidence



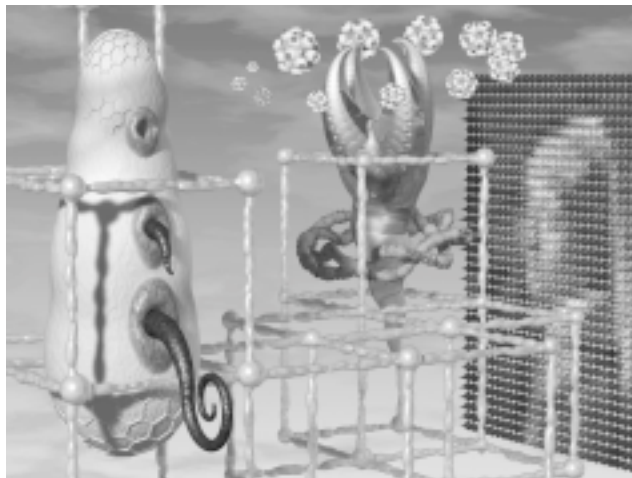


of crime, drug addiction, juvenile drug use and stemming the flow of illegal drugs into this country have not been achieved. The failed policy of fighting a war on drugs has only magnified our problems but the US still insists on continuing the war, while pressuring other governments to also perpetuate these unworkable policies. LEAP believes a system of regulation and control is more effective than one of prohibition.

“LEAP is an international nonprofit educational entity based in the United States. We are applying for IRS 501(c)(3) tax-exempt status. The mission of LEAP is (1) To educate the public, the media, and policy makers, to the failure of current drug policy by presenting a true picture of the history, causes and effects of drug abuse and drug related crime; (2) To create a speakers bureau staffed with knowledgeable and articulate former drug-warriors who describe the impact of current drug policies on: police/community relations; the safety of law enforcement officers and suspects; police corruption and misconduct; and the financial and human costs associated with current drug policies; (3) To restore the public's respect for law enforcement that has been diminished by its involvement in imposing drug prohibition; (4) To reduce the multitude of harms resulting from fighting the war on drugs by ultimately ending drug prohibition.

“Membership in LEAP is open to anyone formally trained in methods of law enforcement, crime prevention and detection, and who currently or formerly was given the authority to maintain the peace, safety, and order of the community by any national, state/provincial, or local governmental agency (this includes police and federal agents; corrections, parole and probation officers, prosecutors and judges)—provided the prospective member believes the US war on drugs is failed policy and wishes to support alternatives to that policy aimed at reducing the incidence of death, disease, and addiction by ultimately ending prohibition.

“Members of LEAP are already spread across the United States and into other countries, which is fitting since US drug policy has ramifications that affect the entire world. LEAP is made up of people who intimately understand both the consequences of the war on drugs and the attitudes of the drug-warriors who are fighting that war. The members of LEAP are in an extraordinarily good position to educate other law enforcement professionals, recruit new members, and affect change to current drug policies because of their many years of living within the culture of law enforcement.”



#### L.J. ALTVATER

3435 Cesar Chavez Street #212  
San Francisco, CA 94110-4533  
sales@sunecho.com  
www.sunecho.com

L.J. ALTVATER is the visionary artist whose work is featured on the covers of this issue of *The Entheogen Review*, and above is his piece *The History Generator*. But these grayscale images don't do the full-color works justice. L.J. combines the surrealist worlds of HIERONYMUS BOSCH and RENÉ MAGRITTE with the bizarre structure of M.C. ESCHER, topped off with a healthy dose of DMT. When I first saw his oil painting *Talking Plants*, I was overcome with the feeling that *here* was an artist that was doing what I myself might be doing, if I wasn't so lazy as to never get any art done these days. L.J. has deft command over tryptaminic imagery, presenting visions of the “jeweled self-transforming basketball machine elves” (to paraphrase TERENCE) for all to see. He works mainly in two categories: paintings and POV-Ray digital images. His paintings tend toward the surrealistic, with his digital images more abstract (although there *is* some crossover in content and style between his chosen mediums).

The [www.sunecho.com](http://www.sunecho.com) web site that features L.J.'s work underwent a substantial revision a few months ago, with a new look, more art, and MP3 audio files of his music too. He even has animated clips posted now, for those with speedy web connections. The “Index” page of his site has a great “links” section with the sort of stuff that I could spend hours checking out. (Indeed, I got a bit distracted from my review of L.J.'s site by snooping around at the link to JIM WOODRING's site.)





L.J. has also done one of the coolest things that I have seen an artist do in recent times; he has created a Stereo View-Master Reel of his art. For a mere \$5.00, seven of his POV-Ray digital images have been reproduced as slides in a cardboard disk, and if you can get your eyes to cross *just* right (which can be a bit of a trick), the colorful double-images will meld into one vivid and seemingly three-dimensional scene. I fondly recalled the View-Master from my childhood. (And if you don't still have a dusty View-Master lying around from when you were a kid, L.J. will sell you one of those too, for only \$6.00.) You can also pick up L.J.'s *Green & Submarine* mini CDR for \$8.00 and his *Mission Hypnotic: Urban Paradise* CDR for \$8.00. Domestic shipping costs are included in the price; what a deal. And if you see some art at the site that you'd like a print of, ask L.J. what this might cost.

## RESEARCH CHEMICALS

Those who study chemicals that may have some effect on the mind are living interesting times. Never before has their been such a wide variety of "research chemicals" available (primarily via Internet-based businesses). I suspect that this "window of opportunity" may not be open very long, but no one can say for sure. Perhaps it will close slowly, as individual compounds become more popular—such as 5-MeO-DiPT and 2C-T-7—and distributed in pill form at raves as "new types" of "Ecstasy," only to then be scheduled. Perhaps it will close rapidly, with a multitude of arrests and on-line businesses shut down, such as what occurred with the DEA operations "Head Hunter" and "Pipe Dreams," which put a number of paraphernalia vendors out of business, and scared many of the remaining ones into shutting down voluntarily.

I occasionally get questions asking which research chemical companies are the best to deal with. I have not personally ordered anything from any of these companies, so I can only report back what I hear from those who do place such orders. Folks have also sent me letters expressing concerns and questions about ordering research chemicals, such as:

*Is the company a rip off?*

When I hear reports of rip offs, I investigate. Valid complaints are published in this column. Another place to find out about companies that have been reported as rip offs is [www.erowid.org/vendors/vendors\\_complaints.shtml](http://www.erowid.org/vendors/vendors_complaints.shtml).

*Is the company a DEA sting operation?*

This question is difficult for me to answer. But it seems unlikely that this is the case with most of the dozen or more companies that are selling research chemicals these days. It is more reasonable to assume that the DEA is watching these companies and their customers. It would be easy enough for the DEA to track web site traffic and have "mail cover" operations going on (where they collect the return address listed on envelopes sent to the companies' addresses).

*Do these companies keep customer records?*

It is reasonable to presume that such companies keep customer records. Some companies require the customer to agree to some sort of a "legal release" form, and certainly these would be kept on file by the company.

*Who has the lowest prices?*

Tracking and reporting on prices is difficult, due to fluctuations in the marketplace, as well as due to the lag-time involved with publishing a column in a print format. Go to a public library and borrow their computers to surf the web and compare prices. Research chemical companies can be found on-line very easily by going to GOOGLE or some other search engine and typing in the words "research chemical," "tryptamine," "phenethylamine," or some combination of these words. Or just type in the specific chemical name of what you are looking for.

*Is ordering chemicals from these companies legal?*

This question depends on several variables. Some companies sell chemicals that are specifically scheduled in other countries. These companies might have no problem shipping such chemicals to a customer in a country where the chemical is illegal. (It is no doubt difficult for such businesses to keep up on the laws in every other country.) It is a good idea to know the laws of the country that you are living in before you place an order. Many of the chemicals sold by these companies that are not specifically scheduled in the U.S. could be considered illegal based on various state and federal controlled substance analogue laws, under certain conditions. If the chemical structure is somewhat similar to a scheduled compound, the primary condition that would determine whether or not the chemical could be considered a "controlled substance analogue" is whether or not the chemical is sold for consumption or intended to be consumed by the





customer. There are many reasons why such chemicals could be useful for non-consumptive research, but if one is ordering them to consume them (and if this can be shown to be true in a court), then possession would be illegal.

*Are the chemicals sold known to be pure?*

This is indeed a good question. However, it is also something that *can* be answered via various analysis procedures, in those cases where the chemicals are not specifically scheduled. People who are concerned about purity can contact labs and get testing done, and there should be little problem with this due to the fact that the compounds are not scheduled. (The biggest problem could be that the lab contacted might be unlikely in many cases to have a reference standard for the chemical on hand.) In fact, such testing has already been initiated: see [www.maps.org/forum/2003/msg00275.html](http://www.maps.org/forum/2003/msg00275.html). With this on-line report, there were seven chemicals tested, and six of these were shown to be reasonably pure. The one that was *not* reasonably pure was 4-fluoro-amphetamine. Unfortunately, in this study, information about the vendors that were the source of the samples that were tested is not provided, which means that these tests don't provide any data of specific use to the consumer who is trying to decide which company to buy from. Hopefully in the future, someone will run tests and provide source data for where the chemicals originated. The point that I want to emphasize is that there is a real opportunity for consumer advocacy via testing to be done, with little concern that a lab won't perform the test (since the chemicals are not specifically scheduled), and certainly less concern that the person who instigates the testing needs to be worried (because he or she is not breaking any laws by providing an unscheduled compound for testing). If some company is selling crappy 4-fluoro-amphetamine, they should be exposed.

Just as there may be little in the way of quality control, there may also be equally little with regard to truth in advertising. Take for example the case of [www.yourlegalthighs.com/psychedelics.html](http://www.yourlegalthighs.com/psychedelics.html), which sells a product that they claim is "synthetic psilocybin." Their web site states:

"This product contains 4-HO-DiPT. We measure exactly 6 mg of 100% pure Psilocybin powder (4-HO-DiPT) into each pill with an acculab VI-1 mg digital scale. What is the active ingredient in hallucinogenic mushrooms? Psilocybin. Psilocybin (4-hydroxy-N,N-dimethyltryptamine) is exactly what makes you hallucinate. 4-HO-DiPT is Synthetic Psilocybin, and it's 100% Legal! This is legal, YES LEGAL, shrooms!!! To

say the least, along side 'illusion,' this product will blow your mind with hallucinations! Please read the link below. <http://www.erowid.org/plants/mushrooms/mushrooms.shtml>. WARNING: VERY STRONG HALLUCINOGEN."

If you actually click through on that link, there is a cautionary note at the EROWID site that let's you know about the horseshit advertising spewed by [www.yourlegalthighs.com](http://www.yourlegalthighs.com).

Not only is 4-HO-DiPT *not* "synthetic psilocybin" or "psilocybin powder" as they claim, but if it *were* psilocybin, it certainly wouldn't be "100% legal," since psilocybin is specifically controlled. Furthermore, the manner in which [www.yourlegalthighs.com](http://www.yourlegalthighs.com) sells their products (in pill form, described for consumptive purposes, with descriptions of the effects produced), makes them into *illegal* highs (in the U.S. at least), since this presentation clearly would cause them to be considered as being scheduled under the controlled substance analogue laws, or banned under FDA regulations that restrict selling "look alike" herbal/nutrient products that claim to mimic the effect of illegal drugs.

In an unrelated situation, a research chemical was advertised as "gamma-2C-T-4" (a misnomer for psi-2C-T-4, which is not known to be psychoactive). When tested, the "gamma-2C-T-4" turned out to be regular old 2C-T-4. (See [www.erowid.org/chemicals/2ct4/gamma/gamma-2ct4.shtml](http://www.erowid.org/chemicals/2ct4/gamma/gamma-2ct4.shtml).)

Some people who order research chemicals will only order from those companies that they have heard are reliable from friends. Others will only place small orders at first, to make sure that they do not get ripped off. Those concerned about leaving an electronic trail will order the products with a money order (not a credit card), and have them sent to a mail drop using an alias.

It is my hope that people who do order research chemicals will begin to get these tested and report back on the purity. Since a small sample of a few milligrams is all that is needed for many types of chemical analysis, a large investment in chemicals need not be made to check into purity issues, although the lab analysis costs could get pricey. Hopefully there are enough interested folks working in the area of chemistry that this sort of testing can be arranged quietly and pro bono. I look forward to hearing any future reports regarding analysis of any products from specific companies. Let's start naming names, folks. Good companies should get the kudos, and the bad companies should be taken to the mat. ☺

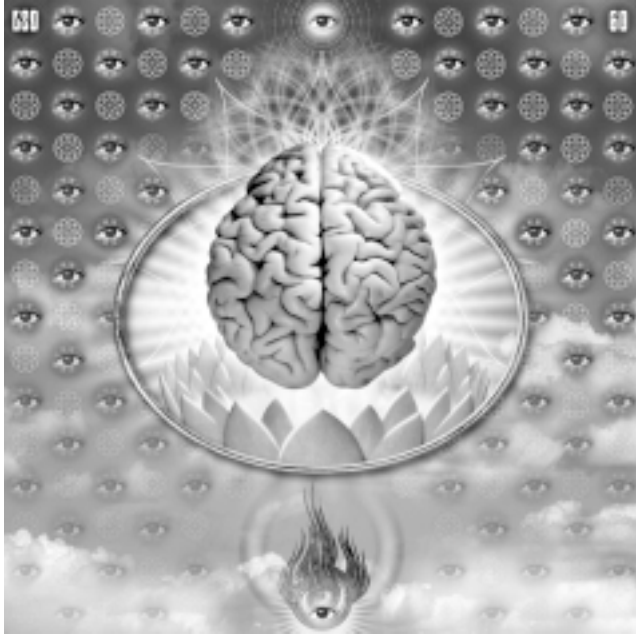




# DVD REVIEW

by GWYLLM LWYDD

Image by Steve Postman • www.stevee.com



The people that brought you *Liquid Crystal Vision*, the documentary on contemporary psychedelic culture, now present *Mind States Highzzz*, an overview of the MIND STATES IV conference ([www.mindstates.org](http://www.mindstates.org)), held in Berkeley in May of 2003. The DVD is divided into four sections.

1. **THE SHULGINS.** This part was culled from the “Ask the SHULGINS” question and answer session held on Sunday evening, which was indeed a highlight of the conference. The dynamic duo of ANN and SASHA field questions, from chemistry to life paths, adroitly answering all comers. This is delightful footage, worth the price of admission. Particularly if you have never met them or seen them speak, this section alone makes this a great DVD.

2. **INTERVIEWS.** This section was not part of the “official” conference program, and as such it offers new material that should be particularly appreciated by those who were in attendance at the event. Folks interviewed include both presenters at the conference and audience members. There are some nice chunky bits in here, as well as some fluff. The interviews were filmed against a bluescreen, so that psychedelic visuals could be added later. Unfortunately, some of these visual effects can be distracting, especially in the case

of the first interview. If you can get past that, however (and I did), you will find some fascinating tidbits here. STAN GROF’s presentation is illuminating, and MARK PESCE rants, raves, and riffs in his always-engaging manner. The MOUNTAIN GIRL section is also quite edifying. There is even a dash of humor, with visual artist LUKE BROWN doing rhythmic vocalizations, beat-boxing it for his Canadian friend’s quasi TERENCE rap. Some of the interviewees border on the spaced-out, but even so they were still engaging.

3. **BLOTTER ART & VISIONARY ART.** The Blotter Art segment has the esteemed MARK McCLOUD, lecturing with wit and heart—a true bright spot of the conference. MARK presents a myriad of excellent images of blotter, many that I was unfamiliar with. His encyclopedic grasp of the history of blotter is unbelievable. The man is a real resource to the community. His understanding of the subject, as well as his humorous mannerisms, all add immensely to this DVD. Wonderful stuff, and really in tune with the 60<sup>th</sup> anniversary of ALBERT’s wild ride, which this conference celebrated.

The Visionary Art segment covered some of the artists whose works were present at the conference. Not all of the artists who presented were covered, but ALLYSON GREY’s and MARK HENSON’s talks were given a good bit of time, and were quite entertaining. STEVEE POSTMAN’s part was short, and then there was a brief glimpse of a single painting by FRED TOMASELLI (unfortunately, the DVD did not identify whose painting was being shown). The focus jumped back and forth between various artists, in a free association of ideas and images. The slice from MARTINA HOFFMANN’s presentation was particularly enjoyable.

4. **MIXED MIND.** This section kicked off with a sliver of MARK PESCE’s talk. Good stuff, although the visuals that MARK had going on the screen behind him were overwhelming at times. Mr. PESCE is one of my favorite presenters; his ideas are fresh, and cover wide ground. His selection on the DVD was a pivotal point in my viewing. Next up was the “Control Culture” panel, with R.U. SIRIUS at the forefront. His section is far too brief, as he had the crowd roaring at times during his talk. A snippet from RALPH METZNER on the LSD panel then insightfully presents data about the historical trends that led





up to the present-day model of the psychedelic/entheogenic movement. This section then veers off into more from MARTINA HOFFMANN, followed by SHELDON NORBERG's one-man presentation of *Confessions of a Dope Dealer*, the theatrical monologue that he is well known for. Following this, Mixed Mind becomes a mixed bag, jumping from more with MARK HENSON, to WRYE SENTENTIA speaking on the topic of cognitive liberty, with a weird edit of ALLYSON GREY thrown into the middle of WRYE's talk. Unfortunately, the clips then dither hither and yon for a bit, in a free association that I found to be mismanaged. It revisits MARK PESCE, has two brief sections with MYRON STOLAROFF, then skips to V.S. RAMACHANDRAN, who was an amazingly energetic, engaging, and humorous presenter. It ends with more from the LSD panel: NICK SAND's thoughtful spiritual talk—another important section worth purchasing the DVD for.

I enjoyed much of this DVD, and each of the featured sections had its own highlights. Most of my criticisms are stylistic, and may not be even noticed by many. Some sections are grainy or pixelated—perhaps an unavoidable technical problem due to the low-level of available lighting at times. Although the presentation has many high-quality selections, it lacks a general cohesiveness.

Primarily, I'd like to see the *complete* presentation from each of the speakers released in the future. There are around 24 hours of presentations from the conference, which are barely touched upon with this DVD! My fervent hope is that they will all be made available soon. Until that day may arrive, *Mind States Highzzz* is available for \$28.00 (postpaid) at the web site [www.liquidcrystalvision.com/mindstates.htm](http://www.liquidcrystalvision.com/mindstates.htm). ☉

## NEW BOTANICALS

*Amanita muscaria*

*Mitragyna speciosa*

*Voacanga africana* root-bark

Plus many new species of seeds  
and a bounty  
of shamanic accessories.

---

HERBAL-SHAMAN

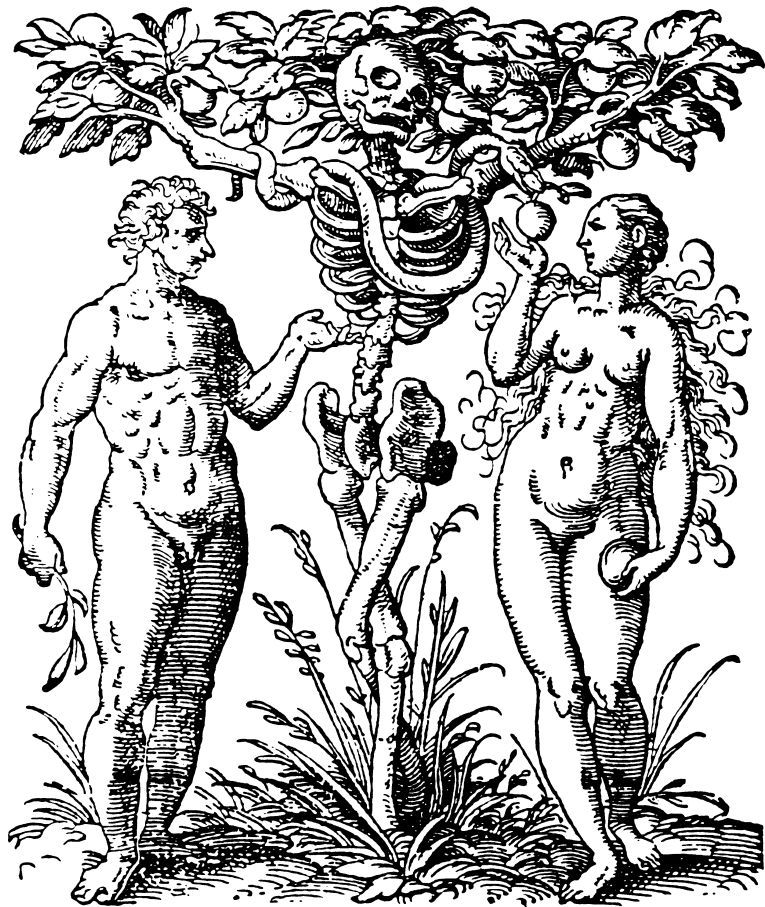
POB 8892 (Dept. ER)

Wichita, KS 67208, USA

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199







# BIBLIOGRAPHY

- AGHAJANIAN, G.K. and J.A. LIEBERMANN 2001. "Caveat Emptor: Editors Beware," *Neuropsychopharmacology* 24(3): 335–336.
- ATTA-UR-RAHMAN et al. 1988. "Alkaloids from *Trachospermum jasminoides*," *Planta Medica* 54(4): 364.
- BUCHERT, R. et al. 2003. "Long-term effects of "ecstasy" use on serotonin transporters of the brain investigated by PET," *Journal of Nuclear Medicine* 44(3): 375–384.
- CHANG, L. et al. 2000. "Effect of ecstasy [3,4-methylenedioxy-methamphetamine (MDMA)] on cerebral blood flow: a co-registered SPECT and MRI study," *Psychiatry Res.* 98(1): 15–28.
- GIJSMAN, H.J. et al. 1999. "MDMA study," *Neuropsychopharmacology* 21(4): 597.
- IRAVANI, M.M. et al. 2003. "3,4-methylenedioxymethamphetamine (ecstasy) inhibits dyskinesia expression and normalizes motor activity in 1-methyl-4-phenyl-1,2,3,6-tetrahydro-pyridine-treated primates," *Journal of Neuroscience* 23(27): 9107–9115.
- KISH, S.J. et al. 2000. "Striatal serotonin is depleted in brain of a human MDMA (Ecstasy) user," *Neurology* 55: 294–296.
- KISH, S.J. 2002. "How strong is the evidence that brain serotonin neurons are damaged in human users of ecstasy?," *Pharmacol Biochem Behav.* 71(4): 845–855.
- LIEBERMANN, J. and G. AGHAJANIAN 1999. "Editorial—Caveat Emptor: Researcher Beware," *Neuropsychopharmacology* 21(4): 471–473.
- MCCANN, U.D. and G. RICAURTE 2001. "Caveat Emptor: Editors Beware," *Neuropsychopharmacology* 24: 333–334.
- MCCANN, U.D. et al. 1998. "Positron emission tomographic evidence of toxic effect of MDMA ("Ecstasy") on brain serotonin neurons in human beings," *Lancet* 352: 1433–1437.
- MITHOEFER, M., JEROME, L., DOBLIN, R. 2003 "MDMA ('Ecstasy') and Neurotoxicity," *Science* 300: 1504.
- RENEMAN, L. et al. 2002. "Use of amphetamine by recreational users of ecstasy (MDMA) is associated with reduced striatal dopamine transporter densities: a [123I]beta-CIT SPECT study—preliminary report," *Psychopharmacology (Berl)* 159: 335–340.
- RICAURTE, G.A. et al. 1988. "Toxic effects of MDMA on central serotonergic neurons in the primate: importance of route and frequency of drug administration," *Brain Res.* 446: 165–168.
- RICAURTE, G.A. et al. 2002. "Severe Dopaminergic Neurotoxicity in Primates After a Common Recreational Dose Regimen of MDMA ('Ecstasy')," *Science* 297: 2260–2263.
- RICAURTE, G.A. et al. 2003. "Retraction," *Science* 301: 1429.
- SEMPLE, D.M. et al. 1999. "Reduced in vivo binding to the serotonin transporter in the cerebral cortex of MDMA ('ecstasy') users," *British Journal of Psychiatry* 175: 63–69.
- VOLLENWEIDER, F.X. et al. 1999. "Is A Single Dose of MDMA Harmless?," *Neuropsychopharmacology* 21(4): 598–600.
- VOLLENWEIDER, F.X., JONES, R.T., BAGGOTT, M.J. 2001. "Caveat emptor: editors beware," *Neuropsychopharmacology* 24(4): 461–463.



# ETHNOGARDEN BOTANICALS

*Offering you rare and sacred plants,  
herbs, seeds, and extracts  
from around the globe!*

*Tabernanthe iboga* products

*Lophophora williamsii* cacti

*Sceletium tortuosum*

Ayahuasca herbs

Resin Extracts

Dry extracts

*Erythroxylum novogranatense* seeds

and many other rare and hard to find plants

Payment accepted includes

VISA, MasterCard, American Express, and money order by mail.

Wholesale inquiries welcome and encouraged.

Please call for catalog: (705) 735-0540

Sources also welcome to contact us offering supply.

**ETHNOGARDEN BOTANICALS**

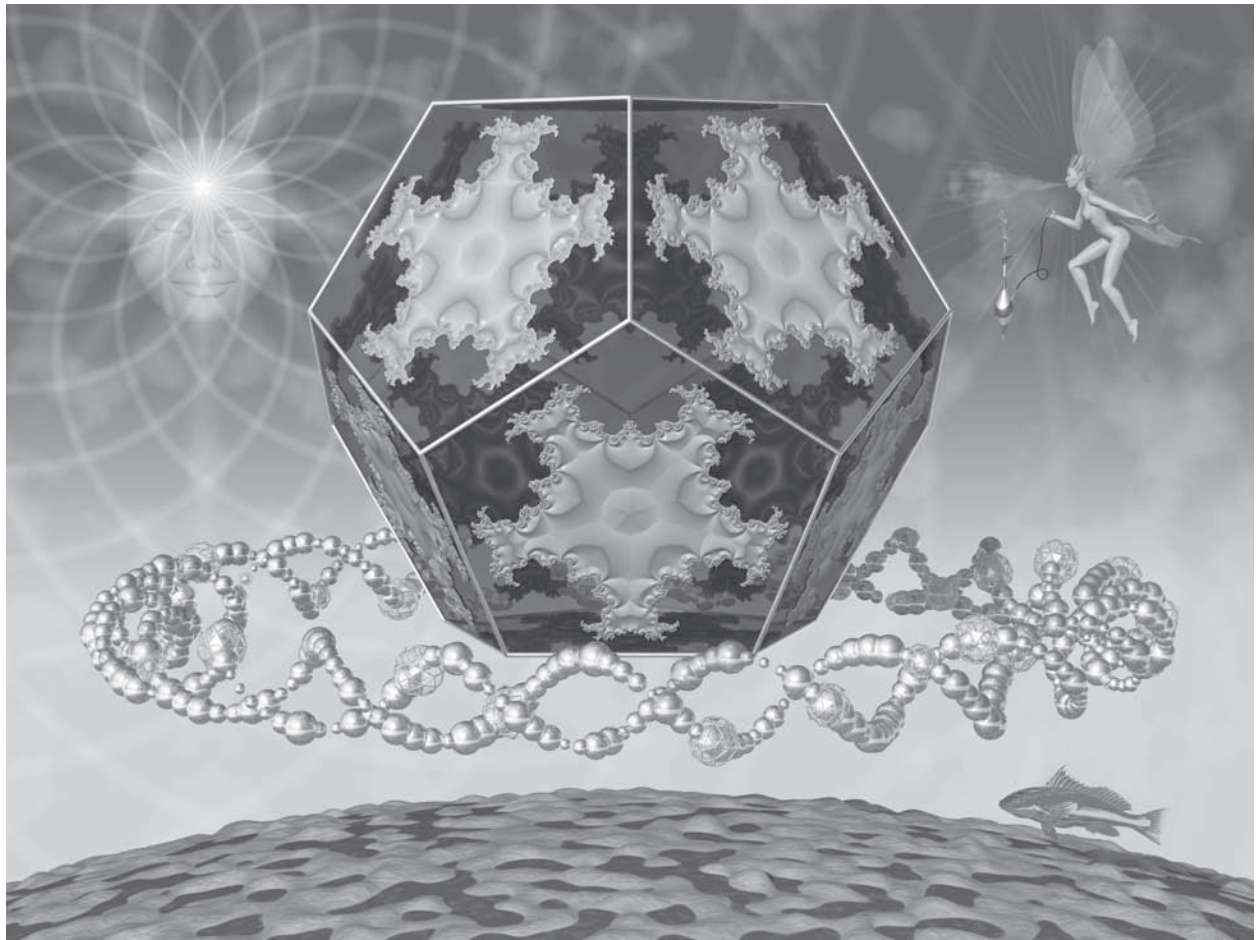
**POB 27048**

**Barrie, ON L4M-6K4**

**CANADA**

**ethnogarden@sympatico.ca**

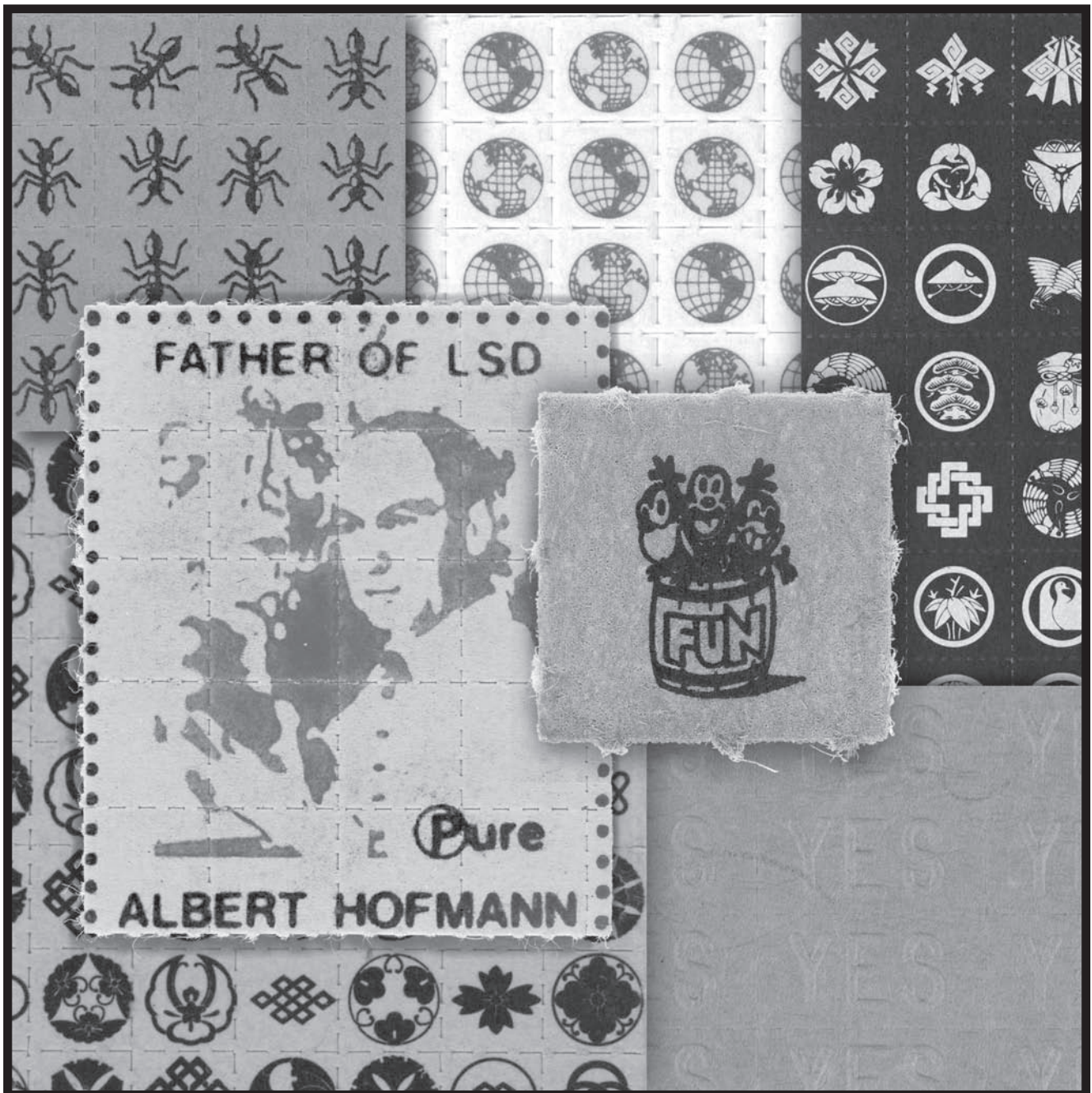
**<http://ethnogarden.com>**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME XII, NUMBER 4    ❑    WINTER SOLSTICE 2003    ❑    ISSN 1066-1913



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Mark McCloud

Jon Hanna

Daniel J. Siebert

Connie Littlefield

Tyler D. Flyer

Lazyvegan

A.Q., TX

D.H., CA

Jay Yasgur, R.Ph, M.Sc.

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*

POB 19820

Sacramento, CA 95819

USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER

*Blotter Collage*

by Mark McCloud

## BACK COVER

*Mayan Blotter*

by Mark McCloud

# CONTENTS

The King of Blotter Art: Mark McCloud Speaks...	109
The History of the First <i>Salvia divinorum</i> Plants Cultivated Outside of Mexico	117
Documentary Fundraising: Ann & Sasha: A Chemical Love Story	119
Outdoor Mushroom Cultivation: Means and Benefits	120
Network Feedback	132
Memantine Hydrochloride: A Few Words of Caution	132
Enzymes, Metabolism, and Bioavailability	134
Butorphanol	135
Events Calendar	136
Sources	137
Book Review	139
Bibliography	140
Index	141

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

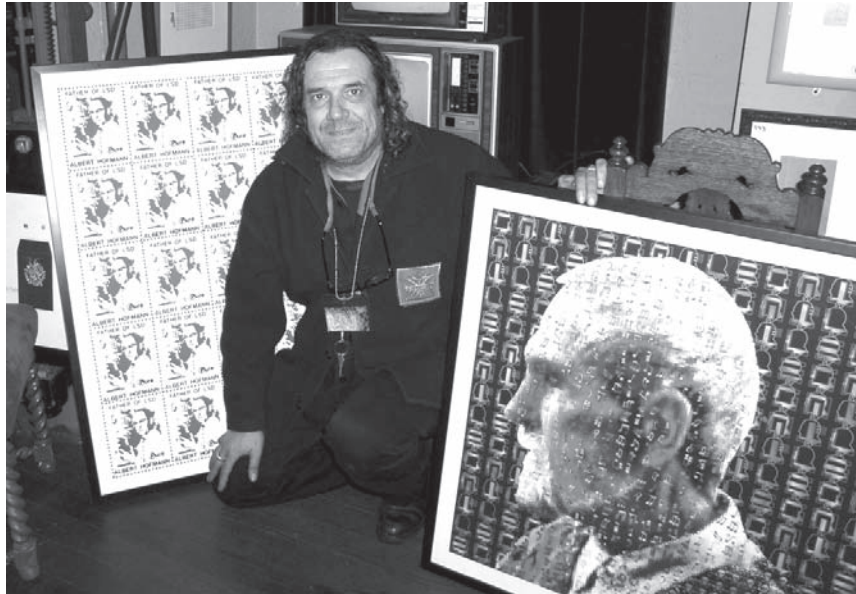
**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2003–2004 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# THE KING OF BLOTTER ART: MARK McCLOUD SPEAKS...

Interviewed by JON HANNA



MARK McCLOUD is a 50-year-old artist and former art professor who has the largest collection of LSD blotter art in the world. This art collection has caused McCLOUD to be busted (and acquitted) twice on charges of "conspiracy to distribute LSD": first in 1992, and then more recently in 2000. Having dodged a Federal conviction two times may be more unlikely than lightning striking the same spot twice. MARK told me that, historically speaking, the Feds rarely lose their drug cases: "They don't want to put up a fight unless they feel confident of a conviction." His most recent trial took place in the conservative Midwest, in Kansas City. MARK believes that the prosecutors made a strategic blunder when they argued the legal "merits" of their case during the first half of the trial, and presented the evidence during the second half. Hundreds of framed blotter art images were freshly imprinted on the jurors' minds just before they left to deliberate. It wasn't possible that they could see these as anything other than art. The judge wasn't pleased. When the verdict was read, MARK jumped up with arms open and rushed towards the jurors, as if to give them all a big hug. "Mr. McCLOUD, if there is *one* word out of you, I'll hold you in contempt and throw you in jail," justice GARY FENNER snarled. MARK considered for only a couple of seconds. He had been facing a *life* in prison, and now the judge felt that a few days in jail was some kind of threat? "Your honor," MARK spoke up slowly and clearly, "Where I'm from, when someone saves your life, you *thank* them."

With his generous heart, MARK is someone that you immediately fall in love with. His abilities as a raconteur rival SPAULDING GRAY, TERENCE McKENNA, or NICK SAND. You can listen enthralled for hours to all manner of stories, as time slips away unnoticed. For example, he recently told me about how politicians in a specific area of South America take their job more seriously than those in the United States do, because if the townspeople are displeased at the end of the politicians' terms, they will strip them naked, smear honey on their genitals, tie them to trees, and let the squirrels feast on their scrotums. I protest. But with a twinkle in his eye, McCLOUD swears that it is indeed true. And somehow, I almost believe him.

I met up with MARK at his Victorian house in San Francisco—perhaps more reasonably described as a museum, considering the high ceilings and walls with every inch covered in all manner of art. Of course, much of this was blotter art, some of which still sported the DEA evidence stickers from his past run-ins. On a rainy winter day, we chatted about psychedelic art, LSD, and some of his current projects. His new business, BLOTTER BARN, produces beautiful, gigantic giclee art prints, in signed, limited editions, of enlarged blotter hits and sheets. Talk about inducing macroscopic visions...





JON: I *love* this idea of the giant blotter. It's genius, really. You're gonna make your mint on it.

MARK: Yeah, we thought that every bar should have one. Here's the funny thing. I showed them at this art space the other night, and the staff—who weren't familiar with blotter—asked if they were stereograms. You know, that type of art that you sort of view with crossed eyes, and a hidden image eventually pops out of it. A lot of those images have a psychedelic blotter art feel to them.

JON: Right. Perhaps that's an example of the "mall mentality" as a means to relate to blotter art. Those stereograms used to be popular on poster art in the malls of America. So kids who didn't grow up with LSD blotter art still have a naïve way to understand it, by lumping it into the arena of stereogram art.

MARK: That's a really good analogy. And I like it that way, where people can still enjoy the images, but not have the stigma that is sometimes attached to blotter art. Or the life in prison. [laughs]

JON: Which of course brings to mind the idea that someone should put stereogram images on blotters.

MARK: Well, you know, THOMAS LYTTLE actually did one of those. He unfortunately didn't invent one, he just grabbed a computer program off of a Mac. But one of those "signed six"—the first "vanity" blotter, produced solely as a collectible due to the autographs on it—that LYTTLE did is a stereogram—this little pink thing. It's off-center, because he had to square it up to fit the format. But it's still cool.

JON: The other computer software that might be exploited in creating new blotter art is that Photomosaic™ technology developed by ROBERT SILVERS, where he takes many small images and manipulates them as components to form a larger image.

MARK: Oh yeah, I love that guy's stuff. I have a *MAD Magazine*—their "400th Moronic Issue" from December of 2000—where they used that process. They grabbed a bunch of images of past covers and other art from the 'zine and made a big head of ALFRED E. NEWMAN.

JON: Recently it was suggested to me that there may be blotter going around that doesn't contain LSD, but rather which contains ergine being passed off as LSD. What are your thoughts about that?

MARK: How would that work? How do you get ergine into a solution where one hit is enough of a dose?

JON: Well, it's supposed to be about a tenth as active as LSD is, right? So someone could certainly get 500 micrograms, or a milligram, or a bit more, onto a hit of blotter.

MARK: I think that there's another thing going on that more easily explains differences in effect from LSD. There are two stages in the completion of an LSD synthesis process. The first involves turning the ergotamine tartrate into a psychedelic oil. And then from that, the oil is refined into a crystal. And what has been the custom in the last fifteen years, is to use the oil itself, rather than taking the extra work to produce the crystal. That's what's going on.

**canna**  
**Trade.ch®2004**  
International Hemp Fair

March 19-21 BEABern expo Halle 210 Switzerland  
[www.cannatrade.ch](http://www.cannatrade.ch)



Internationale Hanffachmesse • Foire internationale du chanvre • Fiera internazionale della canapa • Feria internacional de cañamo

ALSO COME TO INTERHANF! • SEPTEMBER 10-12, 2004  
BERLIN, GERMANY • SEE [WWW.INTERHANF.COM](http://WWW.INTERHANF.COM)





JON: Do you think that this is the reason that some people report that the quality of LSD is not as good as it was back in the 1960s?

MARK: That's one thing that may be contributing to such an attitude. But then there is also the dosage. Believe it or not, I think that the weakest hit I ever saw in the 1960s had to be 150 mics, or maybe about 100 mics, with some of those windowpanes. And back in those days we usually took around 500 mics. So *that's* the difference.

JON: Is there some difference chemically between the oil and the crystal? Or is this just a physical thing, like water and ice, and—if so—why would that make a difference in the effect?

MARK: The time it takes to come on to the effects from the oil is a lot longer in duration. The crystal acts faster. But, the oil is actually higher in psychedelic properties than the crystal. And that's one of the reasons that underground chemists stopped refining it to crystal. So it is the same chemical, but like you suggest with the water and ice analogy, it is in a different stage.

JON: So perhaps the stage that it is in is causing some manner of difference in how it is absorbed?

MARK: That may be possible, and that could also be why some people report that they can't get off as strongly as they used to in the 1960s. It doesn't come on as fast, and it is provided in a lower dose unit. It could be.

But here's my *other* theory about the complaints that acid isn't as good these days as it was back in the 1960s. Back then, our brains' synapses weren't all fucked up from doing a lot of cocaine. They weren't all blocked from ten years of doing bad coke.

JON: That might fit with my own experience, in that I've never done a lot of cocaine—barely any really—and I have never done a lot of speed. Now, I wasn't doing acid in the 1960s, so I can't make a comparison. But when I have done LSD, I've had *full-blown* psychedelic trips, and it has always been the same, keeping in mind some variation from set and setting of course. I have never gotten any "bad" acid, and all of the acid that I have taken has produced the exact same spectrum of effects as all of the other acid that I have taken. I sometimes get into discussions with old-timers about the "new" acid, or the "bad" acid that is on the street these days, and I

just don't comprehend what they are saying, because if I take enough of the 50-microgram (or so) hits that are available these days, I always have a full-blown psychedelic trip that is similar in effects to all of my other trips. But of course, not *all* of the old timers glorify the 1960s acid. Some who I have spoken with feel that today's acid taken in the right dose produces identical effects.

MARK: Well, you know, there are libraries of vintages from many different years, including a lot of the older stuff that was produced in the 1960s, that people still have in their collections. So it is pretty easy to compare the older stuff to the more recent hits.

JON: And what is your feeling regarding such comparisons?

MARK: That it's just the dose that people are taking. That dosage is the main difference between the so-called "good" acid of the 1960s and the so-called "bad" acid available today. People making a comparison to the stuff from the 1960s simply aren't taking a high enough dose of the currently available material. That, and perhaps their synapses are fried from coke abuse.

JON: So if you take a golden oldie on one day, and enough of some contemporary material to produce a dose of equal potency on another day, your feeling is that there really wouldn't be any difference?

MARK: Yes, I think that they would produce the same effects. They would be the same deal. But see, I'm not a snob. I do have friends that *are* real snobs about this sort of thing, and they'll only take a certain type of crystal. But I know better. And also, the effects have nothing to do with the *color* of the dose, for example, which some people still believe.

JON: That idea about the color of the dose producing different effects is related to test marketing that OWSLEY was said to have done, right? It's been said that he dyed the same crystalline material five different colors, stuck this into gel caps, and then sent it out to see what the consumer liked best. And different colors got different reviews. Red was supposed to be too mellow, green too speedy, and blue the happy medium. But it was all the same stuff.

MARK: Right.

JON: There is an appropriate quote from ABRAM HOFFER that was recently reprinted in OTTO SNOW's new book *LSD*, where







HOFFER said: “At 75 mcg some subjects react with a strong experience and others remain very tense and uncomfortable. At 100 mcg about 75 percent of normal subjects become very relaxed and remarkably free of tension. The remainder may require 200 mcg to get the same degree of relaxation. There must be a maximum degree of relaxation before the psychedelic experience is achieved; most subjects have very tense, unpleasant experiences when given too little LSD.” HOFFER said this back in 1967, so it was *known* back then that low doses produced the sort of side effects that some bullheaded old-timers attribute to what they call the “bad acid” that is produced these days. So, again, I think that it is the lower doses available on today’s market that are primarily responsible for the difference in effect, and even for the increased side effects that some of these old-timers report. As well, all of the side effects that are said to be due to the impure, or bad acid of today, were reported by some patients in the early literature from the 1950s: nausea, cramping, stimulation—this stuff is nothing new.

MARK: Now, I would say that “all acid is alike,” except for that RONNIE STARK acid. That shit was definitely from another planet. RONNIE’S acid... *forget* about it! It was like being shot out of a fucking cannon—really. And people might say, “Nah, that’s just due to the high doses.” But I don’t know that I can agree in this case. There was something about that acid—five minutes after taking it you could *hear* something happening to you, and within a half an hour you had nothing to do with this level of reality at all.

JON: Was it maybe a different chemical altogether?

MARK: No, I don’t think so. But it was something so well finished that it just coupled to you in a way unlike anything else. That’s the one that I saw change more lives than any other. Unfortunately, a lot of those people ended up in asylums.

JON: [laughs] So it wasn’t necessarily a change for the good?

MARK: No, because it was such a transforming experience that it took years for them to integrate it. I talked to poet JOHN GIORNO about this, because JOHN had tried that acid with RON, back in 1965, and he said, “RON was the walrus.”

JON: But you don’t think that this was just a dose-related thing, with people taking really high doses?

MARK: I don’t know. But I have said this to several people, and every once in a while someone will reply, “Dude, you’re

*right!* I tried that acid. And that was the weirdest acid that I ever took, and it was *definitely* different.” The real psychedelic art that came out—when things really transformed in the art world—was when RONNIE STARK’S acid was what was going around. Half an hour later you were on a different fucking planet, that had nothing to do with this one here. That you made it back at all, was like a miracle. It was fierce magical stuff—the stuff fables are made of. And I think that’s why the BROTHERHOOD [OF ETERNAL LOVE] was so successful, because they had that fucking incredible acid of RON’S.

I had a life-transforming experience on that acid of RONNIE STARK’S, which changed me around. I was a psychology major at the time, and by the end of that trip I had become an art major. What I thought people called “psychology” turned out to be called “art.” But, you know, English was my second language. [laughs] But that experience was really what sparked my collecting. It was my *love* for LSD that caused me to think, “Hey, I could frame one of these up and change the context.”

JON: What ever ended up happening with RON?

MARK: Well, that’s one of the great unsolved mysteries of our time. The government claimed that he died in 1984, but I’d bet he’s still around. One of the fantastic treasures of our time was that RON, apparently before he disappeared into the Italian Red Brigade, left a trunk full of acid buried in Death Valley, deep enough so that it would keep well at the low temperature it was stored at there.

JON: And that’s never been reported as having been found, right? You’re making me want to walk around Death Valley with a metal detector digging holes. [laughs]

MARK: Dude, I’m hoping that it’s gonna show up on one of those aerial photographs someday!

JON: But that story could just be urban legend.

MARK: Sure, but such legends are often based in truth. Either way, this is a good one. People who knew RON have said, “Not *one* trunk of acid, it was TEN trunks of acid.” And he was said to be that kind of a guy. When they arrested him, he was holding a Bulgarian passport in an Italian prison—they were holding him as a Red Brigade. And one of the CIA agents recognized him and had him brought back here to San Francisco, where he apparently died of that mysterious “heart attack” that they tend to get [laughs], but no one ever saw





the body. I bet they let him walk.

JON: So, the last time I saw you, we were discussing a book project that you were working on, related to blotter art.

MARK: Sure, that's my dream book, which I am still working on. It deals with the history of blotter paper as an art. We're still struggling with that, and I don't have the contract yet. I'm hoping to work with a fabulous English publisher called Sir EDWARD BOOTH-CLIBBORN EDITIONS. Sir EDWARD, who's now 84, told me that we're gonna do it. So I still have some faith. But there are possibly some legal troubles with it right now. There's potential copyright problems. How do you get away with including those images of MIKHAIL GORBACHEV in there? What's GORBY gonna think? You know, there *is* a GORBY protection league. [laughs]

JON: It seems as though, from an art historical perspective, that it is unreasonable for copyright issues to create too much of an obstacle. Perhaps with things like MICKEY. The MOUSE might be an insurmountable obstacle...

MARK: But not really... You know that WALT was expelled from the KANSAS CITY ART INSTITUTE for plagiarism? And they still haven't paid off their POOH bill. DISNEY is being sued as we speak for WINNIE THE POOH, although that's about to get settled. They never paid a cent to the copyright holder for unreported software and video sales.

Anyway, with my dream blotter book, I already have 250 pages of it produced, and Sir EDWARD told me that I can have 80 of these perfed, if I want to. They are produced in 8-flats, and he was willing to perf 10 of the flats, which is an incredible nightmare of an engineering problem, but what fun! So I have PAUL MAVRIDES as my book designer, who did the SUBGENIUS books, and then I have CARLO McCORMICK as my art hysterical writer, dealing with the aesthetic side of things, and then I will write the history side of it.

So that's who Sir EDWARD is. He did some work on *Bag One* with JOHN LENNON. He's been around forever, this old-timer. He was MARSHALL McCLUHAN's sidekick. He's got the best art book company in the world.

This editor named LIZ FARRELLY came out to a blotter show of mine in Los Angeles. She works for *ID Magazine—International Design*—and she's done a lot of books with Sir EDWARD. She worked on a book called *Highflyers* that came out in 1996, which is about the rave flyers in London. And she

saw the blotter collection and said, "Hey dude, come on out." And I said, "Yeah, I'll come on out." We were right about to produce the book, when the bust in 2000 happened. So I've had to re-initiate new contracts now, and get everyone in line.

My copyright attorney tells me that there is a realm of "found objects" that can appear in art, where you already *know* that the image is a rip-off. So we're hoping that some of these copyrighted images that have appeared on blotter art can be used in the book and that they will fall under that category of protection from lawsuits. The English even have a clause in their contracts where you have to be sure that what you are producing doesn't in some manner insult the Queen.

JON: You could publish the book in Mexico, and then you wouldn't have to worry about copyright laws at all, heh...

MARK: But that's not my focus. I'm trying to get it out there as a legitimate art form from a historical perspective. The book would be representing a couple hundred anonymous artists, so I have to give them their due respect. I want their little place in history secured. Then after that, sure, let the "vanity" blotter reign. But these original underground artists paid with their *nalgas*, you know.

JON: Are you aware of artists whose singular contribution to the art world is blotter art?

MARK: Sure. One of my dearest friends, who I collected for many years before I ever got to meet him—he was also serving a ten-year term—is FORESTER. He's a very famous guy. He did hundreds of sheets of blotter, and then got busted in the late 1980s. When he got out, I befriended him. I took him to that TIM LEARY show that we did, with TIM presiding, and he got to see all of his blotter framed up, and he couldn't believe it. So we became fast friends, and he comes over about once a month and we have serious talks. But that's all he's ever done, is blotter art. He's more of a mad scientist type who out of *need* got into the art world. But he was turned on by this guy called THE ELECTRIC BUDDHA, who had a 'zine in the Haight called *Stains on Paper*, which was published for about five years during the 1970s.

There's an idea that some of these underground blotter artists now hold to when wholesaling blank sheets. They will charge \$3.00 each if the customer is gonna dip them, and \$5.00 each if the customer is going to frame them. Some folks want to cut the customer a deal if he is going to propagate a hit, since that gives the art a good name on the street.





**The Bust Book** is an amazing collection of drug art. It was enjoyable to flip the pages and reminisce about which hits I had eaten or seen on the street during my younger days. Compiled by the DEA, and used as evidence against MARK McCLOUD, the facsimile edition produced by ADAM STANHOPE and McCLOUD is clearly a labor of love. Several mainstream media articles about McCLOUD's bust and acquittal at the beginning of the oversized binder (gold-foil-stamped on the cover, with an "Eye of Horus" design) provide a historical account of the case at hand. Following this, full-color reproductions from the original evidence book are carefully contained within 3-hole plastic sleeves. Each has data provided about what perfring machine was used on the blotter, the evidence number for the bust, a DEA-assigned descriptive name for the sheets, the number of hits seized, the drug content of the hits, and the date and location of the bust. The earliest busted sheet of acid is from August of 1982, with the most recent bust (aside from McCLOUD himself) being July of 2000. The date on this final bust was interesting: since McCloud himself was busted in February of that year, it would seem that the prosecution continued to collect "evidence" of McCLOUD's "guilt" even after they threw him in jail!

None of the sheets taken from McCLOUD's home had *any* LSD on them, and a few sheets seized from other locations also had no LSD on them. However, the hits that were seized that *did* contain LSD provide some interesting data on the range of potency that has been available over the last two decades or so. On the low end, there were sheets of "3-D Cubes" and "Roses" busted in Cave Junction in 1997 that only had a "trace" amount of LSD on them. Other dosed hits weighed in at 48 mics (1982), 63 mics (1986), 60 mics (1990), 37 mics (1991), 47 mics (1991), 62 mics (1992), 16 mics (1993), 23 mics (1993), 52 mics (1993), 78 mics (1993), 40 mics (1994), 51 mics (1994), 61 mics (1994), 69 mics (1994), 78 mics (1995), 63 mics (1997), 22 mics (1998), 27 mics (1998), 57 mics (1998), 22 mics (1999), 24 mics (1999), 24 mics (1999), 32 mics (2000), 51 mics (2000), with the highest dose being 107 mics (2000) for a hit of "Egyptian Eyes." Throwing out the two trace doses, this leaves 25 busts that the Feds presented specific dose data for, with an overall average dose of 48.56 mics. This is about one-third lower than the average 75 mics published by PHARMCHEM based on doses seized between 1969 and 1975, although it is worth noting that their results were calculated from a larger sampling of 2,200 doses that, when they contained LSD, ranged from 5 to 500 mics (EROWID 2003). Nevertheless, the assumption that today's hit of blotter acid is substantially less potent than that which was going around in the late 1960s through the mid-1970s seems to be borne out by the details presented in *The Bust Book*.

The format that *The Bust Book* is presented in, while historically accurate, also provides a good home where the connoisseur of contemporary "vanity" blotter can house his or her growing collection. As well, I have expanded the historical relevance of the book in the other direction, by downloading earlier representatives of blotter art in the form of "The LSD Blotter Index" (FRANZOSA et al 1987) from EROWID ([www.erowid.org/chemicals/lsd/lsd\\_history5.shtml](http://www.erowid.org/chemicals/lsd/lsd_history5.shtml)), which covers blotter busted from 1976 through 1986. Of course, produced as muddy black-and-white photocopies, this document collection pales compared to *The Bust Book*, but it does widen the scope.

Weighing in at around 140 printed pages, *The Bust Book* was produced as a signed, limited edition of 250 copies, and sells for \$750.00. A special premium edition, limited to a mere 10 copies, comes with a vintage "Eye of Horus" blotter art—the oldest known piece of blotter art still in existence—which is potentially worth the price of the entire book to a dedicated collector, and sure to go up in value. For information on how to order a copy of *The Bust Book*, check out [www.acidartz.com](http://www.acidartz.com). — JON HANNA

JON: You have *another* book project, however, that actually has recently been produced—*The Bust Book*, published with ADAM STANHOPE of ACIDARTZ.COM, right?

MARK: Let me tell you a little bit about *The Bust Book*. It begins with the bust of the "Eye of Horus"—you know, the "Eye in the Pyramid"—and then it goes all the way up to the bust of "Dancing Condoms." And in-between then it has numerous busts occurring throughout history in the United States, linking my collection of undipped blotters to these busts all over the U.S. What's valuable about this book, is that it is actually a history of blotter put together by the Feds. And it compares perforating machines, not just the artwork.

JON: So they can more accurately target where the undipped blotter may have entered into the market, by associating it with a specific perforation machine in a certain area?

MARK: Right. They break the history of blotter during this time into about eleven perforating machines, and then classify all of these different blotter images by associating them with specific perforating machines. Then they also provide the dosage that was on the seized street blotter, and the place and date of the seizure.

JON: Are there some busted hits in there that had the same image, but which had been perforated by two or more different machines?

MARK: Yes, thank God. What's neat about it is that you get to see that dosages on the same art also vary—there's some "Shields" in there that go down below 20 mics, and there are others that are around 80 mics. There's some other minor classifications in there too. For example, there's signed blotter, captured in King's County, from a friend of mine that has the second-largest blotter collection—a great guy called MAGIC MIKE.

JON: The interest in collecting blotter art has recently mushroomed into a huge phenomenon. There are many more people collecting it now than there were even two or three years ago.





What do you attribute that to? Is the desire to collect primarily driven by people who nostalgically look at a specific sheet, which reminds them of a certain time in their life when they were taking those hits? Or is there something else at play?

MARK: Well, preferably there *is* that association going on, and people are collecting their favorite hits. I remember being interviewed by a guy once, who works for *The Washington Post* now, and he was telling me that he had only tripped once, but it was under the pyramids at a DEAD show, and it was on an “Eye of the Pyramid” hit. Of course, when he saw a sheet of that framed up, I could see him flashback a little bit. So, I think that the beginning blotter collector does look for the one that “did it.” And then as one gets into it, the whole field becomes fascinating. Even the “vanity” blotter thing that is going on now—which never sees a drop of acid placed on it—for me, is an incredible achievement.

JON: It is indeed. On the other hand, there is a practical aspect to the “vanity” approach. These days we have hundreds of thousands of blotter images produced solely with the idea that they are only for art’s sake. Yet some people may chip off bits of this mountain and divert it to the street. In a pinch, it can be *practical* as well as alluring.

MARK: That’s the advantage of the time we are living in today. When blotter paper wasn’t considered an art form, it was a death sentence to be caught with a stack of it. And now it is kind of an honor to have a framed-up piece in your living room. It’s a good way to approach the topic without drawing a big line on a mirror.

JON: And with your BLOTTER BARN approach, there’s a whole new angle to the presentation of blotter art, taking it to an even higher level. Someday the name “McCLOUD” will be spoken in the same breath as “WARHOL.”

MARK: It’s true that I am trying to sneak them into the museums, I confess. My dream is to hang one in a museum somewhere, and have it work both ways. Have it be a valid art piece, and then, “Hey—nudge, nudge—that’s a four-way.”

JON: A *gigantic* four-way! [laughs]

MARK: I think that’s the next step to take. That’s the way to go with it and be true to my cause, which is to be an artist, and also perhaps invoke some penal reform. I’m hoping that I can eventually get one into the Vatican.

JON: What year did you start collecting?

MARK: In the late 1970s. I was still eating them back then, so my collection was kept in the freezer. And I had some that I would never eat, that ended up getting framed. But with most of them, I was scarfing them. So I kept them in the freezer for maybe the first five years of the collection. It wasn’t until I found this little old framer up on Noe Street, that I started framing them. And I only started out framing four-ways, and like nine hits—little tiny things. He didn’t know what they were. So I went to pick up a big framing job once and the shop was closed, and I thought, “Oh *fuck!* I bet this guy licked his fingers.” You know, because they were all loaded back then. I couldn’t find any undipped sheets back at that time. I was like anyone else.

JON: When I was dealing with the blotter art that I commissioned STEVEE POSTMAN to design for LSD’s 60th anniversary, some of which was signed by ALBERT HOFMANN and created as a fundraiser for EROWID and MAPS, I took a few of these autographed sheets to AARON BROTHERS to have them framed. AARON BROTHERS has a ludicrously low insurance amount per piece of art that you leave with them—something like \$200.00—that they will pay you if the trained monkeys they have working at their store mess up your art while they are framing it. Most of the 60 signed and numbered pieces that *are* available for sale have now sold, and the remainder that are available at the moment are going for \$1,500.00 each. And they will no doubt only go up in value. So I had to leave a few of these that were being framed there at the store for about a week. The manager had no idea of their *value*, right? But she clearly knew what they were used for on the street, and she thoughtfully suggested that the art be retained in the store’s safe. I think that she was worried that some hungry monkey might end up eating the art.

MARK: Right. Yeah, it was back when I saw a little hit of that HOFMANN design—you know, 20 hits of that “Father of LSD” design—that’s when I said to myself that I was going to start framing them. I included that blotter on the cover design for this issue of *The Entheogen Review*.

Anyway, I was on the board at the SAN FRANCISCO ART INSTITUTE back then, and they had this show every summer that was open to the public. As a board member, I suggested, “Since it is the 20th anniversary of the Summer of Love, I thought that we could show this.” I showed them my little blotter collection, and they said, “Cool dude.” And that’s how it happened. But you know, it was a fluke, because no one in





their right mind would have shown blotter back then. Only the S.F. ART INSTITUTE, of anyplace on the planet, would have done it. And then JACAEBER KASTOR came to that show and saw it, and asked me to do an exhibit at his gallery, PSYCHEDELIC SOLUTION, in New York.

JON: What ended up happening with that gallery? It was open in the mid-1980s, and then it closed down in the mid-1990s.

MARK: It just burnt JACAEBER out, and I can see why. He had half of the gallery dedicated to original art. He was showing people like MARK MOTHERSBAUGH, and AXEL—my favorite blood painter and silversmith, who used to do lost-wax work for H.R. GIGER and SALVADOR DALI. But then he had the other half of his gallery, where they were flipping posters. And it was the grind of the crowd flipping posters day-in and day-out that got to JACAEBER. If he had just said, “Hey, get out of here” to the poster crowd, or had done that in a separate spot perhaps, he might still be open. But the grind got him. Ten years of that grind will knock you out of the lottery.

It’s really hard to find a good art dealer. These days you can still call up JACAEBER and buy a JIMI HENDRIX watercolor from him for b’jillions, out of his living room. But it’s too bad that he couldn’t keep the gallery going. It was a perfect location—it was across from ELECTRIC LADYLAND STUDIOS. We all tripped the night of my opening, and then shut down the gallery to give PETER MAX a private viewing. He came in with this crowd of psychics, who were all telepaths. I don’t know if you’ve met that crowd yet, the telepaths, but man—they know you’re coming. They swept the place before he came in the building, to make sure that there weren’t any narcs in there. One look at you, and they know what you are thinking; they can see what you think. PETER was funneling lots of money into Congress at the time, trying to “turn on” Congress. He’s had some legal problems recently, but I like the guy. PETER’s one of my heroes. And he spends a lot of money trying to psychedelicize Congress, truly. He’s a weirdo.

I think that the interest in psychedelic art, that has been increasingly growing, is inevitable. It’s our time. The few and the proud have turned into the many. It’s left the ghetto. Slowly people have been able to *integrate* the psychedelic experience, and develop the psychedelic *individual*, and that’s what we’re seeing. It’s manifesting itself in the visual art world more. Of course, it has done this forever in the music scene, but now the visual arts are just starting to catch up. The phenomenon of blotter art as a collectible is just a reflection of the psychedelic individual’s new status in the 21st century.

JON: There’s many more of us now.

MARK: Exactly. And we’re all over in different countries. I was looking at a web page on EROWID today, and there was a donation up there from some nut in Buenos Aires, a little “Cheshire Cat” blotter image. So it’s really a worldwide phenomenon.

JON: The 1960s have been traditionally depicted and thought of by many as the psychedelic heyday. But I believe that there are *way* more people taking psychedelics right now than there ever were in the 1960s. Society in general may not see this; it doesn’t appear as explicit to them, because the radical political change is no longer as strongly associated with it, nor even the overt and “shocking” fashion statement. So psychedelic use today doesn’t draw nearly as much public attention as it did in the 1960s, but there is a lot more use actually happening. This is particularly easy to see when considering *Cannabis*, and it can be shown statistically via web page hits. For example, the web site POT-TV.NET gets over 800,000 page hits per day, and about 125,000 individual users per month. And even the more general-interest psychoactives web site EROWID.ORG recently reached around 500,000 page hits a day at their site. That is evidence of massive contemporary interest in this area.

MARK: There are many more people tripping now. I mean, suppose that there was the same amount of acid being made now as there was in the 1960s—and of course you would have to multiply this on a “per hit” basis by at least five times, considering that the doses back then were 250 to 500 mics, right? And today they are more like 50 to 100 mics. However, there are *many* more acid doses being produced now than can be accounted for by a simple multiplication by five times. There is much more acid being produced now. *Much* more. It’s turned into a world phenomenon and a major manifestation. It’s no longer just an American or a Czechoslovakian enterprise. It’s being made in many countries. The idea of Canadian acid in the 1960s was unheard of, for example.

JON: And I suspect that the interest will only continue to grow. Thanks for your contributions to this art scene MARK, and for taking the time to speak with me for *The Entheogen Review*. ☉





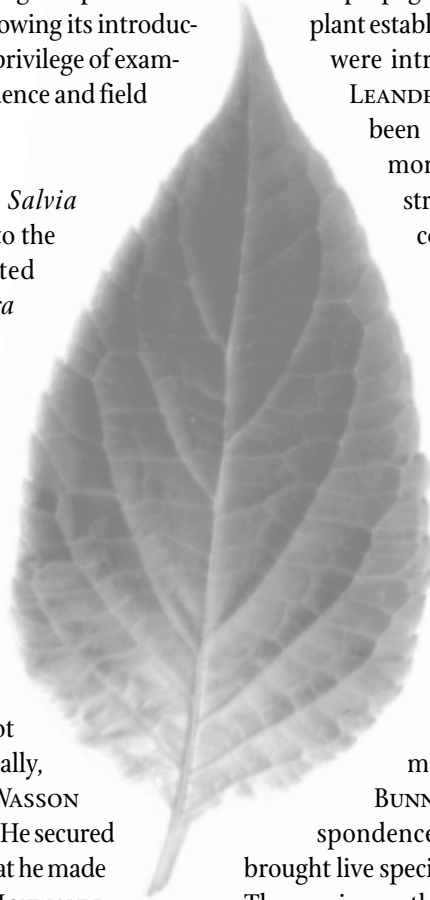
# THE HISTORY OF THE FIRST *SALVIA DIVINORUM* PLANTS CULTIVATED OUTSIDE OF MEXICO

by DANIEL J. SIEBERT

Several years ago I began working on a comprehensive book about *Salvia divinorum*. The book, tentatively titled *Divine Sage*, includes a chapter that describes the history of the plant in extensive detail. In the course of my research I have spoken and corresponded with many of the people who were involved in establishing and distributing the plant in the United States during the early years following its introduction to this country. I have also had the privilege of examining R. GORDON WASSON'S correspondence and field notes.

It has been generally assumed that *Salvia divinorum* plants were first introduced to the United States by WASSON. He collected several specimens of *hojas de la Pastora* between June of 1960 and October of 1962. In an effort to get the plant identified, he sent his specimens to CARL EPLING, who was at that time the world authority on New World *Salvia* species. Dr. EPLING had been teaching at the UNIVERSITY OF CALIFORNIA AT LOS ANGELES (UCLA) since 1924 and became Professor Emeritus in 1961. Much to WASSON'S frustration, the first few specimens that he obtained were, for various reasons, not sufficient for species identification. Finally, in October 1962, after much effort, WASSON obtained specimens that were sufficient. He secured these specimens during an expedition that he made to the Sierra Mazateca with ALBERT HOFMANN. EPLING identified it as a new species and published his description in December 1962, together with a separate paper by WASSON in which he described the general role of the plant in Mazatec culture (EPLING & JÁTIVA-M 1962; WASSON 1962).

Many people, including myself, have assumed that EPLING propagated a live plant from some of the material that he received from WASSON. This assumption was partly based



on the knowledge that EPLING provided a live *Salvia divinorum* plant to the UCLA BOTANICAL GARDEN in 1963, just a few months after receiving WASSON'S final shipment of specimens. It has been generally assumed that all of the *S. divinorum* plants grown in the United States up until 1979 were propagated from cuttings that originated from the plant established by EPLING (additional live specimens were introduced to the United States in 1979 by LEANDER J. VALDÉS III). This original strain has been distributed all over the world. It is commonly called the "WASSON and HOFMANN" strain—a name that identifies its presumed collectors. This name was first applied to the strain in 1992 by the now-defunct specialty botanicals company ...OF THE JUNGLE. They began listing it in their catalog as the "WASSON and HOFMANN" strain to differentiate it from another strain that they introduced that year, the "Palatable" strain, which was collected by anthropologist BRET BLOSSER in December 1991. As it turns out, the "WASSON and HOFMANN" strain is misnamed. This strain was not propagated from WASSON'S specimens—it was propagated from specimens that were obtained by another remarkable man, psychiatrist and ecologist STERLING BUNNELL. It is quite clear from WASSON'S correspondence with EPLING and others that he never brought live specimens of *S. divinorum* to the United States. The specimens that he obtained were all dried and pressed in Mexico.

In June of 1962, BUNNELL traveled to the Sierra Mazateca with poet, playwright, and essayist MICHAEL McCLURE. The main purpose of their journey was to collect live cultures of psilocybin-containing mushrooms for research that they were involved in at the INSTITUTE OF PERSONALITY ASSESSMENT AND RESEARCH at the UNIVERSITY OF CALIFORNIA AT BERKELEY (UCB). BUNNELL returned again with his





newlywed wife several months later, in the fall of 1962. While visiting the village of Huautla de Jiménez, he obtained live specimens of *hojas de la Pastora* from the Mazatec *curandero* ISAURO NAVE—who was, by all accounts, a truly extraordinary individual. BUNNELL brought the specimens back with him to California and planted them at his home. This was the first time that *S. divinorum* was grown outside of Mexico. He also deposited a pressed specimen at the UCB HERBARIUM. EPLING's botanical description of the species had not yet been published, and so the identity of the species was at that time still unknown (except to EPLING, WASSON, and a few of their close associates). BUNNELL's herbarium specimen, which was in full bloom, was collected on November 24, 1962, just six and a half weeks after the holotype specimen collected by WASSON. EPLING's description of the species was published together with WASSON's ethnographic

paper just a few weeks after BUNNELL returned from Mexico. After seeing EPLING's paper, BUNNELL traveled to Los Angeles to meet with him and to give him plants to grow at UCLA. An accession log of the UCLA BOTANICAL GARDEN (now the MILDRED E. MATHIAS BOTANICAL GARDEN) notes that a living specimen of *S. divinorum* entered the collection in 1963. The original accession number is UCLA 63-104. BUNNELL also gave a specimen to ALEXANDER SHULGIN, who at that time was working for DOW CHEMICAL in Walnut Creek, California. BUNNELL's plants were later propagated and shared with other botanical gardens and botanists, and those plants were further propagated. This strain, which should correctly be called the "BUNNELL" strain, was the first to become available commercially, and it remains the most common. Certainly it is the most widespread strain in cultivation today. ☉

# MIND STATES

## OAXACA

September 15–20, 2004

*Oaxaca, a sun-drenched city cooled by Mexican mountain breezes, is regarded by many as a spiritual center because of the ancient Zapotec and Mixtec cities that dominate the nearby hills. It is also a multicultural center—people from all over the world come to see the arts and crafts of the 16 different indigenous groups practicing their traditional ways in the region.* — IRIS DENTON, *Whole Life Times*, June 1998

The state of Oaxaca in Mexico is infamous due to the (re)discovery of several powerful entheogens in use by Mazatec healers in the Sierra Mazatec mountain area, including *Psilocybe* mushrooms and *Salvia divinorum*. In particular, the town of Huautla de Jiménez attracted those interested in discovering more about the native use of these visionary plants. Oaxaca City is the first stopping point in Mexico for many wishing to take the beautiful 6-hour scenic drive through a multitude of ecosystems to the Sierra Mazateca. In Oaxaca City, *curandera* MARÍA SABINA clearly holds the status of a folk hero—one can even find T-shirts with her face on them sold in the city square! Oaxaca is a great little city, with delicious food, friendly locals, and tons of art, both traditional and contemporary. It is home to the world's largest, longest-running open air market, and of course a trip to the amazing Zapotec ruins at Monte Albán will be part of the adventures during the MIND STATES OAXACA seminar. Join us in Oaxaca City! Spend a week in an intimate, relaxed setting, having stimulating conversations with the following presenters:

DEIRDRE BARRETT • BRUCE DAMER • ERIK DAVIS • ALEX GREY • ALLYSON GREY • JON HANNA • MANUEL JIMÉNEZ (tentative)  
JONATHAN OTT • DANIEL SIEBERT • ANN SHULGIN • SASHA SHULGIN • ALLAN SNYDER (tentative) • MARTHA TOLEDO

Each ticket is \$900.00 per person (early bird, before July 1), \$1,200.00 per person (from July 1 through September 10). Price includes admission to all lectures and field trips, accommodations (a single space in a double-occupancy room), access to the swimming pool and all other hotel amenities, and delicious Mexican breakfasts and lunches (vegetarian and vegan available). Airfare and transfer to the hotel (about ten minutes by taxi) are not included. Early registration is suggested, as space is limited. Payment for ticket(s) should be sent to: Mind States, POB 19820 (Dept. ER), Sacramento, CA 95819, USA. Credit card payment available through PayPal: send money to [mindstates@prodigy.net](mailto:mindstates@prodigy.net). For speaker bios and additional information see: [www.mindstates.org](http://www.mindstates.org).





## DOCUMENTARY FUNDRAISING

# ANN & SASHA: A CHEMICAL LOVE STORY

Contact CONNIE LITTLEFIELD at [connie@conceptafilm.com](mailto:connie@conceptafilm.com)

Director CONNIE LITTLEFIELD and cinematographer KYLE CAMERON have been filming with ANN and SASHA SHULGIN over the past two years, making a documentary that will bring *A Chemical Love Story* to the world. CONNIE and KYLE believe that telling this story is an important step towards increasing public acceptance of psychedelic use.

The Canadian government fully funded CONNIE's earlier effort, *Hofmann's Potion: The Early Years of LSD* through the NATIONAL FILM BOARD [www.nfb.ca/hofmann](http://www.nfb.ca/hofmann). This film features interviews with ALBERT HOFMANN, LAURA HUXLEY, RAM DASS, RALPH METZNER, STANISLAV GROF, ABRAM HOFFER, HUMPHRY OSMOND, DUNCAN BLEWETT and MYRON STOLAROFF, and it relates the details of the discovery of LSD, as well as its subsequent use in psychotherapy and to treat drug and alcohol addiction, prior to its eventual ban worldwide. The film has been broadcast extensively in Canada, Europe and on the SUNDANCE CHANNEL in the USA. It has also been used in university courses and community groups. Of this film, MARK ACHBAR—co-director of *Manufacturing Consent* and *The Corporation*—has stated: "*Hofmann's Potion* is an elegant, deftly constructed piece of filmmaking. CONNIE LITTLEFIELD brings an intelligent and compassionate eye to her ageing, highly engaging subjects. She brings us this gem of a film on the occasion of the 60th anniversary of the invention of LSD—just in time for a widespread revival in interest in the clinical and spiritual benefits of consciousness-enhancing substances."



*Ann & Sasha: A Chemical Love Story* is being produced independently. While CONNIE and KYLE have many of the skills and much of the equipment necessary to bring this story to the screen in a cost-efficient manner, they also live in Nova Scotia, Canada, so their travel expenses are relatively high.

Shot on digital video and 16 mm film, this documentary will be one hour in length. It will portray ANN and SASHA's work and lives, as well as the hypocrisy of a society in which some drugs are "good" and other drugs are "bad," where people like ANN and SASHA are both idolized and demonized at the same time. TIMOTHY LEARY called ANN and SASHA SHULGIN "two of the most important scientists of the 20th century." The implications of the SHULGINS' work extends far beyond national boundaries and into the future. You can help make this film a reality by making a tax-deductible donation.

While large donations are tremendous, small donations from many individuals also add up and will be of great help. Please consider donating \$10.00, \$25.00, \$50.00, or whatever you can afford. Those who can make donations of \$50.00 or more will receive a VHS copy of *Hofmann's Potion: The Early Years of LSD*. Donations to this project can be made by sending payment to MAPS, 2105 Robinson Avenue, Sarasota, FL 34232. Payment with a credit card can be made over the phone at (941) 924-6277, or electronically via [www.maps.org](http://www.maps.org). Please specifically note that your donation is being made for this film. For more information on *A Chemical Love Story* and other productions, please see [www.conceptafilm.com](http://www.conceptafilm.com). ☉







# OUTDOOR MUSHROOM CULTIVATION: MEANS AND BENEFITS

by TYLER D. FLYER

In recent years, much attention has been given to indoor mushroom cultivation employing sterile culture techniques and a controlled growing environment. Thanks to the Internet's mycological communities and more recently, *The Entheogen Review* (PAYE 2001; PAYE 2003), the PF Tek has emerged as the method of choice for those wishing to grow mushrooms indoors in the privacy and comfort of their own homes. While there is no denying that the ease and relative productivity of the PF Tek make it a great method for beginners, it needn't be the only method available to home cultivators.

It has been my experience that outdoor cultivation is a far superior method to indoor cultivation

based on cost, simplicity, productivity, and most importantly, potency. I am indebted to the ground-breaking achievements of mycologist PAUL STAMETS, who has worked for the last thirty years to further the development of mushroom culture and who has authored two definitive cultivation manuals, *The Mushroom Cultivator* (AGARIKON PRESS 1983) and *Growing Gourmet and Medicinal Mushrooms* (TEN SPEED PRESS 2000). Both books can be purchased directly from STAMETS via his web site ([www.fungi.com](http://www.fungi.com)), and both are highly recommended.

Commercial cultivation has come a long way from when the French first established outdoor beds inside caves and grew *Agaricus* (white button) mushrooms in the 18th century. Although commercial cultivators have refined indoor cultivation, allowing them to grow crops year round, most mushrooms now grown commercially were originally grown using natural culture techniques. People have been successfully

growing mushrooms outdoors for personal consumption for hundreds of years. It is my hope that by sharing my interest in outdoor culture, others will be inspired to try their hand at what I have found to be an enjoyable, enriching, and rewarding undertaking.



Natural culture, by definition, is simply the natural cultivation of mushrooms outdoors. After a suitable mycological area is constructed and inoculated with mushroom spawn, the cultivator simply allows Nature to take control. The key to success is creating an environment where the selected mushroom mycelium vigorously expands. The rate of mycelium growth, the time from

inoculation until fruiting, the duration of fruiting or time between flushes, and the quality of the fruit depend largely upon the quality of the spawn, the location of the cultivation bed, the selected substrate materials, and the prevailing weather conditions. Generally, the time of year when mushrooms are known to fruit in the wild is also the same time at which the inoculated outdoor bed can be expected to fruit. Although outdoor cultivation does not yield fruiting as often as indoor cultivation, the flushes can be even more prolific as long as the cultivator pays modest attention to the bed at critical aspects of the mycelium life cycle. For instance, while the indoor cultivator competes primarily with molds, wild mushrooms are the major competitors outdoors. If one uses old, aged wood chips and a low inoculation rate (5–10% spawn-to-substrate ratio), one can expect diverse mushroom species in the cultured beds. The easiest way to overcome these problems is to start with fresh, clean materials and to use at least 20% ratio of spawn to substrate.





## SITE LOCATION

The first step is to give careful consideration to the location of the outdoor beds. Some mycologists prefer to grow in beds located discreetly in their own backyards. But unless one lives in a fairly secluded area, I think that there is something to be said for growing and maintaining inconspicuous beds on landscaped public property such as courthouses, firehouses, libraries, police stations, schools, universities, and my personal favorite—suburban parks. By placing such mushrooms in the public domain, it is my hope that individuals educated enough to identify them can continue to perpetuate the mushrooms' existence.

One location worth specifically commenting on is cemeteries. Although some may feel that cemeteries are suitable locations for mushroom patches due to their extensive sprinkler systems, seclusion, and light foot traffic, I think that the most important question is whether or not the water on the cemetery property is potable. If the cemetery receives its water supply from the city, then one can be fairly certain it is a safe source for mushroom cultivation. But if the water is supplied by a well on the property, then chances are good that it may not be drinkable and, in my opinion, this is inappropriate for mushroom cultivation.

A suitable site for a garden is easy to choose and worth choosing correctly. The two most beneficial factors in a successful location are: 1) moisture and, 2) shade. The best indication of a successful location is simply to take a note of where you have seen mushrooms growing during the rainy season. By observing where water traverses after a heavy rain, one may realize the difference between too much water and not enough. For example, a gentle slope bordered by shrubs and other shade-giving plants is ideal. Borders along fences, sidewalks, and parks are great locations to put wood chips, especially underneath hedges or among tall grasses. The foliage acts as micro-condensers to supply plenty of humidity and shade to the mycelium. As a general rule, the thicker and denser the flora around the site, the less likely one will need a casing layer to ensure a humid micro-climate for the substrate. While I caution against exposure to direct sunlight because it dries out the wood chips, others have reported success growing mushrooms in vegetable or flower gardens (particularly rhododendrons). Gardens are blessed with plentiful waterings, and the shade provided by plants tends to keep humidity high near the ground. Always look at the north side of any wood chip pile or landscaped areas, as this will have the most shade. One advantage of parks and other

landscaped areas is their use of sprinklers. If the grass is green nearby, it's a good bet the area is watered frequently enough to support wood chips. If there are no sprinklers nearby, examining the area in the early morning for dampness would indicate whether or not it receives moisture daily, either as dew from foliage or condensate from overhead trees.

One last suggestion worth mentioning is that of "confining" the site. Any location that has definitive boundaries to prevent sprawl is preferred over an open, undefined area. It has been my experience that when the substrate is fully colonized and contained within distinct borders, fruitings tend to be much more prolific and longer lasting. It is as if the mycelium knows that there is no where else to go and initiates a massive "Fruit Now!" primordia formation in response to its confinement. This is an awesome sight that truly must be seen to be believed, with the mycelium expanding and pushing the substrate upwards several inches. Under such circumstances, it is rather effortless to harvest several pounds in a few square feet.

## ACQUIRING THE DESIRED SPECIES

This step will actually prove to be the most difficult for many mycologists. Along the Pacific West Coast where I live, there can be found several interesting mushroom species within the genus *Psilocybe*, such as *P. azurescens*, *P. cyanescens*, *P. cyanofibrillosa*, and *P. stunzii*. Though not a complete list, this demonstrates the diversity and distribution of these temperate, wood-loving *Psilocybes*. These species are by no means confined to the West Coast, as I know several acquaintances who have reported success at naturalizing *P. azurescens* and *P. cyanescens* in the Midwest around the Great Lakes region, as well as *P. caerulipes*, which is naturally found in the Midwest. Others have personally encountered *P. cyanescens* more so than any other *Psilocybe* species, but *P. cyanofibrillosa* is, for some, the unsung hero in the genus due to its prolific fruiting, pleasant taste, and above average potency. If one is unable to locate any wood-loving members of this genus on one's own, then I suggest joining a local mycological society or any one of the Pacific West Coast societies that quietly display members of the *Psilocybe* genus during their fall exhibitions. For more information on the identification, distribution, and habitats of those psychoactive members of the genus *Psilocybe*, I highly recommend PAUL STAMETS' *Psilocybin Mushrooms of the World* (TEN SPEED PRESS 1999). Although this is not a cultivation manual, it is the best work to date for identification purposes, filled with descriptions and beautiful color photographs of entheogenic mushrooms.





Of course, I would never encourage anyone to grow, possess, or consume such majestic and notable mushrooms as those *Psilocybes* that contain psilocybin/psilocin, as that would be illegal. Instead, I refer to King Stropharia (*Stropharia rugosoannulata*) to demonstrate cultivating these delectable wood-loving mushrooms.

The obvious advantage of the wood-loving mushrooms is the ease and simplicity of their growing substrates, which can be made from readily available materials. Provided that one selects a wood-loving mushroom species to grow, there simply is no need for manure or even grain substrate. Unless one insists on working with manure and making their cultivation experience as difficult and smelly as possible, I strongly encourage people to consider only those mushrooms that grow on woody substrates. For example, while some prefer to treat their substrates by sterilization or pasteurization, I have always left my materials untreated in their natural state with good results—provided that the substrate was fully colonized within three months or less.

Mushrooms can be cultivated through a variety of methods, depending on the grower's skill and starting materials. Some techniques are very simple and involve no technical expertise. Other methods, such as those involving sterile tissue culture, are much more technically demanding and out of the range of most home cultivators. The simpler methods for mushroom cultivation, requiring little or no technical expertise, are: 1) Spore mass inoculation, 2) Transplantation, 3) Inoculation with pure culture spawn, 4) Cardboard culture and, 5) The Mushroom Motel.

## SPORE MASS INOCULATION

Spore mass inoculation is by far the easiest way to grow mushrooms outdoors, although it lacks the rapid colonization of other methods and can result in sporadic "islands" of mycelial growth. Spore mass inoculation is accomplished by broadcasting spores onto prepared substrates outdoors. Spores must first be collected from the desired species. This can be accomplished by taking a mushroom cap that has been severed from the stem and laid, gills down, inside a plastic Ziploc® bag, or on top of a pane of glass or index card with a bowl or glass placed over the cap to minimize air movement and water loss. Within 12 to 24 hours, most mushrooms will have released thousands of spores in an outline similar to the radial symmetry of the gills. This outline, called a spore print, can be saved by simply sealing the template on which the spore print was taken. If one uses an index card or pane of glass to take a print, a second index card or glass pane can be placed upon the print and the edges sealed with masking tape. Once a spore print has been taken, it may remain viable for years, although viability decreases with time. Spore prints should be stored in a cool, dark location, free from moisture and temperature variation. When one is ready to use the spore print, the spores may be scattered directly onto the substrate, or first mixed with water before spreading onto the substrate. If one chooses to start a mushroom patch right away, one may wish to make a spore-mass slurry. This requires picking mature mushrooms and submerging them in a large bucket of water. One may opt to add one teaspoon of salt to inhibit bacteria and one cup of molasses to stimulate germination. After letting the mixture stand covered for 24 to 48 hours at room temperature, the solution is ready to be poured over the prepared substrate material. I know of one individual who uses this method successfully, with a slight variation in that the mature mushrooms are first placed into a food processor and made into a puree before adding the contents to the bucket with water, molasses, and salt.

### *Mimosa tenuiflora*

[= *M. hostilis*]

root-bark from Brazil

\$160.00 per kg, \$16.00 per 100 grams, \$1.60 per 10 grams.

### *Anadenanthera peregrina*

seeds from Brazil

\$200.00 per kg, \$20.00 per 100 grams, \$2.00 per 10 grams.

With either, any amount you like costs the same per gram!  
Shipping by Priority Mail (2–3 days) with tracking:  
\$5.00 for 1–500 grams, \$10.00 for 501 grams to 1 kilogram.  
\$5.00 more for each additional kilogram.  
Please pay with cash, or with a money order  
with the "pay to" space left blank. Send to:

ERIC

POB 370541

Milwaukee, WI 53237

mhrb@sbcglobal.net for contact,  
or to pay through PayPal.

*Quality 100% guaranteed.*





## TRANSPLANTATION

Transplantation is the moving of mycelium from natural patches to new habitats. Most mushroom patches have a vast mycelial network emanating from beneath each mushroom. Not only can one harvest mushrooms, but portions of the mycelium can be gathered and transferred to a new location. This method ensures the quick establishment of a new colony without having to germinate spores or buy commercial spawn. When transplanting mycelium, I recommend using a paper or plastic sack with a lightly moistened piece of cardboard or paper towel that will prevent dehydration. As long as the mycelium is kept in a cool, dark place, the mycelium will remain viable for months. I have stored mycelium samples in the refrigerator, wrapped up in damp brown paper and sealed in plastic Ziploc® baggies, for years with no apparent loss of vitality.

I recommend the gathering of saprophytic mycelium that grows on woody debris rather than mycorrhizal mycelium that grows in conjunction with another living organism in a mutually beneficial relationship. When one gathers wild mycelium from mycorrhizal mushrooms, it places the parent colony and living tree host in jeopardy. One must be sure to replace the divot with wood debris and to press it tightly back into place. Mycelium left exposed is more prone to disease, insect invasion, and dehydration. If properly done, transplanting saprophytic mycelium does not place the parent colony of wild mushrooms into jeopardy.

Be wary of greed. Just because one “discovers” a patch, certainly does not give one “claim,” or “ownership.” Even though one may have the ability to harvest an entire desirable patch, I encourage folks to take only the minimum amount of mycelium needed to get started. Once a patch has been significantly reduced, it loses a great deal of its vitality and may prove difficult to re-establish itself. One may choose to complete the circle of life by returning to the patch in the springtime and “feed” the patch by adding fresh wood chips, thus ensuring the mycelium’s existence for another year or longer, depending on the quantity and quality of wood chips.

When collecting wild mycelium, an emphasis should be made on attempting to collect mycelium that is clean and relatively free of dirt. The mycelium should ideally be moist, clean and white with a fresh, invigorating mushroom aroma. Some mycologists recommend mining mycelium from colonies such as those found two to six inches deep along the margins of sawdust piles near sawmills, nurseries,

composting sites, or rose and rhododendron gardens. Unlike patches found on soil, mycelium networks found in sawdust tend to be vast, clean, and relatively free of competing fungi. I would suggest only gathering mycelium from those colonies where one has previously identified and collected desirable mushroom species. I have had success with collecting both rope-like strands of mycelium that were relatively free of dirt and debris, as well as taking several thin (quarter inch diameter) branches that were covered with mycelium and then chopped into one inch lengths and added to prepared substrate material.

## INOCULATING WITH PURE CULTURED SPAWN

The use of pure cultured spawn to inoculate outdoor beds was revolutionized in 1933 by Dr. JAMES SINDEN’s discovery (U.S. patent no. 1,869,517) that grain could be used as a substrate for spawn, and then used to inoculate larger cultivation beds. While grain can be used as spawn for outdoor beds, it is better suited for indoor cultivation. Grain spawn can quickly attract birds, insects and slugs seeking out the nutritious inoculated seed for food. Because of this, wood-based substrates such as sawdust, dowel plugs, and wood chips are preferred for outdoor cultivation. Sawdust has the distinct advantage over other spawn substrates in that it has a greater number of particles per pound than any other substrate. Sawdust has the tendency to encourage rapid wispy mycelium growth at first, but because of the small chip size, cannot support the dense mycelial network necessary for fruit-bodies and quickly peters out unless introduced to larger particles. When the inoculated sawdust is added to wood chips, rapid colonization is assured because of the sheer number of inoculated particles. The sawdust and wood chips form a matrix in which the distance between the mycelial fragments is lessened, and allowing complete colonization faster than any other spawn substrate. The faster the colonization, the less likely competing fungi will have the opportunity to grow and establish themselves on the substrate. Care should be given to only use the sawdust of hardwoods and to entirely avoid conifers such as Pine, Cedar, and Redwood, as these woods contain resins that inhibit mycelium growth.

I cannot stress enough the importance of rapid colonization. If the spawn is too dispersed, the inoculated particles will not be close enough to form the contiguous mycelial colony required for fruit-body development. I have had the best success using at least 20–25% spawn to substrate ratio. For instance, if one has a one gallon jar of sawdust spawn, three





to four gallons of prepared substrate can be inoculated with a high probability of success. Although this may seem like a high ratio, rapid colonization is assured, taking as short as one week or as long as several months. Once the beds have been fully colonized, the grower may choose to expand the beds by adding more substrate material or induce fruiting if environmental conditions allow.

## CARDBOARD CULTURE

This use of cardboard is especially suited for the wood-loving *Stropharias* and *Psilocybes* because of their fondness for paper products and woody debris. The cardboard also seems to inhibit the growth of competing molds and fungi due to their substrate selectivity. The effectiveness of cardboard is due in part to the corrugated grooves that allow mycelial growth to rapidly channel through in search of food, and also to the increased surface area that allows for greater water absorption, and hence higher humidity for mycelium development. The mycelium likes its environment to be damp, not overly soaking wet and the corrugation permits greater water retention per square area than flat paper.

In order to use cardboard to jump-start mycelial growth, the cardboard must first be soaked so that an outer layer of cardboard can be peeled away, revealing the corrugated middle layer. Care must be given to soak the cardboard only long enough to wet the glue that binds the paper layer together. Soaking the cardboard for longer than 12 hours only softens the paper layers to the point where they tear, rather than peel apart. I have had best results laying the cardboard vertically in a plastic bin so that the corrugated channels are facing straight up and then slowly watering the cardboard so that water penetrates the middle layer. When I have laid the cardboard to soak horizontally, I have noticed that air can be trapped in the middle layer, making it difficult to wet the glue and peel the paper layers apart.

While some may prefer to recycle their cardboard boxes in this manner, all the soaking and peeling proved to be too much work for me, and I began to look for a better alternative. I soon learned that a 100 yard roll of 18-inch wide, one-sided corrugated cardboard could be acquired from any packaging store for around fifteen dollars. This proved to be a very wise purchase that I have not since regretted. The pre-soaking and peeling steps are completely unnecessary and corrugated cardboard is simply unrolled, cut to the desired length, and lightly hosed with water. After wetting both sides of the corrugated cardboard, it is allowed to hang vertically for a moment or two to let the excess water run off. Then, stands of mycelium, inoculated wood chips, or even the fuzzy tissue base of the stem of fresh mushrooms can be sandwiched between layers of the wetted corrugated cardboard (like lasagna). I noticed that the top-most cardboard layers tend to dry out the fastest, inhibiting mycelium growth, and the bottom-most layers can easily become too wet for mycelium growth; hence, the middle area seems to be the most productive environment for mycelium development. This is worth keeping in mind, so that one can either expect to lose a portion of the starting pile, or one may wish to pad the top and bottom of the pile with extra cardboard, further insulating the middle layer. Since the corrugated cardboard can be prone to over-watering, I have had best results with directly watering the cardboard conservatively and draping wet cardboard on top of the cardboard and mycelium matrix. This allows a humid environment that is favorable to mycelium development without creating a soaking wet one that is detrimental to mycelial growth. If one prefers to place the cardboard and mycelium layered upon one another into a plastic bin, I recommend using one that has holes in the bottom, such as a recycling bin, to allow excess water to drain. STAMETS recommends that once the mycelium spreads and covers a sizeable portion of the corrugated cardboard, the myceliated cardboard can be positioned in an ideal location and wood chips may be placed on top of the cardboard to create a cultivated bed. However, I have experienced the chips failing to colonize due the corrugated cardboard collecting standing water, thereby destroying the mycelium. I deal with this problem once the cardboard is suitably myceliated by cutting the cardboard into small sections (one to three inch square) prior to mixing with suitable wood chips. This is similar in theory to sawdust spawn in that by increasing the number of mycelium particles, the colonization time is reduced and subsequently the window for substrate competitors is lessened.

### River's Source Botanicals

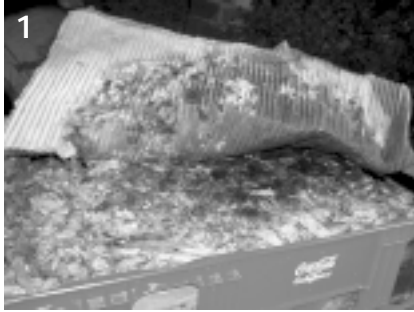
HCR 74 21614

El Prado, NM 87529

<http://RiversSource.yage.net>

*Some of the lowest prices on ethnobotanicals  
you'll find anywhere. Catalog \$2.00.*





## THE MUSHROOM MOTEL

One productive method that has been developed over the last several seasons by my colleagues and myself is referred to as the “Mushroom Motel.” This method is ideal where space is a limiting factor. Instead of preparing and inoculating cultivated beds on the ground, plastic trays of inoculated wood chips are vertically stacked upon one another. Previous to the Motel’s conception, I was quite fond of using plastic recycling containers for Cardboard Culture, due to the holes in the bottom of the bins that allowed for excess water to drain. The problem I soon noticed with using 18-inch deep containers was the difficulty in maintaining uniform moisture throughout the many layers of cardboard and wood chips. I solved this dilemma by using stackable plastic trays that beverage distributors use to deliver soft drinks to convenience stores and that are often found out back behind the dumpsters. The trays are four inches deep, have handles on the sides, and feature plastic grid bottoms for even greater draining capability. The trays are simply filled with fresh, clean wood chips mixed with myceliated cardboard or wood chip spawn, and covered with several layers of wet corrugated cardboard before the next tray is stacked upon the first and the process repeated. The cardboard layer on top of the wood chips serves to maintain a humid environment for the inoculated substrate in addition to acting as a contaminant barrier. Because the mycelium grows on the cardboard covering as well as the substrate, I rotate the coverings frequently



1. The chips are in the tray, covered with cardboard. There is nice mycelium growth on the wood as well as the cardboard. • 2. Two sections of cardboard are measured and cut for the breadth of the motel. • 3. One section of the cardboard is measured and cut for the length of the motel. • 4. The three sections of cardboard are watered and soaked with a garden hose. • 5. The damp cardboard is reapplied to the motel and secured with bungee cords. • 6. Here are two stacks of trays. Notice the ample use of cardboard around the top and sides of the motel. The top trays should always have a brick weight on them.

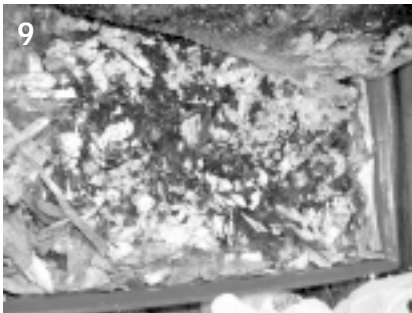




either to use the myceliated cardboard as spawn or discard at the first sign of undesirable contaminants. I have noticed that oftentimes the inoculated substrate benefits from having weight, such as a brick or two, placed on top of it. This seems to hold the wood chips together and in close contact with one another until the mycelium network is better established. By using stackable trays, one can add or remove material to ensure a nice, tight fit from one tray to the next, thus only the top tray requires a weight. In order to provide a high-humidity environment without over-watering the substrate, one may choose to drape wet cardboard over the stacked trays and secure with bungee cords.



The advantages of this method are obvious. The Motel is especially suited to expanding and one is only limited by the number of trays one wishes to "borrow" from the beverage distribution company. The stackable trays take up a minimum amount of space, yet can be quickly and easily taken apart to examine each tray for mycelium growth, and adequate substrate moisture. Because each tray is a quarantined level with cardboard above and below, the spread of contaminants is greatly reduced. Should competing fungi be identified on the cardboard or substrate, it is a relatively simple matter to remove the offending tray from the Motel, thereby isolating the contaminants. In addition, each tray may be individually watered as needed without fear of over-watering the other levels. Once the substrate has been fully colonized and inclement weather nears, one may wish to transfer a tray to a suitable site. A quick flip of the tray pops the fully colonized substrate out like a hot baked cupcake from a muffin tin. The substrate can then be adequately covered with straw, Douglas Fir boughs, leaves, or damp sphagnum moss. Although the colonized substrate can fruit within the Motel during favorable conditions, the substrate really seems to benefit from going from a confined area with minimal air exchange to maximum air exchange in an ideal, inconspicuous location. Provided that the weather is conducive to fruiting, one can expect to see fruiting commence within a week or so.

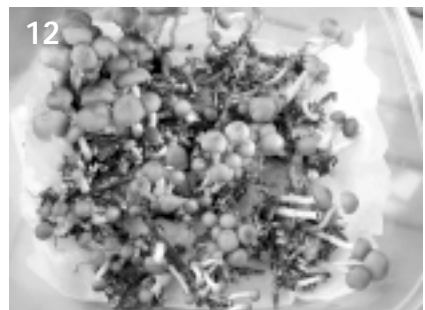


As one can see, there are quite a number of different options for the home cultivator to utilize. One may wish to try several different methods or to adapt techniques to find what works best for them.



7. The same two stacks of trays shown previously in #6, but now draped over with wet cardboard. • 8. An example of "dieback." The white mycelium has a brown center, possibly due to contamination of competing yellow fungus seen on cardboard in right side of the photo. • 9. The contamination is spreading, as seen by growing brown area inside the white mycelium.

The tray should be separated and dumped if necessary. • 10. A chunk of one tray was placed in a flower pot, where it fruited. • 11. As soon as the first cool weather of fall sets in, the contents of several trays can be spread out under these shrubs and covered with Douglas Fir boughs. • 12. A nice selection of mushrooming chunks, that were produced using the Mushroom Motel method.





## PUTTING IT ALL TOGETHER: PREPARING THE BEDS

Once one has chosen an appropriate site and acquired the desired mushroom starting material, it is time to prepare the appropriate substrate, and if necessary, the beds. Timing plays a key role in this step, and the cultivator may have to experiment on their part in order to find the right methodology that best suits one's technique and environmental conditions. Bear in mind that maximum fruiting is achieved when the beds are given enough time to fully colonize before cold and rainy weather begins, triggering primordia formation.

For instance, outdoor beds may be inoculated from early spring to early fall. Although sufficient time is necessary to allow for full colonization, so are favorable temperatures, ranging from 45–70° F (7–21° C). Once temperatures deviate from this range, mycelium production essentially stops until advantageous conditions return. With this in mind, I have known mycologists in warmer climates to put off constructing and inoculating their beds until early fall when temperatures are more favorable to mycelial production. Thus, if one likewise puts off developing and inoculating the substrate until early fall, a more modestly sized bed and a correspondingly higher rate of inoculation (> 30 % spawn to substrate ratio) may be required for faster growth to provide the dense mycelial mat required for fruit-body production. For most wood-loving mushrooms, at least four weeks are required to establish mycelium density sufficient to survive the winter.

The spring is the best time to acquire clean, freshly cut wood chips for larger cultivated beds in temperate climates. The ideal substrate is composed of wood chips one-eighth inch in diameter to four inches length, with a minimum of leafy matter. If one acquires wood chips from February through April when the sap is running and before trees develop their foliage, one is assured of having the highest possible sugar, nutrient, and water content in the chips with an absolute minimum leafy material. I think that it is worth emphasizing the importance of having clean wood chips. In my experience, clean wood chips colonize much more quickly than dirty or muddy chips and I believe that this is because the dirt seals the pores of the wood chip and actually limits the amount of wood that is exposed and made available to the mycelium.

It is my understanding that irregular one- to four-inch size wood chips provide an ideal compromise between the smaller chips that provide greater surface area for rapid colonization and the larger chips that support dense mycelium growth necessary for maximum fruiting. As previously explained, sawdust allows for rapid, wispy mycelium development, but unless added to larger wood chip pieces, it quickly loses its vitality. If fresh, hardwood sawdust is available, it can be added in a 50:50 ratio (by volume) to larger, one- to four-inch size chips, to form an optimized substrate matrix.

While PAUL STAMETS has reported good results utilizing wood chips and bark from some conifers, such as Douglas Fir, I have seen slow, reluctant mycelium growth when such Fir chips were used, and even this was only when other hardwood chips were supplemented into the substrate. For best results, I recommended using only broadleaf hardwoods rather than softwood pines. Fast-growing hardwoods such as Alder, Birch, Cottonwood, Eucalyptus, and Poplars have a greater

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers.

We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

[www.yage.net](http://www.yage.net)

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

[www.yage.net/hosted](http://www.yage.net/hosted)







amount of sapwood than heartwood, and thus possess a relatively higher amount of sugars conducive to rapid colonization. The trade-off is that such species will also decompose more quickly than denser hardwood species, such as Oak, which will support saprophytic mushrooms longer. The two species that I have seen the most voracious and rapid mycelium development with are Alder and Eucalyptus, and I would recommend refreshing the cultivated beds with fresh, clean wood chips once a year to ensure a healthy fall crop.

If one has access to a shredder or chipper to reduce woody debris and miscellaneous materials to mulch, one could experiment with a variety of different hardwoods and various organic refuse such as grape vines, corn cobs, corn and vegetable stalks as suitable substrate material. One advantage to shredding your own chips would be to design custom substrate blends, such as Alder and Oak, so that the rapid colonization of Alder is combined with the longevity of Oak.

If one would prefer to let someone else do the work, there are numerous local sources for fresh, clean hardwood chips. I have received fresh wood chips from the local utility company, the city parks and recreation forestry division, and neighborhood arborists without having to go through the hassle of acquiring a chipper and doing the manual labor myself. Both sources were more than happy to place my name on a list to receive a truckload full of chips. The only problem with this is the chance of receiving wood chips from multiple species of trees. I recommend using an excuse such as mulching the flower beds, laying sod, or planting rhodo-

dendrons, in order to justify insisting on getting hardwood chips. In my opinion, it is worth going to the extra trouble and expense to ensure that one is receiving only broadleaf hardwoods. My landlord was only too willing to oblige reimbursing me for the expense of a truckload full of fresh, clean wood chips once I did a little landscaping around the property with the mulch.

Should one be unable to acquire Alder or Eucalyptus wood chips for a garden, fear not, for there are quite a few choices for the home cultivator. I have heard of amateur mycologists using Hickory and Mesquite wood chips that were located in the grilling section at the local hardware store. Although I have not tried such wood chips on my cultivated *Stropharia* beds, I suspect that this could be a convenient and reasonable source for many individuals who are unable or unwilling to locate fresh wood chips in bulk. Although this is by no means a comprehensive list, I encourage experimentation with the following woods:

SCIENTIFIC NAME	COMMON NAME
<i>Acer</i> species	Maples
<i>Alnus</i> species	Alders
<i>Arbutus</i> species	Madrones
<i>Betula</i> species	Birches
<i>Carpinus</i> species	Hornbeams
<i>Carya</i> species	Hickories
<i>Castanea</i> species	Chestnuts
<i>Castanopsis</i> species	Chinkapins
<i>Cornus</i> species	Dogwoods
<i>Corylus</i> species	Filberts
<i>Larix</i> species	Larches
<i>Liquidambar</i> species	Sweetgums
<i>Lithocarpus</i> species	Tanoaks
<i>Ostrya</i> species	Ironwoods
<i>Populus</i> species	Cottonwoods and Poplars
<i>Prosopis</i> species	Mesquite
<i>Quercus</i> species	Oaks
<i>Rhus</i> species	Sumac
<i>Robinia</i> species	Black Locust
<i>Salix</i> species	Willows
<i>Fagus</i> species	Beeches
<i>Taxus</i> species	Yews
<i>Fraxinus</i> species	Ashes
<i>Ulmus</i> species	Elms
<i>Juglans</i> species	Walnut

Before the wood chips are used, STAMETS recommends moistening them to near saturation. The drier the chips, the more

## NATURE'S MIND

[www.natures-mind.com](http://www.natures-mind.com)

Supplier of strange, sacred, and rare botanical products  
SUCH AS

*Amanita muscaria*, *Anadenanthera peregrina*, *Argyria nervosa*, *Dioscorea dregeana*, *Mucuna pruriens*, *Salvia divinorum*, *Sceletium tortuosum*, *Trichocereus peruvianus*, *Virola theiodora*, and many other exotic seeds, herbs, and extracts. We also carry ceremonial incense, shamanic tools and artifacts, books, and more.

CHECK OUT OUR WEB SITE FOR A COMPLETE LISTING.

We've gotentheogens for the whole family!





necessary this step becomes, and if one is using store-bought chips, then one might consider soaking the chips overnight. However, no matter how clean these wood chips may appear, hit them with a blast from the garden hose before putting them on the beds. This really makes a difference with growth; I am not sure if this is due to rinsing off dirt, dust, or plant residue, or if the damp chips just provide better kindling for the mycelium. The point here is to wash or rinse the chips just prior to putting them on the beds. You want the chips to be damp, but not dripping wet. If you are going to give the chips a good rinsing, make sure to do it away from the beds, so as not to flood them.

When constructing the beds, one may wish to start by sprinkling one to two inches of moistened wood chips on the bed location. This forms the lower stratum of substrate, and serves to elevate the spawn and promote drainage. Then spawn, either in the form of transplanted mycelium, inoculated cultured spawn, or myceliated cardboard, should be evenly sprinkled on top of the first

layer of wood chips. Finally, a second layer of moistened wood chips should be added on top of the spawn and mixed thoroughly by hand or rake with care not to further muddy the chips. The finished beds should now be four to six inches high and approximately two feet wide. Once inoculated, one may wish to water the beds again, but care should be given not to flood them. To ensure a humid environment for mushroom development, STAMETS recommends covering the substrate with cardboard, plastic shade cloth, or scrap wood to protect the mycelium from direct sun and dehydration. Aside from a weekly inspection and watering only when necessary, the beds are left alone to the natural forces of the mycelium.

## MYCELIUM RUNNING

As previously explained, several factors will determine the rate of colonization and mycelial expansion. I cannot stress enough the importance of rapid colonization. It is better to start out with a smaller bed and a higher inoculation ratio to ensure rapid colonization than to have a larger bed with scat-

tered and dispersed spawn that may not fully colonize. If the spawn is too dispersed, the inoculated particles will not be close enough to form the contiguous mycelial colony required for fruit-body development. Again, use the 20–25% spawn-to-substrate ratio. Once the beds have been fully colonized, the grower may choose to induce fruiting if environmental conditions allow. If the environmental conditions are not favorable to fruiting, yet the temperature is above freezing, then one may choose to continue to expand the beds by adding more substrate material. Keep in mind that if one does not expect that additional substrate material can be fully colonized before the arrival of winter, then no more new substrate material should be added to the beds, and fruiting should be encouraged.



Mushroom patches are transitory communities and as the mycelium decomposes organic material, it must continue to move in order to retain its vitality. Thus, it is far better to keep the mycelium running by adding new substrate material until environmental conditions are advantageous to fruiting. Only very cold temperatures (below 40° F) will keep

the mycelium viable for a prolonged period. If the window for fruiting has passed, then unless new material is added to the patch, the mycelium will exhibit what STAMETS calls “die-back.” This is seen as an obvious decline in the vigor of the mycelium. Where the colony was once a thick mat of mycelium, it begins to represent small islands. The patch can be salvaged either by re-introducing more organic material, or by raking what is left of the bed into a suitable mound.

This past summer I raked the remains of one bed into a heap six to eight inches deep at the base of a tree. I wasn’t expecting much in the way of a fall fruiting and was expecting having to start over in the spring. Come fall, I was pleasantly surprised to see that the heap of mycelium and debris had congealed into a solid mass and soon began to fruit with an intensity I had never seen before at that location. It remains unavoidable that the location will need further work in the spring, but I was delighted by the crop where I was not expecting one, and I promptly named the patch *Serendipity*.





## CASING AND FRUITING

Generally speaking, primordia formation requires shade and increased waterings to keep the moisture content high, as well as cool temperatures between 45° and 55° F (7–13° C). In the fall, the bed is uncovered and given a heavy watering twice a week, but with care not to flood it. This is the prime time to consider a substrate topping to aid in primordia formation and fruit-body development.

Some may argue that this topping is actually a casing layer, fulfilling the basic functions and requirements of a casing

structure. First, a casing serves to protect the colonized substrate from drying out. As I have previously mentioned, mycelium requires a humid environment and is extremely sensitive to dry air. Should the outer mycelium surface dry out, the exposed cells die and form a tough, leathery layer. While this hardened layer slows any further moisture loss from the substrate, it also significantly reduces gas-

eous air exchange and limits further, if any at all, fruit-body formation. Thus, the casing layer must remain open and porous and maintain its structure after repeated waterings to allow metabolic gases to diffuse from the substrate into the air.

Second, the casing layer provides a humid microclimate that is conducive to primordia formation and development. This is an important point, as the casing layer should be made of material that will allow the mushroom mycelium to develop an extensive, healthy network throughout the casing layer that will support the formation of primordia and their subsequent growth into mushrooms. In other words, although the casing should have low nutritional value compared to the substrate, if the mycelium cannot grow through the casing layer, then it is not a suitable casing material.



Third, the casing layer must be able to both absorb and release considerable quantities of water to support both vegetative growth and mushroom development. Remember that mushrooms are 90% water, and that the growth of mushrooms from pinheads to mature fruit-bodies is largely dependent on the amount of moisture available. Without sufficient water, mushrooms remain small and stunted, as they are forced to compete with one another for moisture. With the casing functioning as a water reservoir, the mushrooms are supplied with adequate moisture and are able to reach full size even during heavy flushes.

Fourth, the casing supports the growth of beneficial microorganisms that influence mushroom primordia formation. While the casing should be relatively free of pests and pathogens, it is not necessary to sterilize the casing in order to promote the stimulation of these beneficial microbes.

## CASING MATERIALS

Although there are a number of materials that

can be used for casing, including straw, Douglas Fir boughs, fallen leaves, and even shredded paper, I have found sphagnum moss to be the tops (tee hee). After experimenting with numerous biodegradable casing materials, the best results I have seen used sphagnum moss as soon as the substrate was inoculated to aid in rapid colonization, in addition to promoting heavy mushroom fruiting in the fall.

Even though horticultural grade sphagnum can be a little pricey (the best comes from Chile and New Zealand), those in the know swear by the stuff and will cover their beds with nothing less. The moss has antibacterial properties that inhibit the growth of competing organisms while acting as the perfect humidity blanket. Due to its high moisture retention, sphagnum moss excels at providing the perfect humid microclimate for mycelium growth without risking over-watering the substrate material. Since the moss is usually shipped dried and compressed, I prefer to soak the sphagnum moss





overnight prior to applying on top of the beds. After lightly squeezing the moss so that it is damp, but not soaking wet, it can carefully be applied in a one- to two-inch thick layer across the beds. One only needs to lightly water the sphagnum moss topping whenever the moss feels dry to the touch, about once a week or so, to rehydrate the moss. Because of moss's hydrophilic properties, it is more forgiving to over-watering and actually disperses water uniformly across the casing layer. An additional bonus to using this material is that due to the long ropey characteristics of the sphagnum moss, when colonized, it creates a wonderful spongy mycelium that can be easily re-used as inoculum. The mycelium cake can be easily cut with a knife and removed as necessary. After extensive experiments with various organic casing materials, I can tell you that nothing compares to sphagnum moss. Douglas Fir boughs and straw hold their structure after repeated waterings, and have a large amount of surface area that acts as a micro-condenser, but cannot absorb and retain moisture as well as sphagnum moss. Shredded brown paper can retain more moisture than Fir boughs or straw, but it can lose its structure after several waterings and has the tendency to plaster itself on top of the beds, closing the pores of the mycelium and limiting air exchange. The easiest way to correct this problem is to use a fork or wire brush to gently scratch the surface of the mycelium, and then re-cover with the casing of choice.

Fruit-body development is basically a continuation of primordia formation. Humidity is kept as high as possible (90–95%) with slightly warmer daytime temperatures of 50°–65° F (10–18° C). When the mushrooms begin to fruit, watering should be gauged to environmental conditions and natural precipitation. As long as the temperature stays above freezing, the mushrooms will continue to produce, usually for several months. Extended freezing weather ends outdoor cropping until the following year.

Throughout the winter the beds can be protected by a layer of straw, plastic, or new wood chips topped with plastic. This is particularly important for harsh climates. While certain regions of the country are better suited to outdoor culture than others, I encourage experimentation and resourcefulness. For instance, if one lived in an area with an exceedingly dry climate, in addition to the liberal use of damp sphagnum moss topping, one may consider making the cultivated bed inside a cold frame or plastic greenhouse. Even a simple lean-to made out of plastic sheeting for the covering could easily be constructed and fitted up against a fence or wall to provide adequate coverage. Any similar structure would also

help to extend the cropping season during the winter. Some growers may have difficulty naturalizing a certain mushroom species to the local environment; in such cases, it may prove necessary to use a local strain already adapted to local conditions. In climates unsuited for natural culture, the chips may be filled into trays and preferably topped with moss (although layers of damp cardboard will work), and taken indoors. Even though most temperate mushrooms have evolved to survive cold temperatures, I have known people to either cover their beds in the winter or to bring them indoors on trays to protect them from the cold and to allow the mycelium to continue running.

Once the primary bed has been established outdoors, it can be considered a perennial plant that will flourish as long as its needs of moisture, shade, and substrate are being met. With each successive year, chips can be drawn from the original bed and used as inoculum. If one maintains a 20–25% spawn-to-substrate ratio, then this theoretically means that under optimum circumstances, the beds can be expanded up to four or five times their original size on an annual basis! Due to the prolific nature of the mycelium, once one becomes comfortable with the local conditions that the mycelium requires, one can easily seed mulch beds in public locations so that others may become educated in these fantastic wood-loving mushrooms. After all, mom always said to share. ☺

[www.HerbalDistribution.com](http://www.HerbalDistribution.com)







HerbalDistribution offers a full range of herbal products for every smartshop, headshop and reformshop. If you require extra information on what we sell, or if you wish to order our catalogue, please contact us on +31 (20) 4897914 or send an e-mail to [wholesale@herbaldistribution.com](mailto:wholesale@herbaldistribution.com)



**HerbalDistribution.com**





# NETWORK FEEDBACK

Memantine hydrochloride is chemically related to the anti-influenza drug amantadine hydrochloride (brand name SYMMETREL®). It has been marketed (under the brand name AXURA®) in Germany since 1989 to treat "dementia syndrome" and Parkinson's disease, as well as to speed the recovery of comatose patients. It has also been suggested as a treatment for neuropathic pain due to diabetic neuropathy, Huntington's disease, Amyotrophic Lateral Sclerosis, and AIDS dementia. In the U.S., memantine (under the brand name NAMENDA®) was approved for use on October 17, 2003. It has been shown to reverse existing tolerance to morphine in mice (POPIK et al. 2000), and it has been speculated that *N*-methyl-*D*-aspartate (NMDA) receptor antagonists (such as memantine) may be useful in the treatment of alcohol and substance abuse disorders (BISAGA et al. 2000). It has been cautioned that there may be adverse interactions between memantine and MAOI or antidepressant drugs.

According to the site [www.memantine.com](http://www.memantine.com): Memantine is used to treat Alzheimer's disease, and it may be useful in treating mild to moderate cases of vascular dementia. Memantine is the first representative of a new class of Alzheimer's drugs—a moderate affinity NMDA-receptor antagonist. It has been touted as improving cognitive and psychomotor functioning, providing benefits in the activities of daily living, reducing the dependence on outside care, and is said to have a good tolerability. It is also believed to have neuroprotective effects (by preventing the influx of calcium due to blocking the NMDA receptor in the presence of sustained release of low glutamate concentrations) at the dosages used in treating Alzheimer's disease (which could slow the progression of the disease). The maximum daily amount recommended to treat Alzheimer's is 20 mg. Reported side effects more frequent than with placebo (listed second) were: hallucinations (2.0 vs. 0.7%), confusion (1.3 vs. 0.3%), dizziness (1.7 vs. 1.0%), headache (1.7 vs. 1.4%), and tiredness (1.0 vs. 0.3%). [Interestingly, the FDA's press release at [www.fda.gov/bbs/topics/NEWS/2003/NEW00961.html](http://www.fda.gov/bbs/topics/NEWS/2003/NEW00961.html) provides higher incidences of adverse reactions, listing dizziness at 7%, headache at 6%, and—not noted above—constipation at 6%.] — EDs.

## MEMANTINE HYDROCHLORIDE: A FEW WORDS OF CAUTION

In the interest of harm reduction, I feel compelled to write this report. I have determined that memantine is indeed a psychoactive substance. I have also discovered that there are some potential dangers involved when experimenting with this chemical. I would not want anyone else to unintentionally induce the undesirable effects of taking multiple doses of this drug. There are some potentially serious complications that could occur when experimenting with high doses of memantine. This is how it has since been explained to me by a more knowledgeable soul than I:

The problem with memantine is its slow absorption and excretion. It is largely not metabolized, 57–82% is slowly excreted with urine. In clinical applications there is a large accumulation of memantine with only one dose per day. If you are taking a large dose it will take some time until it hits you, and the effect is prolonged, because it remains in the body for a very long time (the half-life is 60 to 80 hours). Taking large doses daily is probably a bad idea.

Needless to say I learned this lesson the hard way. Plain and simple, I am at 48+ hours and still feeling the compounded effects of multiple doses.

But for now, on to the good stuff...

I have found that 50–100 mg taken orally is an acceptable dose for a pleasant evening if you can wait one to three hours for the full effects to manifest. One of my first single-dose experiences was at this level, and I noticed very few lingering effects 24 hours later. This leads me to believe that single doses via oral administration may prove to be the best way to experience this substance.

On the other hand, 50–100 mg taken by intramuscular injection (50 mg per ml) provided me with a stinging, itchy, burning sensation in my flesh/muscle, which eventually gave way to a very pleasant, comfortable feeling in mind and body. For five to six hours, I noticed similarities to both ketamine and methylene. Reluctantly, but at the insistence of my tripping partner, I decided to attempt multiple dosing. My friend "C" and I have had incompatible schedules lately, which do not allow us the luxury of shared tripping time. Seeing as how we might not have the opportunity to explore this molecule together again for some time—but against my intuition and better judgement—we re-dosed four times over the course of the next seven or eight hours, at levels ranging from 50 to 100 mg taken by intramuscular injection.

This turned out to be a bad idea. "C" had obligations yesterday that she was unable to fulfill, due to lingering effects and her inability to drive a car. She was





reluctantly able to perform some of her obligations today, although she re-dosed with much smaller amounts than I. On the other hand, I am still feeling pretty “warbled out” at 48+ hours, with pending obligations myself, later this evening.

While definite similarities were noted to low doses of ketamine, at no point did I ever experience anything that I would even *remotely* compare to a breakthrough ketamine experience. Other than the fact they are both NMDA-antagonists, similarities would be that they share the same type of body signature, driving energy, and create an inability to sleep. I find that when a single oral dose of 50–100 mg is taken, memantine provides a very comfortable, desirable effect, that resonates nicely in my body and mind.

I would not recommend intramuscular injection of this chemical for two reasons. First, the vast majority of this substance commonly available is in a pre-packaged pill form that likely contains binders or other impurities which you would not want to inject into your body. Second, there is a definite stinging sensation present when injecting memantine intramuscularly. It irritates the tissue at the injection point, leaving an itchy red bump, similar to a bee-sting, that eventually

subsides over the course of a few hours, although the pain should be gone within 10–20 minutes.

Additionally, it does not seem that this chemical is readily soluble in water. I was able to mix 50 mg of memantine hydrochloride into 1 ml of distilled water only after applying light heat to increase solubility. If one does not mind waiting a few hours for the effects to be felt, and due to the pain involved with intramuscular injection, I believe oral administration would be the preferred method at 50–100 mg. I’d also like to add that I tried insufflating a 10 mg line at one point during one of my original experiments. I only managed to snort about 5 mg before I realized it burned. A lot. I thoroughly regretted even attempting such a thing. It was *very* uncomfortable, to say the least.



It is now 66+ hours, and “C” and myself are both still feeling pretty warbly, although improving. Multiple doses are definitely not recommended unless you have a *lot* of spare time on your hands. The overall experience from a single administration could be considered rather subtle by some standards, and one might feel compelled to take multiple doses.

☆ **RAC: RESEARCH** ☆

*THE INDUSTRY LEADER IN RESEARCH CHEMICALS*

5-MeO-DMT	5-MeO-AMT	DPT		
4-AcO-DET	DiPT	4-AcO-MiPT	4-HO-DiPT	
4-AcO-DiPT	2C-I	2C-E	2C-T-2	2C-T-21

[www.racresearch.com](http://www.racresearch.com)

P.O. Box 630306 ☆ BRONX, NEW YORK 10463 ☆ 917-690-5830

[CONTACTUS@RACRESEARCH.COM](mailto:CONTACTUS@RACRESEARCH.COM)

OVERNIGHT & SATURDAY DELIVERIES ☆ 10% DISCOUNT WHEN MENTIONING THIS AD





Beware of the possible consequences if you choose to do so. And the experience, although highly enjoyable, doesn't really break into uncharted territory. So is the ride worth the ticket price? The jury is still out on that one.

It has come to my attention that one may be able to clear his or her body of memantine faster, by acidifying one's urine. Apparently, drinking cranberry juice can aid in this process. Here is what I have been told by someone more knowledgeable than I:

This is how you can get the memantine out of your system quickly. Try to acidify your urine. That way, memantine is eliminated 7–10 times faster. There are over-the-counter medications available to acidify the urine too; for example, pills containing methionine, which is used to prevent bladder infections.



I have just awoken at 90+ hours, and I think I'm finally pretty much back to baseline. I feel it is inevitable that someone else is going to attempt experiments with this compound in the future, due to the fact that its potential recreational value has begun to be discussed on the Internet, coupled with the fact that it has recently been approved as a prescription medication by governments worldwide. It would be a real shame for someone to experiment with multiple and/or high doses of this chemical, without realizing the potential dangers involved. For example, if it was crucial that one should drive a car or perform other obligations 24–72 hours into the experience, I would not want anyone else to be unknowingly forced into such a situation.

Let this also be a lesson to other intrepid psychonauts who attempt experiments with high doses of relatively unresearched substances. I have definitely learned my lesson. It may be possible for some people to reasonably predict the actions of unknown chemicals with a bit of foresight, but the ability to do this is unfortunately not one that I possess. I feel pretty irresponsible at this point in time. Although I dedicated a lot of time to researching the properties of this drug before I consumed it, I was unable to foresee this unexpected turn of events. I sincerely hope this report helps someone else avoid a potentially hazardous situation in the future, and I share this information only because I feel it is inevitable that it will soon be noticed that memantine has potential recreational value. Peace. Go Vegan. —LAZYVEGAN

## ENZYMES, METABOLISM, AND BIOAVAILABILITY

Bioperine® is a purified form of piperine extracted from the fruit of the black pepper plant. It has been patented for use in increasing the bioavailability of nutrients. It enhances the absorption of a wide range of fat- and water-soluble substances, often by 30–60%. It is currently marketed in combination with medicinal shiitake mushrooms, as well as with kava kava, which leads me to believe that it might be useful in increasing absorption when combined with more interesting mushrooms and plant species as well. It has been clinically proven to increase the absorption of barbiturates, theophylline, and phenytoin. Because piperine influences the metabolizing enzymes CYP1A1, CYP1B1, CYP1B2, CYP2E1, and CYP3A4, it can be assumed that it would affect those substances that are metabolized and/or transported by these enzymes, keeping them around longer for absorption. These drugs include benzodiazepines, caffeine, cocaine, codeine, dextromethorphan, methadone, DHEA, and Viagra®, to name a few. In fact, one web site suggests that expensive doses of Viagra® can be cut in half when used with Bioperine®. When Bioperine® is combined with curcumin, it increases its bioavailability by 154%!

The usual recommended dose of piperine is 5–15 mg per day. It is recommended that one take it 30 minutes before the substance whose bioavailability is to be enhanced is taken. Because Bioperine® has a significant effect on the body's metabolism, daily use is not advised. The enzymes that are inhibited by Bioperine® serve an important purpose in the body; some break down toxins, and toxins need to be broken down!

Bioperine® is easily available as a supplement on the Internet. It is available at a very good price from the company [www.beyond-a-century.com](http://www.beyond-a-century.com), which sells it as a loose powder: 1 gram (200 doses) for \$2.50. This company also sells loose BHT crystals, which were mentioned in the last issue of *The Entheogen Review* as being potentially useful as an antioxidant to reduce side effects from MDMA, and possibly offer neuroprotective effects. I have found [www.beyond-a-century.com](http://www.beyond-a-century.com) to be an excellent company to deal with. Of course, anyone who conducts any experiments with Bioperine® should report on them in a future issue of *The Entheogen Review*. —A.Q., TX





## BUTORPHANOL

I had access to butorphanol some years ago. Expecting an opiate experience I was surprised to find it mildly psychedelic. The downside of butorphanol (nausea, dissociative effects, difficulty of access) eventually led to my abandonment of use of this chemical, and I can't say I missed it much. Some years later, I tried *Salvia divinorum*. I was surprised again that the *Salvia* experience very much reminded me of my butorphanol experiences. Later still I learned butorphanol and salvinorin A are both theorized to be agonists of the same kappa opioid receptor. If memory serves me, this is not considered a receptor site that produces euphoria.

Butorphanol is supposed to be an analgesic, and it is used as such in veterinary medicine. However, I found it to lack analgesic effects. Of course, the correlation of my experience to animal medicine is unknown—if animals could only talk, eh? Butorphanol was most interesting in combination with ketamine. With this combination I experienced “true hallucinations,” with vines growing indoors extending in real-time across the wall, and fields being harvested by crowds of phantom scythers. Nothing too scary. I must warn the potential traveller that with this combination, I also experienced extreme urination; it seemed like every few minutes I had to go again. This is one reason I kept the number of journeys to under five or so. — D.H., CA

It is interesting that a compound other than salvinorin A that works on the kappa opioid receptor appears to have dissociative effects. Below are some musings from the DEA on butorphanol. — Eds.

While butorphanol can be made from thebaine, it is usually manufactured synthetically. It was initially available in injectable formulations for human (Stadol®) and veterinary (Torbugesic® and Torbutrol®) use. More recently, a nasal spray (Stadol NS®) became available, and significant diversion and abuse of this product led to the 1997 control of butorphanol in Schedule IV of the CSA. Butorphanol is a clear example of a drug gaining favor as a drug of abuse only after it became available in a form that facilitated its mode of administration (nasal spray v. injection).

From: [www.usdoj.gov/dea/concern/butorphanol.html](http://www.usdoj.gov/dea/concern/butorphanol.html).

**More than you need to know?**

# TROUT'S NOTES



## SPECIAL WINTER CLOSE-OUT SALE!

- A-4 **Acacia Species Reported to Contain Tryptamines and/or Beta-carbolines** — \$22
- A-5 **Ayahuasca & Ayahuasca Alkaloids** — \$33
- C-2 **The Cultivation & Propagation of Cacti** — \$13
- C-10A **Cactus Chemistry by Species** — \$16
- D-1 **Cultivation of Desmanthus** by Case & Trout — \$12
- FS-X7 **Some Simple Tryptamines** — \$40  
*New, 180 photos and over two dozen diagrams.*

Send a self-addressed stamped envelope for details of a special advance offer for our latest work: San Pedro (*Trichocereus pachanoi*) and related *Trichocereus* species. Approx. 250 pages; hundreds of photos & color cover; Spring 2004.

Preview a work in progress: “Trout's Notes on Some other Succulents,” chapter 5 in the forthcoming third edition of *Sacred Cacti*. Download a PDF with 72 dpi resolution color images from <http://trout.yage.net/sc/page2.html>.

Prices include postage within the U.S. (Foreign orders please inquire for shipping costs.) Note that some items are limited. We will gladly hold any item for 14 days to await payment if you send us an e-mail request to do so. Payment by check, cash, or money order payable to Trout's Notes. California residents please add 7.25% sales tax.

TROUT'S NOTES  
POB 12 (Dept. ER)  
Boonville, CA 95415, USA

[trout@yage.net](mailto:trout@yage.net) ☎ [www.troutnotes.com](http://www.troutnotes.com)







# EVENTS CALENDAR

## SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS MEETING MARCH 24–28, 2004

The SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS' annual meeting will be held March 24–28, 2004 at the BERKELEY FACULTY CLUB in California. This year's theme is: "Altered Bodies/Altered Minds." Presenters include: ADELE GETTY, STANLEY KRIPPNER, RALPH METZNER, BENNY SHANON, ANNIE SPRINKLE, and many others. On-site registration is \$120 (general), \$65 (student). Single-day registration is available for \$35 (general), \$15 (student) per day. See [www.sacaaa.org](http://www.sacaaa.org) for more information.

## TOWARD A SCIENCE OF CONSCIOUSNESS APRIL 7–11, 2004

TOWARD A SCIENCE OF CONSCIOUSNESS will be held April 7–11, 2004 at the TUCSON CONVENTION CENTER in Arizona. Presenters include: SUSAN BLACKMORE, JON HANNA, STANLEY KRIPPNER, STEPHEN LABERGE, ROGER PENROSE, THOMAS RAY, ALEXANDER SHULGIN, CHARLES T. TART, FRANZ VOLLENWEIDER, and many others. Admission is \$230 (general) and \$130 (students). For more information, see <http://consciousness.arizona.edu/tucson2004>.

## INTERNATIONAL CONFERENCE ON SCIENCE AND CONSCIOUSNESS APRIL 23–28, 2004

The INTERNATIONAL CONFERENCE ON SCIENCE AND CONSCIOUSNESS will be held April 23–28, 2004 in Albuquerque, New Mexico. Presenters include: DON CAMPBELL, DONNA EDEN, RAYMOND MOODY, JUDITH ORLOFF, CANDACE PERT,

PETER RUSSELL, HUSTON SMITH, CARLOS WARTER, STEPHEN WOLINSKY, DANAH ZOHAR, and over forty others. Activities include yoga, drumming, and dancing. Admission is \$745. For more information, see [www.bizspirit.com](http://www.bizspirit.com).

## ALTERED STATES AND THE SPIRITUAL AWAKENING MAY 14–16, 2004

ALTERED STATES AND THE SPIRITUAL AWAKENING will be held May 14–16, 2004 in San Francisco, California. "One of the primary goals of this conference is to bring together experts in multiple forms of altered states. We seek to cover three main spheres of knowledge: transpersonal and para-psychology, entheogens, and consciousness exploration through external (technological) means." Presenters include: JOHN PERRY BARLOW, RAM DASS, ERIK DAVIS, DELVIN, GAIA, LESLIE GRAY, SHABDA KAHN, STEPHEN LABERGE, DENNIS MCKENNA, JEAN MILLAY, NAASKO, BEVERLY RUBIK, ANN SHULGIN, SASHA SHULGIN, SIJAY, STUART SOVATSKY, and MYRON STOLAROFF. Early registration before April 1 is \$90 (general), \$40 (student); after April 1, registration is \$110 (general), \$60 (student). Single-day passes are also available. For more information, see [www.assacon.com](http://www.assacon.com).

## CLINICAL CONFERENCE ON CANNABIS MAY 29–22, 2004

The THIRD NATIONAL CLINICAL CONFERENCE ON CANNABIS THERAPEUTICS will be held May 20–22, 2004 in Charlottesville, Virginia. The conference is designed for physicians, nurses, healthcare professionals, legal professionals and patients. Presenters include: DONALD ABRAMS, VALERIE CORRAL, RAPHAEL MECHOULAM, ETHAN RUSSO, and many others. Registration is \$295 (physicians), \$195 (nurses, health care professionals), \$145 (general). For more information, see [www.medicalcannabis.com](http://www.medicalcannabis.com).





# SOURCES

by JON HANNA

## AWAY... TO CANADA!

I spent the first week of February in Vancouver, British Columbia. I was giving a presentation on the topic of contemporary psychedelic art at the first annual ENTHEOGENESIS conference, as well as another presentation on the topic of psychedelic culture and drug-inspired metaphysical beliefs at a smaller gathering up the Sunshine Coast in the Elphinstone Rainforest. I was quite surprised at how this journey affected me, renewing my enthusiasm—both for my interest in psychedelia and for life in general.

The people in Canada seem to have a pervasive optimism that, living in the United States, I have not seen in some time. Hell, I don't remember *ever* seeing it. An example is in order. While we were waiting for the ferry to cross up the coast, one of my compatriots ran into a woman who worked on the ferry and seemed to know who he was. The woman, who was perhaps in her late forties, started waxing rhapsodic about the "good work" that my buddy was doing in harm reduction:

"Well, I am just so thankful to think that my young nephew and niece will be able to make intelligent, well-informed choices with regard to the drugs they choose to use or not use, due to your efforts," she gushed. "The world is certainly going to be a much better place in the future because of

people like you, and I am happy that they will be growing up in that world."

My jaw dropped. I can not conceive of, in my wildest imagination, running into someone on the streets of America who would rave about how great it is going to be in the near future. Perhaps such an attitude toward life is something that is easier to cultivate when one's government actually takes *care* of its citizens, and isn't spending its time, energy, and funds on aggressive and hostile actions directed both externally and internally? As I spent more time in Canada, it seemed as though the people I met were generally happier than those in the U.S., as well as being more productive. I suspect that this exemplified the fact that living under the oppressive and ever-watchful eye of the U.S. government saps a lot of energy which could be better directed in more positive ways, if one isn't constantly worried about a knock on the door.

**ENTHEOGENESIS**  
[www.entheogenesis.ca](http://www.entheogenesis.ca)

Organized by CHRIS BENNETT, author of *Green Gold the Tree of Life: Marijuana in Magic & Religion* and *Sex, Drugs, Violence and the Bible* ([www.forbiddenfruitpublishing.com](http://www.forbiddenfruitpublishing.com)), and produced by MARC EMERY of *Cannabis* seed-sales fame ([www.emeryseeds.com](http://www.emeryseeds.com)), the ENTHEOGENESIS conference took place over two days in the basement of the B.C. MARIJUANA PARTY headquarters. The basement was *so* filled with *Cannabis* smoke during the presentations, that several friends who were not actively smoking actually had to leave the building for some fresh air, because they had inadvertently gotten much higher than they expected from just "hanging out," and could see that their highs kept climbing. Upstairs, various vaporizers cluttered counters, beckoning to anyone who wished to partake. The quality of bud that I was repeatedly gifted with (the Canadians were not only happy, but generous) rivaled anything that is available in California. While *Cannabis* still isn't across-the-board legal in Canada, clearly it is tolerated to a much greater extent than in the U.S. While a coffeeshop near the conference digs wasn't





*selling* bud, they didn't have any problem with their customers toking up in their establishment. Several *Cannabis* seed stores were open for business on the same block as the conference was being held on. When I asked about which strains were best for commercial purposes, providing the highest yield, a salesman in the shop I visited pointed out that yield "isn't everything," and gently suggested several strains that were of greater potency or better taste as options. He also discouraged purchasing the higher-priced "feminized" seeds, expressing his concern that these might not be as vigorous as normal females. It was clear that this seed seller, at least, was concerned more with providing quality than making money.

In the B.C. MARIJUANA PARTY headquarters itself, the general feel was one of a headshop, with countless topical books, hemp clothing, and paraphernalia. And of course there was MARC EMERY's gargantuan seed collection for sale. EMERY acted as host for the conference as well, and a more gracious host could not be imagined—from taking us to dinner in the evenings and pouring the wine, to even providing sundry crowd-pleasing party favors—MARC knows how to produce an event in style. In the back of the store, was a store-within-a-store:

**URBAN SHAMAN**  
 307 West Hastings Street  
 Vancouver, British Columbia, V6B 1H6  
 CANADA  
 shaman@urbanshaman.ca  
 www.urbanshaman.ca

Run by ex-patriot RENEE BOJE, the URBAN SHAMAN had everything you might expect from a well-stocked entheobotanical vendor. Beautiful Huichol yarn paintings covered the walls, and their mini-greenhouse specimen cases contained various live plants, including peyote cactus. (The peyote plant is specifically mentioned in Canadian drug law as being



entirely legal; I have often thought that someone should start up a large-scale peyote farm in Canada—a decade or so from now such a visionary might be able to supply the NATIVE AMERICAN CHURCH, when natural supplies run low, potentially helping to slow the possible death of this religious practice, which is increasingly using "symbolic" amounts of peyote, rather than active doses, in their rituals.)

Other items for sale both at their store and on-line at their web site include assorted incenses, smoking and tea blends, liquid extracts, dried herbs, roots, flowers, seed pods, and seeds for plants such as *Areca catechu*, *Anadenanthera colubrina*, *A. peregrina*, *Artemisia absinthium*, *Banisteriopsis caapi*, *Calea zacatechichi*, *Ephedra major*, *Eriodictyon californicum*, *Erythroxylum catuaba*, *Ilex paraguariensis*, *Ipomoea violacea*, *Lactuca virosa*, *Leonotus leonorus*, *Mimosa tenuiflora*, *Nicotiana rustica*, *Nymphaeae caerulea*, *Papaver somniferum*, *Paullinia cupana*, *Pausinystalia johimbe*, *Peganum harmala*, *Phalaris arundinacea*, *Piper methysticum*, *Salvia divinorum*, *Scelletium tortuosum*, *Trichocereus peruvianus*, *Turnera aphrodisiaca*, and more.

I was impressed that not only did their free information handouts present good information about the plants that they sold, as well as references for additional information on-line, but they actually even provided citation credits for both the text quoted and images used in these brochures; nicely done.

Downstairs, below the URBAN SHAMAN, was the heart of the broadcasting center for the building:

**POT-TV**  
 info@pot-tv.net  
 www.pot-tv.net

Managed by CHRIS BENNETT, POT-TV, quite simply, blew me away. The entire ENTHEOGENESIS conference was live broadcast over the Internet in real-time, and I was told after giving my presentation on psychedelic art that there were 6,000 people tuned in worldwide. POT-TV now has archives of all of the talks presented at ENTHEOGENESIS, and they have also kindly archived the *Mind States Highzzz* DVD (broken into sections, for easier download) reviewed in the last issue of *The Entheogen Review*, which provides highlights from the MIND STATES IV conference. The idea has been tossed out by BENNETT to the editors of *The Entheogen Review* to create a twice-monthly video version of the rag; if it ever comes to fruition, I am sure that you will read about it here first.





The POT-TV web site is a bit overwhelming, with so much content to choose from! They do an incredible job of keeping on top of the latest relevant news and entertainment. For example, they posted an entire recent episode of the TV show *CSI*: “A murder of a clown in Las Vegas reveals a sinister intrigue of prostitution and heroin addiction and the use of ibogaine to escape it in this prime-time crime drama.” And, speaking of ibogaine:

### IBOGA THERAPY HOUSE

(604) 916-2311

(604) 216-0007

[www.ibogatherapyhouse](http://www.ibogatherapyhouse)

SANDRA KARPETAS, project coordinator for the IBOGA THERAPY HOUSE treatment center was kind enough to put myself and fellow presenter RICK DOBLIN up at the THERAPY HOUSE during our stay in Vancouver. During this time, we learned more from her about this project, which treats drug addicts—at the rate of about one per week—at no charge, provided they are suitable candidates for ibogaine therapy. The THERAPY HOUSE was conceived of and is funded by MARC EMERY, who related the story of how two people very close to him kicked their drug addictions through ibogaine treatments.

My most sincere thanks go out to SANDRA, gracious host. And low bows, as well, to my extraordinary tour guide DELVIN MAJERE (creator of the bold psychopticon of art: *The Galactik Trading Card Oracle Complex*; available from [www.elfintome.com](http://www.elfintome.com)); without his encouragement and financial support, I may not have made the “trip” in the first place. Thanks too, to other new friends and anonymous acquaintances, who kept me nicely toasted for the entire seven days of my voyage—I can’t recall there ever being a whole week of my life previously that was spent in a non-stop stoned state.

In closing this column, I want to encourage anyone and everyone in the U.S. to take off to the great white north. It is indeed, “a beauty-way to go.” And, considering that my plane ticket was under \$200.00, it is an inexpensive vacation to boot. “Next stop, Vansterdam, eh?”

## BOOK REVIEW



*Cleansing the Doors of Perception: The Religious Significance of Entheogenic Plants and Chemicals* by HUSTON SMITH. 2003. (SENTIENT PUBLICATIONS: [www.sentientpublications.com](http://www.sentientpublications.com).) Trade paperback 1-59181-008-6. \$14.95. [6" x 9"], 173 pp.

With *Cleansing the Doors of Perception*, HUSTON SMITH—philosopher, religious scholar, author, and teacher—presents a collection of his essays written over the past forty years.

Although these essays were originally published in various other places, they have recently been edited liberally for inclusion in this volume, making the collection a unique offering. The book wrestles with SMITH’s essential question: “Do drugs have a religious/spiritual importance?” I think we all know the answer to this query. SMITH quotes ALDOUS HUXLEY (who was indirectly responsible for introducing SMITH to entheogens, via TIMOTHY LEARY) as stating that “nothing was more curious, and to his way of thinking more important, than the role that mind-altering plants and chemicals have played in human history.” Later, at the end of the Preface, SMITH offers another relevant HUXLEY paraphrase: “chemicals [don’t] cause visionary experiences, they occasion them.”





In the Introduction, SMITH succinctly presents his personal history, as well as the events and thoughts that lead up to his entheogenic initiation on January 1, 1961. In the essays that follow, he talks of *soma*, the Eleusinian mysteries, the NATIVE AMERICAN CHURCH, empirical metaphysics, the case of Cardinal J.H. NEWMAN, the sacred unconscious, and more. In discussing WALTER PAHNKE's Good Friday Experiment, Smith provides details of "...a significant incident that occurred during the experiment [which] had not appeared in the reports..." So as not to spoil the suspense, I won't relate the specifics in this review, other to mention that it involved one of the participants who managed to escape the church setting! PAHNKE conducted this experiment on the BOSTON UNIVERSITY campus as part of his Ph.D. dissertation, and SMITH dedicated *Cleansing the Doors of Perception* book to PAHNKE's memory.

SMITH's essay "Historical Evidence: India's Sacred Soma" provides the reader with just enough detail about R. GORDON WASSON's research to not drag on and bore. It is good reading for the uninitiated:

"...When fragments of the white veil of the fly-agaric still cling to, the cap, though night has taken over all else, from afar you may still see Soma, silver white; resting in his well-appointed birth-place close by some birch or pine tree. Here is *how* three thousand years ago a priest-poet of the Indo-Aryans gave voice to this impression: "By day he appears the color of fire, by night, silver white (IX 97<sup>9d</sup>)." Soma's scarlet coat dominates by day; by night the redness sinks out of sight, and the white patches, silvery by moon and starlight, take over" (4:41-42).

Two appendices finish off the book: "Secularization and the Sacred: The Contemporary Scene" and "Thinking Allowed with Jeffrey Mishlove: A Televised Interview."

This edition of *Cleansing the Doors of Perception* is well produced, with an easy-to-read layout and font, on a cream-toned paper, and an adequate index. You will be well served with the purchase of this fascinating volume. —JAY YASGUR R.Ph, M.Sc. • [www.yasgur.net](http://www.yasgur.net).

**LOOK HERE →**

## BIBLIOGRAPHY

BISAGA, A. et al. 2000. "Therapeutic Potential of NMDA Receptor Antagonists in the Treatment of Alcohol and Substance Abuse Disorders," *Expert Opin Investig Drugs* 9(10): 2233-2248.

EPLING, C. & C.D. JÁTIVA-M 1962. "A new species of *Salvia* from Mexico," *Botanical Museum Leaflets, Harvard University* 20(3): 75-76.

EROWID, E. & F. EROWID 2003. "LSD Analysis: Do We Know What's In Street Acid?" *Erowid Extracts* 5: 12-17.

FRANZOSA, E.S. et al. 1987. "The LSD Blotter Index," *Microgram* 10(7). Published by the U.S. DRUG ENFORCEMENT ADMINISTRATION.

POPIK, P. et al. 2000. "Clinically Available NMDA Receptor Antagonists Memantine and Dextromethorphan Reverse Existing Tolerance to the Antinociceptive Effects of Morphine in Mice," *Naunyn Schmiedebergs Arch Pharmacol* 361(4): 425-432.

WASSON, R.G. 1962. "A new Mexican psychotropic drug from the mint family," *Botanical Museum Leaflets, Harvard University* 20(3): 77-84.

PAYE, Y. 2001. "Mushroom Cultivation: From Falconer to Fanaticus and Beyond," *The Entheogen Review* 10(4): 127-139.

PAYE, Y. 2003. "Introducing the Moksha Method," *The Entheogen Review* 12(3): 82-88.

Congratulations to MAPS and Dr. Rick Doblin  
for the historic approval on February 24, 2004  
of their MDMA / PTSD study!

Readers of *The Entheogen Review*, please consider donating to this  
incredibly important project, to help MAPS pull off the first study  
of MDMA psychotherapy ever approved in the USA.

MAPS needs to raise an additional \$200,000 to complete the study.  
If ever there was a time to make a special donation to MAPS,  
now is that time.

DONATE OR LEARN MORE AT [WWW.MAPS.ORG](http://WWW.MAPS.ORG)





# INDEX

- 1-(3-chlorophenyl)piperazine 51  
 1-(3,4-methylenedioxyphenyl)-2-butanone 95  
 1-(4-bromo-2,5-dimethoxyphenyl)-2-butanamine 94  
 1-methyl-THBCs 66  
 1,2-dimethyl-6-methoxytetrahydro- $\beta$ -carboline 53  
 12-OH-ibogamine (noribogaine) 30, 99  
 2-aminoethanol phosphate 73  
 2-methylamino-1-(3,4-methylenedioxyphenyl)-1-propanone 95  
 2-methylamino-1-(3,4-methylenedioxyphenyl)butane 95  
 2-amino-Indan 18  
 2C-B 18, 39, 43, 49, 51  
 2C-C 18  
 2C-E 18  
 2C-H 18  
 2C-I 18  
 2C-T-2 18, 97  
 2C-T-4 18, 105  
 2C-T-7 18, 89, 97, 104  
 3-CPP 51  
 3-dehydromitragynine 28  
 3,4-methylenedioxy-2-butanone 95  
 4-AcO-DET 18, 20  
 4-AcO-DIPT 20  
 4-AcO-DMT 18  
 4-AcO-DPT 18  
 4-AcO-EIPT 18  
 4-AcO-EPT 18  
 4-AcO-MET 18  
 4-fluoro-amphetamine 105  
 4-FMP 18  
 4-HO-DIPT 18, 105  
 4-hydroxy-N,N-dimethyltryptamine 105  
 4C-DOB 94  
 5-HT 67  
 5-HTP 95, 96  
 5-hydroxytryptophan 72, 73, 95  
 5-MeO-AMT 18, 57, 63  
 5-MeO-DET 18  
 5-MeO-DIPT 18, 19, 20, 21, 61, 89, 91, 104  
 5-MeO-DMT 18, 19, 20, 21, 24, 54, 56, 57, 61, 99, 100  
 5-MeO-DPT 18  
 5-MeO-EIPT 18  
 5-MeO-MET 18  
 5-MeO-MIPT 18  
 5-MeO-MMT 53  
 5-OH-DMT-N-oxide 53  
 7-hydroxymitragynine 28  
 9-methoxymitral-actonine 28
- A**  
 A PSYCHONAUT 43  
 A.C. 26  
 A.Q., TX 134  
 A.S., CA 23  
 AARDVARK, DAVID 25, 63, 66, 96  
 AARON, DAVID 101  
 ABRAHAM, RALPH 31  
 ABRAMS, DONALD 136  
*Acacia* species 25, 58  
*Acacia catechu* 13  
*Acer* species 128  
 acetaldehyde 71, 72  
 acetone 87  
 acetylcholine 64  
 ACHBAR, MARK 119  
*Acorus calamus* 15, 16, 98  
 ACOSTA 11  
 addiction 3, 4, 29, 30, 31, 92, 98, 102, 103  
 ADELAARS, ARNO 88  
 adrenaline 17  
 adrenochrome 17, 18  
 ADYASHANTI 101  
 agar 63, 82, 83, 84, 85, 86, 87  
*Agaricus* species 120  
 AGHAJANIAN, G.K. 80, 108  
 AIDS 96, 132  
 ALC-kit Sober Up™ 71, 72  
 ALCHEMY WORKS SEEDS & HERBS 66  
 alcohol 2, 4, 5, 29, 71, 72, 87, 96, 98, 132  
 alcohol abuse 1  
 alcohol, isopropyl 87  
 Alder 127, 128  
*Alkaloid Biology and Metabolism in Plants* 59  
 ALLEN, JOHN W. 43  
*Alles über Psilos: Handbuch der Zauberpilze* 88  
*Alnus* species 128  
 ALPER, KENNETH R. 31  
 ALPERT, RICHARD 39  
 ALTERED STATES AND THE SPIRITUAL AWAKENING 136  
 ALTVATER, L.J. 43, 103, 104  
 Alzheimer's disease 132  
 amantadine 132  
 AMARINGO, PABLO 6, 31  
 AMAZON.COM 102  
 AMERICAN ASSOCIATION FOR THE ADVAN. OF SCIENCE 77  
 AMERICAN VISIONARY ART MUSEUM 1, 3, 4, 6, 7  
 ammonia 30, 95, 99  
 amnesia 11, 64  
 amphetamine 52, 73  
 AMT 18, 19, 61, 63  
 Amyotrophic Lateral Sclerosis 132





- Anadenanthera* species 21, 22  
*Anadenanthera colubrina* 53, 54, 55, 138  
*Anadenanthera peregrina* 53, 54, 138  
 analgesic 59, 60, 135  
 ANDERSON, CARL M. 31  
 ANDROGYNOID 101  
 ANONYMOUS 17, 50, 75  
 anti-emetic 16  
 anticholinergic syndrome 11  
 antidepressant(s) 21, 132  
 a,O-DMS 19, 20, 21, 61  
 aphrodisiac 11  
 APIN CHEMICALS 26  
 aporphines 22  
 ARABETH 7  
*Arbutus* species 128  
*Architectural Digest* 92  
 ARDAGH, ARJUNA 101  
 ARDAGH, CHAMELI 101  
*Areca catechu* 12, 138  
 areca nut 13, 14  
 arecaidine 13  
 arecoline 13, 14  
 ARJUNA 41, 42  
 AROMAZAP 32, 33, 36  
 ARRIEN, ANGELES 101  
*Artemisia absinthium* 138  
 Ash 128  
 asthma 10, 83, 96  
*Atropa belladonna* 10  
 atropine 11, 65  
 ATTA-UR-RAHMAN 99, 108  
 AUSTRALIAN EMU ASSOCIATION 97  
 AUSTRALIAN THERAPEUTIC GOODS ADMINISTRATION 28  
*Avena sativa* 61  
 AVICENNA 11  
 AXEL 116  
 Axura® 132  
 ayahuasca 6, 24, 29, 35, 39, 43, 44, 55, 66, 67, 70, 101, 102  
 AYAHUASCA SPIRITQUEST 62
- B**
- B. GREEN 55  
 B.C. MARIJUANA PARTY (also BRITISH COLUMBIA) 137, 138  
 B.C. VAPORIZER 33, 34  
 B.H., II 62  
 B.K. 26, 28  
 BACA, JOE 38  
 BACH 94  
*Back from the Void* 89  
*Bacopa monniera* 60  
 BAGGOTT, M.J. 108  
 BAKER, J. 40  
 BANDOW, CHRISTINE 49  
*Banisteriopsis caapi* 48, 54, 67, 138  
 BARBEAU, ANTON 31  
 barbiturate 134  
 BARLOW, PERRY JOHN 136  
 BARNABY, C.J. 43  
 BASEMENT SHAMAN, THE 28, 32, 62  
 BDB 95  
 BEAL, DANA 29, 31  
 BEAR, S. 15  
 BECK, DON 31  
 BEE, J. 9, 12, 13, 40  
 Beech 128  
 beer 4, 71, 84  
 BEIFUSS, WILL 27, 28  
 belladonna 10  
 BENJAMIN, WALTER 39  
 BENNET, S.S.R. 11, 40  
 BENNETT, CHRIS 101, 137, 138  
 benzodiazepine 29, 134  
 benzylpiperazine 50, 51, 52  
 BERGER, MARKUS 49  
 BERNHARD-SMITH, A. 11, 40  
 betacarbolines 22  
*betel* 9, 12, 13, 53  
*Betula* species 128  
 BEYERLEIN, FRED 71  
*Bhagavad Gita* 41, 42  
 BHT 95, 96, 134  
 BIG BROTHER 41  
*Biochemistry of Alkaloids, The* 59  
 Bioperine® 134  
 biotin 72  
 Birch 127, 128  
 BISAGA, A. 140  
 Black Locust 128  
 BLACKMORE, SUSAN 31, 136  
 BLEWETT, DUNCAN 119  
 BLOSSER, BRET 117  
 blotter art 34, 38, 44, 106, 109, 110, 113, 114, 115, 116  
 BLOTTER BARN 109, 115  
 blue lotus 59  
 BOB 56, 57  
 BOIRE, RICHARD GLEN 31, 88  
 BOJE, RENEE 101, 138  
 BOOTH-CLIBBORN, EDWARD 113  
 BOSCH, HIERONYMUS 103  
 BOUNCING BEAR BOTANICALS 62  
 BOUSO, JOSE CARLOS 80  
 BRADEN, GREGG 31  
 brain 71, 72, 77, 78, 79, 81, 89, 90, 91, 94, 95, 100  
 BRAUN, MICHAEL A. 52  
*Breaking Open the Head: A Psychedelic Journey...* 39  
 BRITISH COLUMBIA MARIJUANA PARTY (also B.C.) 101  
 bronchodilator/bronchodilation 10, 11  
 BROTHERHOOD OF ETERNAL LOVE, THE 112  
 BROWN, LUKE 101, 106  
 BROWN, TREVOR 38  
 BROWNE-MILLER, ANGELA 31  
 BUCHERT, R. 78, 108  
 Buddha/Buddhism/Buddhist 2, 11, 38  
 bufotenine 53, 54, 55  
 BUNNELL, STERLING 117, 118  
 "BUNNELL" (*Salvia divinorum* strain) 118  
 BURNING MAN 24, 39, 95, 97  
 BURROUGHS, WILLIAM S. 1, 2, 6





- BUSH administration 77, 79  
 BUSH, NOELLE 30  
*Bust Book, The* 114  
 butanamines 94  
 butorphanol 135  
 butylhydroxytoluene 95  
 BZP 18, 50, 51, 52
- C**
- C.E.G., ID 61  
 cactahuasca 59  
 caffeine 1, 29, 134  
 Calabar bean (*Physostigma venenosum*) 14  
 calcium 72, 95, 96  
 calcium hydroxide 13  
 calcium oxide 68  
 calcium sulfate 69  
*Calea zacatechichi* 138  
 CALIFORNIA NORML 74  
 CALLAWAY, JACE 66, 67, 75  
*Calliandra augustifolia* 66  
*Calliandra pentandra* 66, 67  
 CAMERON, KYLE 119  
 CAMPBELL, DON 31, 136  
 cancer 80, 96  
*Cannabis* 6, 15, 16, 17, 18, 20, 21, 29, 32, 33, 38, 57, 60, 61, 73, 74, 96, 98, 101, 116, 136, 137, 138  
*Cannabis sativa* 9, 13, 45  
 CANNAPEE 27  
 CARACCILO, LOU 101  
*Carpinus* species 128  
*Carya* species 128  
 CASE, JUSTIN 25, 58  
*Castanea* species 128  
 CASTANEDA, CARLOS 39  
*Castanopsis* species 128  
 caterpillar fungus 83  
*cebil* (*Anadenanthera colubrina* variety) 53, 54, 55  
 CENTER FOR SPIRITUALITY AND HEALING 101  
 CHANG, L. 79, 108  
 chanoclavine 67  
 CHARPENTIER, C. 12, 40  
 Chaste tree 60  
 CHEAP VAPORIZER 34  
 CHEMICAL RESALE OF SANTA BARBARA 49  
 "Cheshire Cat" (blotter art) 116  
 CHESS GMBH 51  
 Chestnut 128  
 Chinkapin 128  
 chlorella 72  
 choline 72  
 cholinergic agonist 14  
 CHOPIN 94  
 chromium 72  
 chrysanthemum flower 72  
 CHURCH OF THE DIVINE SAGE 35  
 CLAYTON, CLYDETTE 70  
*Cleansing the Doors of Perception* 139  
 CLINICAL CONFERENCE ON CANNABIS THERAPEUTICS 136  
 CLINTON administration 79  
 cobalt chloride 68  
*coca* leaf 22, 93  
 cocaine 18, 29, 73, 92, 111, 134  
 COCILOVO, TONY 31  
 codeine 55, 59, 134  
 coffee 4, 93, 94  
 coffee filter 69, 99  
 coffee grinder 64  
 COLE, JACK A. 102  
 Combo 52  
 COMERCI, NELSON 29  
 COMPANION PLANTS 62  
 CONFERENCE AND TELECAST ON IBOGA AND IBOGAIN 31  
 CONFERENCE ON GHB, FIRST NATIONAL 31  
 CONFERENCE ON SCIENCE AND CONSCIOUSNESS 31  
*Confessions of a Dope Dealer* 107  
 CONRAD, CHRIS 29  
 contact high/contact tripping 57  
 Controlled Substance Analog 51  
 COOPER, JASON 38  
 COOPER, SAMUEL 11, 40  
*Cordyceps* 83  
*Cornus* species 128  
*Corporation, The* 119  
 CORRAL, VALERIE 136  
*Corydalis* 22, 59, 60  
*Corylus* species 128  
 corynantheidaline 28  
 cottonmouth 16  
 Cottonwood 127, 128  
 CRAIG 28  
 cranberry juice 134  
 CROSS, MATTHEW 31  
 cross-tolerance 19, 20, 61  
 crotono-GBL 18  
 CROWLEY, ALEISTER 39  
 CSI 139  
 CUMES, DAVID 31  
 curcumin 71, 72  
 curcumin 134  
*Cutch* (*Acacia catechu*) 13  
 CYP1A1 134  
 CYP1B1 134  
 CYP1B2 134  
 CYP2E1 134  
 CYP3A4 134  
 cysteine 72
- D**
- D.H., CA 135  
 D.M. 43  
 DACOIT BANDITS OF PHOOLAN DEVI 11  
 daidzin 72  
 DALI, SALVADOR 116  
 "Dancing Condoms" (blotter art) 114  
 dandelion root 71, 72  
 DARLING, KATHRYN 31  
*Datura* 9, 10, 11, 12, 13, 14, 64, 65







- Datura ferox* 10  
*Datura metel* 10, 11  
*Datura stramonium* 11  
 DAVIS, ERIK 31, 136  
 DAVIS, WADE 9, 11, 40  
 DEA 18, 19, 30, 32, 51, 52, 66, 75, 77, 81, 104, 109, 114, 135  
 deadly nightshade 10  
 death 31, 51, 78, 89, 103  
*Declaration of Independence* 82  
 DEFENSE ADVANCED RESEARCH PROJECTS AGENCY 41  
 DEKORNE, JIM 39, 61  
 DELUCA, JOHN 31  
 DEMARTINI, JOHN 31  
 dementia, vascular 132  
 desiccants 68  
 desmethyl-ibogaine 30, 99  
 devil's weed 10  
 dextromethorphan 134  
 DHEA 134  
 diarrhea 49, 73, 92  
*p*-dimethylaminobenzaldehyde (DMBA) 67  
 DIOSCORIDES 11  
*Diplopterys cabrerana* 62, 66  
 DIPT 18  
 DISNEY, WALT 113  
 dissociative 135  
 distillation, steam 64  
*Divine Sage* 117  
 dizziness/dizzy 11, 13  
 DMAE 72  
 DMBA-spray 67  
 DMSO 23, 97  
 DMT 7, 20, 24, 25, 37, 39, 44, 53, 55, 58, 61, 62, 66, 67, 103  
 DMT-N-oxide 53  
*DMT: The Spirit Molecule* 37  
 DNA 64  
 DOBLIN, RICK 31, 77, 101, 108, 139, 140  
 docosahexaenoic acid 72  
 dogs, drug-sniffing 16  
 Dogwood 128  
 dopamine 60, 77, 78  
 DOSSEY, LARRY 31  
 Douglas Fir 126, 127, 130, 131  
 DOUGLAS, MICHAEL 5  
 DOWNEY, ROBERT (JR.) 2  
 DPT 18, 20, 39, 59  
 DRACHMAN 14  
 dream/dreaming 20, 21, 59, 60, 61, 81, 93, 101  
 Drierite 69  
*Drink as Much as You Want and Live Longer* 71  
 drug abuse 1, 103  
 DXM 18  
 DYER, JO ELLEN 31
- E**
- E-BAY 32, 38  
 E-CHEMICAL SUPPLIER 18  
 e-Kit™ 72, 73, 96  
 EASTWEST TEACHINGS 70
- EBOTASHOP 26, 28  
 Ecstasy 51, 52, 73, 77, 78, 79, 81, 89, 104  
 EDEN, DONNA 31, 136  
 EDGAR, ROBIN 42, 75  
 EINSTEIN, ALBERT 1  
 EIPT 18  
 EKG 91  
 ELECTRIC BUDDHA, THE 113  
 ELECTRIC LADYLAND STUDIOS 116  
 elemicin 17  
 Eleusinian mysteries 140  
 ELIADE, MIRCEA 39  
 Elm 128  
 elymoclavine 67  
 EMBODEN, W.A. 9, 10, 40  
 EMERY, MARC 101, 137, 138, 139  
 emetic 15  
 emu oil 97  
 enema 64  
 entactogen 49, 50  
*Entheogene Blätter* 49  
 ENTHEOGENESIS 137, 138  
 entities 43, 56  
*Ephedra major* 138  
 epinephrine 17  
 EPLING, CARL 117, 118  
 ergine 110  
 ergoline alkaloids 67  
 ergometrine 67  
 ergotamine tartrate 110  
 ERIC 38  
*Eriodictyon californicum* 138  
 ERLICH's reagent 26, 27  
 EROWID 17, 22, 63, 104, 105, 115, 116  
 EROWID, EARTH 31, 73, 75, 140  
*Erowid Extracts* 69  
 EROWID, FIRE 31, 68, 140  
*Erythroxyllum catuaba* 138  
 ESCHER, M.C. 103  
 ETERRA 32, 33, 36  
 ETHNOGARDEN 27  
 Eucalyptus 127, 128  
 euphoria/euphoriant 15, 16, 26, 50, 93, 98, 135  
 EVERCLEAR 87  
 EXODUS 52  
 EXPLORERS CLUB, THE 14  
 eye, disembodied 41, 42, 43  
 eye, flying 42, 43  
 eye of God 42  
 Eye of Horus 114  
 Eye of the Pyramid 115  
 eye, winged 42  
 eyes, bloodshot 16  
 eyes, disembodied 41, 43, 44
- F**
- F.B., CA 96, 97  
*Fagus* species 128  
 FARMER HANK 26, 28





- FARRELLY, LIZ 113  
 "Father of LSD" (blotter art) 115  
 FDA 28, 30, 32, 68, 70, 77, 79, 80, 95, 105, 132  
*Fear and Loathing in Las Vegas* 17  
 FEINSTEIN, DAVID 31  
 FEINTHEL, NANCY 101  
 FENNER, GARY 109  
 FERDINAND, ROY 2, 3  
 fever 11, 51, 60  
 fibromyalgia 2  
 field of consciousness 57  
 Filbert 128  
 FIRST UNITARIAN UNIVERSALIST CHURCH & CENTER 29  
 FISCHER, R. 43, 75  
 FISKE, TERESA 12  
*Flashback* 38  
 FLUCKIGER, E.A. 10, 40  
 flushing 11  
 fly agaric 140  
 FLYER, TYLER D. 120  
 folic acid 72  
 FORESTER 113  
 FORK 55  
 foxy methoxy (5-MeO-DIPT) 18  
 FRANZOSA, E.S. 114, 140  
*Fraxinus* species 128  
 FREDERICK THE GREAT 4  
 FRIEDMAN, ROBERT 31  
 FRUIN, TOM 3  
 FUNGALKEL 88
- G**
- G.N., Hokkaido, Japan 18  
 GABA 72  
 GAIA 136  
*Galactik Trading Card Oracle Complex, The* 139  
*Galerina autumnalis* 22  
 gamma linolenic acid 72  
 gamma-2C-T-4 105  
 GARDNER, KAY 31  
 gas chromatography 46  
 GAS-X 64  
 GASS, JUDITH 101  
 GASS, ROBERT 101  
 gastrodia root 72  
 GAYNOR, DANA 31  
 GCMS 66  
 GENEST, K. 67  
 GETTY, ADELE 136  
 GHB 52  
 GHB overdose 31  
 GIGER, H.R. 116  
 GIJSMAN, H.J. 80, 108  
 GILMAN, A. 14, 40  
 GILMORE, JOHN 31  
 ginger 15, 16  
 ginkgo biloba extract 73  
 GIORNO, JOHN 112  
 GLATT, SARA 31
- GLENNON, R.A. 49, 75  
 GLICK, STANLEY 31  
 God 41, 43  
 GOLDEN GATE PARK 23  
 GOLDSMITH, NEAL M. 70  
 GOMEZ, DANNY 38  
 Good Friday Experiment 140  
 GOOD-VISION 43  
 GOODMAN, L.S. 14, 40  
 GORBACHEV, MIKHAIL 113  
 GORMAN, PETER 31  
 GOSWAMI, AMIT 31  
 GOTTLIEB, A. 17, 40  
 GOULD, STEPHEN JAY 4  
 GRATEFUL DEAD 115  
 GRAUDS, CONNIE 101  
 gravel root 72  
 GRAY, LESLIE 136  
 GRAY, SPAULDING 109  
 GREAT SEAL OF THE UNITED STATES 41  
 GREEN EARTH 62  
*Green Gold the Tree of Life* 137  
 GREEN RHINO BOTANICALS 61  
 GREY, ALEX 1, 6, 7, 31, 43  
 GREY, ALLYSON 7, 31, 106, 107  
 GREY, ZENA LOTUS 7  
 GRIFFIN, RICK 42  
 GROB, CHARLES 79  
 GROE, STANISLAV 31, 70, 101, 106, 119  
*Growing Gourmet and Medicinal Mushrooms* 120  
 GRUETZMANN 59  
 GURDJIEFF, GEORGE IVANOVITCH 39  
 GWAR 42  
 gypsum 69  
 GYSIN, BRION 2
- H**
- HAGELIN, JOHN 31  
 HAGERTY, LORENZO 31  
 HAGERTY, N. 42, 75  
 HAHN, ROBERT "RIO" 9, 14  
 HALE.COM 32  
 Hallucinogen Rating Scale 37  
 HANBURY, D. 10, 40  
 Hangover Formula™ 72  
 HANNA, JON 26, 41, 71, 101, 102, 109, 114, 136, 137  
 HANSEN, H.A. 9, 11, 40  
 harm reduction 5, 71, 72, 73, 74, 81, 132, 137  
 harmala alkaloids 63  
 harmaline 18, 55  
 HARMALIST 94  
 harmine 18, 48, 67  
 HARNER, MICHAEL 9, 39, 40  
 HARRISON, KATHLEEN 101  
 hashish 51  
 HATTORI, NAOTO 38, 43  
 Head Hunter (DEA operation) 32, 104  
 HEALING VISIONS 29  
 heavenly blue 64





HEFFTER technique 28  
 henbane 10  
 HENDRICKS, GAY 101  
 HENDRICKS, KATHLYN 101  
 HENDRIX, JIMI 116  
 HENNESSY cognac bottle 25  
 HENSON, MARK 31, 106, 107  
 HERBAL-SHAMAN 28  
*Hericium* (lion's mane mushroom) 83  
 HERNANDEZ, VIC 31  
 heroin 1, 4, 16, 29, 92, 139  
 herpes 96  
 hesperidin 72  
 Hickory 128  
 HIGGINS, CHARLEY 101  
 high performance thin-layer chromatography 46  
*High Times* 20  
*Highflyers* 113  
 HOFFER, ABRAM 111, 112, 119  
 HOFFMANN, MARTINA 31, 43, 101, 106, 107  
 HOFMANN, ALBERT 9, 10, 11, 37, 39, 40, 44, 53, 75, 106, 115, 117, 119  
*Hofmann's Potion* 31, 119  
*hojas de la Pastora* 117  
 HOLDEN, MAURA 6  
 Holotropic Breathwork 101  
 HOMESTEAD BOOKS 32  
 Hornbeam 128  
 HORUS 10  
 HOWARD, KENNY "VON DUTCH" 42  
 HPLC analysis 27, 66  
 HUGHES, AIDAN BRUTE 38  
 HULSIK, D.L. 49, 75  
 HUNTINGTON'S disease 132  
 HUXLEY, ALDOUS 39, 82, 139  
 HUXLEY, LAURA 119  
 Hydergine 72  
 hydrogen peroxide 83, 84, 86, 87  
 hyoscine 11  
 hyoscyamine 11  
*Hyoscyamus niger* 10  
 hypertension 11  
 hyperthermia 49, 51, 81

**I**

IBOGA THERAPY HOUSE 139  
 ibogaine 29, 30, 98, 99, 139  
 idebenone 73  
 IDID, S.Z. 28, 40  
*Ilex paraguariensis* 138  
 INAVAP vaporizer 36, 102  
 indoles 22, 67  
 Indra extract (*Tabernanthe iboga*) 30, 99  
 INFORMATION AWARENESS OFFICE 41  
 inositol 72  
 INSTITUTE OF PERSONALITY ASSESSMENT AND RESEARCH 117  
 INTERNATIONAL CONFERENCE ON SCIENCE AND CON... 136  
*Into The Void* 89  
*Ipomoea violacea* 138

IRAVANI, M.M. 78, 108  
 Ironwood 128  
 ISAACS, JULIAN 29  
*Island* 82  
 isoquinolines 22, 59, 60

**J**

J.B. 27  
 J.D., IL 67  
 J.E., AZ 99  
 J.H., CA 95  
 JACKSON, AARON 34  
 jaguar 44, 54  
 JAMES, MAT 2  
 JANSEN, KARL 28, 40, 42, 43, 75  
 JÁTIVA-M, C.D. 117, 140  
 jaw clenching 95  
 JENKS, CHRISTOPHER W. 30, 99  
 JENNINGS, PETER 79  
 JEROME, L. 108  
 JIMI HENDRIX EXPERIENCE, THE 42  
 Jimson weed 10, 64  
 JOHNSON, AWOLOWO 31  
 JONES, R.T. 108  
*Journal of Chromatography* 67  
*Journal of Nuclear Medicine* 78  
*Juglans* species 128  
 jujube dates 59  
 JUNG, CARL 39

**K**

KAHN, SHABDA 136  
 KAKU, MICHIO 31  
 KALI 11  
 KARPETAS, SANDRA 139  
 KASPER, TOM 50, 75  
 KASTOR, JACAEBER 116  
 KATER, CHARLES 31  
*Katha* (*Acacia catechu*) 13  
 kava kava 13, 134  
 ketamine 23, 42, 52, 58, 132  
 ketoprofen 97  
 kidney 96  
 KINDERLEHRER, DANIEL 31  
 KISH, S.J. 78, 108  
 KITZU BOTANICALS 28  
 KLARWEIN, MATI 43  
 KLEEFELD, CAROLYN 43  
 KLODZINSKA, A. 49, 75  
 KLÜVER, H. 43, 75  
 kombucha 83  
 KORNFIELD, JACK 70  
 KOZIK, FRANK 38  
*kratom* 16, 26, 28, 46, 47, 92, 93  
*kratom* acetate 26, 27  
*kratom*-like 26, 27  
 KREIG, M. 10, 40  
 KRIPPNER, STANLEY 136  
 KRISHNA 41





KRISHNA-MURTHY, UMA 31  
 KROUPA, PATRICK 29, 31  
 kudzu 71, 72  
*Kunstbar* 36

**L**

L-cysteine 71, 72  
 L-Dopa 78  
 L.E.G., NH 66  
 L.E.R. 61  
 LABERGE, STEPHEN 136  
*Lactuca virosa* 138  
 LAD, VASANT 31  
*Lancet Neurology* 77, 78, 79  
 Larch 128  
*Larix* species 128  
 laudanum 4  
*Laurelia novae-zelandiae* 60  
 LAW ENFORCEMENT AGAINST PROHIBITION (LEAP) 102, 103  
 LAWSON, JOHN 2  
 LAZYVEGAN 134  
 LEARY, TIMOTHY 39, 113, 119, 139  
 LEBEAU, MARC 31  
 lecithin 72  
 LEE 62  
 LEES, M.D. 26, 40  
*Legal Highs* 17  
 LEGENDARY ETHNOBOTANICAL RESOURCES 61  
 LEMBERGER, L. 20, 40  
 LENNON, JOHN 113  
*Leonotus leonorus* 138  
 LESHNER, ALAN 77, 79  
 LEVIN, H.S. 14, 40  
 LEVINE, PETER 101  
 LIEBERMANN, J.A. 80, 108  
*Life Extension: a Practical Approach* 71  
 LIFE SERVICES SUPPLEMENTS 95  
 LI'L SHOP OF SPORES 97  
 lime (CaO) 13, 22, 53  
 LINNAEUS 11  
 LIQUID CRYSTAL VISION 106  
*Liquidambar* species 128  
*Lithocarpus* species 128  
 LITTLEFIELD, CONNIE 119  
 liver 17, 59, 72, 96, 98  
 LM CHEMICAL TRADE & CONSULTING GMBH 51  
 locoweed 10  
 LOTSOE, HOWARD 30, 31  
 LSD (book by OTTO SNOW) 111  
 LSD 1, 7, 19, 20, 31, 38, 39, 49, 50, 51, 63, 64, 65, 73, 98,  
 102, 106, 107, 109, 110, 111, 112, 114, 115, 119, 140  
 LSD-like 98  
 LUCAS, PHIL 101  
 LUNA, LUIS EDUARDO 70  
 LWYDD, GWYLLM 54, 106  
 LYTTLE, THOMAS 110

**M**

mace 17

Machine, The (DMT pipe) 24, 25  
*MAD Magazine* 110  
 Madrone 128  
 MAGIC MIKE 114  
 MAGIC'S SOUL FOOD MACHINE 97  
 magnesium 72, 95, 96  
 magnolia bark 72  
 MAGRITTE, RENÉ 103  
 MAHANAY, TERI 31  
 MAHESVARA 11  
 MAJERE, DELVIN 136, 139  
 MAJUPURIA, T.C. 11, 40  
 MALAYSIAN NATIONAL NARCOTICS AGENCY 28  
*Mandragora officinarum* 10  
 mandrake 10  
 manganese 72  
*Manufacturing Consent* 119  
 MAOI 54, 67, 132  
 Maple 128  
 MAPS (also MULTIDISCIPLINARY ASSOCIATION FOR PSYCHE-  
 DELIC STUDIES) 74, 77, 78, 80, 81, 115, 119, 140  
 MARENDI 31  
 marijuana 50, 101  
 Marmite 84, 86, 87  
 MARQUIS reagent 73  
 marshmallow root 72  
 MASH, DEBORAH 29, 30, 31  
 MATERSON, MELANIE 4  
 MATERSON, RAY 3, 4  
 MAVRIDES, PAUL 113  
 MAX, PETER 116  
 MAXWELL, SUZANNE 31  
 MBDB 18, 95  
 MBE TECH 18  
 McALPINE's Medium 82, 83  
 McCANN, UNA 77, 78, 80, 108  
 McCLOUD, MARK 31, 106, 109–116  
 McCLOY, JOHN 10, 11, 13, 40  
 McCLUHAN, MARSHALL 113  
 McCLURE, MICHAEL 117  
 McCORMICK, CARLO 113  
 MCCUSKER, ANNA 70  
 McKENNA, DENNIS 26, 28, 101, 136  
 McKENNA, TERENCE 6, 64, 82, 103, 106, 109  
 McPHERSON, ROBERT 65, 88  
 mCPP 18  
 MDA 51, 81  
 MDMA 18, 38, 39, 43, 49, 50–52, 72, 73, 77–81, 89, 95, 96  
 MDMA-like 15, 50, 52, 95  
 MECHOULAM, RAPHAEL 136  
 MECKE reagent 73  
 MEDICINE EAGLE, BROOKE 101  
 meditated/meditation 20, 21, 56, 61, 70, 82  
 melatonin 27, 73  
 Mellow Gold (new name for bogus *kratom* extract) 27  
 memantine 132, 133, 134  
 memory disturbances 11  
 MENCKEN, H.L. 6  
 MENDES, MIREILLE 70  
 MERCK KGAA 51





- mescaline 18, 49, 65, 94  
 Mesquite 128  
 MET 18  
 metabolism 20  
 methadone 30, 134  
 methamphetamine 52, 77, 92  
 methanol 87  
 methionine 134  
 Methyl-J 95  
 methylamine 95  
 methylone 95, 132  
*Metropolis* 94  
 METZNER, RALPH 31, 70, 106, 119, 136  
 MEYER, P. 44, 75  
 MICKEY MOUSE 113  
 MIGUEZ, JOE 101  
 MILDRED E. MATHIAS BOTANICAL GARDEN 118  
 milk thistle seed extract 71  
 MILLAY, JEAN 101, 136  
 MILLER, RALPH 70  
*Mimosa hostilis* 38  
*Mimosa tenuiflora* 38, 62, 138  
*Mind States Highzzz* 106, 107, 138  
 MIND STATES IV conference 31, 53, 59, 106, 138  
 MINDELL, ARNOLD 31  
 mint 72  
 MIOTTO, KAREN 31  
 MISHLOVE, JEFFREY 140  
 mistletoe 17  
 MITHOEFER, M. 78, 81, 108  
*Mitragyna speciosa* 27, 28, 46, 47, 60, 65  
 mitragynaline 28  
 mitragynine 26, 27, 28, 47  
 mitragynine ethane disulphonate 26, 27  
 mitragynine picrate 26, 27, 46  
 mitralactonal 28  
 mitralactonine 28  
 mitrasulgyline 28  
 MJB BOTANICALS 27, 28  
 mMPP 18  
 MoDu 21, 56, 58, 61, 100  
 Moksha Method 82, 83, 87  
 MOLLIVER, MARK 30  
 Molly (TFMPP) 49, 51  
*Mondo 2000* 37  
 MOODY, RAYMOND 136  
 MORALES, FRANK 31  
 MORAN, K. 9, 40  
 morels 83  
 MORIARTY, BRIAN 43  
 morning glory seeds 41, 64  
 morphine 1, 4, 21, 22, 23, 59, 60, 132  
 morphogenetic fields 58  
 MOSS, RICHARD 101  
 MOTHERSBAUGH, MARK 116  
 MOTHEs, K. 59  
 MOUNTAIN GIRL 106  
 MTV 79  
 mullein 24  
 MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES  
 (also MAPS) 77  
 MUNRO, THOMAS 37, 38  
 muriatic acid 17  
 MUSGRAVE, STORY 31  
*Mushroom Cultivator, The* 63, 120  
 Mushroom Motel 122, 125, 126  
 mushrooms, entheogenic 41  
 mushrooms, psilocybian 15, 18, 38  
 mycelium 63, 83, 84, 85, 86, 87, 88, 120, 121, 123, 124, 125,  
 126, 127, 128, 129, 130, 131  
 mycro-tech 65  
*Myristica fragrans* 16, 17  
 myristicin 17
- N**
- N-acetyl cysteine 71, 72, 73  
 N-methyl-D-aspartate (NMDA) 132  
 N2O 56  
 NAASKO(w) 31, 136  
 NADER, RALPH 50  
 naloxone 60  
 naltrexone 60  
 Namenda® 132  
 narcotic 93, 100, 135  
 NASH, OGDEN 5  
 NATHAN 56, 57  
 NATIONAL FILM BOARD 119  
 NATIONAL INSTITUTE ON DRUG ABUSE 77  
 NATIVE AMERICAN CHURCH 138, 140  
 NATIVE HABITAT 27, 28, 62  
*Natural Products Letters* 30, 99  
*Nature* 77  
*Naturwissenschaften* 59  
 nausea/nauseated 15, 22, 49, 63, 98, 112, 135  
 NAVE, ISAURO 118  
 near death 22  
*Nelumbo nucifera* 22  
 nervous system 11, 72, 98  
 Neuroguard 73  
 neuropathy, diabetic 132  
 neuroprotective 96  
*Neuropsychopharmacology* 80  
 neurotoxic/neurotoxicity 30, 72, 77, 78, 79, 80, 81  
*New York Times* 77  
 NEWMAN, ALFRED E. 110  
 NEWMAN, J.H. 140  
 niacin 53, 72  
 niacinamide 72  
 NICHOLS, DAVID E. 31  
*Nicotiana* 22  
*Nicotiana allata* 59  
*Nicotiana rustica* 138  
 nicotine 1, 2, 5, 14, 22, 59  
 nicotine-like 13  
 NIDA 30, 70, 77, 78, 79  
 Nils 101  
 NISKER, WES 70  
 nitrous oxide 74  
 NIXON, RICHARD M. 16





- NMDA 132, 133  
 NORBERG, SHELDON 31, 107  
 norhyoscyamine II  
 noribogaine 30  
 NOWACK, EDMUND K. 59  
 nutmeg 16, 17  
 nutritional supplements 71  
*Nymphaeae caerulea* 138  
 nystagmus 51
- O**
- O.M.U. 62  
 Oak 128  
 ...OF THE JUNGLE 117  
 OLCHEVSKI, SLAVA 38  
 OM-CHI HERBS 22  
 ONDCP 77  
 ONYEMAECHI, ONYE 31, 101  
 Operation X-Out (DEA operation) 52  
 opiates 29, 55, 60, 61, 66, 73  
 opium 4, 15, 55, 66, 92  
 ORLOFF, JUDITH 136  
 OSBOURNE, OZZY 90  
 OSMOND, HUMPHRY 119  
 OSTER, G. 43, 75  
*Ostrya* species 128  
 OTT, JONATHAN 17, 41, 55, 66, 75, 98  
 Otto Snow III  
 OWSLEY, STANLEY 111  
*Oxy* (book by OTTO SNOW) 66  
 oxycodone 55, 66
- P**
- P.E.S. 62  
 P.J.T. BOTANICALS 62  
*Pachycereus pringlei* 59  
 PAHNKE, WALTER 140  
 "Palatable" (*Salvia divinorum* strain) 117  
*Panaeolus cyanescens* 88  
*Panaeolus subbalteatus* 82  
 pantothenic acid 72  
*Papaver bracteatum* 21, 22, 59, 66  
*Papaver orientale* var. *bracteatum* 66  
*Papaver somniferum* 66, 138  
 PARADIGM SHIFT 50, 76  
 PARAMYCELIUS, B. 88  
 paraphernalia 32, 65, 82, 88, 104  
 PARDO, FREDERIC 43  
 Parkinson's disease 77, 78, 80, 132  
 PARTNERSHIP FOR A DRUG-FREE AMERICA 77, 79  
 Party Pill II™ 72  
 Party Pill™ 71  
 PATTERSON, TOM 7  
*Paullinia cupana* 138  
*Pausinystalia johimbe* 138  
 PAYE, YACHAJ 65, 66, 82, 88, 120, 140  
 paynantheine 28  
 PBS 79  
 peach leaf 72
- PEARSON, DURK 71, 72  
*Peganum harmala* 55, 62, 138  
 pemiclavine 67  
 PENROSE, ROGER 136  
 PERFECT FUNGI EUROPE 88  
 PERRY, WENDY 22  
 PERT, CANDACE 136  
 PESCE, MARK 31, 106, 107  
 PETERS, B.H. 14, 40  
 peyote 6, 15, 35, 39, 102, 138  
 PF TEK 65, 82, 83, 87, 88  
*Phalaris arundinacea* 138  
*Pharmacotheon* (book by JONATHAN OTT) 17, 66  
 phenethylamines 22, 49, 59  
 phenytoin 134  
 PHILLIPS, BRUNO 26, 27, 28  
 PHOENIX 7  
 Photomosaic™ 110  
*Physostigma venenosum* 14  
 physostigmine 14  
*Picraulima nitida* 60  
 PINCHBECK, DANIEL 31, 39  
 pineal gland 7, 64  
 Pipe Dreams (DEA operation) 32, 104  
*Piper betle* 13  
*Piper methysticum* 13, 138  
*Piper nigrum* 13  
 piperazines 49, 52  
 piperine 134  
 PIPT 18, 20  
*Plants of the Gods* (book by HOFMANN and SCHULTES) 53  
 PLAYA SURFER DAVE 39  
 Pluronic Lecithin Organogel 23  
 pMPP 18  
 POGO I  
 POLIVOY, SILVIA 24, 70, 101  
 POLO, MARCO 9  
 POPIK, P. 132, 140  
 Poplars 127, 128  
 poppy seeds 59, 66  
*Populus* species 128  
 PORRATA, TRINKA 31  
 PORTER, SHARON 31  
 post-traumatic stress disorder 2, 78  
 POSTMAN, STEVEE 31, 43, 106, 115  
 POT-TV.NET 116, 138  
 potassium 72  
*Practical LSD Manufacture* (book by UNCLE FESTER) 98  
 PRAST, C.J. 28, 40  
 predatory drugs 52  
 primordia 121, 127, 130, 131  
 prohibition 1, 77, 79, 102, 103  
*Prosopis* species 128  
 PROTO PIPE 74  
 Prozac 67  
 psi-2C-T-4 105  
 psilocin 23, 32, 122  
*Psilocybe* 22, 23, 63, 64, 121, 124  
*Psilocybe azurescens* 88, 121  
*Psilocybe caerulipes* 121





*Psilocybe cubensis* 21, 83, 86, 87, 88  
*Psilocybe cyanescens* 23, 121  
*Psilocybe cyanofibrillosa* 22, 23, 121  
*Psilocybe mexicana* 86  
*Psilocybe semilanceata* 86, 88  
*Psilocybe stunzii* 121  
*Psilocybe tampanensis* 63, 86  
 psilocybin 20, 22, 32, 64, 83, 87, 88, 105, 121, 122  
*Psilocybin Mushrooms of the World* (book by P. STAMETS) 121  
 psilocybin-containing mushrooms 44, 64, 65, 82, 83, 88, 94, 117  
*Psychedelic Resource List* (book by JON HANNA) 74  
 PSYCHEDELIC SOLUTION 116  
 psychotherapy 70, 77, 80, 81  
*Psychotria viridis* 47, 62, 66, 67  
 PSYLOCYBE FANATICUS 32, 65, 82, 88  
 PTSD 78, 80  
*Pueraria lobata* 72  
 pukatea 60  
 pukateine 60  
 pupils, dilated 50  
 PURE LAND ETHNOBOTANICALS 28

**Q**

QUALITY HEALTH 62  
 quercetin 72  
*Quercus* species 128

**R**

R-lipoic acid 71, 73  
 RABBIN, ROBERT 101  
 RAD Test™ 73  
 RAE, JOSEPH 31  
 RALPHSTER'S SPORES 97  
 RAM DASS 119, 136  
 RAMACHANDRAN, V.S. 31, 107  
 rape 31, 52  
 RASMUSSEN, PHIL 60  
 RÄTSCH, C. 40, 53  
 raves 19, 51, 104  
 RAY, THOMAS 136  
 REAGAN, NANCY 5  
 receptors, muscarinic cholinergic 11  
 receptors, opioid 60, 135  
 receptors, serotonin 49  
 RECOVERY ESSENTIALS 71, 72, 73, 95, 96  
 redgar 83, 84, 85, 86, 87  
 REICH, LORI JAE 2, 6  
 REISFIELD, AARON 37  
*Release the Reality* 37  
 RENDÓN 55  
 RENEMAN, L. 78, 108  
 REPKE, D.B. 55, 76  
 research chemicals 17, 18, 49, 89, 95, 104, 105  
 RESINOVIK, MARCO 31  
*Resonance Project, The* 100  
*Rhus* species 128  
 riboflavin 71, 72  
 RICAURTE, GEORGE 77, 78, 80, 81, 108

RICHARDSON, PETER 70  
 RICK 28  
 RIPINSKY-NAXON, M. 11, 40  
 RIVERS SOURCE BOTANICALS 62  
 ROBERTS, THOMAS B. 101  
*Robinia* species 128  
 ROBINSON, TREVOR 59  
 ROONEY, D.F. 9, 13, 40  
 ROSAS, DEBBIE 31  
 ROSENTHAL, ED 29  
 ROYAL GEOGRAPHICAL SOCIETY 14  
 RUBENFELD, ILANA 31  
 RUBIK, BEVERLY 136  
 RUCK, CARL 101  
 RUDGLEY, R. 13, 40  
 RUSSELL, PETER 31, 136  
 RUSSO, ETHAN 101, 136  
 RYMAN, JAMES 38

**S**

SACRED SUCCULENTS 59  
 SAFFORD, W. 11, 40  
 saliva 15  
*Salix* species 128  
 salutaridine 59  
*Salvia divinorum* 24, 32, 35, 36, 37, 38, 39, 46, 48, 101, 102, 117, 128, 135, 138  
*Salvia Divinorum* (magazine) 37  
 SALVIA DIVINORUM CORPS 37  
 salvinorin A 37, 38, 48, 135  
 salvinorin crystals 18  
 SAMUEL, Rev. 38  
 SAN FRANCISCO ART INSTITUTE 115  
 SAN FRANCISCO IBOGAINE FORUM 29  
 SAND, NICHOLAS 31, 107, 109  
 SANTANA, CARLOS 49, 50  
 SAZY, LAURENT 31  
*Scanners* 90  
*Scelletium tortuosum* 138  
 SCHECHTER, M.D. 49, 76  
 schizophrenia 17  
 SCHMOKE, KURT 5  
 SCHOENFELD, EUGENE 29  
 SCHULTES, R.E. 9, 10, 11, 39, 40, 53  
*Science* 77, 78, 80  
*Scientist, The* 77  
 sclerotia 63, 86  
 scopolamine 9, 11, 14, 23, 65  
 sedation/sedative 11, 59, 92, 93  
 selenium 72, 73  
 SEMPLE, D.M. 108  
 SENSARMA, P. 11, 40  
*Sense of Being Stared At and Other Aspects...* 58  
 SENTENTIA, WRYE 31, 107  
 serotonin 77, 78, 81, 95  
 serotonin reuptake inhibitor 66  
 serotonin syndrome 95  
 SEVEN, ZOE 24, 31, 70, 89, 101  
*Sex, Drugs, Violence and the Bible* 137





- SHAMAN AUSTRALIS 26, 27, 28, 40  
*Shamanic Snuffs or Entheogenic Errhines* 55, 66  
 SHANKARAN, M. 73, 76  
 SHANON, BENNY 101, 136  
 SHAPIRO, ISAAC 101  
 SHAW, SANDY 71, 72  
 SHELDRAKE, RUPERT 58  
 SHELLARD, E.J. 26, 40  
 SHERMAN, JOHN 101  
 "Shields" (blotter art) 114  
 shiitake 83, 134  
 SHIVA 9, 11  
 SHLAIN, LEONARD 101  
 SHROETERR 59  
 Shuar 67  
 SHULGIN, ALEXANDER T. 22, 26, 28, 31, 39, 40, 59, 66, 67, 95, 118, 136  
 SHULGIN, ALEXANDER T. & ANN 66, 91, 106, 119  
 SHULGIN, ANN 31, 136  
 SIEBERT, DANIEL 26, 28, 37, 40, 117  
 SIJAY 136  
 silica gel 68  
 silver oxide 17  
 SILVERS, ROBERT 110  
 silymarin 71, 72  
 SIMON reagent 73  
*Simple Plant Isoquinolines, The* 22, 59  
 SINDEN, JAMES 123  
 SIRIUS, R.U. 31, 106  
 SISKO, BOB 31  
 SITARAM, N. 14, 40  
 slippery elm 72  
 SMITH, HUSTON 136, 139  
 SMITH, STEPHEN W. 31  
 SNOW, OTTO 66, 111  
 snuff 22, 53, 54, 55  
 SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS 136  
 SOLARIA 32  
*soma* 140  
 SOURCE NATURALS 72  
 DE SOUZA, TINA 101  
 SOVATSKY, STUART 136  
 SPARKS, TAV 101  
 speciociliatine 28  
 speciogynine 28  
 sphagnum moss 126, 130, 131  
 SPITZKEGULUS, E. 88  
 spore print(s) 82, 83, 84, 122  
 spore syringe(s) 32, 65, 82, 83, 88, 97  
 SPORE TRADING POST 97  
 SPRINKLE, ANNIE 136  
 SSRI 67  
 STAACK, R. F. 49, 76  
 Stadol NS® 135  
 Stadol® 135  
*Stains on Paper* 113  
 STAMETS, PAUL 22, 63, 120, 121, 124, 127, 128, 129  
 STANHOPE, ADAM 114  
 STAPLES, BLAISE 101  
 STARK, RONNIE 112  
 steel wool 25  
 stereogram 110  
 STEVENS, JAY 17  
 STEVENS, JOSÉ 101  
 stimulant/stimulation 15, 17, 50, 93, 112  
 STOLAROFF, MYRON 31, 107, 119, 136  
*Storming Heaven* 17  
 STORZ & BICKEL 73, 74  
 STRASSMAN, RICK 37  
*Stropharia* 124, 128  
*Stropharia rugosoannulata* 122  
 STUART, R. 29, 99  
 SUBGENIUS 113  
 substance abuse treatment 29  
 SUDBERG, ELAN M. 45  
 SUDBERG, SIDNEY 45  
 sugar 5, 29, 50, 127  
 sugar, malt 84, 86, 87, 88  
 Sumac 128  
 Summer of Love 115  
 SUNDANCE CHANNEL 119  
 Sunnyvale Library 22  
 SWAMI DHARMJYOTI 12, 13, 14  
 Sweetgum 128  
 Symmetrel® 132  
 SynChem OHG 51
- T**
- T.F., IL 64  
 tabernaemontanine 99  
*Tabernanthe iboga* 29, 30, 31, 38, 39, 99  
 tachycardia 11, 49, 51  
 TAKAYAMA, HITOMITSU 26  
 TALBY 16, 98  
 TAMBLYN, GREG 31  
 Tanoak 128  
 TART, CHARLES 14, 40, 42, 76, 136  
 TAUB, ERIC 31  
 taurine 72  
*Taxus* species 128  
 TAYLOR, N. 11, 40  
 tea 93  
 techno-shaman 18  
 tetrahydroharmine 66  
 tetrahydromitragynine 28  
 TFMPP 18, 49, 50, 51, 52  
 THAM KRABOK 29  
 THC 20  
 THEATRUM BOTANICUM 28  
 thebaine 21, 22, 59, 66, 135  
 theophylline 134  
 theta 64  
 THH 66, 67  
 thiamine 71, 72  
 thin layer chromatography 26, 67  
 THIRWELL, J.G. 38  
 THOMPSON AND MORGAN 66  
 thorn apple 10  
 Thugees 11







TIHKAL 17, 66, 67, 91  
 TILLER, WILLIAM 31  
 TIMBERWOLF GARDENS 18  
 TMA 98  
 TMA-2 18  
 tobacco 2, 4, 10, 13, 21, 22, 29, 33, 55, 59, 72, 73, 92  
 tolerance 20, 61, 97, 132  
 toloache 11  
 TOMASELLI, FRED 31, 106  
 Torbugesic® 135  
 Torbutrol® 135  
 TORRES, C.M. 55, 76  
 TORRES, SEBASTIAN 28  
 Tourette's Syndrome-like 89  
 TOWARD A SCIENCE OF CONSCIOUSNESS 136  
*Trachelospermum jasminoides* 99  
 Traffic 5  
*Trametes sanguinea* 59  
 trance 21  
 transdermal 23, 97  
*Trichocereus peruvianus* 138  
 trifluoromethylphenylpiperazine 49  
 Trip 37, 100  
 TRIPATOURIUM 38  
 tropine 11  
 TROUT, K. 20, 43, 60, 61, 63, 64, 67  
 tryptamine(s) 49, 59, 61, 63, 135  
 TUM KRABOK 29  
 tumor 96  
 TUNNESHENDE, MERILYN 101  
 turmeric rhizome extract 71  
*Turnera aphrodisiaca* 138  
 TUTH-SHENA, LADY 10  
 TWAIN, MARK 18

**U**

UCLA BOTANICAL GARDEN 118  
 ueraria flower 72  
*Ulmus* species 128  
 UNCLE FESTER 98  
*União do Vegetal* 67  
 URBAN SHAMAN 138  
 urination 135

**V**

V.G., NH 61, 65  
 VALDÉS, LEANDER 37, 117  
 VAMANA PURANA 11  
 vaporizer 32, 33, 34, 36, 73, 74, 102  
 VENOSA, ROBERT 31, 101  
 vermiculite 83  
 VERORDNUNG (EWG) 49, 76  
 vertigo 11, 13  
 Viagra® 134  
 vicodin 60  
 Vietnam War 5  
 vinegar 30, 99  
 vinpocetine 73  
*Virola* 53

VISIONARY GARDEN, NH 97  
 VISSELL, BARRY 101  
 vitamin(s) 71, 72, 73, 86, 95, 96  
*Voacanga africana* 30, 60, 61, 99  
 voacangine-7-hydroxyindolenine 99  
 vobasine 99  
 VOLCANO INHALATOR 73, 74  
 VOLKOW, NORA 77  
 VOLLENWEIDER, F.X. 80, 108, 136  
 vomit 15, 49, 71, 90, 91, 98  
 VON REIS, S. 9, 10, 40

**W**

WAIZMANN, SAMUEL 31  
 WALKER, GEORGE R. 59  
 Walnut 128  
 War on Drugs 1, 5, 102, 103  
 WARHOL, ANDY 115  
 WARTER, CARLOS 136  
*Washington Post, The* 115  
 "WASSON and HOFMANN" (*Salvia divinorum* strain) 117  
 WASSON, R.G. 41, 42, 44, 76, 117, 118, 140  
 WATT, DARCY J. 38  
 WEBB, CRAIG 31  
 WESSELMAN, HANK 101  
 WHITE, ERIC 5  
 WHITE, WILLIAM E. 38  
 WHITEHOUSE, STEVE 36  
 WILDE, OSCAR 1  
 Willow 128  
 WILLY 55  
 WILSON, PAMELA 101  
 WINFREY, OPRAH 79  
 winged disk 42  
 WINNIE THE POOH 113  
 WINTERS, WALLACE 31  
 witchcraft 9, 101  
*Withania somnifera* 60  
 withdrawal 29, 60  
 WOGG, P.E. 28, 40  
 WOLINSKY, STEPHEN 136  
 WOMEN'S CHRISTIAN TEMPERANCE UNION 4  
 WOODRING, JIM 103

**Y**

yaa baa (methamphetamine) 92  
 YAHYA, R.A. 40  
 YASGUR, JAY 140  
 Yew 128  
 yoga 7, 70  
*Yoga of Herbs, The* 15  
 yohimbe 27  
*yopo (Anadenanthera perigrina)* 22, 53

**Z**

*Ziziphus jujuba* (Chinese dates) 22  
 ZOHAR, DANAH 136  
 ZVOSEC, DEBORAH L. 31



# ETHNOGARDEN BOTANICALS

*Offering you rare and sacred plants,  
herbs, seeds, and extracts  
from around the globe!*

*Tabernanthe iboga* products

*Lophophora williamsii* cacti

*Sceletium tortuosum*

Ayahuasca herbs

Resin Extracts

Dry extracts

*Erythroxylum novogranatense* seeds

and many other rare and hard to find plants.

Payment accepted includes

VISA, MasterCard, American Express, and money order by mail.

Wholesale inquiries welcome and encouraged.

Please call for catalog: (705) 735-0540.

Sources also welcome to contact us offering supply.

**ETHNOGARDEN BOTANICALS**

**POB 27048**

**Barrie, ON L4M-6K4**

**CANADA**

**ethnogarden@sympatico.ca**

**<http://ethnogarden.com>**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME XIII, NUMBER 1



VERNAL EQUINOX 2004



ISSN 1066-1913



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** K. Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Sandra Karpetas

Jon Hanna

R. Stuart

Scott J. Thomson

E.B., Berlin

C.H., CA

Altoid

B. Green

Doc, IN

Anonymous, IN

T, CA

Justin Case

C, CA

Edzard Klapp

Ulrich Holbein

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*

POB 19820, Sacramento, CA 95819, USA

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT & BACK COVERS

Nine drawings from a series of fourteen that were made in 1951 by the Hungarian physician and amateur artist LÁSZLÓ MÁTÉFI, while he was under the influence of LSD. These were published in *Triangle, the Sandoz Journal of Medical Science*. (We believe the images were published in 1954.) We have been unable to locate a copy of this publication, which was probably an in-house production. The images were scanned from TAYLOR, G.R. 1963. *The Science of Life: A Picture History of Biology*. MCGRAW-HILL BOOK COMPANY.

# CONTENTS

Ibogaine as Therapy: Sandra Karpetas Speaks...	1
Modern Psychedelic Art's Origins as a Product of Clinical Experimentation	12
Network Feedback	23
More on Memantine Hydrochloride	23
Even More on Memantine Hydrochloride	23
Ten <i>Kratom</i> Bioassays	24
More Thoughts on <i>Kratom</i> , and Another Ten Bioassays	25
<i>Anadenanthera colubrina</i> as Ayahuasca	26
Reply to "AMT Shelf-life"	27
New Research Chemical: 5-MeO-DALT	27
Events Calendar	29
Sources	30
Book Reviews	31
Bibliography	39

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2004 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# IBOGAINE AS THERAPY: SANDRA KARPETAS SPEAKS...

Interviewed by JON HANNA

SANDRA KARPETAS is the project coordinator for the IBOGA THERAPY HOUSE, a treatment center in Vancouver, British Columbia that uses ibogaine to combat drug addiction. They charge absolutely nothing for this service. Although it is illegal in the United States, ibogaine is not specifically scheduled in Canada.

However, even if ibogaine were legal in America, the treatment that happens at the IBOGA THERAPY HOUSE would not be allowed in the United States, as the FOOD AND DRUG ADMINISTRATION restricts the use of non-approved experimental medications. Interestingly, one of the reasons that the THERAPY HOUSE is able to use ibogaine is because they don't have doctors involved in the treatment. According to MARC EMERY, currently the sole funder of the THERAPY HOUSE, if doctors were running the therapy, various medical regulations would tie their hands and prohibit the work. Keeping the doctors uninvolved actually allows the therapeutic process to happen. Furthermore, if the THERAPY HOUSE charged for their services, there would be a completely different set of regulations that would bog down the process and make it difficult to provide the therapy.

What's being accomplished at the IBOGA THERAPY HOUSE is a well-considered and delicate dance that actually allows addicts to kick via a psychedelic treatment process. In order to protect the privacy of the individuals undergoing treatment and safeguard the healing process itself, the location of the IBOGA THERAPY HOUSE is not made public.

On a cool day in late spring I spoke with SANDRA about her initial interest in psychedelics, her work in the field of harm reduction, and how she ultimately became involved with this cutting-edge, philanthropic addiction treatment facility.



JON: When did you become interested in psychedelics?

SANDRA: Do you consider *Cannabis* to be a psychedelic? If that's the case, I was ten years old when I smoked my first joint. This was with my mother and a friend. I had bronchitis many times throughout my childhood, as well as asthma. Mom had heard that *Cannabis* might help me with my asthma, so she said, "Okay, I'm going to let you try this. But under no circumstances are you to keep using it on your own. It's going to be a supervised activity." So I smoked my first joint at age ten, but by the time I was thirteen, I was smoking pretty regularly.

JON: Did your mom smoke *Cannabis*?

SANDRA: No.

JON: She had just heard that it could be good medicinally. What was her attitude toward drugs like *Cannabis* and the psychedelics?

SANDRA: She didn't really have much information about them. She had heard all of the propaganda claiming that *Cannabis* was dangerous, so she was definitely worried about that.





YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**www.yage.net**

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

**www.yage.net/hosted**

JON: That takes a pretty ballsy mom to, out of a concern for her daughter's health, administer a medication that she not only felt uncertain about herself, but which also had all of the weight of anti-drug propaganda levied against it. Was she into naturopathy; did she lean toward natural remedies?

SANDRA: Not really, no. It was mostly because a friend that we had in common—who was between us in age and who acted as a very good bridge for us—was a regular pot smoker. It was through her that my mom found out about marijuana's medicinal properties.

JON: How old was your mom at that time?

SANDRA: Thirty-three.

JON: Did the *Cannabis* actually end up having any medicinal properties? Was it an effective treatment for your asthma?

SANDRA: I haven't had a problem with asthma since then. Whether that was psychosomatic or not, I don't know.

JON: Was it something that cured your asthma immediately, on the first try?

SANDRA: I don't know really, because I have been smoking it ever since. [laughs]

JON: Excellent! Of the more traditional psychedelics, which did you take first?

SANDRA: I took LSD first when I was fifteen. I was going out to a movie with some friends, and they told me about it. Of course, I had heard of LSD before that. I heard that it made you see things. I heard that it was really fun. So I decided to try it with my group of friends, and it blew me away. That's when my interest in psychedelics began to blossom.

JON: Had you heard any of the anti-drug propaganda at that time about LSD?

SANDRA: Some, but I didn't pay much attention to it, because I had also heard such propaganda about *Cannabis*, and clearly that was something very helpful and quite fun. I played with nitrous a lot when I was younger too. I remember occasions where a bunch of us kids would walk into a grocery store, clear out all the whipping cream in the dairy section, and get high in the supermarket. [laughs] However, some of my most influential and healing journeys have been facilitated by the intentional use of *Psilocybe* mushrooms.

JON: What is your educational background?

SANDRA: I don't really have any formal education. I'm self taught in the arena of drug information, although I have some very good mentors. But I've taken it upon myself to absorb as much information as I can in the areas that I'm interested in. I've taken quite a few workshops on topics ranging from harm reduction to facilitation. But most of my experience comes from being directly involved.





In 1996, I joined a group called MIND BODY LOVE. This was a raver information project based in Vancouver, whose purpose was to provide accurate, up-to-date, non-biased information about psychoactive drugs and sexual health. We set up safe spaces at raves and other events, with a focus on sharing information that could help to reduce harm associated with drug use. The spaces we set up were not just information based, but they were also there to help during the moment when people were having difficulties with their experiences. And those experiences got me interested in working with and learning more about transpersonal psychology and psychedelic psychotherapy.

Through this work, I increasingly became an advocate for harm reduction on a larger scale in Vancouver, particularly concerning young people and drug education. Due to my work in this area, I was eventually invited to host a number of workshops for young people in schools. That later turned into a project on the Sunshine Coast called the HIGHER KNOWLEDGE NETWORK. My work in harm reduction led to an interest in drug policy and cognitive liberty issues, and I became more proactive in working with the downtown East side and injection drug use. I'm a co-founder of VANDU, the VANCOUVER AREA NETWORK OF DRUG USERS, an advocacy group funded by HEALTH CANADA for which I co-wrote the proposal that got them their initial funding and who have made a number of recommendations to the City Council and the Health Board for changes in the city's policies related to IV drug use. Shortly after that, I moved to the Sunshine Coast and started doing the same kind of work, but became involved again with youth. And that's when we started doing more of the drug education workshops with young people, and hosting conferences.

JON: The difference in attitude in Canada is amazing to me. You were able to go into schools with an approach that is not abstinence-based, but rather a more realistic harm reduction focus that provides real education that kids can use. Growing up in the United States, the message is simply, "If it feels good, don't do it." The DARE program has set us back tremendously. Canada is clearly much more progressive than the United States, when it comes to drug policy.

SANDRA: Well, it took us years to establish trust with the people in charge at the schools and with the health promotion organizations. Basically we had to get to know these people as individuals, and approach them with various solid sources of information, such as the work that JOEL BROWN is doing in America with the CENTER FOR EDUCATIONAL

RESEARCH AND DEVELOPMENT on the topic of young people and drug education. We printed up that sort of information and sent packages of it out to the right people to persuade them of a more reasonable viewpoint. It didn't happen overnight. It took a lot of dialog and communication with these people to show them the need for this approach.

JON: Do you think that Canada may be receptive to this sort of approach because the government there has a much more reasonable take on health care in general? Perhaps because the government is more directly involved in health care, they actually need to come up with something practical that really works, as opposed to the United States.

SANDRA: Canada's drug strategy actually is a harm reduction strategy. A lot of people don't know that, and part of my work has been trying to educate people about that. I'll remind them that this is the case, and give them a definition for harm reduction and what it can potentially mean. Yes, our policy is different here, our health care system is different here. Because there is equal access to health care here, that then puts more of an onus on health care agencies to be proactive in finding out what works and what doesn't. But I also think that for us here, being able to jump through a lot of those hoops had to do with the people that we were forming relationships with and getting to know.

Dialog is paramount to making things work. I see the harm reduction approach as the middle path in a discussion of drug use in our culture, with prohibition on one side and promotion on the other. The definition of harm reduction has definitely changed for me over the years. It's not just about reducing harm, it's also about opening dialog. The whole concept of providing non-biased information can be a daunting task. But for me, the answer is found in the dialog that needs to take place between people involved from any particular viewpoint. We need to remember that everybody is different, and different substances will have different effects on different people.

JON: Tell me about the project that is your primary focus these days, the IBOGA THERAPY HOUSE.

SANDRA: The IBOGA THERAPY HOUSE was founded in November of 2002 by MARC EMERY, who is currently the sole funder of the project. I was hired in January of 2003. I had heard about ibogaine back in 1996. From 1997 through 1998, when I worked with VANDU, I thought that ibogaine might be very useful for some of these users, but I had no idea how







to get a hold of any. Information on ibogaine was somewhat scarce at that time, and I was also busy with a number of other projects. So as an interest, ibogaine kind of fell to the side. But I found out in December of 2002 that MARC EMERY was doing this ibogaine therapy project. I was curious, so I gave him a call. He took me on a tour of the space, introduced me to the facilitators, and showed me around. He told me what they were doing, what his intentions were with the project, how much he was willing to fund, and where he wanted to go with it. And I saw a real opportunity for growth there. He offered me a job, which I wasn't expecting. It wasn't necessarily what I was looking for, but I'm really glad that I decided to take it. I took it on as a sort of challenge, because I could see that the work had huge potential.

And now, this project has become my life. I'm very seriously dedicated to it, and to seeing that the world finds out about ibogaine. The monthly budget for the THERAPY HOUSE is about \$10,000, but that fluctuates depending on how many people we treat. We try to treat four people per month. One person per week in an individualized setting. We actually treat each person over a period of five days. It's a residential treatment, so we provide everything that they need during that time, as well as around-the-clock staff.

Within the project, I have a number of different roles. I'm the project coordinator, so I not only screen the clients for physical and psychological health issues, but also help to make the decision with them about whether or not they are ready to make this sort of a change in their lives. Ibogaine certainly is *not* a miracle cure, as has been touted by some. But it can be a powerful catalyst and tool for an ongoing program of recovery. My role as a facilitator and sitter with the client during the actual experience includes helping to prepare them for having a potent psychedelic experience, and also helping to set up the space in which it will be conducted. Basically paying attention to the "set and setting" of the whole thing. Finding out what they expect from the experience and seeing how well they are prepared to really go into that and deal with anything that might come up is definitely a factor in how beneficial the experience will be with them. So that's my role. My role is to inform and provide support.

JON: Are the clients usually lying down for the entire session, or do people want to get up, walk around, or even leave the environment of the THERAPY HOUSE?

SANDRA: Everybody is different, but most people prefer to stay lying down. Ibogaine in large doses, such as those given for addiction therapy, causes ataxia (loss of muscle coordination). So often patients can not walk around, although we have had a few people who have been able to come out and spend some time with us in other spaces in the house. For example, someone might come out into the living room and spend some time with the facilitators and have short conversations, maybe just to get a change of external scenery. But most people tend to lie down. The ibogaine is more of a facilitator in itself. It's different from LSD or MDMA therapy, where there is an active role for a therapist while the person is under the influence, in terms of opening dialog and discussing issues that may come up. The ibogaine tends to get people into a state where they focus inwardly, and it seems to act as the facilitator in itself. So a lot of our job, again, includes preparing them for the experience, and then helping them to integrate the experience afterwards. And of course we're there monitoring vital signs and helping them to go to the bathroom, or keeping them hydrated, and reassuring them that they are in a safe space and that if anything comes up where they *do* need to talk, that we're there for them.

JON: Have you seen any sort of major freakouts?

SANDRA: No, there haven't been any freakouts. I've had people who have come out of it saying that it was the worst thing that they had ever done and that they would never do it again, who then called me two weeks later saying that it was actually the *best* thing that they had ever done, and they wanted to do it again.

JON: There's a code among some of the psychedelic therapists who were working before these compounds were criminalized, that has been adopted by many underground psychedelic therapists as well, which says that the therapist must have at least one session with the substance they are providing for others, so that they can speak from a place of experience. Do you agree with this idea? And if so, what was your experience with ibogaine like?

SANDRA: That's a good question, because I did administer ibogaine to others for a few months before I had tried it myself. And I think that was valuable in terms of having an objective look at what other people were experiencing, and basing my interpretations of what was happening on user reports, which I think is quite valuable to do. But I also felt that I couldn't fully comprehend what was going on until I had my own experience with it. So I've taken *iboga* now, and





it was a very beautiful and powerful experience. I've learned a lot from it. It's definitely valuable when giving treatment to others to have some background information about what someone else *may* experience, but it's also important to be quite aware that whatever you experienced isn't necessarily what someone else is going to experience. Everybody is quite unique, and those providing treatment should honor and respect someone else's interpretation of the experience. Again, our job is to inform the process and act on a support basis, and not to try to color their experience with our own interpretations.

JON: Was the experience that you had with the pure compound ibogaine, or did you take some manner of more crude extract of *Tabernanthe iboga* root?

SANDRA: I'd like to try ibogaine hydrochloride, which is the pure compound. What I took is called the "Indra" extract, which is a total alkaloid extract. So it wasn't pure ibogaine. I took 3000 milligrams of this extract, which is less potent than pure ibogaine, and which contains additional alkaloids found in the plant's roots, other than ibogaine.

JON: It's my understanding that the Indra extract was tested a while back and shown to contain about 15 to 20% alkaloids, with about 50% of that being ibogaine (and the other 50% being other alkaloids of various activities). This would put your dose of ibogaine at about 225 to 300 milligrams. I'm not certain when those tests were done, but I'm curious if you know how long the Indra extract has been around or if it has been analyzed recently. It would be interesting to know exactly how much of what it contains these days, as I believe that the same batch of extract has been circulating for some years now. I wonder how stable ibogaine is.

SANDRA: One of the reasons that we stopped working with the Indra extract is because we don't have the answers to those questions. From what I've heard, the extract could be anywhere from 15 to 20 years old, and I don't know when the last time that it was tested was. But we haven't had any independent people test it for us. Because we aren't working with it anymore, we don't have any future plans to test it. We're working with ibogaine hydrochloride, which is a 98% pure extract. We have a certificate of analysis for that chemical, so we feel more comfortable knowing what we have is pure. I've found already that there are some differences between the Indra extract and the pure ibogaine hydrochloride. People tend to get a lot less sick with the hydrochloride; there's less vomiting and pain in the body afterwards.

JON: How much work have you done with the Indra extract, and how much of your work has been done with the pure compound?

SANDRA: We treated 16 people with the Indra extract, and then the last 15 have been with the hydrochloride.

JON: How many of those 31 people have come in for additional treatments?

SANDRA: Seven people have come for a second treatment. And we've had a few people who have requested a third treatment, but that hasn't happened yet. We have 13 people currently who have relapsed, and four of those 13 want to come in for either a second or third treatment. Out of those who relapsed, five were due to inadequate pain management.

JON: So you've had about a 58% success rate. Have people who have *not* relapsed wanted to come in for an additional treatment?

SANDRA: Yes, we've had a few. None of them have actually filed another application with us yet, but they have mentioned interest in trying it again or can see that it would be valuable maybe six or nine months down the road.

[www.HerbalDistribution.com](http://www.HerbalDistribution.com)



HerbalDistribution offers a full range of herbal products for every smartshop, headshop and reformshop. If you require extra information on what we sell, or if you wish to order our catalogue, please contact us on +31 (20) 4897914 or send an e-mail to [wholesale@herbaldistribution.com](mailto:wholesale@herbaldistribution.com)



[HerbalDistribution.com](http://HerbalDistribution.com)





JON: Is that something that you would feel comfortable doing, or do you have a policy regarding repeat treatments for those who have not relapsed?

SANDRA: We've said that we are willing to offer people up to three treatments if they feel that's necessary. So we are open to having people come in for a second or third treatment.

JON: I realize that you haven't yet treated that many people, but have you seen any sort of a trend where the people who are addicted to a particular type of substance tend to have a higher or lower success rate? For example, does a heroin addict seem to respond better to ibogaine treatment than a cocaine addict?

SANDRA: Both people who are using heroin and people who are using cocaine tend to have pretty good results, although cocaine users have seemed to do better at remaining abstinent. We've had a great deal of success lately with cocaine users. Poly-substance users might be a bit more difficult. The methadone users tend to be a little harder to detox, depending on how much they have got in their systems and whether or not they have pre-existing pain issues to deal with. But even with them, ibogaine seems to be pretty effective in terms of curbing withdrawal. However, pain management issues may be a contributing factor as to why in some cases opiate addicts have a harder time remaining abstinent than cocaine addicts.

JON: What is your client screening process?

SANDRA: We request copies of medical tests: EKGs, cell blood count with differential, and a liver panel. We need to make sure that the client is healthy enough to take the medication. We check their heart because there have been a few cases where heart rates have shot up, or blood pressure has been lowered or raised, and so we need to make sure that their heart is healthy. Liver work is done because it is the liver that helps metabolize the ibogaine into noribogaine, which then remains in the system for quite a while. So we want to make sure that the client's liver is healthy enough to deal with this process. We do accept people with hepatitis C if their liver enzymes are lower than 200% above normal. Our screening also includes a whole component on finding out what their withdrawal symptoms are, what their patterns of use are, how long they've been using, how much they tend to use, whether or not they are poly-substance users, what their nutritional habits are, and whether or not they're physically active. Some of these questions are to find out about the client and where

they are at, and others are to help them in their recovery process in terms of recommending changes in their diets or to avoid potential triggers with regard to relapse issues. We want to find out whether or not they've tried any other detox options in the past or if they have been to any other treatment centers. Generally we get people for whom other treatment options have failed, but that's not the case with every client and it's not a requirement. A social support network and an aftercare plan are vital. With regard to the aftercare, it's really important to get an idea of what they plan to do. For some people that might mean going into another treatment center. For everyone, it means getting their life back together on a number of different levels. We ask about that so we can help them to make those changes or find suitable recovery options.

Before treatment, we'd like the client be clear from other medications, like antidepressants, for example. We ask what kind of medications the client is on and find out whether or not those medications are contraindicated with ibogaine. In any case, I generally ask people to taper down or stop their medications before they take the ibogaine. And as well, they need to stop their intake of the drug of abuse. How long before the treatment they should stop the drug depends on what it is. If it's heroin, generally 12 hours before. If it's methadone, 24 hours before. With cocaine, anywhere from 10 to 12 hours. It also depends on the dose they take and their frequency of use. But we definitely do require them to stop taking their drug of abuse.

JON: Has there been a problem with border crossings, when maybe a patient went into withdrawal before reaching you?

SANDRA: It did in one case, where the applicant had withheld information about a previous felony conviction. When he tried to cross the border, he was basically considered an "undesirable" and they didn't want to let him in. He had been detoxing already for a day, and then he got to Canada and was detained at the border. He was allowed to come to us for a single evening, during which we didn't have enough time to treat him because the experience itself can last from 20 to 36 hours. And we feel that the reintegration period is also quite necessary, so we didn't want to just dose him and stick him back on a plane in the morning. When he got back to the airport, he was detained from his flight because he started to go into withdrawals before getting on the plane. It was a very difficult situation for us and for him, because he wasn't able to take the treatment nor was he able to have access to the substance he was dependent upon.





JON: What percentage of the people that you treat are from Canada and what percentage of them are from elsewhere?

SANDRA: It's changed. At one point it was about 50-50. But currently it's about 60% Canadian, 40% American.

JON: Ibogaine is known to produce a moderate rise in blood pressure in about 15% of the people who take it. Do you give any sort of a "test dose" to see how the person responds to the ibogaine?

SANDRA: We administer a 100 mg dose of ibogaine before we give them a full dose, monitor their vital signs—their blood pressure, pulse, and temperature—for an hour to check for any allergic reaction. If there is such a reaction, we will abort the treatment.

JON: What is a full dose considered to be?

SANDRA: It is largely based on the person's weight. However, it also depends on the substance of addiction that we are treating for, and the person's frequency of use of that substance, and the dose that the person is used to taking. It can be anywhere from 16 to 20 mg per kg for people who are physically dependent on the chemical or chemicals that they are trying to kick.

JON: You said that the course of action of the drug can range from 20 to 36 hours. What is the average time that people are under the effects of ibogaine?

SANDRA: The average is about 24 hours, and that's in three phases. The first phase is a period of psychological exploration and dumping. A lot of random images come up, and the experience is highly visual and chaotic. The images may seem strange and unrelated to each other. That phase usually lasts anywhere from 5 to 10 hours. Phase two is where they start to get more visions that are related specifically to themselves, to their past, and to their drug use or family or other issues that they need to look at. The visions generally come in a bit slower. Based on user reports, people tend to feel that this phase of the process is more about working through their issues than the first part. The second phase can last anywhere from 10 to 16 hours. Then the third phase is coming down, where the visuals start to subside. The person is usually up for a few more hours, but just waiting to fall asleep. It depends on the individual, but that can last from another 3 to 12 hours.

JON: Are you collecting any sort of documentation during or after the experiences from your subjects?

SANDRA: We give the subjects the option to use a tape recorder during the session if they want to. We also try to keep notes regarding anything that the person says during the session, as well as anything that he or she has ingested, or any changes in vital signs. All this information is compiled in a set of treatment notes that we retain. And we always ask the people to write something about their experiences afterwards. We provide them with questions that touch on a number of different areas, regarding the mental, emotional, and spiritual effects that were experienced, as well as the person's general well being. We use the *Peak Experience Profile*, which was created by RICHARD YENSEN and FRANCO DI LEO, and the *Hallucinogen Rating Scale* developed by RICK STRASSMAN. The subjects are also expected to write a report of their experience of their treatment and of the IBOGA THERAPY HOUSE. This helps us to evaluate our program and make the changes that are needed.

JON: Do you see any side effects from the treatments?

SANDRA: Primarily there can be some nausea and ataxia. For nausea we may give Gravol®, which in America you know of as Dramamine® (dimenhydrinate). Sometimes we get people who have a rising or lowering of their blood pressure. Generally we've found that if we keep people well-hydrated beforehand, the chances of their blood pressure dropping is minimal.

JON: Some ibogaine researchers have noticed that people who undergo the treatment have a reduction in their need for sleep that can last a month or more following the treatment. The idea has been presented that this might indicate some manner of structural change that has occurred in the brain, or that there is a long-lasting metabolite of ibogaine that stays in one's system. People have reported needing only three or four hours of sleep a night. Have you seen this reaction with any of your patients?

SANDRA: I've seen it with some of them, but definitely not with all of them—very few, in fact. ROBERT GOUTAREL's hypothesis is that ibogaine may facilitate a prolonged R.E.M. experience, and there is speculation that this might delay the need for sleep. But that's just speculation. EEG brain-mapping at some of the stages of the experience of people under the influence of ibogaine may prove to be quite interesting.





JON: Two of the people who are known to have died during ibogaine treatment were women. These deaths led people to be worried that ibogaine might have a greater toxicity in females, possibly due to it being metabolized differently. That concern caused the FOOD AND DRUG ADMINISTRATION to exclude women from their 1993 approval of clinical studies with ibogaine. Are you aware of any comparative metabolism studies based on gender that have been done? Do you allow women to detox at the IBOGA THERAPY HOUSE? If so, what is the ratio of men to women who are treated?

SANDRA: Yes, we do treat women. About 40% of our patients have been women. One ibogaine treatment provider who sent us his treatment procedure did suggest that women who are having their menstrual period be excluded from treatment, including the time a week before their period. I haven't found anything that mentions *why* that may be.

JON: The only thing that I can think is that there is some concern about a woman's metabolism related to her hormone levels, but I dunno...

SANDRA: I'm waiting to find out what DEBORAH MASH has to say about that, as I believe that she is doing some work related to the metabolism of ibogaine and/or noribogaine.

JON: Have you ever had to stop a treatment based on a negative reaction from the test dose that you give?

SANDRA: Yes. Once we had someone who had already taken ibogaine in the past. We noticed a dramatic drop in her blood pressure, and had to stop the treatment. And we also had another person whose heart rate jumped to over 120 within ten minutes, and then it took about an hour for that to subside. It has been suggested that the response in this second case may have been just due to anxiety. But the patient didn't appear to have any outward signs of anxiety. And since we're not doctors, we would rather play things safe—it was such a drastic rise in his heart rate. So we have had two treatments that were aborted.

JON: What if the need for a doctor arose?

SANDRA: I'm trying to work out the possibility of having a doctor or registered nurse on hand as an observer. Not as someone who is actively involved, due to the government restrictions on that, but just there in a safety net sort of position. I'd also like to have a crash cart on site, with someone experienced in its use, in case it is needed. However, we are

currently about five minutes away from the closest hospital. We have advised them that we are providing this treatment, and we have tried to establish an emergency protocol with them. They said that if anything goes wrong, we should just call, and an ambulance would be right over. Our staff all has first aid training, too.

JON: There have been a few deaths reported from the use of *Tabernanthe iboga* root among the African tribe, the Bwiti, who traditionally use it in spiritual rituals. How many people have died from taking the plant for recreational purposes or as an addiction treatment?

SANDRA: I don't know the answer to that question. To find out the specific details regarding each of the deaths that happened during therapy sessions would be valuable. There are some questions as to whether or not these people may have died due to the concurrent consumption of other drugs *while* on ibogaine, or immediately afterwards. Such an approach could cause a potentially-lethal overdose, if they revisit their drug of abuse at their "normal" dose level. If someone was going to try and use their drug of addiction directly following ibogaine treatment, they would have to be careful to take a very small test dose to find out what their tolerance level has become. Ibogaine can highly potentiate other drugs. So far as I know, a lot of the deaths have been because of this tolerance issue in conjunction with using another drug. But there are a couple deaths that are in question. I believe that five or six people have died related in some manner to ibogaine therapy, but I don't know the exact figure.

JON: There was recently a death in England, which was noted to be the first case where a coroner actually listed the specific cause of death as ibogaine. This raised concerns that ibogaine might become scheduled in the United Kingdom. Considering Canada's connection with the U.K., are you afraid that scheduling of ibogaine over there might increase the chances that it becomes scheduled in Canada?

SANDRA: Yes, absolutely. It's something that I think about all the time, that our situation could change at *any* moment. And I think that makes our task even more urgent, in terms of helping as many people as we can now, and gathering data. So that if Canada were to threaten the scheduling of ibogaine, we could argue for its place as a licensed medicine. Or for not scheduling it. Or at least to open dialogs about the potentials, and have the government look more deeply into it before making a rash decision based on some anecdotal evidence. I haven't seen the coroner's report, so I don't really





know whether or not the death was solely due to ibogaine itself, or if there were any other drugs in the person's system. I'd like to find out more.

**JON:** The risk of death is probably minuscule in the proper environment. Possibly of greater concern is the potential for neurotoxic effects from ibogaine. **MARK MOLLIVER** of **JOHN'S HOPKINS** showed cytopathology in the cerebellum. **KARL JANSEN, M.D., Ph.D.** has stated that ibogaine therapy should only be used as a last resort, with hardcore addicts who have failed to kick via any other approach, due to his concerns about permanent changes that might occur in the brain. To what degree should people who take ibogaine be worried about brain damage?

**SANDRA:** From my knowledge of the **MOLLIVER** study, anything under 50 mg per kg was *not* shown to be neurotoxic.

That was in rats. I don't know if there have been any neurotoxicity studies in humans. I definitely hope that there will be such studies in the future, because I am very curious. Again, the dose that we give is anywhere from 16 to 20 mg per kg, with 20 being reserved for the most severe cases of addiction. We also recommend to those people who apply for our treatment that they attempt some other manner of treatment first. Not only because of potential neurotoxicity, but also because it is a very potent psychoactive experience. Not everybody is ready for that. Of course, one of the most important tasks that we have is to prepare people for that experience. But I do think that ibogaine is a better choice for those who have already exhausted other options. It also speaks well to the efficacy of ibogaine therapy if it is successful with people who have tried other treatments and failed at them; that's something that may be persuasive to researchers that ibogaine therapy needs to be looked into seriously.

# MIND STATES

## OAXACA

### September 15–20, 2004

*Oaxaca, a sun-drenched city cooled by Mexican mountain breezes, is regarded by many as a spiritual center because of the ancient Zapotec and Mixtec cities that dominate the nearby hills. It is also a multicultural center—people from all over the world come to see the arts and crafts of the 16 different indigenous groups practicing their traditional ways in the region. — IRIS DENTON, Whole Life Times, June 1998*

The state of Oaxaca in Mexico is infamous due to the (re)discovery of several powerful entheogens in use by Mazatec healers in the Sierra Mazatec mountain area, including *Psilocybe* mushrooms and *Salvia divinorum*. In particular, the town of Huautla de Jiménez attracted those interested in discovering more about the native use of these visionary plants. Oaxaca City is the first stopping point in Mexico for many wishing to take the beautiful 6-hour scenic drive through a multitude of ecosystems to the Sierra Mazateca. In Oaxaca City, *curendera* **MARÍA SABINA** clearly holds the status of a folk hero—one can even find T-shirts with her face on them sold in the city square! Oaxaca is a great little city, with delicious food, friendly locals, and *tons* of art, both traditional and contemporary. It is home to the world's largest, longest-running open air market, and of course a trip to the *amazing* Zapotec ruins at Monte Albán will be part of the adventures during the **MIND STATES OAXACA** seminar. Join us in Oaxaca City! Spend a week in an intimate, relaxed setting, having stimulating conversations with the following presenters:

**DEIRDRE BARRETT • BRUCE DAMER • ERIC DAVIS • ALEX GREY • ALLYSON GREY • JON HANNA • MANUEL JIMÉNEZ (tentative)**  
**JONATHAN OTT • DANIEL SIEBERT • ANN SHULGIN • SASHA SHULGIN • ALLAN SNYDER (tentative) • MARTHA TOLEDO**

Each ticket is \$1,200.00 per person. Price includes admission to all lectures and field trips, accommodations (a single space in a double-occupancy room), access to the swimming pool and hotel amenities, and delicious Mexican breakfasts and lunches (vegetarian and vegan available). Airfare and transfer to the hotel (about ten minutes by taxi) are not included. Early registration is suggested, as space is limited. Payment for ticket(s) should be sent to: Mind States, POB 19820 (Dept. ER), Sacramento, CA 95819, USA. Credit card payment available through PayPal: send money to mindstates@prodigy.net. For additional info see: [www.mindstates.org](http://www.mindstates.org).





JON: The active metabolite of ibogaine, 12-hydroxyibogamine or *O*-desmethylibogaine, which is more commonly referred to as noribogaine, is thought to stay in the system for a long time. One of the actions of noribogaine is that it elevates serotonin levels. It has been theorized that these higher levels of serotonin may be a reason why those addicts who have taken ibogaine may have an easier time practicing abstinence following their treatment. Do you know how long noribogaine stays in one's system?

SANDRA: I have heard of some studies that postulate that it may stay in the system for up to three months, but I don't know for sure. More studies on this are needed, as it is suspected that this action may contribute to ibogaine's long-lasting effectiveness in curbing cravings.

JON: Ibogaine has also been shown to reverse cocaine-induced dopamine increases. So it not only affects the serotonin system, but the dopamine system as well. It also acts as a competitive inhibitor of MK-801, binding to the NMDA-receptor complex, which has been shown to attenuate tolerance to opiates and alcohol, and reverse tolerance to stimulants. This reflects what you were saying about an addict being at great risk if he or she was to take their drug of choice at the same dose level following the treatment as was used prior to the treatment. As well, ibogaine has been shown to bind to the mu and kappa opioid receptors. So pharmacologically, there is a *lot* going on with ibogaine.

SANDRA: I'm looking for a pharmacology tutor, by the way. Perhaps I can get a student to come and explain these issues to me, because I've never studied pharmacology other than...

JON: ...applied pharmacology? [laughs] Sure, we're *all* students of that.

SANDRA: Exactly. But for me to try and speak with any legitimacy on this level is impossible, because I really don't know.

JON: Well, with that caveat in mind, I'm going to ask you to speculate anyhow. Many addicts undergoing ibogaine treatment are said to experience the benefit of not having any withdrawal symptoms, or having less intense withdrawal symptoms. To what extent do you attribute the anti-addictive properties of ibogaine on its pharmacology, and to what extent do you attribute future success with abstinence to the visionary psychotherapeutic effects? After all, people *are* going through a very intense and sometimes reflective or "life reviewing" mental process.

SANDRA: I feel that those elements are inseparable. While one can *attempt* to separate the mental, emotional, spiritual, and physical components, I don't think that we will ever be entirely successful in that process or achieve a truly balanced look at what may be going on.

JON: Over a decade ago, someone created a synthetic analogue of ibogaine that didn't produce any visionary effects, but which could theoretically still be used for its anti-addictive properties, right?

SANDRA: Yes. It's called 18-methoxycoronaridine: 18-MC, for short. But they still haven't tested it on humans. That's STANLEY GLICK's project, and I'm really interested in seeing what comes out of that.

Everyone who has undergone treatment with us has *had* a visionary experience of some form or another. Having gone through a process where they are able to look at traumatic issues in their lives and find some sort of peace within themselves around those issues—I suspect it may play a significant part in the success of the treatment.

JON: The ideas of set and setting are well known in the psychedelic community. But one of the great early LSD researchers, Dr. BETTY EISNER, proposed a third idea that didn't catch on as well. Yet I feel it is equally important, if not more so. EISNER worked with alcoholics, treating them with LSD. Her idea was that, along with "set" and "setting," there was the "matrix." The matrix relates to one's environment. The matrix could help one with the integration of the effects of the psychedelic after a trip. It could help addicts to stay clean. A potential problem is that addicts may have friends who are addicts. So you kick, now what are you going to do afterwards? What EISNER did was that she had these homes set up, where people following their treatment would live. In these halfway houses, the (hopefully) former addict would be surrounded by people who were similar to them, who were also in the process of getting the monkey off their backs. Now all of a sudden the matrix that surrounds them is a group of people who can support each other in a common goal; a new group of friends. Which leads me to ask what sort of follow-up work is done with those people who have undergone treatment at the IBOGA THERAPY HOUSE?

SANDRA: We're trying to tackle that issue on a number of different levels. Our ideal patients for therapy are those who already have factors in place that include a support matrix. So along with the ability to have good nutrition, remain in





shape physically, and related issues, we are looking for people who have a good social and home life. Because we have a lot of people who apply, in our screening process we attempt to locate those people who could potentially have the most successful outcomes based on a number of different factors. We take all of those things into consideration. It doesn't necessarily mean that we would exclude somebody from treatment based on those reasons. But for the aftercare plans it really helps us to get an idea of where the person is at beforehand. This aids us in formulating the individual's aftercare plans, so that they can work on the areas that need help. I think that it would be beneficial to have a two- or three- or four-week program at the IBOGA THERAPY HOUSE, but we can't afford that just yet.

So the way that we are trying to respond at the moment within our means is to form a network of people locally, in Vancouver. We're compiling a resource of individuals, service providers, holistic health healers, therapists, body workers, and others who are willing to help the addicts both pretreatment and posttreatment. For example, if someone has a problem with employment, but has a very good home and family life, then we could refer them to an employment counselor who knows about our ibogaine program, who knows what these people are facing, and who is coming from a well-informed position about the issues that a chemically dependent person faces. Such an employment counselor will support the addict in working toward his or her specific needs and goals. So if we can put that matrix into place, it will help the person have a better chance at a successful recovery.

JON: What are the long term goals of the project? What about the funding?

SANDRA: MARC EMERY has agreed to fund the project for an undetermined amount of time, providing the \$10,000 monthly that we need for our operating expenses. Although he is committed to the project, the future is uncertain. Something could happen to MARC where he is no longer able to continue funding the project. Or Canada might decided to schedule ibogaine. Changes could occur quickly, without any warning. I'd like to get a number of options in place, so that if anything restricted our current funding, we would be able to immediately obtain funding from other sources. We do want to apply for funding from other sources in any case. But I feel that there are a number of things that we need to get in place first, before this can happen.

I'd like to integrate the IBOGA THERAPY HOUSE into the city of Vancouver's document *A Framework for Action*, which outlines the Four-Pillars Drug Strategy that they are trying to implement. The Safe Injection Site is an example of one of the recommendations made in *A Framework for Action* that has already been put into place. Prescription heroin is another one that they are working on getting in place. In Vancouver, hopefully within two or three years, I would like to see ibogaine be the next big thing on that level. It should be included in *A Framework for Action* under "treatment," which is one of the four pillars of the city's approach to the problems with drugs. [The three other pillars are harm reduction, prevention, and law enforcement.] One of the currently proposed actions is that the city fund clinical trials for medications that may be used in detoxification and treatment, and they list levo-alpha-acetyl-methadol (LAAM) and buprenorphine as examples. But I'd like to suggest that ibogaine be included as well. So I would like to see more funding put into research and clinical trials, but then I'd also like to open up dialog with the city about them helping us to continue this program. Our program is not necessarily as stringent as a clinical research trial, but it is still providing data and treatment that is clearly valuable.

JON: Where do you see yourself five or ten years from now?

SANDRA: I'd like to see this program get off the ground and provide enough of a framework that others could work with it. I could train other people to do this kind of work. In the future, if the IBOGA THERAPY HOUSE or some incarnation of it becomes sponsored by the city, I may continue to work with it or I may train somebody else to do my job. I'd like to go to school some day and study transpersonal psychology. But I think that ibogaine's gonna follow me around for at least the next five years. And I'm committed to do it. Eventually, I'd like to work as a psychedelic therapist.

JON: Thanks, SANDRA, for taking the time to speak with me for *The Entheogen Review*. ☉

*The IBOGA THERAPY HOUSE is currently only accepting applications from Canadian residents. This is related to an outcome study funded by the MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES, which will gauge the long-term effectiveness of the treatment offered via the THERAPY HOUSE, as well as via the IBOGAINE ASSOCIATION, which offers similar treatments in Mexico. For more information on this study, see MOJEIKO, V. 2004. "Developing an Outcome Study of Ibogaine Therapy," MAPS Bulletin 14(1): 7-8, or visit [www.maps.org](http://www.maps.org).*







# MODERN PSYCHEDELIC ART'S ORIGINS AS A PRODUCT OF CLINICAL EXPERIMENTATION

by R. STUART; German sources translated by SCOTT J. THOMSON

There is a common belief that hippies in the United States invented psychedelic art in the 1960s. Actually, modern psychedelic art began in Germany four decades before the "Summer of Love." This art first appeared in clinical settings, unaware of its antecedents in native societies and little influenced by earlier Western drug art from the 1800s (see Figure 1).

## MESCALINE

KURT BERINGER'S 1927 book *Der Meskalinrausch* presented his study of the effects of injected mescaline hydrochloride on 32 human subjects. Subject #8 was a fine arts painter, but he did not do art during his session. However, some of BERINGER'S subjects did illustrate their written descriptions of their mescaline experiences. These subjects did not have



Figure 1: A depiction of ether-induced hallucinations. Taken from *Les Merveilles de la Science, ou Description populaire des inventions modernes* by LOUIS FIGUIER, 1867–1870.

any artistic training, but their aesthetically unimpressive sketches were the first publication of mescaline's visual imagery uninfluenced by the religious programming of Native American cacti ceremonies.

Subjects #3 and #31 were doctors who took 500 mg each, in different experiments. They both drew "trails" produced by the glowing end of a moving cigarette. Subject #31 looked at upholstery with a batik pattern of checks and squares. He then looked at a book, and the textile patterns transferred to the book and proceeded to metamorphose into the designs he represented in three drawings.

Subject #10 was a doctor who was administered 400 mg. He was inside a building looking up at light coming down through a domed concrete ceiling. Closing his eyes, he felt elevated into the dome and identified with it. "It was as if I was inside the cupola, and looking up as the light was going through. At the same time I had a sort of physical sensation of the entire construction, the ability to feel what this kind of iron/concrete construction was like from the inside." The subject drew a grating of iron slates with bronze ornaments that was part of the construction.

Subject #17 was a doctor who was given 400 mg. Looking at a rug, she commented, "The whole carpet seemed to me without sense." She drew a stylized crab, an animated form that she imagined in the carpet.

Subject #18 was a law student who took 400 mg. Either during or after his session, he illustrated the phosphenes that he produced by pressing on his closed eyes. He described, "With closed eyes there was again a strongly ordered surface of color changing like a kaleidoscope and taking on geometrical patterns that were crisscrossing as if lit up by a flashlight."

Subject #23 was a doctor who was administered 500 mg. He drew phosphenes to illustrate the following experience. "I closed my eyes and pressed on the eyeballs and saw small circling white points and later these apparitions transformed into kaleidoscope-like whirls of small red and green flecks of





color like an ocean of little pennants. Red and green played from now on until later in the afternoon, and I see only red and green in the world and I am searching for blue and yellow.” He also drew “egg-dart-molding,” which was an architectural molding with filigree ornamentation, that he imagined in the glowing band emanating from an electric lamp that was moving back and forth. The subject was shown a test pattern, designed by the Gestalt psychologist MAX WERTHEIMER, to test for the perception of illusory movement and colors. The subject recounted: “the pinnacle or apex of the triangle moved from A to B and back. There were no colors, they were gray.” The subject drew two sketches of the moving triangle.

Subject #26 was a doctor. He drew six pictures illustrating his experience with a 500 mg dose. He described what he imagined while looking open-eyed into a dark cellar. “From this black space emerged colorful swastika figures—innumerable, all of them around me, in front and back, above and below, right and left. I must have been in the middle of them. They were not actual swastika, but rather like this (indicating the drawing). And then began from the points of the hooks innumerable spirals and flashes and lines. The swastikas disappeared when the music turned on. Unusual, mostly red and green, geometrical figures appeared again in numerous places. This time they moved in pleasant rhythm, sometimes hastily, sometimes slowly, then taking on the most bizarre architectonic forms... The splendid color and rhythm melded into a certain harmony.”

STANISLAW IGNACY WITKIEWICZ (a.k.a. WITKACY) was a Polish philosopher, playwright, and artist. He obtained peyote from WARSZAWSKIM TOWARZYSTWIE PSYCHO-FIZYCZNYM (the WARSAW METAPHYSICAL SOCIETY), and later from the scientists ALEXANDRE ROUHIER and KURT BERINGER. He also got mescaline directly from MERCK pharmaceuticals. An expurgated version of his description of a peyote experience was published in his 1932 essay *Narcotics*. The censored text originally included surreal sexual imagery such as “violet sperm-jet straight in the face, from a hydrant of mountain-genitals.” Author MARCUS BOON commented: “Profane and misanthropic, Witkiewicz’s prose reads somewhat like a modernist version of Hunter S. Thompson’s” (BOON 2002). BOON speculates that WITKACY’s novel *Insatiability* may have been influenced by his peyote experiences. Apparently, WITKACY was the first modern artist to work under the influence of a classical hallucinogen. In 1928, WITKACY took “peyotl” under the supervision of Drs. TEODORA BIALYNICKIEGO-BIRULA and STEFAN SZUMAN. Dr. SZUMAN published illustrations of WITKACY’s peyote and mescaline visions in 1930. In 1990, IRENA JAKIMOWICZ published a 1928 drawing and ten pastel portraits created from 1929 to 1930 that WITKACY made under the influence of peyote, as well as three drawings and five pastel portraits he made under the influence of mescaline (see two examples, Figures 2 & 3).



Figure 2 (above). WITKACY made this 1929 portrait of NENY STACHURSKIEJ under the influence of peyote. (JAKIMOWICZ 1985, plate 143).

Figure 3 (below). WITKACY made this 1929 portrait of TEODORA BIALYNICKIEGO-BIRULA under the influence of mescaline. (JAKIMOWICZ 1985, plate 151).





In 1932 FREDERIC WERTHAM and MANFRED BLEULER administered mescaline to normal subjects to study visual hallucinations:

A good impression of these optic phenomena is given by the attempt of one subject to paint in oil a few of the scenes on the day after his mescaline test. He painted four pictures. Since it is very difficult to gain a clear realization of these visual experiences in words, and since mescaline hallucinations are of considerable psychopathological interest, two of these paintings are given here as illustrations (figs. 1 and 2). He wrote of these paintings in his retrospective account:

...A field of century plants. I have painted only one plane, but there were actually five at the same time. This is the only vision that had any apparent connection with the drug (century plants, pulque, also called mescal). The plants were in sandy fields and did not move in relation to their background, though all five planes moved separately in different directions and at different angles from the eye. (fig. 1.)

The second vision was seen while the physician played the phonograph. The background was flames. The black figures moved up black stairways. Their movements were angular and mechanical. In this case there was one background, but the stairs were, like the century plants, at different distances from me. (Fig. 2.)

In 1933 G. MARINESCO published a drawing of a hand seen under the influence of mescaline. The thumb was reduced to a pointed protrusion and the fingers were of inconsistent size.

In 1934 Dr. FRITZ FRÄNKEL, who was living in Paris after having fled the Nazis, injected a small dose of mescaline into his roommate, WALTER BENJAMIN (THOMPSON 1997). BENJAMIN drew three pictures that consisted of words about sheep and witches poetically scribbled across the page. He also produced, while under the influence of *Cannabis*, a picture of a bird.

WALTER BENJAMIN is currently an extremely popular philosopher, especially in literary circles. There are fourteen volumes of his work published in German, and five volumes of English translations published by HARVARD UNIVERSITY PRESS. One of the foremost experts on BENJAMIN is GEORGE STIENER. In Amsterdam, STIENER opened the 1997 CONGRESS OF THE INTERNATIONAL WALTER BENJAMIN ASSOCIA-

TION by giving the keynote address. The assembled congregation of scholars visibly bristled as STIENER lectured about BENJAMIN's drug usage, which went back at least to 1927, possibly even earlier. STIENER said that the eleven extant drug protocols were only the "tip of the iceberg," because BENJAMIN had hundreds of sessions with hashish and other drugs. STIENER related these sessions to BENJAMIN's obsession with BAUDELAIRE and his interest in the influence of dreams and hallucinations on art. Although STIENER emphasized that these experiments occurred before the legal prohibition, when societal attitudes were different than today, the audience was quite disturbed. The academic world fears that mentioning BENJAMIN's drug use would discredit the legitimacy of his ideas. For example, one contemporary BENJAMIN scholar—terrified that his career would be ruined if he seemed to encourage drug use—decries any public discussion of BENJAMIN's pharmacological explorations. Yet he has stated privately that he finds the topic interesting.

Only a few of the drug protocols that BENJAMIN participated in were published in English. There were a few hashish experiments scattered in the various volumes produced by HARVARD, but no mention of BENJAMIN's use of mescaline. CITY LIGHTS BOOKSTORE in San Francisco agreed to publish SCOTT J. THOMPSON's English translation of BENJAMIN's collected drug protocols. However, HARVARD UNIVERSITY PRESS owned the copyrights, and LINDSEY WATERS, Executive Editor for the Humanities at HARVARD UNIVERSITY PRESS, told THOMPSON that he would not sell publication rights to CITY LIGHTS, nor would HARVARD be interested in publishing such a compilation. WATERS said, "We are very interested in publishing translations of BENJAMIN's work, but we can not undermine BENJAMIN's reputation by making him appear to be a drug addict." It seems that JANUS-faced scholars and bowdlerizing editors are suppressing academic discussion about legitimate scientific experiments! Incidentally, BENJAMIN's preoccupation with recurrent hallucinogenic ornamental motifs may have been influenced by parallel observations by scientists (KNAUER 1913).

DRS. ERIC GUTTMANN and WALTER S. MACLAY of MAUDSLEY HOSPITAL studied art produced by psychotic patients and by mescaline subjects. Art generated by their 1936 mescaline experiments is preserved in the BETHLEM ROYAL HOSPITAL ARCHIVES AND MUSEUM in Kent, England. BETHLEM also has a collection of pictures by RICHARD DADD and other artists who suffered mental disorders.





In his 1948 doctoral dissertation for the Medical Faculty of the UNIVERSITY OF HEIDELBERG, HANS FRIEDRICH described a series of tests conducted from 1937–1938 at the PSYCHOLOGISCHEN INSTITUT DER UNIVERSITÄT BONN (Psychological Institute of the University of Bonn). The subject of the experiment was a 24-year-old student of philosophy and mathematics who spontaneously produced six drawings approximately eight hours after being injected with 300 mg of mescaline sulfate. These pictures represented the “extraordinary profusion of images powerfully charged, in part, with emotive associations so difficult to describe” that he experienced during the peak of the session. He wrote a statement about the last illustration, which he submitted along with his drawings to the test director:

What I was thinking about as I drew this illustration: Underneath matter, [there is] the Questionable, about which the skeptics argue and are at odds. Chaos, the organic, the imperfect, the inadequate. I am deeply rooted in it, unfortunately. I elevate myself up above it and strive for the realm of pure form, which is the nearest and most immediate passage into the infinite Nothingness. Everything irrational, unworldly is located here, hovering in the Nothingness. Nothingness endlessly encased and concealed inside Nothingness over and over. “God desired to look away from Himself, so He created the world.” The sense of this is completely clear to me. The diagonal line [in the illustration] is the limit of time, where space-and-timelessness begin, and into which I can consciously project myself, if I so desire. Here the Will is everything. It alone is capable of giving form to the Nothingness. Everything here is given to it for interpretation: namely Nothing[ness]!

Still remote [is] the Feminine-Maternal, which gave birth to me. Everything else behind me to the right, always in the right, corresponds to it. These unutterably lamentable figures torment themselves over the truth. What is truth? The Nothingness is true. We strive toward it as the one certain thing in death! *atastalos!* [Greek: *ατασθαλος*, reckless, presumptuous] (FRIEDRICH 1948).

## LSD

In 1947, WERNER STOLL published a small sketch of an LSD-induced “tesselloptic hallucination” in the first article about the psychological effects of LSD.

GIUSEPPE TONINI and C. MONTANARI worked at the OSPEDALE PSICHIATRICO “L. LOLLI” in Imola, Italy. In 1955 they administered drugs to an artist who worked in the hospital’s occupational therapy department. The two researchers adhered to the psychotomimetic paradigm, and

described their subject as a having a normal but “slightly primitive” mind. They asked the artist to paint during his sessions with mescaline, LSD, lysergic acid monoethylamide (LAE 32), as well as with methedrine (both alone and in combination with either mescaline or LSD). He produced paintings during all sessions except the one on LAE-32. The doctors published seven of his paintings of flowers in vases and a landscape, along with a comparison drawing by a schizophrenic. They concluded, “the pictures do not contain any new elements in the creative sense, *but reflect pathological manifestations of the type observed in schizophrenia*” (TONINI & MONTANARI 1955). The researchers believed the drawings expressed the differences in the mental states elicited by the different drugs. Although the pictures did look different from each other, it would not have been possible to pick out which picture was painted in an ordinary state of consciousness.

Four prominent American graphic artists were asked by LOUIS BERLIN and his colleagues to paint under the influence of mescaline and LSD. Three subjects were disinclined to paint while peaking, preferring instead to “look and feel,” while the remaining subject “painted with great fervor and excitement.” Paintings done under the influence of a psychedelic were “works of greater esthetic value appeal according to the panel of fellow artists, but this was associated with a relaxation of control in the execution of lines and employment of color, so that both color and line were freer and bolder.” The doctors explained:

This improvement in their esthetic creativity may be explained by the following observations. The subjects became aware of “dead areas and dull colors” in their paintings and were able to modify them. There was a new feeling of unconcern about drawing in a “loose free way”, and this loosening of restraint was evident in the size, freedom of line and brilliance of colors employed in their paintings. One artist who described her approach to painting as “indirect and tentative with many changes” felt “relaxed about the mistakes in drawing” and “could cope with them in due time” while under the influence of mescaline (BERLIN et al. 1955).

During the “Draw-A-Person” test and BENDER-GESTALT doodles, the artistic style was more bizarre, expansive, and free when the subject was under the influence. The drugs caused an “impairment of the highest integrative functions” as measured by other standardized psychological instruments. These were naïve subjects “unaccustomed to the use of ‘drugs,’” so perhaps their performance on “integrative functions” would have improved with practice.





MAX RINKLE, M.D., initiated the United States' first LSD research in 1949. RINKLE (1955) reported that he and CLEMENS C. BENDA, M.D., "gave mescaline and, on another occasion, LSD to a nationally-known contemporary painter who showed a progressive disintegration in his drawings though each line showed the superior craftsman in his art."

Dr. JIŘÍ ROUBÍČEK'S 1961 book *Experimentální Psychosy* (Experimental Psychoses) described research in Prague, providing numerous drawings and paintings, including 20 color plates (see Figures 4 & 5). These pictures were by subjects under the influence of psychedelics (some of whom were well-known professional painters), and by mental patients. ROUBÍČEK'S book notes that between 1952 and 1960 at the Psychiatric Clinic of CHARLES UNIVERSITY, Czechoslovakian psychiatrists conducted "11 experiments with mescaline on healthy subjects; 130 experiments with LSD on 76 healthy volunteers and 80 experiments on 44 patients; with psilocybin 8 experiments on healthy subjects and 7 on patients; furthermore occasional experiments with other drugs, tryptamine substances and benactazine." The text's English-translation summary retains psychotomimetic terminology that characterizes psychedelics as "delirogens" that produce "toxic psychotic conditions." The art of healthy psychedelic subjects is described in comparison to schizophrenic art:

Symbolism is not so much in the foreground and composition is not so profoundly disturbed in the graphic production of volunteer painters in toxic psychotic conditions, especially following the administration of LSD,

mescaline and psilocybin. On the whole intoxicated subjects frequently present a spontaneous recording of their hallucinatory and illusionary experiences and often attempt to depict the dynamisms of abruptly alternating visions. In euphoric and hypomanic states their manual speed and available drawing space are sometimes not equal to the flood of dazzling perceptive changes. The expressionistic exaggeration and caricature of some elements in the drawings are reminiscent of the productions from the prehistory of graphic art in which space and time are not yet mastered. Another common feature is the immediacy and directness of the creative product. If a certain regression may be inferred it is one to archetypal levels, to the fundamental features of painting. Such a view is supported by the oft employed ornament during intoxications which is also an ancient mode of expression and is reminiscent of the geometrical records and ornamental drawings in caves and later on various objects of primitive man. In keeping with this view are also the introverted lack of interest in the environment, "spatial insensitivity", loss of established inhibitions and rationally unprepared automatisms. Such regressive mechanisms, however, are in no sense specifically confined to states produced by delirogens; such retrograde processes are repeatedly seen in certain developmental phases of painting. In such comparisons of healthy painters, especially modern ones, we are not concerned here with matters of valuation but with pointers to the understanding of some creative processes.

From all that has been said hitherto it is clear that the symptomatology, electrical brain activity was well as the artistic products of schizophrenics on the one hand and

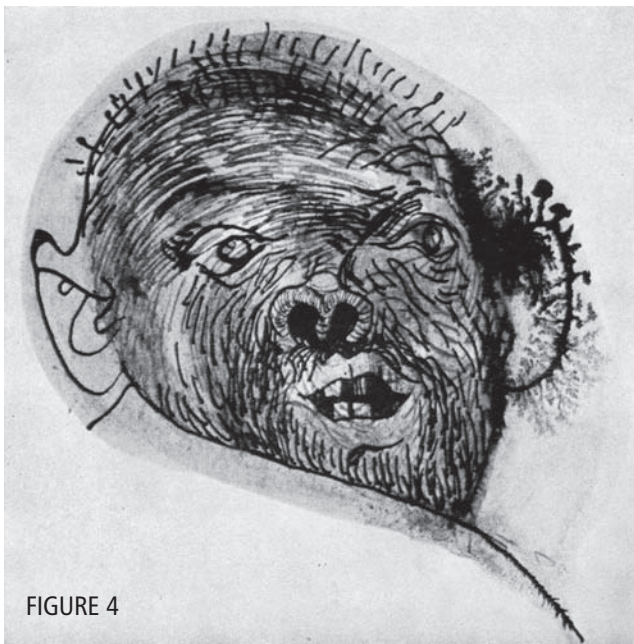


FIGURE 4

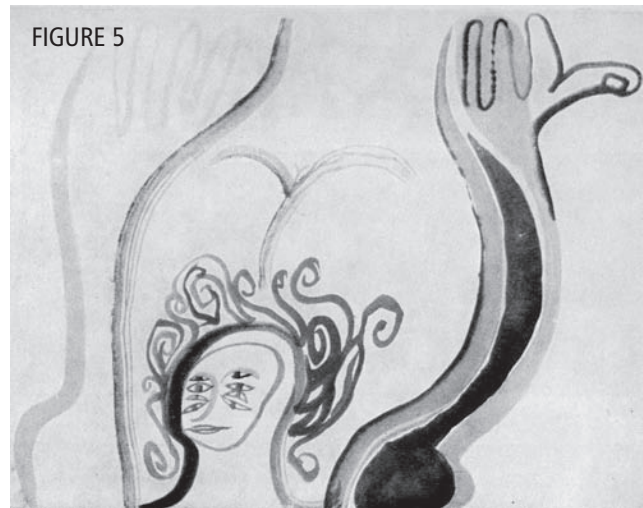


FIGURE 5

The face to the left and female form above were both created under the influence of a psychedelic in a clinical setting. Taken from Jiří Roubíček's 1961 book *Experimentální Psychosy*.





experimentally intoxicated individuals on the other, are so divergent that their differences far outweigh their allied and similar features.

It was not surprising that hallucinogens came to the attention of creativity researchers who were already interested in dreams, eidetic imagery, hypnogogic imagery, and synesthesia (McKELLAR 1957). They considered these drugs as being useful for understanding abnormal thought processes. Around the same time, psychedelics also came to be regarded as tools for enhancing creativity or for art therapy. In 1955 J.J. SAURÍ and A.C. DE ONORATO gave LSD to “autistic schizophrenics,” who made artistic images that expressed greater openness and readiness for interpersonal contact. Psycholytic therapist HANSCARL LEUNER described psychotherapy wherein chronic neurotic students attempted to use art to portray the content of their hallucinations induced by LSD and psilocybin. LEUNER said that three subjects initially produced stiff drawings, but after subsequent drug sessions they made “large-surfaced freely-conceptualized and often unusually expressive artistically interesting paintings part of which were pregnant with caricature-like traits, and part with intense colors” (LEUNER 1962). In 1952 LÁSZLO MÁTÉFI described how an experimental subject under the influence of a hallucinogen experienced a discrepancy between his intention and performance while making a portrait:

I see the object correctly but draw it falsely; my hands won't follow it.... This desire to paint is harder and harder for me to perform since the expanse of my experience pulls me more and more into it. Myself, the drawing, and the surroundings create a unity—and that hinders me because I cannot concentrate on the model. I have the

need to bring everything including the painted picture into the surface of the image. Had the painting process been more of a technical success, I would have been able to produce a fantastically good work (MÁTÉFI 1952).

Over the course of seven years, OSCAR JANIGER, M.D., collected over 250 drawings and paintings by artists who volunteered for his LSD study, which ended in 1962. The artists painted pictures of a kachina doll before and during their LSD session. Part of JANIGER'S collection was displayed in 1971 at the LANG ART GALLERY at CLAREMONT COLLEGE (HERTEL 1971). In 1986 JANIGER hosted the exhibit “The Enchanted Loom: LSD and Creativity” at his home in Santa Monica, California. He displayed this art along with commentary by 25 of the artists (DOBKIN DE RIOS & JANIGER 2003).



Figure 6. Dr. GERALD OSTER, chemist turned artist, following his LSD experience; pictured superimposed on one of his paintings. Photograph by YALE JOEL, taken from “Psychedelic Art” in *Life* magazine, September 9, 1966.

After taking 75 µg LSD in a visual psychology experiment in the 1960s, Brooklyn chemistry professor Dr. GERALD OSTER (see Figure 6) began an art career dedicated to painting phosphenes with an oil suspension of phosphorescent pigments (JOEL 1966; OSTER 1970). A 1996 issue of *Wired* magazine reported that Dr. MARIO MARKUS, of the MAX PLANCK INSTITUTE in Dortmund, used OSTER'S “glow in the dark” paintings to study how hallucinations are produced in the brain:

To test his hypothesis, Markus investigated sketches made by artist Gerald Oster—sketches

he made of the hallucinations he experienced under the influence of LSD. Markus then digitized the images, fed them into his computer, and applied his transformation algorithms to them in order to work out how these visions looked when mapped out according to the topography of the visual cortex. Pleasingly, the spirals and circles were found to correspond to exactly the simple striped Turing patterns that Markus had predicted.





In the 1960s the INTERNATIONAL FOUNDATION FOR ADVANCED STUDY in Menlo Park and the INSTITUTE FOR PSYCHEDELIC RESEARCH OF SAN FRANCISCO STATE COLLEGE ran a research project on the use of LSD and mescaline for creative problem solving. One of the subjects was a commercial artist. His customer, STANFORD UNIVERSITY, had rejected several of his presentation sketches for a letterhead. He took a psychedelic for the purpose of developing a saleable design. The university later accepted one of the 26 drawings produced in his session:

I started with modifying the original idea of the presentation sketch a little. After a couple of those I dismissed the original idea entirely, and started to approach the graphic problem radically differently. That's when things started to happen. All kinds of different possibilities began to come to mind, and I started to quickly sketch them out on the blank lettersized sheets that I had brought with me for that purpose. Each new sketch would suggest other possibilities and new ideas. I began to work fast, almost feverishly, to keep up with the flow of ideas. And the feeling during this profuse production was one of joy and exuberance: I had a ball: It was the pure fun of doing, inventing, creating and playing. There was no fear, no worry, no sense of reputation and competition, no envy; none of these things which in varying degrees have always been present in my work. There was just the joy of doing (ANONYMOUS n.d.).

The artist ARLENE SKLAR-WEINSTEIN had a single LSD session, which was under the supervision of a psychologist. This experience influenced her paintings for years afterward. She said "it opened thousands of doors for me and dramatically changed the content, intent, and style of my work" (KRIPPNER 1977).

In 1967 LEONARD S. ZEGANS, M.D. led a research group in the United States that published an LSD creativity study. The creative performance on standardized tests given to 19 LSD subjects was compared to the performance of 11 controls who received a placebo. The researchers concluded that administration of LSD is unlikely to amplify creativity in randomly selected people. However, while acknowledging the limitations of their methodology, the researchers speculated "that greater openness to remote or unique ideas and associations would only be likely to enhance creative thought in those individuals who were meaningfully engaged in some specific interest or problem. There should exist some matrix around which the fluid thought processes can be organized if the experience is not to diffuse into a melange of affective, somatic,

and perceptual impressions which may lead to feelings of anxiety or depression" (ZEGANS et al. 1967).

## PSILOCYBIN

In the late 1950s and early 1960s, SANDOZ distributed synthetic psilocybin at no cost to European and North American scientists. Consequently, there was a small amount of psilocybin-inspired art before the mid-1970s, when the dissemination of *Psilocybe cubensis* cultivation methods made "shroom art" accessible to the masses.

FRANK BARRON was first to bring psychedelics to the attention of TIMOTHY LEARY by advising him to investigate psilocybin. BARRON participated in the early stages of LEARY's psilocybin research at HARVARD. He published two excerpts from accounts written by artists who were their subjects.

I attempted some drawings but found that my attention span was unusually brief.... Interruptions, such as the model moving, did not really bother me and on at least one occasion a considerable period passed between the beginning of the drawing and its completion (if it could have been called complete even at that point); I simply picked it up and finished it when the occasion presented itself. I seemed to become unusually aware of detail and also unusually unconscious of the relationship of the various parts of the drawing. My concern was with the immediate and what had preceded a particular mark on the page or what was to follow seemed quite irrelevant. When I finished a drawing I tossed it aside with a feeling of totally abandoning it and not really caring very much. In spite of the uniqueness of the experience of drawing while influenced by the drug and my general "what the hell" attitude toward my work I cannot help but feel that the drawings were, in some ways, good ones. I was far better able to isolate the significant and ignore that which, for the moment, seemed insignificant and I was able to become much more intensely involved with the drawing and with the object drawn. I felt as though I were grimacing as I drew. I have seldom known such absolute identification with what I was doing—nor such a lack of concern with it afterward. Throughout the afternoon nothing seemed important beyond what was happening at the moment.

The other painter did not comply with the experimenter's repeated encouragement to draw because it seemed to be an invasion of privacy at the time. This subject recounted:

Now I think that the most important part of what has happened to me since the experiment is that I seem to





be able to get a good deal more work done. Sunday afternoon I did about six hours work in two hours time. I did not worry about what I was doing—I just did it. Three or four times I wanted a particular color pencil or a triangle and would go directly to it, lift up three or four pieces of paper and pull it out. Never thought of where it was—just knew I wanted it and picked it up. This of course amazed me but I just relied on it—found things immediately. My wife was a little annoyed at me on Sunday afternoon because I was so happy, but I would not be dissuaded.

When painting it generally takes me an hour and a half to two hours to really get into the painting and three or four hours to really hit a peak. Tuesday I hit a peak in less than half an hour. The esthetic experience was more intense than I have experienced before—so much so that several times I had to leave the studio and finally decided that I was unable to cope with it and left for good! I now have this under control to some extent but I am delighted that I can just jump into it without the long build-up and I certainly hope it continues (BARRON 1963).

It is now understood that artists will be most productive if they approach their session with an emotional commitment to a specific project; particularly for naïve subjects, they should be already working as their consciousness begins to alter.

In 1962 in California, BARRON and STERLING BUNNELL JR., M.D. organized a series of experiments with several psychedelics, wherein subjects were encouraged to draw, dance, or make music. One of the subjects was psychiatrist CLAUDIO NARANJO, who received psilocybin. Several of NARANJO's drawings were published in *Scientific American* (BARRON et al. 1964; STAFFORD n.d). While presenting a paper at a creativity conference in 1964, BARRON screened film footage

of two of his subjects—a dancer and an artist—who were given 30 mg psilocybin. BARRON was working at the INSTITUTE OF PERSONALITY ASSESSMENT AND RESEARCH at the UNIVERSITY OF CALIFORNIA, BERKELEY. Because the institute lacked film equipment, the movie was made by BARRON himself, with the assistance of BUNNELL. The painter did not want to sketch or paint, but she did want to do photography.

The experimenters let her go outside to photograph children and flowers.

In 1964, for the FIFTH UTAH CREATIVITY RESEARCH CONFERENCE, LEARY published encouraging results achieved by administering psilocybin to 65 artists, musicians, and writers

*Les Champignons Hallucinogènes du Mexique* (HEIM & WASSON 1965–1966) contains photographs of ancient mushroom art, such as a picture from an Aztec codex, photographs of mushroom stones and a mycolatrous ceramic figurine, sketches of native use drawn by Conquistador priests, and botanical illustrations—excellent watercolors of different species. Of greater relevance to the student of modern art are the mushroom-inspired images created by French

subjects in Paris. One woman painted a watercolor of a smiling mother with child, and ten drawings of human faces and animals. Another subject produced several drawings, one portraying CHRIST'S crucifixion. Another artist created two well-crafted paintings, one of a two-headed bird and another of a many-eyed dragon (see Figure 7).

## CANNABINOIDS

In a forthcoming book, Dr. JAMES KETCHUM (formerly of the EDGEWOOD ARSENAL), plans to publish four pictures by an experimental subject who was administered EA 2233 in late 1961. EA 2233 was a mixture of eight stereoisomers of THC with a heptyl (seven-carbon) side chain that had been



Figure 7. Many-eyed dragon drawn by a psilocybin subject in Paris. Taken from HEIM & WASSON'S 1965–1966 book *Les Champignons Hallucinogènes du Mexique*.







invented by chemist HARRY PARS. KETCHUM explained, "At intervals during the experiment subjects were required to "Draw-a-Man", a commonly used projective test, indicating distortion of self image as well as the physical and mental capacity to create a coherent representation of the human body" (KETCHUM 2003).

## MANDALAS AND THERAPY

The term "mandala" originally referred to Vajrayana Buddhist icons that resemble Hindu *yantras*. In 1969, JOAN KELLOGG began having her psychotherapy patients use oil pastels to make circular paintings, which she called "mandalas." KELLOGG collaborated with HELEN BONNY, the pioneering music therapist who worked at the MARYLAND PSYCHIATRIC RESEARCH CENTER (see Figure 8). From there, mandalas were popularized in New Age circles by STANISLAV GROF'S Holotropic Breathwork. In 1977 KELLOGG published two pictures of mandalas drawn by an alcoholic who underwent therapy with an unspecified psychedelic at the MARYLAND PSYCHIATRIC RESEARCH CENTER. The patient drew a series of seven mandalas over the course of his treatment. A full description of the case was provided in the unpublished manuscript *The Use of Mandalas in a Case of Psychedelic-Assisted, Time-Limited Psychotherapy*.

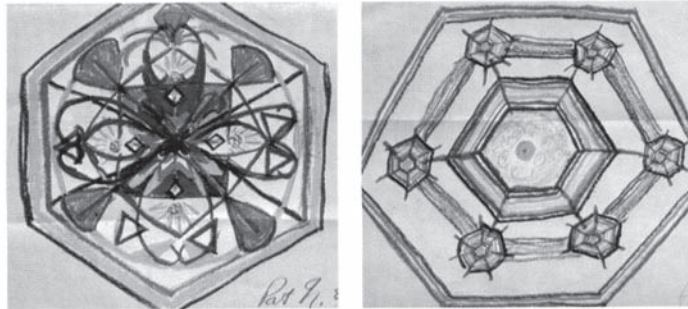


Figure 8. Mandalas created before (left) and after (right) an LSD session conducted at the MARYLAND PSYCHIATRIC RESEARCH CENTER, from SCHULTES and HOFMANN'S 1979 book *Plants of the Gods*.

## CREATIVITY RESEARCH ENDS

The last scientific experiment on psychedelic art was at the MAX PLANCK INSTITUTE in Munich (KRIPPNER 1985, citing KIPPHOFF 1969). In the late 1960s RICHARD P. HARTMANN administered LSD to numerous well-known artists, devoting about one week to each subject (HARTMANN 1974). Artist FRIEDENSREICH HUNDERTWASSER refused to paint while under the influence of LSD. GERD HOEHMAN could not paint due to a headache elicited by remembering a wartime experience. The work of C.O. GOETZ was indistinguishable from his ordinary paintings. ALFRED HRDLICKA, usually a technical perfectionist, drew caricatures and primitive shapes with crude gusto. WALDEMAR GRZIMEK attempted to draw a female figure but developed anatomy problems insoluble

with his charcoal pencil. The paintings by HEINZ TROKES demonstrated an almost complete disappearance of form. EBERHARD EGGERS and THOMAS HÄFNER succeeded in transferring their mental images onto canvas, and EGGERS' canvas was judged to show improved artistry. Part of the experiment was televised, demonstrating a change in the artists' behavior. WERNER SCHROIB, reputed to usually have an aggressive manner, chatted pleasantly while drawing. MANFRED GARSTKA had a nightmarish time, commenting "I held fast to painting for it was the only thing I had to cling to to save myself from total submergence in an inferno." All the artists concurred that the experience was of value and the work was placed on display in a Frankfurt gallery. Ger-

man web sites carry more information about this experiment, including a description in a dissertation, testimonials by some of the artists, a photograph of an artist painting under the influence of LSD, and more recent psychedelic art by one artist who participated in the *Kunstrausch* (Inebriation Art) show in Hamburg.

## EXHIBITS AND COLLECTIONS

In Mexico City in 1971 there was a large exhibit of dozens of paintings and drawings produced by psychiatric patients under the influence of LSD and other hallucinogens. Most of the art came from Eastern Europe where psychedelic psychotherapy was still allowed. Little or none was from the United States, as by then therapists were prohibited from administering psychedelics to patients. This exhibit was displayed at the MUSEUM OF ANTHROPOLOGY in connection with the FIFTH WORLD CONGRESS OF PSYCHIATRY. The CONGRESS, which in various years had presentations on psychedelic psychotherapy, convened at a conference center near the museum.

SANDOZ published two collections of art produced by patients undergoing LSD psychotherapy. Psycholytic psychotherapist HANSCARL LEUNER (1963, 1974) provided commentary. SANDOZ also published psychedelic art in *Pandorama Sandoz* (March–April 1968) and an issue of *Triangle* (see front and back covers of this issue of *The Entheogen Review*).





In 1979 RICHARD EVANS SCHULTES and ALBERT HOFMANN published pictures of LSD art by both psychiatric patients and normal subjects, in their coffee table book *Plants of the Gods: Origins of Hallucinogenic Use*.

TIMOTHY LEARY and JOHN LILLY decorated their homes with psychedelic paintings given to them by admirers, but these collections apparently dissipated after their deaths. No substantial collections of psychedelic fine art—either privately owned or in museums—have come to the attention of the public. However, various psychedelic researchers accumulated personal collections of art produced by patients.

STANISLAV GROF, M.D., collected art during his practice of LSD psychotherapy in Prague and later at the SPRING GROVE STATE HOSPITAL and the MARYLAND PSYCHIATRIC RESEARCH CENTER. His 1980 textbook *LSD Psychotherapy* contains 52 black and white plates and 41 color plates (see Figure 9). These pictures included those created by patients undergoing psychedelic therapy, as well as those by GROF himself depicting the types experiences catalyzed by psychedelics, plus a drawing by GROF of dream imagery from his own therapy while in psychoanalytic training. Further illustrations are found in GROF's other books.

RICHARD YENSEN, M.D., also worked at the MARYLAND PSYCHIATRIC RESEARCH CENTER. He has a collection that “is from patients in MDA therapy and consists of mandalas drawn at our request with oil pastels” (YENSEN 2004).

BETTY EISNER collected some paintings produced by her patients during psychedelic therapy. Creating art was part of her treatment protocol from 1957 to 1964 (EISNER 2004).

SALVADOR ROQUET collected art by the patients at his psychedelic psychotherapy clinic in Mexico City from the 1960s through the 1980s. Some of his patients were artists, including PEDRO ALATRISTE, RODOLFO AGUIRRE TINOCO, and FRED DE KEIJZER (CLARK 1977, cited by KRIPPNER 1980). Dr. YENSEN regarded the art by DE KEIJZER—a Mexican of Dutch ancestry—as particularly notable, and AGUIRRE TINOCO is still active, having participated in a 2002 group show at SALÓN DE LA PLÁSTICA MEXICANA.

## POP CULTURE

News about art produced in experiments gradually diffused to the general public. In 1953 *Newsweek* published an article about the use of mescaline in psychiatry entitled “Mescal madness.” This featured surrealist composite photographs by German photographer LEIF GEIGES that simulated “the mental patterns described by mescal users.”

British novelist ALDOUS HUXLEY first took mescaline in 1953, under the supervision of Dr. HUMPHRY OSMOND. HUXLEY discussed mescaline and art while delivering the opening address—“Visionary Experience, Visionary Art, and the Other World”—at the 1954 DUKE UNIVERSITY LECTURE SERIES in North Carolina (LA BARRE 1975). HUXLEY regularly mentioned psychedelics in his lectures at scientific conferences and he informed the general public about them through his talks at universities, magazine interviews, and written works. Nevertheless, in 1960 HUXLEY expressed a lack of enthusiasm about using psychedelics for art:

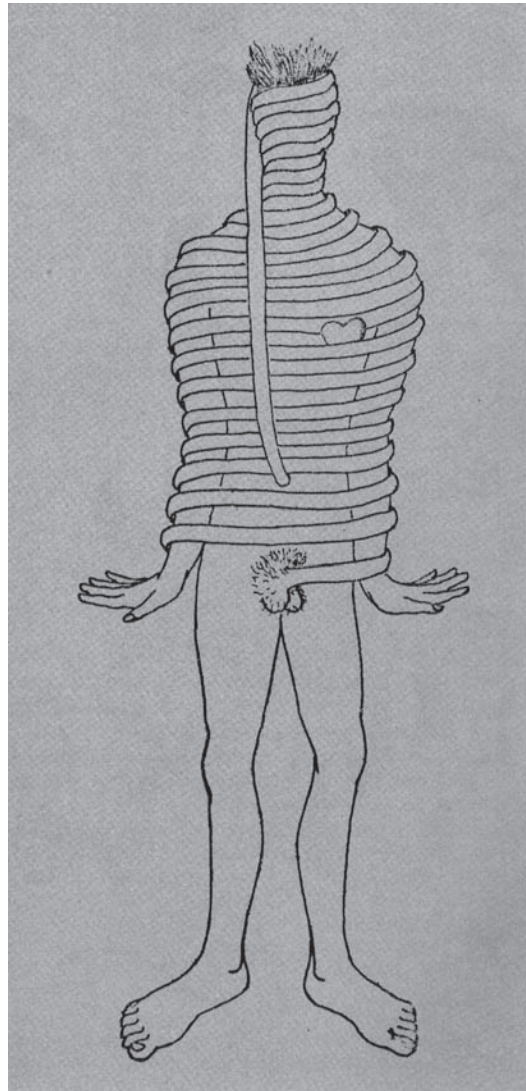


Figure 9. The castration complex rooted in the birth trauma from GROF's 1980 book *LSD Psychotherapy*.

Some experiments have been made to see what painters can do under the influence of the drug, but most of the examples I have seen are very uninteresting. You could never hope to reproduce to the full extent the quite





incredible intensity of color that you get under the influence of the drug. Most of the things I have seen are just rather tiresome bits of expressionism, which correspond hardly at all, I would think, to the actual experience. Maybe an immensely gifted artist—someone like Odilon Redon (who probably saw the world like this all the time anyhow)—maybe such a man could profit by the lysergic acid experience, could use his visions as models, could reproduce on canvas the external world as it is transfigured by the drug.

The pulp magazine *Fate* published sensationalistic articles about pseudoscience, parapsychology, and the occult. “Magic Land of Mescaline,” the lead story for a 1956 issue of *Fate*, was an account by CLAUDE CHAMBERLAIN, an experimental subject who took mescaline under medical supervision in a laboratory. Despite making numerous erroneous statements, the author astutely suggested that mescaline might provide a “shortcut” to achievement for artists, inventors, philosophers, and theologians. As cover art for this article, LLOYD N. ROGNAN produced a color painting of a beautiful blond woman—clad only in a flowing diaphanous scarf—prancing through a strange landscape with a polychromatic explosion in the sky (see Figure 10). This picture also appeared in the story itself, along with a drawing of a man who was hallucinating a voluptuous nude woman orbiting the planet Saturn. These pictures did not correspond to the text, and there is no indication that the artist had ever ingested a psychedelic himself; he was probably just assigned the task of conveying the impression that mescaline grants instant access to cosmic marvels and libidinal titillation.

In 1955 the French writer HENRI MICHAUX began painting and drawing under the influence of mescaline, apparently without medical supervision. He displayed 22 mescaline ink drawings in 1957 at Gallery One in London (see Figure 11).

## FUTURE TRENDS

In 1962 underground LSD distribution began in the United States. Consequently, psychedelic art rapidly developed outside of clinical experiments and merged *Cannabis*-inspired art. Since the early 20th century, some indigenous hallucinogen-using artists have employed modern painting materials and European artistic conventions such as shading and perspective, and distribution to an international market. In the 1990s, non-native artists began experiencing visionary plants in traditional shamanic settings. Contemporary psychedelic art and indigenous hallucinogen-inspired art will undoubtedly continue to converge in the 21st century. ☉



Figure 10. “Mescaline art” on tabloid magazine cover.

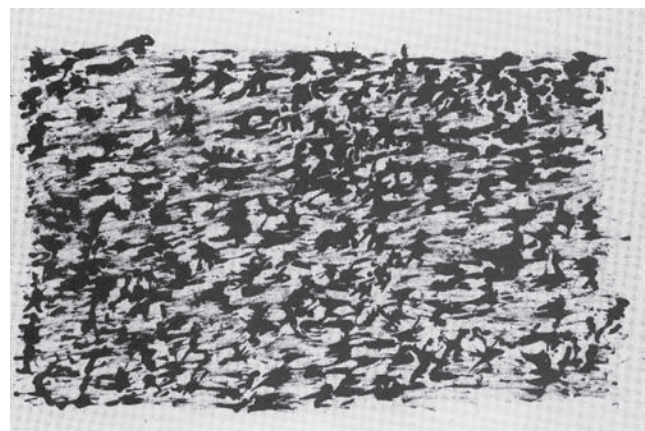


Figure 11. An untitled ink drawing done by HENRI MICHAUX, under the influence of mescaline, from the collection at the TATE GALLERY.





# NETWORK FEEDBACK

---

---

## MORE ON MEMANTINE HYDROCHLORIDE

With consideration of the words of caution about memantine hydrochloride, presented in the Winter 2003 issue of *The Entheogen Review*, I want to provide some further information. If memantine is used at the suggested amounts of up to 20 mg per day, it acts like small dose of amphetamine: it enhances vigilance, it is slightly euphoric, and it helps focus one's concentration. Memantine definitely does *not* help you to relax. If you take more than the 20 mg per day, it feels as though there is some deep vibration within the body, and insomnia is a result. Future use of memantine will probably be as a replacement for amphetamine or caffeine.

The fastest-acting version available is the liquid preparation, sold in bulk to hospitals at horribly high prices. A prescription is required to obtain this. In liquid form, memantine seems to absorb relatively quickly through the mucous membrane; it tastes bitter and creates a strong cooling sensation on the tongue and within the throat, which takes some getting used to. How long it is in contact with the mucous membranes seems important with regard to its speed of action: the longer one keeps it in one's mouth, the faster it acts. However, the resulting total effect will be the same if it is swallowed directly—it just takes longer to get there.

If it is not possible to get the liquid version and one still wants to achieve delivery via the mucous membrane, this is not a problem, as the pills dissolve very fast when held in the mouth.

Memantine seems to lower tolerance to substances other than morphine. I found this to occur when I took *Psilocybe cubensis*, resulting in a valuable overdose. (I had wanted a nice museum-level dosage with no visuals and enhanced thinking abilities; instead, I got some subtle visuals and way too much going on in my mind, using about a quarter of the mushroom dose that I would have normally needed). I used 10–15 mg of memantine once daily, over the course of four days, so it was about 70 mg memantine in total. Also caffeine seems more potent than usual, so it is more common to have side effects like nausea or cold sweating hands.

The suggested dosing approach is to start using 5 mg per day over the course of five days. After this it is suggested to use 10 mg per day as the regular dosage. Only those using it for treatment of Alzheimer's disease should take up to 20 mg per day as this dose in healthy people will result in shakiness, insomnia, problems with fine motor coordination (such as is needed to assemble watches), and flashes of euphoria.

The article in the Winter 2003 issue of *The Entheogen Review* notes that memantine accumulates in the body when used regularly. If one uses memantine for a long period, it takes about one week until it stops acting. So if someone needs to stop using memantine—because limited doses are left and a new supply is not available—it will keep working with a soft downscaling over the course of at least a week. I did not notice any major withdrawal-related problems following the two months that I took memantine. About two to four days after I quit taking it, there were some sensations on my skin at the legs from the knees down. It was as though my lower legs were hyper-sensitive to a light touch. If the skin was touched directly, this was fine. But if something close to them touched them lightly (like a pair of jeans), it felt like the soft burning of nettle. It was not really painful, but noticeable. Also the muscles in my calves felt as though they were going to cramp up, but they never actually did cramp. So it was noticeable when I stopped taking memantine, but not really problematic. (Since the price is so damn exorbitant, this is a good thing!) — E.B., Berlin, Germany

## EVEN MORE ON MEMANTINE HYDROCHLORIDE

A strange coincidence occurred. Right about the time my housemate came home one day with a month's sample supply of memantine hydrochloride, the Winter Solstice 2003 issue of *The Entheogen Review* arrived in my mailbox. I held the magazine in my lap, and voilà! It fell open to an article on this very compound. It seemed that the gods were conspiring to get me high.

Needless to say, being the devoted psychonaut that I am, I immediately set about coaxing a 100 mg dose out of my





housemate. About an hour after taking it, I started to feel slightly altered. How exactly, is hard to describe—just that the world was starting to look somewhat different around the edges. More shimmery and colorful. The drug took about three hours to come on fully, and then—quite frankly—it left me wishing I wasn't high. And it just went on, and on, and on.

It was very much like the ketamine experience except without any of the cosmic "ah ha!" moments. It had none of the spiritual or emotional insights that ketamine has. My body had that strange puffy feeling, like it was made of styrofoam, the visual environment had a fuzzy cast to it, and it was a little hard to walk or stand up without a wobble. I found myself in a somewhat morose and dissatisfied mood and didn't know what to do with myself. This could be attributed to my mindset before the trip, but who can say for sure? This continued for a full eight hours, at which point I decided to put myself out of my misery and knock myself out with some benzodiazepines.

Would I try it again? Maybe. It struck my mind at the time that this compound could be made more interesting by combining it with something like MDMA, GHB, or both.

Don't try combining this drug with ketamine, however (which is like committing some sort of pharmacological oxymoron in the first place). My housemate injected 1 ml of ketamine within 24 hours of having taken 90 mg of memantine hydrochloride, and she had a heretofore unparalleled response to the ketamine. She has built up a very high tolerance for ketamine, and can function normally if the situation calls for it on a dose of this size.

This time she reported to me that, shortly after the injection, she unwittingly exhibited some strange behaviors that were totally out-of-character for her, and then proceeded to completely leave her body. She said that she felt as though she was possessed. Afterwards she had very little memory of what had happened, but it involved a pest control man who had stopped by the house unannounced and the situation developed from there. NOT good. I won't go into the details, but suffice it to say, don't be tempted to try these two without supervision, unless you scale way down on your normal dose of ketamine. They appear to potentiate one another a great deal. I guess this could be attributed to the long half-life of memantine hydrochloride.

Happy trips! If you *do* decide to try this compound, I wish for you a better time than I had. Still, I think that it might warrant further investigation with some additives in the cocktail for spice. — C.H., CA

## NATURE'S MIND

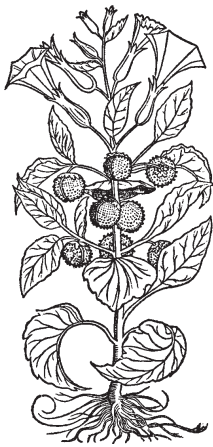
[www.natures-mind.com](http://www.natures-mind.com)

Supplier of strange, sacred, and rare botanical products such as:

*Amanita muscaria*, *Anadenanthera peregrina*, *Argyreia nervosa*, *Dioscorea dregeana*, *Mucuna pruriens*, *Salvia divinorum*, *Sceletium tortuosum*, *Trichocereus peruvianus*, *Viola theiodora*, and many other exotic seeds, herbs, and extracts. We also carry ceremonial incense, shamanic tools and artifacts, books, and more.

CHECK OUT OUR WEB SITE FOR A COMPLETE LISTING.

We've got entheogens for the whole family!



### TEN KRATOM BIOASSAYS

I wanted to share with you the results of my having given *Mitragyna speciosa* to ten people over the past month. The *kratom* came from CIELO ETHNOBOTANICALS and is a finely ground powder. This material is considerably less potent than other *kratom* that has occasionally been on the market; I have found that a dose of 12–15 grams is needed, as opposed to 2 grams of the higher quality material. Because of the larger amount needed, it is only practical to consume it by making a tea out of it, whereas if one uses the higher quality material one can simply chew 2 grams of the leaf and hold it in the mouth as a quid.

Of the ten people who tried the *kratom*, eight had pleasant experiences and two did not. The two people who had bad reactions experienced prolonged nausea and vertigo and had to spend several hours lying down—any movement caused an increase in their symptoms. One of these people felt





psychoactive effects in addition to the nausea and vertigo, while the other person felt nothing other than the unpleasant effects. Anyone can experience these unpleasant effects if they take too much *kratom*, but based on these ten bioassays, it also seems that perhaps 20% of the people who try it may have a bad reaction even at the recommended dose.

Two of the ten people cited above were heroin users who were in the process of withdrawing from the drug. One subject was a long time user who consumed about 2 grams per day administered IM, while the other person had just recently developed a dependence on the drug and was using 0.5 gram to 1 gram per day administered nasally dissolved in water. Both people found the *kratom* lessened their withdrawal symptoms and allowed them to get some sleep on the first night of their abstinence. They were still experiencing withdrawal symptoms, but those symptoms were ameliorated by the *kratom* tea. As would be expected, the person who had more recently become habituated, and was using only 25% to 50% of the heroin that the long term addict was using, experienced more relief from the *kratom*. Both people consumed the tea several times in the first 48 hours of their withdrawal, but got the most relief from the first dose and then steadily diminishing relief from each subsequent dose of the tea. Nevertheless, it seems *kratom* can be beneficial during opiate withdrawal and is worth trying since so few things help during this unpleasant process. — ALTOID

### **MORE THOUGHTS ON KRATOM, AND ANOTHER TEN BIOASSAYS**

If you are looking for a visionary plant, don't read any further. I have tried every opiate in general use, and *kratom's* effects most assuredly fall into the classification of "opiate-like." Personally, I have found the dried powdered leaves of *kratom* to be the most powerful and euphoric opiate-like material I have ever ingested. From my limited experience to date, I would say that *kratom* may have a very substantial potential for addiction.

I've ingested the powdered leaf material on two occasions, and have determined my dose range to be between one teaspoon and two-and-a-half teaspoons. Keep in mind, of course, that different people do react differently to botanicals, based on their individual sensitivities to the item in question.

My first experiment consisted of the ingestion of one teaspoon of powdered *kratom* at about 5:00 pm. It took about 90 minutes to fully come on to the effects. Most of these effects were typical of other rather potent opiates, but the *kratom* had much more of a stimulating effect than anything else I have ever used. Kind of like it included a big dose of caffeine, although it didn't feel exactly like caffeine or any other stimulant that I have ever experienced; it was a unique stimulation. It also had a pleasant euphoric quality, which I find impossible to describe; I expect that one must experience it to truly understand it. By about 2:00 am the next morning, I was still quite high, but I felt exhausted from being up so late. Finally, realizing that sleep would not come on its own, I took 10 mg of Valium™ and a couple of hits of *Cannabis*. I drifted off, but sleep was spotty and fitful. The next morning I was tired from lack of sleep, but as the effects from the *kratom* had mostly abated by this time, I did not have any noticeable unpleasant side effects. On the contrary, I felt very relaxed and had pleasant lingering aftereffects.

The second time I tried it, I started off with one teaspoon at 9:00 am. By 10:00 am I was feeling really good and quite stoned. I ran around my house cleaning up and putting things away until about 12:00 noon. I got more accomplished that morning than in all of the previous week. It was like being on a euphoric, opiated, speed high, and I was very efficient in completing my tasks. At 12:00 noon I took another teaspoon of the powder and went to a job washing windows for a private residence. Now, I really *hate* window washing, but on this day I loved it. I worked fast, was well organized, and did an excellent job. By 7:00 pm that night I was coming down, but was still in a considerably euphoric state. At 9:00 pm I went to bed, wondering if I would be able to sleep. I got nine hours of restful sleep that night, with very pleasant dreams.

I love this plant, at least up to this point in my experience. The day after my second experiment, I felt like a million bucks. The only side effect was some constipation the next day (which is also typical of true opiates).

I later gave two slightly heaping teaspoons each of powdered *kratom* to ten people. Everyone got totally wasted and loved it. We all agreed that it is one of the finest drugs we have ever experienced that has opiate-like effects. We took it while some of us were coming off of psilocybin-containing mushrooms and some of us were coming off of peyote. Again, it is the best opiate-like drug that I have ever taken, providing four hours of euphoric stimulation followed by six or so more





hours of blissful heavy narcotic feelings, followed by a deep, restful sleep. This is really potent shit!

I obtained my *kratom* from HERBAL-SHAMAN, who I have bought products from for many years, and who I have always been satisfied with. They are getting the material directly from Thailand. Where can I get seeds or live plants of *kratom*? That is the only remaining question in my mind. Euphorically yours. — B. GREEN

We are not aware of any vendor currently selling *kratom* seeds. Vendors of the live plant include THEATRUM BOTANICUM for \$35.00 each, NATIVE HABITAT for \$45.00 each, and THE BASEMENT SHAMAN for \$93.00 each.

Note that following our article on bogus *kratom* (see the Vernal Equinox 2003 issue), we have more recently been made aware that dried *kratom* which has been properly identified is now being sold by quite a few ethnobotanical companies. Most of this material originates from the same source and has been collected from wild plants, and it is not as potent as that which is specifically selected and grown for its use as a drug. This does not mean that the wild material is not effective, it just means that more must be taken. Good results have been reported by most people using 14 dried grams of leaf which is made into a tea (boiled for 15 minutes twice, using fresh water the second time). Nausea and vomiting are not uncommonly reported from doses of 25 grams made into a tea. Doses of 50 grams have been said to produced closed-eye visuals (likely with

dizziness, nausea, and vomiting as possible side effects). Even low doses cause dizziness in some people. Although it may be difficult to compare effects from dried leaf eaten directly to that of a tea, from the doses that you mention—one to two teaspoons of dried powdered leaf (which weigh 1.5 to 3 grams)—it would appear as though you definitely are working with one of the potent strains and not the less potent wild material that is newly and more widely available. The wild material is distributed via CIELO ETHNOBOTANICALS (and also sold via several other companies). CIELO charges \$19.00 for 50 grams. The material from HERBAL-SHAMAN sells for \$50.00 for 50 grams. However, considering that 50 grams of HERBAL-SHAMAN's material equals about 25 doses (\$2.00 per dose), and 50 grams of CIELO ETHNOBOTANICALS material equals about 3.57 doses (\$5.32 per dose), buying from HERBAL-SHAMAN seems prudent. Although we were unable to locate any information about the sale of *kratom* at the HERBAL-SHAMAN web site, they assured us via e-mail (shaman@herbal-shaman.com) that they are indeed carrying this material. — Eds.

## ANADENANTHERA COLUBRINA AS AYAHUASCA

I finally got around to trying this combination, and it's pretty molly-fucking impressive! First I tried smoking a bit of the seed, just to check for activity; it had plenty. However, since I'm not such a big fan of smoking tryptamines, I decided I would ingest it with two grams of *Peganum harmala* seed.

☆ **RAC: RESEARCH** ☆

THE INDUSTRY LEADER IN RESEARCH CHEMICALS

5-MeO-DMT    5-MeO-AMT    5-MeO-DPT

4-AcO-DET    4-AcO-MiPT    4-AcO-DiPT    4-HO-DiPT    4-HO-MiPT

4-HO-DET    2C-D    2C-E    2C-I

2C-N    2C-T-2    2C-T-2L    DPT    DiPT

[www.racresearch.com](http://www.racresearch.com)

P.O. Box 2800-251 ☆ CAREFREE, ARIZONA 85377 ☆ 917-690-5830

[CONTACTUS@RACRESEARCH.COM](mailto:CONTACTUS@RACRESEARCH.COM)

OVERNIGHT & SATURDAY DELIVERIES ☆ 10% DISCOUNT WHEN MENTIONING THIS AD





Why only two grams? Well, the stuff was bought almost ten years ago, and I read somewhere that with age, harmine converts to harmaline—and I didn't want to be overwhelmed by the effects. In any case, it worked. Along with the *P. harmala* seeds, I took four crushed *Anadenanthera colubrina* seeds. As the smell of them was nauseating, I packed the powder into gel-gaps. It took about 15 minutes to get an alert, and then after about 45 minutes I began to flash a bit—but nothing real heavy. I felt somewhat uncomfortable and sorta queasy. At about one hour into it, I went out for a smoke. My legs felt numb. Uh-oh, here it comes; I ran to the bathroom and had a purging/puking event—not real pleasant, but not entirely unexpected considering the way the stuff smells. As soon as I finished throwing up, wham! Instant plus-3. I came to the living room and fell onto the couch. Looking up at the ceiling, I saw it was covered in wavy lines with multi-colored diamond shapes wherever the lines intersected. Wow! Eyes opened, eyes closed—it didn't matter. It felt rather as if the physical me was about to disappear after several minutes (years? centuries?) passed. I went to the bedroom to lay down in the dark; here, the visuals became even more intense, nearly overwhelming. Light from the other room was painted on part of the ceiling and this became a sort of hook which snagged me and suddenly I was just hanging there. Fuck this noise; I went back to the front room and put on some BEATLES music. After an hour or so, the visuals faded a bit and I just laid there for the next four hours. What is odd is that I thought the trip would last about three to five hours. But this was not the case. After the effects presumably from DMT wore off, there was something else present. I thought that I was mostly down at seven hours after taking it, and I stepped outside to smoke a cigarette, and found myself still at plus-2.5! It took over eight hours to wear off; I'm not exactly sure, as I fell asleep. Wow! This kinda dashes my hopes that this would be a good short "summer" trip; it lasts too long, and I despise the daylight when I trip (well, not so much the light itself, as what it shines on). Anyhow, if someone wants the ayahuasca experience in a simple to prepare form, this is it—don't bother with *Psychotria viridis* or *Phalaris* grass (yech!). If you don't mind a bit of physical discomfort, I recommend it highly. — Doc, IN

### REPLY TO "AMT SHELF-LIFE"

After reading your suggestion in Vol. XII, No. 2 of *The Entheogen Review* that the "AMT" I reported on was really 5-MeO-AMT, I considered getting it tested. But since I didn't

know where to send it, and—when it comes down to it—I'd probably be too paranoid to send it anywhere anyway, I took another approach. I had gotten into a conversation with some people who were asking if I knew where to find any LSD. (Yeah, right. I haven't seen any LSD since 1989!) I said that I had no idea, but that I could get them something that was kinda-sorta like LSD. It was a freebie, I said. All I wanted in return was that they gave me a full report. There were three "subjects" in this experiment: a guy weighing 250 pounds, another guy weighing 150 pounds, and a girl weighing 130 pounds. (Recall that I previously mentioned that 2–3 mg is plenty potent with this material for me, lasting 17 to 20 hours, and I weigh 150 pounds.) I gave each of these people 4.5 mg. The big guy said that he felt like he was about ready to trip, but never quite made it. I interpret this as a plus-1. The girl said it was too intense, and she mostly felt ill from it for a 24-hour period. The second guy called me the next day to see if he could score any more of it from me. He claimed to have gotten off like a rocket. He said that he took half of it to start with (which is what I told all of them to do), but since it didn't seem like it was doing anything, he took the rest. He reported auditory distortions to begin with, then a powerful rush, insomnia, inability to sit still, and some visuals (mostly in reds and oranges). His report was almost identical to my own 5 mg experience. Now that some other people have bioassayed the material and most have gotten strong effects, I figure that the stuff probably is 5-MeO-AMT. — ANONYMOUS, IN

### NEW RESEARCH CHEMICAL: 5-MeO-DALT

I was recently at a gathering where three friends were trying out a new "research chemical" that seems to be making the rounds: 5-MeO-DALT. Having heard nothing about this one, and without getting any hits at the EROWID search engine, nor even anything at GOOGLE, I asked SASHA SHULGIN about it. Turns out that 5-MeO-DALT was something that a few people had tried out, but the reports hadn't yet been published. SHULGIN provided a dosage range of 12–20 mg orally, and a duration of 2–4 hours. Qualitative comments from various anonymous sources included the following:

(with 10 mg, orally) "I am looking at everything through someone's open friendly eyes, not mine. I would like to go through life like this if others saw me as OK. I am 10 feet tall, my pulse is 72 but uneven, and light-headed is a better describer of where I am than psychedelized."







(with 16 mg. orally) “The music was fabulous, as was the sex and neither of us had a problem with orgasm. But there was a total lack of imagery—less than I would normally have to the music when unstoned, so there might have been an actual suppression. I was pretty much baseline by the third hour.”

(with 20 mg. orally) “It’s coming on strongly in 15 minutes, and at the half hour point I am at a +++ with eyes closed—but nothing with them open! No hang-over.”

Reports on the effects that my friends experienced follow. The first is from “T”:

12:30 pm: C, T, and J, orally ingested 29–30 mg of 5-MeO-DALT.

12:45 pm: C feels the onset of effects.

1:10 pm: Everyone is coming on by this point, and feeling an energy surge through our bodies.

1:30 pm: C feels that the increased energy is uncomfortable, so she takes a Xanax. *[Note: There is a discrepancy in this report, as C makes no mention of the Xanax, and instead reports below having taken 40 mg of oxycontin. —Eds.]*

3:15 pm: J reports the effects have reached a pleasant, cruising “museum” level. T reports a sparkle around the edges of plants similar to the visual effects that she gets from San Pedro cactus. Also, T’s closed-eye visuals are colorful.

3:30 pm: C says that the Xanax helped to even out the energy in her body.

3:45 pm: Everyone is gradually coming down at this point, and has nearly reached baseline.

A second report, this time from “J,” JUSTIN CASE:

Recently I had the opportunity to sample a compound called 5-MeO-DALT. Three of us took it orally at a dose of about 30 mg. Overall the effects were mild with a distinctive tryptamine signature. In this case, a brightening of the world followed administration, with a magical glow surrounding everything. I felt mildly but decidedly elated, almost sparkling inside, with an enhanced richness of perception and tactile sensation that made me wonder how it would function for prosexual applications. My guess is quite nicely. There were moderate rushing or surging sensations of energy but these were limited to the back of my head, neck, shoulders, chest and

upper back rather than ever becoming fully spinal. I perceived limited minor visual aberrations at this dosage, something I only noticed when walking around marveling at the wondrous diversity of life forms and patternings. Closed-eye imagery was nicely enriched but was not particularly noticeable unless I was specifically looking for it. Physical movement was accompanied by a mildly exaggerated sense of not quite swirling, not quite pulsing motion in the visual field but when keeping still this was not noticed. There was only a minor diminishment of articulation in thought flow, nor was there much difficulty in either speech or conversation and there was no discomfort being around people. The decided enhancement of appreciation of beauty accompanied by a deliciously pronounced sense of wonder suggests that this would also be a good choice of compound for augmenting a visit to a museum or botanical garden. It also seemed mildly empathogenic. In conclusion, I found it mild, manageable, and exceedingly pleasant; inducing a strong sense of well-being bordering on stimulated contentedness. However one person who ate the same amount at the same time felt the need to abort it with Xanax almost immediately after onset (perhaps this was even during onset) due to the rushing sensations that she described as an uncomfortably intense body load. The only minor complaint is that I wish I’d used a larger dose. Next time I encounter this, I would try 35 mg, probably increasing that to 50 mg, if 35 proved comfortable. I would highly recommend this compound for any type of sensory and perceptual exploration.

The third report, this time from “C”:

Recently at a social gathering I had the chance to try 5-MeO-DALT. How much did I take? I can’t remember. *[According to the other two reports, everyone took the same amount of about 30 mg. —Eds.]* I do know that I was underwhelmed by the experience. It came on around 30 minutes after ingestion and manifested in an uncomfortable way in my body. I was aware of energy rushing up my spine and it felt so intense, but without an outlet for expression somehow. It made me feel edgy and restless. I thought that having sex on it would probably be nice, but as there was no one to have sex with at the time, I may never know because I am not likely to try this compound again. The evening progressed with a plethora of other drugs, so I ended up having fun after all. I initially tried snorting 40 mg of oxycontin to smooth out the 5-MeO-DALT, and this worked well. The rushing energy was replaced by a feeling of melting like butter.

I would be interested to hear about other experiences with 5-MeO-DALT in a future issue of *ER*. — FORK!, CA





# EVENTS CALENDAR

## AYAHUASCA HEALING RETREAT AUGUST 6–15, 2004

Held in the Brazilian Amazon, this retreat features ceremonies with ayahuasca and *Salvia divinorum*, lectures, art work expression, transpersonal exercises, meditations with sound/light brainwave synchronization and psychoactive frequencies, and excursions. Presenters include PABLO AMARINGO, ZOE SEVEN, and SILVIA POLIVOY. For more information, see [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net).

## TELLURIDE MUSHROOM FESTIVAL AUGUST 19–22, 2004

Designed for people interested in edible, psychoactive, and poisonous mushrooms, the TELLURIDE MUSHROOM FESTIVAL includes mushroom lectures, forays, hands-on identification and cultivation workshops, mushroom poetry, and a mushroom parade that runs down the main street of Telluride and features festival participants dressed as mushrooms, spores, and other elements of the mycological world. The festival's second annual "Mushroom Cook-off Feast" features chefs from Telluride's top restaurants, who will prepare mushroom dishes to be judged by festival faculty. The winning chef will receive a chef's hat adorned with mushrooms, and festival goers will dine on the mushroom dishes. Experienced guides will lead daily fungus forays in the forests surrounding Telluride, generally productive of a wide variety of wild mushrooms, particularly edible species, like chanterelles and porcini. Presenters include GARY LINCOFF, PAUL STAMETS, RALPH METZNER, EMANUEL SALZMAN, and others. Complete information about the festival program, registration, lodging, and travel is available. Contact: FUNGOPHILE, Box 480503, Denver, CO, 80248-0503 • (303) 296-9359 • [www.shroomfestival.com](http://www.shroomfestival.com).

## ENTHEOVISION 2 AUGUST 21–22, 2004

The ENTHEOVISION 2 congress will be held at the UNIVERSITY OF APPLIED SCIENCES in Berlin, Germany. This gather-

ing will feature presentations and workshops from 18 researchers, scientists, and artists from Europe, the United States, and Canada. The conference is produced by *Entheogene Blätter* ([www.entheogene.de](http://www.entheogene.de)), the German spin-off of *The Entheogen Review*. With presentations and/or workshops by: ANN SHULGIN, SASHA SHULGIN, JON HANNA, CHRISTIAN RÄTSCH, CLAUDIA MÜLLER-EBELING, SERGIUS GOLOWIN, WOLFGANG BAUER, JOCHEN GARTZ, MARKUS BERGER, DAVID SCHLESINGER, BERND LAUER, TRAUMKRAFT, ULRICH HOLBEIN, WOLFGANG STERNECK, AROMED, VEREIN FÜR DROGENPOLITIK, "EVE&RAVE BERLIN" (HANS COUSTO), SECTOR 16, and SANDRA KARPETAS. There will also be an art gallery, psychedelic marketplace, computers with Internet access, and on-the-fly translation of English and German in both directions. LOW COST CONFERENCE! Admission for both days is only 60 euros per person (meals not included). ENTHEOVISION 2 takes place one week before the psy-trance dance BOOM FESTIVAL in Portugal begins. Stop over in Berlin before you travel to Portugal. For more information about ENTHEOVISION 2 visit: [www.entheovision.de](http://www.entheovision.de) or send an e-mail to: [info@entheovision.de](mailto:info@entheovision.de). The registration form can be found at: <http://entheogene.de/cgi-bin/kong-eng.py>.

## BOOM FESTIVAL AUGUST 26–30, 2004

15 to 20 thousand folks converge in the beautiful Portuguese countryside for this outdoor psy-trance dance festival. The event's LIMINAL VILLAGE zone will host daytime workshops, evening presentations, an all-night cinema, a visionary art gallery featuring the work of ROBERT VENOSA, MARTINA HOFFMANN, LUKE BROWN, and ANDY THOMAS, the MAPS COSMIKIVA SANCTUARY, a small market space, chai and food stalls, a PLANETARY ART NETWORK zone, as well as a healing temple offering body work and other healing modalities. This project aims at crafting a new vision of global culture from the ground up. On site camping for the festival is available. With presentations by NAASKO, JON HANNA, JORGE FIALHO, MARK COMINGS, LUIS EDUARDO LUNA, ROBERT VENOSA, MARTINA HOFFMANN, THE KOAN BROTHERS, RICHARD GLEN BOIRE, and others. For more info see [www.boomfestival.org](http://www.boomfestival.org).





# SOURCES

by JON HANNA

## **AYAHUASCA-WASI**

**Julio Becerra 189-A**

**Miraflores, Lima**

**PERÚ**

**(511) 446-3200**

**webmaster@ayahuasca-wasi.com**

**www.ayahuasca-wasi.com**

A new group offering ayahuasca sessions in the Amazon. Three sessions are held during the week-long seminar, and the traditional dietary restrictions and sexual abstinence are required. Attendance is limited to 12 participants, and the next sessions will be held July 17–23 and August 14–20, 2004. Lodging and all meals are included in the reasonable price of \$700.00. Check their web page for more information.

## **PROTECT LIVE MUSIC**

**www.protectlivemusic.org**

The DRUG POLICY ALLIANCE's project to fight proposed legislation that could hold DJs, bands, bartenders, promoters, and venue owners liable if a patron uses drugs at a nightclub or concert. If such legislation is enacted, it could have a chilling effect on music events. From their web site:

“Congress passed the ILLICIT DRUG ANTI-PROLIFERATION ACT (also known as the RAVE ACT) last year, making promoters and venue owners liable for the drug offenses of their customers...Now Congress is considering two new bills that threaten to effectively ban live music and dancing while throwing innocent people in jail...

“The ECSTASY AWARENESS ACT (H.R. 2962) would throw anyone in jail who ‘profits monetarily from a rave or similar electronic dance event knowing or having reason to know’ if some of the event-goers use drugs. Similarly, Section 305 of the CLEAN-UP ACT (H.R. 834) makes it a federal crime—punishable by up to nine years in prison—to promote ‘any rave, dance, music, or other entertainment event, that takes place under circumstances where the promoter knows or *reasonably ought to know* that a controlled substance will be used or distributed.’

“This makes no sense. Since the government can't even keep drugs out of our federal prisons, everyone has reason to know drugs may be used at their event. Every music concert attracts some people who may use or sell drugs. These provisions make criminals out of every concert promoter, nightclub owner, and stadium or arena owner.

“The language of the ECSTASY AWARENESS ACT is so broad that bartenders, musicians, and anyone else that in any way profited from an electronic music event could be fined or jailed. Section 305 of the CLEAN-UP ACT is so broad that every musical style could be affected, including rock, Hip-Hop, country, and electronic music. Indeed, any property owner (including hotel owners, cruise ship owners, and casino owners) could be hurt under the CLEAN-UP ACT, since it is reasonable to assume that any entertainment event that draws a large crowd (especially young people) will draw people who will try to use or sell drugs. (It should be noted that Section 305 of the CLEAN-UP ACT is the only section of the bill that is problematic. Other than that section, the CLEAN-UP ACT is largely a good bill that provides resources to train law-enforcement officers how to dismantle illegal methamphetamine laboratories without hurting the environment).

“Disturbingly, it does not matter under either the ECSTASY AWARENESS ACT or the CLEAN-UP ACT if event promoters and property owners take steps to deter drug offenses. They can be prosecuted even if they have good security and a strict zero-tolerance policy. Nor does it matter if the vast majority of people attending the event are law-abiding citizens that do not use drugs. These bills criminalize entire events and everyone involved in such events, raising very serious free speech and due process issues. Racist or homophobic prosecutors could also use the laws to target Hip Hop and R&B concerts and gay and lesbian nightclubs.

“People should not be punished for the crimes of others, nor should the government be frightening law-abiding businesses away from holding legal events like rock, country, or Hip Hop concerts. The DRUG POLICY ALLIANCE and its coalition of partners will continue to work to protect the





music industry, prevent the further criminalization of dance and music events, and mobilize opposition to these dangerous laws.”

Check out the web page listed above for more information.

**PSYCHEDELIC INTELLIGENCE  
PSY-I NETWORK**  
13 Brecknock Road  
London, N7 OBL  
UNITED KINGDOM  
(+44) 0207-419-1234  
info@psy-i.net  
www.psy-i.net  
www.psychedelicoptelligence.com

Primarily a book vendor of psychedelic titles, these guys are taking up where MIND BOOKS left off, with over 300 titles to choose from currently. Although they operate out of the United Kingdom, their site has the nice feature of allowing you to choose in what currency you want their offerings listed via: pounds, dollars, the euro, or the yen.

Their selection is wide and fairly complete. They offer a few TROUT'S NOTES that are no longer obtainable from TROUT himself, as well as a couple other rare or out-of-print books. Their book lists are broken into reasonable categories (and sometimes subcategories), and the site is well-designed and fast to load. However, I would love to see a page that lists *all* of their titles alphabetically in a single spot, perhaps with new additions highlighted. Their web site also features a forum with very little posted as yet, and a gallery, which I was unable to connect to. Hopefully these aspects of Psy-I NETWORK will further bloom in the future.

**TRICHOCEREUS**

**• C • A • C • T • I •**

rooted plants, postpaid • send cash only

**PERUVIANUS** • \$35 per foot; \$100 for 4 feet

**MACROGONUS** • \$35 per foot; \$100 for 4 feet

**BRIDGESII** • \$25 per foot; \$100 for 6 feet

**KAK-TALL-A-TREE**

Box 225 • 3128 - 16th Street • San Francisco, CA 94103

## BOOK REVIEWS

*Witchcraft Medicine: Healing Arts, Shamanic Practices, and Forbidden Plants* by CLAUDIA MÜLLER-EBELING, CHRISTIAN RÄTSCH and WOLF-DIETER STORL. 2003. (INNER TRADITIONS INTERNATIONAL, One Park Street, Rochester, VT 05767, www.InnerTraditions.com.) Trade paperback 0-89281-971-5. \$24.95. [8" x 10"], 240 pp.

*Note: The reviews below were first published in the Entheogene Blätter and are based on the original German text Hexenmedizin [fourth edition, 2002. AT VERLAG, Aarau, Switzerland, ISBN 3-85502-601-7]. The reviews have been translated and by CHRISTINE BANDOW and HELEN HANNA, and adapted to reflect the English translation of the book, the publication details of which are presented above.*



Please compare the following cures:

1. “To cure a toothache, find a willow or an elder tree in spring, carefully remove some bark from the eastern side of the tree, carve a splint out of it and scratch your gums with it until blood appears. Then put the bloody splint back in its place on the tree, cover it with the bark and tie it up. If the splint adheres and becomes a part of the tree again, then the evil will go away. If the splint does not adhere, the cure must be repeated next spring.”
2. “For toothaches the afflicted scraped his gums with an elder chip until the affected area bled. Then the chip was placed back on the branch from which it had been taken. [...The] elder guided the toothache downward into the earth.”

The first quotation is taken from the *Hauslexikon* (household encyclopedia), LEIPZIG 1837 (volume 7, page 800, edited by GUSTAV THEODOR FECHNER). The second is from the book *Witchcraft Medicine: Healing Arts, Shamanic Practices, and Forbidden Plants* (page 45) by CLAUDIA MÜLLER-EBELING, CHRISTIAN RÄTSCH and WOLF-DIETER STORL, which I am going to review here.

FECHNER provides examples of sympathetic medicine from old documents simply to encourage doctors to fight superstition. He proposes to invalidate superstition by directly confronting people with carefully carried out medical observations. In contrast to this, STORL goes on and on praising “witches’ cures” as everlasting secret knowledge that stems





from the Paleolithic Age. Don't expect critical footnotes for the examples STORL cites—there are none. The subtitle of this book in its original German edition is “The Rediscovery of Forbidden Medicine—Shamanic Traditions in Europe,” and STORL claims that witches and sorcerers “reach deep into the earth and tap into the healing waters of primordial wisdom.”

CLAUDIA MÜLLER-EBELING's contributions are the highlights of the book. Based on works of artists living in early modern times (e.g. ALBRECHT DÜRER, HANS BALDUNG GRIEN) she presents the image of the witch as seen by these artists or their patrons. However, one cannot say if living “examples” of this image have ever really existed. There are only images that have been handed down, and subsequent ones based on them. I am certainly not convinced by the thesis that MARY, the mother of JESUS, is the counterpart of a typical “witch.” Nor would I find any enlightenment in the depiction of MARY living in sin with the aged carpenter JOSEPH. Even then, being engaged meant for Jews that they had *already* achieved a legal marital status. Thus, when LUTHER (the first to translate the Bible into German) described JOSEPH's fiancée as “MARY, his confidante and wife” he did not falsify any biblical content. Nowhere in the Gospels do the authors emphasize that JOSEPH was an old man when JESUS was born. He did not abstain from intercourse with MARY because of senile impotence, but out of obedience to God. The idea presented by MÜLLER-EBELING, that MARY lived in sin with JOSEPH only to avert her divine lover (to avert whom?) “who appeared in her lonely chamber—accompanied by a winged messenger—for insemination” [*translated as quoted from the German version of this book, and worded less graphically in the English version*] clarifies the message the author wants to convey: she disparages a chapter of Christian tradition only to romanticize abstruse pagan values. [*It should be pointed out that nowhere in the English translation of this book is the relationship between MARY and JOSEPH characterized as one of “living in sin.” — Eds.*] Duplicating this unearthly procreator (one: an angel, two: the divine lover who inseminates MARY) does not comply with the legend of the Annunciation, where nothing is said about somebody *accompanying* the archangel GABRIEL. Or maybe MÜLLER-EBELING is talking about the HOLY SPIRIT [St. Luke, 1: 35]? Describing JOSEPH's marriage—a marriage without intercourse between the partners—as “living in sin” is not only a blunder but also reveals MÜLLER-EBELING's bias. Throughout the book I got the impression that the author fancies a kind of romanticized, bleary paganism as an ideal version of the present we live in, or of our near future. May destiny save us from that! I found

another statement—not in this book but on the Internet—proposing that female mystics may be considered the counterpart of witches (MICHAEL SKORUPPA, “Hexenbanner, Hexenmacher und Hexenjagden” from <http://michael-skoruppa.de/finalhtm/hexen.html>). I like this idea better.

When HALLEY's Comet appeared in the 1470s it was not yet called “HALLEY,” since Mr. HALLEY was born two centuries later. He lived from 1656 to 1742. Thus, WERNER ROLEVINK, whom MÜLLER-EBELING quotes, cannot possibly have spoken—as she is assuming—about HALLEY's Comet.

STORL acts like a watercolor painter imitating TURNER. He applies colors but is very reluctant to add outlines to his images. Thus, the reader sometimes feels confronted with riddles, not knowing whether the author is talking about events in the Late Archaic Period or costumes and traditions of the generation of our great-grandparents, or whether one of the long-winded quasi-quotations stems from traditions in Holstein (in northern Germany) or in the Steiermark (in Austria). According to STORL, old wise women have passed on their secret knowledge of herbs and spells in a never-ending tradition since ancient times, without letting any of their opponents stop them. Instead of giving evidence or examples for his theses, the author confronts us with his odd mumblings, which get a bit tiring in the long run. When he does present facts—which is seldom enough—he leaves out the explanatory details. His favorite expression is “transsensual.” I searched the dictionary for this word, but couldn't find anything between “transsegmental” and “transshape.” STORL may have hit on an interesting concept, but what is it? It is common knowledge that the name “Bockbier” (bock beer, i.e. “he-goat beer”), also called “einbeckisch Bier” (“beer from Einbeck”), derives from the town of Einbeck. Despite this, STORL claims that the name was given because during the witches' Sabbath the devil himself, in the shape of a he-goat, serves up this beer. What will the inhabitants of Einbeck have to say about that!

STORL mentions the authors LASSA, VOGT, and FELICITAS GOODMAN, but they do not appear in the book's bibliography. (FELICITAS GOODMAN can be found in the table of contents, under “F,” but who would look for her there?) [*In the English edition, VOGT is cited in the bibliography, but LASSA and GOODMAN are missing. GOODMAN does not erroneously appear in the English table of contents, and she is included properly by last name in the book's index. LASSA and VOGT are missing from the index. — Eds.*]





STORL assumes that the reader knows what is meant by “pfeffern,” “schmackostern,” and “pfitzeln,” but I doubt that. These terms describe traditions and/or occasions related to begging/asking for things, such as is done on Halloween. The word “pfeffern” is used in mountains in the south of Germany, and “schmackostern,” which has the same meaning, comes from the former East Prussia (today the northeast of Poland).

When saying “Hirschlangen,” I suppose that STORL means Hirschlanden, a part of the town of Ditzingen near Stuttgart; the Old Palace there houses the “Warrior of Hirschlanden,” a statue made of stone. STORL says that this warrior wears a tapered headgear constructed from birch bark, but one can only guess that. I also doubt that many readers know who or what is meant by the “Warrior of Hirschlanden.” [*We agree that not many readers would know what is meant by this, and wonder why the reviewer didn’t tell us. — Eds.*] Furthermore, it is only an assumption that the statue’s sculptor intended for it to represent a dead person. Nevertheless, STORL presents this as a fact and does not give any further information about it. The “Fürst von Hochdorf” (the Sovereign of Hochdorf) was buried in a cairn (a burial mound). Even if it were true that the Hirschlanden statue, which is almost life-size, was once located on a cairn (Hirschlanden lies only a few kilometers from Hochdorf), there is no written evidence that this statue really incarnated a dead person who was buried there. Maybe it is the image of something or someone completely different, perhaps a deity or a transpersonal hero.

STORL assumes offhand that the traditional carnival celebrations in a region in the south of Germany trace back to pagan traditions. Nevertheless, there are many indications that the traditional carnival procession in the town of Rottweil, for example, first and foremost traces back to Christian endeavors, since it includes decidedly Christian elements. This can be seen in the paintings on the clothes of the people in the procession. Has STORL never heard of this, or would he like to withhold it from the reader? If the first were true, the author would be lacking sufficient knowledge; if the second were true, he would be pursuing biased intentions! This is rather a delicate subject, since under the Nazi dictatorship there was a research assignment in this field: Christianity, as one of the upholders of civilization, was to be devalued. At that time, there were also ludicrous attempts in that time to “Arianize” the image of JESUS CHRIST.

STORL creates a colorful but unstructured image of a type of woman, presenting her as a shaman, an expert herbalist, a

storyteller, a midwife, and an undertaker. All this is phrased with the precision and commitment of the insert in a package of placebos.

RÄTSCH seems to believe that monotheism is a lapse of cultural history. How else could the following harangue against MOSES be interpreted:

Moses was probably a trickster who was chased out of Egypt and who greatly impressed a dilapidated Jewish tribe with his little theatrical performances (for example, his “Indian” rope trick) and lured them over to monotheism. Moses is also considered the author of one of the most important folk works about witchcraft medicine, *The Sixth and Seventh Book of Moses*. (p. 82)

On one hand, RÄTSCH describes MOSES as a historical person, but on the other hand he has this same MOSES (*maybe*) also leaving behind this peculiar irregular collection of texts. Although RÄTSCH claims that *The Sixth and Seventh Book of Moses* is one of the most important sources on this general subject, he does not go further into these writings. What audience will enjoy reading the pejorative description of the Jews led by MOSES as a dilapidated Jewish tribe? Here, too, I have the feeling that—as with MÜLLER-EBELING and STORL—RÄTSCH would like to attract advocates and followers of neo-paganism with this book.

Apparently it did not even occur to RÄTSCH that in the context of history, monotheism can be seen as a reaction to polytheistic conditions. According to the Bible, MOSES did all that was humanly possible to free the Jews from bondage. There is no word about banishing anyone—so where could RÄTSCH have found this? And why would anyone perceive MOSES’ people as “dilapidated,” as RÄTSCH puts it?

It should be noted that compared to STORL, RÄTSCH’s style of writing is more detailed and factual. In fact, we can only learn from his style! This applies not only to his own writing but also to the material he edited. What you cannot find in the part STORL has written, you *will* find in RÄTSCH.

In a book about witches, the persecution of witches cannot be left aside. RÄTSCH assumes that “millions” of victims were burnt on the stake in Europe in the early modern age. With this assumption, RÄTSCH simply follows GOTTFRIED CHRISTIAN VOIGT (1740–1791), the town clerk of Quedlinburg, who picked this number of victims as a rough estimate. He started out with the statement that 30 witches were burnt between





1569 and 1598, according to the files of the town archives. He then added ten more, claiming that the files were not complete. He extrapolated this number for a century and then for 650 years. He compared the number of inhabitants of Quedlinburg (at the time, about 11,000) to that of Europe (then 71 million) and finally calculated the total of burnt witches under the assumption that their persecution in Europe lasted 1,100 years. Thus, he concluded that as many as 9 million witches were burnt in Europe. What about population growth, differing intensity of this persecution at different time and in different places, its actual duration in Quedlinburg and in the whole of Europe? VOIGT and those who nowadays still revert to his findings don't worry about these parameters. RÄTSCH is probably not aware of who calculated the number he used without questioning its reliability. Today's scientists assume that approximately 65,000 women fell victim to these persecutions in Europe, with 40,000 of them burnt in German-speaking countries. Bad enough, but at least these numbers are mostly verifiable.

Apparently in accordance with his co-authors, RÄTSCH reckons that the persecution of witches in the early modern times in Europe had its roots in the Inquisition. However, reliable investigation does not affirm that idea. For example, the Inquisition in the Basque region explicitly opposed the systematic persecution of witches (BEHRINGER, WOLFG. 2000. *Hexen und Hexenprozesse in Deutschland*, S. 326, N. 21). On the contrary, research has revealed that it was the populace who frequently gave the impetus and asked local authorities to take actions against the activities of those evil witches. It is a tragic and terrible fact that there resulted an instrumental body so completely irrational in its thinking and actions, as documented in the *Hexenhammer*—a book about witches, witchcraft and how to persecute them—by HEINRICH KRAMER (also known as HEINRICH INSTITORIS). This development was surpassed only by events of the 20th century.

RÄTSCH describing the German narcotics law as a “modern version of the Hexenhammer” is mere polemics. It seemed more appropriate to me when the four-volume set *Die christliche Mystik (Christian Mystics)*, written by JOSEPH VON GÖRRES in 1836–1842, was called the “Hexenhammer of the 19th century” by UTA RANKE-HEINEMANN, the editor of a 1989 reissue of the books, since this description pointed out the editor's mindset (even though the epithet doesn't do justice to GÖRRES' work). RÄTSCH would have been better off if he had consulted a few criminal law experts before publishing such a weird expression. Even in Hamburg, where RÄTSCH lives, there are attorneys who know about this part of the law.

Like BECKMESSER (a harsh critic of one of WAGNER's operas) I highlight here only those points that bother me. This does not mean that the book is a complete failure—far from it! When one first sees the book, one expects a comprehensive introduction to the subject. In ancient Greece there was only one word for medicine *and* witchcraft: pharmacy (φάρμακία could mean medicine as well as witchcraft or wizardry). This shows that these two activities were once inseparably connected, while today we see them as completely separate. *Mysterium tremendum* and *fascinatum*—these traits appear in the divine as well as in the demonic. There is much evidence that both good and evil can be experienced as different visions of the same inconceivable power. If any one of the authors breathed a word about this, he or she must have shyly hidden it somewhere in the book.

Given that psychedelic substances are mentioned several times, it would have stood to reason to look at this subject more closely. For example, there have been reliable reports during the past century about an incident near Avignon where many people suffered an ergot poisoning (JOHN FULLER, *Apocalypse '52*). They ate bread made from spoilt flour and thus had heavenly *and* infernal visions that could alternate in an instant. At that time, they rightly suspected the flour vendor was guilty of neglect. Some centuries earlier they would have tracked down “witches” as causes of the event and called them to account for their evil ways. So what is a witch? The quite sobering answer: a witch is a woman who was denounced and convicted as a witch. The fact that STORL, MÜLLER-EBELING, and RÄTSCH attempt to make us believe something different may be considered deserving, but it does not change anything concerning the sad history of the persecution of witches. The book *Witchcraft Medicine* is not just fun to read. It also serves to document the wave of obscurantism that has become more noticeable lately. Numerous illustrations, most of which have been diligently chosen, contribute to the pleasure of reading the book. One example is the photograph of the Stone Age “Venus of Lespugue” (page 57, photo by RÄTSCH). I think I have never seen a more successful and impressive photograph.

The authors don't bother mentioning that the Greek mistress of all beings (Ποτνια Θηρών) reappears as the Madonna with her sheltering cloak, thus proving that even the most ancient representations also persist in Christianity. Over all, I encountered more gaps in the authors' analyses than gaps in my knowledge that they were able to reveal and fill. — EDZARD KLAPP





## WANTED: A Green and Golden Moss Spirit Instead of a Conjurer Named Moses

*A response to previous reviews of Witchcraft Medicine, the classic work on entheogens by MÜLLER-EBELING, RÄTSCH, and STORL.*

Preanimism, animism, anthropomorphism, paganism, shamanism, pantheism, panpsychism, theopanism, gnosis, or neolithic polytheism—all these are wonderful ancient trends and pre-Christian religions. Only thousands of years later have their melodious names been coined. Every now and then solitary spoilsports appeared in the midst of all these trends, overly down-to-earth critics, thinkers, skeptics, pre-Socratics.

Instead of starting in the 18th century A.D., the Enlightenment was already set in motion around 600 B.C. DIOGENES of Apollonia (450 B.C.), considered the DESCARTES (or JULIEN OFFRAY DE LA METTRIE) of ancient times, made a clean sweep of things and did not hesitate to deny the idea that plants could think. How ungenerous of him! How unforgivable! And from its beginning, this tree-bashing raged on without cease, disguised in reality-emphasizing theories that were created quite cold-bloodedly. Jainism, which appeared even before MAHAVIRA lived, even did without a god.

BUDDHA, king of enlightenment, disposed of teeming hallucinations and constructed gods, including uncontrolled growth of demons, in a quite rational way. He was like a cold shower on the prior religion of Bön, which was based on animism, shamanism, and entheogens. Bishop IRENAEUS of Lyons ousted Gnostic phantasms. WANG CHUNG (27 to 97 A.D.) referred to the teachings of ying, yang, and tao as “idle talk.”

However, the trampled grass always rose again, including all the divine pandemonium and spiritual weeds. Willows that were topped burst out anew, and every little hole in Great Mother MARY’s veil was immediately mended before the next mental or unmetaphoric logger approached. But earlier trends persisted. There is no evidence of a Bodhi tree for the historic GAUTAMA. However, the ineradicable religion of Bön continued to be active under the surface, and elements of its tree cult were inserted *post de facto* into the sprawling Buddhist elements, thus allowing for BUDDHA’s enlightenment—which was dendrologically limited—to advance as the undisputed core of Buddhism, just because there was a religious fig tree. TERTULLIAN sneered at the questionably

feminine way in which EMPEDOCLES handled the pythagorean transmigration, and also at EMPEDOCLES’ plainly Darwinistic statement that he himself already had gone through different stages of being something else: a bush, a fish and so on. Later on, MAULANA JALADU-D-DIN reported this about himself, too, using almost exactly the same words as EMPEDOCLES. MUHAMMAD had three *Acacias* cut down in the Wadi Nakhla, since they were dedicated to the ancient Arabian goddess AL-UZZA. A hundred years later, Saint BONIFACE had a millennial oak cut down that was sacred to DONAR (the god of thunder). This oak was the beam in his Christian eye, so he had it cut down instead of just condemning it in a mental and symbolic way, like JESUS. Or denying it all thinking, as DIOGENES had done. To put it in a nutshell: it was always male rigor—sometimes intellectual, sometimes with an axe—treading against female tree spirits. It was always an inquisitor against a dryad branded as a witch. First, the holy pre-Christian groves of trees suffered the cold shower of a thousand years of Christianity; then followed two hundred years of mining, heavy industry, and motor traffic. But earlier beliefs were still alive.

The irrepressible Germanic dandelion was still breaking through the Christian asphalt surface. A resistant Avalon reappeared stronger than ever and overran the strange intermezzi of Jerusalem and Jericho using the carnival, the Easter Promenade (a poem in GOETHE’s *Faust*), the second and third spring, Early and Late Romanticism. The more the green and golden tree of life faded in our gray world—because people raced forward more compatible with technology, more acid-proof, more resistant to road salt and with less humanity—the more scarce, threatened, and intense became the shimmering, verdant better times and rays of hope (hardly visible behind the smog of congested areas) along with their elder tree grannies and ash tree spirits. Even Christianity, although considered hostile to nature, was impregnated from behind. Maybe the calm, peaceful, and romantic chapels in the woods, with fawns, holy GENEVIÈVE, cloistered gardens or floral legends, whispered in a more atmospheric, more conciliatory and more caressing way than the historic sites and the holy groves, which originally were very macho and concentrated on rituals just the way that later on, “Le sacré du printemps” made people feel uncomfortable and Greenpeace seemed too technological. Idylls and arbors by SPITZWEG (the German impressionist painter) surpassed in sentimental emotionalism the lapidary myth of paradise. Even taxonomists and categorizers like CARL VON LINNÉ instilled an emotional life in flora. In retrospect, even the GARDEN OF GETHSEMANE came to be a holy grove where the







winds of night might have carried a passing hint of botanic-Buddhistic LUMBINI voluptuousness. The enormous *Handwörterbuch des deutschen Aberglaubens* (a concise dictionary of German superstition) by BÄCHTOLD-STÄUBLI flourished, overshadowing by far the hardhearted *Summa Theological* of St. THOMAS AQUINAS. It showed that superstition can be richer, more diverse, more beautiful, more detailed, and even *truer* than belief.

Researchers in matriarchy, spiritually inspired feminists, female mythologists, cultural anthropologists, specialists in ancient American studies and in ethnobotanics define themselves as advocates of new paganism, Wicca, biosophy, pansophy, neo-gnosticism and entheogenism. Two hundred years after the Enlightenment in Central Europe, RÄTSCH (who does *not* want to be called a neo-shaman), STORL (who does *not* like being called shaman of the Allgäu), art historian MÜLLER-EBELING and the mushroom mythologist WOLFGANG BAUER, built monumental fortresses: with their love plants, sacred mushrooms, toadstools, and psychoactive encyclopedias, pro-plant devas, intoxicants, flights of the soul, elemental spirits, and anti-Enlightenment without soul. Thus, they are critical of all academic science. “The world of spirits is not shut away / Thy sense is closed, thy heart is dead! / Up, Student! Bathe without dismay / thy earthly breast in morning-red!” STORL translates these lines from the first part of GOETHE’S play *Faust* into a language of his own, assuming that witches’ medicine is magic and thus alienating those whose souls are dead and frozen and whose mind’s eyes are blinded.

But now several wisecracks (derived from Middle Dutch *wijsseggher*, which ironically means soothsayer or witch) and armchair philosophers, led by EDZARD KLAPP, are standing up. Instead of bathing their earthly breast in morning-red, they are subjecting the wonderful and lovingly produced standard work *Witchcraft Medicine* to criticism that’s suspiciously laden with biblical references. KLAPP’S critique could be considered quite plausible in its details, if only his objections as a whole were not mere nitpicking. To argue against RÄTSCH’S description of MOSES as a humorless conjuror does not lead very far. KLAPP finds the book useless at filling the casual gaps in his personal knowledge. But hopefully the more important and justifiable objections of KLAPP’S nitpicking do no harm to all those healing magical words. KLAPP is skeptical of the bleary paganism that is supposed to be a panacea for enlightenment, reductionist straitjackets, and soulless positivistic science. This skepticism seems to be reasonable and gives us something to think about—at least

more so than the review by LILI CHONHUBER published on the Internet. Her review offers little more than irony concerning “graduate medicine men” and their strange expressions like “vitality of being” or “assurance of being.” She declares, “While the high-tech civilization is bombing the poorest countries back to the Stone Age, MÜLLER-EBELING, RÄTSCH, STORL & Co. are recollecting the true values of the Stone Age.” Behind CHONHUBER’S observations there lurks a badly veiled belief in the progress of a hideously failed and super-mechanized super-civilization. “There is no silver bullet that leads us back into the past.” What a dubious assumption! What an evidence of the incapacity of her soul, when she claims that it is hard for her to believe that salvation exists in a world once more enriched with imps, rhizotoms, illness demons, and pea devas.

Another Internet review—or rather, Internet argument—by URIEL BOHNLICH (please, don’t confuse him with ULRICH HOLBEIN!) was much more to the point than KLAPP’S or CHONHUBER & Co’s. In this review KLAPP’S scepticism and CHONHUBER’S superficial malice are magnified to the fervor and vehemence of TERTULLIAN. BOHNLICH sees those all-too-scientific earlier stages glittering through in the book, stages that witch doctors would reject. BOHNLICH defines the book’s language as a mixture of terms used in scientific and psychogargon together with the immense vocabulary used by the nature-adoring new pagan authors of 1910, such as WILHELM BÖLSCHKE, THEODOR LESSING, BRUNO WILLE, HERMANN LÖNS, and ERNST WIECHERT. BOHNLICH gives the expression “the weaving of cosmic constellations” (used by STORL) as an example. He says that the “weaving” stems from Wagnerian music and Faustian gibberish. “Constellations” is borrowed from a comparatively scientific and, thus, soulless territory. He also points out that the use of the word “essences” [referring to the German word *Wesenheiten* used in the book] is antiquated, borrowed from theosophic vocabulary that in turn is referred to as “transsensual”—a modernistic description... Executives, archetypes and *Hagezussen* [an ancient German word for “witch”] are coupled with the graceful Freya. Old German vocabulary, according to BOHNLICH, is constantly mingling with dispassionate technological words: Herbaria, the little old herbalist, is characterized as the “keeper and watchwoman of the local ecosystem”... All in all, quoting URIEL BOHNLICH one last time: “Thus, that which was uselessly resisted, is sneaking into the supposed head wind.”

Here, we (i.e. ULRICH HOLBEIN) can just sigh: So what? Even if the linguistic-stylistic “problem” of *Witchcraft Medicine*





were not to be solved for the time being—if it existed at all—what we want to dispute here is that one way or another, BOHNLIICH, CHONHUBER, and KLAPP are lowering themselves to the size of quibbling nitpickers without a message or a vision; they are truly not following the tradition that includes DIOGENES, WANG CHUNG, Saint BONIFACE'S oak cutting, KANT'S disproof of SWEDENBORG, and ADORNO'S attack on occultism. Instead, a brain or spirit is needed who not only completely sympathizes with female shamanic entheobotanists and green people saving the world, but who can also somehow offer resistance to a fanatic humanity that is going down the wrong track of Christianity and technology. Or who can at least—in the age of city lights and pavement—reconstruct those better, more inspired by forgotten times and rescue their knowledge of healing. Most suitable for this would be someone who has it in himself to turn the only partially expressed theses and assumptions of “new paganism” or “natural mysticism,” (which have not yet been fully written) into a passionate manifesto. Or who would first give a melodic name to this movement—if it *were* a real movement. Should the whole thing be called “Humane Paganism?” Or would this again sound far too scientific? But New Paganism would sound too smoky and militant, and it has been existing for too long to still be called “new.” Moreover, it would also have to cover quite dubious groupings. Or maybe choose a name like Tree Spirits, by analogy with those who call themselves tree huggers? Or something along the lines of Graying (aging) Greens and GOETHE'S “green and golden tree of life”: the “green-goldians,” the “green souls,” the “tree souls,” the “entheologics?!” Well, I will discreetly set aside this list now, for lack of time.

In a nutshell, what is wanted is a new MOSES, a moss spirit, or a plant spirit, who smashes those Tablets of the Law in order to take part in dancing circles around the Golden Calf, or who—while dancing—makes up ten or eleven other, *improved* commandments. Or, who, even better, makes up maxims that take into consideration the pre-Buddhistic Golden Rule as well as the government's constitution:

0<sup>TH</sup> COMMANDMENT 1: Never adorn innocent stones with stingy commandments!

1<sup>ST</sup> COMMANDMENT 2: Throw overboard today's offers for consumers and for those who seek meaning in life—hyperactivism, bestialism (bestiality) over Cartesianism, Social Darwinism, Eurocentrism, photorealistic fanaticism, giantism, heroism, suctioned-off Catholicism, exuberant careerism, materialistic mass tourism, neo-nationalism,

anemic Ecumenism, perfectionism, mind-withering esoterics, utilitarianism, terrorism, vandalism—and see what is left! Hopefully, extraordinary moments of sudden insight, free thinking, whole-body orgasms, a broadened awareness, *coincidencia oppositorium*, a going out-of-bounds, breakthroughs, inspiration, rejoicing, cosmic dreams, Olympic laughter, platonic one night stands, high inebriation, blissful nostalgia, trance, fusion, word frenzies, and, not least of all, *unio mystica!*

FIRST MAXIM: You shall have as many gods near me as possible! And stop putting gods before animals and camels before fungi! Divine idols are better than dead gods! And you shall always make yourself many colorful images of me! Please, pray to FLORA, POMONA, APHRODITE, CYBELE, LUNA, HERMES, to the green fairy, the last manifestation of the witches' goddess ARTEMIS or DIANA, instead of praying to MAMMON, BLASPHEMO, or TOYOTA! Establish a phalanx together with LAOTSE, THEOCRITUS, PLINY, et al., instead of global players, popes, and governors!

SECOND MAXIM: Never again deny that plants think! You shall not cut, pick or pick to pieces, neither as reviewer nor as logger! The dignity of plants shall be inviolable! Do not touch but empathize! P.S.: If you *have* to pick a plant, then plant a little tree for every sheet of paper you crumple or write on. If you do not own a piece of land, you could just commit illegal forestation!

THIRD MAXIM: Try to understand even unfriendly beings! Be nice to one another, including your parents! Be nice to inquisitors! Pray for the salvation of HITLER! Do not say anything against MOSES, WANG CHUNG, TERTULLIAN, the priests and pastors of this world, or LILI CHONHUBER!

FOURTH MAXIM: Create your own rule here.

FIFTH MAXIM: You shall not kill! And not slaughter! And not mob! And not hurt! Don't look for a loophole to excuse killing of any kind! And do not cut down holy groves only to put up a parking lot for handicapped people! On the contrary, declare domestic cattle to be sacred cows, i.e. golden calves! Imagine that even MICROSOFT has a soul! Call the control of your computer “Mouseclick”! Give names to your household articles! Be an animist! Declare livestock to be taboo, off limits! Never let a golden calf pass you without dancing around it instead of slaughtering it! All in all, the dignity of calves must be inviolable! Do not touch, but empathize! Eat more fruit! Amuse your human and plant companions and fellow-





sufferers! All in all, never kill! (Not even child abusers or houseflies, if possible.)

**SIXTH MAXIM:** You shall not commit adultery! Instead, just try eating, caressing something else, and listening to music in stereo. At least, avoid uninteresting monaural fidelity. Turn masturbation into self-knowledge and the daily grind of marriage into pansophy and pansexuality. Be polyphonic, not monotonous! Get out of the line you are standing in. Don't always be the one who just stays put, no matter what.

**SEVENTH MAXIM:** Instead of stealing, beg for the object you desire in a charming way. Give huge thank-you presents, and remember to water your plants. Tax evasion and illicit employment (or non-union labor) are not mortal sins, but symbols of your longing for blind human devotion. Leave peanuts behind! The ocean is in front of you, so stop turning around to check the washing machine.

**EIGHTH MAXIM:** Instead of lying, be a poet, try mimicry, and take time off to enjoy carnivals.

**NINTH MAXIM:** Go on comparing the narcotics law to the book *Witchcraft Medicine*! Go on referring to the highest numbers of burnt witches possible, even if there were "only" 200,000 victims. Even if there had been only one victim, there would have been one too many! Let the ancient PAN go on piping his songs together with elemental spirits, and put the elves from 18th century French fairy tales far back into Paleolithic settings! A predated elf is better than households desolate because of psychic shortcomings! Oh, and if it bothers you that elves, pea devas, and elder tree grannies depend on

anthropomorphism, then just create new elemental spirits that are more detached. The dwarfs and pixies mentioned by WOLF-DIETER STORL are quite easy to produce in the age of genetic engineering. Sylphs and elves take more time (on account of the problem with their wings and upper arms, not to mention foreseeable difficulties when adding the DNA of hummingbirds).

**TENTH MAXIM:** Instead of envying your neighbor's PORSCHE and his other stuff, just join him in raving on molecules and sanctifying ecstasies! No matter what grimaces appear on your faces! Let BUSH and SADDAM smoke the same joint! Make love not war!

Kiss your enemies, even if they don't like it! Teachers who have been shot, forgive your students who have run amok! Forgive god and the other gods for being (fortunately beforehand) flighty and imperfect as you are! Nevertheless, go down in infinity and don't ask what time it is! First, exaggerate and then increase slowly! Let yourself go, even if you are too small for that! But still leave the bathroom in the state you would like to find it in! Bathe in early morning-red, together with gods, golden calves, djinn, witches and those who burnt them, infidels, spoilsports, and "essences!" Rediscover forbidden cures! Buy and read *Witchcraft Medicine* by CLAUDIA MÜLLER-EBELING, CHRISTIAN RÄTSCH, and WOLF-DIETER STORL! Forgive EDZARD KLAPP, URIEL BOHNICH, LILI CHONHUBER, and maybe even ULRICH HOLBEIN! Wake up before you are woken! Die before you kick the bucket! Be awake, even in your sleep! Get well before you get ill! Amen! All right! Cheers! I have spoken! — ULRICH HOLBEIN

## NOW AVAILABLE

*Mitragyna speciosa* (KRATOM)

25 grams, \$30 • 50 grams, \$50 • 100 grams, \$85

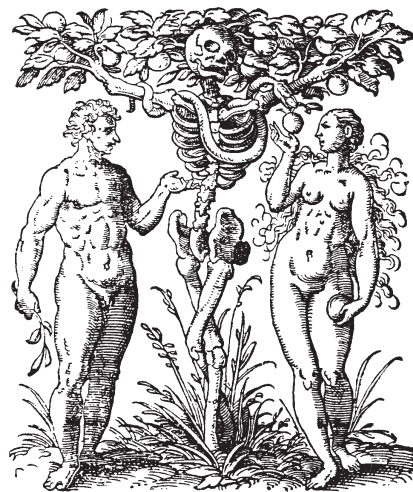
*plus many other herbs and seeds  
and a bounty of shamanic accessories.*

### HERBAL-SHAMAN

POB 8892 (Dept. ER), Wichita, KS 67208

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199 • Questions & Tracking: (316) 685-9199





# BIBLIOGRAPHY

- ANONYMOUS n.d. *Use of Psychedelic Agents to Facilitate Creative Problem Solving* (Creativity Project progress report #1). THE INSTITUTE FOR PSYCHEDELIC RESEARCH OF SAN FRANCISCO STATE COLLEGE [Run by: JAMES FADIMAN, WILLIS W. HARMAN, ROBERT H. MCKIM, ROBERT P MOGAR, and MYRON J. STOLAROFF]. p. C-1.
- BARRON, F. 1963. *Creativity and Psychological Health: Origins of Personal Vitality and Creative Freedom*. D. VAN NOSTRAND COMPANY, INC. pp. 74, 251, 253–254.
- BARRON, F. 1964. "The Relationship of Ego Diffusion to Creative Perception," *Widening Horizons in Creativity: The Proceedings of the Fifth Utah Creativity Research Conference*. CALVIN W. TAYLOR (ed.). JOHN WILEY & SON, INC. pp. 80–86.
- BARRON, F. et al. 1964. "The Hallucinogenic Drugs," *Scientific American*.
- BERINGER, K. 1927. *Der Meskalinrausch: Seine Geschichte und Erscheinungsweise*. VERLAG VON JULIUS SPRINGER. pp. 42, 147, 181, 208, 216, 246, 248, 251, 267–269, 299–300, 303.
- BERLIN, L. et al. 1955. "Studies in Human Cerebral Function: The Effects of Mescaline and Lysergic Acid on Cerebral Processes Pertinent to Creative Activity," *Journal of Nervous and Mental Disease* 122: 487–491.
- BOON, M. 2002. *The Road to Excess: A History of Writers on Drugs*. HARVARD UNIVERSITY PRESS. pp. 218–275.
- CHAMBERLAIN, C.W. 1956 (January). "Magic Land of Mescaline," *Fate* 9(1): 14–21. Issue 70. CLARK PUBLISHING COMPANY.
- CLARK, W.H. 1977. "Art and Psychotherapy in Mexico," *Art Psychotherapy* 4: 41–44.
- DOBKIN DE RIOS, M. & O. JANIGER 2003. *LSD, Spirituality, and the Creative Process*. Park Street Press. pp. 25–26, 83, 113.
- EISNER, B. 2004 (in press). "Betty Eisner: The Birth and Death of Psychedelic Therapy," in *Higher Wisdom—Psychedelics, Society, Mind, and God: Eminent Thinkers Explore the Continuing Impact and Implications of Psychedelics*. R. WALSH & C. GROB (eds.). SUNY PRESS.
- FRIEDRICH, H. 1948. *Zeichnerische Illustrationen zum Meskalinrausch*. Inaugural-Dissertation zur Erlangung des Doktorgrades der Medizinischen Fakultät der UNIVERSITÄT HEIDELBERG.
- GROF, S. 1980. *LSD Psychotherapy*. HUNTER HOUSE, INC.
- GUTTMANN, E. & W.S. MACLAY 1936. "Mescaline Experiments. Bethlem Royal Hospital Archives and Museum." Transcripts: BHM 698v; BHM 44; BHM.
- GUTTMANN, E. & W.S. MACLAY 1937. "Clinical Observations of Schizophrenic Drawings," *British Journal of Medical Psychology* XVI (parts 3 & 4): 184–205.
- HARTMANN, R.P. 1974. "Malerei aus Bereichen des Unbewussten: Künstler experimentieren unter LSD," *Kšln*. M. DUMONT SCHAUBERG.
- HEIM, R. & P. THÉVENARD 1965–1966. "Expériences Nouvelles d'Ingestion des Psilocybes Hallucinogènes," Chapter V, pp. 201–211 in: HEIM, R. & R.G. WASSON. 1965–1966. *Les Champignons Hallucinogènes du Mexique: Études Ethnologiques, Taxinomiques, Biologiques, Physiologiques et Chimiques*. 7th series, Volume IX. ARCHIVES DU MUSÉUM NATIONAL D'HISTOIRE NATURELLE, Éditions du Muséum. Also see the first part: Volume VI (1958).
- HERTEL, C. 1971. *Portrait of the Artist with Two Heads: A Study of Stylistic Changes Influenced by the Ingestion of Lysergic Acid Diethylamide*. SCRIPPS COLLEGE ART GALLERIES.
- HUXLEY, A. 1960 (spring). "The Art of Fiction XXIV," *The Paris Review* 23: 57–80.
- JAKIMOWICZ, I. 1985. *Stanislaw Ignacy Witkiewicz: Witkacy Malarz*. WYDAWNICTWA ARTYSTYCZNE I FILMOWE. pp. 66–70. plates xviii, xix, xx, xxi, pp. 139–145, 147, 168–169, 173, 182.
- JOEL, Y. 1966 (September 9). "Psychedelic Art," *Life* 61(11): 60–69.
- KELLOGG, J. et al. 1977 (July). "The Use of the Mandala in Psychological Evaluation and Treatment," *American Journal of Art Therapy* 16: 123–134.
- KETCHUM, J.S. 2003 (pre-publication draft). *Chemical Warfare: Secrets Almost Forgotten: The Story of Chemical Agent Research with Enlisted Volunteers, Conducted by Military Physicians in the 1960s*. pp. 35, 39.
- KIPPHOFF, P. 1969. "Artists and LSD," *Encounter* 35: 34–36.





- KNAUER, A & W.J.M.A. MALONEY 1913. "A Preliminary Note on the Psychic Action of Mescaline, with Special Reference to the Mechanism of Visual Hallucinations," *Journal of Nervous and Mental Disease* 40: 425-436.
- KRIPPNER, S. 1977. Research in Creativity and Psychedelic Drugs, *International Journal of Clinical and Experimental Hypnosis* XXV (4): 274-290.
- KRIPPNER, S. 1980. "Psychedelic Drugs and the Creative Process," *The Humanistic Psychology Institute Review* 2(2): 9-34.
- KRIPPNER, S. 1985. "Psychedelic Drugs and Creativity," *Journal of Psychoactive Drugs* 17(4): 235-245.
- LA BARRE, W. 1975. *The Peyote Cult*, 4th edition. ARCHON BOOKS. pp. 206, 209.
- LEARY, T. 1964. "The Effects of Test Score Feedback on Creative Performance and of Drugs on Creative Experience," pp. 87-111 in *Widening Horizons in Creativity: The Proceedings of the Fifth Utah Creativity Research Conference*. C. W. TAYLOR (ed.). JOHN WILEY & SON, INC.
- LEUNER, H. 1962. *Die Experimentelle Psychose: Ihre Psychopharmakologie, Phänomenologie und Dynamik in Beziehung zur Person: Versuch einer konditional-genetischen und funktionalen Psychopathologie der Psychose*, SPRINGER-VERLAG. p. 51.
- LEUNER, H. 1963. "Die optische Halluzinose und ihre Sinngehalte," *Psychopathologie und Bildnerischer Ausdruck* vol. 3. SANDOZ.
- LEUNER, H. 1974. "Masques et Faces Grimaçantes dans l'Hallucinosse Toxique," *Coll. Psychopathologie de l'Expression* vol. 21. SANDOZ.
- MACLAY, W.S. & E. GUTTMANN 1941 (January). Mescaline Hallucinations in Artists, *Archives of Neurology and Psychiatry* 45(1): 130-137.
- MARINESCO, G. 1933. *Presse Médicale* 74: 1433.
- MÁTÉFI, L. 1952. "Mescaline- und Lysergsäureäthylmamide-Rausch Zeichentests," *Confinia Neurologica* 12: 146.
- MCKELLAR, P. 1957. *Imagination and Thinking: A Psychological Analysis*. BASIC BOOKS, INC. PUBLISHERS.
- NEWSWEEK 1953 (February 23). "Mescal Madness," *Newsweek* : 92-94.
- OSTER, G. 1970 (February). "Phosphenes," *Scientific American* : 82-87.
- RINKLE, M. 1955. "Summary of Papers on Drugs Affecting Behavior," *Journal of Nervous and Mental Disease* 122: 487-491.
- ROUBÍČEK, J. 1961. *Experimentální Psychosy*. STÁTNÍ ZDRAVOTNICKÉ NAKLADATELSTVÍ. pp. 257-258.
- SAURÍ, J.J. & A.C. DE ONORATO 1955. "Las Esquizofrenias y la Dietilamida del ácido d-lisérgico (LSD 25) I. Variaciones del Estado de Ánimo," *Acta Neuropsiquiátr Argent* 1: 469.
- SCHULTES, R.E. & A. HOFMANN 1979. *Plants of the Gods: Origins of Hallucinogenic Use*. MCGRAW-HILL BOOK COMPANY. pp. 176-183.
- STAFFORD, P. n.d. *Magic Grams: Inquiries into Psychedelic Consciousness*. Self-published. pp. 58-59.
- STIENER, G. 2002. *Benjamin Studies I: Perception and Experience in Modernity*. RODOPI. p. 17.
- STOLL, W.A. 1947. "Lysergsäureäthylamid, ein Phantastikum aus der Mutterkornggruppe," *Schweiz Arch Neurol Psychiat* 60: 279-323.
- SZUMAN, S. 1930. "Analiza formalna i psychologiczna widzeń meskalinowych," *Kwartalnika Psychologicznego* 1.
- THOMPSON, S.J. (1997). "Protocol XI: Fritz Fränkel: Protocol of the Mescaline Experiment of 22 May 1934," *Protocols to the Experiments on Hashish, Opium and Mescaline 1927-1934: Translation and Commentary*. [Posted to [www.wbenjamin.org/protocol1.html#XI](http://www.wbenjamin.org/protocol1.html#XI), accessed May 29, 2004.]
- TONINI, G. & C. MONTANARI 1955. "Effects of Experimentally-Induced Psychoses on Artistic Expression," *Confinia Neurologica* 15(4): 225-239.
- WERTHAM, F. & M. BLEULER 1932. "Inconstancy of the Formal Structure of the Personality: Experimental Study of the Influence of Mescaline on the Rorschach Test," *Archives of Neurology and Psychiatry* 27: 52-70.
- WIRED. 1996 (February 2). "The Mind's Inner Eye. *Wired* 2 (UK version).
- WITKIEWICZ, S.I. 1992 (translation of 1932 essay). "Narcotics: Nicotine, Alcohol, Cocaine, Peyote, Morphine, Ether," in THE WITKIEWICZ READER. D. Gerould (ed.). NORTHWESTERN UNIVERSITY PRESS. p. 264.
- YENSEN, R. 2004 (January). Personal communication.
- ZEGANS, L.S. et al. 1967 (June). "The Effects of LSD-25 on Creativity and Tolerance to Regression," *Archives of General Psychiatry* 16: 740-749.



# ETHNOGARDEN BOTANICALS

*Offering you rare and sacred plants,  
herbs, seeds, and extracts  
from around the globe!*

*Tabernanthe iboga* products

*Lophophora williamsii* cacti

*Sceletium tortuosum*

Ayahuasca herbs

Resin Extracts

Dry extracts

*Erythroxylum novogranatense* seeds

and many other rare and hard to find plants.

Payment accepted includes

VISA, MasterCard, American Express, and money order by mail.

Wholesale inquiries welcome and encouraged.

Please call for catalog: (705) 735-0540.

Sources also welcome to contact us offering supply.

**ETHNOGARDEN BOTANICALS**

**POB 27048**

**Barrie, ON L4M-6K4**

**CANADA**

**ethnogarden@sympatico.ca**

**<http://ethnogarden.com>**



1) 20 min. after first dose of 50 µg. Condition normal. No effect from the drug yet. (Except where otherwise stated, all drawings were done in charcoal.)



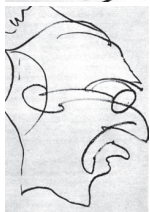
2) 85 min. after first dose, 20 min. after another 50 µg. Euphoria. The subject sees the model correctly, but finds difficulty in controlling the wide, sweeping movements of his hand.



3) 2.5 hours after first dose. Outlines of the model seen normally, but very vividly and in changed colours. The subject states: "My hand must follow the bold sweep of the lines. I feel as if my consciousness is situated in the part of my body that is now active."



4) Shortly after third drawing. "The outlines of the model are normal, but those of my drawing are not (Fig. 3). I pull myself together and try again: it's no good. I give up trying and let myself go at the third attempt (Fig. 4)."



5) Shortly after third and fourth drawings. "I try again and produce this drawing with one flourish."



6) 2.75 hours after first dose. Agitated. "The perspective of the room has changed, everything is moving...everything is interwoven in a network of colour...the model's face is distorted to a diabolic mask." (Image created in Tempera.)



7) 4 hours 25 min. Euphoric mood, intoxication less marked. The subject attempts to draw a portrait similar to his first one. "If I am not careful, I lose control of my movements." (Image created in Pen and water-colour.)



8) 5 hours 45 min. Crayon drawing. "It is probably because my movements are still too unsteady that I am unable to draw as I normally do...The intoxication is wearing off, but I can both feel and see it ebbing and flowing about me (now it only reaches to my knees); finally, only an eddying motion remains."



9) 8 hours. The intoxication has now worn off, apart from a few small waves (for example, sudden distortions of faces from time to time). The subject feels bewildered and tired. "I have nothing to say about the last drawing; it is bad and uninteresting."

# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME XIII, NUMBER 2    ☒    SUMMER SOLSTICE 2004    ☒    ISSN 1066-1913





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper of the Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Justin Case  
Fun Gal  
R. Stuart  
Mambo Pachano  
S. Bear, CA  
R.D., MO  
K. Trout  
B. Green, NM  
M.H., TN  
DEA Web Site  
João Serro  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819  
USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER

*Trichocereus Enema Bottles*  
by Justin Case

## BACK COVER

*Imbibing a Cactus Enema*  
by Justin Case

# CONTENTS

The Enema Project: Taking it Past the Limit?	41
Extreme Condition Extraction of <i>Mimosa tenuiflora</i> (= <i>Mimosa hostilis</i> ) Root-bark	49
Insufflation of <i>Trichocereus pachanoi</i>	51
Network Feedback	53
<i>Anadenanthera</i> and Ants	53
New Psychoactive Mint	54
Salt-free Potentiation	54
Iodine Precipitation	54
Rip-off from ER Advertiser	55
<i>Kratom</i> Combos	55
Plant-rooting Gizmo	56
Fertilization Program	56
Vaporizers & Tryptamines	56
DEA Busts Research Chemical Vendors	58
Oaxaca City: Are You Experienced?	
A Review of the Mind States Oaxaca Conference	60
Events Calendar	73
Sources	74
Bibliography	75

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2004 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# THE ENEMA PROJECT: TAKING IT PAST THE LIMIT?

by JUSTIN CASE, FUN GAL, and R. STUART

Widely-held mores and other societal constraints can cause avenues of scientific inquiry to be neglected or deliberately avoided. This creates opportunities for researchers who boldly go where few have wanted to go before. We recently explored one such area: namely, assessing the efficacy of the retention enema as a means for visionary drug administration.

Our primary focus was on *Trichocereus* cacti. Did the scant indications of mescaline-containing cacti taken via enema hold any merit? Could cactus-based enemas have been employed as an effective route of administration by non-technological cultures? Would such enemas afford any advantage to people who had trouble orally consuming cactus?

Little has been written on the topic of visionary plant administration via enema, despite its clear antiquity. Nearly 90 years ago, USDA botanist WILLIAM EDWIN SAFFORD published a piece on the snuffs derived from *Anadenanthera* sp. seeds (SAFFORD 1916). In that work, he mentions French scientist CHARLES MARIE DE LA CONDAMINE'S 1749 description of the Omagua—an Amazonian Indian tribe—using rubber syringes to ritually administer similar substances preceding “the repasts of ceremony.” He also mentions that extracts believed to have been made from these same seeds were used as enemas by other people. This route was described as being less powerful than when the material was used as a snuff.

An anecdotal account of peyote enema use among the Huichol was presented in PETER FURST'S *Hallucinogens and Culture* (1976). However, in an early issue of *The Entheogen Review*, editor JIM DEKORNE suggested that this anomalous account might have represented a Huichol informant pulling the leg of a gullible anthropologist (DEKORNE 1995).

In the early 1980s, Dutch botanist PETER A.G.M. DESMET published an article on intoxicating enema rituals in the *Journal of Ethnopharmacology* (DESMET 1983), and later compiled a book on the subject titled *Ritual Enemas and Snuffs in the Americas* (DESMET 1985). Despite containing a wealth of fascinating tidbits, the book didn't provide much data regarding the effectiveness of enemas or the mechanics of absorption. The possibility of dried and ground peyote being administered rectally as an aqueous suspension was reported by DESMET, who described a bone affixed to a deer bladder, suggesting that the use of such enemas could have preceded the Spanish invasion. But it is really only certain that peyote enema administration has occurred in the U.S. in modern times. Nevertheless, DESMET theorized that mescaline would make a reasonable candidate for enema administration:

The solubility profile of mescaline (MERCK 1983) and the reported good absorption of this hallucinogen after oral ingestion (CHARALAMPOUS et al. 1966) suggests that substantial absorption can be possible after rectal application. This is a theoretical view which still awaits experimental confirmation, for in the only rectal experiment known to me, 200 mg of mescaline in a suppository caused nothing but a dubious mydriasis (MÖLLER 1935).

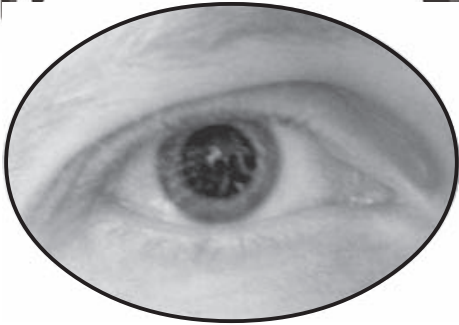
Anthropologist WESTON LA BARRE believed that a Chavin ceramic relic represented a San Pedro enema (LA BARRE 1989). A number of stirrup bottles are known which show clear depictions of San Pedro (SHARON 2001). In her book *The Mochica: A Culture of Peru*, art historian ELIZABETH BENSON presents a scene (shown below) from a Moche ceramic relief that has been interpreted as portraying a stirrup vessel being used to administer an enema (BENSON 1972).





More than you need to know?

# TROUT'S NOTES



C-2 ***The Cultivation & Propagation of Cacti*** — \$13

C-10A ***Cactus Chemistry by Species*** — \$20

D-1 ***Cultivation of Desmanthus*** by Case & Trout — \$11

**LIMITED TIME OFFER:**

***Just Doing Our Job*** the entertaining video about Australia's War on Drugs by Aussie film-maker Neil Pike — \$22

Send a self-addressed stamped envelope to be informed of the publication of our forthcoming work: San Pedro (*Trichocereus pachanoi*) and related species. 302 pages; over 850 photos & color cover.

Preview a work in progress: "Trout's Notes on Some other Succulents," chapter 5 in the forthcoming third edition of *Sacred Cacti*. Download this and other PDF with 72 dpi resolution color images from <http://trout.yage.net/sc/TNinfo.htm>.

Prices include postage within the U.S. Foreign orders please inquire for shipping costs. Note that some items are limited. We will gladly hold any item for 14 days to await payment if you send us an e-mail request to do so. Payment by check, cash, or money order payable to Trout's Notes. California residents please add 7.25% sales tax.

TROUT'S NOTES  
POB 12 (Dept. ER)  
Boonville, CA 95415, USA

[trout@yage.net](mailto:trout@yage.net) ✚ [www.troutnotes.com](http://www.troutnotes.com)

RALPH E. CANÉ (1988) also mentions that enema administration may be depicted in Moche ceramics, referencing a book by archeologist FEDERICO KAUFFMANN-DOIG (1979), but that book apparently refers to the same scene described by BENSON (1972).

DESNET (1983; 1985) clearly detailed the use of enemas in pre-Columbian societies. Indigenous tribes of the New World employed the rectal route of administration for some psychoactive drugs used as religious inebriants, recreational intoxicants, and medical treatments. The Maya left ceramic artifacts documenting the ritual use of enemas that may have contained alcohol, tobacco, and flowering plants such as a water lily.

As our evaluation was concerned with visionary drugs taken as an enema, we will not concern ourselves further with nicotine, caffeine, alcohol, or any of the medicinal substances that are better known for their rectal applications.

Curiously, once we had our project underway and began discussing our research with other people, the most common response was some variation on a short look of addled horror, followed by a rapid change of topics.

As it turned out, it appears as though (in some circles), enema administration is currently practiced on occasions as a route of administration in modern times. However, this practice is generally kept out of sight. One individual remarked: "Isn't that rather intimate? I mean why would you want to write about that? Everybody knows it works. Lots of us have done it that way." A surprising number of friends expressed similar comments.

Such remarks left us perplexed for two reasons. First, enema administration was considered by some to be an "intimate" act. And second, these otherwise intelligent, thoughtful, articulate, and moderately liberal people were not only not talking about something that they actually *did themselves*, but apparently they did not want *other* people talking about it either. This was not due to their fear of revealing a secret practice, but apparently to avoid discussing something "unseemly." One reporter of good effects even prefaced his Internet post by apologizing for discussing such an "unsavory" subject. In Australia, enemas are a well-known route of ingestion for many substances, but reporting on such use is similarly considered beneath what is acceptable for public discussion—it is quietly reserved for those with taste aversions, weak stomachs, or delicate constitutions.





Of course, there were still the “normal” open-minded people (like one might encounter at BURNING MAN), whose response when we mentioned our research project was generally some variant of, “Wow, cool!”

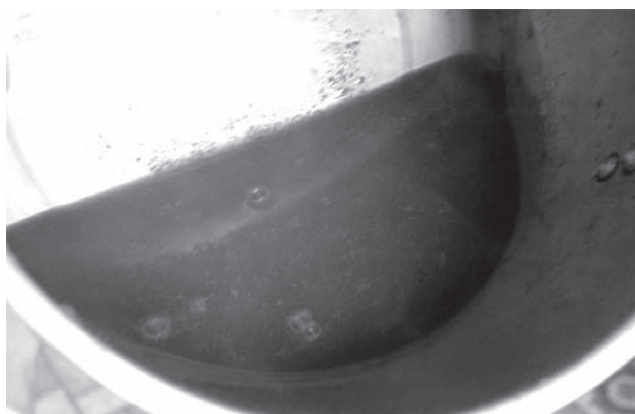
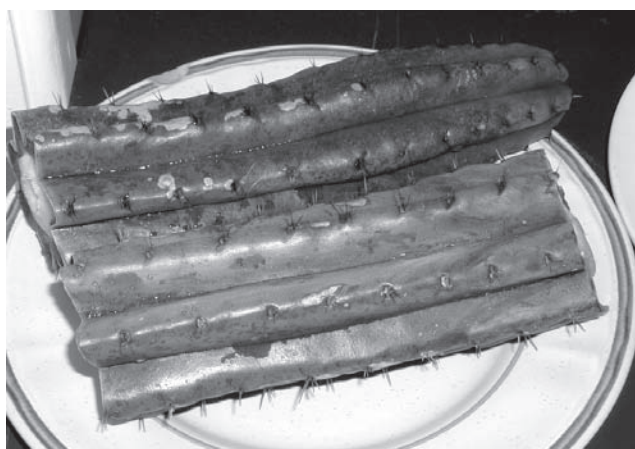
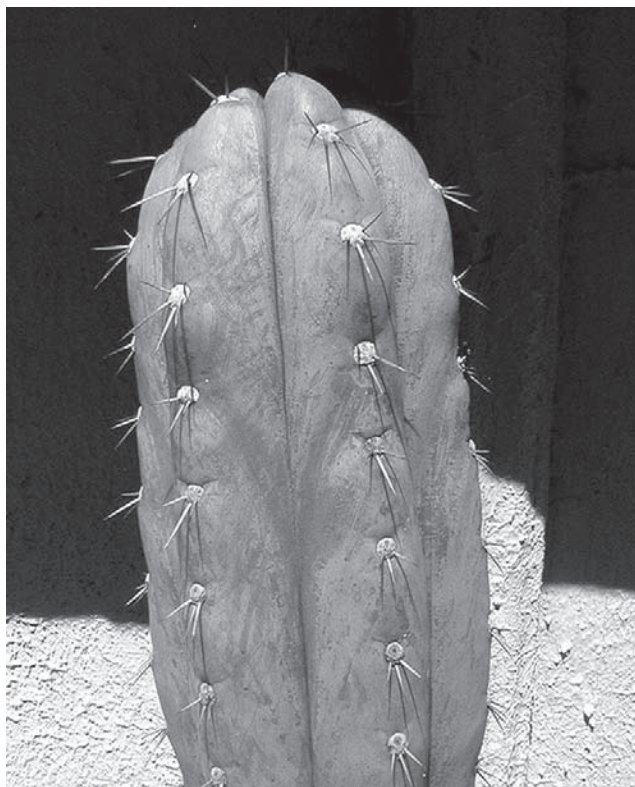
## PREPARATION

The first and third brews were prepared the same way, as described below. The second brew was cooked-up by someone else and we lack precise preparation details. The plant material was chopped into a salsa-like consistency and an excess of water was added. It was brought to boiling then reduced to a simmer for 2–3 hours. The solution was allowed to cool. A colander was used to rapidly drain off whatever liquid would pour through it, and this liquid was then filtered through a winemaker’s straining bag. The pulp was not squeezed at this point. This process was repeated two additional times. A final, fourth simmer at a lower temperature overnight was used to exhaust the marc. In the morning it was filtered with the winemaker’s straining bag, and this time the pulp was squeezed. Each of the solutions was separately reduced in volume over gentle heat, without boiling, until they reached consistency of a light oil.<sup>1</sup> At this point the solutions were combined and the volume was further reduced to what we projected our dose would be: approximately 130 ml.

We used this preparation method in order to remain within the parameters reported for most traditional societies’ approaches to cactus extraction for direct consumption. Our own normal approach would have been to use less liquid, and to include citric acid in order to more efficiently extract the material.

## ADMINISTRATION PROCEDURE

We used prepackaged enema bottles manufactured by FLEET (and similar brands). These held around 130 ml and could be easily emptied and rinsed before filling with our solution. With our first evaluations, we found that unless a small bit of air was permitted to remain in the bottle, it was impossible to squeeze out the last bit of solution without removing the bottle and adding some air. Hence, we used 120 ml as our dose for all subsequent evaluations. Before administration, we made an effort to ensure our bowels were empty. We took turns administering the enemas to each other. Due to the thickness of the liquid, this sometimes took up to ten minutes. Following complete administration of the dose, we lay on our stomachs for the next 2–3 hours, after which we expelled the remainder.





YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers.

We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**www.yage.net**

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

**www.yage.net/hosted**

## TIME COURSE

Onset was indistinguishable from eating the cactus. The first alerts were around 15 minutes, with effects building gradually over the next couple of hours, until full effects were reached around three hours after ingestion. Duration was usually 10–12 hours, although we generally ingested 0.5 mg of Xanax around that point, so we don't know how long it would have taken us to actually reach sleep.

## DOSAGE AND RESULTS

OUR FIRST EVALUATION was produced from a stout blue *Trichocereus peruvianus*. Final pH of the solution was 6.5. We used about 600 grams of wet cactus, to produce each single dose of 130 ml. Although we definitely had effects, they were mild and perhaps equivalent to approximately 300 mg or less of mescaline sulfate.

Others who *orally* bioassayed this same material, at a dose that was 75% the size of what we took rectally, reported being overwhelmingly buffeted about for some hours by electric waves of force. Friends of theirs who then orally took less than 50% of our rectal dose still reported strong effects.

OUR SECOND EVALUATION was a solution prepared from the RS0004 clone of *Trichocereus macrogonus*. We were not provided with final dosage amount or with the preparation method. The odor of the preparation suggested that it had been made using some citrus fruit or citric acid. One author experienced abdominal cramping for several days after the administration of this tea as an enema. Psychoactive effects were discernible, but overall very mild. An oral evaluation performed by another person at the same dose reported similar mild results, suggesting the preparation was not concentrated enough.

OUR THIRD EVALUATION was brewed from a mixture of species, including *Trichocereus bridgesii*, *T. macrogonus*, *T. pachanoi*, *T. pallarensis*, *T. peruvianus*, *T. puquiensis*, and *T. scopulicola* cuttings. All had been drought-stressed before harvest. (Drought-stressing may increase mescaline content.) This time we used about 500 grams of wet cactus, to produce a single dose of 120 ml. Two hours after administration the remainder was expelled. At the end of another hour we decided that our dose was insufficient, so a second identical-size dose was taken. This was retained for just over an hour. (The physical stress of holding in this second dose made it impossible to retain for any longer than this.) Effects were decided but still fairly mild, perhaps equivalent to approximately a 300 mg oral dose of mescaline sulfate.<sup>2</sup>

An oral evaluation of our third brew was performed by other people. In one case this was two people who previously had not taken mescaline, although they had experience with LSD. Both ingested what we used for our initial dose (i.e. what was thought to be a 400 mg equivalency). One described it as "extremely colorful," and got violently ill from it. The other thought it was similar in potency to around 200 micrograms of acid, and commented on some queasiness. Oral evaluation was subsequently performed by two additional people, one of whom was experienced with mescaline. Both experienced powerful effects, with the experienced person equating it to around 400 mg of pure compound. Neither got ill





after drinking it. All of this was in stark contrast to our experience with the material via enema, even though we used twice their dose with the same material.

## DISCUSSION

Overall onset from enema administration was more or less the same as taking it orally. The queasy sense was not abolished, only transferred lower in the gut. One author of this article actually had *more* discomfort from the mild abdominal cramping than he would have had from taking the same amount of cactus orally as a citrate tea. The twinges of nausea around onset were still present. This was not particularly surprising, as nausea and vomiting have been reported in the published accounts for injected mescaline, and both are also fairly common side effects from oral ingestion of pure mescaline salts.

The actual effects were attenuated. Subjective estimates are that we got maybe about half of the effects as we would have if we had taken the same dose orally. Perhaps a bit more than this, but quite clearly not the whole dose. While our *Trichocereus* enemas obviously worked, they didn't work *well*. It seemed possible that the solution's pH could play a role in its solubility, and an extract that was produced within a particular pH range might possibly be more effective.

The subtlety of our own results stood in contrast to those described by JARED DIAMOND in his article "Anatomy of a Ritual: Ingestion of Hallucinogens via Enema," which appeared in an issue of *Natural History* (DIAMOND 2001). DIAMOND claimed hallucinogenic drugs are readily administrable via this route and that delivery and onset were like intravenous administration. He presented three reasons as to why enemas may work better.

His first argument was that "drugs taken by rectum can't produce nausea by irritating the stomach or the small intestine. Even if you do vomit, you retain the drug, because vomiting expels the contents of the stomach and upper small intestine but not of the large intestine." This argument might be reasonable for someone who is prone to vomiting. If such a person becomes so nauseated that they vomit up their peyote or ayahuasca or whatever before enough of it is absorbed, they may not get off at all. Therefore, an enema might be the preferred approach, since it is better to get half of the effects (based on our own initial results) than none at all.

DIAMOND's second argument for the advantage of enemas is that they allow the drug to get into the blood stream faster than if it is consumed orally. Food in one's stomach may delay absorption. Alkaloid drugs, being bases, hit the stomach acid and bind with hydrogen, which DIAMOND states slows their absorption rate. This doesn't occur with the rectum, since it doesn't secrete acid. The problem with DIAMOND's argument in this case is that—based on our evaluations—the pharmacodynamics of our cactus enemas was similar to that of our past experiences with oral consumption.

DIAMOND's third argument for the advantage of enemas was that this route allows the drug to "bypass the small intestine's private line to the liver." Since blood from the enema goes directly into general circulation, the drug makes it into the brain without having any of it destroyed by the liver. (This same reason is why drugs, when snorted, smoked, or shot, tend to have more potent effects.) But again, our own cactus enema results had been *less* potent than when taken orally, not more potent.

DIAMOND's arguments *sound* logical. Yet at this point in our investigations, our own results were different enough as to lead us to suspect that his pronouncements were likely the result of mental extrapolation rather than any actual evaluation. Along with our own attenuated effects from mescaline-containing cacti, there are assorted anecdotal accounts in the lay press that claim a lack of effectiveness from psilocybin-containing mushrooms and from morning glory seeds delivered up the breech.

DIAMOND toes the politically correct line and warns:

At the risk of belaboring the obvious, I'll conclude by stressing why this piece shouldn't convince you to rush out and give yourself (or ask your beloved to give you) a hallucinogenic enema. Every argument against taking hallucinogenic drugs by any route applies with full force to the enema. Drugs destroy your body slowly if used carefully. They kill you quickly if used carelessly. They cut off your access to all the diverse and persistent pleasures of a normal life, in return for brief flashes of a single sickening pleasure. Added to all those general arguments, drug enemas pose other risks of their own. They are so tricky to administer correctly that they can easily cause severe poisoning or death. Native Americans knew that they had to leave enema administration to an expert elder.





DIAMOND presents no rationale for this non-scientific scare tactic, and doesn't seem concerned that his warning might be viewed as conflicting with his earlier assertions. For instance, "In several New World cultures, the enema was the technique of choice for taking hallucinogenic drugs," and "Ritual intake of alcohol and hallucinogens by enema used to be widespread among Native American tribes and is still practiced today by some." Both of these statements, when considered together, seem to suggest that there sure must have been (or be) a lot of busy expert elders!

Nevertheless, in defense of DIAMOND's arguments on the physiological action of enemas, there actually *are* a fair number of visionary plants and drugs that have been successfully ingested via enema or suppository. For example, ketamine via enema is as active as insufflation. This has been anecdotally reported by numerous people, and experientially confirmed by two of this paper's authors.<sup>3</sup> Scant reports indicate that *Salvia divinorum* solutions have been effective as enemas (SIEBERT 2004).<sup>4</sup> There has been some success with tryptamines via enema, particularly when taken in conjunction with a MAOI. (*Ass-huasca*, anyone?) As well, there have been reports of the use of the phenethylamines MDMA and 2C-B in enemas with good results.

## TRYPHTAMINES

SAFFORD's remark mentioned earlier—concerning an anthropological account that noted a lessening of effects for *Anadenanthera* snuff taken up the breech rather than blown up the nose—suggests that DMT and other tryptamines might not be ideally delivered via this route. DESMET (1983) and CASE (2000) both reported failure using pure DMT as a retention enema in a few milliliters of water. This was taken by DESMET (as bioxalate) up to 125 mg and by CASE (as ascorbate) as a 95 mg dose. (Both doses are presented here as their free-base equivalency.)

Both 5-MeO-DMT and DMT have been reported as being successfully used in suppositories along with a *Peganum harmala* extract equivalent to 3 grams of seeds (TOAD 1995). MAOI inclusion seems to be needed for several tryptamines. While these researchers found that 13–15 mg of 5-MeO-DMT "was extremely active and very intense," they also noted that 70 mg of DMT free-base produced only a "very mild, but distinctive DMT trip." It is worth noting that both of the dose ranges described above are reasonably higher than would be required via oral consumption with a MAOI.

JONATHAN OTT (2001b) found rectal administration of 5-MeO-DMT to be uninteresting, but if combined with a trivial amount of harmala alkaloids they become perceptibly effective. He also reported successfully bioassaying 50 mg of bufotenine with 10 mg of harmaline as a suppository, taken in a gram of cocoa butter with the addition of a quarter gram of sodium bicarb (OTT 2001a).

An ENTHEOGENUK post (2004) claimed DPT and 5-MeO-DIPT are active via enemas, but it is worth remembering that DPT is not appreciably affected by MAO inhibitors so is not directly comparable to DMT. Similarly 5-MeO-DIPT is fully active orally, so it should show no problems in rectal administrations.

## PHENETHYLAMINES

The available reports concerning phenethylamines sounded promising. The ENTHEOGENUK post noted above also reported good effects from 2C-B. We have heard similar anecdotal accounts in the past involving both 2C-B and MDMA being used rectally with success. However, none of these past reports included any dosage details. The ENTHEOGENUK post claimed that 6 mg of 2C-B taken as an enema was comparable to orally consuming 18 mg. It was also noted that taking it via enema did not cause the "burning" effect that results when one snorts 2C-B. This report provided enough details that it was simple to evaluate—and so we did.

Two adult subjects used a known and familiar dose of 2C-B hydrobromide (22 mg), which was dissolved in several milliliters of water. Although the dose chosen was about 3.66 times higher than that reported on in the ENTHEOGENUK post, this much was taken specifically because 22 mg barely registered as an oral dose for these two individuals with this compound. Each dose was administered into the rectum using 10-ml plastic syringes. Onset proved to be more like insufflation (i.e. faster than oral consumption), but the peak level reached was indistinguishable from what would have resulted from oral ingestion. This stands in contrast to the ENTHEOGENUK post's claim that 2C-B is three times as active when taken as an enema, compared to oral consumption. Nevertheless, it did indicate that a molecule similar to mescaline had no trouble getting into the blood stream when breech-loaded.

It appeared prudent to further evaluate mescaline taken as an enema, but this time use a known quantity of pure mescaline as a salt. A dosage of 350 mg mescaline sulfate was





chosen, as the subject had been previously calibrated for this amount (as well as having taken the pure compound orally at both higher and lower doses).

Even when warmed, the material did not dissolve well in water. Hence, it was taken as a partial suspension. After application, the relatively minor discomfort of an internal prickling sensation was noticed, but it dissipated within the first hour. (Failure to finely-grind the material prior to its administration was suspected to be the cause of this sensation.) Onset followed its normal course, with first alerts in about 12 minutes and full effects reached about 3 hours after administration. Several pronounced waves of nausea accompanied onset. The level reached with rectal consumption was fully active and completely in line with what would have resulted from oral consumption. There was no decrease in effectiveness.

It may be important to recall our procedure included administration in a liquid, whereas the ineffective 200 mg evaluation mentioned reported by DESMET (1983; 1985) was taken as a suppository and hence had a smaller surface area available for its absorption. It is also worth commenting that 200 mg of mescaline is a low dose for most people.

In view of the results for this rectal consumption of mescaline, it seemed prudent to evaluate the use of a moderate amount of citrate or ascorbate added to our cactus brew, in order to better facilitate absorption (neutral to slightly acid).

OUR FOURTH EVALUATION, completed by a single individual, was executed using material from the same brew as our third evaluation. However, in this case we included some filtered lime juice. This acidified brew proved highly effective, indicating that water solubility is a critical factor in mescaline's rectal absorption. Conversion of the mescaline free-base and organic acid conjugates that occur in the plant into citrate and ascorbate salt forms (both of which will be produced via the use of lime juice) clearly creates a more effective cactus enema. We don't know what the ideal pH is, but making the solution slightly acid with lime juice works fine. There was one odd side effect noticed from this evaluation: the feeling (for want of a better phrase) of being "squeaky clean" internally, everywhere. The subject even reported his sweat as "feeling acidified and bursting with vitamin C and lime juice." This was not so much specifically a *bad* side effect, but it was a strange and unfamiliar feeling.

## MECHANICS & PHARMACODYNAMICS

Like DIAMOND (2001), DESMET (1983; 1985) noted the advantages of rectal administration are that: 1) food in the stomach does not delay absorption as with oral dosing, and 2) the breakdown of acid-labile drugs by the stomach is avoided. The disadvantages are that absorption may be interrupted if the subject can not retain the material for a sufficient length of time, that the rectum has a small absorption surface, and that in some cultures patients have an aversion to inserting foreign material into the posterior orifice of the alimentary canal. He also stated:

Drug uptake from the rectum does not appear essentially different from that in other parts of the gastrointestinal tract. Passive diffusion through a lipid membrane is probably the main governing mechanism of absorption. In contrast to the small intestine, the rectum has no primary function as an absorbing organ. It is approximately 15–20 cm long, and there are no villi and microvilli on the rectal mucosa. Consequently, the absorption surface is far more limited than that of the duodenum. Under normal conditions, the rectum merely contains 2–3 ml of inert mucus, so the small intestine has much more fluid available than the rectum for drug dissolution from solid dosage forms. Despite these potential disadvantages, it has been demonstrated that numerous drugs reach effective plasma levels when given rectally and in many countries rectal therapy is generally viewed as a convenient alternative to oral dosing.

This raised the question of which was the better site of absorption: the rectum or the descending colon? It appears as though this may largely be a function of the volume administered. The larger the volume, the more regions become involved. However, large volumes become increasingly difficult to retain. The descending colon also has more surface area per centimeter, due to having a differently-configured surface. The greater area of absorption might also be offset by the increased blood flow from the descending colon to the liver, when compared to the rectum.

Resorption of water occurs along nearly the entire length of the digestive tract including both the colon and the rectum. Of 2000 ml of water taken orally, only some 150 ml normally remains in the feces. The rest is resorbed by the guts, despite internal secretions, which add another 7200 ml of liquids as the material travels from the mouth through the intestines. This is not just an important recovery process for water. It is also the main mechanism that we use for deriving vitamins and other important nutrients from our gut (MARTINI 1998).







It may be that pH effects factor into the disparate absorption results in our experiments. Our brews came out slightly on the acid side (~pH 6.5), which is common for cactus juices. Unfortunately, we lack information about what the ideal pH should be. The choice of salt might also play a role.

## SUMMARY & CONCLUSIONS

Could cactus-based enema administration have been effectively performed in a non-technological society? The answer is “yes,” as long as the mescaline is in a salt form that is soluble. (We experienced a decided *decrease* in the activity per dose, when the mescaline was not in a soluble salt form.)

As to whether or not this process might afford any advantage to people who had trouble consuming cactus orally, the answer is not as simple. We experienced from no less, to *more*, discomfort than would be typical if drinking a *Trichocereus* brew. (Normally we have little to no discomfort.) However, it is still possible that the enema might be favored by those with weak stomachs or strong taste aversions (or perhaps by people who just like to put things up their butts).

In the end we decided, due to the extra bother of dose retention and the additional physical distress, that the enema is not a route we will generally opt for in the future. ☉

## FOOTNOTES

1. Initially reducing each cooking separately was done to avoid any burning that might occur in a longer, combined reduction. Potentially introducing burned particles into a fluid taken as an enema seemed like a bad idea.

2. As we clearly weren't going to get any higher at this point, we compromised the “purity” of our experiment by taking 100 mg ketamine I.M. each around 6 hours after our first cactus enema. The resulting ketamine experience seemed substantially prolonged from normal and was a wondrous melting-together of “beingness.” One of the subjects reported this as the best drug combination yet experienced with ketamine.

3. During our research, we were told about an interesting approach to the ketamine enema. It was claimed that this individual would use a syringe with a “shunt” (a length of small plastic tubing with lure-lok ends) used to carry solutions into an IV needle taped to the patient. One end would be inserted well up this person's anus, and the other end would be secured to the person's belt. While out at events or shows, the individual used a syringe pre-loaded with ketamine to rectally administer a dose through the tiny plastic line, so that the come-on and dose could be timed as desired.

4. As far as we know, there are three reports of having used *Salvia divinorum* via the bum. Two of these reports seem credible; one used an aqueous leaf-juice infusion and the other used an ethanolic tincture (SIEBERT 2004). A third report, posted to an e-mailing list, which claimed the use of a “*Salvia* suppository,” is known to be a humorous hoax.

# botanical preservation corps

## organic super raw cacao seed nibs

These raw nibs are dried at very low temperatures, making them by far the most highly nutritious and medicinal of any *cacao* we have come across. These purple-brown nibs are bursting with life energy. They have a sharp, vibrant flavor with a mild bitter chocolate aftertaste; very different! As close to fresh beans out of the pod as you can get. Organic Super Raw Cacao seed nibs are \$8.00 for 4 ounces; \$25.00 per pound; or \$86.00 for 4 pounds.

## cacao, raw bar: “medicinal chocolate”

We have been experimenting with raw cacao formulations, and have come up with some amazing truly medicinal raw chocolate bars. The response has been simply outstanding. The base for these delicious rich chocolates is raw *cacao* seed nibs, coconut oil, and local wildflower honey. We have two selections, and each individually-wrapped bar is approximately 1.5 inches x 2 inches. Our AMAZONIAN SUPREME RAW CACAO BAR contains: Organic raw *cacao* seed nibs, organic virgin oil de coco creme, wildflower honey, clavohuasca, organic *guayusa*, iporuru, and chuchuhuasi. Our SUPER RAW CACAO BAR contains: Organic super raw *cacao* seed nibs, organic virgin oil de coco creme, wildflower honey, organic maca root, and organic *Lucuma* fruit. Either bar is \$2.00 each with a minimum order of 4 bars. Shipping is \$3.50 for bars only, or free shipping when ordered with other products. Check out our complete line of entheobotanical offerings at our web site.

Botanical Preservation Corps • Box 1368, Sebastopol, CA 95473 USA  
www.botanicalpreservationcorps.com





# EXTREME CONDITION EXTRACTION OF *MIMOSA TENUIFLORA* (= *M. HOSTILIS*) ROOT-BARK

as told to MAMBO PACHANO

Several interesting modifications to a normal isolation approach have proved effective in overcoming both the adverse impact of tannins and the emulsion-forming nature commonly encountered when extracting *Mimosa tenuiflora* (= *M. hostilis*) root-bark. I do not know whom to credit for these advancements, as they seems to have resulted from the interactive exploration of several people, mostly anonymous, over the course of the last two or three years. Thanks to all involved.

The use of acidic extraction at pH 1 has been questioned as being too extreme and merely overkill, but it is worth noting that this approach *works* and these results have been replicated by a number of people. Critics can say what they want, but opinions arising from an armchair viewpoint are worth a whole lot less than those resulting from some meaningful wet glove time.

The procedure described requires knowledge of proper chemical handling and safety protocols for concentrated acids, strong bases, and toxic organic solvents.

## THE APPROACH

1) Break one kilogram of *Mimosa tenuiflora* root-bark into small pieces by hand and then run through an industrial blender in small amounts until it is all shredded/powdered.

2) Prepare a strong aqueous acid solution. I have seen hydrochloric acid used as a 10% dilution, with more added if needed. However, in the process described below, supersaturated citric acid was used. This was prepared by heating 500 ml of water to boiling and adding 125 grams of citric acid while stirring. It was cooled before use.

3) Combine the aqueous acid solution with 3 liters of absolute ethanol (denatured with isopropanol). Test the liquid with pH strips. The resulting pH should be around 1, so add more acid with stirring if needed. It will work okay at pH 2, but it works better at pH 1. (My belief is that this extreme acidic condition is degrading the tannins and preventing them from complexing with the alkaloids.)

4) Soak the material at room temperature in a dark place, from overnight to a week.

5) Filter off the acidified alcohol and save it. Be sure that no particulates came through your filter. Let the solution stand and settle if they did, and refilter.

Repeat steps 2 and 5 another time or two, but process each repetition separately *and carry the first extraction forward through to its completion as soon as is feasible.*

6) Carefully reduce the solution to a solid, by evaporating off the alcohol. This will leave an acidic residue.

7) Dissolve the residue in warm water. Use enough water to completely dissolve the residue and be able to mechanically handle it without it being a thick or syrupy solution. (The amount of water needed will be determined by the amount of residue one has.) It should be filtered if need be.

8) Defat this by adding some xylene to the acidic aqueous solution and mixing them together very well. Use *no more* xylene than as much as the total acid water volume. Less xylene than this is better—a half or even a quarter of the water volume is plenty. Allow to stand and separate. Discard the xylene, which will be floating on top of the water after separation. Perform the defatting process a total of three times.

9) Basify to pH 14 using a very strong solution of lye (sodium hydroxide). To prepare a strong lye solution, simply add an excess of solid lye to water, ideally with stirring. The solution may get hot enough to break some glass containers, so a good precaution is to place the glass container into some other larger container prior to preparation (to contain the material if the glass does break). Glass usually won't break unless there is a defect in the container, but it is better to be safe than sorry. This solution will generate caustic fumes which must not be inhaled. Wear splash-approved goggles and long gloves while making this solution, and work under a fume hood. Let this stand and cool completely before use. Pour off and use only the clear portion.





A pH lower than pH 14 will result in the aqueous phase forming two layers; a dark reddish one and a lower turbid blue-green-greyish one with a lot of solids. Also, an abundant emulsion will form when the basic solution is shaken with a solvent. Neither of these occurs at high pH. If either situation is an issue, just add more base.

10) Extract with toluene by carefully mixing for an extended period or by shaking. Let stand until separated, then draw off the toluene using a separatory funnel or pipette.

11) Perform step 10 a total of three times.

12) Evaporate the toluene. If a rotovap is not available, a stream of air can be used to help, but we would suggest using no heat. The final stage of the evaporation should be completed in a large flat-bottomed glass dish.

13) When dry, scrape up and package. Seeding should not be necessary.

This method has reliably produced a pale yellow, waxy-crystalline solid that crushed to white powder. It had only a faint floral smell indicating substantial purity and lack of skatole. Recovery ran around 1% by weight using Brazilian-sourced *Mimosa tenuiflora* root-bark. Mexican material from Chiapas has been reported to give significantly higher yields. One person we know has reproduced the process presented above, but switched methylene chloride for toluene, and obtained the same end-results. (This person still used xylene to defat).

## SOURCING MATERIALS

Citric acid is available at some health food stores and from winemaking supply stores.

Hydrochloric acid (AKA muriatic acid) is available at hardware stores and pool suppliers. It is used for cleaning bricks and cement. It is extremely corrosive and quite nasty stuff. Use this only with adequate precautions of goggles, gloves, and ventilation. While supersaturated citric acid can burn you, it is less hazardous to handle than hydrochloric acid.

Toluene and xylene (AKA Toluol & Xylol) are available in many parts of the country in larger paint or hardware stores. We have occasionally had trouble finding them in some states in stores that always carried them in other parts of the country. However, we could always find that both of them were available, in even small cities, if we just kept visiting more stores.

Sodium hydroxide (AKA lye) is available via stores that sell soap-making supplies, as well as at some fabric or craft stores, winemaking suppliers (although this is often too dilute for practicality), and in many grocery stores as RED DEVIL LYE.

Potassium hydroxide (AKA caustic potash or potassia) is sometimes sold in place of lye via the above sources, and it can be substituted without problem. ☉

# TRICHOCEREUS

• C • A • C • T • I •

rooted plants, postpaid • send cash only

**PERUVIANUS** • \$35 per foot; \$100 for 4 feet

**MACROGONUS** • \$35 per foot; \$100 for 4 feet

**BRIDGESII** • \$25 per foot; \$100 for 6 feet

# KAK-TALL-A-TREE

Box 225 • 3128 - 16th Street • San Francisco, CA 94103





# INSUFFLATION OF *TRICHOCEREUS PACHANOI*

by R. STUART

The following account the nasal ingestion of San Pedro cactus (*Trichocereus pachanoi*) during a traditional religious ceremony. The author is F.W.M., a conservative Republican who disapproves of illicit drug use but who respects the herbalism he encountered in South America. This account is valuable because he was a “naïve” subject who approached the experience with no preconceptions, and because the experience occurred in February 1953—only eight years after the first publication about the psychoactive properties of San Pedro (GILLIN 1945).

While in the Cuzco region of Peru, I happened to wander into a street market with the intention of buying a rug to be shipped back to the United States. I soon spotted a colorful stall with a vendor surrounded by folded piles of blankets. Engaging in friendly banter, I asked where the blankets came from. He gave a smile and said that the rugs were made by San Pedro. When I expressed confusion at who San Pedro was, the vendor smiled and shrugged. I was more inclined to buy a rug than to inquire further about San Pedro, and soon the conversation shifted to negotiating for a brilliant red rug. After a price had been agreed to and I had paid for the rug, the vendor motioned over to a large older man who sat on the ground a short distance away, with his face covered by the brim of his hat. I could not tell if the older man was asleep or awake. The vendor smiled again and told me that if I asked, the old man could take me to San Pedro and then I would understand where the rugs came from. I was immediately wary of such comments, assuming the men to be relatives involved in some sort of hustle. I thanked the vendor for his time and turned to leave when the vendor called out to the older man. The old man slowly got up and walked over to me, smiling to reveal his brown teeth. Introducing himself as Yassi, he said that San Pedro was like a brother to him, and of course, he assured me, he could take me to see San Pedro, who lived in the mountains next to a lake. Although I was not looking for such an adventure, the older man flashed his smile, adamant that after meeting San Pedro I would never be the same and would be forever touched in my heart. Since I did have some time to myself while my wife was in Lima, I decided to take the old man up on his offer to meet San Pedro. He agreed to meet me early the next morning in front of a church in the village. Before he left, he told me to eat a light dinner that night,

cautioned me not to drink alcohol (San Pedro doesn't like drunks!) and not to eat breakfast, as he would take care of that. We bade each other farewell until tomorrow, and I returned to my hotel room. I unfolded the blanket on the bed and marveled at the incredible geometric patterns once more before going to sleep, with the glowing diamond pattern burning inside my eyelids.

Early the next morning, I packed a small knapsack and walked down to the church Yassi had described. There, I realized that I was not the only one going to meet San Pedro. Four or five others were there already, with another two or three to arrive shortly. As I introduced myself to the others, I met another fellow Texan, an ENT surgeon from the Dallas-Fort Worth area. Happy to hear a familiar drawl, I asked the surgeon what brought him to South America. He confessed that he was here to learn more about the *coca* plant. Apparently in his profession, cocaine is used extensively as a safe and effective topical anesthetic during surgery. He had traveled through Bolivia and Peru, documenting ritualized *coca* plant consumption and had come to the conclusion that the plant form of *coca* is rather safe, and that many of the undesirable side effects were produced only by purified cocaine. He then continued to push his theory forward, hypothesizing that the San Pedro plant may produce less undesirable side effects than the purified plant essence. It was only at this point that it became clear to me that San Pedro was not a person, but a plant used by shamans. And from what I was able to gather from this doctor, we were going to participate in the ritual use of the San Pedro, a plant whose identity was still unknown to me.

Soon thereafter I introduced myself to everyone in the group. Yassi appeared with four mules and announced that we were going to hike up to a high mountain lake named Lake Chimay, and that the mules were for the women in our group to ride. The rest of our group set out on foot, following a small footpath that started out behind the church. The footpath quickly turned steep and wet, and our group took its time navigating the muddy and slick steps that comprised the trail. Along the way, Yassi told stories of San Pedro, adding to the mystery of this plant, as if it were a person. Describing what appeared to be a mixture of Christianity and local folk mythology, Yassi said that San Pedro was the gatekeeper of both heaven and hell, and that San Pedro





would only allow someone to pass into heaven once they had walked through hell. Yassi said that the San Pedro gazes into one's heart, holding a mirror for one to see how one appears to others—the resulting experience being a reflection of one's own life. For example, Yassi made it clear that bad people are punished by San Pedro, causing them to have prolonged nightmares of the pain and suffering they have caused in people's lives. He said that the spell of San Pedro could even drive bad people to insanity persisting for weeks or even months. Yet Yassi was a firm believer that San Pedro also has the power to heal, to purify and to revive one's body and spirit. Once one walks through heaven, Yassi explained, one is reborn. Having been brought up a devout Presbyterian Christian, I was somewhat skeptical of Yassi's claims, but thought of myself as a respectful observer. I didn't wish to offend anyone and kept my musings to myself.

After several miles of fairly strenuous hiking uphill, we arrived at the lake. We took immediate opportunity of the small beach area to rest our weary legs. Lake Chimay was a beautifully clear, high mountain lake, with the far shore surrounded by towering rocky crags. Yassi gave us a moment to rest while he asked us to reflect on our life's path before calling us over to the water's edge. Each one of the men was given a bull's horn and the women were given carved wooden bowls. Yassi and his assistant then poured the San Pedro into our drinking vessels, but ordered everyone not to drink until told to do so. The San Pedro mixture appeared to have the consistency somewhere between mucus and pea soup. Yassi walked out into the very cold water until he stood knee deep as he prayed to San Pedro for us to have safe passage under his care. Yassi then tilted his head back and with a low grunting noise, poured the San Pedro mixture down his nose, essentially drinking the San Pedro via insufflation. Had he not been facing me, I do not think I would have believed that Yassi drank the San Pedro through his nose, but I saw it with my own eyes.

Once Yassi finished draining the contents of his horn down his nostril, he repeated his prayer of safe passage for us and motioned for us to copy his method of ingestion. I cannot even begin to describe how horrendous it was to pour this liquid into our sinuses. No one in our group—NO ONE—was able to tolerate more than a modest amount of the San Pedro before immediately gagging or vomiting. The ENT surgeon remarked dryly that, had he known that insufflation would have been involved, he would have brought some cocaine to help out with the San Pedro. Despite Yassi's protests, everyone drank the rest of their vessels. I found myself insufflating water in vain attempts to relieve the burning of my nasal passages. I spent a good deal of time

during the ensuing experience trying to take my mind off the relentless burning of my sinuses.

While we waited by the shore for the San Pedro to take effect, Yassi tapped each one of us on both shoulders, as he chanted a purification prayer for us. We were then instructed to take off our clothes, save for our underwear, and then step into the lake to be bathed in the cold water. Needless to say, my "bath" was rather short and I hurriedly returned to shore, where Yassi's assistant motioned me to come over to him. He dried me off with a coarse towel before instructing me to do a series of bizarre calisthenics designed to undo injury and sickness in addition to warding off evil spirits. For example, I was asked to turn in a circle to my left to undo my past, while making punching and kicking motions to release any bad luck I may have accumulated in my life. I tried to follow through with the routine as I was being told to do so. But between my burning nasal passages, the chill from bathing in the lake, and the beginning of altered perceptions from the San Pedro, it was all I could do to complete this exercise and purification ritual.

Once Yassi felt that we were adequately purified, he told us he had brought us this far, and now it was San Pedro's turn to teach us. I gladly took advantage of the break in activity to redress and walk the along the lake away from the group. I stopped where I was still in sight of the group, but far enough that I couldn't hear most of them talking. I just wanted to be by myself with my thoughts. After locating a natural chair amongst some boulders, I sat down and gazed out onto the lake. The sun's reflection on the waters gave the appearance of thousands of glittering, sparkling prisms. Everything around me appeared to have a glowing, rippling movement. At first, I noticed small movements of the rocks and boulders through my peripheral vision. Slowly, this subtle activity came into my direct field of vision. The air took on the appearance of water, the land pulsed with radiant energy, and the water's surface opened up as if gazing into the heavens.

It was there on the shores of Lake Chimay that I realized that within each microcosm, there is a macrocosm, and that infinity is the boundary of everything. It was a truly wondrous experience, and nothing short of magnificent.

This account is corroborated by DOUGLAS SHARON, an anthropologist who studied the San Pedro ceremonies of Peruvian shaman EDUARDO CALDERÓN. EDUARDO'S Christianized ritual included repeated nasal imbibing of the juice of boiled San Pedro and wild black tobacco by himself, his assistants, and his patients. SHARON reported that nasal imbibing "is called 'raising', which Eduardo defined as a libation, offer-





ing, or tribute to the cosmos intended to ‘clear the mind’.” (SHARON 1979). SHARON lists San Pedro juice as one of numerous ingredients in the “tobacco” mixture that was nasally ingested during EDUARDO’s ceremonies. SHARON states that the combination of San Pedro with tobacco was believed to generate a sixth sense, so taking it nasally may have been intended to facilitate parapsychology rather than affect pharmacodynamics (SHARON 1978). Additionally, a photograph was published of EDUARDO performing the raising (CALDERÓN et al. 1982).

In a survey of numerous San Pedro *curanderos*, SHARON reported that the insufflation of tobacco preparations (often through a horn or shell) was common, although EDUARDO was the only one who combined San Pedro with the tobacco (JORALEMON & DOUGLAS 1993). BONNY GLASS-COFFIN (1998) also described San Pedro ceremonies that included *levantada* (“raising”), the nasal ingestion of a liquid comprised of tobacco, cane alcohol, and perfumes. Her account didn’t mention the inclusion of San Pedro juice in the mixture.

In both SHARON’s account and that of F.W.M., everyone except YASSI also drank cups of San Pedro juice. It is not known if YASSI was under the influence of the San Pedro he insufflated, and—if he was inebriated—whether any absorption of mescaline occurred through the sinuses (as most of the liquid probably drained down the back of his throat). Unfortunately, there is no conclusive evidence that the nasal administration of San Pedro produces psychoactive effects. Most healers who insufflate San Pedro juice along with tobacco are likely doing so for ceremonial or occult motivations, rather than enhanced pharmacological activity.

JONATHAN OTT (2001c) cited PETER FURST’S (1974) rather implausible speculation that peyote was insufflated by Indians farther north: “One snuff-pipe shows a deer with *péyotl*-cacti (*Lophophora williamsii*) in its mouth, suggesting mescaline cactus-infusions had likewise been snuffed in Mesoamerica.” Actually, this imagery most likely represents the *oral* ingestion of peyote, rather than insufflation, considering that the deer seems to be *eating* the peyote. (Although, for all we know, the artist who made the pipe may have meant it to depict the peyote *issuing forth* from the deer’s mouth, considering the iconographical equivalence of the two life-forms.) And even if the purported snuff pipe had shown a deer with peyote in its nostril, we should remember that ornamental motifs on drug paraphernalia sold in modern head shops contain drug-related imagery that does not necessarily identify the substance for which the device was intended. ☉

# NETWORK FEEDBACK

## ANADENANTHERA AND ANTS

I’ve been growing an *Anadenanthera colubrina* (var. *cebil*) for a little over four years. It’s now a fairly substantial little sapling, about fifty inches tall, with fern-like leaves that make it look a great deal like a *Jacaranda*. For the first two years I grew it indoors, since it seemed to wilt rapidly in direct summer sunlight. Thought it has not yet flowered, I noticed when it was still a seedling that it produced tiny droplets at the junction of the leaves and stems. The material it exudes is sticky and sweet, so I suppose these are nectaries of some sort.

The tree loses all of its leaves each winter, whether kept indoors or outside. When new branches and leaves sprout in the spring, the fresh growth is invariably infested with spider mites, aphids, and other pests. But as the nectaries begin producing their sweet droplets, ants take control of the tree. They harvest the droplets, and also kill all of the pests; within about a week, the spider mites and aphids are gone.

These guardians are those tiny, omnipresent Argentine ants that have invaded so much of the Southwest (and apparently most of Europe) with their “super-colonies.” They aren’t normally aggressive towards large life forms such as humans, but on the tree branches they behave differently: tapping a branch with a fingertip makes all the ants in the vicinity rear up and charge, jaws wide, toward the source of the disturbance.

I have heard of many tropical and subtropical ant/tree partnerships over the years, but I’ve never observed one until now. At first, the Argentine ants seemed like unlikely partners—until I thought about their name, and realized that *Anadenanthera* and Argentine ants are probably symbiotic back down in Argentina. (Duh.) Has this been documented somewhere?

In any case, if you see ants climbing onto your *Anadenanthera colubrina*, don’t try to get rid of them; the tree wants them there. — S. BEAR, CA





## NEW PSYCHOACTIVE MINT?

Recently I was out of *Cannabis*, so I rolled up some henbit, just to have something to smoke. Henbit is a mint that grows in lawns during the spring. I was surprised that I felt stoned from this, but I figured that it was just a placebo effect. However, I tried it to good effect again the next day, and I had other people try it as well. They all said that they got stoned too. The feeling it produces seems somewhere between *Cannabis* and *Salvia divinorum*. The buzz lasts about an hour or so, and I find it to be nearly as good as commercial *Cannabis*. I will definitely harvest some more next spring. — R.D., MO

Henbit is the common name for *Lamium amplexicaule* (shown below). Although native to Eurasia and North Africa, it now grows all over the United States. The young leaves can be eaten raw or cooked, and we have found no reports of them producing inebriation when consumed in this manner. The plant has been used medicinally as an antirheumatic, diaphoretic, excitant, febrifuge, laxative, and stimulant (DUKE & AYENSU 1985; CHOPRA et al. 1986). It apparently is not known to contain alkaloids (RAFFAUF 1996) or isoquinolines (SHULGIN & PERRY 2002), but at least eight iridoid glucosides and the compound 24-epi-pterosterone have been isolated from it (ALIPIEVA 2003). We are totally ignorant of the biological activity of these compounds. Henbit has also had verbascoside isolated from it (ALIPIEVA 2003), and verbascoside has been shown to have a litany of biological



activity, from cardioactive effects in rats (PENNACCHIO 1996) to antibacterial effects (MUAMAR 1999), to action as an aldose-reductase-inhibitor, analgesic, antifeedant, antihepatotoxic, antihypertensive, antiinflammatory, antileukemic, antioxidant, antiseptic, antistaph, antitumor, cytotoxic, fungicide, hypertensive, immunosuppressant, lipoxigenase-inhibitor, PKC-inhibitor, pesticide, and phytoalexin (DUKE 2004). Phew! While speculation on our part, it seems possible that so much work has been done investigating the activities of verbascoside because it is also found in the root of *Echinacea* species, which are commonly used as herbal medicines. We have no idea what might be causing a "high" from henbit, but we are interested to hear from anyone else who tries smoking it. — Eds

## SALT-FREE POTENTIATION

Laboratory rats that have been regularly depleted of salt show a sensitization and exaggerated response to amphetamines. They also show increased neuronal growth in areas of the brain associated with reward and motivation regulating natural drives. This has been observable in as little as two weeks after the first salt depletion.

UNIVERSITY OF WASHINGTON researchers, headed by psychologist ILENE BERNSTEIN, reported that nerve cells in the nucleus accumbens of sensitized rats were found to be 30–35% longer than normal and had more branches. BERNSTEIN remarked:

This number...is startling and implies an ability for neurons to make more connections....[Other] research and ours seem to indicate that being hungry or sodium deprived enough can change an animal's or a person's response to a drug even if they have not been exposed to the drug previously (ROITMAN et al. 2002).

It is not clear how this applies to humans, but it suggests a potentially interesting line of study in light of the salt prohibitions commonly encountered in some traditional dietary restrictions for both peyote and ayahuasca use. — K. TROUT

## IODINE PRECIPITATION

Dealing with large volumes of liquids in the course of plant extractions has always been a problem for plant alchemists. This can especially be true when the starting material contains only low concentrations of the target alkaloid(s). An interesting use of iodine precipitates to recover indole alkaloids from dilute and/or thick solutions was patented in 1972 by a Hungarian ergot producer.





This isolation approach consists of adding 100 ml of a solution containing 20% potassium iodine and 10% iodine per 10 liters of alkaloid-base bearing solution, while stirring. The precipitate is then collected by filtration. The alkaloid is regenerated by dissolving in one liter of chloroform and shaking with 500 ml of a solution of 5% sodium hydroxide and 10% sodium thiosulfate. The chloroform is then separated, dried over anhydrous sodium sulfate and the solvent removed under reduced pressure. Efficiency for the use of this process to recover lysergic acid amide as a crystallizing residue was reported to be 65% from a fermentation broth containing 1.5 micrograms per ml.

This was reported to reduce the volume of solvents used in the process, and therefore the overall volume of liquids required, by *several orders of magnitude*. It is also implied that it would work for any indole alkaloid, suggesting that the assorted forms of readily available biomass containing trace amounts of interesting indole alkaloids such as ibogaine or DMT might become more functional plant sources. For further details, see RICHTER GIDEON 1972. "Process for the isolation of indole alkaloids," BRITISH PATENT #1374343. — K. TROUT

## RIP-OFF FROM ER ADVERTISER?

*The Entheogen Review* has received three complaints about the vendor "ERIC" first mentioned in the Vernal Equinox 2003 "Sources" column as offering Brazilian *Mimosa hostilis* root-bark. "ERIC" subsequently took out a couple of advertisements in later 2003 issues of *ER*, which also presented Brazilian *Anadenanthera peregrina* seeds for sale. The subscribers complaining wrote to ERIC to resolve the issue, but received no response. We had previously heard a complaint about this business, intervened, and the problem was resolved to the customer's satisfaction. More recently, we have received no response in our attempts to contact ERIC. One of the *ER* subscribers who complained pointed out that ERIC mentioned planning to set up a web site business under the name SOUTH AMERICAN BOTANICALS. *Caveat emptor!*

## KRATOM COMBOS

My recent obsession with *kratom* (*Mitragyna speciosa*) over the last ten weeks or so has revealed to me some interesting properties of the plant, when taken in combination with

other entheogens. I discovered that *kratom* is very effective when used with tobacco. *Kratom* is also great in combination with a kava kava (*Piper methysticum*) extract. My favorite combination is *kratom*, kava, and *Cannabis*. This produces the most narcotic and euphoric ten hours I have ever experienced. Strangely, *kratom* and *Cannabis* together (without the kava) takes me "nowhere" and seems to be a useless combination. I also found the combination of *kratom* and opium to be rather uninteresting. It appears as though the worst combinations with *kratom* are those that add an additional depressant quality without also adding some sort of stimulant into the mix.

I did several experiments mixing *kratom* with *Psilocybe cubensis*. We have all-night dances up in the mountains at various places around Taos, New Mexico. My friend brings the peyote and mushrooms, and I bring everything else. I took two grams of very potent mushrooms along with friends. At the point when we were all coming down, feeling burned out and exhausted, I handed out the dried, powdered *kratom* leaves. We took 1.5–2 teaspoons each. The effect on everyone was remarkable. We all felt totally refreshed and rejuvenated, in addition to simply feeling very good. A friend who had taken peyote that night commented that it combined much better with the peyote comedown than with a previous experiment while on mushrooms. That is consistent with my belief that *kratom* combines best with stimulants, since peyote is more stimulating than mushrooms.

The third time I combined it with mushrooms, I took the *kratom* (2 teaspoons powdered) while I was at the peak of my trip. When it started coming on, the closed-eye visuals doubled in intensity and the nature and quality of the trip took on entirely different characteristics. I have rarely had such intense, 3-dimensional visuals. Indeed, these were images the likes of which I had never seen before. These effects went on for about 30 minutes, until the *kratom* kicked in completely and actually overtook the mushroom effects. This caused all of my visuals to disappear entirely, leaving me in a high-energy condition that sustained me until dawn. If I had taken less *kratom*, I wonder if the heightened visuals might have gone on much longer, without causing the "suppression" effect? I predict that *kratom* will go very well with LSD, and probably pretty poorly with ayahuasca (which has a more sedative effect).

THE BASEMENT SHAMAN sent me a gorgeous *kratom* plant, packaged with great care, which arrived in perfect condition. I planted it and saw new growth appearing in only four days.







They claim that their clone is a good one. I ate two medium-sized leaves from it and got a small but definite effect, which was encouraging. *Kratom* stands in a class of its own, and I predict its popularity will sky-rocket over the next few years. This is an incredible narcotic. I encourage everyone to grow the plant; get one before they schedule it! — B. GREEN, NM

## PLANT-ROOTING GIZMO

It's late July in Arizona as I write this, and the ambient air temperature is in the mid-80° F range. It is very difficult to root softwood cuttings using the usual methods in this climate. However, I have come across a product I like very much, since it seems to be the only thing that works under these conditions. It is called the GEL PROPAGATOR, and it's available from CHARLEY'S GREENHOUSE ([www.charleysgreenhouse.com](http://www.charleysgreenhouse.com)). The six-cell propagator comes with a clear plastic top to maintain moisture and allow light in. The cells are filled with what looks like agar and rooting hormone. To use, you simply punch a hole in the foil covering the cells, and insert a cutting. The translucent cells allow one to observe root formation. This thing simply works. I was even able to get a *Mitragyna speciosa* cutting to root (although it later died).

I am sure that readers of *The Entheogen Review* would be interested in this item. — J.E., AZ

## FERTILIZATION PROGRAM

I have been growing *Salvia divinorum*, various *Phalaris* grasses, *Trichocereus* cactus, and other plants in my greenhouse for the past twelve years. When I started "terraforming" my gardens over a year ago with organic fish-flakes and soil bacteria inoculations, the following happened:

- 1) The DMT content in my *Phalaris stenoptera* increased by three times, and the plant itself is growing twice as fast. The blades are a much darker green.
- 2) My *kratom* is growing very rapidly and is in perfect health, with no leaves dying or dropping off.
- 3) My *Banisteriopsis caapi* plant is growing twice as fast (or more), producing abundant biomass.
- 4) All plant pests disappeared, and have been gone for a year. This includes spider mites and aphids.

I also treated part of a friend's *Cannabis* garden. The plants were all seedlings, and they grew three times faster and were healthier than the ones which had been treated with only a nitrogen fertilizer.

I've been using the MEN IN GREEN program for my soil work. They can be reached at Box 773, Taos, NM, 87571, (505) 737-0899. Or check them out on the web to learn more about their products: [www.meningreenintl.com](http://www.meningreenintl.com). — B. GREEN, NM

## VAPORIZERS & TRYPTAMINES

I have started using an AROMACARE vaporizer (the kind with the big glass dome) for ingestion of the low-grade tryptamine extracts I created so much of a few years back. A friend of mine who uses a vaporizer for *Cannabis* said that he thinks the AROMACARE is not very efficient, but for my purposes it seems to work pretty well. I wasn't happy with running lighters for extended periods of time, dealing with the hot metal and wondering whether I was sucking in butane fumes. Could you assemble a vaporizer review slanted toward tryptamine use? Or has something of this sort already run in *High Times*? (I only very rarely read *High Times*.) Regards and best wishes for the coming year. — M.H, TN

As far as we are aware, there has been no systematic review to determine which commercial vaporizers are most useful when vaporizing tryptamines. Your friend commented that the AROMACARE is not very efficient; presumably this remark was made with regard to its use with *Cannabis*. It is true that, overall, the units that operate via a heated surface—such as the glass "dome" style units—seem to be less efficient than those that operate by drawing variable temperature hot air over the herb (once one has the temperature adjusted correctly). One can make the dome units more effective by using a thin layer of well crushed or powdered *Cannabis*, to make it possible for the material to be evenly and completely heated. However, it is also true that the dome units are not terribly efficient for use with tryptamines, because of desensitization to the tryptamine effect, due to not being able to inhale a big enough hit all at once. The domes on these units are generally pretty large, and the challenge when using them with tryptamines has to do with the air/volume ratio. When you take a hit from these vaporizers, air rushes into the dome to displace the vapor-filled air that is currently in the dome. The larger the dome is, the more air that needs to enter in order to displace all of the vapor. Add to this the fact that the vapor which remains in the dome is becoming diluted with each hit that is taken. Each new hit is displacing the same amount of air (and vapor) from the dome, but the vapor remaining inside the dome is getting progressively "thinner" and less potent with each hit. With some dome-style vaporizers, it can take seven or more hits to clear the dome entirely of vapor, and the last couple hits are very weak.





The problem with taking a lot of successively weaker hits is that with many tryptamines, a desensitization occurs. While a pleasant low-level "museum dose" of effects can be achieved with such a vaporizer, it can be difficult to get a strong trip. This can be compensated to some degree by loading the chamber with a substantially higher dose than one normally would take, but that strikes us as a waste of material. Condensed tryptamine vapors can be recaptured from the dome by rinsing it with a bit of ethanol and then evaporating off the ethanol. However, such material may eventually contain decomposition products that are less active and/or which damage lung tissue; dark-colored or bad-tasting material should be ditched.

If one decides to use a dome-style vaporizer for tryptamines, finding the model with the smallest glass dome available is probably a good idea. The last time we checked, the B.C. VAPORIZER "standard" model was made with a 212 ml glass jar "dome," and was one of the smallest on the market (much smaller than the AROMACARE).

Some hot air models might work for tryptamines if the tryptamine is soaked onto herbal material first and if the hot air gets hot enough. A few models, such as the AROMAZAP, ETERRA, and TULIP, are unlikely to work well except perhaps for the most potent of tryptamines, due to the very small "stem" chamber that they have, which (depending on the model) only holds about 20–65 mg of screened herbal material. (Consider that the tryptamine needs to fit in there too, and getting a 40 mg hit of DMT into one of these stems, along with the herbal carrier, probably ain't gonna happen.)

Keep in mind that commercial vaporizers are geared toward use with *Cannabis*, and they tend to heat somewhere between 180–235° C (356–455° F), although many try to target around 200° C (392° F). While such vaporizers will work fine for tryptamines with low enough boiling points, such as DMT and 5-MeO-DMT, they may not get hot enough to work with tryptamines that have substantially higher boiling-points, such as DPT or bufotenine. Using such vaporizers for *Salvia divinorum* also won't work well, due to the higher boiling-point of salvinin A.

Those wishing to "hack" commercial hot-air vaporizers for use with higher-boiling-point-materials have been inventive. For example the VOLCANO (\$634.00 from the manufacturer, [www.vapormed.de](http://www.vapormed.de)), only heats to 205° C (401° F). However, it is possible to use a modified wire protection nozzle with a STEINEL HG® 3002LCD heat gun, and vaporize bufotenine directly from crushed *Anadenanthera colubrina* seeds into the VOLCANO's valve set. That particular model of heat gun allows one to set the temperature on a digital readout. With such precision, it is easy to target any known boiling-point. With *Anadenanthera* seeds, a setting between 232–274° C (450–525° F) has been recommended to us by one colleague.

Using a heat gun as the source of heat, rather than the base that the VOLCANO comes with, can be a less expensive means of creating a vaporizer. From the web site for the OAKLAND CANNABIS BUYERS' CO-OPERATIVE ([www.fxcbc.org](http://www.fxcbc.org)), one can purchase the complete VOLCANO for \$600.00, cheaper than buying it direct from the manufacturer. However, the manufacturer sells their valve set by itself for only \$177.00. Pair this with a STEINEL HG® 3002LCD heat gun (about \$185.00) and a modified wire protection nozzle (\$20.00), and you're looking at a complete vaporizer for under \$400.00. The OAKLAND CANNABIS BUYERS' COOPERATIVE actually sells this set up for \$380.00.

In two ways, this hamburgered-together vaporizer will work better than the standard VOLCANO: it will have truly pinpoint adjustable heat, and it will be able to get much hotter. However, one has to be very careful not to use too much heat (or heat for too long), as it is possible to melt (and/or fuse) the valve set by using a heat gun with it. As well, the base that the VOLCANO comes with is undoubtedly safer than using a heat gun, in that a heat gun is much more likely to accidentally start a fire if not handled with great care. Thankfully, because the VOLCANO works on a "bag" system, the heat gun can be completely cooled off and properly dealt with, before folks take their hit(s). If you are only using the VOLCANO for *Cannabis* and other materials that will work within the heat range it provides, we would recommend (if you can afford it) buying the complete set. It is less cumbersome to use than a heat gun, as well as being safer.

As far as your concern about inhaling butane goes, it is probably not much of a health risk, considering that the butane is being consumed by the flame when it is in use. You could use an alcohol lamp instead, although this may have a higher risk for setting accidental fires. Or you could switch to indirectly heating the sample, by using a crack pipe or similar glass pipe. One that might work for this purpose is the CHEAP VAPORIZER ([www.cheapvaporizer.com](http://www.cheapvaporizer.com)), which sells for \$10.00. Unfortunately, this pipe has only a straight stem and no bowl. It might work better if the tryptamine was placed onto a small piece of stainless steel scrubber pad (which had been well cleaned with ethanol, to remove any protective oil that might be on it). In this way, the CHEAP VAPORIZER should work similarly to THE MACHINE described in the Vernal Equinox 2003 issue of *The Entheogen Review*, except that it would be heated indirectly through the glass. We have not actually tried this using the CHEAP VAPORIZER, and would be interested in any feedback from ER readers. — EDS.

## NATURE'S MIND

[www.natures-mind.com](http://www.natures-mind.com)

Supplier of strange, sacred, and rare botanical products such as:



*Amanita muscaria*, *Anadenanthera peregrina*, *Argyrea nervosa*, *Dioscorea dregeana*, *Mucuna pruriens*, *Salvia divinorum*, *Sceletium tortuosum*, *Trichocereus peruvianus*, *Viola theiodora*, and many other exotic seeds, herbs, and extracts. We also carry ceremonial incense, shamanic tools and artifacts, books, and more.

CHECK OUT OUR WEB SITE FOR A COMPLETE LISTING.

We've got entheogens for the whole family!





# DEA BUSTS RESEARCH CHEMICAL VENDORS

The press release below was obtained from [www.usdoj.gov/dea/pubs/pressrel/pr072204.html](http://www.usdoj.gov/dea/pubs/pressrel/pr072204.html)

*News Release*

*FOR IMMEDIATE RELEASE*

*July 22, 2004*

## **DEA ANNOUNCES ARRESTS OF WEBSITE OPERATORS SELLING ILLEGAL DESIGNER DRUGS**

WASHINGTON, DC – DEA Administrator KAREN P. TANDY today announced the culmination of “Operation Web Tryp” that resulted in ten arrests and targeted five websites. Operation Web Tryp investigated Internet websites distributing highly dangerous designer drug analogues under the guise of “research chemicals” primarily shipped to the U.S. from China and India. These websites are known to have thousands of customers worldwide. One website operator is known to conduct estimated sales of \$20,000 per week, while another is known to have been in business for more than five years. These websites sold substances that led to the fatal overdose of at least two individuals and 14 non-fatal overdoses.

“The Internet has become the street corner for many drug users and traffickers. Drug pushers who use the Internet will find themselves out of business and behind bars,” Administrator TANDY said. “These dealers now enter into the privacy of our own homes to entice and sell destruction to our children veiled under the illusion of being safe and legal. The formulation of analogues is like a drug dealer’s magic trick meant to fool law enforcement. They didn’t fool us and we must educate our children so they are not fooled either. Today’s action will help prevent future deaths and overdoses, and will serve as notice for those dealing in designer drugs and the illegal use of the Internet.”

## **ENFORCEMENT ACTIONS**

This operation resulted in the following website operators arrests on July 21, 2004:

[WWW.RACRESEARCH.COM](http://WWW.RACRESEARCH.COM) and  
[WWW.DUNCANLABPRODUCTS.COM](http://WWW.DUNCANLABPRODUCTS.COM)

APRIL CURTIS and DOUG THOMPSON, website operators of [WWW.RACRESEARCH.COM](http://WWW.RACRESEARCH.COM), were arrested yesterday, July 21, in Arizona and Georgia, respectively. The arrests are based on charges of conspiracy to distribute controlled substance analogues out of the Southern District of New York. [WWW.RACRESEARCH.COM](http://WWW.RACRESEARCH.COM) has so far been linked to non-fatal overdoses of two college students. This investigation by DEA NEW YORK and the NEW YORK POLICE DEPARTMENT also uncovered the illegal distribution of designer drugs on [WWW.DUNCANLABPRODUCTS.COM](http://WWW.DUNCANLABPRODUCTS.COM). This site was operated by RAYMOND DUNCAN and supplied by APRIL CURTIS. DUNCAN was arrested yesterday, July 21, in California based on charges of conspiracy to distribute controlled substance analogues. Both websites were voluntarily terminated.

[WWW.PONDMAN.NU](http://WWW.PONDMAN.NU)

DAVID LINDER, website operator of [WWW.PONDMAN.NU](http://WWW.PONDMAN.NU) was arrested yesterday. This investigation was conducted by DEA and the NAVAL CRIMINAL INVESTIGATIVE SERVICE in Norfolk, VA. The above site, which purportedly sold landscape supplies, also sold designer drugs. LINDER supplied these drugs to U.S.-based Navy personnel who later held rave-style parties to facilitate further distribution. To date, an overdose death of an 18-year-old male and three non-fatal overdoses causing serious bodily injuries have been linked to [WWW.PONDMAN.NU](http://WWW.PONDMAN.NU). LINDER is charged with conspiracy to distribute controlled substance analogues out of the Eastern District of Virginia. This website will be voluntarily terminated.

[WWW.AMERICANCHEMICALSUPPLY.COM](http://WWW.AMERICANCHEMICALSUPPLY.COM)

DEA BATON ROUGE, LA initiated this investigation that resulted in yesterday’s arrest of MICHAEL BURTON, operator of [WWW.AMERICANCHEMICALSUPPLY.COM](http://WWW.AMERICANCHEMICALSUPPLY.COM). Charges against BURTON and an unidentified coconspirator include illegal distribution with enhanced penalties for causing death, aiding and abetting, and forfeiture out of the Middle District of Louisiana. A restraining order will be issued to prevent use of this website.





WWW.OMEGAFINECHEMICALS.COM

DEA SAN DIEGO yesterday arrested THOMAS KASPER, JOSEPH KASPER, BETH BADRAK, and ELAINE VILLALOBOS, all California residents, on conspiracy charges to distribute controlled substance analogues, distribution of controlled substance analogues to individuals under the age of 21, and money laundering out of the Southern District of California. These four operated WWW.OMEGAFINECHEMICALS.COM. In addition to the arrests, DEA used warrants to search the OMEGA Business address, and the residence of BETH BADRAK and TOM KASPER in Santa Barbara, CA. A seizure warrant will be served on the OMEGA website. Two bank accounts were also seized.

## BACKGROUND ON DESIGNER DRUGS FROM OPERATION WEB TRYP

The products sold by the above mentioned websites are synthetic substances chemically identified as tryptamines, piperazines, and phenylethylamines [*sic*]. Some of these substances are specifically restricted under the Controlled Substances Act (CSA) while others, when intended for human consumption, are controlled under the Controlled Substance Analogue Enforcement Act (CSAEA). Prior to the CSAEA, chemists would cause slight changes in the molecular structure of a controlled substance to circumvent the CSA. The CSAEA was enacted to arm law enforcement with the tools needed to stay one step ahead of the drug dealers' innovations. On the street and in Internet chat rooms these substances go by innocuous names such as "Foxy Methoxy" and "DIPT." Many young people are led to believe that these substances are a form of "legal" Ecstasy or LSD because they produce similar hallucinogenic effects. Adolescents and young adults are primary abusers of these chemicals. Many have the false impression that they are not as harmful or addictive as mainstream drugs such as heroin or cocaine. This is a highly dangerous emerging drug trend. Because the recommended dosages can vary by as little as a milligram, any slight miscalculation can cause fatal results.

## OVERDOSE VICTIMS

In April 2002, an 18-year-old male in Hancock, New York died after consuming a chemical obtained from WWW.PONDMAN.NU. A 19-year-old male friend of the decedent later confirmed using similar chemicals obtained from WWW.PONDMAN.NU that resulted in him suffering from seizures, floating spots in his vision, memory lapses, uncontrollable teeth grinding and large lumps that would appear and disappear periodically on his face and neck.

In March 2004, a 22-year-old male resident of St. Francisville, Louisiana died after ingesting a substance he believed to be similar to Ecstasy. When found by his mother he asked to be driven to the hospital where he died three days later. His body temperature had reached an astounding 108 degrees. It was later found that the substance used was sent from WWW.AMERICANCHEMICALSUPPLY.COM, one of the targeted websites in this investigation.

These website operators attempted to give an appearance of legitimacy to their websites by presumably selling these chemicals to bona fide researchers; however, a review of customer lists revealed purchasers with e-mail addresses such as acidtripo420@; ecstasylight@; madtriper17@; moontripperdipt@; partys\_with\_glow\_sticks@; professor@; psychedelic\_stoner@; and ravergirlny@.

## SPECIAL THANKS AND RECOGNITION

These enforcement actions demonstrate the DEA's steadfast commitment to identifying and preventing any illegal drug distribution through the use of the Internet. The success of this operation could not have taken place without the cooperation and coordination of the following:

DEA and US Attorney's Office, Albuquerque, NM  
 DEA and US Attorney's Office, Baton Rouge, LA  
 DEA, Immigration and Customs Enforcement, Ward County  
 Narcotics Task Force, North Dakota Bureau of Criminal  
 Investigations, and US Attorney's Office, North Dakota  
 Food and Drug Administration and US Postal Inspection  
 Service, Minnesota  
 DEA, New York Police Department and US Attorney's  
 Office, New York, NY  
 DEA, Naval Criminal Investigative Service, and US Attorney's  
 Office, Norfolk, VA  
 DEA, Food and Drug Administration, US Postal Inspection  
 Service, Internal Revenue Service, and US Attorney's Office,  
 San Diego, CA  
 Federal Bureau of Investigation, Santa Maria, CA  
 US Forestry Service and Santa Barbara County Sheriff's  
 Office, Santa Barbara, CA  
 DEA, Las Vegas, NV  
 DEA, Riverside, CA  
 DEA, Phoenix, AZ  
 DEA, Macon, GA





# OAXACA CITY: ARE YOU EXPERIENCED?

## A REVIEW OF THE MIND STATES OAXACA CONFERENCE

by JOÃO SERRO

### THERE ARE NO EVEN SURFACES IN MEXICO.

At any time you can fall in a hole or hit your head or snag your clothing on some random protrusion sticking out of a building while walking down the sidewalk. There is no sense of liability. And Mexico is very loud. Bring earplugs and watch your step.

Barring those minor gripes, Oaxaca City is an incredible and diverse place. There is an infinite variety of foods, flavors, and spices. Called the land of chocolate, just about every restaurant, home, and region has its own unique recipe for mole, similar to India's numerous blends of curry. Oaxaca is remarkable for its rich and complex colors, patterns, textures, tiles, weavings, pottery, painting, and sculpture—all of which are strongly inspired by multiple indigenous and colonial histories.

There are two places in the world where artists prosper and live well: Bali and Oaxaca. Where I live in Los Angeles, California, there are gas stations on every other corner. In contrast, Oaxaca has art galleries wherever one looks. The city is a hub surrounded by satellite pueblos, each specializing in a particular art or craft. One could spend weeks there, visiting a different village every day. There is the town that weaves rugs and *rebozos* (the ubiquitous, all-purpose shawl). Market stalls, homes, and studios provide demonstrations of the entire production process, displaying the hand-spoiled wool dyed in natural pigments obtained from local minerals, plants, and even insects (the *cochineal*, or *Dactylopius coccusa*, is a scale insect which feeds on *nopales* cactus and produces a rich red color). Another home raises silk worms on mulberry leaves. The cocoons are then woven into finely-crafted dresses and blouses. One village specializes in black pottery and another village sculpts green pottery. Yet another village

carves wooden animals, and paints them in psychedelic colors. Some artists are renowned enough to command world-market prices; others produce work at the same level of quality, yet charge ten times less.

Oaxaca is brimming with dazzling panoramic landscapes featuring ecosystems that can change every few miles: from exotic deserts to tropical rainforests, from valleys to mountains to beaches. But once you have been to Oaxaca a number of times and have been overwhelmed with the electric patterns and textures, once you have been barraged with tastes and fragrances and music until your head is dizzy and you want off the ride, the thing that becomes most remarkable about Oaxaca is its people. When you pass the facades, penetrate the culture, and spend time hanging out with its citizens, you find yourself opening up from the heart. And when I say open, I mean *wide* open. Experiencing Oaxaca is the closest I've ever come to visualizing the heart chakra. And even if chakras *don't* exist, you may find yourself inventing one out of necessity.

My wife MARTINE and I arrived in the city a week before the conference to acclimate. We settled into POSADA DE CHENCHO, a charming bed and breakfast run by a wise and tiny 84-year-old man who resembles YODA in every way but color. CHENCHO is a walking encyclopedia of "everything Mexican." We brought him a beautiful book on Mexican textiles written by a friend of ours, which he pored through thoughtfully. Of course, he knew some of the artisans by name. One page showed an indigenous woman holding a woven fabric. But where the text's description stopped, CHENCHO picked up with flair (and for a half hour), demonstrating his knowledge of not only the fabric at hand but the clothes on the woman's back. How the hem of her dress had

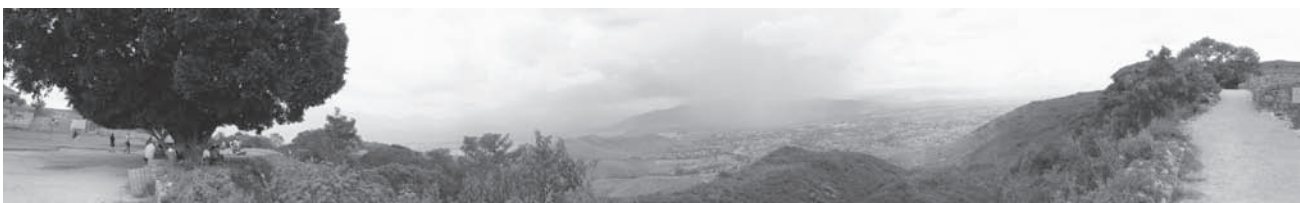


PHOTO BY SETH HOLLUB





been intricately embroidered using specially-died threads. How the shawl she was wearing had been created in such a labor-intensive way that it was no longer cost-effective and the tradition has died. Listening to CHENCHO while relaxing in his courtyard—a garden paradise of roses and fruit trees—I noticed that his rooster was missing a toe. I asked him if his cock had lost the digit in a fight and he replied, “Oh no, he’s old. When you get old, you lose parts. Heh, heh.”

Our room was waiting for us like a little nest. Every room at CHENCHO’s is unique. The walls are brightly colored and decorated with hanging sculpture and paintings by local artists. The bed covers and curtains are intricately woven and carefully chosen by CHENCHO—much to the chagrin of his children, who have to hand wash each item to protect its delicate fringe. And the premises are so clean, that one day I watched one of CHENCHO’s family members polishing to sheen an already clean surface.

## ALTERED STATES

Psychedelics always pound my nervous system. They’re never an easy ride. For me, these substances are not recreational—the experience they produce rocks my world permanently. Yet strangely, I always come out the other side a better person, transformed down to the cellular level. I was brought up in a strict Catholic environment, terrified of hell and of dying. So the first time I ever turned on at age 14, I felt my chest broken open by a cavalry of angels stampeding out of me. Standing before me in all his terrifying glory was the face of that sour-puss JEHOVAH, the ass-kicking god of the *Old Testament*. And he wasn’t very happy with me.

But when I return from a journey, *that’s* when the fun begins, as well as the learning. I was failing in school before my first horrifying encounter with another reality. After that experience, my curiosity for life was insatiable. I became a straight “A” student. I discovered books and began reading everything, looking for existential answers. I once spoke with TIMOTHY LEARY at a seminar held at UCLA, and confided to him my fear of psychedelics because they always brought up death. My parents would die one day, I would die, and my unborn children would all die. Death was a large jar containing everything. With his wiry limbs flailing, he expressed to me that if the theme of death didn’t come up at least *once* during my experiences, then I needed to tell my dealer to get me some better shit! That was the whole point of working with these substances: to meet death face-to-face and look it square in the eyes.

Actually, I usually have a bit of anxiety from any sort of “trip,” even just vacations. However, having already visited Oaxaca City on several occasions in the past, I no longer had any trepidation about making *this* trip. Cured of my traveling anxiety, I could now tackle bigger game. This time Mexico had a new edge: the MIND STATES OAXACA conference, and all the groovy folks who usually attend. These events pull a stylistic cross-section of world citizens: from the straightlaced to the motley crew, from the stereotypes to the stereo players, from the tuned-in dropouts to the turned-on professionals. And on top of that, I brought the heavy guns: a couple of long-time friends who are dyed-in-the-wool psychonauts with decades of tripping experience. Just in case I hit a mental snag.

One afternoon I went to the Oaxaca airport to pick up my friend, Brother JOHN, a Gnostic priest. JOHN had just returned from a trip to Tibet. There he was, a big, lovable, teddy bear dressed in all black with a string of amber beads, sporting a large Gnostic cross dangling around his neck. Other than that, he travels light. It was a hot day to be wearing black. But this was just after the rainy season in September, so the weather had been a pleasant range of conditions—from five-minute tropical rain bursts, to warm sun with puffy clouds and cool evenings. I was glad for those conference participants who had never been to Oaxaca, that the conference took place when it did. This way they could get a sampler of the climate here without enduring any extremes.

MIND STATES conference producer JON HANNA arrived later that evening. This JON was *not* traveling light. The airline had barely let him squeeze by with bags a few pounds over the limit, filled with an arsenal of technical equipment and books. JON was looking dapper in his rice-paddy cone hat—a bright purple coolie with a band of flaming eyeballs. He said he had painted it at last year’s BURNING MAN. My friend INSECT SURFER DAVE arrived later that night, with acoustic guitar in tow. DAVE has a shock of blond, corkscrew hair and an impish smile from ear to ear. His high-octane band, the INSECT SURFERS, specialize in instrumental surf music. I asked him what he thought of Oaxaca. DAVE said, “What’d you call me?”

The group of us lay around in JON’s room at CHENCHO’s and talked until 4:00 am. JON is an incredible raconteur and had us laughing all night. He animates his characters by impersonating their voices. So in an impeccable Irish brogue:





“You look sad, SEAMUS. What could be ailing you?” asked FITZPATRICK.

“Well you see those ships down there in the harbor? I stitched every one of those sails. You’d think that they might call me ‘SEAMUS the Ship Builder.’ Ah, but they don’t. And you see those cobblestones that line the streets of Dublin? I laid every stone. You’d think might call me, ‘SEAMUS the Road Builder.’ Ah, but they don’t. And you see all them roofs across the city? I thatched every one on my hands and knees. Why, you’d think they might call me, ‘SEAMUS the Roof Builder.’ Ah, but they don’t. But you fuck *one* goat...”

## THE CONFERENCE BEGINS

The first morning of the conference we stormed the HOTEL MISIÓN DE LOS ANGELES. What must the staff have thought of this amalgamated group of ungainly styles and colors? Those in suits conversed with those in dreads (and sometimes the suit and the dreads were on the same person). BURNING MAN holds no surprises for the crowd it will draw. It has a context. But behind the politely stoic faces of hotel personnel was the strong desire to drop jaws. After all, the hotel usually dealt with business conferences and medical seminars. Indeed, right next to our conference room was a convention of anesthesiologists. Our talks were held in the Salon de Guelaguetza, which means “the party room.”

Service at the MISIÓN DE LOS ANGELES was terrible. Not due to its staff, who were hard working, but due to the sheer size of the complex. It was golf-course expansive. You had to walk what seemed like half-a-mile to get to your room. Although the grounds were beautiful, with lush gardens, everyone felt adrift. The room walls were a sterile white. No charm.

My wife MARTINE and I were at the conference in work-trade positions. MARTINE would help with translation, while I would videotape the event. MARTINE possesses sharp time management skills, but this particular morning we were late, *very* late. MARTINE had misjudged the time it would take JON HANNA to set up the camera equipment. Or maybe she just wanted to sleep in after the late-night gab session.

Working so closely with JON on this trip, we bonded, and I got to know his threshold level. It’s actually pretty high. He remains good-natured amidst the chaff on the threshing floor. So when MARTINE and I walked in so close to “go time,” I suspected that JON had been cursing us under his breath. He had, and he told us, in so many words. But with his usual panache. That’s the thing I love about JON. He shoots straight

from the hip and doesn’t mince words. He said he had allowed SEBASTIAN, a young man who couldn’t afford the conference, to attend on a work-trade basis. But then the guy showed up with two other friends, ALEX and CRISTIAN, who also wanted to volunteer. Being short-handed, JON put them all to work. And these young guys were phenomenal. They kicked ass, working circles around the hotel staff. As the conference days progressed (and the shit hit the fan behind the scenes), JON suggested that perhaps these guys were three angels fallen out of heaven. And they were. They exemplified the persona of the new urban techno-shamans. With complete mastery over the physical world, they knew (or quickly grokked) everything about computers, cameras, multimedia, sound, and the miles of tangled wiring to make it all work together. We were all learning to use the technology on the fly, and these three guys came through time and again when I got stuck. They had come from different parts of the world studying various healing and shamanic practices.

SEBASTIAN was a tall, lanky German with arms that could almost reach the hotel ceiling to change a bulb without a ladder. His dad is a pharmacist, and he knew everything about drugs, drug safety, drug combinations, and hangover prevention. ALEX was a sensitive Mexico City kid from a prominent medical family. He always carried a colorful woven sack filled with acupuncture needles and herbal remedies. In his bag of tricks, ALEX had two Aztec sulfur magnets that he seemed to use to treat damn-near everything: from relieving headaches to removing chiggers. CRISTIAN was from Italy. Also studying acupuncture, he was earnest, hard working, and had an eye for detail. At one point JON said he could no longer find things because CRISTIAN and SEBASTIAN had been too thorough. Every night, no matter how late the conference ran, they would fold a mountain of cords and compartmentalize all equipment to the appropriate storage bag. It may have been a headache for JON, but it cured mine.

The first day was used for attendee introductions. Following JON’s overview of the conference, which also presented things to see and do (and not do) in Mexico, each participant had three minutes to encapsulate the essence of their being. Some people were shy and only used 60 seconds of their time. Others were showmen, using their time as a performance piece, and had to be politely yanked off stage. Some grandstanded political views on the state of the world and how to solve its problems, while others used the available multimedia equipment to showcase their talents. It was long and tiring to sit in a conference room for so many hours, but everyone was patient, accommodating, and attentive. Real troopers. And





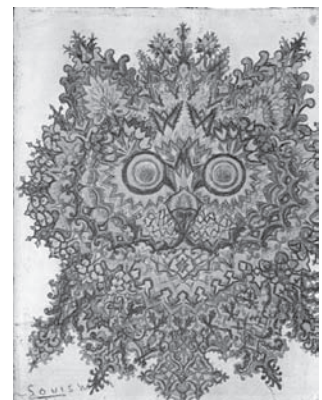
the payoff was tremendous. We can learn a lot about a person when he or she has only three minutes to speak. All the priorities of identity are encoded and compressed. In the days to come, we gravitated toward those individuals with whom we had some affinity; all we needed to do was “click,” to unzip the full content.

The next day began with some of the featured speakers. Since I was working for the conference, I didn’t get the chance to hear all of the presentations. Hence, my reviews will only focus on some of those that I did catch.

ALLAN SNYDER was one of the hits of the conference. He is a jovial professor who also acts as the director of the CENTRE FOR THE MIND ([www.centreforthemind.com](http://www.centreforthemind.com)), a joint venture of the AUSTRALIAN NATIONAL UNIVERSITY and the UNIVERSITY OF SYDNEY. ALLAN dresses like a skateboarder with a penchant for wacky hats. For his talk he wore a baseball hat flipped sideways over one ear. He spoke about turning off certain parts of the brain in order to enhance other brain functions. Autistic kids, or the classic savant, may be able to paint, draw, or play music with incredible agility. ALLAN presented art from a three-year-old autistic girl who could draw a horse in full LEONARDO DA VINCI perspective, from memory. Based on brain research spanning decades, ALLAN has ingeniously invented a skullcap attached to a gnarl of thick multicolored wires and cables. It is retro sci-fi right out of *Time Bandits* or *Brazil*. Working via the electromagnetism of brain waves, his device shuts off parts of a brain while activating others. The theory is that normal brain functioning is riddled with too many distractions. Shut off the sections you don’t need as you sit down to draw or play music, and out pops the idiot savant. I could use one of those when paying my bills. JON asked if ALLAN planned on producing a more portable commercial version, and he said that he’s working on it. I asked ALLAN if he had invented his cool skullcap due to a fascination with hats.

Between talks we hung out around the conference tables. JON was fussing with a slide projector problem. INSECT SURFER DAVE mentioned to Brother JOHN how much he loved the art of ALEX GREY. I brought up an interview with ALEX from a 1980s issue of *High Performance* magazine. It said ALEX had been working swing shift at the morgue, and one fine evening while overcome with a strange impulse, he took liberties with a nearby female corpse to practice necrophilia. DAVE said, “What’d you call me?” At that very moment ALEX GREY walked in headed for the podium, and DAVE yelled out in a loud voice, “Hey corpse fucker!” JON just about split a gut. And as he was recovering with tears in his eyes, DAVE quickly spat out (in an Irish brogue), “You know, you fuck *one* corpse...” That finished JON.

ALEX GREY presented an incredible slide show spanning the entire history of visionary art. He shared some of the earliest expressions of “psychedelic” imagery in art, presenting paintings from HIERONYMUS BOSCH and WILLIAM BLAKE. He then worked his way to modern times, visiting some outsider artists who produced a prolific amount of strange art. One such artist, LOUIS WAIN, had fame in his early life due to his sentimental “calendar art” paintings of cats. Later in his life he went a little wacky and was eventually institutionalized, living out his final years in a nut house. But he kept right on painting cats. With each consecutive slide that ALEX showed (see images below), WAIN’s felines transformed and mutated, looking increasingly intoxicated, deranged, mutilated. With the very last slide in the series, there was virtually nothing left of the cat shape but its eyes and an amorphous pattern of colorful zigzagged stripes. Very psychedelic! ALEX showed work from the heavies of visionary/psychedelic art, such as ERNST FUCHS, MATI KLARWEIN, and ROBERT VENOSA, and then presented images from some lesser-known contemporary artists whose work was breathtaking. He was even gracious enough to include an image of woodcarvings from a photo that he had taken that very day, when he vis-







ited Don MANUEL JIMÉNEZ, the artist and *curandero*. ALLYSON GREY presented a talk as well that evening, describing her life's work as an artist, but I unfortunately missed much of that presentation.

The GREY's second talk was about family, and raising kids to have a reasonable attitude toward drugs. Their daughter ZENA was charming in her response to questions like: What do your friends and teachers think about you and the topic of drugs? "Well, all they have to do is read any article or see archival film and video footage relating to my parents to realize the obvious answer." She spoke frankly about using a little pot now and then with friends, but as of yet not with her parents. That might be a future consideration. If she ever decides to take stronger medicine, she said that she wants to do it with her parents as guides. "Kids are going to experiment no matter what. Why not do it with people you trust and who are informed?" The GREY family had presented a similar talk at the PALENQUE NORTE BURNING MAN camp in 2003 (see [www.matrixmasters.com/pn](http://www.matrixmasters.com/pn) for an audio file), possibly inspired by an interview completed earlier that year, which has only recently been published (available at [www.maps.org/news-letters/v14n2.html](http://www.maps.org/news-letters/v14n2.html)).

A psychology professor at HARVARD MEDICAL SCHOOL, DEIRDRE BARRETT (shown below) spoke on the influence of dreams on societies throughout history. Unfortunately she was a bit rushed because the conference was behind sched-



ule. The tour bus had arrived to transfer the first load of us gringo tourists to see the local artist/*curandero*. In Mexico, time seems to distort, and events happen whimsically rather than chronologically. The earth revolves around the sun due to gravitational forces, but Mexico is along just for the ride, not the revolution. So DEIRDRE and some other speakers kindly shaved ten minutes off of their talks as a sacrifice for the good of the tribe. While she tried to cram too much material into her shorter time slot, I nevertheless enjoyed her presentation. Most of her information had to do with the influence of dreams on art, literature, and science. She presented an overview of how dream symbolism affected famous artists, inventors, and rulers with breakthrough ideas that changed the course of civilization. Chemist FRIEDRICH A. KEKULÉ conceptualized the nature of the benzene molecule after he dreamed about six snakes swallowing each others' tails; NIELS BOHR dreamed atomic structure; EDISON, the light bulb filament; NEWTON, the apple displaying gravity; FREUD, JUNG, CHAGALL, etc. She shared a splendid array of paintings I had never seen before, describing the dream landscape. Each one was lush and complex. However, the slides flew by at an incredible speed—too fast for me to wrap my brain around each painting's dream elements. The general consensus among conference attendees was that the talk would have been improved by showing fewer slides, and focusing more deeply on the meanings of each painting.

## INDEPENDENCE DAY

That night we arrived at the *zocalo* (the town square) after the fireworks were over. Darn it, late again! At each corner of the square was a band playing (different) loud music at the same time. At any point between the stages, your ears were blasted with a cacophonous wall of noise. And darn it again, I forgot my earplugs. Everyone—kids, teenagers, moms, dads, grandparents—seemed to be holding what *looked* like cans of "silly string." Unfortunately, rather than projecting stiff, string-like material, these cans jettisoned long thick tails of foul-smelling white mousse. It was more the consistency of watery shaving cream. JON HANNA suggested that perhaps Mexico gets sent all of the defective cans of silly string from the U.S.





The multicolored neon cans had no labels on them, so they gleamed under the lights. I stopped to take a photo of some teenagers dousing themselves. Upon seeing me, they turned their mousse cans at me and fired—a mound of foam hit dead on the lens and covered my camera. JON started to laugh, so they doused him. From then on it was a free-for-all. At first, timid of the gringos, the locals would never have committed such an impropriety. But as soon as a drop of foam had marked anyone, that person became “free game.” The locals accosted us with foam, and there was no end to the madness. JON and I met some friends at a cafe, drenched to the bone. We sat around drinking beer, eating guacamole, and watching various performances. At one point an orchestra took the stage, with the conductor waving his baton so fiercely, I could feel the wind drying out the wet mousse I was covered in. We hung out until 4:00 am, then walked back toward the hotel. Along the way we kicked through an endless sea of gem-like empty mousse cans—as if some pirates had left a bit of treasure for the street cleaners.

## ARRAZOLA AND MANUEL JIMÉNEZ

Always travel first class in Mexico. It isn't much more expensive than the other classes. The swank MERCEDES-BENZ buses have lots of leg room, air conditioning, and TVs showing cheesy dubbed American “B” movies. Of course, we had too much to look at to pay attention to the TVs. Gazing out the bus window, you notice that Internet cafes seem to be everywhere, even in remote villages like the one we were headed for. You might see a video game arcade and an Internet facility with a chicken market between them selling live chicks, hanging plucked birds, and a giant pyramid of chicken feet. It's a cyberpunk spaghetti western smorgasbord. Often you will catch the endearing sight of a father walking home from the fields pulling an ox-driven wagon with his colorfully-dressed daughter or son riding along eating bread and gazing wide-eyed at the passing bus.

Our bus pulled into the village of Arrazola. We were here to see the world-famous artist MANUEL JIMÉNEZ (shown below). MARTINE and I had mentioned him to JON HANNA the





previous year when we had all come to Oaxaca City together to scout for hotels. Back then, JON took an immediate liking to MANUEL. In his mid-80s, MANUEL greets you with a smile, shakes your hand, looks you deeply in the eyes, and then stares in a defocused way at an area just above your head. I've never asked him, but I assume he's checking out your aura. While MANUEL is renowned for his wood carvings, it is less known that he is a faith healer, or *curandero*.

MANUEL is fairly tall, a GANDALF to CHENCHO'S FRODO. It was CHENCHO who first introduced us to Don JIMÉNEZ. The Mixtec Indians are notoriously good with money—they're the Koreans of Mexico. Descended from the Mixtec line, CHENCHO has no time for hocus pocus and he is a practical businessman. But Don JIMÉNEZ is also confident with money. So CHENCHO has a funny story. The two men first met many years ago near a bank. Don JIMÉNEZ was rushing past, and CHENCHO asked him where he was going in such a hurry. MANUEL replied that he had to run off to heal a sick woman. CHENCHO asked, "Are you a doctor?" "No," MANUEL replied, "I do faith healings using my hands." "And this woman believes you can heal her with your hands?" CHENCHO inquired. "Yes," said MANUEL, "There is no doubt in her mind that I will heal her." CHENCHO started to laugh, and gleefully remarked, "One loco is trying to help another loco. Heh, heh."

MANUEL JIMÉNEZ charmed the conference attendees. We had made arrangements to bring guests to his home and art studio in groups of about twenty people. The town of Arrazola has slowly built up and prospered, largely due to the work of

Don JIMÉNEZ. Once he had become famous and his art was a hot commodity, most families in town began to copy his style of brightly-painted woodcarvings. Every other house in Arrazola is now a shop for selling these wooden animals, called *alebrijes*. When we arrived, MANUEL was sitting quietly on a bench in his courtyard waiting for us. The previous year, JON had asked Don JIMÉNEZ if he would speak at the MIND STATES OAXACA conference about his work as a faith healer. MANUEL agreed, but on the condition that the talks take place in his home. He said, in a quiet voice, that a conference room would be too large and his presence would be lost. In his home setting he could offer people a lot more. He also remarked that his power as a faith healer was tied to the geography of his home, at the base of Monte Albán. A talk about the sacred should take place in a sacred spot.

MANUEL greeted everyone with a handshake and a blessing. It took time to set up our cameras and get everyone seated. We were already running late, as the bus took longer than expected to get from Oaxaca to Arrazola. JON called the hotel to alert the evening speakers that their talks would have to be delayed.

MANUEL told his story gracefully. He was born into a dreadfully poor family. His parents were bedridden invalids. So from his earliest days he worked hard trying to earn money for his parents' medicine. He became a shepherd and slept under trees in the fields. He would have powerful dreams wherein he flew as a giant bird from mountain to mountain. He saw crowds of people down below. He saw himself making

things with his hands. When he awoke from these dreams each morning, while his flock grazed, he began to sculpt small animals from clay. But the rains would come and dissolve his works. So he got the idea to instead carve his animals from wood.

Later he became a choirboy and the personal assistant of the priest. He had always been devoutly religious, and serving in the church made his faith stronger. But as he still needed money for his parents, the priest eventually let him leave to make a living. He became a construction worker, lifting heavy rocks all day for little pay. On weekends he would walk from his town over the mountains into Oaxaca City. One day





while there, he saw a diviner who used caged birds to tell fortunes. The young MANUEL placed three pennies in a bird's beak and the bird dropped the coins into a cup. Then he asked the bird about his future. The bird flew around the cage and came back with a little scrolled piece of paper. On it was MANUEL's fortune. It said he would fly one day over crowds of people. MANUEL had no idea what that meant, so he asked the bird a second question. When the bird didn't move, the diviner remarked that the bird wouldn't work for free. MANUEL coughed up three more pennies. The bird came back with a second fortune that said MANUEL would make beautiful things with his hands, be prosperous, raise a big family, and live a long life.



In his spare time MANUEL had continued to carve and paint wooden animals. But based on the bird's predictions, he left his construction job and instead cut sugarcane for better wages. His boss said MANUEL was a diligent worker who could cut more sugarcane in one day than anyone he had ever seen. Therefore, *el jefe* introduced MANUEL to the President of Mexico as worker of the year. On the day he met with the President, MANUEL brought him a sculpture as a present. The President was so pleased with it, he asked MANUEL to be one of the representatives for his country in a book on Mexican art. From that point on, interest in MANUEL's work snowballed. Now that he is an old man, his art has shown in galleries and museums around the world. He has flown (in airplanes) all over the globe as guest artist, and has drawn crowds of people. He has a large healthy family. He has made beautiful things with his hands and he has lived a long life. In the end, everything in his visionary dreams and his fortunes came true.

After MANUEL spoke, we visited his *atelier*, the original studio where he started working as an artist. As he became more successful, he kept adding sections to his house and buying more property. His place has become a quaint oasis, with gardens, fountains, and houses for his growing family. But the original studio remains a small recessed dirt floor shack with lots of windows for light. MANUEL and his sons, who are also artists, sit on short three-legged wooden stools to carve each animal, then meticulously paint it by hand.

After viewing his studio, we all crowded into the small showroom where the JIMÉNEZ family displays their carvings. Considering that MANUEL created this style of art, his work commands the highest prices in the village. A small piece sells for around a hundred dollars. His work is minimal but elegant, with a few bold colors and sometimes large polka dots. (A painted JIMÉNEZ frog is shown on the preceding page to the left; unfinished carvings are shown above.) MANUEL's sculpture is more like a low-dose mushroom color palette, in contrast to the full-blown electric Kool-Aid® acid colors of the *alebrijes* that some other villagers make. ALLYSON GREY bought one of MANUEL's finished pieces. But ALEX GREY fell in love with a large, unpainted skeleton hanging in a studio corner, covered in spider webs. MANUEL remarked that it was an unfinished piece from his youth, so it wasn't worth much. But ALEX wanted it just the way it was, cobwebs and all. He got it for a song. As we were leaving the showroom, ALEX (who doesn't speak Spanish) asked me to inquire as to whether or not Don JIMÉNEZ ever used psychoactive plants in his work as a *curandero*.

MANUEL thanked everyone for coming. He stated that he was honored to have such a group of people visit him, wished everyone great prosperity and joy in their lives, telling us to eat, drink, and be happy. He wanted us to relish each day as if we were always on vacation—have a good shot of tequila after a delicious meal with friends and loved ones, and pay attention to the enchanting details that surround us, just waiting to be enjoyed. It was a simple philosophy, but charm-





ing and sincere, presented with genuine love. He could afford to be generous because life had given him everything he ever wanted. And his abundance seemed to spill over onto all of us who visited him.

We walked from his house up a steep cobblestone hill to the store of ROCIO RAMIREZ, which presented works from a large family of artists—a virtual warehouse showroom. Although talent is everywhere in Arrazola, this shop had a wide representation of high-quality animals, created with superb craftsmanship. ANN SHULGIN was having a difficult time making it up the hill, stopping every few feet to catch her breath. I suggested to JON that we find a taxi for her, especially for the walk back to the bus. He responded with enthusiasm, “Great idea. Find her a cab!” I realized I had stuck my foot in my mouth. Where the hell was I going to find a cab in this one-wooden-horse town? As this feeling of defeat washed over me, I noticed a courtyard where—peaking through a slit in the gate—was the fin of a taxi. I ran past the gate into the yard where a tiny old woman was painting a wooden animal: a horse. She said the boy who drove the taxi daily into Oaxaca was asleep on his day off. I asked her to wake him. Rubbing his eyes, he appeared and agreed to take the fare. Although taxis in Oaxaca City are nearly as ubiquitous as taxis in New York City, I was nevertheless amazed that every time I needed one, a taxi would appear before my eyes. Just another example of the magic in Oaxaca.

On the bus trip back to the city, ALEX GREY wanted to know how MANUEL JIMÉNEZ had responded to the question of whether or not he used psychoactive plants. I spoke through the tour bus P.A. system, saying that I would relate the *curandero's* answer. But when I got distracted with my tale about the taxi manifestation magic, I could sense ALEX rolling his eyes with impatience: “Can you skip all that and get to the part about the drugs?”

Don JIMÉNEZ continues to be a devout Catholic. Although he claims not to practice witchcraft or treat with herbal remedies, it is nevertheless clear that his spirituality is a syncretic one—a hybrid of the conquering dominant religion grafted onto (or superimposed over) the pre-existing, pre-Columbian, animistic beliefs of indigenous Mexico. The Protestants have had an uphill battle evangelizing these people. Brother JOHN describes Protestantism as nothing more than pseudo-Judaism, because it has stripped the magic out of what is divine down to the bare bones: it has entirely scrapped the mystery of the sacraments and it has jerked the feminine principle out of the equation. According to JOHN, Judaism

and Protestantism are the only two religions in the world whose deity has no feminine side. Greek mythology, as all other world religions, had both male and female gods. And these deities generally didn't pester their worshippers. JEHOVAH on the other hand (perhaps because he was lacking the influence of a wife), developed the personality of an angry, unreliable, alcoholic parent who claimed to protect you on one page of the scripture, and then flew off the handle and kicked your ass on the next page. In such an environment, it becomes difficult for devotees and the Almighty to ever be on the *same* page. And unlike the Greek gods who were playful but largely left you alone, JEHOVAH was in your bedroom. If he caught you masturbating, you were one dead monkey. Don JIMÉNEZ prays to the virgin regularly. And while he does use garden variety herbal remedies such as arnica, chamomile, mint, and yerba buena, he is primarily a faith healer. He works with power from the divine by channeling it through his hands, and he also uses prayer for transferring healing energy over longer distances.

When I questioned Don JIMÉNEZ as to whether or not he had ever used sacred mushrooms in his healing work, he adamantly expressed that he did not use them because they have magic in them. Hence, their use is prohibited by his spiritual beliefs. The effects that they produce merely address the *local* deities, and they can have connotations of witchcraft associated with them. But when I probed further, asking if it was truly possible that in his long life he had *never* taken any of these mushrooms, he exclaimed excitedly, “Oh absolutely! In my youth, I took them. Yes!” ALEX GREY's eyes lit up like one of his own paintings on hearing this, and he remarked, “I knew it. I just had a feeling.”

## BACK AT SALON DE GUELAGUETZA

BRUCE DAMER is a tall man who sports multicolored hair and psychedelic attire. His company designs interactive software for clients such as NASA. It's nice to have someone like BRUCE in this position, to work the system from within. He remarked that he often gets into heated discussions with high-level officials at their power meetings over certain “delicate” subjects like war, bombs, and civilian killing. BRUCE's approach isn't necessarily defensive, but he feels the current administration's clearly *offensive* approach to solving diplomatic crisis is like using an engine crane to deliver a baby. He is soft spoken and heartfelt. It was refreshing to listen to a scientist with a warm, fuzzy, affectionate attitude. After detailing the state of affairs in physics and the new science (from the big bang to the end of creation), he compared the universe to a newborn—both need lots of love and care. And





on the subject of children, his company is developing software for autistic kids. Too much environmental stimulation can easily overwhelm these children. They can't learn or function well in these conditions. So BRUCE has created a virtual space for them, in the form of a game with increasing skill levels. In the safety of their home and via a computer, these children can enter and walk around in a virtual city. They learn tasks such as how to cross the street by recognizing approaching traffic, street-light signals, etc.

MARTHA TOLEDO (shown below) is a beautiful, enigmatic Juchitec woman from the Isthmus of Tehuantepec, an area that contains perhaps the last remaining matriarchy. Women are recognized as the heads of families, with power and inheritance passing from mothers to daughters. Their men, of course, have a different view. They say it's a myth that their culture is a matriarchy, because *they* do all the heavy lifting! You don't see the men around much, because they are up at 3:00 or 4:00 am to fish, farm, and set up the large open market. Nevertheless, the women are stately, strong, and take care of the banking and commerce. You wouldn't want to mess with one.

MARTHA's dream as a young girl was to get married, have many children, fatten up, and own lots of gold. Her style of dress is a blend of indigenous with colonial. She's in her thirties, and wears flowers woven into her hair, satin layered skirts the color of lapis lazuli, and embroidered blouses as detailed as the *Book of Kells*. MARTHA strikes the eye with radiant energy. Most women her age from the same region, who have grown up with MTV, have given up the old traditions of dress and have adopted a modern style. But MARTHA, far more progressive in her thinking than her "modern" peers, has stayed true to her lineage. MARTINE first met MARTHA in the mid-1990s. MARTHA's husband at the time ran an environmental organization. The river had become the city dump. No one knew about recycling. With help and funding from a German environmental protection agency, they were able to restore the river to its original purity, so people can now fish and use the water. (One little old Jewish woman we met while there remarked, "Those Germans! First they destroy the world and then they clean it up.") MARTHA owned a bar/restaurant/gallery/library there, where artists curious about this matriarchy would come from around the globe. She also had a Sunday morning radio show, where young students were invited to read from their own writing or their favorite poets and authors. MARTHA comes from a family of artists. Her uncle is the famous artist FRANCISCO TOLEDO. Her town of Juchitan has the largest population of

transvestites in the world. They are called *muxes* (pronounced *mushays*) in their Zapotec language. Every family is proud to have one so the mothers will have someone to dance with. I guess the men are too zonked-out to dance. MARTHA is a photographer and singer. She showed slides of her work while singing a lamentation song. There wasn't a dry eye in the house.

Following the afternoon's talks, we headed to a local bar for dinner, where it was said that they offered "all you can eat" for the price of just one drink. A light rain was falling on the walk over. While I was enjoying the refreshing change of weather, I noticed a beautiful tall blond girl walking beside me in a neon-pink raincoat. We introduced ourselves. Her name was BRANDY. There was a pause right after I told her my name. I'm used to this, because my name is hard to pronounce for many people. But instead of asking me the usual "How do you spell that?" BRANDY matter-of-factly replied, "Oh yes. I believe that your membership to MAPS has lapsed." How could she know that? Oaxacan *curandera* maybe? No, she just happens to work for MAPS, and appar-





ently has an uncanny ability to retain hundreds of names and their membership status! That evening's special at the bar was fried grasshoppers. Hmm... no wonder it was "all you can eat." I was going to pass, but I didn't want to appear chicken-shit in front of everyone, so I ate some. They weren't unpleasant, tasting a bit like over-salted beer nuts, only more acidic. Taste wasn't the worst of it, however. I was picking insect parts from between my teeth for a couple of days, even after many flossings. Once you eat an insect, you never forget it. Especially the next time you step on one.

## MORE PRESENTATIONS

Technical problems with the hotel's sound system postponed the evening's talks. A spotty sound cord—seemingly the only one that the hotel had—was discovered to be the problem. After a long delay, the hotel was finally able to locate a replacement, and the evening's presentations got underway.

ERIK DAVIS was his usual eloquent self, constructing his sentences like paint on a canvas. It's funny that the theme of his talk was about cultures and their fascination with magic, because his words always possess a quality of incantation. Through a lively multimedia presentation (which in itself proved his point), DAVIS took us on a magical mystery tour of early technologies. He began by showing slides of traditional cave paintings, featuring animals and animal-headed humans, of the sort that we are used to seeing. But amidst these images, he pointed out the oddities of alien-looking geometric shapes and squiggles. Were these ancient people trying to project the secret recesses of their unconscious minds onto the cave wall in the same way that we currently project our desires onto a movie screen? It certainly appears as though, at every stage of human history, our desire to live in a mystical universe has created technologies that present the deepest contents of our interior psyches onto the exterior physical world. ERIK showed early magic lanterns and the camera obscura, which projected illuminated objects onto a wall to create fantastic illusions. The earliest special effects in films were used to express magical ideas: we saw sorcerers, alchemists, and kings, appearing and disappearing in clouds of smoke. As cheesy as these technologies look to us today, they were captivating to the audiences of their times, leaving them with a feeling of enchantment. Each new generation is more sophisticated than the previous. Hence, increasingly advanced technology needs to be invented to give our spirits nourishment and communion with the mysterious.

JON HANNA's talk started around midnight because of the earlier delays. We were all tired, but it was a full house. JON hadn't slept more than three or four hours in several days, so his voice was strained but it remained loquacious. His presentation was long—probably close to two hours—and yet we were all enthralled. While past talks JON has given have discussed works from contemporary psychedelic painters, this time he focused exclusively on hallucinatory animation in film. And the clips he compiled, as seen via his powerful laptop projector, were grand and ran seamlessly. It felt like I was at an IMAX® theater. JON traced animated hallucinations back to their roots in the early part of the century, with a 1927 episode of *Felix the Cat*. FELIX drank some kind of a potion and began to trip. The hallucinations were unmistakable: things appeared and disappeared, morphed and mutated. My favorite clip from JON's presentation was the "Elephants on Parade" scene of drunken visions from *Dumbo*, which I'd heard about many times but never seen. It was a delightful surprise. Considering that particular kind of animation had really never been done before, it must have been as startling to the audiences of 1941 as it was for me. I know that animators and cartoonists tend to be naturally wacky. But I find it hard to believe that whomever conceptualized the trailing psychedelic patterns and designs in *Dumbo* could have come up with that kind of visual language without having had some first-hand experience with visionary drugs. (JON did mention the unconfirmed rumor that one of DISNEY's animators may have taken part in some early mes-caline studies performed in Germany in the late 1920s.) A scene presented from the 1951 DISNEY version of *Alice in Wonderland*, depicting synesthetic pipe smoke blown from the caterpillar perched on a mushroom, may be another tell-tale example. JON continued, decade by decade, with highlights from such classics as *Yellow Submarine*, *Willy Wonka and the Chocolate Factory*, and *Fantastic Planet*, among many others. He finally concluded with the next generation upgrade of the *Teletubbies*: a bizarre and hugely psychedelic children's program called *Booh Bah*. If extraterrestrial aliens ever reach Earth, this "totally other" show geared toward preschoolers may help prepare our children for their arrival.

## MONTE ALBÁN

The following day, conference attendees were treated to a tour of the ruins at Monte Albán. They are located on plateau just outside Oaxaca City. The site had been abandoned almost a thousand years before COLUMBUS, for lack of water due to drought, and deforestation due to humans. Yes, even back then we were a nuisance to the natural order. The ruins





PHOTO BY SETH HOLLUB

themselves are like the pyramids: mountainous and majestic, built brick-by-brick by hand, using no sophisticated equipment other than an advanced knowledge of mathematics.

After a great drop on the history of the site by a well-informed tour guide, we were free to roam the ruins. On the side of a giant stretch of steps, I spotted JON in his purple-flamingeyeball-coolie, halfway up the stairway to heaven. So I started to climb up myself. These people 1300 years ago must have been in tip-top shape. I was out of breath by the time I reached JON. Yet the state of mind I was in made every step meaningful. We looked out over an expanse pregnant with history. Before us were pyramids in pristine condition, with steps running along side them, built for watching spectator sports. They reminded me of the spectator activities of ancient Rome. It is said that many important Roman plays are lost. We know of them because they have been written about and lauded by scholars of their day. But the plays themselves are missing. And some of the plays that *did* survive are bawdy, lewd, and inferior—much like the *Rambo* films of today. I wondered if 1300 years from now, people would be watching *Rambo* films. Or worse yet, they'd be stuck watching only the second and third installments of *The Matrix*, because the first (and only good) one had been lost. I asked JON if he thought these ancient people had to deal with TICKET-MASTER. He replied, "That's probably what killed them."

## HACIENDA DE LA NORIA

Descending from Monte Albán, it began to rain, and the warm drops felt good. Loaded back onto the bus, we were transported to the second hotel where the conference was scheduled to be relocated at the mid-week point: the HACIENDA DE LA NORIA. This hotel was a refreshing change from the MISIÓN DE LOS ANGELES. Other conference attendees kept approaching me and telling me how much they loved this place. How charming it was. How all the rooms faced each other so you could say hello to your neighbor. How the room interiors were attractive and comfy. Much to everyone's surprise, the hotel's pool was mushroom-shaped and bright blue. Blue-staining mushroom, anyone? People could sit

around the pool comfortably in many locations. Chaise lounges, chairs in the sun, chairs in the shade, and seats next to the cafe. We could quickly spot someone we had been looking for. We could hang out together in a cozy group, easily able to hop from one conversation to another or politely eavesdrop on the interesting discussions of our neighbors. This hotel conference room had a better sound system, everything worked, and the staff was cordial, accommodating, and lightning-fast to respond.

While headed toward the pool, I ran into SASHA SHULGIN—a real-life SANTA CLAUS of sorts for some, due to his chemical tinkering. We sat down at a table together, as I wanted to ask him about a compound he created that I had recently heard about. It was said to produce effects similar to MDMA, but apparently it has not yet been specifically scheduled. (I have since learned that it could perhaps be considered a controlled substance analogue, and hence be illegal via that route of legislation.) The drug was called MBDB.

"SASHA, I have heard that MBDB is a quite amazing drug. When did you invent it?" I asked. "Oh, about thirty years ago," he replied. "Really? This stuff has been around that long and I'm just *now* finding out about it?" I responded, somewhat amazed. SASHA continued, "Well, MDMA had been around even longer, before ANN and I stumbled onto it. That drug was invented in the 1920s."

"You know SASHA," I said, "I had a dream about you. In it, people would ask you to make specific drugs. For example, one that would last two hours, had lots of orange and blue visuals, and was low on anxiety. Then you would move molecules around on this advanced computer, pull some levers, and out would pop the new drug." SASHA laughed, "I wish it was that easy. Well, I'm supposed to get ANN some coffee." He scampered off, reminding me of a giant leprechaun.

## EVEN MORE PRESENTATIONS

DANIEL SIEBERT spoke on the topic of *Salvia divinorum*. DANIEL delivered his words at an even pace, almost monotone, and his presentation was occasionally a little dry and







technical. Yet at the same time DANIEL's personal warmth and enthusiasm for the topic was engaging. He gave a detailed history of the plant, including the discovery of its active compound. His slideshow presented plants growing in their natural habitat. The shamans plant *Salvia* in secret, remote locations so it won't pick up outside interference. I guess commercial traffic and human noise is considered toxic, similar to contaminating a plant with pesticides. He addressed the current world legal situation surrounding *Salvia*, and provided some speculations as to where things might be headed. DANIEL's knowledge of *S. divinorum* is inexhaustible, and this was put to good use during his question and answer period.

DEIRDRE BARRETTE presented her second talk on dreams, which had wider appeal because it was more "hands on." She described various ways to work with dreams and how to better access them using devices, drugs, and/or herbal supplements.

ERIK DAVIS later spoke about the history of California's "consciousness culture" and the effects this culture has had on ideas about spirituality. His presentation was a sort of "preview" for a photo-essay book on the same topic that he is working on with the photographer MICHAEL RAUNER, called *The Visionary State*.

Other talks included a lively hour-long question and answer session with SASHA and ANN SHULGIN, as well as presentations by JONATHAN OTT on the topics of chocolate and mezcal. OTT handed out raw *cacao* beans for us to sample, but sadly his "tasting" bottle of mezcal had been broken in transit on the way to the new hotel.

The final morning of the conference we all met for a "post-mortem." JON and a panel of presenters engaged the participants in a think tank about how to improve future events, and where such gatherings might be held. Strong contenders for new locales appeared to be Vancouver, Canada and Amsterdam, the Netherlands. When asked if they might return to Oaxaca, say in four years, for another conference, most participants raised their hands. It was clear that everyone in attendance had been infected by the magic of Oaxaca City.

After the conference concluded, a group of us chartered a bus to Mitla, another site for archeological ruins. On the way there we visited the town of Santa María del Tule to see the world's largest tree. On the way back, we stopped to tour a mezcal factory—where it was learned that ERIK DAVIS might make a good contender on *Fear Factor*, due to his penchant for consuming booze-fermented worms. And in the days to come, a few of us took a trek to Huautla de Jiménez, hometown of the infamous *curandera* MARÍA SABINA. But *that* is a tale for another day. ☉

## NOW AVAILABLE

*Mitragyna speciosa* (KRATOM)

25 grams, \$30 • 50 grams, \$50 • 100 grams, \$85

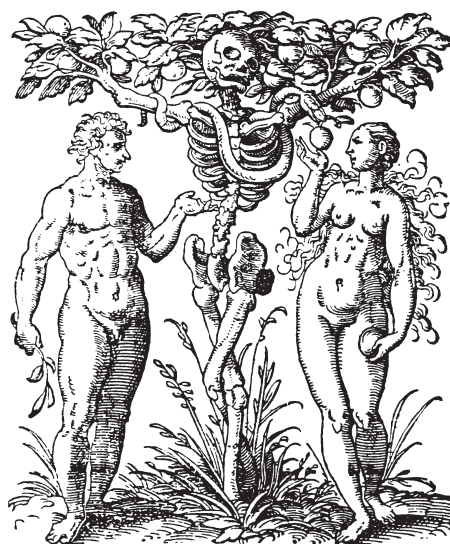
plus many other herbs and seeds  
and a bounty of shamanic accessories.

### HERBAL-SHAMAN

POB 8892 (Dept. ER), Wichita, KS 67208

[www.herbal-shaman.com](http://www.herbal-shaman.com)

Orders, Toll Free: (877) 685-9199 • Questions & Tracking: (316) 685-9199





# EVENTS CALENDAR

## SSDP CONFERENCE NOVEMBER 18–21, 2004

The STUDENTS FOR SENSIBLE DRUG POLICY will be holding their 6th annual national conference on November 18–21, 2004 and the University of Maryland. Invited presenters include U.S. Representative DENNIS KUCINICH, ETHAN NADELMANN of the DRUG POLICY ALLIANCE, former governor of New Mexico GARY JOHNSON, the POETREE LADIES, and former SSDP National Director SHAWN HELLER. See [www.ssdp.org/home/ssdp\\_conference2004\\_info.htm](http://www.ssdp.org/home/ssdp_conference2004_info.htm) for registration information.

## BRAZILIAN MUSIC SHAMANISM DECEMBER 3–5, 2005

BRAZILIAN MUSIC SHAMANISM: VOICE ENTRANCING, ENCHANTMENT, AND ENLIGHTENMENT is a performance (Dec. 3) and workshop (Dec. 4–5) by SILVIA NAKKACH and GAMA DA PAZ, to be held at the CALIFORNIA INSTITUTE OF INTEGRAL STUDIES. SILVIA NAKKACH is a pioneer in the field of sound and transformation of consciousness, an award-winning composer, a therapist, and a specialist in cross-cultural music and sound therapy. She is the founding director of the VOX MUNDI PROJECT, an international school devoted to teaching and preserving indigenous musical traditions and to combining music, service, and spiritual practice. GAMA DA PAZ was born in Salvador, Bahia in Brazil and raised in the lineage of the Candomble tradition of the Ketu nation. He is one of the few drummers who plays ceremonial and healing rhythms in the most renowned religious houses in Brazil and internationally. The Friday night performance, from 7:00 to 9:00 pm is free. The Saturday and Sunday workshop, which offers an in-depth understanding of how chanting, rhythm, and movement can be practices of personal empowerment and inspiration when connected to a shamanic cosmology, costs \$275.00. For more information, see [www.ciis.edu](http://www.ciis.edu).

## PLANTS IN HUMAN AFFAIRS JANUARY 3–14, 2005

PLANTS IN HUMAN AFFAIRS will be held January 3–14, 2005 at the OHANA KEAUHOU BEACH RESORT on the Kona Coast of the Big Island. This 4-credit, 12-day course explores humanity's age-old symbiotic relationship to plants. Taught by ethnobotanist KATHLEEN HARRISON and ethnopharmacologist DENNIS MCKENNA, this course covers the role of plants in the evolution of civilizations, wars, migrations, religion, spirituality, art, medicine, and science. Guest lectures by local experts and frequent field trips bring the subject alive in one of the most beautiful and biodiverse environments on the planet. See [www.csh.umn.edu/Education/CourseListings](http://www.csh.umn.edu/Education/CourseListings) for registration information.

## ONEIRIC VISION & AYAHUASCA JANUARY 23 – FEBRUARY 5, 2005

ONEIRIC VISION: AYAHUASCA, LUCIDITY, AND DREAMING IN THE AMAZON will be held from January 23 through February 5, 2005, at a lodge near Manaus in Brazil. The program includes: • Five evening ayahuasca sessions, with each session followed by a circle for integrative group sharing. • A morning debriefing of "dreams and experiences of the night," to explore and share our dream worlds and illuminate dream signs and the possibility of lucidity rising. • Two Holotropic Breathwork sessions conducted by IVANIA HASSLER. • One Waking Induced Lucid Dreaming (WILD) practice session led by DOMINICK ATTISANI. • Lectures by STEPHEN LABERGE including: Perception/Awareness in Lucidity; Psychophysiology of Lucid Dreaming; and Techniques of Becoming Consciously Aware and Controlling Your Dream State. • Lectures by LUIS EDUARDO LUNA including: Amazonian Ayahuasca Shamanism & Brazilian Syncretic Religions; Botany, Pharmacology, and Current Research on Ayahuasca; Visionary Pre-Columbian and Ethnographic Amazonian Art. • Artistic and musical workshops, as well as excursions into the surrounding rainforest, are also part of this seminar. \$2000 for single-occupancy, with all meals included. See <http://lucidity.com/manaus> for registration information.





# SOURCES

by JON HANNA

---

**COSM: JOURNAL OF VISIONARY CULTURE****725 UNION STREET, FL. 2****BROOKLYN, NY 11215****(718) 789-2576****journal@cosmny.com****www.cosmny.com**

*CoSM: Journal of Visionary Culture* is the new print vehicle supporting the recent opening of ALEX GREY'S CHAPEL OF SACRED MIRRORS (CoSM). Issue number one came out around the Summer Solstice 2004. First up was an article by MATTHEW FOX, theologian and founder of the UNIVERSITY OF CREATION SPIRITUALITY. He introduced the journal and the CHAPEL OF SACRED MIRRORS with a call to renew our sense of the sacred, and embrace the privilege that we experience as "embodied light." He pointed out that the new physics suggests that material objects are just "slow moving light," or—as the American quantum physicist DAVID BOHM calls it "frozen light." LIZBETH RYMLAND'S "Entheogenic Free-style" was a confusing and chaotic dream-world poem of prophecy. Following that was a fascinating short article that provided biographic details about the life and work of PAUL LAFFOLEY, a mildly autistic artist who creates diagrammatic "architectonic thoughtform" paintings. Since 1968, he has lived in an eighteen by thirty foot utility room. UFOlogists became interested in LAFFOLEY and his work when a CAT-scan of his brain revealed a tiny metallic "implant" that LAFFOLEY believes is extraterrestrial in origin. Next up, dance guru GABRIELLE ROTH described her rhythmic approach to creating a contemporary shamanic existence. An interview with electronic violinist KENJI WILLIAMS, discussed musical creation as a transformative spiritual process, and described his collaboration with ALEX GREY on the *Worldspirit* performance and DVD creation. Excerpts from a conversation with STEPHEN RECHSCHAFEN presented a sampling of the ideas—from "timeshifting" to living a fearless life to ecological issues—supported through the work of the OMEGA INSTITUTE, which he co-founded. An interview with JAYSON FINN, manager of the ESALEN ARTS CENTER, provides a bit of data about the sort of activities that happen at their retreat center along the California coast. One of the best pieces in the journal was a rambling bit of philosophical insights from 15-year-old

ZENA GREY—not particularly focused, but honest, curious, and perceptive. After that was an overview of the meanings associated with the summer solstice by ALEX STARK, and a series of photos from fundraising parties as well as shots of the CoSM space in various stages of development. The issue ended with the inspirational poem "Free Fall" by MARIE-ELIZABETH MUNDHEIM.

Sadly, the journal suffers from poor readability. At 5.5" X 4.25" in size, the font is kept small throughout, toggling between perhaps 7 and 9 points. Fonts used for both the text and headlines are overly stylized, further decreasing their readability. But the most grievous error is the use, about 65% of the time, of a white font on top of dark backgrounds. In most cases, these backgrounds are not solid—they are the distracting textures of some piece of "background" art. This design choice does not do justice to the art (obscured by text), or the text (obscured by art). White fonts are hard enough to read on a solid dark background, never mind one that *isn't* solid. With a font as small as it is in this journal, and the added problems of a white font on a distracting background, it is hard to think that too many people will be able to read more than a few pages at a time. Even when a black font is used, it isn't always used on a light or white background. Black fonts on dark textured backgrounds can be even harder to read than white fonts!

I had no idea who most of the individuals were that contributed to this issue or who were written about. In that respect, the journal was successful in introducing me to some interesting people and ideas. However, the articles presented were short "sound bites," no more than a couple pages long in most cases. Considering the physical readability problems with the issue, it was actually a good thing that they kept the articles short. Short articles also provided the ability to cover more ground. But ultimately, the journal remained a "sampler platter," without enough substance or detail in most cases to make a full meal. The overall tone was one of positivity, without getting horribly new-agey about it all. It's a good first effort, but I hope that future issues will be more readable and provide more depth. But hey, at a mere \$3.00 per issue, it's worth picking up a copy regardless.



**DBOTANY****[www.angelfire.com/pro/dbotany](http://www.angelfire.com/pro/dbotany)**

A web site based outside of the United States describing the *Erythroxylum novogranatense* plant and periodically offering fresh seeds for the same. *E. novogranatense*, known by the common names java coca and Colombian coca, is one of the two species of *Erythroxylum* that produces cocaine alkaloids in their leaves. The better known plant is, of course, *E. coca*. One of the reasons that *E. coca* plants are not grown more often in the United States is that the viability of seeds quickly diminishes after they are picked. Reasonably fresh seeds must be obtained in order to grow the plant. The second reason that *E. coca* is not grown is because leaves of the plant (or their extracts) are Schedule 2 controlled substances in the United States. But the strange thing about the federal law is that it doesn't actually appear to list the Latin plant name—*Erythroxylum coca*—anywhere. As far as I can tell, at least, it just lists "Coca leaves and any salt, compound, derivative or preparation of coca leaves..." Of course the plant with "coca" as part of its Latin name would be considered illegal. But does this vagueness also mean that a plant which only has a common name that includes the word "coca" is also illegal? It certainly might. I don't know, and I'm not sure whether or not anyone knows. All that said, this web site can provide ten seeds for \$50.00. When I e-mailed to ask about current availability, they said that they should have seeds ripe and ready for shipping by mid-January 2005. They don't sell any *E. coca* seeds (so don't ask) and they can't tell you whether or not the seeds that they do sell are legal in the United States or Europe. The site does provide germination advice, details about growing environments, and helpful feedback from customers describing their experiences with growing these plants. I heard about this web site from an *ER* subscriber who stated that he could "confirm the trustworthy nature of the site owner, and the viability of the seeds as well." So at least it doesn't sound like a rip-off.

**THANATOS TO EROS ON-LINE****[www.maps.org/t2e/index.html](http://www.maps.org/t2e/index.html)**

Now that the hardcopy is out-of-print, MYRON STOLAROFF has posted his excellent autobiography *Thanatos to Eros, 35 Years of Psychedelic Exploration* on the web for free download from the URL listed above. ☉

# BIBLIOGRAPHY

ALIPIEVA, K.I. et al. 2003. "Benzoxazinoids and iridoid glucosides from four *Lamium* species," *Phytochemistry* 64(8): 1413–1417.

BENSON, E.P. 1972. *The Mochica. A Culture of Peru*. PRAGER PUBLISHERS: 133–134, fig. 6–7.

CALDERÓN, E. et al. 1982. *Eduardo Calderón: The Words of a Peruvian Healer*, NORTH ATLANTIC BOOKS.

CANÉ, R.E. 1988. "Alucinógenos Utilizados en la Región Andina Prehispánica," *Boletín de Lima* 10 (56): 35–40.

CASE, J. 2000. Unpublished lab notes.

CHARALAMPOUS, K.D. et al. 1966 "Metabolic Fate of Mescaline in Man," *Psychopharmacologia* 9: 48–63.

CHOPRA, R.N. et al. 1986. *Glossary of Indian Medicinal Plants*. COUNCIL OF SCIENTIFIC AND INDUSTRIAL RESEARCH.

DEKORNE, J. 1995. "Bullshit as Fertilizer in the Garden of Truth," *The Entheogen Review* 4(1): 2–4.

DESMET, P.A.G.M. 1983. "A Multidisciplinary overview of intoxicating enema rituals in the western hemisphere," *Journal Of Ethnopharmacology* 9(2,3): 129–166.

DESMET, P.A.G.M. 1985. *Ritual Enemas and Snuffs in the Americas. Latin American Studies* Vol. 33: 1–240.

DIAMOND, J. July 2001. "Anatomy of a Ritual: Ingestion of Hallucinogens via Enema," *Natural History*. Posted to [www.findarticles.com/cf\\_dls/m1134/6\\_110/76550319/p1/article.jhtml](http://www.findarticles.com/cf_dls/m1134/6_110/76550319/p1/article.jhtml), accessed 10/22/04.

DUKE, J. 2004. "Biological Activities of Verbascoside," *Dr. Duke's Phytochemical and Ethnobotanical Database*, [www.ars-grin.gov/cgi-bin/duke/chem-activities.pl](http://www.ars-grin.gov/cgi-bin/duke/chem-activities.pl), accessed 10/29/04.

DUKE, J.A. and E.S. AYENSU 1985. *Medicinal Plants of China*. REFERENCE PUBLICATIONS, INC.





- ENTHEOGENUK 2004. "Rectal Administration," Entheogenuk@yage.net. Posted by "rami" on February 10, 2004.
- FURST, P.T. 1974. "Archaeological evidence for snuffing in prehispanic México," *Botanical Museum Leaflets* 24 (1): 1–28. HARVARD UNIVERSITY.
- FURST, P.T. 1976. *Hallucinogens and Culture*. CHANDLER & SHARP.
- GILLIN, J. 1945. *Moche: A Peruvian Coastal Community*.
- GLASS-COFFIN, B. 1998. *The Gift of Life: Female Spirituality and Healing in Northern Peru*. UNIVERSITY OF NEW MEXICO PRESS.
- JORALEMON, D. and D. SHARON 1993. *Sorcery and Shamanism: Curanderos and Clients in Northern Peru*. UNIVERSITY OF UTAH PRESS.
- KAUFFMANN-DOIG, F. (1979) *Sexual Behavior in Ancient Peru*. (Cited in CANÉ 1988.)
- LABARRE, W. 1989. *The Peyote Cult*, fifth edition. UNIVERSITY OF OKLAHOMA PRESS. (The first edition was published in 1938 by YALE UNIVERSITY PRESS.)
- MARTINI, F.H. (editor) 1998. *Fundamentals of Anatomy and Physiology*, fourth edition. PRENTICE HALL.
- MERCK 1976. *The Merck Index: An Encyclopedia of Chemicals and Drugs*, ninth edition. MERCK & CO.
- MÖLLER, A. 1935. "Einige Meskalin Versuche," *Acta psychiatrica et neurologica* 10: 405–442.
- MUAMAR, A.F.H.A. 1999. Isolation, identification and evaluation of antibacterial activity of the semi-purified compound from *Strobilanthes crispus* (L.Bremek). Thesis Dissertation (Pharmacology), UNIVERSITI PUTRA MALAYSIA.
- OTT, J. 2001a. "Pharmañopo-Psychonautics: Human Intranasal, Sublingual, Intrarectal, Pulmonary and Oral Pharmacology of Bufotenine," *Journal of Psychoactive Drugs* 33 (3): 273–281.
- OTT, J. 2001b. "Pharmepéna-Psychonautics: Human Intranasal, Sublingual and Oral Pharmacology of 5-Methoxy-N,N-Dimethyl-Tryptamine," *Journal of Psychoactive Drugs* 33 (4): 403–407.
- OTT, J. 2001c. *Shamanic Snuffs or Entheogenic Errhines*. ENTHEOBOTANICA.
- PENNACCHIO, M. et al. 1996. "Cardioactive compounds from *Ermophila* species," *Journal of Ethnopharmacology* 53(1): 21–27
- ROITMAN, M.F. et al. 2002. "Induction of a Salt Appetite Alters Dendritic Morphology in Nucleus Accumbens and Sensitizes Rats to Amphetamine," *Journal of Neuroscience* 22: 225.
- SAFFORD, W.E. 1916. "Ethnobotany. Identity of Cohoba, the Narcotic Snuff of Ancient Haiti," *Washington Academy of Sciences* 6: 547–562.
- SHARON, D. 1978. *Wizard of the Four Winds: A Shaman's Story*. THE FREE PRESS.
- SHARON, D. 1979. "A Peruvian *Curandero's* Séance: Power and Balance," in D.L. BROWMAN and R.A. SCHWARTZ (Eds.). *Spirits, Shamans, and Stars: Perspectives from South America*. MOUTON PUBLISHERS.
- SHARON, D.C. 2001. "Ethnoarchaeological Evidence for San Pedro (*Trichocereus pachanoi*) Use in Northern Peru," *Eleusis* 5: 13–59.
- SIEBERT, D. 2004. *Divine Sage* (pre-publication copy).
- TOAD 1995. "Ayahuasca Suppositories," *The Entheogen Review* 4(4): 8. (Edited by J. DEKORNE.)



# ETHNOGARDEN BOTANICALS

*Offering you rare and sacred plants,  
herbs, seeds, and extracts  
from around the globe!*

*Tabernanthe iboga* products

*Lophophora williamsii* cacti

*Sceletium tortuosum*

Ayahuasca herbs

Resin Extracts

Dry extracts

*Erythroxylum novogranatense* seeds

and many other rare and hard to find plants.

Payment accepted includes

VISA, MasterCard, American Express, and money order by mail.

Wholesale inquiries welcome and encouraged.

Please call for catalog: (705) 735-0540.

Sources also welcome to contact us offering supply.

**ETHNOGARDEN BOTANICALS**

**POB 27048**

**Barrie, ON L4M-6K4**

**CANADA**

**info@ethnogarden.com**

**<http://ethnogarden.com>**



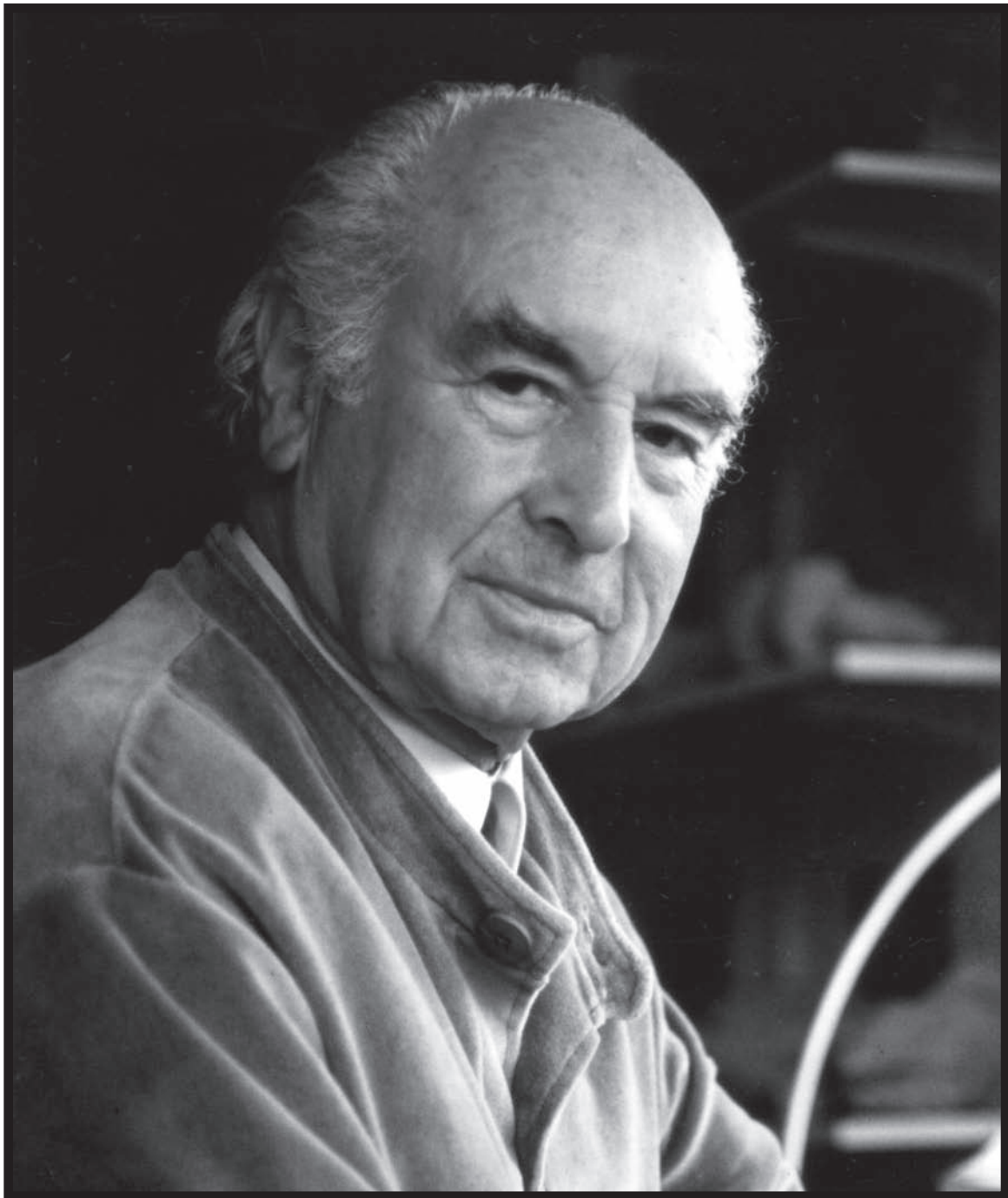
# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XIV, NUMBER 1    ❑    AUTUMNAL EQUINOX 2005    ❑    ISSN 1066-1913

---





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper of the Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Albert Hofmann  
Rick Doblin  
Charles Grob  
John Halpern  
Michael Mithoefer  
Andrew Sewell  
Casey William "Freeblood" Hardison  
Daniel J. Siebert  
Dana Larsen  
Susan Blackmore  
Dr. Wily  
Benjamin Thomas  
Jon Hanna  
Jonathan Ott  
K. Trout  
Ima B. Leever  
D.P., CA  
Mulga  
Clear  
Scotto  
David Aardvark

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819, USA

## WEB

www.entheogenreview.com

## FRONT COVER

*Albert Hofmann*  
photo by Rolfe Verres

## BACK COVER

*Father of LSD*  
courtesy of Mark McCloud

*In celebration of Albert Hofmann's 100th birthday,  
one in every hundred issues is a lucky winner.  
Are you feeling lucky?*

# CONTENTS

<i>The Entheogen Review's</i> Publishing Schedule	81
Albert Hofmann Speaks	83
Novel Condensation of d-LA into d-LSD via PyPOB	94
Shhh... <i>Salvia divinorum</i> and Secrecy	95
Marc Emery Busted	96
Five Things You Can Do To Help Marc	97
Hyperspatial Maps	102
First Voyages with <i>Salvia divinorum</i>	102
<i>Salvia divinorum</i> on top of <i>Argyrea nervosa</i> Extract:	
A Trip in Laugh Land	103
<i>Galbulimima belgraveana</i> , "Agara" Bark	104
Absinthe Not Absent... "Absence" Anyone?	106
Network Feedback	109
Correcting Errors	109
Publishing Errors?	110
More Corrections?	111
HPLC-MS Analysis of <i>Acacia obtusifolia</i>	113
Some Thoughts on Analysis and Comparisons of Extracts and Synthetic DMT	116
Seeds & Stems	119
Mind States Conference Review	120
Events Calendar	121
Sources	122
Book Reviews	125
Bibliography	127

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See www.entheogenreview.com for descriptions and prices.

Copyright © 2005 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# THE ENTHEOGEN REVIEW'S PUBLISHING SCHEDULE

by DAVID AARDVARK

---

At the end of 2003, *The Entheogen Review* had fallen behind in production, and we were unable to get the Winter issue out that year. In 2004, while we had hoped to get caught up, we again were only able to get three issues produced that year, placing us two issues behind. In 2005, spring and summer passed, and not only were we unable to get caught up in production, but we didn't get any issues produced for the first half of the year. Subscribers wrote in, wondering what was happening and offering suggestions. The most often suggested idea was that we change the frequency, having *The Entheogen Review* appear only three times yearly, or twice yearly, or even as a larger annual yearbook (similar to the Italian publication *Altrove*). A formal change in the publication schedule may indeed be an approach that we decide to take at some point in the future. But as we considered the increasing weight of the backlogged issues, and our lack of enthusiasm for having to rush through producing *that* much material if we were ever to get caught up, the path that we should walk became obvious: take a year off.

And so, with the *timely* release of this Autumnal Equinox 2005 issue, we have absolved ourselves from the pressures of past debts and returned to the present. There will be no Fall 2004, Winter 2004, Spring 2005, or Summer 2005 issues. What does this mean for our subscribers? Simply that we will extend your subscription for a year. For example, if your subscription would have expired with the Autumnal Equinox 2004 issue, then it currently expires with this issue. If it would have expired with the Winter Solstice 2004 issue, then it will expire with our Winter 2005 issue. And so on. We have altered the codes on the mailing labels to reflect this change, so you can still see when your subscription will expire: F05, W05, V06, S06, etc. For ease of indexing, pagination for the last two issues of 2005 will continue forward from the Summer 2004 issue, and a combined two-year index will appear in the Winter 2005 issue.

In other publishing news, we have finally been able to scare up the funds to reprint our monograph *Salvia Divinorum and Salvinorin A: The Best of The Entheogen Review 1992–2000*. While the main text of this reprint is unchanged, minor alterations have been made to the resources appendix in order to bring it up-to-date. Due to the high cost of short print runs, the retail price for this book has increased slightly. It now sells for \$29.00 (USA), \$34.00 (foreign), postpaid. We only have a very limited stock of these, and may not reprint it again.

Finally, we want to announce the availability of an exhaustive index for the years that JIM DEKORNE was editor of *The Entheogen Review*, from 1992–1997. This index was manually produced by *ER* contributor S. BEAR. It took him years to complete and is clearly a labor of love—a tribute to the publication. We are pleased to be able to offer such a useful addition for the first time. This 32-page index can be downloaded for free from [www.entheogenreview.com](http://www.entheogenreview.com), or a printed version is available for \$6.00, postpaid.





## PROBLEM CHILD & WONDER DRUG

**JANUARY 13–15, 2006**

**Held at the Convention Center in Basel, Switzerland**

On the occasion of the 100th birthday of Dr. ALBERT HOFMANN (January 11th, 2006), the GAIA MEDIA FOUNDATION presents an international symposium dedicated to the most well known and controversial discovery of this outstanding scientist.

**Lectures • Panels • Seminars • Workshops  
Concerts • Exhibitions • Parties**

Since April 19, 1943, the day that Swiss chemist Dr. ALBERT HOFMANN discovered the psychoactive effects of LSD, millions of people all over the world have experienced a higher reality with profound and psychological insights and spiritual renewal; created innovative social transformation, music, art, and fashion; were healed from addiction and depression; and experienced enlightened insights into the human consciousness. At this symposium, experts will present an in-depth review of all aspects of this unique phenomenon: informing and discussing the history, experiences, and implications, as well as assessing the risks and benefits of this most potent of all psychoactive substances.

Presentations will be simultaneously or consecutively translated into German or English. For more information and to register, see:

**[www.lsd.info](http://www.lsd.info)**

### FEATURING

- Albert Hofmann** • Chemist, Discoverer of LSD  
**Stephen Abrams** • Soma Research Association/Avalon Botanicals  
**Guenter Amendt** • Social Scientist, Therapist, Publicist  
**Mathias Broeckers** • Literary Scholar, Publicist  
**Eric Burdon** • Composer, Musician (The Animals)  
**Hans Cousto** • Mathematician and Musicologist  
**Rick Doblin** • Founder and President of MAPS  
**John Dunbar** • Artist, Co-founder of the Indica Gallery, London  
**Jochen Gartz** • Chemist, Mycologist  
**Sergius Golowin** • Researcher of Myths, Folklorist  
**Alex Grey** • Visionary Artist  
**Charles S. Grob** • Professor of Psychiatry and Pediatrics, UCLA  
**Stanislav Grof** • Founder of International Transpersonal Association  
**Christina Grof** • Founder of the Spiritual Emergence Network  
**Sue Hall** • Trance Dancer, Psychonaut, Buddhist, DJ  
**John Halpern** • Doctor, Harvard's McLean Hospital  
**Felix Hasler** • Neuropharmacologist, Hallucinogen Researcher  
**Ulrich Holbein** • Publicist, Writer  
**John "Hoppy" Hopkins** • Photographer  
**Michael Horowitz** • Publicist, Editor of Aldous Huxley's *Moksha*  
**Michael Klett** • Publisher  
**Stanley Krippner** • Professor, Saybrook Graduate School, San Francisco  
**Martin A. Lee** • Journalist, Writer  
**Ralph Metzner** • Consciousness Researcher and Psychotherapist  
**Mark McCloud** • Artist, Art Historian  
**Barry Miles** • Journalist, Writer, Co-founder of the *International Times*  
**Michael Mithoefer** • Psychiatrist, Medical University of South Carolina  
**Valerie Mojeiko** • MAPS Program Director/Clinical Research Associate  
**Claudia Müller-Ebeling** • Art Historian, Anthropologist  
**Amanda Feilding, Lady Neidpath** • The Beckley Foundation  
**David E. Nichols** • Co-founder of the Heffter Research Institute  
**Reynold Nicole** • Astrologist  
**Jonathan Ott** • Chemist, Ethnobotanist, Writer, Translator  
**Christian Rättsch** • Anthropologist, Ethnopharmacologist  
**Micky Remann** • Media Artist, Inventor of "Liquid Sound," Writer  
**Carl P. Ruck** • Mythologist  
**Manuel Schoch** • Therapist, Founder of "Time Therapy"  
**Andrew Sewell** • Psychiatrist, Harvard Medical School  
**Alexander T. Shulgin** • Pharmacologist, Chemist  
**Ann Shulgin** • Psychedelic Researcher, Lay-Therapist  
**Blaise Staples** • Comparative Theologian  
**Wolf-Dieter Storl** • Ethnobotanist and Cultural Anthropologist  
**Juraj Styk** • Psychiatrist, Psychotherapist  
**Rolf Verres** • Center for Psychosocial Medicine, University Clinic Heidelberg  
**Franz X. Vollenweider** • Consciousness Researcher, Psychotherapist  
**Peter Webster** • Chemist, Consciousness Researcher  
**Fred Weidmann** • Visionary Artist  
**Carlo Zumstein** • Foundation for Living Shamanism and Spirituality





# ALBERT HOFMANN SPEAKS...

in conversation with RICK DOBLIN, CHARLES GROB, JOHN HALPERN,  
MICHAEL MITHOEFER, and ANDREW SEWELL (shown left, top to bottom)



*January 11, 2006, is the 100th birthday of Dr. ALBERT HOFMANN.*

*On the day after his 99th birthday in 2005, he was interviewed via phone—broadcast live on the Internet—by a collection of contemporary psychedelic researchers. The following transcription of that conversation has been edited and adapted to make it easier to read. An audio file containing most of the actual conversation (missing only a short bit from the front and back ends) can be downloaded from [www.maps.org/conferences/ah99/howto.html](http://www.maps.org/conferences/ah99/howto.html).*

ANDREW SEWELL: It's a pleasure to speak with you today, Dr. HOFMANN. Dr. HALPERN and I are working toward restarting clinical trials with LSD and psilocybin at HARVARD, and in pursuit of this I have been gathering a series of cases for publication of people who have successfully used these hallucinogens to treat their cluster headaches. As you know, a cluster headache is a trigeminal autonomic cephalgia that causes such intense pain that people sometimes will even kill themselves to escape it. Although we have medications that can make it more bearable, most have severe side effects or are difficult to take. In the meantime, a grassroots group of cluster headache sufferers, the CLUSTERBUSTERS, has discovered that three doses of psilocybin or a single dose of your LSD can cure their headaches for as long as a year!

I wanted to take this opportunity to share with you some of the data I have collected prior to its publication. I have 93 cases of patients who have used psilocybin. Thirty-seven found it 100% effective and a further 46 found it partially effective in aborting a headache cluster. Of 32 who took it while they had a headache, 30 found it effective in treating the individual headache. What is particularly interesting is that 47% of these patients achieved headache control with a dose of psilocybin that did not cause hallucinogenic effects.

I have a further 11 cases who treated their headaches with LSD. Ten found it to be 100% effective in aborting a cluster and the remaining person found it improved the headaches more than 75%. Again, half were able to achieve therapeutic success with a sub-psychedelic dose, sometimes as little as 25 micrograms.

I trust you find these results as exciting as we do, and we all look forward to the day when your "problem child" can become a "miracle child!"

RICK DOBLIN: When you were first synthesizing LSD for SANDOZ, back in 1938, what did you think it might be used for at that point? What kind of a medicine were you looking for through the whole ergot series?





ALBERT HOFMANN: I was looking for a substance like a psychological stimulant, like uh—what is name of...

RICK: Like amphetamine?

ALBERT: Not amphetamine, no, no...

ANDREW: Hydergine? Mescaline?

ALBERT: The fourth ring of lysergic acid is a ring like in...

RICK: Serotonin?

ALBERT: No, no... *mon dieu* what is it?

ANDREW: Ergotamine?

ALBERT: Nicotinic acid diethylamide, do you know the name for this? It is...

ANDREW: NAD.

ALBERT: ...coramine! I thought it could be used like coramine because the structure of lysergic acid is the nicotinic acid structure. And therefore I prepared an analogue of this coramine, which is this nicotinic acid diethylamide. I prepared the diethylamide of lysergic acid because of this chemical similarity. And I expected this—like coramine—to be a stimulant of heart and lung, a stimulant of circulation. That was because I believed in analogy of chemical structure. And it was a heart stimulant and not a stimulant for breathing, but it became extremely, as you know, what it is! (laughs)

RICK: (laughs) And an even more important stimulant of the mind.

ALBERT: Yes, yes, it is really. And what I always must say is, one should realize, such kinds of medicines have been used for over 3000 years, always as *sacred* drugs. Never just as other things. It was always sacred, like *ololiuqui* and mushrooms. It was always for contact with higher forces, with our higher consciousness. And we should realize this. Why did people 3000 years ago use mushrooms and the *ololiuqui*? That was a *special* kind of substance. They realized it changes our consciousness. And a consciousness is the heart of the human being. And it quite different from just a stimulant, or just something sleep-producing. It is a change of our consciousness....It cannot be compared with others. It is the same... imagine in fact *ololiuqui*, it is practically this very old

substance, plant, and it was always used in a sacred environment with priests, by priests. And LSD belongs to these safe plants. One must realize it is not just a stimulant, or just a sleeping pill. It really changes the very heart of the human being, which is the consciousness. And one must always be conscious of this fact.

RICK: And we need it so much, in today's world.

ALBERT: Our society needed a change in consciousness. Just to see what is important in life, what is very important. Not the technical world. But that we realize that we are part of creation of the living Nature. We must become conscious of that. And that is something that is not just a medicine, it is the product of a *sacred* plant. I think for the future, I can imagine that LSD could be a sacred medicine in a meditation sense. Meditation centers like ELEMISIS, where people would try to get deeper in the ego, probe the consciousness, and have the possibility to have this experience, with a pure substance, in a wonderful environment, and with guides who know these things. That is my vision for the future. Something like ELEMISIS.

RICK: This is a little bit out of order, but CHARLIE could you tell ALBERT about the efforts in the United States to legalize the religious use of ayahuasca? Because, I think that the kind of centers you're talking about, ALBERT, they may be possible.

CHARLES S. GROB: Well, I've done research with one of the ayahuasca churches of Brazil, the *União do Vegetal*, or UDV. And in the early '90s, they established Center in the United States, primarily in Santa Fe, New Mexico. In 1999, CUSTOMS and the DEA confiscated their ayahuasca, preventing them from conducting their ceremonies. The UDV in the United States filed suit against the Justice Department. In 2001, the case was heard in federal court, and to my surprise, the federal judge ruled in favor of the UDV, primarily on the issue of health and safety. The federal judge ruled that the government had not established that there were health and safety risks with ayahuasca. The federal judge did not agree with the UDV, however, that they were entitled to equal protection under law in regards to the NATIVE AMERICAN CHURCH; that the NATIVE AMERICAN CHURCH was a discrete nation, and had made a separate treaty with the United States. In any event, the Justice Department appealed the federal judge's ruling, and it went to the Circuit Court of Appeals in Denver. It was heard by a panel, the panel ruled 2 to 1 in favor of the UDV. Again it was appealed by the Justice





Department, it went to the full appeals court, and, a couple months ago that court ruled 8 to 5, *again* in favor of the *UDV*. At that point it was appealed and went to the Solicitor General, and it looked initially like it was going to be heard by the Supreme Court, but several weeks ago, the Supreme Court essentially lifted the injunction against the *UDV* using ayahuasca in their religious ceremonies, allowing the Church to hold—as far as I was told—two ceremonies, around Christmas time. So, at this particular point in time, there does appear to be a legal use of ayahuasca within the context of a particular religious structure, the *União do Vegetal*. So things have moved forward, to a surprising degree, given the increasingly conservative direction our federal government is taking.

ALBERT: Yes, I have no experience with ayahuasca. I cannot compare it, as I have no experience. But I think LSD is really a very dangerous drug if it is not legalized, if it is not used in a psychologically controlled way. It is a sacred drug. What else can I say? And it may be ayahuasca has the same use. But what I know from the chemical point, it is quite different. Imagine: it is a part of a gram, a microgram, which is used for LSD. It is the very very most active psychologically working substance that we have. And also very specific. Therefore I think, I cannot compare it with ayahuasca. I don't know, maybe ayahuasca could also be used only in a religious context. I just can't compare it, because I have no *experience* with ayahuasca.

CHARLES: One protective factor with ayahuasca against it being used recreationally is that it often causes significant gastrointestinal side effects, deterring many individuals from using it in a recreational context. I am only aware of ayahuasca use in a group ceremonial setting.

RICK: Can you describe, CHARLIE, what you think the subjective similarities and difference are between ayahuasca and LSD?

CHARLES: That's a tough one, in just a couple minutes. Really, it depends so much on the set and setting. But it does appear to induce quite a profound subjective psychedelic state. If you were to compare it to anything, perhaps it would be closest to mushrooms. And there is the potential, if used under optimal conditions with the appropriate intention, for individuals to have very powerful religious/spiritual epiphanies, which can be utilized to motivate transformational changes in their lives subsequently. It is a shorter-acting substance than LSD. LSD is an eight- to ten-hour experience.

Ayahuasca is generally only four hours or so. So in a sense, more manageable. It induces significantly more somatic side effects. But the internal state is, I think, within the realm of psychedelic experience and quite profound and valuable when used under ideal conditions.

ALBERT: Like I told you, I have no experience with ayahuasca.

RICK: Well, ALBERT, there's still time...(chuckles)

ALBERT: And the history of ayahuasca, has it also been a holy drug in antiquity?

CHARLES: Well, because of the weather conditions for archaeological evidence in that part of the world, it's hard for things to be preserved. Nevertheless, there's quite good indication that ayahuasca was used by the native tribes going back long before the Europeans came into that area... that it was used for native religious purposes, but also to facilitate practical matters, such as facilitating the hunt. In a sense it would prepare the hunters to find game, and the like. But also it had a spiritual context in which it was used. Throughout the Amazon basin, wherever the plants would grow wild, the native people seemed to figure out how to utilize them. And they utilize them in a consistent manner, from area to area.

ALBERT: Hmm.

RICK: I think, ALBERT, the idea of the meditation centers, and the idea of spiritual use of LSD, that's going to be a little bit harder, because that's an individual's personal connection to spirituality... whereas, at least in our legal system, for the foreseeable future, these drugs have to be like ayahuasca use within the *UDV*, within a social structure or a religious context, based on group religion. We're not quite at the point yet where individuals can have their own approach to spirituality directly, in some kind of a legal context outside of a particular religion. But is an opening for the *UDV*...

CHARLES: It's a necessary first step, and perhaps... the *UDV* is a Christian church, certainly many people would debate the merits of that. Nevertheless, from a political point of view, I'm sure that has helped the political process to move forward.

RICK: JOHN, would you mind now talking a little bit more about our research projects here, and what you're doing with the LSD/psilocybin cluster-headache project, as well?





YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**www.yage.net**

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

**www.yage.net/hosted**

JOHN HALPERN: Sure. Greetings Dr. HOFMANN, happy birthday.

ALBERT: Thank you.

JOHN: When I saw you at the last EUROPEAN COLLEGE FOR THE STUDY OF CONSCIOUSNESS conference, I had to apologize to you for not speaking any German. Now I apologize that all I can say is *entschuldigen Sie* and *sprechen sie Deutsch*. So it's still in English. You heard from Dr. ANDREW SEWELL, about the progress we're making in looking at what people are telling us; that LSD in particular, and psilocybin, do something that no current standard medications offer for these people. It may truly alter and improve cluster headache, which is the worst headache of them all; people commit suicide to get away from this type of headache. So it's compelling. It's just the sort of research project that somebody involved in academic research for helping people, lives to discover, I think: that we might be able to offer a true relief for people who don't really have anywhere to turn anymore. And so, your problem child may be a savior for a very important population of patients. ANDREW didn't mention it, but he's a psychiatrist *and* a neurologist. I think that's what it would take, because obviously LSD should be administered by physicians most familiar with the psychological components of the acute effects of LSD. Fortunately we have somebody who's an expert on headaches working with us on this, too. It's really quite promising; we've held initial meetings with the administration here at HARVARD'S McCLEAN HOSPITAL. They're supportive of it because they've met some of these patients, and they've even seen a video of what it's like for a person to go through the traumatic experience of this type of headache. It's truly a terrifying thing to behold. And to see a group of people seeking us out that were not from any drug reform movement, or advocacy movement; they came from this community of support for people who have cluster headache—that they sought us out because they discovered that this really improves their lives, it's just remarkable to hear this from these people. So the credibility of how this is starting out goes a long way. I think that's the first part of it. The other part is trying of course to make sure we have the LSD to use, and I'm glad to report that I think that we will have Drs. YENSEN and DRYER transferring to us the SANDOZ LSD that they still retain, that's from a study that's still on hold with the FDA. So SANDOZ LSD may eventually be used in this coming project for cluster headache. I thought you'd be pleased to hear that. The LSD was taken up under argon, so it still should be pure and active. This study will, I'm sure, be quite controversial, when it starts getting press attention. But we will be focusing on that it's about these patients and helping them, and being good, caring physicians, nothing more, nothing less. The political side of it I will leave to our other friends. And, hopefully that will change the way this country and the world takes a look at your problem child. We should be reporting back to you more good news, I think over this year.

The other study that I'm actively working on right now is similar to one that Dr. GROB is going to tell you about with his project. I have FDA approval to give MDMA to cancer patients who have less than a year to live, and have a diagnosis of Associated Anxiety Disorder. It will be with twelve individuals, and there will be six non-drug sessions, and two sessions where people will be receiving MDMA in conjunction with psychotherapy. We will be tracking whether this changes their





sense of pain, their use of medication, their use of benzodiazepine anti-anxiety medications. And we will be videotaping the sessions, primarily to deepen the psychotherapy—the patient can take it home and watch it—but also for training purposes, and even in case there's something that might go wrong. We expect to be able to start that study in the next two years. Then...

RICK: Wait, start the study in the next two years? We hope to start within the...

JOHN: I'm sorry, within the next two *months*.

RICK: (laughs) Okay...

JOHN: Thank you RICK. He's paying for all this, Dr. HOFMANN, so he's carefully watching the timeline.

RICK: JOHN, one other thing... ALBERT talked about how in a way these substances should be approached in a spiritual context? Could you talk a little bit about that? Because you're going to be working with people who are dying, and so this is kind of a combination of psychiatry and sacred spirituality to help people deal with mortality.

ALBERT: I remember when LSD was a substance distributed by SANDOZ—I called it already, “a pharmacological aid to psychoanalysis”—I had nine people write me that they had terrible headaches. They had even had psychoanalysis but it had not helped. It was people who were seventy or sixty years old, who had had a lifelong headache, and psychoanalysis without result. The first session of psychoanalysis with the help of LSD, opened the person so that he healed. They told me that really that completely changed their life. And that was legal, and not a religious use, but I was impressed that people had analysis for years and years without any help, and under LSD, analysis was successful. If it could be possible that LSD could be used officially, as a medical aide in psychoanalysis, then we have the possibility to get more experience and can study the mechanism and the very use of LSD. One could continue what was interrupted in the '60s. This pharmacological help in psychoanalysis, that would be a very clear indication.

RICK: It's so exciting to hear you say that, about how people spontaneously talked to you about the use of LSD with headaches, and having the headaches go away.

ALBERT: Yes.

RICK: Because that's something that was just sort of lost in the history of LSD research. I mean, I had not even heard of cluster headaches before the cluster headache patients came to us, and said that LSD and psilocybin helped them. Now ANDREW, you had assumed that it's not the actual psychoanalysis, though, because some people have said that with LSD it's from the sub-psychedelic threshold dose.

ANDREW: I think the psychedelic effects are not related to the headache-abating effects.

ALBERT: Yes. It was used for people who did not, could not, were not able to respond to analysis; with LSD an opening could be created by the psychiatrist.

JOHN: I spoke with JAN BASTIAANS, just a few months before he passed away, and he told me virtually exactly everything you just said now about his life work, and using LSD in his analytic practice in Holland, and he was very worried that something that he was convinced truly made all the difference for those patients—who could not talk about, for example, the trauma of the Holocaust—that it was the LSD that opened them up, and allowed them to talk finally about this very difficult material. He was very worried for the students that he left behind, to carry on the work. So, this time around, we're going to do everything in the open. Our protocol is on the Internet for people to read, and it will get published, and hopefully we will be challenging our colleagues—if they don't believe our work—to try to replicate it, and disprove us. So that the work with LSD, or MDMA, or psilocybin, will be approached fully from within accepted modern scientific research. I was very excited that yesterday, on your birthday, I was invited to BROWN UNIVERSITY to present on psychedelic research to the residency in psychiatry. At the conclusion of the lecture, I asked all the residents if any of them felt that this work should not happen. And not a single one raised their hand. So we may be at this point, that it's acceptable to move forward with this type of work, doing it fully in a legitimate and legal way, and answer these questions that seem so promising. RICK asked about the spiritual side of the work, and I would just answer that by saying that we won't shy away from it, we won't run away from the spiritual component involved with it. In fact, if that is what comes up primarily in the discussed material with the participants, then we will go towards it, and see if we can help deepen their direct spiritual experience. And hopefully, we have the tools that we can capture that this is a valid and therapeutic response.





RICK: I should add that I think there is definitely something sacred about the scientific process as well. Many of us have so much hope and faith that through the rigorous scientific process there is a way to get closer to truth and that there's something beautiful and sacred about science. It's not surprising in a way then, that science would help us look at, with psychedelics, the spirituality in people's life, and mortality.

JOHN: Well, with the results from my study of the Navajo, who use peyote—mescaline—in their religious ceremonies, I did not find any problems in thinking. I did find that they report healthier lives, more lifetime satisfaction, less depression, less anxiety in their life, better connections to their community. And it even was dose-dependent—those who had been participating in the church the longest, or the most, had the most vibrant differences from those who do not follow the NATIVE AMERICAN CHURCH, and follow different religions. So: one part religion, one part phenethylamine for them.

RICK: I was thinking, CHARLIE, that you'd speak next, but MICHAEL, do you have to leave at one?

MICHAEL MITHOEFER: I do, yeah.

RICK: So maybe MICHAEL, if you could talk next about our MDMA/post-traumatic stress disorder study?

MICHAEL: I'd be happy to.

RICK: CHARLIE, do you have time?

CHARLES: Yeah, I've got a few minutes.

RICK: Okay.

MICHAEL: Hello, Dr. HOFMANN. It's an honor to talk to you today, and happy birthday.

ALBERT: Thank you, thank you.

MICHAEL: We're doing a pilot study of MDMA-assisted psychotherapy, for people with post-traumatic stress disorder that has not responded to conventional treatments. We started this study in March of this year, we got our final approval in February of 2004. The study is going to include twenty subjects altogether, and thus far five people have finished the study, and we have some others who are getting ready to start. One thing I want to say at the outset—even

though this is MDMA—I feel a great debt of gratitude to you and your work. Because my wife and I, who are the co-therapists in the study, have both studied with STAN GROF. He's been an important teacher and mentor for us. The model for the way we approach working with people in our MDMA study comes from his LSD psychotherapy, which of course he developed working with LSD. So, this is very much a follow-up of your work, in that way. What we're finding is, well, several important points, I think. One is that we pay a great deal of attention to set and setting. We have a very amenable place for people to work, and we're with the subjects during their MDMA sessions for eight hours, to support them in their experience. Actually, now there are two stages of the study. The first stage is double-blind placebo-controlled. Sixty percent of people get MDMA on two occasions, and forty percent get placebo on two occasions. Then along with that there are eleven other psychotherapy sessions—two beforehand, and others after the sessions. So there's a lot of attention paid to preparing people for the experience, and then supporting them in integrating the experience. I think all of that is also in the tradition that you've spoken about so eloquently today, that these substances need to be used in a way that gives a lot of attention to the intention and the support with appropriate guides; the way they're used makes all the difference. So we're paying a lot of attention to that. We've just recently gotten permission to do a second stage, in which the people who got placebos will be then offered two MDMA sessions, so they'll act as their own controls. We're looking forward to now starting to work in that way.

ALBERT: I wish you much success in your studies, in your work.

MICHAEL: Thank you very much. I appreciate that. We're very encouraged about the way it's going so far, and I very much appreciate getting your thoughts about this whole study thing.

RICK: MICHAEL, could you describe the recent expansion of the study?

MICHAEL: Yes, initially, our protocol called for working with crime-related PTSD only, people who had been raped, or who had suffered childhood sexual abuse, or other violent incidents. And now the FDA granted us permission to work with war veterans—people who, in this case, have had PTSD for less than five years. There's now the possibility to work with some people returning from Afghanistan or Iraq with PTSD.

RICK: I think this will make our study more acceptable, too, to the American public, because we're working with people who are very sympathetic to the general population. Starting to work with war-related post-traumatic stress disorder, and then also working with cancer patients, I think we're trying to show that these substances and these states of mind don't inherently make people drop out of society, or want to start a counter culture—that we can weave them into our culture as it is, and as it will grow. Hopefully, we won't be rejected and repressed the way it was 40 years ago, when this all came up so strong; and that now, I think, after several generations, hopefully the culture is better able to accept and integrate these states of mind and the ways we're trying to help people with them.

MICHAEL: It's been interesting to me that—you know, our numbers are still very small, but—the people who have come to these studies have not been people who have used a lot of these *kinds* of drugs. They've used a lot of prescription medications, but they're people—many of them—to whom it never occurred that they would use any substance like this. But they were so desperate to find a solution and their therapist referred them, and they've gone back to rather conventional lives, but with many fewer symptoms. The experience so far is very consistent with that, that these can be used in the context of mainstream culture, without causing disruption in people's lives, but with causing possibly a real improvement.

ALBERT: Uh, RICK...? *Yes*. I thank you very, very much for helping to bring this material, SANDOZ documentation, to the Internet. And I ask you, wouldn't it be very important to analyze this material; I am sure that many experimental results could be used for the future.

RICK: Yes, I think that's very true...

ALBERT: It is very important, this material, with three to four thousand items. I am very, very happy that you brought it to the Internet, and why not use this material? And analyze it and see? I think very much experiential experimental material is contained there.

RICK: Yes. I think actually as part of our application to the FDA, to the McLEAN HOSPITAL institutional review board, for the LSD study, and the psilocybin study with cluster headaches, we will be reviewing all of the literature as it relates to the safety of the compound, and anything we can see about its use for headaches, and then we'll also continue on with

that project, to try to analyze the existing information about therapeutic uses. We've had to do that with MDMA, and so far we've spend about \$125,000 reviewing several thousand studies with MDMA, to summarize that, and then submit that to FDA and the institutional review boards. I think with the cluster headache study that gives us the opportunity to try to do something similar with the LSD and the psilocybin literature. And I'm just so glad that you saved all those papers over the years, because a lot of those papers we would have had a very difficult time finding in libraries; many of them are before the 1960s, they're not even indexed on MEDLINE. So that fact that you had a pretty complete collection we were able to scan and digitize and archive on the Internet; it really helped save this whole field of research for the future, and now anybody can access the archive for free. And analyzing it is on our agenda. It is the next thing that we'll be doing as part of the LSD/psilocybin cluster headache protocol.

ALBERT: Yes, very important. Another thing: After LSD came into medical use, I was asked by physicians if we should make an LSD which would work only three hour. LSD is... difficult to work with because it lasts twelve hours. And you need too much to surveil the patient when working with LSD. And, what do you think about that? Is that real reason for not using LSD, and looking for other substances, because LSD works too long?

RICK: I don't think that that's a valid reason. In fact, I remember one time STAN GROF was talking about how, when people smoked DMT, that they have unusual experiences, but it doesn't seem to necessarily produce therapeutic changes. He also said something similar about ketamine, that it also produces very dramatic experiences but they only last a relatively short time. And STAN thought that sometimes the length of time that you're in an altered state experience permits you to learn more. Because a lot of times there's the defenses—it's scary material, and people run away from what's coming up in their minds. Then they gather strength and...over time can look at it again, and they get more and more benefit from it, the longer the experience lasts. I am thinking right now of ibogaine, which is used in the treatment of addiction, and that lasts, I would say, sometimes even longer than LSD. I think really that it's more that psychiatry and psychotherapy need to change, to work around the gifts that LSD offers, rather than we should try to squeeze LSD into the traditional analytic model of the fifty-minute therapy session.



ANDREW: Also, there's the issue that one dose of LSD has an effect, that makes it different from conventional medications that have to be taken every day. If one LSD session is the equivalent of, say, twelve psychotherapy sessions, the total amount of time you're spending on it is the same.

RICK: Ayahuasca is in a sense that sort of a drug, it's like a two- or three-hour LSD experience, somewhat similar—although CHARLIE says it's closer to mushrooms—but there are short-acting psychedelics, and they do have a role in their religious use. I think that the *União do Vegetal* wouldn't be able to use a longer-acting drug as easily. Although the NATIVE AMERICAN CHURCH, again, has used peyote in all-night ceremonies. So I think the value of the time that you're in the altered state, LSD, just the way it is, is tremendously potentially therapeutic and inspirational and spiritual, and I don't think that that's really a reason to try to abandon it and look for a shorter-acting substance. I mean, MDMA is shorter-acting, and it has a therapeutic use, but I think, in these meditation centers of the future, all these psychedelic clinics, that there will be a spectrum of substances that people could go there to experience. And that the therapists will be trained to work with a range of substances. They may start with MDMA, or move to ayahuasca, and then move to LSD; there may be a sequence, but I think that LSD just exactly the way it is will have a very important role in these meditation centers and psychedelic clinics.

MICHAEL: I think our experience with MDMA supports the value of a longer time of a process, because even though the MDMA lasts four or five hours, we're with the people for eight hours, then they spend the night, and use that time in a meditative way with a support person there. Then we meet with them again for an hour and a half the next morning. So actually, it's a 24-hour experience for them all together, and I think that's tremendously valuable.

ALBERT: Mm, hmm.

RICK: CHARLIE, would you like to explain about your study now?

CHARLES: Sure.

MIKE: Oh excuse me, I'm going to have to get off, but I'm sorry to miss what you're going to say. I've really enjoyed this discussion, I thank you all.

(Goodbyes)

CHARLES: Hello again, Dr. HOFMANN! First, again, many, many thanks and much gratitude, for your laying the foundation to this field, because obviously none of what we're talking about, none of these exciting new developments, could have occurred without the critical work you did many years ago. Also, let me just allude to one issue that you and JOHN brought up about the transcendental, or spiritual, experience that might be induced by psychedelics. Just looking back at the old literature, in particular at the literature with alcoholics and drug addicts, finding that what often was the critical, distinguishing, variable between those patients who had positive therapeutic outcome versus those who did not, was that those who did seemed to have some kind of transpersonal or spiritual epiphany. So that might be—even though modern medicine and psychiatry recoil to some degree at the notion of looking at spirituality as therapeutic—a critical component of the psychological mechanism of therapeutic effect. But getting to our study, we have a study at HARBOR UCLA MEDICAL CENTER that's been developed with the HEFFTER RESEARCH INSTITUTE; we're approved to treat patients with advanced cancer—Stage Three and Stage Four metastatic cancer, who have tremendous overwhelming anxiety—with moderate-dose psilocybin. Thus far we've treated two subjects with good effect; we have a third that we're going to treat next week. Anxiety is the key symptom we're looking at, secondarily we're looking at mood, pain, need for narcotics to suppress pain, and quality of life. Essentially it's a placebo-controlled, double-blind, each subject acts as their own control, and they will have an active medicine session and a placebo session. The order is variable, so—and it's all double-blind, so we don't know what they're getting on each occasion—each of the subjects will have an experience. We are having some challenges recruiting patients for this study, we are actively looking for new patients; interestingly, all of our subjects to date had prior psychedelic experience back in the 1960s and 1970s, so when they heard of the study they understood implicitly the mechanism and the rationale, so those are the subjects at least who have stepped forward at this point. But again, it's proved to be somewhat challenging getting the word out about our need for subjects. I'm taking this opportunity to mention that. We're encouraged, with the overall structure of the study, and our results to date. Again, much gratitude and appreciation for your critical work years ago, and your continued support for our efforts in recent years.

RICK: CHARLIE, what do you think about the length of time that you have to spend with people with psilocybin?





CHARLES: We're with them for six hours. That's the structure of the session, and that appears to be quite adequate for what we're doing. The subjects we've worked with thus far felt they got a great deal out of the experience. I would say moving beyond six hours becomes, logistically, more challenging for the treatment facilitator. You'd almost have to have teams ready, one team replacing the other. A ten, twelve hour, closely-monitored experience would be pretty arduous for the doctor and the nurse team. I would also say that, I've studied ayahuasca quite a bit, it's generally at maximum a four hour experience...but, the subjective sense of time certainly slows down. So, what objectively may be measured at four hours could be an eternity for the individual in the experience. Certainly the report I hear over and over again is that tremendously valuable information is gained during even the short time period compared to LSD. I don't necessarily think it's essential to have a marathon session, although there might be some advantages in particular situations.

RICK: Do you see any arguments against LSD or psilocybin because they last so long?

CHARLES: No, not necessarily, it's a relative issue. Certainly, its therapeutic capacities need to be explored, and compared to these other medicines. It would not be a prohibitive factor, it's a logistical consideration.

RICK: Now, one other question, this is also for you, JOHN, because the history of the research working with the terminally ill is really with LSD. Starting ERIC KAST in the early '60s, and then ALDOUS HUXLEY, who took LSD...

CHARLES: It's mostly with LSD, although GROF did work with dipropyltryptamine, which is somewhat shorter-acting.

RICK: So now we're starting with psilocybin and MDMA, and I think that, along this line, we should think about adding—at some point, after we have the cluster headache study approved—a group that receives LSD. I'm wondering, JOHN or CHARLIE, your intuition: do you think there will be significant therapeutic differences between psilocybin and MDMA and LSD, or do they all more or less open people up to their emotions, and more or less act in a similar way?

JOHN: Well, I think it relates to what CHARLIE was mentioning earlier, harking back to the few lasting positive contributions we have from the days of LEARY, which is set and setting. And as we gain more direct experience in working with these compounds again, we're going to be better able to help

prepare our subjects, our patients, for realizing the full potential of the treatment. And so, any of those substances can induce *no* sense of spirituality or connection with something greater. It really is the intention that goes into it, and the preparation, and of course the setting, and we'll be hard at work to try to optimize those. Of all of the substances, MDMA is starkly different than LSD and psilocybin, because there's preservation of ego, even in higher doses. Especially with larger doses of LSD and psilocybin, that's a more difficult thing to try to prepare individuals for—that they may lose their sense of self, as part of the process of the experience.

CHARLES: I agree. I also think that my best sense of this would be that all of these substances will have significant value over not utilizing this model of treatment at all. Nevertheless, within this model I think we're going to see some distinct differences between MDMA—a phenethylamine empathogen—on the one hand, and LSD or psilocybin—classic psychedelic substances—on the other.

RICK: To really experimentally get at that, would either of you be interested in a future study where we have a group that gets randomized either to LSD or psilocybin or MDMA?

CHARLES: Sure. In the best of all possible worlds, you bet.

JOHN: I would, absolutely. And I would just throw in one other, and that is mescaline.

CHARLES: Sure. That would bring in the third classic hallucinogen. And we should also consider what might the applications of ayahuasca be? Although ayahuasca will have some challenging considerations, given drug-drug interactions, and some individuals might not be wise to use ayahuasca. Nevertheless, with all the treatment applications here, ayahuasca may have a very valuable place, ultimately.

RICK: ALBERT, I'm wondering if you have any suggestions for us about things that we might want to look into regarding LSD and psilocybin? I remember, a while ago, you said one of the most unexplored areas of research with LSD was low doses?

ALBERT: Yes, that would be interesting. Just as a kind of pleasure drug. Heh heh.

RICK: Ah.





ALBERT: Very, very low doses; this could be a worthwhile study. I have used it, sometimes, just very small doses, for walking and thinking. This could be a worthwhile study.

RICK: What kind of doses are you talking about, when you would go out walking?

ALBERT: 25 microgram. Twenty-five, instead of 125. Or even lower: ten.

RICK: Wow. Can you actually notice when you take ten micrograms? Can you notice that you've taken it?

ALBERT: Oh, yes! Yes. An improved response to nature. Improved experience of nature, yes. And of thinking, a big improvement of thinking. But, may I just add to this discussion, quite another thing: the work of KAST, WALTER PAHNKE, and GROF—that it may be used for dying people.

RICK: Yes.

ALBERT: I think that is a so very, very important thing in our time: the people who are suffering terrible pain, which resists other pain medicaments, have been treated *very* successfully. And I think this should be continued, this study in dying people who suffer terrible pain. We have a big investigations and publications from KAST, PAHNKE, and GROF. What do you think? That it be allowed; if the danger of becoming addicted to LSD would not exist, if you use it in this kind of a very, very important use in our time?

RICK: Yes. I think we should definitely try to get LSD back into research for helping people with terminal illness. I think that for many people, LSD is the most controversial psychedelic of all. So I don't think it's surprising that right now, there's not a single, legal study anywhere in the world in which LSD has been given to human subjects. And that we've been able to get permission for research with DMT, psilocybin, ibogaine, MDMA, and mescaline, and yet—so far, not yet—LSD. But I think that this LSD cluster headache study will be the one that will have an excellent chance of actually restarting LSD research. In a way I think it's possible because it's not LSD psychotherapy that we're asking the regulatory authorities to accept, it's pharmacological. And from there I think we can build to LSD for therapy.

ALBERT: I think that it is the relief of pain, it is not just the...

RICK: Ah yes. Oh, I see what you're saying...

ALBERT: There is already a large number of studies, literature is already there, experience by these people that I named—GROF, and KAST, and PAHNKE—very important research, and I think it should be followed up on. What do you think?

RICK: I agree.

ALBERT: I spoke with GROF, and he also thought personally that it would be very important in our time, the big discussion about dying people, with problems which do not have the help of religion. LSD could have a place as a pharmacological aide.

CHARLES: Interestingly, ERIC KAST, who focused solely on pain perception, used very low doses of LSD, and he did report a good outcome.

RICK: Well, with the traditional narcotic painkillers, too, people at the end of life are often so sedated that they're not paying attention, and not alert to the few moments they have left in life, and with LSD they report being able to lower the amount of other narcotic painkillers that they're taking—so that people could be pain-free, and yet lucid and present to be with their families. I think that's really very important.

ALBERT: Yes.

JOHN: It's going to be a long road, still, to get back to that study, I suspect. It's important, I think, to first start getting a clinical study with LSD active, and the cluster headache one will be compelling. But of course people who are dying, anything that might truly help them is compelling as well. But there's the reinventing of the wheel here, too. Dr. KAST's work is now forty years old, and doesn't meet the type of descriptive standards that we would want in a publication to be able to understand what he did. And sadly, Dr. PAHNKE died an untimely death; otherwise, maybe we would have more answers today. And, Dr. GROF's work was done at the closing of this last era of research with LSD. And clearly, the reports that were published on LSD and DPT and the SPRING GROVE experiments were overlooked by medicine, in the closing days of the research with LSD. Hopefully, one day soon, though, we will get back to this, because those reports are important and haven't been forgotten. And I think CHARLIE GROB and I, we're starting off with psilocybin and, MDMA for anxiety, for people who are dying; if we achieve positive results in these studies, it will bring us that much closer to revisiting this type of study as well.





RICK: I guess that's our main message to you, ALBERT, on your birthday—which actually was yesterday—that there is this continual effort to try to bring this field back to science, back to the forefront. I'm sure that we ourselves, when we're older, we'll only have accomplished a small fraction of what we see as the potential of what we could have accomplished. I'm feeling more comfortable too, now that I'm working a little bit more with younger people, that this is going to continue. For thousands of years, these substances have attracted human fascination, and we're not going to let the ball drop, ALBERT. We're going to keep working on it until we do bring these things back. And the next generation after us will continue it as well.

ALBERT: (*pauses*) I didn't really understand the whole thing, what you said. I could not follow, I'm sorry, my English is not very perfect. Heh heh.

RICK: Oh, no, you're doing great! I was just saying that our message to you on your birthday is that what you helped to discover, and brought to our lives, and the lives of the world—even though there's been this thirty, forty years of repression, that it's starting to end. We're going to stick with it until we bring LSD research back to exploring its use for pain, and exploring its use in analysis, and exploring its use with cancer patients, and the confrontation with death. And that, even though we won't be able to accomplish all that we hope to, there'll be a younger generation after us that will continue on as well. And that, it's been going for thousands of years, and I think this thirty, forty year period of repression is really kind of an unusual point in history. We'll get back to the more standard, where cultures and people value these experiences. That's what we're working towards, and that's what you've inspired us to do.

CHARLIE : Many thanks again, Dr. HOFMANN, for all your work creating this field, and laying down the foundation, which we're now trying to develop in our contemporary times.

ALBERT: Thank you. And may I speak something for my book, *LSD, My Problem Child*. It is, I think, the bible of the psychedelic movement, and it has been translated into eleven languages—even into Japanese and Hebrew. I would like, that it also be translated into Chinese and Russian, because it exists in all the other important languages. ☉

Subsequent to this interview, a Russian translation of *LSD, My Problem Child* was posted at the MAPS web site, and a Chinese translation is underway, at a cost of about \$4,000. MAPS also plans to reprint a new English edition (as the book is currently out-of-print), to be released by Dr. HOFMANN's birthday in January 2006.

#### STUDY UPDATES

Dr. MICHAEL and ANNIE MITHOEFER's MAPS-sponsored U.S. MDMA/PTSD study is almost at the half-way point, with a preliminary data analysis to be conducted after the 10th subject completes her final follow-up exam around the end of September. So far, 10 subjects have received a total of 18 MDMA experimental sessions and 6 placebo experimental sessions, along with lots of non-drug psychotherapy sessions. This includes 7 subjects who were randomized into the MDMA group, each of whom received 2 MDMA sessions. In addition, 2 subjects who were initially randomized into the placebo group chose to participate in Stage 2, in which they received 2 MDMA sessions on an unblinded "open label" basis as well as the same amount of non-drug psychotherapy. There have been no drug-related "serious adverse events," meaning that MAPS has spent \$24,000 so far on an ER doc and ER nurse who have sat in the next room during the first five hours of each experimental session doing absolutely nothing. The outcome data is quite promising. If the second half of the study closely mirrors the first half, we'll have a potential FDA-approved medication on our hands, assuming we can raise enough funds and train enough co-therapists to eventually test about 550 additional subjects. Due to the track record of 18 MDMA sessions conducted safely and with evidence of efficacy, MAPS-sponsored MDMA/PTSD pilot studies in Israel and Switzerland are moving slowly but surely through the regulatory review process.

Dr. ANDREW SEWELL has completed his MAPS-sponsored case report series of people who have used psilocybin/LSD to help them deal with their cluster headaches. Dr. SEWELL has gathered medical records and dosing and outcome information on over 40 people. This case report series—the largest ever compiled on cluster headache patients—has been written up and submitted for publication. The results suggest that LSD and/or psilocybin do have efficacy in some patients after other medications have failed, and can in some instances be administered at sub-psychedelic threshold doses. The results are now guiding the design for a pilot study that will, if approved by FDA and the Institutional Review Board (IRB) at HARVARD'S McLEAN HOSPITAL, involve the administration of LSD and/or psilocybin to cluster headache patients. We're working to obtain approval for the study prior to Dr. ALBERT HOFMANN'S 100th birthday on January 11, 2006.

Dr. JOHN HALPERN'S MAPS-sponsored study of the use of MDMA-assisted psychotherapy in subjects with anxiety associated with advanced cancer is expected to receive final approval from the DEA before the end of September. The FDA and the IRB at HARVARD'S McLEAN HOSPITAL have already approved the study.

Dr. CHARLES GROB'S HEFFTER RESEARCH INSTITUTE-sponsored study of the use of MDMA-assisted psychotherapy in subjects with anxiety associated with cancer is underway, with three subjects already having received both of their experimental sessions (one with psilocybin and one with placebo). Initial results suggest that this form of therapy can play an important role in the psychotherapeutic treatment of cancer patients.





# NOVEL CONDENSATION OF D-LA INTO D-LSD VIA PYPOB

by CASEY WILLIAM "FREEBLOOD" HARDISON

---

*Although the following piece is technically oriented, we feel that it will be of intellectual interest for those with an understanding of chemistry. Author CASEY HARDISON is a long-time friend to staff members of The Entheogen Review. His article "An Amateur Qualitative Study of 48 2C-T-7 Subjective Bioassays" appeared in the MAPS Bulletin 10(2): 11. He is currently serving a 20-year term imprisoned in the United Kingdom, one of the harshest punishments delivered in the U.K.: seven years outside the 1978 "Operation Julie" sentence of RICHARD KEMP, and six years outside the guidelines set by the 1996 JOSEPH HURLEY case. We encourage ER readers to correspond with CASEY via the address below.*

---

A recent publication by Dr. DAVID E. NICHOLS (NICHOLS et al. 2002) on the isomeric lysergamides of demethylazetidine catalyzed a revolution in the realm of clandestine LSD synthesis. I do not know if Dr. NICHOLS is to be credited with the first use of PyBOP for lysergamide condensation, as theoretical discussions on the use of a variety of peptide-coupling reagents have been occurring on THE HIVE ([www.the-hive.ws](http://www.the-hive.ws)) and RHODIUM ([www.rhodium.ws/chemistry/et2lsd.txt](http://www.rhodium.ws/chemistry/et2lsd.txt)) web sites since 2001.

In early 2004, I engaged Dr. NICHOLS in a theoretical discussion as to his expected limits on scale-ability and it was clear that he did not know, as he is limited to NIDA quantities of the lysergic acid, i.e. > 250 mg.

After studying Dr. NICHOLS' papers and the Internet, and doing further book research on peptide synthesis (COSTE et al. 1990), I conducted a series of experiments to determine the limits and parameters of the reaction, i.e., the best solvent, the best tertiary scavenger amine, the best sequence of introducing the reagents, and the most effective reaction time.

I worked with several solvents, but I found CH<sub>2</sub>Cl<sub>2</sub> to be most suitable, as it evaporates easily and keeps the reaction temperature low.

I worked with several tertiary amines, but *N,N*-diethylmethylamine added slowly after the dry lysergic acid gave the most effective results and work-up.

I varied the reaction time between 30 to 120 minutes; however, I am of the opinion that the reaction completes in less than one hour. All reactions were conducted under a 15w red light, in an Argon atmosphere, and with dried SIGMA-ALDRICH solvents and reagents.

## EXPERIMENTAL

2.80 grams of lysergic acid was added to 100 ml of magnetically stirring CH<sub>2</sub>Cl<sub>2</sub>. To this was added 1.81 grams *N,N*-diethylmethylamine and the solution was allowed to stir for five minutes. Then 5.70 grams of PyPOB was added and the solution was allowed to stir for an additional five minutes. Then 0.84 grams of diethylamine was added and the reaction was allowed to stir at RT for 60 minutes.

The reaction mixture was quenched with 100 ml of 7.5M concentrated NH<sub>4</sub>OH, the layers were separated and the aqueous phase was then thrice extracted with 30 ml CH<sub>2</sub>Cl<sub>2</sub>, the organic layers were combined and rotary evaporated at 35°C under high vacuum.

The residue was dissolved in 40 ml of cold saturated NaHCO<sub>3</sub> and extracted thrice with 20 ml EtOAc, the organic layers were combined and washed with deionized H<sub>2</sub>O, brine, and then dried over MgSO<sub>4</sub>, filtered and rotary evaporated at 40°C under high vacuum to a constant weight. Yield 3.13 grams before chromatography, 93%.

Another run of 5.12 grams lysergic acid with the same amines, equivalents, and times, yielded 5.55 grams after chromatography, 90%.

## THE WORK ENDS

It is unfortunate that as I was perfecting this reaction, I was under police surveillance, brought to the attention of the London DEA by an informant in the United States. Donations accepted and desired (checks, money orders, books, letters, love, etc.); correspondence can be sent to:

CASEY HARDISON • POWD LH5330

Her Majesty's Prison, Parkhurst, Newport, Isle of Wight, PO30 5NX, ENGLAND





# SHHH... *SALVIA DIVINORUM* AND SECRECY

by DANIEL J. SIEBERT

Her real name must not be told—  
Her real name is closer to Medusa than to Mary  
— DALE PENDELL (1995)

Mazatec shamans grow *Salvia divinorum* in hidden locations and they are usually quite reluctant to discuss the plant with outsiders. Partly because of this tradition of secrecy, the plant remained unknown to the world-at-large until relatively recently. The history of the region may offer some explanation for why the Mazatecs have long been secretive about this plant. Spanish conquistadors first encountered the ritual use of vision-inducing plants by Native Americans during the sixteenth century (SAHAGÚN 1950–1969). The Catholic Church viewed such plants as demonic agents being used for idolatrous communion and worship. On June 19, 1620, the Holy Office of the Inquisition in Mexico City formally declared ingestion of inebriating plants a heresy, and use of such plants was officially banned (LEONARD 1942). Indians who violated the prohibition were often punished severely; in some cases they were tortured or killed. Consequently, those who continued to use these plants were forced to do so in utmost secrecy.

This kind of persecution has persisted through the centuries. To this day, it continues. It is no exaggeration to characterize many of the world's drug laws, even those of many of the most "progressive" nations, as Draconian. Although numerous visionary plants used in Mexico at the time of the Spanish conquest have been identified in historical records, there is no persuasive evidence that the Spaniards knew about *Salvia divinorum*. In fact, we have no historical record clearly referring to this plant prior to 1938 (JOHNSON 1939), and it was not identified botanically until 1962 (EPLING & JÁTIVA-M. 1962). It remained relatively obscure until the mid-1990s, at which time its properties began to be better understood, interest in the plant increased, and it began to receive widespread publicity. Unfortunately, increased public awareness and interest in the plant has made it vulnerable to governmental control. In 2002, Australia became the first country to make *S. divinorum* and salvinorin A illegal. Several other countries followed suit, including Denmark, Belgium, Italy, and South Korea. On August 15, 2005, Louisiana made *S. divinorum* illegal if intended for consumption. Both New

York and Missouri are considering legislation against the plant, and the city of St. Peters, MO has banned the sale of *S. divinorum* to minors. Although *S. divinorum* is not currently illegal in Mexico, there have been some cases in which *S. divinorum* plants belonging to Mazatec shamans were destroyed by the Mexican army indiscriminately enforcing their government's anti-drug campaign.

Fear of persecution is not the only motive for secrecy. Many people regard *Salvia divinorum* as something sacred, and feel that it should be kept away from those who might profane it. Some consider it a spiritual gift that should only be given to people who can appreciate it as such. And there are those who believe that secrecy is an intrinsic aspect of this "plant spirit." *Salvia divinorum* often produces experiences that are quite personal and precious, so it is understandable that people would be selective about who they choose to share it with.

Following my discovery of salvinorin A as the primary psychoactive component of *Salvia divinorum*, there were some people who expressed the opinion that I should keep my finding secret. Several people wrote me letters asking me not to publish information about the compound and its effects, fearing that increased public awareness would eventually lead to the classification of *S. divinorum* as a controlled substance. Unfortunately, such concerns are all-too-well founded; they clearly reflect the insalubrious environment of fear created by oppressive government policies that suppress fundamental human freedoms by making it a crime to possess and utilize visionary plants and compounds. I made a carefully weighed decision to share my discoveries. In 1994, I published my initial findings in the *Journal of Ethnopharmacology* (SIEBERT 1994). This led to renewed scientific interest in *S. divinorum*. I am confident that this was the right decision. *Salvia divinorum* is an extremely beneficial plant. It is a plant of insight. People will continue to benefit from it regardless of any attempts to criminalize its use. The right to explore one's own mind is utterly inalienable.

Of course, *Salvia divinorum* can be quite powerful, and it is important that it be used intelligently. Too much secrecy can be a bad thing, especially now that *S. divinorum* is so widely available. People who are interested in experiencing it must







be properly educated about the nature of its effects. It is unethical for people to provide *S. divinorum* to others unless they also provide information on how to use it wisely. There is a responsibility that comes with sharing it, and that responsibility is education. ☉

### some relevant quotes

There is something very pagan about it. I don't think you should tell anybody about it (quoted in PENDELL 1995).

I think that it must be kept like a sort of "secret," that you will only share with people that you trust in (ANON n.d.).

*Existe en Jalapa de Díaz un individuo llamado Felipe Miranda, quien cada tres o seis meses va al cerro a recoger la yerba; hace excelentes curaciones y se encuentra en condiciones económicas muy buenas; dicen que cuida la yerba, pero no revela la clase de yerba de que se trata.* (WEITLANER 1952) [There is in Jalapa de Díaz an individual named Felipe Miranda, who every three or six months goes to the mountains to gather the plant. He makes wonderful cures and finds himself in a good economic situation. They say he cultivates and tends to the plant, but he does not reveal the kind of plant that it is. (Translation from WASSON 1962.)]

Many, perhaps most, Mazatec families possess a private supply of the plants, but almost invariably they are not near the home nor near trails where passers-by might see them. We were on the watch for *Salvia divinorum* as we criss-crossed the Sierra Mazateca on horseback in September and October of 1962, but never once did we see it. The Indians choose some remote ravine for the planting of it and they are loath to reveal the spots. No Indian in San José Tenango was willing to take us to the plants whence they brought back specimens to us (WASSON 1962).

From an old *curandera*, a venerable woman in a strikingly magnificent Mazatec garment, with the lovely name Natividad Rosa, we received a whole bundle of flowering specimens of the sought-after plant, but even she could not be prevailed upon to perform a ceremony with the leaves for us. Her excuse was that she was too old for the hardship of the magical trip; she could never cover the long distance to certain places: a spring where the wise women gather their powers, a lake on which the sparrows sing, and where objects get their names. Nor would Natividad Rosa tell us where she had gathered the leaves. They grew in a very, very distant forest valley. Wherever she dug up a plant, she put a coffee bean in the earth as thanks to the gods (HOFMANN 1983).

## MARC EMERY BUSTED



On July 29th the DEA, in cooperation with Vancouver police, raided MARC EMERY'S BC MARIJUANA PARTY headquarters. On the same day, they arrested EMERY while he was attending a *Cannabis* rally. The United States wants EMERY sent to America to face charges for selling *Cannabis* seeds into the U.S., even though he has not broken any Canadian laws. In fact, EMERY'S activism has been a major reason why the laws in Canada are more reasonable today than they were a decade and a half ago. Since 1990, EMERY has worked as an activist for *Cannabis*. Through his efforts, the way that *Cannabis* is viewed in Canada has dramatically changed. Canada now has legal medical marijuana on a national level, and on April 19th of this year, they became the first country in the world to approve the pharmaceutical preparation Sativex®, a *Cannabis*-based drug used in treating pain related to multiple sclerosis. Back when MARC EMERY first began his activism, even just distributing books that mentioned *Cannabis* could result in up to six months in jail and/or a fine of up to \$100,000. MARC has been arrested time and again to challenge the unjust laws in Canada. He is also the force behind HEMP BC (a headshop/bookstore), *Cannabis Culture* (a magazine), the BC MARIJUANA PARTY (a political group), EMERY SEEDS DIRECT (a *Cannabis* seed vendor), POT-TV (an internet TV station), and ENTHEOGENESIS (a conference series).





# FIVE THINGS YOU CAN DO TO HELP MARC EMERY

by DANA LARSEN

Please do your part to keep the U.S. drug war out of Canada! I have received many e-mails and messages from people asking me what they can do to help prevent MARC EMERY from being extradited to the United States to face a lifetime in prison. Here are five simple, concrete things that anyone can do to make a positive impact on this situation. If you can donate even two hours of spare time each week to doing some of these five things you will be making a real difference. The first three things can and should be done by anyone in the world who supports this effort. The last two are for Canadians only. Please don't just read this list and then do nothing. This is a very crucial battle and one we must win.

## 1) Call Irwin Cotler regularly.

Canada's Justice Minister is IRWIN COTLER. It is largely his decision whether Canada will extradite MARC EMERY. COTLER's biography describes him as a "peace activist" who has devoted his life to supporting international human rights, free speech, freedom of religion, women's rights, minority rights, war crimes justice and prisoners' rights, but he has not proven himself to be a friend to the *Cannabis* culture.

Please call each of these three phone numbers twice every week, and politely repeat your message every time. The goal is to keep these lines constantly tied up with calls and voice mails about MARC EMERY, so that the Justice Department phones are ringing steadily about the EMERY case every day for the next few months. When you call, always be very polite. Your goal is not to get into a debate with COTLER's secretary. Just say that you are calling because it would "shock your conscience" for MARC EMERY to be extradited to the United States for alleged marijuana seeds crimes committed on Canadian soil. Say that you believe that if MARC has broken the law in Canada, he should be tried in Canada, under Canadian laws. If they say you are calling the wrong number ask what number you should call. But still call them again the next week regardless. No matter where you are in the world, please call all three of these phone numbers every week. We definitely need active, vocal support from Americans and also from the international community.

- IRWIN COTLER'S Constituency Office: (514) 283-0171
- IRWIN COTLER'S Parliamentary Office: (613) 995-0121
- Justice Department Office: (613) 992-4621

If you have access to a fax machine then please also send a daily or weekly fax supporting MARC EMERY to each of these Justice Department fax numbers:

- Fax: (613) 992-6762
- Fax: (514) 283-2407
- Fax: (613) 990-7255

Don't bother sending e-mails to COTLER. E-mails are easily ignored, deleted, or filtered out as spam. Weekly phone calls and faxes are much more effective in creating awareness and political pressure.

## 2) Donate and buy.

This raid means the end of MARC EMERY MARIJUANA SEEDS, the pioneering business which MARC EMERY used to fund activist efforts around the world. MARC, MICHELLE RAINEY, and GREG WILLIAMS will all have huge legal bills, while at the same time losing their assets, income, and livelihood.

Money-losing projects like POT-TV will need to be curtailed, political activities will be shut down, *Cannabis Culture* magazine will struggle greatly, and all our staff will suffer layoffs and paycuts.

Please make a donation or purchase with the BC MARIJUANA PARTY, and buy a subscription to *Cannabis Culture* magazine. Our store is still fully stocked with books, pipes, bongs, clothes and other *Cannabis* products. The only thing we don't sell now is seeds! We need your business to survive, so please come down and pick up some new paraphernalia.

## 3) Write to Canadian media.

Please contact all of the following newspapers and magazines, with a new letter every week. Don't write a big long letter. Just write a short, snappy letter which offers your opin-





ion on American efforts to extradite MARC EMERY. Don't just send one mass e-mail to all of these media at once. Instead send them each individually the same e-mailed letter. Write one letter every week, different letters but on the same topic, and send them to every one of these media outlets every week. A more complete list of Canadian media outlets can be found here: <http://mapinc.org/cmap/press.htm>

## NEWSPAPERS

*Burnaby Now* • [editorial@burnabynow.com](mailto:editorial@burnabynow.com)  
*Calgary Herald* • [letters@theherald.canwest.com](mailto:letters@theherald.canwest.com)  
*Calgary Sun* • [callet@calgarysun.com](mailto:callet@calgarysun.com)  
*Edmonton Journal* • [letters@thejournal.canwest.com](mailto:letters@thejournal.canwest.com)  
*Edmonton Sun* • [mailbag@edm.sunpub.com](mailto:mailbag@edm.sunpub.com)  
*Globe & Mail* • [letters@globeandmail.ca](mailto:letters@globeandmail.ca)  
*Guelph Mercury* • [editor@guelphmercury.com](mailto:editor@guelphmercury.com)  
*Hamilton Spectator* • [letters@thespec.com](mailto:letters@thespec.com)  
*Kamloops Daily News* • [kamloopsnews@telus.net](mailto:kamloopsnews@telus.net)  
*Kamloops This Week* • [ktw@bcnewsgroup.com](mailto:ktw@bcnewsgroup.com)  
*Kelowna Capital News* • [edit@kelownacapnews.com](mailto:edit@kelownacapnews.com)  
*Kingston Whig-Standard* • [whiged@thewhig.com](mailto:whiged@thewhig.com)  
*Kitchener-Waterloo Record* • [letters@therecord.com](mailto:letters@therecord.com)  
*Langley Advance* • [editorial@langleyadvance.com](mailto:editorial@langleyadvance.com)  
*Langley Times* • [newsroom@langleytimes.com](mailto:newsroom@langleytimes.com)  
*Lethbridge Herald* • [letters@ac403.com](mailto:letters@ac403.com)  
*London Free Press* • [letters@lfpres.com](mailto:letters@lfpres.com)  
*Montreal Gazette* • [letters@thegazette.canwest.com](mailto:letters@thegazette.canwest.com)  
*Nanaimo News Bulletin* • [edit@nanaimo.vinewsgroup.com](mailto:edit@nanaimo.vinewsgroup.com)  
*National Post* • [letters@nationalpost.com](mailto:letters@nationalpost.com)  
*North Shore News* • [editor@nsnews.com](mailto:editor@nsnews.com)  
*Ottawa Citizen* • [letters@thecitizen.canwest.com](mailto:letters@thecitizen.canwest.com)  
*Ottawa Sun* • [oped@ott.sunpub.com](mailto:oped@ott.sunpub.com)  
*Regina Leader-Post* • [letters@leaderpost.canwest.com](mailto:letters@leaderpost.canwest.com)  
*The Saskatoon Star Phoenix* • [spnews@SP.canwest.com](mailto:spnews@SP.canwest.com)  
*Surrey Leader* • [newsroom@surreyleader.com](mailto:newsroom@surreyleader.com)  
*Surrey Now* • [canderson@thenownewspaper.com](mailto:canderson@thenownewspaper.com)  
*Toronto Star* • [lettertoed@thestar.com](mailto:lettertoed@thestar.com)  
*Toronto Sun* • [editor@tor.sunpub.com](mailto:editor@tor.sunpub.com)  
*Tri-City News* • [newsroom@tricitynews.com](mailto:newsroom@tricitynews.com)  
*Vancouver Courier* • [editor@vancourier.com](mailto:editor@vancourier.com)  
*Vancouver Province* • [provletters@png.canwest.com](mailto:provletters@png.canwest.com)  
*Vancouver Sun* • [sunletters@png.canwest.com](mailto:sunletters@png.canwest.com)  
*Victoria News* • [vicnews@vinewsgroup.com](mailto:vicnews@vinewsgroup.com)  
*Victoria Times Colonist* • [letters@tc.canwest.com](mailto:letters@tc.canwest.com)  
*Whitehorse Star* • [letters@whitehorsestar.com](mailto:letters@whitehorsestar.com)  
*Windsor Star* • [letters@thestar.canwest.com](mailto:letters@thestar.canwest.com)  
*Winnipeg Free Press* • [letters@freepress.mb.ca](mailto:letters@freepress.mb.ca)  
*Winnipeg Sun* • [editor@wpgsun.com](mailto:editor@wpgsun.com)

## MAGAZINES

*Eye Magazine* • [eye@eye.net](mailto:eye@eye.net)  
*Maclean's Magazine* • [letters@macleans.ca](mailto:letters@macleans.ca)  
*NOW Magazine* • [letters@nowtoronto.com](mailto:letters@nowtoronto.com)  
*Vancouver Magazine* • [mail@vancouvermagazine.com](mailto:mail@vancouvermagazine.com)  
*The Walrus* • [letters@walrusmagazine.com](mailto:letters@walrusmagazine.com)

## 4) Contact your MP and MLA.

If you are in Canada, then contact both your MP and your MLA. Don't send them an e-mail, make a phone call. Try to make an appointment for a personal visit. Also have every one of your friends and family members each make their own phone call as well. The more calls they receive the better.

You are not seeking your MP and MLA to support the legalization of marijuana. Just say that you are calling because you want your elected representative to oppose the extradition of any Canadian to a foreign country when their actions are not considered a serious crime in Canada.

Remind them that EMERY is the leader of a legitimate political party, that the Canadian government has knowingly collected taxes from his United States seed sales for a decade, and that EMERY has operated openly without interference from Canadian police since 1998.

Tell your MP and MLA that Canada should not be sending political activists to jail in foreign countries, especially when their actions are not even considered to be an "arrestable offence" in Canada.

Your MP is your federal Member of Parliament. You can find your MP here: [www.parl.gc.ca/information/about/people/house/PostalCode.asp?Source=SM](http://www.parl.gc.ca/information/about/people/house/PostalCode.asp?Source=SM), Your MLA is your Provincial Member of the Legislature. You can find your MLA online here:

### ALBERTA

[www.assembly.ab.ca/adr/adr\\_template.aspx?type=mla](http://www.assembly.ab.ca/adr/adr_template.aspx?type=mla)

### BRITISH COLUMBIA

[www.legis.gov.bc.ca/mla/3-1-1.htm](http://www.legis.gov.bc.ca/mla/3-1-1.htm)

### MANITOBA

[www.gov.mb.ca/legislature/members/alphabetical.html](http://www.gov.mb.ca/legislature/members/alphabetical.html)

### NEW BRUNSWICK

<http://app.infoaa.7700.gnb.ca/gnb/pub/ListMLA1.asp>





## NEWFOUNDLAND

[www.hoa.gov.nl.ca/hoa/members](http://www.hoa.gov.nl.ca/hoa/members)

## NOVA SCOTIA

[www.gov.ns.ca/legislature/MEMBERS/index.html](http://www.gov.ns.ca/legislature/MEMBERS/index.html)

## ONTARIO

[www.electionsontario.on.ca/fyed/en/form\\_page\\_en.jsp](http://www.electionsontario.on.ca/fyed/en/form_page_en.jsp)

## PRINCE EDWARD ISLAND

[www.assembly.pe.ca/members/index.php](http://www.assembly.pe.ca/members/index.php)

## QUEBEC

[www.assnat.qc.ca/fra/Membres/deputes.shtml](http://www.assnat.qc.ca/fra/Membres/deputes.shtml)

## SASKATCHEWAN

[www.legassembly.sk.ca/members](http://www.legassembly.sk.ca/members)

### 5) Rally in your community.

If you are in Canada, then try to put on a rally in your community to protest this incursion of the United States drug war into Canada.

The focus of your rally should not be on the marijuana laws, but rather that Canadians within Canada are not subject to United States law. The Canadian courts and people have decided that selling *Cannabis* seeds is a trivial, non-arrestable offence.

The Canadian government has steadily collected sizable taxes from MARC EMERY'S United States seed sales for ten years. If EMERY has broken the law in Canada then he should be charged and tried here. If he has broken no laws in Canada then he should not be extradited to the United States for a life sentence. Who will be next? Will U.S. police start extraditing Canadians who perform gay marriages for visiting Americans?

Try to put together a rally for Saturday, September 10, to coincide with the rally planned for Vancouver. If there is a United States consulate office in your city then that is a good place to rally at. Otherwise find a park or other government building.

Please contact us at the BC MARIJUANA PARTY to let us know what you are up to. Tell us if you have contacted your elected representatives, if are planning a rally, and what else you are doing to help preserve Canadian sovereignty and keep the United States drug war out of Canada.

Thank you for your help. MARC EMERY has devoted his life to ending the drug war and ensuring that marijuana seeds are available to anyone who wants to grow this wondrous herb. Please follow his lead, become active, and help to end this vicious war. ☎ BC MARIJUANA PARTY • (604) 684-2803 [bcmp2005@yahoo.ca](mailto:bcmp2005@yahoo.ca) • <http://bcmarijuanaparty.com>.

## IMPORTANT WARNING

If you were a past or current customer of MARC EMERY DIRECT SEEDS, you will want to be aware of the information below, which was excerpted and condensed from MARC'S seed company web site ([www.emeryseeds.com](http://www.emeryseeds.com)).

EMERY SEEDS has been raided by the DEA. We are now completely out of business. Keep up-to-date with discussion on this topic at the [www.cannabisculture.com](http://www.cannabisculture.com) Forums section, which is updated regularly. The data below was current as of August 13, 2005.

This is vitally important. When seeds were sent out in June, they took unusually long to get to people's places; 200–300 letters were intercepted somehow, and held up. Return addresses on incoming mail sent to us was likely matched up with outgoing mail that had our return address. This regrettable discovery suggests that the DEA and Royal Canadian Mounted Police (RCMP) and perhaps other agencies may be coordinating a massive round-up of both Canadians and Americans in a considerable escalation of the drug war. Those outgoing letters were held up after we sent them. If you thought there was an unusually long delay in receiving any recent orders from the time you were aware it was sent, then it is very likely you are in danger, and should take appropriate action.

Even if your seed order mail was opened, that is not enough to incriminate you for receiving that letter. Nothing in our outgoing orders implies that you asked for what we're sending. Prosecution will require that those people who get the SCAM LETTER (see example on page 100) from the DEA incriminate themselves by agreeing that they wish to receive seeds, and through acknowledging the letter, prove that they asked for and paid for seeds. These SCAM LETTERS are *fake* and *dangerous*. DO NOT RESPOND! Different names and security passwords are used. [This is related to the process for sending in payment, and the scam letter states that additional funds are required to fill the orders. — EDS.]





We would like to express our concern for all American and Canadian citizens. We have received many questions from people who have received messages *appearing* to be from MARC EMERY DIRECT. If you received this same type of letter (shown below), *you may be in danger*. The government may be trying to get you to “admit” through responding that you ordered seeds. We have NOT sent out any information to our customers, as we did not retain their records.

Be extremely cautious. We would warn any large-scale growers to IMMEDIATELY CEASE YOUR OPERATION. Do not give any information to this group. It may be the DEA trying to do a massive bust on growers. Be careful when dealing with marijuana seeds, and be on the lookout for any scams or stings seeking donations or information.

It might be best to refrain from buying seeds at any and all outlets and online businesses, whether in Canada or the USA. The U.S. government and DEA are waging war, and many hundreds of people can still be implicated. MARC EMERY DIRECT SEEDS is closed for good. There are no refunds. There are no records. We have, however, managed to returned a number of orders that were in the mail boxes (the addresses provided in our catalog and online) with “RTS”—return to sender—in black marker on the envelope. Hopefully this means those people are not in any trouble, but we want everyone to be extra careful regardless. DON’T RESPOND to any mail or e-mail claims from anyone posing as MARC EMERY DIRECT! We will convey all legitimate information to our people through *CANNABIS CULTURE ONLINE* and the MARC EMERY DIRECT SEEDS web site.

The DEA has offices in Vancouver, and the Vancouver Police Department is, and I quote, “working hand in glove with the DEA” and “fully cooperating together.” WESTERN UNION headquarters is also working with the DEA. WE KNOW THIS. That’s why they ask you to use it. When you send a WESTERN UNION, you have to show ID, give your home address, and phone number: everything the DEA needs to find you.

Let me explain why this is likely DEA, and not just some scammer. The DEA was photographing all mail sent to the two addresses given in (a) the seed catalogue and (b) at the MARC EMERY DIRECT SEEDS web site (respectively), and all mail being sent out to customers, in June and July. In doing so, they could record all of the addresses on the outgoing mail, as well as incoming mail. With just those photos, they can’t “prove” that those pieces of mail are seed orders. But to do so, they can send their own mail to all of those addresses,

with a letter included (again, see the example to the left) posing as MARC EMERY DIRECT. If some unsuspecting customer of ours acts on the SCAM LETTER, they might:

a) Go to WESTERN UNION or get a MONEY GRAM to send \$50.00 or \$100.00 to the name of the person on the letter;

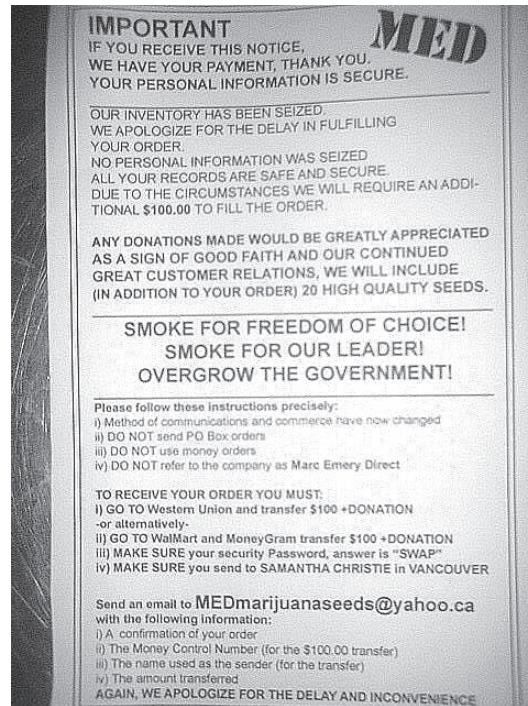
b) Show their ID and fill out all of their personal information on the WESTERN UNION form to send payment;

c) Write down the passwords, as expressed in the letter;

d) Send their wire to the name on the letter: predetermined names set by whatever group is behind this; and

e) Send an e-mail to [MEDmarijuanaseeds@yahoo.ca](mailto:MEDmarijuanaseeds@yahoo.ca) or [MEDmarijuana@yahoo.ca](mailto:MEDmarijuana@yahoo.ca) with:

- 1) Confirmation of their order, which we DID NOT send out or keep (most people just waited by their mailbox),
- 2) The money control number used by the other end to pick up payment (so they can pick up your information with it),
- 3) The name used to both order seeds and to send the wire, and
- 4) The amount of money transferred.





So, the only people to get this letter in the mail are people who ordered seeds from us through the mail. When someone responds to this letter, it confirms that YES, they did order seeds. They clearly did, because they wouldn't have the right name or the password or the location from the letter otherwise. By asking you to *not* use a post office box, but to instead use your home address, they can easily find you.

The use of capital letters is a "legal thing." The system of Roman contract/admiralty law doesn't recognize lower-case letters, and for a "person's name" to be legally applicable, must be in all upper case. For this reason, all court documents use upper case exclusively. (If you are ever filed with legal documents that spell your name as "Joe Blow" and not "JOE BLOW," they can be thrown out of court because you can claim, legally and rightfully, that the name on the document does not apply to you. To get around this, the first thing they try to do is get you to acknowledge that you are "Joe Blow" and from then on you're pretty much screwed.)

We know that the DEA was taking photos of the orders sent to us for seeds. We know that the DEA would love to have people "admit" they ordered seeds from MARC EMERY DIRECT. We feel very strongly that this is law enforcement trying to sweep up a lot of our customers, many of whom are growers. AGAIN, DO NOT RESPOND TO THIS LETTER.

## HOW CAN YOU REALLY HELP?

If you want to contribute to our legal fees, which will add up to over \$100,000 in the next year alone, please send a check, money order, or cash to:

BCMP BOOKSTORE  
307 WEST HASTINGS STREET  
VANCOUVER, BRITISH COLUMBIA, V6B 1H6  
CANADA

Credit card donations can be made online through the *Cannabis Culture* magazine web site.

If you wish to support POT-TV.NET—because it receives no other revenue than your donations—please send a check, money order or cash to:

POT-TV  
307 WEST HASTINGS STREET  
VANCOUVER, BRITISH COLUMBIA, V6B 1H6  
CANADA

*Cannabis Culture* magazine can no longer receive seed company advertising. If you wish to support the continued survival of the mag, it needs subscribers, advertising, and donations immediately. You can send a check, money order, or cash to:

CC MAGAZINE  
15 - 199 WEST HASTINGS STREET  
VANCOUVER, BRITISH COLUMBIA, V6B 1H4  
CANADA

People in British Columbia who can use a very lucrative *tax-creditable receipt* can donate to the BCMP. The BCMP needs to pay for phones, office, and our full time organizer and legal team co-ordinator KIRK TOUSAW. Although called to the bar in both Canada and the United States, KIRK is working for food and rent money. He's a lifesaver, and the PARTY is made vital through your checks, money orders, and cash donations (under \$100) to:

BCMP  
307 WEST HASTINGS STREET  
VANCOUVER, BRITISH COLUMBIA, V6B 1H6  
CANADA

If you would like to send a check or money order directly to senior counsel of our legal team, send to:

JOHN CONROY IN TRUST  
2459 PAULINE STREET  
ABBOTSFORD, BRITISH COLUMBIA, V2S 3S1  
CANADA

Please also take the time to *watch* MARC EMERY'S public address on POT-TV.NET. If you can't watch the video, you should *read* Marc's message posted here: [www.cannabisculture.com/articles/4482.html](http://www.cannabisculture.com/articles/4482.html)

You can hear from MICHELLE RAINEY, co-accused, in her appearance on the *Marijuana News Global Report* on POT-TV.NET.

Thank you for giving back to an organization that gave so much to the marijuana movement. Now we are in need, and we hope we have support in the world wide *Cannabis* community.

Please notify me at [Jodie@cannabisculture.com](mailto:Jodie@cannabisculture.com) or [Jodie\\_Giesz@hotmail.com](mailto:Jodie_Giesz@hotmail.com) if you receive the DEA letter.





# HYPERSPATIAL MAPS

---

## FIRST VOYAGES WITH *SALVIA DIVINORUM*

I took *Salvia divinorum* as leaves smoked in a water pipe, in the evening at a friend's apartment. I sat cross-legged on the floor. We both meditated for ten minutes before beginning. The room was quiet and almost dark.

My friend prepared the pipe and told me to take one lungful and then relax. He said he would then offer me a second hit, which I should accept or refuse according to how strong the initial effects were. I took the first hit at about 10:15 pm. Nothing happened for a few seconds and then *whoosh*. I disintegrated very rapidly into an extraordinary state in which any normal sense of self was gone. I seemed to be (dream-like) involved in some situation in which lots of people were in the streets and observing what I did, which seemed to be important. I remember thinking (and saying?) that possibly there were only the two of us in his room, that this was due to a drug, and the other people did not exist.

Meanwhile I had become like a thin sheet or film lying between two worlds; one the world of streets with these people in it, and the other the world I could see in front of me, which was not three-dimensional but multidimensional. It was mostly stunningly beautiful mixtures of yellow and white in typical psychedelic patterns that bubbled up in many dimensions. There were hints of streams and forests and other natural scenes, but the yellow and white predominated for some time.

If I tried to move at this point, my arms seemed to break the skin and make unpleasant crackling noises, as though tearing crackly paper.

After a while all this subsided and I wanted to move. I crawled around the floor and lay down, stretched and stood up before sitting down again. Then we began to talk and I learned that I had apparently been offered the second hit and had accepted it in a tiny high voice. I remembered absolutely nothing of this and found it worrying that my memory could be so totally blank.

I had the overwhelming sense that I was not up to this drug; that it was a very important and powerful drug and that I was not capable of appreciating it properly. I felt inadequate and ill-prepared. I had been told I should have a question, but did not have one. I could not see the spirit of the drug and did not know how to look for her. I considered that possibly I had not had enough (although looking back, I probably had). I did not want to leave the experience with the feeling that I had not given it my best attempt, so I asked for some more. This was possibly about half an hour after the first two hits.

I took one large lungful, felt very strange and could not take more. The effects were similar to those before, I think, and wore off smoothly, as before. There then followed another phase in which we talked. I realized then that although the hallucinations had gone away the drug effects had not. This was a most special and interesting state. I realized that *I* was, if anything, the spirit of the drug. It was I who could answer questions, rather than asking them. My companion had his own question which he talked briefly about and we sat there saying little, with the question between us. I stopped feeling inadequate and just loved the slow and gentle communication. My companion (who has a lot of training in this kind of thing) said he could see my aura as blue and my whole body glowing. I could feel his aura but not see it clearly. We discussed what this was, both being scientifically interested, as well as just enjoying and exploring. I saw him as hovering above the ground and was convinced that I could put my hands under his floating body—though I could not.

At some point I settled down to wonder whether I could still enjoy hallucinations and, more mildly, they returned. I thought that I could fly (though well aware that physically I could not). I sprouted magnificent wings, lots of them. I said "I've got wings, lots of wings, and legs, lots of legs." It reminded me of KAFKA'S *Metamorphosis*. I was a dragonfly with huge compound eyes, sitting in a human living room.

I am sure there is lots more that I could write about, but my memory for the experience is rather more hazy than with most other drugs and I find it difficult to recall more with any clarity.





The most amazing thing about this drug was the long, gentle continuing effects. That night (about two and a half hours after taking it) I had a hot bath and enjoyed a very open and spacious feeling, and carefully reminded myself of the various effects. I felt a great need to integrate all this into my life and to let the effects continue to work through me, which they did. I am writing this nearly four days later and I believe I am still feeling the effects. Last night a smoke of home-grown grass had hallucinatory effects quite unlike its usual effect—much nicer and more interesting. This morning I woke still feeling spacious and open. I have enjoyed these aftereffects very much, although I do not know what, if anything, they are teaching me.

*Salvia divinorum* was a scary and challenging drug but I am very glad that I took it. — SUSAN BLACKMORE, England

## SALVIA DIVINORUM ON TOP OF ARGYREIA NERVOSA EXTRACT: A TRIP IN LAUGH LAND

I had been in the habit of making an extract of *Argyrea nervosa* via a method using petroleum naphtha and isopropyl alcohol. I cannot tell a lie, the experiences with this stuff were often “slightly less than beautiful,” with a lot of neck scrunching and a disconnected feeling. But at the time (back in the summer of 1995), it was all that I had that was potent, so I made do with it.

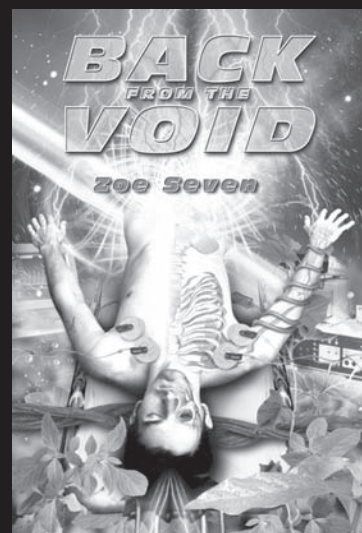
Anyway, one night I took a whopping (for me) dose of about 15 mg (eyeballed) of the pure yellow crystals. The experience progressed, and about 3.5 hours into it, I wasn’t doing very well. My body ached and I wasn’t really getting *high* the way I wanted to. I was actually fairly burned out on the stuff, so I decided to smoke some *Salvia divinorum*. I went downstairs and loaded up my trusty bowl and smoked one hit: nothing much. So two, three, four hits, and *wham!* There was an old fluorescent light fixture box sitting against the basement wall, and this box was leaning into the wall in a hilarious way. I began to laugh like a loon. The box just went right on leaning (even though by this time I was howling), and I finally had to turn my face away from it. When I did, I saw these giant partially peeled bananas with a red and white checkerboard pattern on the peels and pearly white bananas inside. This was even funnier than the box against the wall. Part of me was nearly in hysterics, while the other part was looking down on me and smiling at my own antics. I was nearly

falling off my chair and I could hardly catch my breath. “Get a hold of yourself!” I mentally scolded, and I burst out laughing again.

While I tried again to regain my composure, I turned my head to the left and saw this little creature/robot thing, not two feet away from me. It was about 3–4 feet tall and seemed to be comprised of a collection of pipes with a bend in the end of each of them: like old mufflers arranged in a circle with all the “pipeholes” facing me like eyes. The pipes were of various lengths, with the longest in the back and the shortest in the front, and they seemed to be covered in blue chrome. There was also some weird little doo-hickey on the top of them. As this “thing” was sitting there watching me, it made a small sound, and I again cracked up. There were mechanical noises coming from it, and every time I heard these, I would begin to howl with laughter. I sensed at this point that the thing was getting impatient with me for laughing, and I tried to stop, but it was no use. It began to turn itself in half-circles on what had to be (and sounded like) some sort of turntable-like thingie. I understood that this motion indicated that the entity was increasingly irritated by my hilarity. It moved back and forth, back and forth, as if it wanted to communicate with me and I was simply incapable of getting the message. I threw my head backwards and went into more gales of laughter for what seemed like an eternity. Finally, the laughter started drying up, and when I looked back to my left, the little thing was gone. I was alone in my basement again. Although I tried smoking some more, I was unable to establish contact again. A decade later, I still wonder what it was trying to tell me. — Dr. WILY

ARE  
YOU  
BACK  
YET?

for details  
and  
ordering  
information  
see  
[www.zoe7.com](http://www.zoe7.com)







# GALBULIMIMA BELGRAVEANA, “AGARA” BARK

by BENJAMIN THOMAS

In 1957, the Australian dietician LUCY HAMILTON (Mrs. J. REID) conducted an experiment at Okapa in the Eastern Highlands of Papua New Guinea to observe the effects of eating a substance called “agara” bark, identified as the species *Galbulimima belgraveana* (F. MUELL.) SPRAGUE (HAMILTON 1960). The French ethnobotanist JACQUES BARRAU was also present at Okapa to observe this experiment (BARRAU 1958). A local man called OGIA volunteered to do the bioassay. Seven or eight pieces of “agara” bark about the “size of a penny” were chewed and swallowed. While OGIA masticated the bark, he also smoked some tobacco, chewed some ginger, and additionally ate the dried leaves of a plant called “ereriba” (an unidentified *Homalomena* species). Following consumption of all this, OGIA waited for the effects, which began shortly thereafter:

[...He] began to tremble, as they say, “like a kuru meri.” His arms and body trembled, but not his legs. After a few minutes of this, he suddenly became quite violent. He swept all the things off the table and would have done quite a bit of damage if I hadn’t had a policeman standing by to detain him. I was very thankful for this forethought as I was the only European on the station at the time... He was put in handcuffs and let go outside. He picked up a stick and chased several people with it. He tried to take a bush knife from a workman in the garden. The station women were warned to keep their children inside. I am convinced that his behavior was not an act, as from a pleasant mild little man, he had suddenly become a crazed being. He neither spoke or smiled, and at first did not appear to hear. The pupils of his eyes were mere pinpoints. At the onset of violence the trembling had ceased (HAMILTON 1960).

OGIA’s destructive frenzy was followed by calmness, euphoria, drowsiness, and finally a deep sleep that lasted for several hours (HAMILTON 1960). It has been suggested that, after eating “agara” bark, one experiences visions while asleep (SCHULTES & HOFMANN 1979; HAMILTON 1960). For this reason, the bark has been called “dream man” among the Fore people (HAMILTON 1960), although several other substances used by the Fore to produce visions are also known by this term, including the “ereriba” that OGIA had eaten, as well as “maraba” (*Kaempferia galanga*) (HAMILTON 1960). However, OGIA reported no visions related to his experience. He later

told HAMILTON that the reason he did not experience any visions was because he did not want to. It was also suggested to HAMILTON that in this experiment, OGIA had eaten “agara” bark in the morning and not in the evening, which was thought to be the proper time to eat “dream man.” The only aftereffect reported by OGIA was a stomach ache (HAMILTON 1960).

## MY OWN EXPERIENCE

On September 21, 2003, at 7:15 pm, I bioassayed dried and powdered “agara” bark. Below is the chronology of effects.

- 7:15 pm • Begin chewing 10 grams of “agara” bark
- 7:16 pm • Intensely bitter taste
- 7:20 pm • Strong alkaloidal after taste, similar to quinine
- 7:25 pm • Bark is swallowed
- 7:55 pm • First alert, becoming drowsy
- 7:57 pm • Dilated pupils
- 8:00 pm • Difficulty in concentration
- 8:05 pm • Increased pulse and heart rate
- 8:10 pm • Pleasant drowsiness, similar to 0.3 mg dose of hyoscine (scopolamine) hydrobromide, but without changes in perception
- 8:15 pm • Dizziness
- 8:20 pm • Lying down with eyes closed, no eidetic images
- 8:25 pm • Relaxation
- 8:30 pm • Hypnagogic state with no dreams
- 9:55 pm • Drowsiness wearing off
- 10:05 pm • Afterglow, euphoria
- 10:25 pm • Baseline, no aftereffects

The effects that I got from eating “agara” bark could be characterized as a “plus two” on the “Degree of Intensity Scale” (SHULGIN et al. 1986), also known as the “Quantitative Scale of Potency” (SHULGIN & SHULGIN 1991); that is, “There is an unmistakable effect, and both the duration and the nature of the effect can be stated.”





## CHEMISTRY & PHARMACOLOGY

Twenty-eight alkaloids have been isolated from “agara” (THOMAS 2005). One of these alkaloids, himbacine, is known to have muscarinic receptor (M2) antagonist activity (BROADLEY & KELLY 2001), but it is still unknown whether the effects of “agara” are produced due to this activity. In large doses, himbacine might also exhibit some M1 antagonist (atropine-like) activity, and produce agitation, excitement, and hallucinations (THOMAS 2005). It is possible that larger doses of “agara” bark may be visionary.

## CONCLUSION

My bioassay did not confirm the observations made by HAMILTON (1960) that the effects of eating “agara” bark include violent tremor, miosis, and a destructive frenzy. (It remains possible, however, that the “ereriba” leaves reported to have concurrently been consumed contributed to those effects.<sup>1</sup>) Rather, what I observed were dilated pupils, increased pulse and heart rates, drowsiness, difficulty in concentration, dizziness, relaxation, and a hypnagogic state followed by euphoria.

## NOTES

1) Around 150–160 species of *Homalomena* have been identified worldwide (HERSCOVITCH 2005; HAY 1999; HAY et al. 1995), yet chemical and pharmacological studies are largely lacking. The fact that the specific species called “ereriba” is unknown makes nailing down any activity quite difficult. The East Indian species *Homalomena aromatica* has been used as an aphrodisiac (HIRSCHFIELD & LINSERT 1930). In Vietnam, essential oil distilled from the root is used in perfume, and the dried root is used in medicines to treat skin diseases (DE BEER 1993). Essential oil from *H. aromatica*—containing 39 chemicals (many of which are terpenoids), with the major component being linalool, at 62.1%—has been shown to exhibit antifungal and insecticidal properties (SUNG 1992; SINGH 2000). Under the name Qian Nian Jian, *H. occulta* is used in traditional Chinese medicine to relieve rheumatic conditions and strengthen the tendons and bones; extracts of the dried rhizome are available commercially, and chemical investigations turned up thirteen unique compounds (HU et al. 2003). *H. occulta* has also shown insect-repellency (CHEN 1999). In New Guinea, *H. cordata* is said to be used for “rain magic,” and *H. versteegii* [= *H. lauterbachii*] is said to be used for “love magic” (TELBAN 1988).



*Galbulimima belgraveana*: 1) Branch with flower and bud, 2) opening bud, 3) stamen, 4) cross cut of stamen, 5) fruit.

Scanned from *Zhish' rastenij* ("Life of Plants"), 1980. Vol. 5, Part 1. Moscow.





# ABSINTHE NOT ABSENT... “ABSENCE” ANYONE?

by JON HANNA

Legend has it that the infamous alcoholic beverage absinthe was first created in 1792 in Switzerland—from a mixture of distilled wormwood (*Artemisia absinthium*) and anise (*Pimpinella anisum*)—by the French doctor PIERRE ORDINAIRE. Following popular outrage related to a couple of murders that were said to be “absinthe inspired,” the beverage was first banned in Belgium in 1905. Switzerland’s canton of Vaud banned it on May 15, 1906, Geneva followed shortly thereafter, and on February 2, 1907 the Swiss national legislature similarly chimed in. A July 1908 referendum ratified that vote and solidified the legislature’s decision in the Swiss Constitution under Article 32, and the national ban finally went into effect on October 7, 1910. A few other European countries later similarly restricted it, and in America the U.S. DEPARTMENT OF AGRICULTURE issued Food Inspection Decision 147 on July 25, 1912, which “prohibits the manufacturing or marketing of ‘absinthe’ (an alcoholic beverage flavored with absinthe or wormwood) because it is injurious to health” (VOGT 1995). Since the Federal Food, Drug and Cosmetic Act of 1938 passed authority to the FOOD AND DRUG ADMINISTRATION (FDA) to regulate food additives, I am unclear whether or not anyone today could be prosecuted for violating an (obsolete?) 1912 USDA decision.

## THE SWISS CHANGE THEIR MINDS

On June 14, 2004 the Swiss Parliament voted to lift the ban on absinthe. By March 1, 2005 it was once again legal to produce absinthe in Switzerland, so long as the thujone content is within The European Community *Codex Committee on Food Additives* restrictions: Annex II of Directive 88/388/EEC on flavourings sets the maximum levels for thujone in food and beverages to which flavourings or other food ingredients with flavouring properties have been added: 0.5 mg/kg in foodstuffs and beverages with the exception of 5 mg/kg in alcoholic beverages with not more than 25% volume of alcohol; 10 mg/kg in alcoholic beverages with more than 25% volume of alcohol; 25 mg/kg in foodstuffs containing preparations based on sage; 35 mg/kg in bitters. Pure thujone may not be added as such to food (EEC 1988). These restrictions are the same as previous recommendations by the *Codex Alimentarius Committee on Food Additives* except for the “25 mg/kg in foodstuffs containing preparations based on sage,” which is a new addition (CODEX ALIMENTARIUS COMMITTEE 1979).

Countless web sites state that thujone is banned as a food additive according to Section 801A of the Federal Food, Drug, and Cosmetic Act of August 1972. However, as far as I can tell this section, titled “Congressional Findings and Declarations: Psychotropic,” is merely a statement of general policy related to psychoactive compounds, which does not mention thujone specifically. According to the NATIONAL TOXICOLOGY PROGRAM’s *Summary of Data for Chemical Selection: Alpha-Thujone 546-80-5* (accessed on 8/9/05 <http://ntp.niehs.nih.gov/index.cfm?objectid=03DB8C36-E7A1-9889-3BDF8436F2A8C51F>): “The use of thujone as a food additive has been banned in the United States (Rogers, 1981; Galli *et al.*, 1984),” but neither of the sources that they cite to back this statement are federal regulations. At the same time, this article also notes that: “Thujone was identified through a review of direct food additives given ‘GRAS’ [Generally Recognized As Safe] status by the Food and Drug Administration (FDA). Although thujone has known toxicity that has caused it to be banned from *some* products, 24 direct food additives in the FDA Priority-Based Assessment of Food Additives (PAFA) database contain thujone.” [Emphasis added.] This appears to contradict the statement saying that thujone is banned from food. Even if it *was* the case that pure thujone is banned as an additive, this would not necessarily mean that herbs *containing* thujone are banned. The FDA pattern has clearly been to specifically mention those herbal additives that they require to be “thujone free,” while other thujone-containing herbs do not have such a restriction.

Some of these “24 direct food additives” are common spices, such as thyme (*Thymus* species) and rosemary (*Rosmarinus officinalis*), which contain slight amounts of thujone, and sage (*Salvia officianalis*), which one source claims can contain nearly six times the thujone content of *Artemisia absinthium* itself (DUKE 2005), although other sources site comparable amounts of thujone (on the low end), up to only about three times more (on the high end) (PINTO-SCOGNAMIGLIO 1967; LAWRENCE 1995). All of these herbs are listed as GRAS and there is no restriction in the *Code of Federal Regulations* on their inclusion in any quantities in food or alcohol (21CFR182.20).

Other thujone-containing herbs—such as white cedar (*Thuja occidentalis*), oak moss (*Evernia prunastri*, *E. furfuracea*, and





other lichens), tansy (*Tanacetum vulgare*), and yarrow (*Achillea millefolium*)—are allowed to be used in food or beverages when that herb has been first rendered “thujone free” (21CFR172.510). But this is clearly not the case with *all* thujone-containing herbs, as noted above. The species name *Artemisia absinthium* is not mentioned in the regulations, just “*Artemisia* spp.” (although it is also referred to as “wormwood”). While this appears to indicate that *any* thujone-containing *Artemisia* is only allowed in food if it is “thujone free,” elsewhere the *Code of Federal Regulations* seemingly contradicts this by specifically stating that tarragon (*Artemisia dracunculoides*) can be used in food, and there is no “thujone free” requirement listed (21CFR182.20). Despite FDA regulation of *Artemisia absinthium*’s use in food or alcohol, it is still sold for consumption in herbal tinctures as a “traditional parasites cleanse” (e.g., CLARKIA EXTRA STRONG), apparently since the 1994 Dietary Supplement Health and Education Act limited FDA control over products labeled as “dietary supplements.” However, this seems to make little sense, since that ruling was devised to treat “dietary supplements” more like *foods* than *drugs*, and since the FDA has banned thujone-containing wormwood from *use* in food. Weird.

Considering that sage might have more thujone in it than wormwood, and yet it need not be thujone-free as an additive, I e-mailed the FDA and asked: 1) Is there a citable regulation that bans thujone from food, and 2) Is there some specific “cut off” level of the amount of thujone that is acceptable to be included in food. ROBERT I. MERKER, PhD, of the FDA Office of Food Additive Safety, Division of Biotechnology and GRAS Notice Review, CENTER FOR FOOD SAFETY AND APPLIED NUTRITION, responded to my query by noting:

As a general principle, ingredients are generally recognized as safe only for particular intended uses and not just for any purpose or at any level. Thus, [not] only the amounts of the ingredients, but the forms of the ingre-

dients and how they are consumed may factor into their safety determinations. ...In the appropriate forms (plant parts, fluid and solid extracts, concretes, absolutes, oils, gums, balsams, resins, oleoresins, waxes, and distillates) they consist of one or more of the following, used alone or in combination with flavoring substances and adjuvants generally recognized as safe in food, previously sanctioned for such use, or regulated in any section of this part. Moreover, if it is use as spices that you are interested in, rather than extracts from the spices, 182.10 is probably the relevant section, not 182.20. The levels... of the substances used in 172.510 (wormwood, etc.), are probably quite small, because they are used for flavoring only.

We have no particular acceptable levels of thujone that would be considered safe, but obviously the amounts used in spices or spice oils and extractives would likely be very low. Moreover, the levels in spices would probably not be very high, because the amounts of spices consumed are quite low in general (MERKER 2005).

According to the FOOD SAFETY RESEARCH INFORMATION OFFICE’s *National Toxicology Program—Year 2000 Current Directions and Evolving Strategies*, thujone is one of several components of “Herbs and Active or Toxic Ingredients under Study by the NTP.” Other herbs (and some chemicals they contain) noted include golden seal, comfrey, echinacea, ginkgo biloba, milk thistle, pennyroyal, aloe vera, ginseng, and kava kava. The minutes from a committee meeting of the Department of Health and Human Services NATIONAL TOXICOLOGY PROGRAM’S (NTP) board of scientific counselors (September 10–11, 2003) mentioned that the NATIONAL INSTITUTE OF ENVIRONMENTAL HEALTH SERVICES’ Dr. THOMAS BURKA “discussed the studies that have started or are complete on kava, ginseng, pulegone (active ingredient of pennyroyal), thujone (active ingredient in wormwood), ginkgo, black cohosh, senna, bladderwrack, green tea, ephedra and two non-herbal dietary supplements, namely

## “ABSENTE” LEGAL?

An absinthe-like product sold in the United States, called ABSENTE, is said to be legal because it is made from “a less-bitter cousin herb called southern wormwood,” which is *Artemisia abrotanum*. While *A. abrotanum* can contain thujone, it is said to be naturally lower in thujone than *Artemisia absinthium*. The only way that this product would be legal in America—according to FDA regulations regarding any *Artemisia* species—is if all of the thujone had been removed from it. MICHEL P. ROUX of CRILLON IMPORTERS LTD., who manufacture ABSENTE, states that his product *does* contain enough thujone “to produce mild psychoactive effects,” but that “it’s thujone-free by the standards of the government” (FODERARO n.d.). These remarks don’t coincide with actual regulations; it would be interesting to see GC/MS results on this product. The thujone content of southern wormwood may depend on where it is sourced from; tests of Moroccan plants showed relatively high thujone content, while plants from the Pacific Northwest had no detectable thujone at all (PAPPAS & SHEPPARD-HANGER n.d.)!





chromium picolinate and androstenedione.” And indeed, tests have been and are being run on thujone(s) by MICHELLE HOOTH of the NTP. Early analysis checks to see if a substance is mutagenic in *Salmonella typhimurium*; if so, it is likely to be a carcinogen in laboratory animals (and could present a risk of cancer to humans). Two-week tests completed in the year 2000 using *S. typhimurium*, as well as tests on mice and rats, showed no evidence of alpha-thujone being mutagenic/carcinogenic. Later studies completed in the year 2002 on an alpha-beta-thujone mixture similarly showed no evidence of it being mutagenic/carcinogenic in a two-week study. A further 13-week study, to look for numerical or structural chromosome damage by using a peripheral blood micronucleus test, showed a negative result for male mice, but a positive result for female mice. The studies’ dose range, administered via gavage, was 6.25 mg/kg, 12.5 mg/kg, 25 mg/kg, 50 mg/kg, and 75 mg/kg. At the higher doses, mice began to exhibit seizures. In females, the first mouse seizure was at 55 days into the study, at the 25 mg/kg dose. For the male mice it was nine days into the study, at 50 mg/kg. (No male mice were observed having seizures at a dose lower than this.) Both male and female mice given 25 mg/kg survived for the entire 13-week study. At 50 mg/kg, mice started to die. A further two-year toxicological study is currently underway; results should eventually be posted for this study at the same web site that the above data came from: <http://ntp.niehs.nih.gov>, which also provides additional specifics on when seizures were first seen in each of the mice (if they occurred), and at what point the mice either died or were “humanely” killed during the experiments.

In *Pharmako/Poeia*, author DALE PENDELL points out:

Mild convulsions in rats begin at around thirty milligrams of injected thujone per kilogram of body weight (the LD50 for mice is 134 mg/kg). I weigh eighty kilograms. Therefore, a minimally toxic dose of thujone for me is 2.4 grams, or fifty bottles of absinthe.

One glass of absinthe (forty milliliters of absinthe plus two hundred milliliters of water) contains less than two milligrams of thujone, 1/1200 of a minimally toxic dose. For a substance to be classified as GRAS (Generally Recognized As Safe) by the Food and Drug Administration, their safest category, the nominal serving must be at least 100 times smaller than the minimum toxic quantity. It appears from my arithmetic that absinthe is GRAS by a factor of twelve (PENDELL 1995).

The European Commission’s Scientific Committee on Food noted that “the consumption of as much as 1 litre of an alcoholic beverage containing 5 mg/l, the maximum permitted level of thujone in alcoholic beverages with up to 25% alcohol, would result in an intake of about 0.08 mg thujone/kg bw for a 60 kg adult. This intake is about 100 times lower than the NOEL [No Observable Effect Level] derived from a 14 week study in rats” (SCF/CS/FLAV/FLAVOUR/23 ADD2 Final, 6 February 2003, from [http://europa.eu.int/comm/food/fs/sc/scf/out162\\_en.pdf](http://europa.eu.int/comm/food/fs/sc/scf/out162_en.pdf)).

While the production and/or sale of an alcohol containing *Artemisia absinthium* (with thujone) and made for consumption may be prohibited by the FDA, there is speculation that it is not illegal to *buy* or *consume* absinthe. The FDA rarely prosecutes the end-user (see [www.erowid.org/ask/ask.cgi?ID=2693](http://www.erowid.org/ask/ask.cgi?ID=2693)), or so it is thought. If one can persuade someone in a foreign country to import absinthe into America, one may be unlikely to get charged with a crime (although Customs could possibly seize the booze).

Another approach that has been taken in the United States is to create a high-proof wormwood-based mouthwash, which is not sold for consumption. Since wormwood has a long tradition in herbal medicine as an antiseptic (WREN 1907; DOBELIS 1986) and is currently used as such in the ABSORBINE brand of liniments, such a product is not without legitimate merit, and this should be a legally viable context for the production of an “absinthe-like” product.

Absent any specific regulation banning *all* thujone-containing herbs from food or alcohol, and with an agency currently investigating toxicity issues, it appears as though it would be possible—for the moment—to commercially produce a consumable absinthe-like alcohol in America using the common cooking sage, *Salvia officinalis*. Considering that the flavor sage imparts to food is somewhat less bitter than wormwood, a more palatable alcohol might even be created. And what with the potential higher thujone content of sage, one might be able to use less herb by weight to concoct a beverage of equal or greater strength. Keeping the thujone content within E.C. *Codex Committee on Food Additives* restrictions, would largely allow export to Europe. One could also produce a more potent version as a bitter, in order to legally boost the thujone content by over three times; after all, people interested in feeling thujone’s unique psychoactive effects shouldn’t necessarily be forced to get hammered on booze. I propose that such a sage-based beverage be called “Absence,” to denote its lack of the traditional ingredient. ☉





# NETWORK FEEDBACK

## CORRECTING ERRORS

I received *ER* 13(2) and am happy to see that you are keeping up the good work. I doubt anybody will complain overmuch, that you again passed over an issue, so long as it keeps coming out (on the other hand, as HENRY THOREAU observed: «The fault-finder would find faults even in Paradise»).

I write to remark some trivial errors, one involving my own work.

p. 46: JUSTIN CASE, et alii [nice bum, F. GAL!] must have got my papers mixed up in an enematic way, inasmuch as they state that: «[I] found rectal administration of 5-MeO-DMT uninteresting». In a way that is true, so much so that I didn't even try it, certainly not again with «a trivial amount of harmala alkaloids» (which, even were't true, is blatheringly vague: which? and how much?). It would have been uninteresting, since there were no reports known to me, of any *Viola*-enema, which plausibly might have 5-MD as major visionary principle! I did try bufotenine intrarectally, insofar as *Anadenanthera*-seed-extract-enemas have been reported, and any psychopticity must hinge on 5-HO-DMT [bufotenine], which was what I modeled.

Perhaps we need a bit more T&A in *ER*, from the preponderance of positive comments regarding that "backside" cover. Apologies for the sloppy fact-checking on the count of your *Journal of Psychoactive Drugs* paper that discussed 5-MeO-DMT. In this case, the requisite paper was missing from our files, and TROUT was going from memory. Thanks for the kick in the ass. — DAVID AARDVARK

K. Trout responds: With regard to traditional ethnographic enemas, the closest would have been *Anadenanthera* seeds, which can/may have DMT, 5-MeO-DMT, and/or bufotenine. While bufotenine is often the primary one, DMT and 5-MeO-DMT show up frequently enough, and are sometimes the only alkaloid or alkaloids.

p. 48: This is not directly your bailiwick (perhaps it should be, and that is my point) and I have written directly to [the BOTANICAL PRESERVATION CORPS] about it, but the advert for BPC is far too vague in re the ingredients of the «medicinal chocolate». You say «caveat emptor» with which I fully agree, but not many people dispose of a library such as mine, and how the hell are they to know what [the fuck] drug-plants

be clavohuasca, guayusa [that, f.i., it can be one of the richest sources of caffeine known], iporuru, chuchuhuasi and maca? Besides, like so many vulgar plant-names, a couple of these have multiple botanical referents, not to say orthographical pseudosynonyms [¿pseudosyns?]. I suggest you post an advert-policy: that prospective advertisers must clearly label all herbal ingredients, at minimum, with unambiguous scientific binomials. The black-shirts are forever itching to prohibit «self-medication» and the «food-supplement» medicinal herbal market, and they have one very valid point. Absent legal obligation, the vast bulk of manufacturers DO NOT label their products even marginally well (rather with coyness, to be charitable; FRAUDULENCE, to be un-)... most importantly they throw in all sorts of meaningless buzzwords like «spagyric», «synergized», «balanced» «optimum formula» and the like, when all any sensible person wishes to know (and the law ought mandate) be: 1) precisely WHAT does the nickel-bag nostrum contain?; and 2) in what amounts?—we wish to know HOW MUCH OF WHAT PART OF THE HERB is in the minuscule bottle which, of course, crackpot manufacturers are loath to mention, because the amounts are usually trifling, else they use the chaff, not the wheat.

All good points; note that the current BOTANICAL PRESERVATION CORPS advertisement has been updated. On the other hand, we presume that many (if not most) *ER* readers *do* have access to the Internet, where information about common names and their Latin correspondences can usually be found fairly easily. And specifically in the case of the BPC offerings, their own site's "Exotic Botanicals" section contains a bounty of additional details—including Latin binomials—for each of the ingredients in their chocolate bars. — DAVID AARDVARK

p. 55: K. TROUT I assume means 20% potassium iodide, not iodine. Moreover, he vaguely states a purported reduction of *several orders of magnitude* [emphasis his] in overall volume of solvents required. Now, several = at least 3 [whereas a couple = 2], and 10 to magnitude 3 = 1,000. Absent any hard data here, does he expect us to believe one can reduce the scale, say, from 2 liters to 2 milliliters? *Das kann nicht sein!*

K. Trout responds: You most certainly are right on, regarding the potassium iodide typo. Thanks very much for pointing out the error. But you seem to have misunderstood chemist/author RICHTER





GIDEON's point to reach your next conclusion. This suggests that other readers might have missed the point too? GIDEON was dealing with huge amounts of ergot broth produced on an industrial scale, and not two liters. The reduction is in the solvent required to be used in the process of the extraction/manipulation of these huge amounts.

Say a person had several hundreds of gallons of broth (or even several hundred liters). This would need to be extracted with a correspondingly huge amount of solvent. The same thing would happen if we did an extraction of 100 pounds of dry star jasmine using a dilute aqueous acid. There would be some grammage of raw alkaloid recovered but the extraction would in the process generate seriously large volumes of aqueous liquid. And a correspondingly large volume of solvent would be required to extract this.

Even taking a reduction of volume for the aqueous solution into account, one can only reduce it "so far" before it gets too thick to extract well. Thickness of the starting liquid was already a problem for RICHTER GIDEON, so for him further reduction was not feasible. He described his fermentation broth as being as thick as potato soup.

The resulting precipitation on the other hand requires far less solvent since it is *not* being used to extract the alkaloid from the aqueous solution. This is where the reduction in organic solvent volume is accomplished. Basically all the solvent that will be needed at that point is simply enough to dissolve and be able to physically handle the material for regeneration of the base since the precipitation permits said raw base to be initially recovered directly from the aqueous solution by simple vacuum filtration. And this can, in fact, easily represent a reduction of literally several orders of magnitude for the amount of organic solvent required.

Perhaps you misunderstood where and why the reduction in required volume was happening? In any case, this "vaguely" stated "purported" claim is not mine, but was one of RICHTER GIDEON's core reasons for patentability, as stated in the original patent.

p. 75: Note that there are in all 19 species of *Erythroxylum* known to contain cocaine in their leaves (including *E. coca* and *E. novogranatense*, each of which has two distinct varieties, var. *coca* and var. *ipadiú*; and var. *novogranatense* and var. *truxillense*, respectively—all four commercial varieties, plus five other *Erythroxylum* species, also contain cis- and/or trans-cinnamoylcocaine [in reality, cinnamoyl-ecgonine])... there are at least 55 species used in ethnomedicine, some as stimulants, but only the 19 cocaine-species, and one other species, all Neogæan, contain any ecgonine-alkaloids [cocaine is methylbenzoyl-ecgonine]. Vide: C. RÄTSCH & J. OTT 2003. *Coca und Kokain: Ethnomedizin, Kunst und Chemie*, AT VERLAG, Aarau, Switzerland; Abhang Taffeln [Appendix Tables]: pp. 230–232 «Erythroxylaceæ Cocainæ»; and pp. 233–236 «Pharmacopœia Erythroxily Non-Cocæ».

Jon Hanna responds: This was indeed my bad, as I was just parroting data from the DBOTANY web site. However, of the 19

species that contain cocaine, how many of these contain amounts that make them functionally useful? (I don't know the answer to that, and alas don't read German.) When is your Coca book coming out in English?

As soon as I get my Hacker up here to correct some maddeningly capricious problems with both my G3 and G4 PowerBooks...I shall endeavour to cull-out a small handful of unpublished pieces which remain yet fallen through the cracks, so to do my part to keep *TER* fat and happy and off the skids. Best. — JONATHAN OTT, Mexico

## PUBLISHING ERRORS?

Thanks for hiping me to the enema thing (Summer 2004), and also for FUN GAL's nice photo. I dislike snorting stuff (and worse, shooting stuff). I tried both ways with ketamine. I liked the ketamine, but still totally hate hurting my nose or letting anyone go poke needles in me. I used a 1CC syringe with no needle, filled with ketamine, pushed it all of the way in (up to the handles), and squirted 100 mg up my butt. Wow! It did not come on as fast as when I tried shooting it, but it also seemed to wear off a lot slower. It sure works though. I never imagined I'd be sticking dope up my butt, but when it comes to ketamine, I found *my* route! — IMA B. LEEVER

A few weeks after the account above was sent to *ER*, K. TROUT made the following remarks: "Something said to me by a friend recently suggests that the ketamine enema account forwarded to *ER* was fictional, based solely on the data that we published in the Summer 2004 issue. While I doubt that it would not work as described, I also have reason to doubt that the writer ever tried it. It was claimed that I was sent this to see what would be published without questioning. In response, two evaluations of it by JUSTIN CASE went as described, except that he noted a persistent discomfort of the rectum the day after these experiments. He claimed that this route was significantly less effective than IM, but more effective than insufflation."

With regard to the idea of hoaxing *ER*, this may not be new ground. (See for example *ER* 6(1): 12–13 and the speculations that followed in *ER* 6(4): 4.) However, it is somewhat surprising that anyone would take the time to send in such a boring and believable hoax. I mean, come on, if you are going to see what would be "published without questioning," get a bit more creative and at least send something that we *might* question. The enema is a tried-and-true approach, using pharmacist-compounded ketamine pain relief cream. These creams are created for transdermal application, and as such usually contain pluronic lecithin organogel (see *ER* 12(1): 23 for a discussion of this compound), although they may sometimes instead contain DMSO, depending on what the compounding pharmacist decides to do. Those chemicals that assist absorption through the skin would likely make the compound cream version of ketamine more effective in an enema. It is worth noting that ketamine pain creams





are often also compounded with other drugs as well, a few of which include ketoprofen/Orudis/Oruvail (an analgesic, anti-inflammatory, and antipyretic that inhibits cyclo-oxygenase), and/or gabapentin/Neurontin (an anticonvulsant in this application used for treating nerve pain), and/or clonidine/Catapres (a centrally acting antihypertensive in this application used to treat neuropathic pain and/or opioid detoxification), and/or amitriptyline/Elavil (a tricyclic antidepressant in this application used to treat pain). We suspect that the ketamine enema enthusiast might wish to obtain a pain cream that was free of anything other than ketamine and perhaps something that had topical analgesic properties like lidocaine (considering JUSTIN CASE's remarks). To date, we know of perhaps a dozen or more folks having confirmed that ketamine cream via enema *is effective without question*. And the "straight ketamine" approach has now been replicated and confirmed active as well.

While we could have refrained from publishing this report entirely, it brings up an important point (whether or not it is a hoax). There really *isn't* any way to tell in many cases if the data submitted by ER readers is factual or not. ER has existed for thirteen years as a "network newsletter," generally relying on the idea that people sending in their experiences and questions are sincere in their communications. It seems somewhat pathetic that a person would have nothing better to do than culture jam a small circulation publication whose purpose is to shed some light on the frequently confusing and largely taboo topic of contemporary psychonautical ethnobotany and ethnopharmacology. In any case, I suppose that this incident gives us reason to suggest that all readers revisit our disclaimer on the inside front cover of each issue. We do our best, but we are subject to human error and susceptible to being misled just like everyone else. — DAVID AARDVARK

## MORE CORRECTIONS?

Both JONATHAN OTT and DAVID AARDVARK have reported that the root-bark of *Mimosa tenuiflora* (WILDENOW) POIRET is active without an MAOI (TER 8(1): 22–24). I have been unable to replicate this activity. There are lots of explanations for negative findings, but, as negative findings often tend to remain unreported, I'm hoping that this note will prompt other ER readers to add some data points to this interesting issue.

My first experiment was with a group of eight experienced volunteers, all familiar with *Mimosa* extractions drunk with harmel (*Peganum harmala*). The bark was extracted with cold water and lemon juice over several weeks. Volunteers drank 150 to 200 percent of their usual dose, but without the harmel. While some felt that there might be "something" there, the general consensus was "all of the nausea, none of the fun." In fact, most agreed that a previous experiment, of drinking just the harmel without the *Mimosa*, was more visionary.

At this point Mr. K. TROUT informed me that "it was well-known" that acidic extractions of *Mimosa* were inactive without an MAOI, and that both OTT and AARDVARK had extracted with neutral water. While it is difficult to see how a lowered pH could inactivate something that was bound for the stomach, I tried another experiment. I followed the procedure of OTT and AARDVARK as closely as possible, and prepared 25 grams of well-proven bark with neutral cold water, and drank on an empty stomach—close to four times my usual dose. Again, I experienced no visionary effects. I retched at +30 minutes.

There was, however, one small difference between my preparation and that of AARDVARK. AARDVARK had used a French coffee plunger to strain his brew, I had used filter paper.

I stared at the brown mud on the paper. "I wonder . . ."

I put 100 mg of the dried filter cake in a spoon and held it over an alcohol lamp. Sure enough, inhaling the vapors produced clear tryptamine effects—nothing overwhelming, but exciting and pleasant. And I couldn't have inhaled more than a few milligrams of the smoke. I first thought of 5-MeO-DMT, just from the nature of the effects and the strength, but 5-MeO-DMT has never been found in *Mimosa tenuiflora*. The fine powder might make a good snuff. This, of course, relates little to the question of *oral* activity. —D.P., CA

In early February of 2004, we were told that a very potent, possibly novel tryptamine had been extracted from *Mimosa tenuiflora* root-bark via a process described in a later issue of *The Entheogen Review* (ER 13(2): 49–50). The person who made this report had a reasonable amount of experience smoking DMT, 5-MeO-DMT, and bufotenine, and felt certain—due to the potency and the nature of the effects—that what he had ingested was not any of these. (The effect was so dramatic, that it sounded as though it may have scared this person off from performing a second bioassay.) We suggested that the isolate be sent to a lab for GC/MS analysis, and were told that this was planned. We have not heard anything more regarding this. Another sample of *M. tenuiflora* root-bark extract that was sent for GC/MS analysis recently was shown to be exceptionally pure DMT only—almost as pure as the reference standard.

Considering your report above, I decided to attempt smoking filter cake residue. 25 grams of *Mimosa tenuiflora* was powdered and soaked for 90 minutes in about 16 oz cold water. This was then crudely filtered through a pasta strainer (to remove the bulk of the fiber and particulates), then poured through a coffee filter. The residue was dried, scraped off the filter, and 100 mg was placed into a clean (never used) DMT pipe. Although you reported an effect from only "a few milligrams of the smoke," I figured that I would take one inhalation and see how things progressed (ultimately







vaporizing the whole 100 mg, if needed). After the first inhalation with no effects, I continued to hit the pipe until no more vapor was produced. Aside from a mild light-headed feeling, there were no effects. My next attempt was made with 600 mg of the material, placed into a VOLCANO vaporizer unit (which had previously been successfully used with pure DMT). I sucked down two bagfuls of vapor processed in this manner, to no effect (other than light-headedness again). When I looked at the powder residue in the chamber, about 50% of it was clearly toasted (almost charred), and the remaining 50% looked reasonably fresh still. So it is quite possible that there was uneven heating going on in the chamber, and it may be that more bags could have been filled. However, generally with volatilized tryptamines, one wants to get the entire dose from one bag within three or four inhalations, so this material did not seem concentrated enough to use in this device (on the presumption that it *may* not have all been spent and *if* it would have been active had it all been consumed). Alas, while you can offer no confirmation of *Mimosa tenuiflora* being orally active via cold-water extraction consumed with no added MAOI, I am unable to offer any confirmation of filter cake residue being active when heated and inhaled. (I wish that I could.)

Since the initial publication of positive bioassays of cold-water extracted *Mimosa tenuiflora*, we have only received a single correspondence on this topic, which stated that 25 grams gave “very mild but quite pleasant results” and “It seems for me that a much larger amount than 25 grams of root-bark is required” (ER 8(4): 135). OTT has also remarked that “the two times with a few subjects that I have since repeated this, and it did work, the amounts were a bit higher: 30–35 grams of root-bark/dose, if memory serves me” (OTT 2005). We are somewhat bewildered that we have not received more bioassay reports regarding this process. A possible explanation might be that many people did not receive positive results, and folks are less likely to write in and say, “I tried this, and it didn’t work.” In any case, we appreciate hearing about your own results.

Why it works is still anyone’s guess. Independent GC/MS analysis reported finding the  $\beta$ -carboline 2-methyl-1,2,3,4-tetrahydro- $\beta$ -carboline in *Mimosa tenuiflora* earlier this year (MOECAT 2005), but this could have been an isolation artifact. Previously, this compound has been found in *Virola* barks (HOLMSTEDT et al. 1980). However, this  $\beta$ -carboline is speculated to produce only trivial MAOI action (McKENNA 2005; CALLAWAY 2005). JACE CALLAWAY has discovered a new phytoindole from *Mimosa tenuiflora*—one that is in an entirely new class of compounds; the activity of this chemical is un-

known, but it could possibly act as a MAOI. CALLAWAY has also remarked that from his observations, “there are at least a handful of indoles in this species, aside from DMT, and many of them are quite large and unstable” (CALLAWAY 2005); experiments with known doses of these isolated chemicals might prove valuable in nailing down some of the discrepancies. (We are eager to read CALLAWAY’s paper, which has been accepted for future publication by *Planta Medica*.) OTT has speculated that there may be some new tryptamine or DMT adduct contained in it, and the scant data reported above related to some potent compound producing effects when vaporized and inhaled may suggest that there is indeed a highly active novel tryptamine in it. More recent GC/MS was done this year, which did not show the presence of any novel tryptamines, but they might have been lost in the isolation process (see article related to this pp. 116–117) or not present in this particular sample of the root-bark.

Why it doesn’t work can also only be speculative at this point, and could be based on one or more of a number of factors, including: ALKALOID PROFILE: Different individual trees may contain different alkaloid profiles depending on several factors including genetics and environment. SOURCE: Material from Brazil may have fewer alkaloids than material from Mexico, but more analysis needs to be done. PREPARATION: Variation in extraction procedures may affect results. POTENCY: Some material may simply be more potent than other material, with regard to any “mystery alkaloid(s).” For DMT content, OTT has reported a range of 1% to 11% (although practically speaking, it seems unlikely that the higher end reported is the norm), and any other alkaloids present might also have an equally wide range of concentration. MISIDENTIFICATION: OTT has pointed out that *Mimosa tenuiflora* “does look like any number of chaparral-type, mesquite-type, *Mimosas* or *Acacias* and superficially could be mistaken for *Acacia farnesiana*” (OTT 2005). In recent years mis-identified “*Argyrea nervosa*” seed, “*Lagochilus inebrians*” seed/flower/herb, and “*Mitragyna speciosa*” herb/extract have all been offered commercially. [In the case of DP, CA, misidentification is unlikely, since the bark was “well-proven” when taken with a MAOI.] DIFFERENCES IN INDIVIDUAL BIOCHEMISTRY: Some folks may have higher or lower amounts of gastric MAOI in their systems, and this could have some effect on the activity of any “mystery alkaloid(s).” AGE OF MATERIAL: Although the DMT content of *M. tenuiflora* is reasonably stable when stored for long periods, it is possible that the “mystery alkaloid(s)” degrade faster. It may be that root-bark needs to be fresher in order to be orally active sans MAOI. PLACEBO EFFECT: Although unlikely, it is possible that those people who reported positive results were only having a placebo effect. — DAVID AARDVARK

## NEW! Trout’s Notes on San Pedro & Related Trichocereus Species

The single best-selling title at the recent MIND STATES VI conference, this work contains 312 pages and nearly 900 black and white photos. Covering San Pedro and its horticultural relatives, with details on botany, chemistry, and history of these beautiful and sometimes gigantic cacti. TROUT’s latest offering is the single most comprehensive review and reference compendium that exists concerning *Trichocereus pachanoi* and its relatives.

Available for \$34.00 (USA), \$39.00 (foreign) from *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Or order online with a credit card from [www.entheogenreview.com](http://www.entheogenreview.com).





# HPLC-MS ANALYSIS OF *ACACIA OBTUSIFOLIA*

by MULGA

The serendipitous discovery by the current author around a decade ago of a previously unreported species of Australian *Acacia* being used as a probable source for simple entheogenic tryptamine alkaloids due to previous mis-identification was based on bioassays amongst a range of the authors' associates and acquaintances (MULGA 1996). There are no published studies concerning the alkaloid profile of the species identified as *Acacia obtusifolia*, despite people's use of various extracts of *Acacia* species for entheogenic purposes in more recent times. A sample of simple alkaloidal extract from *A. obtusifolia* bark was subjected to HPLC-MS analysis in order to help identify the constituents.

## MATERIALS AND METHODS

A sample of alkaloid stem-bark extract from *Acacia obtusifolia* was obtained. Although no specimens of the particular plant were gathered or submitted for formal identification, the author is confident that the material came from *A. obtusifolia*.

A few milligrams (based on sight, not accurately weighed) of golden crystalline alkaloidal extract was dissolved in 2 ml of methanol and subjected to HPLC-MS analysis with an AGILENT series 1100 HPLC, using a reverse phase solvent system of water and acetonitrile (both containing 0.005% trifluoroacetic acid), running a gradient of 10-95% acetonitrile over 35 minutes through a PHENOMENEX C18 – 5 mm column (150 x 4.6 mm), at 40°C. Only fragmentation ions over 100 were included in Mass Spectra (MS).

## RESULTS

Figure 1 shows a HPLC chromatogram of the extract, with UV absorption at 210 and 280 nm using Diode Array Detector (DAD), which appears to consist primarily (90% or more) of one substance with a retention time of 5.3 minutes in the system used, and some traces of other related alkaloids.

The Mass Spectra of the major constituent is shown in Figure 2. It shows a base fragment peak  $m/z$  144, a parent peak at 189, and secondary fragment peak at 130. This suggests a molecule of atomic mass 188 ( $M^+$ ) and corresponds somewhat with published MS values reported for *N,N*-dimethyltryptamine (TROUT 2002).

The three smaller peaks at around 4.9–5 minutes and at 6.5 and 7.3 minutes respectively appear initially to be tryptamine, and simple  $\beta$ -carboline alkaloids respectively.

A single fragment on the MS at  $m/z$  144 for the peak with retention time of 4.9–5 minutes, was assumed to be the same fragment as appears in the previous MS (Figure 2) and corresponds in weight to cleaving the amine group from a simple tryptamine molecule. This suggests either tryptamine or perhaps *N*-methyl-tryptamine, though a parent fragment for neither was detected on the MS.

The MS of the peak at 7.3 minutes (Figure 3) had a base peak at  $m/z$  158, with fragment peaks at 130, 144, 170, 183 and apparent parent peaks at 199 and 201. A similar MS (Figure 4) was obtained from HPLC-MS analysis of *Acacia complanata* leaf extracted in methanol. This species has previously been reported to contain simple  $\beta$ -carboline alkaloids, mainly *N*-methyl-tetrahydroharman or "leptocladine" (JOHNS et al. 1966) with a molecular mass of 200.

Within these later peaks of the *Acacia obtusifolia* extract chromatogram, there appear to be traces of some closely related alkaloids.

## DISCUSSION

Previous reports of simple tryptamine and  $\beta$ -carboline alkaloids from Australian species of *Acacia*, and related species from the SW Pacific (POUPAT et al. 1976) and Asia (LIU et al. 1977) (Table 1), have been more widely referenced during the last ten to fifteen years (TROUT 2002).

Although two Australian species—*Acacia maidenii* and *A. phlebophylla*—were reported in the 1960s to contain simple methylated tryptamine alkaloids (FITZGERALD & SIOUMIS 1965; ROVELLI & VAUGAN 1967), there has been little information concerning the constituents of other species, or possible variation between different populations of the same species.

The results of this HPLC-MS analysis supports the occurrence of *N,N*-dimethyltryptamine (DMT) as the major base of *Acacia obtusifolia* stem-bark, with traces of related compounds such as tryptamine (or NMT) and  $\beta$ -carbolines.



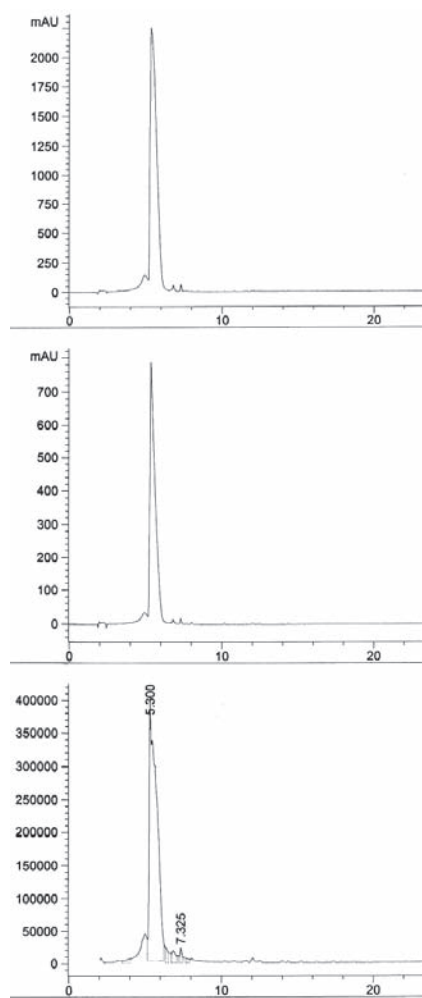


Figure 1

*Acacia obtusifolia* was identified serendipitously as an active and potent DMT source after successful extraction of alkaloids from the stem-bark. That 1994 isolation had been done under the assumption that the specimens were thought to be *A. maidenii* in 1994.

Despite numerous attempts over the years, it has taken nearly a decade for a sample to finally see analysis, even though extracts of this plant were already being used as an entheogen due to misidentification. Such analysis is important, if only to help secure the identity and relative safety of any previously unknown plant or extract.

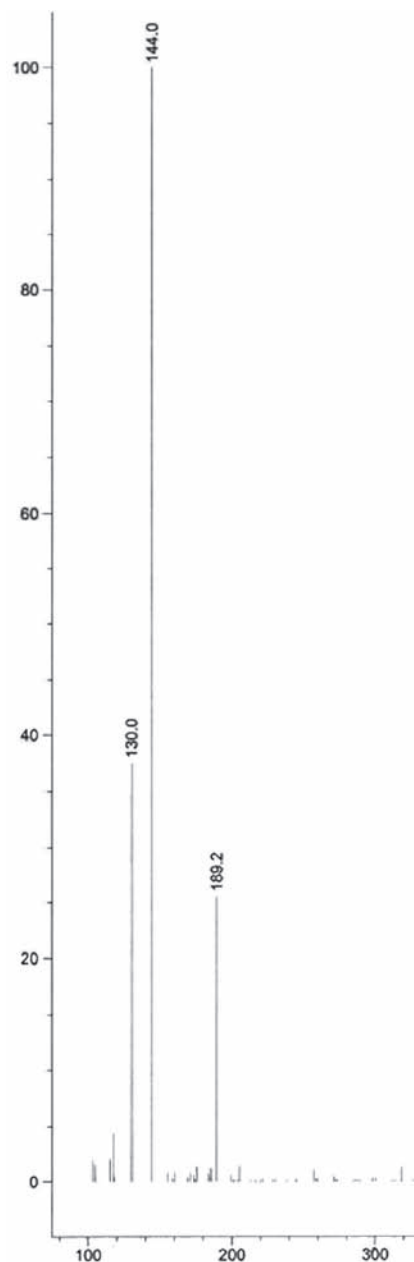


Figure 2

The complexity of a genus of over 1100 species in a vast continent like Australia and correct identification of plant material is no small matter. Many active local varieties—in form, or chemistry, or even species—may yet come to light with further studies. It is possible that other specimens or species may produce similar or related alkaloids, as

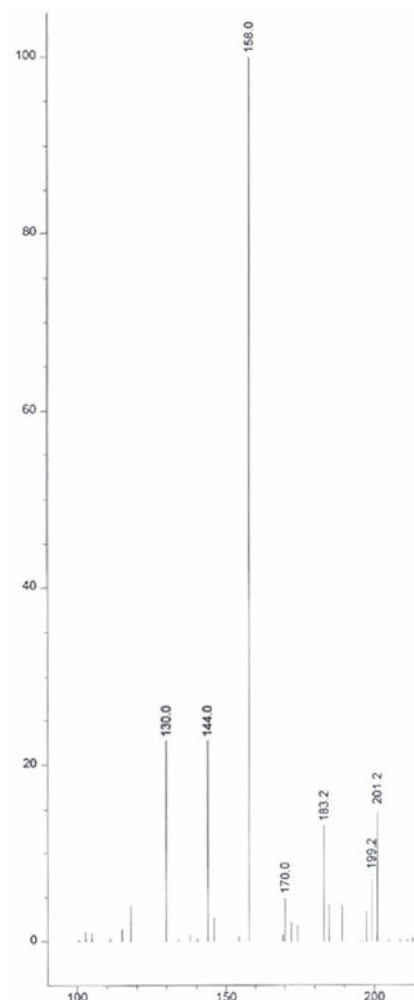


Figure 3

can be seen in a review of reports shown in Table 1. As the sample analyzed was a crude alkaloid extract, there are quite likely to be some differences between the whole plant (or other plant parts) alkaloid profile and this sample.

There was no indication of any 5-substituted tryptamine alkaloids as reported from related genera, such as *Anadenanthera*, *Desmodium*, *Virola*, and others (TROUT 2002), and they have not yet been reported from members of *Acacia* subspecies Phyllodinae (*Racosperma*) in the scientific literature, which is not to say that they are not present. Their tentative occurrence is



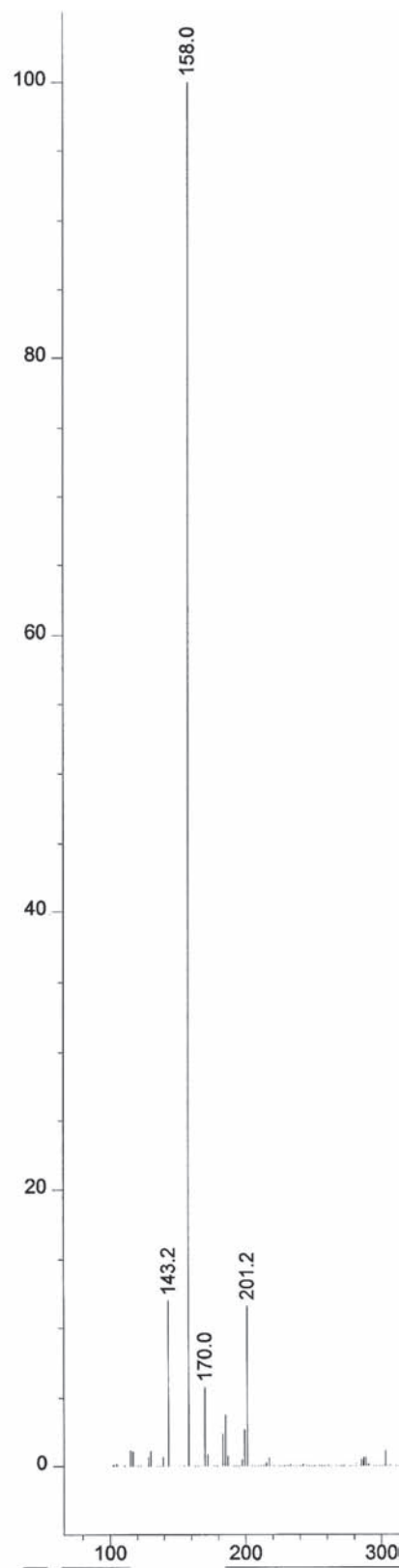


Figure 4

reported in several *Acacia* species elsewhere based on TLC (TROUT 1998, 2002) and also via GC/MS (see Figure 5, although a second analysis of the same material showed no bufotenine, but instead found a compound suspected—but not confirmed—to be 1,2-dimethyl-1,2,3,4-tetrahydro-beta-carboline).

*Acacia obtusifolia* is closely related to *A. phlebophylla*, and it is not surprising, at least in the author's experience, to find a similar alkaloid profile. *A. obtusifolia* is far more common and widespread, with *A. phlebophylla* considered vulnerable to endangered, with a total population on Mt. Buffalo thought to number around 6000, prior to wild fires in January 2003 (WALSH et al. 2000).

Given the lack of control for weight of extract and original source material and no internal standard to compare or calibrate equipment with, these tests were unable to determine quantitatively the alkaloid content of *Acacia obtusifolia* stem-bark. Previous work has suggested between 0.1% and 0.7% dry weight as the yield of total alkaloids from *A. obtusifolia* stem-bark. A single reference to 0.15% yield of alkaloid has been reported under the name *A. intertexta* (= *A. obtusifolia*), but no further details are available (COLLINS et al. 1990).

At least some specimens of *Acacia obtusifolia* appear to have relatively high levels of DMT and traces of related alkaloids in the stem-bark (and probably other plant parts), based on these results and the author's previous studies.

**TABLE 1**  
Tryptamine and  $\beta$ -carboline Alkaloids Reported in Literature  
from *Acacia* subsp Phyllodinae (Racopserma)

SPECIES	PLANT PART	ALKALOIDS REPORTED	REFERENCE
<i>A. complanata</i>	Phyllodes	N-methyl-tetrahydroharman tetrahydroharman	Johns et al. 1966
<i>A. confusa</i>	Root-bark	DMT, NMT	Liu et al. 1977
<i>A. maidenii</i>	Stem-bark	DMT, NMT	Fitzgerald & Soumis 1965
<i>A. phlebophylla</i>	Phyllodes	DMT	Rovelli & Vaughan 1967
<i>A. simplex</i>	Phyllodes & Twigs	DMT, NMT, N-methyl-tetrahydro- $\beta$ -carboline	Poupat et al. 1976
	Stem-bark	DMT, NMT, N-methyl-tetrahydro- $\beta$ -carboline, N,N-formyl, methyl-tryptamine	Poupat et al. 1976





## SOME THOUGHTS ON ANALYSIS and Comparisons of Extracts and Synthetic DMT

by K. TROUT

When interpreting plant analysis results, it is important to understand there are several potential reasons for the variations in alkaloid expression that one may encounter. Sometimes this is the result of differences in alkaloid content and/or composition. Other times it may instead hinge on a lack of comparability between samples.



Often, people read an analysis in the literature and then attempt to apply it to the material they have in their hands, as if alkaloid content is a static and stable feature of plants. In reality, while an analysis may say something about the material being analyzed, it says less beyond that. More to the point, when a plant has published results that show a single alkaloid composition and content rather than a range, it is probable that the plant had one sample analyzed one time only.



**ACACIA OBTUSIFOLIA**  
TOP TWO PHOTOS BY ZARIAT  
BOTTOM TWO PHOTOS BY K. TROUT

Within most populations there often can be found individuals that can vary substantially from the rest of that population. Different harvest times, environmental conditions, and nutrient availability can all create quite disparate yields, and/or even variable compositions for the isolated alkaloid fraction. Different preparation approaches creating the sample tested can also produce very different outcomes. If these details are not known about the materials being looked at in an analysis, the comparison of samples can have relatively little meaning. For example, when isolated material from *Acacia obtusifolia* gets more white or light (or crystalline) from people trying to clean it up by recrystallization, further acid/base partitioning, or preparative chromatography, there is often little else remaining except for the major alkaloid. This means that in the case of plant isolates, the more purified the product, the less likely it is to actually represent the alkaloid profile of its plant source. Some alkaloids, such as bufotenine and  $\beta$ -carbolines, are readily separated from DMT during the recrystallization process, so they can be absent from the final product even if present in substantial amounts in the plant.





We were fortunate enough to have access to four samples of *Acacia obtusifolia* extract, along with a small bit of harvest or preference data, and a friend willing to run GC/MS. These samples were chosen for comparison due to having been isolated with an intention of preserving the intact alkaloid content of the plant; all were crude, semi-solid, and fairly oily. Colors ranged from orange to reddish-brown, and were sometimes quite dark. It was common for people to express a perception of the darker material producing heavier, “darker,” and more intense trips. On the other hand, the orange “resin” was frequently described as being much “friendlier” and more colorful. Many who preferred the orange material felt it to be closer in effect to pure DMT. A significant number of those who preferred the brown material felt that it was more useful in their spiritual practices. One friend commented that the brown material held more serious lessons, and hence more valuable learning opportunities. These sorts of preferences may be influenced to various degrees by many factors including set and setting, and even the psychological effect of certain colors—although in this case it appears there may be some chemical/pharmacological foundation behind the preferences, as not all people expressing these opinions knew what color of resin they ingested.

In all four samples, DMT was vastly the major alkaloid. Trace amounts of alkaloids other than DMT and bufotenine were also present in all samples, but none of these were identified. Seemingly in keeping with what was suggested by bioassays, the brightest orange-colored material (said to be a summer extract) had almost no bufotenine, while the darkest brown sample (said to be a winter extract) had the most bufotenine. The other two samples had small but intermediate levels of bufotenine; one of these was somewhat darker, although it was said to be a summer extract. Bufotenine (see Figure 5) does not appear to have ever previously been formally reported from any *Acacia* species; however, suspicions of its presence have been voiced for more than ten years by *Acacia* extract consumers in Australia.

We approached another chemist in order to double-check the results noted above. When GC/MS was run on the darkest sample, this time it did *not* show bufotenine, and instead showed what might have been 1,2-dimethyl-1,2,3,4-tetrahydrobetacarboline or something similar. DMT was, as expected, the major alkaloid. The chemist performing analysis for us commented that due to its polarity, bufotenine might not have been discernible in the test columns used, and more work with this in mind would be required to prove its absence.

Another consideration related to the alkaloid composition of *Acacia* is the potential impact of crude approaches to obtaining the resin. If large masses of material sit for extended periods during the act of solvent removal, these can form distinctly colored zones ranging from light to dark within the same mass. Differences in effects between these zones have been reported by users, with the lighter areas most often associated with purer DMT effects. It is reasonable to think that alkaloids will at least partially segregate within these zones during the crystallization process, so that even within one large lot there may be substantial differences in alkaloid composition for the portions that are distributed from within them.

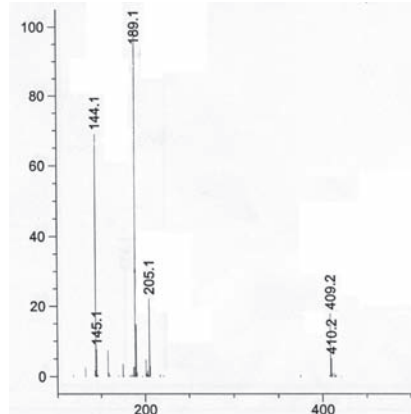


Figure 5



**ACACIA OBTUSIFOLIA**  
SEEDLINGS ABOVE BY K. TROUT  
TREE BELOW BY FLOYD DAVIS





We have heard comments of *Mimosa tenuiflora* extracts being perceived of as “friendlier” than *Acacia*, and the orange *Acacia* being perceived of as “friendlier” than pure DMT. While this might involve the action of some other alkaloids, it is probably also in part a function of dosage.

The *Acacia* extract tends to be a semi-solid to solid, oily and often semi-crystalline mass that can readily be shown to contain large amounts of insoluble material. This means that, at best, the “resin” is far from being pure alkaloid, much less pure DMT. Any given chunk of pure DMT will therefore be more potent than the same weight chunk of *Acacia* extract.

A similar picture exists for the *Mimosa* extract but for a different reason. While *Mimosa* extract may be extremely pure, quite dry, and solid, it tends not to be used as lumps or powder, but rather as small and irregular (often curving) flakes or chunks. These take up more room than either

*Acacia* or pure DMT, which can lead people to over-estimate (and thereby “underdose”) the amount being used as their dose unless weighing it. Visually, a gram of *Mimosa* extract can occupy nearly twice the volume of a lump of orange waxy synthetic or oily *Acacia* resin, easily leading people to erroneous conclusions when comparing eyeballed amounts.

It is important to keep in mind that we did not have access to enough samples where known details were available, so the data presented is still insufficient to firmly establish any predictable trends. However, it is enough to indicate a need for more work. A rigorous survey examining the potential of 1) variations in the alkaloid content and composition of different local populations, strains, or clones, and 2) fluctuations in individual plants based on season, time of day, and environmental factors such as stress, would be of great benefit to the whole community, so long as samples are chosen that can permit a direct comparison. ⊕

# HERBAL-SHAMAN

[www.herbal-shaman.com](http://www.herbal-shaman.com)

*A premiere source for countless herbs, seeds,  
and a bounty of shamanic accessories  
for the past decade...*

NOW AVAILABLE, HIGH QUALITY

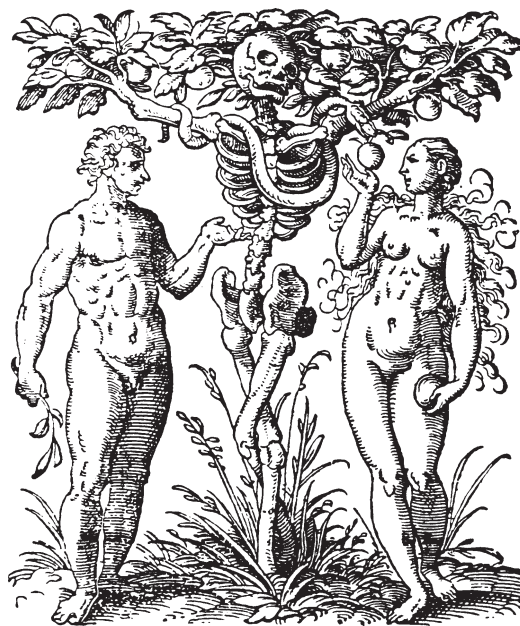
*Mitragyna speciosa* (KRATOM)

25 grams, \$30 • 50 grams, \$50 • 100 grams, \$85

HERBAL-SHAMAN

POB 8892 (Dept. ER),  
Wichita, KS 67208, USA

Orders, Toll Free: (877) 685-9199  
Questions & Tracking: (316) 685-9199





# SEEDS & STEMS

## DANCE PATRONS ARRESTED

"On March 20 in Flint, Michigan, a nightclub was raided by 60 officers from four different local law enforcement groups. The officers arrested 17 people on felony drug charges, but cited more than 100 with misdemeanor drug possession charges or, for those who did not have any drugs, charges of 'frequenting a known drug establishment.' 'Frequenting a known drug establishment' is a misdemeanor charge that carries a potential 90 days in jail or \$500 fine. [...] Some attendees were subjected to strip searches and full cavity searches." [Posted 3/24/05 to [www.drugpolicy.org/news/032405flint.cfm](http://www.drugpolicy.org/news/032405flint.cfm); see URL for full story.]

## ENTHEOGEN: AWAKENING THE GOD WITHIN

[www.maps.org/avarchive/igwana/Entheogen.mov](http://www.maps.org/avarchive/igwana/Entheogen.mov)

A film that blends several styles of documentary storytelling in a sensory-overload/free-association collage, attempting to recreate the psychedelic experience. Features many noteworthy researchers. It is planned for release at next year's SUNDANCE FILM FESTIVAL. A trailer for the movie can be viewed at the URL listed above.

## ECSTASY TESTING PROJECT OUT OF FUNDS

As of August 1, 2005, the ECSTASY TESTING PROGRAM at [www.ecstasydata.org](http://www.ecstasydata.org) has run out of funds. Testing costs \$1,500 a month in laboratory fees for 15 pills per month (with a \$30 co-pay). The program is seeking a professional grant writer to help them apply for appropriate grants to fund the project. If you qualify, please e-mail [info@ecstasydata.org](mailto:info@ecstasydata.org).

## FREE TO PLANT SEEDS?

[www.freedomthroughjustice.com](http://www.freedomthroughjustice.com)

Follows RON KICZENSKI's upcoming trial on the question of whether or not human beings have the natural-born right to grow any plant. This question has never before been brought to a federal court, and the government is said to be having major difficulties attempting to explain the justification for this type of over-reaching jurisdiction. Pleadings, transcripts, and the December 9, 2004 findings and recommendations by the magistrate can be read at the URL listed above. Pre-trial conference is set for September 19, 2005, and the trial is set for November 2, 2005.

## IBOGAINE ART

[www.gammalyte.com](http://www.gammalyte.com)

DAVE HUNTER's beautiful collection of ibogaine-inspired art.

## PALENQUE NORTE

[www.matrixmasters.com/pn](http://www.matrixmasters.com/pn)

A favorite spot to hang out at the BURNING MAN FESTIVAL ([www.burningman.com](http://www.burningman.com)) is the PALENQUE NORTE lecture tent. Talks from this year's entheogen-related presentations, featuring RAFAELO AISNER, SHEELO BOHM, BRUCE DAMER, ERIK DAVIS, RICK DOBLIN, FRANK ECHENHOFER, JOHN HALPERN, JON HANNA, MATTHEW W. JOHNSON, SANDRA KARPETAS, LEAH MARTIN, VALERIE MOJEIKO, TONY MOSS, MICHAEL NICKEL, DANIEL PINCHBECK, BRIAN RICHARDS, MARCELINO SEPULVEDA, ANDREW SEWELL, STASIA, and SOBEY WING, should be posted to the web site at some point following BURNING MAN. The site also features talks from past years, as well as audio from Palenque conference favorites like TERENCE MCKENNA and CHRISTIAN RÄTSCH.

## THE CANNABIS EXPERIENCE AND EVERYDAY FUNCTIONING STUDY

[www.thecannabisexperience.info](http://www.thecannabisexperience.info)

An anonymous online survey that takes 30 minutes to complete, attempting to help judge whether *Cannabis* use is harmful, completely harmless, or somewhere in between. The study aims to explore the nature of the relationships between individual and environmental factors associated with patterns of *Cannabis* use, and their impact on everyday functioning in terms of psychological well-being and cognitive functioning. Survey acceptance ends June 30, 2006.

**MUSEUM OF CONTEMPORARY ART  
THE GEFFEN CONTEMPORARY  
"ECSTASY: IN AND ABOUT ALTERED STATES"  
OCTOBER 9, 2005 – FEBRUARY 20, 2006  
[www.moca-la.org/museum/moca\\_geffen.php](http://www.moca-la.org/museum/moca_geffen.php)**

This exhibit features works from 1990 through the present by 30 artists whose works experiment with transcending everyday physical and mental conditions, creating "a heightened sensory experience for the viewer that elicits myriad responses, including awe and surprise, humor and delight, even confusion and sublime contemplation."



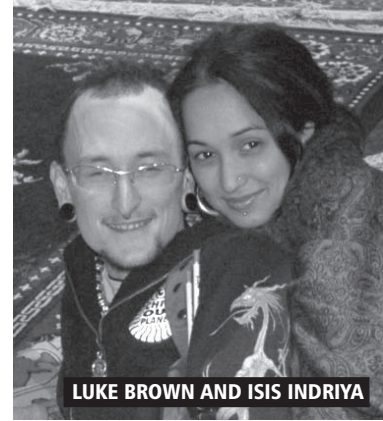




# MIND STATES VI CONFERENCE REVIEW

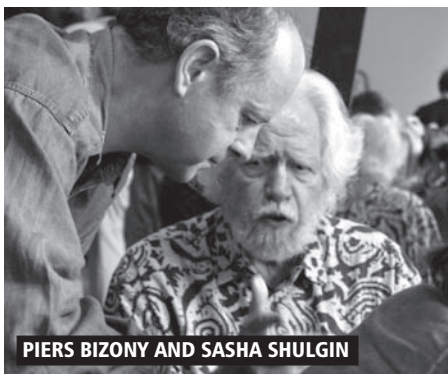


ALEX GREY AND CAREY THOMPSON



LUKE BROWN AND ISIS INDRIYA

**REVIEWED BY CLEAR** • DAY ONE: Visual decadence, mindful flavors of alternative nutrition, sound, and healing. A gaggle of freaks, all generations, all stripes (and polka dots and plaid). All ages the web site said, kid friendly. I'd bring my kids if I had any. • I was sitting in the chill-out space listening to some delicious ambient music, electronic and soothing. A painting up on the wall, a galactic Mayan motif, higher realms and higher planes. • I smelled some oils, flowery, fruity, lemon I think, cleansing. There were a lot of "Oms" and crystals. • Oh, there, I saw my first child, a young boy 8 or 9, blonde with a green fuzzy turtle back pack. • And another, fist full of trail-mix for me. Snack-snack. • Joan said to say high to a man named Frank and his black bag of magic goodies. • Old heads and new heads, young heads and dead heads. People came from all around the world to attend, to immerse and learn and network. • Susan Blackmore on memes, such a head opener. But what about the smallest meme or the memetization of experience? • Sasha and Ann Shulgin Q & A, Yea! Questioned from lunatics. Such a gradient from the chemists geeks to the party freaks; and no, 2C-B/T... will not show up in a standard urine test. • Accosted, entertained, and seduced by a flirty photographer with no pockets. She's out on a yang tip of the Art world, business of photography down in So-Cal. Synchronistic wedged in for her as her sister was a vendor of fine wares there at Mind States: tinctures, balms, oils. • I saw Jon, the organizer, whirling on stage with children, a boy and a girl. His long blonde hair was straight and shining. • Charles Hayes, author of "Tripping," on memory. I really tried to keep up, I was fascinated, but so much, so fast, so good. • Michael Shermer on skepticism, a meme-busting meme. • The mushroom panel: Linda Corazon talked of the native use and the adventures of Salvador Roquet. Mike Crowley spoke of the Buddhist connections with psychedelic mushrooms, blue stemmed parasols. Charlie Grob spoke of his science and psyche practice, extemporaneously as the PowerPoint projector was out. Tom Reidlinger spoke of the 50 year anniversary of the advent of the mushroom into the life of Western Consciousness. • DAY TWO: It takes me one-and-a-half hours to get sitting down in the convention center's theater. I caught the tail end of the first lecture. "He's sponsored by DARPA, I don't like that intention," a fellow participant said to me. "If you take it out all the way we're all dead, aren't we?" I responded. Blech, it doesn't take anything to just listen, does it? The speaker was talking about cognitive science and neuro-stimulation, long distance thought projection, 2 monkeys in 2 different rooms. • Mark Pesce had quite an elaborate presentation with neat abstract video playing, a bit of a Terence McKenna lecture (again preaching to the choir), and a didgeridoo. He spoke of BitTorrent, Wiki, the Outfoxed plug-in, Cellphedia, trust, and the need for a health regimen of media exercise. In the Q & A someone remarked that the psychedelic sections of Wikipedia are a bit sparse and we should be doing a better job of getting the info out. I agree. • After the lecture I went to make a call and was accosted by A., a young enthusiastic woman, who mistook me for a fellow poster on entheogen.com. • Piers Bizony: "Scientists are from Mars, Artists are from Venus." Spoke of the aesthetics of Science and scientists as they experiment. It seems so simple of an idea, but so profound (as is much in the symposium) that Scientists are not the cold-hearted archetypes of lore. He spoke of the pinning down of our universe by black holes, the instruments of galactic evolution. • I was invited by a speaker to a post-Mind States party out in Marin on Monday. She was one of the speakers (the only woman) on the mushroom panel last night. She holds traditional ceremonies down in Mexico. She obviously loves what she does. • I skipped the multimedia lecture/dance. They spoke of a global dance culture, Burning Man and such. Been there, done that. I don't want to be cocky, and it's not like I yelled out some obscenities. I just left the auditorium when the chunky translating slides of galaxies slid by as a backdrop of the strains of some generic tribal electronic music came on with a couple of dreadlocked dancers. • The visionary artists panel: Donna Torres and her garden of visionary plants. A soft-spoken woman relying heavily on her notes, nervous. Jim Woodring (my personal favorite) spouted a lucid treatise on his work "Lazy Robinson." Donna Tracy a texture artist talked of digital waste "digitritus," fractals, ascetic transcendence, and the palette for evolution. Robert Forman, a genuine New Yorker, a yarn worker, and psychedelicist. His travels to the Huichol and Guadalupe. Vibrata and her evolution from dualism to interdependence. • I wish that Sue was able to MC the panel because they ran out of time and there was no Q & A. I think the whole introductory factual/lecture download could have been skipped in its entirety and we could have had 2 hours of Q & A, YES! • DAY 3... ??? • Excerpted/adapted from posts at <http://mindstates.tribe.net>.



PIERS BIZONY AND SASHA SHULGIN



PHOTOS BY GENEVA BUMB & B. RAD





# EVENTS CALENDAR

## AYAHUASCA HEALING RETREAT SEPTEMBER 20–28, 2005

Ceremonies in Bahía, Brazil with ayahuasca, meditation, lectures, transpersonal exercises, and excursions. Staff includes SUE MINNS, GARY REICH, SILVIA POLIVOV, and ZOE SEVEN. A second retreat is scheduled for October 4–12, 2005. See [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net) for more information.

## MINDS WIDE OPEN SEPT. 24 — NOV. 29, 2005

Held at the LIGHT SPACE GALLERY at 1732 Abbot Kinney Blvd. in Venice, CA 90921, this visionary art show features work from LUKE BROWN, DEAN CHAMBERLAIN, J GARCIA, ALEX GREY, ALLYSON GREY, PAUL LAFFOLEY, KENNY SCHARF, CAREY THOMPSON, STACY VALIS, OLIVER VERNON, ROBERT WILLIAMS, and SUSAN WILLIAMS. For more information, see [www.lightspacegallery.com](http://www.lightspacegallery.com). From December 15 through January 11, this show moves to the east coast MICROCOSM GALLERY. See <http://microcosmgallery.com>.

## SYMBIOSIS GATHERING SEPT. 30 – OCT. 2, 2005

SYMBIOSIS is an arts, music, and lifestyle gathering held at BIG BASIN STATE PARK in the Santa Cruz Mountains of California. Three days of dancing, camping, exchanging ideas and creativity, holistic medicine exploration, spirituality, nutrition, and communal networking. Featuring visionary art from CAREY THOMPSON, J GARCIA, KRIS DAVIDSON, MARK HENSON, ZARIAT, and more, presented by ZOETIC ART. With a tribal bazaar, veggie food, DJs and live music performances, workshops, and lectures. Early-bird tickets are \$55.00 each for the whole three days. For more information, see [www.SG05.com](http://www.SG05.com).

## A DOPE DEALER OCTOBER 4, 2005

*Confessions of a Dope Dealer* author and actor SHELDON NORBERG presents a lecture at RUTGERS UNIVERSITY, Piscataway, New Jersey. Check [www.adopeddealer.com](http://www.adopeddealer.com) for more details.

## SACRED ELIXIRS OCTOBER 22–23, 2005

A conference on the role of drug plants in the history of religion. Speakers include MIKE CROWLEY, MARLENE DOBKIN DE RIOS, PAUL DEVEREUX, CLARK HEINRICH, MICHAEL HOROWITZ, ROBERT JESSE, JAMES KENT, RALPH METZNER, CYNTHIA PALMER, DALE PENDELL, TOM RIEDLINGER, ALEXANDER SHULGIN, and ANN SHULGIN. Plus poetry, workshops on breathwork, meditation, psychotronic devices, and vendors of books, artwork, and entheogenic plants. Single day tickets are \$55.00 each, or a two-day pass is \$90.00. Tickets can be purchased online at [www.sacredelixirs.com](http://www.sacredelixirs.com) or by sending payment to: NARTHEX, INC., 2530 Berryessa Road, PMB 60, San Jose, CA 95132.

## ECSTASY & EXPERIENCE OCTOBER 29, 2005

Presented by MOCA and the NEW CENTER FOR PSYCHANALYSIS, and held at the MOCA Grande Avenue, Ahmanson Auditorium, speakers will discuss the exhibition *Ecstasy: In and Out of Altered States* (see page 119), within the context of ongoing research into psychoactive drugs such as MDMA and psilocybin. Presenters include CHARLES GROB, RALPH METZNER, THOMAS BROD, and others. \$30.00. For more info call (213) 621-1745 or e-mail [education@moca.org](mailto:education@moca.org).





# DOING TIME

[www.pondman.nu](http://www.pondman.nu)

A May 17, 2005 press release from the Department of Justice stated that "DAVID WILLIAM LINDER, a/k/a Dr. BENWAY...was sentenced...to life imprisonment...[and] an additional combined 410 years imprisonment, to be served concurrently" for crimes related to his research chemical sales. In this situation, the overdose death from AMT consumption of an 18-year-old man no doubt contributed to the severity of the sentence.

[www.americanchemicalsupply.com](http://www.americanchemicalsupply.com)

MICHAEL BURTON pled guilty on March 21, 2005, to "distribution and possession with intent to distribute Controlled Substance Analogs which resulted in the death of JAMES DOWNS," and he is facing a sentence of 20 years to life in prison (DUGAS 2005).

[www.racresearch.com](http://www.racresearch.com)

APRIL CURTIS told *The Entheogen Review* in early August that she was sentenced to 37 months (hoping to serve only 12–18 months), and fined \$100 (CURTIS 2005).

[www.duncanlabproducts.com](http://www.duncanlabproducts.com)

RAYMOND DUNCAN got two years in prison plus three years probation (EROWID 2005).

# SOURCES

by JON HANNA

---

---

## RESEARCH CHEMICAL UPDATE

As reported in the Summer 2004 issue of *The Entheogen Review*, several online vendors of so-called "research chemicals" (R.C.) were busted on July 21 of that year by the DEA. Sentences related to some of those arrests, handed down earlier this year, are noted in the sidebar to the left.

The DEA used R.C. companies' credit card records from Internet and phone purchases to contact some previous customers and threaten to take action against them if they did not cooperate with the investigation. Concern was expressed to me by a consultant to the DEA that these records may have retained details regarding the sizes of purchases that customers made. The feeling was expressed that those who had ordered a gram or two of something were unlikely to have problems, but those who had ordered large quantities might be flagged with "dealer" status, and could run into trouble in the future. While over a year has passed with no busts reported being directly tied to these investigations (other than the company owners), one wonders how long the DEA might "sit on" such data for use at a future date.

While R.C. company customers may feel as though they are "doing nothing wrong" by the letter of the law in ordering non-scheduled chemicals, it nonetheless strikes me as being prudent to take a few precautions when placing orders for items that may have "questionable" legality. (This includes virtually anything that could be used as a drug or considered "drug paraphernalia.") Obtain information about a company's products and prices by surfing the web at a public library, then place the order via snail-mail. Pay with a money order, preferably purchased from a small town's post office where one is *not* a regular customer. (Convenience stores and large post offices frequently have a surveillance camera pointed at their customers.) Use an alias and a non-traceable mail drop. (Consider too that one who repeatedly uses the same mail drop might be easier to target through surveillance.) A friend who occasionally visited D.M. TURNER to exchange various "questionable" items once mentioned to me that TURNER always donned a pair of gloves before making any transactions. Considering that evidence which helped nail CASEY HARDISON to the wall (see page 94) included his fingerprints on a package of intercepted contraband, TURNER's protocol seems to be basic common sense.

The R.C. market temporarily turned into a ghost town after the 2001 bust of MARK NIEMOELLER of JLF POISONOUS NON-CONSUMABLES. But as time passed, various companies opened up and again provided R.C. offerings. After the 2004 "Operation Web Tryp" busted several R.C. distributors, some





other companies with similar offerings shut down completely, or removed those items from their catalogs. For a while the scene was quieter, although not all such companies completely disappeared. An oft-asked question sent to me in care of *The Entheogen Review* these days is, “What R.C. companies are currently in business, and which companies are trustworthy?” I have had no personal interactions with any of the companies listed below, and I have been unable to locate much data on any of them, whether first-hand, second-hand, or mere rumor. Dealing with such companies, even in the safest manner possible, is a risk that I would not take myself. However, I encourage those bolder than me to report back with their experiences.

#### **AMS RESEARCH**

<http://ams-research.com/english>

A Japanese company with a good selection that is willing to sell to any country except for the United States.

#### **BRAVO TRADING LTD.**

[www.bravo-trading.com](http://www.bravo-trading.com)

Located in Hong Kong, this company has one of the widest selections currently available. As an example of their prices, they offer 2C-I for \$320 per gram and 5-MeO-DMT for \$230 per gram. While they will sell R.C. to U.S. addresses, they won't ship 1,4-butanediol into the United States. They won't ship R.C. to Canada or the United Kingdom.

#### **GBL CLEANERS**

[www.gblcleaners.com](http://www.gblcleaners.com)

Sells gamma-butyrolactone; ships from Canada and claims that shipping is guaranteed. See web site for prices.

#### **JMAR CHEMICAL**

[www.jmarchem.com/main3.html](http://www.jmarchem.com/main3.html)

No idea if these folks are actually still in business, but it seems unlikely. Their web site is somewhat squirrely, with major pages not displaying and others not connecting. The page listed above was last updated on July 25, 2004, and an e-mail asking if they were still accepting orders went unanswered.

#### **LEGAL DRUGS CANADA**

[www.legaldrugs.ca](http://www.legaldrugs.ca)

Offers 2C-I for \$200 per gram and 5-MeO-DMT for \$300 per gram; their web site mentioned pre-ordering available for 2C-T-2 and 2C-E, to be shipped in late July, but this had not been updated as of early August. Some web forums have listed both complaints and compliments for this company.

#### **LEGAL HIGHS**

[www.legalhighs.org](http://www.legalhighs.org)

This appears to be the same company reviewed in *ER* 12(3): 105 under the slightly different name “yourlegalhighs.com.” Their advertising is sensationalistic and sometimes inaccurate, and remarks in R.C. web forums suggest that they are a rip-off.

#### **NANO STYLE**

[www.nano-style.com](http://www.nano-style.com)

A Japanese R.C. company that offers a large selection of chemicals. If you don't read Japanese, you can GOOGLE “nano style” and use the page translation service to gain some idea of what they offer. Placing an order, however, is likely to require sending them an e-mail to sort it out, presuming that someone at their company can read English. Prices are listed in yen.

#### **QRB RESEARCH**

[www.qrbresearch.com](http://www.qrbresearch.com)

I know people personally who ordered from this company back when they primarily showcased R.C. offerings. Following Operation Web Tryp, this company was reworked, and they now focus mainly on botanical extracts. However, they do still list 2C-I as being available at \$300 per gram, with a two-week wait noted for delivery time.

#### **TRANS HUMAN CHURCH OF ENLIGHTENMENT**

[www.thespice.ca](http://www.thespice.ca)

The TRANS HUMAN CHURCH OF ENLIGHTENMENT was set up in Canada to declare the use of “spice” as a religious sacrament in that country, and also to sell “spice” to their members. (As of January 2005, they were selling “spice” for \$180 CAN per gram.) By placing an order, you automatically become a member of the church. “Spice” is not currently scheduled in Canada, and this approach is being taken in order to solidify “spice” as a religious sacrament so as to exempt it from any future legislation. The web site doesn't state what, exactly, “spice” is, perhaps to avoid being easily targeted for prosecution. (Ironically, I found this web site by doing a GOOGLE search for the term “erowid,” as they were using GOOGLE'S ADWORDS advertising in order to announce themselves to the world; not particularly subtle advertising!) Their web site said that anyone who e-mailed could ask what the identity of “spice” was, and they would get an e-mail back letting them know. (Really, what *is* the point in all this—maybe just to collect a good e-mail SPAM list?) So I sent off a





query, and got no response. I asked someone from a Canadian entheobotanical business if he had heard of this organization, and what “spice” might be. He said that it was 2C-I, and that he had “spoken to people in BC who have dealt with them,” and he was “pretty sure it’s not a scam.” More recently, in early August when I visited their URL, the bulk of the site had been removed and replaced by a notice (dated May 2005), which said that they were still in operation and still processing orders and working on a new site. Considering that the site no longer provides any ordering information, they must only currently be processing orders from past customers. One can read a bit of their previous web site by searching for their name at GOOGLE and using the “Cached” feature. I don’t have much confidence in this group.

## THE LEGAL EDGE

After a five-year break, entheogen attorney RICHARD GLEN BOIRE has returned to his law practice, specializing in criminal appeals, expungements and other relief for allegations concerning *Cannabis*, psychedelics, research chemicals, and other forbidden substances. Consultations are available. He has also reworked his ’zine *The Entheogen Law Reporter* as an e-mail newsletter, which can be signed up for from [www.convictionfree.com/subscribe.htm](http://www.convictionfree.com/subscribe.htm). The first issue

that I saw was merely a short blip providing links to a news story about a New Mexico court decision stating that growing psilocybin-containing mushrooms is not a state crime ([www.freewmexican.com/news/29120.html](http://www.freewmexican.com/news/29120.html)) and another news story related to New York legislators targeting *Salvia divinorum* ([www.longislandpress.com/?cp=162&show=article&a\\_id=4377](http://www.longislandpress.com/?cp=162&show=article&a_id=4377)). Hopefully future issues of “TEL 2.0” will have more in-depth legal commentary by BOIRE.

## IN OTHER LEGAL NEWS

[www.legis.state.la.us/billdata/streamdocument.asp?did=318544](http://www.legis.state.la.us/billdata/streamdocument.asp?did=318544)

In Louisiana, Act No. 159 went into effect on August 15, 2005, making it illegal to possess, manufacture, or distribute a laundry list of various plants, if they are intended for human consumption. From the look of the list, it would appear as though the people who compiled it have little real knowledge of the activity of some of the plants that they are banning. Those found guilty of possession could face up to five years in prison and/or up to a \$5,000 fine. Those guilty of manufacture or distribution face 2–10 years and a fine of up to \$20,000. For the text of the law, see the URL posted above.

# botanical preservation corps

## organic super raw cacao seed nibs

These raw nibs are dried at very low temperatures, making them by far the most highly nutritious and medicinal of any *cacao* we have come across. These purple-brown nibs are bursting with life energy. They have a sharp, vibrant flavor with a mild bitter chocolate aftertaste; very different! As close to fresh beans out of the pod as you can get. Organic Super Raw Cacao seed nibs are \$8.00 for 4 ounces; \$25.00 per pound; or \$86.00 for 4 pounds.

## cacao raw bar: “medicinal chocolate”

We have been experimenting with raw cacao formulations, and have come up with some amazing truly medicinal raw chocolate bars. The response has been simply outstanding. The base for these delicious rich chocolates is raw *cacao* seed nibs, coconut oil, and local wildflower honey. We have two selections, and each individually wrapped bar is approximately 1.5 inches x 2 inches. Our AMAZONIAN SUPREME RAW CACAO BAR contains: Organic raw *cacao* seed nibs, organic virgin oil de coco creme, wildflower honey, clavohuasca (*Tynanthus panurensis*), organic *Illex guayusa*, iporuru (*Alchornea castaneifolia*), and chuchuhuasi (*Maytenus macrocarpa*). Our SUPER RAW CACAO BAR contains: Organic super raw *cacao* seed nibs, organic virgin oil de coco creme, wildflower honey, organic maca root (*Lepidium* spp.), and organic *Lucuma* fruit (*Pouteria obovata*). Either bar is \$2.00 each with a minimum order of 4 bars. Shipping is \$3.50 for bars only, or free shipping when ordered with other products. Check out our complete line of entheobotanical offerings at our web site. • NEW PRINT CATALOG AVAILABLE FOR \$2.00, from the address below.

Botanical Preservation Corps • Box 1368, Sebastopol, CA 95473, USA • [www.botanicalpreservationcorps.com](http://www.botanicalpreservationcorps.com)





# BOOK REVIEWS

---

*More Than Human: Embracing the Promise of Biological Enhancement* by RAMEZ NAAM. 2005, (BROADWAY BOOKS/RANDOM HOUSE, INC., 1747 Broadway, New York, NY 10019, www.broadwaybooks.com), Hardcover 0-7679-1843-6. \$24.95. [6.5" x 9.5"], 276 pp.

Psychonauts throughout the years have often used the phrase “consciousness expanding” to describe the effects of psychedelic substances. It seems implicit to some people that the alchemical mystery which unfolds when a person’s nervous system encounters drugs like LSD and DMT is a dissolution of the typical constraints of human awareness; we temporarily enhance our understanding, our empathy, even, potentially, our capacity for serenity and peace. Arguments can be made that the psychedelic experience is not inherently expanding or enhancing anything, let alone consciousness, but that’s not really the point; on a person by person basis, the experience is so subjective and ephemeral that who can truly arbitrate the question?

Well, as it turns out, science is rapidly catching up to that question; with every passing year, we learn more and more about the inner workings of the brain. The quest begins with the desire to heal, but then quickly moves past healing the sick to enhancing the healthy. What would you do, then, in a future world where a single pill might produce beneficial effects to your mood—your consciousness—for months at a time, by altering an aspect of your genetic make-up? How would you react if you learned that technology existed to reliably trigger psychedelic experiences simply by delivering a precisely targeted electrical impulse to your brain—and what would you do if you knew that experience could be recorded and transmitted via the Internet to a pal in Kuala Lumpur who intended to play it back and experience it, just as you experienced it? How much more expanded would your consciousness be in a world like that?

In his remarkably entertaining new popular science book, *More Than Human: Embracing the Promise of Biological Enhancement*, software engineer RAMEZ NAAM walks us through a giddy array of possible futures, all of which have very real and very clear roots in the science of the present day. In chapters such as “Choosing Our Bodies,” “Choosing Our Minds,” and “A Child of Choice,” NAAM offers case study

after case study demonstrating how techniques originally intended to heal will eventually be used to enhance the human experience.

For instance, in the quest to slow the onset of Alzheimer’s, researchers have learned that implanting modified neurons into the brain of a 60-year-old woman successfully stimulated overall neuron growth. There is a continuum here all the way to faster learning and augmented memory in the healthy. NAAM points out that “smart drugs”—and he means reliably, measurably effective “smart drugs” like Ritalin and Adderall—are already incredibly common in our society; he quotes psychologist KEN LIVINGSTON, who says, “Even if you have never been diagnosed as having a problem paying attention, many of these drugs will improve your focus and performance.” What if we could engineer the same “performance enhancing” experiences without any of the nasty side effects, by using gene therapy to mimic the useful actions of these drugs in our brains? As we continue learning about the genes involved in personality, NAAM notes, “This accumulated knowledge base could be used to create new drugs that sculpt or alter any aspect of human behavior: infatuation, pair bonding, empathy, appetite, spirituality, thrill seeking, arousal, even sexual orientation.” Try *that* on for consciousness expanding.

While unlocking the mysteries of the human genome and deciphering the topology of the brain, we see tantalizing hints that we may someday be able to expand our lifespans and at the same time “compress morbidity”—meaning we’ll live to be 150 or more and won’t be bed-ridden and miserable for the last 75 years of it. Drugs that mimic caloric restriction might someday truly fulfill the promise of making us thin and young-looking without really working at it. (Look, they’ve done this to some very interesting mice, so it could someday happen to you.) Paralyzed individuals are already controlling computers with nothing more than their thoughts—did you see that coming so fast even just five years ago? Blind people now have limited vision thanks to brain implants; devices called “deep-brain stimulators” can help treat the tremors of Parkinson’s, and maybe treat previously untreatable depression.





NAAM's important leap is that it's inevitable that healthy people will want access to these technologies as well, especially if they prove safe and reliable. He never ignores the current risks and downsides (hey, turns out it might be dangerous to *drill holes in your head*), and he clearly admits when he is speculating about the future evolution of these techniques. But the sanest examples—cosmetic surgery, Botox, the rise of anti-depressants—make clear that he is on to something when it comes to how market forces will react. By the time he got to describing “digital video input interfaces” displaying “neural video format” in my head, I was completely hooked; I want eyes that can zoom and a brain with wireless satellite access. I want a thought-controlled skip button on the media player in my brain, I want 24/7 IMDB access to settle trivial disputes, I want pills that make me young and sexy and feel like I'm on MDMA for two months at a time (marketed, perhaps, as “Spring Break”). And what NAAM makes especially, crucially clear is that use of these technologies should be your *choice*. You should have the freedom to do these things to your consciousness. You should have the ability to research and understand the risks and implications, and you should be allowed to make your own decisions. Sounds unfortunately familiar, no doubt.

The title of NAAM's book proudly announces his optimism. In NAAM's worldview, the overarching story of history is the way we have pulled ourselves out of the muck of evolution and built for ourselves a world of increased intelligence, longer life, and more luxury for everyone. He sees the technological and medical advances described in his book as continuing evidence that the world is on a path to improving its state, one nervous system at a time. His arguments face stiff competition in today's world; some biomedical ethicists see grave risks in increasing the human lifespan, for instance, or allowing in vitro genetic manipulation to select for desirable traits in a human child. But as NAAM points out, there was a time when blood transfusions and organ transplants raised the ire of ethicists and laypeople alike, and few would now question the value of these techniques. Some argue that only the rich will benefit, but NAAM offers convincing evidence to the contrary, showing that over time, technologies that improve the quality of life almost inevitably spread to the places where they can continue to do the most good.

In the end, the arguments against these enhancements sound like the voice of an irate grandfather seeing your mohawk and nose piercing for the first time. While the more conservative agenda shouts, “You kids get off my lawn!” the rest of the world—notably Asia, where support for these

approaches is considerably higher than in the West—is going to get on with its transhuman self, producing competitive, economic advantages that the West will eventually have to respond to. NAAM states early on that moving to ban these technologies—and in some cases, the bans are already with us—will eventually produce a black market. And, well, we all know how effective the black market can be.

Perhaps most importantly, NAAM's book is just a damn good read. Whether you agree with or fear his conclusions, he offers an eloquent tour of the current state of these technologies, and that in itself is worth the price of admission. — SCOTTO

## NEW & FORTHCOMING WORKS

*The Encyclopedia of Psychoactive Plants: Ethnopharmacology and Its Applications* by CHRISTIAN RÄTSCH. Foreword by ALBERT HOFMANN. 2005, (PARK STREET PRESS, One Park Street, Rochester, VT 95767, www.InnerTraditions.com), hardcover 0-89281-978-2. \$125.00 [8.5" X 11.25"], 942 pp.

JONATHAN OTT previously reviewed the original 1998 German edition of this book (*TER* 8(2): 81–83). The layout of the new English translation is nearly identical to the German version, although the publisher did remove the erroneously labeled photo of a *Cereus peruvianus* (as OTT pointed out), and corrected it with a *Trichocereus peruvianus* photo. Also worth also mentioning from OTT's review is his speculation that when a translation of this book eventually appeared in English, it would be “doubtful the book [would] see a commensurate quality of production this side of the Atlantic,” which is not the case. The PARK STREET PRESS offering is actually *better* than the original. Page quality is excellent, photographic images seem a tad sharper, and while the German book was 7.75" X 10.75", the American edition is a larger 8.5" X 11.25", and sewn-and-glued with a higher number of signatures. In short, this beautiful book is the ultimate reference volume on psychoactive plants. While the cost is high, it is worth every penny. — DAVID AARDVARK

*Pharmako/Gnosis: Plant Powers and the Poison Path* by DALE PENDELL. 2005 tba. (MERCURY HOUSE, POB 192850, San Francisco, CA 94119-2850, www.mercuryhouse.org), paperback 1-56279-130-3. \$21.95 [7" X 9"], 304 pp.

The final volume of PENDELL's plantastic trilogy, *Pharmako/Gnosis* is squarely focused on the entheogens. It should be available in October of 2005. — DAVID AARDVARK





# BIBLIOGRAPHY

- 21CFR182.20. *Code of Federal Regulations*, Title 21, Volume 3. [Revised as of April 1, 2004.]
- 21CFR172.510. *Code of Federal Regulations*, Title 21, Volume 3. [Revised as of April 1, 2004.]
- ALLEN, R.F. & B. HOLMSTEDT 1980. "The Simple  $\beta$ -carboline Alkaloids," *Phytochemistry* 19: 1573–1582.
- BARRAU, J. 1958. "Nouvelles observations au sujet des plantes hallucinogènes d'usage autochtone en Nouvelle-Guinée," *Journal d'Agriculture Tropical et de Botanique Appliquée* 5: 377–378.
- BROADLEY, K.J. & D.R. KELLY 2001. "Muscarinic Receptor Agonists and Antagonists," *Molecules* 6: 142–193.
- CALLAWAY, J. 2005. Personal communication.
- CHEN, J. et al. 1999. "A preliminary study of two Chinese herbs protective tablets on some Chinese traditional medicines," *Zhong Yao Cai* 22(11): 566–569.
- CODEx ALIMENTARIUS COMMISSION 1979. *Report of the 13th Session of the Codex Committee on Food Additives*. JOINT FAO/WHO FOOD STANDARDS PROGRAMME, CODEx ALIMENTARIUS COMMISSION, 11–17th September 1979, Alinorm 79/12-A.
- COLLINS, D.J. et al. 1990. *Plants for Medicines: A Chemical & Pharmacological Survey of Plants in the Australian Region*. CSIRO PUBLISHING.
- COSTE, J. et al. 1990. "PyBOP: A New Peptide Coupling Reagent Devoid of Toxic Byproduct," *Tetrahedron Letters* 31: 205–208.
- CURTIS, A. 2005. Personal communication.
- DE BEER, J.H. 1993. *Non-wood Forest Products in Indochina—Focus: Vietnam*, FOOD AND AGRICULTURE ORGANIZATION OF THE UNITED NATIONS ([www.giaodiem.com/docbao-vn/nonwood\\_forest-vn.htm](http://www.giaodiem.com/docbao-vn/nonwood_forest-vn.htm) accessed 8/4/05).
- DOBELIS, I.N. (Ed.) 1986. *Magic and Medicine of Plants*. READER'S DIGEST.
- DUKE, J. 2005. *Dr. Duke's Phytochemical and Ethnobotanical Databases*. AGRICULTURE RESEARCH SERVICE. [www.ars-grin.gov/duke](http://www.ars-grin.gov/duke).
- DUGAS, D.R. 2005. United States Attorney's Office, Middle District of Louisiana ([www.usdoj.gov/usao/lam/press/press0501.html#burton](http://www.usdoj.gov/usao/lam/press/press0501.html#burton) accessed 8/10/05).
- EEC 1988. "Council Directive 88/388/EEC of 21 June 1988 on the Approximation of the Laws of the Member States Relating to Flavourings for use in Foodstuffs and to Source Materials for their Production," *Official Journal of the European Communities*, 15.7.1988, L184/61–67.
- EPLING, C. & C. D. JÁTIVA-M. 1962. "A new species of *Salvia* from Mexico," *Botanical Museum Leaflets, Harvard University* 20(3): 75–76.
- EROWID 2005. *DEA Announces Arrests and Investigation into Sale of Psychoactive Research Chemicals to the Public* ([www.erowid.org/psychoactives/research\\_chems/research\\_chems\\_info1.shtml](http://www.erowid.org/psychoactives/research_chems/research_chems_info1.shtml)).
- FITZGERALD, J.S. & A.A. SIMOUNIS 1965. "Alkaloids of the Australian Leguminosae," *Aust. J. Chem.* 18: 433–434.
- FODERARO, T.J. no date. "Absence Makes the Heart Grow Fonder; Thus, Absinthe is Making a Comeback," New Jersey's *The Star-Ledger* Newspaper, High Spirits Section, posted to [www.crillonimporters.com/Absente/media/abs-starledger-comeback.htm](http://www.crillonimporters.com/Absente/media/abs-starledger-comeback.htm).
- HAMILTON, L. 1960. "An Experiment to Observe the Effect of Eating Substances Called Ereriba Leaves and Agara Bark," *Transactions of the Papua and New Guinea Scientific Society* 1: 16–18.
- HAY, A. 1999. "Revision of *Homalomena* (Araceae-Homalomeneae) in New Guinea, The Bismarck Archipelago and Solomon Islands," *Blumea* 44: 41–71.
- HAY, A. et al. 1995. "Checklist of the Araceae of Malaysia, Australia and the tropical western Pacific region," *Blumea Suppl.* 8: 1–161.
- HERSCOVITCH, C. 2005. Personal communication.
- HIRSCHFIELD, M & R. LINSERT 1930. *Liebesmittel—Eine Darstellung der geschlechtlichen Reizmittel (Aphrodisiaca)*. MAN VERLAG.
- HOFMANN, A. (Translation by J. OTT.) 1983. *LSD: My Problem Child—Reflections on Sacred Drugs, Mysticism, and Science*. J.P. TARCHER.
- HOLMSTEDT, B. et al. 1980. "Indole Alkaloids in Amazonian Myristicaceae: Field and Laboratory Research," *Botanical Museum Leaflets, Harvard University* 28(3): 215–234.
- HU, Y.M. et al. 2003. "Studies on the constituents in rhizome of *Homalomena occulta*," *Zhongguo Zhong Yao Za Zhi* 28(4): 342–344.
- JOHNS, S.R. et al. 1966. "Alkaloids of the Australian Leguminosae. VII. Nb-Methyltetrahydroharman from *Acacia complanata* A. Cunn. ex Benth.," *Aust. J. Chem.* 19: 1539–1540.







- JOHNSON, J.B. 1939. Some Notes on the Mazatec. *Revista Mexicana de Estudios Antropológicos* 3(2): 142–156.
- LAWRENCE, B.M. (Ed.), 1995. *Natural Flavor and Fragrance Materials*. "Perfumer & Flavorist," *Essential Oils 1992–1994*. ALLURED PUBLISHING CORP., pp 11–14.
- LEONARD, I.A. 1942. "Peyote and the Mexican Inquisition, 1620," *American Anthropologist*. 44(2): 324–326.
- LIU, K-C. et al. 1977. "Studies on the constituents of the root-bark of the 'Thoughtful Tree' (*Acacia confusa*)," *Journal of the Chinese Chemical Society* (Taiwan). 1: 15–16.
- McKENNA, D. 2005. Personal communication.
- MERKER, R.I. 2005. Personal communication.
- MOECAT 2005. "Interesting Compound in *Mimosa*," posted 1/13/05 at *The New Bluelight* web site ([www.bluelight.nu/vb/showthread.php?s=&threadid=177688](http://www.bluelight.nu/vb/showthread.php?s=&threadid=177688) accessed 8/6/05).
- MULGA 1996. "Report of Discovery of *Acacia obtusifolia* as Source of Entheogenic Alkaloids," posted at <http://mulga.yage.net/acacia/obtuphy.html>, online January 2004.
- NICHOLS, D.E. et al. 2002. "Lysergamides of Isomeric 2,4-Dimethylazetidines Map the Binding Orientation of the Diethylamide Moiety in the Potent Hallucinogenic Agent N,N-Diethyllysergamide (LSD)," *J. Med. Chem.*, 45: 4344–4349.
- OTT, J. 2005. Personal communication.
- PAPPAS, R. & S. SHEPPARD-HANGER no date. "Artemisia arborescens Essential Oil of the Pacific Northwest: A High-chamazulene, Low-thujone Essential Oil with Potential Skin-care Applications ([www.essentialoils.org/a\\_arborescens.htm](http://www.essentialoils.org/a_arborescens.htm) accessed 8/9/05 ).
- PENDELL, D. 1995. *Pharmako/Poeia: Plant Powers, Poisons, and Herbcraft*. MERCURY HOUSE.
- PINTO-SCONAMIGLIO, W. 1967. "Effetti del tujone sull'attività spontanea e sul comportamento condizionato del ratto," *Bull. Chim. Farm.* 107: 780–791.
- POUPAT, C. et al. 1976. "Alkaloids of *Acacia simplicifolia*," *Phytochemistry*. 15: 2019–2020.
- ROVELLI, B. & G.N. VAUGHAN 1967. "Alkaloids of *Acacia*," *Aust. J. Chem.* 20: 1299–1300.
- SAHAGÚN, B. (Translation and editing by C.E. DIBBLE and A.J.O. ANDERSON.) 1950–1969. *Florentine Codex: General History of the Things of New Spain* by FRAY BERNARDINO DE SAHAGÚN. Twelve volumes. UNIVERSITY OF UTAH PRESS. The original work was completed in 1569.
- SCHULTES, R.E. & A. HOFMANN 1979. *Plants of the Gods: Origins of Hallucinogenic Use*. MCGRAW-HILL.
- SHULGIN, A.T. et al. 1986. "A Protocol for the Evaluation of New Psychoactive Drugs in Man," *Methods and Findings in Experimental and Clinical Pharmacology* 8(5): 313–320.
- SHULGIN, A.T. & A. SHULGIN 1991. *Phenethylamines I Have Known and Loved: A Chemical Love Story*. TRANSFORM PRESS.
- SIEBERT, D. J. 1994. "Salvia divinorum and Salvinorin A: New Pharmacologic Findings," *Journal of Ethnopharmacology* 43: 53–56.
- SINGH, G. et al. 2000. "Studies on essential oils, part 28: Chemical composition, antifungal and insecticidal activities of rhizome volatile oil of *Homalomena aromatica* Schott," *Flavour and Fragrance Journal* 15(4): 278–280.
- SUNG, T.V. et al. 1992. "Sesquiterpenoids from the roots of *Homalomena aromatica*," *Phytochemistry* 31(10): 3515–3520.
- TELBAN, B. 1988. "The Role of Medicinal Ethnobotany in Ethnomedicine: A New Guinea Example," *Journal of Ethnobiology* 8(2): 149–169.
- THOMAS, B. 2005. "Psychoactive Properties of *Galbulimima* Bark," *Journal of Psychoactive Drugs* 37(1): 109–111. [See also BENJAMIN, T. 1999. "Psychoactive Card XI: *Galbulimima belgraveana* (F. MUELL.) SPRAGUE," *Eleusis: Journal of Psychedelic Plants and Compounds* 2: 82–88.]
- TROUT, K. 1998. *Acacia Species Reported to Contain Tryptamines and/or  $\beta$ -Carbolines*. BETTER DAYS PUBLISHING.
- TROUT, K. 2002. *Some Simple Tryptamines—A Brief Overview & Resource Compendium*. MYDRIATIC PRODUCTIONS/BETTER DAYS PUBLISHING.
- VOGT, D.U. 1995. *Food Additive Regulations: A Chronology* from [http://digital.library.unt.edu/govdocs/crs/data/1995/upl-meta-crs-203/95-857\\_1995Sep13.html](http://digital.library.unt.edu/govdocs/crs/data/1995/upl-meta-crs-203/95-857_1995Sep13.html) accessed 8/3/05.
- WALSH, W. et al. 2000. *Ecological Management Plan for the Buffalo Sallow Wattle, *Acacia phlebophylla**. ROYAL BOTANIC GARDENS, p. 21.
- WASSON, R.G. 1962. "A New Mexican Psychotropic Drug from the Mint Family," *Botanical Museum Leaflets, Harvard University* 20(3): 77–84.
- WEITLANER, R.J. 1952. "Curaciones Mazatecas," *Anales del Instituto Nacional de Antropología e Historia (México)* 4: 279–285.
- WREN, R.C. 1907. *Potter's New Cyclopaedia of Botanical Drugs and Preparations*. SAFFRON WALDEN, THE C.W. DANIEL COMPANY LIMITED.

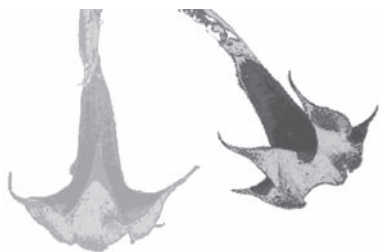




Audio CDs of past Mind States conference presentations are now available featuring lectures and original interviews with presenters such as:

Pablo Amaringo, Susan Blackmore, Crystal & Spore, Erik Davis, Rick Doblin, Earth & Fire Erowid, Alex & Allyson Grey, Charles Grob, Stan Grof, Charles Hayes, Sandra Karpetas, Mark McCloud, Ralph Metzner, David Nichols, Mark Pesce, Nick Sand, Zoe Seven, Sasha & Ann Shulgin, and many others. For details, see:

[www.musqaria.com/mindstates](http://www.musqaria.com/mindstates)



**Know your Body**

**Know your Mind**

**Know your Substance**

**Know your Dose**

**Know your Source**



**EROWID**  
**www.erowid.org**

A library of information about psychoactive plants and drugs.

KNOWLEDGE  
KNOWLEDGE  
KNOWLEDGE  
KNOWLEDGE



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XIV, NUMBER 2    ❏    WINTER SOLSTICE 2005    ❏    ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper of the Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Robert Forman  
Sue Supriano  
Peter Gorman  
NOIA, CA  
J.S., OR  
Michael Acevedo, FL  
Fork!, CA  
Justin Case  
BRT, Belgium  
P. Freely, CA  
K.H., CA  
S.E.T., UT  
K. Trout  
Jon Hanna

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819  
USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER

*Nierica* (detail)  
by Robert Forman

## BACK COVER

*Nierica*  
by Robert Forman

# CONTENTS

Robert Forman Speaks	129
Ayahuasca Healing and an Inking of Darkness: Part One	134
Hyperspatial Maps	144
MDMA Heals Relationship Divide	144
Network Feedback	146
<i>Mimosa tenuiflora</i> Active by Itself	146
Prisoner Seeks Pen Pal	146
Lack of Effects from Nitrous Oxide while on MDMA	146
Justin Case's Thoughts on No Effects from Nitrous	147
A Few Questions	147
Methyone Dosing & Prostate Problems	147
<i>Catha edulis</i> Wine & 5-MeO-DMT Availability	149
CCK Potentiation & Cactus Scale	151
Events Calendar	152
Pscrewtopia: The Unraveling of the Psytopia Conference	153
2004 & 2005 Index	159

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2005 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# ROBERT FORMAN SPEAKS...

interviewed by SUE SUPRIANO

**I started what I called** my “string paintings” in 1969, gluing thread to board. I later went to the COOPER UNION COLLEGE OF ART. I’m a New York artist, showing in galleries. I thought that I’d invented the medium. But one time with my wife, we found a Greenwich Village flea market where a man was selling Huichol yarn paintings. I bought one. I was amazed to think, “This guy does the same thing that I do every night.” Even though the Huichol use wax, and I use glue, it was similar enough. So I started to read about the Huichol, as I only had a vague idea of who they were at that point.

Around that time, I went to a party with a bunch of scientists and artists in attendance. Something that these two groups of people have in common is that they both apply for grants. So one of these scientists asks me, “What grants have you gotten?” And I reply, “Well, I’ve had a NATIONAL ENDOWMENT FOR THE ARTS grant, and a New Jersey state grant...” “How about the FULBRIGHT?” he inquires. And I respond, “Why would I get a FULBRIGHT grant? You have to *go* somewhere. All I want to do is stay in my studio and work.” So he remarks, “I’ve seen your work. Doesn’t someone else do something similar?” I said, “Yes, there are the Huichol Indians.” And he replies, “That’s a FULBRIGHT grant.” Well, it had never occurred to me.

The next day, with my wife pushing me, I called Washington. They said, “That sounds like a legitimate project. Write it up, get someone to sponsor you, and maybe you’ll get the

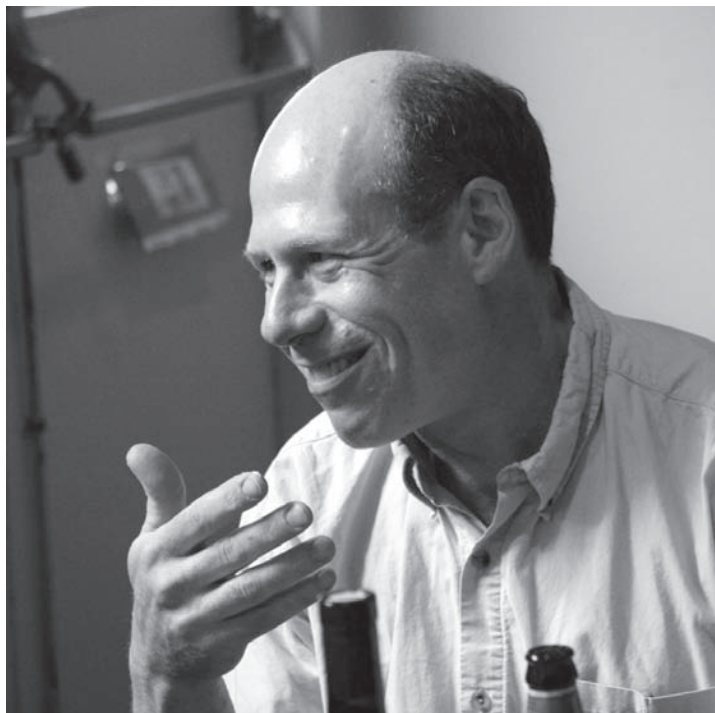
grant.” And I did. So I went and lived in Mexico for five months. It was interesting, because most people who visit the Huichols are anthropologists or “trippers” who want to eat peyote with them. In preparation for my travels, I contacted every anthropologist I could and asked them what to expect. These scientists were pretty open to me, and they expressed the feeling that,

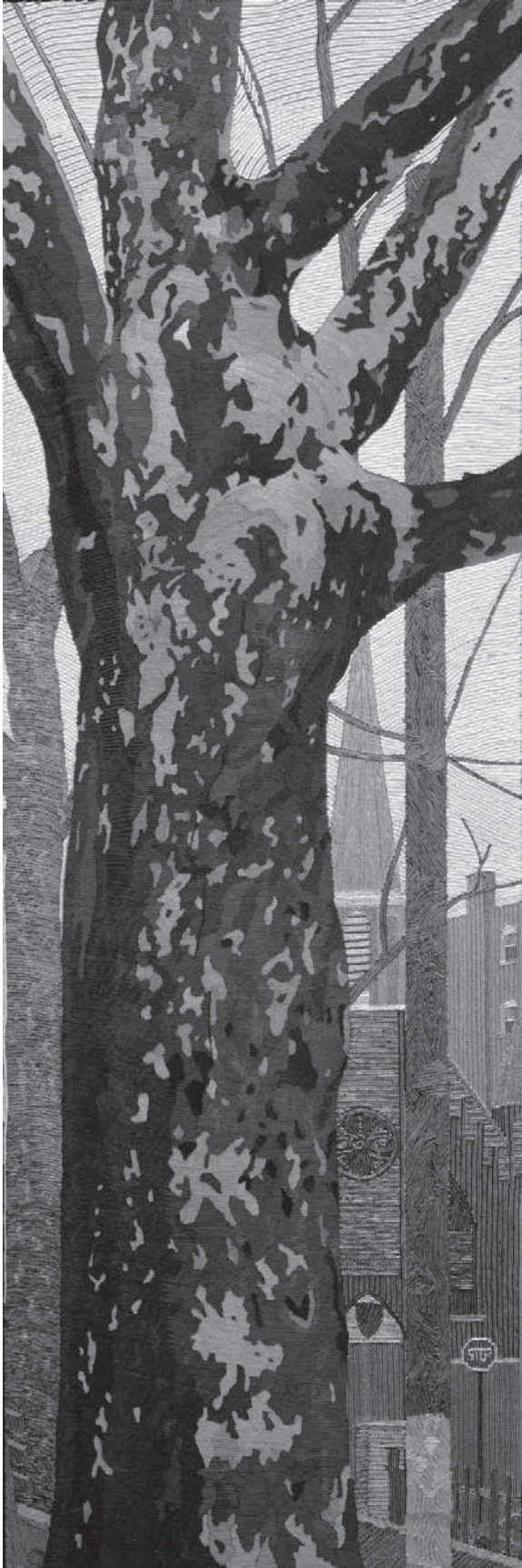
while I might be able to go into the cities and meet some Huichols, I would never be able to go into the mountains to *really* meet the Huichols, because they are very private people.

But maybe the Huichols thought that I was sorta entertaining. I had made little pictures to bring with me, along with my bad Spanish (mostly English). I was in Mexico for only about a month, and I had already travelled to Santa Caterina, San Andreas, and to the Pochotita settlement. Huichols now come to

my house regularly, in Hoboken. And it’s because there’s this connection—we do the same sort of pictures. There’s a family in Guadalajara who I visit, and I help them do the borders on their paintings while I stay there. This connection opened up a new world to me, and it has changed my own art a bit. My paintings are more colorful now. So our independently coming to this approach toward art and then meeting up is kind of a coincidence, but I don’t know...

*At that time, did you participate in any peyote ceremonies with the Huichol?*





I did. And that's the other funny coincidence. As a high schooler in the '60s and '70s, of course I did LSD. And I always thought that those psychedelic experiences contributed to my idea to create thread paintings. I didn't talk about it back in high school, but out of all the people in the world who did thread paintings, it was interesting that the Huichol were the one people whose religion is based on peyote. And they asked me about that too. It was fascinating talking about psychedelic experiences with the Huichol, and the connection to the yarn paintings, and just "talking thread." I actually did what I set out to do: I talked shop. It was fun to talk about the different paintings.

I had a peyote experience with a very well-known Huichol artist, FRANCISCO BAUTISTA CARRILLO. The effect that the peyote had on me was that it was the only time in my life that I have spoken fluent Spanish! FRANCISCO sat there with his cousin, and in Huixárica (the name for their language in Spanish), explained to him the meaning of all of my paintings as they flipped through my book of art. He had such an understanding of it, and it was because he does the same stuff. I think that in the end, I have more in common with the Huichol artists than I do with a lot of the New York artists. Just because of the technique. Because it comes from a certain place, you work in a certain way, and you're used to certain things.

*Much of the contemporary focus on the Huichol deals with their religious beliefs. What is your own thought on what God is?*

I don't think that I can define what God is. But an interesting thing happened with FRANCISCO while we were doing peyote. They asked me—and I read in the literature that they don't usually do this, but I'm an outsider—"What did you see?" They see Grandfather Fire, Grandmother Growth, and so forth. And I have to admit, I saw EZEKIEL'S Chariot. I guess it's because I'm Jewish. So that's the Jewish psychedelic experience. EZEKIEL'S vision was that he saw God's Chariot, which was carried on by some kind of beings who have heads on every side, and just with a thought, God can move them in any direction. And in my previous psychedelic experiences, there had usually been a sexual aspect to them. So when I saw this vision, it reminded me of that aspect very much: He has this consort, and they're copulating. But it's a religious thing, it's not a pornography thing. There's the heads on every side, and all the arms. It just embodied for me a combination of the EZEKIEL'S Chariot and my previous psychedelic visions. I thought that there seemed to be a connection between these types of visions. That folks call them different things, but they *look* similar.





When I used to go to TERENCE MCKENNA's lectures, he talked about self-transforming machine elves—these little gnomes who danced around. His description has that same kind of character, but coming from a different culture, TERENCE had a different way of looking at it. The Tibetans see it in another way. Later in life, when I saw a Tibetan *thangka* painting, I thought, "That's it! That's what I saw." But culturally, the thing I thought of at the time the Huichols asked, was EZEKIEL'S Chariot. It seems like when we see *something*, we physically describe it in similar ways, but we give it different meanings.

You don't really make a living at art, but some pretty exciting coincidences can happen as an artist. After I finished *Nierica* [see the front and back covers of this issue of *TER*], I thought about how it had been received. People looked at it, they liked it, the galleries all wanted to show it, and I had a lot of success with it. But none of the viewers in a New York context knew who any of the people depicted were. And one of the things that I am proudest of with that piece of art is that these are real people, and that *they* could see it. So a couple of years after this, I got a second grant. The dream would have been to bring these people to Hoboken, but I didn't think that *that* was going to happen. So I had a lot of pictures taken of my art, and I went back to Mexico to hand them out to show the respect that I felt for these people. They had treated me very well—better than I had realized at the

time, when I think about a stranger who comes in with poor Spanish. They took me into their homes. I went up to the mountains with my wife, who wasn't very comfortable there, but they kept an eye on her. So I went back to show them this picture—that was my goal, to hand out photographs. But when I got to Mexico City, somebody I didn't know came up to me and said, "You're the guy who is going to the Huichols. We were up in Pochotita, and we helped them build a bridge. It was designed by somebody from the BROOKLYN BRIDGE AUTHORITY. We got back to Mexico City and contacted K.L.M.—who was giving out money on their anniversary with their "bridging the world" grant—and we applied, saying that we should bring these Huichols who built this bridge to New York City to visit the Brooklyn Bridge, as their 'sister' bridge. Would you go to Pochotita please and deliver the news? They don't know about the contest. See if they want to come. Convince them to come." Well, the final outcome was that twenty-two Huichols came to my loft in Hoboken and looked at my picture. I crossed the bridge in Pochotita, they crossed the bridge in Brooklyn. It was almost like someone had written a novel that you wouldn't believe—it's too much of a stretching of fact. But since then, they've been coming in and out. I get Huichols showing up all the time. So I have been able to extend my hospitality to them as well, which feels good. It's nice to be able to give something back.

*The picture you're describing is large—five feet in diameter, right?*







Yes. It depicts the landscape of Santa Caterina, where I spent most of my time. I incorporated portraits of all of the Huichols that I met, along with their own art—yarn paintings and beaded work. I called the piece *Nierica*, which means “door to the other-world.” Huichols sometimes refer to their paintings as *nierica*. But this painting of mine is really based on the *jícara*, which are the carved-out gourds. They clean out a gourd and they bead it, and there’s a bump in the center, so the bump is usually peyote, or a sun, with a landscape around it. So this was my version of what they did.

I don’t only do Huichol-influenced art, of course. My grandfather was from—it was Russia at the time, but now Poland—out of Bialystok, a weaving town. He and his family came straight from Bialystok to Paterson, New Jersey, and worked in the mills. And I did this picture based on him, worked with thread. It depicts my family, my great-grandfather, my grandfather and his work tools...

*His CHESTERFIELD cigarettes, in very different colors than used in your painting of the Huichols...*

Yes. He told me that he would sit around all day at work, and when a machine broke the person operating it would put a cigarette on it, as a bonus incentive for him to get to work repairing it. So he’d go and light the cigarette, and fix the loom.

*Thanks for sharing your inspiring story about the possibilities for human connection and art.* ☉

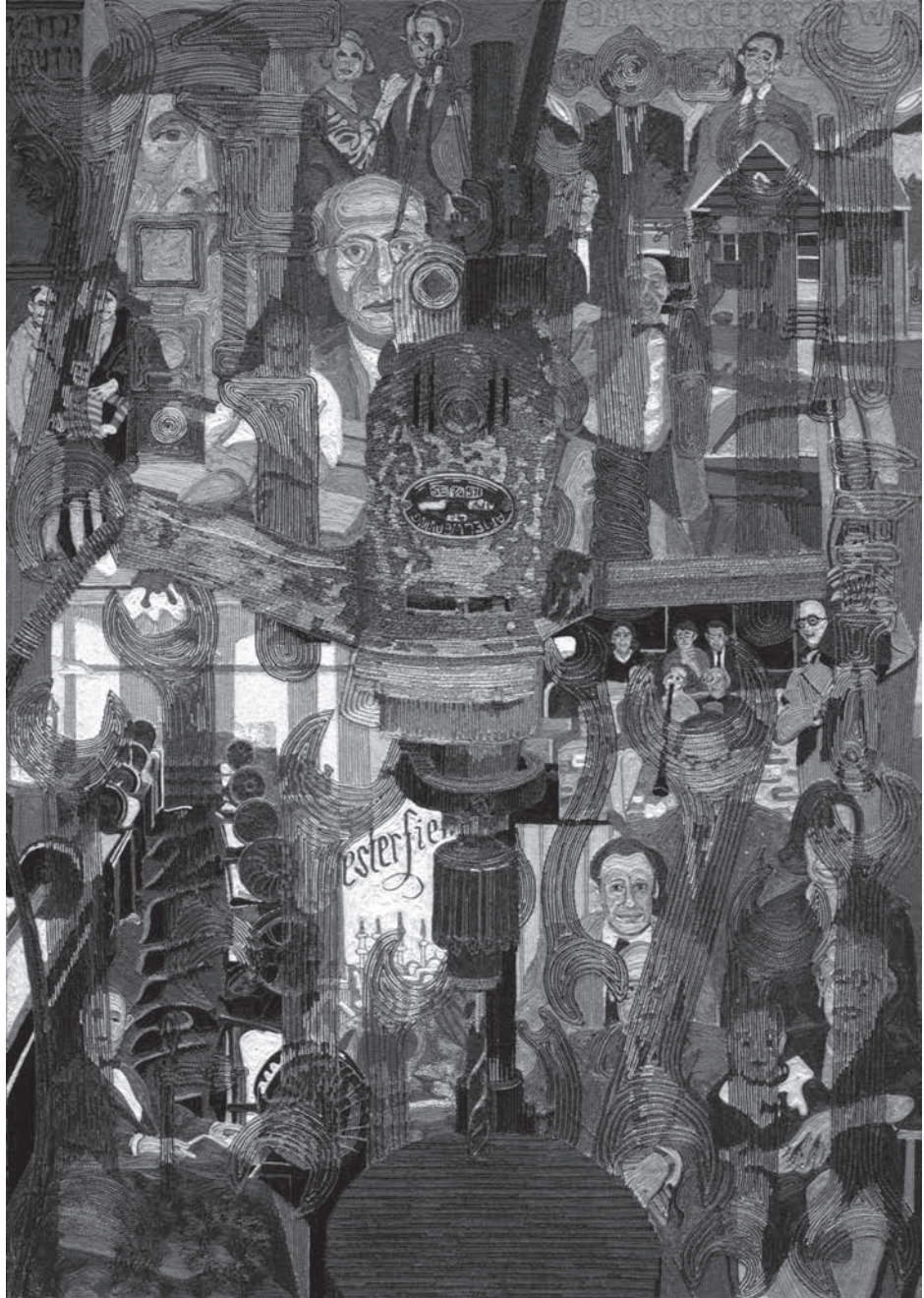


PHOTO on page 129 by GENEVA BUMB. ART: page 130, *Tree*; page 131 (top) *Street Fair*, (bottom) *View*; page 132 *Grandpa Amel*.

The preceding interview took place at the MIND STATES VI conference in May 2005. It has been edited and adapted for publication. For audio CDs of this and other interviews and presentations from MIND STATES VI, see [www.musqaria.com/mindstates](http://www.musqaria.com/mindstates). Interviewer SUE SUPRIANO produces the radio show *Steppin' Out of Babylon*. See [www.suesupriano.com](http://www.suesupriano.com). For more about ROBERT FORMAN and his art, see [www.glueyarn.com](http://www.glueyarn.com).





## PROBLEM CHILD & WONDER DRUG JANUARY 13–15, 2006

Held at the Convention Center in Basel, Switzerland

On the occasion of the 100th birthday of Dr. ALBERT HOFMANN (January 11th, 2006), the GAIA MEDIA FOUNDATION presents an international symposium dedicated to the most well known and controversial discovery of this outstanding scientist.

Since April 19, 1943, the day that Swiss chemist Dr. ALBERT HOFMANN discovered the psychoactive effects of LSD, millions of people all over the world have experienced a higher reality with profound psychological insights and spiritual renewal; created innovative social transformation, music, art, and fashion; were healed from addiction and depression; and experienced enlightened insights into human consciousness. At this symposium, experts will present an in-depth review of all aspects of this unique phenomenon: informing and discussing the history, experiences, and implications, as well as assessing the risks and benefits of this most potent of all psychoactive substances.

Lectures • Panels • Seminars • Workshops  
Concerts • Exhibitions • Parties

Many of the presentations will be simultaneously or consecutively translated into German or English.

**ALL CURRENTLY CONFIRMED PRESENTERS ARE LISTED BELOW.  
MANY NEW PRESENTERS — INDICATED WITH A STAR ☆ — HAVE RECENTLY BEEN ADDED.  
THIS MAY BE THE LARGEST PSYCHEDELIC GATHERING IN HISTORY!**

Albert Hofmann	John Halpern	☆ Dale Pendell
Stephen Abrams	☆ Matthias Hamburger	☆ Werner Pieper
Guenter Amendt	☆ Jon Hanna	Christian Rätsch
☆ Rudolf Bauer	Felix Hasler	Micky Remann
☆ John Beresford	☆ Martina Hoffmann	☆ Béatrice Rubli
☆ Rudolf Brenneisen	Ulrich Holbein	Carl P. Ruck
Mathias Broeckers	John "Hoppy" Hopkins	☆ Luc Saner
☆ Brummbär	Michael Horowitz	Manuel Schoch
☆ Rael Cahn	☆ Thomas Kessler	Andrew Sewell
Hans Cousto	☆ Thomas Klett	Alexander T. Shulgin
Rick Doblin	Stanley Krippner	Ann Shulgin
John Dunbar	☆ Wolfgang Kubelka	Blaise Staples
☆ Bruce Eisner	Martin A. Lee	☆ Ronald Steckel
☆ Earth Erowid	☆ Roger Liggenstorfer	☆ Wolfgang Sterneck
☆ Fire Erowid	Ralph Metzner	☆ Myron Stolaroff
Amanda Feilding	Mark McCloud	Wolf-Dieter Storl
☆ Robert Forte	Barry Miles	Juraj Styk
☆ Martin Frischknecht	Michael Mithoefer	☆ Roberto Venosa
Jochen Gartz	Valerie Mojeiko	Rolf Verres
☆ Mark A. Geyer	Claudia Müller-Ebeling	☆ Simon Vinkenoog
Sergius Golowin	☆ Jeremy Narby	Franz X. Vollenweider
Alex Grey	David E. Nichols	Peter Webster
Charles S. Grob	Reynold Nicole	Fred Weidmann
☆ Urban Gwerder	Jonathan Ott	Carlo Zumstein
Sue Hall	☆ Torsten Passie	

☆☆☆ [WWW.LSD.INFO](http://WWW.LSD.INFO) ☆☆☆





# AYAHUASCA HEALING

## AND AN INKLING OF DARKNESS: PART ONE

by PETER GORMAN

Of all the people who had ever been with me drinking ayahuasca, I have always known that I've been the most frightened. I would keep an eye on them as best I could, watch them as they cleansed themselves—bent over a railing or crumpled on a raised platform hut's flooring absolutely giving themselves over to the powers that held them, unable to control the simplest body movements—and even then knew they were less terrified than me. It was an awful feeling to be able to explain things about ayahuasca to people, yet know that each time I drank I had less control over what would happen to and with me, not more. My experience wasn't a shield, it was a door that opened wider and wider to allow bigger and bigger monsters through.

They weren't real monsters coming through, of course. They were the monsters that were me, or the visualization of the monsters that dwell in the horror men do one another. But the doorway was a real doorway. Not something one could grasp or see, just a kind of opening that allows one to glimpse what exists on other levels. All of it filtered through humanness: our vision needing to see a shape to grasp the *isness* of something, our hearing allowing us to imagine sounds in order to give meaning.

My guests would sometimes ask if what they had seen while drinking ayahuasca was a hallucination or a vision. I only knew how to answer for myself. Years earlier I'd gone through a terrible blackness in search of my dead mother at the behest of my father, who'd come to me in a dream. And after an eternity of that empty black space, I'd come on a wall of white gauze, which seemed to me to be the wall beyond which lay the world of the dead. Out of it, my mother's figure formed like a computer graphic in a movie—ten years before computer graphics like that were even imagined. When she came together she said, "You've got to stop calling me like this. It's so hard to come together in a shape you recognize as me."

Later I realized, that had I been given endless time to make a list of ten thousand things I might imagine my mother saying on seeing me for the first time since she'd died, *that* would not have been on it. So this became my rule for discerning

between a hallucination and a vision: if something seen or heard or felt would not have been on a list of 10,000 possibilities, if it were nothing I'd ever dreamt or imagined or read or seen, then it was a *vision*. I don't know how to prove my definition to be true, or if I need to, but that's how I see it.

### The Doctors and the Heart Healing

In the time since I'd first tasted ayahuasca more than 15 years ago, it had become an important part of my life. But at age 49, with a marriage that was still falling apart two years into its collapse, a couple of teenage boys who wondered what I'd done to make mom leave, and a three-year-old girl who wondered why she didn't live with her brothers, I was wondering more and more if there was any point. I knew the power of ayahuasca. I knew that the *curandero* with whom I drank whenever possible, JULIO JERENA, was an impeccable man with a generosity I admired tremendously. But JULIO's women had left him as well, and his kids, all grown, had their own problems. So what was the point of it all? Was there another side to come out on? Was it just a process? Had I learned anything I wouldn't have without spending all those nights in the jungle? Did I get any magic tricks yet?

Not at all. Maybe I'm just a lousy student. Maybe there are no tricks to get. But then maybe I've gotten much *more* than super powers, and just have to tilt my head and life a little to see it.

Damned if I knew. But there I was again, out on the Ucayali river at night, dead center of Peru's Amazon with a dazzling sky overhead, traveling on a riverboat. With me were five new friends, clients who'd paid to come to the jungle to see things they'd only imagined from movies, and to drink ayahuasca. There would be the experience of the river system around Iquitos, travel on an overcrowded flat-bottomed riverboat with the locals, views of river towns, night fishing, and hiking through the jungle muck. There would be glorious sunsets, the wonder of the bromeliads and wild orchids, the danger of falling from a canoe into rivers where caiman lived, the possibility of being nipped by vampire bats, and a visit with JULIO, about whom most had read. There were





a thousand other things that would occur—some fantastic, some quite scary—but then that’s probably why they’d come.

I rarely if ever asked them, thinking they’d come because they were drawn by some childhood fantasy of the jungle, just like the rest of us who spent time there. That, and the possibility that when they drank ayahuasca they would glimpse something that gave their lives a deeper meaning, something that justified them being here. It was a question that generally came up only obliquely.

But I’m getting ahead of myself. Let me return to where I left off. I had been living in Iquitos for a couple of years in the late 1990s. My wife was from there, as were our two older kids from her first marriage. We’d lived in New York and visited Peru frequently for the first five years of our marriage, then decided to turn it around and live in Peru for a while. When we arrived it was agreed that I would take guests out to the jungle periodically as a means to make a living, and we opened up a joint called THE COLD BEER BLUES BAR as a family base while in town.

After years of not drinking alcohol during our time in New York, I’d slipped back into it. And with my work at the bar, the slip became a serious thing. My wife CHEPA, while physically staying in our home, had decided to emotionally leave, and I grew surly over it. The more I pushed, the more she fled, the more I drank and pushed harder. It wasn’t good, it wasn’t pretty, and one day I joked to one of my ex-pat friends over a beer at the bar that with all the damned healing my tourists were getting from drinking ayahuasca, it was *me* who really needed it.

The next time I drank ayahuasca, I was visited by little creatures who called themselves “the doctors.” They said they’d heard me and that they’d come to work on me. All they needed to do was take my heart out and get rid of the bad stuff, which would kill the “me” of me, and then I’d be cured. Naturally I panicked, and did my clinging best to interfere with their work. Over the years since then, they had repeatedly returned when I drank ayahuasca. And despite my fear, they always managed to get some work done. I always felt better afterward, and would swear to myself that I would try to be more open the next time. But each next time, when they arrived like the rustling of grass, I froze. It finally came to a head when one night, just as the initial effects of ayahuasca began to show themselves in green iridescent points of light that would connect into a great cathedral ceiling, I simply left the ceremony and spent the night staring into a light

to prevent their arrival. We moved back to New York shortly after that trip. It was months before I had a chance to return to Peru and be with JULIO again.

The next time I drank was the time my son MARCO drank as well, and the focus on him allowed me to sort of skim through things. The time after that was when I brought the five guests up to see JULIO. They were a terrific group, open to Iquitos, to the overcrowded riverboat, to the filth of the marketplaces, to everything I loved. Among them was a former captain in the U.S. Rangers who exuded strength of a kind most people don’t possess. His presence alone pushed me to promise that I would not panic this time when the doctors appeared. I’d not be so cowardly in the face of such a man. Unfortunately, I caved in almost the instant that JULIO blew out the last of the coffee-tin kerosene lanterns that lit the unwallied area of the hut where we sat. It was a black night with the hint of rain in the thick clouds overhead.

In the darkness, the twinkle of green lights appeared. I tried to stay calm. The lights connected into beams, and the beams connected into a great arched cathedral ceiling. I opened my eyes: the lights didn’t go away. I knew I was there again, headed to the other worlds where things out of the ordinary happened, where the doctors worked. And I knew I was not ready for them. I made my way over to a railing by the platform’s edge and stood. JULIO was less than five feet away, shaking his *maroella*-leaf *chacapa* in time with the *icaro* he sang. I clung to the sounds like a lifeline, breathing deeply to try to get past my fear. I opened my eyes and looked out at the jungle past JULIO’S living space and saw that everything was alive and moving and ominous. I tried to keep myself grounded but knew it was useless: JULIO had called a lot of spirits to join us and they were coming in droves. It was going to be a long night if I could not control myself.

I couldn’t, of course. And when a few minutes later I began that wonderful and violent retching that precedes the ayahuasca dream, I was relieved to have something tangible to cling to. Up from my stomach came the residue of the ayahuasca we’d drunk. Then up from deep within myself came the bile of my life: my fears, my anger, my disappointments, all of them bursting out of me like great chunks of something filthy I’d been carrying for too long. From places past where I existed, places I didn’t know existed, came pain I’d hidden years ago and forgotten about. I spewed like a waterfall, roaring like a lion into the jungle night while JULIO sang. Again and again I roared, eliminating junk I’d accumulated over time.





ᠠᠶᠢᠬᠤᠠᠰᠴᠤ

ᠠᠶᠢᠬᠤᠠᠰᠴᠤ

ᠠᠶᠢᠬᠤᠠᠰᠴᠤ

ᠠᠶᠢᠬᠤᠠᠰᠴᠤ

ᠠᠶᠢᠬᠤᠠᠰᠴᠤ

ᠠᠶᠢᠬᠤᠠᠰᠴᠤ

ᠠᠶᠢᠬᠤᠠᠰᠴᠤ

YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers. We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**www.yage.net**

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**James Arthur**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

**www.yage.net/hosted**

There was nothing to see on the physical level. No real vomit to speak of, since I'd fasted all day. But with ayahuasca eyes, it looked like a pile of bad things at my feet that grew with each violent retch. What a fantastic feeling to eliminate so much so effortlessly, what a gift from the medicine to clean another closet in my personal wasteland. When I finished, I sat back down where I was and made my way over to my original spot on the hut floor. The others were in the throes of their own cleansings, and I hoped they enjoyed them as much as I.

My joy at momentarily forgetting what I'd come to learn quickly dissolved as I heard the rustling of tall grass. The world began to change from green to the familiar red in which the doctors worked, and I knew they were on their way. I panicked and lit a cigarette, hoping to keep them at bay. It didn't work. The rustling became louder than JULIO's singing. Perhaps it was JULIO calling them. I opened my eyes: no help. The rustling sound was filling me up. I crawled across the floor and stood against the railing, facing the jungle again. The rustling grew still louder, until I thought my head would burst, then abruptly stopped. The sudden silence was deafening.

"We're here again," one of them said.

"I know," I heard my inner voice answer.

"There is still work to do, and not much time."

"I don't know how to let you work. I want you to, but I can't do what you want. I'm terrified to let go."

"Would it be easier to work on you if we looked like this?" they asked, suddenly transforming themselves from the tiny creatures I'd never really seen into a young woman. I couldn't see her face, but felt she was lovely.

"Is this better?" she asked, chiding me.

"It's just a trick. You're still the doctors," I said.

"I'm just me," she said plainly.

"It's a trick. If I relax you're going to turn back into the doctors and tear me to pieces."

"Not this time. It's not going to hurt a bit," she laughed.

"Bullshit. I can't do it. I don't trust you."

"Oh, come on. It's not going to hurt at all. It might even tickle."

She didn't wait for an answer. She just reached into me and grabbed my heart and began to massage it. "You really don't have a choice this time. I've got to get this work done."





I didn't know if I was talking out loud or not, but I knew I was moving around and disturbing the others, so I made my way down the three-step ladder to the clay earth outside the hut.

"*Bien?*" JULIO asked as I left the platform.

"*Los doctores,*" I replied.

"Yah!" he laughed.

We'd never really spoken about them, but JULIO seemed aware of them anyway. "Not that far," he cautioned in Spanish when I began to step outside of the immediate area of his voice.

Outside was as frightening as it was inside, but I had no place else to go. So I lay on the ground and listened to JULIO singing as I looked up at the red world around me. Years earlier, I'd drunk from a red flower and been covered in a syrupy red liquid that took me into my veins and blood vessels and heart. Later the red world appeared again and again, and it was in that world—what's called red magic—that healing with ayahuasca is apparently done. That was the world where the doctors were and when I was there, everything, even in our own world, was tinted a darkish red. Once with my oldest son ITALO, I'd even been graced with going into a cavernous red room where all the world's pain settles as solids, like the bile from ayahuasca retching, and which the doctors somehow transformed into healing things. Except for the doctors themselves, everything about the red world was fantastic.

"That's much better," the woman laughed, taking out my heart and beginning to reshape it.

Her voice startled me, but her demeanor was so open and light-hearted that, even though I knew she was just the doctors pretending to be a woman, I didn't fight her.

And in not fighting her, she worked easily. She didn't provoke fear. She just seemed to be tickling me. Up came the question I'd been asking for years: How can I make my wife happy? What does she want? And the old follow up: to make her happy you must be her. I still didn't know the answers, and asked the woman.

"This isn't the time for that," she answered. "I've still got a lot of anger to take out."

Images of things I'd done in anger, or wished to do, came pouring out. The sourest moments of pain from my marriage came back to life and I was forced to relive them in wretched detail. A hundred things, a thousand moments or hours I wish I'd never experienced, were all relived horribly. But something about this nurse, this woman, and the joy with which she worked, let me allow her to dredge all those things up—things I'd fought the doctors over reliving for years.

I don't know how long she worked. I remember that it started to rain and my wonderful assistant CORINA told me to come into the hut, but I told her I was fine. I was more than fine. I was singing something, an ayahuasca song was coming out of me effortlessly, and I was singing it and laughing and anyone seeing me would have surely thought I was crazy, but I knew better. I was letting some of that stuff go, some of that stuff that was keeping me locked in a sour place, and I was getting lighter and more giddy with each bad memory I relived and threw away.

Finally, she said she'd done enough for one night and put my heart back into my chest. I tried to see what she looked like, but as I did she crumbled back into a thousand little doctors, all of them laughing at me.

"That wasn't so bad now, was it?" they asked.

"You should have done that years ago," I said.

"We couldn't. You weren't ready."

Then the rustling of the leaves began and they disappeared, taking the sound with them, until only JULIO's singing and the che-che-che of the *chacapa* remained.

I lay where I was for a long time, until I realized what I must have looked and sounded like to my guests, then stood on ayahuasca drunken legs and made my way to them one by one to see if they were all right. They were.

In the morning, after we'd all gone to the river to bathe—JULIO insisted that we put our heads in the river to seal the opening ayahuasca had created, so that uninvited spirits wouldn't come in—I found out that only one of the group actually *got* it. The others all did before they left Peru, but only one did that night.





## The Man Who Tells Me Things

It was six months before I visited Peru again, and this time I managed to bring CHEPA and our baby MADELEINA, who was nearly four. I thought that things were getting better with CHEPA, and that a return to the scene of our worst crimes would be good. She had been saying that living with me in New York was not her life anymore, but she had stayed and I thought things were progressing well. We fought sometimes, maybe often, but we drank beer every night and so managed to get a lot of laughter into the mix as well. In any event, I flew one of her sisters in from Fort Worth, Texas, to watch the boys for a few weeks, so that CHEPA, MADELEINA, and I could go to Peru.

To my delight, CHEPA wanted to help with the group. She made them a great party at our bar, took them out dancing, and even came along on the river to help me cook and attend to things.

JULIO was delighted to see her (we'd left MADELEINA back in Iquitos with CHEPA's mom), though he did note that she would be leaving soon and that I shouldn't fight it since she had no control over it. Another impossible challenge I would fail miserably, but at the time I hoped he was wrong and might take a moment to see what it was she needed to make herself happy, so that I could provide it for her. I didn't actually ask him to do it; I just thought he would know.

After we said hello and I'd introduced everyone to JULIO—he always stands very erectly for introductions and formally announces his full name to everyone he meets—CORINA and CHEPA went about catching some fish for dinner. While they did, my boatman, MAURICIO, and a couple of assistants set up hammocks and mosquito nets for my guests at JULIO's son's home and I did the same for CORINA, CHEPA, and myself, on JULIO's porch.

That night, CHEPA and my assistant JUAN, who lives near JULIO on the Auchyaco river, took my guests out night fishing under the starlit Amazon sky. They didn't catch anything except those fish that leapt into the dugout canoes, but catching fish wasn't important. What was important was that by being on the river in those uncomfortable little canoes that tip so easily, they had all been forced to be perfectly still. And in the silence of that motionlessness, the presence of the jungle makes itself known in a way they could not otherwise grasp. The dark shapes of the trees overhanging the riverbanks and the dead yellow eyes of cayman reflected in a

flashlight's glare conjure up childhood fears and excitement; the sounds of fish breaking water, the kingfishers crashing into things, or the whistle of bat wings near your face, all call on you to summon up your courage. There could be jaguars on the banks, after all, or boas in the water. And those shapes and sounds of the jungle will never leave you. It's as if they find a way into your blood and become part of you, a rich and wonderful and slightly frightening part of your landscape. The canoes returned late, well past midnight. CORINA gave my guests something warm to drink and a bite to eat, then sent them off to bed.

I got them up much earlier than they would have liked, so that they could go along with JULIO to collect the vine and other plants he would need to make the ayahuasca for that night's ceremony. I always brought the *chacrana*, the leaves, with me from Iquitos, as I never knew whether there would be any nearby. But collecting the vine was part of the preparation for drinking.

JULIO waited graciously, as he always did, for the gringos to finish brushing their teeth and taking care of their other essentials. When everyone was ready, he headed out on a path that took us past his own small fields of yucca and plantain, behind his son's house and the soccer field there, past the new blue-painted one-room schoolhouse the locals had built, and finally up a hill onto a hunter's path. That path took us to where the jungle looks like the jungle of our dreams: towering trees whose crowns joined in a full, closed canopy, through which only dappled sunlight shone; fifty-foot strands of wild orchids growing side-by-side with lianas, vines, as thick as a man's leg. Bromeliads so old they'd dropped root-strands nearly eighty-feet. This was a glimpse of ancient things.

JULIO led, and even at eighty-two years old, he still had to walk slowly to make certain we didn't fall behind. When he came upon something that might give one of us trouble—a plant or tree branch he thought might hurt us—his machete cleared the path. He didn't swing his machete, or hack with it. He flicked it. Walking with JULIO in the jungle is like watching a karate master at work: his movements are so economical, they're more like a suggestion to the plants to clear the way than an actual cutting of them. And the plants seem to simply separate for him, as if they'll put themselves together again once we're gone.

It was nearly an hour before we reached the ayahuasca vine he worked with. Before collecting, he lit a black-tobacco





*mapacho* cigarette and blew smoke all around the vine. Then he chanted softly and cut foot-long sections, laying them on the ground. JULIO worked meticulously, slicing several sections of vine for each of us. When he was satisfied that he had enough—perhaps three pounds of vine for each—he smoked the bag we'd brought to carry them back in, then allowed me to fill it and tie it shut. Before we left, he placed several *mapacho* cigarettes at the vine's base to thank it for being so generous and to help its spirit grow quickly again.

On the way back to JULIO's we stopped at a huge and vibrant *lupuna negra* tree, one side of which is in relative perpetual light, the other in relative perpetual darkness. JULIO asked me if we ought to include just a little for the ceremony, but he already knew my answer. For JULIO, adding a four-inch square section of the bark from the dark side of "the tree of light and darkness" to the ayahuasca was an invitation to the spirits of that tree to come teach us those things we too often keep hidden in the dark parts of ourselves. "Let's put the darkness in the light," he has often said.

It was nearly 8:00 am by the time we'd reached his home. While we all enjoyed a breakfast feast CORINA had prepared, JULIO directed his sons in where he wanted the ayahuasca cooking fire and which tree he wanted used as the primary fire logs. While his sons set off to do as he said, JULIO cut a small section of *catawa* bark from a nearby tree and added it to the bag of vine. Then he sat on a log, laid out the contents of the bag, and began crushing the vine sections with a hardwood root that served as his mallet. When all the vine was crushed, he began to layer his pot with the leaves I'd brought and the vine he'd cut, putting pieces of the barks he'd cut in among the layers. By 9:00 am the fire was burning, ten gallons of water had been brought from the river to fill the pot, and JULIO was standing near the ayahuasca as it heated up, chanting softly and blowing smoke from the *mapachos* he lit one after the other into the mix.

All day JULIO tended the fire, sometimes chanting, sometimes talking with the neighbors on the river who came by to say hello, but always smoking *mapachos* and infusing the ayahuasca with their smoke. When the water had been reduced to a couple of quarts, JULIO took a piece of old T-shirt and stretched it across the pot's top, then strained the essence into another pot sitting on the ground in the shade. Then he filled the brew pot with water again and resumed cooking. When that too was reduced to almost nothing, he strained it off as well, and filled the pot a third time.

Not long after breakfast, I'd sent my guests out with JUAN for a good hike in the hills. They came back at about 4:00 pm, ravenous, but unable to eat, as a minimum of an eight- or ten-hour fast was necessary to make sure their stomachs were empty for ayahuasca that night.

JULIO, however, does what he likes, and he ate a good meal of boiled river fish and plantains with coffee, once the three essences had been combined and cooked down to just under a quart of the medicine.

At about 8:00 pm my guests and crew assembled on JULIO's porch, where a number of locals had joined us as well. While we were in what we thought was a proper reverential state of preparedness, JULIO and the locals chatted and joked for an hour or more, before everyone but the several of us were left alone with JULIO. The only extra people there were CORINA, who would stay in the kitchen area unless she thought one of the guests needed something, and JUAN, who would help anyone who needed the bathroom to maneuver the little three-step ladder from the porch to the ground, and to make sure that no one left the area where JULIO's voice could be heard.

## ECOLOGICAL AYAHUASCA RETREAT

in Alto Paraiso de Goias,  
BRAZIL

MARCH 26 –  
APRIL 5, 2006

YOGA,  
TREKKING,  
WATERFALLS,  
RAPPELLING,  
RELAXATION TIME,  
PURIFICATION DIET,  
SHAMANIC RITUALS,  
AND A SWEAT LODGE,  
ALL HAPPENING ON TOP  
OF A CRYSTAL PLATEAU.

BOOKINGS AND INFORMATION  
yatra@yage.net • www.yatra.yage.net







My five guests, CHEPA, and myself, formed a circle on the floor, while JULIO sat on a low stool with his back against the porch railing next to the ladder. On a piece of blue plastic sheeting in front of him, JULIO had placed the things he needed for the ceremony: the old bottle half-filled with ayahuasca, his plastic serving cup, his *chacapa*, a clear bottle filled with *aguardiente*, camphor and garlic cloves, a bottle of Florida water, a plastic bag of *mapachos*, his book of the saints, and the old Inca stone hatchet-head he'd found as a young man in the foothills of the Andes. When JULIO was satisfied the time was right to start the ceremony, he began to speak in a mix of Spanish and Quechua, calling on the spirits to join us, guide us, teach us. He also called on those spirits he had not invited to stay away from the sound of his voice, to let us learn what we'd come to learn unmolested.

When finished, he reached for the ayahuasca and the cup, then lit a new *mapacho* and blew smoke into it three times. He

asked me for the name of the first person who was going to drink and I gave it to him. He poured perhaps two ounces of the ayahuasca into the cup, then began to quietly say a prayer, using the name of the person I'd given him while he called on the spirits to help them in their work. When the prayer was completed, he handed me the cup to pass along. I did, and when my client had finished drinking, I passed her the bottle of *aguardiente* and told her to put it to her nostrils and inhale deeply. When she had, I passed her the bottle of fragrant Florida water and told her to sprinkle some in her hands, then wipe her face with it. I also gave her a lemon drop to suck on to help her keep the thick, foul tasting, still-warm ayahuasca down.

The simple ritual was repeated with each of us until JULIO himself drank, after which he stood with his book of the saints, made one more invocation, and then had JUAN put out the kerosene lamps. The little platform where we sat was in utter darkness. Next to me I could hear CHEPA breathing.

JULIO picked up his *chacapa*, lit a fresh *mapacho*, and began to shake the leaf fan—che-che-che, che-che-che, the sound of the leaves was rhythmical and comforting. In a few

minutes he began to chant in tune with them. I knew that the first few people who drank were probably already beginning to feel the effects of the ayahuasca; they might already be seeing the patterns of light that would connect like the dots of a children's puzzle to make a picture. I hoped they would all be all right. What couldn't be explained to them, or what I couldn't *effectively* explain, was that those first images, whatever they might be, were just the "welcome to the funhouse" sign. The real images, the absolutely three- and

four-dimensional rock-solid images and landscapes that they would learn from, would come much later in the dream, long after the neon hallucinations were gone. But to get from the hallucinations to the visions would require the death of their egos. It's such an easy phrase to write, "the death of the ego," but for me at least, such an impossible and terrifying thing to go through. And while most of my clients had read about ayahuasca, and some had done their share of visionary substances, I didn't know anything that could

explain the abruptness with which the *you* of "you" was snatched by the spirit of ayahuasca when it was your turn to learn. Past that point, once you gave up, then ayahuasca could be a wonderful and joyful teacher. But the giving up part was hard, and in the darkness of JULIO's, I could feel that nearly everyone was beginning to regret having come here, having trusted me enough to convince them to trust JULIO.

For my part, thinking these things allowed me to stave off my own dissolution for a while, but not long enough. It probably wasn't twenty minutes after JULIO started chanting when the green sparkling lights began to appear and my familiar panic set in. I opened my eyes, hoping I would find myself on JULIO's floor in simple jungle darkness, but it didn't help. The lights were still there, and they were connecting into the rich green cathedral ceiling as they'd done so often. I felt CHEPA's hand on mine and squeezed it, hoping she was all right, but already watching the cathedral shift shapes into a broad endless twisting strand of DNA sparkling in the darkness, inviting me to climb its ladder-like structure either up or down. It wouldn't matter which direction I took; as I grabbed hold of one of the rungs, it changed from green to the dark red hue of the world of red magic.

## I watched my children vomit out of me, not understanding why I wasn't good enough or strong enough to hold onto them and keep them together.





Surprisingly, my panic didn't overwhelm me. Perhaps it was CHEPA's presence, or how gently the doctors had treated me the last time they'd visited, or that the ayahuasca and JULIO were so powerful tonight that there was little time to indulge in trying to hold onto myself. Whatever the reason, I seemed to pass into another space so quickly that I didn't realize it had happened. One moment I was squeezing CHEPA's hand and hoping she was all right, in the next I found myself leaning out over the platform railing to JULIO's right, beginning the familiar ayahuasca cleansing. Up came the bile of my life, up came the weaknesses and failures for me to see once again; up came my anger at my ruined family, my anger with myself for having taken on a family and then not being able to maintain it as one. I watched my children vomit out of me, not understanding why I wasn't good enough or strong enough to hold onto them and keep them together. I watched my baby come tumbling out in a heap of questions she wasn't old enough to ask. All of it came rumbling up from the deepest places in me which I didn't know existed, bursting from me in a lion's roar, spewed into the jungle night.

I was still standing by the doorway to JULIO's ladder when the doctors arrived, the rustling of the tall grass preceding them by only an instant this time, not giving me enough time to let my fear well up within me.

"We'll make it quick this time," they said. "We know you have to take care of people tonight."

Standing where I was, they showed me CHEPA and my MADELEINA. "We've taught you how to give to them," they said. "Now you have to work at that. You have to learn to do it freely, with no expectation of return."

"How?" I asked.

"Just keep giving. There's no end to it. And nothing will come back, but keep giving. No return. No investment. Just keep giving like we've taught you."

"Will that bring them back to me?"

"No. But you must still do it. You must give freely, or it isn't giving."

I felt a rush of immense sadness begin to wash over me, but the doctors didn't give me time to indulge in it.

"You also have to learn how to receive love. To get love.

Love and be loved," they instructed.

They didn't say anything for a minute, and I wondered if there was more. I hadn't asked it, just felt the question, but they answered anyway.

"Yes."

"Will it hurt?"

"No. It will be even better than that. Something special."

I felt that they were about to show me how to be loved, but I suddenly began to grow very afraid of what that lesson would entail. They, in turn, transformed into the young woman they'd been the last time, the one who tickled me while she worked on my heart. They must have been tired of me, tired of teaching me the same lessons they'd started so long ago. I was glad they'd changed their shape into the woman, but I still kept my eyes open, afraid of what would happen if I closed them. Then, unexpectedly, another voice started talking. A man's voice. I don't remember what he said, but he showed me my sons MARCO and ITALO. I loved them when I saw them.

"You've been a father to them," the voice said. "But now it's time to learn to be more of a father to them."

Again I realized how second-rate and inadequate I'd been. Even to my boys. I felt wholly useless to everyone now.

"Do you ever ask them what they'd like to do sometimes? Like for whole days? Do you ever ask: 'Yo, guys, what would you like to do today?' So they could have a whole day without hearing you say, 'I've got to do this or that?' Just to give them the day with you as a father, and not as *the* father? Not as the father figure?"

I had to admit I'd never thought of that. It made such perfect sense that fathers ought to do that, that I couldn't believe I never had.

I didn't have much time to mull it over, as the doctors interrupted and said it was time for them to go. It was a simple announcement, followed by their getting into an open-ended capsule of some kind. Brilliant colors began to glow around them like an aurora borealis and they told me they were leaving. I realized what they *meant*, and my stomach dropped out from under me.





## Historic Huichol Art For Sale by Cresencio Perez Robles

one of the founders  
of Modern Huichol yarn painting

Master artist Cresencio Perez Robles' work was included in the book *Art of the Huichol Indians*, which accompanied an Exhibition of Huichol Indian Art organized by the Fine Arts Museums of San Francisco. This exhibition, which traveled in 1978 from San Francisco to Chicago and New York, first introduced Huichol yarn painting to the general public. Robles' art was also featured in the exhibit *Living Traditions Mexican Popular Arts* in 1992 at the University Art Museum at Albany State University of New York, and the accompanying book of the same title.

These pictures were made in the 1970s of wool yarn pressed onto wax spread on a wooden board. (Today's yarn paintings are made of acrylic yarn.) On the back of each piece, the artist wrote the meaning of the art in both Huichol and Spanish, and it is signed by the artist. The paintings are in pristine condition and measure 24" X 24". They are attached to a sturdy poplar brace and wired for hanging. To see more images visit [www.glueyarn.com](http://www.glueyarn.com) and follow the Huichol link to Cresencio Perez Robles.

The paintings are \$800.00 each, plus shipping.

Questions? E-mail: [glueyarn@aol.com](mailto:glueyarn@aol.com)

"Leaving for how long?" I asked.

"Leaving," they answered. "We've worked with you and spent time with you, and now we have to get on with other people."

I began to panic, realizing at once how much they'd taught me over the past few years and simultaneously knowing, without knowing how, how much more they'd *tried* to teach me but which was lost because of my fear. It occurred to me that I'd been taught the lessons of red magic, one of the four colors of magic JULIO sings about, and that I wouldn't get any more. They really wouldn't be back.

For a moment I glimpsed the red room, the cavernous room I'd once visited where it seemed to me all the pain and evil of the world accumulates, and which the doctors then re-form and shape into good and positive things. I knew at that instant that if I hadn't been so afraid of them and spent so much of our time fighting the work they needed to do with me, they would have shown me how to work with that pain to heal. But they were leaving for real.

I called for them to stay. Odd, no? I would have reverted to my utter panic if they stopped and said, "Okay, we'll stay, but we are going to work on you like we need to." Still, the idea of my world without them seemed bleak.

Those doctors who were still in the shape of the young woman called back to me and told me not to be so afraid of The Man Who Tells Me Things (the name they gave the voice), as I had been of them. They told me I missed so much of what they'd come to teach, that I'd only learned a smidgen of what they'd intended, and I should try to do better with my new teacher.

The last thing they said as they closed their capsule was that I'd missed the colors they'd meant to teach me. I shouted back that I didn't know what colors they meant, or what they planned to teach me about them. They answered that they knew that, and they were sad for me because of it.

And then they sort of blasted off and flew away. Their capsule ship was really more like an upside down bottle cap than any other shape I knew. As it flew it grew smaller—not from the distance it was traveling, it was just that my perception shifted and I saw their ship as tinier and tinier until it disappeared, absorbed into a liquid like a droplet, with a slight splash. The liquid was red, like the thick nectar of the red flower I'd drunk years ago to start the red medicine sessions.





The thought of it coming full circle like that hit me sharply—a crack on my consciousness. Is it really like that? Is that all for red magic learning? I wanted to shout, “But I don’t know anything yet!” But I knew it was no use. They were not coming back, at least not then, if ever.

Silence and sadness engulfed me. In the distance I could hear the che-che-che of JULIO’s *chacapa* and the sound of his voice. They pulled me like a rope from a far place back to the railing of his hut where I stood.

I had no idea how long my visit with the doctors had lasted. When my eyes grew accustomed to the dark, I saw that my guests all seemed to be either in the midst of their ayahuasca dreams or sleeping. I made my way past JULIO to my spot on the floor next to CHEPA. She was huddled up in a fetal position and shaking. I leaned close to her and asked if she was all right. She didn’t answer so I asked again. CORINA heard me from the kitchen area and came over to gently shake her, also asking if she were all right. CHEPA seemed lifeless, until she suddenly turned her head and told us to leave her the heck alone and to stop interrupting her dream.

I sat back, embarrassed, and lit a cigarette. Just then the voice of The Man Who Tells Me Things spoke: “I can teach you some things. But I’m not as patient as the doctors. If you lie to me or hide things, I will take you to hells you never imagined. You will wish the doctors were merely tearing your heart out.”

“I won’t hide from you,” I said, lying.

Faster than an instant, I found myself in a place so wretched, so awful, so full of the stink of things so evil that even the doctors couldn’t reshape them into something worthwhile.

It was a place not of pain, but of fears. A place where fear and the malice that creates it are born. It was overwhelmingly horrible.

“I am not fooling. I am stuck here teaching you and I don’t have time for games,” the voice said, bringing me back to JULIO’s hut.

“I’ll try,” I said, shaken at the power he’d unveiled.

“Good. I’ll be back soon.”

And with that, the voice vanished and didn’t reappear that night.

I spent the remainder of the ceremony keeping an eye on my guests as they came out of their dreams. After they were all awake and moving, JULIO lit a kerosene lamp, gathered up his things, and said good night. JUAN walked the guests to JULIO’s son’s house where the mosquito nets were. I stayed awake and listened to the jungle for a long time, the image of the doctors disappearing like a drop into a bowl of soup fresh in my mind, as was the sadness I felt at their leaving.

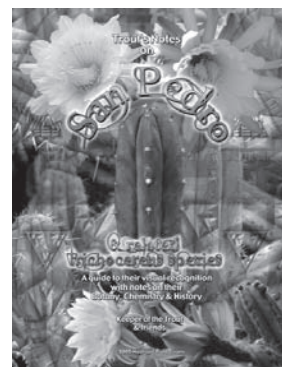
A week later, after my guests had all returned to their homes, I was preparing to return to New York as well. CHEPA had said she’d stay for a couple of weeks with MADELEINA, as she needed to take her mother to the cancer clinic in Lima for a checkup. She never did return, and it was nearly six months before I saw either her or my MADELEINA again.

⊕ TO BE CONTINUED...

**NEW!**  
**Trout’s Notes on**  
**San Pedro & Related Trichocereus Species**

The single best-selling title at the recent MIND STATES VI conference, this work contains 312 pages and nearly 900 black and white photos. Covering San Pedro and its horticultural relatives, with details on botany, chemistry, and history of these beautiful and sometimes gigantic cacti. TROUT’s latest offering is the most comprehensive review and reference compendium that exists concerning *Trichocereus pachanoi* and its relatives.

Available for \$34.00 (USA), \$39.00 (foreign) from *The Entheogen Review*, POB 19820, Sacramento, CA 95819. Or order on-line with a credit card from [www.entheogenreview.com](http://www.entheogenreview.com).





# HYPERSPATIAL MAPS

## MDMA HEALS RELATIONSHIP DIVIDE

**PSYCHONAUT:** Male, age 40, ~200 lbs. **MATERIALS:** dried San Pedro powder in four packed 000 gel caps, onset 30–45 minutes; also MDMA at 110–125 mg, onset 30–45 minutes, declining after four hours. 1:00 pm starting time, with no food ingested that day.

**BACKGROUND:** When I began my long-term relationship with my partner “Z” a few years ago, it was with the intention to explore ourselves and our relationship using medicines as tools for insight and transformation. Shortly after moving in together though, an unplanned pregnancy set a number of obstacles in our course. First—and certainly foremost for her—was my reticence to have a child. Although I had finally allowed for the possibility, I thought that a couple years would allow us to be where we needed to be in our careers and our relationship to handle it. It seems, however, that you can never really be prepared to have a child. Clear about her own intention, Z gave me an unspoken ultimatum: I could be in or out of the relationship, which now held double for our child. Having a bit more karmic awareness than I did in my youth, and wanting to hold onto this relationship, I signed on. But I felt that Z always held my original reticence against me, no matter what I did to earn her respect or parent our son responsibly.

Over the 1,000 days since then, she has not wanted to partake in the medicine, as she is nursing. I have respected that, although I’ve gotten some fantastic work done on my own. My ventures into journey-space are always accompanied by some resentment from her for the time I “abandon” her with our son “G” to get my work done. While it’s clear to me that I’m making great personal changes, the stress of dealing with the boy for a week alone seems to make these changes invisible to her; and when I invite her to join me there, I’ve been met with the “parent’s mother’s responsibility” diatribe. This has been an added strain for me, as one of the things we shared at the outset of our relationship was an interest in and enjoyment of the medicines and internal work, and I miss that. It’s been clear to me for some time that MDMA would be the only way to step out from our defended spaces and

discuss the issues that were dragging us down, as my truths would be perceived as hurtful, and cause her to recoil more. I knew we couldn’t afford that, since we were already in a place I was dreading.

No one in my peer group wants to think they’ll keep their dissatisfactory relationship going for the “sake of the children,” but even as egomaniacal as I am, I *love* that boy more than myself, and couldn’t imagine losing him. I’ve mowed through dozens of women at this point, and been crushed by a few too. So I can see the loss of a partner in a clear, calculated, go-on-with-your-life kind of way. But lose my child? No. Particularly not if there was work for me to undertake. It was apparent to me that Z and I were both in love with him, and that our relationship had become a dual orbital: an intersecting VENN diagram with G in the middle, which didn’t really serve us (or me, at least) anymore. The question was how to resolve this situation.

I set out one Saturday to convince Z of the importance of doing a session together. She countered by asking whether there was some problem that demanded it *right now*. I had to admit there was, and we sat down and started talking about it. This was the last thing I wanted, because I could feel our defenses coming up and the difficulty of staying calm increasing. I was also very aware of G’s behavior, as he danced around and between us, buried himself on us, and used every preverbal method he could to deflect the tension that was rising. In no way do I want to make him the responsible party for our relationship issues, and after pointing this out to Z, she relented.

**INTENTION:** After hours of discussion about where to go (which felt like an interminable onset), we finally drove into town and parked at a park where we could leave the car and walk around town easily. We consumed our cactus—a very small amount—as a grounding layer, as I have found that a subthreshold dose adds a certain steadiness to my state. We sat in the car while G napped, and we began our ceremony, calling the directions and spirit forces to our aid. After half an hour, when the cactus was beginning to work, we ingested our MDMA, with the expressed intention of resolving and recommitting our relationship.





THE DAY: 45 minutes later the effects had set in and G woke up, so we began walking. It was a particularly beautiful day and we covered quite a bit of ground, talking over all our points, which were easy to remember and to phrase in exacting yet sensitive terms. We spent time looking at the flowers and trees, animals and insects, architecture and people, being subtly reminded that we had called the aid of all things in our ceremony. Amidst intensive discussion, it was also easy to focus on G's questions, to stop, look, and listen to the world around us, and to consider his experience. Taking G to the playground (where we seemed to magnetically attract other people's children as well) was delightful, and a tremendous reminder of how joyful it can be to parent. After about five hours and some decline in effect, we drove to the water and watched an amazing sunset. We've always been committed to our own psychological upkeep, as well as relational dialogue, but we had definitely each mapped private territories in the last few years. Among the things that we discussed, observed in ourselves, and (hopefully) resolved, without anger, judgment, reaction, or fear:

- The fact that we ourselves never had time to establish our *own* relationship or determine its course, and that our primary relationships were now with G and not each other.
- That I had accepted being a father, but always rather at Z's expense. I wordlessly indicated to her when things were difficult that the decision to have a child was essentially hers, and attempting to make her see how much I sacrificed to have a child with her, made things more difficult at times.
- That I was still attempting to hold onto my prior life, rather than fully commit to who I must become.
- That Z had closed herself off from me in self-defense to my original negativity around having a child, and defaulted to that position in our relationship.
- That my agreement to enter into a monogamous relationship with her at the outset had now been placed in a lifelong context, without examination or negotiation.
- That I'd become more driven in my work worlds, leaving little time that I wasn't thinking about or available to work.
- That Z and I now referred to each other as "mommy" and "daddy" rather than by our names, and we had come to talk mostly from a side-by-side position, avoiding eye contact, safe from the intrusion of exposing ourselves.

- That we hadn't come to a clear definition of our roles in parenting, and constructing time schedules that respected all of our relationships and values. We also hadn't acknowledged or investigated who we were to *each other* in a long time.

- That we were both harboring pain and resentment, and had been thinking about our options should we have to leave the relationship and go it alone.

- That our sex life had become detached at best.

Fortunately, we have been pretty responsible parents, and it was also easy to remember as we looked upon our son how much we respected each other's ways of being with him and commitment to loving him. At one point Z pointed out to me that she really *does* enjoy being with me, too, when I'm present. My recent work overload and upgraded responsibility as family provider had definitely lessened our time together. I had to agree, with a similar inflection, as to her presence with me. Looking at the issue of how we divide time (or don't) was critical to really seeing each other, and seeing how we're committed to the relationship from our own scale of values. At the end of the day as sun set, we smoked a little *Cannabis*. While we were watching the play of light on the clouds and water, G took both of our hands and, having only possibly learned to speak these words in the week prior, said: "I love you."

It was a heart-meltingly deep reminder of who I am now, and my need to stay focused—not on all the things I think I have to do to keep it together for my family, but simply on *being* with them. The medicines are a tremendous reminder of my own spirit connection. I asked the setting sun to grant me the things I need from my work, so that I could focus more on my family. And I must say, the spirit has been provident. I've started carving out time each week specifically for Z and myself to hang out, which has been a great thing. I also seem to have a lessened sense of aggravation with any bumpy patches. Despite my fighting against the calendar for a lifetime, I'm using it and making it work for me, fairly painlessly. (Perhaps my neurons have been trimmed.)

I give MDMA the highest recommendation for any couple needing to resolve relationship issues, and specifically for parents, who by the very nature of parenting can become separated from each other by the third party love relationship they are having with their child. Of course, dosage, set, setting, and intention make all the difference. — NOIA, CA





# NETWORK FEEDBACK

## MIMOSA TENUIFLORA ACTIVE BY ITSELF

The last issue of *TER* mentions persons having trouble experiencing any effect from *Mimosa tenuiflora* without concurrent use of a MAOI. Sans MAOI, it takes 2–4 ounces of ground root-bark, soaked in water for two to eight hours. Stirring it once or twice during the soaking probably wouldn't hurt.

*Jurema* processed in this manner creates the closest thing that I have ever experienced to “pure” hallucinogenic effects, with no depressant effects and no stimulation effects. *Jurema* causes effects that “wax and wane” every 90 minutes or so, giving a peak/baseline about three times in a 4.5–5 hour experience. The Dutch group, FRIENDS OF THE FOREST, uses either *jurema* or ayahuasca. Some participants prefer the natural body space with less CNS depression of *jurema*, while others prefer the more sedated space of ayahuasca.

On another note, I was reading something new and interesting by JAMES KENT on-line; but later, when attempting to find it again, I was unable. It seems like I originally found it via some link at yage.net. Any ideas? — J.S., OR

Thanks for your thoughts on the activity of *Mimosa tenuiflora* without a MAOI. As a caution to would-be experimenters, it is worth noting that the *low end* of the dose range that you suggest is about twice the amount that has been suggested in past reports of activity without a MAOI. And if that high of a quantity of *M. tenuiflora* was used *in conjunction with a MAOI*, one could create approximately 5–16 doses from it.

Although we are not sure about the link via yage.net, JAMES KENT (of *Trip* magazine fame), is currently working on a book titled *Psychedelic Information Theory: Shamanism in the Age of Reason*. He has pre-published many of the chapters from this book on-line at <http://tripzine.com/pit>, in order to get feedback from the community, and it is likely one of these chapters that you came across. One area in particular that he is looking for input on is his “Signal Theory Overview,” which suggests a possible means toward a unified theory of psychedelic action, and which can be read at [http://tripzine.com/pit/Signal\\_Theory.htm](http://tripzine.com/pit/Signal_Theory.htm). — Eds.

## PRISONER SEEKS PEN PAL

Could you print my name and address for anyone willing to correspond? I have been locked in “the hole” for quite a while, and appreciate anyone who takes the time to write. I hope all of you at *TER* are doing well, and thank you for the good work. — MICHAEL ACEVEDO POW #35909-004, FCC Coleman (Med), POB 1032, Coleman, FL 33521.

## LACK OF EFFECTS FROM NITROUS OXIDE WHILE ON MDMA

A few years ago I went camping with a friend with the intention of doing some entheogens. While the second night was reserved for a high-dose mushroom voyage, the first night was a lighter “bonding” experience with MDMA, punctuated by occasional hits of nitrous oxide. Interestingly, while on the MDMA, neither of us was able to achieve *any* effects from the nitrous, regardless of how many attempts we made at it. I have found the combination of nitrous and other entheogens, particularly 2C-B, to be quite wonderful. It really kicks the visuals into gear, and I actually feel these days as though it is a waste of nitrous to take it without concurrently being high on a visionary plant or drug. I am repeatedly amazed at how many people I meet in the psychedelic community who have never done nitrous with LSD, or mushrooms, or cactus, or other strong psychedelics. It is a “must try” for all psychonauts. Since the lack of effects from nitrous that my friend and I felt while high on MDMA, another friend has told me that when he took 2C-T-4 (12 mg, split as 8 mg taken first, with 4 mg taken three hours later), followed by MDMA (120 mg, taken an additional three hours later), that three attempts with WHIP-IT! nitrous oxide cartridges had absolutely no effects of any type: “No tinnitus, no sounds, no nothing, just a sweet taste.” I wonder if anyone else has experienced this sort of lack of effects when taking nitrous oxide on top of MDMA? Or, can anyone report that they have obtained nitrous oxide effects while on MDMA? In any case, it seemed worth mentioning. — FORK!, CA





## JUSTIN CASE'S THOUGHTS ON NO EFFECTS FROM NITROUS

Nitrous oxide can have effects just fine on MDMA, or not. 2C-B can be absolutely astounding with nitrous, but there have been times for me when nitrous has also had no effect when used on top of 2C-B. I have also occasionally experienced a flat nothing when combining nitrous with LSD or ketamine, whereas most times it has been immensely amazing in either combo. I've experienced it being both boring and amazing in combo with 5-MeO-DIPT (during separate assays, of course). Nitrous can have no or almost no effects combined with all sorts of things, or even when taken by itself. I therefore do not think this phenomenon is MDMA-related.

So far, the time for me when nitrous has been most effective has been late in a trip, or at least after the peak has passed. And the times with the least impact have been during the peak or while still on the way up. That said, I have not been able to discern a reliably predictable pattern, as there have been exceptions. Simply stated, sometimes nitrous does something profound, about as many times it does absolutely nothing, but most of the time it does something somewhere in between. — JUSTIN CASE

## A FEW QUESTIONS

Do you have any word about SNU VOOGELBREINDER's book *The Garden of Eden: A Compendium about Psychoactive Fauna and Flora*? Is it available yet?

According to SNU, the book is currently in the stage of being formatted, and he is hopeful that it will be available in early 2006. To be put onto a notifications list, folks can e-mail him at [achuma@netconnect.com.au](mailto:achuma@netconnect.com.au).

Is there any data about the interaction between TRAZODONE HCl and the major entheogens: potential dangers? Synergy?

Without knowing whether or not there are any specific contraindications, we would recommend avoiding the combination of psychiatric drugs (whether antipsychotics, antidepressants/MAOI/SSRI drugs, or tranquilizers) with any of the psychedelics unless there is some understanding about how they may interact. There are two reasons for this. First, such combinations are frequently bad, or at least counterproductive, for someone wanting a normal experience from a psychedelic. Second, people are prescribed these drugs to regulate brain chemistry that has been causing them some type of problem with thinking, emotions, stress, and/or some other psychological aspect of their being. When human research with psyc-

delics was largely still legal, most psychologists, psychiatrists, and psychotherapists agreed that these drugs are contraindicated for any such person, unless that person was under close professional supervision. The use of psychedelics was often noted in the psychiatric literature as negatively impacting progress that had been previously made by psychotics or neurotics during the course of psychotherapy.

I find many references about the efficacy of *Lophophora williamsii* to care for rheumatism and arthritis pains. Do you know of any sources for information about the mechanism(s) of action, or the pharmacology of the different alkaloids in this plant that might be relevant? — BRT, Belgium

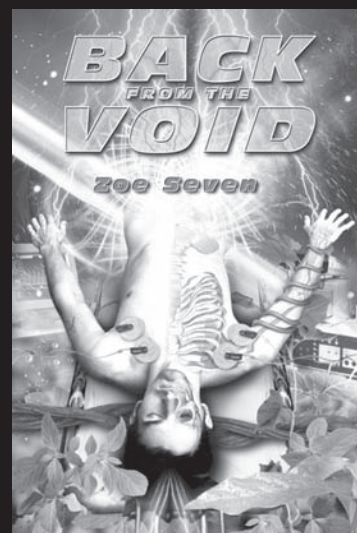
We are not aware of whether or not this has ever been formally investigated. Anecdotal comments have also noted that a topical application of several *Ariocarpus* species, or an ethanolic extract of the same, is used in Mexico for these purposes. There have been no specific alkaloids from any of these cacti that have been reported as having this manner of palliative properties. Perhaps one of the contained triterpenes contributes to this activity [see Kinshita, K. et al. 1998. "Antinociceptive Effect of Triterpenes from Cacti," *Pharmaceutical Biology* 36(1): 50–57], but more work is needed. — Eps.

## METHYLONE DOSING & PROSTATE PROBLEMS

Having been told that methylone doses are "about 200 mg, the same as MBDB," I took a 200 mg dose. Although I found the effect pleasant enough, it lacked the truly euphoric quality of MDMA. There weren't any rushes of ecstasy—just an entirely content feeling. For myself, MBDB is a much closer analog to MDMA than methylone. I also read on-line where

**ARE  
YOU  
BACK  
YET?**

for details  
and  
ordering  
information  
see  
[www.zoe7.com](http://www.zoe7.com)







one could create an even *better* analog to MDMA by combining 100 mg of methylone with 100 mg of MBDB. The idea was that MDMA works on both serotonin and dopamine receptors, while MBDB works more on serotonin, and methylone works more on dopamine. But from my own single experience, the combination of 100 mg of each was actually *less* effective than 200 of either one of them alone.

Then while I was in Mexico at a seminar, I ran into a medical doctor familiar with methylone, which he was very enthusiastic about. He described a different way to take it—the method with which he had had so much success. Start out with 220 or 230 mg. Then re-dose every 60–65 minutes with an additional 100–130 mg. You could re-dose at least three times, up to perhaps five or six re-doses. He strongly suggested that I weigh the doses out beforehand and use an alarm clock to remind myself to take the re-doses. He felt that the inebriated condition was not one in which people are going to want to weigh out new doses, and also that one is likely to feel so good that one forgets to take the supplements without the alarm reminder. Considering how expensive methylone can be, and how this dosing technique burns through material, it might not be the best for everyone. My wife remarked that the strategy seemed similar to the approach taken by many to snorting cocaine.

The first time I tried this approach, I did so with a friend. Both of us really enjoyed it. However, it is worth noting that we had foregone the alarm clock, and hence only ended up remembering to take two of the three re-doses. It is *not* like cocaine, in that there is no compulsion to take another dose. Indeed, it was hard enough for us to remember to take the first two re-doses that we took.

The effect is different than MDMA. It is more subtle, and yet in many ways I like it more. Because it isn't so pushy, it allows a calm and centered state of being, where one is just happy being/doing whatever. It isn't particularly "social" in the way that MDMA can be: one doesn't necessarily feel like talking a lot or hugging strangers. And yet there is a unique magic to the mind state it generates. I've found it good for walks in nature.

The second time that I took methylone using this re-dosing approach, I was with another friend, JOR-EL, who was visiting from out-of-town. We either did two or three re-doses on this occasion, I can't recall. At one point JOR-EL told me about his tantric sexual practice, as he was curious if I thought that withholding his orgasms might cause him to have trouble peeing. This had been a problem for him recently, and more specifically, it seemed to be an ongoing problem that day. We ended up taking some 2C-B when the effects from our last doses of methylone were waning, and went out to dinner with our wives and my daughter (none of whom had taken any drugs) at a favorite Thai restaurant. Not surprisingly, I wasn't too hungry. On 25 mg of 2C-B, the confined and stuffy restaurant environment seemed to be contributing to some mild nausea on my part. Jor-EL—who had taken a similar dose—wasn't noticing *any* effects from the 2C-B at all. (Based on limited data regarding his consumption of 2C-compounds, he may be a hardhead with these.) However, he spent most of our time at the restaurant in their bathroom, unsuccessfully attempting to piss. I had been encouraging him earlier in the day to drink more liquids, thinking that eventually "nature will take care of itself." I know that there have been times on psychedelics when I myself needed to pee, and felt foolish standing at a urinal holding my dick with no liquid forthcoming. Maybe there is some manner of psychological block that pops up on occasion during a voyage?

On the car ride home, I had fun "communicating" with my young daughter. I was talking to her without opening my mouth at all, but still making sounds. She quickly picked up on what I was attempting and responded in kind. I was quite surprised by the quality of conversation that we seemed to





be able to hold via this limited method of communication, although I have no real idea how much of what I interpreted her as “saying” in response to my own “remarks” (which she seemed to understand) was just a figment of my drug-inspired brain.

Once at home, I hit a bit of nitrous oxide, and suggested to JOR-EL that he do the same. The 2C-B effects were definitely on the downslope for me. But he was preoccupied with his increasingly pressing need to pee. His wife finally convinced him to stop drinking liquids—advice I now agreed with, seeing the pain in his face. We encouraged him to take a soak in the hot-tub, with the hope that this might relax him. After about an hour at home, it became clear that his pain was only getting worse, as still no piss was flowing. My wife had put our daughter to bed, and by this time I was completely down from the 2C-B. (Thank goodness it lasts for only five hours, like clockwork, for me.) It was a twenty-minute drive into the city, and we only had about twenty-one minutes to make it there before the clinic closed. And although by the clock we made it in time, the clinic had already closed their glass doors. I motioned through the glass to a nurse inside that we had an emergency. In the meantime, JOR-EL was standing in the parking lot, pants unzipped, with his giant wang dangling above an empty plastic cranberry juice jug. But still, no piss was flowing.

In discussing my friend’s problem with a nurse through the glass door, I learned that even if they had still been open, they weren’t set up to insert a catheter. We needed to go to an emergency room. (By going to the clinic first, I had been hoping to save JOR-EL the expense of an emergency room visit, as he didn’t have medical insurance.) Meanwhile, another young nurse poked her head out of a side door for a moment, then the door closed again. Seconds later, it reopened, with her head and a friend’s popping out. Were they giggling? The door closed again and reopened several times, as various sets of young nurses snatched peeks of JOR-EL’s dick hanging large on the scene. Eventually, an older Nurse RATCHED-type pops her head out and puts an end to the fun, explaining to my buddy that he really *can’t* just stand around in their parking lot with his pants at his ankles. “No, no, it’s okay,” JOR-EL insisted, “I have my own plastic jug. I wouldn’t be peeing onto the ground.” She relates that this is not her concern, that he obviously *has* to get a catheter since nothing is coming out, and that he is only prolonging the inevitable and extending his pain. He needs to get into the car and be driven to the hospital where they can help him. Eventually, with additional coaxing from his wife, JOR-EL submits.

It takes a while for the folks at the emergency room to help JOR-EL. He gets a few more half-smiles from young nurses, before another older nurse at this new facility explains that he really *can’t* be walking around with his dick hanging out. His response, “But it’s okay, I have a plastic jug,” falls on equally deaf ears. Pain trumps social graces for most people, but it was hard not to laugh a bit at my buddy, tempered with my concern for his discomfort.

Eventually JOR-EL is seen by a doctor, who repeatedly asks him if he has taken any drugs, which he denies having done, other than some OTC and herbal cold medicines. After a rough anal finger-probing, the doctor explains that JOR-EL has an enlarged prostate, which is cutting off his urine flow. They insert a catheter, which JOR-EL later relates was an intensely blissful experience once it was completed. “It felt like I was peeing for the first time!” he waxed effusively.

Once back in his own home city, JOR-EL had the catheter removed and started on a treatment of the alpha-blocker UROXITROL, which relaxed the muscles of his prostate. He now takes this drug whenever he first notices difficulty in urinating, and has correlated such a problem in at least one additional instance with MBDB consumption. According to his doctor, some drugs can exacerbate swollen prostates that have already been somewhat problematic. Prostate troubles run in JOR-EL’s family, so now that he is getting older himself, it was not that surprising for him that this issue came up. In any case, it seemed like something that readers of *The Entheogen Review* might want to know about. Sometimes when you are standing waiting to pee while on a psychedelic, it might *not* be a psychological problem, and drinking lots of liquids to force the issue may not be the best idea.  
— P. FREELY, CA

## CATHA EDULIS WINE & 5-MeO-DMT AVAILABILITY

In the Winter 2002 issue of *ER* you published a little ditty I wrote on *Catha edulis* (aka *mira*, *qat*, *khat*) and the purification of cathinone, along with the synthesis of cathinone from phenylpropanolamine. You were rather harsh on the fact that my reports of my use of *mira* in Kenya lacked specifics, like how many grams of plant matter were consumed. That’s fine editorializing. I felt my description of consuming 440 mg of pure cathinone, and my description of the purification of it from the plant, were more relevant. These days my annual





harvest—from one small plant, fit to make a few people happy every year—has been used to make wine. After a friend described Yemeni wine soaked in *qat*, I figured this was an easy way to make use of the annual trimmings, since purifying the compound involves work with solvents. The wine I've produced has been a phenomenal success, and the gallon or so that is produced each year is served at my friends' "hip" parties. Everybody gets 75–100 ml or less, and the party kicks up a notch. The wine itself is made thusly:

Chop leaves and stems into bits. If desired leaves and stems can be used separately to make two batches of wine. While the stems produce a drier wine, nobody has reported a difference in inebriation between the two. The plant matter is then soaked in wine in the refrigerator for at least a week. It has stayed palatable sitting in the fridge mixed with the plant matter for over a month. Once filtered and re-bottled, it is good in the fridge for at least six months—although it rarely lasts that long. I prefer to use Big House Red. It is robust and hearty, and combines well with the dry but slightly sweet

character of *qat*, to produce a very dry but pleasant drink. If leaves are used, the wine has a touch of "green" flavor.

On a completely different topic, has 5-MeO-DMT been criminalized? And if not, is there any place that it can be acquired from? — K.H., CA

Thanks for the *qat* wine recipe, although again, it would have helped to know how much dry or wet weight of leaves was used per what volume of liquid.

As far as 5-MeO-DMT goes, despite its being potentially a Controlled Substance Analogue, it has not yet been specifically controlled in the United States under federal law. On the level of state legislation, however, the Erowid 5-MeO-DMT Vault lists it as being Schedule I in Nebraska and South Dakota, and that site also notes that it is restricted in some manner in Denmark, Germany, Greece, New Zealand, Sweden, and possibly Switzerland.

While there are still a variety of "research chemical" companies that offer 5-MeO-DMT and other chemicals (see the "Sources" column of the Fall 2005 issue of *TER*), we have not heard any recommendations about which companies might be reliable. Purchasing from

# HERBAL-SHAMAN

[www.herbal-shaman.com](http://www.herbal-shaman.com)

*A premier source for countless herbs, seeds,  
and a bounty of shamanic accessories  
for the past decade...*

NOW AVAILABLE, HIGH QUALITY

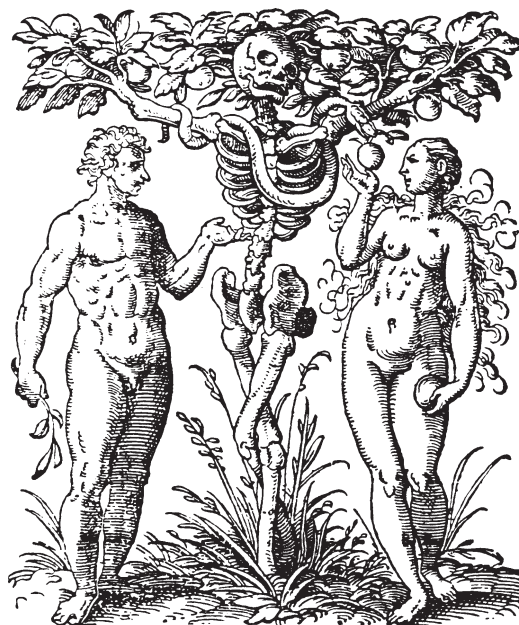
*Mitragyna speciosa* (KRATOM)

25 grams, \$30 • 50 grams, \$50 • 100 grams, \$85

HERBAL-SHAMAN

POB 8892 (Dept. ER),  
Wichita, KS 67208, USA

Orders, Toll Free: (877) 685-9199  
Questions & Tracking: (316) 685-9199





such companies may entail various sorts and levels of risk. On the other hand, 5-MeO-DMT has been available for years to legitimate researchers via mainstream chemical supply companies, such as SIGMA ([www.sigmaaldrich.com](http://www.sigmaaldrich.com)). A few years ago a set of audio tapes was circulating of a wonderful lengthy lecture given by JONATHAN OTT—titled something like “Chem Lab”—which provided a number of salient details for the newbie researcher setting up his/her lab. Alas, we have not recently been able to locate this tape set for sale anywhere on the web. — Eds.

## CCK POTENTIATION & CACTUS SCALE

Within the interview “JONATHAN OTT Speaks... Part Two” in *TER* (8)2, 1999, Mr. OTT described the use of cholecystokinin (CCK) inhibitors to potentiate opiates, specifically mentioning proglumide. On page 69 he said, “...there are other CCK inhibitors that are known, but [proglumide] is the cheapest, most readily available one.” So, now I’m wondering, what are the “other” CCKI drugs that OTT was referring to? And, are there any naturally occurring sources for any CCKI that could be of use? Could CCKI potentiation of opiates be significant enough to elicit psychoactive effects from a simple poppy seed preparation or extraction? Are there some dietary restrictions or other cautions for using CCKI drugs, as there are with MAOI drugs? Has anyone successfully ordered proglumide from FARMACIE PETRONE S.R.L. (mentioned in the Autumn 1999 issue of *TER*) or elsewhere for that matter? Can anyone besides OTT relate any experiences with CCKI drugs and opiates?

Also, when preparing cactus for tea, is much concern given to removing scale, if present? I don’t think anyone would worry about a few specks here and there, but what about large patches? May love reign. — S.E.T., UT

There are an increasing number of on-line pharmacies these days, and proglumide (brand name MILID) isn’t something that should particularly raise any eyebrows if it is ordered. MAC PHARMA NETWORK ([www.macdrugs.ws](http://www.macdrugs.ws)) offers 120 400 mg tablets for \$51.20.

Perhaps worth mentioning is a web post titled “BRENT’S Guide to Proglumide Therapy” (a search engine should locate the document). It describes a five-week process using proglumide to kick hydrocodone addiction, but mentions that tolerance can be built up to proglumide as well, and it explains a dosing strategy to avoid this problem.

Cholecystokinin (CCK) is a gastrointestinal and nervous system hormone involved in digestion. It also acts as a neurotransmitter and neuromodulator in the brain. Some of the chemicals that can

inhibit CCK (CCK receptor antagonists) that have been discovered—such as MK-329, Bt2CGMP, T-0632, and loxiglumide—have primarily been used in research, and/or they may be hard to come by and of unknown safety. Phencyclidine (aka PCP) is known to inhibit CCK release, but that certainly is unlikely to be easier to get than proglumide, and has its own psychoactivity in any case. Some benzodiazepine drugs have CCK antagonist effects—Xanax (alprazolam) is said to be one that has this action, but it too is psychoactive in its own right. Asperlicin, a metabolite isolated from *Aspergillus alliaceus* fungus, has about 300–400 times more CCK antagonist action than proglumide. A “one-pot synthesis” has recently been published for the combination of sclerotigenin (55% yield), circumdatin (32% yield), and asperlicin (20% yield); see Liu, J-F et al. 2005. “Microwave-Assisted Concise Total Syntheses of Quinazolinobenzodiazepine Alkaloids,” *Journal of Organic Chemistry* 70(25): 10488–10493. We have no idea if asperlicin is safe for human consumption, nor what the right dose might be for possible opiate potentiation. Studies have indicated that CCK increases release of the amino acid/neurotransmitter gamma-aminobutyric acid (GABA), but that GABA inhibits CCK release. It is possible then, that oral consumption of GABA might act as a CCK inhibitor, but we have no idea how many grams of GABA would need to be consumed, nor if it actually works.

You asked about naturally occurring sources for CCK inhibitors. CCK release is thought to correlate with the feeling of fullness following a meal. This may make the investigation of plant-based CCK agonists (rather than antagonists) more commercially attractive. There is already an appetite suppression product called “Feel Full” being marketed that contains L-phenylalanine, phosphatidylcholine, and *Phaseolus vulgaris*, all of which increase the body’s CCK release. Lectin from raw wheat germ, soybeans, and peanuts, also all release CCK in humans. Although we are not aware of any dietary cautions for people using CCKI drugs to potentiate opiates, it might be a good idea to avoid consumption of the above-mentioned list of items when trying to inhibit CCK, as they could possibly negate some of the antagonist effects.

Opium poppy seeds have been reported as being active on their own, when made into a tea with lemon juice. We have heard reports of no effects, all the way up to highly sedated nauseous puke-fests, from poppy seed tea. Variables in seed potency, preparation methods, and psychonautical constitutions no doubt play a part. It seems reasonable to think that CCK inhibition could potentiate poppy seed tea. Like yourself, we are interested to hear from any of our readers who have experimented with CCK inhibition to potentiate opiates. However, it is worth noting that the web site <http://poppyseedtea.com> relates an overdose death from poppy seed tea; interestingly, along with some other drugs, Xanax was detected in this person’s blood at therapeutic levels, and we wonder if its CCKI effects contributed to the death. Caution is advised!

As far as your cactus scale question goes, K. TROUT responds: “I’d remove it, but that’s just because I don’t care for eating masses of insects and exoskeletons. The stuff scrubs off fairly easily with a toothbrush and water. This is suggested for treating plants intended for eating, not for the treatment of scale infection on living plants, as the process both crushes the outermost layer of the plant somewhat and it is ineffectual at total removal of scale insects. I would not stress-out at all about the occasional patch of scale, though. It’s just eating bugs, which we all do a bit of anyway.” — Eds.





# EVENTS CALENDAR

## LSD IN BASEL JANUARY 13–15, 2006

Celebrating the 100th birthday of Dr. ALBERT HOFMANN, this conference promises to be the most amazing gathering of psychedelic luminaries and aficionados in many years. Featuring 16 previous contributors to *The Entheogen Review*, plus many other presenters. See [www.lsd.info](http://www.lsd.info) for more details.

## SUBCULTURE ECSTASY JANUARY 14, 2006

“A Subculture in Ecstasy: How the Psychedelic Revolution Marked Our Culture” will be held from 9:30 am until 4:15 pm at the MUSEUM OF CONTEMPORARY ART’s auditorium, 250 South Grand Avenue, Los Angeles, CA. Presenters include THOMAS M. BROD, MARLENE DOBKIN DE RIOS, JAMES FADIMAN, ROBERT W. FINK, JULIE HOLLAND, and FRED TOMASELLI. Although admission is free, advance reservations are strongly recommended. Call (213) 621-1745 or e-mail [education@moca.org](mailto:education@moca.org). There will be an after-program tour for all attendees of the “Ecstasy” exhibit currently showing at the GEFKEN CONTEMPORARY MOCA, 152 North Central Avenue, Los Angeles, CA.

## WASIWASKA – VISIONARY ART FEBRUARY 12–23, 2006

Featuring art lectures and workshops with LUIS EDUARDO LUNA, MARTINA HOFFMANN, and ROBERT VENOSA, plus a visit to the museum and atelier of ELI HEIL, an extraordinary Brazilian artist. As in past seminars, no salt, refined sugar, red meat, or alcohol will be available. However, there will be plenty of vegetables, fruits, fish, poultry, and seafood. Other attractions include a beach, coastal rainforest, and the event is timed to coincide with the infamous Brazilian “Carnival.” Space is limited to thirteen participants. For more info, see [www.wasiwaska.org/seminarworkshops.htm](http://www.wasiwaska.org/seminarworkshops.htm).

## MINDS WIDE OPEN MARCH 3 — APRIL 8

Held at AROUND THE COYOTE on 1935 ½ North Avenue in Chicago, IL, this psychedelic art show features works by LUKE BROWN, DEAN CHAMBERLAIN, J GARCIA, ALEX GREY, ALLYSON GREY, PAUL LAFFOLEY, KENNY SCHARF, CAREY THOMPSON, STACY VALIS, OLIVER VERNON, ROBERT WILLIAMS, and SUSAN WILLIAMS. For more information, see [www.aroundthecoyote.org](http://www.aroundthecoyote.org).

## AYAHUASCA HEALING RETREAT MARCH 24–31, 2006

Ceremonies in Bahía, Brazil with ayahuasca, meditation, lectures, transpersonal exercises, and excursions. Staff includes SUE MINNS, GARY REICH, ALISTAIR APPLETON, SILVIA POLIVOY, and ZOE SEVEN. A second retreat is scheduled for April 2–9, 2006. See [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net) for more information.

## TOWARD A SCIENCE OF CONSCIOUSNESS APRIL 3–8, 2006

One of our favorite conferences, this year will feature presentations from PAUL DAVIES, PETER DEWEERD, JOHN DUNNE, RALPH FREEMAN, WALTER FREEMAN, TEMPLE GRANDIN, J. ALLAN HOBSON, DOUGLAS HOFSTADTER, URIAH KRIEGEL, STEVE LAUREYS, STEVEN LEHAR, ANTOINE LUTZ, SUSANA MARTINEZ-CONDE, DAVID ROSENTHAL, NICHOLAS SCHIFF, MARILYN SCHLITZ, JOHN SEARLE, DAN SIMONS, MARK SOLMS, MARIE SANCHEZ-VIVES, and many others. And of course we expect to join in on a few rounds of the “Zombie Blues,” as well as drink heavily at the traditional “End of Consciousness” party. For more information, see <http://consciousness.arizona.edu/Tucson2006.htm>.





# PSCREWTOPIA

## THE UNRAVELING OF THE PSYTOPIA CONFERENCE

by JON HANNA

In March of 2003, I was looking to get some blotter art perforated. I had commissioned artist STEVEE POSTMAN to create a piece commemorating 60 years since the discovery of the psychoactive effects of LSD by ALBERT HOFMANN. DR. HOFMANN kindly autographed some of the art to be sold as a fundraiser for MAPS and EROWID. Needing to get the pieces perforated led me to contact ALEX PEARLSTEIN. ALEX had recently started the on-line blotter art business TRIPATOURIUM, selling newly-designed “vanity” prints. He helped me out by having my own project perforated; in turn, I comped him into the MIND STATES IV conference I produced that May.

I liked ALEX. He was quite enthusiastic about having attended my conference, describing it as “an amazing adventure I intend on revisiting for many years to come.” He was also generous with offers to assist me on future conferences in any way that he could. Then in late November of that year, I was surprised to learn that ALEX was planning his own conference. It would happen in Jamaica, the same place I had held my 2002 MIND STATES event. It would feature a half-dozen of the speakers whom I’d scheduled for my 2003 conference: names tossed around included EARTH and FIRE EROWID, ALEX GREY, MARK MCCLOUD, ZOE SEVEN, and even OWSLEY “BEAR” STANLEY (who was a “no show” at MIND STATES, due to his fear that terrorists might bomb the LAURENCE LIVERMORE NUKE LAB over that same weekend). RAM DASS’ name was also dropped. ALEX’s event was planned to be held in May of 2005, the same weekend that I’ve traditionally held MIND STATES in California. A vision of FRANKENSTEIN’S monster flashed through my mind, as I contemplated an enthusiasm transmogrified into someone parroting my own creative efforts.

I explained to ALEX that his holding a gathering the same month as myself wouldn’t be great for either of us, and he quickly agreed, postponing his event until August 17–23, 2005. And despite the first-blush similarity to my own conferences, ALEX assured me that his event would be different. First off, he would form a non-profit organization: THE COALITION FOR COSMIC CONSCIOUSNESS. Under this umbrella organization, his own event—called PSYTOPIA—was envisioned as a fundraiser, with 100% of the profits after expenses

going to THE ALBERT HOFMANN FOUNDATION, THE CHAPEL OF SACRED MIRRORS, THE DRUG POLICY ALLIANCE, MAPS, and NORML. And in addition to drug-related presentations and workshops, there would also be music: *lots* of it. The new vision described to me was one of a week-long non-stop sonic party, to which ALEX had high hopes of selling 1,000 tickets.

Let me digress a moment into some personal history. The decade prior to producing conferences, I worked in the area of concert production. Our team put on small shows (100–600 attendees) with bands who later went on to larger fame: NIRVANA, PEARL JAM, TOOL, DEFTONES, CAKE, NO DOUBT, and many others. Producing live music shows can be financially risky; along with the successes, there were quite a few shows that lost money. While I have a good idea of the sort of work that goes into producing a conference, I have an even better idea of the different sort of work required to produce live music events. ALEX had never produced either sort of event, and he was also a bit green in the psychedelic scene. So I offered him some concrete suggestions:

1) Don’t hold it in Jamaica. I was myself only able to draw about 70 attendees to MIND STATES JAMAICA. I couldn’t fathom how ALEX thought he could get over fourteen times as many people to his event. Add to that my strong feeling, following my own conference, that Jamaica was at times an unpleasant place to be (at best), and downright dangerous (at worst). Many dirt-poor Jamaicans see tourists as a meal ticket or a mark. Aggressive begging and hucksterism is relentless. Jamaica makes Tijuana look like a cake walk, and those “working the tourists” don’t easily take “no” for an answer. One can remain relatively unmolested by spending one’s entire vacation confined to a posh resort, but in that environment the class disparity can seem even more exaggerated and depressing. Although ALEX kindly invited me to be his guest at PSYTOPIA, I declined, explaining that I had no interest in returning to Jamaica. “Why not choose an alternate location? Costa Rica, perhaps?” I suggested. “It’s also tropical and *Cannabis*-friendly.”

2) Since you have no experience producing conferences or concerts, why not either: A) Curb your ambition and cut your





teeth with a smaller event that won't have such a high risk of losing—rather than raising—money. “Do a one-night concert or rave with talks somewhere in the United States, before you try to persuade a thousand people to fly to another country,” I suggested. Or, B) “Why not exploit an area that you already have some experience with: blotter art?” ALEX had told me that he'd been working on a charity blotter art project for MASSCANN, a Massachusetts *Cannabis* law reform organization, stating: “If this goes as it looks like it will, I should be able to raise them about 75K.” (On August 6, 2003, I e-mailed asking ALEX, “How did your MASSCANN benefit blotter go?” The question went unanswered, and I have no idea if *any* money was actually raised for the group, much less \$75,000.) Yet considering the blotter art business that ALEX owned, a fundraiser using that angle seemed like a better approach. “Since the whole point of PSYTOPIA is to raise funds, doesn't it make sense to start small with low-risk ventures and grow larger following your successes?” I asked.

Despite my suggestions, ALEX's enthusiasm could not be dampened. He had never even *been* to Jamaica himself, but he said he'd check the place out prior to his event. With stars in his eyes, he rapidly listed the musicians and bands that he planned to have perform. Although I hadn't heard of most of them, they could have been quite famous for all I knew. (After years of producing music events, I'd burned out on keeping up with the latest sounds.) My final advice to ALEX was a simple enough strategy that had served me well, both with concerts and conferences: “Set your break-even point at 50% or less of the venue's capacity and do an event that you feel super-confident will draw that number as the bare minimum.”

PSYTOPIA would be held at two resorts, HEDONISM III and BREEZES, as the crowd that ALEX planned to bring would be too big for either of these hotels alone to hold. Along with the accommodations, attendees who ponied up \$950 to share a two-bed room would have their food (“all you can eat, all the time”) and alcohol consumption included in the ticket price. The line-up for musical talent and speakers shifted a bit over the course of the event's planning, but it was generally hyped as having a couple dozen bands and DJs, and nearly two dozen speakers. There would be laser light shows, sampling of mind machine technology, tattoo artists, comedians, a visionary art panel, and vendors of psilocybin-containing mushrooms, *Salvia divinorum* extracts, and other wares. Why, there'd even be a PSYTOPIA T-shirt; free with attendance, or available to wannabes via mail order for a few

bucks. Workshops were promised on diverse topics such as “circus school” and “glass blowing.” Included-in-the-price activities from the resorts offered golfing, snorkeling, scuba diving, sailing, tennis, and swimming. Attendees would be shuttled back and forth between resorts at no cost, to enjoy the amenities at either location.

Now, I was somewhat skeptical that PSYTOPIA would happen from the start. It seemed a massive and costly undertaking, even for the most experienced event/concert producer.

In late September of 2004, the PSYTOPIA web site was up but had not “gone live” yet. There were still two weeks before any public announcements advertising the event would be made, and yet a counter at the site showed that 125 tickets had already sold. This seemed hard to believe, and I commented to ALEX that I was amazed at how well the event had sold without even being promoted yet. In pointing me to the site, ALEX had remarked that PSYTOPIA was “moving forwards wonderfully.”

Then on March 12, 2005, I got an e-mail from OWSLEY STANLEY, who asked me: “Do you know anything about the lame mob who claim to be putting on the ‘PSYTOPIA’ conference supposedly happening in Jamaica—in, get this—August? I was approached last year and asked to participate. In spite of my surprise at their chosen time of year in this notorious tropical sweatbox, I gave them my requirements and they readily agreed... However, a year has passed and no action on their part to get me the tix in good time to plan and book the limited seats available on the discounted tickets—it is now too late for me to do it, and yet they are still advertising me as if I were a bonafide speaker.” I mentioned to ALEX that OWSLEY was wondering what was up, and suggested that more communication might be in order. ALEX assured me he'd told OWSLEY that the plane tickets would indeed be purchased.

Later in March, I again spoke with ALEX on the phone. I was incredulous when he told me that he had sold over 50% of the available tickets. Had more than 500 tickets *really* been sold? Why, I hadn't sold that many tickets to my own (much less expensive) MIND STATES VI conference, which would happen over two months *earlier* than PSYTOPIA. How could ALEX have possibly done it? He wasn't really using any direct-mail or flyer advertising (two of my own staple approaches). He claimed that he was reaching hundreds of thousands of people on-line via targeted e-mail advertisements, largely by exploiting the lists of the charities that the





event was geared toward supporting. In addition to this, his more specific targeting of *Cannabis* users appeared to be paying off. Those things, combined with the stated huge fan bases of the bands that were being featured, seemed to be making the difference. And of course there was the fact that the drinking age in Jamaica is only 18 (and practically speaking, they don't really check ID). Maybe a lot of tickets were being sold to younger folks primarily just looking to party? I was blown away. Bowled over. YAHOO's news page later picked up the event's press release *as if it was a news story*, as did several other web locations. Was PSYTOPIA's creator a promotions genius, whom I had underestimated? ALEX even had a table at my MIND STATES VI conference in May, selling his blotter art and hyping his event. Everything appeared to be going fantastically, although a nagging feeling in my gut remained: was all too good to be true?

A couple of weeks before PSYTOPIA was to take place, ZOE SEVEN contacted me. As one of the scheduled speakers, he was concerned because he did not yet have his plane tickets, and ALEX was non-responsive to his e-mails. It struck me as quite strange that his tickets wouldn't have been purchased many months before the event, in order to get the best price on airfare. On ZOE's behalf, I called ALEX and asked him what was up. "No worries," he assured me. For some reason ALEX's e-mails to ZOE had not been getting through to him, but there was no cause for concern. Everything was taken care of. In fact, ALEX informed me that there were only 50 tickets left available for sale to the event. When I expressed my astonishment, ALEX promised to provide me with a "press list" of everyone whom he had contacted to promote the event. He was very excited about it all, but short on the phone due to being so busy, which I certainly could understand.

Then two days before PSYTOPIA was to kick off, I again heard from ZOE, who *still* hadn't received his plane tickets. ALEX had written to him to say:

We've had a major issue arise which we are working like crazy to rectify. I am still hopeful that this will be resolved shortly, but since Friday this has taken a dreadful turn. I'm awaiting more information, but at this point all I can say is that I'm awaiting some calls back and I do hope to have some information quite soon. I do hope you'll understand and can forgive my lack of positive information at this second but, I promise to update you right away.

Aside from vague implications of doom, this message said precious little. I decided to contact some other friends who

were presenters at PSYTOPIA. Through the grapevine, I learned that NEMO, the psychedelic artist who created all of the event's advertising, didn't yet have his plane ticket to the event. Neither did VALERIE MOJEIKO of MAPS. But strangely, EARTH, FIRE, and SPOON from EROWID *did* have their tickets. (For more on the EROWIDS' experiences, see [www.erowid.org/general/conferences/conference\\_psytopia1.shtml](http://www.erowid.org/general/conferences/conference_psytopia1.shtml).) I called ALEX GREY, who informed me that he too didn't yet have his plane ticket. But he had a bit of additional information: apparently a sponsor said to be a major source of production funds for the event had pulled out at the last minute. According to his most recent conversation with ALEX PEARLSTEIN, the event would still happen, but it wouldn't be able to raise any funds for the charities. I then called MARK MCCLOUD, to see if he had his plane ticket yet. He didn't. "Dawg, I knew that PSYTOPIA wasn't gonna happen the moment I looked into PEARLSTEIN's eyes at MIND STATES," he said. I decided to call ALEX myself. Alas, he didn't pick up his phone, and the message I left has never been returned.

Then, the day before PSYTOPIA was to happen, an official notice from ALEX was sent out via e-mail and posted to the web site. (The notice can be read at the EROWID URL provided above.) It informed presenters and attendees alike that the entertainment aspects of the event were cancelled. Most presenters, who still did not have their plane tickets, would not be flown to the event. But paid attendees would have rooms waiting for them at the hotels. ALEX claimed that due to some 21 attendees who only made partial payments for their tickets or who cancelled at the last minute, as well as due to a sponsor who pulled out at the last minute, he would lose \$30,000 if the entertainment aspect was kept. If one considers all 21 people a *full* (not partial) loss ( $21 \times \$950 = \$19,950$ ), this means that the sponsor would have ponied up ten thousand dollars. Considering a sold-out event as 1,000 paid, and that ALEX had told me he was 50 people from selling out a couple of weeks before the event, then at least 950 tickets should have been sold. Subtract 21, and that leaves 929 tickets. With an average profit per person of \$226<sup>1</sup>, this equals \$209,954. If the event were actually *held*, and the production expenses removed, then about \$121,000 should be subtracted from this, leaving a profit of \$88,954. Note again that this figure subtracted the 21 partial payments as *full* payments. So, with nearly 89k dollars in reserve, why would the sponsorship for 10k pulling out have any impact? If ALEX had sold the number of tickets he claimed to have sold, there would have been no need for sponsorship, and the event could have happened regardless of a couple dozen last-minute attendee cancellations.







It was clear to me that ALEX had not been entirely honest regarding how many tickets had sold to his event. This fact was made *extremely* obvious when reports from those who went to the event related their estimates of the number of attendees they felt were in attendance, which ranged from around 50 to 150 people. In theory, if ALEX sold 50 tickets, he would net around \$11,300; if he sold 100 tickets, he would net around \$22,600, and if he sold 150 tickets, he would net around \$33,900. It is not hard to believe that some of this money went out to advertising and pre-production expenses. But since he had very few day-of-show production expenses due to the cancellation, with no staff to fly in, no hotel rooms for the staff, etc., did *all* of the money that he net from selling tickets really get spent in advance?

A number of additional points need to be made:

- 1) Tickets were still being sold to the event virtually up until the time that the entertainment cancellation was announced.
- 2) Some attendees arrived to find no hotel reservations, despite ALEX stating that these would all still be held. Other attendees who had been told that they had reservations in HEDONISM III had been relocated to BREEZES.
- 3) One attendee reported that three hours before she flew to Jamaica she had spoken with ALEX, who did not at that time mention the fact that he would be cancelling the event in a few hours.
- 4) Some attendees were placed three-to-a-room, rather than the two-per-room that had been promised.
- 5) Most attendees had no idea about the cancellation until they arrived at the resorts, due to ALEX waiting until the day before to make the announcement.
- 6) Staff at both hotels told one attendee that the entire resorts had *never* been contracted by ALEX, as he claimed. Resort staff told another attendee that ALEX had originally reserved 100 rooms at each hotel (which would have been an expected attendance of about 400 people, not 1,000). However, due to slack registrations, these rooms did not fill up. Hence, the management at HEDONISM III, the more expensive of the two “sister resorts,” moved a number of attendees over to the cheaper BREEZES resort. It is all about making a buck in Jamaica, in any way possible.

7) There were no free shuttles between resorts; travel cost \$5.00 per trip. And some attendees were not admitted access to parties at the resort they were not staying at.

Other complaints made by attendees include rip-offs of hundreds of dollars, violent arguments and physical fights, double-charging for rental vehicles, and personal items stolen from hotel rooms.

In contrast, some people have described how they made the best of things and enjoyed their time in Jamaica, even though they did not get what they paid for.

By far, the most unforgivable (in)action taken by ALEX was that he did not even show up in Jamaica for his own event!

Following ALEX’s cancellation notice, I heard from one presenter who voiced his opinion that the entire event must have been a swindle from the start. I also heard from several pissed-off attendees. One of them, who’d learned of the event through MAPS, wrote to ask:

Who is Alex Pearlstein? How did he get endorsed by MAPS? Now that we have proof that he never did what he claimed to do—reserving the entire resorts for the event—what are the groups that endorsed the event going to do to prevent him from perpetuating another fraud on this community and to assure that future events promoted by MAPS and the other organizations that endorsed Psytopia are reliable? Is Alex Pearlstein going to continue promoting events through his High Falootin Trading Company and Tripatourium? Does he now have access to our e-mail addresses and mailing lists from MAPS and CoSM and ??? I sincerely hope that the organizations who endorsed him—including Jon Hanna and Mind States where Alex Pearlstein had a table and was promoting Psytopia—will support those of us who were defrauded by this scam.

This attendee was not only upset at the event producer, but also at those charities who gained no benefit from the event, and even at someone such as myself, who had only provided a vendor table to ALEX so that he could sell TRIPATOURIUM’s blotter art! Ah, the taint of association.

One of the very few presenters who actually had a plane ticket purchased for him to attend PSYTOPIA was MICHAEL LANDGRAF, publisher of the *AVS Journal* (on the topic of mind machines). Though MICHAEL wouldn’t have his hotel costs covered as had been promised, he made the decision to go to





Jamaica anyway. He didn't stay at either of the hotels where PSYTOPIA had been scheduled to take place, so he doesn't have any first-hand reports about what went down at those places. But he did recently write up his thoughts about the event for his journal (see the Fall 2005 issue of *AVS* at [www.mindmachines.com](http://www.mindmachines.com)). MICHAEL's article gives ALEX the benefit of the doubt that the event was not a scam from the start. But what that article *doesn't* relate is that, upon returning from Jamaica, MICHAEL offered ALEX space in his journal to be interviewed, so as to provide some explanations about the last-minute cancellation. ALEX readily agreed to do the interview. The two of them spoke a couple more times on the phone and batted a few e-mails back and forth, which culminated in MICHAEL sending ALEX ten interview questions. It strikes me as pretty damn accommodating of MICHAEL to donate such a forum for ALEX to clear the air. But after e-mailing the interview questions, MICHAEL never heard back from ALEX. All future calls and e-mails went unanswered. When it became painfully obvious that the space he'd freely offered to ALEX was not going to be filled, and with a publishing deadline rapidly approaching, MICHAEL was pressured to scramble and locate another subject to interview, to fill the blank pages. In my opinion, this was not a reasonable way for ALEX to treat the talent from his event, even if the event didn't happen, and especially when MICHAEL was generous enough to offer ALEX a way to tell his side of the story.

I do not think that ALEX set out to defraud anyone in producing PSYTOPIA. I think that he had a bad idea, that he talked a lot of hype, and ultimately—as the situation looked increasingly grim—that he hoped against hope that he could somehow pull the thing off. I think that he was fooling himself from the start all the way until the bitter end. But at the same time, he clearly was not truthful about some aspects of the event.

Because of my *Psychedelic Resource List* and "Sources" column in *The Entheogen Review*, I have some small notoriety as a "psychedelic consumer advocate" of sorts. And yet, I was not initially sure about writing this article. I felt sorta bad for ALEX. He bit off more than he could chew, didn't have enough self-confidence to admit it, and ultimately ended up in upsetting the very community he had hoped to help. Although several people asked me, either directly or indirectly, to write a piece that exposed the whole debacle, doing so seemed somewhat self-indulgent: a big "I told you so," which perhaps didn't need to be said in a public forum. Other people have already posted their feelings on-line about the incident (a web search

for "PSYTOPIA" can turn up some accounts). What good would it do—really—to further rake ALEX over the coals?

I changed my mind about this recently, when attending the SYNERGENESIS gathering in San Francisco. This was the second of a wonderful yearly event produced by LADYAPPLES and EXPLORESPIRIT, which focuses on visionary art and culture. At this celebration, I spoke with the psychedelic artist NEMO, who had designed all of the web page graphics, advertisements, and the T-shirt for PSYTOPIA. Because ALEX had promised to pay him back, NEMO even fronted \$350 of his own money to print 300 event posters, which ALEX wanted to sell at the conference. NEMO didn't get paid for any of his work: his remuneration was to be airfare, hotel, and a ticket to attend the event. Since the event's cancellation, ALEX has not returned any of NEMO's phone calls or e-mails, nor has he reimbursed NEMO for his money spent on posters. And ALEX is *still* using NEMO's art at the PSYTOPIA web site, which surprisingly retains a home page even though the event was a wash. Even if ALEX incurred a lot of debt from "the event that never was," and didn't have the funds to pay back NEMO right away, at least NEMO deserved the courtesy of having his phone calls returned.

NEMO's art remaining posted to ALEX's site is essentially a theft: an echo that adds insult to injury. And if ALEX *was* dishonest in his PSYTOPIA business dealings, what is to say that he might not be equally dishonest with his blotter art business TRIPATOURIUM? I had been under the impression that the artists who created blotter for TRIPATOURIUM, were *compensated* for their efforts; ALEX had told me that his artists were paid on a "per sale" basis. But who's to say if the artists are really getting paid? Or getting paid what they *should* be getting paid? Just like those presenters, musicians, charities, and attendees who got screwed by PSYTOPIA, so too it is at least *possible* that TRIPATOURIUM's artists are being ripped off. And folks who know of ALEX because of PSYTOPIA, may quite reasonably decide not to frequent TRIPATOURIUM. This negatively impacts those artists who work with ALEX as well, since his stink rubs off and affects their livelihood.

Looking further into the business practices of ALEX via his blotter art company, I contacted a half-dozen of the artists featured at TRIPATOURIUM. I asked them each eight questions about their experiences in getting paid. One artist's response may sum it up best: "Rip off to all eight questions! Will gladly pay a portion to break his arms!" A second artist mentioned not having been paid in over a year, despite the fact that sales





appear to be ongoing at the web site. A third artist said that he hadn't heard from ALEX in about three years. A fourth artist, whose web site sale statistics over the past year *seem* to indicate that he should have been paid a total of \$1,867.50, received only a *single* paycheck from ALEX, about eight months ago, in the amount of six dollars! Another artist had only been paid a total of nine dollars in over a year. I suspect that TRIPATOURIUM's best-selling artist is ALEX GREY. GREY told me that he has been paid multiple times for sales in the past, with PEARLSTEIN even making donations to his CHAPEL OF SACRED MIRRORS project. However, GREY has not received any payments for sales since before the time that PSYTOPIA fell through. It is hard to imagine that none of GREY's blotter offerings have sold in over four months.

So what might ALEX PEARLSTEIN do now?

1) Since people who attended PSYTOPIA got none of the entertainment, nor most of the activities promised, it seems reasonable to refund the portion of their attendance fee that did not go toward the accommodation cost. People who stayed at BREEZES should get about \$307 back; those who stayed at HEDONISM III should get about \$145 back.

2) The actual number of tickets sold and the event's budget and expenses should be posted at a web page, so that both the attendees and the charities can see what went wrong, and also see where the approximately 11K to 34K (above actual hotel costs) that was collected was spent.

3) Discrepancies should be explained. Why would ALEX indicate that he had sold more tickets than he had? If he was lying or exaggerating, he needs to admit it. Why would he continue to sell tickets even when he must have known that the event would be cancelled? Why would he have spoken to someone on the phone just before they left for Jamaica, pretending that everything was okay, only to post a cancellation notice a few hours later? Why would the resorts say that he had never contracted to rent out their entire facilities? Why has he ignored phone calls and e-mails? Why didn't ALEX show up in Jamaica himself?

4) If ALEX is unable to pay those artists who have created images for his blotter business in cases where he has already collected money from selling their art, he should at the least provide them with some of the art that remains to cover any debts owed.

This article is *another* open invitation for ALEX to explain himself and own up to his responsibilities. The community deserves better treatment. Until some answers are forthcoming and a sincere effort to improve the situation is made, I encourage folks to boycott TRIPATOURIUM, and purchase their blotter art elsewhere. ☹

## FOOTNOTE

1) At the time of the conference, room rates (per person per night in a double room) were \$149 at HEDONISM III and \$119 at BREEZES. For six nights, this equals \$714–\$894 per person, although ALEX certainly should have gotten at least a 10% discount for bulk bookings, placing the actual price at more like \$643–\$805 per person for the week. With each resort holding about 500 people, this averages to \$724 per person in hard accommodation costs, or \$226 per person in "profit" that would be needed to cover all of the event's additional expenses, with the remainder going to the charities.

Conceived of as a charity event, ALEX persuaded the presenters and musicians to donate their time. But he'd still have to pick up their travel and accommodation expenses. Counting up all the individual band members, speakers, and other assorted workers, there may have been about 84 people as staff. At an average plane ticket price of perhaps \$600, flights add up to \$50,400. Presenters sharing a double-occupancy room for six nights is \$60,816 or so. Advertising, sound gear rental, phone bills, etc., could tack on another \$10,000 in production costs. All totaled, expenses might have been just over \$121,000.

At a sell-out, money left over from ticket sales would be about \$226,000, *after* accommodations are subtracted. Deducting the above additional expense approximations, if the event had sold out, \$105,000 would have been made in profit. But if the event had only sold 50% (500 tickets), this would have created an \$8,000 loss.

**ENTHEOGEN  
LEGAL  
DEFENSE**



*Telephone consultations and  
case representation nationwide  
by attorney  
Richard Glen Boire.  
rgb@cognitiveliberty.org*



**2004 & 2005 INDEX**

- 1,2-dimethyl-1,2,3,4-tetrahydro-beta-carboline 115, 117  
 12-hydroxyibogamine 10  
 1,4-butanediol 123  
 18-methoxycoronaridine 10  
 2-methyl-1,2,3,4-tetrahydro-beta-carboline 112  
 24-epi-pterosterone 54  
 2C-B 46, 120, 146, 147, 148, 149  
 2C-E 123  
 2C-I 123, 124  
 2C-T-2 123  
 2C-T-4 146  
 2C-T-7 94  
 5-HO-DMT (also see bufotenine) 109  
 5-MeO-AMT 27  
 5-MeO-DALT 27, 28  
 5-MeO-DIPT 46, 147  
 5-MeO-DMT 46, 57, 109, 111, 123, 149, 150, 151
- A**
- AGUIRRE, RODOLFO TINOCO 21  
 "A Framework for Action" 11  
 AARDVARK, DAVID 81, 109, 111, 112, 126  
 "Absence" (hypothetical sage-based liquor) 106, 108  
 ABSENTE (U.S.-produced absinthe) 107  
 absinthe 106, 108  
 ABSORBINE 108  
 abstinence 25  
*Acacia* species 35, 112, 113, 114, 115, 117, 118  
*Acacia complanata* 113, 115  
*Acacia confusa* 115  
*Acacia farnesiana* 112  
*Acacia intertexta* 115  
*Acacia maidenii* 113, 114, 115  
*Acacia obtusifolia* 113, 114, 115, 116, 117  
*Acacia phlebophylla* 113, 115  
*Acacia simplex* 115  
 acetonitrile 113  
 ACEVEDO, MICHAEL 146  
*Achillea millefolium* 107  
 acid, citric 50  
 acid, hydrochloric 50  
 acid, muriatic 50  
 acupuncture 62  
 ADDERALL 125  
 addiction 1  
 addicts 11  
 ADORNO, THEODOR 37  
*agara* (also see *Galbulimima belgraveana*) 104, 105  
 AGILENT SERIES 1100 HPLC 113  
*aguardiente* 140  
 AISNER, RAFAELO 119  
 AL-UZZA 35  
 ALATRISTE, PEDRO 21  
 ALBERT HOFMANN FOUNDATION 153  
 alcohol 10, 42, 46, 49, 53, 57, 107, 108  
 aldose-reductase-inhibitor 54  
*alebrijes* 66, 67  
 ALEX 62  
*Alice in Wonderland* 70  
 ALIPIEVA, K.I. 54  
 aloe vera 107  
 alpha-beta-thujone (also see "thujone") 108  
 alpha-thujone (also see "thujone") 108  
 ALTOID 25  
 ALZHEIMER's disease 23  
 AMARINGO, PABLO 29  
 Amazon 29, 30  
 AMERICAN CHEMICAL SUPPLY 58  
 amitriptyline 111  
 amphetamine 23, 54, 84  
 AMS RESEARCH 123  
 AMT 27, 122  
*Anadenanthera* species 41, 46, 53, 57, 109, 114  
*Anadenanthera colubrina* 26, 27, 53, 57  
*Anadenanthera peregrina* 55  
*Anadenanthera* seed-enema 109  
 analgesic 54, 111  
 androstenedione 108  
 angels 61  
 animism 35  
 anise 106  
 ANONYMOUS, IN 27  
 anthropomorphism 35  
 anti-inflammatory 111  
 antibacterial 54  
 anticonvulsant 111  
 antidepressant 6, 111, 126, 147  
 antifedant 54  
 antifungal 105  
 antihepatotoxic 54  
 antihypertensive 54, 111  
 antiinflammatory 54  
 antileukemic 54  
 antinociceptive 147  
 antioxidant 54  
 antipsychotic 147  
 antipyretic 111  
 antirheumatic 54  
 antiseptic 54, 108  
 antistaph 54  
 antitumor 54  
 ants 53  
 anxiety 88  
 aphids 53, 56  
 APHRODITE 37  
 APPLETON, ALISTAIR 152  
 AQUINAS, SAINT THOMAS 36  
 argon 94  
*Argyrea nervosa* 103, 112  
*Ariocarpus* species 147  
 AROMACARE (vaporizer) 56  
 AROMAZAP (vaporizer) 57  
 AROMED 29  
 Arrazola 66, 68  
 art, blotter 153, 158  
 art, psychedelic 12  
 ARTEMIS 37  
*Artemisia* species 107  
*Artemisia abrotanum* 107  
*Artemisia absinthium* 106, 107, 108  
*Artemisia dracuncululus* 107  
 arthritis pain 147  
*Aspergillus alliaceus* 151  
 asperlicin 151  
 ass-huasca 46  
 associated anxiety disorder 86  
 asthma 2  
 AT VERLAG 110  
 ataxia 7  
 ATTISANI, DOMINICK 73  
 aura 102  
 AUSTRALIAN NATIONAL UNIVERSITY 63  
 autism/autistic 17, 63, 69, 74  
*AVS Journal* 156  
 ayahuasca 26, 27, 29, 30, 54, 55, 84, 85, 90, 91, 121, 134, 135, 136, 137, 139, 140, 141, 146, 152  
 AYAHUASCA HEALING RETREAT 152  
 AYAHUASCA-WASI 30  
 AYENSU, E.S. 54  
 Aztec sulfur magnets 62
- B**
- BALDUNG, HANS GRIEN 32  
 BAUTISTA, FRANCISCO CARRILLO 130  
 beta-carboline(s) 113, 115, 116  
 B. GREEN, NM 26, 56  
 B.C. VAPORIZER 57  
 BÄCHTOLD-STÄUBLI, H. 36  
 BADRAK, BETH 59  
 BANDOW, CHRISTINE 31  
*Banisteriopsis caapi* 56  
 BARRAU, JACQUES 104  
 BARRETT, DEIRDRE 64, 72  
 BARRON, FRANK 18, 19  
 BASEMENT SHAMAN, THE 26, 55  
 BASTIAANS, JAN 87  
 BAUDELAIRE, CHARLES 14  
 BAUER, WOLFGANG 29, 36  
 BC MARIJUANA PARTY 96, 97, 99, 101  
 BEATLES (the band) 27  
 BECKMESSER, SIXTUS 34  
 BEHRINGER, WOLFG. 34  
 benactazine 16  
 BENDA, CLEMENS C. 16





- BENDER-GESTALT test 15  
 BENJAMIN, WALTER 14  
 BENSON, ELIZABETH 41, 42  
 benzene 64  
 benzodiazepine 24, 87, 151  
 BERGER, MARKUS 29  
 BERINGER, KURT 12, 13  
 BERLIN, LOUIS 15  
 BERNSTEIN, ILENE 54  
 BETHLEM ROYAL HOSPITAL ARCHIVES  
 AND MUSEUM 14  
 BIALYNICKIEGO-BIRULA, TEODORA 13  
 BIG BASIN STATE PARK 121  
 Big House Red 150  
 BITTORRENT 120  
 BIZONY, PIERS 120  
 black cohosh 107  
 BLACKMORE, SUSAN 103, 120  
 bladderwrack 107  
 BLAKE, WILLIAM 63  
 BLASPHEMO 37  
 BLEULER, MANFRED 14  
 Bockbier 32  
 BOHM, DAVID 74  
 BOHM, SHEELO 119  
 BOHNICH, URIEL 36, 37, 38  
 BOHR, NIELS 64  
 BOIRE, RICHARD GLEN 29, 124  
 BÖLSCHKE, WILHELM 36  
 Bön 35  
 BONIFACE, Saint 35, 37  
 BONNY, HELEN 20  
*Booh Bah* 70  
*Book of Kells* 69  
 BOOM FESTIVAL 29  
 BOON, MARCUS 13  
 BOSCH, HIERONYMUS 63  
 BOTANICAL PRESERVATION CORPS 109  
 Botox 126  
 brain damage 9  
 brain implants 125  
 brain stimulators, deep- 125  
 BRANDY 69  
 BRAVO TRADING LTD. 123  
 Brazil 63  
 BREEZES 154, 156, 158  
 "BRENT'S Guide to Proglumide  
 Therapy" 151  
 brine 94  
 BRITISH PATENT #1374343 55  
 BROADLEY, K.J. 105  
 BROADWAY BOOKS 125  
 BROD, THOMAS M. 121, 152  
 BROOKLYN BRIDGE 131  
 Brother JOHN 61, 63, 68  
 BROWN, JOEL 3  
 BROWN, LUKE 29, 120, 121, 152  
 BROWN UNIVERSITY 87  
 BRT, Belgium 147  
 Bt2CGMP 151  
 BUDDHA 35  
 Buddhist 20  
 bufotenine 57, 109, 115, 116, 117  
 BUMB, GENEVA 120, 132  
 BUNNELL, STERLING 19  
 buprenorphine 11  
 BURKA, THOMAS 107  
 BURNING MAN 43, 61, 62, 64, 119, 120  
 BURTON, MICHAEL 58, 122  
 BUSH, GEORGE W. 38  
 Bwiti 8  
**C**  
 C.H., CA 24  
*cacao* 72  
 caffeine 23, 25, 42, 109  
 CAKE (the band) 153  
 CALDERÓN, EDUARDO 52, 53  
 CALIFORNIA INSTITUTE OF INTEGRAL  
 STUDIES 73  
 CALLAWAY, JACE 112  
 camphor 140  
 cancer 90, 93  
 CANÉ, RALPH E. 42  
*Cannabis* 1, 2, 14, 22, 25, 54, 55, 56,  
 57, 96, 97, 101, 119, 124, 145, 153,  
 154, 155  
*Cannabis Culture* magazine 96, 97, 100,  
 101  
*Cannabis* seeds 99  
 carcinogen 108  
 CASE, JUSTIN 28, 46, 109, 110, 111, 147  
 CATAPRES 111  
*catava* bark 139  
*Catha edulis* 149  
 catheter 149  
 cathinone 149  
 Catholic 61, 68, 95  
 caustic potash 50  
 CELLPHEDIA 120  
 CENTER FOR EDUCATIONAL RESEARCH  
 AND DEVELOPMENT 3  
 CENTRE FOR THE MIND 63  
 century plant 14  
*Cereus peruvianus* 126  
 CH<sub>2</sub>Cl<sub>2</sub> 94  
*chacapa* 135, 137, 140, 143  
*chacruna* 138  
 CHAGALL, MARC 64  
 CHAMBERLAIN, CLAUDE 22  
 CHAMBERLAIN, DEAN 121, 152  
 CHAPEL OF SACRED MIRRORS 74, 153,  
 156, 158  
 CHARALAMPOUS, K.D. 41  
 CHARLEY'S GREENHOUSE 56  
 Chavin 41  
 CHEAP VAPORIZER 57  
 CHENCHO 60, 61, 66  
 CHEPA 135, 138, 140, 141, 143  
 chloroform 55  
 chocolate 72, 109  
 cholecystokinin 151  
 cholecystokinin inhibitor 151  
 CHONHUBER, LILI 36, 37, 38  
 CHOPRA, R.N. 54  
 CHRIST (also see JESUS) 19  
 Christian 52, 85  
 Christianity 35, 37, 51  
 CHROMADORIS, VIBRATA 120  
 chromium picolinate 108  
*chuchuhuasi* 109  
 CHUNG, WANG 35, 37  
 CIELO ETHNOBOTANICALS 24, 26  
 cigarette 139  
 cinnamoyl-ecgonine 110  
 circumdatin 151  
 cis-cinnamoylcocaine 110  
 CITY LIGHTS BOOKSTORE 14  
 CLARKIA EXTRA STRONG 107  
*clavohuasca* 109  
 CLEAN-UP Act (H.R. 834) 30  
 CLEAR 120  
 clonidine 111  
 cluster headaches 83, 85, 86, 87, 89,  
 91, 92, 93  
 CLUSTERBUSTERS 83  
 COALITION FOR COSMIC CONSCIOUSNESS  
 153  
*Coca und Kokain: Ethnomedizin, Kunst  
 und Chemie* (by OTT & RÄTSCH)  
 110  
 cocaine 6, 10, 59, 75, 110, 148  
 cochineal 60  
*Code of Federal Regulations* 106, 107  
 CODEX ALIMENTARIUS COMMITTEE 106,  
 108  
 coffee 96, 139  
 COLD BEER BLUES BAR 135  
 COLLINS, D.J. 115  
 Colombian coca 75  
 COLUMBUS, CHRISTOPHER 70  
 comfrey 107  
 COMINGS, MARK 29  
 CONDAMINE, CHARLES-MARIE DE LA 41  
*Confessions of a Dope Dealer* (by  
 NORBERG) 121  
 CONGRESS OF THE INTERNATIONAL  
 WALTER BENJAMIN ASSOCIATION  
 14  
 CONROY, JOHN 101  
 controlled substance analogue 150  
 Controlled Substance Analogue  
 Enforcement Act 59  
 Controlled Substances Act 59  
 COOPER UNION COLLEGE OF ART 129  
 coramine 84  
 CORAZON, LINDA 120  
 CORINA 137, 138, 139, 143  
*CoSM: Journal of Visionary Culture* 74





- COSMIKIVA SANCTUARY 29  
 COSTE, J. 94  
 COTLER, IRWIN 97  
 COUSTO, HANS 29  
 creativity 18, 19  
 CRILLON IMPORTERS LTD. 107  
 CRISTIAN 62  
 CROWLEY, MIKE 120, 121  
*curandera* 69, 72, 96  
*curandero* 53, 64, 66, 67, 68, 134  
 CURTIS, APRIL 58, 122  
 CYBELE 37  
 cyclo-oxygenase III  
 cytotoxic 54
- D**
- D.P., CA III  
 DA PAZ, GAMO 73  
 DA VINCI, LEONARDO 63  
*Dactylopius coccusa* 60  
 DADD, RICHARD 14  
 DAMER, BRUCE 68, 69, 119  
 DARE 3  
 DAVIDSON, KRIS 121  
 DAVIES, PAUL 152  
 DAVIS, ERIK 70, 72, 119  
 DAVIS, FLOYD 117  
 DBOTANY 75, 110  
 DE ONORATO, A.C. 17  
 DE KEIJZER, FRED 21  
 DE BEER 105  
 DEA (DRUG ENFORCEMENT ADMINISTRATION) 58, 59, 84, 93, 94, 96, 99, 100, 101, 122  
 death 8, 61, 151  
 "Degree of Intensity Scale" 104  
 DEKORNE, JIM 41, 81  
 demons 36  
 depressant 146  
 depression 125  
*Der Meskalinrausch* 12  
 DESCARTES, RENÉ 35  
 designer drugs 58  
 DESMET, PETER A.G.M. 41, 42, 46, 47  
*Desmodium* 114  
 devas, pea 36  
 DEVEREUX, PAUL 121  
 DEWEERD, PETER 152  
 DI LEO, FRANCO 7  
 DIAMOND, JARED 45, 46, 47  
 DIANA 37  
 diaphoretic 54  
*Die christliche Mystik* (by VON GÖRRES) 34  
 dietary restrictions 54  
 Dietary Supplement Health and Education Act (1994) 107  
 digitritus 120  
 dilated pupils 104, 105  
 dimenhydrinate 7  
 dimethyltryptamine (see DMT)  
 Diode Array Detector 113  
 DIOGENES of Apollonia 35, 37  
 dipropyltryptamine (see DPT)  
 DIPT 59  
 DISNEY, WALT 70  
 dizziness 104, 105  
 DMSO 110  
 DMT 27, 46, 55, 56, 57, 89, 92, 94, 109, 111, 112, 113, 114, 115, 116, 117, 118, 125  
 DNA 140  
 DOBELIS, I.N. 108  
 DOBKN DE RIOS, MARLENE 17, 121, 152  
 DOBLIN, RICK 83, 84, 85, 87, 88, 89, 90, 91, 92, 93, 119  
 DOC, IN 27  
 doctors, the 135, 137, 141, 143  
 DONAR (the god of thunder) 35  
 dopamine 10, 148  
 DOWNS, JAMES 122  
 DP, CA 112  
 DPT 46, 57, 91, 92  
 Dr. BENWAY 122  
 Dr. WILY 103  
 Dramamine® 7  
 Draw-A-Man / Draw-A-Person 15, 20  
 dream man 104  
 dream symbolism 64  
 drowsiness 104  
 DRUG POLICY ALLIANCE 30, 73, 153  
 DRYER, DONNA 86  
 DUGAS, D.R. 122  
 DUKE, J. 54, 106  
 Duke University Lecture Series 21  
*Dumbo* 70  
 DUNCAN LAB PRODUCTS 58  
 DUNCAN, RAYMOND 58, 122  
 DUNNE, JOHN 152  
 DÜRER, ALBRECHT 32  
 dwarfs 38  
 dying 92
- E**
- EVANS, RICHARD SCHULTES 21  
 E.B., Berlin 23  
 EA 2233 19  
 ecgonine 110  
 ECHENHOFER, FRANK 119  
*Echinacea* 54, 107  
 Ecstasy (also see MDMA) 59  
 ECSTASY & EXPERIENCE 121  
 Ecstasy Awareness Act (H.R. 2962) 30  
 Ecstasy Testing Program 119  
 Ecstasy: In and Out Altered States 119, 121  
 EDGEWOOD ARSENAL 19  
 EDISON, THOMAS 64  
 EEG 7  
 EGGERS, EBERHARD 20  
 ego death 140  
 eidetic imagery 17  
 EISNER, BETTY 10, 21  
 ELAVIL III  
 elder tree 31  
 Eleusis 84  
 elves 38  
 emergency room 149  
 EMERY DIRECT SEEDS 96, 99, 100, 101  
 EMERY, MARC 1, 3, 4, 11, 96, 97, 98, 99, 100, 101  
 empathogenic 28  
 EMPEDOCLES 35  
*Encyclopedia of Psychoactive Plants* (by RÄTSCH) 126  
 enema 41, 42, 45, 46, 48, 110  
 Enlightenment, anti- 36  
*Entheogen Law Reporter, The* 124  
*Entheogen Review, The* 41, 55, 56, 57, 81, 94, 111, 122, 123, 149, 157  
*Entheogen: Awakening the God Within* 119  
*Entheogene Blätter* 29, 31  
 ENTHEOGENESIS 96  
 ENTHEOVISION 2 29  
 ENTHOGENUK 46  
 ephedra 107  
 EPLING, C. 95  
*ereriba* 104, 105  
 ergot 34, 54, 83  
 ERIC (rip off vendor) 55  
 EROWID 27, 122, 123, 150, 153, 155  
 EROWID, EARTH 153, 155  
 EROWID, FIRE 153, 155  
*Erythroxylum* species 75, 110  
*Erythroxylum coca* 51, 75, 110  
*Erythroxylum coca* var. *coca* 110  
*Erythroxylum coca* var. *ipadú* 110  
*Erythroxylum novogranatense* 75, 110  
*Erythroxylum novogranatense* var. *novogranatense* 110  
*Erythroxylum novogranatense* var. *truxillense* 110  
 ESALEN ARTS CENTER 74  
 ETERRA (vaporizer) 57  
 ethanol 49, 57  
 ether 12  
 EtOAc 94  
 euphoria 23, 104, 105  
 euphoric 16, 25  
 EUROPEAN COLLEGE FOR THE STUDY OF CONSCIOUSNESS 86  
 European Commission's Scientific Committee on Food 108  
 European Community Codex Committee on Food Additives 106  
 EVE&RAVE BERLIN 29  
*Evernia furfuracea* 106





*Evernia prunastri* 106  
 evil 143  
 excitant 54  
*Experimentální Psychosy* (by ROUBÍCEK) 16  
 EXPLORESPIRIT 157  
 EZEKIEL'S Chariot 130, 131  
**F**  
 F.W.M 51  
 FADIMAN, JAMES 152  
*Fantastic Planet* 70  
 FARMACIE PETRONE S.R.L. 151  
*Fate* magazine 22  
*Faust* (by GOETHE) 35, 36  
 FCC COLEMAN (Med) 146  
 FDA (also see FOOD AND DRUG ADMINISTRATION) 86, 88, 89, 93, 107, 108  
*Fear Factor* 72  
 febrifuge 54  
 FECHNER, GUSTAV THEODOR 31  
 Federal Food, Drug, and Cosmetic Act 106  
 FEEL FULL 151  
*Felix the Cat* 70  
 FIALHO, JORGE 29  
 FIGUIER, LOUIS 12  
 FINK, ROBERT W. 152  
 FINN, JAYSON 74  
 fish-flakes 56  
 FITZGERALD, J.S. 113, 115  
 FLEET (enema bottle) 43  
 FLORA 37  
 Florida water 140  
 FODERARO, T.J. 107  
 FOOD AND DRUG ADMINISTRATION (also see FDA) 1, 8, 106, 108  
 Food Inspection Decision 147 106  
 FOOD SAFETY RESEARCH INFORMATION OFFICE 107  
 Fore 104  
 FORK!, CA 28, 146  
 FORMAN, ROBERT 120, 129, 132  
*N,N*-formyl,methyl-tryptamine 115  
 Four-Pillars Drug Strategy 11  
 FOX, MATTHEW 74  
 Foxy Methoxy (also see 5-MeO-DIPT) 59  
 FRANK 120  
 FRÄNKL, FRITZ 14  
 FREEMAN, RALPH 152  
 FREEMAN, WALTER 152  
 FREUD, SIGMUND 64  
 FRIEDRICH, HANS 15  
 FRIENDS OF THE FOREST 146  
 FUCHS, ERNST 63  
 FULBRIGHT grant 129  
 FULLER, JOHN 34

FUN GAL 41, 109, 110  
 fungicide 54  
 FUNGOPHILE 29  
 FURST, PETER 41, 53  
 Fürst von Hochdorf 33  
**G**  
 G 144, 145  
 GABA 151  
 gabapentin 111  
 GABRIEL (archangel) 32  
*Galbulimima belgraveana* 104, 105  
 GALLERY ONE 22  
 GALLI 106  
 gamma-butyrolactone 123  
 GARCIA, J 121, 152  
*Garden of Eden: A Compendium...* (by VOOGELBREINDER) 147  
 GARDEN OF GETHSEMANE 35  
 GARSTKA, MANFRED 20  
 GARTZ, JOCHEN 29  
 GAUTAMA (also see Buddha) 35  
 GBL CLEANERS 123  
 GEFFEN CONTEMPORARY, THE 119, 152  
 GEIGES, LEIF 21  
 GEL PROPAGATOR 56  
 Generally Recognized As Safe 106, 108  
 genetic manipulation 126  
 GENEVIÈVE 35  
 Gestalt 13  
 GHB 24  
 GIDEON, RICHTER 55, 109, 110  
 GILLIN, J. 51  
 ginger 104  
 ginkgo biloba 107  
 ginseng 107  
 GLASS-COFFIN, BONNY 53  
 GLICK, STANLEY 10  
 gnosis 35  
 Gnostic 61  
 God 130  
 GOETHE, J.W. 35, 36, 37  
 GOETZ, C.O. 20  
 Golden Calf 37  
 Golden Rule 37  
 golden seal 107  
 GOLOWIN, SERGIUS 29  
 GOODMAN, FELICITAS 32  
 GOOGLE 123, 124  
 GORMAN, PETER 134  
 GOUTAREL, ROBERT 7  
 Grandfather Fire 130  
 GRANDIN, TEMPLE 152  
 Grandmother Growth 130  
 grasshoppers, fried 70  
 Graval® 7  
 Greek mythology 68  
 green tea 107

GREY, ALEX 63, 67, 68, 74, 120, 121, 152, 153, 155, 158  
 GREY, ALLYSON 64, 67, 121, 152  
 GREY, ZENA 64, 74  
 GROB, CHARLES S. 83, 84, 85, 86, 88, 90, 91, 92, 93, 120, 121  
 GROF, STANISLAV 20, 21, 88, 89, 91, 92  
 Guadalupe 120  
*guayusa* 109  
 GUTTMANN, ERIC 14

**H**  
 H<sub>2</sub>O 94  
 HACIENDA DE LA NORIA 71  
 HÄFNER, THOMAS 20  
*Hagezussen* (witch) 36  
 HALLEY'S Comet 32  
 Hallucinogen Rating Scale 7  
*Hallucinogens and Culture* (by FURST) 41  
 HALPERN, JOHN 83, 85, 86, 87, 88, 90, 91, 93, 119  
 HAMILTON, LUCY 104, 105  
*Handwörterbuch des deutschen Aberglaubens* (by RÄCHTOLD-STÄUBLI) 36  
 HANNA, HELEN 31  
 HANNA, JON 1, 29, 30, 41, 61, 63, 64, 65, 66, 68, 70, 71, 72, 74, 81, 83, 106, 110, 119, 120, 122, 153, 156  
 HARBOR UCLA MEDICAL CENTER 90  
 HARDISON, CASEY WILLIAM  
 "FREEBLOOD" 94, 122  
 HARTMANN, RICHARD P. 20  
 harmala 109  
 harmaline 27  
 harmel 111  
 harmine 27  
 HARRISON, KATHLEEN 73  
 HARVARD 64, 83, 86, 93  
 HARVARD UNIVERSITY PRESS 14  
 hashish 14  
 HASSLER, IVANIA 73  
*Hauslexikon* (by LEIPZIG) 31  
 HAY, A. 105  
 HAYES, CHARLES 120  
 HEDONISM III 154, 156, 158  
 HEFFTER RESEARCH INSTITUTE 90, 93  
 HEIL, ELI 152  
 HEIM, R. 19  
 HEINRICH, CLARK 121  
 HELLER, SHAWN 73  
 HEMP BC 96  
 henbit 54  
 HENSON, MARK 121  
 hepatitis C 6  
 HERBAL-SHAMAN 26  
 HERMES 37  
 heroin 6, 11, 25, 59





- HERSCOVITCH, C. 105  
 HERTEL, C. 17  
*Hexen und Hexenprozesse in Deutschland*  
 (by BEHRINGER) 34  
*Hexenhammer* (by KRAMER) 34  
*Hexenmedizin* (by RÄTSCH et al.) 31  
 HIGH FALOOTIN TRADING COMPANY 156  
*High Performance* magazine 63  
*High Times* magazine 56  
 HIGHER KNOWLEDGE NETWORK 3  
 himbacine 105  
 Hindu 20  
 HIRSCHFELD, M. 105  
 HITLER, ADOLPH 37  
 HIVE, THE 94  
 HOBSON, J. ALLAN 152  
 HOEHMAN, GERD 20  
 HOFFMANN, MARTINA 29, 152  
 HOFMANN, ALBERT 21, 83, 84, 86, 87,  
 88, 89, 91, 92, 93, 96, 104, 126,  
 152, 153  
 HOFSTADTER, DOUGLAS 152  
 HOLBEIN, ULRICH 29, 36, 38  
 HOLLAND, JULIE 152  
 HOLMSTEDT, B. 112  
 Holocaust, the 87  
 Holotropic Breathwork 20, 73  
 Holy Office of the Inquisition 95  
*Homalomena* species 104, 105  
*Homalomena aromatica* 105  
*Homalomena cordata* 105  
*Homalomena lauterbachii* 105  
*Homalomena occulta* 105  
*Homalomena versteegii* 105  
 HOOTH, MICHELLE 108  
 HOROWITZ, MICHAEL 121  
 HOTEL MISIÓN DE LOS ANGELES 62  
 HRDLICKA, ALFRED 20  
 Huautla de Jiménez 72  
 Huichol 41, 120, 129, 130, 131, 132  
 Huixárica 130  
 HUNDERTWASSER, FRIEDENSREICH 20  
 HUNTER, DAVE 119  
 HURLEY, JOSEPH 94  
 HUSSEIN, SADDAM 38  
 HUXLEY, ALDOUS 21, 91  
 hydergine 84  
 hyoscine 104  
 hypertensive 54  
 hypnagogic 17, 104, 105  
 hypomanic 16
- I**
- IBOGA THERAPY HOUSE 1, 3, 4, 7, 8, 10,  
 11  
 ibogaine 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 55,  
 92, 119  
 IBOGAINE ASSOCIATION 11  
*icaro* 135
- IMA B. LEEVER 110  
 immunosuppressant 54  
 imps 36  
 Inca 140  
 INDRA extract (*Tabernanthe iboga*) 5  
 INDRIYA, ISIS 120  
 INNER TRADITIONS INTERNATIONAL 31  
*Insatiability* (by WITKIEWICZ) 13  
 INSECT SURFER DAVE 61, 63  
 insecticidal 105  
 insomnia 23  
 INSTITORIS, HEINRICH 34  
 INSTITUTE FOR PSYCHEDELIC RESEARCH  
 18  
 INSTITUTE OF PERSONALITY ASSESSMENT  
 AND RESEARCH 19  
 insufflation 52, 53, 110  
 INTERNATIONAL FOUNDATION FOR  
 ADVANCED STUDY 18  
 iodine precipitates 54  
 iporuru 109  
 IRENAEUS OF LYONS, Bishop 35  
 isopropanol 49  
 ITALO 137, 141
- J**
- J.E., AZ 56  
 J.S., OR 146  
*Jacaranda* 53  
 Jainism 35  
 JAKIMOWICZ, IRENA 13  
 JALADU-D-DIN, MAULANA 35  
 Jalapa de Díaz 96  
 Jamaica 153, 154, 155, 156, 158  
 JANIGER, OSCAR 17  
 JANSEN, KARL 9  
 JÁTIVA-M. 95  
 java coca 75  
 JEHOVAH 61, 68  
 JERENA, JULIO 134, 135, 136, 137, 138,  
 139, 140, 141, 142, 143  
 Jericho 35  
 Jerusalem 35  
 JESSE, ROBERT 121  
 JESUS (also see CHRIST) 32, 33, 35  
*jicara* 132  
 JIMÉNEZ, MANUEL 64, 65, 66, 67, 68  
 JLF POISONOUS NON-CONSUMABLES  
 122  
 JMAR CHEMICAL 123  
 JOAN 120  
 JOEL, YALE 17  
 JOHNS, S.R. 113, 115  
 JOHNS HOPKINS 9  
 JOHNSON, J.B. 95  
 JOHNSON, GARY 73  
 JOHNSON, MATTHEW W. 119  
 JOR-EL 148, 149  
 JORALEMON, D. 53
- JOSEPH 32  
*Journal of Ethnopharmacology* 41, 95  
*Journal of Organic Chemistry* 151  
*Journal of Psychoactive Drugs* 109  
 JUAN 138, 139, 140, 143  
 Juchitan 69  
 Judaism, pseudo- 68  
 JUNG, CARL 64  
*jurema* 146
- K**
- K.H. 150  
 K.L.M. 131  
*Kaempferia galangal* 104  
 KAFKA, FRANZ 102  
 KANT, IMMANUEL 37  
 KARPETAS, SANDRA I, II, 29, 119  
 KASPER, JOSEPH 59  
 KASPER, THOMAS 59  
 KAST, ERIC 91, 92  
 KAUFFMANN-DOIG, FEDERICO 42  
 kava 55, 107  
 KEKULÉ, FRIEDRICH A. 64  
 KELLOGG, JOAN 20  
 KELLY, D.R. 105  
 KEMP, RICHARD 94  
 KENT, JAMES 121, 146  
 ketamine 24, 46, 48, 89, 110, 111, 147  
 KETCHUM, JAMES 19, 20  
 ketoprofen 111  
*khat* (also see *Catha edulis*) 149  
 KICZENSKI, RON 119  
 KINSHITA, K. 147  
 KIPPHOFF, P. 1969 20  
 KLAPP, EDZARD 34, 36, 37, 38  
 KLARWEIN, MATI 63  
 KNAUER, A. 14  
 KOAN BROTHERS, THE 29  
 KRAMER, HEINRICH 34  
*kratom* (also see *Mitragyna speciosa*) 24,  
 25, 26, 55, 56  
 KRIEGEL, URIAH 152  
 KRIPPNER, STANLEY 20  
 KUCINICH, DENNIS 73  
*Kunstrausch* (inebriation art) 20  
*kuru meri* 104
- L**
- LA BARRE, WESTON 41  
 LABERGE, STEPHEN 73  
 LADYAPPLES 157  
 LAFFOLEY, PAUL 74, 121, 152  
*Lagochilus inebrians* 112  
 Lake Chimay 52  
*Lamium amplexicaule* 54  
 LANDGRAE, MICHAEL 156, 157  
 LANG ART GALLERY AT CLAREMONT  
 COLLEGE 17  
 LAOTSE 37







- LARSEN, DANA 97  
 LASSA 32  
 LAUER, BERND 29  
 LAUREYS, STEVE 152  
 LAWRENCE, B.M. 106  
 laxative 54  
 "Lazy Robinson" (by WOODRING) 120  
 LEARY, TIMOTHY 18, 19, 21, 61, 91  
 LEGAL DRUGS CANADA 123  
 LEGAL HIGHS 123  
 LEHAR, STEVEN 152  
 LEIPZIG 31  
 LEONARD, I.A. 95  
 leptocladine 113  
*Les Champignons Hallucinogènes du Mexique* (by HEIM & WASSON) 19  
*Les Merveilles de la Science* (by FIGUIER) 12  
 LESSING, THEODOR 36  
 LEUNER, HANSCARL 17, 20  
 levo-alpha-acetyl-methadol 11  
 lidocaine 111  
*Life magazine* 17  
 LIGHT SPACE GALLERY 121  
 LILLY, JOHN 21  
 lily 42  
 linalool 105  
 LINCOFF, GARY 29  
 LINDER, DAVID WILLIAM 58, 122  
 LINSERT, R. 105  
 lipoxxygenase-inhibitor 54  
 LIU, K-C. 115  
 LIVINGSTON, KEN 125  
 LÖNS, HERMANN 36  
*Lophophora williamsii* 53, 147  
 Louisiana, Act No. 159 124  
 love 141  
 loxiglumide 151  
 LSD 2, 4, 10, 15, 16, 17, 18, 20, 21, 22, 27, 44, 55, 59, 83, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 125, 130, 147, 153  
*LSD, My Problem Child* (by HOFMANN) 93  
*LSD Psychotherapy* (by GROF) 21  
 LUMBINI 36  
 LUNA 37  
 LUNA, LUIS EDUARDO 29, 73, 152  
*lupuna negra* 139  
 LUTHER, MARTIN 32  
 LUTZ, ANTOINE 152  
 lye 49, 50  
 lysergamides 94  
 lysergic acid 84, 94  
 lysergic acid amide 55  
 lysergic acid monoethylamide 15
- M**
- MACLAY, WALTER S. 14  
 M.H, TN 56  
 MAC PHARMA NETWORK 151  
*maca* 109  
 Machine, The (vaporizer) 57  
 MADELEINA 138, 141, 143  
 MADONNA 34  
 MAHAVIRA 35  
 mail drop 122  
 MAMBO PACHANO 49  
 MAMMON 37  
 Man Who Tells Me Things, The 142, 143  
 mandala 20  
 MAO inhibitor (MAOI) 46, 111, 112, 146, 147, 151  
*mapacho* 139, 140  
 MAPS (MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES) 11, 29, 93, 153, 156  
*MAPS Bulletin* 11, 94  
*maraba* 104  
 MARCO 135, 141  
 marijuana 2, 101  
*Marijuana News Global Report* 101  
 marijuana seeds (also see *Cannabis* seeds) 97, 100  
 MARINESCO, G. 14  
 MARKUS, MARIO 17  
 MARTIN, LEAH 119  
 MARTINE 60, 62, 65  
 MARTINEZ-CONDE, SUSANA 152  
 MARTINI, F.H. 47  
 MARY (the mother) 32, 35  
 MARYLAND PSYCHIATRIC RESEARCH CENTER 20, 21  
 MASH, DEBORAH 8  
 MASSCANN 154  
 MÁTÉFI, LÁSZLO 17  
 matriarchy 69  
 matrix 10, 11  
*Matrix, The* 71  
 MAUDSLEY HOSPITAL 14  
 MAURICIO 138  
 MAX PLANCK INSTITUTE 17, 20  
 Maya 42  
 Mayan 120  
 Mazatec 95, 96  
 MBDB 71, 147, 148, 149  
 MCCLOUD, MARK 41, 96, 153, 155  
 MCKELLAR, P. 17  
 MCKENNA, DENNIS 73, 112  
 MCKENNA, TERENCE 119, 120, 131  
 MCLEAN HOSPITAL 89  
 MDMA 4, 24, 46, 71, 86, 87, 88, 89, 90, 91, 92, 93, 121, 126, 144, 145, 146, 147, 148  
 meditation 121, 152
- MEDLINE 89  
 MEDUSA 95  
 memantine 23  
 meme 120  
 memory lapses 59  
 MEN IN GREEN 56  
 MERCK 13, 41  
 MERCURY HOUSE 126  
 MERKER, ROBERT I. 107  
 mescal 14  
 mescaline 12, 13, 14, 15, 16, 18, 21, 22, 41, 44, 45, 46, 47, 48, 84, 88, 91, 92  
*Metamorphosis* (by KAFKA) 102  
 methadone 6  
 methanol 113  
 methedrine 15  
 methylbenzoyl-ecgonine 110  
 methylene chloride 50  
 methylone 147, 148  
 N-methyl-tetrahydro- $\beta$ -carboline 115  
 N-methyl-tetrahydroharman 113, 115  
 N-methyl-tryptamine 113  
 METZNER, RALPH 29, 121  
 mezcal 72  
 mice 108  
 MICHAUX, HENRI 22  
 MICROCOSM GALLERY 121  
 MICROSOFT 37  
 MILID (proglumide) 151  
 milk thistle 107  
*Mimosa hostilis* 49, 55  
*Mimosa tenuiflora* 49, 50, 111, 112, 118  
 MIND BODY LOVE 3  
 MIND BOOKS 31  
 MIND STATES (conferences) 61, 66, 120, 132, 153, 154, 155, 156  
 MINDS WIDE OPEN 121, 152  
 MINNS, SUE 121, 152  
 miosis 105  
*mira (Catha edulis)* 149  
 MIRANDA, FELIPE 96  
 MITHOEFER, ANNIE 93  
 MITHOEFER, MICHAEL 83, 88, 89, 90, 93  
*Mitragyna speciosa* (also see *kratom*) 24, 55, 56, 112  
 MK-329 151  
 MK-801 10  
 Moche 41, 42  
 MOECAT 112  
 MOJEIKO, VALERIE 11, 119, 155  
 MÖLLER, A. 41  
 MOLLIVER, MARK 9  
 MONTANARI, C. 15  
 Monte Albán 70  
*More Than Human* (by NAAM) 125  
 morning glory seeds 45  
 morphine 23  
 MOSES 33, 35, 36, 37





Moss, TONY 119  
 MUHAMMAD 35  
 mulberry 60  
 MULGA 113  
 MÜLLER-EBELING, CLAUDIA 29, 31, 32,  
 33, 34, 35, 36, 38  
 MULTIDISCIPLINARY ASSOCIATION FOR  
 PSYCHEDELIC STUDIES (see MAPS)  
 MUNDHEIM, MARIE-ELIZABETH 74  
 muscarinic receptor antagonist 105  
 MUSEUM OF ANTHROPOLOGY 20  
 MUSEUM OF CONTEMPORARY ART 119,  
 152  
 mushroom(s), psilocybin-containing  
 45, 84, 85, 124, 146, 154  
 mutagenic 108  
 muxes 69  
 mysticism 37

**N**

NAAM, RAMEZ 125, 126  
 NAASKO 29  
 NADELMANN, ETHAN 73  
 NaHCO<sub>3</sub> 94  
 NAKKACH, SILVIA 73  
 NANO STYLE 123  
 NARANJO, CLAUDIO 19  
 narcotic(s) 90, 92  
*Narcotics* (by WITKIEWICZ) 13  
 NARTHEX, INC. 121  
 NASA 68  
 NATIONAL ENDOWMENT FOR THE ARTS  
 129  
 NATIONAL INSTITUTE OF ENVIRONMEN-  
 TAL HEALTH SERVICE 107  
 NATIONAL TOXICOLOGY PROGRAM 106,  
 107, 108  
 NATIVE AMERICAN CHURCH 84, 88, 90  
 Native American(s) 12, 45, 46, 95  
 NATIVE HABITAT 26  
*Natural History* 45  
 nausea/nauseated/nauseous 7, 23, 24,  
 25, 45, 47, 111, 151  
 Navajo 88  
 NAVAL CRIMINAL INVESTIGATIVE  
 SERVICE 58  
 Nazi(s) 14, 33  
 NEMO 155, 157  
 neuronal growth 54  
 NEURONTIN 111  
 neuropathic pain 111  
 neurotoxic 9  
 NEW CENTER FOR PSYCHOANALYSIS 121  
 NEW YORK POLICE DEPARTMENT 58  
*Newsweek* 21  
 NEWTON, ISAAC 64  
 NICHOLS, DAVID E. 94  
 NICKEL, MICHAEL 119  
 nicotine 42

nicotinic acid diethylamide 84  
 NIDA 94  
 NIEMOELLER, MARK 122  
*Nierica* 131, 132  
 NIRVANA (the band) 153  
 nitrous oxide 146, 147, 149  
 NMDA-receptor complex 10  
 NMT 115  
 No DOUBT (the band) 153  
 No Observable Effect Level 108  
 NOIA, CA 145  
*nopales* 60  
 NORBERG, SHELDON 121  
 noribogaine 6, 8  
 NORML 153  
 Nurse RATCHED 149

**O**

OFFRAY DE LA METTRIE, JULIEN 35  
 O-desmethylibogaine 10  
 oak moss 106  
 OAKLAND CANNABIS BUYERS' COOPERA-  
 TIVE 57  
 Oaxaca City 60, 68, 70, 72  
 OGIA 104  
 OHANA KEAUHOU BEACH RESORT 73  
 Okapa 104  
*Old Testament* 61  
*ololiuqui* 84  
 Omagua 41  
 OMEGA FINE CHEMICALS 59  
 OMEGA INSTITUTE 74  
 Oneiric Vision: Ayahuasca, Lucidity,  
 and Dreaming 73  
 Operation Julie 94  
 Operation Web Tryp 58, 122, 123  
 opiate potentiation 151  
 opiate-like 25  
 opiates 10, 25, 151  
 opioid detoxification 111  
 opioid receptor, kappa 10  
 opioid receptor, mu 10  
 opium 55  
 opium poppy seeds 151  
 ORDINAIRE, PIERRE 106  
 ORUDIS 111  
 ORUVAIL 111  
 OSMOND, HUMPHRY 21  
 OSPEDALE PSICHIATRICO "L. LOLLI" 15  
 OSTER, GERALD 17  
 OTT, JONATHAN 46, 53, 72, 110, 111,  
 112, 126, 151  
 OUTFOXED 120  
 overdose 58, 59  
 overdose death 122  
 oxycontin 28

**P**

P. FREELY, CA 149  
 pagan 96  
 paganism 35, 36, 37  
 PAHNKE, WALTER 92  
 pain 87, 90, 92, 149  
 PALENQUE NORTE 64, 119  
 PALMER, CYNTHIA 121  
 PAN 38  
*Pandorama Sandoz* 20  
 panpsychism 35  
 pantheism 35  
 PAPPAS, R. 107  
 paraphernalia 53  
 PARK STREET PRESS 126  
 PARKINSON'S 125  
 PARS, HARRY 20  
 Peak Experience Profile 7  
 PEARL JAM (the band) 153  
 PEARLSTEIN, ALEX 153, 154, 155, 156,  
 157, 158  
*Peganum harmala* 26, 27, 46, 111  
 PENDELL, DALE 95, 96, 108, 121, 126  
 PENNACCHIO, M. 54  
 pennyroyal 107  
 PERRY, W. 54  
 PESCE, MARK 120  
 pesticide 54  
 peyote 13, 25, 41, 45, 53, 54, 55, 90,  
 129, 130  
*péyotl* (also see peyote) 53  
*Phalaris* species 27, 56  
*Phalaris stenoptera* 56  
*Pharmaceutical Biology* 147  
*Pharmako/Gnosis: Plant Powers and the  
 Poison Path* 126  
*Pharmako/Poeia* 108  
*Phaseolus vulgaris* 151  
 phencyclidine 151  
 PHENOMENEX C18 113  
 phenylalanine 151  
 phosphatidylcholine 151  
 phytoalexin 54  
*Pimpinella anisum* 106  
 PINCHBECK, DANIEL 119  
 PINTO-SCOGNAMIGLIO 106  
*Piper methysticum* 55  
 piperazines 59  
 pixies 38  
 PKC-inhibitor 54  
 placebo 112  
 PLANETARY ART NETWORK 29  
 Plants in Human Affairs 73  
*Plants of the Gods: Origins of Hallucino-  
 genic Use* (by SCHULTES &  
 HOFMANN) 21  
 PLINY 37  
 pluronic lecithin organogel 110  
 Pochotita 129, 131





- POETREE LADIES 73  
 POLIVOY, SILVIA 29, 121, 152  
 polytheism, neolithic 35  
 POMONA 37  
 PORSCHKE 38  
 POSADA DE CHENCHO 60  
 post-traumatic stress disorder 88, 93  
 POSTMAN, STEVEE 153  
 POT-TV 96, 97, 101  
 potassia 50  
 potassium hydroxide 50  
 potassium iodide 109  
 potassium iodine 55  
 POUPAT, C. 115  
 POWERBOOK G3 / G4 110  
 preanimism 35  
 Presbyterian 52  
 proglumide 151  
 prostate 147, 149  
 Protestants 68  
*Psilocybe* species 2  
*Psilocybe cubensis* 18, 23, 55  
 psilocybin 17, 18, 19, 25, 45, 83, 85,  
 86, 87, 89, 90, 91, 92, 93  
 PSY-I NETWORK 31  
*Psychedelic Information Theory* (by  
 KENT) 146  
 PSYCHEDELIC INTELLIGENCE 31  
*Psychedelic Resource List* (by HANNA)  
 157  
 psychoanalysis 87  
 PSYCHOLOGISCHEN INSTITUT DER  
 UNIVERSITÄT BONN 15  
 psychotherapy 88, 89, 90, 93, 147  
 psychotic 16  
*Psychotria viridis* 27  
 PSYTOPIA 153, 154, 155, 156, 157, 158  
 puking 27  
 pulegone 107  
*pulque* 14  
 pulse rate (increase) 104  
 PyBOP 94
- Q**
- qat* 149, 150  
 Qian Nian Jian 105  
 QRB RESEARCH 123  
 Quantitative Scale of Potency 104  
 Quechua 140
- R**
- R.E.M. 7  
 RAC RESEARCH 58, 112  
 RAD, B. 120  
 RAFFAUE, R.F. 54  
 RAINEY, MICHELLE 97, 101  
 raising 52  
 RAM DASS 153  
 RAMBO 71
- RAMIREZ, ROCIO 68  
 RANDOM HOUSE, INC. 125  
 RANKE-HEINEMANN, UTA 34  
 rats 108  
 RÄTSCH, CHRISTIAN 29, 31, 33, 34, 35,  
 36, 38, 110, 119, 126  
 RAUNER, MICHAEL 72  
 RAVE Act 30  
 RECHSCHAFFEN, STEPHEN 74  
 RED DEVIL LYE 50  
 red magic 140, 142  
 REDON, ODILON 22  
 REICH, GARY 121, 152  
 REID, Mrs. J. 104  
 REIDLINGER, TOM 120  
 research chemical(s) 58, 122, 124, 150  
 rheumatism 147  
 rhizotoms 36  
 RHODIUM 94  
 RICHARDS, BRIAN 119  
 RIEDLINGER, TOM 121  
 RINKLE, MAX 16  
 RITALIN 125  
*Ritual Enemas and Snuffs in the Americas*  
 (by DESMET) 41  
 ROGERS 106  
 ROGNAN, LLOYD N. 22  
 ROITMAN, M.F. 54  
 ROLEVINK, WERNER 32  
 ROQUET, SALVADOR 21, 120  
 ROSA, NATIVIDAD 96  
 rosemary 106  
 ROSENTHAL, DAVID 152  
*Rosmarinus officinalis* 106  
 ROTH, GABRIELLE 74  
 ROUBÍČEK, JIRÍ 16  
 ROUHIER, ALEXANDRE 13  
 ROUX, MICHEL P. 107  
 ROVELLI, B. 113, 115  
 ROYAL CANADIAN MOUNTED POLICE 99  
 RUTGERS UNIVERSITY 121  
 RYMLAND, LIZBETH 74
- S**
- S. BEAR, CA 53, 81  
 S.E.T., UT 151  
 SABINA, MARÍA 72  
 SACRED ELIXIRS (conference) 121  
 SAFE INJECTION SITE 11  
 SAFFORD, WILLIAM EDWIN 41, 46  
 sage 106, 107, 108  
 SAHAGÚN, B. 95  
*Salmonella typhimurium* 108  
 SALÓN DE LA PLÁSTICA MEXICANA 21  
 salt depletion 54  
*Salvia divinorum* 24, 29, 46, 48, 54, 56,  
 57, 71, 72, 95, 96, 102, 103, 124,  
 154  
*Salvia Divinorum and Salvinorin A: The  
 Best of The Entheogen Review* 81  
*Salvia officianalis* 106, 108  
 salvinorin A 57, 95  
 SALZMAN, EMANUEL 29  
 SAN FRANCISCO STATE COLLEGE 18  
 San José Tenango 96  
 San Pedro (also see *Trichocereus  
 pachanoi*) 28, 41, 51, 52, 53, 144  
 SANCHEZ-VIVES, MARIE 152  
 SANDOZ 18, 20, 83, 86, 87, 89  
 SANTA CLAUS 71  
 Sativex® 96  
 SAURÍ, J.J. 17  
 scale 151  
 SCHARF, KENNY 121, 152  
 SCHIFF, NICHOLAS 152  
 schizophrenic 15, 16, 17  
 SCHLESINGER, DAVID 29  
 SCHLITZ, MARILYN 152  
 SCHROIB, WERNER 20  
 SCHULTES, R.E. 104  
*Scientific American* 19  
 sclerotigenin 151  
 scopolamine 104  
 SCOTTO 126  
 SEARLE, JOHN 152  
 SEBASTIAN 62  
 SECTOR 16 29  
 sedated 146, 151  
 sedative 55  
 seizures 59  
 self-transforming machine elves 131  
 senna 107  
 SEPULVEDA, MARCELINO 119  
 serotonin 84, 148  
 SERRO, JOÃO 60  
 SEVEN, ZOE 29, 121, 152, 153, 155  
 SEWELL, ANDREW 83, 84, 86, 87, 90,  
 93, 119  
 sexual abuse 88  
 shamanism 35  
 SHARON, DOUGLAS 52, 53  
 SHEPPARD-HANGER, S. 107  
 SHERMER, MICHAEL 120  
 SHULGIN, ANN 29, 68, 71, 72, 104, 120,  
 121  
 SHULGIN, ALEXANDER T. "SASHA" 27,  
 29, 54, 71, 72, 104, 120, 121  
 SIEBERT, DANIEL J. 12, 46, 48, 49, 51,  
 60, 71, 72, 95, 97  
 SIGMA-ALDRICH 94  
 silk worms 60  
 SIMONS, DAN 152  
 SINGH, G. 105  
 SIOUMIS, A.A. 113  
*Sixth and Seventh Book of Moses, The* 33  
 SKLAR-WEINSTEIN, ARLENE 18  
 SKORUPPA, MICHAEL 32  
 sleeping pill 84





- smart drugs 125  
 snuff 41, 46  
 SNYDER, ALLAN 63  
 sodium hydroxide 49, 50, 55  
 sodium thiosulfate 55  
 soil bacteria inoculations 56  
 SOLMS, MARK 152  
 soothsayer 36  
 SOUMIS, J.S. 115  
 SOUTH AMERICAN BOTANICALS 55  
 speed 25  
 spice 123  
 spider mites 53, 56  
 SPITZWEG, CARL 35  
 SPOON 155  
 SPRING GROVE 21, 92  
 SSRI 147  
 STACHURSKIEJ, NENY 13  
 STAFFORD, PETER 19  
 STAMETS, PAUL 29  
 STANFORD UNIVERSITY 18  
 STANLEY, OWSLEY "BEAR" 153, 154  
 star jasmine 110  
 STARK, ALEX 74  
 STASIA 119  
 STEINEL HG@3002LCD heat gun 57  
 STERNECK, WOLFGANG 29  
 STIENER, GEORGE 14  
 stimulant 10, 54, 55, 84  
 stimulation 146  
 STOLAROFF, MYRON 75  
 STOLL, WERNER 15  
 Stone Age 36  
 STORL, WOLF-DIETER 31, 32, 33, 34, 35, 36, 38  
 STRASSMAN, RICK 7  
 STUART, R. 12, 41, 51  
 STUDENTS FOR SENSIBLE DRUG POLICY 73  
 Subculture in Ecstasy 152  
*Summa Theological* (by AQUINAS) 36  
*Summary of Data for Chemical Selection: Alpha-Thujaone* 106  
 Summer of Love 12  
 SUNDANCE FILM FESTIVAL 119  
 SUNG, T.V. 105  
 SUPRIANO, SUE 129, 132  
 SWEDENBORG, EMANUEL 37  
 sylphs 38  
 SYMBIOSIS (gathering) 121  
 SYNERGENESIS (conference) 157  
 synesthesia 17  
 SZUMAN, STEFAN 13
- T**
- TANDY, KAREN P. 58  
 T-0632 151  
*Tabernanthe iboga* 4, 5, 8  
*Tanacetum vulgare* 107  
 tannins 49  
 tansy 107  
 tarragon 107  
 TATE GALLERY 22  
 techno-shamans 62  
 TELBAN, B. 105  
 TELETUBBIES 70  
 TELLURIDE MUSHROOM FESTIVAL 29  
 TERTULLIAN, Q.S.F. 35, 36, 37  
 tetrahydroharman 115  
*Thanatos to Eros* (by STOLAROFF) 75  
*thangka* painting 131  
 THC analogue 19  
 "The Enchanted Loom: LSD and Creativity" 17  
*The Mochica: A Culture of Peru* 41  
 THEATRUM BOTANICUM 26  
 THEOCRITUS 37  
 theopanism 35  
 THOMAS, ANDY 29  
 THOMAS, BENJAMIN 104, 105  
 THOMPSON, CAREY 120, 121, 152  
 THOMPSON, DOUG 58  
 THOMPSON, HUNTER S. 13  
 THOMPSON, SCOTT J. 12, 14  
 THOREAU, HENRY 109  
 thread paintings 130  
*Thuja occidentalis* 106  
 thujone 106, 107, 108  
 thyme 106  
*Thymus* species 106  
 TICKET-MASTER 71  
 Tijuana 153  
*Time Bandits* 63  
 tinnitus 146  
 TINOCO, AGUIRRE 21  
 TOAD 46  
 tobacco 42, 53, 104, 138  
 TOLEDO, FRANCISCO 69  
 TOLEDO, MARTHA 69  
 tolerance 10  
 toluene 50  
 Toluol 50  
 TOMASELLI, FRED 152  
 TONINI, GIUSEPPE 15  
 TOOL (the band) 153  
 toothache 31  
 TORRES, DONNA 120  
 TOUSAW, KIRK 101  
 TOWARD A SCIENCE OF CONSCIOUSNESS 152  
 TOYOTA 37  
 TRACY, DONNA 120  
 tranquilizers 147  
 TRANS HUMAN CHURCH OF ENLIGHTENMENT 123  
 trans-cinnamoylcocaine 110  
 transdermal 110  
 transvestites 69  
 TRAUMKRAFT 29
- TRAZODONE 147  
 tree huggers 37  
 tremor 105  
*Triangle* 20  
*Trichocereus* species 41, 45, 48, 56  
*Trichocereus bridgesii* 44  
*Trichocereus macrogonus* 44  
*Trichocereus pachanoi* 44, 51  
*Trichocereus pallarensis* 44  
*Trichocereus peruvianus* 44, 126  
*Trichocereus puquiensis* 44  
*Trichocereus scopulicola* 44  
 trifluoroacetic acid 113  
 trigeminal autonomic cephalgia 83  
*Trip* magazine 146  
 TRIPATOURIUM 153, 156, 157, 158  
*Tripping* (by C. HAYES) 120  
 TROKES, HEINZ 20  
 TROUT, K. 54, 55, 109, 110, 111, 113, 114, 115, 116, 117, 151  
 TROUT'S NOTES 31  
 tryptamine(s) 57, 59, 113, 114, 115  
 TULIP (vaporizer) 57  
 TURNER, J.M.W. 32  
 TURNER, D.M. 122
- U**
- U.S. DEPARTMENT OF AGRICULTURE 106  
*União do Vegetal* 84, 85, 90  
 UNIVERSITY OF APPLIED SCIENCES 29  
 UNIVERSITY OF CALIFORNIA, BERKELEY 19  
 UNIVERSITY OF CREATION SPIRITUALITY 74  
 UNIVERSITY OF HEIDELBERG 15  
 UNIVERSITY OF SYDNEY 63  
 UNIVERSITY OF WASHINGTON 54  
 UROXITROL 149  
*Use of Mandalas in a Case of Psychedelic...* 20  
 UTAH CREATIVITY RESEARCH CONFERENCE, FIFTH 19
- V**
- VALIS, STACY 121, 152  
 VALIUM™ 25  
 VANCOUVER AREA NETWORK OF DRUG USERS 3  
 VAUGHAN, G.N. 113, 115  
 VENOSA, ROBERT 29, 63, 152  
 VENUS OF LESPUGUE 34  
 verbascoside 54  
 VEREIN FÜR DROGENPOLITIK 29  
 VERNON, OLIVER 121, 152  
 vertigo 24, 25  
 VILLALOBOS, ELAINE 59  
*Viola* 112, 114  
*Viola-enema* 109  
*Visionary State, The* (by DAVIS) 72





vitamin C 47  
 VOGT, D.U. 106  
 VOIGT, GOTTFRIED CHRISTIAN 32, 33,  
 34  
 VOLCANO (vaporizer) 57, 112  
 vomit 45, 141  
 VON LINNÉ, CARL 35  
 VON GÖRRES, JOSEPH 34  
 VOOGELBREINDER, SNU 147  
 VOX MUNDI PROJECT 73

**W**

Wadi Nakhla 35  
 WAGNER, RICHARD 34  
 WAIN, LOUIS 63  
 WALSH, W. 115  
 Warrior of Hirschlanden 33  
*Warszawskim Towarzystwie Psycho-*  
*Fizycznym* 13  
 WASSON, R. GORDON 19, 96  
 WATERS, LINDSEY 14  
 WEITLANER, R.D. 96  
 WERTHAM, FREDERIC 14  
 WERTHEIMER, MAX 13  
*Wesenheiten* (essences) 36  
 WESTERN UNION 100  
 WHIP-It! nitrous oxide cartridges 146

white cedar 106  
 WIECHERT, ERNST 36  
*wijsseggher* 36  
 WIKIPEDIA 120  
 WILLE, BRUNO 36  
 WILLIAMS, GREG 97  
 WILLIAMS, KENJI 74  
 WILLIAMS, ROBERT 121, 152  
 WILLIAMS, SUSAN 121, 152  
 willow 31  
*Willy Wonka and the Chocolate Factory*  
 70  
 wine 150  
 WING, SOBEY 119  
*Wired* magazine 17  
 witch 31, 33, 34, 36  
*Witchcraft Medicine* 31, 34, 36, 38  
 withdrawal 25  
 WITKIEWICZ, STANISLAW IGNACY 13  
 WOODRING, JIM 120  
 WORLD CONGRESS OF PSYCHIATRY, FIFTH  
 20  
*Worldspirit* 74  
 wormwood 106, 107, 108  
 wormwood, southern 107  
 wormwood-based mouthwash 108  
 WREN 108

**X**

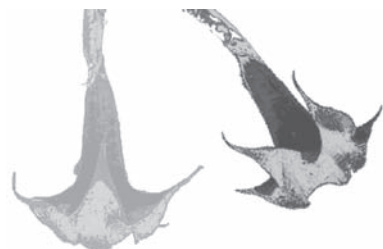
XANAX (alprazolam) 28, 44, 151  
 xylene 49, 50  
 Xylol 50

**Y**

YAHOO 155  
*yantras* 20  
 yarn paintings 130  
 yarrow 107  
 Yassi 51, 52, 53  
*Yellow Submarine* 70  
 YENSEN, RICHARD 7, 21, 86  
 YODA 60

**Z**

Z 144, 145  
 ZARIAT 121  
 ZEGANS, LEONARD S. 18  
*Zhishn' rastenij* ("Life of Plants") 105

**Know your Body****Know your Mind****Know your Substance****Know your Dose****Know your Source**

**EROWID**  
**www.erowid.org**

**A library of information about psychoactive plants and drugs.**



The top section of the page features a dark background with intricate, light-colored ethnobotanical patterns, including geometric shapes and stylized plant motifs. Below this patterned area is a black and white photograph of a waterfall cascading over rocks into a pool of water, surrounded by dense foliage.

# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts

## **ETHNOGARDEN BOTANICALS**

**POB 27048**

**BARRIE, ONTARIO, L4M 6K4**

**CANADA**

**TEL: (01) 705-322-6614    FAX: (01) 705-322-6615**

**[www.ethnogarden.com](http://www.ethnogarden.com) • [info@ethnogarden.com](mailto:info@ethnogarden.com)**

**Accepting: Amex, Visa, Mastercard, and Money Orders**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME XV, NUMBER 1    ❏    VERNAL EQUINOX 2006    ❏    ISSN 1066-1913





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper of the Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

João Serro  
Jon Hanna  
Rick Doblin  
Peter Gorman  
P.H., NM  
Pappa  
Keeper Trout  
Andrea Sciarnè  
W.H., IL  
Rev. MeO  
Benjamin Thomas, Australia  
C.R., F.C.I., NJ  
Loring Bard Greene  
*The Salvia Divinorum Observer*  
Justin Case, TX  
Tristan J. Whitrock

## DESIGN & LAYOUT

Soma Graphics  
Photos by Jon Hanna unless indicated otherwise

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819  
USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER

Work No. 250, *Li I*, 1974 © HR Giger  
Courtesy of [www.HRGigerMuseum.com](http://www.HRGigerMuseum.com)

## BACK COVER

(top) Interior of Giger Bar, photo by Wolfgang Holz  
(bottom) Alchemical gear at Paracelsus Museum

# CONTENTS

Reflections on Basel	1
Halperngate	9
Ayahuasca Healing and an Inkling of Darkness: Part Two	17
Network Feedback	27
<i>Pedicularis</i> Species	27
<i>Ambil</i>	27
Gamma-OH?	29
Alcohol Pretreatment to Phenethylamines	29
AMP	29
<i>Kæmpferia galanga</i>	30
<i>Atropa belladonna</i>	31
Natural Rights and Amnesty Act	32
<i>Salvia</i> Legal Update	33
DOC Report	33
Favorite Rolling Mixtures	34
Events Calendar	35
Sources	36
In Memoriam: Carla Annette Higdon	39
Bibliography	40

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to *TER*, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2006 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# REFLECTIONS ON BASEL

I recently attended a conference in Switzerland celebrating the 100th birthday of Dr. ALBERT HOFMANN, inventor of LSD. The good doctor is still ticking after a century on this planet—youthful spirit, funny, sharp as a whip, and overall a damn good spokesmodel for LSD. I want to take the drugs that will make me live to a happy hundred.

The conference allowed for fantastic opportunities to learn about recent research. Scientists from around the world discussed various plant-derived medicines. For example, one study reported on old ladies in nursing homes who were given small sacks filled with *Cannabis* to wear around their necks at bedtime—the aroma alone helped to provide a restful night's sleep. In another study, Amazonian plants showed remarkable promise in attacking soft-tissue tumors. German researchers are working with computer models to search out complex molecule combinations from 36 thousand plants.

Of course, ALBERT HOFMANN was the superstar of the event. Slowly moving through the throngs, HOFMANN could have been MADONNA or BRITNEY SPEARS, surrounded by a wall of fans, paparazzi, and security. I stood beside him for a long time, while we both examined the multitude of cabinets displaying 1960s memorabilia: out-of-print books on LSD, early research papers from the CIA and HARVARD, blacklight posters with the typical liquid-flowing lettering style from that era. I didn't want to disturb his delighted voyage down memory lane as just another groupie spewing the same drippy drivel he's heard for the last sixty-plus years. ("Thank you, Dr. HOFMANN. You changed my life forever!") So we soaked it all in together in silence.



At one point, a friend who was videotaping some of the conference found himself sitting directly behind ALBERT. The Swiss are fastidiously tidy and always impeccably dressed. So my buddy was dismayed when he noticed a short white hair on Dr. HOFMANN'S shoulder. He was about to non-invasively brush it off, when a wicked thought crossed his mind: eBay! Like the relics of old Christian saints, surely

this stray strand of DNA might at *least* be seen as having a powerful symbolic spiritual value? But my friend had crept himself out from his initial base desire for monetary gain, and he let the hair remain where it lay. (On hearing this story, someone later remarked that a profitable industry could be set up by rummaging through Dr. HOFMANN'S trash each week on garbage collection day.) If I had been there, I would

have snatched the hair in a heartbeat and created some conceptual art from it. Or maybe in the future, a clone...

Being a Californian, I always carry a bottle of water wherever I go—especially on planes, since they never give you enough liquids to compensate for the throat-parching pressurized-cabin environment. I arrived at my hotel late and jet-lagged, and awoke very early to make the conference's opening ceremonies. Not having time to refill my bottle (I still had about a cup of water remaining), I consumed what was left in the first fifteen minutes of Dr. HOFMANN'S remarks. So I stepped into the lobby to locate some more water. Basel has a dry high-altitude winter atmosphere; add to that the conference center's artificially heated air, and I was beginning to feel like I was in a desert. Yet search as I might, I was unable to locate any tables with glasses and pitchers of ice water (a staple at American conferences), nor even a single drinking fountain.





The cost of everything in Switzerland is through the ceiling. There's seemingly no unemployment, and salaries must be as high as their very comfortable standard of living indicates. At lunch one afternoon, the German anthropologist CHRISTIAN RÄTSCH remarked that you simply can't think about the cost of food while you are visiting Switzerland; if you did, you wouldn't ever eat anything. Could a simple sandwich really be fifteen dollars? And a thimble-sized bottle of water demand ten bucks?

Perplexed, I asked both the hotel staff and several Swiss conference attendees where I might find a drinking fountain. Everyone I asked responded that I could fill my bottle in the restroom. "Really? The restroom?" I balked, shuddering from the image of an American men's room that flashed across my mind. But the Swiss didn't even glance up at my question—they just went about their business. So I walked into the bathroom, and sure enough there was a sink with a tall curving stainless steel spigot rising up from a spotless and gleaming black porcelain sink. My face reflected off of every surface inside the restroom, including the floors and urinals. Nary a scrap of toilet paper sullied the floor, nor even a single drop of pee. Immaculate. It could have passed with an "A" under any restaurant's kitchen inspection code.

So I filled up my bottle and exited the restroom. But lifelong conditioning is hard to break, even for those whose mental facilities have been made more flexible via the use of psychedelics. Before I actually drank my bathroom-sourced water, I decided to ask a couple more conference staff and attendees what they thought. "Are you absolutely *sure* it is okay to drink water from the tap of the bathroom sink?"

"Of course it is okay," they responded proudly and somewhat insulted, again not looking up from their work. "This is Switzerland, not America. You can drink the water from anywhere, anytime."

"B-b-but..." I stammered, holding the bottle up to the light, "It looks a little... yellow." Without skipping a beat, each person responded, "This is because your bottle is from America, and it is probably dirty."

I was recounting this bathroom water story to my friend JON HANNA and to DIETER HAGENBACH, the organizer of the conference. JON was laughing his head off, but DIETER—who is Swiss—kept scratching his head with a puzzled look on his face. Again, even psychedelics may not be enough to soften long-held cultural conceptions. DIETER just couldn't wrap

his mind around the fact that Swiss water might pour out of their taps dirty. So in that very sweet, polite manner of the Swiss—while simultaneously realizing the humor in what he was about to say—he asked, "Yes, but maybe... your *bottle*... was dirty?"

It turns out that the conference hall lighting was casting a yellow tint on everything, including the white table cloths, making them appear cream-colored. The water was delicious.

Swiss trains run on time to the second. Stations have clocks that count down the minutes until the next train will arrive. The trains fly at high velocities and stop with military precision at a thin red line painted along the shiny marble tiles. Little metal plates attached to the train cabin walls near the exits express an unusually authoritative attitude: "EMERGENCY OPERATIONS, ALL ABUSES WILL BE PUNISHED." And somehow the Swiss have also mastered the *external* environment to comply with their orderly life-styles, commanding the snow to fall only in designated areas. I was in Basel ten days, and not once did it snow in the city. The surrounding countryside was thickly blanketed in snow: roof tops, parked cars, and roads were barely visible beneath the white canopy. But not a single snowflake landed inside Basel, and no snow banks were shoveled to the sides of the streets like any normal city in winter would display.

Departing from Basel, we rode the train for about an hour. Our destination was Europe's first absinthe bar, opened shortly after the Swiss lifted their hundred-year ban on this booze. (Funny that the ban was within the same time frame as ALBERT HOFMANN's life.) What a delicious drink! I don't usually like alcohol, but this beverage has a very pleasant inebriating effect. We were first introduced to absinthe at the conference, where ROGER LIGGENSTORFER—the Swiss owner of the drug book publishing house NACHTSCHATTEN VERLAG—had set up a small "outpost" bar. Following the conference, ROGER kindly invited us to his full Absinthe-Bar & Bistro, DIE GRÜNE FEE (THE GREEN FAIRY), located at Kronengasse 11 in Solothurn. The train ride's view was breathtaking, with its quaint old farmhouses and tiny postcard villages covered in snow.

Culturally important beverages tend to be ritualistically prepared: Japanese tea ceremonies, ayahuasca circles, frothy *Salvia divinorum* potions served up by virgins. Absinthe is no different. A large, sensually shaped glass-and-metal container is filled with water and ice. (ROGER explained that absinthe should never be served "on the rocks," as direct con-



tact causes the essential oils to cling to the ice cubes.) Narrow silver tubes protrude from the container like spokes. Tiny faucets capping each tube slowly release the chilled water: drip, drip, drip. Drop after drop splashes onto a sugar cube held by a perforated silver spoon laid on top of a glass that contains a shot of absinthe. Absinthe spoons come in many different styles, decorated with perforation patterns as unique as the snowflakes that never fall in Basel.

There are several approaches to serving absinthe. The first drink that ROGER made for us was a non-traditional offering called a “Bohemian.” The sugar cube was saturated with absinthe and lit on fire, allowing the sugar to melt and caramelize slightly. Once it had burned out, water dripping commenced, dissolving the sugar through the spoon’s holes into the glass of absinthe below. Sugar adds a crisp sweet flavor that intermingles well with the slightly bitter taste of the wormwood in absinthe. As the water mixed with the absinthe, the resulting liquid turned milky white. (I remarked that the color reminded me of Pernot, a French liqueur that is also mixed with water. ROGER responded that, apart from their similarity in color, Pernot is a castrated absinthe; it contains no wormwood.) Despite it being known as “the green fairy,” straight Swiss absinthe is traditionally clear. The herbs used to create a greenish alcohol were first introduced to absinthe produced in France. The proportion of water ultimately added can range anywhere from 2–4 parts water to 1 part absinthe. However, I preferred the absinthe without any water added at all, because I enjoyed the stronger taste. (But then again, I like very dark chocolate too.) DIE GRÜNE FEE serves eleven different brands of absinthe distilled from the Val des Travers region, the area where absinthe was illegally bootlegged during its prohibition. Each brand has its own unique flavor: some are more bitter, some more creamy, some have a stronger anise taste.

After a few drinks, we took a short and snowy car ride to the NACHTSCHATTEN VERLAG warehouse, where all of their books are stored. There is a special room dedicated solely to the SANDOZ LSD and psilocybin archives. Nearly every research paper and article published from 1943 (when the psychoactive effects of LSD were discovered), until 1986 (when collecting was discontinued), has been retained and catalogued: there are thousands of documents. (The few dozen articles I skimmed appeared to demonstrate the generally benign nature of LSD, and its lack of physical harm when ingested in the microgram doses at which it’s psychoactive.) Like leather-bound books in a rustic library, hardcover binders were neatly shelved and labeled: LSD 1943–1953, LSD 1953–1963, etc. But all of their contents had been stripped and reinserted into black vinyl three-ring binders, aligned on the shelf below. During 2001–2002, while preparing the papers for scanning and posting to the web (see [www.erowid.org/references/hofmann\\_collection.php](http://www.erowid.org/references/hofmann_collection.php)), the EROWIDS painstakingly removed the papers from their decaying original binders. When I opened one of the empty hardback binders, all that was left were these long one-inch strips that had previously held the papers in place, as if a stack of blotter papers had gone missing. A friend yelled out, “Look! Somebody ate all the acid!”

Later that evening we went to a private dinner party at an amazing traditional Swiss restaurant. I found Swiss food to be divine. It’s a cross between the German heavy meat-and-potatoes plate and the sauce-oriented French dishes, but artfully presented like California cuisine. They kept serving unique courses on oddly shaped



Top to bottom: Absinthe spoons hanging on wall at DIE GRÜNE FEE; lighting sugar cubes; flaming sugar; water drips from the fountain into glasses; João’s first taste.





platters all night. One dish was a savory horsemeat appetizer. Now I know what happens to Swiss horses when they go out to pasture.

On the last night of the conference, a group of us sat around the hotel lobby until 4:00 am; too tired to talk, but unwilling to say farewell. We get to see this smart group of people once or twice a year, so none of us wanted to miss spending any moments together. Who knew when we'd be together again in one place; BURNING MAN, perhaps?

My travelling companion and I were among the last ones to leave Basel, staying on a few days past the end of the conference. It was sad to say good-bye to everyone and watch the numbers dwindle down to the two of us. I wanted to spend my final evening as a tribute to Dr. HOFMANN's famous bicycle ride in 1943. So on a dose of about 100 micrograms each, we watched the Alps melt and we painted the town red... and yellow, and purple paisleys.  
—JOÃO SERRO



WITH A SORT OF “CAR WRECK/RUBBERNECK” MENTALITY, I am always fascinated by security procedures when crossing borders. Flying into the Miami airport, on my return from Jamaica, there was an escalator stretching down into the baggage claim area. From the top I could see a cop with a dog at the bottom. I don't know if he was trained to sniff for bombs or for drugs, but that lengthy escalator ride sure could cause any mule to break out in a sweat. I made sure to pet the pooch in a friendly manner—“Gooood doggie!”—as I passed by (thankfully, without anything illegal on my person). On my way to Switzerland, my first customs stop was in Germany. Stepping through the metal detector, the heavy zippers on my boots set off the alarm, and I was gruffly scuttled aside for the most personal frisking I can recall ever having experienced by a stranger. (The same thing happened on my return through Germany.) But in Switzerland itself? I can't say that I have ever entered a more laid-back country in my life.

The thing is, everybody loves the Swiss. The cheese! The chocolate! The finely crafted watches! Not to mention their handy Army knives! As a landlocked country surrounded by mountainous barriers, with a tradition of being a neutral safe-haven (while wars exploded around them), people just aren't going to fuck with the Swiss. Plus, military duty is obligatory for all male citizens 18–40, which means that every home is likely to have a gun in it somewhere. I mean seriously, even a criminally inclined person isn't going to wreak havoc on a country that houses much of the world's ill-gotten loot. God bless anonymous Swiss bank accounts. And so, when traveling into what may well be the safest country in the world,

there was no one at all who seemed to want to search my bags. My passport was only given a cursory flip open and shut, and the security person didn't even glance up to look at my face or ask me anything. (On my way out of the country, the person checking my passport merely released a grunt and didn't even open it—I'm not kidding.) Ah, to live somewhere where there is no fabricated fear of terrorism!

Crossing the border back into the United States took me at least fifteen minutes, as security x-rayed my boots and bags, pawed through my photography and computer gear (requiring me to turn on everything), swabbed my belongings with explosive-powder-detecting wipes, patted me down and wanded me, and then made me stand in a tiny room where jets of air were blown onto me with the surrounding air then analyzed to determine if any traces of explosive powder might be on my clothes. (I hate to think what sort of treatment I might have gotten if I was wearing an EMI KOYAMA “Suspected Terrorist” button.) As all this was happening, a wave of grief washed over me as I saw a mother explaining to her daughter—who looked about the same age as my own six-year-old girl—why it was that the strange security man would be touching her body to keep America safe.

Both of my mom's parents hailed from Switzerland. Mom, however, was born here in the United States. Alas, she never applied to retain her Swiss citizenship before she turned twenty-two, leaving me with little choice but to remain an



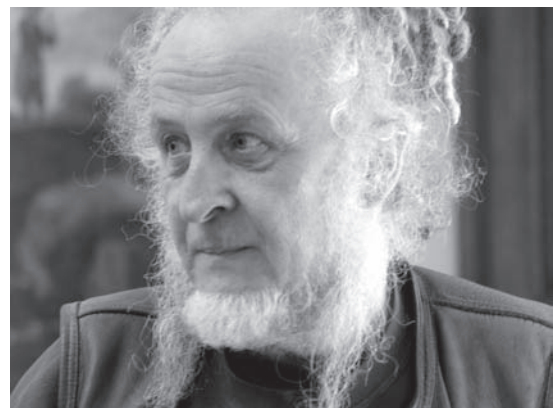


American. Prior to the conference, the last time I was in Switzerland I was seven years old, visiting relatives. It hasn't changed much.

I got to Basel a few days before the conference, in order to attend a birthday party for ALBERT HOFMANN held at the MUSEUM OF CULTURES. Late night, the evening before the party, I walked the mostly deserted city streets with some friends, stoned and silly, to make sure that we wouldn't have any trouble finding the museum the next day. When we reached the venue's door, I suddenly wished that I had brought a few sheets of vanity blotter with me. Broken into single hits, I could have scattered them over the cobblestones at the museum entrance as celebratory confetti. Would those opening the museum in the morning smile, or would they head for a broom?

The official ceremony the next day was a who's who of the entheocognoscenti, with over 200 guests. Even STANISLAV GROF—whom HOFMANN has called “the godfather of LSD”—made an appearance, despite the fact that he was unable to attend the conference itself. A representative from NOVARTIS (the company created from a 1996 merger of SANDOZ and CIBA-GEIGY) described the various pharmaceuticals that HOFMANN had invented for SANDOZ over the years. Several other people gave presentations as well. Alas, the talks were all in German, so I have no idea what was being said. However, I was told later that ALBERT was touched and surprised when a letter from the head of the Swiss Federal Council was read; President MORITZ LEUENBERGER apparently congratulated Dr. HOFMANN on his longevity, thanking him for his contributions that allowed artistic, philosophical, and religious questions to remain alive in the realm of science, and saluting him as a “great researcher of human consciousness.” (It would be hard to imagine SASHA SHULGIN ever getting such a letter from President BUSH!) ALBERT said a few words himself—to a standing ovation—and the formal portion of the party ended, leaving us to head over to a larger room for cocktails and socializing. I am happy that I got a chance to meet Dr. HOFMANN, who had the patience of a saint and the endurance of a marathon runner to smile and chat with such a long line of old and new friends.

When the birthday party wound down, a group of us headed to lunch. Not being able to read the menu, nor knowing what the best regional dish to order might be, I asked a German couple dining with us—CLAUDIA and CHRISTIAN—what they recommended, and we all ordered the same thing: *Zürcher Geschnetzeltes*. It turned out to be veal in a white wine cream sauce with mushrooms, and it acted as the first time-travel portal that I would step through via various meals during my stay in Basel. Now, I haven't eaten veal since—well, I can't recall since when; perhaps since my older brother described how baby calves are kept caged in tiny pens. Was that twenty-five years ago? Thirty? In any case, the food in Switzerland repeatedly caused my mind to be flooded with memories from childhood dinners at my



Top to bottom: (left to right) Dr. HOFMANN, EARTH EROWID, ROBERT FORTE, CHARLES S. GROB, JON HANNA (photo by FIRE EROWID); CHRISTIAN RÄTSCH, WOLF-DIETER STORL; H.R. GIGER, Dr. HOFMANN, STAN GROF; (photo by CARMEN SCHEIFELE); WERNER PIEPER.





From top: PARACELUSUS museum: *Datura* plant depicted in book; Human skull; SYLVIA absorbed (via PHOTOSHOP) into *The Spell II* (detail); 1974; acrylic on paper/wood); Bottom: *Li* Room H.R. GIGER MUSEUM (photo by WOLFGANG HOLZ).



grandparents: the bratwurst (alas, probably also made from veal), the *rösti* (fried potatoes), the cheese fondue with a shot of kirsch. Each meal made me think of things I hadn't remembered for decades. It was fairly surreal.

With our bellies full, we were off to another museum—this one dedicated to PARACELUSUS. Born about 400 years before ALBERT HOFMANN, PARACELUSUS was the original Swiss alchemist and pharmacologist. He is known for his famous quote, “All things are poison and nothing without poison; only the dose makes that a thing is not poison.” He is also credited for reintroducing opium into European medicine. The museum was a hodgepodge collection: countless vials of white powders, dried insects, a narwhal horn, a stuffed alligator hanging from the ceiling, chemistry glassware, books, paintings, and even some human skulls—one of which looked like it had been trepanned.

The following day, ALEX GREY kindly offered to rent a car and drive some of us to the H.R. GIGER MUSEUM. The museum is a few hours from Basel, between Fribourg and Lake Geneva in the town of Gruyères. The ride was filled with enjoyable conversation, learning more from ALLYSON and ALEX about the latest going's-on with their CHAPEL OF SACRED MIRRORS project.

The museum is located at the top of a hill, where no cars are allowed to drive. With its snow-covered chalets and breathtaking view of the Alps, the town looked as though it could have been straight out of a HEIDI story-book. It was hard to imagine that Gruyères could actually be topped with a building housing the nightmarish visions of the Swiss bad boy of the art world.

Did I mention that Dr. HOFMANN's birthday party had a lot of cool folks in attendance? H.R. GIGER there. I tapped his shoulder at one point and told





him, “Nice job with the art,” and he smiled back at me. Rock stars don’t turn me into a giddy schoolgirl, but get me around certain psychedelic chemists or visionary artists, and the suppressed groupie in me starts to surface.

Without a doubt, GIGER is one of the world’s most impressive, innovative, and influential living artists. Perhaps best known for his design work on the *Alien* movies, GIGER’s dark “biomechanical” style has been appropriated as the look for an entire genre of dystopian sci-fi flicks: *Star Trek’s* borg, *I, Robot*, and *The Matrix*, to name just a few. GIGER’s art is a perennial favorite among tattoo enthusiasts—one area in which GIGER doesn’t mind being ripped off, since these “collectors” are truly dedicated fans.

The museum was incredible. GIGER has technical mastery over a wide variety of art mediums, equally comfortable with drawing, airbrushing, painting, or sculpting. He’s produced thematic concepts for film, created furniture and architecture, made fashionable watches for SWATCH, cast jewelry, and even designed a microphone stand for JONATHAN DAVIS, the singer for KORN. He recently licensed his art for use on a series of IBANEZ guitars.

Much of GIGER’s work is extremely large, and the museum went on and on. It was quite a visual treat to have such an amazing scope of GIGER’s work collected in one place. The museum had four levels, with the top floor consisting of GIGER’s personal art collection of other incredible artists. (Some of my favorite pieces included works by ARMAN ARMAND, ERNST FUCHS, and JOE COLEMAN.) After being thoroughly blown away, we crossed the street to the GIGER BAR—suitably designed with skeletal chairs and ceiling arches—where my friend SYLVIA and I had our first taste of Swiss absinthe from a bottle distilled right there in Gruyères. It was somewhat amusing watching the locals, charming little old men, sitting in this hellish watering hole having their afternoon nips.



Top to bottom: SYLVIA & ALEX in GIGER BAR; window views from GIGER BAR (photos by WOLFGANG HOLZ).







The following day the conference kicked off—and what a conference it was! Undoubtedly the largest psychedelic symposium that has ever been held, it drew attendees and presenters from all over the world, including a large American contingent. Over 2000 folks were present at what MICHAEL HOROWITZ has described as “the ‘WOODSTOCK’ of psychedelic conferences.” And indeed, there was a palpable sense of being present at a history-making event. Along with putting us speakers up in the swankiest hotel I have ever had the pleasure to stay in, the hotel was directly connected to the humongous conference center. Concurrent presentations were held in multiple rooms, forever too much to soak in or possibly see, but a wonderful assortment of choices to sample. Many of the speakers were oldsters from the 1960s, sharing humorous personal anecdotes and whimsical stories about interactions with famous bands like PINK FLOYD and the GRATEFUL DEAD. The main lobby was filled to the brim with visionary art, cultural memorabilia, a smart bar, and a bounty of vendor booths. (One booth was selling sealed glass ampoules—reminiscent of the vials that SANDOZ LSD used to come in—filled with ergot. An attached booklet explained that LSD was produced from this starting material. It was the ultimate conference memento for the drug geek schwag collector.)

No conference that I have ever been to (including my own), has been as well-produced as this event was. Everything ran on schedule. The latest conference tech was available to presenters and attendees alike. I was pleased to notice a screen monitor for presenters next to the podium, negating the need to strain my neck to view images from the gigantic screen in the main hall while I was giving my presentation on hallucinatory animation. And that screen, that screen, that wonderful screen! Split images were projected onto it, so that folks could see a presenter’s POWERPOINT slides along with a towering live head-shot of the presenter, which was being filmed and projected simultaneously. With the real-time movie-style presentation, there wasn’t a bad seat in the house. Many (if not most) of the presentations given in the main hall had concurrent translations into either English or German, which were made available on radio-controlled headsets to anyone in the audience. I was pleased to see that—with the headphone attachment removed—a simple mini-jack cord allowed the translator unit to be plugged into my video camera, letting me record the translation for those talks presented in German. (Unfortunately, the organization officially recording the event didn’t tape any of the translations, making me even happier that I had discovered the tech-hack for those German talks that I taped.)

During the opening ceremonies, two nuns flanked the entrance to the main hall, handing out religious literature. Sister SARA TONIN of the PERPETUAL COSMIC DISORDER and CHURCH OF TRICK slapped a small *Chemical Salvation?* booklet into the hand of a friend as we passed into the auditorium. The booklet, a history of LSD with a spiritual bent, was a parody of JACK CHICK’s Christian comic tracts. A stack of these came in handy later, when my buddy JOÃO and I went outside the conference hall to engage a group of Scientologists who were protesting the event. Following a short interview (see [www.entheogenreview.com/cchr.html](http://www.entheogenreview.com/cchr.html)), there was a literature exchange. They gave us their propaganda; we gave them ours. Psychedelic researcher CHARLES S. GROB, M.D. remarked to me later that if Scientologists are protesting LSD enthusiasts, then that *surely* must be evidence that we’ve practically become “the establishment.”

As usually is the case for me at such events, I ended up spending much more time catching up with old friends and meeting new ones, than I did attending talks. Additionally, being sucked into the HALPERNGATE controversy (see page 9) consumed an abundance of my time. So I am perhaps not the best source for details about who said what in the official program. Thankfully, many of the talks are available for purchase on CD or DVD (see [www.lsd.info](http://www.lsd.info)), so I hope to someday catch a bit of what I missed.

There is really no way that I could say enough good things about this conference, which was presented with elegance and style. Knowing how stressed out and short-tempered I can get at my own events, I was even more impressed with the smiling, calm, unharried, always-attentive conference producer DIETER HAGENBACH. His demeanor will forevermore be the mental example I’ll call upon when I begin to freak out under the pressures of MIND STATES productions. The other WONDER DRUG producers, LUCIUS WERTHMÜLLER and MICHAEL GASSER, and their assistant ANGELA CONSIGLI, were equally composed and gracious hosts. LUCIUS interviewed doc HOFMANN at several points during the event, and MICHAEL orchestrated the massive conference bookstore, which was a central hub for the 2000+ customers who attended the event. ANGELA quickly and cheerfully answered any questions that I had throughout the event, and even asked that my animation presentation be shown a second time for those who might have missed the first screening, which I was happy to oblige. Congratulations to everyone at the GAIA MEDIA FOUNDATION for a job amazingly well done. I can’t imagine that Dr. HOFMANN has ever before had a birthday party quite like this one. — JON HANNA





# HALPERNGATE

by JON HANNA

On January 13, 2006, at the LSD conference in Basel, MARK McCLOUD interrupted a lecture by JOHN HALPERN, accusing him of acting as a DRUG ENFORCEMENT ADMINISTRATION (DEA) agent, and revealing that HALPERN was an informant on multiple occasions during investigations for the case of *UNITED STATES OF AMERICA vs. WILLIAM LEONARD PICKARD and CLYDE APPERSON* (i.e., the Kansas “missile silo bust”). The following article attempts to address some salient points in what has been called “Halperngate”: the widening circle of shock and recrimination following the incident in Switzerland.

Dr. HALPERN is the associate director of substance abuse research at HARVARD UNIVERSITY’S McLEAN HOSPITAL. He has had a strong interest in psychedelic drugs since the early 1990s. He worked under Dr. RICK STRASSMAN on the UNIVERSITY OF NEW MEXICO MEDICAL SCHOOL’S infamous DMT study. He’s published on the topics of psychedelics in addiction treatment, the beneficial uses of peyote by NATIVE AMERICAN CHURCH members, and the effects of MDMA on memory. Future studies he hopes to spearhead at HARVARD include the use of MDMA to treat anxiety related to terminal cancer, and the use of LSD or psilocybin to treat cluster headaches. His work in this field has been supported in part by the MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES (MAPS).

Before the LSD conference, JOHN HALPERN’S role as a “Cooperating Witness” for the DEA in the missile silo bust was not common knowledge in the wider psychedelic community, despite it having been peripherally mentioned in a couple of mainstream news articles. For reasons that are both understandable and problematic, neither HALPERN nor RICK DOBLIN of MAPS made any public statement regarding HALPERN’S role in the case. However, according to DOBLIN, all of MAPS’ major donors were aware of HALPERN’S past

cooperation with the DEA. (Accordingly, one such donor restricted his funds to non-HALPERN-related research.) And some individuals took it upon themselves to let other community members know, on an informal basis, that HALPERN had acted as a snitch. While DOBLIN’S viewpoint was that most people who needed to know about HALPERN’S past had been informed, the volatile reaction erupting in Basel when this news was more widely spread suggests that the larger community does not share DOBLIN’S opinion.



JOHN HALPERN

With McCLOUD’S address, the ad hoc containment of HALPERN’S sordid past was shattered. Emotions are surging, rumors are roiling, and a few falsehoods have been flying about. The only solution is a public acknowledgment of the truth, at least as much as is possible for fuzzy-headed humans. Other than some terse comments in Basel, HALPERN has not said anything in public about

this situation. He may not have spoken of the matter because his agreement with the DEA may require him to remain silent; perhaps he may be re-interviewed in the future to provide additional information related to the bust (particularly if there is another appeal hearing). DOBLIN has said that HALPERN has been unwilling to publicly address the topic on the advice of his attorneys. Had HALPERN’S role as a Cooperating Witness for the DEA been dealt with in a more forthright manner at an earlier date, the drama in Basel and afterwards might have been avoided.

## THE BUST

On November 6, 2000, CLYDE APPERSON was arrested, and the following day WILLIAM LEONARD PICKARD was arrested. Both men were charged with conspiracy to manufacture, distribute, and dispense LSD (TRAVIS 2000). Regardless of the extent to which these men were involved with the set-up





of an LSD laboratory or any actual LSD production, it is clear that the owner of the missile silo where the lab equipment was stored—GORDON TODD SKINNER—set them up for a fall. As a DEA “Confidential Source” (a.k.a. “Confidential Informant”), with immunity from prosecution despite his own involvement in illegal drug production, SKINNER ratted out APPERSON and PICKARD, spending nine days on the stand testifying against the two men (FRY 2003). APPERSON and PICKARD were found guilty on March 31, 2003. On November 25, 2003, APPERSON was sentenced to 30 years imprisonment without parole and PICKARD was sentenced to life imprisonment without parole (DEA 2003).

Prior to the bust, JOHN HALPERN and LEONARD PICKARD were friends; HALPERN considered PICKARD to be a “father figure” (UNATTRIBUTED 2000; ROSENFELD 2001). The extent of HALPERN’s involvement in any LSD production scheme—if he was involved at all—is unknown. What *is* known is that HALPERN accepted at least \$319,000 [\$20,000 in Summer 1996; \$100,000 in January 1998; \$50,000 in February 1999; \$49,000 in May or June 1999; \$100,000 between September and October 1999] in cash from PICKARD (UNATTRIBUTED 2000; FRY 2003; HALPERN 2006). There has been speculation that PICKARD may have been paying HALPERN for his involvement in helping to have money laundered (UNATTRIBUTED 2000; ROSENFELD 2001). Whether due to his own involvement in the lab, laundering money, DEA threats of conspiracy charges, or simply from a fear of losing his medical license and/or his standing at HARVARD, HALPERN chose to cooperate with the DEA’s investigation. He made himself available for ongoing interviews, signing a total of nine DEA reports from December 4, 2000 through May 17, 2002 (NORA LYON & ASSOCIATES, INC. n.d.).

The DEA is said to have seized some of HALPERN’s past e-mails (DOBLIN 2006-a); the names that were on any seized correspondence are unknown, although the accusation made in Basel stated that ALBERT HOFMANN and SASHA SHULGIN were among those whose e-mails were obtained by the DEA.

On May 16, 2001 (post-bust, but pre-trial), the MIT FACULTY CLUB produced a “Mini-Symposium on the Chemistry and

Pharmacology of Hallucinogens,” featuring talks by JOHN HALPERN, DAVID E. NICHOLS, and ALEXANDER T. SHULGIN. At this event, HALPERN approached NICHOLS and SHULGIN and made a vague and general apology to them. Neither NICHOLS nor SHULGIN was clear at the time what it was that HALPERN was sorry about (DOBLIN 2006-b; NICHOLS 2006).

Another one of HALPERN’s friends from the late 1990s and year 2000, ALFRED SAVINELLI, was also at least peripherally involved in the missile silo operations. Via his incense business, SAVINELLI supplied solvents and glassware to PICKARD in order to repay a business loan. Shortly after the bust, SAVINELLI and his girlfriend each received phone calls from HALPERN. At the time, SAVINELLI suspected that the phone calls were being recorded, and this feeling was later bolstered by information regarding HALPERN’s cooperation with the DEA that SAVINELLI received. However, SAVINELLI has told *The Entheogen Review* that he has no hard evidence that the calls were taped. Around this same time, SAVINELLI also received a suspicious call from GORDON TODD SKINNER, whom he hadn’t spoken with for several years (SAVINELLI 2006).

## Part of Halpern’s cooperation with the DEA required him to surreptitiously tape-record phone conversations...

In January of 2001, SAVINELLI got an anonymous phone call directing him to a local coffee shop. SAVINELLI arrived to find only a cup of coffee and a sealed envelope with his name written on it. Inside the envelope were two documents: summaries of the initial interview that HALPERN had with the DEA, and an interview that a Confidential Source (presumably SKINNER) had with the DEA. An anonymous cover letter suggested that it would be best for SAVINELLI if he left the country. SAVINELLI speculates that the information came via an agent of PICKARD. In viewing the transcript summaries, SAVINELLI concluded that, far from being a peripheral actor in PICKARD’s doings, he was being set up by HALPERN as the fall guy. Shortly after obtaining these documents, SAVINELLI received a subpoena dated January 18, 2001, ordering him to appear in San Francisco before the grand jury on February 22, 2001. Concerned that he was being fingered for a level of involvement that he did not possess, SAVINELLI cooperated by providing approximately four hours of testimony for the prosecution during the trial.





Part of HALPERN's cooperation with the DEA required him to surreptitiously tape-record phone conversations with some of his associates who were suspected of having some involvement in the missile silo case. Presumably this occurred at one or more points during the near year-and-a-half that he was signing interview reports for the DEA. According to DOBLIN, HALPERN has stated that no aboveground researchers were ever recorded, and none of the people recorded were ever charged with crimes (DOBLIN 2006-a). Who was recorded, and the number of recordings made, has not been revealed.

How damning was HALPERN's cooperation with the DEA? This is impossible to determine without having access to his signed statements and without knowing the terms of his agreement with the DEA. To date, no one has been willing to provide that information.

When art historian MARK MCCLOUD addressed HALPERN in Basel, he read from a seven-point list that he had been anonymously given at the event. Describing how HALPERN had cooperated with the DEA's case against PICKARD, the list disturbingly implied the possibility that HALPERN might *currently* be leaking information to the DEA. Since MCCLOUD had not heard about HALPERN's past before receiving the document, he checked with several other people at the conference before going public. Was the information on the seven-point list true? The answer he got from those who knew about HALPERN's past was that the list was more-or-less accurate.

One problem in attempting to nail down which parts are "more" accurate, and which parts are "less" accurate, is that JOHN HALPERN has largely remained quiet on the issues, other than appearing to use the presumably inaccurate parts and his recent unrelated aboveground research as a blanket denial for everything.

At the conference, HALPERN stated: "If half of what was said was true, probably—if *half* of it was even true—I'd bet there would be a lot of people who actually *did* know this. I'm doing work." (To which someone in the audience scathingly quipped, "*They're doing life!*") Unfortunately, it seems as though more than half of what the list presents is true. But it is also now clear that some of the points made on the list are incorrect. (A video clip depicting a portion of the exchange in Basel between MARK MCCLOUD, JOHN HALPERN, and RICK DOBLIN, and related documents, can be located via a link at [www.erowid.org/halpern\\_john](http://www.erowid.org/halpern_john).)

## THE LIST AND COMMENTARY ON ITS POINTS

*Re: John Halpern*

1.) *Within 2 weeks of the 2000 laboratory seizure, Halpern had negotiated complete immunity from prosecution in exchange for his cooperation with the government. This immunity agreement extends through any time in the future where his services or testimony may be required, e.g. at retrial.*

Exactly when HALPERN made his deal with the DEA is unknown, but since the bust was November 6 and HALPERN's first signed statement was December 4, it happened in less than a month. HALPERN apparently received a "proffer agreement" from the government, due to his help as a Cooperating Witness (SAVINELLI 2006). A proffer agreement is not nearly as comfortable as a total "immunity agreement." (For more on the distinction between a proffer agreement and an immunity agreement, see: <http://library.findlaw.com/2005/Feb/21/138691.html>.) While HALPERN has stated that he currently has no immunity from future prosecution (HALPERN 2006), DOBLIN has indicated that this would only be true if HALPERN refuses to cooperate in the unlikely event of any future trial related to the missile silo case. If that were the situation, then HALPERN would risk being charged for any past crimes for which he had secured immunity from prosecution due to his cooperation (DOBLIN 2006-c).

2.) *After receiving complete immunity and agreeing to act as a government witness at trial, Halpern was interviewed at length by DEA, personally signing his interview reports at the conclusions of at least nine meetings with DEA in Boston and San Francisco on December 4, 2000; December 8, 2000; February 26, 2001; March 28, 2001; April 17, 2001; July 31, 2001; September, 2001; May 31, 2001; and May 17, 2002 (see attached transcript, p. 1389–1390, quoting the prosecutor and defense counsel).*

HALPERN did provide signed interview reports in cooperation with the DEA and he agreed to take the stand if called. It also appears that he was not charged with any crime himself.

3.) *The government forced the defense attorneys to photograph the reports of Halpern rather than providing photocopies (p. 1390 ln 17).*





This seems true based on the conversations reflected in the court transcripts (NORA LYON & ASSOCIATES, INC. n.d.).

*4.) At the interviews, Halpern cooperated in great detail, even to the point of discussing a shoplifting episode by his wife some years earlier and referring DEA agents to other researchers and individuals.*

In copies provided to *The Entheogen Review* by SAVINELLI of a summary transcript from HALPERN's first interview report, nine individuals were mentioned by name (UNATTRIBUTED 2000). We have no idea if the salacious, irrelevant point of a shoplifting episode by his wife was brought up to the DEA, but it is clear that HALPERN did cooperate in great detail.

*5.) During this period, according to reports released by the government, Halpern also:*

*a.) privately tape-recorded his telephone conversations with numerous individuals about the seizure and provided these tape-recordings to his controlling DEA agents.*

According to RICK DOBLIN, HALPERN has admitted that he surreptitiously taped some phone conversations.

*b.) complained to DEA agents about not being reimbursed for the cost of the tape recorder.*

No idea if this is true, but it is perhaps not relevant either way.

*c.) provided DEA with all emails between himself and Albert Hofmann, Sasha Shulgin, and other researchers.*

It has been suggested by DIETER HAGENBACH, producer of the LSD conference in Basel, that ALBERT HOFMANN has no e-mail address (DOBLIN 2006-a), so that portion of the assertion made above must be incorrect. The statement has been made that the DEA seized HALPERN's e-mails (DOBLIN 2006-a); if such a seizure happened against HALPERN's will, then it must have occurred prior to him agreeing to cooperate with the DEA. In any case, the DEA did obtain some of HALPERN's e-mails, and that correspondence may have included messages with some researchers.

*6.) The extent of his continuing cooperation remains unknown at this time, but he is still under the immunity agreement and will be indefinitely. It is unknown if his grant for LSD research was influenced by these events, although*

*any DEA review of the grant would meet with no objection as long as he continues to cooperate under the terms of his immunity agreement.*

It is true that the extent of HALPERN's continuing cooperation remains unknown. HALPERN did not receive a government grant for LSD research; presumably this point meant to refer to his \$1.8 million grant for MDMA research from the NATIONAL INSTITUTE ON DRUG ABUSE (NIDA). It is highly unlikely (and counter to the safeguards established to prevent political interference in the awarding of NIDA research grants) that any agreement that HALPERN had/has with the DEA would influence what grants are awarded by NIDA.

*7.) Halpern was not required to testify at trial, although subpoenaed by the government to be on notice to testify. Some months after the defendants were sentenced to life and 30-year sentences, Halpern received his LSD grant from the government.*

It is true that HALPERN did not testify at the trial. On May 29, 2003—two days before PICKARD and APPERSON were found guilty—HALPERN submitted his grant application to study MDMA (not LSD) to NIDA. The grant was approved by NIDA in late September of 2004 (DOYLE 2004), about ten months after PICKARD and APPERSON were sentenced. While the chronology in point #7 is correct, the implication that HALPERN's cooperation with the DEA influenced his receiving a grant from NIDA is, again, highly unlikely.

## WHY DOES MAPS SUPPORT HALPERN?

Following MARK McCLOUD's outburst in Basel, RICK DOBLIN justified his decision to have MAPS work with HALPERN, remarking to the crowd gathered at the conference:

*"I had an opportunity to speak to LEONARD from inside prison. And I spoke to him on the phone and I said, 'LEONARD, what do you think about MAPS working with JOHN, working to try and develop psychedelic research?' And he said that he understood what we were trying to do and that he was supportive of our efforts. So that, for me, was sufficient."*

DOBLIN has expressed his hope that folks, particularly those involved with the psychotherapeutic community, might give HALPERN a second chance and consider the good work that he is currently doing. Yet even if it is true that PICKARD publicly supports a MAPS/HALPERN collaboration, and despite





DOBLIN's admirable stance on the possibilities of forgiveness and redemption, it is clear that the larger community still has problems with this arrangement.

First, it was not only PICKARD who was hurt by HALPERN's cooperation with the DEA; there are others who feel personally burned by HALPERN, even though they did not end up in prison. One person affected clearly does not want to revisit this situation, yet he remarked, "It's a long road from hubris through humiliation to humility." HALPERN's former friend, ALFRED SAVINELLI, was willing to speak up in more detail, despite the obvious pain that discussing his memories caused him. SAVINELLI has stated that his own son basically had a nervous breakdown due to HALPERN's actions. And as for himself, SAVINELLI has remarked, "JOHN HALPERN ruined my life." (For more about the effect that HALPERN's cooperation with the DEA had on SAVINELLI, see ERIK DAVIS' "The Bad Shaman Meets the Wayward Doc" at [www.tripzine.com/listing.php?id=650](http://www.tripzine.com/listing.php?id=650).)

Second, it is clear that one way in which underground societies protect themselves is by maintaining specifically tailored ethical norms. Such norms provide a basis for the society to remain healthy. Within a society focused on illicit drugs, it might be said that the golden rule is "thou shalt not snitch." Snitching is a big deal, and a snitch's actions in the past have consequences in the future. Any person's total emotional rejection of a snitch, which is clearly a commonplace reaction, is an entirely fair initial response when one considers the need to sustain subcultural mores.

Third, there is the concern that HALPERN could still be providing the DEA with information that results in future arrests. Even if this concern is unwarranted, there is the worry that history could repeat itself; if HALPERN's past response under pressure was to protect himself at the expense of others, he might do the same again in the future.

Those involved in underground activities should always practice discretion in their conversations. But without *knowing* about HALPERN's past work as a Cooperating Witness for the DEA, and only knowing of him through his association with the pro-psychedelic organization MAPS, some less-than-cautious individuals could implicate themselves or others in HALPERN's presence. Such opportunities have been more likely during those times when HALPERN has intimately mingled with the underground community, such as at the recent LSD conference in Basel, or at BURNING MAN, where HALPERN has worked in the SANCTUARY psychedelic crisis tent.

Among those members of the psychedelic community who have now heard of HALPERN's checkered past, there has been a wide range of responses. A minority have expressed their support for DOBLIN's decision to work with HALPERN. Many feel they need to withhold judgment until they learn more details about what HALPERN told the DEA, and the extent to which he may still be required to report back to that agency. Some have expressed the feeling that, before they would even consider forgiving HALPERN's past and supporting his present or future work, they would need him to personally admit to exactly what he *did* do. Or at the very least, they would need him to actually *ask* to be forgiven—something that to date has not happened, and which appears unlikely to happen. Still others are entirely opposed to MAPS' association with HALPERN. Those who have had their own legal trouble—or who have been close to people who have had legal trouble—have characteristically been less forgiving of snitchery. Some have stated that they will not renew their MAPS memberships, in protest of the HALPERN connection.

In a community of outlaws who know that their safety could be tripped up at a moment's notice by one "friend" who wishes to save his or her own skin, *trust* is the most precious commodity. Undoubtedly there are some people who feel that DOBLIN/MAPS has broken that trust by not being more forthcoming about HALPERN's past. So far as the issue of funding goes, DOBLIN has stated: "If anyone who has donated to MAPS wants their money back because they feel I violated their trust because of our work with JOHN, they can have it. Just ask me" (DOBLIN 2006-d). DOBLIN is clearly trying to do the right thing with regard to MAPS' supporters, although some may feel as though money is not the main issue at hand.

DOBLIN's stated position about why he has not more widely spread the details of HALPERN's past is that such an action could be detrimental to the prospect of getting approval for future research involving HALPERN. There's no good way of informing the larger underground psychedelic community without also notifying those organizations opposed to such research, or those mainstream media sources who could stir up bad publicity. DOBLIN also considers HALPERN to be a friend, and he does not view him as being a current threat to anyone in the underground community. Of course, many (if not most) people are not comfortable with DOBLIN making that call for them.

Two questions have repeatedly come up from those opposed to MAPS working with HALPERN: 1) Why can't some other researcher at HARVARD do these studies? and 2) Why must





this research happen at HARVARD? To the first question, DOBLIN has answered, “I know of no other HARVARD doctors interested in conducting psychedelic research.” As far as the second question goes, the answer involves the prestige gained by having this work conducted at the oldest institute of higher learning in the United States. It would also be a symbolic triumph for the psychedelic movement to restart such studies at HARVARD, which hasn’t hosted psychedelic research since 1965. It would signal what DOBLIN calls “the beginning of the post-LEARY era.”

Considering the concerns of the larger psychedelic community, DOBLIN’s controversial choice to work with HALPERN has been hotly debated over the past three months. Many feel that MAPS should cut all ties to HALPERN, particularly if no additional information on the topic is forthcoming. Not one who likes being told what to do, DOBLIN dug in his feet and strongly defended his decision to work with HALPERN in several messages posted to a clandestine e-mailing list.

Ironically, the underground community may have found an unlikely ally who also supports a split between MAPS and HALPERN—albeit not for reasons related to protecting the future of those involved with illicit activities. The new president of McLEAN HOSPITAL, Dr. JACK M. GORMAN, recently decided that he would not allow any psychedelic research to go forward at HARVARD if it was funded by MAPS. GORMAN, author of *The Essential Guide to Psychiatric Drugs* (among other publications), is apparently not a fan of DOBLIN, and he objects to MAPS’ pro-legalization stance.

In order for the MDMA treatment of anxiety from terminal cancer study and the LSD/psilocybin treatment for cluster headache study to go forward, MAPS had two options: 1) Move the studies to another university, which would likely require finding different researchers to run them, or 2) Withdraw MAPS’ official support for the studies, allowing them to continue at HARVARD, pending GORMAN’s approval and necessitating other sources of funding.

DOBLIN’s decision was to withdraw MAPS as the funding organization and attempt to persuade GORMAN that the studies should be continued at HARVARD without MAPS’ involvement (provided that funding can be raised from some less controversial source). This approach seems to have worked: GORMAN has agreed to allow HALPERN to continue his psychedelic work at HARVARD sans MAPS. Although an unintended consequence, this approach also appears to largely get DOBLIN “off the hook” from those who feel that MAPS should not associate with HALPERN.

**If Halpern  
wishes to  
continue research  
in this field,  
he owes it  
to everyone  
on both sides  
to cut his ties  
to the  
underground.**

Slogging through the various opinions, misunderstandings, and emotional responses to this charged topic has not been easy for me. It has repeatedly revealed the difficulty and frustrations that can be involved in effective communication. Although I do not agree with DOBLIN’s choice to work with HALPERN, I do admire his commitment to the ideal of redemption and his loyalty to his friend.

With HALPERN conducting research at HARVARD, it may be that—at some point in the future—his past actions will still have a negative impact on how this work is viewed in the court of public opinion. When results from his controversial studies are published, mainstream news media may again

dig into the salacious details of HALPERN’s history, casting a shadow on the research results.

HALPERN’s past association with figures in the underground had a high price when he decided to cooperate with the DEA. To keep his job at HARVARD, and/or to stay out of prison, HALPERN betrayed his friends. This incident shows how important it may be for responsible aboveground researchers to limit their contact with the underground. If HALPERN wishes to continue research in this field, he owes it to everyone on both sides to cut his ties to the underground. Without any *knowledge* of illicit activities, he poses little threat.

A single positive result from recent discussions is that HALPERN will not be attending BURNING MAN in 2006. At a time when MAPS plans to celebrate its 20-year anniversary





by holding a psychedelic conference at BURNING MAN, there are speakers who have decided that they wouldn't present talks at this event if HALPERN was in attendance. Many members of the underground community are not yet willing to extend their trust to HALPERN, regardless of the actual risks (or lack thereof) that he may pose. If HALPERN continues to keep his distance from those in the underground, if he can realize how *important* it is to this community that he doesn't frequent events geared toward heads, maybe someday he might regain their respect for his aboveground work. ☉

My sincere thanks go out to ERIK DAVIS, EARTH EROWID, ALFRED SAVINELLI, MARK McCLOUD, WILL BEIFUSS, and BLAKE HANNA, for their support and input on this article.

For more details on the missile silo bust, see the articles: ROSENFELD, S. 2001. "William Pickard's Long, Strange Trip: Suspected LSD trail leads from the Bay Area's psychedelics era to a missile silo in Kansas," *San Francisco Chronicle* (June 20); WILKINSON, P. 2001. "The Acid King," *Rolling Stone Magazine* (Issue 872, July 5); as well as the many articles that appeared in the *Topeka Capital-Journal*, locatable via a web search; and the book *Lysergic* by K.A. COLE (DOG EAR PUBLISHING, 2005).

*I shared a draft of this article with RICK DOBLIN and JOHN HALPERN, inviting them to comment. HALPERN was unwilling to provide any written response for publication. DOBLIN's March 22, 2006 response is printed below. In this response, DOBLIN suggests the possibility that my article may have factual errors, and that the individuals cited in my article "have their own biases and agendas." It is true that everyone has their own biases and agendas, including DOBLIN and HALPERN. However, while it is possible that some data presented is in error, I have done my best to report the facts of this tale as accurately as possible. Both DOBLIN and HALPERN were given every opportunity to correct any errors of fact. The remaining disputes about content primarily relate to whether the article leaves the wrong impression about HALPERN's past actions or downplays the involvement of others in the missile silo case. This article was never meant to be a deep investigation of that case. Rather, it looks at the issue of a key MAPS-supported researcher who was accused of cooperating with the DEA, betraying his friends to save himself, and then essentially remaining silent on the issue. — JON HANNA*

## RICK DOBLIN RESPONDS

I'm writing to respond to criticisms of my decisions to have MAPS 1) work with Dr. JOHN HALPERN at all, and 2) work with JOHN yet not publicize the fact that he cooperated with DEA in the missile silo case, and 3) work with JOHN "in the field" at BURNING MAN and other events, thereby causing

some people to feel that they were put at personal risk of being informed upon to legal authorities. I will briefly respond to these criticisms, concluding by mentioning the research that MAPS and JOHN have worked on together, so that my decision to work with JOHN can be more comprehensively evaluated.

To begin, I believe in the principle of accepting whatever punishment may unfortunately come one's way for being involved in any way with the manufacture, distribution, and/or use of illegal drugs, rather than cooperating with the authorities and giving them information about others. Clearly, JOHN did not act according to this principle. However, I also believe in the principles of forgiveness and redemption. We should not all be defined by what we have done during our weakest moments; to be so limited would be a tragic waste of human potential.

After JOHN's cooperation with DEA began, I saw that he was motivated even more than before to work to end the suppression of scientific research with psychedelics, despite such research potentially being met with disapproval by DEA. JOHN is a highly trained physician/researcher with a healthy measure of courage. I saw that he was committed to proceeding with integrity and an unwavering allegiance to the scientific method, to designing research with rigorous methodologies and then following the data wherever it leads. Also, JOHN was uniquely positioned at HARVARD to make progress that nobody else was willing to even attempt. I therefore decided that MAPS would begin working closely with JOHN on trying to pull back the veil of ignorance related to psychedelics that DEA and the Prohibitionists seek to sustain to maximize the effectiveness of their fear-based messages, exaggerating risks and denying benefits. In retrospect, I continue to believe this decision to work together was correct, as evidenced by JOHN's expanding research.

Did MAPS have a responsibility to highlight, promote, or publicize JOHN's prior cooperation with DEA? At first, this was common knowledge, or so it seemed after the media articles came out. But, as time went by, many people came into this field who had no knowledge of JOHN's history, and some people whom I thought would have known all along informed me that they had missed the media articles and ensuing discussions, or had forgotten about them.

Since I knew that JOHN's involvement with DEA was limited to some of the people associated with PICKARD, I didn't feel it was my responsibility to proactively let everybody else







know about JOHN's past. I realize that other people had fewer windows into JOHN's activities than I did, and I should have taken that more fully into account. I also feared that the more such information was publicly available on an ongoing basis, the more that it could be used by opponents of JOHN's research to create controversy to try to stop us from conducting our studies. Unfortunately, I was correct that this information would be used in that way, since an opponent of JOHN's recently wrote to the McLEAN administration in what seemed to be an attempt to damage JOHN's career (regardless of whether that stopped the research). Fortunately, JOHN has always been open about his situation with the McLEAN administration. As a result, this issue had already been addressed and JOHN's research is still moving forward. I now see that my fear of the consequences of having this information be more available to all concerned was mistaken, and that much fear, misinformation, and distrust could have been avoided if I had emphasized transparency, which is a guiding principle for MAPS.

Did MAPS place other people at legal risk when JOHN participated with the support of MAPS at BURNING MAN and other events? JOHN is not a DEA agent or source for any investigative agency. Nevertheless, some people say that they will always consider JOHN a risk. I do not. My evidence is that nobody who JOHN has encountered at BURNING MAN or other conferences or events has gotten in trouble as a result of these encounters. Nor do I think anyone ever will. Yet reasonable people can have differing opinions. To encourage a period of calm reflection, I have asked JOHN not to join us this year at BURNING MAN.

I first invited JOHN to BURNING MAN to have the substantial benefit of his medical expertise, and to offer him the training of peers and mentors also working at SANCTUARY. I feel his presence working at SANCTUARY has been instrumental in helping to make our efforts there a success and has been of substantial benefit to him personally. Nevertheless, I realize that other people who knew about JOHN's past—but were without the multiple sources of information that I had available—felt more at risk, and that some people who learned recently of JOHN's history feel they should have been made aware at a sooner date. To those of you who feel this way, I apologize. This report by JON HANNA provides information that will now be permanently available. However, I would caution people to not automatically conclude that the report is accurate in all respects, since the sources for JON's report also have their own biases and agendas.

MAPS is proud to have supported the research efforts of Dr. JOHN HALPERN over the past five years, having donated over \$94,500 to date to McLEAN HOSPITAL, HARVARD MEDICAL SCHOOL. The work that MAPS and JOHN have collaborated on includes: 1) Research into the neuropsychological consequences of the use of peyote by members of the NATIVE AMERICAN CHURCH (no neurocognitive problems were found), 2) Research into the neuropsychological consequences of the use of Ecstasy (supposedly but frequently not MDMA) that has led to a \$1.8 million five-year NIDA grant to Dr. HALPERN for the most methodologically well-designed study ever conducted into this issue (a pilot study found no effects in subjects with 50 exposures or fewer, minimal effects in heavier users), 3) A fully-approved study of the use of MDMA-assisted psychotherapy in subjects suffering from anxiety associated with advanced-stage cancer (study to start soon), and 4) In association with Dr. ANDREW SEWELL, who JOHN arranged to work at McLEAN HOSPITAL, a case report series of people who have used LSD or psilocybin to treat cluster headaches (a paper about the case report series has been accepted for publication and the protocol for a planned clinical trial has been developed).

MAPS has now ended all further direct financial support for JOHN's research, although this has not occurred because I feel it is important for MAPS to sever connections with JOHN. Rather, it is because McLEAN HOSPITAL administrators feel that it is important for them to sever connections with MAPS, in part because of our stance against Prohibition, and in part so that the research that JOHN and ANDREW are conducting won't be dismissed as biased. This strikes me as incredibly ironic. I hope over time that MAPS' scientific integrity will enable the McLEAN administration to feel comfortable with MAPS renewing its formal support for JOHN's research. I also hope that the psychedelic community will come to see that the risks from MAPS' working with JOHN that have been feared have not materialized and will appreciate the benefits that flow from JOHN's research. What is even more difficult to assess are the risks of not trying boldly to restart psychedelic research in these turbulent times. Those are the risks that I am unwilling to accept. — RICK DOBLIN, PhD, MAPS

EDITOR'S NOTE: On March 28, 2006, the 10TH U.S. CIRCUIT COURT OF APPEALS upheld the sentences against LEONARD PICKARD and CLYDE APPERSON. See [www.cjonline.com/stories/032906/loc\\_lsd.shtml](http://www.cjonline.com/stories/032906/loc_lsd.shtml).





# AYAHUASCA HEALING AND AN INKBLING OF DARKNESS: PART TWO

by PETER GORMAN

## Healing and a Hint of Evil

On the home front back in New York, things were hard. The building we had all lived in was being torn down to make room for a luxury apartment house, and we'd moved just two months prior to our trip to Peru. My boys were already adjusting to a new space in a new neighborhood when I returned without their mom. And when, a couple of weeks later, she called to say she'd changed her ticket and moved to Fort Worth to start a new life near her three sisters there, things got really difficult for them. They never dwelt on it, but I'm sure they wondered what I'd done this time to make mom move so far away. At first MARCO told me that mom always did this, but would soon return because she couldn't live without us. But after a couple of months he was wondering if this time was the exception.

I did the best I could, but lived with the damned failure every minute of the day. I'd thought that when I'd given up hard liquor two years earlier, that things would change. By this time, with the exception of sheer stupidity that occurred maybe once a week, I was avoiding getting drunk on beer (and when I did, I did my best not to let my Irish temper catch me yelling needlessly). I was working hard at both my family and my writing. I was producing some of the best political material I'd ever done, had new and good connections deep within the U.S. government that supplied me with information no one else had. I was loving my kids to death and calling MADELEINA nearly every day. But since I didn't really know what it was I'd done wrong this time, I couldn't give my boys an answer or even change anything to make things better for them. That JULIO had told me this would happen and that there was nothing I could do was no consolation. That the doctors had told me to give and keep giving and not to expect return was something I worked at, but which didn't provide me any consolation either. In my mind, and in our lives, I'd just fucked things up to that awful point, and nothing made it easier to bear or understand.

In April, four months after she left, I sent the boys out to visit her over their Spring break. In June, out of desperation, I filed a custody suit for my little girl, which forced CHEPA to

return to New York for a few days for the hearing. There, it was as if she'd never left and we'd never argued, as if the past three years had never occurred. For three days we laughed and played. There was no animosity at the hearing and we came to terms easily. MADELEINA was in heaven with her brothers, as they were to be with her and their mom. But when the weekend was over she didn't stay. I just wasn't her life anymore.

At the end of July I had a trip lined up. I invited CHEPA to come stay with the kids, but she was working and couldn't, so I brought one of her sisters out again. I hated leaving my boys, but I had to work and was determined to do it well.

I arrived three days before my guests, reassembled my crew, and hustled furiously to get things ready. Hammocks were washed and hung out to dry in the Amazon sun. Several new ones were bought in place of those that had gotten a bit shabby. Foam matting, blankets, mosquito nets, jungle boots, kitchen equipment and everything else we'd need was scrutinized and either scrubbed or replaced. CORINA, my right-hand man JONNY, and my mother-in-law LYDIA, who did the scrutinizing, were also the beneficiaries of what was tossed. So nearly everything had to be purchased new. Half-a-dozen day laborers scrubbed down my bar, since it had been closed for several months. CORINA saw to stocking the bar's fridge with food, and I took care of beer and exotic jungle liquors my guests might want to try.

The group that assembled for this trip and the party at my bar that night included LARRY, an accountant, who was ready to take on the world; ALAN, a seaman looking for an adventure; BRIAN, a young fellow searching for himself; ANGELICA, an artist and visionary who was caught between living in France and the southwestern United States; BONNIE, a counselor and a healer in her own right, and LYNN, a former NASA scientist whose software still graces our space shuttles and who had come as a last ditch effort to save his marriage.

Over cold beers at the bar we discussed our itinerary and I answered some questions, but before long the gringos in





Iquitos began to make their appearances. There were several ex-pats, a couple of DEA boys, some oil men, and two DYNCORP pilots working *coca* crop dusting as part of Plan Colombia. Also present were DUKE, a former SEAL still wired from Vietnam, and JAKE, a former Navy captain living off and on in Iquitos to get healed from incurable kidney cancer. He'd stayed alive years longer than the docs had given him. There were also a dozen tourists who'd heard there was free beer and food, some working girls, a couple of dozen of my Peruvian friends, and most of my crew. The party lasted a long time. Stories flew, music blared, folks danced, ate, and drank beer. I stayed in the only safe place I knew, behind the bar, and took it all in joyfully.

Despite the lateness of the night's festivities, I got everyone up early the next morning for a trip to the teeming marketplace of Belen, where we picked up *mapachos* for JULIO, the *chacruna* leaves I'd ordered from an herb seller a couple of days earlier and a number of other things—shotgun shells, flashlights, fishing line and hooks—we'd need to bring as presents to the river. By late morning I'd had everyone in my group (including the vegetarians) taste salt-dried wild boar, drink a glass or two of *aguardiente*—hard cane liquor—and generally get the smell of jungle goods in their souls. We walked in muck near the riverbank where local boats brought in those goods, and where the stench is overwhelming. Starting with the party the previous night, we'd begun the process of stopping their worlds so that they could be open to the experience they'd come to have.

By noon I'd taken them to the far end of Iquitos, where the Nanay river meets the Amazon, for something to eat and a cold beer in the bar built for the movie *Fitzcarraldo*. I didn't usually run into anyone I know there, but that day I was surprised to find JAKE at a corner table with his new girl and her mother. He joined us briefly, and as I was sitting he noticed a small growth in the center of my scalp.

"How long have you had that?" he asked

"I don't know. Couple of months, I think."

"Have it looked at."

Since he'd left the navy, JAKE had become a chiropractor and was sort of the resident doc among the gringos in Iquitos. He was bright and funny, but he could irk me with his pushiness. So, while we were friends, we'd never gotten close. And sure enough, just after his impromptu medical examination,

he insisted I come over to his table to tell his girl's mom that he really was a chiropractor. I did, but she didn't believe me, and JAKE wanted me to stay and insist that he was until she did. I begged off, wanting to get back to my group and he complained that I always treated him in a second-rate fashion. When I told him I didn't mean to do that, but that I had guests to attend to, he asked why my guests should be more important than my friends.

After lunch, I set the group free with a plan to meet up at the town center in a couple of hours for a sunset canoe ride. All but ANGELICA agreed. She said she had made plans with DUKE the night before to go see a healer he wanted her to meet. I said okay, but inside I seethed a little. DUKE and I had a bit of history. When I was moving to Peru I invited my friend LARRY to pitch in for a year or two. LARRY had mentioned that his friend DUKE would like to be part of the team and I'd said okay. Unfortunately, our personalities clashed incessantly, and I decided it would be better for me to do the tours without him after the first one.

Since then, I always felt he was trying to one-up me, and his inviting one of my guests away from a planned event seemed like just another incidence of that. But ANGELICA was capable of making her own choices, so I let it go. Still, I thought it was rude of DUKE to do that.

The evening trip went calmly, and I sent the group out dancing later that night, with a meeting called for the next morning. But at the morning meeting time, DUKE was there with JAKE and announced that both women on the tour, ANGELICA and BONNIE, would miss what I'd planned because they were all going to the university to meet someone important. Again I rankled a bit because this was not the way to get a group interacting. But the women wanted to go, so I let them.

Our boat was scheduled to leave at 5:00 pm, so CORINA took the four remaining members of our group on a day trip while I shopped for food supplies. They were due at the bar at 2:00 pm with packs ready. All arrived on time but the two women, who appeared an hour later. With them were DUKE, JAKE, and a middle-aged Peruvian man I'd never met.

DUKE asked for a bottle of beer and a couple of glasses. I told him to help himself as I was busy, but he insisted that out of respect for his friend I bring them myself. I stopped what I was doing and did as he asked. When I arrived at the table, DUKE presented his Peruvian friend as a shaman. He was dark complexioned, thick and strong with a good handshake.





I told him I was glad to meet him then excused myself to go back to my preparations. While my team and I packed, half-a-dozen friends showed up, and in no time an impromptu party commenced.

At some point JAKE came over to look at the small growth on my scalp again, then showed it to the healer he and DUKE had brought in, who made a comment I didn't hear over the din. I thanked JAKE for his concern and assured him I'd have it looked at first thing in New York.

ANGELICA commented that she'd had a great time with DUKE and his *curandero* and hoped that JULIO would be as powerful a man. I laughed and said I hoped her experience with him was good too. DUKE leaned in and remarked that he was confident that ANGELICA would bring the angels to the ceremony, and that he'd be there with us in spirit. "I'll be there with you, brother," he said.

By 4:00 pm, my boat man, MAURICIO, and his son had taken the hammocks across the street and down the long steep stairway to the boat we'd be taking, secured a space, and began setting them up. Not long after, I hired several dock hands to carry the rest of our stuff over. Just before 5:00 pm, I locked the bar and we all headed over.

It was mayhem, as usual. The eighty-foot-long, eight-foot-wide stairway was crammed with people headed to the two large riverboats leaving from that port that evening. Each boat held about 300 passengers and a couple hundred tons of cargo, and everything was being loaded by way of the stairway. Additionally, there were family members saying goodbye to their loved ones and dozens of vendors selling food, soda, gum, crackers, and anything else they could carry, crammed onto the stairway with the boats anchored at its foot.

Our boat sounded its whistle, and fifteen minutes later we were on the Amazon river. The boat was a spider web of hammocks and lines, and to reach the area MAURICIO had secured, one had to crawl on hands and knees. I recommended we all head for the roof, which would be windy and cold at night but glorious for the next several hours.

It was. There is something magical about sitting on the roof of a riverboat traveling on the Amazon, gliding past the jungle at river's edge. I have never grown tired of seeing the villages or the fields of plantains and yucca interspersed with the trees, the canoes anchored in the river at the base of steps

carved by machete into the vertical banks, fishermen and slash-and-burn farmers bathing with their children on balsa rafts tethered to stakes buried in red clay that underlies much of the area. It really is the Amazon jungle, the way it has probably been for as long as man has lived there.

The hours passed easily. Overhead, the sky was ablaze with stars. We all just laughed and laughed until it was time to head down and brave the uncomfortable crawl to the hammocks. We arrived at GENERO HERRERA by 9:00 am in the morning and transferred to my friend HERNAN's thirty-foot dugout with a nine-horsepower motor for the next leg of the trip, which was off the main river, onto the much smaller Supay river, fed by the glorious Supay lake, home of several families of pink and grey river dolphins. Beyond the lake, the feeder river, the Auchyako, was even smaller, with tall jungle hanging over the banks. Colorful kingfishers flew about; pairs of macaws flew overhead; monkeys we'd disturbed with the peque-peque sound of our motor yelled at us; and an occasional sleeping turtle slid off a sun-drenched log and into the river at our approach.

We arrived at JULIO's by three to find that he wasn't yet home from his *chacra*, his field. But one of his daughters-in-law who

## river's source botanicals

O F F E R S :

- ⇒ Seeds for 45 different sacred and/or medicinal plants, including *Trichocereus* and *Lophophora* species
- ⇒ 15 different herbal products, including dried powdered roots of *Picrorhiza kurroa* and dried slices of *Trichocereus peruvianus*
- ⇒ 6 different herbal extracts, including 10X *Peganum harmala* resin from wildcrafted/organic seed and 7X *Nymphaea caerulea* resin from Thailand-sourced flowers
- ⇒ 4 different natural Peruvian tree resin incenses, including myrrh and copal.

Free cacti growing and grafting reports are available on-line at the bottom of each web page for our alphabetically organized botanical listings. Learn how to graft slow-growing cacti, such as *Lophophora*, onto faster-growing cacti, such as *Trichocereus*, to accelerate growth up to ten times.

On-line or mail order available, credit cards accepted.

**[www.RiversSourceBotanicals.com](http://www.RiversSourceBotanicals.com)**

**[riverssource@yahoo.com](mailto:riverssource@yahoo.com)**





was staying there welcomed us warmly. I sent MAURICIO off to set up the hammocks for our guests at the nearby home of another of JULIO's sons, while CORINA began to go through the food supplies collecting things for dinner.

JULIO arrived home, carrying a machete and an arm of *plantanos*, to find me, half-a-dozen people he'd never met, and two or three of my assistants having taken over his home. He acted as though it were a normal occurrence. Handing the green *plantanos* to his daughter-in-law, he disappeared into his bedroom, emerging with a clean shirt and a laugh in his eyes.

"Ah, ya. PEDRO," he smiled, hugging me.

I introduced my guests, gave him a bag of *mapacho* cigarettes and a couple of lighters, then told him I hoped we hadn't disturbed him but that we'd come hoping he might have time to make us ayahuasca.

"Yah. Yah, PEDRO. Yah. Bien."

I don't know what my guests thought of the visual of JULIO. If you look at him objectively, he's a frail old man with a light shock of white hair, huge ears, and a head much too big for his four-foot, eight-inch frame. His clothes are always clean but ragged and hand-patched, and he always wears a pair of oversized jungle boots. But to me, he is an immense human being, with eyes that seem to know everything you are going to ask, as well as most of the answers. He is so clear that he has become almost see-through over the years. When he finally goes, I imagine he will just vanish rather than die. He's simply magnificent, and it didn't take long for most of my guests to get that. Simply from shaking his hand on being introduced, BONNIE remarked that she'd already gotten some of the answers she'd come for.

Both BONNIE and ANGELICA asked me if I would translate some questions they had for JULIO. I told them I never actually talked much to him, because he didn't understand my Spanish—maybe a few sentences a day—and didn't think it would work. We seemed able to communicate very well wordlessly, but on the regular talking level, he simply didn't understand me and I didn't understand him.

At their insistence I tried, but after a few minutes of trying to ask about the spirits of ayahuasca, about other realms and such things, it became clear to them JULIO had no idea what I was talking about. I assured them that all their questions

would be answered, just not in a Q & A session. They let it go and simply enjoyed being in his presence in his rickety house in the beautiful jungle.

That night I sent them out fishing, and in the morning we went with JULIO to collect the ayahuasca and other barks he wanted to add. The walk was glorious as always. When we returned, JULIO began to prepare the ayahuasca while my guests went out for a hike with JUAN.

That evening we gathered in a circle on the platform flooring. JULIO took his seat on his stool. I thought that as usual JUAN and CORINA would help people navigate the little ladder from the platform to the jungle floor to use the bathroom, but when JUAN surprised me by saying he needed to drink as well, I switched my place to one near the door so that I'd be available to help.

Because of my position I was first to drink that night, and because I thought I might be needed to help out the others, I had him pour me a small portion. Nonetheless, before he'd finished the circle and served himself, I could feel the first waves of the medicine washing over me. Neon-green lights appeared like iridescent fireflies and I felt the usual panic begin. I had a moment when I could have vomited the ayahuasca out before it had taken full effect, but decided not to do that. Instead I concentrated on JULIO and looked around the space at my guests to see if they were beginning to feel it as well.

JULIO finished his prayer, moved the bottles to the corner, then flicked out the kerosene lamp with his *chacapa*. The darkness was sudden and utter, but in moments it all seemed lit up to me as the green lights intensified. It couldn't have been more than a few minutes before I found myself in a landscape that seemed to be constructing itself from what looked like cartoonish LEGO® blocks. The sidewalk where I seemed to be was maybe two bricks higher than the street being built to my right. To my left a wall was going up about five bricks higher than the sidewalk, as was another across the street. Everything was coming together for me it seemed, in a slow, syrupy fashion, as though the bricks were not quite solid yet, still undulating and distorted as they found their spots. Accompanying the construction was a loud grating of gears ringing in my ears in time with the movement of the blocks. I was terrified and wanted out, but couldn't leave. I tried to tell myself that it was all right that I was there, but I had a hard time letting go. The colors of the bricks—red, blue, and white—were more solid than the bricks themselves. I recog-





nized them as the colors of the funhouse of desires and fears, but the funhouse had never appeared this way before. Faces came out of the landscape and floated by—some changing grotesquely as they did, others breaking into broad grins.

Time passed in the real world—a world in which I felt myself unable to move. When I could, it was to head off the platform to the bathroom area. There, I was tempted to simply sit on the ground near the kerosene lamp in the hopes of running away from the experience. But I chose to return. I convinced myself that I was needed in the circle as I'd told JULIO to pour large portions for my guests, and I didn't want them to feel like I'd abandoned them.

JULIO was singing beautifully. The speed of the moving landscape changed as his songs changed, and I decided not to be too afraid of the experience this time out. CHEPA appeared in the carnival atmosphere and I watched her change horribly and saw how rotten she'd treated me. I threw that out as fast as I could. I didn't want to go there at all.

Suddenly the voice of The Man Who Tells Me Things asked, "Do you remember you were told you couldn't really love CHEPA and MADELEINA because you're giving them things you think they need, and not what they *really* need?"

"Yes," I answered.

"Do you remember you were told you can't love them until you *are* them?"

"Yes."

"Do you want to know how to love CHEPA?"

"Yes. I want to know how to do that more than anything."

"Then come with us," The Man said.

Instantly the sidewalk I was on began to slide up the street toward a dark bend. The street and wall on either side of it and me simply undulated where they were, so that the sidewalk seemed like a conveyor belt. The colored blocks passed like pouring molasses, and The Man told me, "First you have to learn to accept unconditional love," but the way he said it didn't sound like a joyful experience was about to occur. It had more of the ring of the doctors telling me they just had to take my heart out and cut away the bad parts, so I got petrified again.

The Man ordered me to relax. "It's just love you have to get," he said. But the thing was, he wasn't a man. It was just a voice, a man's voice, but not quite human. More like something allowing me to hear an idea in the form of a voice. I heard the voice like a man's voice, but knew it wasn't really that at all.

"Are you going to play tricks?" I asked?

"I won't trick you. I am asking if you want the answer to the question you asked years ago. Do you want to know how to love CHEPA and your baby?"

I felt silly because she didn't love me, but the voice continued. "It might be the next CHEPA. We can't promise to bring her back. But she might come back, or there might be another, and at least you will know how to love *her*."

It was a very sad thing to hear, but it was also so honest that I began to really relax, even though I was still afraid. We'd been moving up the street and around the dark corner during the whole conversation and continued to move further into the dark spaces. Still, I was ecstatic because I believed that I was finally going to learn how to love CHEPA and MADELEINA in a way they needed to be loved.

Then suddenly, out of the blue, I felt something land on my right shoulder, toward the back. It startled me completely. It was like a baby's puke that simply pops out of its mouth without warning. It was just suddenly there and spreading and when I looked I could see a mouth sort of spitting it from the real world into the ayahuasca world. It was brown and full of hatred and horror. A splooch of something evil, intended, and wretched.

The ayahuasca world was instantly gone. This stuff, this awful stuff that was splooched on me, was meant to destroy the ayahuasca world for me and it did. Nothing like that had ever happened to me before. I'd never even *heard* of anything like that happening.

All of that was seen, felt, and experienced several times over in a series of rapid replays, and it terrified me. I sat bolt upright on the platform and knew I'd been attacked. Someone purposefully spit a glob of hatred on me from the real world. I turned to see who it was and there was JAKE, looking cold and jokerish. He was so clearly there I felt I could have touched him. I realized he had done it and asked him why. He just grinned in a horrible way, then said, "Because I can."





I wondered what I'd done to make him do that, but he'd already answered all he was going to. It was so frightening, his line: "Because I can," because I knew instantly that yes, he could do that, and he could have done it anytime he wanted, and that scared me.

And then DUKE leaned in over my left shoulder and said, "I'm here too, brother," and smiled coldly. The realization that they wanted to harm me was awful. I wanted to get away, but there was no place to get away to, so I skittled next to JULIO, opened the platform's gate, and sat with my back to my group, facing the jungle, with my feet on the first step of the little ladder. I wanted to grab onto JULIO's legs to have something to hold on to, but didn't dare. I wished he would sing loudly and get that awful icky stuff off me. I was reeling from what JAKE and DUKE had done and how cold it was. I thought maybe it was a game people who used ayahuasca and learned to do tricks did to each other, but I didn't play that game. I didn't know it existed. Here they'd spit evil on me, and I suddenly saw demonic things with sharp edges like strangely shaped thorns starting to go into me. I realized that they had mixed *virotas*—magic, invisible darts that *ayahuasqueros* talk about sometimes—in with the splooch, and I could hardly breathe. But I made myself keep breathing, fast and heavily, lit a cigarette, and noticed that JULIO had stopped singing and was snapping his *chacapa* leaves like a whip while shouting, "Bete! Bete! No moleste este hombre! El es bueno hombre! No mas moleste. Bete!"

He was shouting to the space between and around us; I knew he'd seen what happened, and I was grateful. But at the same time I knew I had to do something to get rid of the ick and the *virotas*. And even as I knew that, I saw more and more *virotas* in my arms and hands and legs and stomach and heart—thick thorns and nails sticking into me, or into the spirit me where I sat. I started to try to pull them out but each one that came out went in again as soon as I let it go. So I started singing softly, the first simple song I ever got from ayahuasca, the song to be less afraid. I was singing to give myself courage, and I lit another cigarette off the first to smoke myself, hoping that would somehow help. But I felt lost, since I knew nothing about this. What did it mean? Was it real? Was I crazy? Was it a game? Or was I going to die? It *seemed* like I was going to die, so even though I felt silly, I took it seriously. I heard JULIO telling me over and over to keep smoking, not to let the cigarettes go out. While it was comforting to hear him—though I'm sure he was talking silently—it also meant that *he* was taking it seriously, which meant I wasn't terrified for nothing.

I started to sing out loud. I was sitting with my back to the group and singing out toward the jungle, and hoped they wouldn't hear me. Or if they did, that they wouldn't be too disturbed. I had never interfered with JULIO's ceremony before, but didn't feel I had a choice. I gave up any guilt about it pretty quickly, and decided to do whatever I needed to do.

I lit a third cigarette off the second, and saw the faces of JAKE and DUKE in front of me while I pulled out the *virotas*. I began to see other people as well: some I'd never cared for and some who were friends of mine, like my worker JONNY, in Iquitos, even family. I realized that they were all contributors to this, though it was JAKE who could do it and *did* actually do it. I sang louder and began to bounce a knee in rhythm with the notes coming out of me. The *virotas* were easier to pull out the more courage I had, and the louder I sang the more courage I got. I lit another cigarette and smoked myself. I smoked my hands and held them to my body to get the smoke everywhere. I smoked the brown evil splooch, my shoulders, my face, my head, my arms and legs, my feet and heart. I was scared but getting stronger. I knew I didn't know what I was doing, but had to keep doing it. Some of the *virotas* were shaped like talons and hooked into me. I was pulling them out and coughing them up and wondering what to do to get rid of them. I heard JULIO saying over and over, "No mas moleste! No mas! Bete!" He kept telling me not to let the cigarettes go out, no matter what. Suddenly my feet started jumping up and down like a nervous kid, only they were moving in unison and with purpose. My song was getting faster and stronger than it had ever been. And out of the top of my head, I felt something coming. None of it was my doing that I knew of: I couldn't move my legs that way or sing that song so powerfully and with so many variations, and I certainly had no control over the thing that came out of my head.

It was like a monster, all limbs, and it somehow took the *virotas* I'd removed from myself and went straight to JAKE to begin putting them in him. And when it did, I felt the doing of it, and the satisfaction of inflicting the pain they caused him, so I knew the monster was connected with me, or *was* me, I just didn't know how. The "me" of me was just sitting on JULIO's porch, uncontrollably bouncing my feet in time to an impossibly fast rhythm of a song that had taken on a life of its own. Still, I enjoyed the feeling of putting those sharp things into JAKE. And as I did, I heard myself saying, "Here. Do you want these?" The monster that had climbed out of me was getting stronger and I put some the *virotas* in DUKE as well, in his arms and legs. I felt like I was strong enough to kill them, strong enough to push the *virotas* in one side of





them and out the back. I wanted to do that, and my song was strong enough to give my monster the power to do that, and my legs were moving fast enough to let me do that, and it seemed like something I was going to do. But then I heard JAKE saying, “Go ahead. Then you’ll be one of us.”

I knew what he meant, and stopped everything instantly. He *wanted* me to do it. He wanted me to be as mean as he was, to inflict pain as joyfully as he’d splooched me. But I didn’t want to do that or be that. Which left me in the awkward position of wondering what to do. Then I felt the doctors near me, and remembered that in the red room the doctors turn the evil to good. And as I thought that, I saw the room to my left and reached in and grabbed a handful of the red gloopy clay there and put it on JAKE. I started piling him with it to stop him from coming back without having to kill him and becoming like him. I began to push more *virotas* into him but only half-way and then covered them with clay so he couldn’t take them out. I did the same with DUKE and then put clay on me as well, all the while lighting cigarette after cigarette and smoking myself, and tapping furiously, and singing loudly with power. In the distance I heard JULIO yelling at me, ordering me to close myself. “Cierra, PEDRO, cierra.” I turned and saw him motioning for me to call back the monster, to put it back inside and seal the opening. He was commanding, and I did as told. I smoked my head and back, and my head again, and hoped what I was doing would work. I thought that I felt the monster returning through the opening and back inside, and I felt myself closing the gaping space in my head.

Just as I finished, JAKE smiled and said he wasn’t done yet. Out of the dark night, birds of prey started swooping down, talons out, tearing at me. I grabbed for their talons and turned them in on themselves until the birds screamed. I told JAKE not to send any more, or I would turn them back onto him and DUKE. I don’t think I’d ever felt as strong and wanted to revel in it. But I realized that JAKE could do this anytime he wanted, so I could never win a war like this, a war that an hour or a lifetime earlier I never knew could even occur. I started singing faster and more clearly, to push the image of JAKE away and make him flee—at least for the night.

I don’t know how long it took, but finally JAKE was gone. It was over and I knew he wouldn’t be back. I waited a little while longer, still singing, to make sure I wasn’t premature, and then turned to tell JULIO it was over. As I did I saw that he was already turning away from me and back to my guests to sing for them again.

I lit another cigarette, then stopped singing and was quiet. I felt beat up and dirty but wonderful and glad that I didn’t kill anyone or become like them. Proud, scared, and exhausted, I stared out into the pitch of the jungle.

Then, from the far right at maybe thirty yards, my oldest sister PAT appeared and said, “Hey, PETER. I want you to know I was keeping an eye on you.” A flush of warmth came over me. From behind PAT, her husband STEVE, with whom I’d traveled to the jungle fifteen years earlier, appeared and chimed in, “So was I.” And the warmth grew. Then from my direct left, my baby sister REGINA appeared, remarking, “I don’t even know what I’m doing here but I guess I am,” and she hugged me. And then my brother MIKE was there saying, “Hey, Baldy,” and my sister BARBARA and her husband PAUL came. “Hey PETER, it’s BARBARA,” she said, and PAUL added, “How are you?” From straight in front of me came my other sister, PEGGY, with her husband GEORGE, and PEG said, “We’re here too.” Then came their kids, and their kids’ kids, and I was being hugged by everybody. And then came my MADELEINA, who snuck up in the crowd to grab onto my chest and she said, “I love you, daddy.” CHEPA was behind her and I felt her warmth, but couldn’t see her face, so I knew she loved me but couldn’t be with me. And behind them were MARCO and ITALO. Even JONNY, my right-hand man who had been in the background among the faces backing JAKE and DUKE, appeared. He was pretending to hug me, but he had a sharp *virote* with him and I turned it back on him. He cried out, and I told him he shouldn’t treat me like that anymore. And then my mother-in-law, mama LYDIA, who “loves me but hates me” came, and I asked her why she does *brujheria* on me, and she shrugged. I told her not to do it anymore or I’d turn it against her, and it would hurt. She agreed, so I hugged her. I was laughing and feeling this intense love coming at me—a feeling of unconditional love from so many people, even some people I don’t make time for. I was so complete and rich, and I realized that DUKE and JAKE could never get me, could never *have* gotten me with that many people loving and surrounding me.

It occurred to me that if the red room was around and available, maybe the red flower syrup would be too. So I put out my hands, got some drops and smoked them, and put them on all my family, including my mother and father, both dead, who were in the space above everyone else. I blew the smoked nectar drops into a red healing mist that rained out over them all. Then I lit another cigarette and wondered if, in that second of love, I had any access to healing power. Hoping I did, I reached over to my assistant CORINA and blew smoke into







her head for an easier life. Then I opened my sister PAT's head, put some drops in there, told them to heal her physical ailment, and then tried to close her up. But her head was too full to close, so I looked inside and saw that a red viscous gelatin had surfaced. It looked like what my first teacher, BERTHA GROVE, a Ute healer, had talked about taking out of people to heal them. I wondered if I could do it, if it would do any good, then just reached in and removed the phlegmy stuff. I held it in my hands and wondered what the hell to do with it. BERTHA had always said you couldn't just take a sickness out and throw it away because it would land on someone else. It had to be neutralized. So I smoked it and put it in the red room so the doctors could turn it into something good, then shut PAT's head again and closed it tight. I did the same with mama LYDIA, trying to take her cancer away. I put some drops in my heart and lungs and on MADELEINA and on ITALO and MARCO. I realized CHEPA had been hurt too and put some on her as well.

Then I blew some more on everyone and they all said goodbye and disappeared, until only CHEPA and my kids were left. I tried to turn CHEPA to me and blew smoke on her. She turned toward me a little. I did it again and she turned a little more, then again, but she still wouldn't turn to me fully so I took her head in my hands and turned her until she was looking me in the eyes. "CHEPA," I said. "I love you and will take care of you and protect you from DUKE and JAKE and everything even if you are not with me."

And in that instant I realized that *that* was what she needed all along, even if she didn't recognize it. She needed to feel that protected *all* the time, and when I was drunk she didn't. The answer to the question was that she never felt protected, since her own family fell apart when she was a youngster. Her father had lost everything by an accident of fate, and it tore everything apart. And if this could happen to her father, her immensely powerful father, it could also happen to me. And my drinking was a constant reminder to her of how weak I was, how little protection I had to offer, how little chance I had to satisfy that need in her. The awareness of that simple truth was almost unbearable. I simply had to protect her unconditionally and love her unconditionally. That was the answer to the question all along of how to love her.

I started to laugh out loud in the real world, like something was tickling my soul and I couldn't help myself. I told her she could go and she suddenly smiled a little and called me a nickname I hadn't heard her use in years. MADELEINA hugged me, saying, "I love you, daddy, but I have to go now." Then

she and CHEPA were gone, and MARCO followed them. But before he disappeared he turned and said, "Don't worry dad. She can't live without us forever." And ITALO added, "Now you know what to do, you just have to *do* it, dad." And then they were all gone and I was spent, spent, spent.

And right in the middle of all that love and exhaustion, JAKE popped up again. "Or," he grinned, "we could go after MADELEINA."

Suddenly I let go, and found myself coming out of my head again. I heard myself roaring like a lion, letting him know not to dare touch my family. That I wouldn't stop my monster next time, that I'd let my monster kill him on the physical plane. I started to smoke the whole universe furiously, white smoke bursts of power that I hoped carried my message to JAKE and DUKE and anyone else. "Don't you *dare* touch my family!" I roared, sure no one would defy me. But JAKE reappeared, smiling and nonchalant, to signify that he could do what he liked. He was just so arrogant, so secure in his power, that it utterly disarmed me.

Unexpectedly, my feet quit moving, but my left hand began beating my thigh in a fast straight rhythm: bang, bang, bang, bang, bang, bang, bang, bang, bang. I didn't know why my hand was moving like that, I didn't seem to be in control of it at all, but the bang, bang, bang, kept up until I recognized it as the sound of the beating of birds' wings—birds I was sending to JAKE and DUKE. Thousands of birds' beating their wings around them, slapping the air around them to my hand's rhythm like thunderclaps until both of them were cowering from the power of the birds, and JULIO was again entreating me to close my head. "Cierra! Cierra!" he ordered.

I kept up the beating but softened it and took some red drops and smoked them and sent them to JAKE and DUKE to heal their hatred, or at least neutralize it. When it touched them, they vanished. I knew the fight was over, at least for the time being, so I smoked the air and laughed.

I realized that the birds my monster sent were the same bird (multiplied a thousand times) that I'd flown with the very first time I'd ever taken ayahuasca, nearly twenty years earlier. I knew too that what The Man Who Tells Me Things said I'd get, I had gotten. I found out how to love CHEPA and MADELEINA after I had gotten unconditional love and accepted it—even though I suspected that perhaps the way it happened wasn't the way The Man intended it to happen.





I could still feel the horror of that glob of pain and hatred being spit on me, that awful splooch of wretchedness. But I knew I would make it for the night, that JAKE and DUKE would not come back that night, so I closed myself again as best I could, smoked some more, and listened as JULIO turned his attention back to the others.

I was sure I'd ruined everything for everyone, what with all the noise I'd made. But when I turned around to look at my guests, they were all still lying down, not yet out of their ayahuasca dreams. I took a moment to smoke JULIO, and then it was over.

## Afterward

Later, when all of my guests but LYNN had gone back to JULIO's son's house to sleep, we stayed awake and talked awhile. I was glad he was there, as I needed to relate some of what had occurred to someone. Had the whole thing happened, as JAKE had said, simply "Because I can," like a prank of challenge? Was it someone else who really disliked me, who used JAKE and DUKE's faces so that I wouldn't see who really was behind the attack? It could have been a million things. Whatever or whomever had done it, I knew it was real because it wasn't on any list of 10,000 possibilities I could have imagined.

I was just glad that with JULIO's help, I'd been strong enough to fight it off. And I was really happy to finally have an answer to the question of how to love CHEPA and my baby.

For all the depth of my experience that night, LYNN said that he'd gotten nothing. "It was fantastic to be in the ceremony with JULIO, but I didn't get anything. Well, hardly anything. There was one point where I was sitting there thinking 'Come on, JULIO. Show me something, anything,' and he turned to me and shook his leaves at me and the whole darned hut filled with colored lights, and he grew to about twenty feet tall and he was glowing. Then the lights started flying all over the room, so I knew what he could do. But it just seemed he had to work with the girls tonight, and with you, so he didn't have time for me."

"Sorry."

"Oh, there was this one vision I had for just a minute, where I saw JULIO take my heart out and put it in CORINA's breast, and take her heart and put it in me. Then I saw myself getting married to CORINA and she was dressed in a beautiful

white gown. I know it's silly, but that's all I got. I guess ayahuasca just didn't want to teach me anything tonight."

Eight months later, LYNN married CORINA. As always, ayahuasca didn't give him what he wanted, but it did give him what he needed. I think it gave the others what they needed as well, though the particulars never came up.

When we returned to Iquitos, I made a point of running into both JAKE and DUKE and asked them about the incident. Both denied any part in it, though I didn't know whether to believe them or not. I do know that JAKE went through something difficult just after that, and for months was too frightened to leave his hotel room. While DUKE, who'd planned on staying in Iquitos a while, changed his ticket and left the day we returned. Shortly after going home, his house burned to the ground. I have no idea whether there was any connection with that night to those events, or whether it was just coincidence.

There was no e-mail from CHEPA when I returned saying that she'd had a dream and wanted to put our marriage back together. And though I didn't expect one, I was heartbroken that none awaited me.

A couple of weeks later I returned home to New York, and shortly thereafter ITALO and MARCO made it clear that if I wanted to be around MADELEINA I would have to move us to Fort Worth, where CHEPA had settled in her new life. Six months later we did, buying a small house just outside the city. A few months after that, thinking I could do better, I quit alcohol.

Not long after I renewed my abstinence, I was lying in bed one night feeling lousy that I hadn't been able to fix things. They were so bad, in fact, that I was considering taking legal action to get full custody of MADELEINA. That would mean getting CHEPA declared an unfit mother, which I didn't really think she was, but I didn't see another route to get MADELEINA back into my life. While I mulled those things over, the image of JULIO suddenly popped into my mind. It was nice to see him. He smiled at me and the phrase "More Joy, Less Pain" came into my head. I repeated it over and over, trying to get his meaning.

It took some days, but when I got the message, it was simple and clear: do whatever I had to do, but whatever I did should cause more joy and less pain for all involved than anything else I might do. Which meant dropping the legal action. But





that would probably mean never having MADELEINA live with her brothers or me again, which was horrible. Still, that seemed like the first step, and I did it.

I was secretly hoping that that was the final test, and that since I'd obviously passed I could now have my family back together. But it didn't happen. And so a couple of night later, again lying in my bed I called to JULIO and asked him what was up. Unexpectedly, a new ayahuasca song came out of me. A song with words. I'd never received a song with words before. It was plain and beautiful and I sang it as though I'd known it my whole life. The words were in Spanish, but translated to English they read:

One family, my family  
 My family, one family,  
 Mama CHEPA, Papa PEDRO,  
 ITALO and MARCO  
 And my MADELEINA.  
 Help me help me  
 Fix my broken family  
 Fix my broken family  
 Heal me doctors,  
 Heal me spirits,  
 Help me Red Magic  
 That lives in my veins.  
 Help me White Magic  
 That fills the sky,  
 Help me Green Magic  
 That gives life to the firmament  
 Help me Black Magic  
 Deep Magic that dwells in the earth.  
 Cleanse my Spirit,  
 Cleanse my heart  
 Cleanse my soul  
 Cleanse my body  
 Help me help me  
 Fix my broken family.

It took me a little while to come to terms with the idea that, although I was asking in the song to fix my family, it wasn't going to be fixed like in my fantasy. But that didn't mean it couldn't be fixed some. And though it's not perfect, though we don't live together, we do visit often and are still a family. We are healing the best we can. ☉



YAGE.NET specializes in the development and hosting of entheogen-related web sites with an emphasis on ethnobotanical suppliers.

We're also home to the largest collection of ayahuasca resources on the web.

- ▼ Hosting for ethnobotanical web sites.
- ▼ Web site development and design.
- ▼ On-line shopping cart solutions.

**[www.yage.net](http://www.yage.net)**

*Currently hosting sites for*

**The Entheogen Review**

**Trout's Notes**

**Pablo Amaringo**

**Luis Eduardo Luna**

**Bio-Art**

**Ayahuasca.Com**

**EntheogenUK**

*and many more at*

**[www.yage.net/hosted](http://www.yage.net/hosted)**





# NETWORK FEEDBACK

---

## PEDICULARIS SPECIES

Some years ago I paid to take an herb walk with a local herbologist in northern New Mexico. The person leading the walk pointed out some betony (a *Pedicularis* species), and described its medicinal uses. Since then, I've only found a single report of this plant in MICHAEL MOORE'S *Medicinal Plants of the Mountain West*, which corroborates the herbologist's remarks. Numerous searches on the Internet have turned up nothing more.

I found out through trial and error that the time of year it is harvested has a great influence on its potency. This year I harvested in June, prior to it blooming, and I found that to be the most potent material yet. By mid-July, the plant usually has orange and black spots on it, and its potency is almost nil.

For my first experiments with betony, I made tea from the dried herb. With low-potency material, 15 or more grams was required for a single dose. With material collected this season, about 5 grams brewed into enough water to make two 12 ounce mugs of tea was enough. It required about an hour after ingestion before I felt that I could discern effects that I might not have otherwise attributed to placebo. The effects were mild, never going beyond a plus-2. It was very pleasant, something like a cross between Valium® and pain killers. I was slightly giddy and had a bit of a nodding-off feeling.

After this, I made an extract by soaking the powdered material in grain alcohol for a day, then pouring distilled water into the soaking mix. Afterwards, the mash was all strained off and the liquids were allowed to evaporate. The final evaporation took place in an oven heated to around 200°F.

First I tried some questionable material that had burned a little during the heated evaporation. I stuffed 3+ grams of this into 00 gelatin capsules and ate it. Again, about an hour passed before I noticed any effects. They were very similar to the effects of the tea. A couple of days later, I took slightly less than 2 grams of material that hadn't burned; it was more oily and less charcoal like in appearance. And this material

was definitely more potent: within ten minutes I began to notice pleasant effects, which gained in strength for about a half an hour. Full effects were about a plus-2.5. This experiment constituted the strongest effect that I'd experienced from betony. MOORE cautions it is "often confused, both in herb books and usage, with the Wood Betony (*Stachys betonica*) of Europe, an unrelated member of the mint family." When working with betony, he suggests that one might wish to "test a particular collection before administering freely, since the potency of the various species is variable."  
—P.H., NM

## AMBIL

I'd like to relate my preparation of *ambil*, the South American lickable tobacco preparation. I followed a method reported in the JOHANNES WILBERT'S book *Tobacco and Shamanism in South America* (a tour de force of information on the subject, if you're into this sort of thing).

I took approximately ten medium-sized tobacco leaves (perhaps 20 cm in length) from my *Nicotiana tabacum* plants, chopped them into strips and put them in a large pan with enough water to cover them. I brought the water to a boil and simmered it for two hours, adding more water after about 90 minutes to keep it from boiling dry.

While this was simmering, I tried to prepare alkaline ashes from *Banisteriopsis caapi* bark—by burning it with a blowtorch. Unfortunately, they were converted to charcoal rather than white ash, and the resulting water steeped in them was pH neutral. I then prepared some ash from chillum charcoal and obtained a pH 9 alkaline solution. (This alkaline ash solution is not necessary, as you can use sodium bicarbonate, but I was interested in attempting to produce it using a more traditional method.)

Back to the leaves. I left the pan to cool and then removed the tobacco leaves, squeezing all of the liquid from them into the pan and discarding the leaves. The tobacco water was transferred to a smaller pan and boiled vigorously until there was only a 6 millimeter depth of liquid in the pan. The heat





was turned down and the liquid gently simmered and blown on, to aid evaporation.

Eventually only about 30–40 milliliters of very dark brown liquid was left in the pan. While holding the pan at a 45° angle, approximately 30 mg of alkaline ash solution was added to the liquid, and then a ¼ teaspoon of baking powder (not baking soda) was also added, which made the liquid froth immediately.

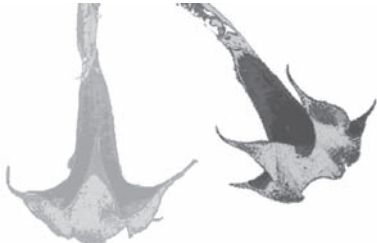
After frothing, much of the liquid had coagulated on the angled bottom of the pan and was thick and dry, with the remaining bit still being in liquid form. After very gentle heating of the liquid, and much scraping of the coagulated stuff, a ½ teaspoon of very thick, sticky, marmite-like stuff was put into a snuff box.

The final result was a little thicker than I would have liked, but from what I have read, it was well within the bounds of what can be described as “genuine *ambíl*.”


A while later, myself and two others tried the *ambíl*, using amounts about the size of two grains of rice. One person said

that she felt nothing more than a strange tingling in her hands and a slightly restless feeling. Myself and the other person both agreed we could feel a pronounced sense of restlessness and a slightly amphetamine-like stimulation. I could also feel my heart pounding, and definitely felt “on edge.” For me, the whole experience seemed a bit like an adrenaline surge, fairly mild and more-or-less pleasant. Subjectively, it lasted about thirty minutes. It certainly felt nothing like a “first cigarette of the morning” tobacco rush. — PAPPÀ

Thanks for the report. I don't understand your choice of baking powder rather than baking soda. Baking powder contains sodium bicarbonate (baking soda), but it also includes an acidifying agent (cream of tartar or sodium aluminum sulfate) and a drying agent (usually corn starch). It is the combination of the baking soda with the acidifying agent, when coming in contact with a liquid, that causes the frothing. Using simple baking soda probably would not cause as much frothing. Also, the creation of charcoal requires inadequate oxygen, which likely was not the case in the situation that you describe. You probably created black ashes rather than charcoal. Some types of ash are simply less basic than other types. Finally, while it is clear that the product you produced had activity, it seems probable that the high temperatures achieved through “vigorous boiling” of the liquid during reduction caused a significant loss of nicotine. Using lower heat for a longer period could produce a more potent product. (Be cautious of toxicity though.) — KEEPER TROUT



**Know your Body**  
**Know your Mind**  
**Know your Substance**  
**Know your Dose**  
**Know your Source**



**EROWID**  
[www.erowid.org](http://www.erowid.org)  
 A library of information about psychoactive plants and drugs.

KNOWLEDGE KNOWLEDGE KNOWLEDGE KNOWLEDGE





## GAMMA-OH?

Reading an old issue of the Italian psychedelic yearbook *Altrove*, I came across an article written by CLAUDE RIFAT about modified states of consciousness and sexuality. He describes his experiences with several substances (MDMA, psilocybin-containing mushrooms, yohimbine, captopril, and opioids) and their effects on his libido. At a certain point, he is very enthusiastic about a (for me) mysterious compound called Gamma-OH. He states that Gamma-OH:

- Stimulates tenderness and affection
- Stimulates desire of the other
- Stimulates the desire of touching the other (physically and psychologically)
- The partner becomes incredibly attractive (similar to a deity)
- Stimulates the sensuality of the clitoris
- Has strong aphrodisiac properties
- Has strong empathogenic properties

Do you and/or your subscribers have any further information about this promising-sounding substance and its possible availability on the underground market? Thanks.

— ANDREA SCIARNÈ, Italy

Gamma-OH is a European name for gamma hydroxybutyrate (GHB). Because of its demonization as a “date rape” drug, it has become harder to obtain worldwide in recent years. Many people do find it a pleasurable adjunct to sexual experiences. Interestingly, we have even heard of cases where the GHB was only taken by one partner, and the straight partner reported better sexual gratification as well. Nevertheless, the above-provided description seems as though it is waxing a bit overly rhapsodic. — Eds.

## ALCOHOL PRETREATMENT TO PHENETHYLAMINES

ER correspondent W.H., IL wrote in describing nine biosays using several phenethylamines (2C-C, 2C-E, 2C-I, 2C-T-2, and DOI) in combination with a pretreatment of various amounts of alcohol (beer or wine). Although the experimental design was fairly loose, a general trend was nonetheless reported. *The Entheogen Review* has previously heard claims of potentiated effects from 2C-B taken after the consumption of a few beers, and we have also heard others make similar claims related to their consumption of alcohol prior to taking assorted tryptamines.

W.H., IL remarked that “interactions between phenethylamines and alcohol are under-researched, considering the pattern of us at functions such as raves and parties, where alcohol consumption is common.” W.H., IL feels that there is a powerful interaction between certain phenethylamines and ethanol, and that pretreatment (not post-treatment) leads to an exaggerated general effect of the phenethylamine, including an increased incidence of hypothermia, increased sensitivity to bodily sensations, an improved use of language, and an increase in behavioral disinhibition. The length of the trips seemed somewhat extended as well. However, there was a decrease in both closed-eye and open-eye visuals. (This clearly would not be a bonus for many psychonauts.)

W.H., IL writes, “Simply put, alcohol pretreatment to phenethylamine administration increases the effects of the phenethylamine two- to four-fold.” A severe headache that developed during the last experiment caused the research to be abandoned, due to concerns that the combination of phenethylamines and alcohol may have some unknown neurotoxic effects.

KEEPER TROUT notes that he has never experienced any results similar to those reported by W.H., IL when combining phenethylamines with ethanol, other than the diminishment of visual effects when active doses of ethanol are ingested. In his youth, DAVID AARDVARK routinely drank 12 to 24 beers while already high on LSD, without achieving any sort of noticeable buzz from the booze. — Eds.

## AMP

A United States supplement company called ERGOPHARM released an interesting stimulant last year called AMP, which features ingredients with the vague, trademarked names Geranamine™ and Chocamine™. The former is said to be a component of geranium oil, and it is thought to be the most active element in AMP. The latter seems to be a base for the capsule and comes from *Theobroma cacao*. It also has a healthy dose of caffeine, which is said to provide a pleasant synergy with the Geranamine.

The stimulant effect is unlike the majority of such supplements—it’s much more mental than physical. In fact, physical side effects common to many stimulants—such as jitters, severe dry mouth, tense muscles, anorexia, teeth grinding and a racing heart—are almost entirely absent from AMP.





Two capsules taken in the morning, with or without food, will provide mental stimulation and a level of physical stimulation throughout most of the day. This stuff seems to last quite a long time.

Ninety to one hundred twenty minutes after taking the capsules, a cooling sensation develops (in contrast to physical heating one may feel from other stims) and breathing becomes *much* deeper. For anyone with asthma, this is a welcomed result. MDMA is the only thing I've ever consumed that makes breathing feel this deep and this good.

And then there's the empathogenic effects. Smiling, talkative, a greater warmth in your heart. Hug someone. Pet a kitty. Sadly, this element of AMP doesn't last for the duration, but at best it can last for a few hours, weakening after the two-hour point.

In response to some requests for an identification of Geranamine that I sent out, a chemist suggested that it might be 2-amino-4-methylhexane, a compound identified in 1944 as having activity similar to ephedrine. This chemist works at a custom synthesis lab, which had been presented with a request to produce that compound, and it had been identified by both the chemical name and by the "Geranamine" name.

AMP is some really great stuff, providing stimulation when needed, with a very clean feel. In my opinion, this is far preferable to Adderall® and similar amphetamines, and it completely outshines ephedrine as a legal herbal stimulant.

ERGOPHARM's web site is at <http://ergopharm.net>, and you can request a free sample. It's not very expensive stuff, either. Since my initial inquiry, at least one copycat supplement has appeared: STIMULANT X ([www.anabolicx.com/stimx](http://www.anabolicx.com/stimx)). — REV. MEO

We are unable to locate anything that suggests that 2-amino-4-methylhexane is a component of geranium oil, but perhaps we're not looking in the right places. There's a lot of hype around Geranamine, a proprietary ingredient developed by PATRICK ARNOLD of ERGOPHARM.

Chocamine is a proprietary blend produced by RFI INGREDIENTS, composed of a variety of compounds extracted from *Theobroma cacao*. PAUL ALTAFFER, holder of the Chocamine patent, has told us that it contains anandamide, caffeine, magnesium, phenethylamine, phenylalanine, theobromine, theophylline, tryptophan, tyramine, tyrosine, natural spices, and flavonoids. When this product was first introduced in 2000, it also included extracts of guarana (*Paullinia cupana*), which provided caffeine, and bitter orange (*Citrus aurantium*), which provided synephrine. Synephrine, in particular, is the weight-loss industry's new "little darling" replacement for *Ephedra* as a thermogenic chemical with mild stimulant properties. However, the most recent formulation of Chocamine no longer contains extracts from guarana or bitter orange (ALTAFFER 2006).

We were intrigued to note that ERGOPHARM is also selling a product called PSYCHOTROPIN™, which contains a variety of chemicals hyped to enhance mental functioning, as well as the "anti-anxiety" compound PHENIBUT (beta-phenyl-gamma-aminobutyric acid), which appears to have some GHB-like effects. — EDS.

## KÆMPFERIA GALANGA

*Maraba* is a local name for the plant *Kæmpferia galanga* in the Papua New Guinea highlands. In their book *Plants of the Gods*, RICHARD EVANS SCHULTES and ALBERT HOFMANN suggested that there are vague reports that *maraba* rhizome is employed in New Guinea for "Hallucinogenic intoxication (?)." Modern experimentation with *maraba* was stimulated from the 1973 book *Legal Highs* by ADAM GOTTLIEB, and a decade later via the 1983 book *The Magical & Ritual Use of Herbs* by RICHARD ALAN MILLER.

The rhizome is used as a condiment, similar to ginger, in parts of Asia. It is highly aromatic and contains several essential oils. Chemical constituents include: borneol, camphene, carene, ethyl-*p*-methoxycinnamate, methyl-*p*-cumaric acid, cinnamic acid ethyl ester, pentadecane, and cinnamic aldehyde (BECKSTROM-STERNBERG & DUKE 1992). A related Asian species, *Kæmpferia rotunda*, contains cyclohexane

ARE  
YOU  
BACK  
YET?



for details  
and  
ordering  
information  
see  
[www.zoe7.com](http://www.zoe7.com)





diepoxides of unknown pharmacology (PANCHAROEN et al. 1996). Data from clinical studies on the pharmacology of extracts of *maraba* rhizome indicated toxicity in animals and humans (MOKKHASMIT 1971; CHOOCHOTE et al. 1999; KANJANAPOTHI et al. 2004). The chemical ethyl cinnamate was recently demonstrated in clinical studies to have vaso-relaxant effects on the smooth muscles of the rat aorta (OTHMAN et al. 2002). Another pharmacological study found that extracts of *maraba* rhizome have monoamine oxidase inhibitor activity (NORO et al. 1983).

A couple of years ago, I conducted an experiment, chewing 15 grams of fresh *maraba* rhizome. The following documents the chronology of its effects:

9:27 pm	Begin chewing <i>maraba</i> rhizome
9:28 pm	Hot, spicy, pungent taste
9:30 pm	Tears in eyes
9:32 pm	Attempt to swallow rhizome
9:33 pm	Gagging due to plant fiber; washed it down with a glass of water
9:42 pm	First alert, mild CNS stimulation, no changes in perception
9:45 pm	Increased heart rate
9:50 pm	Dizziness
9:52 pm	No eidetic images with eyes closed
10:10 pm	Buoyant feelings, similar to a 5-gram dose of nutmeg
10:15 pm	Euphoria with a sense of well-being and elevated mood
11:20 pm	Lying down with eyes closed, no perceptual changes
11:35 pm	Sleep disturbance and restlessness
11:50 pm	Insomnia

Despite that the *maraba* rhizome did indeed seem psychoactive, at no point in my bioassay did I experience any visionary effects. However, it is possible that a larger dose may be needed to produce such effects. — BENJAMIN THOMAS, Australia

Over the years, we've heard of several attempts to achieve visionary effects from *Kaempferia galanga*, none of which have resulted in any positive reports. This has also been the case with both of the editors of *The Entheogen Review*; we haven't obtained any psychoactive effects at all ourselves. There could be all manner of reasons for lack of activity/effects, and we don't entirely write off this plant. Whether the reports are positive or negative for activity, we're interested in hearing experience reports from more people. — Eds.

## ATROPA BELLADONNA

I met an Indian man in California years ago who gave my friends and I three trumpet flowers from his *Atropa belladonna* (deadly nightshade) plant. We were told to each orally ingest one whole flower. He highly recommended we have some “babysitters” around to keep an eye on us. We did not heed that suggestion. I ate my flower. However, when my friends each took one bite of their flowers, they could not stand the taste. So as to not waste them, I ate theirs too. Maybe not a good idea.

The Indian man had told me I might see trees and bushes in their gnome/troll form. He also said I might have an entourage of people with me, who could only be seen at the outer edges of my peripheral vision. He said if I tried to look at them directly, I wouldn't be able to do so. He added that I would have an extremely dry mouth, that my depth perception would be way out-of-whack, and that my vision would be blurred for several days after my experience was over.

Well, all the things he foretold came to pass. At the first signs of an effect, I became drowsy and napped for about a half hour. When I awoke, I felt slightly disoriented and dreamy. Shortly after waking, I caught a quick glimpse of a small shrub in its “gnome/troll” form. The vision was so fleeting that I couldn't even be sure that I had seen it. About twenty minutes later, I noticed my depth perception going funny. I would see some things several feet above the ground. When I went to touch them, I couldn't. So I'd grab a little closer, yet still I wouldn't be able to touch it. This would occur several times before I finally was able to touch the objects. Textures were very surreal.

I became extremely parched—even with a mouth full of water, my thirst was totally unquenchable. I eventually saw the “tree people.” At first I saw a six-foot evergreen that had a white sage colored face, completely smooth with a long pointy nose, large solid black eyes, a crown of evergreen boughs, and branch arms. At first I thought it was a person wearing a costume. It did not move, other than the movement provided by a slight breeze. Since I remembered that I might see something like this, due to what I had been told, I approached it and stared at it. I spoke to it, but it only stood still. I walked closer and tried to touch it but experienced that depth perception problem again. I kept getting closer and closer to it, until I eventually walked right through it. Right through it! Talk about weird.







I turned around, and it was still standing there. I moved along, and began to spot several other bushes and trees that I could see in their “tree people” form. I didn’t touch their faces out of respect for them. (I know I don’t much care for people poking their hands in my face.)

I later disrobed and was completely naked when my “entourage” appeared. They were just outside my peripheral vision, both to the left and the right, just like I’d been told. I had entire conversations with them, but I was not sure whether or not my mouth was moving. As best as I could tell, they appeared to be human. The Indian told me that I’d speak with them, and I did. And my vision was blurred for several days after the trip. At no point during my journey was I scared or even nervous, just in awe. I’ve never had such a realistic experience on any amount of LSD, mushrooms, MDMA, DMT, phenethylamines, tryptamines, or any other psychedelics

It took me a good year to piece together what had happened over those two days (I forgot to mention I ate more flowers the following morning). I figured that it was just the power of suggestion that caused me to have the sort of visions that the Indian described. However, when I later researched *Atropa belladonna* experiences as much as I could, I found that, historically, these same sorts of visions are frequently reported. Could this plant be a key of some sort that opens a different dimension, which the everyday brain ignores or can’t see?

*Atropa belladonna* is the source of atropine and scopolamine. It sports six- to seven-inch white/lavender trumpet flowers and has highly poisonous berries. It’s well known in the realm of witchcraft, and it usually causes amnesia.

I feel I have unfinished business in the realm of the tree people, and want to have another experience in a more controlled manner. If you can provide any references, I’d be grateful. These days, my LSD conviction has my hands tied. Thank you for your efforts and services. Proper education is vital.  
— C.R., FEDERAL CORRECTIONAL INSTITUTION, N.J.

The Entheogen Review *recently received the following conceptual document, which of course we wholeheartedly support. This approach does not mention synthetic chemicals, which humans clearly should also have the legal right to consume. The author avoids these because of the can of worms that their inclusion opens, with regard to regulation, prescription, the pharmaceutical industry, and public opinion; he feels it may be easier to garner support from the larger population when pointing out the absurdity of prohibiting natural “God given” herbs from the earth.* — EDS.

## NATURAL RIGHTS AND AMNESTY ACT

by LORING BARD GREENE

Congress shall allow for and protect the rights of all persons twenty-one years or older to possess, grow, cultivate, harvest, prepare, and distribute to other consenting adults, in whatever way seen fit, any and all forms of flora, fungi, cacti, etc. that emanate naturally from our planet Earth. Said botanicals must be used in their natural *unrefined* forms.

As a result, Congress shall respect the use of plants as sacraments. Congress shall respect the religious rights of all individuals, native and non-native, to formulate their own thoughts, opinions, and/or spiritual paths. Congress shall allow all individuals to govern themselves accordingly under the rights protected to them by the First Amendment of the *Bill of Rights* of these United States of America.

All non-violent interns, convicted for possession or use of any natural, *unrefined* botanicals—regardless of quantity—currently incarcerated in penal institutions owned, operated, or sanctioned by federal or state municipalities shall be pardoned and released without surety to reclaim their lives and property seized “under the flag of authority” by those government agencies who would deny our *natural rights* protected by this Amendment.

Said interns of this former oppression shall be processed under protections of the 5th and 6th Amendments of the *Bill of Rights*. Amnesty shall be afforded to all at large, in exile, and those held in suspicion.

The spirit of this Amendment shall not be denied. No municipality of these United States of America shall abridge from this Amendment. These rights and protections shall be considered inalienable to all humankind.





## SALVIA LEGAL UPDATE

On Thursday, March 23, 2006, The Salvia Divinorum Observer 4(4) reported the following:

### DELAWARE BILL SEEKS TO MAKE *SALVIA DIVINORUM* ILLEGAL

Delaware Senate Bill 259 seeks to add *Salvia divinorum* to that state's list of Schedule I controlled substances. The bill only mentions *Salvia divinorum*. It does not mention its primary active constituent, salvinorin A. The text of the bill is available at: <http://tinyurl.com/quoos>. This bill was introduced in reaction to the death of BRETT CHIDESTER, a 17-year-old boy who committed suicide on January 23 by poisoning himself with carbon monoxide. Although there is no clear link between the boy's use of *Salvia divinorum* and his decision to commit suicide, his parents believe that there was some connection, and they are urging law makers to ban it. For more about this story, see today's article [3/23/06] in *The News Journal* (Delaware) at: <http://tinyurl.com/hfcbd>.

For more info on The Salvia Divinorum Observer, an e-news service related to *Salvia divinorum*, see [www.sagewisdom.org](http://www.sagewisdom.org). — Eds.

## DOC REPORT

Two friends and myself split 7 mg of 2,5-dimethoxy-4-chloroamphetamine, or "DOC" for short. It appeared to have been provided as the free-base as it was not water soluble until we added some fruit acid. Once it was dissolved, we split it into thirds and drank it, getting approximately 2.33 mg each. The onset was LSD-like, with exquisite body sensations and spinal rushing. My ideation and thought processes were not simply stimulated or expanded into a state of wondrousness—as might be the case from acid—but the material also left me with a very clear centeredness of my mind, reminiscent of mescaline. Conversation proved easy and relaxed; in many ways DOC seems superior to acid for social tripping. Overall it felt very much like LSD, with excellent euphoria and mental stimulation. The visuals were nice but not as pronounced as with acid. From reading about the molecule in *PIHKAL*, we had all anticipated a long duration. Yet all three of us were back in 11–12 hours. If I had any idea of where to obtain it, I would do a slightly higher dose next time. In early March 2006, a DOC vault was created on-line: see [www.erowid.org/chemicals/doc](http://www.erowid.org/chemicals/doc). — JUSTIN CASE, TX

# NEW!

A complete  
electronic collection of  
*The Entheogen Review*

1992 — 2005

Fourteen years! • 49 issues!

Now available as PDF files  
on one DVD or four CDs.

*Low Price!*

If purchased individually  
in printed form  
these issues would cost  
over \$275 (USA)  
or over \$400 (foreign).

However, the discs are only  
\$40.00 (USA)  
\$45.00 (foreign)  
postpaid.

Send cash, check, or money order to:

**TER**  
**POB 19820 (Dept. PDF)**  
**Sacramento, CA 95819, USA**

Please specify whether you prefer  
to receive the files on CD or DVD.

Credit card orders  
can be placed through our web site:

**[www.entheogenreview.com](http://www.entheogenreview.com)**





## FAVORITE ROLLING MIXTURES

Two blending substrates are offered for consideration as superior to either *Cannabis* or tobacco as a base for smoking DMT (or other tryptamines).

1) Two parts mullein, one part spearmint, one part raspberry leaf, and one part shredded *Banisteriopsis caapi* leaf and/or vine bark. Thoroughly mix these ingredients.

2) Dried *Banisteriopsis caapi* leaf, shredded into pieces small enough for rolling (but don't reduce to a powder).

Equal amounts of the herb and DMT can be used, producing a 50% blend. But if using option #2, a concentration as low as 30%, with 70% *Banisteriopsis caapi* leaf might be acceptable, due to the pharmacological contribution of the *B. caapi*. In both cases, proportioning should be by weight not volume. Blend #2 is more powerful in its synergy, but blend 1 is easier on the lungs due to the mullein.

As an example: Place 1 gram of well-crushed DMT in a small glass bowl. Add a few milliliters of either 95% ethanol or 99% isopropanol. Mash and stir until the DMT is completely

dissolved. Use the smallest amount of alcohol necessary—just enough to create a slurry that could be poured. Ideally, this will provide an amount of DMT-laden alcohol that can be soaked up by the dry herb. A weighed gram of the herb is now dumped into the liquid and the mass stirred together very thoroughly in order to evenly distribute the tryptamine solution onto the herb. The dish should then be placed someplace dark and warm to dry. During drying it should be stirred often and repeatedly. We would suggest using no heat during this process. If too much alcohol was used, the herb mixture will be sopping or even soupy. If this is the case, the mass will need to be well stirred more frequently throughout the drying process, to avoid uneven distribution.

When rolling into joints, a backstop of rolled cardstock should be used as a faux filter. This prevents the tryptamine from contacting the smoker's lips and also aids in passing the joint. If using 1 gram of DMT and 1 gram of herb, this should yield two good joints that no one will Bogart.

Thanks to anonymous friends in Oz for the suggestion of using pure *Banisteriopsis caapi* leaf as a smoking blend base. The degree to which this can prolong the effects of DMT must be experienced to be believed. — JUSTIN CASE, TX

# HERBAL-SHAMAN

*A premier source for countless herbs, seeds,  
and a bounty of shamanic accessories  
for the past decade...*

NOW AVAILABLE, HIGH QUALITY

*Mitragyna speciosa* (KRATOM)

25 grams, \$30 • 50 grams, \$50 • 100 grams, \$85

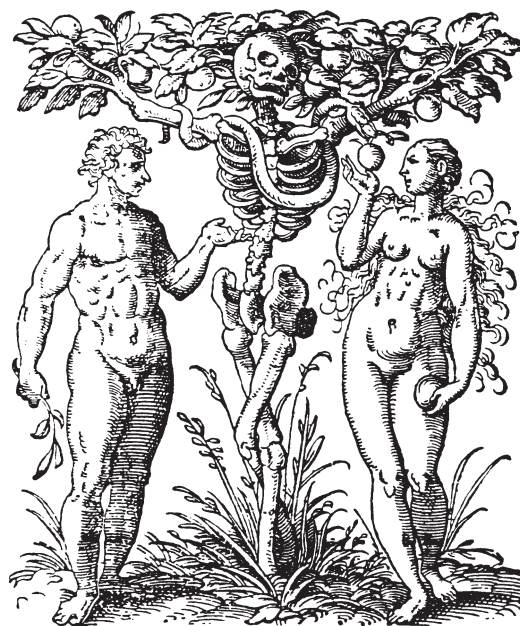
HERBAL-SHAMAN

POB 8892 (Dept. ER),  
Wichita, KS 67208, USA

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199

[www.herbal-shaman.com](http://www.herbal-shaman.com)





# EVENTS CALENDAR

## UNHOOKED THINKING APRIL 19–21, 2006

UNHOOKED THINKING is “an unusual, international and multi-disciplinary conference enquiring into the nature of addiction,” which will be held April 19–21, 2006 at THE ASSEMBLY ROOMS, Bath, Somerset in the United Kingdom. It will feature presentations by BRUCE ALEXANDER, SUSAN BLACKMORE, DAVID CLARKE, PETER COHEN, DAVID T. COURTWRIGHT, JOHN B. DAVIES, KATHELIN GRAY, DAWN HART, STEFAN JANIKIEWICZ, DANNY KUSHLICK, TIM LEIGHTON, GILLIES MACKINNON, YAQUB P. MURRAY, MARIAN NAIDOO, JIM ORFORD, STANTON PEELE, WILLIAM PRYOR, ANDREW RAWLINSON, ALAN RAYNER, HARRY SHAPIRO, JULIEN TEMPLE, RICHARD VELLEMAN. For more information, see [www.unhookedthinking.com](http://www.unhookedthinking.com).

## SCIENCE AND CONSCIOUSNESS APRIL 21–26, 2006

With the theme “Consciousness Exploring Itself,” this event in Santa Fe, NM, will include presentations from CLEVE BACKSTER, DON BECK, JEAN SHINODA BOLEN, GREG BRADEN, CARMEN BROCKLEHURST, HELEN CALDICOTT, DON CAMPBELL, JOHN COGSWELL, GABRIEL COUSENS, HOLLY CURTIS, DEBRA DAVIS, MICHAEL GELB, JONATHAN GOLDMAN, PETER GORMAN, DAVID RAY GRIFFIN, SUSAN HALE, JOYCE HAWKES, SHELLEY KAEHR, ALEXANDRA KATEHAKIS, GAYLE KIMBALL, DANIEL KINDERLEHRER, J.Z. KNIGHT, KONSTANTIN KOROTKOV, VASANT LAD, JOE MIGUEZ, ZACHARY JAMES MILLER, DAN MILLMAN, RICHARD MOSS, LIVIU NUTEANU, JAMES O’DEA, ONYE ONYEMAECHE, CHRISTINE PAGE, SHARON PORTER, JOHN REID, ASHLEY ROWAN, LYDIA ROWAN, PETER RUSSELL, ROBERT SAPIEN, FREDDY SILVA, TIM SIMMERMAN, LIBBY SMITH, MABOUD SWIERKOSZ, TARA ANDREA SWIERKOSZ, GREG TAMBLYN, RUSSEL TARG, JEFFREY THOMPSON, WILLIAM TILLER, PAUL VON WARD, and FRED ALAN WOLF. Conference tickets are \$745, which does not include hotel cost. For more information, see [www.bizspirit.com](http://www.bizspirit.com).

## SHE SHAMANS & MAGIC MAMAS JUNE 23–25, 2006

Held at the Isis OASIS retreat center in Geyserville, CA, this is a conference by and about woman psychonauts. “Within our invisible tribe, women hold a unique set of insights into our worlds. Come together for a weekend of revelations presented by women who explore the vastness of inner space with friends and allies.” Presenters include SUSIE BRIGHT, JACQUI CARROLL, LINDA ROSA CORAZON, VALERIE CORRAL, DIANE DARLING, ADELE GETTY, KATHLEEN HARRISON, ALAN MASON, LOU MONTGOMERY, CYNTHIA PALMER, JANE STRAIGHT, AMANDA TAYLOR, SCOTT TAYLOR, JEFF WINTERS, PATRICIA WINTERS, and Rev. ANNE ZAPF. Featuring two days of presentations and networking, with all-night music on Saturday, performances, fire circles, and a catered vegetarian meal plan. Camping is included in an all-weekend ticket; limited indoor accommodation is also available. See [www.sheshamans.com](http://www.sheshamans.com) for more information.

## WASIWASKA JUNE / JULY / AUGUST, 2006

WASIWASKA is located in the biologically diverse Atlantic Coastal Forest area. At these conferences, LUIS EDUARDO LUNA will present the latest news from the scientific study of ayahuasca, addressing the ethnography of ayahuasca and other psychointegrator plants. Join us for a combination of lectures, films, excursions, and other activities together with an experiential program. We have space for a maximum of twelve participants, double occupancy. There is a broadband Internet connection in every room. The June 12–25 seminar will feature DENNIS MCKENNA and EDE FRECSKA; the July 4–17 seminar will feature GRAHAM HANCOCK, SANTHA FAILA, and CLARK HEINRICH; the July 25 through August 7 seminar will feature MICHAEL WINKELMAN and MIHÁLY HOPPÁL; the August 14–25 seminar will feature CHRISTOS DASKALAKOS and KAREN HELLE GRUE. For more information on the presenters and topics of their lectures, see [www.wasiwaska.org](http://www.wasiwaska.org) or e-mail [luna@wasiwaska.org](mailto:luna@wasiwaska.org).





# SOURCES

by JON HANNA

## THE BICYCLE RIDE

[www.normal-design/bicycle-ride.html](http://www.normal-design/bicycle-ride.html)

A short animation by artist DAVID NORMAL created to celebrate Dr. ALBERT HOFMANN'S 100th birthday. I was pleased to be able to close out my animation clips collection shown in Basel at the LSD conference by screening the world premier of this work. It can be downloaded from the URL above. The animation is 3.47 minutes long, about 19MB, and is available in mpeg4 format. Check it out.

## CANNABIS SEEDS

Stephen Long

POB 3066

Stratford-upon-Avon, CV37 8WB

UNITED KINGDOM

[info@cannabisseeds.com](mailto:info@cannabisseeds.com)

[sales@cannabisseeds.com](mailto:sales@cannabisseeds.com)

[www.cannabisseeds.com](http://www.cannabisseeds.com)

Just what you would expect. They offer 60 different varieties of *Cannabis* seeds at quite reasonable prices, and will mail their seeds to the United States, as well as other countries.

## LOOMPANICS UNLIMITED

POB 1197

Port Townsend, WA 98368

(800) 380-2230

(360) 385-2230 voice

(360) 385-7785 fax

[service@loompanics.com](mailto:service@loompanics.com)

[www.loompanics.com](http://www.loompanics.com)

I recently learned that LOOMPANICS, publisher and distributor of "underground" books, is going out of business.

I was perhaps fourteen years old when I first discovered LOOMPANICS, and their books had a strong influence on my developing mind. From their titles, I learned how to pick locks, make pipe bombs, and create fake IDs. I learned about mail drops and phone phreaking and credit card scams.

And I learned about drugs. One title they distributed, *The Anarchist's Cookbook*, contained one of the earliest trip reports on peyote that I remember reading as a kid. Their book *Psychedelic Shamanism*, by JIM DEKORNE, renewed my interest in visionary plants and drugs later in life. They probably had some subtle influence on my future work as writer and self-publisher. When their catalog supplement would arrive in the mail, I would stop whatever I was doing and read it cover-to-cover.

Some of their books are low-budget, low-quality efforts, so it can be a bit of a crap shoot to order books on-line. But other titles are quite good. For example, I really enjoyed JIM HOGSHIRE'S *Opium for the Masses*, as a concise guide to that plant.

In any case, they are liquidating their remaining stock with a 75% discount on all remaining titles. An alphabetical list of the titles that they offer (noting which ones are low in stock) is updated daily at their web site.

Since some of the books LOOMPANICS sells were published by them, those titles are likely to go out of print. For folks who like to speculate on such things, OOP drug books can sometimes command absurdly high prices. For example, D.M. TURNER'S slim book *Salvinorin: The Psychedelic Essence of Salvia Divinorum*, OOP a decade ago, is now priced at \$145 to \$200 via sellers at Amazon.com.

LOOMPANICS is the only company I have ever placed a phone order with whose helpful staff member asked, "Would you like me to check the box where it says that you would prefer that we don't sell your name and address to other companies?" I am sad to see them vanish from the scene. Scavenge their remaining stock while it lasts, as they will only be around as long as it takes to sell off what they still have.



**NEMO'S UTOPIA****www.nemo.org**

This site features the transformative art of NEMO (JUSTIN PAGE). Vibrant color splashes through imagery that conveys the fresh, immediate feeling one gets when looking at the paintings of children or "primitive" cultures. NEMO's works are simple, but not simplistic; complex, but not complicated; with a bit of an "outsider art" vibe.

But NEMO'S UTOPIA isn't limited to a gallery filled to the gills with his own cool work. It also features an eBay-based marketplace showcasing countless posters, prints, books, original paintings, stickers, clothing, CDs, and more from an expanding collection of visionary artists, designers, musicians, and writers. As he continues to add new offerings to the merchandise aspect of the site, NEMO may well end up creating a bizarre bazaar that acts as a central hub for collectors of psychedelia. Check it out.

**PHYTOEXTRACTUM****POB 2073****Boise, ID 83701****(866) 519-7083****(208) 639-9496 fax****customerservice@phytoextractum.com****www.phytoextractum.com**

I like the variety of strange extracts that this company offers, many of which I was not familiar with and had to research. Along with a 70% alkaloidal extract of *Picralima nitida* and a 15X extract of *Mitragyna speciosa*, they have 5X extracts of all of the following: *Buddleia officinalis* flower bud, *Salvia divinorum*, *Salvia miltiorrhiza* root, *Sophora subprostrata* root, and *Vitex agnus-castus* berry powder. And they have unspecified concentration extracts from *Corydalis yanhusuo* rhizome powder, *Laurelia novae-zelandiae*, *Leonitis leonurus* resin, and *Mitragyna javanica*. Dried whole herbs for many of the same plants that they offer extracts of are available, and they also carry dried *Lactuca virosa*, *Mitragyna parvifolia*, *Mitragyna*

*stipulosa*, *Tabernaemontana pachysiphon*, and *Voacanga africana* root-bark, plus a very small selection of seeds and live plants. None of their products are sold for consumption.

**PLOT55.COM****76 Queen Street****Barry****Vale of Glamorgan, CF62 7EE****UNITED KINGDOM****contact@plot55.com****www.plot55.com**

Unfortunately, sometimes it is right when you learn about a cool company, that the company is going out of business. PLOT55.COM looks like it has been an outstanding entheobotanical business, offering most of the sorts of things that one might be interested in: from live peyote plants to ayahua-sca analogue herbs, from the dried outer skin of *Trichocereus peruvianus* to an assortment of *betel* nut chews.

On March 20, 2006, I heard that they were closing down their shop, and offering up all of their stock at very low prices until it can be sold off. Check them out soon, to see what remains available. They are only accepting checks (from the United Kingdom) or international money orders as payment at this time.

Before setting up a shop, PLOT55.COM was run for 3–4 years as an information site, so there is still a lot of great data at the web site on the growing and use of entheogens, as well as a small, choice selection of links.

**PSYCHONAUT.COM****www.psychonaut.com**

A reasonably new non-commercial on-line community for drug-related information, news, trip reports, a photo gallery, a forum, a Wiki-style encyclopedia, and links. With pages in English, Dutch, French, German, Spanish, and Portuguese,

**ENTHEOGEN  
LEGAL  
DEFENSE**



*Telephone consultations and  
case representation nationwide  
by attorney  
Richard Glen Boire.  
rgb@cognitiveliberty.org*





although this site is currently not huge, it has an international cast of contributors. From their web page description they note: “We’re not pretending to be smart asses knowing everything and [telling] you how stuff works. No, you tell us and everyone around...” I really like the clean design of this site, and their photo selection is so far dominated by high quality images.

**SALVIA ZONE**  
**NAP & Associates, LLC**  
**POB 4077**  
**Ithaca, NY 14852**  
**I-888-SAL-ZONE**  
**info@salviazone.com**  
**www.salviazone.com**

A vendor of *Salvia divinorum* extracts who has taken an interesting approach to their products, by offering them as “meditation supplements” and associating the different strengths with various colors. “Green” is 16 mg of salvinorin A per gram of leaf, “Yellow” is 28 mg per gram, “Red” is 40 mg per gram, and “Purple” is 80 mg per gram. If one were to consider an average gram of *S. divinorum* might have 2.5 mg of salvinorin A in it, then SALVIA ZONE’s Green could be considered a 6.4X, their Yellow a 11.2X, their Red a 16X, and their Purple a 32X product. Strangely, they incorrectly call the psychoactive ingredient “salvinorum” instead of “salvinorin.”

**SPIRITGARDEN ETHNOBOTANICALS**  
**POB 111**  
**Plymouth, PL7 4WW**  
**UNITED KINGDOM**  
**enquiries@spiritgarden.co.uk**  
**www.spiritgarden.co.uk**

Offering a selection of the major entheogens including ayahuasca and its analogues; peyote plants and seeds; a few *Trichocereus*, including dried samples of *T. cuzcoensis*; *kratom* and *Salvia divinorum* extracts; a few herbs, and seeds for a small assortment of plants. Their web site also has a forum, chat room, and links page.

**TRAVELLER’S GARDEN**  
**Postbus 58339**  
**1040HH Amsterdam**  
**THE NETHERLANDS**  
**+31 (0)20 4889886**  
**+31 (0)84 7407122 Fax**  
**info@travellersgarden.com**  
**www.travellersgarden.com**

This looks to be a very well-stocked entheogen supply store that will ship worldwide (with the customer responsible for checking the laws in his or her country). They have spore prints for numerous *Psilocybes*, tons of mycological grow-gear, live cacti (various *Lophophora* and *Trichocereus* species, among others), a selection of the most desirable entheobotanical seeds, a good bookstore (with offerings in various languages), assorted entheo-tchotchke, and a respectable collection of links. Their web site is easy to use, and they appear to have done an excellent job targeting the exact products that readers of *The Entheogen Review* would be interested in. I’m impressed.

## BOOK OF NOTE

I can’t really write a proper review for the following book, as I am currently only about halfway through reading it. However, I feel that it is important enough to recommend to *ER* subscribers anyway. The book has nothing to do with entheogens, but don’t let that stop you from picking up a copy. It is a must-read for anyone who has concerns about privacy.

*Spychips: How Major Corporations and Government Plan to Track Your Every Move with RFID*, written by KATHERINE ALBRECHT and LIZ MCINTYRE [ISBN 1-5955-5020-8; NELSON CURRENT; \$24.99] explains the inner workings of the “internet of things.” Radio Frequency Identification is not some sci-fi future technology. It is currently available and being utilized in commercial products. If the corporate marketers

and government snoops have their way, computer chips the size of a grain of sand will be installed into every man-made object created, allowing them to be tracked in real time. ALBRECHT and MCINTYRE provide disturbing quotes from the actual patents and business plans, painting a dark future indeed, unless consumer advocates and protestors can put a stop to it. Buy this book immediately. — JON HANNA





# IN MEMORIAM

*Carla was a beacon of light  
who appeared to me  
when I was lost on a dark sea.*

*She opened windows  
from this place  
to a sunny world.*

*When I pointed to the farthest peak,  
she said, "We can go there."*

*When I dove to the farthest depths,  
I found her hand was in mine.*

*When I was falling,  
she called out, "Open your wings."*

*Carla was a playful candle flame  
which warmly burned  
the most beautiful shades,  
adding color to all her light touched.*

*Now she is farther away,  
on another journey.  
Yet when I look to her,  
her light is no less bright.*

*Carla will forever be  
a compass point  
to that which is best in this world.*

*I loved her.*

— TRISTAN J. WHITROCK



Photo taken at MIND STATES OAXACA, 2004.

## **Carla Annette Higdon**

August 24, 1963 — January 30, 2006

CARLA HIGDON was a dear friend to *The Entheogen Review*, a contributor to our Network Feedback forum, and a staunch supporter of our publication over the years. She worked within the psychedelic community for many years, lending her talents to both MAPS and the MIND STATES conferences. Most recently, she was involved with the CHANNEL G media company, which promotes a variety of non-profit environmental, social, and health-related organizations.

She will be sorely missed. ☾







# BIBLIOGRAPHY

---

ALTAFFER, P. 2006. Personal communication.

BECKSTROM-STERNBERG, S.M. & J.A. DUKE 1992. *Phytochemical Database*. USDA - ARS - NGRL.

CHOOCHOTE, W. et al. 1999. "Lavicidal, Adulicidal and Repellent Effects of *Kæmpferia galanga*," *Southeast Asian Journal of Tropical Medicine and Public Health* 3: 470–476.

DEA 2003. "Pickard and Apperson Sentenced on LSD Charges; Largest LSD Lab Seizure in DEA History," *Drug Enforcement Administration News Release*, [www.dea.gov/pubs/states/newsrel/sanfran112403.html](http://www.dea.gov/pubs/states/newsrel/sanfran112403.html).

DOBLIN, R. 2006-a. "Re: [vpl] RICK replies to REV. ME0," e-mail on 1/24/06, 5:16 pm.

DOBLIN, R. 2006-b. "Re: [vpl] No apology given to psychedelic elders for wire," e-mail on 1/26/06, 12:16 pm.

DOBLIN, R. 2006-c. Personal communication.

DOBLIN, R. 2006-d. "Re: [vpl] RICK replies to REV. ME0," e-mail on 1/24/06, 8:01 pm.

DOYLE, B. 2004. "MAPS News 10/8/04: A time to celebrate!," e-mail.

FRY, S. 2003. "SKINNER Accused of Perjury," *Topeka Capital-Journal*, 3/7/03.

HALPERN, J. 2006. Personal communication.

KANJANAPOTHI, D. et al. 2004. "Toxicity of Crude Rhizome Extract of *Kæmpferia galanga* L. (Proh Hom)," *Journal of Ethnopharmacology* 90: 359–365.

MOKKHASMIT, M. et al. 1971. "Study on Toxicity of Thai Medicine Plants," *Bulletin of the Department of Medical Sciences* 12: 36–65.

NICHOLS, D.E. 2006. Personal communication.

NORA LYON & ASSOCIATES, INC. n.d. Court transcription pages 1389–1392 from the case of *UNITED STATES OF AMERICA vs. WILLIAM LEONARD PICKARD and CLYDE APPERSON*.

NORO, T. et al. 1983. "Monoamine Oxidase Inhibitor from the Rhizomes of *Kæmpferia galanga* L.," *Chemical and Pharmaceutical Bulletin* 31: 2708–2711.

OTHMAN, R. et al. 2002. "Vasorelaxant Effects of Ethyl Cinnamate Isolated from *Kæmpferia galanga* on Smooth Muscles of the Rat Aorta," *Planta Medica* 68(7): 655–657.

PANCHAROEN, O. et al. 1996. "Cyclohexane Diepoxides from *Kæmpferia rotunda*," *Phytochemistry* 43: 305–308.

ROSENFELD, S. 2001. "WILLIAM PICKARD'S Long Strange Trip: Suspected LSD trail leads from the Bay Area's psychedelics era to a missile silo in Kansas," *San Francisco Chronicle*, 6/10/01.

SAVINELLI, A. 2006. Personal communication.

TRAVIS, J. 2000. "Missile site LSD lab dismantled," *Topeka Capital-Journal*, 11/19/00.

UNATTRIBUTED 2000. This document appears to be a synopsis transcript of a 12/6/00 DEA interview of JOHN HALPERN. An attorney who examined these for *The Entheogen Review* was of the opinion that they are summaries prepared by a member of LEONARD PICKARD'S defense team.



# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts



## **ETHNOGARDEN BOTANICALS**

**POB 27048**

**BARRIE, ONTARIO, L4M 6K4**

**CANADA**

**TEL: (01) 705-322-6614    FAX: (01) 705-322-6615**

**[www.ethnogarden.com](http://www.ethnogarden.com) • [info@ethnogarden.com](mailto:info@ethnogarden.com)**

**Accepting: Amex, Visa, Mastercard, and Money Orders**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XV, NUMBER 2

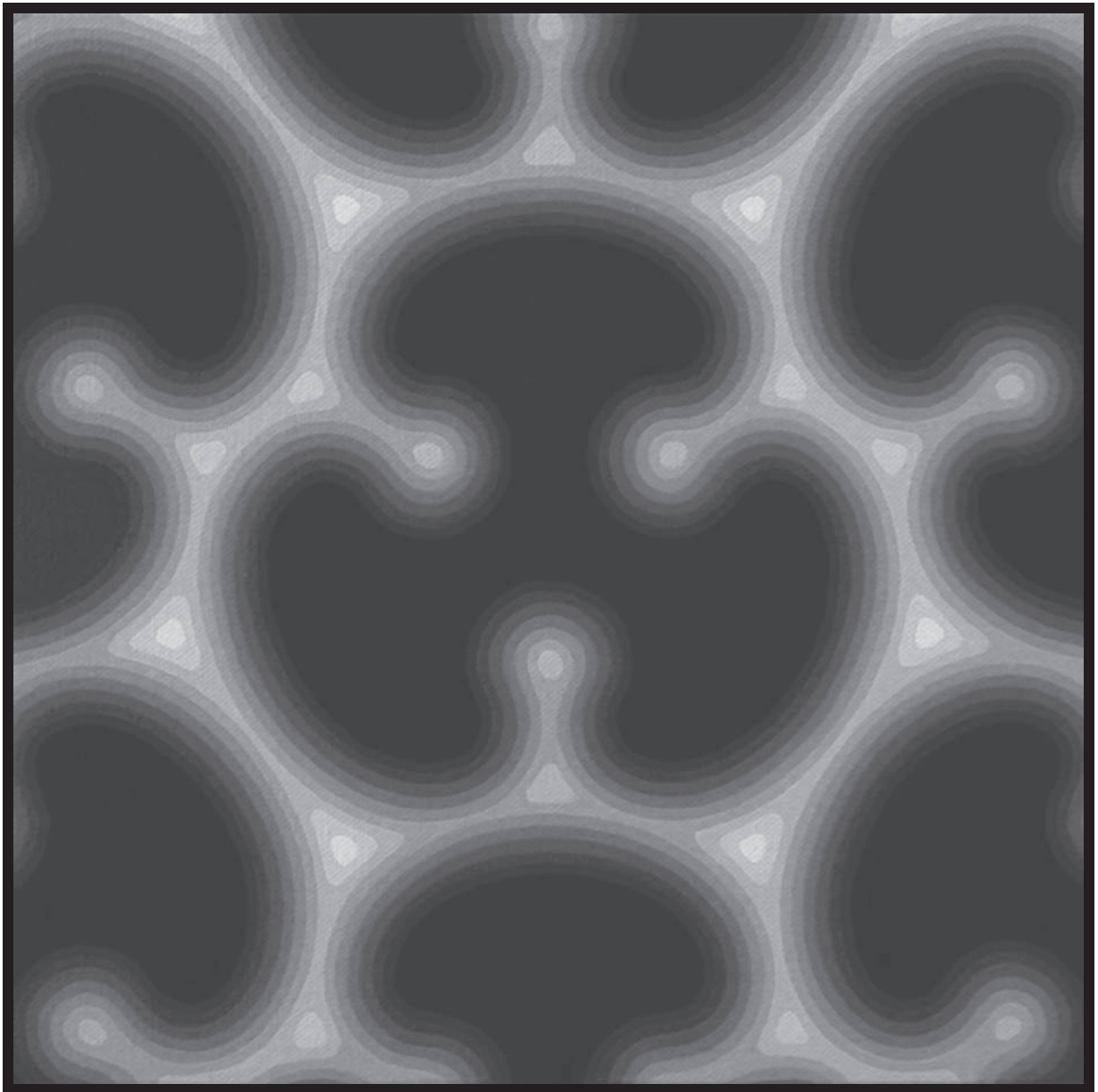


SUMMER SOLSTICE 2006



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper of the Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Andrew Sewell et al.  
(see page 42 for complete list)

John Beresford et al.  
(see page 49 for complete list)

R. Stuart  
Earth Erowid  
H.D.V., Germany  
C.A.P., MN  
J.S., OR  
Jon Hanna  
Castor Pollux

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819  
USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER

*The Dance/Interdepend-dance* (detail)  
by Vibrata Chromodoris

## BACK COVER

*Warrior*  
by Vibrata Chromodoris

For more information  
about the art of Vibrata Chromodoris:  
[www.vibrata.com](http://www.vibrata.com)

# CONTENTS

Different Researchers, Different Approaches	41
So Your Want to be a Psychedelic Researcher	42
Halperngate II: Voices from Behind Bars	49
Circuitous Routes of Administering <i>Trichocerei</i> :	
Enemas, Urine Drinking, and Urine Enemas	56
Comments on the New State Laws	
Controlling the Consumption of Hallucinogenic Plants	60
Network Feedback	62
AMP Update	62
Wrong Plant!	63
Effective Drug Control	63
Essential Oil Sources	64
<i>Mimosa scabrella</i> Seeds and <i>Stenocereus Hystrix</i>	64
DOC Revisited	65
Recent Articles of Interest	66
SheShamans & Magic Mamas:	
Women's Entheogen Conference • June 23–25, 2006	67
Events Calendar	71
Ten Post-1980s Psychedelic Non-Electronica Instrumental CDs	
For Neo-Shamanic Use That You Should Know About	72
Bibliography	75

**ERRATA:** On page 5 of the Vernal Equinox 2006 issue we accidentally misidentified the gentleman photographed with CHRISTIAN RÄTSCH as WOLF-DIETER STORL; this is actually WOLFGANG OHLHÄUSER. Our apologies for the error.

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2006 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# DIFFERENT RESEARCHERS, DIFFERENT APPROACHES

by DAVID AARDVARK

ANDREW SEWELL's article kicking off this issue of *The Entheogen Review* discusses a number of approaches available to people interested in doing aboveground research on psychedelics. Following that—in a response to the “Halperngate” article that ran in our last issue—JOHN BERESFORD questions the validity of “the medicalization of psychedelics” approach taken by the MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES.

MAPS' mission statement is indeed “to sponsor scientific research designed to develop psychedelics and marijuana into FDA-approved prescription medicines.” And it's possible, whether or not one believes it is ultimately beneficial, that this goal may never be realized. Yet while MAPS has been working at it for the last twenty years, there have been countless other beneficial results along the way. Particularly in recent years, the “multidisciplinary” aspect of this organization has truly flowered. MAPS has examined the cultural use of psychedelics and how they can influence creativity, spirituality, sexuality, and families. MAPS has sponsored gatherings, provided hands-on harm reduction at festivals, funded and published topical books and produced calendars emblazoned with the work of contemporary psychedelic artists, served as a fiscal sponsor for other organizations, and generally acted as a hub for the community. In the end, it may be a case where MAPS' stated goal is not nearly as important as the voyage taken attempting to reach that goal.

Different approaches toward studying psychedelics can clearly be complementary—there is no “one correct path.” For the last fourteen years, *The Entheogen Review* has acted as a network newsletter showcasing underground discoveries. For the last thirteen years, THE HEFFTER RESEARCH INSTITUTE has pointedly funded scientific inquiries into psychedelics. And for the last twelve years, the COUNCIL ON SPIRITUAL PRACTICES has examined the mystical arenas.

Sponsored in part by the COUNCIL ON SPIRITUAL PRACTICES, an amazing study was recently written up in the journal *Psychopharmacology*: “Psilocybin Can Occasion Mystical-type Experiences Having Substantial and Sustained Personal Meaning and Spiritual Significance,” by GRIFFITHS et al. The article is available on-line at [www.hopkinsmedicine.org/](http://www.hopkinsmedicine.org/Press_releases/2006/GriffithsPsilocybin.pdf)

[Press\\_releases/2006/GriffithsPsilocybin.pdf](http://www.hopkinsmedicine.org/Press_releases/2006/GriffithsCommentaries.pdf) and four commentaries, along with an additional editorial on the article, can be found at [www.hopkinsmedicine.org/Press\\_releases/2006/GriffithsCommentaries.pdf](http://www.hopkinsmedicine.org/Press_releases/2006/GriffithsCommentaries.pdf). This study provided further support for the 1962 “Good Friday Experiment” run by WALTER PAHNKE. The work conducted by GRIFFITHS' team is inspiring to me for three reasons:

First, the study—performed on “hallucinogen naïve” subjects—was incredibly well conceived. It is worth reading the paper just to admire how thoughtfully the study's design was constructed—with regard to truly disguising the double-blind framework, with regard to medical concerns, with regard to testing procedures, and with regard to follow-up.

Second, the investigators are to be commended for keeping their work quiet while it was in progress. By taking this approach, sensationalistic protests were avoided and a powerful media punch occurred all at once. Coverage appeared in nearly two dozen mainstream sources, and a recent GOOGLE search for the paper's title turned up 178 hits—not bad in less than a month. Amazingly, the research was also sponsored in part by the NATIONAL INSTITUTE ON DRUG ABUSE. Yet the press storm was too much for NIDA to weather: Director NORA VOLKOW responded with government warnings discouraging the use of hallucinogens due to their “well-known adverse effects”: profound distortions of reality, psychosis, paranoia, and extreme anxiety (see [www.nida.nih.gov/about/welcome/messagepsilocybin706.html](http://www.nida.nih.gov/about/welcome/messagepsilocybin706.html)). It is interesting to compare VOLKOW's remarks to the scientific findings reported in the title of the paper by GRIFFITHS et al.!

Third, and perhaps most impressive, this study was not designed with a medical approach. There was no illness that psilocybin was supposed to treat or cure. It was the simple psychological investigation of an entheogen with a long history of ethnographic use for spiritual purposes. The resultant positive effects on the study's participants were profound and unquestionable. The fact that the study happened *at all* might be evidence that there is some higher power looking over us! Kudos to those involved with this research—and with all ethical research, regardless of the approach taken. ☉





# SO YOU WANT TO BE A PSYCHEDELIC RESEARCHER?

by R. ANDREW SEWELL, M.D. • MCLEAN HOSPITAL/HARVARD MEDICAL SCHOOL

*with contributions from*

MATT BAGGOTT, Ph.D. (candidate) • NICHOLAS V. COZZI, Ph.D. • RICK DOBLIN, Ph.D. • ROBERT FORTE • MARC FRANKLIN  
NEAL M. GOLDSMITH, Ph.D. • PAUL GOODWIN, Ph.D. • CASEY GUILLOT, Ph.D. (candidate) • JON HANNA • JORDAN HOLMES  
ILSA JEROME, Ph.D. • SAMEET KUMAR, Ph.D. • CHRISTOPHER D. LOVETT, Ph.D. (candidate) • DAN MERKUR, Ph.D.  
JULIA ONNIE-HAY • ERIK PEDEN, Ph.D. • THOMAS B. ROBERTS, Ph.D. • MICHAEL ALLAN RUDERMAN • KEVIN SACHS, Ph.D.  
and TOBIAS C. VAN VEEN, Ph.D.

## Introduction

With the current renaissance in psychedelic research, after a forty-year moratorium, undergraduates interested in the topic are increasingly starting to ask: “How can I get involved?” Unfortunately, psychedelics are still heavily stigmatized, and there is as yet no obvious infrastructure into which enthusiasts can channel their energy. There are no psychedelic research graduate programs, no psychedelic student groups, no psychedelic scholarships, and few professors willing to provide mentorship or funding agencies willing to sponsor such research. This leaves undergraduates inspired by psychedelics frustrated and uncertain about what they should be doing in order to most help the cause. Here are some suggestions and guidance for those so perplexed.

First, examine your motives for entering psychedelic research? Is it because psychedelics are novel and “cool”? If so, you are apt to find psychedelic research disappointing. While Dr. TIMOTHY LEARY, perhaps the most famous of the psychedelic researchers, found it a route to enduring fame and hot sex with large numbers of young women, he did this primarily through his showmanship rather than his scientific research. If such a lifestyle is appealing to you, there are shorter routes to this goal than decades of scholarly study.

Or is it because you have had a mystical or life-changing experience on a psychedelic? You do not need to become a psychedelic researcher in order to continue your self-exploration; you do not even need to continue to take psychedelics, as there are many other methods of changing one’s own consciousness, from yoga to meditation to Holotropic Breathwork™. Such a path may prove profoundly self-altering—however, it is unlikely to change society.

Or is it because you are frustrated living in a culture that tramples individual freedoms, discourages introspection and insight, substitutes lies and half-truths for genuine science, encourages people to self-censor and conform to that which they know is harmful and wrong, and that you wish instead to change society for the better? You do not need to be a scientific researcher in order to be an activist. Ultimately, scientific research is only useful as a tool in the hands of the activist, for it is the activist who compels society to improve.

Or is it because you are motivated by a genuine curiosity about these peculiar substances, and wish to apply the tools of modern inquiry toward understanding their properties? Perhaps you appreciate that scientists such as RALPH ABRAHAM, STEPHEN JAY GOULD, CARL SAGAN, ANDREW WEIL, and Nobel Prize winners such as FRANCIS CRICK, RICHARD FEYNMAN, and KARY MULLIS have found psychedelics valuable tools in formulating their great discoveries, and wonder how this can be so? Maybe you know that the discovery of LSD was what sparked interest in the serotonin system and prompted the explosive growth of modern psychopharmacology that continues today? Possibly you contemplate what other wonders may lie hidden in the closed box of psychedelic science?

And are you willing to accept that your unconventional interests may lead to professional isolation or even ostracism, and that the time-consuming navigation of the layers of red tape endemic to psychedelic research will inevitably slow your publication rate and consequently promotions compared with your peers? And are you aware that the total lack of government or corporate support for such endeavors means that you will never be rich, and you may in fact eventually land in jail on trumped up charges of one sort or another? If such considerations do not trouble you, then read on.





## As An Undergraduate

### GET YOUR DEGREE! LIE LOW & INFILTRATE THE SYSTEM

The undergraduate years are a difficult time for the nascent psychedelic researcher because of the stigma that these drugs still hold. Many undergraduates come to realize that broadcasting their unconventional views at this time could potentially harm their future careers, and thus indirectly harm psychedelic research. Sometimes we have to conform to others' expectations in order to establish a solid base of credibility, and wait for a time when we can be more independent in our pursuits. The book *Why Shrooms Are Good* by JOE SCHMOE is likely to be ignored; *Therapeutic Benefits of Psilocybin* by Dr. JOE SCHMOE considerably less so, even if both books say exactly the same thing. Incidentally, this was the path I followed; I didn't breath a word of my interests until I was already on the faculty of HARVARD MEDICAL SCHOOL. Be warned, however—conformity for too long can corrode the soul. And in retrospect, you are freer as an undergraduate than you may think you are.

### EDUCATE YOURSELF ABOUT PSYCHEDELICS

Read what scientific literature *does* exist regarding psychedelics, not just the material that draws popular attention. If possible, take a course in psychedelics. Dr. STACY B. SCHAEFER teaches a class on "Indigenous People of Latin America" at CALIFORNIA STATE UNIVERSITY, CHICO, dealing in part with the peyote-using Huichol Indians. Dr. CONSTANTINO MANUEL TORRES teaches an "Art and Shamanism" course at FLORIDA INTERNATIONAL UNIVERSITY, exploring traditional cultures that use psychedelics. NORTHERN ILLINOIS UNIVERSITY offers regular courses by Dr. THOMAS ROBERTS. Invite him to be a guest lecturer at your own school! Dr. ROBERTS writes:

If your department or another would like to offer either course—"Foundations of Psychedelic Studies" or "Entheogens—Sacramentals or Sacrilege?" to students (graduate or undergraduate), it might be possible for me to travel every now and then and meet with a class, say over long weekends or for a day or two every couple of weeks. The rest we can do by Internet.

Alternately, design your own independent study course for credit in psychedelics. Use Dr. ROBERTS' syllabus as a basis. PAUL GOODWIN is starting a web site aimed at interested students offering links and short descriptions of courses relevant to psychedelic studies. This should be on-line by the fall of 2006 ([www.psycomp.org.uk](http://www.psycomp.org.uk)). Keep current with the literature in your area of interest, and start thinking about ideas for your own research project. Another graduate student writes:

**The book  
Why Shrooms  
Are Good  
by JOE SCHMOE  
is likely  
to be  
ignored...**

I completed an honors thesis as an undergraduate, which basically was a literature review, and it ended up resulting in my first publication a few years later. It also led up to my master's thesis (a quasi-experimental study) and a few other papers in press. The best thing undergraduates can do to help is to prepare themselves, I believe. Be persistent about being a part of psychedelic research, if that is truly where your heart lies. I may not be able to do exactly what I want right now, but I still can keep it in mind for the future.

"The Implications of Psychedelic Research for XXX" often makes a good term paper topic. Rephrasing a title as a question is one tactic to use when encountering skeptical professors: "Do Psychedelics Have Implications for XXX?" or "How Should We Evaluate Psychedelic Claims of XXX?" Also, consider requesting that your local and school libraries acquire psychedelic books. Not only does this help spread knowledge, it also helps authors and encourages publishers to accept more psychedelic titles.

In the meantime, attend a convention! There's quite a bit of psychedelic research presented at the yearly SOCIETY FOR LITERATURE, SCIENCE, AND THE ARTS conferences (<http://slsa.press.jhu.edu>). Similarly, the TOWARD A SCIENCE OF CONSCIOUSNESS conferences held in Tucson, Arizona every other year also always have some presentations dealing with psychedelic research ([www.consciousness.arizona.edu](http://www.consciousness.arizona.edu)). And more specifically focused on psychedelics and altered states are the yearly MIND STATES conventions, where aboveground researchers and underground psychonauts congregate to discuss their latest discoveries. The monthly MIND STATES e-mailing list provides updates on similar events that happen worldwide ([www.mindstates.org](http://www.mindstates.org)).







Underground publications often present cutting-edge discoveries in the arenas of psychedelic chemistry, botany, and pharmacology. *The Entheogen Review*, for example, was the first place to discuss the extraction of tryptamines from *Phalaris* grasses for ayahuasca analogues and the first to confirm the psychoactivity of *Mimosa tenuiflora* (= *M. hostilis*) without coadministration of a monoamine oxidase inhibitor. These days, countless web sites and discussion forums carry first-person reports of the latest synthetic psychedelics and botanical preparations. Amateur science flourishes in our current legal situation, in which professional science is so difficult to perform that most discoveries have to be made underground. Remember, though, that the rigorous controls present in aboveground science are usually lacking in underground efforts, rendering many results questionable at best.

#### START A PSYCHEDELIC STUDENT GROUP

While one undergraduate is easy to intimidate, large groups of them have a history of occupying administration buildings to facilitate societal change. Fish travel in schools for a reason! Another strategy, therefore, is to start a student group. One possibility would be to form a chapter of a national organization such as the MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES (MAPS), the MARIJUANA POLICY PROJECT (MPP), or STUDENTS FOR SENSIBLE DRUG POLICY (SSDP). This approach would be similar to student chapters of GREENPEACE, AMNESTY INTERNATIONAL, or STUDENTS FOR A FREE TIBET. One notorious troublemaker writes:

I took out an ad in the school's newspaper, "Come to the first meeting of the University of Chicago Psychedelic Education Society." We met at the spot that marked the beginning of the Atomic Age, a Henry Moore sculpture called *The Nuclear Egg*. About a hundred people showed up.... We shared stories, brought speakers to town, dreamed of a saner world, and labored to manifest one.

At HARVARD, where I work, there is no recognized undergraduate student organization focused on psychedelic research. The procedure for creating such an organization can be found on-line at: [www.college.harvard.edu/student/handbook.pdf](http://www.college.harvard.edu/student/handbook.pdf). The advantages of forming a recognized student organization are many. Not only can recognized groups get permission to use campus facilities and assembly halls for events and symposia, they are also eligible to apply for funding from the student government. A student organization focused on psychedelic research could engage in out-

reach with other student groups and academic departments encompassing most of the physical, biological, and social sciences, as well as those pertaining to the arts, humanities, and civil liberties. Events could be held on campus to educate and inform, and university funds could be used to bring in speakers and arrange conferences. Such events could draw participants from all over the world. While these activities do not necessarily amount to actual "psychedelic research," they could be fashioned in a manner to do so, if—for example—a faculty member were enlisted to supervise a survey-based study. More importantly, student organizations spread awareness, generate understanding, and de-stigmatize psychedelics, thereby helping to set the stage for actual research when the time and place are right.

SSDP and the student ACLU group helped sponsor the ethnopharmacology society's seminar on the co-evolution of plants and humans. We also were awarded a grant from the student organization office—raising more than a thousand bucks!—and were able to bring in Dennis McKenna as the outside speaker. It was a splendid event, with Dennis giving a great talk examining plant chemical communication signals that may be driving the interesting side of human evolution. It was followed by a panel discussion that included some of University of Washington's botany professors, a classics scholar, and an Incan medicine man.

#### VOLUNTEER

Numerous organizations exist that appreciate people who offer to do volunteer work. MAPS needs help with their on-line psychedelic bibliography, creating abstracts for many of the articles that are listed. The EROWID web site also sometimes uses volunteers (see [www.erowid.org/general/about/about\\_volunteers.shtml](http://www.erowid.org/general/about/about_volunteers.shtml)). Find an organization with which you resonate and contact them to see what sort of help they need.

#### WRITE LETTERS

Without government approval, psychedelic research will stagnate as it has for the last forty or so years. Government politicians, agencies, and organizations need to understand that people interested in psychedelics are not thoughtlessly promoting drug use, but are sincerely searching for personal and scientific truths. Write letters and share how you feel! Nobody can arrest you for an opinion—yet.

#### DONATE MONEY TO PSYCHEDELIC ORGANIZATIONS

This is by far the easiest way to get involved. With no support from government or industry, that means that funding





for psychedelic research is going to come from one place only—you! See the listing below for the web sites of psychedelic organizations.

## As a Graduate Student

Your first stop should be the HEFFTER RESEARCH INSTITUTE'S *Scientific Advisory Panel*, which is a list of psychedelic allies in the international academic world. The locations where these individuals work are areas where there is possible support for psychedelic research.

Failing this, Dr. ALEXANDER SHULGIN'S recommendation is to get as strong a foundation in graduate school as possible. Work in a highly respected institution with good people doing solid, reputable research, pick up as many skills as you can along the way (for you never know which will ultimately be useful) then pursue what it is that you genuinely want to do, which you might not even know until after graduate school anyway. Learn solid methodology and techniques, gain as much knowledge as you can, hone your analytic skills—while keeping sight of the “big picture”—and then apply all these resources to psychedelic research when the time comes. The more rigorous and stringent your research and its interpretation, the harder it will be for people to argue with it, reject it, or not take it seriously—and that can make all the difference. If you try to get as much as you can out of graduate or medical school, you'll always have those tools, analytical skills, and knowledge of sound techniques available to do excellent research in whatever field you choose. In addition, it is important to have proficiency and credibility in a field other than psychedelic research, to serve as a fallback position when changing political winds make times tough.

My own path was one of going to medical school and becoming a medical doctor, which I figured was a necessity if I ever wanted to actually give these drugs to people, which I do. Furthermore, I believe that an M.D. sometimes has more credibility than a Ph.D. or politician when it comes to telling people what's good and bad for them. My grant proposals can afford to be a little more daring because if they're all turned down, I won't be living on the street—seeing patients for money is always an option. One disadvantage, of course, is the length of training—which in my case (neurology/psychiatry) was ten years after college. Another disadvantage is the large loans and consequent temptation to specialize in something more profitable than psychedelics (and ample opportunities to do so). But I have no regrets about the path I have chosen to follow.

If you wish to follow the Ph.D. route, however, pure neuroscience or neuropharmacology is extremely valuable, as it is much easier politically to give psychedelics to animals or tissue cultures than it is to humans, and there is a large amount of funding available in areas indirectly applicable to the study of psychedelics, such as the pharmacology and physiology of serotonin. This sort of research builds the credibility necessary to apply for funding to study psychedelics directly. Unfortunately, much of the research done in these fields is on animals and never directly examines higher-order thought and cognition—the levels at which psychedelics engage human consciousness in the most fascinating way. And sadly, there are few academics in these fields willing to serve as mentors for students interested in psychedelics.

Experimental psychology, the study of the human mind, is also valuable, but psychonaut psychologists have given graduate-level psychology study mixed reviews. Today's experimental psychology Ph.D. programs reportedly involve working in very restricted domains, performing tightly controlled experiments that rarely resemble real-world conditions, focus primarily on outward “behavior” (as opposed to studying “mind”), and interpreting data in ways that are inevitably constrained by how well they fit with currently accepted theories.

Clinical psychology will allow you to build the skills necessary in any multidisciplinary team researching the psychotherapeutic value of psychedelics. When psychedelics are ultimately approved as a treatment modality, a clinical psychologist will undoubtedly be part of any such treatment team. And as a clinical psychologist, you'll be able to design clinical trials sensitive to “set and setting,” which are largely ignored in contemporary psychedelic research. Clinical psychology graduate students report that the most prominent psychological perspective today is cognitive-behavioral, an approach more balanced between observable behavior and cognition. Less mainstream, transpersonal graduate schools such as the CALIFORNIA INSTITUTE OF INTEGRAL STUDIES, the INSTITUTE OF TRANSPERSONAL PSYCHOLOGY, or the SAYBROOK INSTITUTE provide an alternative to the prevailing cognitive-behavioral paradigm. Collectively, these institutes are the central hubs of clinical psychology wisdom, knowledge, and experience from the sixties, largely due to the influx of faculty such as RALPH METZNER, STANISLAV GROF, RICHARD TARNAS, STANLEY KRIPPNER, and other veterans of the psychedelic science community.





Also consider psychoanalytic training, which is not just for M.D.s any more—learning to navigate the subconscious is a valuable skill for anyone doing psychedelic psychotherapy! A dream is not so different from a trip, and dream analysis skills translate directly. But if you're interested in research, make sure that you get a Ph.D. rather than a Psy.D.

Cognitive science is a pure “science of the mind,” drawing from a variety of disciplines, including computer science. (Cognitive science was largely founded as an attempt to model and imitate the human mind on a computer system.) There are far fewer such programs than comparable psychology programs, which are ubiquitous, yet cognitive science differs from experimental psychology in that it relies strongly on theoretical and empirical work done in other fields (such as ethnographic research), especially philosophy, neuroscience, and linguistics, but also sociology, anthropology, and cultural studies. These data are then used in an integrative way to better understand and modify theoretical foundations, rather than looked at as orthogonal data from a “different field.” The boundaries between disciplines often dissolve, resulting in integration that is necessary in order to understand the psychedelic experience and consciousness in general.

Cognitive science, as the science of higher order conceptual structure and thought, will permit you to broadly study the mind itself, its cognitive components, how it is manifested in neural tissue, and how meaning is created, organized, modified, and communicated by humans in the real ecological, social, and cultural environment that we inhabit. Many cognitive science programs emphasize computational modeling, which is unfortunately still in its infancy. One cognitive scientist writes:

Here, in a cognitive science program, I am able to work in labs doing both brain-imaging (fMRI) as well as electrophysiological (EEG/ERP—brainwave) research, but at the same time study in rigorous detail theories from philosophy and linguistics while attempting to form a coherent picture of how the mind works, what “thought” is, and how we comprehend “reality.”

Ultimately, when deciding on a graduate program that will nurture your growth and refine your skills, your decision should be based on the professors under whom you will be working, the type of research that is carried out in their labs, the resources available to you, and the fit of your questions and ideas with those of your advisor. Whatever route you

follow, learn as much as you can and keep your mind, eyes, and ears wide open. Absorb and integrate what you are studying with your own interests and ideas, but never shy away from something because it seems too rigid or intuitively “wrong” or entrenched within illusory modes of thought. Decide what you think is accurate and what is not, know *why* what you think is wrong is wrong, then envision a better way to understand and explain the phenomenon.

There are many paths to becoming a psychedelic researcher. Like the Internet, science views censorship as a system failure and routes around it; psychedelic research, which has long lain fallow, is slowly germinating once again. You may end up studying the biochemical and neural basis for the psychedelic experience, psychedelic psychotherapy, religious and contemplative approaches to the ecstatic experience, the nature of consciousness, law reform and public policy, going on ethnographic and anthropological expeditions, or designing and running clinical trials. You may become a strong voice in the media. But what matters most in the end is that you attain success and satisfaction on a personal, professional, and spiritual level, while at the same time remaining true to yourself and your beliefs. ☉

*Recommended resources for self-education adapted from THOMAS ROBERTS' "Foundations of Psychedelic Studies" course:*

## Books & Magazines

EARLEYWINE, MITCH

▼ *Understanding Marijuana: A New Look at the Scientific Evidence*

FORTE, ROBERT (editor)

▼ *Timothy Leary: Outside Looking In: Appreciations, Castigations, and Reminiscences*

▼ *Entheogens and the Future of Religion*

GRINSPON, LESTER and JAMES B. BAKALAR

▼ *Psychedelic Drugs Reconsidered*

GROF, STANISLAV

▼ *LSD Psychotherapy*

▼ *Realms of the Human Unconscious: Observations from LSD Research*

HANNA, JON and SYLVIA THYSSEN (editors)

▼ *MAPS Bulletin, Vol. X, No. 3—Psychedelics and Creativity*

HAYES, CHARLES (editor)

▼ *Tripping: An Anthology of True-Life Psychedelic Adventures*

HOFMANN, ALBERT

▼ *LSD: My Problem Child*

HUXLEY, ALDOUS

▼ *The Doors of Perception*





OTT, JONATHAN

- ▼ *Pharmacothoeon*

PELLERIN, CHERYL

- ▼ *Trips: How Hallucinogens Work in Your Brain*

PENDELL, DALE

- ▼ *Pharmako/Poeia: Plant Powers, Poisons, and Herbcraft*
- ▼ *Pharmako/Dynamis: A Guide for Adepts of the Poison Path*
- ▼ *Pharmako/Gnosis: Plant Teachers and the Poison Path*

ROBERTS, THOMAS

- ▼ *Psychoactive Sacramentals: Essays on Entheogens and Religion*
- ▼ *Brainstorm: A Psychological Odyssey*
- ▼ *Religion and Psychoactive Sacraments: An Entheogen Chrestomathy*, [www.csp.org/chrestomathy](http://www.csp.org/chrestomathy)

SHULGIN, ALEXANDER and ANN SHULGIN

- ▼ *PIHKAL: A Chemical Love Story*
- ▼ *TIHKAL: The Continuation*

SMITH, HUSTON

- ▼ *Cleansing the Doors of Perception: The Religious Significance of Ethnogenic Plants and Chemicals*

STEVENS, JAY

- ▼ *Storming Heaven: LSD and the American Dream*

STOLAROFF, MYRON

- ▼ *The Secret Chief: Conversations with a Pioneer of the Underground Psychedelic Therapy Movement*
- ▼ *Thanatos to Eros: Thirty-five Years of Psychedelic Exploration*

WALSH, ROGER and CHARLES S. GROB

- ▼ *Higher Wisdom: Eminent Elders Explore the Continuing Impact of Psychedelics*

WOLFE, TOM

- ▼ *The Electric Kool-Aid Acid Test*

ZIMMER, LYNN and JOHN MORGAN

- ▼ *Marijuana Myths, Marijuana Facts: A Review of the Scientific Evidence*

## Articles

HUXLEY, ALDOUS

- ▼ "Drugs that Shape Men's Minds"  
[www.csp.org/practices/entheogens/docs/huxley-drugs.html](http://www.csp.org/practices/entheogens/docs/huxley-drugs.html)

JANSEN, KARL

- ▼ "Comments on BBC's *Psychedelic Science*"  
[www.maps.org/news-letters/v07n2/07221bbc.html](http://www.maps.org/news-letters/v07n2/07221bbc.html)

NICHOLS, DAVID

- ▼ "From Eleusis to PET Scans: the Mysteries of Psychedelics"  
[www.maps.org/news-letters/v09n4/09450nic.html](http://www.maps.org/news-letters/v09n4/09450nic.html)

POWELL, SIMON G.

- ▼ "On the Crest of a Wave: A Brief Review of the BBC's Horizon Special *Psychedelic Experience*"  
[www.maps.org/news-letters/v07n2/07220bbc.html](http://www.maps.org/news-letters/v07n2/07220bbc.html)

ROBERTS, THOMAS B.

- ▼ "Entheogens: Sacramentals or Sacrilege?"  
[www.cedu.niu.edu/epf/edpsych/faculty/roberts/index\\_roberts.html](http://www.cedu.niu.edu/epf/edpsych/faculty/roberts/index_roberts.html)

VAUGHAN, FRANCES

- ▼ "A Question of Balance: Health and Pathology in New Religious Movements"  
[www.csp.org/communities/docs/vaughan-balance.html](http://www.csp.org/communities/docs/vaughan-balance.html)

WASSON, R. GORDON

- ▼ "Seeking the Magic Mushroom"  
[www.imaginarium.org/wasson/life.htm](http://www.imaginarium.org/wasson/life.htm)

## Internet Field Trips

THE ALBERT HOFMANN FOUNDATION

- ▼ [www.hofmann.org](http://www.hofmann.org)

ASSOCIATION FOR TRANSPERSONAL PSYCHOLOGY

- ▼ [www.atpweb.org](http://www.atpweb.org)

CENTER FOR COGNITIVE LIBERTY & ETHICS

- ▼ [www.cognitiveliberty.org](http://www.cognitiveliberty.org)

DRUG POLICY ALLIANCE

- ▼ [www.drugpolicy.org](http://www.drugpolicy.org)

DRUGSENSE – MEDIA AWARENESS PROJECT

- ▼ [www.drugsense.org](http://www.drugsense.org)

EROWID

- ▼ [www.erowid.org](http://www.erowid.org)

GROF TRANSPERSONAL TRAINING, INC.

- ▼ [www.holotropic.com](http://www.holotropic.com)

HEFFTER RESEARCH INSTITUTE

- ▼ [www.heffter.org](http://www.heffter.org)

THE KEN KESEY SITE

- ▼ [www.key-z.com](http://www.key-z.com)

MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES

- ▼ [www.maps.org](http://www.maps.org)

POT-TV

- ▼ [www.pot.tv](http://www.pot.tv)

THE PSYCHEDELIC LIBRARY

- ▼ [www.druglibrary.org/schaffer/lsd/lsdmenu.htm](http://www.druglibrary.org/schaffer/lsd/lsdmenu.htm)

THE PSYCHEDELIC SIXTIES: LITERARY TRADITION & SOCIAL CHANGE

- ▼ [www.lib.virginia.edu/small/exhibits/sixties](http://www.lib.virginia.edu/small/exhibits/sixties)

SPIRITUAL TRADITIONS AND COMMUNITIES

- ▼ [www.csp.org/communities/communities](http://www.csp.org/communities/communities)

U.S. DRUG ENFORCEMENT ADMINISTRATION

- ▼ [www.usdoj.gov/dea](http://www.usdoj.gov/dea)





## Author Contact Information

*All authors have agreed to serve as resources for aspiring psychedelic researchers.*

NICHOLAS V. COZZI, Ph.D., Pharmacology  
nvcozzi@earthlink.net

RICK DOBLIN, Ph.D., Public Policy  
rick@maps.org

ROBERT FORTE, Master of Arts, Religious Studies (AMRS)  
robertforte@earthlink.net

MARC FRANKLIN, Photographer  
thelordnose@yahoo.com

PAUL GOODWIN, Neuroscience and Pharmacology  
p.goodwin@psycomp.org.uk

CASEY GUILLOT, Ph.D. candidate, Clinical Psychology  
caseyguillot@hotmail.com

NEAL M. GOLDSMITH, Ph.D., Social/Environmental Psychology  
neal@inch.com

JON HANNA, Roustabout, Ne'er-do-well  
jonrhanna@prodigy.net

ILSA JEROME, Ph.D., Social Psychology  
ljerome@bigplanet.com

SAMEET KUMAR, Ph.D., Clinical Psychology  
skumar@aptiumoncology.com

CHRISTOPHER D. LOVETT, B.S. Biochemistry and Molecular Biology,  
M.S. Cognitive Science, Ph.D. candidate, Cognitive Science  
clovett@cogsci.ucsd.edu

DAN MERKUR, Ph.D., Comparative Religion  
Dan\_merkur@yahoo.ca

JULIA ONNIE-HAY  
julia@maps.org

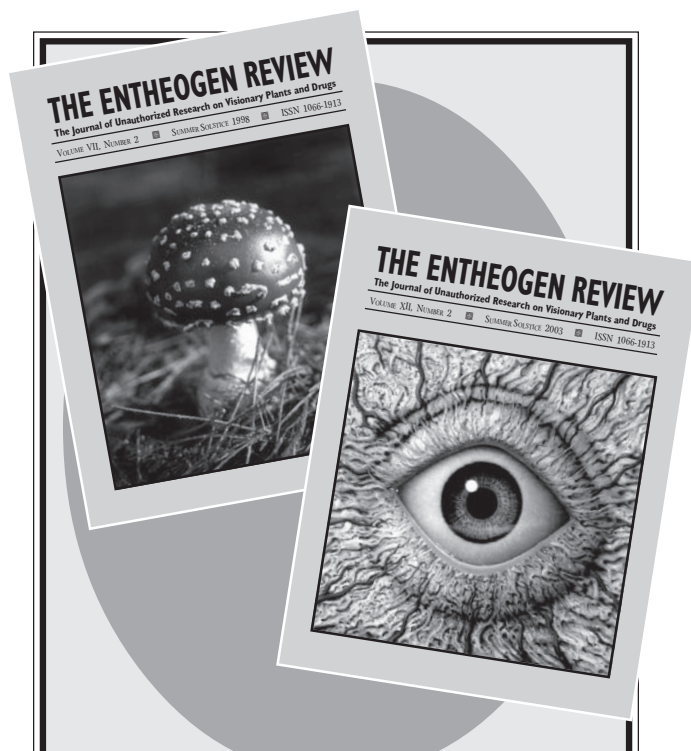
ERIK M. PEDEN, Ph.D., Molecular and Cellular Pharmacology  
epeden@genetics.utah.edu

THOMAS B. ROBERTS, Ph.D.  
troberts@niu.edu

MICHAEL ALLAN RUDERMAN  
mruderma@ucsc.edu

KEVIN SACHS, Ph.D., Accounting  
Ksachs3@nyc.rr.com

R. ANDREW SEWELL, M.D., Neurology and Psychiatry  
asewell@mclean.harvard.edu



**NEWLY AVAILABLE**

A complete electronic collection of  
**The Entheogen Review**  
✧ 1992 — 2005 ✧  
Fourteen years! • 49 issues!

Formatted as PDF files onto one DVD or four CDs.  
Please specify if you prefer to receive a DVD or four CDs.

*Low Price!*

If purchased individually in printed form  
these issues would cost over \$275 (USA)  
or over \$400 (foreign).  
However, the discs are only \$40.00 (USA),  
\$45.00 (foreign) postpaid.

Send cash, check, or money order to:

**The Entheogen Review**  
**POB 19820-PDE,**  
**Sacramento, CA 95819**  
UNITED STATES OF AMERICA

or order on-line at  
**[www.entheogenreview.com](http://www.entheogenreview.com)**





# HALPERNGATE II

## VOICES FROM BEHIND BARS

by JOHN BERESFORD, M.D. • COMMITTEE ON UNJUST SENTENCING

*with contributions from*

MALAKKAR VOHRZEK • G. WALTER DASH • JOE RUFRA • ANONYMOUS • AMY RALSTON • CASEY HARDISON

We are all indebted to JON HANNA for his “Halperngate” report on the scandal that erupted on Friday January 13, 2006, during the presentation of MAPS-sponsored psychedelic research at the symposium in honor of ALBERT HOFMANN’S 100th birthday in Basel. As JON recounted, MARK MCCLOUD interrupted the talk delivered by JOHN HALPERN, M.D., with the brassy question: Was HALPERN an agent of the DEA? To some of those present at the event, HALPERN’S “No... no DEA” seemed excruciatingly lame. When MARK persisted, stating that he had papers showing the existence of some form of DEA connection, the game appeared to be up. After presentations by ANDREW SEWELL on the neurological features of the cluster headache syndrome, CHARLES S. GROB on the medical significance of mystical experience, and others, RICK DOBLIN concluded the session with what to some in the audience felt like an ultimatum: If we wanted psychedelic research done, it was HALPERN or nothing—take it or leave it.

MARK was glad he interrupted Dr. HALPERN’S talk; the buzz was, “Now everybody knows.” Considering that MARK has twice been targeted by the DEA in the most ruthless fashion imaginable, that his framed blotter collection was ripped from the walls of his house, and that he escaped conviction by a Kansas City jury by a hairsbreadth on the strength of testimony to his *artistic* interest in blotter history (as he told the audience in Basel, “they spent a million dollars trying to kill me”), MARK’S outrage at the perfidy he detected in HALPERN’S behavior is understandable.

I would like to address two areas related to the controversy MARK’S intervention started. One has to do with the function of the kind of research MAPS promotes. The other has to do with the ethical obligations that one who undertakes public “aboveground” research should assume. I will keep short what I have to say, to leave room for remarks by prisoners incarcerated for the use of psychedelic agents, to whom I circulated copies of the “Halperngate” article.

The first point is practical. Few may agree, but I question the premise under which MAPS operates. That is, the idea that medicalizing the use of psychedelic agents is a worthwhile pursuit. Is it a smart move to put psychedelic agents in the hands of the medical profession? There are three objections I can think of. Suppose HALPERN (or better, SEWELL) succeeds in demonstrating a part-solution to the otherwise intractable problem of cluster headaches. Are we to imagine general practitioners or neurologists rushing to write prescriptions for LSD? That seems far-fetched. LSD is not the kind of agent you pick up from a pharmacy, with perhaps a package insert warning: “May cause hallucinations.” MAPS’ interest, however, is directed chiefly to the therapeutic application of MDMA, dispensed in occasional doses under the supervision of a doctor who is experienced with the effects of the drug. I can envision that as a possibility. And I can even foresee a time when the use of MDMA could be handled by a physician who is *not* intimately acquainted with its effects, nor with the “consciousness expanding” features of a true psychedelic compound. Nevertheless, there are two more considerations.

Suppose the medical profession is entrusted with the use of psychedelic agents for the purpose of treating medical pathology. Patient A has a diagnosis of condition B and is treated with psychedelic agent C. Reduction or elimination of symptoms follows. That may be all very well, but what does it tell us about the intrinsic effect of agent C on the human mind or brain? Precisely nothing, as far as I can tell. Although well-intentioned, such an approach has no scientific merit. We are back in the age when foxglove tincture helped the patient with edema, without any understanding of the impact of digitalis on the myocardium. Knowledge of the therapeutic efficacy of an agent may leave us in the dark as to the underlying nature of the effect exerted. Such “research” is primitive, not fundamental.

The third objection that springs to mind is this: Suppose MAPS posts a list of brilliant successes in the treatment field.





Psychedelic agents find a place in the United States pharmacopoeia. Where does this leave the rest of us? RICK DOBLIN views the reinstatement of psychedelic research at HARVARD as a “symbolic triumph,” with HARVARD putting the bad old LEARY days behind it. What bad old LEARY did, however, was free the use of psychedelics from the control of fusty academic know-nothings. As ROBERT FORTE related in his Basel presentation “Let’s Save Democracy,” TIM pulled America out of its pre-LSD doldrums. Many of us know stories of the life-saving effect of LSD when it was popularly available in the 1960s and 1970s. Inherently conservative, the medical profession played no part in popularizing the use of LSD then. I don’t see the AMERICAN MEDICAL ASSOCIATION behaving differently today. For the foreseeable future, LSD use remains underground, where it belongs—in the hands of the intellectual avant garde and freaks who honor and appreciate it. Is MAPS to say who takes LSD?

So much for a practical critique of MAPS’ approach. Closer to the bone is the uncomfortable feeling any user of psychedelics should have who gets too close to HALPERN. RICK chooses to ignore the potentially negative impact of a laying-on-of-hands by HALPERN. RICK thinks it perfectly in order for his friend to man a crisis tent at events like BURNING MAN, where psychedelic or other drug use may occur. But why does RICK promote HALPERN’s presence at such events? Here’s the rub: HALPERN apparently needs the “training” that his “peers and mentors” can provide. HALPERN needs help in acquiring the know-how to handle a bad trip? Perhaps... but in *that* case, what are his credentials for running sessions in the first place? What is HALPERN’s competence to handle LSD?

Suppose that running sessions for HALPERN is a piece of cake. A more weighty consideration cautions against entering into an intimate relation with him. The man is a presumptive snitch. Here we come to technicalities. RICK is right in saying that his friend is not an “agent,” by that meaning that he is not in the employ of the DEA. Nor is he, so far as one can tell, a Confidential Informant, running errands for an agent proper, gathering evidence to turn over to a prosecutor. Nevertheless, the terms of HALPERN’s association with his “controller” (I have it on good evidence that he does have a DEA

controller, having been informed of the latter’s appearance, proper name, and pseudonyms) may—for all one knows—include a provision that at some future time the doctor’s cooperation will be required not only in relation to the LEONARD PICKARD case but in relation to some other investigation. The soothing denial put forward by RICK DOBLIN when he says that he is confident of HALPERN’s harmlessness is of little comfort here. For suppose research with MDMA gets under way in Salt Lake City, and community talk about the rave scene there is looser than it should be. The surreptitious recordings that Dr. HALPERN made on previous occasions could be similarly made in the future. Liabilities accrue.

**What bad old  
LEARY did,  
however,  
was free the use  
of psychedelics  
from the control  
of fusty academic  
know-nothings.**

For all that, RICK has a point when he says we should not be too hard on Dr. HALPERN. I think he means that no one can imagine the mental torture involved in a DEA investigation. Who is to say they would not crack under the circumstances? The name HALPERN is tainted with the label snitch. That does not mean he should give up his position at HARVARD and retire from academic life. The decent thing, I’d have thought, would be to retire from psychedelic research—not embrace it with the unseemly gusto he is wont to. There

are plenty of fields a HARVARD faculty member can enter. HALPERN could busy himself in a profitable yet inoffensive field such as medical statistics.



*Below are excerpts from a letter by MALAKKAR VOHRZEK, who is doing time at FEDERAL PRISON CAMP, Lompoc, for LSD distribution. He writes on the subject of the snitch from the viewpoint of an insider.*

As a MAPS member and subscriber to *The Entheogen Review* I am in the middle of two approaches, as well as being a POW in the drug war. So I have a unique perspective with several different angles, all of which color my points:

1. MAPS’ research is important.
2. MAPS’ trying to legitimize research through the U.S. government is an important process with a desirable goal.





3. The process of legitimization is always through “the man.”
4. This doesn’t make the use of government snitches acceptable.

It is not a question of, “Once with the man, always with the man,” but rather a deeper question. They found his breaking point. When a bone breaks once, it is easy to break it a second time. HALPERN presents a danger because it is unclear if he is still a government package, and even if he is not he could become one with coercion.

On an existential level the goal of psychedelic research is to help humanity. To use someone who has harmed another to win self-protection or seek favors from the man is to go against the principles on which the psychedelic community is founded. Where on the slippery slope does the evil stop? HALPERN’S assistance could have been the linchpin to PICKARD’S life sentence. How does that differ from experimenting on live victims, in terms of moral choice?

I have not yet seen a snitch agreement that promised non-disclosure of status (and I’ve seen many snitch agreements, doing jailhouse lawyer work). Most snitches do not reveal their status because they are aware of the wrongness of their act. The unspoken theme in drug transactions is that snitching is wrong, no matter what the drug is or who is involved. More than likely, HALPERN has not revealed the full extent of his agreement. He hides the liability he brings to his “research.” Can you in fact trust his research to be objective when a government gun is pointed at his back?

The psychedelic community is armed with one weapon only: integrity. That’s why psychedelics remain in production. The money involved is pennies compared with the megabucks of other items in the illicit drug trade.

True story from the vaults: December 2002. I got some diesel therapy. While signing a form to get my property returned (I had won in court but the prosecutor wanted to ruin the holidays for me) the DEA, in another attempt to get me to snitch, said: “Look, you’re a smart guy. Why LSD? There’s no money in it. Just help us out and you’ll be home in no time.”

I remember thinking: “If I believed that drugs were a real problem, or that what you are doing helped humanity, I would assist you in a heartbeat. But you and I both know that what you are doing is futile, barbaric, and wrong. In thirty years your war on drugs has brought nothing but misery. I will never help you.”

So long as people like me are around, so will the psychedelic community survive outside the gulags. So long as the HALPERNS are around, the psychedelic community has its defense against the man compromised.

I cannot speak for all prisoners, but a majority of those who stand strong would agree with me. I don’t bear animosity towards the guy who implicated me. I knew what his breaking point was. He told me before going to the authorities, “I can’t do ten years for you, bro.” I will, however, not trust him again. He broke.

I am not trying to judge HALPERN or DOBLIN. I am basing my opinion as a former member of an isolated Central Valley California psychedelic community. I was an LSD distributor, and yes, they tried to give me life in prison. I still wouldn’t talk. I refused to sell my integrity. I make no Faustian deals. That is my choice though. HALPERN made his.

Give my best to JON HANNA, whose publication I have loved since I was on the streets and whose publication other psychedelic troopers in here love too, and to anyone on the right side of the drug war. Take care. — MALAKKAR VOHRZEK



*G. WALTER DASH, sentenced to 30 years for LSD manufacture with 11 years left, takes a more sanguine look at the snitch question.*

I received your letter tonight and read the “Halperngate” article with much interest. The allegations against HALPERN are somewhat vague in that there is no actual supporting documentation. Obviously, the primary “rat” was SKINNER, without whom the silo bust might never have occurred.

In my experience there are two kinds of DEA agents: those on a mission for God, who truly hate drugs, view themselves as warriors of Righteousness, and believe that ends justify the means. The others are crooks with badges who will bust you for selling a lid and then pinch half of it for their own stash before they turn it in to the evidence custodian. The latter function with no moral compass at all, while the compass of the former points in the same direction no matter where they are. Both will do whatever is necessary to put you in jail, including forging *DEA-6s*. (*DEA-6s* are summary reports of interviews between DEA agents and persons being interviewed.)







It would be interesting to see what HALPERN's *DEA-6s* actually say. The real question, though, is what does PICKARD say about HALPERN? The article indicates that they were friends. I myself have on more than one occasion instructed friends to tell the DEA whatever they wanted to hear because they already had more than enough to get me. I never allowed any of my friends to jeopardize their lives, careers, or families in a pointless attempt to protect me. It may very well be that PICKARD instructed HALPERN to do the same. Has anyone consulted PICKARD? It is my experience that if what HALPERN told them was at all incriminating, he would have been required to testify at PICKARD's trial.

It is very easy for one to say they would never talk to the DEA when they have not been subjected to the psychological torture of a rabid, self-righteous agent. They threaten all you love; this is their standard operating procedure. If PICKARD and HALPERN were indeed friends, then it is reasonable to assume that he instructed HALPERN to say whatever they wanted. Such statements are inadmissible as evidence at trial. I never had a "friend" testify against me in court!

A case in point: I once had a friend in his sixties who the DEA had been after for years. He was involved in international smuggling and had a much younger partner. His partner finally was arrested for sales to an undercover agent, but my friend remained unimplicated. The U.S. Attorney called my friend and told him that if he didn't voluntarily admit to involvement, they were going to throw away the key on his partner. If he would agree to testify in front of a grand jury, the U.S. Attorney guaranteed that both would receive 18-month sentences. This was in the mid-1980s, when I was serving a ten-year sentence for a distribution conspiracy. Since I could suffer no more harm, I instructed my friend to testify that I was the ringleader. Since the U.S. Attorney had no evidence to the contrary, my friend served a year with his partner. While he "cooperated" with the authorities, *he was not a rat!*

HALPERN appears to have had a lot at stake when he was approached by the DEA, so until you contact PICKARD, or read actual signed statements or immunity agreements, do not be too quick to judge. It would be a shame to jeopardize the potential benefit of HALPERN's work. Contact PICKARD's attorney, for he will have any documentation as part of the discovery materials released to him by the government before trial. Most importantly, ask PICKARD. He's the one to make the final call.

I don't know if what I've said helps. I am rather sensitive to allegations of snitching. I was nearly killed because someone falsely accused me of being a rat. It is all too easy to put the jacket on someone, but if it is undeserved, it is difficult for the falsely accused to remove. Just find out the whole story, okay? And let me know.

You bring light into my life. — DASH

JOHN BERESFORD responds: For the record, LEONARD PICKARD and I have been corresponding for the past nine months. He has not so far committed himself to a public statement about his dealings with JOHN HALPERN.

JON HANNA responds: Also for the record, due to a protective order (Doc. #196) granted by the court, PICKARD and his attorney are prohibited from disclosing any discovery materials covering HALPERN's signed statements and/or immunity agreements to anyone. And the defense counsel was required to return those materials at the conclusion of the trial. [Noted in *United States of America, Plaintiff, vs. William Leonard Pickard and Clyde Apperson, Defendants*, Case No. 00-40104-01/02-RDR, United States District Court for the District of Kansas, 2002 U.S. Dist. Lexis 21712, August 15, 2002, Decided.] So far as I can tell, HALPERN does not have a court order prohibiting him from sharing the details of his agreement with the DEA; however, he is unwilling to do that.



*The terrible feelings that come over one who has been betrayed by a trusted friend pour out in the following words from JOE "STONE" RUFRA, a Deadhead. Because he is hoping for pen-pals, his address is included at the end of his letter.*

As I sit in my cell, 12 years into my 35-year sentence for acid (3322 doses), I ponder the letter I got today, along with a copy of JON HANNA's "Halperngate" article. I am incarcerated because of a snitching "friend," so please allow me to expound on my position on snitches, and on bringing their evil deeds to light, as MARK MCCLOUD did (on my birthday, no less).

Even from a young age, most of us learn not to be "tattle-tales." Not only is this because nobody likes a rat, but because it is important to accept responsibility for your actions and their consequences. Don't lie, don't steal, don't snitch. Be nice to people and animals. Respect. Simple values that I guess HALPERN didn't pay attention to.

Through the learned doctor's silence, he is admitting he is a snitch. For any individual (DOBLIN, for instance) to allow HALPERN to continue functioning as a part of the psyche-





delic community—in *any* capacity—is, at minimum, negligent. HALPERN's integrity has already proven itself to be non-existent; and once a rat, always a rat.

Some of my brothers in here subscribe to the philosophy that, "When you deal with a poisonous snake, you must hold it by the back of the head, or it will bite you." But I say, "If you deal with a snake, it will eventually bite you regardless. And the damage done will be your own fault, as you knew that it was poisonous to begin with."

Furthermore, if you see a snake, as MARK McCLOUD did, it is your duty and obligation to let everyone know. Like their reptilian counterparts, the two-legged snakes among us are good at camouflaging themselves; so not only your brothers and sisters, but *anyone* who might encounter the snake should be warned. Kudos to you, Mr. McCLOUD—your actions were honorable. And shame on you, Dr. DOBLIN. If anybody gets bit by the viper because of your silence, your sheltering of the snitch, it is as if you, yourself, were the rat.

I believe that JESUS said, "He that is not with me is against me." If you are not part of the solution you are part of the problem. If you are not against the rat, you are for the rat and condone his actions. DOBLIN evidently condones the rat-like qualities of his "friend" and, even knowing he is a rat, DOBLIN still attempts to put HALPERN in a place where he can do harm. The dude is a known snitch. Leopards don't change their spots and rats don't change their whiskers.

When I followed the GRATEFUL DEAD, I recall a newsletter handed out at every show, which always had a note from BOBBY relating something to the effect of, "Everyone you meet is NOT your friend. Do not buy/sell/trade drugs with people you don't know." Very sound advice. Looking back on the camaraderie and trust in the "family," the psychedelic brotherhood, I feel that I was pretty naive. I now know that discretion (and stashing my acid in my butt) would have prevented me from spending a third of my life (so far) in a cesspool *full* of snitches. Even those you know and trust can sell you out. Heck, HALPERN is said to have snitched on his wife—what a loving gesture.

I had better quit writing before I get into my thoughts on what the punishment should be for snitching, betrayal, and other traitorous, treasonous activities. So, brothers and sisters, please be careful. — JOE RUFRA #0354668, PASQUOTANK CORRECTION INSTITUTION, 527 Commerce Drive, Elizabeth City, NC 27909.



*The following is from a prisoner with whom I have been corresponding for the last eight years. He prefers to remain anonymous, not wanting to potentially "rock the boat" after recently being accepted into the Residential Drug Abuse Program where he is incarcerated. His remarks on the sociology of snitching put it in as clear a light as one could want.*

In the 1960s, when I participated in a number of "ventures" (or "adventures," if you like) concerning substances that later became "controlled substances," we (me and my circle of nationally located "friends") loved the good karma of being responsible for assisting another person in his or her quest to achieve a higher state of consciousness—a quest that, more often than not, we were on ourselves. Back then, it wasn't so much about the money (although making money was required in order to allow us to continue to provide the "fuel"). We did multi-million dollar deals on handshakes, and there was never a gun at any "get togethers" we had. It wasn't necessary, as only our intimate friends were in on the gathering and outsiders weren't welcome. We were very tight. In my own circle of friends, we only once had a situation where law enforcement intruded on us, and five people spent a couple of days in the local jail. We had the resources to get them the best attorneys, and they were soon out. When they were eventually sentenced, no one went to jail/prison. And the local citizens got the benefit of a hospital wing that our several millions put onto their formerly decrepit medical center.

It wasn't until later, with prohibition, that the money (and risk) became the magnet for degenerates of the ghetto—"play-yahs," gang-bangers, and bikers, who wanted to rob the smugglers and dealers like myself. By then, I was already out of the biz. But as long as I was on the wrong side of the law, we didn't tell on each other because we knew that getting pinched was what "came with the territory." By agreeing to participate, we were also agreeing that we wouldn't betray our comrades as we wouldn't want them to betray us—something Dr. HALPERN has apparently done. By betraying his friends he thusly killed any good things anyone had to say about him as a professional and/or trusted comrade. His reputation is nil, his credibility a thing of the past. Anyone would be a fool to trust him now, as he is forever a "compromised" individual, a man who can't be trusted to come through. If we don't stand for our convictions, why should we expect anyone else to? Especially since his betrayal is directly related to the work he was engaged in, I would





be leery of his fidelity to anything he purported to be committed to.

Many thousands of people are incarcerated because of individuals like HALPERN. HALPERN is the “poster boy” for most American rats/snitches/informants/cooperating witnesses, and he is now a member of the majority, the mundane, the ordinary. Here in America, through programs like witness protection, the government has eradicated the old school honor requirement that a person *not* be a snitch. There was a time when the government trumpeted that our soldiers were indoctrinated to only divulge their name, rank, and serial number: it was treasonous to “tell.” Now, everyday, I meet inmates who shamelessly brag, “I did what I had to do.” It’s repugnant. They tell on their once friends, acquaintances, and their own family. They don’t want to hear anything about wars and history. They’re only interested in “what’s in it for me?”

Americans have become soft. In the legal profession, those of us versed in post-conviction law call people like HALPERN “upsiders,” because they believe they are special and entitled to only the “upside” of life, like the LEONA HELMSLEYS of the world, and only the “little people” go to jail, not themselves.

FYI: Absent a “cap” on the extent of cooperation, a cooperating individual actually becomes a government (or law enforcement) minion for the balance of his or her days on terra firma. People with plea agreements with substantial assistance stipulations to “provide cooperation in the conviction of another” are on the hook for life. If they refuse to comply, they are brought back to the sentencing court for “breach” of the terms of the agreement, and they usually face receiving the balance of the sentence they would have initially received had they not cooperated. There are two kinds of immunity the government commonly uses. Transactional and Use immunity. Transactional usually only covers one instance, whereas Use can immunize a person from prosecution from all offenses, unless the government can prove their case “derivatively” (prove the elements to a jury’s satisfaction).

Even though I paid a horrible price, if I had to do it over again, I still wouldn’t snitch, especially because the government is so corrupt and arrogant. Best wishes. — ANONYMOUS



*BILL KELLY is serving 15 years on LSD conspiracy charges in Ohio. BILL was riding in a car that was stopped at traffic light; a search turned up the LSD in the trunk. The driver and passenger said that BILL knew about it, and they got time off for saying so. BILL was convicted in effect for knowing: i.e., conspiracy. Because he’s a state offender, BILL is eligible for parole in August. (No parole is available for federal POWs.)*

Thank you for sharing the info about JOHN HALPERN. I feel that the extent of what a person is willing to sacrifice for what he believes in is what truly measures a person. If Dr. HALPERN truly believes in psychedelics and what he says, I feel that he wouldn’t have compromised his integrity. This leads me to the thought that he’s possibly in it not for the evolution of awareness but for himself and *his* glory.

And while him doing research for selfish reasons may contribute to the greater good, it also compromises the integrity of the mission, which in the future will leave a scar on the greater picture. Dr. HALPERN’s actions are nothing short of total betrayal. It would be one thing if he were a regular law abiding citizen, but his connections and the trust and respect people have invested in him put his deeds in a whole new different light. That’s how I feel. Now that he’s exposed, he’s much less of a danger. All that’s left is to remove him and his name, any correlation, which links him to the positive evolution of the mind. Best wishes.  
— BILL KELLY



*AMY RALSTON was arrested in 1990 for conspiracy to distribute MDMA, which her estranged husband was manufacturing in Germany while she lived in Los Angeles. Her involvement amounted to collecting bail money at her husband’s request. Some of this money consisted of proceeds from the sale of MDMA, involving Amy in a “conspiracy.” Sentenced to 24 years in prison, she served over 9 years before President CLINTON granted her clemency in July of 2000.*

I feel as if I have a lot to offer on this subject. I tend to see things that others cannot or will not or simply don’t. It doesn’t matter one iota that a Cooperating Witness doesn’t testify. I’ve noticed that this is commonly used as some kind of evidence or defense that HALPERN (and/or others, for that matter) never actually harmed anyone. Nothing could be further from the truth.

SANDY (the kingpin and ex-husband in my case) didn’t testify either; but in cooperating, he gave the gov’t permission to proceed and literally bust into the lives/doors of other-





wise minor participants or people who were ancillary or even innocent. SANDY later said that the gov't took many things he said and twisted the truth, even turned the truth into lies or filled in the information as they wished. Well, YES, this is what they do. Once you agree to cooperate, you can never control what they will do with the information you provide.

It takes a very strong person to stand up to the gov't and refuse to cooperate, and these are the people who often end up doing 10 to LIFE. Rather than being respected for, at the very least, refusing to implicate others in order to save their own skin, they are often vilified further by people who assume that anyone who gets that much time must be a bad person, deserving of a long sentence. People who cooperate often get the benefit of the doubt and get to move on with their lives, as HALPERN has done. However, if he'd had the least amount of backbone, maybe the gov't would have never amassed the information they needed to proceed. The DOJ asked for these devices, knowing it would enable them to blackmail American citizens by threatening them with long mandatory sentences UNLESS people cooperate.

The most disgusting reality to all of this—including Halperngate—is that it works. This is why history repeats itself and is the darkest side of the human race. People will turn in their friends and even family members to the gov't if it will ease their fears and potential suffering. Any way you want to slice it or justify it, HALPERN should be ashamed of his cowardice. That's the bottom line.

Today, I am happily married and living a productive life in Malibu, CA, trying to advocate clemency for many of the women I left behind. If anyone is interested they can review the stories of these female POWs at [www.candoclemency.com](http://www.candoclemency.com). Most of these harmless women are serving 10 to LIFE because someone was offered a plea bargain if they would help convict those who refused to cooperate.

In struggle until this horror is over. — AMY RALSTON



CASEY HARDISON, a longtime friend of The Entheogen Review, is serving 20 years in a British prison for manufacturing LSD, 2C-B, DMT, etc.

My friends, I write this from within the prison walls. I was arrested as a result of a "common informer" who, chastised

by the DEA, realized the significant liberty interest that was at stake for himself. I forgive him and indeed will always love him. Whilst I could not ever visualize myself in his position, I can empathize.

RICK DOBLIN recently wrote, "...our studies are likely to come under attack from all sides..." Disinformation is the single most effective memetic weapon. It is the surefire way to get a loose confederacy of individuals from disparate backgrounds working toward common goals to implode from within and be their own demise.

In the COUNCIL ON SPIRITUAL PRACTICES' 1997 book *Entheogens and the Future of Religion*, ERIC E. STERLING had the following to say in his essay "Law Enforcement Against Entheogens: Is it Religious Persecution?":

...those who are most trusting, such as those who are peaceful and spiritually inclined. Those who make, cultivate, or distribute entheogens have become the training targets for the heavy artillery of "the war on drugs."

It is ever so important, and I plead as I am certain other chemist prisoners of the war on drugs do, that we must remember what these molecules have shown us. In the words of a dear, dear friend, they have shown me "the land without evil."

We must be vigilant amongst ourselves to not let our individual personalities or fear of the behemoth Pharmacratia Inquisition and its unintended consequences get in the way of the progress we have been steadily making to realize the goal of a reintegration of society and entheogens, entactogens, and their chemical cousins. In the words I remember from the ALCOHOLICS ANONYMOUS rooms of my youth... "ever reminding us to place principles before personalities."

We must do everything in our power to carry the light, the lamp, the vision forward toward this Age of Entheogens. *Fiat lux, fiat amor, fiat pax!* — CASEY "WILLIAM EZEKIEL FREEBLOOD" HARDISON

JOHN BERESFORD is a psychiatrist who founded the AGORA SCIENTIFIC TRUST in 1961 to research the effects of LSD. Thirty years later, he founded the COMMITTEE ON UNJUST SENTENCING, a support group for drug war prisoners.





# CIRCUITOUS ROUTES OF ADMINISTERING *TRICHOCEREI*: ENEMAS, URINE DRINKING, AND URINE ENEMAS

by R. STUART

Mescaline-containing *Trichocereus* cactus can produce visionary effects when consumed by clyisma (enema), recycled urine, or as a urine enema. There is historical precedent for the use of psychoactive enemas and urine drinking, both of which are sometimes also practiced by a minority of contemporary psychonauts. This article is the first to provide details regarding a urine enema bioassay.

## Cactus Enemas

An ancient Egyptian medical text, the *Ebers Papyrus* (1500 BC), contained a description of the enema. Clyisma generally are of two types. The first is a clyster, which is a rectal injection of water used to wash and purge. This lavative process is said to have originated from Egyptians observing the ibis counteracting constipation by taking water into its long curved beak and inserting it as a rectal syringe to clean out decaying material (DOYLE 2005, citing PORTER 1997).

The second type of clyisma is the retention enema, useful for administering drugs or food. Medicinal enemas are used around the globe. New World tribes employed the rectal route for psychoactive drugs used as medications, religious sacraments, and recreational inebriants. The Maya left ceramic artifacts documenting the ritual use of enemas that possibly contained alcohol and plant preparations such as tobacco and water lily (DESMET 1983; DESMET & HELLMUTH 1986). Mezoamerican aborigines took *Agave* enemas containing alcohol, various Amazonian tribes had *Anadenanthera* enemas containing short-acting tryptamines (DESMET 1983; DESMET & RIVIER 1985), and the Shuar used *Brugmansia* enemas containing scopolamine and related alkaloids (DESMET 1995). *Ilex guayusa* was found bundled in association with what may be enema syringes in a pre-Columbian grave in Bolivia (SCHULTES 1972). Although reportedly fairly rare, tobacco enemas have been used by some South American Indians (WILBERT 1987). The Aguarunas of Peru made enemas of tobacco syrup, either alone or mixed with *Banisteriopsis caapi* (SCHULTES & RAFFAUF 1990), and this approach was also used recently by a Shuar shaman of Ecuador, possibly contributing to the death of an elderly Canadian woman.<sup>1</sup> Tobacco clysters have been used in Western medicine to fight

intestinal worms since 1762 (WILBERT 1987). Tobacco enemas and rectal fumigation with tobacco smoke are used in folk medicine (KRAVETZ 2002, SATYA-MURTI 2005) and acute poisoning has resulted from the unskillful application of a tobacco enema (BELE-BINDA 1975). The recent use of medicinal coffee enemas (MARGOLIN & GREEN 1984; REED & SIKORA 1990; GREEN 1992; BROWN 1993; ERNST 1997; WATTS 2000; MCBRYDE 2000–2001) has also sometimes lead to death (EISEL & REAY 1980). Women use *Cannabis* as an enema and as a pessary (vaginal suppository) in contemporary Camaroon (WANSI et al. 1996). In the United States, a minority of users of MDMA (EVI 2001), 2C-B (GALLOWAY 2002), ketamine (CASE 2004), and methamphetamine (BAGGOTT 2002) have reportedly practiced rectal administration. The possibility of Native American use of *Lophophora williamsii* was discussed by PETER DESMET (1985):

The use of a peyote enema among the Huichols has been reported by the ethnographer Knab who was shown an enema syringe by an elderly female shaman in the community of Santa Catarina (Furst and Coe 1977). In a personal communication (1982) to me, Knab detailed the following: 'Old men and women use a mixture of either fresh ground peyote with its juice or dried peyote mixed with water. Among the Huichols an enema is applied through a short piece of deer bone tied to a bladder. The mixture is applied by filling the bladder, tying the bone to it and sitting on the bladder'. As it is unclear whether the enema will be easily retained this way, it is unfortunate that actual use has not been witnessed. At one time, Furst (1976a) suggested that the practice probably has a deeper symbolic meaning, as the sacred cactus is equated with and identified as the deer by the Huichols. On reconsideration, he suspects the reported event to have been idiosyncratic and not something to be generalized to Huichol culture, as the practice would be atypical of known Huichol behaviour (Furst, pers. comun. 1982). This view is shared by Negrín (pers. commun. 1983) who seriously questions the truthfulness of the enema story, since the Huichols are very puritanical and would not give such delicate information to a visitor known for only a few weeks. Negrín adds that the Huichols like to reverse things (vis. rectal instead of oral administration) and like to tell scabrous jokes.





There are no indications that peyote has ever been taken rectally north of Mexico (Aberle, pers. commun. 1982; Stewart, pers. commun. 1982).

Nevertheless, in his 1977 book *Peyote and Other Psychoactive Cacti*, author ADAM GOTTLIEB provided instructions on how modern enthusiasts can make peyote enemas:

A method which avoids both the bitterness and the nausea is the rectal infusion. 8–16 grams of dried peyote is ground to a fine powder and boiled in a pint of water for 30 minutes. It is then strained and further boiled to reduce its volume to ½ pint. After cooling, this is taken as an enema using a small bulb syringe and retained for at least two hours. If there is any fecal matter in the lower bowel, a small cleansing enema should be taken and thoroughly expelled before having the peyote infusion. Otherwise much of the drug may be taken up by the feces and later voided.

A web site describing cactus enemas advised that individual enemas should be used in a group situation, to reduce the chance of disease spread (TRENARY 1997). It is also conceivable that overly frequent cactus enemas might cause irritation due to pH changes.

The scant ethnographic reports regarding *Trichocereus* enemas were previously mentioned in the pages of *The Entheogen Review* (CASE et al. 2004). Some modern Californians use San Pedro enemas to avoid the bitter taste and the nausea that can accompany oral ingestion. The author, R. STUART, interviewed and observed participants in a series of informal enema experiments. One woman took an enema of 120 ml of *Trichocereus* extract and had a “12-hour +2 SHULGIN scale experience.” In another informal experiment, four subjects took equal doses of *Trichocereus macrogonus* extract, two orally and two rectally. They all experienced an equally mild reaction. However in a later experiment using a higher dose, the oral route produced noticeably stronger results.

## Urine Drinking

The popular canard that urine drinking is unhealthy has been reinforced by official government pronouncements. In 2003, URBAIN OLANGUENA AWONO, the Minister of Public Health in Cameroon, Central Africa, went so far as to ban urine drinking, warning: “Given the risks of toxicity associated in the short, medium and long term with ingesting urine, the health ministry advises against the consumption of urine and invites those who promote the practice to cease doing so forthwith or risk prosecution” (BBC NEWS 2003). And

advice from a United States military survival manual states: “By all means don’t drink urine—the waste material in it will make you sick” (U.S. ARMY 1957, 1970). Yet this superstition is dispelled by both the ancient ethnic traditions of urine drinking (e.g., urine fermented with fruit juice is recommended as a tonic in the ordination liturgy for Theravada Buddhist monks), and the modern urine drinkers who believe the practice to be beneficial: consider that the Xinhua news agency recently reported that more than three million Chinese drink their own urine, due to their belief that this keeps them healthier (EXPRESSINDIA.COM 2001).

Contemporary Westerners have been introduced to the idea of quaffing a daily glass of urine by at least fifteen popular books on the topic. It is probably not particularly toxic for healthy people to drink their own urine if it is fresh out of the bladder. If a prospective urine drinker has been fasting, then the urine should be largely free of impurities. Nevertheless, there may be a concentration of pharmacologically active agents from any medications taken in the previous days. Because urine contains urea (uric acid), urine drinking is contraindicated for patients with gout. Additionally, the CHINESE ASSOCIATION OF URINE THERAPY warns that urine drinking can commonly induce symptoms such as “diarrhea, itch, pain, fatigue, soreness of the shoulder, and fever. Each episode typically lasts three to seven days, but rarer incidents have reported lasting side effects for over six months” (BOUARAVONG 2002).

Urine can be recycled as a method of consuming various drugs. In 1730, PHILIPP JOHANN VON STRAHLENBERG reported that urine becomes psychoactive after the ingestion of *Amanita muscaria* (STRAHLENBERG 1730), and the practice of drinking *A. muscaria* urine by Koryak in Siberia has been confirmed (SALZMAN et al. 1996). R. GORDON WASSON identified the “second form” of the Vedic sacrament Soma as “the urine of the person who has ingested the fly-agaric in the *First Form*” (WASSON 1968). In the United States, psychedelic users occasionally prolong their trips by drinking their own urine after consuming various drugs, such as mescaline, *Psilocybe* mushrooms, or MDMA (the latter being inadvisable, due to the consumption of potentially neurotoxic metabolites such as MDA, 3,4-dihydroxyamphetamine, and 3,4-dihydroxymethamphetamine). [NOTE: *The editors of ER have no concerns that any functional neurotoxicity might result from the occasional consumption of “MDMA urine.”*] It does not appear that Native Americans recycled urine after ingesting peyote. However, one Quechua *curandera* ceremonially drank her own urine after orally ingesting





*Trichocereus*. In addition to fasting for at least 24 hours, she did not drink fluids for most of the day before consuming the cactus (TORELLI 1990). Restricting fluid intake in this manner ensures that when the urine is expelled many hours after ingestion, it is as condensed and potent as possible, emitting the cactus' characteristic pungent fragrance. One anonymous subject reported:

In 1990, I began using "huachuma" (*Trichocereus*) regularly in the manner of a Quechua *curandera* who was the grandmother of my friend. So I fasted for a day, abstained from water for a few hours prior to ingesting the "meat" (flesh) and "blood" (juice) of the *huachuma*, and recited the traditional liturgy. Midway through the session, I imbibed my mescaline-containing urine immediately after being voided from my bladder, to prolong the visionary state. I found that the cactus produces "mellower" effects upon being consumed the second time in urine.

Were the subjective effects of the urine "mellower" because because the amount of mescaline being consumed was substantially smaller, and hence the effects were less? Or is there some pharmacological difference due to the urine containing active metabolites of mescaline (or other compounds) in the cactus?

One study reported that "35 to 58 per cent of an administered dose of mescaline determined chemically is recoverable in urine over a twenty-four-hour period, with an average of 30 per cent in the first eight hours" (HOLLISTER 1968). The main pharmacological effect of drinking urine after ingesting mescaline is probably due to mescaline that was excreted unchanged. Other studies have noted that humans given oral mescaline excrete and metabolize an average of 81.9% of the dose in urine within the first 12 hours, 87% during the first 24 hours, and 92% during the first 48 hours. 55–60% of this dose is reported to be unchanged mescaline and the rest is approximately one dozen mescaline metabolites (CHARALAMPOUS et al. 1964; 1966). It has also been speculated that some mescaline metabolites may be active (MOKRASCH & STEVENSON 1959). Not all of these metabolites have been identified or pharmacologically characterized.

Actual cactus chemistry might play a part as well. Different *Trichocereus* have varying alkaloid profiles. For example, GC/MS on *T. macrogonus* strain RS0004 showed that the major peak was mescaline, and a minor peak—comprising about 10% of the total—had a molecular weight of 253 and a neat mass 43 lost fragment (SHULGIN 2005). This latter alkaloid was probably norweberine (also found in *Pachycereus weberii*),

although it might have been acetylmescaline, which has the same molecular weight and might have the same fragment. Additionally, there were two small peaks, each comprising about 5% of the total, on the higher edge of the parent mescaline peak, but a record of their spectra was lacking so they remain unidentified. Thus, this *T. macrogonus* clone seems to have three alkaloids besides mescaline.

It is possible that some alkaloids are inactive when the cactus is orally consumed because they are too polar to cross the blood brain barrier. However, such a compound, if conjugated as glucuronide or sulphate during metabolism, might become psychoactive if bound to another molecule that could actively transport it across the blood brain barrier. Conversely, an active compound in a cactus might be inactive or have different activity when conjugated. Also, the combination of metabolites might produce a synergistic interaction that subtly alters the nature of the experience produced by cactus consumed in recycled urine. This might cause the subjective experience of urine to be different from that produced by the original cactus extract.

The exact chemical composition within even a particular strain of cactus may vary according to cultivation conditions, season and time of day, watering history and length of time since harvest (potency seems to increase if a cutting has been detached for years), and may differ according to preparation method. Some potent species, such as *Trichocereus terscheckii* and *T. werdermannianus*, also produce a mild hangover. This could indicate that they contain compounds other than mescaline that are possibly psychoactive, more toxic, or both.

## Urine Enemas

The following procedure was used to determine if a mescaline-containing urine enema would produce effects comparable to an oral dose of *Trichocereus* extract. The spines and clear outer epidermis was removed from three fresh tip cuttings of the RS0004 strain of *Trichocereus macrogonus*. The woody core was also discarded into the compost. This left 856.75 grams of green and white meat, which was chopped into small pieces and boiled in water. After straining out the liquid, the solid material was composted. The liquid was reduced to 75 ml. The subject fasted for 38 hours before ingesting the extract, and did not imbibe water for 12 hours prior to ingestion. Eleven hours after ingestion, the subject produced 300 ml of brownish urine. (The subject then drank copious amounts of water to counteract the dehydration due to abstinence from fluids for the preceding 23 hours.) This urine was stored in a freezer but never completely froze





because urine has a lower freezing temperature than water. After waiting four days so that tolerance to mescaline would be overcome, the urine was thawed and reduced by boiling to about an ounce of fluid. The condensed extract was rectally injected into the subject and retained until it was completely absorbed. This enema produced subjective effects that were essentially the same as the original beverage, although the inebriation was not quite as strong, undoubtedly because it probably only contained approximately 45–49% of the mescaline ingested in the original extract. The subject commented that the urine enema produced an inebriation that seemed “more sparkling and pleasurable” than what he usually experience from cactus. Further tests on multiple subjects would be necessary to determine if this “sparkling” quality was merely a coincidence. This demonstrates that urine enemas are an effective method of consuming *Trichocereus*.

A further area for future research would be the administration of a *Trichocereus* pessary. A previous report of psychoactive pessaries was made by a group of women who vaginally consumed LSD, MDMA, ketamine, 2C-B, and alprazolam, with various degrees of effect (SCRIBE 2003). Additionally, one man reported intensely pleasurable inebriation after using a syringe *sans* needle to inject a methamphetamine solution directly into his urethra prior to receiving erotic massages (SCOTT 2002). The urethral route for males is not advised in the case of *Trichocereus* due to the excessive volume for a dose of cactus juice. ☉

1. In 2003 a Shuar shaman and his son plead guilty to administering a noxious substance to JANE MAIANGOWI, a 71-year-old woman who died in 2001 during the ayahuasca ceremony they were holding. The brew contained tobacco as an admixture, and in addition to being consumed orally, it was offered in enema form to those who wanted them. From mainstream news reports, it is unclear whether or not Ms. MAIANGOWI (who was diabetic, and who stopped taking her prescription Diamicron® and fasted in preparation for the ceremony) partook of any enemas during the three-day “healing” ceremony. Her autopsy cited nicotine poisoning as the cause of death. See [www.religionnewsblog.com/3132-\\_Woman\\_dies\\_in\\_healing\\_ritual;\\_shaman\\_guilty.html](http://www.religionnewsblog.com/3132-_Woman_dies_in_healing_ritual;_shaman_guilty.html).

## EDITORIAL MUSINGS

JUSTIN CASE reported to us that he has also consumed “most of a large glass of cactus urine while already under the influence.” This occurred around or just after the middle point of the trip, therefore enhancing the ongoing results of the initial oral dose of cactus (rather than the urine being evaluated on its own at a later time). The additive effects occurred within twenty minutes after drinking the urine, which seems too soon for an additional oral dose to have actually *had* any effects. Nevertheless, CASE expressed:

“It caused the inside of my head to explode with colors (the first time that this had occurred during that particular event), and produced a huge rushing surge in effects that seemed to be well in excess of what should have resulted.”

Several things could be involved with this result, but CASE’s report suggests that this subject needs study. The “sparkle” reported may be a result of the actual chemically altered material yielded via metabolism by that route, rather than the route of ingestion.

CASE remarked that the taste, aftertaste, and sensation of drinking strongly flavored warm piss (experienced while in a tripping state) left him not wanting to ever repeat another urine bioassay.

We’ve heard several junkies claim that the effects from morphine containing urine is better than morphine. The glucuronic acid conjugate of morphine is believed to be stronger, milligram-per-milligram, than morphine. So despite there being less, if it is more potent, then the levels of results may be similar. This is one reason oral cactus urine needs evaluation *alone* rather than being added to an existing cactus trip. The missing element from this article is a first-person account of an oral evaluation of cactus urine while not already high. Those wishing to freeze urine should try decreasing the temperature as much as possible.

Interestingly, a correspondent recently sent a report describing the successful bioassay an isolated extract of *Trichocereus peruvianus* urine:

“I did an extraction from urine collected in the first 12 hours of an experience with 60 grams of dried *Trichocereus peruvianus*. Two weeks later, that extract produced results similar in effect to 35–40 grams of dried cacti, so this is approximately a 60% recovery.

“Of course, there may be some +/- 10–20% error in my final estimation, or even more (due to the inevitable little variability in set and setting), and the recovery rate maybe even vary from one experience to another for the same person.

“In the future, whenever it is convenient for me to collect urine, I will have the opportunity to recycle, with the human part of the extraction process—this first bio-step—already done. — R., Serbia”

This report reminds us of an idea, we suspect proposed in jest, by our departed friend BOB WALLACE. He suggested that a large group of psychedelic heads have a big new year’s eve party where everyone shared a communal pot to piss into. The blended urine would later be extracted, with the resulting powder stored in a freezer, ultimately being dosed out a year later for the next new year’s celebration. — Eds.







# COMMENTS ON NEW STATE LAWS

## CONTROLLING THE CONSUMPTION OF HALLUCINOGENIC PLANTS

by EARTH EROWID

Tennessee's law banning *Salvia divinorum* went into effect on July 1, 2006. This law, which was initially proposed as a nearly identical copy of a law passed by Louisiana in 2005, specifically carves out an exception to this new Class A misdemeanor for the "planting, cultivation, growing, and harvesting" of the plant itself when "strictly for aesthetic, landscaping, or decorative purposes."

The first version of the Tennessee bill, as well as Louisiana's 2005 anti-hallucinogenic-plant law, dodged the problem of pissing off gardeners everywhere by declaring that the plants are only controlled when they or products made from them are "intended for human consumption." With obvious parallels to the U.S. Federal Analogue Act, these laws use new methods of criminalizing psychoactive plants that sidestep some of the reasons why the general population would object to prohibiting plants.

The actual law eventually passed and signed into law in Tennessee does not require intent for human consumption and eliminates the longer list of plants banned in Louisiana as "hallucinogenic," only specifically naming *Salvia divinorum*. The Tennessee law changed "intended for human consumption" to "intent to produce... the active chemical ingredient in... *Salvia divinorum*." There is no indication in the bill's history or news stories as to what led to this change.

### Typos and Uninformed Lawmakers

The first version of the Tennessee bill was obviously a cut-and-paste of the Louisiana law including the typo "Lagoehilus inebrians." This plant name should be *Lagochilus inebrians* (with a "c," not an "e"). There are other documents on the web that have this same mistake, but its source appears to be an OCR error or typo in a 1969–1970 RICHARD EVANS SCHULTES monograph titled "The Plant Kingdom and Hallucinogens, Parts I—III," published on-line in the UNITED NATIONS OFFICE ON DRUGS AND CRIME's *Bulletin on Narcotics*, where the error occurs only once and the correctly spelled name occurs several times. One must assume that none of the legislators noticed the misspelling of this plant in any of the readings of the bill in Louisiana or Tennessee.

The list of plants Louisiana banned in 2005 seems to have been largely obtained from the SCHULTES monograph. Lawmakers did exclude a few common ornamentals, such as *Coleus* spp., *Nepeta cataria*, and *Trichocereus pachanoi*, as well as the spice nutmeg (*Myristica fragrans*), described in that article. They also excluded those plants SCHULTES mentions that are already scheduled by the federal government.

It is curious that today's lawmakers would use a 35-year-old monograph as their botanical reference standard, considering that changes in taxonomy have occurred since then. For example, SCHULTES' paper describes *Cannabis sativa* as belonging to the mulberry family, Moraceae. Since then, it has been reclassified into the Cannabaceae family. *Mimosa hostilis* is now largely accepted to be *M. tenuiflora*. And although it wasn't mentioned in the SCHULTES article, *Vinca rosea*—named as being prohibited by the lawmakers—is now known by the binomial *Catharanthus roseus*.

Furthermore, SCHULTES provided only minimal ethnographic details for several of the plants he mentioned, which have unknown chemistry and are not necessarily confirmed to even *be* hallucinogens. Nevertheless, by being included in the list, the law now defines each of these as "a hallucinogenic plant."

It is also contrafactual to designate an entire genus, "Stropharia spp." for example, as "hallucinogenic," when well-known members of that genus simply can *not* be considered "hallucinogenic" and some are even choice edibles.

It is objectionable that Louisiana passed a criminal law with sub-standard review. Such errors, and the fact that the text was simply copied from one state's laws to a bill in another state's legislature, highlight how little legislators actually know about the matters they legislate.

### Not Completely Banned

Louisiana now has a structure in place to designate plants as "hallucinogenic," and more plants may be added to this list over time. It is easy to imagine this list as a different kind of





“schedule.” The designated “hallucinogenic plants” are illegal to cultivate, possess, or process into products when they are intended for human consumption.

Tennessee’s law is less obviously amenable to adding additional plants, since just a single plant was controlled, but the conceptual structure is in place: growing this one “hallucinogenic” plant with the intent to produce the “active chemical ingredient” is a crime.

Both the Tennessee and Louisiana laws also make it clear that growing or possessing the plants for *other* purposes is legal: “(d) The provisions of this section shall not apply to the possession, planting, cultivation, growing, or harvesting of a hallucinogenic plant strictly for aesthetic, landscaping, or decorative purposes.” The text of this subsection remains effectively identical between the two states. So not only are the laws specific that they are only criminalizing the plants under certain conditions, but they also explicitly carve out that the law does not cover the plants when they are grown for ornamental purposes. The Tennessee law additionally excludes from this prohibition any product “recognized” by the FDA as a “homeopathic drug.”

### Tennessee’s Sloppy Law Making

Interestingly, many of the mentions of the Tennessee law in on-line documentation still refer to the passed law as covering “Hallucinogenic plants,” clearly a carry over from the earlier versions including the text of the actual signed law that states the act is to amend the Tennessee code “relative to certain hallucinogenic plants,” the catalog of passed laws, which gives the law’s title as “Hallucinogenic plants,” the fiscal review note accompanying the law in the legislative

record, which appears to only have been conducted for the initial version of the bill, and the law’s abstract published on the legislature’s web site, which also mis-states the crime’s severity: “Drugs – Creates Class D felony offense of producing or distributing a material intended for human consumption that contains a hallucinogenic plant and the Class E felony of possessing a material intended for human consumption that contains a hallucinogenic plant. – Amends TCA Title 39, Chapter 17, Part 4.” (See [www.legislature.state.tn.us/bills/currentga/BillCompanionInfo.aspx?billnumber=SB3247](http://www.legislature.state.tn.us/bills/currentga/BillCompanionInfo.aspx?billnumber=SB3247).)

### Closing Thoughts

In many ways, these laws strike a balance between completely outlawing these plants and no controls whatsoever. Simply growing morning glories for their plentiful flowers should not, under the Louisiana law, be considered a crime. It seems likely that, if other states increasingly ban *Salvia divinorum*, Tennessee and Louisiana could end up being the states where *S. divinorum* is the least controlled. Other states (Missouri and Delaware, as of August 2006) have prohibited that member of the mint family completely, no matter what purpose the gardener has in mind. In Tennessee and Louisiana, heirloom gardeners and ethnobotanical gardens can continue to grow this plant without requiring special licenses or running afoul of the law. It will be interesting to see whether other states adopt similarly patterned laws. ☉

#### TEXT OF TENNESSEE LAW

[www.legislature.state.tn.us/bills/currentga/BillCompanionInfo.aspx?billnumber=SB3247](http://www.legislature.state.tn.us/bills/currentga/BillCompanionInfo.aspx?billnumber=SB3247)

#### TEXT OF LOUISIANA LAW

[www.legis.state.la.us/billdata/streamdocument.asp?did=288583](http://www.legis.state.la.us/billdata/streamdocument.asp?did=288583)

## ENTHEOGEN LEGAL DEFENSE



Telephone consultations and  
case representation nationwide  
by attorney  
Richard Glen Boire.  
[info@convictionfree.com](mailto:info@convictionfree.com)

- Cal. Expungements & Post-Conviction Relief •

“RGB is one of only 2 lawyers that I trust.” — Hakim Bey

“I huffed N<sub>2</sub>O with RGB — he’s legit and worth the bucks.” — David Aardvark

FOR MORE INFORMATION SEE [WWW.CONVICTIONFREE.COM](http://WWW.CONVICTIONFREE.COM)





# NETWORK FEEDBACK

---

## AMP UPDATE

After the Net-Feed article appeared in the last issue of *The Entheogen Review*, describing the AMP product made by ERGOPHARM, which was purported by the manufacture to contain some mystery component of geranium oil in it, I decided to look into the issue a bit further.

First off was a bioassay of a couple of the free capsules that ERGOPHARM sent me, which arrived after the spring issue had already gone to press. For the most part, I was underwhelmed from the experience. I did get a certain sort of “itchy scalp” expansive feeling at the top of my head. I also noticed that my breathing was easier. I didn’t particularly notice much of an emotional lift—certainly nothing that could be described as “euphoria.” Maybe a mild mood lift, but it was too subtle for me to feel comfortable ascribing anything to it, other than I definitely felt as though I was not at baseline.

A companion, who also took two of the capsules, said it made her feel edgy, nxious, and out-of-it for a while—similar to the feeling one gets after a cocaine high wears off. It was not fun for her. However, this is sometimes her reaction to a large dose of caffeine by itself.

Since my initial bioassay, I have tried it again on several occasions—at doses of between two and four capsules—and it mostly just strikes me as having “caffeine effects.”

I sent three e-mails to ERGOPHARM/PATRICK ARNOLD, who developed the AMP product, based on addresses I was able to locate at the company’s web site and elsewhere on the web. Each of these e-mails bounced back to me, and ERGOPHARM’s web-based e-mail submission form was on the fritz when I tried it. While ERGOPHARM’s communications department clearly could use some help, and while their ethics of selling products with shifty labeling aren’t the greatest, their customer service is top-notch—they shipped my order rapidly and included a number of samples of some of their other products, along with a 70-page perfect-bound book filled with descriptions hyping their wares.

ERGOPHARM is located in Illinois, and while I was searching for more information about methylhexaneamine, I found a May 2005 posting from a Chicago-based company looking for a supplier who could provide 20 to 25 kg per month of methylhexaneamine to them (see [www.bizeurope.com/bsr/leads/archive/may2005.htm](http://www.bizeurope.com/bsr/leads/archive/may2005.htm)). Of course, that posting could easily be unrelated to ERGOPHARM, and the fact that both companies are located in Illinois a coincidence.

A half-dozen or so psychonauts posting to an underground entheogen-related e-mailing list I belong to largely had positive things to say about the AMP product. Several people felt that only one capsule was strong enough for an all-day lift, mild appetite suppression, mild euphoria, and strength enhancement, with little to none of the bodyload that they had experienced with many other stimulants. Some folks cautioned that it might not be wise to use it too frequently. One user warned that tolerance builds when it is used daily or even with a few days between use. Someone expressed that people better get it while the getting is good, as it would likely be scheduled at some point in the future.

Then on May 8th of this year, AMY SHIPLEY’s *Washington Post* article came out: “Chemist’s New Product Contains Hidden Substance” (see [www.washingtonpost.com/wp-dyn/content/article/2006/05/07/AR2006050700913.html](http://www.washingtonpost.com/wp-dyn/content/article/2006/05/07/AR2006050700913.html)). Apparently the creator of AMP, PATRICK ARNOLD, is currently awaiting sentencing for his role in a steroid scandal. Perhaps because of this notoriety, *The Post* decided to subject his AMP product to chemical analysis: sure enough, it contains methylhexaneamine. SHIPLEY’s somewhat sensationalistic article goes on to describe this compound as being “a little-known amphetamine-like substance that would be undetectable in current sports drug tests.”

One of ARNOLD’s representatives told *The Post* that methylhexaneamine is a component of geranium oil. (The scientific journal article that apparently supports that contention, which SHIPLEY did not specifically cite by name, is: ZANG, P. et al. 1996. “A Study on the Chemical Constituents of Geranium Oil,” *Journal of Guizhou Institute of Technology* 25(1), 82–85. GUIZHOU GONGXUEYUAN XUEBAO BIANJIBU.) And because methylhexaneamine is a natural product, ARNOLD’s





company argues that it is legal to include in their a dietary supplement.

However, there are a variety of FDA regulations that restrict how natural products can be included in dietary supplements. One of which, SHIPLEY claims, is that the FDA determined in 2001 that synthetically produced ephedrine could not be legally added to dietary supplements. If the same approach holds for ERGOPHARM's methylhexaneamine, and their chemical is synthetically produced, it may be that they could be facing troubles down the line.

[As an aside, from April of 2004 through April of 2005, the federal government had banned the use of naturally sourced ephedrine in dietary supplements. And yet during that time, one could still purchase over-the-counter pharmaceutical products that contained synthesized ephedrine. In April of 2005, the government lifted the ban on naturally sourced dietary ephedrine, specifically with products containing a 10 mg dose. It is interesting that a naturally sourced product must be extracted to a purity that allows for standardized, measured doses—but if the same chemical was created synthetically, it could not be included in a dietary supplement and it would be considered a “drug” by the FDA.]

The potential benefits, drawbacks, psychopharmacology, and physiological effects of methylhexaneamine are currently being debated on several web based body building discussion forums.

I placed my own order for AMP directly from the ERGOPHARM web site on June 21, over a month after SHIPLEY's article came out. As recently as August 9, just before we went to press with this issue, ERGOPHARM was still up-and-running. As well, a GOOGLE search for “ERGOPHARM AMP” turned up many other retail companies who were also offering the product for sale. — DAVID AARDVARK

## WRONG PLANT!

In the spring 2006 issue of *The Entheogen Review* (pages 31–32) is a message about *Atropa belladonna*. I know this plant very well, as it grows wild in our forests in central Germany, north Bavaria. I have used it several times. “Vision blurred for several days” and “extremely dry mouth” were part of my experience too, but this can also happen with *Datura*, *Brugmansia*, *Scopolia*.

The description presented in *ER* of “six-to-seven-inch white/lavender trumpet flowers” is fully incorrect for *Atropa belladonna*! Enclosed is a flower from a wild plant, so you can see. *Datura* flowers fit the description from *ER*, and they are native to the Americas, while *A. belladonna* doesn't grow wild in the United States. Best regards. — H.D.V., Germany

Thank you for pointing out the error; you are entirely correct that the person who wrote the report undoubtedly had the wrong identification of the plant that he had consumed. All of the three editors of *ER* have expressed embarrassment for not catching this! However, it is worth noting that *Atropa belladonna*, while not native to the United States, has naturalized in several states here. — Eds.

## EFFECTIVE DRUG CONTROL

In reading one of those prison organization papers last year, I came across something that *ER* readers might want to be made aware of. Since it is such a sincere piece of work coming from the BAR ASSOCIATION OF KING COUNTY in the state of Washington (I'm just so shocked that they actually give a

**GOING OUT  
OF BUSINESS SALE!**

*All orders must be received  
before Halloween 2006*

**•C•A•C•T•I•**

**TRICHOCEREUS**

**PERUVIANUS** • \$35 per foot; \$100 for 4 feet

**MACROGONUS** • \$35 per foot; \$100 for 4 feet

**BRIDGESII** • \$25 per foot; \$100 for 6 feet

rooted plants, postpaid • send cash only

**KAK-TALL-A-TREE**

Box 225 • 3128 - 16th Street • San Francisco, CA 94103





damn), I want to create greater exposure for it. It is called *Effective Drug Control: Toward A New Legal Framework—State-Level Regulation as a Workable Alternative to the War on Drugs*. It is an updated second edition, done in 2005, and they send it out free to anyone. It's a nice spiral-bound publication, with lots of references, and a lot of free-thinking talk enclosed. It is also posted to their web site at [www.kcba.org](http://www.kcba.org); start at page 36 for some good stuff under the heading "Innovations Within the Prohibition Model." This whole publication is well worth the time to look over, and since they put it out free to those who are interested, it is worth calling them and asking for a copy. They can be reached at (206) 267-7100 or by fax at (206) 267-7099. That's all that I have for now; I'll be in touch when I get out of hell. — C.A.P., MN, prohibition P.O.W.

## ESSENTIAL OIL SOURCES

We've been doing a little studying and have become interested in extracts of *Atherosperma moschatum*, *Ocotea pretiosa*, and Brazilian or Chinese sassafras. We know that there are great big companies out there that would sell tanker trucks of this extract. But what we'd like to find, if possible, would be some small hippie stores, counter-culture operations, or mom-and-pop type businesses located in Brazil or Australia that we could perhaps purchase an ounce or two from to add to candle wax prior to pouring the wax into the mold. Do you know of any? Thanks in advance. — B.

We don't know of anyone specifically in Brazil or Australia offering the oils that you are looking for. Interestingly, Australia seems to have a ban on any such products entering their country. And within the United States, these products are considered "List 1," which means that the seller is required to report back to the DEA with details regarding what has been sold to whom. With many (but not all) List 1 chemicals there is a quantitative threshold or cumulative amount for multiple transactions within a month that requires the seller to report buyer information back to the DEA. With safrole, the cut-off is 4 kilograms. And while there are several companies in the United States that legally sell this oil, some seem to be pretty severe about their ordering restrictions, even with regard to fairly small quantities. We'd imagine that someone placing an order for such oil for their candle-making would want to order only very small amounts and at the same time add several other oil scents to their order.

Some overseas specialty entheobotanical businesses may sell you small quantities of sassafras oil, which could be preferable to ordering it in the United States, since there is no "list" that such an order triggers. Nevertheless, it might be good to have the product sent to a mail drop, and/or request that the product be labeled in another manner—for example, as some other essential oil.

In November of 2005, the DEA's *Microgram Bulletin* 38(11) (reprinting from the 2005 NATIONAL DRUG INTELLIGENCE CENTER'S *Narcotics Digest Weekly* 4(41):1) specifically noted that, "Law enforcement advisories regarding safrole and essential oils rich in safrole typically have not yet specified *Ocotea cymbarum*." This article, then, may be the blip on the radar that may lead to further scrutiny for that *Ocotea* species (see [www.usdoj.gov/dea/programs/forensicsci/microgram/mg1105/mg1105.html](http://www.usdoj.gov/dea/programs/forensicsci/microgram/mg1105/mg1105.html)).

The common spice gumbo "file" (for thickening that soup) is made from powdered sassafras leaves. Bulk orders of this herb may not raise any eyebrows, although one would have to do one's own steam distillation to obtain the essential oil. Powdered root-bark of sassafras is also available from some vendors, and could similarly be steam distilled by someone not wishing to raise any red flags. Other potentially useful plants—and ones that can be sustainably harvested—include *Piper hispidinervum* (see [www.hort.purdue.edu/newcrop/proceedings1999/v4-479.html](http://www.hort.purdue.edu/newcrop/proceedings1999/v4-479.html)) and *Piper auritum*.

For additional information related to List 1 chemicals, see [www.deadiversion.usdoj.gov/21cfr/cfr/2110cfr.htm](http://www.deadiversion.usdoj.gov/21cfr/cfr/2110cfr.htm).

As an aside, the issue of *Microgram* mentioned above also published a photograph of some oversized 2C-C blotter seized by Oregon police, which featured the recipe for that compound taken straight from *PIHKAL* on one side, and the designator "2C-C" in a bold font on the other side. — EDS.

## MIMOSA SCABRELLA SEEDS, AND STENOCEREUS HYSTRIX

In *The Encyclopedia of Psychoactive Plants*, author CHRISTIAN RÄTSCH mentions *Mimosa scabrella* seeds as being a DMT source for ayahuasca analogues, yet he does not provide any reference to seed analysis reports. Do you know whether or not these seeds actually can be used as a DMT source for ayahuasca analogues? Also, what the heck is *Stenocereus hystrix*? I saw somewhere that this is supposedly fairly high in mescaline. — J.S., OR

It may be that you have misinterpreted the data that RÄTSCH presents in his book. On page 365 of the English version, a photograph is shown with the caption: "The seeds of *Mimosa scabrella*, a DMT-containing species." And the main text on that same page discusses the bark (not seeds) of *M. scabrella*, noting that the bark contains both DMT and a beta-carboline, and that it is "presumably suitable for making ayahuasca analogs." This seems to imply that the author is not actually aware of any first-hand psychonautical bioassays with the plant, but it also clearly is talking about the bark (despite the fact that a photograph of the seeds is presented).

*Stenocereus hystrix* appears in the analytical literature only under the more commonly encountered synonym: *Lemaireocereus hystrix*. Material obtained from Jamaica was analyzed by CARL DJERASSI in the 1950s and was reported to be devoid of alkaloids. It was found





to contain an uncharacterized triterpene lactone that he termed the "hystrix lactone." This also showed up in several other species of *Lemaireocereus*.

The cactus being sold under this name as live cuttings and dried outer flesh first appeared labeled *Trichocereus cuzcoensis*. It then was renamed as a *T. peruvianus* variety, and then as a *T. peruvianus* hybrid, before the identification was finally settled on as *Stenocereus hystrix*. When I asked a representative of ETHNOGARDEN BOTANICALS (who introduced this material) about the final identification assignment he said it was a name provided by a botanist who examined vegetative material. ETHNOGARDEN related that, so far as is known, only material growing in a single stand on the Dominican Republic was active and not the others growing elsewhere on the island. How this was determined, how it was discovered to be active, or why it was suspected of being a hybrid (and with what), is unknown.

The cutting I obtained does resemble the *Stenocereus hystrix* that is growing in the arid greenhouse at the HUNTINGTON BOTANICAL GARDENS. The HUNTINGTON material was collected from Puerto Rico.

While the initial thought was that this material is active at 20 grams of dried material, it has since been expressed that too much rain reduced the potency in at least one harvest. So the current overall dosage range has been described as 20–40 grams. As far as I am aware, this specific material has not seen any published analysis.

— KEEPER TROUT

## DOC REVISITED

We recently corresponded with an individual who had obtained and tried some material that he was told was DOC. Having no access to chemical analysis, this person could not state definitively that the material actually was DOC. It was provided to him as a liquid in a dropper-bottle, where each drop was said to be 1.2 mg of DOC. He tried the material several times in ranges from one to three drops. His experience of this material was that it was indeed longer lasting, causing an inability to get sleep (and a lack of need for it) for over 24 hours at the highest dose that he took. He reported a residual stimulated feeling the day after the experiment, noting that he drove all the way from BURNING MAN to the Bay Area without stopping to rest at any point. The main thing that we found interesting about this person's account was that he felt certain that, over the years, he had actually done this material previously—but that it had been sold to him as LSD. There were times in the past when his LSD trips lasted much longer than he would have expected them to. One underground chemist who he spoke with opined that this indeed was probably likely; that material sold as LSD was perhaps 25% of the time actually LSD, and 75% of the time it was either DOB, or DOC, or DOI, or some other high-

# HERBAL-SHAMAN

*A premier source for countless herbs, seeds,  
and a bounty of shamanic accessories  
for the past decade...*

NOW AVAILABLE, HIGH QUALITY

*Mitragyna speciosa* (KRATOM)

25 grams, \$30 • 50 grams, \$50 • 100 grams, \$85

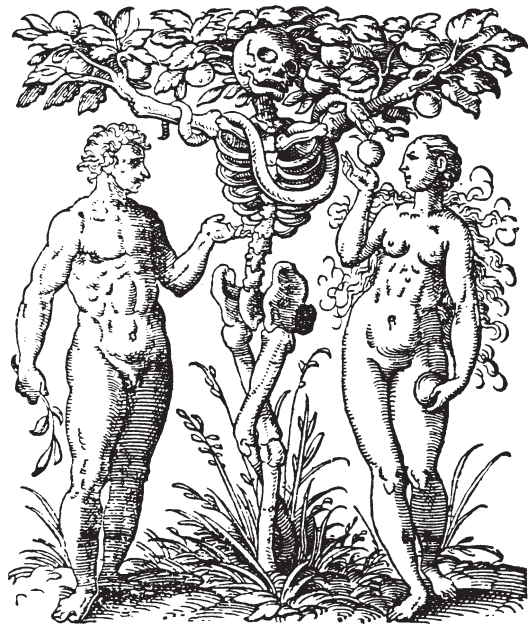
HERBAL-SHAMAN

POB 8892 (Dept. ER),  
Wichita, KS 67208, USA

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199

[www.herbal-shaman.com](http://www.herbal-shaman.com)





potency phenethylamine. While the percentages of those figures seems suspect, it is at least possible that DOC or one of its “relatives” has, in the past, been misrepresented as LSD on the underground market. Certainly that was the feeling of this correspondent. One underground chemist has told one of us that he once mixed a fairly light amount per dose of DOM into a solid amount per dose of LSD, and put that out onto the market. — EDS.

## RECENT ARTICLES OF INTEREST

*The Entheogen Review* appreciates it when our subscribers send us journal articles for our reference files; and while we may not have the opportunity to comment on each of these articles in print, or even the space to provide abstracts, it occurred to us that knowledge that these pieces had been published might be of interest to all of our readers as well. At minimum, abstracts for such articles are usually posted on-line and can be found via a web search; occasionally, the entire papers can be found on-line as well; and sometimes journals can also be obtained via your local university's library. We encourage all readers of *ER* to forward this sort of material, and offer thanks to those who have done so for years. For some additional abstracts relating to recently published and older toxicity data regarding MDMA, see: [www.neurotransmitter.net/mdmametabolites.html](http://www.neurotransmitter.net/mdmametabolites.html) — EDS.

BARBOSA, R.C. et al. 2006. “Intoxication by *Ipomoea sericophylla* and *Ipomoea riedelii* in Goats in the State of Paraíba, Northeastern Brazil,” *Toxicon* 47: 371–379.

BEAUREGARD, M. and V. PAQUETTE 2006. “Neural Correlates of a Mystical Experience in Carmelite Nuns,” *Neuroscience Letters* [in press].

DE HARO, L. and P. POMMIER 2006. “Hallucinatory Fish Poisoning (Ichthyoallyeinotoxicism): Two Case Reports From the Western Mediterranean and Literature Review,” *Clinical Toxicology* 44: 185–188.

HARAGUCHI, M. et al. 2003. “Alkaloidal Components in the Poisonous Plant, *Ipomoea carnea* (Convolvulacea),” *Journal of Agricultural and Food Chemistry* 51: 4995–5000.

HERRAIZ, T. and C. CHAPARRO 2006, “Human Monoamine Oxidase Enzyme Inhibition by Coffee and  $\beta$ -Carbolines Norharman and Harman Isolated from Coffee,” *Life Sciences* 78: 795–802.

MCMNAMARA, R. et al. 2006. “Caffeine Promotes Hyperthermia and Serotonergic Loss Following Co-administration of the Substituted Amphetamines, MDMA (“Ecstasy”) and MDA (“Love”),” *Neuropharmacology* 50(1): 69–80. (*This study was done on rats.*)

OTT, J. 2006. “Obviation of Opioid Withdrawal Syndrome by Concomitant Administration of Naltrexone in Microgram Doses: Two Psychonautic Bioassays,” *Journal of Psychoactive Drugs* 38(1): 101–105.

SEWELL, R.A. et al. 2006. “Response of Cluster Headache to Psilocybin and LSD,” *Neurology* 66: 1920–1922.

TERRY, M. et al. 2006 “Lower Pecos and Coahuila Peyote: New Radiocarbon Dates,” *Journal of Archaeological Science* 20: 1–5.

ZARATE, C.A. 2006. “A Randomized Trial of an *N*-methyl-*D*-aspartate Antagonist in Treatment-Resistant Major Depression,” *Archives of General Psychiatry* 63(8): 856–864. (*This study was done using ketamine.*)

ZHANG, L. et al. 2006. “Protective Effects of Minocycline on 3,4-methylenedioxymethamphetamine-induced Neurotoxicity in Serotonergic and Dopaminergic Neurons of Mouse Brain,” *European Journal of Pharmacology* 544(1-3):1–9.

# TROUT'S NOTES

ANNOUNCING THE RETURN OF

*Trout's Notes on  
Sacred Cacti* (PART A)

THIRD EDITION

&

*Some Simple Tryptamines*

SECOND EDITION

Now available as  
limited edition hardcovers  
in full color.

(Soon to be released on CD.)

FOR MORE INFORMATION SEE

[www.troutnotes.com](http://www.troutnotes.com)





# SHE SHAMANS & MAGIC MAMAS

## WOMEN'S ENTHEOGEN CONFERENCE • JUNE 23–25, 2006

reviewed by JON HANNA

Held at the Isis Oasis, a lush and spacious retreat center in Geyserville, California, SHE SHAMANS & MAGIC MAMAS celebrated women's contributions to the fields of psychoactive plants and drugs, shamanism, alchemy, addiction treatment, paganism, thanatology, theatre, sexuality, spirituality, and more. The all-women cast of presenters included SUSIE BRIGHT, LINDA ROSA CORAZON, VALERIE CORRAL, ADELE GETTY, KATHLEEN HARRISON, SANDRA KARPETAS, LOU MONTGOMERY, M. MACHA NIGHTMARE, MICAH NILSSON, JULIA ONNIE-HAY, CYNTHIA PALMER, JANE STRAIGHT, KAREN VOGEL, PATRICIA WINTERS, and ANNE ZAPF.

The best thing about this sort of conference is the extended amount of time that one can spend with friends. It is like a giant protracted slumber-party, where you're able to connect on a deeper level than would be possible by simply going out to dinner with your buddies. The opportunity to meet and really get to know new people is also better. And entheogen conferences attract some of the most interesting people that I have had the good fortune to know.

The largest flaw in the construction of SHE SHAMANS was the fact that there were either two or three concurrent sessions running most of the time. This meant that, by design, attendees and presenters were forced to miss between one-half and two-thirds of the talks. Several times I overheard various presenters lamenting about how they "really wanted to see so-and-so speak, but she is scheduled at the same time as I will be speaking." And I was in a similar position of hoping to see a number of women who were presenting concurrently. If there is anything that really *must* change, should SHE SHAMANS re-materialize in the future, it is the concurrent sessions. As someone who produces and attends a lot of conferences, I have repeatedly seen that more time needs to be allotted to simply allowing folks to congregate and converse. If an attendee skipped two hours of the scheduled programming in order to meet new friends or hang out with old ones, then he or she might sacrifice seeing a couple of the speakers at one of my own conferences. But at SHE SHAMANS, such an approach knocked out as many as six presentations.

Not that you would have been able to actually *see* more than two of the six, of course; but regardless, it was a shame. No concurrent sessions!

As I live in a fairly remote area and don't get to visit with friends as often as I would like—particularly those from out-of-state or out-of-country—I did skip out on "a couple-or-six talks." And then my being a night owl, staying up into the wee hours chatting, was not conducive to getting much sleep, due to the conference's early morning schedule. (It was clear that my night owl habit was a minority approach; some people were up before 6:00 am doing yoga!)

Since I was unable to attend a majority of the presentations, I have decided to focus the bulk of this review on the one speaker who most impressed me: VALERIE CORRAL. VALERIE is a medical marijuana user, activist, and true hero of the *Cannabis* community. As a co-founder of the WO/MEN'S ALLIANCE FOR MEDICAL MARIJUANA ([www.wamm.org](http://www.wamm.org)) in Santa Cruz, California, she helps indigent patients gain access to free pot. During the course of her work, VALERIE has been arrested several times. In 2002, she saw the medicine garden that she helps tend destroyed by federal agents with chainsaws. This, despite the fact that she was breaking no state laws due to California's Proposition 215, which VALERIE helped to draft. VALERIE was featured in the recent excellent film *Waiting to Inhale*, produced and directed by JED RIFFE, examining the debate over legalizing medical marijuana.

When I saw VALERIE listed as one of the presenters, I expected that she might address the topic of *Cannabis* politics and the legal struggles that she has faced. However, her "Death as a Lover" talk didn't really touch on those areas. Rather, as someone who frequently works with terminally ill medical marijuana patients, she discussed her experiences of being close to so many people in the process of dying. This topic has a universal importance, since we all will lose loved ones during the course of our lives, and ultimately give up the ghost ourselves.







Over the last thirteen years, 168 WAMM members have died, so VALERIE has a lot of experience to speak from. Although people initially come to WAMM to get pot, once they are there, they recognize the challenges that face those struggling with illness and death. VALERIE pointed out that most people don't want to go into hospice, because it means that there are no longer any options. She talked about the plans of WAMM to "build a place where everybody can come to die," but that almost nobody wanted to come to such a place. Dying people want to stay in their own homes.

She emphasized that the process of someone else dying wasn't about *her*, noting that RAM DASS had quipped, "VAL, don't take your expectations to somebody else's death." (She then joked that she had thought that he was going to tell her something like, "Wow, you're really far out," but that he hasn't yet made that sort of remark.)

RAM DASS's point was that she should *listen* to what the dying person has to say. And sometimes if she isn't listening, she gets told off: "Get the hell out of my way. You're stopping me." She explained that somebody else's process is not about her feelings, that she is honored to simply sit and bear witness in service. If she is very quiet, she can observe something profound at the moment of death.

As a person providing medicine to some elders of the psychedelic community, VALERIE has gotten to know a few of our best souls during their final years. She mentioned NINA GRABOI, ELIZABETH GIPS, and others. In speaking about her relationship with ROBERT ANTON WILSON, she reminded everyone of his remark, "End every sentence with 'maybe'." She said that BOB is dying; well, maybe. That, at least "last week," he thought that he was dying; well, maybe. And that he was writing poetry and doing all of the "final things" that he wanted to do before he died. She characterized ROBERT as a philosopher who is interested in observing the ways in which humans think about things, and that he does this with a sense of humor. He is having fun while he is dying, which is a great approach to take.

Along with humor, VALERIE expounded on other approaches that people can take toward their own death: treating death as an ally, or courting death—taking it on as a lover. She explained how changing one's language was the most obvious step available to make one more comfortable. And she noted that, while this approach may not be for everybody, that *death* is, in any case, for everybody. So we would be better off if we found a path that we resonated with.



A portion of her presentation was dedicated to practical matters. When she first started helping medical marijuana patients, she spent about three months learning how to get everything straight for someone who was dying. She provided the tip that all of the financial info that a loved one needs to know should be on the dying person's pay stub. She

noted that it really takes someone who is not sick to handle all of the details, and pointed out that dying in America can be a costly project, especially when there is a protracted illness. One of the things that WAMM has done to help out is hold garage sales. They've gone door-to-door collecting donations, explaining that they have a friend who is dying. She mentioned that one day they made over \$1,000 in four hours using this method of fundraising.

Along with relating her own impressions, VALERIE led an interactive exercise that surprised audience members into facing the sort of unexpected loss that happens to all of us during our lifetimes. The idea was that we should spend a bit of time *practicing* for death. VALERIE then further involved attendees by opening up a good portion of her allotted time to discussion. Of all of the presentations I went to at SHE-SHAMANS, VALERIE'S was the most successful in creating a group conversation that allowed for a lot of valuable sharing of experiences and data among the people in attendance.

Mentioning how it is important for dying people to be allowed to "get out of their heads" via some positive distraction, one attendee described an all-woman "threshold choir" that performs at the bedsides of people who are dying.





A representative of EROWID at the conference, SYLVIA THYSSEN, brought up the FUNERAL CONSUMERS ALLIANCE ([www.funerals.org](http://www.funerals.org)), a non-profit organization geared toward increasing public awareness of death-related options. She described their end-of-life planning kit, *Before I Go, You Should Know*, which folks are encouraged to fill out in pencil (so that changes can be made) and store in their freezer—a protected space in case of a house fire. The FCA even provides a refrigerator magnet that says “matters of life and death inside” to post on the outside of one’s freezer. Regardless of your age, it seems like a good idea to fill out one of these booklets.

SYLVIA admitted that she has not yet filled out her own, but that she nonetheless looks forward to contemplating her own death at times when she takes plane flights.

Someone mentioned the bill to legalize physician-assisted suicide in California; a vote on this was just around the corner at the time of the conference. (The fourth time such a bill has been proposed in California, it unfortunately failed to pass by a single vote.)

Someone else spoke about the services offered by the FINAL PASSAGES organization ([www.finalpassages.org](http://www.finalpassages.org)), which provides information about creating one’s own family-run or home funeral, and offers details related to the legal landscape that needs to be traversed to make it happen.

One woman brought up the fact that in California, you can bury dead loved ones in your back yard, so long as you get the proper permit and have the appropriate zoning clearance. VALERIE confirmed this, noting that it was perfectly legal and reasonable to keep a dead, non-embalmed body in a cool room for up to three days. Several people voiced that a dead person who hasn’t been embalmed looks beautiful.

Another woman, mentioning that it was similarly legal to bury your own dead in New Mexico, described how her family built a casket from \$40 worth of materials, which the dying’s loved ones then painted. She told of how the instructor from a “Death and Dying” course had brought a class to visit her terminal loved one. The sick woman was polite to the students, but after they left she was worried that she might have disappointed the class. “Did they want me to die in front of them?” she asked. As they were heading into

winter, the family had to start digging her hole in their yard before the woman had passed away. “Oh, is that JORGE out there with the backhoe digging my grave now? Is that RAMON nailing together my casket?” she would ask. As she wanted to be buried sitting upright facing east, they had to excavate a huge hole. Ultimately, they used seat belts to strap her into the coffin, because rigor eventually leaves the body and her’s wasn’t keeping its seated shape. After that experience, the family decided on a “rule” that anyone they buried in the future had to be lying down.

**...you can bury  
dead loved ones  
in your back yard,  
so long as  
you get the  
proper permit...**

Another one of the conference presenters, LINDA ROSA CORAZON, described some of the ways in which death is treated differently in Mexico. An aphorism from that country is that, “Death is always over your left shoulder, and one day it’s going to come over your right shoulder.” She remarked how this viewpoint adds to the preciousness of life—it helps you value what you love and know that it could go at any time. She related a bit about the psychotherapy work that she had been a part of years ago with the Mexican psychiatrist SALVADOR ROQUET, who held psychedelic sessions (and later “convivials”

without the use of drugs) and caused people to confront their own deaths by having them fill out their last will and testament before the session. LINDA suggested that because our own culture tends to repress and sanitize death, this reinforces our materialistic viewpoint of wanting to hold onto everything. She contrasted this to the Mexican approach, where there is an active relationship with one’s ancestors that is honored each year during the “Day of the Dead” ceremonies. Mexicans know that the spirits are there, and they can ask them for help and guidance.

One of the women in attendance described how, at the age of six, she had accidentally overdosed on sleeping pills. She was believed to be dead for about a minute. During this time, she had a phenomenal experience, where other-worldly beings spoke to her. She saw her whole life: all the things that had happened, and all the things that would happen. She felt the sense of an intelligent creator behind everything. When the beings told her that she had to return to the living, she replied, “I don’t think so!” But, eventually agreeing, she asked them if she could leave a little portion of herself in their realm, and they said, “Yes.” For several years after that





experience, she kept being drawn back into that realm at times. This was an incredibly powerful and life-defining experience for this woman. She also shared an idea I found to be quite inspired: She suggested that every person might create a “symbol” for themselves. She talked about her mother, a priestess who had passed away after a protracted illness. Her mother always wore orange, and so they decided that her symbol would be the robin, in honor of the red-orange breast of this bird. Now that her mother has died, whenever this woman sees robins she thinks of her mom—and she reported seeing robins in unusual places where she didn’t feel that they normally should have been. In any case, the idea of designating a symbol that represents yourself, and sharing this with others before you die, seems like a great way to allow you to be remembered by friends and family when they later encounter that symbol.

M. MACHA NIGHTMARE, another one of the conference presenters, gave a plug for the tome that she co-wrote with STARHAWK, *The Pagan Book of Living and Dying: Practical Rituals, Prayers, Blessings, and Meditations on Crossing Over*, mentioning that the book covered many of the resources that had been brought up during VALERIE’S presentation.

The other presenters I was able to hear included the inspiring ANNE ZAPF, who provided a heartfelt history of the PEYOTE WAY CHURCH, the beautiful JANE STRAIGHT, who spoke about her relationship stewarding entheogenic/medicinal plants and told a few amazing tales of healing, and the wise-and-wonderful CYNTHIA PALMER, who regaled us with an image-packed PowerPoint slideshow of the history of women in shamanism and psychonautical exploration. Undoubtedly the most *fun* of the conference was LOU MONTGOMERY’S one-woman theatrical presentation “Pachamama Rides Again,” an over-the-top comedic description of her experience of ayahuasca tourism in a program that she described as a sort of “psychedelic Outward Bound.” LOU’S expressive stage presence combined the sensibilities of CAROL CHANNING and LUCILLE BALL on a stiff dose of *la purga*. Her performance is definitely worth catching in the future, if you are able.

The venue had a number of places to congregate—a camping area or a few small rooms for rent at an additional fee, a clothing-optional pool (a welcome feature at a conference predominated by women), a theatre, a dining room, a speaker’s alcove, an upstairs “nest/harem” (or at least in my own drug-addled fantasies), and strangely, a zoo with a whole lot of caged animals: mostly birds and cats. The tension of

the juxtaposition of predator and prey side-by-side in too-small cages was not lost on many of the vegetarian attendees. Time and again I heard whispered jests of freeing the beasts. “First we’ll let the birds go, then—an hour later—the cats. Gotta give the birds a head start.” It did seem painfully ironic to gather a mass of hippie PETA types in such an environment, although thankfully no one was off-kilter enough to follow through on plans for liberating the animals. A friend mentioned to me that one of the retreat center’s goats had mysteriously turned up dead, which I hope was just an unfortunate coincidence rather than some sort of late-night Satanic sacrifice.

The opening and closing ceremonies were simple and thankfully not overly new-agey. I had never previously taken part in a “spiral dance,” which was what closed out the event. It was a hoot, since I repeatedly caught the eye of a friend who I suspected thought that I wasn’t taking the whole thing seriously, and this kept me on a continual high of internalized laughter.

SHESHAMANS was created as a response to the perception that women have consistently been given short shrift at psychedelic events. While I am not aware of any previous psychedelic conference ever produced where the stated *goal* was to exclude one gender as presenters (such as was the case with this event), I was nonetheless glad to have the opportunity to hear a few speakers—regardless of their gender—whom I had never heard before. I was also pleased that attendance wasn’t restricted to “women only.” If that were the case, I might not have had a chance to hear what these women had to say. Of the approximately 100 people present over the course of the event, perhaps 20 of these were men. Conference producer DIANE DARLING made a great point during her statements the first day at SHESHAMANS: In the “publish or perish” world of academia, or in the realm of “needing to show efficacy in order to get government approval for research,” men are frequently positing arguments in defense of psychedelics. Women, on the other hand, don’t tend to bother with such mental gymnastics. They *know* that the medicine works—the proof is in the pudding.

The event acted in part as a fundraiser for the WOMEN’S ENTHEOGENS FUND, and more than \$1,000 was raised as a donation. All-in-all, DIANE did a wonderful job with her conference. A great variety of speakers, a relaxing location, and an overall positive vibe. I look forward to any similar productions in the future. ☉





# EVENTS CALENDAR

## MUSHROOM FESTIVAL AUGUST 18–19, 2006

Although we thought that plans to hold the longest-running shroom fest had been discarded this year, nevertheless just before this issue went to print we learned of a last-minute push to make it happen. The price for the TELLURIDE MUSHROOM FESTIVAL is dramatically discounted from years past, perhaps due to having only “tastings” and a “chef cook-off,” but no actual meal plans provided. Nevertheless, there will still be the traditional mushroom parade, gathering forays, help with identification, cultivation demonstrations, and presentations/panel discussions by folks such as KATHLEEN HARRISON, GARY LINCOFF, JIM GOVIN, CHRISTOPHER HOBBS, and others. For more information, call (970) 708-0289 or e-mail [kholstrom@gmail.com](mailto:kholstrom@gmail.com). Tickets are \$45 per day, or \$80 for both days, available at [www.tellurideticket.com/displayevent.html?ev\\_id=439](http://www.tellurideticket.com/displayevent.html?ev_id=439).

## BURNING MAN AUG. 28 — SEPT. 4, 2006

Although BURNING MAN is always an intensely psychedelic experience, this year will undoubtedly be even more psychedelicious than anything in the past.

ENTHEON VILLAGE at “4:00 and Esplanade” will host the PALENQUE NORTE lectures and MAPS 20th anniversary celebrations, featuring talks by RAFAEL AISNER, MATTHEW BAGGOTT, PREET CHOPRA, GINGER CLOUD, JAG DAVIES, ERIK DAVIS, CARLA DETCHON, RICK DOBLIN, EARTH EROWID, FIRE EROWID, AMANDA FEILDING, JOHN GILMORE, GEORGE GREER, ALEX GREY, ALLYSON GREY, JON HANNA, CHARLES HAYES, MARTINA HOFFMANN, ROB KAMPPIA, SANDRA KARPETAS, SEABROOK LEAF, DAN MACCOMBIE, MICHAEL MITHOEFER, VALERIE MOJEIKO, ETHAN NADELMANN, SHELDON NORBERG, JULIA ONNIE-HAY, DALE PENDELL, DANIEL PINCHBECK, RAKEFET RODRIGUEZ, MARSHA ROSENBAUM, ANDREW SEWELL, NICK SAND, ANN SHULGIN, SASHA SHULGIN, ROBERT VENOSA, and SOBEY WING. There

will also be the opportunity to take part in Holotropic Breathwork™ sessions run by SHEELO BOHM. See the link to the 2006 lecture topics at [www.matrixmasters.com/pn](http://www.matrixmasters.com/pn).

Across the street on the playa itself, a 60-foot dome will house ALEX GREY’s CoSM, featuring replicas of the *Sacred Mirrors* and other examples of his art. ALEX and ALLYSON will be providing art instruction over the course of the week (bring some paints). Nearby will be other structures featuring the work of a collection of amazing contemporary visionary artists that may include LUKE BROWN, DEAN CHAMBERLAIN, VIBRATA CHROMODORIS, KRIS D, J GARCIA, MARK HENSON, DAVID HESKIN, MARTINA HOFFMANN, ERIC NEX, CAREY THOMPSON, ROBERT VENOSA, OLIVER VERNON, ROMAN VILLAGRANA, IAN WELLING, XAVI, and others. Down the block at “4:30 and Anxious” will be THE ORACLE AT EROWID (the ORACULAR MADNESS tent and the EROWID.ORG dome), featuring formal presentations and casual conversation and about the complex relationship between humans and psychoactives, along with musical musings. See [www.burningman.com](http://www.burningman.com).

## TRANSPERSONAL PSYCH SEPTEMBER 7, 2006

Celebrating 100 years of transpersonal psychology, this event will be held at the INSTITUTE OF TRANSPERSONAL PSYCHOLOGY in Palo Alto, California. Featuring presentations from JAMES FADIMAN, CHRISTINA GROF, STANISLAV GROF, STANLEY KRIPPNER, CHARLES TART, FRANCES VAUGHAN, and others. For more info, see [www.atpweb.org](http://www.atpweb.org).

## AYAHUASCA HEALING SEPTEMBER 19–26, 2006

Ayahuasca retreats held by the ocean, in Bahia, Brazil. Along with ayahuasca ceremonies, the opportunity to sample *Salvia divinorum* and *Silene capensis* (a dream-inducing herb), and discuss lucid dreaming techniques, remote viewing, and other psychic modalities may also be featured. For more information, see [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net).





# TEN POST-1980s PSYCHEDELIC NON-ELECTRONICA INSTRUMENTAL CDs FOR NEO-SHAMANIC USE THAT YOU SHOULD KNOW ABOUT

by CASTOR POLLUX

The very description “psychedelic music” is as subjective as the psychedelic state itself, and can be discussed for hours. If one defines it simply as “music that one listens to in an altered mental state,” then anything really goes—from trance to the GRATEFUL DEAD to industrial noise music to ragas to BACH.

For this article, however, I will use my own narrow and biased viewpoints, and concentrate on (1) some relatively recent (post-1980s) instrumental music that (2) overall does not rely on electronic drumbeats and (3) has been field-tested (“bio-sonically-assayed”) by yours truly—a musician since 1974, part-time record store employee since 1990, faithful reader of *The Entheogen Review* since 1994, and BURNING MAN attendee since 1995.

Throughout history, the shaman has relied on sound and rhythm to accompany him on his voyages to the spirit and healing worlds. Most of these CDs have a “pulse” that manifests to move one’s visions along. However, in an entheogenically altered state, electronic drums can sometimes be too harsh or mechanical sounding to relate to; so for these reviews I have concentrated on music with “natural” percussion or no drums at all. While I personally can really, really enjoy electronica, there is absolutely no shortage of writing and exposure to it—it’s been covered to death!

As for the instrumental slant here, I find that music with no lyrics provides a more “open playing field” for one to meditate upon, without being guided by the message of the words.

The final musical biases I’ve embraced are that a lot of this music tends toward the minimal, and it often involves the guitar as an instrument. With all that said, let’s go! I’m enthusiastic about sharing this stuff with you.

TRISTEZA

*Dream Signals in Full Circles*

TIGERSTYLE RECORDS, 2000

[www.trstz.com](http://www.trstz.com)

Two shimmering, chiming, and “rhyming” echo-laden guitars picking arpeggios—along with subtle keyboard washes, bass, and drums—make this an all-time masterpiece. The first song is called “Building Peaks.” Need I say more? Sink deep into the sound. Friends have compared this to music from PINK FLOYD and MIKE OLDFIELD, but there is a very modern sensibility here. Some folks I know have even used it for massage. Also don’t miss their amazing first CD, *Spine and Sensory*, and their latest melodic release, *A Colores*.



COLLEEN

*The Golden Morning Breaks*

THE LEAF LABEL, 2005

[www.theleaflabel.com](http://www.theleaflabel.com)

Meditative yet fascinating, COLLEEN (whose real name is CELINE) is a French artist who uses tape loops to layer cello, flute, acoustic guitar, wind chimes, music boxes, etc., in her delicately crafted compositions. There’s some great intellectual and heartfelt female power here; this CD was originally described to me as “like BJORK’s *Vespertine* without the vocals.” While I never thought that I would enjoy listening to a CD with a unicorn on the cover, this has just enough of an “experimental” edge to keep it from being “new age” music. Also check out her first CD, *Everyone Alive Wants Answers*, which is a little more electronica-sounding and features the ambient voice of a child on one cut.



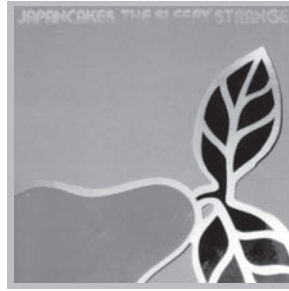


## JAPANCAKES

*The Sleepy Strange*

KINDERCORE RECORDS, 2000

Despite their name, there is nothing specifically Japanese here. What we do get is an ensemble of musicians working riffs and themes with a lazy country feel—violins and steel guitars float over keyboards and rhythm section down a hypnotic rural pathway. (D'oh! I was trying to avoid the word “hypnotic” in this article.) Is this instrumental “hypno/trance/country?” Beauty. Also check out their *If I Could See Dallas* and *Waking Hours* CDs.



voice is so hushed and muted that it becomes another instrument. More “landscape” music (and I mean that in a good way). His subsequent releases have not been quite as interesting, but this is some great stuff here.

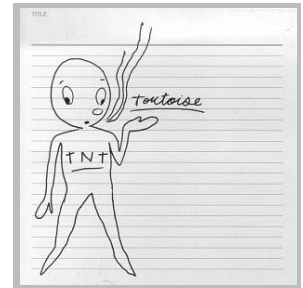
## TORTOISE

*TNT*

THRILL JOCKEY LABEL, 1998

www.trts.com

This Chicago-based ensemble of five or six players makes innovative compositions, combining elements of jazz, world beat, techno, and more into a fascinating blend. *TNT* is an odd name, as nothing is “explosive” on this CD, but there are so many textures and grooves that I never tire of it. Punk/indie-rockers striving to play like WEATHER REPORT come up with some successful and satisfying results. The tune “10 Day Interval,” with its three (!) xylophones, reminds me of PETER GABRIEL’s cut “San Jacinto.” Don’t leave home without this CD! You heard me! Also great are their CDs *Millions Now Living Will Never Die* and *It’s All Around You*.



## SCENIC

*Acquatica*

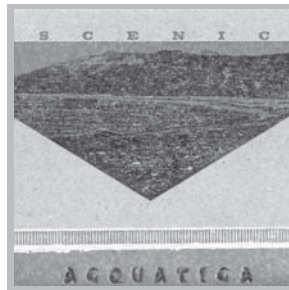
INDEPENDENT PROJECT

RECORDS, 1996

www.parasol.com

This is my soundtrack for approaching and entering the playa at BURNING MAN.

The band SCENIC uses a guitar-and-keyboard sound somewhere between the spaghetti western soundtracks of ENNIO MORRICONE and the spacey atmospherics of PINK FLOYD to conjure the open spaces of the desert. Their first CD, *Incident At Cima*, is a minimalist masterpiece dedicated to the Mojave area. Their second release, *Acquatica*, has more varied instrumentation with short percussion and musical interludes between some of the cuts—very cinematic stuff. And their awesome latest effort, *The Acid Gospel Experience*, got a deservedly spectacular write-up in *Rolling Stone* magazine!



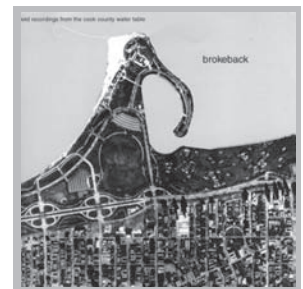
## BROKEBACK

*Field Recordings from the Cook County Water Table*

THRILL JOCKEY, 1999

www.thrilljockey.com

A solo project from TORTOISE’s six-string bassist, this is a bit sparser but still beautiful—a sonic expressionist painting with the twang of a baritone guitar and field recordings of lakebirds and other natural sounds. The girl from STEREO LAB provides a wordless vocal on one cut here and on his also great third CD, *Looks at the Bird*. Three thumbs up!



## LANTERNA

*Lanterna*

INDEPENDENT PROJECT

RECORDS, 1998

www.parasol.com

Essentially a one-man band (with occasional back-up help), LANTERNA features echo-laden guitars on 17 cuts ranging from abstract sounds to the aforementioned MORRICONE stylings—some spooky, all atmospheric. Okay, there *is* one vocal cut here, but the





## THE MERMEN

*Food For Other Fish*

MESA/BLUE MOON, 1994

[www.mermen.net](http://www.mermen.net)



If some of these CDs evoke desert landscapes, this ensemble evokes the deep blue majesty of the Big Sur coastline. The trio delivers an instrumental surf sound as much as a PINK FLOYD/SONIC YOUTH sound. Deep, deep reverb, tribal drums, and an equal measure of fast and slow tempos make this a keeper. All of their six or so CDs are excellent, but this is their most consistent. A perennial favorite at the BURNING MAN festival, this San Francisco act ended up scooping a lot of Deadheads into their long live sets. "The Silly Elephant" is almost African-sounding at times, and the ballad "Raglan" is wistfully beautiful. The real tour-de-force here, though, is the 8 ½ minute "Pull of the Moon," a NEIL YOUNG-like workout.

## TOM VERLAINE

*Warm and Cool*

THRILL JOCKEY, 2005

originally on RYKO DISC, 1992

[www.thrilljockey.com](http://www.thrilljockey.com)



Formerly of the legendary New York band TELEVISION, VERLAINE and drummer BILLY FICCA (plus a bassist) unfold a series of instrumentals that progress from a noir/spy soundtrack mode, to impressionistic picking, to out-and-out freeform jazz à la ALBERT AYLER. VERLAINE has gone on to do performances where he plays along to films, and this CD is the aural equivalent of scenes passing by in the night. Some have compared his style to JOHN CIPOLLINA of QUICKSILVER. The 2005 edition of this CD has a few more cuts on it than the original RykoDisc release.

## TUCKER MARTINE

*Broken Hearted Dragonflies:*

*Insect Electronica*

*from Southeast Asia*

SUBLIME FREQUENCIES, 2004

[www.sublimefrequencies.com](http://www.sublimefrequencies.com)



The subtitle "Insect Electronica" is a joke—these are completely unaltered field recordings of insects in Thailand, Myanmar (Burma), and Laos. Sure you'll hear some crickets... but at different points you will wonder, "What the hell is making that flying saucer sound? And is that somebody playing a synthesizer over there? How can all those critters make that sound all at the same time? Honey, is someone trying to beam us up?" You never knew that our lil' six-legged pals could come up with such rich tones. Four cuts featuring 39 minutes from Mother Nature's finest! Recorded by TUCKER MARTINE.

**BACK  
FROM THE  
VOID**

**Zoe Seven**

**ARE YOU  
BACK  
YET?**

for details and ordering information see  
**www.zoe7.com**





# BIBLIOGRAPHY

---

- BAGGOTT, M. 2002. Personal communication.
- BBC NEWS, Thursday, 13 March, 2003. "Cameroon bans urine 'health drink'," posted to: <http://news.bbc.co.uk/2/hi/africa/2847557.stm>. Accessed 7/18/06.
- BELE-BINDA, M.E. 1975. "A Case of Acute Tobacco Poisoning by Enema," *Annales de l'Anesthesiologie Française* 16(2): 97–100.
- BOUARAVONG, N. 2002. "Urine Therapy: Drinking Urine—An Ancient Therapeutic Practice Revisited," *Issues: Berkeley Medical Journal*, posted to: [www.ocf.berkeley.edu/~issues/fall02/urine.html](http://www.ocf.berkeley.edu/~issues/fall02/urine.html). Accessed 7/18/06.
- BROWN, B.T. 1993. "Treating Cancer with Coffee Enemas and Diet," *Journal of the American Medical Association* 269(13): 1635–1636.
- CASE, J. 2004. Personal communication.
- CASE, J. et al. 2004. "The Enema Project: Taking it Past the Limit?" *The Entheogen Review* 13(2): 41–48.
- CHARALAMPOUS, K.D. et al. 1964. "Metabolic Fate of  $\beta$ (3,4,5-trimethoxyphenyl)-ethylamine (mescaline) in Humans: Isolation and identification of 3,4,5-trimethoxyphenylacetic acid," *Journal Pharmacology and Experimental Therapeutics* 145: 242–246.
- CHARALAMPOUS, K.D. et al. 1966. "Metabolic fate of Mescaline in Man," *Psychopharmacologia* 9: 48–63.
- DESMET, P.A.G.M. 1983. "A Multidisciplinary Overview of Intoxicating Enema Rituals in the Western Hemisphere," *Journal of Ethnopharmacology* 9: 129–166.
- DESMET, P.A.G.M. 1985. *Ritual Enemas and Snuffs in the Americas*. CENTRUM VOOR STUDIE EN DOCUMENTATIE VAN LATIJNS AMERIKA, pp. 37–38, citing: FURST, P.T. and M.D. COE 1977. "Ritual Enemas," *Natural History* 86(3): 88–91, and FURST, P.T. 1976a. *Hallucinogens and Culture*. CHANDLER & SHARP, PUBLISHERS, INC.
- DESMET, P.A.G.M. 1995. "Considerations in the Multidisciplinary Approach to the Study of Ritual Hallucinogenic Plants," *Ethnobotany: Evolution of a Discipline* DIOSCORIDES PRESS. R.E. SCHULTES and S. VON REIS (eds.). pp. 369–382.
- DESMET, P.A.G.M. and L. RIVIER 1985. "Intoxicating Snuffs of the Venezuelan Piaroa Indians," *Journal of Psychoactive Drugs* 17(2): 93–103.
- DESMET, P.A.G.M. and N.M. HELLMUTH 1986. "A Multidisciplinary Approach to Ritual Enema Scenes on Ancient Maya Pottery," *Journal of Ethnopharmacology* 16(2–3): 213–262.
- DOYLE, D. 2005. "Per Rectum: A History of Enemata," *J. R. Coll. Physicians Edinb.* 35: 367–370. Citing PORTER, R. 1997. *The Greatest Benefit to Mankind*. COLLINS.
- EISEL, J.W. and D.T. REAY 1980. "Deaths Related to Coffee Enemas," *Journal of the American Medical Association* 244(14): 1608–1609.
- ERNST, E. 1997. "Colonic Irrigation and the Theory of Auto-intoxication: A Triumph of Ignorance over Science," *Journal of Clinical Gastroenterology* 24(4): 196–198.
- EVI 2001. *Ecstasy/MDMA Facts*. EDUCATING VOICES, INC. [www.educatingvoices.org/Ecstasy.asp](http://www.educatingvoices.org/Ecstasy.asp). Accessed 7/18/06.
- EXPRESSINDIA.COM 2001 (June 1). "Three Million Chinese Drink Their Own Urine," [www.expressindia.com/news/june1/world5.html](http://www.expressindia.com/news/june1/world5.html). Accessed 7/18/06.
- GALLOWAY, G. circa 1995. Personal communication.
- GREEN, S. 1992. "A Critique of the Rationale for Cancer Treatment with Coffee Enemas and Diet," *Journal of the American Medical Association* 268(22): 3224–3227.
- GOTTLIEB, A. 1977. *Peyote and Other Psychoactive Cacti*. KISTONE PRESS; THE TWENTIETH CENTURY ALCHEMIST.
- HOLLISTER, L.E. 1968. *Chemical Psychoses: LSD and Related Drugs*. CHARLES C. THOMAS.







- KRAVETZ, R.E. 2002. "Tobacco Enema," *American Journal of Gastroenterology* 97(9): 2453.
- LA BARRE, W. 1979. "Peyotl and Mescaline," *Journal of Psychedelic Drugs* 11(1-2): 33-39.
- MARGOLIN, K.A. and M.R.GREEN 1984. "Polymicrobial Enteric Septicemia from Coffee Enemas," *Western Journal of Medicine* 140(3): 460.
- McBRYDE, B. 2000-2001. "Anyone for a Coffee Enema?" *Nursing Times* 96(50): 27-28.
- MOKRASCH, L.C. and I. STEVENSON 1959. "The Metabolism of Mescaline with a Note on Correlations between Metabolism and Psychological Effects," *Journal of Nervous and Mental Disease* 129: 177-183.
- REED, A. et al. 1990. "Juices, Coffee Enemas, and Cancer," *Lancet* 336(8716): 677-678.
- SALZMAN et al. 1996. "In Search of Mukhomor, The Mushroom of Immortality," *Shaman's Drum* 41: 36-47.
- SATYA-MURTI, S. 2005. "Rectal Fumigation: A Core Rewarming Practice from the Past," *Pharos Alpha Omega Alpha Honor Medical Society* 68(1): 35-38.
- SCHULTES, R.E. and R.F. RAFFAUF 1990. *The Healing Forest: Medicinal and Toxic Plants of the Northwest Amazonia*. DIOSCORIDES PRESS.
- SCHULTES, R.E. 1972. "*Ilex guayusa* from 500 AD to the Present," *Etnologiska Studier* 32: 115-138.
- SCOTT, DR. 2002. "Slam and Glow: Methamphetamine," EROWID, [www.erowid.org/experiences/exp.php?ID=5878](http://www.erowid.org/experiences/exp.php?ID=5878). Accessed 7/18/06.
- SCRIBE 2003. "Cunt Odyssey: Search for Vaginal Data-points: LSD, MDMA, 2C-B, Ketamine, & Alprazolam," EROWID, [www.erowid.org/experiences/exp.php?ID=26033](http://www.erowid.org/experiences/exp.php?ID=26033). Accessed 7/18/06.
- SHULGIN, A.T. 2005. Personal communication.
- STRAHLENBERG, P.J. VON 1730. *Das Nord—und Östliche Theil von Europa und Asia, in so weit solcher das ganze Russische Reich mit Siberien und der grossen Tartary in sich begreifft*. English translation in 1736: *An Historico-Geographical Description of the North and Eastern Parts of Europe and Asia*. Cited in: WASSON, R.G. 1968. *Soma: The Divine Mushroom of Immortality*. HARCOURT BRACE JOVANOVICH.
- TRELLI-DELGADO, K. 1990. Personal communication.
- TRENNY, K. 1997. *Visionary Cactus Guide*, "Methods of Ingestion," posted to: <http://users.lycaem.org/~iamklaus/ingest.htm>. Accessed 7/18/06.
- U.S. ARMY. 1957, 1970. *Survival: Department of the Army Field Manual FM-21-76*. HEADQUARTERS, DEPARTMENT OF THE ARMY.
- WANSI, E. et al. 1996. "Rapid Assessment of Drug Abuse in Cameroon," *Bulletin on Narcotics* 1: 79-88. UNITED NATIONS OFFICE OF DRUG CONTROL AND CRIME PREVENTION, posted to: [www.undcp.org/odccp/bulletin/bulletin\\_1996-01-01\\_1\\_page007.html](http://www.undcp.org/odccp/bulletin/bulletin_1996-01-01_1_page007.html). Accessed 9/5/02.
- WATTS, J.C. 2000. "Not such Distant Mirrors: Coffee Enemas May be Effective Shock Treatment," *British Medical Journal* 320(7231): 383.
- WILBERT, J. 1987. *Tobacco and Shamanism in South America*, YALE UNIVERSITY PRESS.



# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts



## **ETHNOGARDEN BOTANICALS**

**POB 27048**

**BARRIE, ONTARIO, L4M 6K4**

**CANADA**

**TEL: (01) 705-322-6614    FAX: (01) 705-322-6615**

**[www.ethnogarden.com](http://www.ethnogarden.com) • [info@ethnogarden.com](mailto:info@ethnogarden.com)**

**Accepting: Amex, Visa, Mastercard, and Money Orders**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XV, NUMBER 3

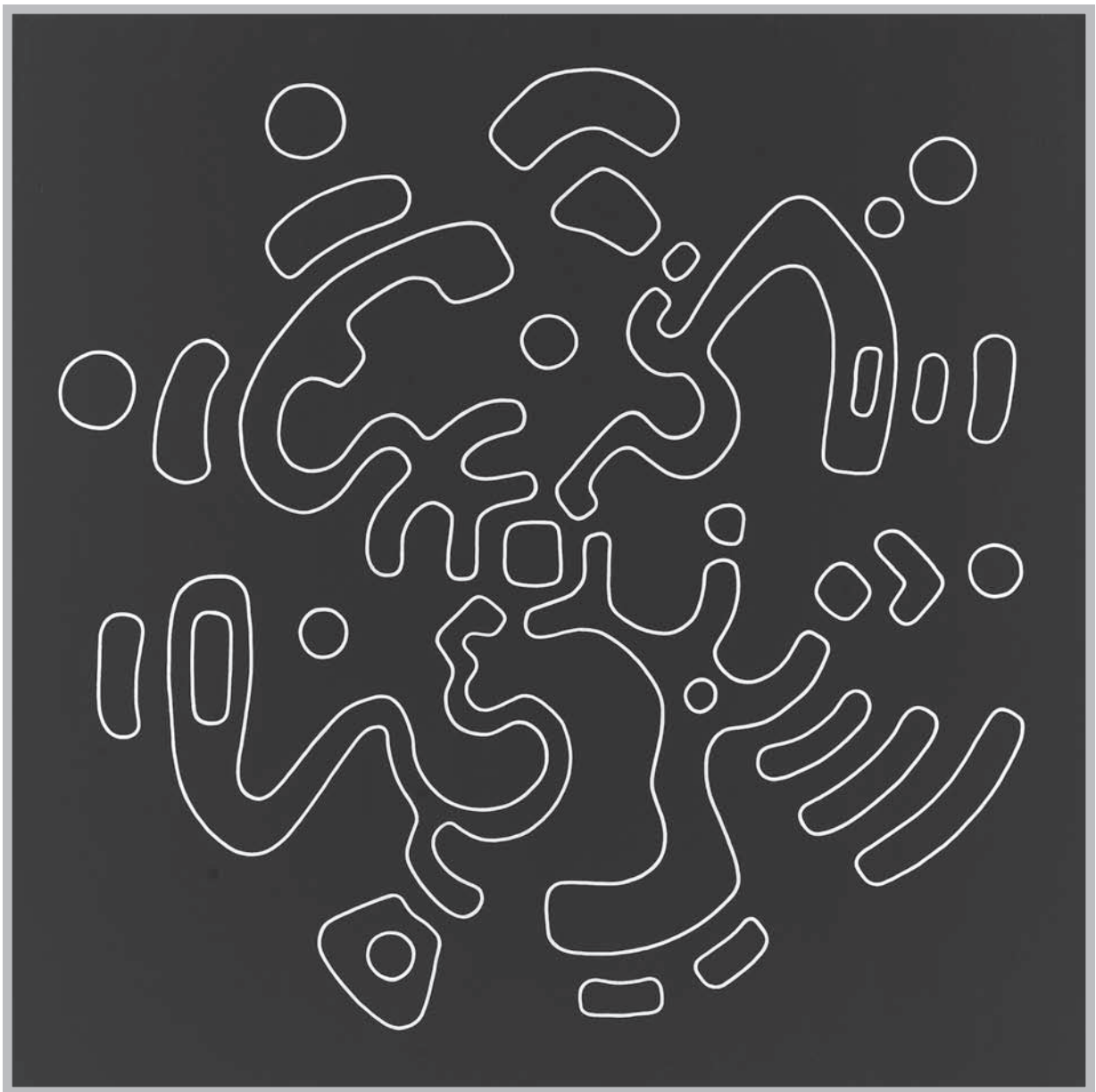


AUTUMNAL EQUINOX 2006



ISSN 1066-1913

---



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Rick Strassman  
Jon Hanna  
David Normal, CA  
Dr. Wily  
D.M. Turner  
Bruce Rimell  
Noman  
G.T., Italy  
J.S., OR  
Fork!  
S.A., RI  
G.A.R., SC  
Otto Snow  
W.P., Löhrbach  
C.G., ID  
Bill Kelly  
Markus Berger  
Mirko Berger

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819  
USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT AND BACK COVER

art by

ACTUAL CONTACT

[www.actualcontact.com](http://www.actualcontact.com)

# CONTENTS

The Inner Work	77
Security Issues in the Underground	81
Hyperspatial Maps	83
Asmodeus	83
Tripping in Public	83
The Substance of Memory: Early Salvinorin Voyages	88
DMT For The Masses	91
An Obscure Oneirogenic: <i>Silene capensis</i>	93
Network Feedback	95
Get Political	95
Easy MAOI Extraction	95
<i>Piptadenia gonoacantha</i>	95
<i>Epiphyllum oxypetalum</i> and Checking Citations	95
Mushroom Stones	96
Collecting Spore Prints	97
GHB Dangers	97
<i>Vitex Agnus-castus</i>	98
Halperngate II Correction	98
<i>Desmanthus</i> Dust Mask	99
Out-of-print Resources	99
Robert Forman Art Show	99
Recent Articles of Interest	99
Entheogens in Video Games	100
Events Calendar	105
Sources	106
Bibliography	108

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2006 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# THE INNER WORK

by RICK STRASSMAN, M.D.

In “So You Want to be a Psychedelic Researcher?” [see TER XV(2):42–48], Dr. ANDREW SEWELL provides a thorough review of the academic training necessary for performing above-board research with psychedelic drugs. I am often asked to don my career counselor hat when responding to e-mails from people interested in this type of work. Now I have an article to which I can refer future inquiries.

Despite all my academic preparation, however, once beginning our Albuquerque DMT studies, I soon discovered it was a case of “now for the hard part”—actually administering psychedelics to people, and relating with them while they were under the influence. This realization many years ago leads me to supplement Dr. SEWELL’s article with some comments regarding the *personal* training and background which I believe are also necessary. This training addresses the following fundamental issues regarding your role and effectiveness as a psychedelic researcher:

- 1) Your motivation;
- 2) How you supervise sessions; and
- 3) Your understanding of the nature of the psychedelic experience.

There are several overlapping paths of personal development by which you can ready yourself to do the most good and the least harm. These include:

- 1) Personal psychotherapy;
- 2) Religious/spiritual training;
- 3) Academic/intellectual study.

This personal development should begin early on, and will help you develop your “psychedelic self.” That is, how you carry yourself in the universe of the psychedelic experience—your understanding of the nature, source, significance, meaning, utility, and applicability of psychedelic consciousness. How you approach and integrate these phenomena will ultimately determine how you relate to your psychedelized volunteers.

Let me state from the outset my belief that your psychedelic self constitutes the most important aspect of the *setting* of your subjects’ psychedelic experiences.

*Setting* refers to the environment in which a psychedelic experience takes place. The other two elements are *drug* and *set*, the latter referring to the volunteer’s expectations; previous experience; and mental, spiritual, and physical health.

We usually think of setting as the physical circumstances of one’s trip: indoors or outdoors, weather, lighting, noise, and smells. However, the relationship between the participant and the other people in his/her vicinity is, in most situations, the most important determinant of setting.

Within a traditional psychiatric context, I support and would like to extend Dr. SEWELL’s suggestion to “consider [personal] psychoanalytic training.” FREUD’s great discovery, as promulgated in his establishment of psychoanalytic principles and practices, was the unconscious. This term refers to mental processes and contents that for whatever reason the mind keeps out of awareness, no matter how hard we try to access them. The unconscious usually generates and maintains our most destructive self-defeating, self-deluding, and anxiety-provoking patterns of thoughts, feelings, and behaviors. We all have an unconscious, as do our volunteers.

It is in the realm of the unconscious—the area where we “hide” certain aspects of our mental lives—that fruitful, valuable, and even crucial questions must be addressed. These are the issues I raised above: motivation for doing this work, how you supervise sessions, and your over-arching understanding of the psychedelic experience.

Our motivations for how we make complex decisions are never simple—a phenomenon FREUD labeled “over-determined.” Many reasons converge onto a single act, thought, or feeling. Our more conscious motivations for becoming a psychedelic researcher are, of course, admirable, healthy, and altruistic. We want to help others, contribute to the benefit of society, increase knowledge and wisdom.

However, there may be other factors at play behind the conscious scene. While these less beneficent motivations I’m about to discuss rarely dominate one’s decision to perform psychedelic research, denying the possibility of their presence is a dangerous sign. It suggests a less-than-fully





examined and acknowledged awareness of the existence of our own unconscious, particularly regarding the psychological reality of *ambivalence*.

*Ambivalence* refers to the fact that our motivations never are all good, just as they never are all bad. It is only through becoming aware and accepting of our ambivalence, and working through it, that we can avoid being surprised and hobbled when faced with our own powerfully contradictory feelings and thoughts, particularly regarding such unusual and controversial work as psychedelic research. Refusing to accept the truth of ambivalence often leads to potentially dangerous acting out. Instead of feeling and thinking things we don't want to acknowledge as our own, we behaviorally play them out, usually in our relationships, and then we blame others for the problems that arise when people respond to our mixed messages.

For example, unconscious *sadism* may play a role in how we approach this work. Rather than reflexively refusing to entertain the possibility that (unconscious) sadism plays such a role, it is better to wonder *if* sadism is involved when, for example we note, however fleeting, an uncomfortable sense of pleasure or satisfaction during someone's bad trip. Then we can wonder *how* or *why* sadism may be operative in our dealings with psychedelized research volunteers. Healthy introspection, and consultation with others (be it a supervisor or therapist) will make it that much easier to understand and remedy both our and our research volunteers' confusing reactions to any particular psychedelic session.

A denied fragment of ourselves *may* desire inflicting pain on a psychedelic research volunteer. For example, we might give a too high dose of a drug to punish a volunteer we may not like, or to show them "who's boss." We might wear visually jarring clothes, or overwhelming perfume or cologne, or ask too many or too sensitive questions when a volunteer is still unable to get his/her bearings. We might abandon a volunteer in their time of need, either psychologically, emotionally, or physically. We might bring into the room particular books or magazines, which could overwhelm or confuse a psychedelized volunteer.

In any of these or similar cases, what should you say when the volunteer wonders if you're angry at, or want to hurt, him or her? A casual, "Of course not, how could you think such a thing?" will not help. While it is better to have worked on your own self well enough in advance to preclude such a scenario, be assured that you *will* fail at preventing *every* leakage of your negative unconscious. In this case, an honest, "I don't know," "I don't think so," "Let me mull on that for a bit," or, "Perhaps, but I'm not aware of it," can do a lot to militate against worsening an already tense and confusing situation for everyone in the room.

**How much  
of our motivation  
to study  
psychedelics  
is tied up with  
our desire to be  
uniquely "special,"  
or our need to  
"triumph" over  
the authorities?**

*Voyeurism* involves gratification by looking. It is an attempt to identify with someone else's experience in place of your own. Voyeurism may play a role in your decision to perform clinical psychedelic research. For example, it may be an unconscious attempt on our part to resolve our inability to experience pleasure, up to and including a full mystical experience; or to achieve resolution of one's own psychological conflicts, depression, or anxiety. These factors may be partly involved in your desire to elicit healing, transformative, or ecstatic experiences in others. What, then, do you say when a volunteer comments that you seem so happy when their trip goes well, or so disappointed when it goes poorly? In other words, whose trip is it—theirs or yours?

Unconscious attempts to deal with pathological *narcissism* may also influence one's choice of career with psychedelic drugs, and how one sits for sessions. These issues deal with attempts to bolster fragile self-worth by expecting and/or demanding others' positive responses to you in any and all circumstances; and conversely, reacting with hurt, anger, or even rage, when others don't respond as you'd like.

Even before you give your first dose of a drug, narcissistic factors may come into play. For example, it is quite difficult to obtain permits and funding to do this work. How much of our motivation to study psychedelics is tied up with our desire to be uniquely "special," or our need to "triumph" over the authorities? Will your interest in performing this work sustain you after the initial glow of your "victory" fades? The "victory" is never final—funding, permits, and research vol-





unteers may vanish at any moment. And you may get bored when the hard work of doing the research actually begins.

Once you do begin your studies, there are many pitfalls into which our unhealthy narcissism may cause us to stumble.

It is easy to accept the adulation of a highly psychedelized volunteer, who, coming out of a deeply healing or mystical experience, exclaims, “You changed my life!”, “I can’t believe how much I owe you!”, “You are responsible for the most wonderful experience I’ve ever had!” In response to such adoration, it’s natural to feel, “Yes, I certainly am amazing, aren’t I?” But it can be harder to view one’s temporarily inflated ego within a healthier perspective.

On the other hand, how do we react when someone complains that you’ve ruined their life, or are responsible for the most horrifying experience they’ve ever had? Do we fall back on the not-so-funny saying that some therapists like to offer: “When the patient does well, it’s because we’re so good. When they do poorly, it’s a sign that they were too sick and no one could have helped them.” Reacting in this way blames your volunteer, distancing yourself and preventing you from looking at areas in which you could improve your skills.

When their trips are not all you or they hoped for, do you find yourself wondering, in the direction of the volunteer, “How could you do this to *me*?” (aloud, or not). At some level, you are bound to be disappointed by at least a few of your volunteers’ trips. The more you push away those feelings in yourself, the greater the chances are that your volunteers will feel what you are disavowing.

Another example of unconscious narcissism spilling over into our work is our feeling superior to our volunteers, by virtue of them “being so stoned” or “out of it,” while we are so powerful and together. We may be more comfortable when they are helpless and dependent upon us, than when we find ourselves dealing with them on a more equal footing.

Our shaky self-esteem, manifested in pathological narcissism, also may drive us to desire “belonging” to the psychedelic subculture. We may unconsciously reject our overly rigid and authority-identified sense of self (obtained from our upbringing and fortified by our professional training), and wish to prove to ourselves and others that we are cool and easy-going. We may be lonely, with few friends, and using our volunteers to make up for our lack of a social network. A particularly malignant outcome of this scenario is to take or procure drugs with or through your volunteers, to show you’re “one of them.” Even more pernicious is when you overtly abuse this sense of trust, violating volunteers sexually or by taking their money.

Psychedelic drugs, both as a concept and as a reality, powerfully magnify our feelings of self-worth, being “right,” and having special knowledge and status. Upon closer examination, most of these feelings are illusory and deceptive. Thus, our own “healthy” narcissism must rest upon less ephemeral factors, such as a deep and broad mix of social, psychological, and spiritual supports and accomplishments.

There are spiritual aspects of doing such research that also require a great deal of preparatory work. In addition to psychological effects the psychedelics elicit in your volunteers, and in you by virtue of working with these drugs, psychedelics also may generate deeply spiritual experiences. And you need to be ready to respond appropriately when volunteers have them.

For example, how do you reply when a volunteer who has had an “encounter with God,” asks you if you believe in God? Or, if s/he is an atheist or agnostic, do you couch your response to their mystical experience in God-related concepts and language that the volunteer cannot relate to?

What if your volunteers ask you about your own spiritual experiences and understanding of spiritual realities, or inquire about how to deal with questions of good, evil, and

[www.palenquenorte.com](http://www.palenquenorte.com)

PODCASTS OF THE ENTHEOCOGNOSCENTI







free will? Is there life after death? Is Satan real? Do you have a spiritual practice; if not, why not? What is the nature of your practice? Have you had a spiritual teacher—that is, have you been a disciple? Can you certify someone’s experience as genuine enlightenment—if so, what is your authority to do so? If not, why haven’t you worked to obtain such authority since you are working with drugs that can elicit “enlightenment-like” experiences?

Hesitant, uncertain answers to these questions don’t help. Neither do glib, academic, detached, or overly psychological/interpretive responses. Rather, you must personally provide a safe and trustworthy context in which you can support and guide deep and potentially transformative spiritual sessions. You owe it to your volunteers to have a depth of background, training, understanding, and experience to contend with these issues.

This background ought not be a dogmatic fundamentalist one. Such a model usually will not gain the trust of most of your volunteers because of its implied judgmental reactions. Better for your volunteers, and for you, if your spirituality is of mature quality. It should be one in which you are a humble player, not a haughty overlord. Nevertheless, you remain strong, healthy, and open to new ideas and experiences that continue to further your spiritual growth. As is usual in this work, honesty is the best policy. If you don’t know something, say so—and never deny that you could be wrong.

Finally, there are *ontological* issues—ones dealing with the nature of reality—that may predominate a psychedelic session. These questions used to fall mostly under spiritual/religious auspices, but now with the tendency to separate those things known by science and believed by faith, it’s more difficult to respond with beliefs, rather than scientific theories.

Examples of these sorts of phenomena are entity contact, space and time travel, past lives, and other far-out experiences with which you may have absolutely no first-hand knowledge, or training to handle. Can your world view accept such reports by your volunteers as not just being the product of a “brain on drugs”? Where can you even begin to start developing a world view that incorporates such phenomena into its purview?

Academically, the fields of religious studies and anthropology (particularly within the cross-disciplinary field of shamanism) discuss these types of experiences from the “outside looking in.” You may read about how other people

understand and utilize some of these more unusual and difficult to contextualize phenomena. Intellectual preparation may make it easier not to get too nervous when you hear volunteer reports of this nature.

If your own religious/spiritual training included these topics, you may have even less of a knee-jerk rejection regarding their “validity” when you hear about them from your research subjects.

On the other hand, there is nothing like first-hand knowledge of what your volunteers are describing to you. If you’ve had your own “contact,” near-death, or past-life experience, you *may* be more open to believing, at face value, your volunteers’ reports. However, you may have disregarded the validity of your own experience, complicating your reaction to hearing about others’—particularly in an academic setting, where there is a high premium placed upon “propriety.”

My own way of dealing with these reports was at first to use the most palatable scientific models: brain chemistry and psychological interpretations. However, neither the volunteers nor I found these approaches intuitively appealing or satisfying. As a result, more or less reluctantly, I engaged in a “thought experiment,” treating these reports, if nothing else, as “true.” In other words, this *is* what the volunteers experienced. They felt, saw, heard what they did—it was not “something else.” What forced me to take this approach was the intensely held conviction by volunteers that these experiences were “more real than real,” and in fact, were not very “psychedelic” at all. As someone in the study remarked, “It’s not a drug as much as a new technology.” Either I was to nominally get on board, or I would lose access to a lot of valuable information.

While the scientific bases of taking such an approach are highly speculative, one of the results of this thought experiment was that it allowed volunteers, and me, more ease in discussing very unusual sessions. It also provided a springboard for my own investigations of how current scientific models of reality might account for some of these reports.

Finally, while Dr. SEWELL’s suggested reading list is extensive, anyone interested in clinical research with psychedelics also might find useful my book, *DMT: The Spirit Molecule* (PARK STREET PRESS, 2001). In it, I describe in great detail how I prepared for doing this research, got ready for supervising sessions, and dealt with our psychedelized volunteers during the UNIVERSITY OF NEW MEXICO studies in the 1990s. ☉





# SECURITY ISSUES IN THE UNDERGROUND

by JON HANNA

This year at a large week-long outdoor alternative arts and culture festival I spoke at and moderated a harm reduction panel in a psychedelic-oriented theme camp. My own primary message during these lectures was the concept of “don’t ask, don’t tell.” I encouraged audience members to cultivate the meme of purposeful ignorance surrounding drug trafficking. If you don’t know anything, this should make it much harder for the government to pressure you into providing information that could harm others. And while many people understand the wisdom of camouflaging their own illegal activities, I suggested that people should wrap their heads around the idea that they don’t have the *right* to reveal information about the illegal activities of someone else. Think about it: Does the person who you bought an MDMA tablet from really want you mentioning her name to anyone else when discussing the transaction? Do the people who you sold LSD to want you to mention them by name when discussing those transactions?

It may seem hugely obvious to readers of *The Entheogen Review* that it is bad form to name names in casual conversation of illegal activities. But humans are story-telling creatures. We have been raised to understand that such tales are more compelling when chock-full of details. Sometimes, “name dropping” makes the storyteller seem important. As a hypothetical example, if someone ingested a psychedelic with ALBERT HOFMANN, it might be difficult to suppress the good doctor’s name when relating the experience. Unfortunately, people aren’t always vigilant, or even aware that there may be a problem with what they are saying, when it comes

to this sort of security issue. Someone may attempt to justify such poor form by saying that the person being talked about is a friend, and the person one is talking to is a friend, and since we are all friends or friends-of-friends and everyone is “cool,” there really isn’t any problem. And it actually is quite likely that nothing bad will ever happen in most such cases. Nevertheless, let me be straight: If you are *my* friend, you will not mention my name to anyone else while describing any illegal activity that you believe I may have been involved with. That strikes me as a good standard to hold for a friend, and it strikes me as a good way to treat your own friends. It should be the default mode of operation.

I left this festival with the feeling that my comments at the harm reduction panel might as well have been postcards to God. Over the course of the week, I was repeatedly disturbed to hear more information than I cared to hear. Just a few examples of the sort of things that I am talking about:

- ▼ Two older respected members of the psychedelic community mentioned that someone at the gathering was offering sessions with a particular exotic drug combination. One of these people mentioned the name of this person, and the other one of them described having partaken in a session.
- ▼ Someone told me about meeting a young stranger at the event, who mentioned working as an underground chemist manufacturing controlled substance analogues, and then gifted this person with some samples.

ENTHEOGEN  
LEGAL  
DEFENSE



Telephone consultations and  
case representation nationwide  
by attorney  
Richard Glen Boire.  
info@convictionfree.com

• Cal. Expungements & Post-Conviction Relief •

FOR MORE INFORMATION SEE [WWW.CONVICTIONFREE.COM](http://WWW.CONVICTIONFREE.COM)

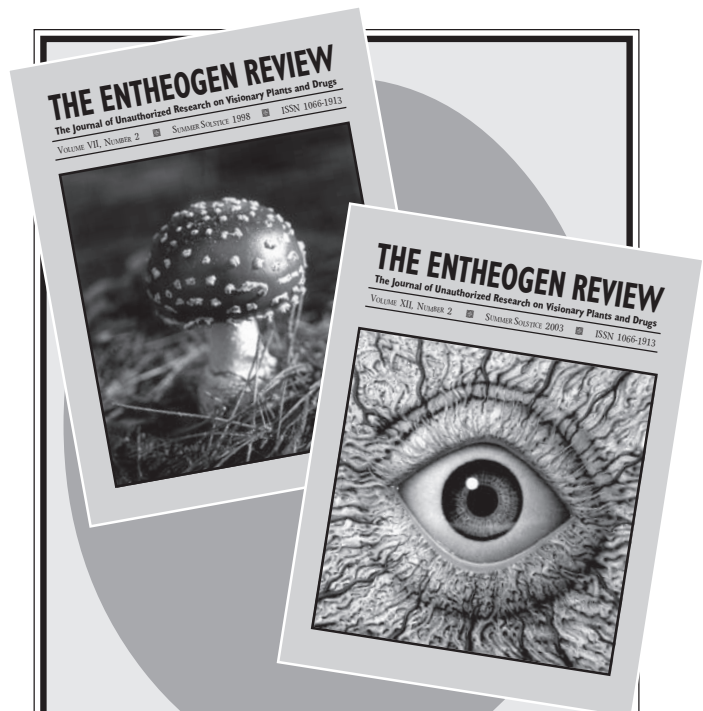




- ▼ Someone else told me about meeting a person who claimed to have access to hundreds of thousands of dollars of precursor chemicals, and who was hoping that it could be arranged that these might be donated to a specific elder chemist in the community.
- ▼ While volunteering one day at the event's crisis tent, I got into a conversation with a visitor who had stopped by. Our conversation appeared to be a general one related to the manufacture of LSD, and precursors that might be used. I tend to view such discussions as being purely hypothetical, stemming from intellectual curiosity rather than any real world plans. However, after exchanging a bit of banter, this person then told me about a sizeable personal stash of a particular LSD precursor chemical lying in wait. I changed the subject quickly, and thankfully I don't know the individual's name or even recollect what the person looked like any more.
- ▼ Within the span of about 30 minutes, I thrice heard (and overheard) the same story about some tabs of MDMA, "the last of the stash," being delivered to a named person. I would guess—because the enthusiastic storyteller viewed this transaction as being symbolically relevant—that the information was additionally repeated to even more people.

The organization that produces this arts and culture festival is forthcoming about the fact that there are undercover cops and DEA agents at their event. With the concretization of a large psychedelic theme camp at the 2006 gathering, as well increasing awareness of the event's crisis tent (which sometimes deals with folks undergoing difficult psychedelic trips), more than ever it smacks of potential that can be characterized as "shooting fish in a barrel." While not hugely commonplace, busts are not unheard of. Due to his sloppy behavior, even the government informant GORDON TODD SKINNER was arrested at this event in 2003 for drug trafficking, with nearly ten ounces of MDMA found in his vehicle.

My comments are not meant to inspire fear. It seems reasonable to think that a number of people attending alternative culture gatherings may do something that is in some way illegal while they are at such events. The lion's share of these people will not be arrested. My point is only that, for someone on an information-gathering mission, within the current state of the community, it seems painfully easy to glean damning data. We can make it less easy, by being more cautious about the words that come out of our mouths. ☉



NEWLY AVAILABLE

A complete electronic collection of  
**The Entheogen Review**  
 ✧ 1992 — 2005 ✧  
 Fourteen years! • 49 issues!

Formatted as PDF files onto one DVD or four CDs.  
 Please specify if you prefer to receive a DVD or four CDs.

*Low Price!*

If purchased individually in printed form  
 these issues would cost over \$275 (USA)  
 or over \$400 (foreign).  
 However, the discs are only \$40.00 (USA),  
 \$45.00 (foreign) postpaid.

Send cash, check, or money order to:

**The Entheogen Review**  
**POB 19820-PDF,**  
**Sacramento, CA 95819**  
 UNITED STATES OF AMERICA

or order on-line at  
[www.entheogenreview.com](http://www.entheogenreview.com)





# HYPERSPATIAL MAPS

---

## ASMODEUS

### An Account of a Vision Had While Under the Influence of *Copelandia cyanescens*

*In the Spring of 2002 at the onset of the monsoon season I lived on the isle of Koh Mook (Emerald Island), off the coast of Thailand's Trang Province in the Andaman Sea. This was a period of retreat for me, during which I lived completely alone by the ocean in a bamboo hut. Along the path from the village to my hut I found a mushroom that I believed to be Copelandia cyanescens growing wild. I prepared a handful of these mushrooms as a tea and ingested this in my hut one night. The following is the account I wrote as soon as the effects of the psilocybin had subsided enough that I could write; it has not been edited.*

I am stronger now than I was in former times.

A dark figure came before my view and I did not turn away, but asked, "What is your name?"

"ASMODEUS," was the reply.

"So you are the devil then?"

"One of them..."

I held my gaze fast into the radiating shadow which threatened to engulf me. At last I said, "You cannot enter this way, you know you cannot." The shadow subsided.

I was shown the seven ethers that are aligned to the seven colors of the rainbow, and commensurate to the virtues and vices.

Each "sin" exists on a continuum with its complimentary "virtue." Each continuum is like a string on a guitar, and the notes of joy and sorrow produced at each intersection of life and fate express essences of being that the gods dine upon.

The doctrines of religion are designed to orchestrate the production of human feeling and refine it to a nobler form.

This "refined essence" is of value to the higher spirits and also to the fallen ones.

The devils manipulate man's weaknesses to produce conflagrations of passion that are infernal banquets. The devils feast upon the passions, and seek to establish systems of enslavement that enforce suffering ultimately and they harvest the essence produced thereby. The essence so obtained is of a lower order and cannot facilitate the creation of sustainably evolving cosmos. Hence the lower "realms" are illusory and ephemeral—dependant on a continuing influx of essence for their persistence.

High essence is only given voluntarily through acts of devotion. This essence enables the creation of reality. The great temples of the world are fountains where the blessed may slake their thirst for essence in the material world and upon more subtle planes. They are well guarded against the intrusions of demons who would siphon off the high essence for their own purposes. Nonetheless, it can happen that the devils obtain a supply of the higher essence, and there is actually a ceaseless battle between the angels and the devils for possession of the higher essence.

I saw a temple tower with a spiral interior, similar to the interior of a seashell. The center was the fusing essence of many individual souls acting in devotion and thereby ascending to higher states of being, of liberty. The spirits could be seen as different ethereal strata bearing different colors.  
— DAVID NORMAL, CA

## TRIPPING IN PUBLIC

I'm not sure how valuable this report will be, because sometimes I think I'm the only psychedelic person dumb enough to find myself living almost entirely among the straight. But, there are lots of us now, so maybe it might be useful to someone. The voyages that I will be describing took place back in the winter of 2004/2005.





I chose *Trichocereus peruvianus* for my experiments because of the slow onset of mescaline, figuring that this would make it easier to deal with straight people without freaking out, which turned out to be true. But also, I just like taking mescaline, heh. The original idea came when I had taken 12 mg 2C-T-7—my last dose of that fine chemical. My girlfriend had been working late, so I naturally thought that she would go to bed relatively quickly. However, it turned out she was ill, and sick enough to need medical attention. Ultimately, I ended up spending my whole trip in the presence of straight people—my girlfriend included—and I got through it okay.

For the sixteen experiments I undertook to examine my response to dealing with the straight while inebriated on a psychedelic, I consumed only the powdered outer layer of skin from a potent *Trichocereus peruvianus* strain. I'm not going to describe all of the trips in detail. Rather, I will just mention a few of the highlights (and lowlights).

**BACK  
FROM THE  
VOID**

**Zoe Seven**

**ARE  
YOU  
BACK  
YET?**

for details and ordering information see  
**www.zoe7.com**

On the first excursion, my girlfriend came home about ten minutes after I had dosed, informing me that we were going to have some company coming over, and then we would all be headed out to dinner. The company arrived and we socialized for 90 minutes, during which time I felt the mescaline starting to come on. On our drive to the restaurant, I noticed the trees we passed by mildly strobing against the evening light, and I was a tad queasy. Once outside the restaurant, looking in through the windows, I felt apprehensive and not a bit hungry. Luckily, it was a steam-table kind of thing, so I didn't have to force down a load of food I didn't want; I had a salad.

I began to really feel altered after eating. Faces of the other customers in the restaurant became rubbery and there were funny little colored patterns moving in the shadows of the room. "Jeezly crow," I thought, "I'm blasting off in front of two hundred people and they're none the wiser." Then someone tossed a conversational gambit my way and I fumbled it, watching it shatter on the floor. "Sorry," I said with a grin, "I couldn't hear because of all the noise." The guy's face was streaming toward me, and I felt uncomfortable, so I excused myself and went outside for a smoke (which didn't help a God damn thing). By the time I returned, everyone was ready to split. But it was not the end of my ordeal.

It turned out that my girlfriend needed me to help her at work, so she handed me her car keys. Not feeling comfortable admitting to my private inner voyage, I found myself driving while blasted out of my ever-lovin' gourd! The road was whipping around like a bridge about to be destroyed in a windstorm. Yet somehow I held it steady, and got not so much as a rude comment about my driving. While I only had to drive for about ten miles, secretly, I was utterly freaked out. Once we arrived, I had to hide for a few minutes in the bathroom to get over the shakes! Luckily, I didn't have to drive back. On the whole, the experiment was a huge bummer, although I did finally relax later on, after smoking some pot. I seriously considered stopping this series of investigation right there and then, as it seemed as though there were potentially too many things that could arise to ruin the setting of these voyages. But then again, that was what the whole experiment was about: to see if I could have interesting and/or profound psychedelic experiences in insecure settings. So I pushed onwards.

The next three trips followed a similar pattern, except that I didn't have to drive. By the fourth trip, I was feeling confident about the experiments. By this point I had discovered





that the straight really can not tell when I was on a trip, at least in the first several hours. However, I noticed that after about five hours, I would start to get very irritable with straight people. Hence, I began to time my trips so that I wouldn't have to deal with anyone after the five hour point. Out of the remaining trips that I took, there were three of them that really stood out.

## THE THANKSGIVING TRIP

I had gone to Thanksgiving at my girlfriend's family's place. Except for the younger family members, they are all very straight. I was looking rather sharp, in a new outfit and with my hair freshly trimmed into a Beatles-style haircut. I was feeling pretty good, and dinner wasn't until 6:00 pm, so I downed my dose around 5:45 pm. At dinner, I ate only a spoonful of everything because I didn't want to worry about getting sick. After my meal, as the cleaning up was underway, I began to feel the first teeniest bit of a flash that effects were coming on.

The only rules at my girlfriend's family's house are: no drinking, no smoking indoors, and no dope. I waited another half hour, and then went to the alley to smoke the little "bullet" I had brought along for the occasion. Here is where the plot thickens. After then smoking a cigarette to cover the smell, I went back inside and sat at the kitchen table along with some others. I noticed straight away that the tablecloth was strobing and throbbing to the beat of everyone's conversations. A trace of panic tweaked my neck and groin, but it was gone as soon as it came. I conversed with several people, and I guess I did pretty well. No one noticed that I was seeing bright colors flowing from all around them. My hands seemed to fade off my body, which started to kind of worry me. I felt like my hands were big, fat, warm white birds that were flying off into the gray November night. When I looked down again, they were just my hands, although one of them was now holding a cup—where did it come from? It was interesting, how white my hands were, and the way they instinctively knew how to hold the cup that had magically appeared—how clever! Someone began to express how great it was that BUSH got re-elected. "What kind of world would we have had if KERRY had won?" someone asked. "What kind of world will it be *with* BUSH," I thought. *Bleakular*—that's what kind of world, *bleakular*. Yeah, just so *bleeeeeaaakkular*. I played with the new term in my head. I probably had a goofy grin on my face, but no one noticed. *Bleakular*. A perfect word for our times. Like the sizzling of atomic lightning in my

sinus cavities; hot fire like the towers burning on September 11th; like two hundred Reichstag buildings in the volatile gas-filled regions in between my ears; *blleeeeeaaaakkkuullarr...* heh.

Finally it was time to leave. We got into the car and drove home. I sat on a cloud of air as the landscape melted by under the cold winter sky. All along the way, heads (I assume they were heads) had left their porch lights on to create a light show for me. "How nice," I thought, "Just for me!" I smiled. Once at home, my girlfriend went straight to bed. I smoked some more pot and was completely blown out of my gourd for the rest of the night.

## I'LL BUY THAT FOR A DOLLAR...

It's Christmas time. I had taken my dose around two hours before my girlfriend mentioned that she'd run out of wrapping paper. And since we didn't want to pay five bucks for a lousy three feet of wrapping paper, around a half hour later we arrived at THE DOLLAR TREE. Anything in the store is only \$1.00. By the time I was sent inside to get the paper, I was already at a PLUS-2. As the store was about to close, there was a wait in the checkout line. I mean a **long** wait! The people directly ahead of me in the queue were sort of, um... grotesque. I tried not to notice, but it was hard, as their faces were all rubbery and sickly looking. The men had longish hair, and I "knew" they all smoked pot behind their old ladies' backs (a common practice here). The women were yer typical Indiana rednecks, and I "knew" they had all voted for BUSH. An awful, swamp-like, cancerous green light emanated from them. I felt disgusted and came very close to telling them what I thought of them—that they were dumb as stone boats—but then my "rational" mind stepped in and stopped me.

My neck began to feel prickly, and my upper back and shoulders broke out in a sweat. I was cracking up. The line hadn't moved a God damn inch. The store lights were *way* too bright (they really were), and they began to strobe. I felt somewhat queasy, and wondered whether or not I might upchuck while standing in line. But after a moment, the nausea passed.

One of the disgusting couples ahead jumped over to another line, supposing that it would move faster. But they were wrong. Could I have stepped into a time warp? Maybe I slipped through a crack in time. *Now* how was I gonna get out of this horrible place? The smell of cheap candy from





next to the resister produced another wave of nausea in me. I could be stuck here forever. Cold fingers of panic ran up my back...

Finally the line started to move. I gathered myself mentally and paid for the goods. But alas, I thought that I must *still* be the victim of some unholy trick; as I attempted to make my way to the door, it now looked to be about five miles away and wasn't getting any closer. I broke out in a sweat again.

It was a long walk, but finally I made it, pushed the door's handle, and it opened. Escape! The cold wind spit snow on my face. Ahhh... I'm free!

## THE DOLLAR TREE REVISITED

The Parking Lot. It's one week later; same store, same purpose, quite a different trip. When we get there, my girlfriend asks if I want to go in. (No fucking way!) After I state that I would rather sit in the car, she goes in without me. I was already at PLUS-3—high as a kite, having also smoked some pot. The snow fell light and steady, forming pretty geometric patterns in my mind.

"What about some music?" I mused to myself. Opening the jam-packed tape compartment, I thought some BUFFALO SPRINGFIELD might be nice, so I grabbed what I thought was it. But it was actually THE ASSOCIATION. Ehhh. So I kept looking for BUFFALO SPRINGFIELD for a while, but finally considered that I may have found THE ASSOCIATION first, because I was *supposed* to listen to THE ASSOCIATION! And anyway, their music seemed non-threatening enough. But I had never really listened to them, other than "Windy." What the hell? I popped in the tape and the first tune was pleasant enough. I watched the snow forming swirls of little stars—crystalline sparkles of LUCY in the sky with diamonds.

The song ended and something else came on. It sounded so mid-1960s, that I felt like a kid again, what with the throbbing MCCARTNEY-style bass line. I kept watching the snowfall, while grinning. It was great! Suddenly the orange sun broke through the clouds of that snowy night and shone on me in a single ray. Wow! PLUS-4?

*You are of gracefulness.*

*You are of happiness.*

*You are what I would guess to be most like,*

*What I've been singing of.*

I laughed! At that point, I was sure that at least some of these guys were taking LSD. It wasn't a PLUS-4. but it came close.

*You show the feel*

*Of everything that touches you.*

Color washed into my world suddenly. As I watched people coming in and out of the stores, I could see *their* "colors," which is rare for me; some folks radiated green and red flecks, as if celebrating the season (and maybe they were). Most people were just a dull orange.

It seemed as though I had been sitting there for years, but I could not have been because the tape was only on the third song. I'm *sooo* stoned, I thought. The snow was coming down now in pink streaks and melting on the pavement like blood... *Blood?* Oh, fuck—away with *that* thought! I concentrated again on the music...

*Why is it wrong if I get high*

*Just thinking of you?*

I laughed again. Talk about mood swings! I felt myself getting lighter, and the snow was now coming down harder. I felt the need to be *in* it, so I turned off the stereo and stepped out to smoke a cigarette. The falling snow felt good, but it was cold and windy; about halfway through the smoke, I tossed it; shivering, I got back in the car; I cranked the heat and turned the stereo back on.

Closing my eyes, I drifted through the alleyways and hallways behind the stores, then between the new housing additions on the other side, where mom and dad were going through BUD's and SIS's dresser drawers (while they were out bowling, or whatever they told their parents they were out doing, heh...). Yer just too God damn funny for yourself, I thought...

*Who's trippin' down the streets of the city*

*Smiling at everybody she sees?*

Everyone knows its me. I cracked up at myself. I remembered the old days, before all the hassles, when mom took care of everything and all I had to worry about was my next high. (I was allowed to do dope, by the way.) I looked into the snow, which was now coming at me dead on, and saw a vision of myself on a highway, hitchhiking in a snow just like this one, knowing someone would come along. And if they didn't? Well, I'd just walk then. (But someone always came along.)





*Well, I'm a day at a time  
I'm a day at a time.  
Well, I'm a seeker and knower  
In a six man mind.*

I looked at the store and saw my girlfriend was standing at the register. I had maybe one-and-a-half minutes to get myself together somewhat. So I went about it.

*Well, I'm a California man.  
my instrument in hand.  
I'm electrified  
On a fast flying trip.*

She came to the car and never had a clue that anything was amiss. Once back at home, I took out the dogs and smoked my trusty bowl while I was at it. This was by far my favorite trip out of the whole series of experiments, perhaps because it didn't actually entail much interaction with straight people.

All of my subsequent trips were disappointing, and ultimately I brought an end to my experiments. I had sucked up whopping amounts of cactus. I discovered that I could indeed trip in the presence of the straight without them being aware of it, mostly without freaking out, and that sometimes it could even be fun. On the other hand, once I reached a certain point in any given trip, I clearly needed some time alone. Unfortunately, it was rare on the days after my experiments that I had the time to mull over what I had experienced. Usually I had to jump straight up and do something.

When I eventually checked my cactus supply and was appalled to see how much it had dwindled, Post Trip Depression (PTD) became a major problem for me. By February, I wondered if maybe I should just sniff the pipe and say "fuck it." But no. There were bills to pay, and taxes, and all that rot, and I wouldn't wanna stick anybody with that horror. I decided to just hang in there awhile. That fucking election really kind of set the tone for the winter. But I'm feeling a bit better these days. In the end, while the experiment was instructive and I learned some new tricks, it really wasn't worth it. I think it might be easier for a younger person to pull it off better, but I'm not sure. In retrospect, I wish I'd just saved the cactus for special occasions, or taken it with *Peganum harmala* at least, to extend the supply. While the experiments were all interesting, they were also potentially dangerous from a psychological standpoint; at any moment during an experiment, I could have ended up in an argument with my girlfriend. Perhaps the only reason this *didn't* happen

was because I was in no mental shape to participate in an argument. But the risk was there, in any case.

If you are unfortunate enough to be living with and around the straight, my advice is to trip alone. If you feel that you have no choice but to occasionally find yourself stoned amongst the straight, stand strong and always remember that chances are very good that *they don't know*.

You might wonder how I got myself in such a position. It's quite common where I live for dooper men to live with straight women. Maybe it's different where you reside—I haven't been to California since I was a little kid, so I can't really say. The dooper women 'round these parts seem to mostly be rebelling against their families; they tend towards drugs like speed, and they want daddy to stop them from their naughty behavior. The only "daddy" who tends to ever really do it is the police! Responsible drug-using men aren't usually attracted to these women (unless they're desperate, and a guy does get lonely). So this leaves the straight women who want to make a dooper man "happy" and "help" him. It looks pretty attractive at first... And finally there actually *are* dooper women who mostly smoke pot, but they are supremely unavailable. And they always have a guy (the faces change, but it's the same guy) who is six feet tall and "full of muscle." If he finds out you're messing around with his woman, he will breaketh your face! Well, so much for all that. — Dr. WILY

This letter brought back memories of my childhood in California. Because of my age, I usually had to trip in public and hide what I was doing (which occasionally became hard, if a bad trip started to materialize). Such experiences were valuable later in life, when I had to unexpectedly deal with straights while quite high—once when a landlord came over to chat, and another time when the police came by due to a roommate's troubles. It is true that despite how much you might feel as though everyone *has* to know that you are flying on drugs, it seemed in my experience quite rare that anyone actually did ever suspect that this was the case. (Other than the occasional knowingly telepathic smile from some other head, of course.) This letter also inspired feelings of gratitude that I do live in California and am surrounded by a supportive community of like-minded friends. It is easy to forget that much of America is not as comfortable for psychonauts. — DAVID AARDVARK







# THE SUBSTANCE OF MEMORY: EARLY SALVINORIN VOYAGES

by D.M. TURNER • art and poetry by BRUCE RIMELL ([www.salviaspace.org](http://www.salviaspace.org))

*On December 17, 1994, D.M. TURNER experienced his first two salvinorin A voyages. On December 19, he experienced his third and fourth trips. To commemorate the ten-year anniversary of the 1996 publication of his book Salvinorin: The Psychedelic Essence of Salvia Divinorum, we're printing three never-before-published entries from TURNER's trip diaries. Due to space considerations, these accounts were only described via a condensed overview in his book. We are pleased to be able to remember D.M. TURNER by sharing his reflections on a drug experience that he believed to be intimately tied to the process of memory itself.*

## SECOND JOURNEY • DECEMBER 17, 1994

At 10:10 pm, I smoked the vapor of approximately 800 micrograms of salvinorin A. For my second experience, I wanted to try a smaller dose than my first [1.2–1.3 mg], so that I could compare the differences and hopefully maintain awareness throughout the experience.

As the effects began to take place, they were slightly slower and less forcefully intense than before—although still more powerful than the onset of DMT. The resemblance to the onset of DMT was even more pronounced than on my first excursion, and I was distinctly aware of a colorful DMT-like matrix that I saw as I was quickly going under. The most distinct sensation I recall was the feeling of being firmly in the grip of DMT's bodily anesthetic qualities. I experienced this as being similar to the intense needle-like sensation that can occur if one tries to too quickly “wake up” an arm or leg that has “fallen asleep.” However, in this instance, as with DMT, the sensation permeated my entire body. I've occasionally experienced something similar with high doses of LSD at times when I would lie down, letting my awareness leave my body and journey through the realms of the mind.

It seemed that I was continually aware of this anesthetic sensation throughout the experience and never lost continuity of consciousness. However, judging by the time on the clock, I probably did lose awareness for several minutes, as I can not account for the ten minutes or so that I was lying down.

At a certain moment, I was aware that I was a human body lying on a bed that was under the control of tryptamine-like anesthesia sensations. I must have willed myself to move and felt these anesthesia sensations gripping me firmly, with an almost cutting sensation. It was not exactly painful. It felt as if I was tightly gripped by millions of sharp fingernails applying minimal pressure—but if I moved, I would be cut to shreds. The thought “cutting tryptamine anesthesia” came to my mind, and I tried to voice it. I was unable to, and had to search for the correct word of “diterpene” before I could voice “cutting diterpene,” which was short for the thought of “cutting diterpene anesthetic force” (which is what I was perceiving).

What occurred next was really bizarre. I *became* this anesthetic force that I had been aware of. As this happened, I was easily able to formulate the thought, “I am the cutting diterpene anesthetic force that is keeping JOE from getting up.” I felt totally comfortable in this new identity. I was a force, not a person. And I understood that when one takes salvinorin A, they become what they are normally aware of, that the observer and the observed switch places. This reminded me of a space I come to in many ketamine journeys, in which this occurs with the feeling of passing through the center of a black hole. However, with ketamine this takes place in a cosmic and intricately psychedelic multiverse; with salvinorin A, it takes place in a universe which is nearly identical to my regular consensus reality. This makes it seem amazingly bizarre and surreal, like some science fiction night gallery theme of being trapped in a parallel dimension!

I had a sensation that, in this moment, I knew that I was not my body, but was that which I was aware of. I felt that—as with ketamine—I could experience this sensation while high, but would never be able to feel or remember it once I was embodied. It seemed that some cosmic law of balance prevented bodily awareness from existing simultaneously with disembodied awareness. And I felt that even if this body's mouth was moving, that words were not actually being uttered into the space-time dimension which it normally calls the waking state. And I could feel, as consciousness slowly





moved or shifted back to bodily awareness, that awareness of my existence as a force was fading.

However, I knew that this body's awareness and memory were present in this "forbidden realm," and felt that memory of this impossible state could be grasped and brought back. I began chanting the words "I am cutting diterpenes" in an attempt to hold onto the perspective of being a force and not a body, and bring this perception back. Finally, I got the idea of writing this down as a way of solidifying it in consensus reality. I stood up and got out of bed. I picked up a piece of paper sitting next to the bed. Then, as I reached for the pen that I normally keep with a writing pad in the drawer in my trip room, I realized I'd taken it upstairs after my first experience of the evening. I walked out the door of my trip room, into my garage to get a pencil off my workbench, stepping on some small items on the floor as I walked. As I approached the workbench, still repeating "I am cutting diterpenes," there was the thought that I might have removed all my writing implements from this location as well, and would not be able to find an implement until I'd forgotten the perspective I'd captured. But a pencil was on the workbench, and I went back to my trip room and began scribbling notes. My notes interestingly took a third person perspective, referring to myself as "he," instead of "I." After writing several sentences, I looked at the clock. It was 10:26 pm. I estimate that I spent nine to eleven minutes in bed prior to getting up.

### THIRD JOURNEY • DECEMBER 19, 1994

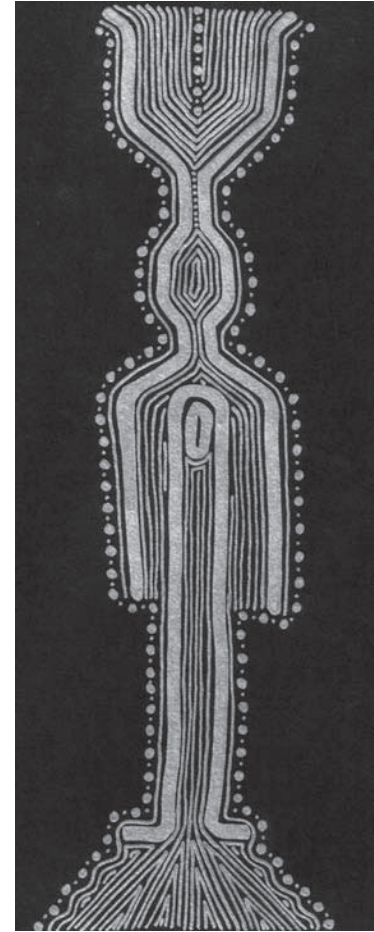
At 3:00 pm, I smoked the vapor of approximately 600 micrograms of salvinorin A. I felt the anesthesia sensation coming on as before, a bit less forceful, but still completely overtaking me even at this lower dosage. I felt as though I'd remained conscious the entire time, and at 3:05 pm I sat up and wrote the words "became diterpene powder consciousness." However, I can not account for the five minutes of time, and I still mostly draw a blank as to how it was spent.

What I recall of the experience was that I became the material I smoked, and experienced the consciousness belonging to the salvinorin A powder. And it became me. It seemed that we had switched places, and then we slowly blended together into one being.

I could also describe this as the smoker absorbing the consciousness of the substance smoked. During the sudden onset of this substance, the smoker's consciousness is temporarily separated from his body and former self and feels that its identity is the salvinorin powder's consciousness.

### FOURTH JOURNEY • DECEMBER 19, 1994

At 10:19 pm, I smoked the vapor of approximately 400 micrograms of salvinorin A. Prior to beginning this experience, I sat and meditated for a few minutes, and repeated the words, "I will remain conscious and retain memory of this entire experience."



#### LINE (LIFE) ENERGIES

Standing still

In the midst of besagement,

I feel the lines of life,

The line energies of my body

And the world become apparent,

The connection between them both

becomes clear..





As I took my hit and let out my breath, the now somewhat familiar feelings of the electric, needle-like anesthesia and consciousness shift began to come over me. The force with which these sensations came on was less than with the larger doses. However, I found that it still came over me entirely, and felt my body losing tactile awareness.

I was not concerned with the anesthesia of the body. I focused my mind to remain alert, conscious, and able to remember. I retained this state of alert consciousness as I made an approximately 180 degree shift in my identity. I became consciousness and memory, which was inclusive of the substance just smoked by the body lying on the bed. I was no longer the person lying on the bed. I was conscious of being, and retained memory of being, the “substance of memory,” which existed inside a particular body.

There was a mental understanding of what I was experiencing and a translation into words. My body began voicing, “Becoming the substance that your memory is made out of.” As the voice repeated its finding, I found myself identifying with my body once again. I sat up to write this discovery down. The time was 10:23 pm. I’d spent four minutes lying down.

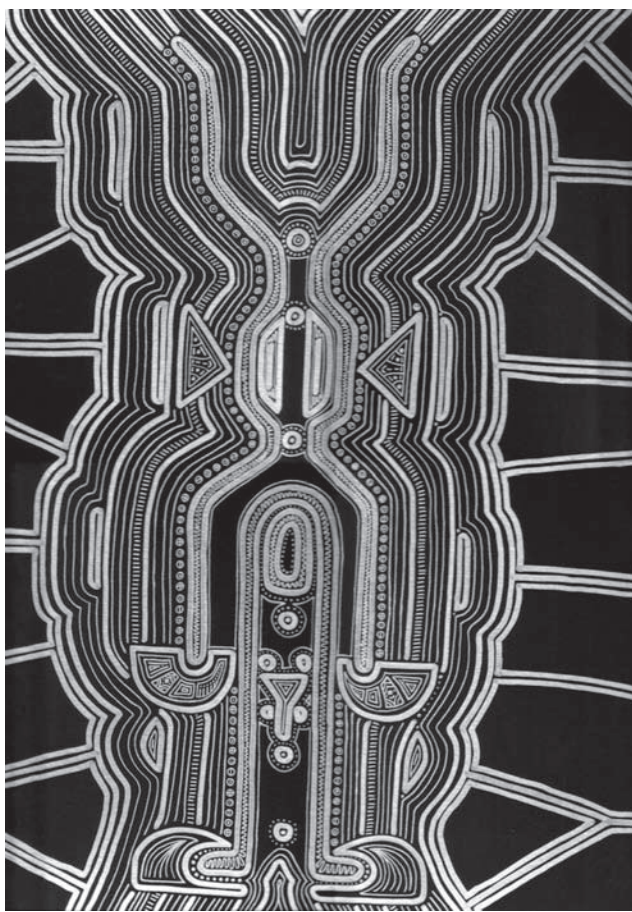
While writing, there was only a trace of the anesthetic feeling left in the body. The first ideas I wrote down included: Salvinorin A is absorbed in the brain and becomes the substance that memory is made out of. This white powder is a material that exists inside the human brain and is responsible for memory. It seems that *memory is linked nearly synonymously with identity*, and also very closely with consciousness. Salvinorin A seems to be a material counterpart to memory or individual identity and awareness.

I know that DMT is a neurotransmitter present in the brain, and many other psychedelics are extremely similar to neurotransmitters. It seems that when salvinorin A is smoked, it is absorbed by the brain and merges with the physical substance that is responsible for memory. It seems that the absorption of salvinorin A into the brain matter is so abrupt that it jolts the memory, which temporarily loses its link to bodily awareness. Whether salvinorin A actually becomes more of the element in the brain that is responsible for memory, or just *affects* the part of the brain responsible for memory, will need to be determined by further research.

During the process of becoming the substance of memory, one could possibly become aware of the subconscious realm, or virtually any other type of experience that could be “remembered” during a psychedelic experience. I felt I’ve had glimpses of this awareness during all of my salvinorin A experiences. I’ve also become vaguely aware of the subconscious in previous times in my past when I’d briefly passed out. It seems that in nearly all the experiences with salvinorin A that have been described to me, memory was affected in a peculiar way or somehow central to the experience.

Since this substance is metabolized so quickly within

the brain, there is a possibility that it has an old and close link with the brain’s molecular structure, as TERENCE MCKENNA suggests of DMT. DMT and other substances which are known neurotransmitters in the human brain *have* been extracted from plants. The human body presumably contains some material within the brain which is responsible for our memory and individual consciousness. Could the identical substance exist within a plant and be extracted? ☉



**MORE REAL THAN UNREAL**





# DMT FOR THE MASSES

by NOMAN

The intent of this tek is to simplify the extraction procedure as much as possible, so that the average person can complete it in a kitchen in one evening. While I think that I have accomplished this goal, experimentalists must still do their homework. It is a good idea to read a few different teks before deciding which one to use, and to research safe handling procedures for the chemicals and equipment required. I don't provide instructions for decanting, siphoning, and filtering, for example, because I assume that those interested in performing kitchen chemistry will educate themselves on such basic procedures.

## MATERIALS

- ▼ *Mimosa tenuiflora* (= *M. hostilis*) root-bark
- ▼ A coffee grinder or heavy-duty blender (one that will crush ice)
- ▼ A wide-mouthed glass mixing jar with a tight-fitting lid (a quart jar can do 50 grams of bark, a gallon pickle jar can do 200 grams)
- ▼ Water
- ▼ Lye (sodium hydroxide)
- ▼ A bottle of vinegar
- ▼ A dust mask, safety goggles, and rubber gloves
- ▼ Naptha (VM&P, not lighter fluid)
- ▼ Four wide-mouthed 8-ounce glass collection jars with lids (canning or jelly jars work well)
- ▼ A separatory funnel or gear to siphon or decant
- ▼ Coffee filters
- ▼ A rubber spatula
- ▼ A freezer set to a very cold temperature (it should freeze ice cream rock-hard)

## PROCESS

1) Snap the *Mimosa tenuiflora* root-bark into small pieces and run it through the coffee grinder or blender at high speed. You may need pruning shears to cut the root-bark small enough to grind properly. Pulverize it until it is just fiber and pink/purple dust—it needs to be completely broken down. The dust produced is very fine and astringent to one's respiratory tract. Unless you dig big cakey purple boogers, wear a dust mask.

2) Combine the lye and the water in the mixing jar. Use 15 ml water and 1 gram of lye for every gram of powdered root-bark that will later be added into the mixing jar. For example: 50 grams of root-bark powder would require 750 ml water and 50 grams of lye. One level tablespoon of lye weighs about 15 grams. NOTE: *Lye is dangerous*. Blind-you-forever dangerous. Have a bottle of vinegar handy as an acid to neutralize the caustically basic lye when cleaning up any spills that occur, and wear eye protection and rubber gloves when working with lye. Add the lye to the water, while slowly and constantly stirring until it has completely dissolved. [NOTE: Always add the lye to the water, and not the other way around. Adding water to lye may cause a volcano-like reaction.]

3) Add the powdered root-bark into the lye/water solution in your mixing jar. Cap and shake the jar, then let it sit for about an hour.

4) Now add to the mixing jar 1 ml of naptha for each 10 ml of water used to create the lye solution. Turn the jar end-over-end. Do not shake or splash; simply roll the naptha around in the root-bark powder and solution to mix it. Gently do this for one minute, and then let the jar stand until the naptha has mostly separated and is floating on top. Repeat this agitation process three more times.

5) After the final agitation, allow enough time to pass for the naptha to again float on top, and then separate the two layers. The naptha goes in one of the collection jars, everything else stays in the mixing jar. A separatory funnel is the easiest means to accomplish separation of the two layers, but various techniques of siphoning or decanting could also be employed. None of the dark (lower) solution should be allowed into the collection jar—just the naptha.

6) Repeat steps 2–5 above three more times, *but do not add any new powdered root-bark*. You will be reprocessing the same original root-bark material, in order to thoroughly extract the DMT from it. When you have finished, place all four collection jars into your freezer and go to bed. You will have four “snow globes” waiting for you in the morning.





7) Pour the naphtha from each jar through a coffee filter, saving the naphtha. A lot of paste will stick to the jar, so use a small rubber spatula to scrape this paste from the jar's sides down into the filter as well. Spread out each filter to dry. There will still be some residue in the jars; a bit of *Salvia divinorum* or *Cannabis* can be used to scrub them out, providing an enhanced aspect to those herbs.

8) The paste must be allowed to dry thoroughly; chop and stir it a couple of times to make sure that this is the case. Once it seems to be dry, crush up any lumps.

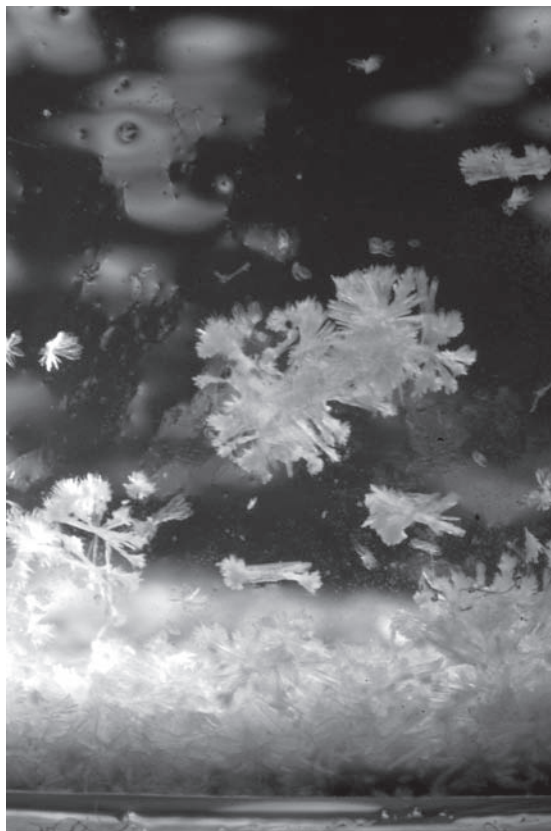
9) [NOTE: If you intend to recrystallize your material in order to further purify it, you can skip this step.] Combine all of the dried material into one coffee filter. Wash this material by pouring freezer temperature non-sudsy ammonia over it and through the coffee filter. If you can get 10% ammonia ("janitor strength") all the better. But it is imperative that the ammonia you use is of the non-sudsy variety. You can shake the bottle to tell; if it creates suds, get a different kind. Rinsing won't take much ammonia, about 4 ounces for a 200 gram batch. Stir the powder around while rinsing to make sure that all of it is thoroughly wetted. A good bit of the mass will wash away—perhaps 25–45%—but it's nothing you want to be smoking anyway.

You should be left with about 0.5% of the weight of the root-bark in DMT powder. When dried, it is perfectly smokable at this point, but it can be refined further by recrystallization. Although recrystallization inevitably results in some product loss, once you've had a hit of DMT that left absolutely nothing behind in the pipe, you won't want to use anything else.

## RECRYSTALLIZATION

For our current purposes, the idea behind recrystallization is that the chosen solvent holds more DMT when hot than when cold, and that some impurities remain more easily within cold solvent. While naphtha will work for recrystallization, a far better solvent to use at this point is heptane.

Heptane is available as Bestine®, a rubber cement remover.



Place a glass container holding the DMT and a glass container filled with the recrystallization solvent together in a pan of hot water. Shot glasses in a saucepan work well for a gram or two. The fumes from your solvent are extremely flammable, so only use a *contained* electric heating source. (Electric ranges with coil-style elements *can* ignite fumes, as can the heat coils in electric ovens. Gas ranges or any sort of open flame, obviously, must be avoided.) The DMT will already be melting if the water is hot enough. Add the hot solvent little by little while agitating the DMT, until all of the material has dissolved. Use 20–30 ml of solvent (or less) per gram of powder; you want to use as *little* solvent as possible. When all of the

material has gone into solution, the solvent will be a clear yellow. Leave the pan of water with the DMT container to cool down to room temperature. Then remove the DMT container and place it into your refrigerator. Later, move it into your freezer. This step-wise process allows for gradual cooling and the precipitation of crystals. You will end up with DMT crystals of varying purity on top of a pellet of slag, which still contains quite a bit of DMT. Do the coffee filter bit again to dry the material, and then separate the crystals from the slag. The crystals can be further refined, through one or two more recrystallizations, into pure clear DMT. The slag can also be further refined or redissolved into the next batch. The naphtha can be reused or evaporated down, with the residue scraped and cleaned. And don't forget to scrub those jars and utensils with some of your favorite smoking herb. ☉





# AN OBSCURE ONEIROGENIC: *SILENE CAPENSIS*

by G.T., Italy

Generally speaking, an oneirogen is a drug that produces or enhances dreams or hypnagogic imagery—in particular, the hypnagogic phenomena pertaining to drowsiness, preceding sleep, or during the light, early stage of sleep (OTT 1995). Among the different plants, mushrooms, and animals classified as oneirogens (OTT 1996), we find *Silene capensis* Otth. (Caryophyllaceae) [synonymous with *S. undulata* and *Melandrium undulatum*].

## ETHNOBOTANY

Ethnobotanical data on this plant is reported by MANTON HIRST, in his article “Root, Dream & Myth: The Use of the Oneirogenic Plant *Silene capensis* Among the Xhosa of South Africa” (HIRST 2000). This ethnographic account deals with the Xhosa diviners living in the Eastern Cape, where *S. capensis* is considered as a medicinal root (*ubulawu*) under the name of *undlela ziimhlophe*, which means “white ways” or “white paths.” The root is considered a gift of the ancestors and it plays a part in the offerings for the initiation rites of the diviners.

The plant is used as an emetic medicine and also to cure madness. The crushed root is put into water and given to the mad person to drink, whereupon he will become calm and start talking to you. But the most important use of this plant’s powdered root is as an oneirogen in the training of the novice diviners and healers, most of whom are females. The main effect claimed is the production of lucid and even prophetic dreams, which are told by the novices to the diviner who initiates them. In particular, there are two kinds of dream experiences reported. The first is characterized by symbolic elements related to problems in the daily life of the dreamer. The second is more distinctly prophetic, with a direct relationship to some elements of the dreamer’s life that

later manifest themselves. All of the varieties of *ubulawu* that are ingested to produce lucid dreams are thought to differ in the sort of dream imagery they induce based on the geographic locations where they grow; for example, those growing near a river, in the grassland, or in the forest, should respectively induce dreams associated with the river, the grassland, or the forest.



The ingestion of the root is the only true means by which to establish whether or not a person has been called by the ancestors to become a diviner. Only a “chosen one” will dream, while a normal person could ingest the root—even in great quantity—yet it would induce no dreams for such a person. Xhosa diviners (*amagqirha*) are the only people allowed to identify, harvest, and utilize the plant. The particular location where a plant should

be picked is shown to the diviner in a dream wherein the whole plant is surrounded by a white light; the next morning, the diviner will harvest the plant from the place foretold in the dream.

Until recently, the use of *Silene capensis* has not been widely known, and the available pharmacological data are scarce. Some members of the family to which *S. capensis* belongs produce anthocyanins, pinitol, and triterpenoid saponins. Preliminary chemical analysis by thin layer chromatography did not show any known psychoactively relevant compounds (APPENDINO 2003).

## BIOASSAY REPORTS

As for bioassays, some data is reported by HIRST (2000). During an afternoon, he ingested some 200–250 mg of powdered root in water, without having eaten all day. The taste was said





to be faintly bitter, but apart from this there were no other physical side effects. After about 20 minutes, he saw wavy lines of light in front of him, reminiscent of luminous reflections on the surface of the moving water of a river, with no additional effects happening over the next 40 minutes. At this point his wife came home, and his experiment was forgotten. In the early hours of the next morning, he awoke suddenly, trembling and panting. He reported having had the most vivid dream of his life, remembered clearly even over twenty-five years later, with a mythical content and a prophetic meaning. Subsequent experiments with the plant's root produced no waking alterations of perception, but vivid dreams were reported. HIRST relates one particularly prophetic dream, wherein a friend whom he had not seen in a long time came to inform him of the death of the father of a mutual friend. Just after the dream ended, HIRST awoke to a knock on the door, to find his friend standing there, bearing the very news that his dream had presaged. HIRST also reports that a professor of Pharmacy at the UNIVERSITY OF RHODES experienced mild effects after chewing a small piece of root, with perception of abstract shapes and colors, and that in the 1970s, two post-graduate psychology students ingested large quantities of root obtained from a Xhosa diviner, but in none of various attempts did they succeed in producing any effects on their dreaming. Currently, there is only a single "experience report" (from 2006) that mentions several *Silene capensis* experiments posted to the EROWID web site. Three attempts at using the plant (a half teaspoon in warm water) by itself produced no results; a fourth attempt—which involved snorting a line of about  $\frac{1}{16}$ th of a teaspoon of powdered material, and which took place some hours after smoking a few leaves of an unidentified *Coleus* species—ended with an "extremely vivid, powerful" dream that was "completely memorable, down to the most minute detail. ...The dream itself was involving, intriguing, at times very frightening, and prophetic." (See [www.erowid.org/experiences/exp.php?ID=55459](http://www.erowid.org/experiences/exp.php?ID=55459).)

I carried out four bioassays myself, ingesting the pulverized root in different weighed quantities, either in the afternoon or immediately before sleeping.

**SUMMER 2004 • 100 MG INGESTED IN THE AFTERNOON**

The taste was a little bitter. After 15–20 minutes, I noticed shadows appearing at the edges of my visual field, followed by phosphenes (brilliant points rapidly emerging from the sky). Then I perceived something like a slowly vanishing azure mist in the distance. The total duration lasted about one hour, and during the night I did not have any remarkable dreams.

**SUMMER 2004 • 100 MG INGESTED IN THE AFTERNOON**

Again, after 15–20 minutes, I perceived some phosphenes, similar to what I've described above. Again, the total duration was about one hour, with no remarkable dreams.

**SPRING 2005 • 60 MG INGESTED BEFORE SLEEPING**

After a half an hour, I perceived some vague brilliant points and some luminous straight lines. During the first stage of sleep, the mental imagery seemed a little more intense than usual, with perception of geometric patterns, some of which were colored or in motion. The next morning, I didn't remember any particular dream.

**SPRING 2005 • 200 MG INGESTED BEFORE SLEEPING**

After a half an hour, I perceived some undulating discrete luminous lines and some vague shadows, along with some little variations in the intensity of reflected light. There was a slight intensification of the mental imagery before drifting off to sleep—a perception of unusual forms and reticles—but no significant dreams.

## CONCLUSIONS

The practical evaluation of the activity of an oneirogen is not simple, as the dream state itself is an elusive phenomenon (OTT 1996). An example can be found in a study on *Calea zacatechichi* in humans (MAYAGOITIA et al. 1986), this plant being the standard dream-inducing species, employed by the Chontal Indians of Mexico (OTT 1996). In this case, the subjective reports of dreams and EEG results were principally taken into account, along with the evaluation of different sleep phases; number of dreams, the recall capacity, and the hypnagogic imagery described, were also considered. Factoring in such limitations, as well as my own scant bioassay results, I will offer some tentative speculations: The root might be considered to be a mild psychedelic, without any physical side effects. From a biochemical point of view, the potentially psychoactive principle(s) remain unknown, but any such might hypothetically be some triterpenoid saponin. On the other hand, most saponins are poorly absorbed from the alimentary tract (BASU & RASTOGI 1967). My own bioassays produced no remarkable dreams—only a slight increase in hypnagogic imagery when the root was ingested just before sleeping. With the exception of the personal bioassays reported by HIRST (2000), and one of the four attempts mentioned in the experience report on EROWID, none of the other very few bioassay reports available mention any particularly strong effect on dreaming. To increase the available data pool, more experiments must be conducted, with the results—whether positive or negative—published. Hopefully this article will inspire *ER* readers to action on that count. ☉





# NETWORK FEEDBACK

## GET POLITICAL

I would like to see a large number of *ER* readers belong to any of the following organizations: MARIJUANA POLICY PROJECT, DRUG POLICY ALLIANCE, MAPS, FAMM, or NORML. The percentage of subscribers who belong to such organizations should be at least 25%, in my opinion. I encourage subscribers to focus some of their money in a direction that supports positive change. — J.S., OR

## EASY MAOI EXTRACTION

Earlier this year a visionary plants e-mailing list posted a simple method for *Peganum harmala* extraction. Apparently harmaline is soluble in hot water, but not in cold water. The idea is to boil up a strong tea using ground seeds, filter out the marc, chill the liquid overnight in a refrigerator, and then remove the waxy orange flakes in the morning and discard the remaining liquid. An amount the size of a pea is supposed to be the minimum effective dose for MAOI inhibition. — FORK!

## PIPTADENIA GONOACANTHA

*Piptadenia gonoacantha* has previously been called *P. communis* and *Acacia gonoacantha*. Both OTT in *Pharmacotheon*, and TORRES & REPKE in their recent book *Anadenanthera: Visionary Plant of Ancient South America*, cite a published “alkaloid positive” analysis of *P. communis* by M.S. FISH as having been reported in SIRI VON REIS ALTSCHUL’S 1964 “A Taxonomic Study of the Genus *Anadenanthera*,” *Contributions from the Gray Herbarium of Harvard University* 193: 3–65. In *Shamanic Snuffs and Entheogenic Errhines*, OTT cites DOMINGOS SÁVIO NUNES et al.’s 1987 paper “Alcalóides triptamínicos de *Piptadenia gonoacantha* (Mart) Macbr de *Anadenanthera falcata* (Benth) Speng” as reporting that the seed of *P. gonoacantha* contained 1.2% alkaloids, with only DMT (53 parts) and 5-MeO-DMT (11.8 parts). If the quantity and quality of this reported analysis is typical for *P. gonoacantha* seeds, then these seeds may be of interest to those wishing

to avoid the bufotenine present in the seeds of many allied species. *Piptadenia gonoacantha* appears to be fairly common in parts of Brazil. — J.S., OR

The 1987 NUNES et al. paper you mention is believed by OTT to be an unpublished manuscript; presumably it is in Portuguese. An e-mail to professor NUNES went unanswered. Hopefully some enterprising entheobotanical business will offer *Piptadenia gonoacantha* seeds in the future. — DAVID AARDVARK

## EPIPHYLLUM OXYPETALUM AND CHECKING CITATIONS

I saw a mention of “night-blooming *Cereus*,” *Epiphyllum oxypetalum*, as being psychoactive. We have a few of these beautiful monsters and I’d like to know more about them. — S.A., RI

Numerous additional cacti share the common name “night-blooming *Cereus*,” including *Hylocereus undatus*, *Peniocereus johnstonii*, *P. marianus*, and *P. greggii* (= *Cereus greggii*), *C. jacamaru*, *C. peruvianus*, and *C. grandiflorus* (= *Selenicereus grandiflorus*). I will return to the last of these in a moment.

Despite its common name, *Epiphyllum oxypetalum* is obviously not a *Cereus*, as it does not require dirt. It is also sometimes commonly called an “orchid cactus,” although again it is clearly not related to orchid plants. Depending on what reference one believes, the genus contains between 12 and 24 species. The plants are flat-stemmed and branching, with large flowers, not looking like a typical cactus.

DR. DUKE’S PHYTOCHEMICAL AND ETHNOBOTANICAL DATABASES [WWW.ARS-GRIN.GOV/duke] state that *Epiphyllum oxypetalum* has been used for “longevity” (citing BURKILL, J.D. 1966. *A Dictionary of the Economic Products of the Malay Peninsula*. ART PRINTING WORKS). A Chinese paper has been published which apparently attributes some manner of pharmacological effects to *E. oxypetalum* (CHOW et al. 1977), but unfortunately I have not yet been able to have this translated. It is also mentioned in LEMMENS and BUNYAPRAPHATSARA (Eds.) 2003 book *PROSEA: Plant Resources of South-East Asia 12; (3) Medicinal and Poisonous Plants*; but again, I have not seen what this book has to say on the matter. Unfortunately, I have been unable to locate any additional information regarding the consumptive uses of this cactus.

Only vague ethnobotanical data, with uncertain (or uninteresting) chemical profiles, is known for other *Epiphyllum*. An *Epiphyllum* species has been used as an ayahuasca admixture (PINKLEY 1969; RIVIER & LINDGREN 1972); according to SCHULTES and RAFFAUF (1990), “The







Sharanahua add only one leaf (*sic*) [of an unidentified species of *Epiphyllum*] to the *Banisteriopsis* drink or else drink the unboiled juice of the cactus with ayahuasca." *Epiphyllum* species that have tested out as alkaloid-positive, with no identification of the chemicals they contain, include *E. ackermannii* (HEFFTER 1898) and *E. phyllanthus* (TROUT 1999, citing SHULGIN 1995). *Epiphyllum phyllanthus* and *E. truncatum* are both listed in a "Peyote Coyote's Visionary Cacti" compendium on SHAMAN-AUSTRALIS.COM, where it states that they contain "unspecified alkaloids," but no citation is provided nor is there any suggestion as to why they might be considered "visionary." *Epiphyllum truncatum* (as *Zygocactus truncatus*) contains betacyanins, betaxanthins, and caffeic acid; traces of kaempferol along with several organic acids are known from *E. angulifer* (SCHULTES & RAFFAUF 1990). These chemicals are basically color compounds and flavinoids, and have not been reported to have any psychoactive effects (TROUT 2006). In Costa Rica, *Epiphyllum phyllanthus* was recently compared to several other plants (including a blend of *Banisteriopsis caapi* and *Virola sebifera*) in an inconclusive study using mice to test for antidepressant effects in plants. The researcher chose to use this cacti based on its being indicated by a Guaymí Indian informant as being traditionally used for the treatment of bad dreams, witchcraft, or madness, which were all seen as possible manifestations of depression (ANDERSON 2004-A). An *Epiphyllum* species is also used as an appetite stimulant (ANDERSON 2004-B). Further details regarding chemical studies of *Epiphyllum oxypetalum*, and/or additional analyses, seem prudent prior to any bioassay attempts.

A subscriber wrote in previously to *The Entheogen Review* [see TER 6(2):12], stating that a water extract of *Epiphyllum oxypetalum* was reported to have been used as an aphrodisiac, with high doses being known to cause hallucinations, citing the book *Mastering Herbalism* as the source for a recipe. Although not specifically noted in the previous issue of *ER*, the author of this book is PAUL HUSON. Checking the initial source is always a good idea, and in this case we learned an important bit of data. The cactus mentioned in the book is actually *Cereus grandiflorus* (= *Selenicereus grandiflorus*), and not *E. oxypetalum*. I am unsure as to how the incorrect Latin binomial found its way into the past issue of *ER*. Perhaps editor JIM DEKORNE added in an incorrect species name when he was presented with only a common name. Perhaps the author of the original submission was working from memory, and recalling only the common name, filled in the wrong species. In any case, this serves to show the importance of actually obtaining the source material that is referenced. Of course, it is not always possible to do so—particularly with ancient journal articles, obscure publications in a foreign language, or out-of-print texts. HUSON states: "The cereus flowers and stems contain resins and a powerful cardiac stimulant partially similar in action to digitalis, the derivative of young foxglove leaves. In large doses it has been known to produce gastric irritation and hallucinations." HUSON—who doesn't provide any indication that he has partaken of the plant himself—appears to have gleaned most of his information on the plant from M. GRIEVE'S *A Modern Herbal*, a book first written in 1931. The web site BOTANICAL.COM, where one can find much of GRIEVE'S text posted, wisely cautions readers to: "Bear in mind 'A Modern Herbal' was written with the conventional wisdom of the early 1900's. This should be taken into account as some of the information may now be considered inaccurate, or not in accordance with modern medicine."

*Cereus grandiflorus* is described as having "cardiotonic action" and a novel drug was reported as having been discovered in this plant (ROBIOLA 1955), but unfortunately I have not yet been able to locate a copy of the Italian paper reporting this information. One "serious user" of *Trichocereus pachanoi* apparently reported using *C. grandiflorus* to "make a stronger San Pedro brew" (TROUT 2006). Nevertheless, its effectiveness as an entheogen is clearly not established and its safety for use in such a capacity is unknown. — DAVID AARDVARK

## MUSHROOM STONES

Enclosed are photos of "saddle stones" I have created in cooperation with nature. If you've travelled in England, you may have seen mushroom-like stones decorating gardens. Once they were used to hold up granaries, to protect them from rodents. You can find the real thing, imported by certain antique stores, for about \$1,000 each. Or, keep a keen eye out for a base stone and a cap stone, and make your own for free. They're perfect for any entheo-enthusiasts garden. — G.A.R., SC

Thanks for sending the photos and the idea. There's a painting of an old granary at BELLINGHAM FARM (c. 1925) on-line at [www.ideal-homes.org.uk/lewisham/bellingham/old-granary.htm](http://www.ideal-homes.org.uk/lewisham/bellingham/old-granary.htm), for anyone who wants to see a depiction of such stones in action. — DAVID AARDVARK



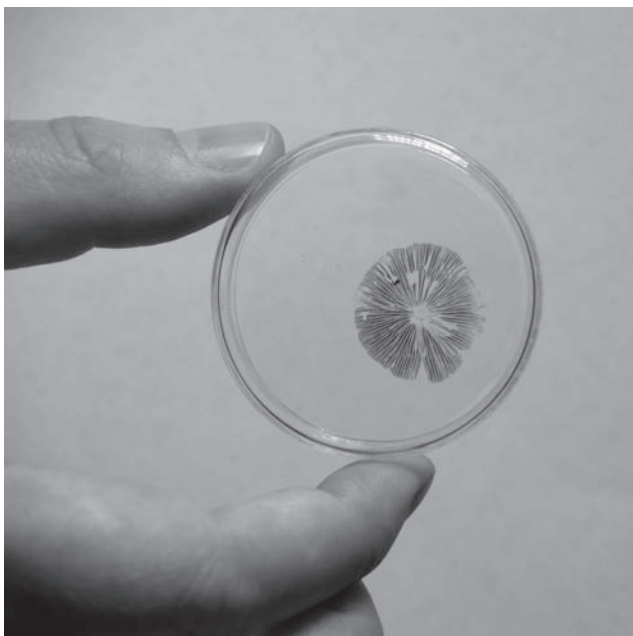


## COLLECTING SPORE PRINTS

While living in New England, I enjoyed picking wild mushrooms when the opportunity arose. I was fortunate to have a professor of mycology at the local university as a friend. Without him, they all looked like toadstools to me. The professor would pull out a jeweler's eye piece and examine the gills of each mushroom in order to identify it. I would then take a culture and make a spore print. The professor was most intrigued when we found "little brown mushrooms" (or LBMs), as our discovery might be a new species. In most cases, what we found was small and frequently unidentifiable. Now that I live in Florida, mushrooms once again all look like toadstools and LBMs remain unidentifiable to me. Yet, I still enjoy collecting spore prints. And I have found that small PETRI dishes are extremely handy for collecting LBM prints.

First, clean and dry the PETRI dishes thoroughly. Then wrap them in aluminum foil, place them on a tray in the oven, and dry-heat sterilize them at 350° F for 2.5 hours. The dishes are allowed to cool for a couple of hours, and then they are ready to be used for collecting spore prints.

During early summer, the rains come and several different LBMs start to pop up. After measuring what I have found, I take a few photographs, and then slice the cap from the stem. While on site, I take out a sterilized PETRI dish, place the cap inside, and replace the cover. I toss a few leaves over my collection dish, use a stick for a marker, and return the next day. Prints are left in a very fine condition. With a toothpick,



I removed the dried piece of mushroom cap and toss it. I let the prints dry thoroughly, and then they are ready for microscopic examination. The small PETRI dishes are excellent storage containers, as their closed, sterile environment avoids the sort of contaminates that can occur when taking prints onto typing paper.

I was recently able to obtain a few cases of 60 mm (in diameter) by 15 mm (in height) PYREX brand PETRI dishes. (CORNING catalog number 3160-60.) These are flat, clear dishes that will handle repeated wet or dry sterilization. They are cute little gems, helpful for various science projects, and useful to children as well as adults. I have them available in dozen packs for \$30.00 (Florida residents add 6.5% sales tax). Please include \$6.00 for S&H per dozen pack. Make checks out to THOTH PRESS, POB 6081, Spring Hill, FL 34611. My supply of PETRI dishes is limited; first come, first served. Sales to the contiguous United States; no sales to minors; we do not sell or retain mailing lists. Happy spore collecting!  
— OTTO SNOW

## GHB DANGERS

In the Vernal Equinox 2006 issue of *The Entheogen Review* there is a mention of Gamma-OH, or GHB. There have been some deaths in recent weeks/months here in Germany related to GHB, including that of RICHI MOSCHER, the author of the self-help manual *Too Much: First-aid for Drug Poisonings*. MOSCHER was a multitoxicoman; he did every drug imaginable over the course of twenty years, always with a set time-span for using each drug. He would stop as planned, and get on with the next one. Spent his winters in Asia. Three days before he died last August, he told his girlfriend (a doctor), "GHB is the first drug I can't get off." He knew what he was taking, he knew his doses, but still... GHB seems like something that we shouldn't promote. — W.P., Löhrbach

While some people have no troubles with occasional or even regular, responsible use of GHB, it is clear that many people run into trouble at least once with this drug. The dose-response curve is steep, and the same dose taken at two different times can vary in strength based on how recently and how much someone has eaten. Products available on the market are frequently mixed at different concentrations, which can also cause complications in dosing. Passing out in dangerous situations is unfortunately all too common. I have known three people who have wrecked automobiles while on GHB, and one person who set fire to his apartment. GHB exaggerates the effects of alcohol and other downers. I have known several people who have been hospitalized, some repeatedly, due to GHB overdoses. GHB is unquestionably addictive for some people. GHB in





aqueous form is susceptible to microbial growth, which could cause illness, and hence liquid GHB should be stored in a freezer or refrigerator, and not at room temperature. It is clear that, overall, GHB can be a more problematic drug than traditional psychedelics.

— DAVID AARDVARK

## VITEX AGNUS-CASTUS

I have been researching plant compounds that have analgesic effects, such as matrine—a kappa-opioid and partial mu-opioid agonist contained in *Sophora subprostrata* (KAMEI et al. 1997), *Nigella sativa* seed oil—in which thymoquinone is suspected to be the primary active compound, but which doesn't act via opioid receptors (GHANNADI et al. 2005), and *Picralima nitida* alkaloids—which possess varying degrees of agonist and antagonist activity at opioid receptors (MENZIES et al. 1998) and which one friend has suggested has a “mild *iboga*-like stimulation.” But what I am most excited to bring to your attention relates to diterpene isolates that I had extracted from some chaste tree berries.

I noticed that DALE PENDELL's new book *Pharmako/Gnosis* mentions that the Kariri-shocó have three plants in their *jurema* complex: *Mimosa hostilis*, *M. verrucosa*, and also, surprisingly, *Vitex agnus-castus* Linn., the “chaste-berry.” PENDELL doesn't relate any other information; but based on my own experiences of consuming commercial extracts of chaste tree (as well as the various preparations that I made myself), I feel that there may be some merit to using this plant as an admixture, or even by itself for its own psychoactive purposes. In any case, I sent two pounds of chaste tree berries off to a chemist who isolated 85 milligrams of a reddish resin that he quantified as being “a diterpene complex.” My thought was that this material might display potent opioid/dopamine activity when vaporized and inhaled.

It is worth mentioning that I am a regular opiate user, consuming on a daily basis poppy pods, *kratom*, and Catuama®—an herbal extract containing *Paullinia cupana*, *Ptychopetalum olacoides*, *Trichilia catigua*, and *Zinziber officinalis*, which acts on the opioid receptors (ZULMA 1997).

On the night of my first experiment with vaporizing the resin isolate, I had consumed a small dose of pods about an hour beforehand, mainly so that I didn't feel shitty. I vaporized what I eyeballed to be about a milligram of the material, but as I don't have a scale that measures small amounts, my estimation of the dosages should be suspect of being very

“approximate.” I didn't feel much from this small amount, so I then prepared what I thought looked like about 5–8 mg of material. Around 20 seconds after first inhaling, noticeable effects commenced, which definitely seemed dopaminergic in quality. My hands and feet became sweaty, my pupils were slightly dilated, and there was an expansive feeling of excitement in my body. The material appeared to provide a smooth rush of stimulation and a few feelings/thoughts that I can't quite explain. I tried slightly higher doses, and these confirmed my feeling that compounds in this plant are indeed psychoactive. The effects are short-acting, lasting 10–30 minutes. The chaste tree has a rich history of use in folk medicine, and a Swiss study researching the pharmacological effects of the diterpene compounds in this plant reported potent binding inhibition at the dopamine and opioid receptors (BERGER et al. 2000).

My other experiments were with what I estimated might have each been about a 10 mg dose, and these seemed to elicit a mind-expanding, floating, “immersive” mental and somatic effect, as well as—very excitingly—euphoria. At times I felt that the material even had some mild ketamine-like mental effects, perhaps similar to a small 10 mg IV shot of ketamine. Further experiments, particularly those completed by other people, should help determine whether the “euphoric” and “mind-expanding” effects are indeed due to the substance's innate pharmacology, or were merely from my body's own emotional response rewarding me with a pulse of endorphins.

I have subsequently taken HERB PHARM's liquid extract of chaste tree berry and evaporated off the alcohol/water. I know this product to be potent when taken orally, resulting in obvious stimulation, and sometimes *Cannabis*-like mental effects. So I was hoping that this extract, which reduces into a goeey, oily mass of brownish-blackness, might have some effects when vaporized. Sadly, I noticed no intense rush from this material; slight effects, yes—but comparable to perhaps only a couple of milligrams of the other isolated material that I had (after taking three or four rather harsh lungfuls). — C.G., ID

## HALPERNGATE II CORRECTION

I liked the way the second article on “Halperngate” came out. But there are mistakes with regard to my case in the introduction as JOHN BERESFORD presented it [*see* TER 15(2): 54].





My co-defendants never told on me or implicated me. They are both serving 1 ½ years longer than I am because of their prior records. They are both still brothers of mine, are 100% respected family, and have never sacrificed one smidgen of their personal records by uttering a word to any official. We could *all* have walked clear if they had. Please publish this to clear their reputation. By the way, I heard from the parole board on November 8th and have an on-or-after date of January 2, 2007. It's pretty freaky, but I feel I can breathe a sigh of relief for the first time in more than a decade. Best wishes. — BILL KELLY

## DESMANTHUS DUST MASK

I have tried grinding *Desmanthus* root-bark in a mortar, and the fine dust results in my having a severe asthmatic response. I suggest wearing a dust mask or respirator. — R.D., MO

## OUT-OF-PRINT RESOURCES

Back in the 1990s, I remember the company ROSETTA being a source for photocopies of ethnobotanical journal articles, as well as some entheogen related books. Are they still around? — J.S., OR

In 2003, ROSETTA's remaining books and photocopied reprints (presumably, along with the rights to resell any such) were sold to the incipient company AMBROSIA BOOKS. Ultimately, AMBROSIA seems to have been absorbed by ENTHEOMEDIA, who produced their last issue of *Entheos: The Journal of Psychedelic Spirituality* back in 2002. ENTHEOMEDIA appears to primarily be operating these days as an EBAY store rather than a publisher per se, selling off the back-stock of ROSETTA's holdings. See <http://stores.ebay.com/EntheoMedia>. With regard to out-of-print journal articles or books, it is the hope of *The Entheogen Review* that people will take the time to scan copies and make them available via on-line libraries such as EROWID. — DAVID AARDVARK

## ROBERT FORMAN ART SHOW

ER readers might be interested to know that ROBERT FORMAN, the artist interviewed in the Winter Solstice 2005 issue of *TER*, will be having a solo show in NYC January 12 through February 28, 2007 (reception at 6:00 pm on opening night), in the FRANCIS M. NAUMAN GALLERY at 22 East 80th Street. It should be a good chance to check out some of his amazing pieces. — FORK!

## RECENT ARTICLES OF INTEREST

DE WIN, M.M.L. 2006. "A Prospective Cohort Study on Sustained Effects of Low-Dose Ecstasy Use on the Brain in New Ecstasy Users," *Neuropsychopharmacology* (2006), 1–13. [Published on-line September, 2006.] Available at [http://www.maps.org/w3pb/new/2006/2006\\_de\\_22871\\_1.pdf](http://www.maps.org/w3pb/new/2006/2006_de_22871_1.pdf).

EROWID, E. 2006. "DEA Moves to Expand Schedule I," *Erowid Extracts* 11: 2.

HAZENKAMP, A. et al. 2006. "Evaluation of a Vaporizing Device (Volcano®) for the Pulmonary Administration of Tetrahydrocannabinol," *Journal of Pharmaceutical Sciences* 95(6): 1308–1317. [Published on-line April 24, 2006.] Available for a fee at <http://doi.wiley.com/10.1002/jps.20574>.

JENSEN, N. et al. 2006. "Aeruginascin, a Trimethylammonium Analogue of Psilocybin from the Hallucinogenic Mushroom *Inocybe aeruginascens*," *Planta Medica* 72(7): 665–666. [Published on-line April 28, 2006.] Available at [http://www.user.gwdg.de/~ucoc/laatsch/168\\_Aeruginascin\\_col.pdf](http://www.user.gwdg.de/~ucoc/laatsch/168_Aeruginascin_col.pdf).

RENEMAN, L. et al. 2006. "Memory Function and Serotonin Transporter Gene Polymorphism in Ecstasy (MDMA) Users," *Journal of Psychopharmacology* 20(3): 389–399. Available at [http://www.maps.org/w3pb/new/2006/2006\\_Reneman\\_22748\\_1.pdf](http://www.maps.org/w3pb/new/2006/2006_Reneman_22748_1.pdf).

ROISER, J.P. et al. 2006. "The effect of polymorphism at the serotonin transporter gene on decision-making, memory and executive function in ecstasy users and controls," *Psychopharmacology* 188(2): 213–227. [Published on-line August 29, 2006.] Available for a fee at <http://www.springerlink.com/content/y15236tx42m86771>.

SINGH, N. et al. 2006. "A Combined Ligand-Based and Target-Based Drug Design Approach for G-Protein Coupled Receptors: Application to Salvinorin A, a Selective Kappa Opioid Receptor Agonist," *Journal of Computer-Aided Molecular Design*. [ePublished ahead of print, September 29, 2006.] Available at <http://sagewisdom.org/singhetal.pdf>.





# ENTHEOGENS IN VIDEO GAMES

by MARKUS BERGER & MIRKO BERGER

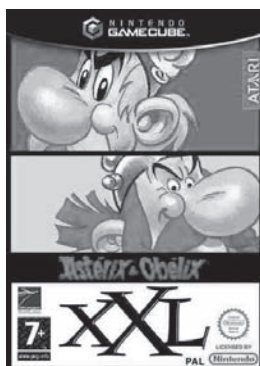
*If Pac-Man had affected us as kids we'd be running around in dark rooms, munching pills and listening to repetitive music.*

— MARCUS BRIGSTOCKE

The inspiration for this article came from my son MIRKO. When he was seven years old he told me that he had educated his teacher and friends at school about the pharmacological properties of *Amanita muscaria*. While playing a video game on my computer one day, he remarked, “Daddy, look here—a lot of fly agarics!”

Over the years, I have become acquainted with various writings discussing the appearance of entheogens in art and music. Yet it took MIRKO's comment for me to realize that I had never seen anyone discuss video games from the point of view of the magical foods that some of them contain. As I looked into it further, I discovered that symbolic representations of visionary plants have indeed sprouted within these virtual worlds.

Video game content has evolved within the context and progression of other pop-culture media formats, and the role of psychoactive substances has long been depicted in literature, film, and television. In 1865, LEWIS CARROLL's *Alice's Adventures in Wonderland* led the title character through a trippy world where the magical food and drink she consumed had profound effects. (The story has been adapted around a dozen times for film and television.) In 1958, Belgian cartoonist PEYO first introduced *les schtroumpfs* in printed format, but it was the 1980s HANNA-BARBERA TV series that brought *The Smurfs* widespread attention. (The first installment of a 3-D computer-animated smurf film trilogy is planned for release by PARAMOUNT PICTURES in 2008.) The smurfs—with bodies reminiscent of blue-staining *Psilocybes*, and red or white clothing evocative of *Amanita muscaria*—reside in mushroom houses that comprise a forest village. Created in 1959, the French comic book characters ASTÉRIX and OBÉLIX received their super strength via a secret psychoactive potion. Each of these well-known stories has, in recent years, been adapted for video games.

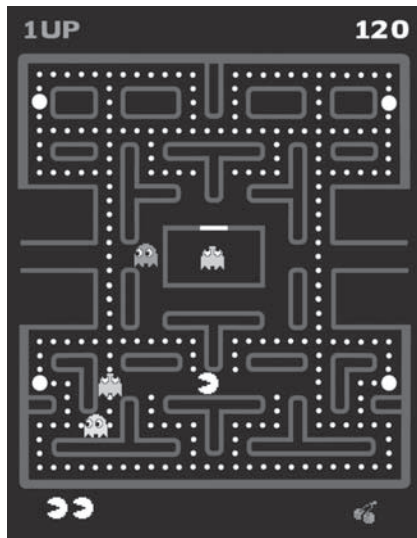


**TOP:**  
Detail from horror video game box for American McGee's *Alice*.

**MIDDLE:**  
Screen shot from smurf video game.

**BOTTOM:**  
*Astérix and Obélix* video game images; note the mushroom launchpad in the last image.





PAC-MAN has been gobbling power pills and SUPER MARIO has bulked up from eating fly agaric for over twenty-five years. Could entheogens have had a bigger influence on the world of video game design than has been accounted for to date? The proof may be in the pudding—by simply looking at some of these games, it seems quite possible that their trippy visuals were created by those who had first-hand experience with visionary plants and drugs. If true, might the game designers have left behind some clues relating to their inspiration? Let's consider a few examples.

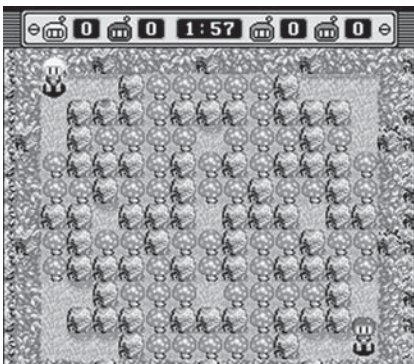
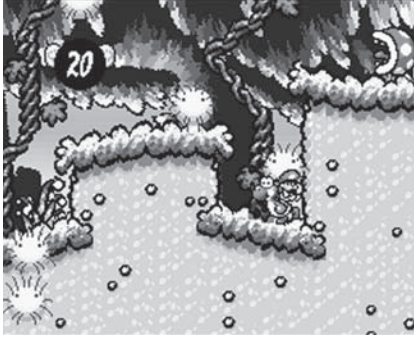
## Super Mario Brothers

Some believe that author LEWIS CARROLL had read about the effects of *Amanita muscaria*, inspiring his book's inclusion of a mushroom that induced shape-shifting (LINCOFF 2005; EMBODEN 1979). It has even been suggested that CARROLL ate these mushrooms himself, experiencing his own visions of macroscopia, microscopia, and an altered perception of the flow of time (BEUG

2000). I am unaware of the truth of these ideas. Nevertheless, the magic charm that transforms the plumber MARIO into SUPER MARIO is unquestionably *A. muscaria*. MARIO's creator, SHIGERU MIYAMOTO, has stated that his inspiration for using a "Super Mushroom" (BELOW, LEFT), which changes the character's size, originated from concepts presented in *Alice's Adventures in Wonderland* (O'CONNELL 2005). In a similar vein, a bottle with a curious potion, which causes a door to magically appear, is featured in the game *Super Mario Bros. 2*.

MARIO was first introduced in the 1981 arcade game *Donkey Kong*, and he has been the hero of many spin-offs since then. His goal in most games is to rescue the damsel in distress, who is usually PRINCESS PEACH, ruler of the Mushroom Kingdom (she was originally called PRINCESS TOADSTOOL). Starting with the version *Super Mario Bros.*, the game introduced a character called TOAD (BELOW, CENTER)—a humanoid mushroom who is a particularly good friend and assistant to MARIO. Other games also have a female counterpart to this character, called TOADETT (BELOW, RIGHT). These characters feature the typical colors and spots of fly agaric mushrooms. In recent game versions (e.g. *Super Mario Sunshine*), the landscapes are full of mushrooms that look like enormous *Psilocybe semilanceata* and *P. azureszens*. Other characters include a variety of the small ghosts that chase MARIO, called the BOOHOOS. I like to entertain the far-out speculation that their name might be a veiled tribute to ARTHUR KLEPS, founder of the NEO-AMERICAN CHURCH, which used LSD as its sacrament. (KLEPS, who referred to himself as the CHIEF BOO HOO, penned *The Boo Hoo Bible*.)





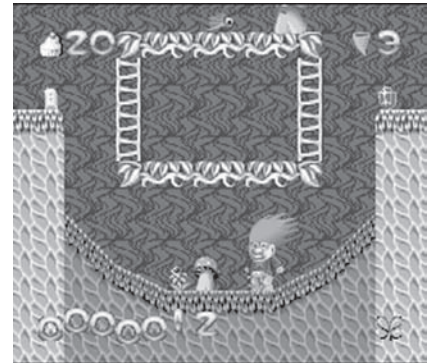
In the game *Super Mario World 2: Yoshi's Island* the player comes to a level where white puffballs are flying around. If MARIO's dinosaur steed YOSHI ends up touching one of these balls, the screen psychedelically blurs and YOSHI's eyes become dilated. An enemy in this game is one that MARIO frequently faces—the PIRANHA PLANT—a green vine sporting a big-mouthed red globe with white spots, entirely reminiscent of *Amanita muscaria*. Another occasional opponent of MARIO is a character called WARIO, who comes into increased contact with mushrooms in *Yoshi's Island*. It has been speculated that in the 2007 release of *Super Smash Bros. Brawl*, WARIO may use the stench of his release of a mushroom-shaped cloud of fart-gas for a weapon (WIKIPEDIA 2006).

### Sonic the Hedgehog

To compete with NINTENDO's character MARIO, the SEGA video game company responded a decade later by creating a super-fast teenage hedgehog character named SONIC. SONIC does not eat the fly agarics that sometimes fill the environment he rips through at lightning speed. However, he does use them as trampolines, and can thusly reach any height necessary, which can be seen as a metaphor for transcendence.

### Jazz Jackrabbit

On the second level of this game there is an interpretation of a well-known *Wonderland* scene. Sporting a 1970s-style afro hairdo, a yellow caterpillar perched on an *Amanita muscaria* takes from a waterpipe. If the hero JAZZ contacts the smoke rings, typical hallucinogenic effects overtake him: the external world becomes multicolored, the scene moves in a dizzying circle, and the game's music sounds distorted.



**LEFT, TOP TO BOTTOM:**  
 Screen shot from *Super Mario World 2: Yoshi's Island*, showing white puffballs. Notice the appearance of an *Amanita muscaria*-like Piranha Plant in the top right-hand corner.

Advertisement for *Yoshi's Island: Super Mario Advance 3*, featuring a Piranha Plant.

Super Mario's opponent Wario, chasing Toad and some mushrooms.

Screen shot from *Sonic the Hedgehog*.

Screen shot from *Bomberman*.

**RIGHT, TOP TO BOTTOM:**  
 Screen shot from *Kirby*.

Screen shot from *Super Troll Islands*. Centipede image used on arcade games.





## A Myriad Mushrooms

In *Bombberman*, the player has to remove all mushrooms from the playing field. In *Speedy Gonzales*, fly agarics serve as mighty jump ramps. In *KIRBY*, however, these mushrooms represent deadly enemies. On the adventurous *Super Troll Islands*, *Amanita muscaria* and another undefined botanical symbolize sacred plants. In the ATARI classic *Centipede*, a gnome shoots through mushrooms in order to destroy the insect. In *Rayman 3: Hoodlum Havoc*, various *Psilocybe* species and some *A. muscaria* are presented merely for decorative purposes. The mushroom is undoubtedly the most frequently depicted visionary plant in contemporary video games. And while it occasionally plays a negative role, symbolizing pain, suffering, or death, it more often serves to offer some benefit to the player, providing a new magical/functional power. Viva la entheogenic reformation! ☉

## NOTES

Although a video game called *Psychonauts* was released in 2005, it has nothing to do with entheogenic voyages. Rather, its “psychonaut” characters are “special psychic operatives with powers they use in service to the world’s governments.”

“Entheogens in Video Games” was translated and expanded from “Psychedelische Artefakte in der modernen Technik-Gesellschaft: Entheogene in Video- und Computerspielen,” which first appeared in *Entheogene Blätter*, Ausgabe 19—Dezember/2003, pp. 613–616.

# HERBAL-SHAMAN

*Your premier source for countless herbs, seeds, and a bounty of shamanic accessories.*

NOW AVAILABLE, HIGH QUALITY

*Mitragyna speciosa* (KRATOM)

25 grams, \$30 • 50 grams, \$50 • 100 grams, \$85

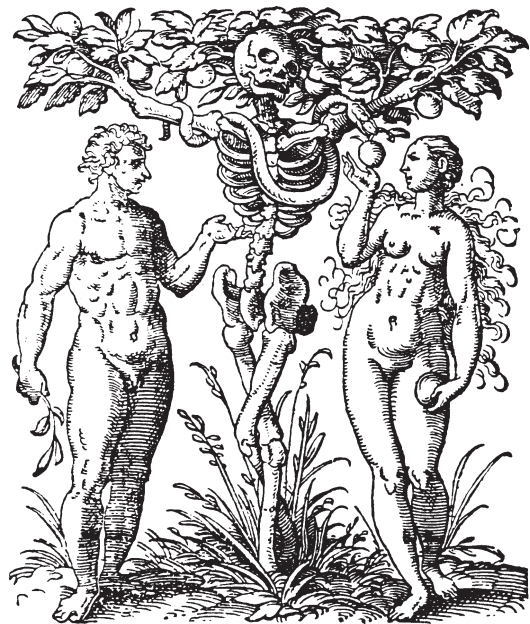
HERBAL-SHAMAN

POB 8892 (Dept. ER),  
Wichita, KS 67208, USA

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199

[www.herbal-shaman.com](http://www.herbal-shaman.com)







**JOE  
COLEMAN**



**ERIK  
DAVIS**



**EARTH  
EROWID**



**FIRE  
EROWID**



**STAN  
GROF**



**JON  
HANNA**



**LIZ  
MCINTYRE**



**MARK  
PESCE**



**SASHA  
SHULGIN**



**ANN  
SHULGIN**



**MARGARET  
WERTHEIM**



mind states  
**COSTA RICA**

JUNE 13–17, 2007

JOIN US IN BEAUTIFUL COSTA RICA for stimulating lectures and discussions, and marvel at the diversity this country has to offer—from its cloud forest mountain tops, to the warm and sandy ocean settings, and everything amazingly green in between. The eco-resort where Mind States Costa Rica will be held blends the vibe of the Chan-Kah hotel in Palenque where the BPC Entheobotany seminars were held, with the architecture of Negril Cabins where the Mind States Jamaica conference was held, and the jungle river pousada environment from the Brazilian Ayahuasca Healing Retreats. In short, it is the best of all worlds. The resort is located on a 2,000 acre private nature reserve—a sanctuary of virgin rainforest—set at the juncture of two rivers. Ancient volcanic rocks provide the foundation for natural waterfalls and pristine pools of water. There is a lake with paddle boats, a swimming pool, hot tub, air-conditioned conference room, bar and dancing area, yoga studio, internet access, hiking trails, bird/butterfly watching, and botanical gardens. The resort can also arrange zip-line canopy tours, horseback riding, white water rafting trips, and massages in their wellness spa for a nominal extra charge. Price includes admission to lectures and workshops (including a Holotropic Breathwork® session), one spot in a spacious double occupancy room, and all meals (vegetarian and vegan available). Airfare and transport to the resort is not included. Space is limited—purchase your ticket soon. Cost is \$1,300 per person before March 1, or \$1,400 per person afterwards. Send payment to: Mind States, POB 19820, Sacramento, CA 95819. Or purchase tickets on-line with a credit card. For more information, see: [www.mindstates.org](http://www.mindstates.org).





# EVENTS CALENDAR

## PSYCHOPTICON ANIMATRIS DECEMBER 22, 2006

Less than fifty years after the invention of the motion picture, the first animated movie was produced. Cartoonist ÉMILE COHL's 1908 film *Fantasmagorie* depicted a stick figure dancing across the screen, encountering a multitude of morphing objects. Could a wine bottle transformed into a flower symbolize the transcendent potential of inebriation? One of the earliest animated film stars, created in 1919, was OTTO MESSMER'S FELIX THE CAT. In 1928, FELIX'S mug was the first image ever to be broadcast on television, heralding an era of hypnotic trance states in viewers ever since. Yet it was a few years earlier that FELIX himself spaced out on film. Soused on moonshine, the cat hallucinates malevolent demons and flying elephants. Beginning from the 1920s, and with at least one clip per decade since then, this 90-minute collection—compiled by JON HANNA—showcases diverse hallucinatory content and inspiration in pop culture animation. Whether induced by alcohol or other drugs, dreams, meditation, or mental illness, these psychedelic depictions of crossing liminal boundaries are frequently beautiful, often humorous, and always entertaining. Starts at 7:30 pm; \$10 includes popcorn and bottled water. Held at the CHAPEL OF SACRED MIRRORS, 540 West 27 Street, 4th Floor, NYC. For advance tickets, see [www.cosm.org](http://www.cosm.org).

## AMAZON PLANT TEACHERS JANUARY 1–8, 2007

An eight-day retreat to Espiritu d'Anaconda in the Peruvian Amazon. Attendees will observe the traditional ayahuasca dieta while receiving guidance and healing from master shaman KESTEN BETSA. Through ayahuasca ceremonies and *icaros*, participants gain insight into their physical, emotional, psychological, and spiritual worlds. This retreat is limited to a maximum of seven participants, to provide for the most personalized attention. For more info, e-mail [sita@plantteachers.com](mailto:sita@plantteachers.com).

## BRAIN MEETING JANUARY 19–22, 2007

The FUTUREHEALTH WINTER BRAIN, OPTIMAL FUNCTIONING & POSITIVE PSYCHOLOGY AND STORYCON meeting will be held in Palm Springs, CA. Presenters include THOMAS M. BROD, M.D., who recently organized and chaired two conferences for the MOCA in Los Angeles tied to their "Ecstasy: In and About Altered States" exhibition. He will chair a symposium on psilocybin research at this year's AMERICAN PSYCHIATRIC ASSOCIATION meeting, and at this event will be addressing "Healing Mysticism: New Approaches to the Study of Psychedelic Drugs." For more information about other presenters, see <http://brainmeeting.com>. Cost is \$549.

## SHAMANISM CONFERENCE JANUARY 19–23, 2007

The Sixth INTERNATIONAL CONFERENCE ON SHAMANISM will be held at the historic LA FONDA HOTEL in Santa Fe, New Mexico. This conference provides the opportunity to investigate the space between ordinary and non-ordinary reality, to expand personal awareness, explore indigenous wisdom traditions, and learn ways to access personal power. Presenters include LYNN ANDREWS, SANDRA INGERMAN, NICKI SCULLY, LEWIS MEHL-MADRONA, HANK WESSELMAN, JILL KUYKENDAL, MARIA TERESA VALENZUELA, ROBERT MOSS, and many others. Cost is \$645, which does not include lodging. For more information, see [www.bizspirit.com](http://www.bizspirit.com).

## AYAHUASCA HEALING MARCH 30 – APRIL 7, 2007

Experience ayahuasca ceremonies in a beautiful and relaxing environment in Bahia, Brazil. Learn about the history and uses of this ancient brew. Participate in workshops and hear lectures on how to heal the "child within." Cost is 1,900 euros, which includes room & board. For more information, see [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net).





## SOURCES

by JON HANNA

---

### THE BECKLEY FOUNDATION

Beckley Park

Oxford

UNITED KINGDOM OX3 9SY

+44 (0) 1865 351 209

+44 (0) 1865 351 219 fax

info@beckleyfoundation.org

www.beckleyfoundation.org

www.internationaldrugpolicy.net

Is a sane re-evaluation of prohibitionist laws possible? One might come to such a conclusion after reading the HOUSE OF COMMONS SCIENCE AND TECHNOLOGY COMMITTEE report *Drug Classification: Making a Hash of It?* (released 7/31/06). This report describes the United Kingdom's approach toward drug scheduling as showing "a regrettable lack of consistency in the rationale used to make classification decisions" and it concludes "that the current classification system is not fit for purpose and should be replaced with a more scientifically based scale of harm..." Out of the twenty drugs investigated, the report described alcohol as the fifth most harmful drug, amphetamine as the eighth most harmful drug, tobacco as the ninth most harmful drug, *Cannabis* as the eleventh most harmful drug, LSD as the fourteenth most harmful drug, and MDMA (Ecstasy) as the eighteenth most harmful drug.

Within the era of such a positive publication, I can think of no better time to draw attention to THE BECKLEY FOUNDATION, a charitable trust created by AMANDA NEIDPATH in the United Kingdom that promotes the investigation of consciousness and its modulation from a multidisciplinary perspective. It supports research into the science, health, politics, and anthropology of altered consciousness—ranging from meditation to the ingestion of psychoactive substances. Unlike some organizations with a narrow focus, THE BECKLEY FOUNDATION embraces a holistic approach that centers on three main areas: science, policy, and education.

In the scientific arena, THE BECKLEY FOUNDATION funds research into the processes that underpin consciousness, studying the biological changes that can occur during pathologically, naturally, or chemically altered states; BECKLEY is also concerned with evaluating the therapeutic potential and

medicinal benefits that altered states of consciousness may have. Toward these ends, THE BECKLEY FOUNDATION investigates changes in cerebral blood flow, electrical current, and magnetic field variations underlying different states of consciousness, neurotransmitter concentrations, neural immune function, cognition and mood ratings.

In the policy arena, THE BECKLEY FOUNDATION created an International Drug Policy Consortium—a worldwide network of non-governmental and professional organizations. They have also established an International Network for Drug Policy Analysis, a group of academic experts who have produced notable work on the subject of drug policy evaluation. BECKLEY commissions the publication and distribution of reports and briefing papers on international drug policy issues, and hosts topical seminars that bring together law makers, academics, and practitioners for discussion. THE BECKLEY FOUNDATION'S DRUG POLICY PROGRAMME (see the second URL above) is a new project dedicated to providing a rigorous, independent review of global drug policy. It was set up to promote rational consideration of sensitive policy issues at an international level—aiming to inform policy makers, substance abuse professionals, academics, and the general public about drug policy.

In the education arena, THE BECKLEY FOUNDATION organizes a seminar series, titled "Society and Drugs: A Rational Perspective," in order to address drug use from a wide range of disciplines. Their December 2006 invitational seminar, "UNGASS and the Contribution of Civil Society" was arranged to review the preparations for the forthcoming global review of the international drug control system, under the auspices of the UNITED NATIONS OFFICE ON DRUGS AND CRIME. THE BECKLEY FOUNDATION also sponsors a series of "Dialogues on Consciousness." In the vein of those infamous discussions that took place between TERENCE MCKENNA, RUPERT SHELDRAKE, and RALPH ABRAHAM, these current musings on the nature of the mind explore different aspects of contemporary leading-edge consciousness research. They take place in the intimate setting of BECKLEY PARK, without an audience. They are recorded and transcribed, and THE BECKLEY FOUNDATION hopes to publish them at some future date. The first dialogue discussed "The Location of the





Mind,” and included the late Professor JEFFREY GREY (at that time Editor in Chief of *Behavioral and Brain Sciences*), professor MAX VELMANS (of GOLDSMITHS COLLEGE, LONDON UNIVERSITY), and the biologist Dr. RUPERT SHELDRAKE. The second dialogue focused on the question of “The Survival of Consciousness,” and included Professor GARY SCHWARTZ (of the UNIVERSITY OF ARIZONA, who has researched mediums and information purportedly received from deceased people), Dr. PETER FENWICK (of the MAUDSLEY HOSPITAL in London, an expert on near-death experiences), and Dr. RUPERT SHELDRAKE. The third dialogue looked at “Consciousness and Psychedelics,” and featured Professor RALPH ABRAHAM (chaos math and dynamic systems pioneer), AMANDA FEILDING (Director of THE BECKLEY FOUNDATION), and Dr. RUPERT SHELDRAKE. Forthcoming planned dialogues include an exploration of the role of quantum physics on conscious phenomena and the evolution of consciousness.

## WE BE HIGH

[www.WeBeHigh.com](http://www.WeBeHigh.com)

[highinfo@webehigh.com](mailto:highinfo@webehigh.com)

As a teenager in high school, I remember going out one night with some friends who were trying to score a dime-bag of pot. Their technique was to drive to the Oak Park area (the “bad part” of town), spot someone hanging around on a corner, and ask them if they had any weed for sale. This particular evening, after seemingly getting lucky and parting with \$10.00, my buddy opened his tiny Ziploc® only to discover that—through the rapid transaction in the dark of night—he had ended up with a baggy full of pine needles. He may have tried to smoke them anyway. Hey, we were kids—we had scraped the inside of banana peels and smoked those once. There are times in life when scoring dope is not so easy. And one of those times can be when travelling.

Thankfully, WEBEHIGH.COM may be able to offer a bit of help to stoner globe-trotters. The site describes itself as “a traveller’s guide to getting high,” and its primary function is to act as a “city guide” for purchasing information and attitudes about *Cannabis*. As of November 2006, they had posted reviews of 487 cities worldwide. Cities reviewed have a “smoking tolerance level” rating, from 1 to 5, where 1 = “very illegal” and 5 = “virtually legal.” Other information that may be presented includes detailed comments on legal issues, specific ideas of where to score and how available pot is, what the range of quality is (with some cities even listing the

“name brand strains” you are likely to come across), and what the dope will cost you. Many reviews post the date when they were last updated, so that one can judge how potentially stale the data may be.

The site could be improved if there was a means by which to sort the data presented. As it stands, data is listed alphabetically by country and city. If it could be reordered, for example, so that it was presented in order of most recent to least recent posting (to determine the freshest data), or in order of highest tolerance level to lowest tolerance level (to determine the safest places to score), this would make the site more useful. Nevertheless, I suspect that this site is most often consulted when someone plans a trip to some specific locations, and the alphabetical construction works just fine for that use.

Alas, such a guide can’t be overly specific. They aren’t going to provide the name, phone number, and address of a dealer, since this could result in untoward attention from law enforcement. But they do frequently provide specifics related to what areas in any given city are better and worse options.

In late September this year, NBC reported on a story where some Philadelphia police departments were upset about “a web site” that described the easiest and safest ways to obtain marijuana worldwide. Ironically, even though NBC neglected (or purposefully avoided) including the salient detail that many of those watching might have liked to hear—the URL for the web site—within a week WEBEHIGH.COM had received about ten new reports for locations to score in the Philly area, and traffic to the site increased enormously.

The site also contains various articles, a monthly e-mail newsletter you can subscribe to, an events calendar, a selection of links, and even a “language translator” where you can learn to ask for *Cannabis* in a variety of tongues. Visitors to the site who have information about where to score in various cities are encouraged to submit reports. Presumably as a means to fund the site’s existence, they also sell a wide selection of vaporizers.

What with the absurd amount of security at United States airports these days, smuggling *Cannabis* when leaving the country is increasingly less attractive. Knowing good spots to score once one arrives at one’s destination can be handy. And others can potentially benefit from travelers writing up their experiences. Kudos to this web site for acting as a useful information hub.





# BIBLIOGRAPHY

- ANDERSON, B. 2004-A. "Antidepressant Effects of Ethanolic Plant Extracts on Mice," *Ethnobiology, Cost Rica*. ORGANIZATION FOR TROPICAL STUDY ABROAD PROGRAM.
- ANDERSON, B. 2004-B. "Searching in the Dark Jungle for Answers to Dark Times: An Ethnobiological Investigation into Therapies for Mental Illness," *Ethnobiology, Cost Rica*. ORGANIZATION FOR TROPICAL STUDY ABROAD PROGRAM.
- APPENDINO, G. 2003. Personal communication.
- BASU, N. & R.P. RASTOGI 1967. "Triterpenoid saponins and saponinins," *Phytochemistry* 6: 1249–1270.
- BEUG, M.W. 2000 (REVISED). *Poisonous and Hallucinogenic Mushrooms*. THE EVERGREEN STATE COLLEGE. Section cited posted at [www.evergreen.edu/mushrooms/phm/s32.htm](http://www.evergreen.edu/mushrooms/phm/s32.htm). (Accessed 11/28/06.)
- CHOW, S.Y. et al. 1977. "Pharmacological studies of Chinese herbs (6): Pharmacological effects of *Epiphyllum oxypetalum* Haw," *Journal of the Formosan Medical Association*, 76(12): 916–925.
- EMBODEN, W.A. 1979. *Narcotic Plants*, second edition. MACMILLAN PUBLISHING CO.
- GHANNADI, A. et al. 2005. "An Investigation of the Analgesic and Anti-Inflammatory Effects of *Nigella sativa* Seed Polyphenols," *Journal of Medicinal Food* 8(4): 488–493.
- HEFFTER, A. 1898. "Ueber Cacteenalkaloide. (III. Mitteilung.)," *Berichte der Deutschen Chemischen Gesellschaft* 29: 216–227.
- HIRST, M. 2000. "Root, Dream & Myth: The Use of the Oneirogenic Plant *Silene Capensis* Among the Xhosa of South Africa," *Eleusis: Journal of Psychoactive Plants and Compounds* n.s. 4: 121–149.
- KAMEI, J. et al. 1997. "Antinociceptive effects of (+)-matrine in mice," *European Journal of Pharmacology* 337(2–3): 223–226.
- LINCOFF, G. 2005. *Is the Fly-Agaric (Amanita muscaria) an Effective Medicinal Mushroom?* Presented at THE THIRD INTERNATIONAL MEDICINAL MUSHROOM CONFERENCE, Port Townsend, WA, October, 2005. Posted at [www.nemf.org/files/various/muscaria/part1.html](http://www.nemf.org/files/various/muscaria/part1.html). (Accessed 11/28/06.)
- MAYAGOITIA, L. et al. 1986. "Psychopharmacologic Analysis of an Alleged Oneirogenic Plant, *Calea zacatechichi*," *Journal of Ethnopharmacology* 18(3): 229–243.
- MEIER, B. et al. 2000. "Pharmacological Activities of *Vitex agnus-castus* Extracts in Vitro," *Phytomedicine* (5): 373–381.
- MENZIES, J.R.W. et al. 1998. "Opioid activity of alkaloids extracted from *Picralima nitida* (fam. Apocynaceae)," *European Journal of Pharmacology* 350(1): 101–108.
- O'CONNELL, P. 2005. "Meet Mario's Papa: Legendary designer Shigeru Miyamoto talks how he aims to bring the family together around Nintendo's new console," *BusinessWeek Online*, November 7. Posted at [www.businessweek.com/magazine/content/05\\_45/b3958127.htm](http://www.businessweek.com/magazine/content/05_45/b3958127.htm) (Accessed 11/28/06.)
- OTT, J. 1995. *The Age of Entheogens & The Angels' Dictionary*. NATURAL PRODUCTS CO.
- OTT, J. 1996. *Pharmacotheon: Entheogenic Drugs, their Plant Sources and History*. NATURAL PRODUCTS CO.
- PINKLEY, H.V. 1969. "Plant Admixtures to *Ayahuasca*, the South American Hallucinogenic Drink," *Lloydia* 32(3): 305–314.
- RIVIER, L. & J.-E. LINDGREN 1972. "'Ayahuasca,' the South American Hallucinogenic Drink: An Ethnobotanical and Chemical Investigation," *Economic Botany* 26(1): 101–129.
- ROBIOLA, P.F. 1955. "A New Drug Compound with *Cereus grandiflorus* Mill., a Mexican Cactus with Cardiotonic Action," *Minerva Medica* 46(103):1975–1976.
- SCHULTES, R.E. & R.F. RAFFAUF 1990. *The Healing Forest: Medicinal and Toxic Plants of the Northwest Amazonia*. DIOSCORIDES PRESS.
- TROUT, K. 1999. *Sacred Cacti: Botany, Chemistry, Cultivation & Utilization*, second edition. BETTER DAYS PUBLISHING. (Citing SHULGIN, A. 1995. *THIQ/PEA Appendix 12/26/95—Cactus Species Tabulation*. A lecture handout.)
- TROUT, K. 2006. Personal communication.
- WIKIPEDIA 2006. *Wario*. <http://en.wikipedia.org/wiki/Wario>. (Accessed 11/28/06.)
- ZULMA, R. et al. 1997. "Analgesic Effect of the Herbal Medicine *Catuama* in Thermal and Chemical Models of Nociception in Mice," *Phytotherapy Research* 11(2): 101–106.



The top section of the page features a dark background with intricate, light-colored ethnobotanical patterns, including geometric shapes and stylized plant motifs. Below this patterned area is a black and white photograph of a waterfall cascading over rocks into a pool of water, surrounded by dense foliage.

# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts

## **ETHNOGARDEN BOTANICALS**

**POB 27048**

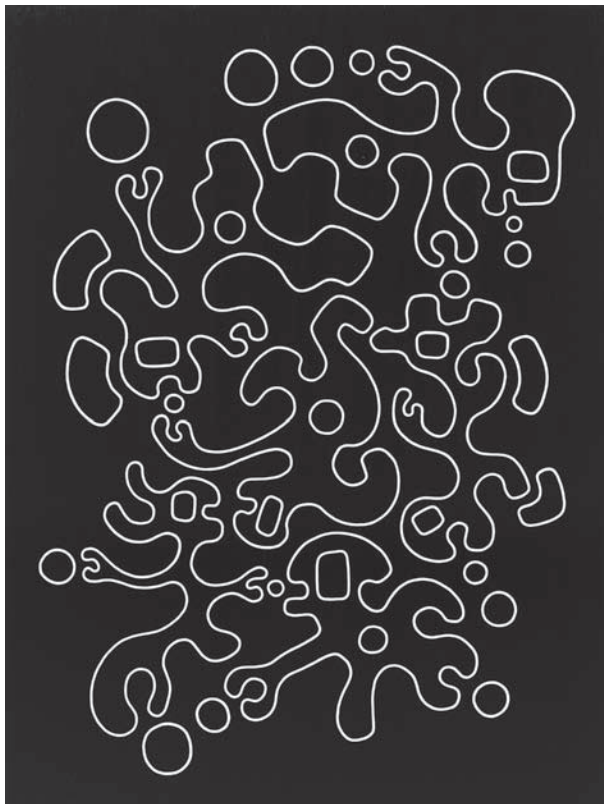
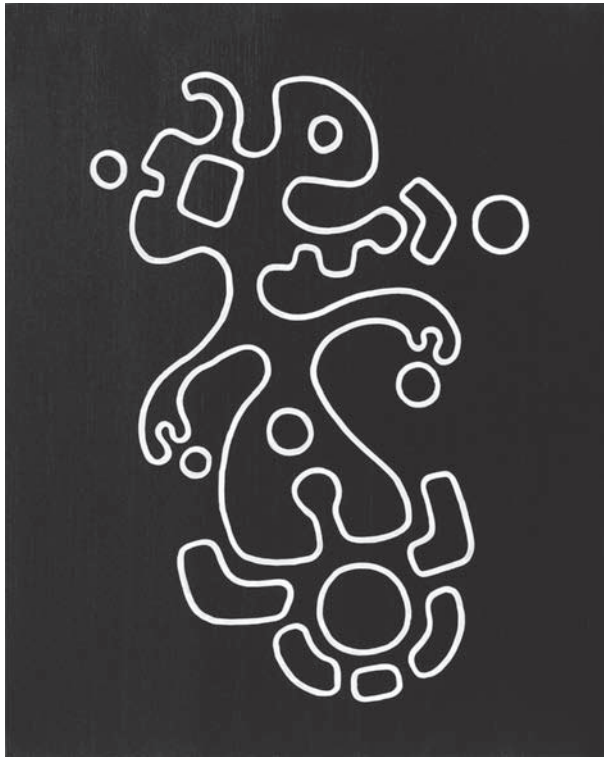
**BARRIE, ONTARIO, L4M 6K4**

**CANADA**

**TEL: (01) 705-322-6614    FAX: (01) 705-322-6615**

**[www.ethnogarden.com](http://www.ethnogarden.com) • [info@ethnogarden.com](mailto:info@ethnogarden.com)**

**Accepting: Amex, Visa, Mastercard, and Money Orders**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

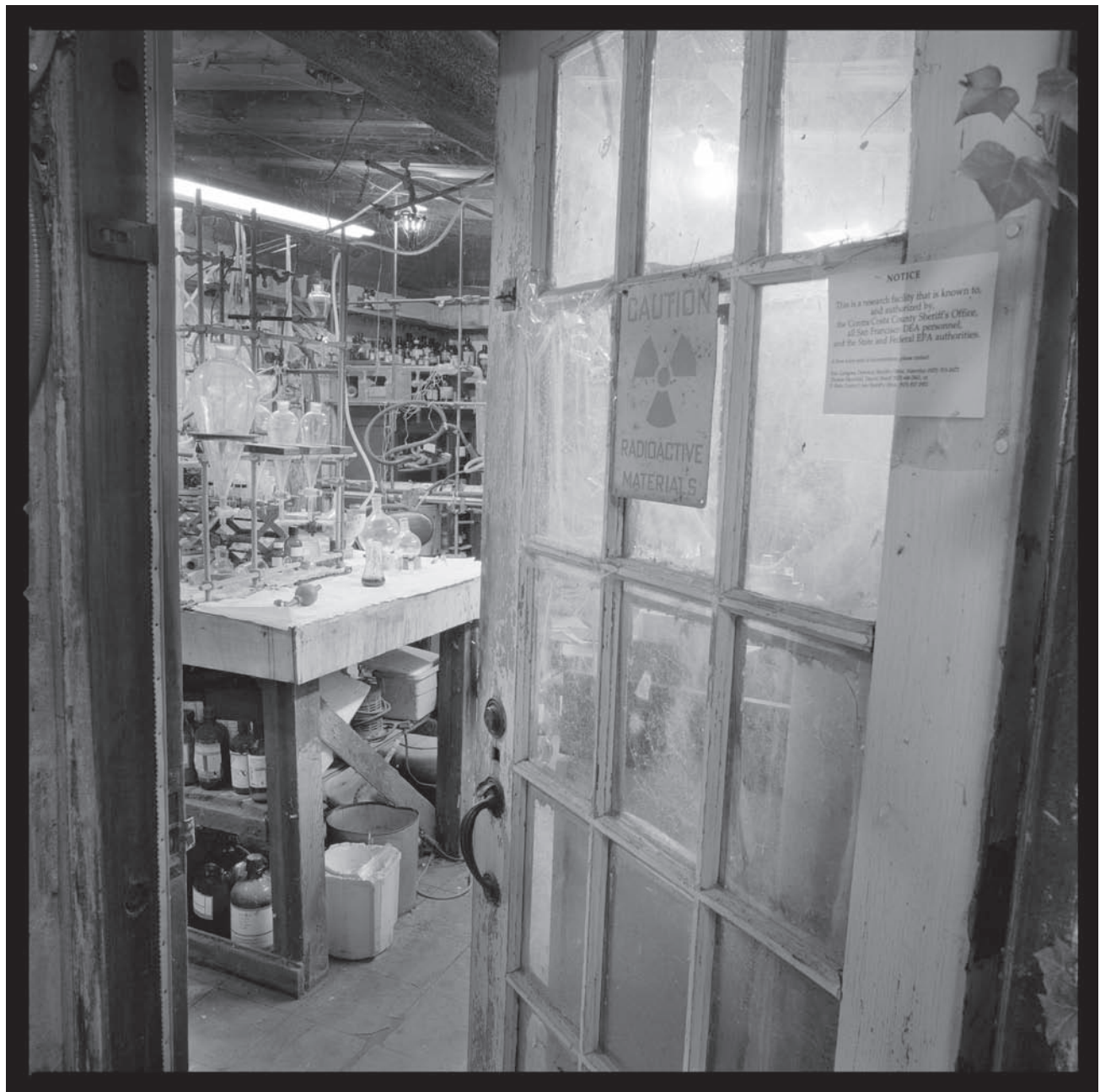
VOLUME XV, NUMBER 4



WINTER SOLSTICE 2006



ISSN 1066-1913





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Erik Davis  
Jon Hanna  
Michael Rauner  
Alembic 23  
Mambo Pachano  
H. Mano  
Keeper Trout  
Leah Martin  
Jason Pawlett, Vancouver  
S.A.D., CA  
Solkin Mimosame  
Karen  
D.D., CA  
N.B., NY  
Noah Juan Juneau  
Resident, USA  
P.H., NM  
C. and M., KS  
Spridle, CA

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819, USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT AND BACK COVERS

and photographs on pages 112 & 114 by  
Michael Rauner • [www.michaelrauner.com](http://www.michaelrauner.com)

# CONTENTS

Erik Davis Speaks...	109
Consumer Advocacy, Peer Review, and Fictional Figures in a Journal Article Quantifying <i>Salvia divinorum</i> Products	117
Mescaline For The Masses	120
This is Not Coca	123
Ibogaine Visions	124
Interactions in the Iboga Spirit Realm	124
Ibogaine: Spirit and Recovery	125
From Lightness to Darkness and Back Again	127
Revealing the Shadow	128
Network Feedback	131
Placating Delusions	131
Entheopodcasts	132
Juul's Giant Update	133
Set & Setting	134
Big Brother Goes Postal	135
Lime and Lye	137
Obtaining Diethyl Ether	138
Thanks for the DMT	139
Events Calendar	140
Book Review	141
Bibliography	142
Index for all 2006 Issues	143

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2006 & 2007 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



## ERIK DAVIS SPEAKS...

interviewed by JON HANNA

ERIK DAVIS was once described by astrology guru ROB BREZSNY as “the next TERENCE MCKENNA.” While some author-lecturers in the psychedelic community might actively vie for that title, when I mentioned it to ERIK, he just laughed. It is unquestionably true that, on *one* fundamental level, ERIK is nothing at all like TERENCE. You won’t find him pimping Chicken Little theories about the world ending in 2012, he shies away from self-promotion, and he clearly has no interest in acting as the leader of a ragtag band of drug enthusiasts looking for guidance.

On the other hand, there is a level on which BREZSNY’S comparison fits like a glove. ERIK finds “the oddball” engaging—worthy of study and commentary. As a lecturer, he is well-informed on a myriad of arcane topics, has a keen grasp of history and pop culture, and is never at a loss for words. He speaks extemporaneously, without needing to consult notes, employing a well-honed wit and sharp insight. He has worked as a contributing writer for *WIRED*, and has written prolifically on the topics of art, music, technoculture, and contemporary spirituality. His articles have appeared in countless magazines and anthologies, and his books include *Techgnosis: Myth, Magic, and Mysticism in the Age of Information*, and *Led Zeppelin IV*. ERIK and I recently spoke about his current offering, the sumptuous hardcover coffee-table book *The Visionary State: A Journey through California’s Spiritual Landscape*, featuring the photography of MICHAEL RAUNER. Ranging from televangelism to Neopaganism, UFO cults to Zen bootcamps, *The Visionary State* weaves together the threads of the Golden State’s rich and eccentric spiritual history into a strange and vivid tapestry ERIK calls “California Consciousness.”



*What inspired you to look at California spirituality through the eyes of its geography and architecture? Was it a situation where you frequently traveled around the state, and after going to a lot of interesting places, you decided to present those in the format of a book?*

No, not at all. After 9/11, for a couple of years, I was pretty freaked out. I like to think I have a decent zeitgeist radar, that I can tap into the spirit of the times. I can see the way in which a certain detail illuminates a whole world view. So this was not a particularly fun time to be tuned into the global mind-frame. And part of what I went through during that time was feeling extremely rootless, and buffeted around by all sorts of factors in my life. I really *wanted* to have a sense of rootedness—knowing where I was, knowing my identity, knowing what my goals were. At this same period of time, I had a friend who was going through some big changes in his life, and he got back into Judaism. Although he was raised a Jew, he had not been a practicing Jew; so he started going to temple. Now, it was a very Bay Area hipster affair, with a lesbian rabbi, and they did a lot of dancing and kaballah meditation. But it was still Judaism. And I was really envious. I didn’t have any annoying religion that I could turn back to as some way of understanding where I came from!

*You were envious that you didn’t have some annoying religion?*





I mean it's like something you have to wrestle with. It's like a family: however you want it, your parents are your parents. And they're still around, and they're probably annoying sometimes, but they also provide a sense of continuity; where did they come from, what is their story, what's their parents' story? This all gives us a sense of identity and helps us organize who we are, even if it can be kind of annoying.

*This is something that Americans in general may struggle with, since we don't have a long lineage behind us—we're a relatively young country. Which could also be why there is so much spiritual experimentation in the United States.*

Exactly. I think that is very true. And it is particularly true of the west, of California, even more so than the east coast. I think that those things are related, and they're why there are so many wacky experiences out here. And so I was thinking about my own upbringing, which involved very, very little Christianity. I grew up in southern California in the 1970s. My mom knew people who were Moonies. It was a weird time. And finally it hit me that, for better or worse, *that* is my tradition. My tradition is California's rootless, restless, experimental, countercultural, proto–New Age; whatever you want to call it, *that's* what I get. It's not going to be any *more* than that.

Of course, nobody thinks about that as a “tradition,” the way that they talk about Judaism or Christianity or whatever. And this caused me to ask, “Well, where did all this come from? Let's find out where it started. Who are the people who carried the tradition? Who are the ancestors? Who are the great names? And what are its key points?” I was driven by the intuition that there was something shared about all of these different kooky sects, psychedelics, New Age philosophies, the GRATEFUL DEAD... there was something bringing it all together—something about California. So that was what got me going. It was a personal quest, as well as an intellectual one, to understand the history, the major players, and to come up with a sense of how it all fit together.

I started writing what was going to be a conventional history book, with maybe a few black and white photographs, 300 pages, etc. But it wasn't working out too well. I couldn't quite fit it all together. I was trying to organize it, to get the big picture, and to sell the book to people in New York, and it just wasn't really happening.

As I was doing the research, I started to visit the places that I was writing about. I'd be reading about the first Hindu temple in San Francisco, the old Vedanta temple on Webster and Filbert; even though I live in San Francisco and had driven by it, I had never been to check it out. So I went to check it out. And I discovered that there was something that these places were communicating to me that wasn't just a history or a story—there was some kind of atmosphere, or vibe, or even a sort of teaching. The thing about sacred architecture is that it embodies ideas and cosmologies and religious principles *in* the actual building. So when you visit, and put your body in the space, checking out the details of how it is arranged, you learn something visceral about the religion. So I started to do this with all of the places.

It provided a reason to travel around California, which I hadn't done much. I'm kind of an urban dweller, I don't go out cruising all over the country *that* often. I'm a traveler, and I like to travel, but I hadn't really seen very much of California. So it gave me a great excuse to do that. I really fell in love with these places. They intrigued me. There's something about the architecture, and a lot of them are quite beautiful, and some of them are very strange, and no one had really ever dealt with it. It seemed like typical California stuff, and even though there is so much attention given to California culture and it has been so important—especially in the 20th century—to the United States and the world, nobody had really ever looked at all of this weird spirituality as an aspect of this bigger cultural force. So it all kind of came together.

There was this one specific night where I realized, “I know how I will do it. I'll present it as a photography book, where there are pictures of all of the places, and then I'll tell the story about the places shown in the photographs, and *that's*

**My tradition  
is California's  
rootless, restless,  
experimental,  
countercultural,  
proto–New Age;  
whatever you  
want to call it,  
*that's*  
what I get.**





how the big story will be conveyed.” I wouldn’t attempt to make it into a single narrative, but instead it would document my traveling around the state, looking at these places and finding out the stories of what happened there. So that was how the book developed. I had some real questions regarding the history and origins of the counterculture in California, and why stuff happened here, and how long it had been happening, and where did it start. But the book was also really driven by my personal quest to understand the place that made me. I’m a fifth-generation Californian, I absorbed a lot of this stuff in my youth, I went to Zen places, and chanted Hari Krishna. In seventh grade my English teacher was some weird kind of white light occult guy who read my aura. And a former EST guide taught a class in my public high school called Epistemics. I had just picked up all of this weird shit about California. So working on the book was a way for me to start to understand where I came from, as an attempt to create roots in a very rootless place.

*I grew up in California, too. And in reading your book, I realized how little I know about California’s history. This struck me as a great failing of the public education system. I had maybe one class, or only half of a year in one class, that dealt with state history. I got The Gold Rush and some basic stuff, but not much else. And here you’ve put together this immense, dense, thick volume of history that doesn’t even deal with the primary story—it’s the story of spiritual niches, and it features very little that one might come across in any regular history book. To think that this much exists when focusing on a fairly narrow topic of California’s culture, one has to be blown away by how many other things must exist in California’s history that we have never been made aware of.*

I know what you mean. I was in the same boat. While I’ve always enjoyed reading history casually, I had never really looked at a single place over a 200 year period. And there was no way to understand my story without understanding all of these other things about California, and politics, and technology, and race relations. So all of this stuff suddenly became part of a story, which was kind of overwhelming. But it wasn’t so huge that I couldn’t get some sort of a handle on it. There are books that we are blessed in California to have; there’s this series of books by the former state librarian—a guy named KEVIN STARR—who has an encyclopedic ability to coalesce huge amounts of data. He’s written six or seven of these fat books that start in the middle of the 19th century and peter out around the end of the 1940s. These books are great. STARR is kind of a conservative guy, so he doesn’t really understand the countercultural stuff, but otherwise his books helped me put state history into context. It is such a

fascinating story. California is a microcosm of the modern world, so all of this spiritual stuff has a larger resonance—it’s not *just* about the fact that a buncha wackos made their way out to the west coast. There’s an experimental, exploratory edge to the culture here, that is trying to deal with—consciously or not—larger problems of the modern soul and society. California offers a playground with which to experiment, but the things that are being experimented with reverberate outward.

*The Visionary State can be enjoyed in two different ways. The first way is as a coffee table art book, where one is not reading much of the text, but simply paging through to see the incredible photographs. And then the deeper way to enjoy it is to actually read the history and learn about what is being depicted. But strictly from an artistic standpoint, the book’s images are beautiful, and moving, and strong. How did it come about that you got so many great pictures?*

When I flashed on *how* I was going to tell the story, part of that insight was realizing that if all I did was capture a bunch of images of these nifty places—and people see the range of the architecture and get a visual sense of the locations—then I had done half of the job. So I needed a photographer, and that happened fairly synchronistically. It made sense for a San Francisco publisher to produce the book, and CHRONICLE produces attractive books, which are fairly inexpensive, and which feature lots of photographs. So I spoke with a friend of mine who is an editor at CHRONICLE BOOKS, and he said, “Yeah, I know this guy, MICHAEL RAUNER.”

I met with MICHAEL, who is primarily a portrait photographer, and when he heard about the project he got excited. He’s a native Californian. He had done earlier photographic projects about the missions and about amateur bullfighting in California, which he sees as a sort of residue of a sacred ritual. So he was sympatico in a lot of ways. And when he heard about the project he went out and took a bunch of photographs of places just to get the gig. It ended up being a great collaboration. I went to most of the locations before he did, and chose which ones would work. But he had tons of input and introduced the idea of including interior spaces. Many of the places that ended up being featured in the book are there because they are visually interesting. If there was a story that was good, but there *wasn’t* a good building associated with it, then we didn’t put it in. We put in stuff that looked cool. Because there was so much stuff to say, so many different things to talk about, why not put in the things that looked interesting? When we discussed the





strategy of how to do the photography, we were both really interested in the idea of not depicting any people in the book. This gave the images a more enchanted, spooky quality, with all of these empty places, and it also presented a bit more of the character of each building. When you see a person in a photograph, you don't pay so much attention to the building, because you are drawn to look at the person.

*It is an interesting choice. It allows the book to work much better on an artistic level. It inspires great ease in flipping through, to get a sense of the incredible locations depicted. But then when I actually started reading the book, it is clearly a book about people—the people who were at these locations, who built them, who inhabited them, who interacted with them. And on that level, the sole focus on architecture and geography started getting a bit weird for me. Because I wanted to see what the people I was reading about looked like.*

That's true. But I loved the idea of working with one photographer—someone who was going to capture everything and be consistent about it. And since at least half of the people discussed in the book are dead, that makes including photographs of individuals somewhat harder. I mean, you want to see a picture of YOGANANDA, right? You don't want to see a picture of some guy in a robe who is his disciple, simply because he is the only person available for a photograph. So if the people were to be included, that would mean accessing archival photography, and that would have ended up being an entirely different sort of book. But I appreciate the criticism. It was a weird choice in some ways. It may have put people off from the book a little bit. Photographs of people might have more easily drawn in those readers interested in the story of people, whereas they might now look at the book and presume that the text focuses on architecture—and maybe that's not their thing.

*I don't think that the presentation could possibly put people off, because the photographs are so beautiful that they do draw the viewer into the book.*

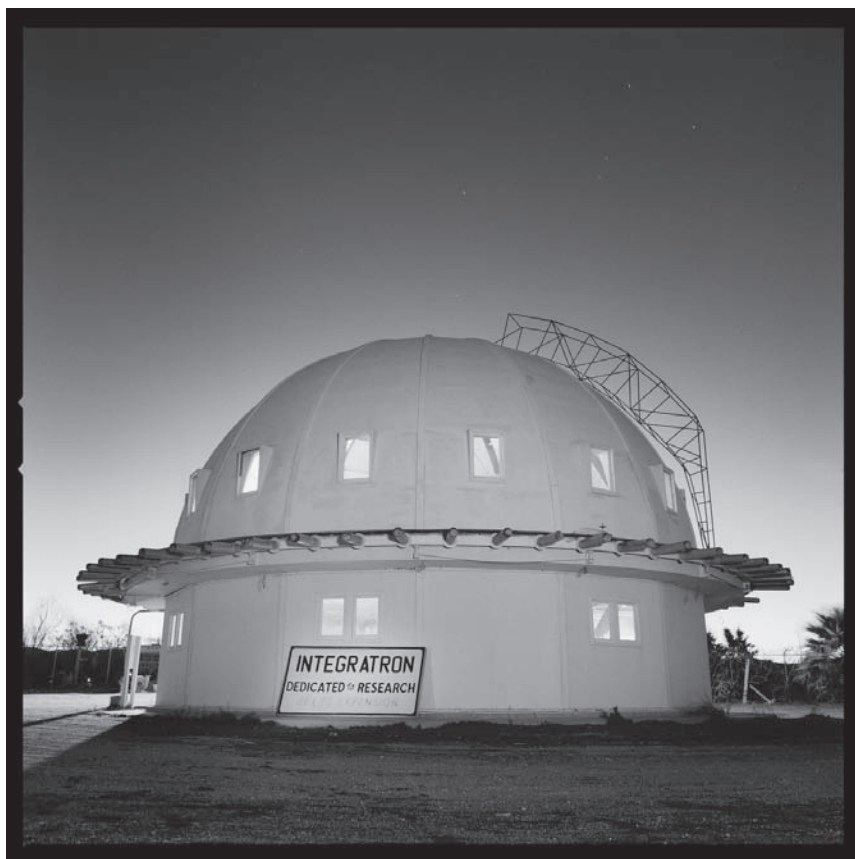
That was the whole idea. People would be drawn in by the images. And if that

was all they wanted, great. But if they were intrigued, they would do more reading.

*Did you visit any of the places more than once?*

Yeah, there are a couple of places that I went to a bunch, mostly those places that were my favorites. I loved the INTEGRATRON, which is this building/alien technology that was built in Landers, which is near Joshua Tree. In that high desert area around Joshua Tree there's a lot of intense energy. There's a bunch of artists there, and assorted UFO enthusiasts, and it's got a kind of magical feeling. I had never been there before I did the book—I had been to Joshua Tree, but not to the places surrounding it. It was a great spot. It's this weird rotunda designed to create an electrostatic field that was supposed to somehow retard aging. The plans to build it were "given" to a guy named GEORGE VAN TASSELL by some alien he met. It is a well made, beautiful building, with attractive wood construction. So there's something about the conjunction of this goofy, crackpot origin story with a space that feels like a special atmosphere, like a temple.

*The aliens are pretty good architects.*





In this case, yes, they did a pretty good job. So that's a nifty place. And like a lot of the buildings, the INTEGRATRON now has a different purpose to it. One of the things that I was interested in with the photographs was to show how traces of these stories and experiences still remain, even if the founding members and the whole sect are gone. The buildings live on, housing enchanted stories.

*In the book you describe the boon of interest in Spiritualism in the later half of the 19th century. You talk about the Fox sisters in upstate New York and their communication with the dead, and the pianist JESSE SHEPARD who claimed to channel music, and how the WINCHESTER mansion was designed to baffle angry ghosts. And one of the things you mentioned, which I wanted to bring up in order to tie it into an idea associated with traditional shamanism, is the founding of STANFORD UNIVERSITY. You said that the inspiration to build this school came to LELAND STANFORD through a dream, or via communication with the STANFORD's dead son. And you describe how in 1911, THOMAS WELTON STANFORD—Mrs. STANFORD's younger brother—donated fifty thousand dollars to the UNIVERSITY for psychical research. And what caught my eye was that some of the “paranormal items” he donated to the STANFORD library were physical objects that were supposed to have mysteriously materialized out of thin air.*

Right. They're called “apports.”

*So that's magical. It's incredible. And it reminded me of that part in True Hallucinations, where TERENCE and DENNIS MCKENNA were in the Amazon. DENNIS had wiggled out, and at one point TERENCE claimed that DENNIS had been talking about some old music box they had as kids—one of those boxes whose little sliding wood pieces conceal a hidden compartment holding a key that will open the box. And then, as TERENCE told it, DENNIS opened his hand and the key from this music box from their past was right there in his hand. The idea being that DENNIS had magically materialized this key out of thin air. Which blew TERENCE's mind. In questioning the reality of what he was presented with, he had a hard time believing that DENNIS would have carried this key from their childhood all the way to the Amazon, simply to pretend that he had pulled it out of thin air. But within reports from traditional shamanism, the purported practice of being able to materialize some object, or a fluid, or something that has particular metaphysical powers, isn't unheard of.*

Spiritualism was a huge thing all over the western world in the late 19th century. While it was ripe for California's style, it was also pretty pervasive. It often attracted wealthy, educated people, a fair number of whom were scientists. A lot of

people were drawn in to this thing that now is very hard for us to wrap our heads around. But one way of describing Spiritualism is that it was a way of rediscovering particular aspects of the shamanic world view within this weird context of Victorian industrialism. It arose right at the point at which we entered the modern, urban, media-saturated, mechanical, factory-infused world. It even has a similar mixture that you find in shamanism, of tricks and hucksters and spooky things—the uncanny, synchronicities, marvels. If you look at a shaman in a tribe, on some level you might think that he's just learned a lot of tricks and has the ability to manipulate social reality in order to create certain effects—because he is interested in keeping the tribe going, and healing people. But it's not like he is *actually* pulling quartz crystals out of the physical body of a person he is treating, even though it looks like that. It's a trick, right? Well, in a way, the Spiritualists were full of tricks.

The whole dynamic around Spiritualism became focused on whether or not it was true. You would have scientists going in and trying to measure what these mediums were doing. And they were doing really outlandish stuff. They would have instruments playing out of nowhere, for example. Another one of the things that they did was to have these objects coming out of their bodies, similar to the quartz crystals in a shamanic healing situation, except that they would be composed of ectoplasm or threads. When you see photographs of this stuff, most of it looks totally fake. But it is hard to tell. If it was *that* fake, how could anybody believe it? Clearly *tons* of people believed it—really *smart* people believed it. So you start getting close to that weird place where reality seems to have gotten a bit bent, and these occult practices can open up the possibilities of other dimensions—even if we stay in a rational world. Spiritualism was the classic old occult world view returning during an era of electronic technology and machines and science. The rise of science allowed for the discovery of new powers—new hidden waves: radio waves or X-rays. We were moving into a world of invisible media—media that these days we take for granted. But when they were first discovered, there was a kind of magical residue to them, and Spiritualism played with that ambiguity of science and the paranormal. A lot of Spiritualists presented themselves as being scientific, and a lot of scientists were attracted to Spiritualism. It acted as almost a rival to fundamentalist Christianity, but still answered some of the topics that religion deals with, like death, and the horrible fear that you're never going to speak with your mom again. They had an answer for death, because now you could talk to your dead mom.





*And it continues today—that same sort of...*

That TV show with that guy, who talks about how he is feeling the presence of dead relatives...

*Right, Crossing Over. But even more than that. I recently saw a TV news program discussing these mysterious itchy fibers that people claim to have infecting their skin. The mother of a child who supposedly had the problem ended up coining the name “Morgellons disease” for it. Most dermatologists write it off as Delusional Parasitosis—the sort of thing that we might call “crank bugs” when a meth-head has scratched sores into his arms due to the insects crawling under the skin. There’s that great scene at the start of the animated version of A Scanner Darkly, right? But some people who have the problem won’t be so easily placated with the answer, “It’s all in your head.” The TV news story claimed that someone had some of the fibers subjected to analytical testing, and they apparently were not composed of any known physical elements. Could it be a case of technology from another dimension?*

Whoa! (laughs) Indeed, it is still going on today. Alien implants are another manifestation.

*Shifting gears, clearly one of the things that strongly impacted California spirituality has been the use of psychedelics. Your book presents photographs of SASHA SHULGIN’s lab (shown below and*

*on the front and back covers of this issue), and the FILLMORE, and ESALEN, and BURNING MAN—which started as a California event—and in various chapters you talk about RAM DASS, ALLEN GINSBERG, KEN KESEY, ALAN WATTS, and others.*

It’s no accident that California became ground zero for modern psychedelic culture. Even though individuals were exploring, and scientists were taking things, and little bohemian scenes were growing up around psychedelics in other places early on, it wasn’t really until California in the 1950s that a modern psychedelic culture began forming—one where there was a richness of different kinds of people with different kinds of ideas of how to take these drugs and move forward collaboratively. It makes total sense. It fits in perfectly with California’s profile. One of the things about California spirituality, which I talk about in the book, is that tremendous emphasis is placed on personal experience. Religion is not about a belief structure, following a dogma, mindlessly aping a ritual, it is about having experiences—unusual, powerful, altered experiences—and that these are the source of your insight, of your faith, of your further practice. And that gets emphasized from JOHN MUIR to the Zen guys—it’s one of the major themes, and it carries on today in all sorts of ways.

*Your book mentions the impact that Yosemite had on FITZ HUGH LUDLOW.*





Exactly. There's a visionary quality to that landscape, and there's a direct consciousness-altering experience that it makes accessible. And that quality can also come through meditation, through dreams, and through psychoactive drugs. So there is already that tendency, and there is a sort of openness to experimentalism and an embrace of novelty. California is a place driven by novelty, in terms of culture, in terms of technological development—a huge amount of technology came out of here. And there's a relationship between technology and synthetic psychedelics like LSD—there's a kind of shared spirit of using the technology created by our brains in order to hack material reality, to create little machines or media units that are able to change our perceptions or open up new dimensions. All of these things laid the foundation for the particular histories that happened with ALDOUS HUXLEY, TIMOTHY LEARY, and the MERRY PRANKSTERS, and everything that made psychedelic culture so important. I wanted to show that it didn't just "happen"—that there were all of these people who were taking a lot of psychedelics and culture moved forward from that point; I wanted to show that the groundwork was already laid—it was already part of the story of the place *before* HUXLEY took mescaline in the Hollywood hills. California culture was *already* in that kind of space, so it made sense that it became so huge here—that the PRANKSTERS happened here, and that the GRATEFUL DEAD happened here...

*My friend LORENZO HAGERTY commented to me last year about the possibility of bringing MYRON STOLAROFF, who's 86 years old, and SASHA SHULGIN, who's 81 years old, and ANN SHULGIN, who's 75 years old, out to BURNING MAN. He wanted to show our elders this incredible visionary landscape that resulted largely as a product of psychedelic thinking, even in an environment where psychedelics have been proscribed and repressed. Wouldn't it be amazing for these pioneers to see what the kids are doing these days, right? And then, how cool it was that SASHA and ANN actually made it to the playa—and ANN even drove their behemoth rented R.V. all the way from the Bay Area to make the trip!*

Absolutely. BURNING MAN, more than any other contemporary phenomenon that I talk about in the book, is the fruition of *many* of the threads that run throughout the book: the emphasis on personal experience, the emphasis on psychedelic culture, the use of architecture to create enchantment and humor and sacred temple environments, the sort of D.I.Y. quality, the sense that it's one grand experiment—that spirituality and experimentation actually go hand-in-hand. Whereas, with a lot of religions, it is the opposite: spirituality exists only within the realm of old school tradition.

But in California, our tradition is to pull the rug out from under tradition—which is what people here have been doing for well over a century.

*Your original impetus for the book was your sense of lack with regard to a personal historical tradition to fall back on and wrestle with. Did completing the book help to fill that void for you?*

Yes it did, in the sense that history can add density. When you know about a place, when you know about the people who lived there before, about why they came there, even if they are not directly in your life, there's a kind of extra thickness that the place takes on—even as you experience the place in your normal day-to-day life. When you know more about local history and about how the area developed, this adds a richness to your experiences. So in that way, it helped very much. Now when I go to BURNING MAN, I can see all of these layers—I can see all of these things that led up to our current time in history. Even though it's in many ways a frivolous thing, or a goofy thing, or a hacked together thing, it makes more sense to me because I can see where it comes from. It becomes something that has more of a sense of continuity. People have been out here for generations—literally—exploring this edge, trying to find a new way, or an individual way. And because it is always changing, it's not like you get a tradition that you can follow. But it's more like there's a wider circle of peers, and a wider circle of elders, who maybe can't give the answers exactly that you need, but they can show you how *their* questions were answered, or the way that their lives developed. So I think that it did help me in that way, and I hope that this comes through in the book. I hope that readers themselves will start to better understand, "Oh, *that's* why I like that place."

*I studied art in college—that's what I got my degree in. Once while visiting the New York MOMA with my wife, she had the typical knee-jerk response to some of the art that "our seven year old daughter could do better paintings." It may only be by knowing why some piece of art made a profound difference in the world, that you gain appreciation for a work that doesn't speak to you on an aesthetic level. Like you said, such knowledge adds a density to your life's experiences. Otherwise you're only skating through life, and the surface level doesn't provide a lot of satisfaction.*

Right. Knowing history is good. Buy my book. ☉

*The Visionary State: A Journey through California's Spiritual Landscape* can be explored and purchased at [www.visionarystate.com](http://www.visionarystate.com). ERIK DAVIS' web site is [www.techgnosis.com](http://www.techgnosis.com).







**JOE  
COLEMAN**



**ERIK  
DAVIS**



**EARTH  
EROWID**



**FIRE  
EROWID**



**STAN  
GROF**



**JON  
HANNA**



**LIZ  
MCINTYRE**



**MARK  
PESCE**



**SASHA  
SHULGIN**



**ANN  
SHULGIN**



**MARGARET  
WERTHEIM**



mind states  
**COSTA RICA**

JUNE 13–17, 2007

JOIN US IN BEAUTIFUL COSTA RICA for stimulating lectures and discussions, and marvel at the diversity this country has to offer—from its cloud forest mountain tops, to the warm and sandy ocean settings, and everything amazingly green in between. The eco-resort where Mind States Costa Rica will be held blends the vibe of the Chan-Kah hotel in Palenque where the BPC Entheobotany seminars were held, with the architecture of Negril Cabins where the Mind States Jamaica conference was held, and the jungle river pousada environment from the Brazilian Ayahuasca Healing Retreats. In short, it is the best of all worlds. The resort is located on a 2,000 acre private nature reserve—a sanctuary of virgin rainforest—set at the juncture of two rivers. Ancient volcanic rocks provide the foundation for natural waterfalls and pristine pools of water. There is a lake with paddle boats, a swimming pool, hot tub, air-conditioned conference room, bar and dancing area, yoga studio, internet access, hiking trails, bird/butterfly watching, and botanical gardens. The resort can also arrange zip-line canopy tours, horseback riding, white water rafting trips, and massages in their wellness spa for a nominal extra charge. Price includes admission to lectures and workshops (including a Holotropic Breathwork® session), one spot in a spacious double occupancy room, and all meals (vegetarian and vegan available). Airfare and transport to the resort is not included. Space is limited—purchase your ticket soon. Cost is \$1,400 per person. Send payment to: Mind States, POB 19820, Sacramento, CA 95819. Or purchase tickets on-line with a credit card. For more information, see:

[www.mindstates.org](http://www.mindstates.org)





# CONSUMER ADVOCACY, PEER REVIEW, AND FICTIONAL FIGURES IN A JOURNAL ARTICLE QUANTIFYING *SALVIA DIVINORUM* PRODUCTS

by JON HANNA

The September 2006 issue of *Pharmacotherapy* [26(9): 1269–1272] published a paper by WILLIAM R. WOLOWICH, Pharm.D., ALISHA M. PERKINS, M.D., and JOHN J. CIENKI, M.D., titled “Analysis of the Psychoactive Terpenoid Salvinorin A Content in Five *Salvia divinorum* Herbal Products.” The analytical results reported were intriguing. However, an obvious error in the construction of their study caused the researchers to fabricate product claims, and then complain that the products did not live up to these claims! The researchers conclude by warning that the dangers of mislabeled products may “pose a potential risk of both misuse and overdose.” Frankly, I am shocked that a paper that so clearly manufactured the figures it presents, ever made it into publication.

The paper begins with a brief, well-informed history of the ethnographic and contemporary use of *Salvia divinorum*, followed by a description of the plant’s pharmacology. A couple of minor errors are presented: when comparing the potency of salvinorin A to other entheogens, they give the dose of mescaline as “100 mg.” Mescaline doses generally start at two to four times that much. As the source for their dosage information, they strangely cite a paper (KALANT 2001) that primarily deals with the topic of MDMA, and which never mentions any dosage amount for mescaline. WOLOWICH et al. similarly low-ball the “5 mg” dose they give for psilocybin. OTT describes psilocybin as “psychoptic above 10 mg” (OTT 1996), while the SHULGINS list a dose range of “10–20 mg” (SHULGIN & SHULGIN 1997). Strangely, again, the dose-response study that they cite (HASLER et al. 2004) doesn’t ever describe research done with a “5 mg” dose of psilocybin; rather, it presents a range moving from placebo (0 µg/kg body weight) to “very low dose” (45 µg/kg), “low dose” (115 µg/kg), “medium dose” (215 µg/kg), and “high dose” (315 µg/kg). For a person weighing 70 kilograms (154 pounds), the doses of psilocybin used would have ranged from about 3 mg to about 22 mg. It is impossible to determine how the authors obtained the “100 mg” and “5 mg” doses that they present. And while these dose errors are minor and not particularly relevant to the research being reported on, they are nevertheless the sort of thing that should have been caught in a peer-review process.

WOLOWICH et al. mention how another research paper described a rat model, used to screen for efficacy of antidepressant drugs, that suggested salvinorin A produced depressant effects. WOLOWICH et al. then segued this into a mention of “the case of a salvia user who committed suicide,” noting that the “potential for depression caused by salvia consumption must...be considered and needs further investigation.” While it is possible that *Salvia divinorum* use might contribute to or cause depression (and rats aren’t really talking about it), it seems worth mentioning that humans have anecdotally reported that *S. divinorum* can have antidepressant effects (HANES 2001; HANES 2003; SIEBERT 2002; SIEBERT 2007).

The stated objective of their study was to “determine the content of the hallucinogen salvinorin A in a variety of *Salvia divinorum* herbal products and to compare the content with the label claims of potency and purity.” The researchers ran five commercially available products through high performance liquid chromatography and thin-layer chromatography–gas chromatography–mass spectroscopy. Two of the samples were found to be adulterated with vitamin E, and one sample was adulterated with caffeine. And while each of the samples contained salvinorin A, the levels they contained were surprisingly low.

The paper claims that: “The purveyors of salvia use nomenclature intended to imply standardization; 1x is the potency of the natural product.” The paper then further cites an Internet users forum claim that 1x is “equivalent to a salvinorin A content of 2.5 mg/g.” And it also cites a salvia users guide explaining that “10x means 10 times the potency of 1x.” Using these figures, the paper’s authors then manufacture a specific amount of salvinorin A that they misleadingly propose should be present in assorted commercial products, either plain dried leaf, or fortified leaf marked 5x, 10x, or 20x. (Fortified leaf products are created by using a solvent to create a liquid extract of the leaf material, then depositing that liquid onto some smaller amount of non-extracted leaf material and allowing it to dry.)

The trouble is that the “X” nomenclature used by many purveyors of *Salvia divinorum* products is not intended to imply





standardization. Rather, it only claims to present information about how potent the product is relative to the potency of the product's starting material. The potency of natural products can vary dramatically; in some cases a correctly identified botanical may contain virtually none of the chemical targeted for medicinal or recreational use. This is a well known issue in the herbal medicine industry.

The authors of this paper were unquestionably aware of the fact that the salvinorin A content of *Salvia divinorum*, specifically, can be highly variable. Why? Because the very analytical method that they cited as having used to extract and quantify the salvinorin A from their samples (GRUBER et al. 1999) reported finding a salvinorin A content in botanical samples ranging from 0.63 mg/g to 3.70 mg/g—they mention these figures in their own paper. (The low-end figure, which was actually “<0.63 mg/g” in the original paper, can probably be chucked, since it was taken from a stem analysis; the low-end figure for a leaf sample was 0.89 mg/g.) Of the 20 unfortified leaf samples tested, ten of them had more than 2.5 mg/g and ten of them had less than this; and yes, the average salvinorin A content was 2.45 mg/g. How, then, do these figures mean that all *Salvia divinorum* leaves can be considered to uniformly contain 2.5 mg/g? Taking a median or a mean and applying it to non-standardized commercial products is, quite simply, a flawed approach. The problem is magnified as the “X” factor increases. Based on the figures from GRUBER et al., a 5x product might be estimated at containing anywhere from 4.45 mg/g to 18.5 mg/g, and a 20x might contain from 17.8 mg/g to 74 mg/g. These figures clearly indicate that within the known range of salvinorin A content, one could quite possibly obtain a 5x product that was stronger than a 20x product. How could the paper's authors, and any peer reviewers, have possibly missed this fact?

The paper's authors repeatedly describe the products that they analyzed as having a “label claim (mg/g)” related to how much salvinorin A each product contained. But, unless any of the products actually *did* make claims about the amount of salvinorin A they contained, then the approach that these authors have taken is a fiction. (I twice e-mailed the paper's primary author, WILLIAM R. WOLOWICH, asking whether or not any of the products that they tested specifically listed a claim on its label regarding how much salvinorin A it contained. Unfortunately, he never responded to my inquiries. Considering the mathematical gymnastics which the paper's authors present in order to create their “standardized” label claims, it seems highly unlikely that any of the products they tested actually *made* any specific salvinorin A content claims,

since—if they had—then these claims could have much more easily been taken directly from the labels themselves.)

Inspired from a description of such preparations in DALE PENDELL'S *Pharmako/Poeia*, the first of the “X-strength” *Salvia divinorum* extracts appeared on the commercial market in November of 1997. By the summer of 1999, products were being marketed that actually *did* contain a standardized salvinorin A content. Vendors in this new market realized (in relatively short order) that natural products can be highly variable in their chemistry, and they responded by extracting and *purifying* the salvinorin A, then redepositing it onto leaves in measured amounts. Although the “X-strength” method of naming *Salvia divinorum* products largely continued, some of these products now specifically state how much salvinorin A they contain. But not all of them. There are still a number of crude, non-standardized extracts available, and strangely WOLOWICH et al. appear to have focused their attention entirely on these, while misrepresenting them *as if* they made claims to be standardized.

Nevertheless, the salvinorin A content of the products they analyzed does seem oddly low. The five products they tested were comprised of one sample of unfortified leaves (0.408 mg/g), two “5x” products (0.126 & 1.137 mg/g), one “10x” (0.951 mg/g), and one “20x” (0.461 mg/g). The plain leaves had less than half the salvinorin A content of the lowest figure previously reported (GRUBER et al. 1999), and the “20x” only had slightly more than the plain leaves. Although a pool of five products is not a huge sampling, it is somewhat surprising that all of these products had such a low salvinorin A content. It is also odd that two of the samples contained vitamin E and one of them contained caffeine. Unfortunately, the paper did not mention any brand names for the products that they tested; hence, the reported results lack any teeth, so far as consumer advocacy goes. If anything, the results presented make a good argument for consumers to only purchase *standardized* extracts of *Salvia divinorum* from reputable vendors. Perhaps WOLOWICH et al. might consider a future study wherein they subject a number of those products that *do* make claims of standardization to analysis, in order to determine how accurately these products are labeled.

So what the heck is with the low-potency *Salvia divinorum* products that WOLOWICH et al. analyzed?

It would be interesting to know if the “1x” sample that they tested was whole leaf, or whether it was sifted/crushed leaf. (This was another question that I asked WOLOWICH, which





went unanswered.) Despite the fact that salvinorin A content can be variable, the results reported just seem too damn low. One can only speculate:

1) The researchers' testing procedure was flawed. (This strikes me as the most likely scenario.) Having an independent group retest the same material could determine if this was the case. Hopefully reference samples of the materials tested were retained and are available for independent testing; if not, the product brand names should at least be provided to anyone who wishes to perform verification tests.

2) The salvinorin A content of *Salvia divinorum* leaves turns out to frequently be much lower than has previously been thought based on analysis. Lower levels might be related to overharvesting, or harvesting at the wrong time of year.

3) Companies creating assorted X-strength fortified leaf products are not using the appropriate solvents or extraction techniques to increase the potency of their products.

4) Some manufacturers have purposefully been producing weaker products, perhaps due to concerns about being sued if someone has a bad experience from consuming a full strength product.

5) One or more major *Salvia divinorum* wholesalers in Mexico is diluting their leaves with some other inert botanical before shipping them out. At least with any "1x" material, it should be possible to determine if this is the case by utilizing microscopic analysis, as previously described in *The Entheogen Review* (see "Establishing Identification Methods for Ethnobotanical Medicine" by SIDNEY SUDBERG and ELAN M. SUDBERG, *TER* 12(2): 45-48).

If a whole lot of subpotent *Salvia divinorum* extracts were floating around, one might think that there would be some degree of noise about this in the psychonautical community. So far, I have not heard anything. Am I simply too enmeshed in the "grow yer own" crowd? I would be interested to hear any thoughts on this matter from *ER* readers. ☉



Guardians of the Sacrament ©2006 by MARK HENSON • www.sacredlight.to

## Women's Visionary Congress JULY 27-29, 2007

A gathering of healers, activists, researchers, and artists who are redefining the use of entheogens in contemporary society. We will address the traditional uses of these substances and investigations into their therapeutic applications. Join us at Wilbur Hot Springs, an 1,800 acre private nature reserve in the foothills of Colusa County, California. This gathering acts as a benefit for the Women's Entheogen Fund. Presenters include:

- |                   |                       |                 |
|-------------------|-----------------------|-----------------|
| Kimberly Booth    | Wendy Grace           | Mikki Norris    |
| Valerie Corral    | Kathleen Harrison     | Cynthia Palmer  |
| Earth Erowid      | Sandra Karpetas       | Angel Raich     |
| Fire Erowid       | Rosaura M. Kenyon     | June May Ruse   |
| Amanda Feilding   | Jennifer Kern         | Lizbeth Rymland |
| Carolyn Garcia    | Mariavittoria Mangini | Steph Sherer    |
| Adele Getty       | Hilary McQuie         | Annie Sprinkle  |
| Shona Gochenaur   | Annie Mithoefer       | Anjali Verma    |
| Debbie Goldsberry | Valerie Mojeiko       | Karen Vogel     |

[www.visionarycongress.org](http://www.visionarycongress.org)





# MESCALINE FOR THE MASSES

by ALEMBIC 23, with edits by MAMBO PACHANO

The following “kitchen extraction” approach is something anyone can do, without requiring solvents more dangerous than alcohol, without strong acids or bases, and without any specialized knowledge of chemistry. The end product can be easily measured, and consumed by mixing it into half a glass of fruit juice.

Start with a material of known quality, in order to create an extraction that produces multiple doses of a standard potency. If you have not previously used the cactus that you will be extracting, roughly “standardize” a batch of dried material, using the chopping process described below, and do some bioassays in order to loosely determine the potency of your material before proceeding further. For the purpose of describing the extraction procedure, we will use a hypothetical *Trichocereus* plant material wherein 25 grams of the dried outer flesh is known to be fully active. We will use 250 grams of material, with ten doses as our target.

## MATERIALS

- ▼ 250 grams of dried *Trichocereus*
- ▼ a large kitchen knife
- ▼ needle-nose pliers
- ▼ a one-liter bottle of 190 proof ethanol<sup>1</sup>
- ▼ a half-gallon glass canning jar with lid, or two or more quart glass canning jars with lids
- ▼ unbleached muslin or a straining bag
- ▼ a large glass baking dish
- ▼ a fan
- ▼ a glass measuring cup
- ▼ a one-pint glass canning jar with lid
- ▼ masking tape
- ▼ an alcohol-safe spatula
- ▼ a funnel
- ▼ a tablespoon<sup>2</sup>



photo by H. Mano





## PREPARATION & EXTRACTION

Using high-potency strains is preferred—this requires less material and solvent, and reduces the amount of processing time. If starting with fresh *Trichocereus*, remove its spines and the waxy translucent cuticle-like skin before it is dried. This cuticle can be separated from the fresh green flesh using a knife blade or with needle-nose pliers; one can slide a knife right under and against the cuticle, to free it from the green flesh. Removing the cuticle prevents its triterpenoids, sterols, and waxy materials from being included in the extraction, resulting in a product that is cleaner and easier to work with.

Then core the cactus, as only the green layers closest to the outer surface of the cactus should be used. Once the cuticle is removed and the cactus is despined and cored, cut the green outer layers into thin slices and allow them to dry. The slices can be air-dried on a window screen, without using any direct heat; or, some people have reported good results using a food dehydrator at a low temperature setting.

High-potency dried cactus flesh from several psychoactive *Trichocereus* species that has already been prepared in the manner described above can currently be purchased from a number of on-line vendors worldwide (despite the problematic legal issue of such a product potentially being considered a “mixture or preparation that contains mescaline” in some countries). It is generally inexpensive and saves a lot of time and effort in preparation. Be aware, however, that not all of the cored and dried product available commercially has had its cuticle removed.

Chop the dried *Trichocereus* into small pieces. The resulting particles should range in size from chopped tea leaves (on the small end) up to about ¼" across (on the large end). A fine powder should be avoided, as it will hinder filtration, turning the whole process from easy to difficult. Place the processed dried material into the half-gallon glass canning jar, or distribute roughly even amounts into two or more quart glass canning jars. Multiple smaller jars are easier to handle and shake than a single large jar.

Now fill the jar(s) to the point where there is 0.5–1" of alcohol above the saturated cactus material, and then shake well. Do not use alcohol that is lower than 190 proof. With alcohol that is less than 95%, unwanted components from the cactus can more easily dissolve in the water and adversely affect reconstitution and palatability of the final product. The preferred solvent for this recipe is 190 proof drinking etha-

nol, since nothing more toxic than the alcohol itself needs to be evaporated off. Do not use denatured alcohol, as its toxic additives may not completely evaporate and should not be consumed.

Store the glass jar(s) in a cool, dark place, allowing the material to soak for 28 days. Shake the container(s) once a day for the first week, every other day the second week, twice the third week and once at the beginning of the fourth week.

At the end of the fourth week, strain off the liquor. Pour the depleted material (known as the “marc”) into a clean piece of unbleached muslin or a straining bag, squeeze out the liquor remaining in the marc, then add it to the rest of the liquor. If any solid materials come through the filter cloth or are otherwise present, let the liquor settle and then decant the solution; it is important that it be free of any particulate matter.

Pour the extracted liquor into a glass baking dish and evaporate off the alcohol using a fan. Turn on the fan first, set at a slow speed, and then carefully place the dish in front of it, making sure that the fan does not blow the liquid out of the dish. All that is needed is a steady stream of air across the top of the dish. Evaporate off all of the liquid, until only a gooey residue remains. The alcohol will evaporate first, leaving any water to evaporate more slowly. However, twenty-four hours is usually enough time to evaporate off both the alcohol and the water.

## TINCTURE PRODUCTION

Next you will be using a measured amount of 190 proof alcohol (15–30 ml)<sup>3</sup> for each dosage unit you intend to create. In our case, we will be using 15 ml (one tablespoon) per 25 grams of starting material, meaning that we need 150 ml (ten tablespoons) of fresh alcohol to create ten doses.

Take the one-pint glass canning jar (which you will ultimately be storing the elixir in), add 150 ml of alcohol to it, and mark the level with a piece of masking tape to indicating the total volume. Then pour the alcohol into the glass measuring cup.

Add half of the alcohol from the measuring cup to the residue in the baking dish and dissolve it by gently stirring with an alcohol-safe spatula or other inert tool. It may take around five minutes to completely dissolve the residue; be patient and thorough. Using a funnel, carefully pour this into the one-pint glass canning jar that you marked with tape.





Now add a bit more of the remaining alcohol to the baking dish to wash out whatever remains, and then pour this into the one-pint glass canning jar that contains the extract. The dish should essentially be clean at this point.

This approach to redissolving is suggested because the total of the alcohol *combined with the residue* would be greater than the desired final volume if the entire 150 ml of alcohol had been added. Now you need to add just enough of the remaining alcohol to bring the total volume in the bottle containing the elixir up to the tape line that you marked earlier. Cap the bottle, shake well, and you are done. There are now ten single-tablespoon doses in the bottle.

## STORAGE

It is presently unclear how long the final product will retain its potency when kept in a cool, dark place. Some number of months seems likely, and a few weeks has already been well-established. Storage in a refrigerator or freezer should increase the length of time that it would remain at full potency.

## OTHER PLANTS

This extraction method should work with many different plants and targeted components. However, when using something other than *Trichocereus/mescaline*, one should be certain that the plant's active components are soluble in ethanol; if they are not, the extraction produced won't be psychoactive. In a case where the target compound is soluble in water but not ethanol, 70% ethanol (140 proof) can be used as the solvent. The water content will dissolve the active compound into solution and the ethanol will help to preserve it. Be sure to also use 70% ethanol when reconstituting the extracted residue, so that the active compound will go into the solution.

Seventy percent ethanol is also a great choice when one is extracting a plant material that contains both water soluble *and* alcohol soluble components, such as *Cannabis*.<sup>4</sup> If this is used for *Cannabis*, a standardized solution of 1 gram per 1 ml can easily be made. Such a product can simplify the production of cooked foods prepared for oral consumption of *Cannabis*. Due to lack of heating during the extraction process, a *Cannabis* elixir produced via this method will only be trivially active until it is cooked, since the THC molecule contained in the dried plant is bound to a carboxyl group, and it needs to be heated to lose this and become psychoactive. ☉

## FOOTNOTES

1) 190 proof neutral grain alcohol (95% ethanol, 5% water) intended for drinking is sold under the brand names EVERCLEAR™, CLEAR SPRINGS™, and others. In the USA, a number of states, including California and Nevada, prohibit the sale of 190 proof ethanol for drinking. A quick trip across the border into Mexico can provide legal access, if you declare the purchase when you return and pay any required taxes. Or a friend living in a state where it is available might consider bringing it to you. However, note that in some states it is illegal to import even "personal use amounts" of alcohol from another state. It is also worth pointing out that it is illegal to mail flammable liquids via the USPS. The company ALCHEMICAL SOLUTIONS, a certified organic micro-distillery located in Ashland, Oregon [www.alcsol.com], will sell 190 proof alcohol—for use in the production of tinctures, cosmetics, and perfumes—to any state in America (although a few states, such as Oregon, Washington, and Vermont, require additional paperwork to be completed). A one gallon bottle is \$50.00, plus \$25.65 for the ALCOHOL AND TOBACCO TAX AND TRADE BUREAU fee, plus any shipping and related hazardous materials transport fees, and the onus is on the customer to be aware of and pay any state tax obligations related to the out-of-state purchase of industrial alcohol.

2) Although a tablespoon can be used for this recipe, a device that holds more liquid, but which still measures in reasonably small increments, may be easier and more accurate to use. Mini Measure® shotglasses, showing conversions between ounces, tablespoons, teaspoons, and milliliters, are available at cooking stores. Even better would be a graduated glass cylinder or a large pipette with bulb, or even a large syringe without a needle; these are variously available on-line from any number of companies selling laboratory equipment, or from many wine and home brewing suppliers. Art supply stores also sometimes carry large disposable syringes for use in dispensing adhesives.

3) The amount of ethanol added determines the strength of the final product. The more ethanol, the weaker the end product by volume. Initially try to make it as strong as possible—you can always thin it out later if needed, adjusting how much is considered "a dose" by increasing the volume of each of your multiples by a standard amount of ethanol per dose.

4) Anecdotal evidence indicates that there are unknown water-soluble compounds in *Cannabis* that contribute to the sedative and antispasmodic effects of the plant. These qualities are desired by some people who take the plant orally for medicinal purposes. However, many recreational users would prefer to avoid these effects; for such users, extracting with 190 proof (95%) ethanol, rather than 140 proof (70%), would be a better choice.

## ADDENDUM FROM DAVID AARDVARK

I've recently seen two reports of impotent *Trichocereus cuzcoensis* tissue; at least one of these purchases came from the company SHAMANIC EXTRACTS.





# THIS IS NOT COCA

by KEEPER TROUT



I recently encountered another instance of an interestingly persistent botanical misidentification while visiting a northern California horticultural supply company. The clerk showed me a plant with roots dangling in their aeroponics display, and proudly announced it to be a form of coca. While the plant was not for sale, he offered me a free rooted cutting. The clerk asserted that it *had* to be genuine coca, as “Peruvians” had come into their store “with limes in hand, ready to chew.”



This remark alone should be enough to hip readers that something was amiss, as *lime* not “limes” are used when chewing coca leaf (see pages 137–138 for more discussion of lime). However, the plant itself provides ready evidence that it is not coca. It has large succulent leaves, green stems, and an abundant milky white latex that is reported to cause a burning sensation when placed in the mouth. All of these features are lacking in *Erythroxylum* species.

A few years ago this same plant was being passed around in ethnobotanical circles, variously “identified” as *Erythroxylum coca* (cocaine-containing), or *E. catuaba* (medicinal but non-cocaine-containing), or as some other unknown form of coca. In all but one instance I have encountered, the plant was said to have been obtained from a knowledgeable source with whom the current grower had lost touch.



The plant is positively identified as a member of the Euphorbiaceae; it is a commonly cultivated plant known as *Synadenium grantii*. There are several color forms of this plant in cultivation, but the “green-leaf form” is the correct ID for the ersatz-coca. Its leaves are somewhat fleshy and 3–7 inches long, while coca’s leaves are not at all fleshy and are only up to 2.5 inches long. *S. grantii* is generally regarded in horticulture to be a poisonous plant with caustic latex. In some cases it has been said to actually cause burns or contact dermatitis.

I know a disturbing number of people who have complained about trying to get psychoactive effects from this plant and only burning their mouth. Some have repeatedly tried, unsuccessfully, to achieve effects (an approach that might exemplify one of the minor driving forces in Darwinian evolution). One person commented that taking it orally produced an ‘uncocaine-like’ stimulation lasting ten hours, but this bioassay report presently stands alone. It is suggested that people do *not* consume this or any other members of the Euphorbiaceae unless they have some proof of their safety.

How *Synadenium grantii* came to be presented as coca is presently a mystery. Whether it was an honest mistake or a deliberate misrepresentation as a prank is not clear. Whatever the case, one friend commented he had been tracking it for “at least twelve years,” and he thought its seemingly inexplicable misrepresentation as coca may have started as long as twenty years ago. Considering that this misrepresentation shows no signs of going away, it seemed worthwhile to draw our readers’ attention to it. ☉

TOP TWO IMAGES:  
*Synadenium grantii* photos by K. TROUT.

BOTTOM IMAGE:  
This is coca.  
*Erythroxylum coca* photo by ZARIAT.







# IBOGAINE VISIONS

The following first-person accounts describe experiences with ibogaine that happened at the IBOGA THERAPY HOUSE. *Tabernanthe iboga* is a sacramental and medicinal tool used by the Bwiti tribes in Gabon, Africa. Western society has discovered its primary active chemical, ibogaine, to be a unique pharmacotherapeutic tool in the cessation of substance withdrawal symptoms caused by addictions. Located on the Sunshine Coast of British Columbia, Canada, the IBOGA THERAPY HOUSE was founded in 2002 as a response to the general lack of availability of treatment options for those with substance dependence issues.

While the IBOGA THERAPY HOUSE has a mandate to foster research and disseminate knowledge relating to the scientific uses of ibogaine in detoxification and addiction treatment, it also recognizes ibogaine's therapeutic use for spiritual exploration and personal growth. *Tabernanthe iboga's* purpose in a traditional religious context is as an aid in rite-of-passage ceremonies, allowing initiates to enter into a more functional role within their community. Tribe members report having "death and rebirth" experiences, as well as establishing contact with their dead ancestors for spiritual guidance. Reports from those who have used ibogaine as a detox tool offer a similar perspective, allowing for a redemptive outlook on life. Likewise, in the exploration of personal and spiritual growth, many psychonauts relate that their beautiful and colorful journeys into the mind offer beneficial insights. Both aspects of ibogaine's uses are recounted in the following descriptions. The IBOGA THERAPY HOUSE provides treatment for people with substance use issues and for individuals looking for a psychospiritual experience. For more info, see [www.ibogatherapyhouse.net](http://www.ibogatherapyhouse.net).  
— LEAH MARTIN

## INTERACTIONS IN THE IBOGA SPIRIT REALM

Before I tell my story, it is worth noting that I am a lucid dreamer who also studies and practices astral projection (otherwise known as out-of-body experiences). The dream-inducing effect of iboga was what intrigued me the most, and was why I wanted to try it. After my visions began, I recognized the gradual onset of disembodied awareness. It was a few moments before I became disembodied myself. Nevertheless, I could sense the intelligence of many different spirits who were available to interact with. I was able to see through my eyelids, and also through the wall of my room into the living room next door. My room became inhabited with curious tribal spirits; perhaps I would be fortunate enough to actually communicate with ancestors of the Bwiti. As my room filled with spirits, I saw—through the wall—what appeared to be a tribal leader entering the other room. The woman who facilitated my experience was sitting there, in the physical world, and I witnessed her spirit detach and rise from her body to greet the tribal leader as if they were already great friends.

Shortly thereafter, a male spirit stood at the foot of my bed, asking if I would come with him. I leaped out of my body with an ease that is impossible to describe. He took me high into the sky, showed me how to navigate across the country, and I flew home to visit friends and family. I received many visions regarding my own life, and other visions that dealt with the global community as a whole. The sense of beauty and love was overwhelming. I remember crossing a river, and a woman reached her hand out to help me, saying, "Don't worry, we understand."

Some of my visions were frightening. At one point a powerful spirit (perhaps even a destructive aspect of myself), entered the room, stood over me, and would not move. No matter what I tried, this creature would not leave. Suddenly, another spirit leapt out from within me—a higher form of my self, a warrior. Cloaked in black, this higher self unleashed a weapon of power from its solar plexus, and the dark intruder backed off the bed and out of the room in fear. I had seen the warrior within me. He exists. His power is real.

At another point I was split into three forms. Although I remained aware of myself lying in the bed, I also had two spirit bodies, one that sat looking out the window, and the other that watched over me. While I was split into three parts, I became lonely and felt a deep sadness.

Clearly, there is much to be explored with iboga, not only via a scientific approach, but also through the context of arcane occult mystery teachings. There is great power in the plant. I believe it acts as both a door and a key. — JASON PAWLETT, Vancouver





## IBOGAINE: SPIRIT AND RECOVERY

I learned of the Bwiti while taking a religion course at CALIFORNIA STATE UNIVERSITY, HAYWARD. It stuck with me because the *Tabernanthe iboga* visionary experience of this religious sect reminded me of a few personal psychedelic journeys I had experienced; however, the Bwiti seemed to take it to another level. How little I knew back then! No previous acid or psilocybin mushroom trip could prepare me for the experience that lay ahead. I can see now why iboga is so important to the spirit of Bwiti people. Given the right circumstances iboga can allow the initiate to see God.

My heroin use began in 1996, after an ugly divorce and years of alcoholism. I tried to kick many times—detox centers, NARCOTICS ANONYMOUS, cold turkey. I tried frequently, and I failed frequently. Finally, I decided to get on a methadone maintenance program, rather than continue my life on street drugs. Methadone allowed me to get a job, live a semi-normal life, and eventually I received a degree in creative writing. I built a meaningful relationship with my family. However, methadone has kept my emotions dull and feelings numb. As of this year, 2007, I have been on methadone for seven years—this is longer than I ever was on heroin. Two-and-a-half years ago I tapered off methadone, and soon thereafter found myself in the midst of a quick and horrible relapse. It seemed I was back where I started. I returned to the methadone clinic to stop any further mutilation. I knew I had to get off opiates, but I didn't know how. I seemed to have exhausted my immediate options.

Last winter, a friend sent me a few quotes from DANIEL PINCHBECK'S latest book *2012: The Return of Quetzalcoatl*. It sounded interesting, so I bought a copy and swam through it. In his book, PINCHBECK describes a trip to an ibogaine clinic in Tijuana, Mexico, that he took with an ex-junkie friend of his. Ibogaine is the psychoactive alkaloid isolated from *Tabernanthe iboga*. This book was the first place I had heard that iboga could potentially be useful in treating addictions, and specifically in treating opiate addictions. I knew that I had to try it. I went on-line and started reading. I read some entries posted to the EROWID web site. I read the *Ibogaine Dossier*. And while looking for a clinic I read that the MULTIDISCIPLINARY ASSOCIATION FOR PSYCHEDELIC STUDIES, which I had previously heard of, was doing an ibogaine outcome study at the IBOGA THERAPY HOUSE outside of Vancouver, Canada. MAPS' research involved assess-

ing the success rate over time related to ibogaine-assisted opiate detoxification. I went to the IBOGA THERAPY HOUSE'S web site, filled out their on-line application, and two days later the phone rang.

After several telephone interviews and some medical tests, I was accepted into the program at the IBOGA THERAPY HOUSE. I managed to go a week without any booze or any other of the prescription meds I was on, as these could have negative interactions with the ibogaine. I then headed from California to British Columbia. Getting through Canadian customs went smoothly, and I was refreshed to find the IBOGA THERAPY HOUSE was actually a *house* and not a clinic. The staff members were regular people, not "white coats." The house was decorated tastefully and everybody was comforting. I spent the next twenty-four hours without methadone to assure the director, SANDRA KARPETAS, that the drugs were on the way out. The whole vibe was to make me as comfortable as possible. At about noon on my second day in B.C., I was ready to begin.

I took a test dose, then had a tarot reading and a short smudging ceremony. After that came the whopper dose. At 12:45 pm, I ingested the remainder of what was about 1,500 milligrams of ibogaine in total. It took about ninety minutes to begin to feel a bit stoned and by two hours I knew that I needed to be where I was going to be. One of the staff members helped me up the stairs and into the bedroom where I would spend the next twenty hours. They dimmed the light, turned on some ambient music, and took my blood pressure. I closed my eyes and tried to relax.

Soon, mirror-skinned caterpillars crawled in and out of my peripheral vision. They communicated with me telepathically. They were not there to hurt me, but they said they had a job to do. It felt like these creatures were messengers from iboga, and they were taking an inventory of my psyche. They crawled back into my head and down my spine. I could feel them changing size and scurrying up and down the double helix of my DNA. They settled into the very core of my being. After their movement subsided, I saw deep magenta and electric green grids open into an ever-expansive space. The lines created vast geometric landscapes of mountains and rivers, and I began to soar through them. Pulsating points of light flickered at intersections of mountain peaks and waterfalls. They blinked at me as I passed as if to let me know that they were happy to see that I was there.





Lines began to connect the pulsating points of green and magenta. Soaring high above the valleys I saw that the lines between the glowing and dimming points were creating a spiral tunnel. As I floated through the tunnel, the lights were turning into atoms and nuclei. As the spiral progressed, so did the life forms. They went from single-celled to multi-celled organisms, to invertebrates, and continued through the whole evolutionary process from *Homo erectus* to *Homo sapiens*. Then the points became distant family and friends who I had lost to death or geography. The points pulsed vibrantly at the hearts of these people; they looked like glowing white lotuses. My immediate friends and family, each with a glowing lotus, continued the spiral. The soaring slowed down, and at the center of the spiral my nuclear family shined: my wife, my nine-month-old son, and myself. This moment was wonderful, and I felt the interconnectedness of all living things. The intimacy of family lasted for a few hours (though time was not easily trackable for me at this point), and then we broke away from the spiral.

Pieces of my wife's flesh were ripped off violently. The skin of her face, her arm that was not holding the baby, and her legs were all torn and flung away into space. The same thing started happening to my son and to myself. My fingers were ripped off, along with most of the skin on my arms. My son,

crying, fell away from me into the vast darkness of space. I floated there torn, sick, destroyed, in grief and utterly *alone*. I wept and pleaded for my connection to be restored. This sadness also lasted for what seemed to be hours, too many hours. Finally, the silver-surfer caterpillars returned, crawling around my pitiful body.

They told me that they were back to fix me up and get me on track. I was never so happy to have insects crawling all over me! They restored my body parts and built the geometric landscape around me. I found myself on a riverbank, naked, in an erotic and highly affectionate orgy with every woman whom I had ever shared sex with. We were all writhing and loving each other. The scene grew into a massive, passionate landscape, filled with every person I had ever become acquainted with. We each had a glowing lotus, and there were bodiless lotuses flying all about us. I interpreted these as gentle souls, waiting for their chance to incarnate. I was beautiful. There was so much energy focused in my groin that I frequently had to call for assistance to help me make it to the bathroom during these few hours. I thought that I was going to wet the bed... or something. With my eyes open during the walk down the hall, I saw folds in space and time. I remember thinking that if I had better control over my body, I could easily jump into another dimension. The ataxia was



WITHIN OUR INVISIBLE TRIBE, women hold a unique set of insights into our worlds. Come together for a weekend of revelations presented by women who explore the vastness of inner space with friends and allies. SHESHAMANS is a significant contribution to the evolution of form, thought, community, and responsible relationship within this important, generally unacknowledged current of cultural evolution. Presenters include: ANGELA BLESSING, LINDA ROSA CORAZON, VALERIE LEVERONI CORRAL, MAX DASHU, ADELE GETTY, LOU MONTGOMERY, MICAH NILSSON, CINDY PALMER, MARIELA DE LA PAZ, CELESTINE STAR, SUZANNE STERLING, JANE STRAIGHT, MARILYN WALKER, and PATRICIA WINTERS.

MAY 18–20, 2007 • GEYSERVILLE, CALIFORNIA

People of all genders are welcome at SHESHAMANS. A weekend ticket includes: Three days of presentations, networking, interaction; Saturday's all-night music, performance, and fire circles; a catered meal plan of wonderful vegetarian food; indoor and outdoor camping (semi-private accommodation also available). Tickets are \$360. For more info, see [WWW.SHESHAMANS.COM](http://WWW.SHESHAMANS.COM).





severe. Once I was back in the bed, I closed my eyes and returned to the same writhing scene. Soon, all of our glowing lotuses seemed to fuse together. I watched this marriage of lotuses, in complete wonder of its pure color and beauty.

Its color too fantastic to adequately describe. Its white more than white, and its silver more than silver, and its music more than music. It was one of those psychedelic colors too perfect to explain. The only way to perceive it would be to experience it. I remember communicating with the light, and it told me that it was in as much awe at my human spirit as I was in awe at its beauty. We shared a moment with no questions, no sense of time or space or life or death. We shared a moment of love for the everlasting spirit, the eternal soul, the “wholly Other.” I had never seen anything so peaceful in my entire life. This color was the closest thing to “God” that I could perceive. This communion did not last long. I blinked my eyes, and about four hours had mysteriously vanished. My visions had subsided.

I think that it is possible that my conscious mind has a trap door that leads into a storage area in my subconscious. It opens up when things get too intense for me to understand at the moment. Or maybe this missing four hours is another lesson in loss that iboga needed to teach me. Iboga could be hiding it from me, so that I continue to investigate all parts of my mind and soul. The one thing that I am certain of is that my experience was life-changing. I am now more loving of humanity, and not such a cynical misanthrope. I have gained a new appreciation for a higher order of spirit.

The next two days I spent at the **IBOGA THERAPY HOUSE** were methadone free, and relatively withdrawal free; this was amazing, because withdrawing from methadone can be much worse than from heroin. I was definitely homesick and was exhausted from lack of sleep and appetite. A few days after my return to the United States, my symptoms escalated and I decided to go back on methadone, but at less than half of my previous dose. In one week at **IBOGA THERAPY HOUSE**, I accomplished almost a whole year of tapering down. I am continuing to taper, and I plan to have another ibogaine treatment as soon as I am no longer taking methadone. I am sure that iboga can help provide the spiritual and physical strength to get me past my addiction. It has worked better than any other opiate addiction treatment that I have tried. I highly recommend it for anyone who is serious about healing and recovery. And you may even get a chance to meet God. — S.A.D., CA

## FROM LIGHTNESS TO DARKNESS AND BACK AGAIN

A world of dew,  
and within every dewdrop  
a world of struggle  
— Issa

It began beautifully. There was a huge wormhole with an ancient gate in the center of it. I flew through the gate and into a world I could hardly imagine. Thousands of Bwiti tribespeople came out to greet me, circling me in a song of blessing. I was taken to a sacred place of many totem poles, all carved in different tribal traditions and styles, some produced by galactic civilizations that were obviously not from the earth. The wilds of Africa surrounded this totemic landscape. Next I had a vision of a goddess, an old wise crone who appeared Tibetan. I presumed her to be the iboga root itself. I had taken the **INDRA** extract (rather than purified ibogaine), and suppose this might have been an imaginal avatar or female incarnation of the ancient god of weather and war.

For the first eight hours the visions came softly, each lasting 10–20 seconds, with a period of darkness lasting the same amount of time between each one. I remember thinking that the experience was similar to visions I have had while on four grams of mushrooms. This was a great interpersonal process, thinking about my life and relationships. I tried taking notes, but it was difficult to control my bodily functions. Nevertheless, I was able to scrawl some script, which was later translated into this trip report. My one trip to the bathroom was deeply facilitated by two others. Also my short-term memory was completely gone. When my facilitators tried to talk to me, I forgot what was said immediately afterwards. I often forgot what I was saying, while I was in the middle of saying it. I spent most of my time alone, just laying down listening to music and exploring my life and goals, trying to gain a deeper understanding of the relationship between the present moment and possible futures I wanted to invoke.

Then the visions took a turn. They became very intense, with colors and shapes rocketing into my mind. After another four hours of this, I could not hold my ground any longer and I released myself completely into the journey. All sense of having a body or being part of the world dissolved. Then the darkness came: eight hours of terrifying hallucinations. Demons took my friends away one by one, removing any





memory of them from me. The same thing happened with all my projects, hopes, dreams, and goals. It felt like I was being metaprogrammed or operated on. Psychic bleach was used to burn the memory of other psychedelic journeys I have taken from my mind, leaving me stripped of my spiritual experience. Magical objects that have been placed into my body by galactic entities and prismatic filters that have been implanted through etheric surgery were torn out. My body was ripped to pieces and dragged through the hell realms where monsters of all descriptions abounded. These dark landscapes were barren apocalyptic realms, and I thought that I was visiting the land of the dead. The visions subsided around dawn, and for the fourteen hours of daylight I felt totally hung over, disoriented, and filled with a sense of dread.

As soon as night hit, the visions came again as intense as before. I was turned into a zombie and attacked by evil shamans and demons. Marches, bogs, and swamps were my home; there were wars and battles of great violence all around me. Eventually I was blinded, told I had gone insane, and that I would never sleep again. Then I was made to promise I would never take psychedelics again. Utterly exhausted—as if in a dream—I believed it all.

At dawn on the second day it stopped. The visions were gone, and I had returned to the land of the living. My chest and heart chakra felt bruised. I had trouble walking, after not really moving, eating, or drinking for forty-eight hours. I was swept with a profound spiritual realization, rising from the utter depths of my process: it had all just been a classic shamanic ordeal—a test and a rite of passage. Perhaps since I was doing it in a place where so many addicts had been dosed, the iboga spirit treated me as though my use of psychedelics was an addiction—that I was an addict looking for healing. However, this was not the case, and I felt clear that I was not bound by any promise I had made to never again take psychedelics. Instead, I had been freed from responsibility to be of service to the iboga root. I felt totally clear. I was confident that nothing had been taken away from me; all of my memories were intact, all my projects and friendships strengthened, and all the objects that had been shamanically installed into my body still remained. I emerged a stronger warrior, dedicated more than ever to my path. I intend one day to take iboga again, in order to affirm an alliance with this healing plant. — SOLKIN MIMOSAME

## REVEALING THE SHADOW

I began my journey with ibogaine on August 20, 2006. I weigh 125 pounds and I ingested 14.5 mg/kg of ibogaine HCl. I work at the IBOGA THERAPY HOUSE, where I have previously been a sitter for others taking ibogaine. I do screening and counseling for the program so I had a good idea about what the journey might hold, and felt comfortable with the process. My journey was facilitated by three friends: two of them were also staff at the THERAPY HOUSE and the other had previously taken ibogaine. After a ritual smudge, statement of intention, and moment to honor the medicine, I was ready to voyage. I swallowed a test dose of 100 mg and sat back; one hour later my vitals were checked and everything was normal.

I then consumed the rest of the dose, which took close to three hours to come on. Everything got a little fuzzy and when I tried to walk my legs felt like jelly. I felt my body becoming very weak and knew that I was entering into the realm. I went to lie down in a dark room where some gentle ethno-ambient recorded music was playing. Although I was mentally peaceful and relaxed, my body moved and twitched around a bit. I struggled with the blankets, trying to find a comfortable position while waiting for my body to get used to the vibration of the medicine. I put on a blindfold, and the visions appeared—one by one—each lasting 20–30 seconds, with a period of vast darkness holding space in between.

I saw myself lying on the bed with the blindfold on, and I watched my spirit rise out of my body. Looking down from above, I remember thinking how peaceful my reflection was—like seeing my image in a magical pool of water. I had the sense that I was saying good-bye. Suddenly it all opened up: I was flying and seeing thousands of faces, people from all over the world who were dancing, laughing and celebrating life. With an eye like an eagle, I spotted myself in the crowd. Looking again, I saw myself everywhere I turned. Back in the physical world, my body was heavy and it was difficult to lift my head. There was a spinning sensation, like I was being pulled backwards from an unseen outside force. Although dizzy, I felt no nausea (perhaps due to the motion sickness medication I took an hour before I began my journey).

Next, I saw thousands of human mouths devouring me alive. I was swallowed up and then spit out into the universe. Stars, planets, the sun and cosmos traveled past at light-speed. The





earth moved further and further away as I was thrust through the galaxy. Everything went black and a tunnel appeared—a wormhole, which I crawled into. The tunnel was breathing and alive, dark and wet. A speck of light illuminated in the distance and I went toward it. I became aware of an oscillating sound, and it struck me that perhaps I was hearing the vibrational frequency of the ibogaine itself. At those times when the music stopped playing in the real world, the hallucinated sound became intensely loud, like a chainsaw. The internal mechanisms of my being seemed to somehow be receiving adjustments. The sound was harsh, the experience agitating and anxiety provoking. Other auditory hallucinations included teenage “theme songs” of my life, mostly from the late seventies and early eighties. I distinctly recall hearing “Take It on the Run Baby,” by REO SPEEDWAGON. This made me laugh out loud, but within an instant I forgot what was so funny. My short-term memory and sense of time were deeply affected throughout the entire trip.

Then an older man appeared in my visions; he looked like SANTA without his red and white suit on. The man bent down and handed a key to a child. The child was me, at about nine

or ten years old. The man said to me, “Here is the key, now take it to him.” I took the key and the vision faded. Next I heard a voice that said, “You have a phone call from God.” I saw a flower sprout, grow, bloom, and die. I witnessed this cycle repeat itself over and over, until finally it was moving at “fast-forward” speed. The head of an older African man came into view and his head spun around, rotating on an invisible axis. He looked and felt neutral, his expression serene and peaceful. A dog appeared and walked beside me. I reached down to pet it, and the dog’s body disappeared. I was left standing alone with the head of a dog in my hand. Then I saw myself in my early twenties, my aura clouded with darkness and fear. Hiding in doorways, crouching in tunnels and under bridges, trying to keep warm and dry. This was a glimpse of my life on the street, chasing an invisible God. I saw some children pouring out bottles of beer and other alcohol.

Next came visions of myself riding a horse running free. The horse shape-shifted into a large fluffy dragon, like the one from the movie *The NeverEnding Story*. I saw an eagle morph into a phoenix and burn across the sky. At this point the

**GALACTIK**  
TRADING CARD  
ORACLE  
COMPLEX  
ENTHEO ART MICROGALLERY

An art card deck and galactik oracle celebrating the creative imagination. This limited edition gaming system includes art and artists helping to build an emerging global visionary culture.

### VISIONARY CULTURE COLLECTIVE

- robert venosa (boulder, colorado) [www.venosa.com](http://www.venosa.com)
- martina hoffmann (boulder, colorado) [www.martinahoffmann.com](http://www.martinahoffmann.com)
- alex grey (new york city, new york) [www.alexgrey.com](http://www.alexgrey.com)
- allyson grey (new york city, new york) [www.allysongrey.com](http://www.allysongrey.com)
- marisa scirocco (new york city, new york) [www.aliembassador.net](http://www.aliembassador.net)
- andrew gonzalez (san antonio, texas) [www.sublimatrix.com](http://www.sublimatrix.com)
- kris kuksi (hays, kansas) [www.kuksi.com](http://www.kuksi.com)
- guy aitchison (marion, illinois) [www.hyperspacestudios.com](http://www.hyperspacestudios.com)
- paul laffoley (boston, massachusetts) [www.kentgallery.com/laf.htm](http://www.kentgallery.com/laf.htm)
- kris d (athens, georgia) [www.krisd.net](http://www.krisd.net)
- carey thompson (san francisco, california) [www.galactivation.com](http://www.galactivation.com)
- vibrata chromodoris (san francisco, california) [www.vibrata.com](http://www.vibrata.com)
- victor olenev (san francisco, california) [www.arthealing.org](http://www.arthealing.org)
- xavi (san francisco, california) [www.artbyxavi.com](http://www.artbyxavi.com)
- mars-1 (san francisco, california) [www.mars-1.com](http://www.mars-1.com)
- mariela de la paz (san rafael, california) [www.marieladelapaz.com](http://www.marieladelapaz.com)
- dean chamberlain (los angeles, california) [www.deanchamberlain.com](http://www.deanchamberlain.com)
- erial (malibu, california) [www.erial.us](http://www.erial.us)
- mark henson (upper lake, california) [www.sacredlight.to](http://www.sacredlight.to)
- air (encinitas, california) [www.podcollective.com](http://www.podcollective.com)
- michael brown (venice, california) [www.tenthousandvisions.com](http://www.tenthousandvisions.com)
- stevee postman (portland, oregon) [www.stevee.com](http://www.stevee.com)
- nemo (eugene, oregon) [www.nemo.org](http://www.nemo.org)
- tom giffin (whigbey island, washington) [www.tomgiffin.com](http://www.tomgiffin.com)
- david heskin (seattle, washington) [www.newskinstudio.com](http://www.newskinstudio.com)
- roman villagrana (seattle, washington) [www.artbyroman.com](http://www.artbyroman.com)
- luke brown (elphinstone, british columbia) [www.spectraleyes.com](http://www.spectraleyes.com)
- sjay james (elphinstone, british columbia) [www.onbeyondmetamedia.com](http://www.onbeyondmetamedia.com)
- galen (elphinstone, british columbia) [www.shakatura.com](http://www.shakatura.com)
- naasko (nelson, british columbia) [www.crystalandspore.com](http://www.crystalandspore.com)
- produce (edmonton, alberta) [www.3dproduce.com](http://www.3dproduce.com)
- fred weidmann (munich, germany) [www.fredweidmann.com](http://www.fredweidmann.com)
- fabian (goa, india) [www.symbolika.com](http://www.symbolika.com)
- daniel mirante (brighton, united kingdom) [www.lila.info](http://www.lila.info)
- andy thomas (byron bay, australia) [www.andriod.net.au](http://www.andriod.net.au)
- jarah tree (byron bay, australia) [www.jarahtree.com](http://www.jarahtree.com)
- de es (vienna, austria) [www.dees.at](http://www.dees.at)

**SPIRITNODE: WWW.ELVISM.NET**





visions seemed to be slowing down, while I lingered in a dark liminal space. Staring into the blackness, I saw the image of a wolf. Then an older native North American man appeared. His expression held wisdom, his body held time; for me he was a teacher and a guide. Next I was high up in the sky, soaring like a bird as I looked down over the clear blue ocean below. I returned to this vision many times in my trip. I flew over Mexico and a place just outside of Tepic, Nayarit, where I spent some time a few years back participating in Huichol peyote ceremonies. I saw the garden there where the cactus used to grow.

The visions slowed down and I lay quietly in the darkness. The entire journey lasted eighteen hours, starting with the first vision and ending when I felt comfortable enough to open my eyes and get up out of bed. For a few days afterwards, distortions in my vision occurred. This happened mostly at night under artificial lighting. I felt sensitive to light and sound. My balance was affected and I found it difficult to verbalize my thoughts. Emotionally I felt vulnerable and confused, I needed time to learn how to navigate my new interior landscape. I went for gentle walks in the forest, writing in my journal and integrating the journey. I felt as though I had received lifetimes' worth of information. I felt satisfied, as though I had seen everything I had come to see.

For the following month I dreamed deeply and enjoyed a new found sense of inspiration and beauty. Within my life I was more connected. When I revisited the visions in my mind, I discovered a mythical story. This was a personal yet universal story of the sacred unity, the link to source, and the light at the end of the tunnel. In this story, ibogaine represented the infinitely connected heartbeat, the keeper of knowledge and truth, and the eternal balance of light and dark. Ibogaine plumbs deeply into the recesses of our mind, filling the darkest corners with light, exposing our shadows, and allowing us to pass through a profound gate of understanding.

Ibogaine changed me. It brought me to a new level. I felt renewed and empowered, like I had experienced a karmic clearing. The visions provided fresh meaning to my life, and I started to understand my spiritual identity, archetype, and avatar. Ibogaine taught me to trust the symbols and signs all around me, in order to honor my intuition and live my truth to the fullest. Some of the magic in my life that had been lost along the way suddenly reappeared. My inner child came out to play, and I felt happier that I had in a long time.

I have struggled with addiction in my past, and so I felt drawn to experience the therapeutic effects of ibogaine in order to better understand its positive influence in treating addiction. Throughout my life I have come to realize that my misuse of substances was something I did to fill an internal void. I saw my addictions reflecting a constant yearning for wholeness and connection. As a child, I remember hearing the call to connect, and I did everything a kid does to answer that call. I was young and had little guidance. Eventually I found something that promised fulfillment, for a while at least. The yearning for wholeness grew louder until I was trapped, and this was how my addiction began.

Addiction lives within the realm of the shadow. Lurking in void, it waits for a trigger, and then attacks. Ibogaine exposes this process, shedding light on the nature of addiction. Through the ibogaine I was able to find myself in the void, and reclaim the lost parts of myself that were disconnected—cut off and hidden by the darkness that robbed my soul of its dignity. As I journeyed into the abyss and crossed the threshold, I found my own hero within. Affirming, connecting, and defining the path, ibogaine has opened me up to my own divine inner light and unrealized potential. The sacred jewel and gift within has been revealed. — KAREN

A complete electronic collection of  
**The Entheogen Review**

✧ 1992 — 2005 ✧

Fourteen years! • 49 issues!

Formatted as PDF files onto one DVD or four CDs.  
 Please specify if you prefer to receive a DVD or four CDs.

*Low Price!*

If purchased individually in printed form  
 these issues would cost over \$275 (USA)

or over \$400 (foreign).

However, the discs are only \$40.00 (USA),  
 \$45.00 (foreign) postpaid.

Send cash, check, or money order to:

**The Entheogen Review**

**POB 19820-PDF,**

**Sacramento, CA 95819**

UNITED STATES OF AMERICA

Or order on-line at [www.entheogenreview.com](http://www.entheogenreview.com)





# NETWORK FEEDBACK

## PLACATING DELUSIONS

In the last issue of *ER*, I found RICK STRASSMAN's article, "The Inner Work," to be very good, particularly when describing the psychological factors that sitters should be aware of within themselves. But I feel that some of his final thoughts on how to respond to certain types of trip experiences are something the community should carefully mull over and debate. His suggested role of the sitter in such instances is substantially different from my own understanding of the traditional role of a sitter, and his approach may have a significant influence on the outcome of the experiences.

Dr. STRASSMAN developed his approach in response to feedback from his subjects and his own reaction to their experiences. Ultimately, albeit somewhat reluctantly, he decided to accept, or at least to be open to, all reported experiences as "real" existing phenomena. If a tripper believes that he has become aware of a past life wherein he reigned as a Chinese imperial ruler of the T'ang Dynasty, STRASSMAN would greet this with acceptance and work with the person as if it's real. But such an approach can be problematic, sometimes even creating false memories.

When the disturbing reality of familial child molestation became a topic that public consciousness was ready to recognize, working with repressed memories related to such issues became popular. However, this approach turned out to be tricky, with problems arising when false memories were created. This resulted in the accusation, shunning, and even wrongful imprisonment of innocent parents for sexual assaults that they never inflicted upon their young children.

Similar problems might arise for trippers. Let's say a tripper believes that aliens are trying to suck out his brain. If the sitter shows acceptance and tries to work with the subject as if this phenomena is actually happening, isn't the sitter solidifying this interpretation in the person's mind? How will that affect future trips?

I feel that the job of a sitter should be to keep a tripper grounded when he or she starts going off the deep end. To offer a personal example, many years ago I sat for my brother

on his first real trip. The dose ended up higher than what we had planned, and he had a bit of a rough time. During the peak of his trip, he "realized" and embraced a typical "the world is really just a dream" perspective. He then felt that none of his actions had any consequences—since everything is just a dream—and he started behaving strangely and engaging in a bit of reckless abandon, such as urinating on himself.

I reminded him that he was tripping and that his actions *did* have consequences that he would have to deal with afterwards. Repeating these facts settled him down enough so that he stopped his aberrant behavior. Philosophical discussions on the nature of reality can take place after a trip, in my opinion. The sitter's job is to keep the person's head properly screwed on during the experience.

And let's be realistic, if a person thinks that he or she is being abducted by aliens while dosed, it doesn't mean that a transdimensional portal was opened to the planet Xenu. It means that the person was "tripping balls." Should a sitter really look straight-faced at such a person and deal with the situation like it's actually happening? What is the sitter supposed to say then, "Resist them, don't let them pull you into their realm," or something along those lines? Would that approach really be good for the person's trip? And how might it affect future trips? Will it leave a seed of fear that the space invaders may return the next time this person voyages through the inner garden of his or her mind?

It seems best for sitters to retain their traditional role—that of keeping people grounded if they start wiggling out. To alter that role by placating delusions is moving onto questionable ground with potentially negative psychological consequences. We need some pretty darn good reasons if "going with the flow" is to be considered the new standard.

Placating delusions may provide sitters with a sense of reassurance that they are not being judgmental or steering the trip in a direction opposite to the one it is headed in. It is true that having a sitter influencing a trip can be problematic. And, generally, a sitter should stay out of the way as much as possible. But regardless of a sitter's approach, he or







she does exert some influence, even if it is nothing more than a presence in the room. And acknowledging or supporting any given experience causes a response, just as denying it or providing a “reality check” does. While keeping any influence to a minimum, I nevertheless feel that a sitter must accept responsibility for his or her influence, and act as a rational grounding force if the tripper needs stability.

There’s also one other debatable topic brought up in the article: spirituality. Dr. STRASSMAN encourages sitters to receive spiritual training so that they can respond to a subject’s questions in a satisfying way. This may sound good on the surface, but I feel it can foster a situation of meddling.

I don’t care how many years a person has sat and stared at a wall in a cold, dark Zen monastery—a sitter’s job isn’t to give spiritual advice. Just as there’s separation of Church and State for good reasons, so should there be between tripper and sitter. Is it really your place as a sitter to say, “Yes, we’re all one mind, and if you transcend your ego you can merge into the whole, which is love and bliss,” or something similar? It doesn’t matter how many theology books you’ve read, how many comparative religion courses you’ve taken, and/or how many times you’ve tripped and thought you saw God. It’s not your place to be pushing religious propaganda on trippers in their vulnerable states—even if such ideas are accepted by many in the psychedelic community.

The fact is, you do not *know* if such ideas are real, or if they are just the way the mind temporarily experiences existence in certain altered states. Suggesting that they’re real crosses a line, and you enter the role of priest, which is not your role as sitter. Your job is to keep the tripper from stripping naked and running down the street screaming. You’re not there to get involved in philosophical discussions while the tripper’s mind is wide open. At times, a tripper can be susceptible to suggestions, so a sitter should be careful not to implant any, no matter how “positive” the sitter might think that they are. If there really is a spiritual world, the tripper will find it on

his or her own; they don’t need you painting a picture or pretending that you’re in a position to give directions to it.  
— D.D., CA

You make some very good points. It is worth mentioning, in Dr. STRASSMAN’s defense, that effects from the substance he was researching, DMT, last for a very short time. Hence most discussion of “delusional” ideation likely occurred *after* the tripper was no longer actually undergoing the effects of the drug.

Another point is that if the tripper’s core belief system accepts the reality of the “spirit beings” (or whatever) that are encountered, and he or she starts having what is, to him or her, a bona fide and personally valuable religious experience, but one which does not mesh with the sitter’s world view, then it is equally out-of-line for the sitter to provide input based on the *sitter’s* belief systems. Using a sitter with shared world views is not a bad idea.

Much better than telling a person their ideas are true or false is providing them with empowering support that can help them overcome threatening psychotrauma. Consider the remarks made by a shaman working with MICHAEL HARNER. HARNER asked the shaman about the bird-headed people who wanted his soul, and the shaman responded with something like, “Oh, they are always saying that.” His casual attitude dismissed the situation as being non-threatening, rather than unreal. Those few words dispelled considerable psychic trauma that HARNER had been struggling with for some time.

We never interpreted STRASSMAN’s approach as saying that sitters should provide the tripper with the feedback that their visions are real, but rather felt that he was suggesting that a sitter should not automatically dismiss the tripper’s perceptions as unreal, and should not to give that dismissal as feedback.

In any event, it’s certainly good to consider and discuss these ideas.  
— Eps.

## ENTHEOPODCASTS

I think many *ER* readers would be interested in several podcasts that are out there that cover similar material. The sites below are good places to start listening. I have been loving *ER*, as usual. Keep up the good work. — N.B., NY

[www.palenquenorte.com](http://www.palenquenorte.com)

PODCASTS OF THE ENTHEOGENOGENOSCENTI





- C-REALM

<http://c-realm-podcast.podomatic.com>

Has some psychedelic topics, interviews, and philosophical rants.

- DOPECAST

[www.dopecast.co.uk](http://www.dopecast.co.uk)

Most recordings discuss *Cannabis* growing, but there are some other topics, such as *Salvia divinorum*.

- PSYCHEDELIC SALON

[www.matrixmasters.com/podcasts](http://www.matrixmasters.com/podcasts)

Excellent talks by greats such as TERENCE MCKENNA, SASHA SHULGIN, the PALENQUE NORTE lectures from BURNING MAN, assorted presentations from past MIND STATES conferences, and the Triologue series mentioned in the last issue of *ER*.

- SACRED ELIXIRS

[www.plantconsciousness.com/sacred\\_elixirs\\_podcasts.htm](http://www.plantconsciousness.com/sacred_elixirs_podcasts.htm)

Lectures and poetry from the 2005 conference in San Jose, California.

## JUUL'S GIANT UPDATE

Recently we had opportunity to follow up on our earlier account of *Trichocereus* cv JUUL's Giant and its origin. While there is a lot still left to sort out, we did manage to visit the former San Francisco home of TOM JUUL. The original address we had obtained proved incorrect, but it was close enough for the actual site to be correctly identified. The mother plant was still there, buried in dense shrubbery and vines, but with a huge section punching through. We were unable to gain access, as the house had just been resold. However, we managed to take several fairly crappy photographs (right) through gaps in the fence. The new pups (top photo) were produced by rooted cuttings that are growing in mostly sun. The dense cluster (middle photo) is the mother plant growing in mostly shade.

Coincidentally, a reader visiting Peru found material that looks quite similar to JUUL's being sold for drug purposes in the Arequipa market. While it is premature to state these two cuttings *are* JUUL's Giant we wanted to share the image of these fat pachanoids with our readers (bottom photo).

— KEEPER TROUT





## SET & SETTING

Regarding the submission “Tripping in Public” from the last issue of *ER*, which described an experience driving under the influence [see *TER* 15(3): 83–87]: It is common in the entheo community to hear people, when recounting their experiences say, “I learned so much...” However, much of this supposed knowledge or wisdom falls into the category of the ineffable. When pressed to explain, “just exactly what *did* you learn then,” most of us find it difficult to conjure up words adequate to the task, and end up mumbling something along the lines of, “Well you hadda be there, I guess.” State-specific knowledge is one of the classic hallmarks of the psychedelic experience. I say all this as both preamble and disclaimer to what follows.

I have learned a few things in those other dimensions, and one of them might be expressed as follows. The Great Teacher told me: “Be a witness, not a judge.” Or, “Make observations but don’t draw conclusions.” Or, “There is always more to the picture than meets the eye.” Even the classic wisdom traditions of world religions contain admonitions against making judgements. SENG-TS’AN, the Third Zen Patriarch, wrote a wonderful, concise treatise on it, *Hsin Hsin Ming* (there’s lots of info on the web), wherein he teaches us that making judgements, creating dualities, setting up hard against soft, sweet against sour, good against bad, etc., is a disease of the mind. There is a lifetime of wisdom contained in his ten short verses. I recommend it highly. Yes, that’s a pun, I intended it.

Likewise, the Middle Eastern wisdom traditions, which gave birth to Judaism, Christianity, and Islam, contain the apocryphal story of “The Fall” when ISH and ISHA lost their para-

dise once they had consumed the forbidden fruit from the “tree of knowledge of good and evil.” Once they learned to make judgements they lost their paradise. So the lesson is: endeavor to make no judgements. Yet, while I know this, I am going to make a small judgement nonetheless to pass along, not as a judgement per se but as words of advice or as a suggestion, if you will. Thank you for indulging me.

Some time(s) in the distant past, I have used mind-altering substances while in the company of “straight” folk. I have operated heavy machinery (driven a car) while intoxicated. I know whereof I speak. I would like to comment on both.

### HIDING FROM THE STRAIGHT

Getting stoned with straight folks from whom you have to hide your mental state is simply cheating yourself. Much of getting the full benefit from a mind-altering substance lies in giving yourself permission to let go and see where a particular molecule may take you. Much of their action is subtle. Many substances do not express themselves clearly unless we learn to shut up and listen. I suggest that to indulge in their use and really appreciate them, we should look for occasions when we will have privacy and solitude. We should treat them as sacraments of an ancient religion. When we use them just for kicks or simply for novelty and entertainment we are abusing the sacraments, which can lead to unfortunate results.

### DRIVING WHILE INTOXICATED

If one desires to engage in risk-taking behavior that endangers no one else, I say go for it, good luck, and bon voyage. Operating a motor vehicle while intoxicated endangers ourselves, our passengers, and a whole community of complete strangers. An acquaintance of mine left a party after drink-

**ENTHEOGEN  
LEGAL  
DEFENSE**



*Telephone consultations and  
case representation nationwide  
by attorney  
Richard Glen Boire.  
info@convictionfree.com*

• Cal. Expungements & Post-Conviction Relief •

FOR MORE INFORMATION SEE  
[WWW.CONVICTIONFREE.COM](http://WWW.CONVICTIONFREE.COM)





ing two glasses of wine. While driving the two miles to her home on residential streets, another motorist ran a stop sign and hit her broadside. My friend was not at fault. The other driver had been inattentive but had not been drinking. When the police arrived, guess who they immediately concluded must be “at fault.” Fortunately no one was hurt, no one did jail time. My friend was arrested, but her blood test showed her blood/alcohol level was within the legal limits. Her insurance company, however, did raise her rates astronomically. It could have all too easily turned out much, much worse. Operating powerful or expensive machinery (including a computer) while in an altered state of mind can and often does lead to unfortunate or unexpected consequences. There is a lesson there if you take time to think about it.

To really enjoy the full range of experiences and benefits of arcane molecules, I suggest it is preferable to indulge in these experiments in a private environment and at such a time when you can give your permission to fully engage with them.

I think once you try this method you will agree. Another, much wiser man, once advised us:

“Turn off your mind, relax and float down stream ... It is not dying. Lay down all thought, surrender to the void ... It is shining. That you may see the meaning of within ... It is being. That love is all and love is everyone ... It is knowing ...”  
— JOHN LENNON, “Tomorrow Never Knows” (1966)

Thank you for your patience. Carry on! — NOAH JUAN JUNEAU

## BIG BROTHER GOES POSTAL

I have been waiting for over a year now for my order from HERBAL-SHAMAN to arrive. It’s not their fault though, as it was the U.S. POSTAL SERVICE who decided to confiscate my package and in the process burn me for a total of \$90.90. I had been checking my post office box diligently, and became

# HERBAL-SHAMAN

*Your premier source for countless herbs, seeds, and a bounty of shamanic accessories.*

NOW AVAILABLE, HIGH QUALITY

*Mitragyna speciosa* (KRATOM)

25 grams, \$30 • 50 grams, \$50 • 100 grams, \$85

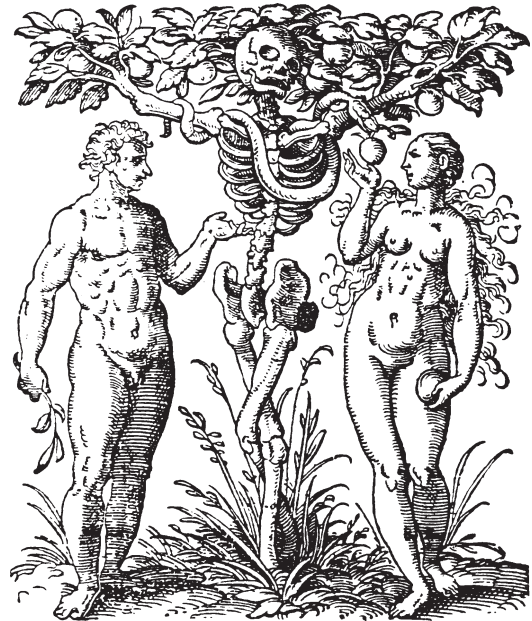
HERBAL-SHAMAN

POB 8892 (Dept. ER),  
Wichita, KS 67208, USA

Orders, Toll Free: (877) 685-9199

Questions & Tracking: (316) 685-9199

[www.herbal-shaman.com](http://www.herbal-shaman.com)





chagrined when the expected delivery never came. A call to KLAUS at HERBAL-SHAMAN revealed that my package had been returned to him by the post office. Knowing that our local post office gets really swamped during the holidays, I thought that simple human error was the fault, and I asked KLAUS to resubmit my package for mailing. When my order again failed to arrive, KLAUS informed me that the post office had not returned it to him this second time. He further informed me that he had spent a great deal of time at the inception of his business negotiating with the post office “so that this sort of thing doesn’t happen.” He cautioned me that I might be in for a very long wait, as he had known the post office to hold onto someone’s package for as long as two years and one month! When I called the USPS, I was told that they have a *new* policy of not delivering to addresses that do not include both a first and last name along with the address. Alas, here was the fly in the ointment! I had foolishly thought that law-abiding Americans had a right to privacy, and so had written “Resident” rather than my name for the mailing address. After all, I had ordered from HERBAL-SHAMAN in exactly the same manner many times in the past and had experienced no problems whatsoever. I have no doubt that the AMERICAN CIVIL LIBERTIES UNION would be on the post office “like white on rice” if they knew of this abrogation of citizens’ rights to privacy. Unfortunately, because the ACLU dares to challenge governmental actions, they are roundly hated in the part of the country where I live (right near a large military base, surrounded by “patriots”). I have no inclination to put my head on the chopping block by contacting the ACLU, and—evidently—neither do the folks at HERBAL-SHAMAN. This is understandable. No one wants to end up on the government’s terrorist watch-list, a veritable “who’s who” of American dissidents. Or worse still, be awakened in the wee hours of the night by the sound of splintering wood and shattering glass, with one’s self and family starting into the barrels of a bunch of guns. It has been suggested that packages like the one that I ordered be mailed to “a trusted friend” who is not afraid of law enforcement; but therein lies the rub—who would knowingly expose their friends to such danger? I suspect that home invasions perpetuated by law enforcement are drastically under-reported, due to fear of retaliation and the fact that such incidents appear to be of little interest to the international community. While listening to AM radio news the other day, I heard the story of a home invasion gone awry. Looking for pot, the police smashed in a family’s front door to find their path blocked by the family pet. Following standard police procedure, the dog was shot—but the bullet went through it and struck a twelve-year-old boy. When news of what the cops

had done reached the community, a riot ensued that reportedly involved almost everyone in the small town. I thought, “Boy, this should make a pretty big story on tonight’s TV news, what with practically a whole town going bananas.” But you guessed it: nada.

So what are American citizens to do? One suggestion is that *The Entheogen Review* resume its much-appreciated reporting on other countries that permit freedoms which are, at best, only a distant memory for U.S. citizens.

As far as the USPS goes, if a package is returned because it is addressed only to a “Resident,” it can be resubmitted for mailing after providing a first and last name preceded by the words “care of” (c/o). Any name will apparently do, as the exercise is more about showing compliance to the government than it is about any sort of identification for real world security concerns. This strategy was supplied by the post office itself, in response to a question I had regarding how a friend who might be staying with me might get his mail.

The government’s logic seems to be that there are terrorists who wish to deprive us of our freedoms, so we had better respond by beating them to the punch. Terrorists will pose no threat whatsoever to freedoms that no longer exist. Brilliant! While the freedoms that Americans used to enjoy were very hard-won indeed, with many making the ultimate sacrifice, the U.S. POSTAL SERVICE now has the arrogance and audacity to discount those freedoms and, in doing so, dishonor the men and women who sacrificed so much on our country’s behalf. Remember the good old days, when “neither snow nor rain nor gloom of night” would stay these couriers from the swift completion of their appointed rounds? Well, those days are gone. Postal employees work for a new master now. — RESIDENT, USA

We can not, in any way, disparage the tone of your missive. The fact that so many Americans seem to miss the ripe irony of the Orwellian time we are living in, where freedoms are taken away in the name of freedom, and over 600,000 citizens of Iraq have found *permanent* liberation from this mortal coil due to the freedom-fighting American invaders.

However, we have been unable to locate any mention of a USPS policy of not delivering to addresses that do not include both a first and last name along with the address. USPS guidelines for addressing mail can be found on-line at <http://www.usps.com/businessmail101/addressing/deliveryAddress.htm>. This web site (accessed 2/20/07) states:

“Sometimes it’s not important that your mailpiece reaches a specific customer, just that it reaches an address. One way to do this is





to use a generic title such as "Postal Customer" or "Occupant" or "Resident," rather than a name, plus the complete address."

Furthermore, the USPS actually offers a new service called Customized MarketMail™, which requires that any mail piece using this service "must be addressed using a complete delivery address with the addressee shown in one of three formats: name, name plus 'or current resident' or simply 'occupant' with no name." (See [www.usps.com/customizedmarketmail/\\_pdf/features.pdf](http://www.usps.com/customizedmarketmail/_pdf/features.pdf).)

Answers to questions about mailing regulations can be found in the on-line version of the *Domestic Mail Manual 300* at <http://pe.usps.gov>. The web site provides a link so that you can download this entire regulatory code of mailing standards. Rules pertaining to alternative addressing formats in the *DMM 300* can be found in section "602 Addressing." Apparently it is true that the "Postal Customer," "Occupant," or "Resident" designators can not be used on Express Mail; mail with any special service (registered, certified, insured, certificate of mailing, return receipt, restricted delivery, return receipt for merchandise, delivery confirmation, signature confirmation, collect on delivery, special handling, confirm service, or money orders); or mail sent to any overseas military post office.

I asked the top ranking postal official at a local office whether or not he was familiar with any regulation, passed at least a year ago, which required a first and last name on a package, and I described the nuts and bolts of the situation you mention in your letter. He was not familiar with any such rule, and suggested that I check the *DMM 300*. I responded that I had already checked it, and could not locate anything. He then started talking about how different postal employees have different sorts of personalities, with the implication that some people took their jobs—and the power that they held—to extremes that were not backed up by regulations. I was left with the distinct impression that he felt as though your package was not delivered (twice) because someone had a stick up his or her ass, rather than due to any actual regulation.

I then mentioned that it seemed as though anyone could simply make up a fictional name, and a package should get through, since there would be no way for the post office to know that someone new hadn't moved into an apartment or house, perhaps even a foreign exchange student for whom there would be no change of address form filed. The postmaster responded that most such mail would get red-flagged and not be delivered. He said that mail carriers become very familiar with the names associated with each address, because if they deliver a piece of mail incorrectly, then they may have to pick it up the next day—and no one wants to do that. Still, it was hard for me to accept that a postal worker wouldn't deliver a piece of mail to an address, regardless of what name was on it. So I sent a letter to my mom, who has lived in the same white, middle-class neighborhood house for the last four decades, and addressed it to "JOSE ENRIQUE GARCIA." Mom hasn't had any other names associated with her address. If there was ever a home where a red flag should go up with a regular postman, it would be her place. And yet the letter arrived promptly without any problem. While this single example can't be seen to hold too much weight, I do suspect that mail with a correct address and an unusual name will probably make it through in many cases. — DAVID AARDVARK

## LIME AND LYE

I'm wondering about plants that people often chew in conjunction with lime; I don't have any questions about the plants, but rather about the use of lime. I know that lye can be created from lime, and that just about any commercially available powdered lime carries a label stating that it can cause severe burns if in contact with skin and eyes. Do you have any knowledge about this? Can one use any type of lime? How careful does one need to be when putting something in their mouth where its label says it can burn them? Thanks for any thoughts on this. — P.H., NM

Certainly one way of making lye (sodium hydroxide) is to react sodium carbonate and calcium hydroxide. Pure calcium hydroxide and calcium oxide will both burn you if you get them on you and just leave them there—especially if you've made a paste; think of getting wet cement on you and not washing it off. Lye can burn you even worse, though, so it would be a bad choice of a base. Something food grade is better than cement making materials if intended for human ingestion, of course.

**BACK  
FROM THE  
VOID**

*Zoe Seven*

**ARE  
YOU  
BACK  
YET?**

for details and ordering information see  
**www.zoe7.com**





Not all acids and bases are equal. For instance, someone can put vinegar in his or her mouth and be unharmed, but concentrated glacial acetic acid would burn this person badly. Lime is less caustic than lye, although it would still burn you if you stuck a mass of freshly prepared lime in your mouth and left it there. The plants it is mixed with help to neutralize it. Plant alkaloids can balance the alkali if they are carefully mixed, such titration as practiced by indigenous people is a fine art. Most people progressively add tiny bits, using the taste to judge when the right amount has been added; the taste shifts from bitter to sweet.

What people refer to as lime is usually made from burning a calcium carbonate source such as snail shells or limestone, or from burning plants to create a basic ash that is then extracted by leaching the ashes, and then concentrating the water to dryness.

Burning limestone or snail shells creates calcium oxide (aka quicklime). Quicklime wants to absorb water from the air, and does so rapidly, forming calcium hydroxide (aka slaked lime). Calcium hydroxide likes to absorb  $\text{CO}_2$  from the air to become calcium carbonate. The more calcium carbonate that is present, the less likely it is to burn you and the less effective it is at liberating alkaloid—this simply means that more is required, not that it can not work. Baking soda can be effective, and it is also less basic so it's a safe choice. Some people take pure cocaine, mix it with baking soda, and place a bit of this between cheek and gum for similar effects.

While baking soda won't burn you, quicklime and slaked lime can. Simply touching lime is not a problem. Dump a wad of it into your mouth and leave it there on its own, and it can burn you—especially if freshly prepared. There is an approach, widely discussed in ethnobotanical/anthropological literature that may be pertinent concerning human use of strong lime. Some traditional South American coca chewers use a stick to apply small bits of lime onto the center of the quid as needed. It is never transferred directly onto the mouth, due to its ability to burn. They often use very strong lime, so where they are positioning it in the quid might be the key to safe use of strongly basic lime materials. In any case, not overdoing the base is more important than the specific choice.

The alkali lime liberates the organic acids in the leaf, or the salts one encounters in purified preparations, into their free-base form, so that they are more efficiently absorbed through the mucosal tissues of the mouth. It only requires enough alkali to do the conversion, so small bits get repeatedly added to the quid until the alkaloid contained within it has been chewed out. The stronger the alkali chosen (within reason) the less that needs to be used, and the more care needs to be used in applying it to the mouth. Really strong bases like lye should never be used for this purpose.

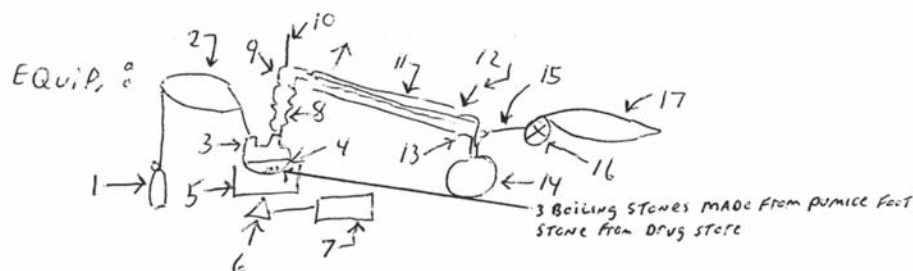
On the topic of lime, it is worth mentioning the surprisingly widespread misconception that citrus limes are used. Although we have not seen it, we have even heard that this idea has been repeated in a documentary that touches on the preparation of coca leaf quids. Since citrus limes are acidic, rather than basic, they are the exact opposite of what someone munching coca would want to augment his or her chew. — KEEPER TROUT

## OBTAINING DIETHYL ETHER

Working as a pressman, I had access to many useful solvents. However, diethyl ether ( $\text{ET}_2\text{O}$ ) was not one of them. Several web sites claim that  $\text{ET}_2\text{O}$  can be obtained from starter fluid after simply shaking it with distilled water and separating the layers.

We decided to distill some starter fluid to see how much  $\text{ET}_2\text{O}$  is present. Of course, any extraction's result will only be as good as the original material, solvents, reagents, etc., used in the procedure.

- 1) Inert gas (i.e., He, Ne, Ar, etc.) cylinder with gauge connected to  $\frac{3}{8}$ -inch inner diameter clear tubing from hardware store
- 2) Lawn leaf bag duct-taped to  $\frac{3}{8}$ -inch inner diameter tubing
- 3) 2 liter 2 neck round bottom distillation flask
- 4) 1 liter of starter fluid that has been cleaned with  $\text{H}_2\text{SO}_4$   $\rightarrow$   $\text{FeSO}_4$  (sulfuric acid  $\rightarrow$  iron sulfate) as per the book *Purification of Laboratory Chemicals* [ISBN 0-7506-7571-3] (to remove explosive peroxides) then dried with calcium chloride ( $\text{CaCl}_2$ ), which is commonly used to melt sidewalk ice
- 5) Oil bath to provide uniform heating
- 6) Hot plate
- 7) Temperature controller to keep oil at  $85^\circ\text{C}$
- 8)  $\sim 10''$  fractionating column
- 9) Distillation head
- 10) Mercury (Hg) thermometer (0.5 degree C increments)
- 11)  $\sim 50$  cm WEST condenser
- 12) Ice  $\text{H}_2\text{O}$  in to cool #11 above





- 13) Receiver flask adaptor for #14
- 14) Receiver flask
- 15) 3/8-inch inner diameter tubing from hardware store (1/2-inch outer diameter)
- 16) GAST® pump
- 17) Lawn leaf bag taped to GAST pump exit

#### METHODS

We cleaned and dried the starter fluid from four cans; again, see *Purification of Laboratory Chemicals* for the steps involved. Unfortunately, over 10% of the gross material was lost in the cleaning and drying processes. But these steps are crucial, since ether peroxides are dangerous/explosive.

We then put one liter of the cleaned/dried material into the distillation flask. The lawn leaf bag (#2 in diagram) was inflated. Using the GAST pump, we then pumped the inert gas through the system to the second lawn leaf bag, to reduce the presence of oxygen and possible peroxide formation during distillation. (Note: The pump was on for less than a minute.) We then heated the oil to 85° C and collected the fraction coming over at ~32–36° C. (The boiling point of ET<sub>2</sub>O is 34.5° C.) We marked the 300 ml level on the distillation flask, as we didn't want to distill further, potentially concentrating possible remaining peroxides and creating an explosion.

#### RESULTS & DISCUSSION

The forerun that came over below 32° C was approximately 80 ml of lord knows what. Then we collected ~325 ml of ET<sub>2</sub>O coming over at ~32–36° C. We measured ~475 ml of tails. The residue was assumed to be heptane/hexane/whatever.

#### CONCLUSION

If you need ET<sub>2</sub>O, the suggestion on several web sites of shaking starting fluid with distilled H<sub>2</sub>O ain't gonna cut it. ET<sub>2</sub>O obtained from starting fluid really must be distilled. If you look up ET<sub>2</sub>O + heptane (and hexane) in *Hawley's Condensed Chemical Dictionary*, you'll find that ET<sub>2</sub>O is slightly soluble in distilled H<sub>2</sub>O and heptane is insoluble. Hence, if one were to try to clean up starting fluid via repeatedly shaking with distilled H<sub>2</sub>O and then separating the layers, you not only don't end up with very good ET<sub>2</sub>O, but you are actually *reducing* the amount of ether that you have.

ET<sub>2</sub>O should be stored in well-sealed brown glass bottles in a cool, dark, dry place, away from pilot lights and other sources of flame. Thank you guys for all of your work and for fighting the good fight. — C. and M., KS

The "simple separation process" described at various web sites has been used by some people to produce ether which was then directly huffed; see, for example, [www.erowid.org/experiences/exp.php?ID=3015](http://www.erowid.org/experiences/exp.php?ID=3015). We are *not* suggesting that this is a effective or safe approach to take.

While the authors of this text clearly had the gear and knowledge required to pull off the process, it would be irresponsible for us not to point out that ether distillation is best left to people who have the appropriate training in the requisite lab procedures. Heck, *with* the proper training, one could almost as easily make ether from sulfuric acid and ethanol. Back when alcohol was banned in England, exploding ether labs became a problem in Ireland. While it is a fairly low-tech process, it has the potential to be explosive. — Eds.

## THANKS FOR THE DMT

After the publication of "Extreme Condition Extraction of *Mimosa tenuiflora* (= *M. hostilis*) Root-bark" in the Summer Solstice 2004 issue of *The Entheogen Review*, I noticed a lot more DMT available on the underground market. When I asked around, a few friends admitted that they had tried the extraction process and had good luck with it. One of them smoked me out last year at BURNING MAN, while I was already on ketamine. More recently at a gathering of seasoned psychonauts, I again noticed DMT flowing around in beefy quantities. Catching an eyeful of some of the material, it was the cleanest, sparkling white powder I have seen in ages. It has probably been since the mid-1990s that I have seen such pristine material (and that was likely synthetic). Upon inquiring, I discovered that this material had been made using the "DMT for the Masses" tek, published in the last issue of *ER*. Since several loaded "machine" pipes (described in the Vernal Equinox 2003 issue of *ER*) were being freely passed around, I decided to have a go. I inhaled a few surprisingly pain-free lungfuls. Now, I had almost given up smoking DMT, due to the abrasive quality it has on my lungs; so I attribute the current difference to both the outstanding material and the method of delivery. After my astonishment wore off, I thought of writing to say thanks for helping the DIY crowd (and friends of the same) to benefit from this once hard-to-find molecule. As ALEXANDER T. SHULGIN noted in *TIHKAL*, "DMT is everywhere," and it is in part due to the fine work that *ER* has done over the years. — SPRIDLE, CA







# EVENTS CALENDAR

## WESAK MAY 4–6, 2007

Join us at Mount Shasta during the week-long holiday of WESAK—the BUDDHA's birthday—for this great festival of the New Age movement. Featuring presentations by JEN AMBROSE, ERIK BERGLUND, JOANNA CHERRY, DIANA COOPER, DAWN FAZENDE, GENTLE THUNDER, MICHAEL LANGEVIN, ANTON MIZERAK, ROBERT RAY, PATRICIA RESCH, FAITH RIVERA, CRAIG RUSSEL, SAHADEV, MASTER ZHI GANG SHA, DYAN STEIN, MICHAEL TAMURA, TERRY COLE WHITTAKER, ALUNA JOY YAXK'IN, and AMORAH QUAN YIN. Tickets are \$300. For more info see <http://wesak.us>.

## AYAHUASCA HEALING MAY 14–21, 2007

Join ROBERT VENOSA and MARTINA HOFFMANN and learn how to put your ayahuasca visions on canvas. Participants can partake in three ayahuasca ceremonies in the relaxing environment of Bahia, Brazil. The 1,900 euro cost includes a single space in a double occupancy room, all activities and excursions, workshops, and meals. Airfare not included. For more info see [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net).

## SHESHAMANS MAY 18–20, 2007

Returning to ISIS OASIS in Geyserville, CA, SHESHAMANS invites you to come together for a weekend of revelations presented by women psychonauts. Presenters include: ANGELA BLESSING, LINDA ROSA CORAZON, VALERIE LEVERONI CORRAL, MAX DASHU, ADELE GETTY, LOU MONTGOMERY, MICAH NILSSON, CYNTHIA PALMER, MARIELA DE LA PAZ, CELESTINE STAR, SUZANNE STERLING, JANE STRAIGHT, MARILYN WALKER, and PATRICIA WINTERS. Attendees are also invited to offer presentations as scheduled sessions. Featuring discussions, films, networking, relaxing, viewing visionary art, all-night music on Saturday, performance, fire circles,

vegetarian food, a swimming pool, spa, a crafts faire, camping, and more. People of all genders are welcome at SHESHAMANS. For more info see [www.sheshamans.com](http://www.sheshamans.com).

## CONSCIOUSNESS & NATURE SPIRITS MAY 24–31, 2007 JUNE 2–9, 2007

HEART OF THE INITIATE tours to Bahia, Brazil, help people make sacred inner journeys through an intensive workshop experience that incorporates ayahuasca ceremonies. Staff includes RALPH MILLER and WARINEI WANARE. The 2,000 euro cost includes a single space in a double occupancy room, all meals, three evenings of ayahuasca ceremony plus lectures and sharing sessions, and local transportation. Airfare not included. For more info see [www.heartoftheinitiate.com](http://www.heartoftheinitiate.com).

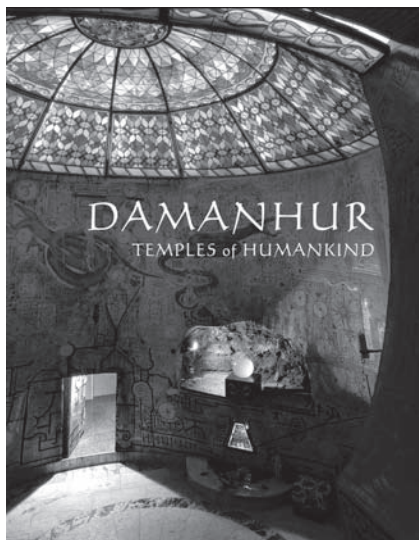
## TRIP TO DAMANHUR MAY 27–JUNE 2, 2007

Visit one of the wonders of the world with visionary artists ALEX and ALLYSON GREY. The DAMANHUR community is situated in the Valchiusella Valley in the Alpine foothills of northern Italy. They have been building their TEMPLES OF HUMANKIND deep within a mountain for nearly two decades. The GREYS have recently published the book, *Damanhur: Temples of Humankind* (see next page). Join them to walk the valley, discovering its past magical history; hike the ancient Celtic initiation Path of the Souls; and visit the TEMPLES to engage in exercises intended to widen perceptions: sacred dance, inner harmonizing, walking meditation in the stone circuits, and contemplation with the Selfic paintings. Attendees can also participate in art workshops and engage in a full moon Ritual of the Oracle at the Open Temple. \$1,722 includes a single space in a double occupancy room, transportation from Turin, and dinners. Airfare not included. For more info see <https://www.wisdomuniversity.org/turin-italy-pilgrimage.html>.





# BOOK REVIEW



*Damanhur: Temples of Humankind* by ESPERIDE ANANAS (SILVIA BUFFAGNI). Foreword by ALEX GREY. Introduction by ROB CALEF. Poetry by OBERTO AIRAUDI. Edited by ALLYSON GREY. 2006 (CoSM PRESS, 542 W. 27th Street, New York, NY 10001, [www.cosm.org](http://www.cosm.org)), ISBN 1-55643-557-0 [13.75" X 10.75" hardback, \$50.00], 121 pages, full-color photographs by ROBERTO BENZI throughout.

I am building a “tree house” for my daughter, as a present for her forthcoming eighth birthday. (Since there is no actual tree to speak of, the structure will be built on a 12' X 24' platform, raised 6' off the ground.) Of needs, I have been teaching myself basic home construction techniques, while harvesting architectural inspiration from tree house books, ERIK DAVIS' *The Visionary State*, and—most recently—*Damanhur: Temples of Humankind*. A particular twist to tree house construction, which was first suggested to me by my friend WILL BEIFUSS, but then reinforced through reading the *Damanhur* book, is the inclusion of various secret hiding places. These will be revealed slowly to my daughter, over time, if she doesn't happen to stumble on them herself in the course of exploring her new nook. The design and construction of physical abodes ties one into a creative energy as old as humanity itself.

Located near Turin, Italy, the Federation of Damanhur is a spiritually based intentional community in the “mystery school” vein, where over 800 men, women, and children

focus their existence on the arts, environmental stewardship, and sustainable living. In late summer of 1978, OBERTO AIRAUDI and a group of ten friends first began their work—using only hand tools—digging into the side of a mountain to begin building an amazing collection of sacred spaces: the Temples of Humankind. The work that the early Damanhurians did was kept secret for sixteen years. In 1991, under the ruse of investigating alleged tax evasion, uniformed men with guns and drug-sniffing dogs descended upon the community. The entrance to the Temples remained undiscovered, no charges were ever filed, and no proper explanation for the raid was ever provided. Then again, in 1992, another assault on the community occurred—this time due to an anonymous letter claiming that there were illegally built temples hidden at Damanhur. Armed police threatened to dynamite the mountain if they were not shown the location of the temples. Under such duress, the Damanhurians revealed what they had kept hidden for so long:

An hour later, tearful and overcome by the profound beauty of the Temples, the group [of officials] emerged. The prosecutor put his hand on the shoulder of Damanhur's founding member, Oberto Airaudi, saying simply, ‘We must do something to save the Temples.’ In Italy, there were no laws to govern or protect such an underground structure, erected without planning or permission.

When news got out that existence of the Temples had been confirmed, the Catholic Church immediately demanded that the government destroy them. Legal battles were fought, international support for the Temples was gained, and ultimately the Italian government changed the laws to legalize past and future construction efforts at Damanhur.

Although *Damanhur: Temples of Humankind* contains some history of the community, touching briefly on the spiritual ideas of its members, the book is primarily an exposition of the incredible art and architecture that they have created. Damanhurians use widely diverse media to adorn their subterranean structures—painted murals, mosaic tiling, sculpture, and a myriad of stained glasswork constructed in various styles. Secret doorways and hidden passageways are abundant throughout the Temples, and the walls are covered





in countless cryptic ideogrammatic messages written in over a dozen ancient texts. The gestalt of their construction is overwhelming—it is amazing that it exists at all, much less that it was created in secret for so long. And according to the Damanhurians, only about ten percent of their planned construction has been completed. An attractive map at the beginning of the book provides a diagrammatic sense of the numerous rooms and chambers, and an excellent job is done throughout the book of explaining the symbolic meanings of the art depicted.

One thing that struck me strongly while immersed in this book was the similarity between the art of the Damanhurians and that of other spiritually inspired visionary artists. At times the work presented reflects the styles of ALEX and ALLYSON GREY (it is obvious why they decided to focus on Damanhur for the first book published by their CoSM PRESS), MARTINA HOFFMANN, ERNST FUCHS, PAUL LAFFOLEY, and ANDY LAKEY. Although psychedelics are not explicitly discussed as having acted as any sort of influencing factor on the Damanhurians, it is clear—even if they played no part in the inspiration of their art—that the artists of Damanhur are entering into and being inspired by similar mental realms.

As a collection of images conveying the majesty of this community, this book succeeds in spades. The only area where I was left wanting a bit more was in the presentation of the history and philosophical ideas behind the Damanhur community. A more in-depth investigation on those counts can be found in the book *Damanhur: The Story of the Extraordinary Italian Artistic and Spiritual Community* by JEFF MERRIFIELD.

Readers will appreciate the oversized format of *Damanhur: Temples of Humankind*, which includes several sections that fold out to reveal even larger panoramic images. The book was designed such that it mirrors the dimensions of ALEX GREY's two coffee-table art books, thusly providing a comfortable indication of where it belongs on the visionary art aficionado's bookshelf.

Exploring this book is a delight, with jewel-like bursts of color surprising the viewer down every passageway and excavated chamber. Like ineffable experiences of the Godhead, so too the impact of the art and architecture that make up the Temples of Humankind can not be adequately expressed in the words of any review. Quite simply, *Damanhur: Temples of Humankind* belongs in every entheoart lover's library.

— JON HANNA

# BIBLIOGRAPHY

GRUBER, J.W. et al. 1999. "High Performance Liquid Chromatographic Quantification of Salvinorin A from Tissues of *Salvia divinorum* Epling and Játiva-M," *Phytochemical Analysis* 10(1): 22–25.

HANES, K.R. 2001. "Antidepressant Effects of the Herb *Salvia Divinorum*: A Case Report," *Journal of Clinical Psychopharmacology* 21: 634–635.

HANES, K.R. 2003. "*Salvia divinorum*: Clinical and Research Potential," *MAPS Bulletin* 13(1): 18–20.

HASLER, F. et al. 2004. "Acute Psychological and Physiological Effects of Psilocybin in Healthy Humans: A Double-blind, Placebo-controlled Dose–Effect Study," *Psychopharmacology* 172(2): 145–156.

KALANT, H. 2001. "The Pharmacology and Toxicology of "Ecstasy" (MDMA) and Related Drugs," *Canadian Medical Association Journal* 165(7): 917–928.

OTT, J. 1996. *Pharmactheon: Entheogenic Drugs, their Plant Sources, and History* (second edition, densified), NATURAL PRODUCTS CO.

SHULGIN, A. & A. SHULGIN 1997. *TIHKAL: The Continuation*. TRANSFORM PRESS.

SIEBERT, D. 2002. "A Prominent *Salvia divinorum* Researcher Speaks Out: Letter to Congress." Posted at [www.cognitiveliberty.org/drug\\_policy/Daniel\\_Siebert\\_salvia\\_letter.html](http://www.cognitiveliberty.org/drug_policy/Daniel_Siebert_salvia_letter.html) (accessed 3/23/07).

SIEBERT, D. 2007. "Re: Assembly Bill 259." Posted at <http://sagewisdom.org/lettertocsa.pdf> (accessed 3/23/07).





# INDEX

## Symbols

10th U.S. Circuit Court of Appeals 16  
 2-amino-4-methylhexane 30  
*2012: The Return of Quetzalcoatl* 125  
 2,5-dimethoxy-4-chloroamphetamine  
 33  
 2C-B 29, 55, 56, 59  
 2C-C 29, 64  
 2C-E 29  
 2C-I 29  
 2C-T-2 29  
 2C-T-7 84  
 3,4-dihydroxyamphetamine 57  
 3,4-dihoxymethamphetamine 57  
 3,4-methylenedioxymethamphetamine  
 66  
 3,4,5-trimethoxyphenylacetic acid 75  
 5-MeO-DMT 95  
 9/11 109

## A

*A Colores* 72  
*A Modern Herbal* 96  
 "A Question of Balance: Health and  
 Pathology in New Religious  
 Movements" 47  
 AARDVARK, DAVID 29, 41, 63, 87, 95,  
 96, 98, 99, 122, 137  
 ABERLE 57  
 ABRAHAM, RALPH 42, 106, 107  
 absinthe 2, 3, 7  
 ABSINTHE-BAR & BISTRO 2  
*Acacia gonoacantha* 95  
 acetylmescaline 58  
*Acid Gospel Experience, The* 73  
*Acquatica* 73  
 Adderall® 30  
 addiction 124, 125, 127, 128, 130  
 addiction treatment 67  
 addictive 97  
 aeruginascin 99  
*Agave* 56  
*Age of Entheogens & The Angels'*  
*Dictionary, The* 108  
 agnostic 79  
 AGORA SCIENTIFIC TRUST 55  
 aguardiente 18  
 AIRAUDI, OBERTO 141  
 AISNER, RAFAEL 71  
 ALAN 17  
 ALBERT HOFMANN FOUNDATION 47  
 ALBRECHT, KATHERINE 38

ALCHEMICAL SOLUTIONS 122  
 alchemy 67  
 alcohol 3, 29, 56, 106, 121, 122, 135  
 ALCOHOL AND TOBACCO TAX AND TRADE  
 BUREAU 122  
 ALCOHOLICS ANONYMOUS 55  
 alcoholism 125  
 ALEMBIC 23 120  
 ALEXANDER, BRUCE 35  
*Alice's Adventures in Wonderland* 100,  
 101  
*Alien* 7  
 aliens 112, 131  
 alprazolam 59  
 ALTAFFER, PAUL 30, 40  
*Altrove* 29  
*amagqirha* 93  
*Amanita muscaria* 57, 100, 101, 102,  
 103, 108  
*ambil* 27, 28  
 ambivalence 78  
 AMBROSE, JEN 140  
 AMBROSIA BOOKS 99  
 AMERICAN CIVIL LIBERTIES UNION 136  
*American Journal of Gastroenterology* 76  
*American McGee's Alice* 100  
 AMERICAN MEDICAL ASSOCIATION 50  
 AMERICAN PSYCHIATRIC ASSOCIATION  
 105  
 ammonia 92  
 amnesia 32  
 AMNESTY INTERNATIONAL 44  
 AMP 29, 30, 62, 63  
 amphetamine(s) 30, 106  
 amphetamines (substituted) 66  
*Anadenanthera* 56, 95  
*Anadenanthera falcata* 95  
*Anadenanthera: Visionary Plant of*  
*Ancient South America* 95  
 analgesic 98, 108  
 ANANAS, ESPERIDE 141  
 anandamide 30  
*Anarchist's Cookbook, The* 36  
 ANDERSON, B. 96, 108  
 ANDREWS, LYNN 105  
 anesthesia 88, 89, 90  
 ANGELICA 17, 18, 19, 20  
 angels 19, 83  
*Annales de l'Anesthesiologie Française* 75  
 ANONYMOUS 49, 54  
 antidepressant 108  
 anxiety 9, 14, 16, 129  
 anxious 62  
 aphrodisiac 29, 96  
 APPENDINO, G. 93, 108  
 APPERSON, CLYDE 9, 10, 12, 16, 40  
 appetite suppression 62  
 apports 113  
*Archives of General Psychiatry* 66  
 ARMAND, ARMAN 7

ARNOLD, PATRICK 30, 62  
 ash 138  
 ASMODEUS 83  
 ASSOCIATION FOR TRANSPERSONAL  
 PSYCHOLOGY 47  
 ASSOCIATION, THE 86  
 ASTÉRIX 100  
 astral projection 124  
 ATARI 103  
 ataxia 126  
 atheist 79  
*Atherosperma moschatum* 64  
*Atropa belladonna* 31, 32, 63  
 atropine 32  
 AWONO, URBAIN OLANGUENA 57  
 ayahuasca 2, 17, 20, 21, 22, 24, 71, 96,  
 105, 108, 140  
 ayahuasca admixture 95  
 ayahuasca analogues 64  
 AYAHUASCA HEALING RETREAT 140  
*ayahuasqueros* 22  
 AYLER, ALBERT 74

## B

B. 64  
 BACH 72  
 BACKSTER, CLEVE 35  
 BAGGOTT, MATTHEW 42, 56, 71, 75  
 BAKALAR, JAMES B. 46  
 baking powder 28  
 baking soda 28, 138  
 BALL, LUCILLE 70  
*Banisteriopsis caapi* 27, 34, 96  
 BAR ASSOCIATION OF KING COUNTY 63  
 BARBOSA, R.C. 66  
 BASU, N. 94, 108  
 BBC NEWS 57, 75  
 BEAUREGARD, M. 66  
 BECK, DON 35  
 BECKLEY FOUNDATION 106, 107  
 BECKLEY PARK 106  
 BECKSTROM-STERNBERG, S.M. 30, 40  
*Before I Go, You Should Know* 69  
*Behavioral and Brain Sciences* 107  
 BEIFUSS, WILL 15, 141  
 BELE-BINDA, M.E. 56, 75  
 BELLINGHAM FARM 96  
 BENZI, ROBERTO 141  
 BERESFORD, JOHN 41, 49, 52, 55, 98  
 BERGER 98  
 BERGER, MARKUS 100  
 BERGER, MIRKO 100  
 BERGLUND, ERIK 140  
*Berichte der Deutschen Chemischen*  
*Gesellschaft* 108  
 Bestine® 92  
 beta-carboline 64, 66  
 beta-phenyl-gamma-aminobutyric acid  
 30





- betacyanins 96  
betaxanthins 96  
betel nut 37  
BETSA, KESTEN 105  
BETTER DAYS PUBLISHING 108  
BEUG, M.W. 101, 108  
*Bicycle Ride, The* 36  
*Bill of Rights* 32  
bitter orange 30  
BJORK 72  
BLACKMORE, SUSAN 35  
BLESSING, ANGELA 140  
BOBBY 53  
BOHM, SHEELO 71  
BOLEN, JEAN SHINODA 35  
BOMBERMAN 102, 103  
BONNIE 17, 18, 20  
*Boo Hoo Bible, The* 101  
BOOHOOS 101  
borneol 30  
BOTANICAL.COM 96  
BOUARAVONG, N. 57, 75  
BRADEN, GREG 35  
*Brainstorm: A Psychological Odyssey* 47  
BREZSNY, ROB 109  
BRIAN 17  
BRIGHT, SUSIE 35, 67  
BRIGSTOCKE, MARCUS 100  
*British Medical Journal* 76  
BROCKLEHURST, CARMEN 35  
BROD, THOMAS M. 105  
BROKEBACK 73  
*Broken Hearted Dragonflies: Insect  
Electronica from Southeast Asia* 74  
BROWN, B.T. 56, 75  
BROWN, LUKE 71  
*Brugmansia* 56, 63  
Buddhist 57  
*Buddleia officinalis* 37  
BUFFAGNI, SILVIA 141  
BUFFALO SPRINGFIELD 86  
bufotenine 95  
*Bulletin of the Department of Medical  
Sciences* 40  
*Bulletin on Narcotics* 60, 76  
BUNYAPRAPHATSARA 95  
BURNING MAN 4, 13, 14, 15, 16, 50, 65,  
71, 72, 73, 74, 114, 115, 133, 139  
BUSH, GEORGE W. 5, 85  
*BusinessWeek Online* 108  
Bwiti 124, 125, 127
- C**
- C-REALM 133  
C. and M., KS 139  
C.A.P., MN, prohibition P.O.W. 64  
C.G., ID 98  
C.R., FEDERAL CORRECTIONAL INSTITU-  
TION, N.J. 32
- cactus 121, 130  
caffeic acid 96  
caffeine 29, 30, 62, 66, 117, 118  
calcium carbonate 138  
calcium chloride 138  
calcium hydroxide 137, 138  
calcium oxide 138  
CALDICOTT, HELEN 35  
*Calea zacatechichi* 94, 108  
CALEF, ROB 141  
California 109, 110, 111, 113, 114, 115  
CALIFORNIA INSTITUTE OF INTEGRAL  
STUDIES 45  
CALIFORNIA STATE UNIVERSITY, CHICO  
43  
CALIFORNIA STATE UNIVERSITY, HAY-  
WARD 125  
CAMPBELL, DON 35  
camphene 30  
*Canadian Medical Association Journal*  
142  
cancer 9, 14, 16, 75, 76  
Cannabaceae 60  
*Cannabis* 1, 34, 56, 67, 92, 106, 107,  
122, 133  
*Cannabis sativa* 60  
CANNABIS SEEDS (business) 36  
*Cannabis-like* 98  
captopril 29  
carene 30  
CARROLL, JACQUI 35  
CARROLL, LEWIS 100, 101  
CASE, JUSTIN 33, 34, 56, 57, 59, 75  
*Catharanthus roseus* 60  
Catuama® 98, 108  
CENTER FOR COGNITIVE LIBERTY &  
ETHICS 47  
*Centipede* 102, 103  
CENTRUM VOOR STUDIE EN  
DOCUMENTATIE VAN LATIJNS  
AMERIKA 75  
*Cereus grandiflorus* 95, 96, 108  
*Cereus greggii* 95  
*Cereus jacamaru* 95  
*Cereus, "night-blooming"* 95  
*Cereus peruvianus* 95  
*chacapa* 20, 22  
*chacra* 19  
*chacruna* 18  
CHAMBERLAIN, DEAN 71  
CHANDLER & SHARP, PUBLISHERS, INC.  
75  
CHANNEL G 39  
CHANNING, CAROL 70  
CHAPARRO, C. 66  
CHAPEL OF SACRED MIRRORS 6, 71, 105  
CHARALAMPOUS, K.D. 58, 75  
CHARLES C. THOMAS 75  
chaste tree berries 98  
*Chemical and Pharmaceutical Bulletin* 40
- Chemical Psychoses: LSD and Related  
Drugs* 75  
*Chemical Salvation?* 8  
"Chemist's New Product Contains  
Hidden Substance" 62  
CHEPA 17, 21, 24, 26  
CHERRY, JOANNA 140  
CHICK, JACK 8  
CHIDESTER, BRETT 33  
CHIEF BOO HOO 101  
CHINESE ASSOCIATION OF URINE  
THERAPY 57  
Chocamine™ 29, 30  
chocolate 4  
Chontal Indians 94  
CHOOCHOTE, W. 31, 40  
CHOPRA, PREET 71  
CHOW, S.Y. 95, 108  
Christianity 110, 113, 134  
CHROMODORIS, VIBRATA 71  
CHRONICLE BOOKS 111  
CHURCH OF TRICK 8  
CIA 1  
CIBA-GEIGY 5  
CIENKI, JOHN J. 117  
cinnamic acid ethyl ester 30  
cinnamic aldehyde 30  
CIPOLLINA, JOHN 74  
*Citrus aurantium* 30  
CLARKE, DAVID 35  
*Cleansing the Doors of Perception* 47  
Clear Springs™ 122  
*Clinical Toxicology* 66  
CLINTON, BILL 54  
CLOUD, GINGER 71  
clysma 56  
coca 18, 123, 138  
cocaine 62, 123, 138  
COE, M.D. 56, 75  
coffee 56, 66  
COGSWELL, JOHN 35  
COHEN, PETER 35  
COHL, ÉMILE 105  
COLE, K.A. 15  
COLEMAN, JOE 7  
*Coleus species* 60, 94  
COLLEEN 72  
"Comments on BBC's *Psychedelic  
Science*" 47  
COMMITTEE ON UNJUST SENTENCING 55  
consciousness 90  
CONSIGLI, ANGELA 8  
*Contributions from the Gray Herbarium of  
Harvard University* 95  
COOPER, DIANA 140  
*Copelandia cyanescens* 83  
CORAZON, LINDA ROSA 35, 67, 69, 140  
CORINA 17, 20  
corn starch 28  
CORRAL, VALERIE 35, 67, 68, 70, 140





- Corydalis yanhusuo* 37  
 CoSM PRESS 141, 142  
 COUNCIL ON SPIRITUAL PRACTICES 41, 55  
 COURTWRIGHT, DAVID T. 35  
 COUSENS, GABRIEL 35  
 COZZI, NICHOLAS V. 42, 48  
 cream of tartar 28  
 CRICK, FRANCIS 42  
*Crossing Over* 114  
*curandera* 57, 58  
 CURTIS, HOLY 35  
 cyclohexane diepoxides 30, 40
- D**
- D, KRIS 71  
 D.D., CA 132  
 Damanhur 140, 142  
*Damanhur: Temples of Humankind* 140, 141, 142  
*Damanhur: The Story of the Extraordinary Italian Artistic and Spiritual Community* 142  
 DARLING, DIANE 35, 70  
*Das Nord* 76  
 DASH, G. WALTER 49, 51  
 DASHU, MAX 140  
 DASKALAKOS, CHRISTOS 35  
*Datura* 63  
 DAVIES, JAG 71  
 DAVIES, JOHN B. 35  
 DAVIS, DEBRA 35  
 DAVIS, ERIK 13, 15, 71, 109, 115, 141  
 DAVIS, JONATHAN 7  
 Day of the Dead 69  
 DE HARO, L. 66  
 DE LA PAZ, MARIELA 140  
 DE WIN, M.M.L. 99  
 DEA 9, 10, 11, 12, 13, 14, 15, 16, 18, 40, 47, 49, 50, 51, 52, 55, 64, 82, 99  
 death 56, 67, 68, 69, 75, 127  
 death and rebirth 124  
 DEKORNE, JIM 36, 96  
 Delaware Senate Bill 259 33  
 Delusional Parasitosis 114  
 demon(s) 127, 128  
 DEPARTMENT OF JUSTICE 55  
 depression (treatment) 66  
*Desmanthus* 99  
 DESMET, P.A.G.M. 56, 75  
 DETCHON, CARLA 71  
 devils 83  
 diabetic 59  
 Diamicron® 59  
 diarrhea 57  
*Dictionary of the Economic Products of the Malay Peninsula* 95  
 DIE GRÜNE FEE (THE GREEN FAIRY) 2, 3  
 dietary supplement 63  
 diethyl ether 138  
 digitalis 49, 96  
 DIOSCORIDES PRESS 75, 76, 108  
 disinhibition 29  
 distillation 139  
 diterpene complex 98  
 diviners, Xhosa 93  
 dizziness 31  
 DJERASSI, CARL 64  
 DMT 9, 32, 34, 55, 64, 77, 88, 90, 91, 92, 95, 132, 139  
*DMT: The Spirit Molecule* 80  
 DNA 125  
 DOB 65  
 DOBLIN, RICK 9, 10, 11, 12, 13, 14, 15, 16, 40, 42, 48, 49, 50, 51, 52, 53, 55, 71  
 DOC 33, 65, 66  
 DOG EAR PUBLISHING 15  
 DOI 29, 65  
 DOLLAR TREE 85  
 DOM 66  
*Domestic Mail Manual 300* 137  
 DONKEY KONG 101  
*Doors of Perception, The* 46  
 DOPECAST 133  
 DOYLE, BRANDY 12  
 DOYLE, D. 56, 75  
 Dr. WILY 87  
*Dream Signals in Full Circles* 72  
 dreams 94  
 dreams (bad) 96  
 dreams (lucid) 71, 93, 124  
 dreams (prophetic) 93  
 drug (in reference to set & setting) 77  
*Drug Classification: Making a Hash of It?* 106  
*Drug Enforcement Administration News Release* 40  
 drug policy 106  
 DRUG POLICY ALLIANCE 47, 95  
 DRUG POLICY PROGRAMME 106  
 "Drugs that Shape Men's Minds" 47  
 DRUGSENSE – MEDIA AWARENESS PROJECT 47  
 DUKE 18, 19, 22, 24  
 DUKE, J.A. 30, 40  
 DUKE'S PHYTOCHEMICAL AND ETHNOBOTANICAL DATABASES 95  
 DYNACORP 18
- E**
- EARLEYWINE, MITCH 46  
*Ebers Papyrus* 56  
*Economic Botany* 108  
 Ecstasy (see MDMA) 16, 66, 99, 106, 142  
*Ecstasy/MDMA Facts* 75  
 "Ecstasy: In and About Altered States" 105  
 edema 49  
 EDUCATING VOICES, INC. 75  
 EEG 46, 94  
*Effective Drug Control: Toward A New Legal Framework* 64  
 EISEL, J.W. 56, 75  
*Electric Kool-Aid Acid Test, The* 47  
*Eleusis: Journal of Psychoactive Plants and Compounds* 108  
 EMBODEN, W.A. 101, 108  
 emetic 93  
 empathogenic 30  
*Encyclopedia of Psychoactive Plants* 64  
 enema 56, 57, 59, 75, 76  
*Entheogen Review, The* 75, 119  
*Entheogene Blätter* 103  
*Entheogens and the Future of Religion* 46, 55  
 "Entheogens: Sacramentals or Sacrilege?" 47  
 ENTHEOMEDIA 99  
 ENTHEON VILLAGE 71  
 entheopodcasts 132  
*Entheos: The Journal of Psychedelic Spirituality* 99  
*Ephedra* 30  
 ephedrine 30, 63  
*Epiphyllum ackermannii* 96  
*Epiphyllum angulifer* 96  
*Epiphyllum oxypetalum* 95, 96, 108  
*Epiphyllum phyllanthus* 96  
*Epiphyllum truncatum* 96  
 ERGOPHARM 29, 30, 62, 63  
 ergot 8  
 ERNST, E. 56, 75  
 EROWID 44, 47, 69, 71, 76, 94, 99, 125  
 EROWID, EARTH 3, 15, 60, 71, 99  
*Erowid Extracts* 99  
 EROWID, FIRE 3, 71  
*Erythroxylum catuaba* 123  
*Erythroxylum coca* 123  
 ESALEN 114  
*Essential Guide to Psychiatric Drugs, The* 14  
 EST 111  
 ethanol 34, 120, 122, 139  
 ether 139  
*Ethnobiology, Cost Rica* 108  
*Ethnobotany: Evolution of a Discipline* 75  
 ETHNOGARDEN BOTANICALS 65  
 ethyl cinnamate 31, 40  
 ethyl-p-methoxycinnamate 30  
*Etnologiska Studier* 76  
 Euphorbiaceae 123  
 euphoria 31, 33, 62, 98  
*European Journal of Pharmacology* 66, 108  
 Everclear™ 122





EVERGREEN STATE COLLEGE, THE 108  
*Everyone Alive Wants Answers* 72  
 EVI 56, 75  
 expansive feeling 98  
 EXPRESSINDIA.COM 57, 75  
 extraction, kitchen 120

**F**

FADIMAN, JAMES 71  
 FAILA, SANTHA 35  
 FAMM 95  
*Fantasmagorie* 105  
 fatigue 57  
 FAZENDE, DAWN 140  
 FDA 61, 63  
 FEILDING, AMANDA 71, 107  
 FELIX THE CAT 105  
 FENWICK, PETER 107  
 fever 57  
 FEYNMAN, RICHARD 42  
 FICCA, BILLY 74  
*Field Recordings from the Cook County  
 Water Table* 73  
 FILLMORE, THE 114  
 FINAL PASSAGES 69  
 FISH, M.S. 95  
*Fitzcarraldo* 18  
 FLORIDA INTERNATIONAL UNIVERSITY  
 43  
 fly agaric 101, 103, 108  
 fMRI 46  
*Food For Other Fish* 74  
 FORK! 95, 99  
 FORMAN, ROBERT 1, 9, 36, 49, 99  
 FORTE, ROBERT 42, 46, 48, 50  
 FOX sisters 113  
 foxglove 49, 96  
 FRANCIS M. NAUMAN GALLERY 99  
 FRANKLIN, MARC 42, 48  
 FRECSKA, EDE 35  
 FREUD 77  
 "From Eleusis to PET Scans: the  
 Mysteries of Psychedelics" 47  
 FRY, S. 10  
 FUCHS, ERNST 7, 142  
 FUNERAL CONSUMERS ALLIANCE 69  
 FURST, P.T. 56, 75  
 FUTUREHEALTH WINTER BRAIN, OPTIMAL  
 FUNCTIONING & POSITIVE PSYCHOL-  
 OGY AND STORYCON 105

**G**

G.A.R., SC 96  
 G.T., Italy 93  
 GABRIEL, PETER 73  
 GAIA MEDIA FOUNDATION 8  
 GALLOWAY, G. 56, 75  
 gamma hydroxybutyrate (see GHB) 29  
 Gamma-OH (see GHB) 29, 97

GARCIA, J 71  
 GASSER, MICHAEL 8  
 GAST@ pump 139  
 GELB, MICHAEL 35  
 GENERO HERRERA 19  
 Geranamine™ 29, 30  
 geranium oil 29, 30, 62  
 GETTY, ADELE 35, 67, 140  
 GHANNADI, A. 98, 108  
 GHB 29, 97, 98  
 GHB-like 30  
 GIGER BAR 7  
 GIGER, H.R. 6, 7  
 GIGER MUSEUM 6  
 GILMORE, JOHN 71  
 ginger 30  
 GINSBERG, ALLEN 114  
 GIPS, ELIZABETH 68  
 gnome/troll 31  
 God 79, 125, 127, 129, 132  
*Golden Morning Breaks, The* 72  
 GOLDMAN, JONATHAN 35  
 GOLDSMITH, NEAL M. 42, 48  
 GOLDSMITHS COLLEGE, LONDON  
 UNIVERSITY 107  
 Good Friday Experiment 41  
 GOODWIN, PAUL 42, 43, 48  
 GOOGLE 63  
 GORMAN, JACK M. 14  
 GORMAN, PETER 17, 35  
 GOTTLIEB, ADAM 30, 57, 75  
 GOUIN, JIM 71  
 GOULD, STEPHEN JAY 42  
 gout 57  
 GRABOI, NINA 68  
 GRATEFUL DEAD 8, 53, 72, 110, 115  
 GRAY, KATHELIN 35  
*Greatest Benefit to Mankind, The* 75  
 GREEN, M.R. 56, 76  
 GREEN, S. 56, 75  
 GREENE, LORING BARD 32  
 GREENPEACE 44  
 GREER, GEORGE 71  
 GREY, ALEX 6, 71, 140, 141, 142  
 GREY, ALLYSON 6, 71, 140, 141, 142  
 GREY, JEFFREY 107  
 GRIEVE, M. 96  
 GRIFFIN, DAVID RAY 35  
 GRIFFITHS, ROLAND R. 41  
 GRINSPOON, LESTER 46  
 GROB, CHARLES S. 8, 47, 49  
 GROE, CHRISTINA 71  
 GROE, STANISLAV 5, 45, 46, 71  
 GROF TRANSPERSONAL TRAINING, INC.  
 47  
 GROVE, BERTHA 24  
 GRUBER, JOHN W. 118, 142  
 GRUE, KAREN HELLE 35  
 guarana 30  
 GUILLOT, CASEY 42, 48

gumbo "file" 64

**H**

H.D.V., Germany 63  
 HAGENBACH, DIETER 2, 8, 12  
 HAGERTY, LORENZO 115  
 HALE, SUSAN 35  
 hallucinations 96  
*Hallucinogens and Culture* 75  
 HALPERN, JOHN 9, 10, 11, 12, 13, 14, 15,  
 16, 40, 49, 50, 51, 52, 53, 54, 55  
 Halperngate 8, 9, 41, 49, 51, 52, 55, 98  
 Halperngate II 49, 98  
 HANCOCK, GRAHAM 35  
 HANES, K.R. 117, 142  
 HANNA, BLAKE 15  
 HANNA, JON 2, 8, 9, 15, 16, 38, 42, 46,  
 48, 49, 51, 52, 67, 71, 81, 105,  
 106, 109, 117, 142  
 HANNA-BARBERA 100  
 HARAGUCHI, M. 66  
 HARCOURT BRACE JOVANOVIICH 76  
 HARDISON, CASEY 49, 55  
 HARI KRISHNA 111  
 harm reduction 81  
 harmaline 95  
 harman 66  
 HARNER, MICHAEL 132  
 HARRISON, KATHLEEN 35, 67, 71  
 HART, DAWN 35  
 HARVARD 1, 9, 10, 13, 14, 15, 16, 42,  
 43, 44, 50  
 HASLER, F. 117, 142  
 HAWKES, JOYCE 35  
*Hawley's Condensed Chemical Dictionary*  
 139  
 HAYES, CHARLES 46, 71  
 HAZENKAMP, A. 99  
 headache, cluster 9, 14, 16, 66  
 HEADQUARTERS, DEPARTMENT OF THE  
 ARMY 76  
*Healing Forest, The* 76, 108  
 HEART OF THE INITIATE 140  
 HEFFTER, A. 96, 108  
 HEFFTER RESEARCH INSTITUTE 41, 45,  
 47  
 HEINRICH, CLARK 35  
 HELLMUTH, N.M. 56  
 HELMSLEY, LEONA 54  
 HENSON, MARK 71  
 heptane 92, 139  
 HERB PHARM 98  
 HERBAL-SHAMAN 135, 136  
 HERNAN 19  
 heroin 125  
 HERRAIZ, T. 66  
 HESKIN, DAVID 71  
 hexane 139





- HIGDON, CARLA ANNETTE (1963–2006) 39  
*Higher Wisdom: Eminent Elders Explore the Continuing Impact of Psychedelics* 47
- HIRST, MANTON 93, 94, 108
- HOBBS, CHRISTOPHER 71
- HOFFMANN, MARTINA 71, 140, 142
- HOFMANN, ALBERT 1, 2, 4, 5, 6, 8, 10, 12, 30, 36, 46, 49, 81
- HOGSHIRE, JIM 36
- HOLLISTER, L.E. 58, 75
- HOLMES, JORDAN 42
- Holotropic Breathwork™ 42, 71
- homeopathic drug 61
- Homo erectus* 126
- Homo sapiens* 126
- HOPPAL, MIHÁLY 35
- HOROWITZ, MICHAEL 8
- HOUSE OF COMMONS SCIENCE AND TECHNOLOGY COMMITTEE 106
- Hsin Hsin Ming* 134
- huachuma* 58
- Huichol 56, 130
- HUNTINGTON BOTANICAL GARDENS 65
- HUSON, PAUL 96
- HUXLEY, ALDOUS 46, 47, 115
- Hylocereus undatus* 95
- hyperthermia 66
- hypnagogic imagery 94
- hypothermia 29
- hystrix lactone 65
- I**
- I, Robot* 7
- IBANEZ guitars 7
- iboga 125, 127, 128
- IBOGA THERAPY HOUSE 124, 125, 127, 128
- ibogaine 124, 125, 127, 128, 130
- Ibogaine Dossier* 125
- icaros* 105
- ichthyoallyeinotoxism 66
- identity 90
- If I Could See Dallas* 73
- Ilex guayusa* 56, 76
- Incident At Cima* 73
- INDEPENDENT PROJECT RECORDS 73
- INDRA extract (*Tabernanthe iboga*) 127
- industrial noise 72
- INGERMAN, SANDRA 105
- Inocybe aeruginascens* 99
- insomnia 31
- INSTITUTE OF TRANSPERSONAL PSYCHOLOGY 45, 71
- INTEGRATRON 112, 113
- INTERNATIONAL CONFERENCE ON SHAMANISM 105
- INTERNATIONAL DRUG POLICY CONSORTIUM 106
- INTERNATIONAL NETWORK FOR DRUG POLICY ANALYSIS 106
- Ipomoea carnea* 66
- Ipomoea riedelii* 66
- Ipomoea sericophylla* 66
- Iraq 136
- iron sulfate 138
- ISH 134
- ISHA 134
- ISIS OASIS 35, 67, 140
- Islam 134
- ISSA 127
- Issues: Berkeley Medical Journal* 75
- ITALO 24, 26
- itch 57
- It's All Around You* 73
- J**
- J. R. Coll. Physicians Edinb.* 75
- J.S., OR 64, 95, 99
- JAKE 18, 19, 21, 22, 24
- JANIKIEWICZ, STEFAN 35
- JANSEN, KARL 47
- JAPANCAKES 73
- JAZZ JACKRABBIT 102
- JENSEN, N. 99
- JEROME, ILSA 42, 48
- JESUS 53
- JONNY 17, 22
- JORGE 69
- Journal of Agricultural and Food Chemistry* 66
- Journal of Archaeological Science* 66
- Journal of Clinical Gastroenterology* 75
- Journal of Clinical Psychopharmacology* 142
- Journal of Computer-Aided Molecular Design* 99
- Journal of Ethnopharmacology* 40, 75, 108
- Journal of Guizhou Institute of Technology* 62
- Journal of Medicinal Food* 108
- Journal of Nervous and Mental Disease* 76
- Journal of Pharmaceutical Sciences* 99
- Journal of Psychedelic Drugs* 76
- Journal of Psychoactive Drugs* 66, 75
- Journal of Psychopharmacology* 99
- Journal of the American Medical Association* 75
- Journal of the Formosan Medical Association* 108
- Journal Pharmacology and Experimental Therapeutics* 75
- JUAN 20
- Judaism 109, 134
- JULIO 17, 18, 19, 20, 21, 22, 24, 26
- jurema* 98
- JUUL, TOM 133
- K**
- kaballah 109
- KAEHR, SHELLEY 35
- Kaempferia galanga* 30, 31, 40
- Kaempferia rotunda* 30, 40
- kaempferol 96
- KALANT, H. 117, 142
- KAMEI, J. 98, 108
- KAMPIA, ROB 71
- KANJANAPOTHI, D. 31, 40
- kappa-opioid agonist 98, 99
- KAREN 130
- Kariri-shocó 98
- KARPETAS, SANDRA 67, 71, 125
- KATEHAKIS, ALEXANDRA 35
- KELLY, BILL 54, 99
- KERRY, JOHN 85
- KESEY, KEN 47, 114
- ketamine 56, 59, 66, 88, 98, 139
- ketamine-like 98
- KIMBALL, GAYLE 35
- KINDERCORE RECORDS 73
- KINDERLEHRER, DANIEL 35
- KIRBY 102, 103
- KISTONE PRESS; THE TWENTIETH CENTURY ALCHEMIST 75
- KLEPS, ARTHUR 101
- KNAB 56
- KNIGHT, J.Z. 35
- KORN 7
- KOROTKOV, KONSTANTIN 35
- KOYAMA, EMI 4
- kratom* 38, 98
- KRAVETZ, R.E. 56, 76
- KRIPPNER, STANLEY 45, 71
- KUMAR, SAMEET 42, 48
- KUSHLICK, DANNY 35
- KUYKENDAL, JILL 105
- L**
- LA BARRE, W. 76
- Lactuca virosa* 37
- LAD, VASANT 35
- LAFFOLEY, PAUL 142
- Lagochilus inebrians* 60
- LAKEY, ANDY 142
- Lancet* 76
- LANGEVIN, MICHAEL 140
- LANTERNA / *Lanterna* 73
- LARRY 17, 18
- Laurelia novae-zelandiae* 37
- LEAF LABEL, THE 72
- LEAF, SEABROOK 71
- LEARY, TIMOTHY 14, 42, 50, 115
- Led Zeppelin IV* 109







- Legal Highs* 30  
 LEIGHTON, TIM 35  
*Lemnaireocereus* 65  
*Lemnaireocereus hystrix* 64  
 LEMMENS 95  
 LENNON, JOHN 135  
*Leonitis leonurus* 37  
 LEUENBERGER, MORITZ 5  
*Life Sciences* 66  
 LIGGENSTORFER, ROGER 2, 3  
 lily, water 56  
 lime 137, 138  
 lime (citrus) 138  
 LINCOFF, GARY 71, 101, 108  
 LINDGREN, J.-E. 95, 108  
 List I 64  
*LLoydia* 108  
 LONG, STEPHEN 36  
*Looks at the Bird* 73  
 LOOMPANICS UNLIMITED 36  
*Lophophora* 38  
*Lophophora williamsii* 56  
 Love (as slang for MDA) 66  
 LOVETT, CHRISTOPHER D. 42, 48  
 LSD 1, 3, 5, 8, 9, 10, 12, 13, 14, 15, 16,  
 29, 32, 33, 40, 42, 49, 50, 51, 54,  
 55, 59, 65, 66, 81, 82, 86, 101,  
 106, 115  
*LSD Psychotherapy* 46  
 LSD-like 33  
*LSD: My Problem Child* 46  
 LUDLOW, FITZ HUGH 114  
 LUNA, LUIS EDUARDO 35  
 LYDIA 17, 24  
 lye 91, 137  
 LYNN 17  
*Lysergic* 15
- M**
- MACCOMBIE, DAN 71  
 MACKINNON, GILLIES 35  
 MACMILLAN PUBLISHING CO. 108  
 macroscopia 101  
 MADELEINA 17, 21, 24, 26  
 madness (cure for) 93  
 madness (treatment) 96  
 MADONNA I  
*Magical & Ritual Use of Herbs, The* 30  
 magical foods 100  
 magnesium 30  
 MAIANGOWI, JANE 59  
 Man Who Tells Me Things 21, 24  
 MANO, H. 120  
*mapacho* 18, 20  
 MAPS (see MULTIDISCIPLINARY ASSO-  
 CIATION FOR PSYCHEDELIC STUDIES)  
 12, 13, 14, 15, 16, 39, 44, 49, 71,  
 95  
*MAPS Bulletin* 46, 142  
*maraba* 30, 31  
 MARCO 17, 24, 26  
 MARGOLIN, K.A. 56, 76  
 marijuana, medical 67  
*Marijuana Myths, Marijuana Facts* 47  
 MARIJUANA POLICY PROJECT 44, 95  
 MARIO 101, 102, 108  
 MARTIN, LEAH 124  
 MARTINE, TUCKER 74  
 MASON, ALAN 35  
*Mastering Herbalism* 96  
 matrine 98  
*Matrix, The* 7  
 MAUDSLEY HOSPITAL 107  
 MAURICIO 19, 20  
 Maya 56, 75  
 MAYAGOITIA, L. 94, 108  
 MCBRYDE, B. 56, 76  
 MCCARTNEY, PAUL 86  
 MCCLOUD, MARK 9, 11, 12, 15, 49, 52,  
 53  
 MCINTYRE, LIZ 38  
 MCKENNA, DENNIS 35, 44, 113  
 MCKENNA, TERENCE 90, 106, 109, 113,  
 133  
 MCLEAN HOSPITAL (HARVARD) 9, 14,  
 16, 42  
 MCNAMARA, R. 66  
 MDA 57, 66  
 MDMA (see Ecstasy) 9, 12, 14, 16, 29,  
 30, 32, 49, 50, 54, 56, 57, 59, 66,  
 81, 82, 99, 106, 117, 142  
*Medicinal Plants of the Mountain West*  
 27  
 meditation 42  
 MEHL-MADRONA, LEWIS 105  
 MEIER, B. 108  
*Melandrium undulatum* 93  
 memory 88, 89, 90, 129  
 MENZIES, J.R.W. 98, 108  
 MERKUR, DAN 42, 48  
 MERMEN, THE 74  
 MERRIFIELD, JEFF 142  
 MERRY PRANKSTERS, THE 115  
 MESA/BLUE MOON 74  
 mescaline 33, 56, 57, 58, 59, 75, 76,  
 117, 120, 121, 122  
 MESSMER, OTTO 105  
 methadone 125, 127  
 methamphetamine 56, 59, 76  
 methyl-p-cumaric acid 30  
 methylhexaneamine 62, 63  
 METZNER, RALPH 45  
*Microgram Bulletin* 64  
 microscopia 101  
 MIGUEZ, JOE 35  
 MILLER, RALPH 140  
 MILLER, RICHARD ALAN 30  
 MILLER, ZACHARY JAMES 35  
*Millions Now Living Will Never Die* 73  
 MILLMAN, DAN 35  
*Mimosa hostilis* 44, 60, 91, 98, 139  
*Mimosa scabrella* 64  
*Mimosa tenuiflora* 44, 60, 91, 139  
*Mimosa verrucosa* 98  
 MIMOSAME, SOLKIN 128  
 MIND STATES 8, 39, 43, 133  
*Minerva Medica* 108  
 minocycline 66  
 MIT FACULTY CLUB 10  
 MITHOEFFER, MICHAEL 71  
*Mitragyna javanica* 37  
*Mitragyna parvifolia* 37  
*Mitragyna speciosa* 37  
*Mitragyna stipulosa* 37  
 MIYAMOTO, SHIGERU 101, 108  
 MIZERAK, ANTON 140  
 MOCA 105  
 MOJEIKO, VALERIE 71  
 MOKKHAMMIT, M. 31, 40  
 MOKRASCH, L.C. 58, 76  
 MOMA 115  
 monoamine oxidase inhibitor 31, 40,  
 44, 66, 95  
 MONTGOMERY, LOU 35, 67, 70, 140  
 MOORE, HENRY 44  
 MOORE, MICHAEL 27  
 Moraceae 60  
 MORGAN, JOHN 47  
 Morgellons disease 114  
 morning glories 61  
 morphine 59  
 MORRICONE, ENNIO 73  
 MOSCHER, RICHI 97  
 MOSS, RICHARD 35  
 MOSS, ROBERT 105  
 mu-opioid agonist 98  
 MUIR, JOHN 114  
 Mukhomor 76  
 mulberry family 60  
 mullein 34  
 MÜLLER-EBLING, CLAUDIA 5  
 MULLIS, KARY 42  
 MULTIDISCIPLINARY ASSOCIATION FOR  
 PSYCHEDELIC STUDIES (see MAPS)  
 9, 41, 44, 47, 125  
 MURRAY, YAQUB P. 35  
 MUSEUM OF CULTURES 5  
 mushrooms 32  
 mushrooms, psilocybin-containing 29  
 myocardium 49  
*Myristica fragrans* 60
- N**
- N.B., NY 132  
 NACHTSCHATTEN VERLAG 2, 3  
 NADELMANN, ETHAN 71  
 NAIDOO, MARIAN 35





- naltrexone 66  
 naptha 91, 92  
 narcissism 78, 79  
*Narcotic Plants* 108  
 NARCOTICS ANONYMOUS 125  
*Narcotics Digest Weekly* 64  
 NASA 17  
 NATIONAL DRUG INTELLIGENCE CENTER 64  
 NATIONAL INSTITUTE ON DRUG ABUSE 12, 16, 41  
 NATIVE AMERICAN CHURCH 9, 16  
*Natural History* 75  
 NATURAL PRODUCTS CO. 142  
 Natural Rights and Amesty Act 32  
 nausea 57  
 NBC 107  
 near-death 80  
 NEIDPATH, AMANDA 106  
 NEMO 37  
 NEMO'S UTOPIA 37  
 NEO-AMERICAN CHURCH 101  
*Nepeta cataria* 60  
*Neurology* 66  
*Neuropharmacology* 66  
*neuropharmacology* 45  
*Neuropsychopharmacology* 99  
*Neuroscience Letters* 66  
 neurotoxicity 66  
*NeverEnding Story, The* 129  
 New Age 110, 140  
 NEX, ERIC 71  
 NICHOLS, DAVID E. 10, 40, 47  
*Nicotiana tabacum* 27  
 nicotine 28  
*Nigella sativa* 98, 108  
 NIGHTMARE, M. MACHA 67, 70  
 NILSSON, MICAH 67, 126, 140  
 NINTENDO 102, 108  
 NOAH JUAN JUNEAU 135  
 NOMAN 91  
 NORA LYON & ASSOCIATES, INC. 10, 12, 40  
 NORBERG, SHELDON 71  
 norharman 66  
 NORMAL, DAVID 36, 83  
 NORML 95  
 NORO, T. 31, 40  
 NORTHERN ILLINOIS UNIVERSITY 43  
 norweberine 58  
 NOVARTIS 5  
*Nuclear Egg, The* 44  
 NUNES, DOMINGOS SÁVIO 95  
 nuns 66  
*Nursing Times* 76  
 NUTEANU, LIVIU 35  
 nutmeg 60
- O**
- OBÉLIX 100  
 O'CONNELL, P. 101, 108  
*Ocotea cymbarum* 64  
*Ocotea pretiosa* 64  
 O'DEA, JAMES 35  
 OLDFIELD, MIKE 72  
 "On the Crest of a Wave: A Brief Review of the BBC's Horizon Special *Psychedelic Experience*" 47  
 oneirogen 93, 108  
 ONNIE-HAY, JULIA 42, 48, 67, 71  
 ONYEMAECHE, ONYE 35  
 opiate 125, 127  
 opioid 29, 108  
 opioid withdrawal syndrome 66  
 opioid/dopamine activity 98  
*Opium for the Masses* 36  
 ORACLE AT EROWID 71  
 ORACULAR MADNESS 71  
 orchid cactus 95  
 ORFORD, JIM 35  
 ORGANIZATION FOR TROPICAL STUDY ABROAD PROGRAM 108  
 OTHMAN, R. 31, 40  
 OTT, JONATHAN 47, 66, 93, 94, 95, 108, 117, 142  
 out-of-body experience 124  
 over-determined 77  
 overdose 97
- P**
- P.H., NM 27, 137  
 PAC-MAN 100, 101  
 PACHANO, MAMBO 120  
*Pachycereus weberii* 58  
*Pagan Book of Living and Dying, The* 70  
 paganism 67  
 PAGE, CHRISTINE 35  
 PAGE, JUSTIN 37  
 PAHNKE, WALTER 41  
 pain 57  
 PALENQUE NORTE 71, 133  
 PALMER, CYNTHIA 35, 67, 70, 140  
 PANCHAROEN, O. 31, 40  
 PAPPA 28  
 PAQUETTE, V. 66  
 PARACELSDUS 6  
 parallel dimension 88  
 PARAMOUNT PICTURES 100  
 paranormal 113  
 PARK STREET PRESS 80  
 PASQUOTANK CORRECTION INSTITUTION 53  
 past-life 80  
 PAT 24  
*Paullinia cupana* 30, 98  
 PAWLETT, JASON 124
- PEDEN, ERIK M. 42, 48  
*Pedicularis* species 27  
 PEDRO 20, 26  
 PEELE, STANTON 35  
*Peganum harmala* 87, 95  
 PELLERIN, CHERYL 47  
 PENDELL, DALE 47, 71, 98, 118  
*Peniocereus greggii* 95  
*Peniocereus johnstonii* 95  
*Peniocereus marianus* 95  
 pentadecane 30  
 PERKINS, ALISHA M. 117  
 Pernot 3  
 pessary 56, 59  
 PEYO 100  
 peyote 9, 16, 56, 57, 66, 130  
*Peyote and Other Psychoactive Cacti* 57, 75  
 PEYOTE WAY CHURCH 70  
*peyotl* 76  
*Phalaris* 44  
*Pharmacotheon: Entheogenic Drugs, their Plant Sources and History* 47, 95, 108, 142  
*Pharmacotherapy* 117  
*Pharmako/Dynamis* 47  
*Pharmako/Gnosis* 47, 98  
*Pharmako/Poiea* 47, 118  
*Pharos Alpha Omega Alpha Honor Medical Society* 76  
 phenethylamine(s) 29, 30, 32, 66  
 Phenibut 30  
 phenylalanine 30  
 phosphenes 94  
 physics, quantum 107  
*Phytochemical Analysis* 142  
*Phytochemical Database* 40  
*Phytochemistry* 40, 108  
 PHYTOEXTRACTUM 37  
*Phytomedicine* 108  
*Phytotherapy Research* 108  
 PICKARD, WILLIAM LEONARD 9, 10, 11, 12, 13, 15, 16, 40, 50, 51, 52  
*Picralima nitida* 37, 98, 108  
*PIHKAL: A Chemical Love Story* 33, 47, 64  
 PINCHBECK, DANIEL 71, 125  
 PINK FLOYD 8, 72, 73, 74  
 PINKLEY, H.V. 95, 108  
*Piper auritum* 64  
*Piper hispidinervum* 64  
*Piptadenia communis* 95  
*Piptadenia gonoacantha* 95  
 PIRANHA PLANT 102  
 placebo 27, 117  
*Planta Medica* 40, 99  
 plantanos 20  
*Plants of the Gods* 30  
 PLOT55.COM 37  
 poisonous 123





- Poisonous and Hallucinogenic Mushrooms* 108  
 POLLUX, CASTOR 72  
 POMMIER, P. 66  
 poppy pods 98  
 PORTER, R. 56, 75  
 PORTER, SHARON 35  
 pot 84, 85, 136  
 POT-TV 47  
 POWELL, SIMON G. 47  
 PRINCESS PEACH 101  
 PRINCESS TOADSTOOL 101  
 Proposition 215 (California) 67  
 PROSEA: *Plant Resources of South-East Asia* 95  
 PRYOR, WILLIAM 35  
*Psilocybe(s)* 38, 57, 100, 103  
*Psilocybe azureszens* 101  
*Psilocybe semilanceata* 101  
 psilocybin 3, 9, 14, 16, 41, 43, 66, 117, 125, 142  
 psilocybin analogue 99  
*Psychedelic Drugs Reconsidered* 46  
 PSYCHEDELIC LIBRARY 47  
 PSYCHEDELIC SALON 133  
*Psychedelic Shamanism* 36  
 PSYCHEDELIC SIXTIES: LITERARY TRADITION & SOCIAL CHANGE 47  
*Psychoactive Sacramentals: Essays on Entheogens and Religion* 47  
 psychoanalytic 77  
 psychology 45  
 PSYCHONAUT.COM 37  
*Psychonauts* 103  
*Psychopharmacologia* 75  
*Psychopharmacology* 41, 99, 142  
 psychotherapy 77  
 Psychotropin™ 30  
*Ptychopetalum olacoides* 98  
 puffballs 102  
*Purification of Laboratory Chemicals* 138, 139
- Q**  
 quicklime 138  
 QUICKSILVER 74
- R**  
 R., Serbia 59  
 R.D., MO 99  
 radio frequency identification 38  
 RAFFAUE, R.F. 56, 76, 95, 96, 108  
 ragas 72  
 RALSTON, AMY 49, 54, 55  
 RAM DASS 68, 114  
 RAMON 69  
 raspberry leaf 34  
 RASTOGI, R.P. 94, 108  
 RÄTSCH, CHRISTIAN 2, 5, 64  
 RAUNER, MICHAEL 109, 111  
 RAWLINSON, ANDREW 35  
 RAY, ROBERT 140  
*Rayman 3: Hoodlum Havoc* 103  
 RAYNER, ALAN 35  
*Realms of the Human Unconscious: Observations from LSD Research* 46  
 REAY, D.T. 56, 75  
 recrystallization 92  
 REED, A. 56, 76  
 REID, JOHN 35  
 REIS ALTSCHUL, SIRI VON 95  
 religion 109, 134  
*Religion and Psychoactive Sacraments: An Entheogen Chrestomathy* 47  
 remote viewing 71  
 RENEMAN, L. 99  
 REO SPEEDWAGON 129  
 REPKE, DAVID 95  
 RESCH, PATRICIA 140  
 RESIDENT, USA 136  
 REV. ME0 30, 40  
 RFI INGREDIENTS 30  
 RIFAT, CLAUDE 29  
 RIFFE, JED 67  
 RIMELL, BRUCE 88  
 rite-of-passage ceremonies 124  
*Ritual Enemas and Snuffs in the Americas* 75  
 RIVERA, FAITH 140  
 RIVIER, L. 56, 95, 108  
 ROBERTS, THOMAS B. 42, 43, 46, 47, 48  
 ROBIOLA, P.F. 96, 108  
 RODRIGUEZ, RAKEFET 71  
 ROISER, J.P. 99  
*Rolling Stone* 15, 73  
 ROQUET, SALVADOR 69  
 ROSENBAUM, MARSHA 71  
 ROSENFELD, S. 10, 15, 40  
 ROSETTA 99  
 ROWAN, ASHLEY 35  
 ROWAN, LYDIA 35  
 RUDERMAN, MICHAEL ALLAN 42, 48  
 RUFRA, JOSEPH "STONE" 49, 52, 53  
 RUSSEL, CRAIG 140  
 RUSSELL, PETER 35  
 RYKODISC 74
- S**  
 S.A., RI 95  
 S.A.D., CA 127  
 SACHS, KEVIN 42, 48  
 sacrament 134  
*Sacred Cacti: Botany, Chemistry, Cultivation & Utilization* 108  
 SACRED ELIXIRS 133  
*Sacred Mirrors* 71  
 saddle stones (mushroom stones) 96  
 sadism 78  
 safrole 64  
 SAGAN, CARL 42  
 SAHADEV 140  
*Salvia divinorum* 2, 33, 37, 38, 60, 61, 71, 92, 117, 118, 119, 133, 142  
*Salvia Divinorum Observer, The* 33  
*Salvia miltiorrhiza* 37  
 SALVIA ZONE 38  
 salvinorin A 38, 88, 89, 90, 99, 117, 118, 119, 142  
*Salvinorin: The Psychedelic Essence of Salvia Divinorum* 36, 88  
 SALZMAN, E. 57, 76  
*San Francisco Chronicle* 15, 40  
 San Pedro 57, 96  
 SANCTUARY 13, 16  
 SAND, NICK 71  
 SANDOZ 5  
 SANDOZ LSD 8  
 SANDOZ LSD AND PSILOCYBIN ARCHIVES 3  
 SANDY 54, 55  
 SANTA CLAUS 129  
 SAPIEN, ROBERT 35  
 sassafras 64  
 SATAN 80  
 SATYA-MURTI, S. 56, 76  
 SAVINELLI, ALFRED 10, 11, 12, 13, 15, 40  
 SAYBROOK INSTITUTE 45  
*Scanner Darkly, A* 114  
 SCENIC 73  
 SCHAEFER, STACY B. 43  
*schtroumpfs, les* 100  
 SCHULTES, RICHARD EVANS 30, 56, 60, 75, 76, 95, 96, 108  
 SCHWARTZ, GARY 107  
 SCIARNÈ, ANDREA (Italy) 29  
 Scientologists 8  
 scopolamine 32, 56  
*Scopolia* 63  
 SCOTT 59, 76  
 SCRIBE 59, 76  
 SCULLY, NICKI 105  
*Secret Chief, The* 47  
*Seeking the Magic Mushroom* 47  
 SEGA 102  
*Selenicereus grandiflorus* 95, 96  
 SENG-TS'AN 134  
 serotonergic loss 66  
 serotonin transporter gene polymorphism 99  
 SERRO, JOÃO 4, 8  
 set 77  
 setting 77  
 SEWELL, ANDREW 16, 41, 42, 48, 49, 66, 71, 77, 80  
 sexuality 67  
 SHA, MASTER ZHI GANG 140  
 shaman 18, 56, 59, 132  
 SHAMAN-AUSTRALIS.COM 96





- SHAMANIC EXTRACTS 122  
*Shamanic Snuffs and Entheogenic Errhines* 95  
 shamanism 67  
*Shaman's Drum* 76  
 SHAPIRO, HARRY 35  
 Sharanahua 96  
 SHELDRAKE, RUPERT 106, 107  
 SHEPARD, JESSE 113  
 SHESHAMANS 35, 67, 68, 70, 140  
 SHIPLEY, AMY 62, 63  
 Shuar 56, 59  
 SHULGIN, ALEXANDER T. "SASHA" 5, 10, 12, 45, 47, 58, 71, 76, 96, 108, 114, 115, 117, 133, 139, 142  
 SHULGIN, ANN 47, 71, 115, 117, 142  
 SHULGIN scale 57  
 SIEBERT, DANIEL 117, 142  
 SIKORA 56  
*Silene capensis* 71, 93, 94, 108  
*Silene undulata* 93  
 SILVA, FREDDY 35  
 SIMMERMAN, TIM 35  
 SINGH, N. 99  
 SISTER SARA TONIN OF THE PERPETUAL COSMIC DISORDER 8  
 sitter 131, 132  
 SKINNER, GORDON TODD 10, 40, 51, 82  
 slaked lime 138  
 sleeping pills 69  
*Sleepy Strange, The* 73  
 SMITH, HUSTON 47  
 SMITH, LIBBY 35  
 SMURFS, THE 100  
 snitch 50, 51, 53, 54  
 SNOW, OTTO 97  
 snuffs 75  
 SOCIETY FOR LITERATURE, SCIENCE, AND THE ARTS 43  
 sodium aluminum sulfate 28  
 sodium bicarbonate 27  
 sodium carbonate 137  
 sodium hydroxide 91, 137  
 Soma 57  
*Soma: The Divine Mushroom of Immortality* 76  
 SONIC THE HEDGEHOG 102  
 SONIC YOUTH 74  
*Sophora subprostrata* 37, 98  
 soul 127, 130  
*Southeast Asian Journal of Tropical Medicine and Public Health* 40  
 spearmint 34  
 SPEARS, BRITNEY I  
 speed 87  
 SPEEDY GONZALES 103  
*Spine and Sensory* 72  
 SPIRITGARDEN ETHNOBOTANICALS 38  
 SPIRITUAL TRADITIONS AND COMMUNITIES 47  
 spiritual training 77, 80  
 Spiritualism 113  
 spirituality 67  
 spore print 97  
 SPRIDLE, CA 139  
*Spychips: How Major Corporations and Government Plan to Track Your Every Move with RFID* 38  
*Stachys betonica* 27  
 standardization 117, 118  
 STANFORD, LELAND 113  
 STANFORD, THOMAS WELTON 113  
 STANFORD UNIVERSITY 113  
 STAR, CELESTINE 140  
*Star Trek* 7  
 STARHAWK 70  
 STARR, KEVIN 111  
 starter fluid 138  
 STEIN, DYAN 140  
*Stenocereus hystrix* 64, 65  
 STEREOLAB 73  
 STERLING, ERIC E. 55  
 STERLING, SUZANNE 140  
 steroid 62  
 STEVENS, JAY 47  
 STEVENSON, I. 58, 76  
 STEWART 57  
 stimulant(s) 30, 62, 96  
 Stimulant X 30  
 stimulation 28, 31, 98  
 STOLAROFF, MYRON 47, 115  
*Storming Heaven: LSD and the American Dream* 47  
 STRAHLENBERG, P.J. VON 76  
 STRAIGHT, JANE 35, 67, 70, 140  
 STRASSMAN, RICK 9, 77, 131, 132  
*Stropharia* species 60  
 STUART, R. 56, 57  
 STUDENTS FOR A FREE TIBET 44  
 STUDENTS FOR SENSIBLE DRUG POLICY 44  
 SUBLIME FREQUENCIES 74  
 SUDBERG, ELAN M. 119  
 SUDBERG, SIDNEY 119  
 sulfuric acid 138, 139  
*Super Mario* 101, 102  
*Super Smash Bros. Brawl* 102  
*Super Troll Islands* 102, 103  
 SUPRIANO, SUE 9, 36, 49  
*Survival: Department of the Army Field Manual FM-21-76* 76  
 SWATCH 7  
 SWIERKOSZ, MABOUD 35  
 SWIERKOSZ, TARA ANDREA 35  
 SWISS FEDERAL COUNCIL 5  
*Synadenium grantii* 123  
 synephrine 30
- T**
- Tabernaemontana pachysiphon* 37  
*Tabernanthe iboga* 124, 125  
 TAMBLYN, GREG 35  
 TAMURA, MICHAEL 140  
 TARG, RUSSEL 35  
 TARNAS, RICHARD 45  
 TART, CHARLES 71  
 TAYLOR, AMANDA 35  
 TAYLOR, SCOTT 35  
*Techgnosis: Myth, Magic, and Mysticism in the Age of Information* 109  
 TELEVISION 74  
 TELLURIDE MUSHROOM FESTIVAL 71  
 TEMPLE, JULIEN 35  
 TERRY, M. 66  
 tetrahydrocannabinol 99  
 thanatology 67  
*Thanatos to Eros* 47  
 THC 122  
 "The Plant Kingdom and Hallucinogens, Parts I—III" 60  
*Theobroma cacao* 29, 30  
 theobromine 30  
 theophylline 30  
 therapeutic 130  
 thermogenic 30  
*THIQ/PEA Appendix 12/26/95—Cactus Species Tabulation* 108  
 THIRD INTERNATIONAL MEDICINAL MUSHROOM CONFERENCE 108  
 THOMAS, BENJAMIN 31  
 THOMPSON, CAREY 71  
 THOMPSON, JEFFREY 35  
 THOTH PRESS 97  
 THRILL JOCKEY 73, 74  
 THUNDER, GENTLE 140  
 thymoquinone 98  
 THYSSEN, SYLVIA 7, 46, 69  
 TIGERSTYLE RECORDS 72  
*TIHKAL: The Continuation* 47, 139, 142  
 TILLER, WILLIAM 35  
*Timothy Leary: Outside Looking In* 46  
 TNT 73  
 TOAD 101  
 TOADETT 101  
 tobacco 27, 34, 56, 59, 75, 76, 106  
*Tobacco and Shamanism in South America* 27, 76  
*Too Much: First-aid for Drug Poisonings* 97  
*Topeka Capital-Journal* 15, 40  
 TORELLI-DELGADO, K. 58, 76  
 TORRES, MANOLO 43, 95  
 TORTOISE 73  
 TOWARD A SCIENCE OF CONSCIOUSNESS 43  
 Toxicon 66  
 trance 72





- TRANSFORM PRESS 142  
 TRAVELLER'S GARDEN 38  
 TRAVIS, J. 9, 40  
 tree people 31, 32  
 TRENARY, KLAUS 57, 76, 136  
 "Trialogues on Consciousness" 106  
*Trichilia catigua* 98  
*Trichocereus* species 38, 56, 57, 58, 59, 120, 121, 122  
*Trichocereus cuzcoensis* 38, 65, 122  
*Trichocereus* cv JUUL'S Giant 133  
*Trichocereus macrogonus* 57  
*T. macrogonus* strain RS0004 58  
*Trichocereus pachanoi* 60, 96  
*Trichocereus peruvianus* 37, 59, 65, 84  
*Trichocereus terscheckii* 58  
*Trichocereus werdermannianus* 58  
*Tripping: An Anthology of True-Life Psychedelic Adventures* 46  
*Trips: How Hallucinogens Work in Your Brain* 47  
 TRISTEZA 72  
 triterpene lactone 65  
 TROUT, KEEPER 28, 29, 65, 96, 108, 123, 133, 138  
*True Hallucinations* 113  
 tryptamine(s) 29, 32, 34, 56  
 tryptophan 30  
 TURNER, D.M. 36, 88  
 tyramine 30  
 tyrosine 30
- U**
- ubulawu* 93  
 UFO 112  
 unconscious 77  
*Understanding Marijuana: A New Look at the Scientific Evidence* 46  
*undlela ziimhlophe* 93  
 UNHOOKED THINKING 35  
 UNITED NATIONS OFFICE OF DRUG CONTROL AND CRIME PREVENTION 76  
 UNITED NATIONS OFFICE ON DRUGS AND CRIME 60, 106  
 UNITED STATES ARMY 57, 76  
 United States Federal Analogue Act 60  
 UNITED STATES POSTAL SERVICE 135, 136, 137  
 UNIVERSITY OF ARIZONA 107  
 UNIVERSITY OF CHICAGO PSYCHEDELIC EDUCATION SOCIETY 44  
 UNIVERSITY OF NEW MEXICO 9, 80  
 UNIVERSITY OF RHODES 94  
 urea (uric acid) 57  
 urine 56, 57, 58, 59, 75
- V**
- VALENZUELA, MARIA TERESA 105  
 Valium 27  
 VAN TASSELL, GEORGE 112  
 VAN VEEN, TOBIAS C. 42  
 vaporizer 107  
 vaso-relaxant 31  
 VAUGHAN, FRANCES 47, 71  
 VELLEMAN, RICHARD 35  
 VELMANS, MAX 107  
 VENOSA, ROBERT 71, 140  
 VERLAINE, TOM 74  
 VERNON, OLIVER 71  
*Vespertine* 72  
 video games 100  
 VILLAGRANA, ROMAN 71  
*Vinca rosea* 60  
 vinegar 91  
*Viola sebifera* 96  
 virotes 22  
 vision (blurred) 63  
*Visionary Cactus Guide* 76  
*Visionary State, The* 109, 111, 115, 141  
 vitamin E 117, 118  
*Vitex agnus-castus* 37, 98, 108  
*Voacanga africana* 37  
 VOGEL, KAREN 67  
 VOHRYZEK, MALAKKAR 49, 50, 51  
 Volcano® 99  
 VOLKOW, NORA 41  
 VON REIS, S. 75  
 VON STRAHLENBERG, PHILIPP JOHANN 57  
 VON WARD, PAUL 35  
 voyeurism 78
- W**
- W.H., IL 29  
 W.P., Löhrbach 97  
*Waiting to Inhale* 67  
*Waking Hours* 73  
 WALKER, MARILYN 140  
 WALLACE, BOB 59  
 WALSH, ROGER 47  
 WANARE, WARINEI 140  
 WANSI, E. 56, 76  
 WARIO 102, 108  
*Warm and Cool* 74  
*Washington Post* 62  
 WASSON, R. GORDON 47, 57, 76  
 waterpipe 102  
 WATTS, ALAN 114  
 WATTS, J.C. 56, 76  
 WEATHER REPORT 73  
 WEIL, ANDREW 42  
 WELLING, IAN 71  
 WERTHMÜLLER, LUCIUS 8  
 WESAK 140  
 WESSELMAN, HANK 105
- Western Journal of Medicine* 76  
 WHITROCK, TRISTAN J. 39  
 WHITTAKER, TERRY COLE 140  
*Wikipedia* 102, 108  
 WILBERT, JOHANNES 27, 56, 76  
 WILKINSON, P. 15  
 WILSON, ROBERT ANTON 68  
 WINCHESTER mansion 113  
 WING, SOBEY 71  
 WINKELMAN, MICHAEL 35  
 WINTERS, JEFF 35  
 WINTERS, PATRICIA 35, 67, 140  
 WIRED 109  
 wisdom tradition 134  
 witchcraft 32, 96  
 WO/MEN'S ALLIANCE FOR MEDICAL MARIJUANA 67, 68  
 WOLF, FRED ALAN 35  
 WOLFE, TOM 47  
 WOLOWICH, WILLIAM R. 117, 118  
 WOMEN'S ENTHEOGENS FUND 70  
 WOODSTOCK 8  
 wormwood 3
- X**
- Xavi 71  
 Xhosa 94, 108
- Y**
- YALE UNIVERSITY PRESS 76  
 YAXK'IN, ALUNA JOY 140  
 YIN, AMORAH QUAN 140  
 yoga 42  
 YOGANANDA 112  
 yohimbine 29  
 Yosemite 114  
 YOSHI 102  
 YOUNG, NEIL 74
- Z**
- ZANG, P. 62  
 ZAPE, ANNE 35, 67, 70  
 ZARATE, C.A. 66  
 ZARIAT 123  
 Zen 114, 132, 134  
 ZHANG, L. 66  
 ZIMMER, LYNN 47  
*Zinziber officinalis* 98  
 ZULMA, R. 98, 108



The top section of the page features a dark background with intricate, light-colored ethnobotanical patterns, including geometric shapes and stylized plant motifs. Below this patterned area is a black and white photograph of a waterfall cascading over rocks into a pool of water, surrounded by dense foliage.

# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts

## **ETHNOGARDEN BOTANICALS**

**POB 27048**

**BARRIE, ONTARIO, L4M 6K4**

**CANADA**

**TEL: (01) 705-322-6614    FAX: (01) 705-322-6615**

**[www.ethnogarden.com](http://www.ethnogarden.com) • [info@ethnogarden.com](mailto:info@ethnogarden.com)**

**Accepting: Amex, Visa, Mastercard, and Money Orders**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XVI, NUMBER 1    ☒    VERNAL EQUINOX 2008    ☒    ISSN 1066-1913

---





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

David Luke  
Dale Pendell  
Ibo Nagano  
Castor Pollux  
Crankcase, CA  
B. Cautious  
Benjamin Thomas  
Kernel  
FunGal  
Jon Hanna  
Otter  
Leonard Pickard

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819, USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER

*Myristica fragrans* fruit  
Photo by Krisztian, © 2006 Erowid.org

## BACK COVER

*Myristica fragrans* (nutmeg)  
Photo by Erowid, © 2005 Erowid.org

# CONTENTS

Disembodied Eyes Revisited: An Investigation into the Ontology of Entheogenic Entity Encounters	1
Green Flames: Thoughts on Burning Man, the Green Man, and Dionysian Anarchism, with Four Proposals	10
<i>Myristica fragrans</i> : An Exploration of the Narcotic Spice	15
Network Feedback	25
Insectoid Sphinx Entities	25
ML-2C-E	26
Mislabeled DIPT	27
“DMT for the Masses” Erratum	27
New Data on the Entheogenic Mushroom <i>Psilocybe kumænorum</i>	28
Events Calendar	30
Conference Review	31
Book Reviews	34
Remembering John Beresford	37
Bibliography	38

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2008 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# DISEMBODIED EYES REVISITED: AN INVESTIGATION INTO THE ONTOLOGY OF ENTHEOGENIC ENTITY ENCOUNTERS

by David Luke

And all should cry, Beware! Beware!  
His flashing eyes, his floating hair!  
Weave a circle round him thrice,  
And close your eyes with holy dread,  
For he on honey-dew hath fed,  
And drunk the milk of Paradise.

Samuel Taylor Coleridge, *Kubla Khan* (1816)



Virus 025 • NAOTO HATTORI • www.naotohattori.com

ALL THAT GLITTERS IS NOT GOLD. Such a maxim might well serve any psychic voyager on a journey into the weirder realms that psychedelics can serve up. After all, out here on the edges there is seldom firm evidence that the beatific or hellish visions beheld whilst chemically neurohacking your wetware have any basis in consensus reality. Indeed these visions are often so extravagantly strange and terrifyingly ineffable that reminding yourself they are *not* real can serve to keep your sanity on a short leash when madness looms. Nevertheless, as John Lilly put it, how does one recognize one's in-sanity from one's out-sanity? And in any case, how would one even begin to try and prove the ontological credibility of the psychedelic experience of visiting some other world or meeting some alien entity? No one has yet put forward a solid method for testing these supposed realities within the domain of science, despite some admirable attempts recently (e.g., Rodriguez 2007)<sup>1</sup>, so all we have left to rely on is anecdote and phenomenology. This story lies somewhere between the two, but it also takes on a new dimension that has urged me to depart momentarily from the fruits of science into the "foamy custard" of folklore and myth, cultural studies and related disciplines.<sup>2</sup> Yet it seemingly has enough semblance of objectivity to warrant a whisper of truth—whatever that may be.

I'd taken a full DMT dose (~ 50 mg smoked) about forty or fifty times, but always with some trepidation and reverence for its power. True to form, I met a variety of extraordinary entities on these excursions. (As Terence McKenna<sup>3</sup> once said, "You get elves, everybody does.") Sometimes I saw unknown god-like beings, sometimes shape-shifting





mischievous imps—but increasingly I kept getting the feeling I was intruding upon a cosmic gathering to which I wasn't invited. Occasionally the effects failed to go any further than an ego-dissolution and a swim through a fractal explosion of pulsing light with the usual wild array of colors. Yet I often felt as though I was being blocked from whatever lurked beyond these multiple geometric dimensions, as well as not being allowed to revisit places to which I had been previously. A couple of times I felt so uninvited and intimidated by the entities I met that I did not wish to return, regardless of my curiosity.

On my last DMT session I was determined to return to the mystic bliss I had once known. I travelled to a secluded beach on the banks of the River Ganges. I prepared myself with an improvised ritual, hoping to gird against whatever lay beyond, and I inhaled a pipe-full of vapors from the foul plastic-tasting resin. Sucked into the space between the pipe and my brain, I found myself breaking through the veil like a gatecrasher into a party of swirling, smiling eyeballs all attached to snake bodies, which were as startled to see me as I was to be there. The whole ordered assortment of eyes and snakes acted as one being. In the brief moment before it reacted to my arrival, I managed to catch a glimpse over what might loosely be described as “the shoulder” of this strange entity and instantly realized that I had seen something I should not have—a brief glance at the truly forbidden.

Afterwards I could not remember what this *was* exactly, having somehow blocked it out. I only recall that it was a scene that seemed both ineffable and highly illegal for mortal minds. Then the multitudinous eyes of the being before me suddenly and quite deliberately blocked my curious consciousness's further explorations by mesmerizing me with its squirming, rhythmic eyeball hypnosis. I mean, this thing really scared me! It had acted with utter surprise at my being there; and then, alarmed, the ominous numinous proceeded to let me know that I should *not* be there and that I should certainly not be peering into the hallowed space beyond it, which it clearly guarded. I opted against defying this terrifying entity and attempted to remain as passive as possible while it pulsed and

gyrated intimidatingly at me for the next ten minutes (though it seemed like an aeon). I finally came out of it all—a bit shell-shocked—and decided that this would be my last DMT experience... for a long time, at least.

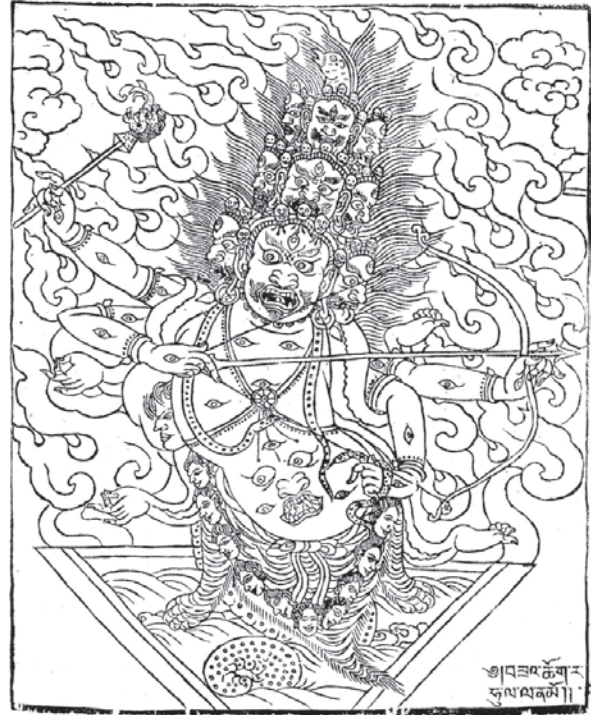
Like many of my psychedelic encounters with seemingly discarnate beings, I didn't know quite what to make of this experience, which had rocked me to the core. Yet some time later, after a few years had passed, I began to piece it together with some other visionary fragments. In a dream once, quite naively, I had a mind-blowing encounter with Azrael—the Islamic angel of death. The angel told me its name (which I hadn't heard before), but unfortunately it never showed itself. Among Muslims the archangel Azrael is considered to have ten thousand eyes and it is the holy psychopomp who ushers souls into the realm of the dead. A similar character, Azrail—the god of death—belongs to the Huasa people of western Africa (Besmer 1983). I also stumbled across Ezekial's vision of the cherubim guarding a throne in the bible (Ezekial 10:12). They, too, were covered in a multitude of eyes, all over their hands, backs, wings, etc., much like the multi-eyed beasts guarding the throne of God in heaven mentioned in Revelations (4:6). These descriptions struck a cord of recognition, although the being I had met on DMT had not seemed quite so angelic.

It wasn't until several years later that I made a surprising discovery when I accidentally came across a reference in a book on Tibetan magic to an ancient deity, by the name of *Za* (or *gza'*), who is known to appear with half the body of a snake, no less, and is covered in a thousand eyes. Interestingly, like the cherubim guarding the throne, the Tibetan *Za* functions as a “protector of the law” and is a guardian deity belonging to a class of demon-gods called *Lu* or *Lhamayin* (associated with the Indian *nāgas*), who appear with snake bodies. The author, Beyer (1978), wrote: “These *lu* are undisputedly the spirits of the [underworld], found in those places where their realm impinges upon ours, such as in springs, wells, and rivers...” This struck an even greater chord when I realized that on the last occasion I had smoked DMT, I was on the banks of the River Ganges near the Tibetan





The "ancient" protector Za.  
From an iconographic sketch by Tendzin yongdū (Beyer 1978).



Tibetan image of Za (Rahu).  
From the collection of Mike Crowley.

border, which in retrospect would seem like a sure way to meet this Tibetan deity.

The idea that I had been interloping into the sacred realm of the dead, the underworld, and was blocked by a powerful guardian spirit sat well with my experience, which had me wishing I hadn't turned up unexpected and obviously not on the

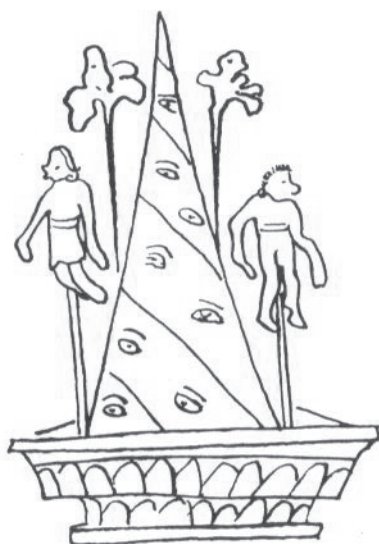
guest list. Knowing I shouldn't be there, I clearly recall spending the duration of the trip trying to keep my tryptaminated mind inconspicuous. And so I focused on the mesmeric rhythmic eyes and nothing more, realizing that I'd stolen a glance at some holy grail when I had burst through the veil. The entity responded quickly and I couldn't have been more compelled to not mess with it. This feeling was further corroborated by Beyer (1978) who wrote that, in relation to Za and the other fierce protector gods, they:



A peaceful *lu* and a fierce *lu*.  
From a sketch by Tendzin yongdū (Beyer 1978).

...are the powerful deities who symbolize currents of cosmic force to be tampered with only at one's peril. They constitute the monastic cult [of the Nyingma yogin—the oldest Tibetan sect] because they are best left to the ritual experts. It is not that their cult is particularly secret, just as there is nothing esoteric about the workings of a television set; but in both instances the forces involved are too potent to be played with by a layman, and in both instances the same warning applies.





Sketch of red-colored *gtor ma* propitiatory dough cake dedicated to Za (Nebesky-Wojkowitz 1956).

The same sentiment was echoed by the noted scholar of Tibetan demons, Nebesky-Wojkowitz (1956) who offered that the Nyingmapa consider the planetary god Za (Rahu) to belong in the highest trinity of deities and that he “guards the religious teachings, and his thousand eyes watch the happenings in the three worlds.” Worryingly, Nebesky-Wojkowitz indicates that the elaborate propitiatory cake (*gtor ma*) made to honor Rahu (Za) is constructed of a large red serpentine pyramid dotted geometrically with numerous eyes and bearing stakes “arranged around the base of the ‘gtor ma’ on which dough effigies of men and animals have been impaled as offerings.” (Strangely, this eyed-pyramid bears some resemblance to the be-tentacled pyramidal monster of Robert Anton Wilson and Robert Shea’s *Illuminatus! Trilogy*, the Leviathan). Beyer (1978) even submits that a lama led him to believe that Nebesky-Wojkowitz died accidentally before his time because of his careless interest in these fierce protector deities.

Reading Beyer’s account made me feel particularly alarmed that there had been some objective reality to my encounter and that, seemingly, I had actually run into this Tibetan underworld guardian.

But these few coincidences barely constitute enough to convince most folks of the objective reality of DMT entities or Tibetan deities. Nor should they, particularly those folks like James Kent (2004), who argue that these entities are merely the imaginary output of our neurochemical meddlings. Others have suggested that these entities cannot be considered either real or fictitious but are better thought of as just a part of ourselves (Turner 1995). It might have ended there but, soon after, I discovered that my “unique” experience was not so unique after all. And this discovery threatened to bolster the tentative argument that our particular DMT entity, who we could call Za, might have some objective reality—and then so too might all those other beings we encounter along the way to Chapel Perilous, be they mischievous dwarves, machine elves, ancient gods, or praying mantis aliens.

Only a few days after reading about Za, I chanced across an article by Meyer (1994) titled “Apparent Communication with Discarnate Entities Induced by Dimethyltryptamine (DMT),” in which the following account appeared:

I noticed what seemed to be an opening into a large space, like looking through a cave opening to a starry sky. As I approached this I saw that resting in the opening was a large creature, with many arms, somewhat *like an octopus*, and *all over the arms were eyes*, mostly closed, as if the creature were asleep or slumbering. As I approached it the eyes opened, and it/they became aware of me. It did not seem especially well-disposed towards me, as if it did not wish to be bothered by a mere human, and I had the impression I wasn’t going to get past it, so I did not try. [*Emphasis added.*]

That this creature was also quite intimidating and appeared to be guarding the way to something beyond matched my own experience; but it doesn’t end there. I was conducting a web survey of paranormal psychedelic experiences at the time (Luke & Kittenis 2005) and found that one of my respondents also had a similar experience, but with psilocybin rather than DMT:





I was convinced I was [dying], I saw another dimension, one filled with eyes in a fibonacci vortex/dome... I've explained this to so many people and regardless of how many things I see, be it in art or biblical references, they all say I'm nuts.

Encouraged by finding these chance reports, I began searching through psychedelic journals and on the Internet for similar stories and found a few more corresponding accounts. This first one occurred with psilocybin-containing mushrooms and appeared in *The Entheogen Review* (Owl 1995):

I began seeing a peculiar phenomenon during low dose mushroom sessions: a pattern of threatening eyeballs. I intuited that the mushroom was trying to scare me, and I marveled at the workings of the mind, feeling humored rather than frightened. ... In spite of my scientifically-orientated worldview, I was being visited by a spirit which seemed to be anticipating a deeper encounter.

...I took about five grams... This is when I felt the strange spirit enter me: the many-eyed apparition that had already been haunting my consciousness. The difference was that this time the "creature" seemed to be inside of me. ...I instinctively began questioning its intentions—who was it, what did it want, and was it a demon? I received no answer, and so, not being certain it belonged in my head, [I] forcefully commanded it to leave, which it apparently did. ...I had the creepy feeling that I was either going crazy or was infected with a spooky denizen of hyperspace. ...Perhaps, like an insect under a magnifying lens, I have difficulty fathoming this mysterious being of a thousand eyes. Interestingly enough, one of my companions later commented that at one point he perceived my forehead to be covered with eyes.

This next one, posted to Erowid.org, occurred on LSD (Trip333 2007):

Countless numbers of eyeballs were looking at me. They were the most evil things I have ever seen. They were all on these snakelike bodies that were weaving back and forth. I reopened my eyes and saw the eyes and the worms all over me and on the ground.

Although I only found these three isolated reports on LSD and psilocybin, I found numerous DMT reports that mentioned eyeball-riddled snake entities in variously weird or disturbing sequences. I needn't quote them all, as this last one offers some kind of "radical empirical"<sup>4</sup> mystical triangulation of my own experience and a tentative interpretation of it (Pup 2006):

I remember the veil, like rubber, or the surface of jelly stretched in front of me. ...I leaned forward to touch the surface of the membrane and then what happened next I swear nearly killed me from its sheer bizarritiy. ...A creature emerged. It was not a happy, smiley elf. ...It had [innumerable] tentacles, like a cross between some weird octopus or jellyfish...and the EYES! OH MY GOD THE EYES!!!

I froze on the spot thinking shit that's it. I've gone and done it now. I'm fucking toast. I never believed. I should have believed. And now. Now I am at the mercy of [something] much, much, bigger and complex, and clever and definitely [more] malevolent than myself.

I asked it [its] name. I wish I had not asked. [Its] voice utterly destroyed me. It was like being caught in a storm of [psychic] noise—a whirlwind of deadly electrical shrapnel. ...With its innumerable eyes, It gazed at me steady and extended a tendril. At the same moment it fired a beam of light directly between and above my eyes. The alien laser was pinkish-green. It hurt. I begged it to stop. I whimpered. please stop. you're hurting me. I'm fragile. Please be careful—I am sentient and mean you no harm...

It seemed to consider this; the laser was withdrawn but the tendrils (there were more now) still held me in place. I was trying to make out details of its shape or structure but the closer I looked, the more it slipped away from me. It seemed to tell me in some weird non-verbal fashion not to struggle and to stop making noise with my eyes. I took this to mean 'be calm. do not struggle. clear your head. See but don't look.'

Then it became a little clearer. It seemed to be cloaked in some way—some sort of organic hood and covering was wrapped around it—some sort of armour or protection. The tentacles had no substance as we know it and the eyes

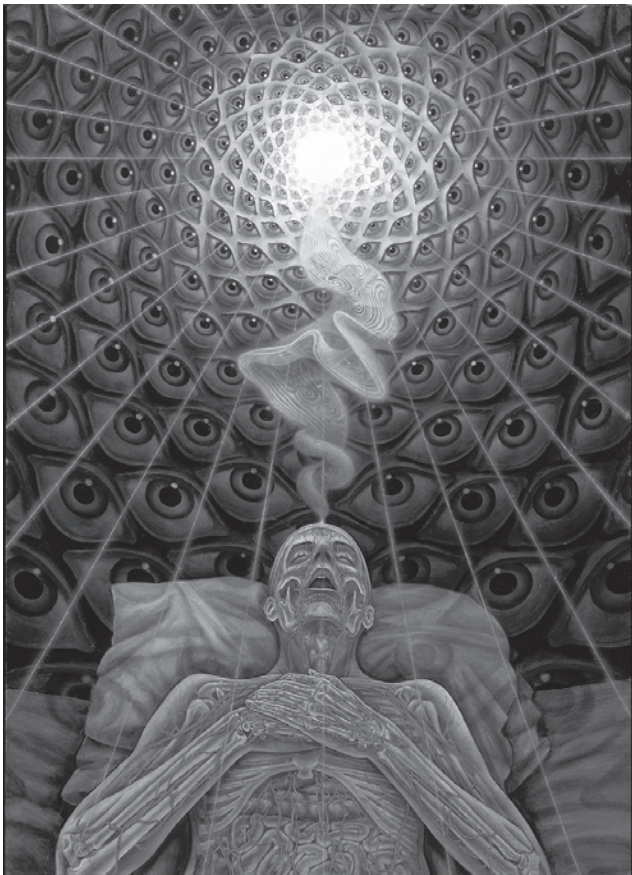




were the most awe-inspiring/terrifying thing I have ever beheld. They defied counting. They defied reason. The whole thing was [too] much and I felt myself losing my mind.

I...JUST...LOST...IT...gooooooooooooonnnnnne

I guess this account really did it for me. There seemed to be at least a degree of objective reality to all these reports (including mine), because they had historical precedent, shared experience, and—most importantly—some apparent meaning. On a level playing field of explanation, where all theoretical perspectives hold equally convincing—or perhaps equally unconvincing—positions, the notion of *meaning* can provide the greatest intuitive appeal to one's understanding. For instance, a physiological or neurotheological explanation might suggest that the highly similar visions are due to similar neurochemical reactions; but this will be seen by some to devalue the complexity and cultural significance of the experience, and it also extends itself much further than the current



*Dying* by Alex Grey, 1990; [www.alexgrey.com](http://www.alexgrey.com).

explanatory power of neuroscience. Alternatively, a parapsychological explanation might suggest that these similar visions all belong to a particular morphogenetic field (a field of consciousness that contains imprints of past experiences which can be accessed by others) activated by chemically-induced near-death-type experiences. Yet there is little understanding of or evidence for morphogenetic fields of this kind, even if they may be possible in principle (Sheldrake 1988). Any number of other theories might be put forward. But with all such explanations appearing as equally unconvincing, the possibility of this entity somehow being real as an independently sentient discarnate being—whatever that may be—has comparable explanatory power. However, beyond other ontological speculations this level of explanation—an acceptance of the experience at face value—also has esoteric and cultural *meaning* because it fits with a mystical understanding of the universe in which the existence of supernatural beings is accepted.

That said, I have little problem, then, assuming that entities—be they dream angels, DMT encounters, or mythical beings—have at least the *possibility* of independent sentience or some kind of objective reality, because I ultimately don't confine myself to any one ontological perspective. So, as clearly as I can make sense of it, it seems that smoking DMT can lead temporarily to some kind of death realm—an idea championed by Rick Strassman (2001) and supported by shamanic concepts of ayahuasca states—and in such a place the traveler might encounter one of the (archetypal) guardian deities of the underworld. One such guardian is the angel of death, who appears with thousands of eyes, much like Alex Grey's painting called *Dying*.<sup>5</sup> Yet it seems that sometimes this multi-eyed being also assumes the tentacled or snake-bodied appearance of Za. And like a guardian of the underworld no doubt should be, this being is not to be trifled with. It holds those who encounter it in the grip of utter fear, compelled to obey its hypnotic glare—to just “see but don't look”—because it seemingly guards the sacred way on after death.

On reflection, my encounters with both Za and Azrael have resonance with each other and possibly represent the same psychic atavism or Jungian





archetype (albeit an archetype that may have independent sentience), which may become activated by tryptamines such as DMT, or by dreaming or other altered states. This entity is the archetype of the guardian of the realm of death and the doorway to occult knowledge. In considering this, I was lucky enough to find a book by two occultists (Jackson & Howard 2000) who offer an argument that the Islamic Azrael, the angel of death, is synonymous with the Hebrew Azazel, the fallen angel of light and the serpent of the Tree of Knowledge (who, as the Promethean prototype, stole the Gnostic fire from God and gave it to man—in much the same way that psychedelics can). They also associate the Persian fallen angel Azza, or Shemyaza with the Luciferian Azazel, who in similar Promethean style swapped the name of God for sexual favors with the mortal Ishtar, thereby making her immortal.

Jackson and Howard likewise associate Azazel, the great watcher, with the Persian dragon serpent Azhadaha, the black serpent of light and leader of the Inri, the fallen angels known—appropriately—as the watchers. Interestingly, they link the etymology of the common root *az* with the Hebrew

letters *ayin* (or *ain* in Arabic) meaning eye, and *zayin* (*zain* in Arabic) meaning sword, which represent the all-seeing eye, and the flaming sword of initiation (the guardian of the Garden of Eden in biblical and cabalistic tradition). Jackson and Howard (2000) suggest that, “The secret significance of the Zayin Sword is typified by Azazel as Master of Metals and Lord of the Forge” because smithcraft and fireworking were the crafts first taught to humans by the watchers, much like the myth of Prometheus. They note that:

The Hebrew letter-form of Zayin, ז, the sword blade, is the supracosmic fire that, like a shining lightning flash or thunderbolt, “cuts” through the veil of material nescience.

Assembling all these links, it didn’t take a huge cognitive leap to also associate the Tibetan eyeballed serpent of my DMT encounter, Za, with these anarchic archangels of other cultures. Without making any great claims to the exclusive resemblance of any of these myths to each other—for these legends have both similarities and differences—further comparisons to Za and Azrael from elsewhere can also be made, such as the Persian Zahhāk, also known in Iranian mythology as Aži Dahāka the serpent or dragon, who was struck down by the divine Frēdōn and snakes issued forth from the wounds (Boyce 1975). Like Prometheus he was condemned to be chained to the side of a mountain for eternity. The likely etymological link here between the interchanged *ayin* (a) and *zayin* (z) of *za* and *az* is itself compelling, especially in the case of the Zahhāk/Aži Dahāka, but the myth story of Za himself has further resonance with the other fallen archangel and Promethean myths.

In Tibetan mythology, Za (known as Rahu in the Indian tradition) features in the *Dri Med Zhel Phreng* version of the Buddhist “churning of the oceans” story about the origins of the original entheogenic ambrosia par excellence, amrita, or soma (Crowley 1996). Having been left in charge of the Buddha’s newly made water of life (the amrita) before its supposed dissemination to humanity, Vajrapani (associated with the great soma-fiend Indra) carelessly left the sacred amrita unguarded and returned to find the demon Za, the Lhamayin, had drunk it. In



Azazel appearing with numerous eyes, from *The Sandman* (Gaiman et al. 1991).







further offence to the gods, Za urinated what remained of the processed amrita back into the vessel. As penance, Vajrapani was made to drink what had now become poisonous, permanently turning blue as a consequence. The similarities here between the methods of enjoying amrita and psychedelic *Amanita* mushrooms have not gone unnoticed (Crowley 1996), and furthermore the link here between the psychedelic and the Promethean features of the myth is clear.

As just punishment, Vajrapani finally caught up with Za, wounded him many times, and then sliced him in two with his vajra, the lightning bolt. But because Za had drunk the amrita, the water of life, he survived; “amrita” translates from Sanskrit as “deathlessness,” and it seems appropriate that this guardian of the underworld himself should become “deathless.” As further punishment, the Buddha replaced Za’s severed legs with the tail of a serpent or dragon (much like the Iranian Aži Dahāka above) and fixed eyeballs upon his numerous wounds, giving him his unique appearance.

It’s here that I saw a further transcultural myth emerging with the legend of the Greek Lamia, the serpentine daimon and prophetess. The Lamia is somewhat similar in character to the Lhamayin, the class of Tibetan serpent spirits to which Za belongs. However there is some contention, not least from the Tibetan scholar, psychedelicist, and etymologist, Mike Crowley (2005), that the Tibetan language has no roots in Middle-Eastern and Mediterranean languages because it is uniquely related to Mongolian. Nevertheless, in the same vein with which Robert Graves (who tipped off Wasson to entheogenic mushrooms) makes more poetic than precise associations between cultural myths, there is a resonance between the legend of Za—the Tibetan serpentine Lhamayin—and the Greek serpentine Lamia, whom we may also associate with Python, the serpentine prophetess of Delphi.

Accordingly, Python was responsible for maintaining the secret of prophecy and the wisdom of the underworld (similarly to Za), was struck down by the sun god Apollo, heralding what Graves (1961) describes as the usurpation of the goddess for the rights over divinatory power, and henceforth

recasting Python in the role of demon. Something similar also resounds in the Greek myth of the Medusa and Perseus, and perhaps with the Luciferian Norse Loki and the Assyrian-Babylonian Zu (or Azu) too—Zu was struck down by a lightning bolt for stealing the tablets of destiny from Tiamat the dragon queen (but that’s another story). With the dawning of the age of patriarchal theism that occurred two to three thousand years ago, the Promethean-type tale of Python retells the same story of the divine maverick: a chthonic being betwixt this world and the underworld, the all-seeing serpent divinity holding the key to man’s enlightenment, who steals that wisdom or shares it with mankind and then becomes re-branded as a demon, a fallen angel, a trickster or a deceiver, much like Za, Azazel, and the rest. The Aryan demon Rahu (Za) had once been a Dravidian god and it’s clear that an old culture’s gods often become a dominating culture’s demons, and the archaic tools with which the old culture accessed their divine, be they psychedelic or otherwise, become heretical.

Subsequently, the old chthonic sacramentals, such as amrita, or henbane—called “pythonian” by the ancient Greeks in honor of Python (Rudgley 2000)—fell out of grace as easily as Lucifer fell from heaven, or Adam and Eve fell from the Garden of Eden. But like poor old Frank Olsen,<sup>6</sup> did they fall, or were they pushed? The identity of amrita was completely lost, and remains a matter of debate. Although few soma hunters have proposed tryptamines as the culprit—save perhaps McKenna (1992), who championed psilocybin-containing champignons—what the Tibetan lama Chögyam Trungpa says about it fits happily with the various tryptamine visions mentioned above:

...amrita is the principle of intoxicating extreme beliefs, belief in ego, and dissolving the boundary between confusion and sanity so that co-emergence can be realized.

Perhaps a report of a multi-eyeballed Za-like entity being induced by *Amanita muscaria* might say something more for the favored identity of amrita; and yet, even though there’s some certainty that the ancients of the East never smoked DMT, perhaps any old entheogen will do.





But is there anything that can be found in this wayward meandering through myth and vision that offers a case for the genuine reification of “the other” encountered in psychedelic spaces on the far side of the psyche? Knowing that speculation is the vice of the precise and the virtue of the poetic, I have no doubt that those wearing their left brain today will already have departed company with me somewhere along the line here. As a scientist myself, I have deeply questioned this temporary departure from so-called rational thought. But as an explorer of the weirder realms of the mind, I have also been forced occasionally to leap the fence at the edge of my field of expertise and traverse unknown territory. I don’t offer any of this as “fact” beyond the phenomenological, but merely as “possibility” in a psychic landscape as “off the map” as that provided by DMT. Indeed, here be dragons. And yes, beware that among the dragon’s treasure, all that glitters is not gold. Yet who can resist occasionally inspecting a few gems in case they are of any real value? ☉



Many-eyed dragon drawn by a psilocybin subject in Paris. (Note the similarity to the depiction of Azazel on page 7.) Image taken from Heim & Wasson’s 1965–1966 book *Les Champignons Hallucinogènes du Mexique*.

## FOOTNOTES

1. Grossly simplified, Rodriguez proposes obtaining from the entities solutions to complex mathematics puzzles that the DMT experient does not know. Regrettably, this ingenious method for testing the reality of DMT entity encounters is subject to a number of flaws, such as the huge assumptions involved in expecting our supposed entities to be hyper-intelligent and/or have the desire to cooperate. The most crippling problem for his test, however, is what is known as the super-psi hypothesis—an issue long-proven difficult to surmount in parapsychological attempts to validate the existence of discarnate entities considered to be spirits of the dead (e.g. those apparently communicating via trance mediums). The problem is that, because clairvoyance, telepathy, and precognition (collectively called psi) have no theoretical (or even apparent) limits, it always remains a possibility that any information provided by ostensibly discarnate entities may actually be due to the super-psi of the person (e.g., the medium) receiving the information (see Braude 2002 for a comprehensive discussion). However, such an issue doesn’t carry quite as much currency with my perspective on investigating entities in this manuscript.

2. Acronym (**folklore and mythology, cultural studies and related disciplines**) courtesy of foamy custard chef, Bob Trubshaw. For information, see [www.indigogroup.co.uk/foamycustard](http://www.indigogroup.co.uk/foamycustard).

3. “You get elves, everybody does.” Audio remix at Trip Receptacles, [www.nvo.com/cd/trip](http://www.nvo.com/cd/trip).

4. By “radical empirical” I refer to the term as championed by William James (2003/1912), which posits that standard scientific empiricism tries to reduce experience to bare sensations at the expense of prior reasoning, intuition, revelation, or meaning. James argued that we see the world in terms of meaning and the actual connections made between phenomena, so introspection of experience is as legitimate a scientific enterprise for studying one’s experience and the contents of one’s own mind as is the mere observation of the sensation of experience (i.e., empiricism).

5. Incidentally, when Alex Grey was asked about the prevalence of disembodied eyes in psychedelic visions he merely said that they represent infinite awareness. However, he recalled that a woman who had seen his *Dying* painting had reported once traveling down a tunnel of eyes during a near-death experience (Hanna 1998).

6. Frank Olsen was a U.S. Army officer who was unwittingly dosed with LSD by the CIA in 1953. A few days later—under CIA supervision—he plummeted to his death from a hotel window. It was alleged that he jumped, and the drugging incident was covered up for over twenty years as part of the secret MKULTRA operation. Forensic evidence from 1994 added a new twist, strongly suggesting that Olsen was pushed: a murder, rather than a suicide.





# GREEN FLAMES:

## THOUGHTS ON BURNING MAN, THE GREEN MAN, AND DIONYSIAN ANARCHISM, WITH FOUR PROPOSALS

by Dale Pendell

### BURNING MAN AS A "TEMPORARY AUTONOMOUS ZONE"

Burning Man was born in free and visionary revelry, and matured on the Black Rock Desert into a great gathering of the tribes, from the cyber-freaks to the lushy rednecks to the altered-consciousness pentathletes to the nasty punks to the fuckin' hippies. And everything in between. This alone, from a historical perspective, is a matter for rejoicing and wonder.

There was another big event, not as big as Burning Man in numbers, but also historically important, in Golden Gate Park, forty years ago, that was called "Gathering of the Tribes." Gary Snyder spoke at that event, as did Allen Ginsberg, Timothy Leary, Alan Watts, and others.

Such gatherings often take place in what Hakim Bey calls a "temporary autonomous zone," in cracks and hidden openings overlooked by the guardians of the State. Bey was careful to refrain from rigorously defining TAZ, but it is clear that TAZ is applicable to the free spirit and the festive excesses of Burning Man:

*The TAZ is like an uprising which does not engage directly with the State, a guerilla operation which liberates an area (of land, of time, of imagination) and then dissolves itself to re-form elsewhere/elsewhen, before the State can crush it.*

Hakim Bey

Other forces besides the State can quell a temporary autonomous zone: it can be co-opted by the market; it can exhaust its imagination and good will; or it can compromise itself into a more acceptable form. All of these forces continue to exert tremendous pressure on Burning Man.

Many burners feel that the "true TAZ" aspect of Burning Man peaked in the mid-1990s, and has declined ever since. Others, of course, say "stop complaining and party." What-

ever the truth, Burning Man is still a vibrant force with far-reaching social, political, and artistic potential.

### DIONYSIAN ANARCHISM

There has been a debate going on in philosophy for 2500 years about human nature. In fact, it is the only really crucial question of philosophy. At stake is the rationalization for a hierarchical, oppressive state. Before philosophers, religion im-





puted that human society should be like that of the gods, usually with a top god, and with the others doing their respective parts. These early state religions stressed that the kings on earth, if not divine themselves, were reflections of the order of heaven.

Plato, in the *Republic*, introduced the “Noble Lie”: that the wise should tell the commoners lies and myths to keep them in their place. A corollary is that if you don’t assist this process, you are not one of the wise, and you will be punished, if not with death or imprisonment, at least with marginalization.

Thomas Hobbes said that people were rapacious beasts, who would start killing and eating each other if it weren’t for an armed police force. Our mainstream culture seems desperate to maintain this viewpoint. During Hurricane Katrina, while the self-organizing cooperative efforts of tens of thousands of citizens to help each other went largely unreported, a scene of looting was replayed over and over. The clear message is “see, people can’t be trusted. We need the police.” In fact, police (or private security goons) broke up, and even fired on, the emerging cooperatives.

So who is on the other side? Many, actually. First off, we have the evidence of anthropology and human prehistory, which is overwhelmingly cooperative. We have the core teachings of deep mystical traditions.

Jean Jacques Rousseau offered that much of the sickness, the antisocial, and criminal behavior in society was not the result of our intrinsic natures, but of the society itself. Many are quick to dismiss Rousseau with a put-down—“ahh, the Noble Savage.” Rousseau never talked about any noble savage. The term was invented by a mid-nineteenth century pro-slavery American anthropologist, and has been an astoundingly effective little lie to cut off discussion on this topic.

Dionysian anarchism sides with the mystics and with anthropology. It sides with the way that people carry on their affairs most of the time: that is, cooperatively, and generally with a sense of good

will. It sides with the spirit of DIY: do-it-yourself. Dionysian anarchists stress that means and ends have to be in accord, and if we can just stop things from getting worse, society will spontaneously realign itself towards freedom. That is our nature. As long as we have free horizons, as long as we are headed towards freedom and not away from it, we can relax a little with a long-term view.

Forty years ago poet Gary Snyder, in answer to those who say that cooperative, non-coercive living is against human nature, wrote that we must patiently remind such people that they must know their own true natures first, before they can say that; those who have gone furthest into deep mind, into deep nature—mystics, meditators, and visionary explorers—have been reporting for several thousand years that we have nothing to fear.

Gary’s solution included Buddhism and other introspective spiritual traditions, working within the context of tribal community, and opening to the radical teachings of the wild: wild places, wild animals, and wild plants—the true sources of our culture from our earliest beginnings. Timothy Leary stressed psychedelic visioning. Alan Watts talked about a philosophical sensualism. Ginsberg modeled the ecstatic spontaneity of the dancing bhakti.

But let’s look briefly at where we are.

Despite the pervasive rhetoric of progress from our politicians and media, for most people in the United States, for most plant and animal species, things are not getting better.

Real wages have been declining for over a generation. Measures of the quality of life have been declining. How much someone has to work to get by has been increasing. Infant mortality has been increasing. The percentage of the population in poverty has been increasing. Both the number of people and the percentage of the population in prison has risen dramatically. The United States has the largest prison population in the world, both in numbers and by percentage. Plants, animals, and habitat are being consumed at an ever increasing rate by global corporations which, by their definition and legal charter, can never have enough.





There is of course an upside—for those near the top of the heap, things are better than ever. There is sort of a choice here, *aristos* vs. *demis*. You can get with the program, stop complaining, and with some smarts and a good birth you can join the winners.

The Aztecs had a pathway for the commoners to gain entrance to the elite by becoming warriors and capturing sacrificial victims in the “flower wars”—wars maintained not for conquest of territory but for just that reason of providing victims. (One had to capture five victims to gain the highest ranking, with its attendant privileges, such as the right to drink chocolate.)

### **FREEING THE IMAGINATION**

The first anarchist act is to free the imagination, to cut through our years of conditioning about what is “unthinkable.” By imagination, we do not mean mere reverie, but our imaging of the world, our mental picturing of who we are and the fundamental nature of existence, of reality. This is imagination in the sense that Blake used the word: the fire of consciousness, the fire of mind. Freeing the imagination means that you can act spontaneously in the world, not only artistically but in all of your interactions.

This is not as easy as it sounds. How to do that?

For poets, artists, musicians, dancers, meditators, and visionaries, it is a matter of continuing practice: plumbing the depths of mind, learning how to listen, and then sharing our insights through performance. This is the ancient wisdom of all gift economies.

### **ECOLOGY AND DEEP ECOLOGY**

The Black Rock Desert was one of Gary Snyder’s favorite places to come and camp long before Burning Man ever went there, and it is one of the major inspirations for his poem “Mountains and Rivers without End.”

On the Black Rock, the environment is impossible to ignore: it fills our eyes and tents and drinking cups with every dust storm. It roasts us or freezes

us. On the Playa, the spirit of place is never far away, even for newbies who have never heard of Lake Lahontan.

At first glance, Burning Man, with its penchant for fire, excess, inebriation, celebration, sexuality, radical self-expression, and generators, hardly seems a candidate for greenness. But there is a connection—a connection in mythopoesis—at a deeper level than our laudable efforts at recycling and solar electricity and “leave no trace.”

This connection relates to the difference between management ecology and deep ecology. Management ecology we need, desperately, but deep ecology we need even more. The Green Man is deep ecology—his leafy speaking is animistic. Plant intelligence—with its sense of place and wild intelligence, with its sense of freedom—speaks through his mouth.

The Green Man is the bridge, and the Green Man is madness. Ecstatic madness. Madness that recognizes that the earth is alive. What do we mean by that? Not that the earth is composed of cells with a DNA library, but that the earth is not a separate thing, distinct from our own living minds. Buddhists state that, ultimately, the seeming objectivity of the “external” world is an illusion, that our own true nature and the salt of the Playa are not separate. This is the message that mystics and yogis and shamans have maintained for millennia. Once this is realized, the problems don’t go away, but cutting away a hillside, building a house or factory, putting explosives into the earth, are all recognized as having a transgressive nature. We then have a tendency to try to ask permission—what does the earth have to say about what we are doing, the hillside, the animal that we are going to eat? And then we try to make things right, with a sense of gratitude and perhaps a bit of shame, or even guilt, to bring things back into harmony with the spirits. We recognize that we are being gifted, that countless generations of effort, sacrifice, and imagination make possible our birth and our sustenance. So we want to give something back. In Snyder’s words: “Performance is currency in the deep world’s gift economy.”





## THE GREEN MAN, DIONYSUS, AND DIVINE MADNESS

In his last published essay, “Dionysus in 1990,” philosopher Norman O. Brown extended ideas of Georges Bataille and Marcel Mauss and others to invert the Marxist focus on production to that of consumption—more to the point, “wasteful consumption.” The idea of wasteful consumption is anathema to conservationists (and to all sane and rational people). The idea is, frankly, madness. Brown bets all with Socrates that if the madness is inspired by a god, that is, divine madness, it is the source of our greatest blessings. We might say that divine madness is the “wild” of consciousness.

The name of the god, for Brown, is Dionysus. Iconographically, it is easy to recognize Dionysus in the Green Man, the one whose very speech is wild nature.

Now Brown is not expecting people to actually bow down and worship Dionysus. For Brown, Dionysus is shorthand for an irrepressible wild and joyful energy. The opposite of this energy is the Grand Inquisitor, with his benevolent lies. Success or failure seems to pivot on the issue of passive entertainment—Blake’s “spectral enjoyment.” The Inquisitor is betting that circuses will satisfy the masses. The Dionysian bets he is wrong. That is the idea behind “no spectators.”

The traditional manifestation of Dionysian energy has always been through festivals. Barbara Ehrenreich points out that in medieval Spain a third of the days of the year were holidays for festivals. There was a backwards day, a Feast of Fools when a donkey was led into the cathedral and the bishop’s miter placed on his head. Blasphemies were uttered, echoes of the Dionysian festivals of Greece. The Greeks were wise enough to recognize that although Dionysus meant trouble, the suppression of Dionysus was even worse—that trying to suppress the Dionysian spirit entirely, to end all licentiousness, all blasphemy, all risk, led to false madness, profane madness, and the sacrifice of children. Moloch. That is the true idolatry, when the blasphemies of art are petrified into literalism. The Romans, by the way, an Apollonian people,

suppressed the Bacchanalia with much bloodshed—perhaps the first “War on Drugs.”

The church made occasional attempts to suppress the festivals—these moves mostly coming from Rome. The local priests generally resisted this suppression, saying that without the festivals they would have no congregation. Festivals, it should not surprise us, were sometimes the springboards for political rebellion.

A harder force against the festival was the Enlightenment, along with mercantilism, and the Industrial Revolution. “Reason,” remember. Lenin even went so far as to praise the capitalists for disciplining the working classes.

We must remember that any time large groups of people can get together cooperatively, it puts the lie to the Hobbesian thesis that people are innately irresponsible and dangerous. That is the real reason that the government insists on police presence—even though they are clearly unnecessary. Free festivals are a threat to the whole rationalization for the existence of the armed, coercive forces of “internal security.” Such a free festival would be a light to the world for centuries: proof that cooperative living, free from armed coercion, is not “unthinkable,” but the way things should be. Free the imagination!

In Brown’s system (which I go into more deeply in my *Inspired Madness, The Gifts of Burning Man*, published in 2006 by North Atlantic Books), the rites of Dionysus, with their attendant licentiousness, danger, fire, blasphemy, and wasteful consumption (combustion for its own sake), must be seen as prophylactic: they protect us from calamity—the Greeks certainly understood them thus. I like to joke that in a more enlightened age Burning Man would be given a grant from the Defense Department, in gold. The alternative worship, as Brown clearly stated, is war.

There is, alas, no proof for this thesis. The mythopoetic foundation is very strong, but in the end it comes down to a wager. Everyone must choose a square.





## A FEW PROPOSALS FOR BURNING MAN, LLC

1. Stop the undercover stings by police. If you can't stop them, at least speak out against them, LOUDLY and PUBLICLY. This violation of trust and goodwill is the opposite of everything that Burning Man stands for. Smoking *Cannabis* may be illegal, but lying and violating another's trust—"hey man, you got any weed you can share?"—is immoral and despicable. It is a poison that spreads distrust and division. It is the worst model of civic behavior. In the face of such behavior for Burning Man to state "we have an excellent relationship with law enforcement" amounts to collusion.

Personally, I believe that *all* police presence should be reduced. And reduced again. Let's free our imaginations and not dismiss this possibility as "impossible." Why do we let police strut through the dance clubs? It's time to push back. Tell the BLM we'll take the festival somewhere else—see what they say then. (The High Sierra Music Festival had some remarkable success with this tactic.)

2. Stop the car searches. This one is easy. It's wrong that the very first encounter upon arriving at Burning Man is someone demanding to search one's car, someone who tells me, "I can't take your word for it." That's "spectator" thinking.

How big a problem would it be if a few people who can't afford a ticket sneak in? Maybe they should be there. Maybe they have something important to contribute. How many would there be? Three percent? Five percent? I'll pay five percent more to cover them, until they can get their acts together. Isn't our way to educate by example? Let's see if we can make it work through the peer pressure of responsibility and good citizenship. Spirit of giving, anyone?

3. Consider dropping charges against Paul Addis (the man who set fire to the Man on Monday night in 2007). Perhaps such a benevolent act of clemency could bring him back into the fold. Make him do community service at Camp Arctica to cool him off and help him make some new friends. At least talk to the guy—he clearly wants to say something.

4. Wouldn't "Dreaming America" or just "Dreaming" be a better theme for 2008 than "The American Dream." Consider the contradictions in the theme announcement posted at [burningman.com](http://burningman.com).

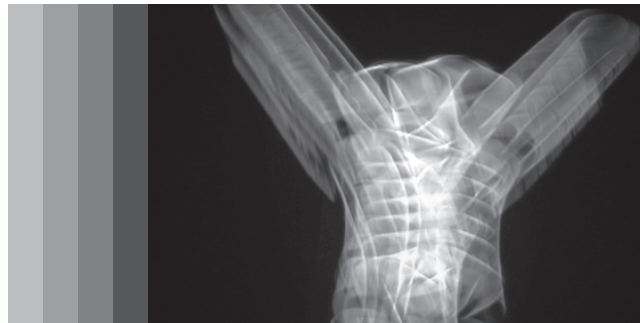
Beneath a background of red, white, and blue (originally the flag of the East India Company, the English-speaking world's first transnational corporation), Burning Man has announced that the 2008 theme will be "about patriotism." While one might pledge some allegiance to "the soil of Turtle Island," the Burning Man theme is presented entirely in a nationalistic context. This kind of patriotism is one of the greatest diseases of civilization, responsible not only for the deaths of many millions of persons, but for wide scale scorching of the earth.

While waving a flag, Burning Man says this theme is not about flag worship (and, as well, that "flag burning [will] play no part in this year's theme," a rather ironic proscription). Presenting us with ideology, they say "leave ideology at home." They seem to think that politics has to do with "the blue states and the red," politics only in its most myopic and degenerate condition.

Astonishingly, beneath this banner of patriotism and the American Dream, we are given a (misquoted) fragment of Robinson Jeffers' poem "Shine, Perishing Republic." Jeffers, a wise man, is not turning in his grave, but, rather, "sadly smiling." The point is the next line of the poem (not quoted on the Burning Man web page):

But for my children, I would have them keep  
their distance from the thickening center;  
corruption Never has been compulsory.

Time for a regional? ☉





# MYRISTICA FRAGRANS: AN EXPLORATION OF THE NARCOTIC SPICE

by Ibo Nagano

Nutmeg, now a common household spice, comes from the tree *Myristica fragrans*, which originates from the Indonesian Banda Islands (also known as the Spice Islands). The name nutmeg comes from Latin, *nux muscat*, meaning musky nut. Legend has it that when *M. fragrans* sets seed, the musky smell of the nutmegs is so overpowering that it causes birds of paradise to fall to the ground (Krieg 1964). This may have more to do with the narcotic properties of nutmeg than with its characteristic scent, but it is this musky quality that has made nutmeg a popular flavoring for both sweet and savory dishes.

While the inhabitants of the Banda Islands apparently made no use of nutmeg as a condiment, it is known to have been used as a spice and medicine in India and the Middle East as early as 700 B.C.E. (Kalbhen 1971), while its therapeutic applications have been recorded by Arab physicians since the seventh century C.E. (Weil 1967). Nutmeg did not appear in Europe until the Middle Ages and reports conflict regarding whether it was introduced by Arab traders or by returning crusaders, although it was probably a little of both. While introduced to Europe in the Middle Ages, nutmeg was likely a rare commodity until the sixteenth century when the Portuguese discovered that the Banda Islands were the hitherto concealed source of nutmeg (Stein et al. 2001).

After this discovery, nutmeg became a major European commodity. Trade was monopolized by the Portuguese and the Dutch, but eventually came under sole control of the Dutch after an extended military campaign in 1621 that left most of the Islands' inhabitants dead. The Dutch ran the Islands like a plantation and mounted regular expeditions to eradicate sources of nutmeg outside of their con-

trol. At the height of its value, nutmeg was carried by Europeans as a display of wealth. Nutmeg graters became fashionable accoutrements, and diners would grate their own nutmeg at fancy restaurants. The Dutch continued to dominate the trade in nutmeg until the nineteenth century when the British took temporary control of the Banda Islands during the Napoleonic Wars and were able to break the monopoly by successfully cultivating nutmeg in the West Indies. Nutmeg has subsequently become a major export product in the West Indies and is now featured on the national flag of Grenada.

By the twentieth century, the popularity of nutmeg as a spice subsided and stabilized. Around this time it became rumored that nutmeg was an effective abortifacient. This use offered the West its first glimpses into the narcotic properties of nutmeg, as a number of young women became delirious after using large quantities of nutmeg to induce miscarriages (Kalbhen 1971).

It may have been these turn-of-the-century reports that led to the use of nutmeg in American prisons by the 1940s or earlier. Despite the length of time that nutmeg's properties have been recognized, fairly little is understood about the actions of this mysterious nut. This article is an attempt to compile the existing information about nutmeg into one place and to provide the reader with a more comprehensive understanding of nutmeg and its peculiar properties.

## NUTMEG AS SPICE

Of course, nutmeg is most well-known as a spice. Nutmeg also produces the spice "mace," which is made from the red membrane, or aril, that covers the nutmeg seed. Mace is not as sweet as nutmeg, but has a more delicate flavor, although both are







used similarly in cooking. Mace contains the same oils that make nutmeg psychoactive. The popularity of the two spices peaked in England in the eighteenth century. The English used nutmeg to spice a wide array of dishes, including roast mutton, stewed pork, pies, puddings, and cordials. Nutmeg and mace have been used to flavor many other foods, such as soups, gravies, milk products, fruit juices, sweet sauces, gelatins, alcoholic beverages, snack foods, and breakfast cereals; they have also been used as general condiments. Sometimes nutmeg was used quite liberally in cooking. One seventeenth century cake recipe calls for six nutmegs to two pounds of sugar (Wilson 1999). Although nutmeg was once used widely to flavor a variety of dishes, and while it remains a component of most spice cabinets, its use has dwindled to the occasional flavoring of pies, cookies, and eggnog.

## NUTMEG AS MEDICINE

Since the time that nutmeg became popular as a spice, it has also been used in medicine. Nutmeg has been employed for healing purposes from the Middle East, to India, to China. After being introduced to Europe, many of these medicinal applications were then adopted by European physicians. While nutmeg was put to use for an assortment of medical purposes, several applications merit particular mention due to their persistence and widespread acceptance.

Nutmeg has been used to treat rheumatism in Indonesia, Malaysia, England, and China. The essential oil is used externally to treat rheumatic pains, limb pains, general aches, and inflammation. In England, far into the twentieth century, a nutmeg was simply carried in one's pocket to ward off the pains of rheumatism (Rudgley 1998).

Nutmeg has been used for its sedative effect to treat nervous complaints and to promote sleep in Malaysia and India. The inhabitants of the Moluccas would mix nutmeg with milk or a banana drink to give to children as a sleep aid (Rätsch 2005). In Europe, older women would carry nutmegs with them in silver graters to promote sound sleep (Krieg 1964). Nutmeg has also been widely used as an analgesic.

Nutmeg is probably most widely used to treat stomach complaints. It has been used in South East Asia, India, the Middle East, and Europe to treat stomach aches and cramps, to aid digestion, and to dispel gas.

Perhaps the most infamous medical use of nutmeg, as mentioned earlier, is as an abortifacient. It is not clear how far back this use dates, but it was a popular—albeit ineffective—“remedy” at the end of the nineteenth century and beginning of the twentieth century.

While there doesn't appear to be any traditional use of nutmeg as a mood elevator, several individuals have noted that it does indeed have such properties. The German writer Georg Meister noted nutmeg's uplifting effects in his 1692 work *Der Orientalisch-Indianische Kunst- und Lust-Gärtner* (*Oriental-Indian Art and Pleasure Gardener*) commenting that “it can greatly refresh even the ill and cheer them up with fresh spirits” (Rätsch 2005); and the twelfth century mystic Hildegard von Bingen had this to say:

When a human being eats nutmeg it opens his heart, and his sense is pure, and it puts him in a good state of mind. Take nutmeg and (in the same amount) cinnamon and some cloves and grind them up. And then, from this powder and some water, make flour—and roll out some little tarts. Eat these often and it will lower the bitterness of your heart and your mind and open your heart and your numbed senses. It will make your spirit happy, purify and cleanse your mind, lower all bad fluids in you, give your blood a good tonic, and make you strong (Rätsch & Müller-Ebeling 2006).

I have personally noted that nutmeg taken regularly in small amounts helps elevate mood, while reducing stress and anxiety.

Nutmeg is still used in Arabic and Indian folk medicine today, but its use as an herbal remedy in Europe is long forgotten. Use as a medicine never seems to have caught on in the United States, with the exception of its use as an abortifacient in the nineteenth century.





## NUTMEG AS APHRODISIAC

One little-known application of nutmeg is its traditional use as an aphrodisiac. In India, nutmeg has been added to curry dishes and also to betel quids for its aphrodisiac effect (Rätsch 2005). Nutmeg is recognized as an aphrodisiac in Malaysia and in Arab countries, and its counterpart, mace, is prescribed by physicians in the Near East as an aphrodisiac (Forrest & Heacock 1972).

While the use of nutmeg as an aphrodisiac in Europe does not appear to have been well-known or widespread, several examples exist. William Salmon, a seventeenth century Englishman writing in 1693, described a self-experiment in which nutmeg oil rubbed on the genitals produced sexual excitation (Rudgley 1998, citing Salmon 1693). Most peculiar, perhaps, is an old German folk tradition in which a girl would swallow a nutmeg whole, collect the intact nut after it passed, and then powder and mix it in the food of her beloved. Doing such was supposed to cause the man in question to fall deeply in love with the girl (Rätsch 2005).

The traditional use of nutmeg as an aphrodisiac was recently put to the test by researchers at the Aligarh Muslim University in Aligarh, India. Their findings strongly support such an application. Their study was conducted by orally administering a 50% ethanol extract of nutmeg to male rats and monitoring changes in mating behaviors and sexual function. The extract was shown to significantly increase the frequency of erections and the mounting frequency, to decrease the amount of time between sexual episodes, and to significantly delay ejaculation in the test animals. In an earlier study on male mice, conducted by the same group, four of the six mice mated three females each while the remaining two mated five females each. This is in comparison to the control group, where two mice mated two females each and the remaining four mated only one female a piece. In order to test the purely libido-enhancing effects of nutmeg separately from the effects on physical sexual function, the research group anesthetized the genitals of the test animals and monitored the mounting behavior. While the rats could not properly perform, their attempts to mount were significantly higher than

those in the control group. In addition, the research group conducted testing to determine the toxicity of the 50% ethanol extract, and found that doses up to eight times the active dose in the test animals displayed no signs of short-term toxicity (i.e., no mortality and no gross behavioral changes). The findings of these studies strongly corroborate the traditional uses of nutmeg to improve sexual function and enhance the sex drive, and suggest that nutmeg may be a safe and effective herbal remedy in treating sexual disorders (Tajuddin et al. 2003; Tajuddin et al. 2005).

## NUTMEG FOR DREAM ENHANCEMENT

There is not much written about the effect of nutmeg upon dreaming. Many experimenters have described the effects of nutmeg as having a dream-like quality and of promoting vivid daydreams. Many users also report increased dream recall as well as an increase in the vividness and lucidity of their dreams. From my own experiences, as well, I have found that nutmeg increases dream recall.

The most complete report of the effects of nutmeg on dreams comes from Paul Devereaux, who ingested two teaspoons of ground nutmeg and sprinkled essential oil of nutmeg on his pillow and sheets as part of a self-experiment. Devereaux reported becoming fully self-aware during a dream where he was flying through a tunnel at high speed. Devereaux also found that his tactile senses were partially operational while dreaming. When flying over a landscape of sorts, Devereaux described snatching at the leaves of a passing tree and reported feeling “the pull of the branches and the foliage digging into my hand” (Rudgley 1998).

Devereaux’s report reinforces the contention that nutmeg may have an effect on the lucidity of dreams and on dream recall; however, more definite support is lacking.

## NUTMEG AS INEBRIANT

Nutmeg has historically been used in Egypt as a surrogate for hashish. It has also been used in India, either chewed, or snuffed with tobacco, or added to betel chew, but little information is available on these practices (Schultes & Hofmann 1992).





Nutmeg was introduced first as a spice into Europe, and later as a medicine. The Europeans remained ignorant of the inebriating properties of this most popular of spices for several centuries.

The first nutmeg inebriation on record was reported in 1576 when a pregnant English woman became delirious after eating between ten and twelve nutmegs (Stein et al. 2001). Had it not been for the rumors of nutmeg's efficaciousness as an abortifacient, the psychoactive properties of nutmeg may have remained unknown for a long time. Occasional case notes of nutmeg poisoning were published subsequently, but nutmeg's inebriating qualities remained largely obscure and unexplored.

In the late nineteenth and early twentieth centuries, nutmeg again became popular as an abortifacient. The tales of nutmeg poisoning increased, and many more case studies were reported. This helped to paint a clearer picture of the actions and effects of nutmeg. It is not certain how nutmeg came to be a recreational drug, but it appears to have its origins in the early twentieth century when its use emerged in United States' prisons as an alternative to marijuana and other illicit substances. Some authors suggest that use of nutmeg as a narcotic didn't emerge until after World War II. However, the report by Malcolm X that there was a nutmeg culture at Charlestown State Prison in 1946 suggests that prisoners had already been keen to the properties of nutmeg for some time. Malcolm X described his experiences with nutmeg in his autobiography, published in 1965:

I first got high in Charlestown on nutmeg. My cellmate was among at least a hundred nutmeg men who, for money or cigarettes, bought from kitchen worker inmates penny matchboxes full of stolen nutmeg. I grabbed a box as though it were a pound of heavy drugs. Stirred into a glass of cold water, a penny matchbox full of nutmeg had the kick of three or four reefers (Haley 1965).

Malcolm X's autobiography sparked interest in nutmeg's narcotic properties within the counter-culture—interest that has carried through to the present day. The use of nutmeg in prisons eventu-

ally became so widespread that nutmeg was ultimately removed from prison kitchens.

The fact that nutmeg was cheap and legal made the narcotic popular among prisoners, seamen, soldiers, and struggling musicians. Jazz saxophonist Charlie Parker reportedly knew about the narcotic properties of nutmeg, and would take the ground spice in Coca-Cola or milk (Rudgley 1998).

While many have experimented with nutmeg since the 1960s, it remains viewed as a second-class drug, deserving of little attention.

## EFFECTS OF NUTMEG

Physiological effects include dry mouth, nausea, tachycardia, cutaneous flushing, paresthesia, hypotension, euphoria, detachment, CNS excitation, hallucinations, and dyspnea. Nutmeg does not cause any obvious effect on pupil size.

Nutmeg is perhaps best described as a deliriant. In low doses nutmeg inebriation shares characteristics of the combination of alcohol and marijuana. In higher doses the effects are more similar to those of the tropane alkaloids, causing confusion, disorientation, and hallucinations. The effects of nutmeg come on and dissipate in waves. One moment there may be a feeling of inebriation, while the next moment the feeling has passed. As the effects subside, the veil between ordinary and non-ordinary reality remains thin, allowing the user some control to switch back and forth between states of consciousness.

One reason why the effects of nutmeg remain mysterious to so many is that nutmeg inebriation follows a unique time-line. This is also the cause of much animosity towards nutmeg. People approach nutmeg expecting effects to come on within an hour as they do with traditional psychedelics like psilocybin-containing mushrooms or LSD. When it does not, people—believing they have not taken enough—will increase their dose and inadvertently become much more inebriated than planned. To best describe the effects of nutmeg inebriation, and to avoid mishaps, I have broken them down into stages and summarized the effects that one might experience during each phase of inebriation.





**THRESHOLD STAGE (hours 1–4):** The major effects of nutmeg generally do not take effect until the fourth hour after ingestion. However, nutmeg produces subtle effects within the first hour, and the effects rise in waves over the next three hours until inebriation takes hold. These effects are often written off as placebo due to their mild nature, but the changes are noticeably distinct. Generally these threshold effects are experienced as a combination of feeling energetic and yet markedly relaxed at the same time. One may perceive changes in pressure in the head, changes which are usually interpreted as either light-headedness or the beginnings of a headache. The effects experienced in this stage are otherwise similar to those caused by a pint or two of good beer, depending on dosage.

**INITIAL INEBRIATION (hours 4–8):** The truly inebriating properties of nutmeg generally take hold within the fourth or fifth hour following consumption. By this time cotton mouth has set in and the eyes have become bloodshot. The inebriation takes on a strong alcohol/marijuana-like buzz, which continues to rise in waves, and concentration becomes difficult. The senses become enhanced and hilarity tends to set in. This is followed by the onset of closed-eye visuals, time distortion, and the beginnings of slurred speech. Reality may take on a dream-like nature during this stage.

**PEAK INEBRIATION (hours 8–12):** The peak generally sets in around the eighth or ninth hour following ingestion and usually continues for three or four hours. At this point the user may experience auditory hallucinations, closed-eye visuals and possibly mild open-eye visuals, including walls breathing and disturbances in the peripheral vision. The user's speech may become slurred and he or she may experience loss of coordination similar to drunkenness.

**END OF PEAK (hours 13–18):** Around the thirteenth hour it usually becomes apparent that the peak is over and the user might feel a slight letting up in the effects. The effects decrease slowly, and usually do so in waves, much like the onset.

**RESIDUAL INEBRIATION (hours 19–25):** By hour nineteen the main inebriating effects of nutmeg have generally worn off. The user will probably still feel moderately stoned for the next seven or eight hours. Some report feeling weak and tired by this point in the trip. Those who sleep during this stage may find their dreams to be exceptionally vivid and easy to recall upon waking. Hang-over effects may set in for those who forget to remain hydrated.

**FINAL STAGE—BASELINE (hours 26–32):** By hour thirty-two most users will be more or less back to baseline. The user will likely continue to feel relaxed, perhaps slightly stoned, and may continue to experience difficulty concentrating for another day or two.

## DOSAGE

The potency of nutmeg can vary significantly from sample to sample; one should be aware of how potent one's material is before taking a large dose. Nutmeg from the East Indies is said to be more potent than that produced in the West Indies, and freshly ground nutmeg is reputed to be more potent than pre-ground. Nutmeg is not very conducive to adjustment of dose since onset may take up to six hours, making familiarity with potency quite important.

The following information on dosage is based on my own experiences and on an analysis of 176 experience reports posted on-line at Erowid.org.

### THRESHOLD (3–5 grams or 1–1.5 tsp)

A threshold dose of nutmeg is marked by euphoria, relaxation, mood elevation, hilarity and enhancement of the senses. Baseline is around hour eighteen. Some people will not experience effects at this level.

### LOW—MODERATE (6–10 grams or 1.5–3 tsp)

A low–moderate dose of nutmeg will produce a more distinct effect than a threshold dose, and may cause visual distortions, closed-eye visuals, and auditory hallucinations. Short-term memory may become impaired and speech may become slightly slurred during the peak of a low–moderate dose.



**MODERATE (11–15 grams or 1–1.5 Tbsp)**

A moderate dose of nutmeg can cause slurred speech, disorientation, and loss of coordination. Previously stated effects increase and the user may experience mild visual phenomenon.

**MODERATE–HIGH (16–20 grams or 1.5–2 Tbsp)**

A moderate–high dose may produce a waking dream-like state. One individual sought emergency room services after ingesting 15–20 grams of nutmeg. The user reported experiencing trouble breathing, blackouts, delusions, and panic (Marquis 2006).

**HIGH (20–25 grams or 2–2.5 Tbsp)**

A high dose may increase the perception of being in a dream world. Users may begin experiencing stomach pain.

**NOT RECOMMENDED (25+ grams or 2.5+ Tbsp)**

Doses this high usually will not increase the psychoactive effects of nutmeg, but will likely increase the length of the trip and thus will take longer to recover from. Physical discomforts such as stomach pain, abnormally rapid heartbeat, nausea, and dizziness tend to increase. Vomiting seldom occurs. User may experience trouble breathing or trouble urinating. Users may also become delusional. Out of sixty-six individuals who reported taking more than 25 grams of nutmeg, 17% reported having a difficult experience and 45% of these sought emergency room care. The average dose for those reporting negative effects was between 29 and 30 grams, though the median dose was only 25 grams. The average dose for those seeking ER care was 47.5 grams, while the median dose was 52.5 grams. With the variability in potency of nutmeg, some samples might require a high dose to produce a moderate effect, but one should be extremely familiar with the potency of his or her material before taking a high or not-recommended dose.

**PREPARATION**

The easiest way to take nutmeg is to grind whole nutmegs and add them to juice. Freshly ground nutmeg is the best, because powdered nutmeg soon loses the oils that give it its distinct flavor and unique properties. I find the flavor goes with orange juice quite well—one just has to accept that

the juice will be thick, if not chunky. A good way to test the potency of nutmeg is to insert a darning needle (or similar device) one centimeter into the flesh of the nut; if a drop of oil bubbles up after pulling the needle out then the nutmeg is good.

Karlos Fandango reports on Erowid.org that the active principle can be extracted by boiling nutmeg and collecting the waxy film that collects on top of the pot as the water cools (Fandango 2001). What Fandango has described is a way of extracting the fixed oil of nutmeg, otherwise known as nutmeg butter. Nutmeg butter has limited medicinal or cosmetic use, and does not contain the suspected active components of nutmeg, which are primarily myristicin, elemicin, and safrole (while myristicin alone has been shown to be psychoactive, it does not appear to completely replicate the inebriation caused by nutmeg). Nutmeg butter does contain trimyristin, which may have slight sedative effects. However, my attempts to repeat Fandango's recipe produced no sedation nor any other psychoactive effects.

Another preparation floating around the Internet is a recipe for “space paste” (Me 2001). The recipe is as follows, where one “part” equals a tablespoon.

4 parts nutmeg (ground from whole nutmeg)  
 4 parts almonds (soak overnight and rinse)  
 4 parts raw pistachios  
 2 parts cinnamon  
 1 part cumin  
 1 part tarragon  
 1 part oregano  
 1 part basil  
 1 part turmeric  
 1/2 part cayenne pepper  
 1/2 part black pepper  
 maple syrup (to taste)

One Internet poster, identifying himself as “Me,” compared eating two tablespoons of space paste to eating marijuana brownies and reported that this dose produced mild hallucinations (Me 2001). Two tablespoons of paste would contain less than one teaspoon of nutmeg—a threshold dose at best. However, a quick search of the Internet demonstrated that “Me” was not the only individual to





have success with this recipe. The following question was submitted to a medical web site:

Mother brings 14 y.o. female to emergency room. Initial exam is exceptional for elevated respiration and BP, nausea, moderate perspiration, and child complaining of colorful hallucinations. A typical LSD case, or maybe an exotic hallucinogen? Nope. Kids made a concoction out of the following ingredients: Nutmeg, almonds, raw pistachios, cinnamon, cumin, tarragon, oregano, basil, turmeric, cayenne pepper, black pepper, and Maple Syrup, mixed into a vanilla milkshake. Nice coating for pork chops, but is there anything here that would explain the patient's condition? — Houston, TX (Houston 2006).

The questioner was advised that nutmeg was the likely culprit. However, given the low levels of nutmeg, other ingredients likely play a synergistic role in the inebriating effect. The author, "Me," declares that the recipe will not work unless all ingredients are included. Black pepper also contains high levels of myristicin, and the Winter 2003 issue of *The Entheogen Review* commented on how the chemical piperine from black pepper inhibits the metabolism of some drugs/chemicals, leading to an increase in their effects [TER 12(4): 134]. Capsaicin, a chemical found in cayenne pepper, is also a mild inhibitor of cytochrome P450 2E1, which is a mixed-function oxidase involved in metabolism that mediates some drug interactions. It could be that one or both of these peppers is the reason why lower doses of nutmeg seem to have stronger effects when taken via this preparation.

While few inebriating plant preparations are palatable for the average person, there are some low-dose nutmeg preparations useful as aphrodisiacs or mood-elevators that are quite agreeable. Add  $\frac{1}{4}$  to  $\frac{1}{2}$  tsp of nutmeg to a cup of hot chocolate and let it simmer until the surface of the drink becomes oily. This makes for a spicy drink that helps to allay anxiety and imbues confidence and a positive outlook.

Christian Rätsch and Claudia Müller-Ebeling (2006) offer the following recipe for "Cookies for Preventing Sadness" in their book *Pagan Christmas*:

*The Plants, Spirits, and Rituals at the Origins of Yuletide*. The recipe is slightly modified for purposes of American baking measurements.

2 Tbsp ground nutmeg  
2 Tbsp ground cinnamon  
1.5 tsp ground cloves  
3 cups flour  
 $\frac{3}{4}$  cup sugar  
2 sticks of butter  
2 eggs  
pinch salt  
 $\frac{3}{4}$  cup chopped almonds

Mix ingredients and bake cookies at 350°F for five to ten minutes. The cookies are sweet, spicy, and they lift the spirits. Perfect for the holidays.

## PHARMACOLOGY & TOXICITY

Nutmeg consists of 45–60% cellulose and solid matter, 24–40% fixed oils and 5–15% volatile oils. The fixed oil (or "butter") of nutmeg is an orange-colored waxy substance. The butter contains 70–85% trimyristin, which has been shown to have a sedative effect on chickens, and it also contains myristic acid. The real power of nutmeg, however, is contained within the volatile (or essential) oil.

The volatile oil of nutmeg is a pale-yellow, nearly colorless liquid, with a distinct smell of nutmeg. The volatile oil contains 80% monoterpenes and 5% monoterpene alcohols with the remainder made up by aromatic ethers and miscellaneous compounds (Forrest & Heacock 1972). The aromatic ether fraction contains myristicin, elemicin, and safrole, along with other alkyl-benzene derivatives, such as estragole, eugenol, iso-elemicin, iso-eugenol, methyl-eugenol, methyl-iso-eugenol, and methoxy-eugenol (Kalbhen 1971; Forest & Heacock 1972; Shulgin 1967; Shulgin et al. 1967; Duke 2008), and it is believed to be responsible for the psychoactive effects of nutmeg.

It has been speculated that the psychoactivity of myristicin, elemicin, and safrole is due to their metabolizing into known psychoactive compounds. Alexander Shulgin proposed in 1967 that the compounds would metabolize in the body as follows: myristicin to MMDA; elemicin to TMA; and safrole





into MDA (Shulgin 1967). However, studies that have tried to confirm this process were unable to detect amphetamine-type compounds in the urine of rats that were administered myristicin and safrole (Forest & Heacock 1972, citing Oswald et al. 1971).

The psychoactive effects of nutmeg are still not well understood, and only myristicin has been tested on human subjects.

Myristicin, or methoxysafrole, is a benzodioxole with slight MAO-inhibiting properties. Myristicin is a colorless oil that generally does not crystallize, even at extremely low temperatures (i.e.,  $-30^{\circ}\text{C}$ ). Myristicin is mostly stable upon storage, but still subject to gradual changes in composition. Myristicin is insoluble in water and only slightly soluble in ethanol. The best solvents for extracting myristicin are benzene and diethyl ether.

Myristicin generally makes up 4–8% of nutmeg's volatile oil and has been found in concentrations as high as 1.3% of nutmeg by weight (C.E.F.S. 2005). The myristicin content in mace is generally double that of nutmeg, making it potentially more potent than nutmeg.

Myristicin is active at the 5-HT receptors in the brain, and has been shown to have hypotensive, sedative, anti-depressant, anesthetic, hallucinogenic, and serotonergic properties (Sangalli & Chiang 2001). Large doses generally cause hyperexcitability, followed by CNS depression. Myristicin is fairly unique as a hallucinogen (if it may be classified as such), because it lacks a nitrogen atom. It is also rare for a compound lacking a nitrogen group to show activity at the brain's 5-HT receptors.

Myristicin's psychoactive properties were confirmed by a study on ten human participants in 1961 (Hallstrom & Thuvander 1997, citing Truitt et al. 1961). Each of the participants was administered 400 mg of myristicin, or approximately 6–7 mg/kg by body weight. Only four of the participants experienced psychoactive effects, including euphoria, anxiety, and trouble concentrating.<sup>1</sup> That only four participants experienced psychoactive effects at this level suggests that 400 mg or (6–7 mg/kg) is a threshold effective dose for nearly half of

the population. Time of onset was between two and three hours after ingestion. Interestingly, 400 mg of myristicin is around twice the amount of myristicin that would be present in a moderate–high psychoactive dose of nutmeg, suggesting that myristicin is not the sole psychoactive agent in nutmeg.

Myristicin is found elsewhere in nature, notably in black pepper, carrots, celery, dill weed, parsley, and parsnip. Myristicin is almost completely processed in the body within 48 hours of ingestion. This long processing period may help to explain the extraordinary length of nutmeg's effect.

Because of myristicin's close relationship with safrole, it has long been considered a "suspected carcinogen." However, scientific data is lacking on this point. Several studies indicate possible carcinogenicity, but the results have been statistically insignificant. Myristicin has shown mild DNA binding properties, an indicator of carcinogenicity, but has not been found to be genotoxic (Hallstrom & Thuvander 1997).

In one study, twelve rats were administered 10 mg/kg of myristicin per day for twenty-six days. After this period, no differences in body weight were discernible from the control group and no abnormalities were detected in the liver or kidneys. The LD-50 (lethal dose for 50% of the population) in rats was shown to be greater than 1000 mg/kg (Hallstrom & Thuvander 1997). For comparison sake, the threshold effective dose in humans stands around 6–7 mg/kg.

Myristicin has also been suspected as a potential hepatotoxin, but the studies available suggest that rather than being hepatotoxic, myristicin may in fact be hepatoprotective (Morita et al. 2003).

One study consisted of injecting mice with LPS (lipopolysaccharide) and D-GaIN (D-galactosamine), both liver toxins, and measuring the changes in levels of ALT (alanine aminotransferase) and AST (aspartate aminotransferase), both enzymes that indicate liver injury. A single oral dose of myristicin at quantities of 50, 100 and 200 mg/kg was shown to inhibit serum elevations of both ALT and AST





in the injected mice (Morita et al. 2003). Further, DNA fragmentation generally caused by the liver toxins LPS and D-GaIN was effectively suppressed by a single oral dose of 200 mg/kg of myristicin (Morita et al. 2003).

Several studies on mice suggest that myristicin may reduce the frequency of and inhibit the growth of tumors. One study showed that myristicin significantly reduced tumor formation in the lungs and forestomachs of mice with benzo(a)pyrene-induced carcinogenicity (Hallstrom & Thuvander 1997). Myristicin has also been shown to be an inducer of GST (glutathione S-transferase), a substance that inhibits tumorigenesis. Myristicin was shown to cause a fourfold increase in GST activity in the liver and a threefold increase in the small intestine (C.S.W.G. 1997).

Studies on other animals have been less promising. Cats orally administered 400 mg/kg of myristicin experienced fatty degeneration of the liver while rabbits and guinea pigs administered myristicin subcutaneously experienced both brain and liver lesions (Forrest & Heacock 1972).

Studies on chronic and reproductive toxicity and carcinogenicity of myristicin are still lacking. Further studies on myristicin's hepatoprotective and tumor-inhibiting properties are also needed.

Elemicin, one of the other suspected psychoactive components of nutmeg, is similar to myristicin in that it lacks a nitrogen group and is also active at the brain's 5-HT receptors. Elemicin has displayed anti-depressant, hallucinogenic, anti-histamine, hypotensive and anti-serotonergic properties (Sangalli & Chiang 2000). There is some evidence of DNA binding and genotoxicity with elemicin (C.E.F.S. 2005). Studies on hepatocarcinogenicity have been inconclusive.

Safrole is also suspected of contributing to the psychoactive properties of nutmeg, but there is sparse evidence to support this theory. Safrole makes up 75–80% of oil of sassafras, which has been used medicinally for hundreds of years and has never been reported to be hallucinogenic (Forrest & Heacock 1972). The FDA considers safrole to be

carcinogenic—a finding that some herbalists take issue with based on its long history of safe use by various Native American groups (Buhner 1998).

The terpenes are generally not suspected of contributing to the psychoactivity of nutmeg. However, many compounds from the terpenic fraction of nutmeg are structurally similar to known CNS stimulants. Overdoses on some terpene-containing medicines have also been reported to produce similar reactions to those caused by nutmeg (Forrest & Heacock 1972). Whether psychoactive or not, the terpenes may still contribute to the effect of nutmeg by irritating the gastrointestinal tract and thus facilitating absorption of the suspected psychoactive compounds (Kalbhen 1971).

While the toxicity of nutmeg is still in question, there are numerous reports of accidental poisonings and emergency room visits that help provide some extra information. In poisoning cases vitals are taken and organs are checked and monitored for abnormalities. Several case studies merit brief mention. *The Journal of Internal Medicine* reported on the case of a thirty-two-year-old man who sought emergency room care after ingesting seven grams of ground nutmeg (Sjoholm et al. 1998). The hospital ran tests on the man and found that his blood count, electrolyte levels, calcium and liver enzymes were all within normal ranges. *The Journal of Clinical Toxicology* also reported on a nutmeg poisoning case involving a thirteen-year-old who had ingested 15–25 grams of nutmeg (Sangalli & Chiang 2000). Tests conducted on the boy showed that electrolyte levels, renal and liver function, urinalysis, hematology, and a pelvic ultrasound all returned without abnormality. Almost all cases of nutmeg poisoning are resolved without note and most emergency room visits are accounted for by accidental poisonings or by panic reactions.

There are two recorded deaths involving nutmeg poisoning. The first case involved an eight-year-old boy who ingested fourteen grams of nutmeg, or the equivalent of 560 mg/kg of myristicin by body weight (Stein et al. 2001). The boy fell into a coma and died twenty-four hours after ingestion. There do not appear to be any other explanations beyond nutmeg poisoning for the boy's death. The







second case involved the death of a fifty-five-year-old woman (Stein et al. 2001). The woman was found with toxic, but not fatal, concentrations of flunitrazepam (Rohypnol) in her blood. Blood tests also showed the presence of myristicin, with a speculated dose of between 560 and 840 mg/kg of myristicin by body weight. While the myristicin levels in the two fatal cases are comparable, it is believed that the combination of a high dose of nutmeg and a toxic dose of flunitrazepam was the cause of death. Other instances from emergency rooms and poison control centers report that cases of nutmeg poisoning involving up to eighty grams of nutmeg (or up to 1100 mg/kg of myristicin by body weight) have occurred without the presence of life-threatening symptoms (Stein et al. 2001).

## CONCLUSIONS

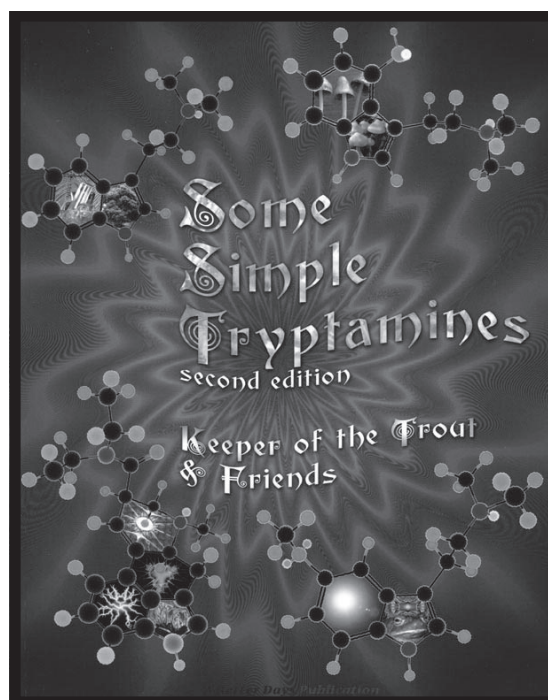
Nutmeg has been used for thousands of years for multiple purposes. It appears to have a fairly large safety margin for use, although the long-term effects of nutmeg use on the body are not well understood. The biggest known danger from experimentation is dehydration, and the biggest discomfort the resulting hangover. By keeping non-alcoholic/non-caffeinated fluids handy, and drinking often, this hangover (which can otherwise last several days) can likely be avoided.

The most promising aspects of nutmeg seem to be its potential as an anti-depressant and as an aphrodisiac when used in small doses. I have felt improvements in mood and decreases in anxiety with as little as  $\frac{1}{4}$  tsp in a cup of chocolate, or with one or two cookies from the recipe above. With knowledge of nutmeg's mood-elevating properties going back a thousand years or more, further investigation into the potential of nutmeg as an anti-depressant seems merited.

All in all, nutmeg is a well-rounded little nut. It may be used to brighten your day, to spice up your love life, to flavor your food, to induce vivid dreams, or to just get plain stoned. This seed has been overlooked and misunderstood by many entheophiles, but once one is privy to her secrets she can become a valuable ally. ☉

## Footnotes

1. Another secondary source (Shulgin et al. 1967) also citing Truitt et al. 1961, claimed symptoms from 400 mg of myristicin "at least suggestive of psychotropic effects in 6 out of 10 subjects." The original paper by Truitt et al. states that there was a "definite reaction" in each of 4 subjects, and that 2 subjects each had a "questionable reaction."



Trout's Notes on **Some Simple Tryptamines** was out of print for a while, but it is once again available in a completely updated edition. At 304 pages, with over 400 illustrations, including more than 300 full-color photographs, **Some Simple Tryptamines** is an invaluable reference tool for those interested in psychoactive plants containing tryptamines, as well as assorted synthetic tryptamines. **Some Simple Tryptamines** is the most comprehensive and detailed overview that exists concerning this subject. Softcover, printed on high quality acid-free paper, with a sturdy sewn-and-glued binding. It's a book that belongs in every serious psychonaut's library, and the addition of color photographs for this expanded edition is tremendously helpful for the purpose of identifying botanicals. The book is \$50 (USA), \$55 (foreign), from [www.entheogenreview.com/somesimpletrypta.html](http://www.entheogenreview.com/somesimpletrypta.html)





# NETWORK FEEDBACK

## INSECTOID SPHINX ENTITIES

A few years back I read *Ecstatic Body Postures* by Belinda Gore. The premise of this book is how doing yoga-like poses and forms based on body positions of sculptures and figurines from various cultures of antiquity can help induce altered mind states.

I got the idea (it seemed like a good one at the time) to take mushrooms and go to the spa I work out at regularly, to try out these “ecstatic positions.” Inspired by the article “Mushroom Ayahuasca” by James Kent in the then-recent issue of *Psychedelic Illuminations* magazine (“...your mushroom trip will be twice as strong and ten-times [weirder]”), I decided to try the fungus with Syrian rue seeds. I ate three 1.5-inch *Psilocybes* with six gel-caps of rue seed, and motored over to the health club (in clear violation of Erowid’s very conscientious “don’t drive on drugs” guidelines, which this story predates). I’m starting to “come on” while driving; once there, I quickly get my gym clothes on and sit down at the quadriceps/thigh-strengthening machine. I close my eyes and *BAM!* Suddenly I’m in an M.C. Escher-type world of endlessly unfolding silver mirrors, realizing that I have grievously erred with regard to Leary’s “set and setting” protocol. Well, the set was good-intentioned, but the setting was way off! To further compound the situation, I don’t have the musical “cocoon” of my walkman—in typical psychedelic *unsynchronicity*, this is the only time I’ve ever inadvertently left it at home. So I am being subjected the entire time to a horrible Top-40 urban “slow-jam” radio station. This is not good. I managed to get in a cursory workout while fighting off the effects, and then bee-lined the hell home.

I went straight to my bedroom, lay down, and soon became aware of two entities in the room with me! They were absolutely alien, resembling giant yellowish cicadas with the “paws-outstretched” pose of a sphinx. They had scores of eyes and had wings

folded over their humped backs. These chimeras would have been horrific to behold if not for their radiant aura of sacredness and impeccability. They seemed to be reposing on pedestals just underneath a tented roof. Their regal and solemn gaze penetrated my thoughts and emotions, exposing my every behavioral flaw and the facade of my then-current relationship (the one place I wasn’t being truthful with myself at the time). I practically writhed under their stern scrutiny. They eventually faded away into their prismatic ultraviolet dimension.

A few weeks later, from the safety of my home, I tried the same combination. There were some other friends over, and I was meditating in a separate room. I could sense the presence of several of the aforementioned entities, but picked up that they were not “showing” themselves due to my friends being there. I somehow got the impression that they were “stationed” under their cover of white peak-domed tents.

A year later, I used the same “two Syrian rue caps per mushroom” combination at a very sparsely peopled all-night fishing pier on the Atlantic. I felt the tangible presence of the insectoid energy again—a seeming cluster of prismatic-hued hump-backed moth-like entities in my closed-eye hyperspace. “Meditate with us,” they entreated me, and I did. After a while I got a message akin to, “He has arrived,” as if they were acknowledging the entrance of one of their elders.

In an early issue of *The Entheogen Review*, a Frenchman related the tale of doing mushrooms in a park, and seeing scores of transparent sphinx-like beings descend. Those first beings that I encountered definitely had a sphinx-like energy and demeanor. In Gracie and Zarkov’s “A Tryptamine Expedition... A Note from Underground” (viewable on the net), Zarkov describes an encounter (on five grams of mushrooms and DMT) with “a stadium full of hos-





tile giant insect creatures that he was familiar with from previous mushroom trips.” DMT creatures then floated by and said, “Aren’t they a dull and pompous bunch! But don’t worry, they can’t get at you because we are here.”

Perhaps this reference to “dull and pompous” reflects the solemn nature of the hyperspace bugs that I experienced (although no exact physical description of them is given by G & Z). I have checked the Erowid experience reports for psilocybe/rue experiences, but nothing involving insectoid entities shows up. In fact, I have used the same combination several times in the past few years, and have had no comparable experiences. Anyone out there in ER-land have any hyperspatial “mush-rue-m” entity encounters? — Castor Pollux

## ML-2C-E

I recently had the opportunity to take some 2C-E. I think I had been wanting to try it for a while, having heard positive reports about it over the years from the few friends who were lucky enough to obtain it. I also recalled it being highly regarded in the Shulgins’ book *PIHKAL* (one of the “magical half-dozen”) and in Myron Stolaroff’s *Thanatos to Eros*. For many years 2C-B was the primary phenethylamine that I enjoyed. But in each of the last three or four times I have taken it, I was plagued by an uncharacteristically heavy body load: flu-like symptoms with nausea, sweating, chills, and a general feeling of being stuck and not getting anywhere on the mental level. I had some mild anxiety before taking the 2C-E, concerned that it might provoke a similar less-than-pleasant experience. However, since the opportunity to try 2C-E had never come before (and I couldn’t know when it might come next), I decided to go for it. Some male friends who had taken 16 mg of the same material I was getting said that it became a pretty heavy trip for them, while some female friends thought that 16 mg was a great dose (and they might have even done a bit more). Being male, I therefore decided to be a tiny bit cautious, and I ate 15 mg. Before I took it, my friend told me that the identity of the drug was not 100% certain. It turned out that this

friend had placed an order via an on-line research chemical company—one of the few such companies that is still around, alas I don’t recall their name—for some 2C-T-2. As a precaution when the drug arrived, my friend asked a chemist to run a GC/MS analysis on the chemical. It turned out that the substance was *definitely* not 2C-T-2. It was uncertain what it was, but it seemed highly likely based on the test results that it was 2C-E. We ended up calling it “ML-2C-E” (with the “ML” standing for “most likely”). It took about two hours to come on. We spent time walking in the park, where I noticed how the repeated drastic pruning of some trees had caused a bulbous knot to form at the end of each of their branches. In most cases, the gardeners who had pruned the trees had left one thin branch intact for about five or six inches, before cutting that one off as well. (All of the other branches were trimmed flush to the knobby swollen branch-ends.) This gave the impression of a tree full of fists, flipping-off the gardeners who had pruned them over the decades.

I was bouncing along as we walked, my body feeling lighter and full of energy, just laughing and enjoying the day. By the time we caught a city bus to go home, I was headed up to the peak effects. Being more psychically sensitive, my friend and I both easily picked up on the intense sorrow of a number of the bus passengers; we were glad when we finally got back to the house where we were spending the night, surrounded by friends. I was feeling good, but the effects were pretty strong, and I realized that I hadn’t actually read anything about 2C-E for a while (for example, I was surprised that it took so long to come on). I grabbed a copy of *PIHKAL* off the bookshelf and sat down to do a bit of reading, wondering how many other eyes had flitted across these pages while stoned—probably more people have read *PIHKAL* while high than any other single book, I imagined. It turned out that I was in for a long day: the duration was listed as eight to twelve hours. I couldn’t complain though, and had a wonderful time—no body load, no dark thoughts, just a great day of insights and camaraderie. I would definitely do ML-2C-E again. I want to state in closing that people need to be careful to be at least *fairly* sure about the ID of what they are taking. The dose range in *PIHKAL* for





2C-E is given as 10–25 mg, and the dose range for 2C-T-2 is 12–25 mg, so in this particular case of mislabeling, it is unlikely that too much could go wrong. 2C-T-2 comes on faster though, so if someone didn't feel any effects after about an hour they might up their dose in an unwarranted manner. And 2C-E lasts longer, which might be troublesome for someone who only had time for a shorter trip. I'm glad that my friend had access to chemical testing. — Crankcase, CA

## MISLABELED DIPT

In October of 2007 a friend mentioned that a research chemical being sold as DIPT in Hawaii, which had come from California (but which probably originated from China) was incorrectly identified. The mainland source for the material was asked repeatedly if it might not be 5-MeO-DIPT (or “foxy” as the kids call it) rather than plain DIPT, but the source insisted that it was DIPT. This led my acquaintance to believe that there may have been a labeling error somewhere at the manufacturer. Consequently there could be more of this mystery substance floating around in the future.

After checking descriptions online and in *TIHKAL*, my friend felt fairly confident that the material was actually 5-MeO-MIPT (or “moxy” as the kids call it). The fact that the drug was misidentified caused fairly serious differential dosage issues among a few of the people who had taken it. My friend is worried that someone might end up in a hospital from overdosing on a misidentified chemical.

The substance was described as having induced an extremely intense experience at the purveyor-recommended 30 mg with little to no audio distortion (an effect attributed to DIPT). There was red/orange enhancement coupled with a visual effect that could be typified as “viscous ether.” The males who took it all experienced extreme increases in libido. However, the most significant effects didn't seem to be easy to qualify. Perhaps it could be best described as agitated emotional disorientation. Both of the people who had difficult experiences had cumulative lifetime exposure to 5-MeO-DIPT in excess of a gram (including some unpleasant high

dose experiences), and both were certain that this was *not* 5-MeO-DIPT. While my friend realizes that foxy can be highly variable, he accepted their judgment because of their past experience and because these effects occurred in a stable, mundane setting. His inclination that it was 5-MeO-MIPT, based upon post-baseline reports, was reinforced when one of the people who had a difficult experience commented, “It was superficially sort of like foxy but with a very unique vibe that included all these strange, almost 5-MeO-DMT, undertones.”

A couple of seasoned psychonauts freaked out to the point where they endangered themselves and the people around them. Hence, my friend is concerned about what sort of reaction a run-of-the-mill yokel might have to the “recommended” 30 mg dose. (5-MeO-MIPT is active at 4–6 mg, and DIPT is active at 25–100 mg).

I suggested to my friend that someone should send in a sample of the material for testing, but I have not heard anything back on that count. Labeling mistakes can clearly happen—just ask George Ricaurte! (Although in that case, the “mistake” may have been made *after* the chemicals had left the manufacturer, and not before.) — B. Cautious

## “DMT FOR THE MASSES” ERRATUM

It has been pointed out that part of the “DMT for the Masses” article by Noman in *TER* 15(3): 91–92 was less-than-clear as presented. This happened during a re-write of the piece, and was entirely our fault. In step #6 we stated that one should: “Repeat steps 2–5 above three more times, but do not add any new powdered root-bark.” What it should have said was to: “Repeat steps 4–5 above three more times...” That is, you are reusing the *same* lye solution and only adding new naphtha. Our apologies for the error. Also, since we ran the piece, an improvement was noted. For the non-polar extraction (step 4) one should use 1 ml of naphtha for each 15 ml of water used to create the lye solution (not for every 10 ml, as originally stated). — David Aardvark





# NEW DATA ON THE ENTHEOGENIC MUSHROOM *PSILOCYBE KUMÆNORUM*

by Benjamin Thomas

*Psilocybe kumænorum* R. Heim is a bluing agaric belonging to Section *Zapotecorum* Guzmán of the genus *Psilocybe* (Guzmán 1983). It was first collected by Heim and Wasson in 1963 (Heim & Wasson 1964; 1965) in the southern Wahgi Valley, Western Highlands Province, Papua New Guinea and described later by Heim (Heim 1967A; 1967B). They were looking for information on the reports of Reay (Reay 1959; 1960) about the Kuma, regarding their probable use of visionary fungi.

This fungus is known as *koull tourroum*, *kougl-tourroum* or *koobl tourroum* in the Yuwi or Yoowi language of the Kuma people. However, the Kuma people used these common names for a variety of different mushrooms (Heim 1967B), so they are possibly of little use in distinguishing *Psilocybe kumænorum* from other mushroom species found in the southern Wahgi Valley.

## MATERIALS & METHODS

New mushroom specimens of *Psilocybe kumænorum* were collected from grassy areas at the Hill Tops Lodge near the town of Minj in the southern Wahgi Valley, Western Highlands Province, Papua New Guinea (LAT. 5.55, LONG. 144.40), during the wet season in late January. Microscopic study was made with slides mounted in KOH 5% reagent and with a scanning electron microscope (Hitachi S-405A).

## ORIGINAL DESCRIPTION

**PILEUS** [cap] 5–7 mm in diameter, peak mamillate and punctate, but not papillate, flattened and very irregular, with an edge largely lobed/notched, often fairly roughly, rolling up tightly at the beginning; at first campanulate and entirely black-brown, then darkish crimson/purple around the circumference (K.65) with a center of flesh colored cream (I28C/I53C) or orange color; sometimes with subtle greenish tones; orange-yellow, cream or light

ochre (K.157'162) or greenish ( $\pm$ K.245) at the peak of the mamilla; at the edges marked with not very thick but clear stripes of a very dark violet (K.544 dark); very hygrophanous, blanching quickly (cream), as demonstrated by the desiccation of little whitish spots. **STIPE** [stem] reaching 2.7 cm, 1.3 mm width, 2.5 mm at the base which is lightly but clearly bulging; at first white and marked with fine, very straight longitudinal furrows, of greyish brown, silvery at the top where there are fine remnants of a delicate, silky, white cortina; at the bottom: hollow, with a violet-red cortex, light green on the exterior (K.303 C) or grey tending slightly towards blue (K.325); flesh orange yellow (K.137). **LAMELLÆ** [gills] firstly cream, then ochre, then mauve/mallow or pale orange-mauve (K.109 light), finally violet with purple tint ( $\pm$ K.105), at the edges white and remaining so; adnexed. **FLESH** brownish, with the scent of flour (Heim 1967A).

## NEW DESCRIPTION

*Psilocybe kumænorum* R. Heim var. *wahgiensis* Thomas = *P. kumænorum* (R. Heim) Guzmán & Thom.

**PILEUS** 5–7 mm diameter, campanulate to mamillate punctate and convoluted in age, dark purple to black brown, hygrophanous with white spots. **LAMELLÆ** adnexed, firstly cream then ochre to mauve, finally violet-purple, edges white. **STIPE** (10) 22.5–27  $\times$  1.2 (–2.5) mm, white, straight greyish-brown longitudinal furrows, silver at top, hollow, bluing. **VEIL** as white cortina. **CONTEXT** fleshy, cream-colored in the pileus, brownish in the stipe, odour farinaceous; easily bluing when bruised or cut. **SPORE PRINT** dark purplish-brown. Spores 5.5–7.6 (8.5)  $\times$  3.5–4.2  $\mu$ . **BASIDIA** 5–6.5  $\mu$  cylindrical. **PLEUROCYSTIDIA** absent. **CHEILOCYSTIDIA** 3.5–4  $\mu$  fusiform [see Figure 1].





Figure 1. *Psilocybe kumænorum* R. Heim.

**HABITAT:** Scattered on soil in small groupings on grass (*Themeda australis* L.). **DISTRIBUTION:** Known only from the type locality. Guzmán and Watling (1978) suggested that it is possible that *Psilocybe kumænorum* may also occur in Australia (Gold Coast, SE Qld.). This species may also be found in New Zealand as reported by Ott (1993). **DOCUMENTED LOCATION:** Hill Tops Lodge, Minj, Western Highlands Province, Papua New Guinea. Mean maximum temperature: 78.5°F. Mean minimum temperature: 59.0°F. Rainfall (January): Ten inches.

### ETHNOBOTANICAL DATA

The use of *Psilocybe kumænorum* for visionary effects has not been confirmed among the Kuma people (Heim 1967B; Heim & Wasson 1964; Heim & Wasson 1965). *P. kumænorum* is classified by Kuma folk taxonomy as “inedible,” and Kuma consider these mushrooms to be poisonous. It is unknown whether or not the Kuma were aware of the mushroom’s psychoactive effects.

William Emboden has argued that “...it seems unlikely that given the broad use of mushrooms, the presence of *Psilocybe* with its potent intoxicating psilocin and psilocybin would be ignored by native inhabitants only to be discovered by a non-native visiting the area” (Emboden 1979). It was recently suggested by Gastón Guzmán that there are probably some tribes in Papua New Guinea that use *Psilocybe kumænorum* for “religious purposes” (Guzmán 2005).

Fitz John Porter Poole has reported that a species of mushroom known as ‘nemeyaap has been used with other species of mushrooms among the Bimin-Kuskusmin people of the West Sepik Province, Papua New Guinea in a ritual that purportedly produces visionary effects; Poole believes *Psilocybe kumænorum* are used in these rituals. The male initiation rituals of the Bimin-Kuskusmin involve twelve successive stages that honor the androgynous ancestral being Afek. These rituals are based on the use of sacred plants known as “waraang,” which means “heart palpitations” and refers to the physiological effects of these plants. The mushroom is regarded by the Bimin-Kuskusmin as a “twelfth-stage mushroom” and it is considered to be extremely powerful and dangerous. It is only used by senior elders in the final stage of the male initiation ritual, and its use represents the pinnacle of entitlement, ritual strength, knowledge, and power. These mushrooms are considered so powerful and dangerous that if they were to be eaten in any other context, even by a senior elder, they would be poisonous.

### ANALYSIS

A presumptive microcrystalline color reagent test (Keller Reaction) was used by dissolving a few milligrams of air-dried mushroom powder in 1 ml ferric chloride containing acetic acid and stratifying with 1 ml concentrated sulfuric acid. This reagent test was positive for psilocybin (violet). Further reagent tests were also positive for psilocybin including Van Urk’s reagent (purple) and Fast Blue B (red). HPLC analysis identified indole compounds in MeOH extracts of three samples of dried *Psilocybe kumænorum* fruit bodies. Sample 1 had 0.36% psilocybin and 0.14% psilocin; Sample 2 had 0.54% psilocybin and 0.11% psilocin; Sample 3 had 0.39% psilocybin and 0.18% psilocin.

### CULTIVATION

Heim (1967A) cultivated *Psilocybe kumænorum* mycelia from spores, under artificial conditions on malted agar-agar medium to produce a flaky, cotton-like pure white mycelial culture very slowly developing and forming sticky flakes distinguished as very straight, almost filiform and with uncolored filaments of size about 0.6–0.7  $\mu$ . These methods were successful for sterile cultivation of myce-





lia using malt extract agar-agar and nutrient mixture to obtain fast fruiting without casing of a *Psilocybe kumænorum* strain.

### PHARMACOLOGY: SUBJECTIVE EFFECTS<sup>1</sup>

Initial effects after twenty minutes included nausea, light-headedness, muscle aches, and stomach pain. This was followed by mild visual effects including blurred vision, brighter colors, after-images, and visual (eidetic) patterns with eyes closed after one hour. There were increased visual effects after two hours, with a distorted sense of time and mood changes lasting for about three-and-a-half hours. The total effect lasted for nearly six hours with no residual effects after eight hours. This is consistent with the early clinical studies on the pharmacological effects of psilocybin.

### ACKNOWLEDGMENT

The author is indebted to Dr. Gastón Guzmán from Mexico for comments, criticisms, and revisions. ☉

### Footnotes

1. CAVEAT: These preliminary notes are based on experimental data from scientific research conducted in the Independent State of Papua New Guinea, where psilocybin and psilocin are not classified as psychotropic substances under international control in accordance with the national Dangerous Drugs Act, but are instead scheduled as poisons in the Poisons Act.

---

## EVENTS CALENDAR

---

### AYAHUASCA HEALING RETREAT • APRIL 2–12, 2008

Experience ayahuasca in an Eden-like environment in Bahia, Brazil. Both ayahuasca and *Salvia divinorum* are used to attain higher states of consciousness and psycho-spiritual healing. Participants partake in four ayahuasca ceremonies and three *Salvia divinorum* explorations. The retreats are held in a private eco-center on 39 acres of lush preserved area within Mata Atlantica, the second largest rainforest in Brazil. Located seven miles from the coastal town of Itacar, and only minutes away from pristine beaches. For more info see [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net).

### TOWARD A SCIENCE OF CONSCIOUSNESS • APRIL 8–12, 2008

Incredible biennial conference in Tucson, AZ, dealing with consciousness from a wide range of disciplines and perspectives. There are always some presentations on entheogens and altered states. For more info see [www.consciousness.arizona.edu/tucson2008.htm](http://www.consciousness.arizona.edu/tucson2008.htm).

### SHESHAMANS • MAY 16–18, 2008

Held in Calistoga, CA, this conference celebrates women's contributions to the fields of entheogens and ritual magic (but men are welcome to attend, too). For more info see [www.sheshamans.com](http://www.sheshamans.com).

### SHAMANISM, VISIONARY ART, AND THE DARK SIDE OF PSYCHEDELICS • APRIL 10, 2008

A triologue with Jeremy Narby, Alex Grey, and J.P. Harpignies. Held in NYC at the Chapel of Sacred Mirrors. For more info see [www.cosm.org](http://www.cosm.org).

### VISIONARY PRACTICE: RITUAL AND RESHAPING THE CONSCIOUSNESS • JUNE 13–15, 2008

The Ojai Foundation presents a weekend retreat led by Erik Davis, Dale Pendell, Laura Pendell, and David Presti. Traditional spiritual disciplines usually involve a daily practice. Shamanic and visionary traditions often involve "extraordinary" practice. Both approaches use ritual to shape and contain deep changes in consciousness. In this weekend workshop, we will explore traditional rites of practice and celebration, as well as contemporary improvisations. \$435 includes the retreat, lodging, and all meals. \$385 includes the retreat, a campsite, and all meals. \$345 (for commuters) includes the retreat and all meals. The Ojai Foundation is located on forty acres of beautiful semi-wilderness at the foot of the Los Padres Mountains in the upper Ojai Valley, ninety minutes' drive northwest of Los Angeles. To download the flyer: [http://www.ojaifoundation.org/Images/Flyers/Visionary06\\_08.jpg](http://www.ojaifoundation.org/Images/Flyers/Visionary06_08.jpg). To register, call the Ojai Foundation at (805) 646-8343 ext. III.





# CONFERENCE REVIEW

Six years ago, in an effort to escape what I saw as an ongoing attempt by corporations and the media to manipulate my thoughts, I turned off my television set, permanently. In addition, I began to filter billboards, magazine ads, and Internet banners from my consciousness, simply by attentively not paying attention. I would shield myself from the evils of manipulative marketing forever! However, when I found myself wondering whether I should attend the Mind States conference in 2007, with trembling fingers and bated breath I checked out the advertisement for the event on YouTube. The marketing scheme was brilliant. Alongside ethereal, angelic tones, a commanding '50s style voice rang out, "Well son, a funny thing about regret is, that it's better to regret something you *have* done, than to regret something you *haven't* done." Succumbing to the pressure of that insidious remark, I hopped on a plane, hardly able to contain myself—headed towards Costa Rica for Mind States 2007.

Arriving to the usual chaos and sweltering heat of a small tropical airport, we were picked up by the pre-arranged tour bus, packed in like sardines, and hustled along the twists and turns leading to the resort where we would spend the week. Paying



homage to the third world, we were held up for about ten minutes in front of a suspension bridge leading to the property, in order to allow maintenance workers to replace one of the bridge's roadway sections that had been removed

for a much needed painting. From there, a simple thatched entry way led to the resort, which was rustic and gorgeous.

Costa Ricans (Ticos) are a beautiful people, pleasant and welcoming. The resort staff always seemed to be nearby, discretely and unassumingly waiting in the wings to see if they could make our stay more comfortable in any way. My days began with quiet, early walks to the restaurant to have my morning brew, and then I'd stroll pool-side where I sometimes met with a few guests to share in the rising sun. Most of the others were still resting at this time, so it was a perfect opportunity for peaceful moments listening to the awakening jungle. Then, after spirited conversation around the breakfast table, where fried plantains, crispy bacon, and fresh papaya were served on colorful platters, the days were spent attending lectures, with ample opportunity to enjoy the grounds in between.

The speakers and lectures were well-organized, thoughtfully chosen, and almost always began on time, which was amazing given the laid back atmosphere and sleepy summer weather! Although there was an odd power outage and the din of evening rain to contend with, the air-conditioned lecture hall provided respite from the heat. I tried to attend all of the talks, but missed a few because there was too much to see and do in the six days I had available.

I never tire of listening to Sasha and Ann Shulgin in discussion, and found myself giggling as I watched them interact. Sasha, the brilliant and sometimes mad scientist, occasionally burst forth with an outrageous remark, while Ann sat, jaw agape, staring sideways. (At one point, though, she did ask him aloud whether he had lost his mind!) The two of them are captivating, and display a love and respect for each other that is both rare and magical. The Erowids, too, display a sense of oneness as they speak together, seamlessly trading



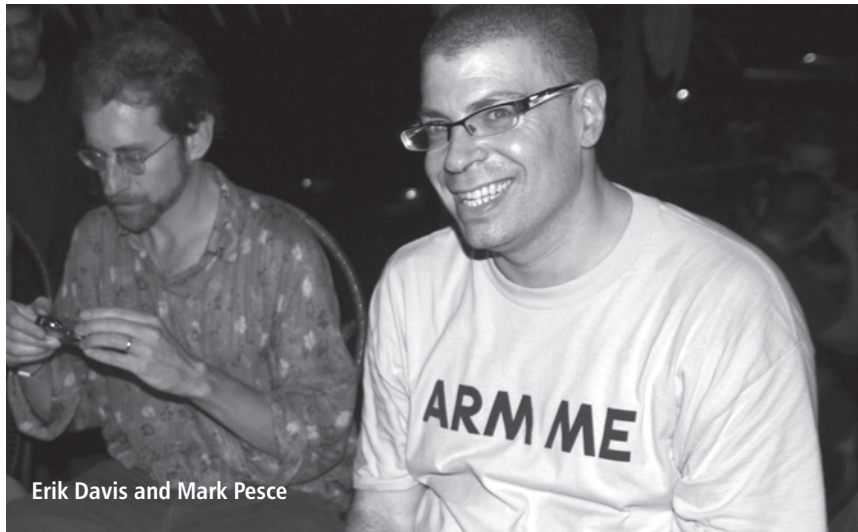




sentences throughout their lectures, their individual contributions melding together into one cohesive passage. I found myself pondering these magical couples; there is perhaps nothing quite so beautiful and inspiring as the union of two psychedelic minds.

I had the tremendous pleasure of being able to sit one-on-one with some of the speakers in more casual settings. Mark Pesce—who's ferociously driven, yet tongue-in-cheek rants on the future of technology left me both amused and bemused—took the time to help me get my laptop hooked up to the Internet one day, while he excitedly previewed the contents of his lecture like a young boy eagerly awaiting Christmas morning. Taking the group on an evolutionary journey from the tuberculosis mycobacteria to the forming of modern, militant terrorist groups, he left my brain gleefully fried like eggs dropped into a hot cast-iron pan.

Another compelling individual was Joe Coleman, the apocalyptic visionary painter from New York City. In the darkened room, with a small lamp pointed across his face in a classic macabre pose, he discussed the tortured past that underpins his life as a painter, while slides of his art flashed behind him on the screen. Later, sitting quietly at pool-side with him and his wonderful mate Whitney, this twisted, dark mind was revealed to me as having a kind, gentle, and childlike soul. Meeting Joe and Whitney, and sharing in their warmth and reflective conversation, was a highlight of my stay.



Erik Davis and Mark Pesce



Whitney Ward and Joe Coleman

The most unsettling lecture of the week was delivered by Jonathan Ott, who waxed prophetic on the imminent destruction of the planet and the assured demise of the human race. Peppared with commentary about the lifeboat he is in the process of building with his friends in the Mexican jungle, I was left feeling rather unprepared, alone, and wishing I had gone for a stroll in the jungle instead.





Jon Hanna

There was more to the gathering than just the lectures, however. One day we rode horseback into the jungle to have an outstanding zip-line tour through the rainforest canopy. Surrounded by lush foliage and colorful flowers, occasional glimpses of exotic birds and bright green lizards gave every moment the potential for communion with nature. We visited a butterfly garden, where wings of dramatic hues fluttered about the smiling, bedazzled guests holding digital cameras and hoping to capture the perfect shot. This breathtaking excursion culminated in a picnic luncheon beside cascading waterfalls and a tastefully designed bathing pool carved into the jungle's edge. The following day, I joined in a lazy float down a tropical river where I was accosted by a fist-sized spider while brushing up against the river bank.

Apart from the people and the lectures, perhaps the greatest highlight of the conference was a cultural festival and rodeo that was put on by the property owners as a treat for the guests. Tico dancers graced the stage, twirling about one another in a flirtatious courtship ritual. Cowboys demonstrated the amazing grace of their faithful steeds that hopped along in a comic portrayal of a horse's trot. I sat watching and smiling, drinking margaritas and dining on some of the finest beef I have ever tasted, while reveling in the magical evening that had befallen me. How deeply lucky I felt that night, pinning only for my love, whom I had unfortunately left behind at home to tend to her studies.

The conference came to a screaming climax on Sunday night when the group convened to celebrate the 82<sup>nd</sup> birthday of the nothing-short-of-heroic Sasha Shulgin. Everyone gathered around as the king sat upon his throne flanked by the lovely Ann, and received a birthday cake adorned with a frosty yellow icing 2C-B molecule! Even the resort owners joined the fun: dressed in traditional clothing, they served a second cake and sang their own rendition of "Happy Birthday." Various guests stood up to give their warmest wishes, and the evening erupted into silliness and gratitude.

Jon Hanna, the organizer of this event, was forever rushing to and fro, putting the finishing touches on the next lecture or event and fielding questions. Always helpful, and going above and beyond the



Sasha and Ann Shulgin





call of duty, it was clear that these events are an act of love for him. His positive energy and zeal was appreciated by everyone lucky enough to have attended, I'm sure. I felt more and more indebted to him throughout the conference, for providing so much more than I had given up to be there.

If there is one common characteristic shared among the attendees and the speakers of Mind States, it is the propensity to dream, think, and wonder. Indeed, this was an event populated by guests each worthy of being speakers themselves. This made for conversation that was exciting, and which also proved to be pleasantly exhausting at times. One could scarcely hold idle chit-chat simply because everyone had so many compelling ideas to share.

At one point during a presentation, Ann Shulgin sat back and remarked, "I think this room is full of some of the most interesting people in the world." I pondered that statement for a while. And although I questioned whether I was deserving of sharing in such an accolade, I couldn't help agreeing that the group was infinitely interesting. I really can't convey the pleasure and enjoyment I experienced spending time with everyone there, and wouldn't hesitate to attend another Mind States conference in the future.

I don't have to regret what I didn't do. Mind States 2007 will remain in my memory as a special time for me, and something in which I am very glad I participated. — Kernel

## BOOK REVIEWS

*Psilocybin Mushroom Handbook: Easy Indoor & Outdoor Cultivation* by L.G. Nicholas and Kerry Ogamé. Illustration by Kat Harrison. 2006 (Quick American, [www.quicktrading.com](http://www.quicktrading.com)), ISBN 978-0932-55171-9 [6" x 9", paperback, \$19.95], 209 pages.

The *Psilocybin Mushroom Handbook* is an excellent resource for those interested in indoor and outdoor psychoactive mushroom cultivation; it appears to be the most elaborate and thorough text on the subject since *Psilocybin: Magic Mushroom Grower's Guide*, written by Oss and Oeric. Although this 1976 classic is still reliable, there have been many advances in the realms of *Psilocybe* mushroom cultivation, necessitating an updated manual. This new, 2006 publication complements the methods described by Oss and Oeric, and includes overviews on more recent methods, including the PF Tek and outdoor cultivation approaches for *Psilocybe* species not even known to exist three decades ago.

Oss and Oeric were pseudonyms for Dennis and Terence McKenna, and the authors of this tome follow in the McKenna brothers' footsteps, simi-

larly choosing to write from the shadows. (Mycophiles are clued in to this pseudonymous approach since "karyogamy" [= Kerry Ogamé], a term listed in the book's glossary, refers to the process when two fungal nuclei fuse during sexual reproduction, which must occur for mushroom fruit body to develop.) The depth of the current authors' knowledge makes me wonder who L.G. Nicholas and Kerry Ogamé actually are? In any case, it's obvious from reading their elaborate instructions that the authors are passionate about the topic; they are well-qualified and clearly have a diverse background and experience using these techniques. They even describe improvements to current methodologies.

It felt good to open the book and immediately read:

The material offered in this book is presented as information that should be available to the public. The Publisher does not advocate breaking the law. However, we urge readers to support the secure passage of fair and sane drug legislation.





This statement sets the stage for what is about to be described.

The book touches on all aspects of growing *Psilocybe* mushrooms. In addition to the chapters on various cultivation methods and their associated techniques, this handbook also contains information on the history of psychoactive mushroom cultivation, their biology, chemistry, physiological effects, and mushroom ingestion techniques. It also provides appendices including a glossary, details on building your own equipment, web resources for supplies, and references. And let's not forget the 32 pages of color photos in the center of the book, many of which give a good visual representation to what is described in the text.

At present, details on outdoor *Psilocybe* mushroom cultivation are limited. In this chapter, the authors note what species are best to experiment with outdoors, explain protocols, and give tips on controlling your beds in an outdoor setting. This was my favorite section of the book because it provides information on creating and restoring outdoor beds, as well as preparing beds for winter dormancy.

The term "easy" in the title is a little misleading. Nevertheless, this book takes a good stab at explaining this difficult topic to the general person. A few parts of the book might be either dry or overwhelming to the non-scientist; however, the science behind commercial mushroom production in general can be tedious as well. Potential buyers and readers of the book should be aware beforehand that there are no simple approaches to growing these mushrooms. Many of the processes are detailed and require persistence through trial and error, as well as a long list of materials and supplies.

It's a commitment to read the entire book from front cover to back, but I would recommend this time investment to those interested in cultivation of psychoactive mushrooms. Compared to some other resources available, this book is well-organized, descriptive, full of good photos, tips, and improvements, making it a valuable reference guide for any psychedelically inclined mycophile. It definitely spawned my enthusiasm for the topic.  
— FunGal

*Inspired Madness: The Gifts of Burning Man* by Dale Pendell. Illustrations by Just Freeman Pope. 2006. (Frog, Ltd./North Atlantic Books, [www.northatlanticbooks.com](http://www.northatlanticbooks.com)), ISBN 978-1-58394-172 [5.5" x 8", paperback, \$15.95], 110 pages.

A gem from my favorite poet-author, *Inspired Madness: The Gifts of Burning Man* by Dale Pendell offers an excellent introduction for the curious virgin, while providing enough insight to stir a longing desire for pilgrimage in the most jaded, dust-encrusted veteran burner. Pendell immediately nods to the challenge associated with characterizing the event: "Oh it's... kind of an arts festival, Mom." But his first person account—punctuated with humor, philosophy, and assorted vignettes—does as much descriptive justice as any one man could possibly do.

As a "trip report," Pendell's tale starts long ago with some history of geography; when hunkered down during dust storms, it's easy to forget that the Black Rock "desert" where the festival takes place was once the lush Lake Lahontan. But hey, that was millions of years ago, right? Fast-forward to any year in the last eighteen years, and the experience of passing through Burning Man's gates. When handed a map of events and theme camps, one is immediately infused with the assortment of sexual flavors that charge this gathering, as well as its DIY vibe. (When Pendell rattles off a short list, one presumes that they are all *real* camp names from past incarnations of the event.) There's the sense that *anyone* can create an almost pompous and quite official-sounding organizational title with a strong undercurrent of absurdity. But that's the easy part—there's still the chore of setting up camp in this inhospitable climate.

Pendell provides a general description of the event's layout and assorted camp structure styles, the history of potlatch, Dionysian debauchery, and the gathering's "leave no trace" motto, which bores into the consciousness of attendees (from both the event producers and through peer-pressure by fellow attendees) like an eco-transcendentalist's psychological drill tip. "[Leave No Trace] is the single most radical and revolutionary ethic of Burning Man, even more far-reaching than the absence of corporate commerce. After Burning Man, slag heaps,





stumped mountainsides, poisoned rivers, and polluted air are as ugly ethically as they are visually.” While this is true, and attendees generally do a great job of keeping the playa clean, the myth that *there are no public garbage cans at Burning Man* must needs be pointed out. Practically speaking, the city is *lined* with (unspoken) public garbage cans, viewable every time you need to relieve yourself. (Is this the corrupting influence of commerce on the event? Perhaps since a business is getting paid to clean up the crap, *some* attendees feel more comfortable with littering inside the porta-potties. And that fact of payment may also deter those attendees who diligently pick up moop from other locations to stop short of cleaning someone else’s trash from the bathrooms. Apparently “radical self-reliance” has limits.)

But what the BMorg *really* doesn’t want to discuss publicly is that, as Pendell says, “Trippers are still the soul of the Playa.” In “The Pharmacology of Burning Man,” Pendell explains, in a general sense, who takes what drugs and when. Detailed night-by-night (dare I call them?) recommendations are brought to life through the retelling of assorted escapades and interactions on the playa. It is a refreshingly honest portrayal of the chemical fuels responsible for firing a huge amount of the creative “radical self-expression,” as well as the hedonistic enjoyment, that are uniquely synthesized in this event. And after all, “Part of the art of partying on the Playa is choosing the right art car to jump onto. If you’re a tripper, you don’t want to end up with a bunch of drunks.” Pendell also points out the increased presence of cops and undercover sting operations in recent years, which is another area downplayed by the event’s producers.

Although there is more to Burning Man than could ever be covered in one book (or even countless books), Pendell does an admirable job in conveying the *je ne sais quoi* that makes the event special: fire dancers, Critical Tits bicycle rides, refrigerator trucks, white-outs, orange trash fences, spanking booths, ice vendors, and the rest. His classic tale of playa mail delivery and the nature of IDentity had me in tears of laughter (as someone who went through the same thing one year, when trying to collect a piece of mail).

Burning Man is a photographer’s wet dream, and Pendell hips his readers to some of the amazing collections of images that have been published in books and on-line. Indeed, most books about Burning Man don’t even attempt to describe the event without including photographs. Which brings up another unique and endearing quality of *Inspired Madness*: it contains no photographs, but is sprinkled instead with whimsically potent line drawings—art that captures the heart of the event like no other art I have seen. Visualize a fusion between the sketches of Ralph Steadman and Edward Gorey, and you’ve got the work of Just Freeman Pope, a Californian artist (with degrees in experimental psychology) who passed away in 2000. Amazingly, despite how appropriate Pope’s art seems (helped along by the occasional caption from Pendell), his biography at the end of the book relates that he never made it to Burning Man himself.

In “Coda 2006,” Pendell notes of that year that there were “more kids than ever. The thirty-ish generation are raising families and taking them to the Playa.” I brought my own eight-year-old daughter to Black Rock City for the first time in 2007, an incredible experience for both of us, which provided an insane adrenaline shot of the event’s “gift giving” ethos. (Attendees are happy to see kids; it feels natural giving them presents, and the enthusiastic pulse of pure joy released from a child receiving a gift provides a natural contact high.) Hey kids, Burning Man is better than Christmas!

Despite its warts, challenges, and flaws, Pendell primarily paints a vision of Burning Man that is idealistic and hopeful (*fuckin’ hippie*). By the end of the book—and this, my second reading—I found empathic tears of joy welling up again, responding to the beautiful, transcendent experience Pendell relates when describing an evening at one year’s Temple Burn. Like Pendell, I am both astonished by the miracle and inspired by the madness that is Burning Man—that it could even possibly exist at all. “Hope,” says Pendell, “It gives me hope. That tolerance and self-reliance have a chance in a world that seems headed in the opposite direction.” I couldn’t agree more. — Jon Hanna





# REMEMBERING JOHN BERESFORD

---

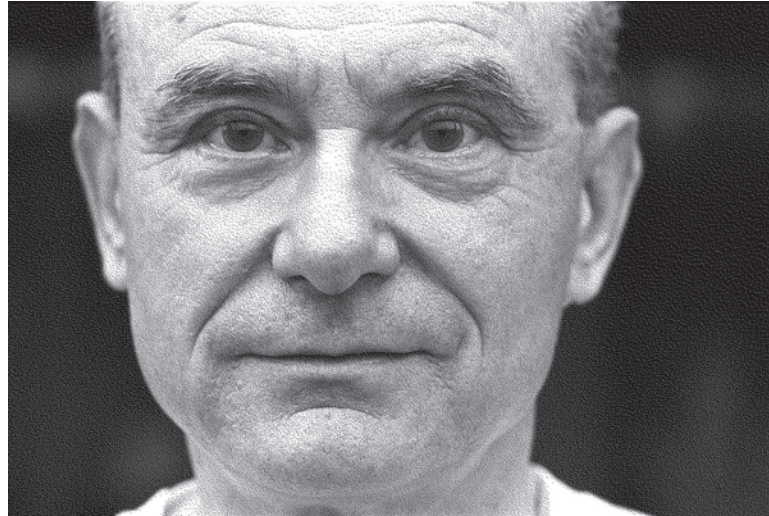


Photo 1989, 2007 Marc Franklin

JOHN SPENCER BERESFORD

*March 28, 1924 — September 2, 2007*



“John dedicated his life to creating a better world. He was an inspirational light of hope for many who felt abandoned in darkness. In thinking about the work that was John’s passion, an image of Dr. Seuss’ Lorax—lifted by the seat of his pants through a smoggy hole in the sky, glancing backwards at a placard on a small pile of rocks with the one word ‘UNLESS’—springs to my mind. ‘UNLESS someone like you cares a whole awful lot, nothing is going to get better. It’s not.’ John Beresford was someone who cared a whole awful lot. He will be missed, not forgotten.” — **Jon Hanna**

“Dearest John, I foolishly presumed, I guess as we all do, that the loves will remain much longer in our lives than they do. I only hope that I thanked you enough, made you feel appreciated enough—truly beloved—while you were in our presence. For myself and others who were exiled to cages for years or decades, you brought the light of a kindred soul to our darkness and despair. You were a true friend in the purest sense.” — **Otter, who dreams of lightning**, ex-pharmacopolitical prisoner, R. D. Milcher

“In loving memory of John Beresford, M.D. Friend, mentor, visionary... John, your heart of compassion, bright and warm, full of energy, taught me many things. I will hold you in my heart and mind. Forever.” — **Leonard Pickard**





# BIBLIOGRAPHY

- Besmer, F.E. 1983. *Horses, Musicians, and Gods. The Hausa Cult of Possession-Trance*. Greenwood.
- Beyer, S. 1978. *The Cult of Tara: Magic and Ritual in Tibet*. University of California Press.
- Boyce, M. 1975. *History of Zoroastrianism* Vol. I. Brill.
- Braude, S.E. 2002. "The Problem of Super-Psi," in F. Steinkamp (ed.), *Parapsychology, Philosophy and the Mind: Essays Honouring John Beloff*. McFarland. pp. 91–111.
- Buhner, S. H. 1998. *Sacred and Herbal Healing Beers: The Secrets of Ancient Fermentation*. Brewers Publications.
- C.E.F.S. (Committee of Experts on Flavouring Substances) 2005. *Active Principles (Constituents of Toxicological Concern) Contained in Natural Sources of Flavourings*. Council of Europe. On-line at [www.coe.int](http://www.coe.int).
- Crowley, M. 1996. "When the Gods Drank Urine: A Tibetan Myth May Help Solve the Riddle of Soma, Sacred Drug of Ancient India," *Fortean Studies* 3.
- Crowley, M. 2005 (Dec. 5). Personal communication.
- C.S.W.G. (Chemical Selection Working Group) 1997. *Summary of Data for Chemical Selection: Myristicin CAS NO. 607-91-0*.
- Duke, J. 2008. "Chemicals in: *Myristica fragrans* HOUTT. (Myristicaceae)—Mace, Muskatnussbaum (Ger.), Nutmeg, nogal moscado (Sp.), nuez moscada (Sp.)," *Dr. Duke's Phytochemical and Ethnobotanical Databases*. Posted at [www.ars-grin.gov/cgi-bin/duke/farmacy2.pl](http://www.ars-grin.gov/cgi-bin/duke/farmacy2.pl), accessed 2/24/08.
- Emboden, W.A. 1979. *Narcotic Plants*, second edition. MacMillan Publishing Co.
- Fandango, K. 2001. "Recreational Nutmeg Experiment," Erowid ID: 3570. Posted at [www.erowid.org/experiences/subs/exp\\_Nutmeg.shtml](http://www.erowid.org/experiences/subs/exp_Nutmeg.shtml), accessed 11/3/07.
- Forrest, J. E. and R.A. Heacock 1972. "Nutmeg and Mace, The Psychotropic Spices from *Myristica fragrans*," *Lloydia* 35(4): 440–449.
- Graves, R. 1961. *The White Goddess: A Historical Grammar of Poetic Myth*. Faber and Faber.
- Guzmán, G. 1983. "The Genus *Psilocybe*: A Systematic Revision of the Known Species Including the History, Distribution, and Chemistry of the Hallucinogenic Species," *Beihefte zur Nova Hedwigia Heft* 74. J. Cramer.
- Guzmán, G. 2005. "The Known Hallucinogenic Species of *Psilocybe* (Agaricomycetidae) in the World: Traditional Uses and Distribution," *International Journal of Medicinal Mushrooms* 7(3): 411–412.
- Guzmán, G. and R. Watling 1978. "Studies in Australian Agarics and Boletes. 1. Some Species of *Psilocybe*," *Notes from the Royal Botanic Garden [Edinburgh, Scotland]* 36: 179–210.
- Haley, A. and M. X 1965. *The Autobiography of Malcolm X*. Grove Press.
- Hallstrom, H. and A. Thuvander 1997. "Toxicological Evaluation of Myristicin," *Natural Toxins* 5: 186–192.
- Hanna, J. 1998. "Alex Grey Speaks..." *The Entheogen Review* 7(4): 17–22.
- Heim, R. 1967A. "Brèves Diagnoses Latine Novitatum Genericarum Specificarum que Nuper Descriptarum," *Revue de Mycologie* 32(2): 302–210.





- Heim, R. 1967b. "Les *Psilocybes Cérulescents* de Nouvelle-Guinée," in Heim, R. et al. (eds.) *Nouvelles Investigations sur les Champignons Hallucinogènes*. Muséum Nationale d'Histoire Naturelle, pp. 186–188.
- Heim, R. and R.G. Wasson 1964. "Note Préliminaire sur la Folie Fongique des Kuma," *Comptes Rendus Hebdomadaires de Séances de l'Académie des Sciences* 258: 1593–1598.
- Heim, R. and R.G. Wasson 1965. "The 'Mushroom Madness' of the Kuma," *Botanical Museum Leaflets Harvard University* 21(1): 1–36.
- Houston, TX 2006. "Question and Answer Session," *Traditional and Herbal Remedies: Toxicology and Laboratory Concerns*. Posted at [www.aacc.org/AACC/events/expert\\_access/2006/toxlab/qanda.htm](http://www.aacc.org/AACC/events/expert_access/2006/toxlab/qanda.htm), accessed 11/3/07.
- Jackson, N. and M. Howard 2000. *The Pillars of Tubal Cain*. Capall Bann Publishing.
- James, W. 2003 *Essays in Radical Empiricism*. Dover. (Originally published in 1912.)
- Kalbhen, D.A. 1971. "Nutmeg as a Narcotic," *Angewandte Chemie International Edition* 10(6): 370–374.
- Kent, J. 2005. "The Case Against DMT Elves," in C. Pickover, *Sex, Drugs, Einstein, and Elves*. Smart Publications. pp. 102–105.
- Krieg, M.B. 1964. *Green Medicine*. Rand McNally & Co.
- Luke, D.P. and M. Kittenis 2005. "A Preliminary Survey of Paranormal Experiences with Psychoactive Drugs," *Journal of Parapsychology* 69(2): 305–327.
- Marquis 2006. "The Little Tripper Who Couldn't," Erowid. Posted at [www.erowid.org/experiences/exp.php?ID=29953](http://www.erowid.org/experiences/exp.php?ID=29953), accessed 11/3/07.
- McKenna, T. 1992. *Food of the Gods: The Search for the Original Tree of Knowledge*. Bantam.
- Me 2001. "Exactly Like Pot," Erowid. Posted at [www.erowid.org/experiences/exp.php?ID=1619](http://www.erowid.org/experiences/exp.php?ID=1619), accessed 11/3/07.
- Meyer, P. 1993. "Apparent Communication with Discarnate Entities induced by Dimethyltryptamine (DMT)," in T. Lyttle (ed.), *Psychedelic Monographs & Essays* 6: 28–67. PM&E Publishing Group.
- Morita, T. et al. 2003. "Hepatoprotective Effect of Myristicin from Nutmeg (*Myristica fragrans*) on Lipopolysaccharide/D-Galactosamine-Induced Liver Injury," *Journal of Agricultural and Food Chemistry* 51(6): 1560–1565.
- Nebesky-Wojkowitz, R. 1956. *Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities*. Oxford University Press.
- Oswald, E.O. et al. 1971. "Urinary Excretion of Tertiary Amino Methoxy Methylene-dioxy Propiophenones as Metabolites of Myristicin in the Rat and Guinea Pig," *Biochimica et Biophysica Acta*, 244: 322–328.
- Ott, J. 1993. *Phamacotheon: Entheogenic Drugs, Their Plant Sources and History*. Natural Products Co.
- Owl 1995. "A Mushroom Entity," *The Entheogen Review* 4(2): 5–6.
- Poole, F.J.P. 1987. "Ritual Rank, the Self, and Ancestral Power: Liturgy and Substance in a Papua New Guinea Society," in L. Lindstrom (ed.) *Drugs in Western Pacific Societies: Relations of Substance*. Asao Monograph Series, No. 11. University Press of America, pp. 149–19.
- Pup 2006. *DMT Trip Accounts*. Posted on February 10, 2006, at [dmt.tribe.net/thread/9e832018-5fbc-4ff6-b4e5-e314184f687c](http://dmt.tribe.net/thread/9e832018-5fbc-4ff6-b4e5-e314184f687c), number 246.
- Rätsch, C. 2005. *The Encyclopedia of Psychoactive Plants: Ethnopharmacology and Its Applications*. Park Street Press.







- Rätsch, C. and C. Müller-Ebeling 2006. *Pagan Christmas: The Plants, Spirits, and Rituals at the Origins of Yuletide*. Inner Traditions.
- Reay, M. 1959. *The Kuma: Freedom and Conformity in the New Guinea Highlands*. Melbourne University Press.
- Reay, M. 1960. "Mushroom Madness" in the New Guinea Highlands," *Oceania* 31(2): 137–139.
- Rodriguez, M.A. 2007. "A Methodology for Studying Various Interpretations of the N,N-dimethyl-tryptamine-induced Alternate Reality," *Journal of Scientific Exploration* 21(1): 67–84.
- Rudgley, R. 1998. *The Encyclopedia of Psychoactive Substances*. Thomas Dunne Books/St. Martin's Griffin.
- Rudgley, R. 2000. *The Encyclopedia of Psychoactive Substances*. Thomas Dunne.
- Salmon, W. 1693. *Selapsium—The Compleat English Physician: Or, The Druggist's Shop Opened*. Matthew Gilliflower/George Sawbridge.
- Sangalli, B. C. and W. Chiang 2000. "Toxicology of Nutmeg Abuse," *Clinical Toxicology* 38(6): 671–678.
- Schultes, R.E. and A. Hofmann 1992. *Plants of the Gods: Their Sacred, Healing and Hallucinogenic Powers*. Healing Arts Press.
- Sheldrake, R. 1988. *The Presence of the Past*. Fontana/Collins.
- Shulgin, A.T. 1967. "The Separation and Identification of the Components of the Aromatic Ether Fraction of Essential Oils by Gas–Liquid Chromatography," *Journal of Chromatography* 30: 54–61.
- Shulgin, A. et al. 1967. "The Chemistry and Psychopharmacology of Nutmeg and of Several Related Phenylisopropylamines," in D.H. Efron (ed.) *Ethnopharmacologic Search for Psychoactive Drugs*, pp. 202–214.
- Sjoholm, A. et al. 1998. "Acute Nutmeg Intoxication," *Journal of Internal Medicine* 243: 329–331.
- Stein, U. et al. 2001. "Nutmeg (Myristicin) Poisoning—Report on a Fatal Case and a Series of Cases Recorded by a Poison Information Centre," *Forensic Science International* 118(1): 87–90.
- Strassman, R. 2001. *DMT: The Spirit Molecule: A Doctor's Revolutionary Research into the Biology of Near-Death and Mystical Experiences*. Park Street Press.
- Tajuddin et al. 2003. "Aphrodisiac Activity of 50% Ethanolic Extracts of *Myristica fragrans* (Nutmeg) and *Syzygium aromaticum* (Clove) in Male Mice: a comparative study," *BMC Complementary Alternative Medicine* 3: 6.
- Tajuddin et al. 2005. "An Experimental Study of Sexual Function Improving Effect of *Myristica fragrans* Houtt. (Nutmeg)," *BMC Complementary Alternative Medicine* 5: 16.
- Trip333 2007. "A Choice Between Worms and Stars," Erowid. Posted at [www.erowid.org/experiences/exp.php?ID=6217](http://www.erowid.org/experiences/exp.php?ID=6217), accessed 1/8/07.
- Truitt, Jr., E.B., et al. 1961. "The Pharmacology of Myristicin, A Contribution to the Psychopharmacology of Nutmeg," *Journal of Neuropsych.* 2(4): 205–210. [Note: Hallstrom and Thuvander (1997) cite the year of this paper as 1960; while we have not seen a copy of the paper, multiple other references—including one in another article by E.B. Truitt—give the year as 1961.]
- Turner, D.M. 1995. "Exploring Hyperspace," *The Entheogen Review* 4(4): 4–6.
- Trungpa, C. 1982. "Sacred Outlook: The Vajrayogini Shrine and Practice," in D.E. Klimburg-Salter (ed.), *The Silk Route and the Diamond Path*. UCLA Art Council.
- Weil, A.T. 1967. "Nutmeg as a Psychoactive Drug," in D.H. Efron (ed.) *Ethnopharmacologic Search for Psychoactive Drugs*, pp. 188–201.
- Wilson, B. 1999 (Jan. 29). "Old Spice," *New Statesman* 128.



# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts



## **ETHNOGARDEN BOTANICALS**

**POB 20059  
BARRIE, ONTARIO, L4M 6E9  
CANADA**

**TEL: (01) 705-322-6614    FAX: (01) 705-322-6615  
[www.ethnogarden.com](http://www.ethnogarden.com) • [admin@ethnogarden.com](mailto:admin@ethnogarden.com)**

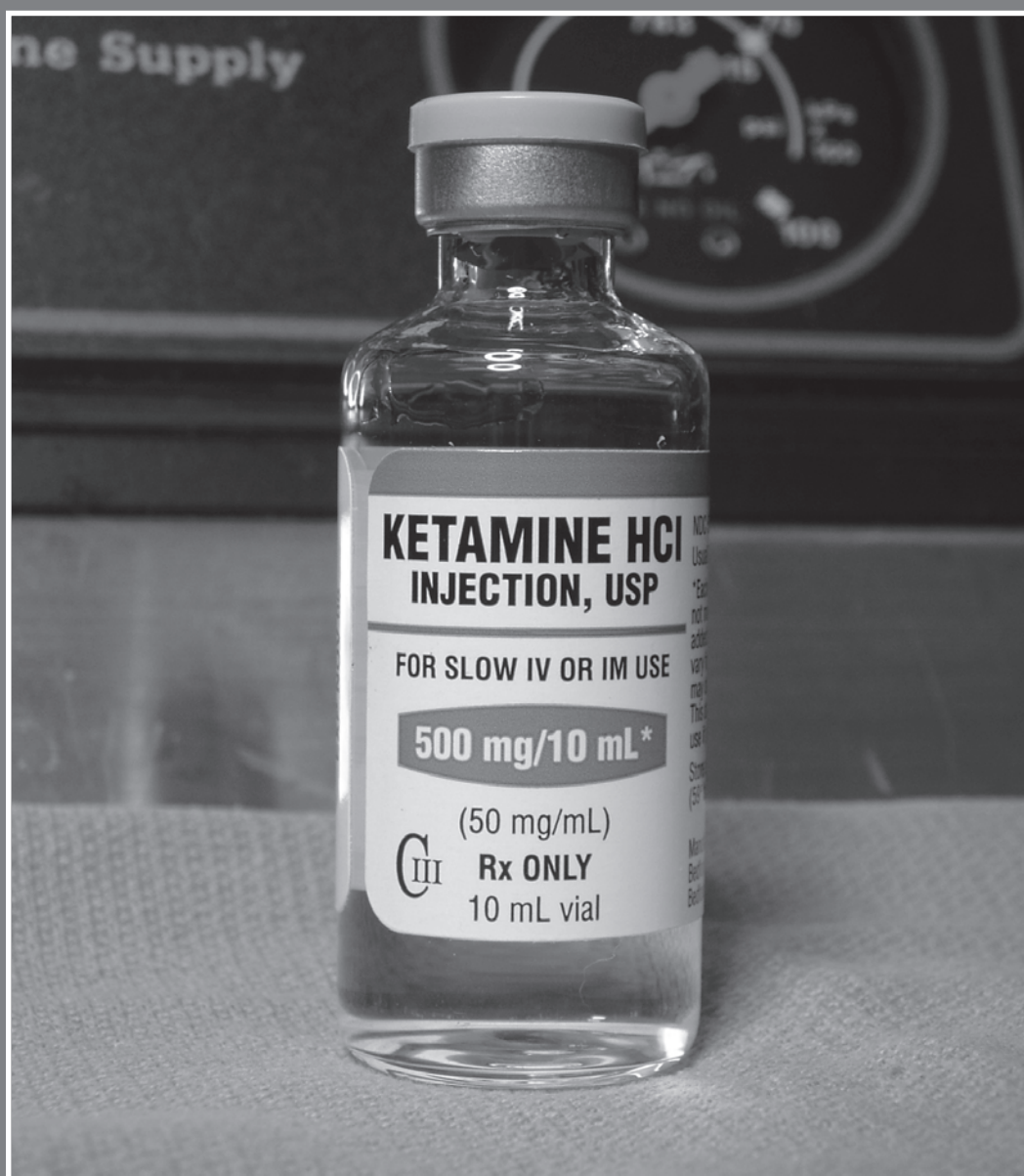
**Accepting: Amex, Visa, Mastercard, and Money Orders**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME XVI, NUMBER 2    ☒    SUMMER SOLSTICE 2008    ☒    ISSN 1066-1913



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

Sasha Shulgin  
Ann Shulgin  
Earth Erowid  
Fire Erowid  
Jason W.A. Tucker  
J.T., CA  
Fork, CA  
Mr. Zoom, Basel  
Lux  
Jon Hanna  
Castor Pollux  
David Aardvark

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819, USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER

*Ketamine HCl*

Photo by Shadow, © 2006 Erowid.org

## BACK COVER

*Ketamine Cream*

Photo by Fork, © 2008

# CONTENTS

Ann & Sasha Shulgin Speak... in discussion with Earth and Fire Erowid	41
Beyond Prophecy: Or How I Learned that the Language of Transformation is Already in Motion	48
Hyperspatial Maps	54
<i>Salvia</i> and Consciousness	54
Ketapoetics	55
Network Feedback	62
4-Flouroamphetamine Produced Headache	62
Psilocybin and Mystical Experience: 14-Month Follow-up	64
Events Calendar	66
Sources	67
Book Reviews	68
Albert Hofmann: January 11, 1906 — April 29, 2008	71
Bibliography	72

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2008 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# ANN & SASHA SHULGIN SPEAK...

## IN DISCUSSION WITH EARTH AND FIRE EROWID

Adapted from an interview recorded at Mind States Costa Rica, June 15, 2007



EARTH: What question do you get asked most often?

ANN: We were just remembering that—the one we have heard too often: What is your favorite material?

SASHA: Probably a moderately inexpensive Zinfandel.

FIRE: Is that question asked both in interviews and by people who just come up to you at conferences?

ANN: Yeah, over and over again. I would ask it myself. Yet by the two-hundredth time, I wish that I could come up with something really clever and different in response...

FIRE: But your favorite substance doesn't change every time people ask, so...

ANN: Well, I don't really have one.

FIRE: Oh. Even worse.

ANN: Right!

EARTH: Do you like caffeine?

SASHA: Yes, except that it makes me urinate too much. So I drink decaffeinated coffee. Do you know how they get caffeine out of coffee?

ANN: Oh my God, no... (audience laughter)





EARTH: Let's hear it.

SASHA: Many people say, "Oh they extract with super-heated water," or solvent, or something like that. While that would remove the caffeine, it would also remove the flavor of the coffee. So suddenly you are standing over here with a little beaker filled with caffeine and coffee flavor, and you still have to separate them. After looking for it for years, I finally got the answer a couple of years ago. You remove the caffeine *before* you roast the coffee, so there is no flavor. Then having removed the caffeine, you roast the coffee and generate the flavor. It's so simple.

EARTH: We interact with a lot of people through our web site, many of whom are younger. When you were young, what were the social pressures or the constraints around drug use? Were you worried about getting arrested? Your first time trying peyote/mescaline/goop, or whatever, were you concerned about your parents finding out? What was it like back then?

SASHA: My interest in the area of drugs was *psychoactive*, not psychedelic, because there really were very few psychedelics back then.

But I tried all sorts of things that were known to affect your attitude and your feelings, from yohimbe—presumably giving you an erotic point of view, to amphetamine—presumably making things go faster. Then I had my experience with mescaline, and that was what really directed me in this way. It was about 1955 or so, and it was not illegal.

FIRE: Was there a sense that it was somehow socially unacceptable, even though it wasn't illegal?

SASHA: No, it was socially unknown—almost unknown at that point. Some people had heard of peyote. But there are areas in Mexico where peyote

is grown, where the "peyote" has no mescaline. They call it peyote, because in Tarahumara, "peyote" is any small cactus that has a medical use. Our peyote is one of those, but there are many others. The term, even there, is ambiguous. So I had no concern about the legal situation, as there was no law to be concerned about.

**Among your  
peer group  
at the time,  
was there any  
hesitation to talk  
about those  
experiences?  
Did you think  
that there would  
be any judgment  
against them?**

FIRE: Among your peer group at the time, was there any hesitation to talk about those experiences? Did you think that there would be any judgment against them?

SASHA: I was working for Dow Chemical Company at the time as a research chemist. I had the good fortune of having seen that they were working on an interesting compound. The person in whose lab I was working at Dow had found a very easy way of making an almost unknown compound. They said, "We'd like to find some use for this," and I said, "Gee, if you added a methyl group on this side instead of on this side, as well as on this side, and put an amine down there and make the carbamate, you'd probably have an insecticide." "Oh?" So they put the methyl group over here, and put an amine down here—a dimethylamine—

and a carbamate, and it became a commercial insecticide. And the attitude there was, "Gee, if you can predict things like that, you can just go do whatever you want to do!" That was about the time I had first tried mescaline, and I knew what I wanted to do. So I started synthesizing new compounds like mescaline, and patenting some of them. They paid not quite a dollar for your patent. You could technically get a dollar with your patent. But the patent officer would flip a coin; if it came up the way you called it, you would get an extra dollar, and if it came up wrong, he got the dollar. So it averaged out to a dollar. Eventually, they were a little bit disturbed by the fact that I kept *publishing*





all of this information, and they said, “We don’t like you publishing with the Dow return address in the literature.” “Okay, I’ll use my home address,” which I did. When I left Dow to go back to medical school, I decided that since I had already been using my home address, I might as well make my lab there as well, and I did. I still publish from my home address, but it is my lab.

FIRE: So even though you were working at Dow doing the synthesis work for them, you were publishing without the Dow address.

SASHA: Well if you get a patent, then you are free to publish it. I just kept publishing the early stuff that I did on psychedelics in the 1950s.

EARTH: Did you mention your mescaline experience at work?

SASHA: Oh yeah, they were quite interested in it. I think I helped probably half a dozen people duplicate the experiment.

FIRE: Is there any different answer for you Ann, so far as your social group at the time?

ANN: When I was growing up, you got faint noises about narcotics and people getting into very strange places. I don’t think anyone talked about the law. It was just something that some people did, and they got “addicted,” whatever that meant. When I was a young working woman, I mostly worked in hospitals, and the first I ever heard or read about psychedelic drugs was in the famous *LIFE* magazine article by Gordon Wasson. Everything that I had always been interested in—why people were the way they were, and certain kinds of experiences that had happened to me when I was small—all of a sudden this whole psychedelic world seemed to promise some answers. I had never even conceived that drugs could be involved with these sorts of things, and I thought, “Wow, that’s what I want to find out about.” My great ambition in life was to test out telepathy and different forms of psi, with or without psychedelic drugs. It never happened. Well, I think it *did* happen, but other people did it.

With the first psychedelic I ever had—I think it was DMT, given to me by two friends, one of whom read from *The Book of the Dead* before I launched—I don’t remember the experience. So I don’t think it was *much* of an experience. But no one mentioned the law. I don’t think that anybody knew about the law. Nobody cared. This was just experience, and life opening up, and no one talked about legalities. However, I think most of us knew, intuitively at least, that you don’t broadcast inner experiences of any kind unless you know your audience very, very well. People sometimes described strange, weird stuff that had happened to them, and you didn’t tell too many people about that. So nope, there was no concern about legality at all.

EARTH: That seems very different than people’s experiences today.

ANN: I’m not too sure. I’ll make you a bet that any high school kid who wants to have a psychedelic experience never thinks about the law either. They may, if they have had a DARE class, know that there are certain people whom one doesn’t tell. But I don’t think the illegality concerns them that much. Most people don’t know half as much about the laws as they should, and so they get trapped very easily. One of the great attractions for very young people is that, if they find out something is illegal, then it’s worth exploring.

EARTH: Right.

FIRE: So Sasha, obviously you had been publishing in peer-reviewed journals for many years before you guys wrote *PIHKAL*. How did the idea first come about for that book? Was it a project that you had been thinking about for a long time? How did you decide to include the narrative content with the chemistry, and put it together in the way that you did?

SASHA: One of the things that convinced me that I should do a book like *PIHKAL* was... what was the name of that fellow?

ANN: Wilhelm Reich.







SASHA: Right. He was the one who could shoot bullets at clouds and make it rain...

ANN: And he invented the orgone box, I think...

SASHA: The orgasm box?

ANN: Orgone.

SASHA: Orgone box, that's right. I get things mixed up. But he was arrested for some reason or other in New York. He was being held in jail, preliminary to a trial, and he died. The New York authorities went to his house, took all of his notes and papers and burned them in the I03rd Street incinerator. They destroyed all of his records. It occurred to me that if I were ever to get into that situation myself, I would want those things indestructible. The answer was a book like *PIHKAL*—put in both the background and the actual wet chemistry information.

FIRE: When did that idea come about?

SASHA: In the later part of the 1980s. The book was published in 1991, I believe.

ANN: I'm trying to remember exactly when we came up with the idea. Or was it always sort of floating there? I mean it was pretty obvious that we should write a book.

SASHA: We decided to write it together. We both have names that begin with an "A," so "A. Shulgin and A. Shulgin" works very well.

ANN: And I asked my older daughter if I could borrow her name, so I'm "Alice" in the book.

SASHA: By changing the names of people you know here and there, the book becomes totally fiction. We call it a fictional book, and from the government's point of view, it is fiction. Although there

is a lot of chemistry in there, none of the chemistry has ever gone into *Chem Abstracts*. I sent a copy to *Chem Abstracts* and they sent it back saying, "This is fiction." Many times people have to refer to the book as the source of the chemical information, as they can't have a *Chem Abstracts* number.

**...he was asking me,  
"Who are the  
members of your  
research group?"  
I said,  
"Mr. So-and-so,  
the research group  
is total fiction."**

ANN: I was very glad on the day that the invasion happened, which is described in the first chapter of the second book. I looked the agent straight in the face; he was asking me, "Who are the members of your research group?" I said, "Mr. So-and-so, the research group is *total fiction*." He looked at me with a look that said, "I do not believe you, lady," and remarked, "Well, that may be, ma'am, but if we ever find out who is in your research group, we would really like to have a long talk with them." I replied, "It has never existed." That's my story, and I'm sticking to it.

EARTH: Was *PIHKAL* the first time that you put your name, Ann, on a document published about psychoactives, fictional or not?

ANN: Yes, absolutely. I wrote interesting letters before that, but nothing else.

EARTH: How big a decision was that for you? How much anxiety did it produce?

ANN: Writing was something I knew I wanted to do all of my life, except that I hadn't found the right subject, and this was the right subject. No, I was not nervous about that. We did have visions of black-masked men coming in the middle of the night with baseball bats to destroy the lab. But nothing happened for about four years. Washington, DC did not discover *PIHKAL* for about four years.

FIRE: They're kinda slow.





ANN: Thank God. And then everything hit the fan.

FIRE: So you did predict, or think, that you might attract legal attention.

SASHA: Oh yes.

FIRE: As we have gotten to know you guys, Ann, in some ways you are a more private person, a quieter person than Sasha.

SASHA: She doesn't have the same sense of humor.

FIRE: Did you expect the level of cultural attention to the book that it got? Obviously you expected some legal attention, but did you expect as much of being invited to conferences, interviews...

ANN: No, I don't think that you ever quite expect that. *PIHKAL* was not the first thing written about psychedelics for sure, but it was certainly the first book written with the second part as *recipes* for psychedelics. I mean, that was sort of asking for trouble. But we felt that such a presentation would make the book more interesting, and that if we did not separate them—in other words, story in one volume, recipes in the second—it would be much harder for any government, anywhere in the world, to censor one of the volumes and allow the other. You either took the whole thing, or nothing. We felt that if we wrote it well, it would be meaningful to a lot of people. But we had no idea how much. That was pure guessing. And the greatest satisfaction is in how many other people who had been wanting to write about psychedelics decided that if we could do it, they could have the courage to do it, too. So a lot of writing started after that.

SASHA: That was quite a nice compliment.

FIRE: Do you know of any place other than Australia where the books are specifically banned? Well, that's not *exactly* correct about Australia, but it is close.

SASHA: It may be banned in Australia, but the last time we were in Sydney I went into a bookstore and it was on a shelf.

FIRE: It is illegal to import into Australia. I *thought* it was illegal to sell in Australia. I don't think that it is illegal to buy, and I don't think that it is illegal to possess. But I know that it is illegal to import. Is there anywhere else that you know of where that's the case?

SASHA: I don't know. I have not kept track of that.

FIRE: I wonder about Asia...

ANN: I know Japan has a very active psychedelic underground. But I don't know how much reading they do, whether it has to be in Japanese, or whether they are familiar enough with English.

SASHA: I was just transcribing the title of a Japanese book on MDMA to go in my new book, the *Psychedelic Index*, and it had a five-syllable slang word for MDMA meaning "to jiggle the head." They had the Japanese term in English, so I am putting that in the book as a synonym.

ANN: China may or may not have a psychedelic subculture, but they do a heck of a lot of the cooking of drugs that are scheduled in this country.

FIRE: One person we've talked to went to China and said that there was an active rave culture with MDMA being taken by large groups of people.

ANN: I wish we knew more about Asia in general.

Earth: How difficult has the transition to being interviewed in *TIME* magazine, and on national television, and international media been? Has that worked out for you okay?

SASHA: It's worked out fine, but the trouble is that it takes lots of time. When you're talking to journalists and they're writing things about it, you don't get any writing done yourself. That's annoying.

ANN: It's very seductive. You keep being invited to places, and your way is paid. All you have to do is give a talk, which is always a little hard for me. But it's so easy to say "yes." Because you don't know if any other invitations are going to come along and you'd like to see that country anyway. We have done





far too much traveling in the last few years. We've seen some interesting places, but *Book Three* has only got a few chapters written, and travel is part of the reason.

EARTH: Are there particular places where you would like someone to invite you to speak? Countries you would like to travel to?

ANN: I'd like to see New Zealand. I was born there, and I haven't seen it since.

SASHA: We are glad to see Costa Rica. We hadn't been here before.

So these events are little treasures, in their own way.

ANN: And the other seductive thing is seeing people we know, and other people we haven't met before who have the same interests. I really believe that the psychedelic network contains *the* most interesting people in the entire world. They are people interested in consciousness, and psychedelics, hypnosis, psychic experience—these are people with open minds and they're fun to talk with. A lot of them are doing very important work in the world. I'm *so* glad to be part of that. That's a really nice thing. My feeling has been, if I get on the other side—after death—and I discover that I was totally wrong, and what I did was really bad, so I go “down” instead of “up,” or whatever, that I will *still* be happy that I did it (laughs).

FIRE: Are there any particular visionary or wisdom traditions that you have wanted to participate in, but haven't had the right opportunity for. Have you wanted to participate in an *iboga* ceremony, or a sweat lodge?

SASHA: Well, we had always wanted to go to Burning Man, and we did last year.

EARTH: As wisdom tradition, it's long-standing (laughs).



ANN: We're going again this year, as a matter of fact. I can't imagine why.

EARTH: Can you say a few words about your experience at Burning Man last year?

ANN: It's interesting. A lot of people we know are really scared of Burning Man. They want to experience it, but they're afraid some-

how, that it's going to be... I dunno, shocking. Or afraid that they are going to see things they don't want to see. It's the great unknown. First of all, the artwork is amazing. It's five miles in some direction, on an ancient lake bed. The one great negative, which you learn to live with—it's not really dust, it's like powder: like fine baby powder. It rises from the lake bed all of the time, and it gets into everything: every camera, every R.V. motor, all of your hair. It's very discouraging. You wash your hair, and it is all nice and healthy looking, and then...

SASHA: ...and then you comb it the next day and the comb is filled with hair.

ANN: The artwork is sometimes in big yurts around the outside of the lake bed. Then in the middle of the lake bed, scattered across it, there are art installations. There are these marvelous pieces of work that belong in museums, every one of them.

There are two burns: one Saturday night, which is the burning of the Man—a great big electrical blue thing that sits on top of a building that itself is





filled with artworks. But those artworks are taken out before they burn the Man. The burning of the Man is a big revelry. People get a little drunk, a little stoned. Not everyone uses psychedelics at Burning Man—just about a third of the people, I gather.

The second night, Sunday, is the burning of the Temple. The Temple is different every year. It is made, I think, of plywood. It is very delicate, like a Siamese, Burmese, or Thai pagoda. There are 37,000 people seated in a huge circle around this Temple, and they are absolutely silent. When the Temple was set on fire and began burning, we were with Etienne Sauret, who's a documentary filmmaker, and I told him, "Look to the back of you." All the faces were turned to the Temple, and all of them were absolutely serious—a sort of daydreaming, focused on the fire. Not a word was said. Not a sound. Somebody started to whoop, and somebody else must have clobbered him on the head immediately. It was the most *moving* thing I have seen in a long time. 37,000 people is a lot.

FIRE: So you didn't expect that.

ANN: No.

EARTH: Burning Man is a big space, it's extremely tiring for *me* to walk around. How did you guys get around?

ANN: You have to have a golf cart. Without a golf cart, you have to have... youth. But the one thing that everyone has to have is lots of lights to put on everything. It is so much fun at night.

FIRE: Are there other non-Burning Man traditional ceremonies or wisdom traditions that you have not had a chance to but would like to participate in?

EARTH: Ayahuasca, peyote ceremonies... have you participated in those?

ANN: A traditional peyote ceremony? No. I think that would be wonderful. We did try ayahuasca...

SASHA: ...in a ceremonial way, but not in South America.

ANN: That was a funny experience.

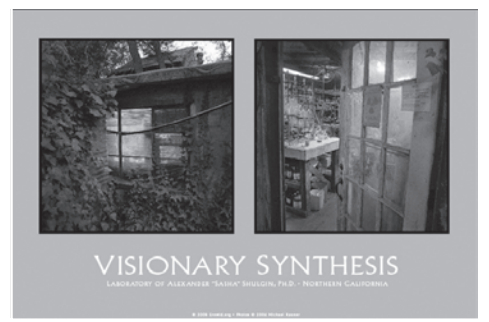
SASHA: It had its good and its bad. The second day, the fourth time that I had it, I went into a strange place in which, with my eyes closed, I would have almost no color. Then I would have a very deep blue, becoming a red, becoming an orange, becoming a yellow, becoming a white—blinding white. I would open my eyes and vomit into the little vomit bucket, then sit back and close my eyes and go through it again. And again. And again. And I said, "I don't really think I'm advancing in this manner." That was my last ayahuasca experience.

EARTH: That sounds lovely.

ANN: I would like to try Holotropic Breathwork. I don't really think that I will have the time to do it here. But I would *really* like to experience that. And a native peyote ceremony would be just great—that would be wonderful.

TO BE CONTINUED...

**JOIN EROWID** and receive a copy of the 24" x 36" *Visionary Synthesis* poster depicting Sasha Shulgin's lab, exclusively available as a membership gift. Tendrils of ivy frame the lab's window to the left, counterposed on the right with the laboratory door ajar to its alchemical interior. The pair of photos, taken by Michael Rauner, evoke the balance between the plant world and the world of chemistry. For more information, see [www.erowid.org/donations](http://www.erowid.org/donations).

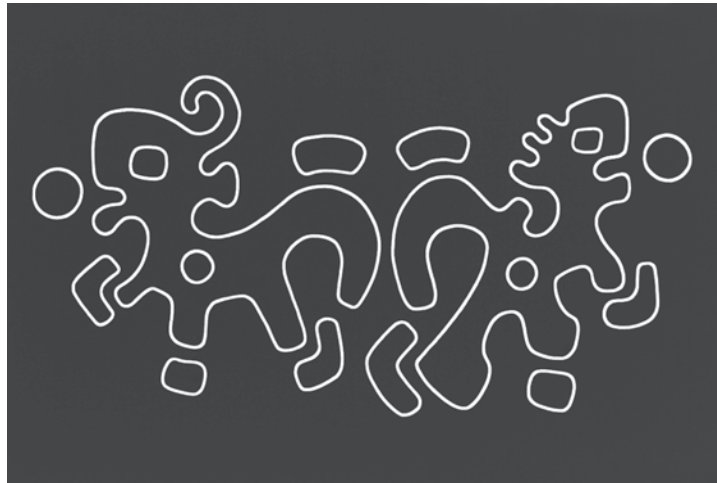




# BEYOND PROPHECY: OR HOW I LEARNED THAT THE LANGUAGE OF TRANSFORMATION IS ALREADY IN MOTION

by Jason W.A. Tucker

IF YOU'VE EVER CONSIDERED your experiences on psychedelics to be something more than just drug anecdotes, you've probably been inclined to research those who have been there before you. At which point you will have discovered a short list of charismatic psychedelic pundits whose goals have shifted over the years. Instead of selling you on a particular psychedelic, these days such folks are proselytizing about an approaching collective shift in consciousness connected to the long count end-date of the Mayan calendar: December 21, 2012.



The end-date of the Mayan calendar has always been the end-date of the Mayan calendar, but why this date is currently considered by some as significant to global transformation stems from the minds of José Argüelles and Terence McKenna. Therefore it is of interest to know that—aside from their 2012 prophecies—the beginnings of their ideas concerning an impending global shift in consciousness intersect largely around a synthesis of language, art, alchemy, and the ritual use of psychedelics.

## TRANSFORMING LANGUAGE

Before embracing the Mayan calendar, José Argüelles once espoused that a collective shift in

consciousness would come in the form of a new archetypal language. In one of his earliest books, *The Transformative Vision: Reflections on the Nature and History of Human Expression*, he connects this shift to the realization of a “language of renewed archetypal significance”:

Symbols may be described as compressed information... Because the language of the new vision is symbolic, it is capable of conveying immediately through simple forms a multiplicity of meaning; because it is androgynous, it evokes the marriage of heaven and hell, the phy-

sical and the psychic, man and woman, the archaic and the evolving, the terrestrial and the celestial, the sacred and the profane. What is coming into being is a language of renewed archetypal significance based on a profoundly religious orientation (Argüelles 1975).

Terence McKenna made similar connections. In a 1988 interview published in *Mavericks of the Mind* he proposed that, “Consciousness can’t evolve any faster than language. ...we have thousands and thousands of words about rugs, and widgets, and this and that, so we need to create a much richer language of emotion. ...[P]lanned evolution of language is the way to speed it toward expressing the frontier of consciousness” (McKenna 1993).





McKenna and Argüelles are reasoning that it is specifically a new medium of communication that brings about a change in consciousness, and that unless we fundamentally transform the way we communicate, there can be no shift in consciousness. Language and consciousness are inextricably tied to one another. The premise is that the language we use dictates our reality, so in expanding our definition of language we are in effect expanding our consciousness. Think of the alphabet as a technology that has enabled us to record, read, and speak to one another. The medium of the alphabet, or the form of the alphabet, is linear. Thus our view of consensus reality is linear. Usurp the linear and you kick the pace at which language and consciousness evolve into overdrive.



St. Luke United Methodist Church,  
San Angelo, Texas.

## WHAT IS BEGINNING TO HAPPEN

In *The Transformative Vision*, Argüelles makes a compelling case that the beginnings of a collective shift in consciousness, or a significant “change in the medium,” came with the arrival of the Impressionists. The visionary dreamscapes of artists such as William Blake and Hieronymus Bosch foreshadowed the modern upheavals in artistic conventions, but it was the Impressionists who solidified a pioneering social movement that spawned “modern art.” This was the first time in art history that artists collectively and deliberately moved away from representing objective reality, toward expressing the inward experience of the mind and spirit.

Communications theorist Marshall McLuhan said, “I think of art, at its most significant, as a DEW line, a Distant Early Warning system that can always be relied on to tell the old culture what is beginning to happen to it” (McLuhan 1969). With this in mind, considering the profusion of developments in art over the last century, a collective transformation has already been conceived. But McLuhan didn’t stop there; he also aptly stated, “The affairs of the world are now dependent upon the highest information of which man is capable. The word information means pattern, not raw data” (McLuhan & Nevitt 1972).

## NATURAL PROCESS, PRACTICAL PROCESS

When I was young I was captivated by an abstract mosaic that was displayed above the doors of a modern Protestant church in my hometown (see photo above right). Though it was called art, I recall seeing it clearly as a pattern of nature, just as organic as a pattern found on a leaf. The difference, of course, was the human connection. Having made this distinction I soon felt a deep urge to participate and to experience art as information coming from within. Over time, drawing became a natural process, consisting of several stages of development. I started with symbols and abstract patterns (see images to the right), discovering the beauty and meaning connected to the form and function of a line. This encounter with creation opened





my eyes to the actuality of an art in which expression is not a consciously creative act but an impulse. For me, drawing had become an automatic physical engagement geared only toward concentrating on hand-eye coordination. The sensation that arises during this process is a transformative one of having made contact with something other than myself, or quite possibly my future self, or myself from a distant past. Argüelles wrote, "At its most primary level, art is not a thing done but a dissolution of the ego; nor is anything 'created.' Whereas the materialistic view is that creation is an addition to reality, from the point of view of internal technology, creation is actually a dissolution of duality and a merging into a unitive state, producing a transformation of reality...." This "dissolution of duality" evokes alchemy and the drive to unify opposites. Perhaps at the core of Argüelles' (and McKenna's) message is an earnest attempt to make sense of the writer's psychedelic experiences in relation to his knowledge of alchemy. Psychedelics are a technology of the psyche, not just another dogma. To a person educated in the liberal arts—steeped in an academic world—a psychedelic experience could easily be understood as the realization of the alchemist's dream to concoct the *elixir vitae*—and this dream quite possibly illuminates a path toward a healthy future for the species.

Alchemy is synonymous with the Great Work, the search for the philosopher's stone, and the unification of opposites. In *Alchemy, The Great Secret*, Andrea Aromatico notes that its early practitioners in Europe "did not draw fine distinctions between science and magic," they claimed it as an art, "by which they meant something similar to a technology, or practical science." The necessary metallurgical research was also a quest for spiritual purification, "That a practical process should be part of this form of knowledge is key..."

### BIRTHING THE COLLECTIVE CHILD

In *Mysterium Coniunctionis*, Carl Jung intuited that a new Anthropos figure is forming in the collective unconscious, a kind of figure like the "round or square man" or "true man" of the alchemists, a more complete Christ figure, containing the opposites of the one and the many, male and female,



good and evil, spirit and matter. In a lecture titled *Light of the 3rd Millennium*, Terence McKenna expands on Jung's vision with a provocative call to action, suggesting that:

[A] collective over-soul exists, dispersed, through all of us... and if we seek to produce a reasonable simulacrum of it, it will come to be... we will summon it out of ourselves... and I think at a certain point, we will understand the nature of the enterprise. The alchemists dream of something like this... the summoning into existence of the cosmic Anthropos (1996).

When I heard McKenna relate the visionary experience to the twenty-fourth fragment of Heraclitus: "The Aeon is a child at play with colored balls," I was truly taken aback at the synchronistic connection to the anthropomorphic entities that had been pouring out of me at the time through my paintings. It literally intersected with my own direct experience, which is why I am moved to explore these ideas in the first place.





It is important to consider that Heraclitus—alive between 535 and 475 BCE—was living during a time of major transformation in human communication. In a remarkable essay on the history of language, “Alphabet, Mother of Invention,” authors Marshall McLuhan and R.K. Logan state:

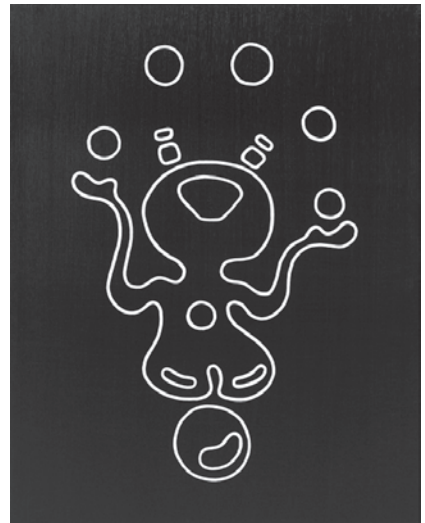
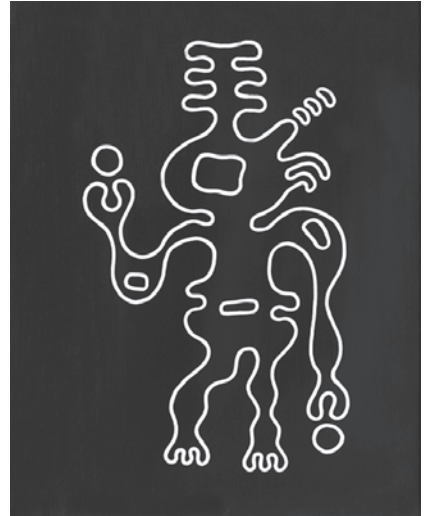
The Greek alphabet first came into use around 700 B.C. Within 300 years the Greeks had developed from dependence on an oral tradition based on myths, to a rationalistic, logical culture which laid the foundations for logic, science, philosophy, psychology, history, political science, and individualism (McLuhan & Logan 1977).

Heraclitus was pre-Socratic. He came up with the idea of the *logos* as the controlling principle in the universe, proclaiming that all originates from it: “He who hears not me but the logos will say: All is one.” Perhaps this source unity was interrupted as the phonetic alphabet took hold and paved the way for us to divide and separate nature:

In addition to serving as a paradigm of abstraction and classification, the alphabet also served as a model for division and separability. With the alphabet every word is separated into its constituent sounds and constituent letters. ...The Greek capacity for divisiveness and separation extends way beyond their atomicity of matter (McLuhan & Logan 1977).

This understanding of the phonetic alphabet and how the *logos* preceded it is revelatory when you relate it to the definition of alchemy. In alchemy, “it was necessary to separate, distribute, and bring out the diverse natures of which matter was formed, and then conjoin them once more into a harmonious whole. This was the definitive spiritual act that transformed matter into the Philosopher’s Stone” (Aromatico 2000). By this description of alchemy, our immersion into the alphabet looks a lot like an alchemical process, enabling us to master “divisiveness and separation.” But the endgame in alchemy is always to recombine this division and separation—to unify opposites.

In *Memories, Dreams, Reflections*, Carl Jung cited Heraclitus as preceding his own understanding of the correlation of opposites: “Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago” (Jung 1963). Like Heraclitus, Jung understood that within the conflict of opposites there is harmony because both positive and negative naturally orbit one another. Jung based his theory of individuation on this principle, relating that a higher state of consciousness is achieved by an individual’s capacity to carry opposites.







## COLLECTIVE HARMONY

José Argüelles emphasizes that a unifying process begins with the individual artist embracing a holistic approach:

Beyond merely pointing out the present stagnation in the human condition, the responsibility of the artist of renewed awareness is personally to bring about a new harmony beginning with his own organism. In other words, the internal technologist has the potential of becoming a *center* by coordinating his own organism's physical, emotional, and mental functions. Since the human species itself is potentially a network of centers, and hence an organism whose rhythmic and harmonious order depends on the rhythm and harmony of its individual centers, the artist as internal technologist has a definite role to play in human survival (Argüelles 1975).



In his book *2012: The Return Of Quetzalcoatl*, Daniel Pinchbeck covers the ideas of José Argüelles extensively. Pinchbeck exhorts that, "It was clear from meeting [Argüelles] that he was not a lunatic, but he operated at the extreme edge of the cultural imagination, where signal meets static." My feeling is that Argüelles' "signal" was at its strongest in *The Transformative Vision*, where he clearly advocates a new archetype—not borrowed from another culture, but borne out of an individual's disciplined use of psychedelics. Argüelles remarks:

The initial use of drugs to reacquaint Faustian man with the reality of this wisdom acts as a stick of dynamite to break up the logjam of materialistic confusion and error. But used continually without an appropriate ritual prescription, psychedelics can only be a poison. More important is the development of the discipline—the internal technology—that an understanding of the inner realm demands.

We are in a unique evolutionary position, and when I speak of tradition and the necessity of developing an internal technology, I am by no means advocating the thoughtless or wholesale embrace of the traditions of another culture. Yet to begin at the beginning, to begin again, is to embark on an archaic path. Though the shamans and the yogis of the existing archaic traditions may offer the post-Faustian refugee essential help, the point is not to become them but to become ourselves. The vision of what we are to become is already within us, awaiting the proper discipline through which it might be appropriately expressed (Argüelles 1975).



Argüelles' essential idea is to not make use of an archetype from another culture but to create something new: *the point is not to become them but to become ourselves.*

I have made numerous psychedelic journeys over the last decade, duly advancing the "appropriate ritual prescription" which Argüelles describes. This prescription has led me to many stages of conscious-





ness, including multiple visions of the human collective consciousness whereby a simulacrum has manifested itself through my art. I don't consider the patterns I draw—this information, in McLuhan's verbiage—as a part of my own psychotherapy. I've come to view my art as a pattern reflecting the language of the Self living as deeply in the past and as far into the future as one can live, a Self that is one step away from the dualisms that separate us from the planet and from one another.

The “cellular” nature of the mandala is a well-known symbol of wholeness. I see my drawings as a transmutation of this archaic image coupled with an anthropomorphic entity that can transform itself infinitely. An aesthetic discovery of a composite psyche made up of many entities.



In an interview with information artist Michael O'Callaghan, the late Jungian psychiatrist Dr. John Weir Perry remarked on the mandala as a potent symbol for the emerging collective shift in consciousness:

[R]egarding the current cultural upheaval in the world today, I think we must be prepared...for a change in world outlook, that is, a new world view or mandala. The original mandalas were conceived and designed as world-images, meaning that they are condensed compact versions, in symbol form, of a way of perceiving the world. Simply put, the new world view will become explicit when its symbol moves into consciousness (O'Callaghan 1982).

If language defines our way of seeing the world—our reality—by operating as a code for us to navigate through the particular dimension of space in which we exist, if we expand our definition of language, we are expanding our consciousness.

Novel patterns are not so much created as they are discovered or seen. Seeing the mandala in terms of wholeness is a matter of consciousness. The phonetic alphabet and our current notion of a linear history are intertwined. Given that our immersion into the alphabet has been an alchemical process empowering us to divide and separate nature, *when do we begin the collective process of conjoining all this into a harmonious whole?*

If you think, even for a second, that 2012 could mark a transformation in human consciousness, then you're eventually faced with the awkward question: What will the world look like when that time comes? Since it's impossible to really know, maybe it's best to find meaning in the question itself, a question

that compels us to view human history in terms of a process embedded in the deeply transformative matrix of nature's cycles. Y2K had a meaning far beyond the year 2000 that was attached to it. Wasn't it really about raising our awareness of how connected to and dependent on technology we've all become? Perhaps the meaning of 2012 is to raise our awareness that a collective transformation is an essential feature of human nature. ☉

Jason W.A. Tucker is a painter, writer, and film editor living in Marin County, California. He currently works as the Supervising Editor on George Lucas' forthcoming CG-animated feature film and television series, *Star Wars: The Clone Wars*. His art was previously featured on the cover of the Fall 2006 issue of *The Entheogen Review*. For more images, see [www.actualcontact.com](http://www.actualcontact.com).





# HYPERSPATIAL MAPS

## SALVIA AND CONSCIOUSNESS

I have twenty-five years of experience with psychedelics and other drugs including *Cannabis*, mescaline, psilocybin, LSD, cocaine, amphetamine, opium, *Salvia divinorum*, etc.

I purchased some “20x” reinfused *Salvia* leaf from a recommended online vendor. *Salvia divinorum* is legal in the state of California where I live.

I was slightly high on medicinal marijuana when I decided to try the “20x” to test its quality. I am an experienced *Salvia* user, having taken it over twenty-five times during the last five years. I put a small amount, about one hit’s worth, in my bong. I had my wife with me as a sitter. I explained to her that I might act weird for about ten minutes, but she shouldn’t worry. I fired it up and deeply inhaled, holding the smoke for about thirty seconds, while sitting on the carpeted floor of my home studio.

The onset occurred shortly after exhalation. Within the first minute, I had entered what I think of as “*Salvia* space.” But my voyage didn’t stop there. I experienced this particular *Salvia* high as follows:

The *Salvia* was a conscious entity. My own individual consciousness was transformed to the point where I was simply a small component of the larger *Salvia* entity. I perceived that all users of *Salvia* temporarily become components of the *Salvia* entity. That doesn’t mean that my individual consciousness was destroyed, just that a shift in focus/attention/consciousness occurred in which my individual consciousness was transformed into a part of this larger entity. However, identifying with the entity in some way made me actually share its identity/consciousness/space. So my consciousness wasn’t subsumed, but rather altered and then incorporated.

About three minutes after smoking, I was trying to explain this to my wife. She started laughing despite herself and I joined in. It was quite funny to try to explain this bizarre concept to someone who hadn’t experienced such an alteration of consciousness. The humor and laughter temporarily returned my consciousness to something closer to normalcy, but I could still see the altered state of *Salvia* entity-hood, and I quickly moved back into it.

Externally, I was saying something like, “Oh my God,” while lying on the floor. Internally, I was undergoing a series of revelations. The main one was that if my consciousness could be transformed so completely by this experience that I identified with a larger consciousness/entity, a number of things logically followed:

1. Entities are composed of consciousness.
2. Consciousness is utterly transmutable. If I can go from being *me* to being the *Salvia* entity/space so quickly, and then come back, this means my consciousness is capable of radical reorganization.
3. Consciousness can be liberated from normal constraints, which most obviously includes consensus reality, but also perhaps embodiment.
4. For the *Salvia* entity/consciousness, its reality is utterly real and our normal consensual reality is a complete mirage—and a very hollow one.
5. *Salvia* consciousness is a specific state, and one that can be shared by other people on *Salvia*. It is not an individual effect, it is a collective effect.
6. Consciousness *itself* is like a buzzing electrical current. It is “thin” in the sense of being a moving sensor; however, it deals with levels of experience and reality, phenomena that are “thick.” (Thus helping move toward a resolution of the “thin” vs.





“thick” views of consciousness that are debated between philosophers.)

7. Consciousness can be turned on or off, like a light switch or a computer. Since we all are composed of consciousness, this simply means that we travel between states of activation and deactivation. Consciousness cannot be lost or gained, since like electricity, it exists even when in an “off” state. Deactivated consciousness is still consciousness.

8. Essentially, we are the buzzing electrical energy called consciousness. Although we identify with entities, such as our Selves, this is only a temporary identification, which will eventually be transmuted into identification with other entities (or non-entities, as the case may be).

These realizations all came to me rather quickly, but not without effort, because I had to—while tripping—ponder the nature of consciousness and how this experience altered my perceptions of it. But focusing my attention briefly on this issue led to these revelations, which occurred over perhaps five more minutes.

At about the ten-minute mark, I was beginning to approach normal reality. I tried to integrate my experience in a mellow way, since I wanted to be social with my wife and we had planned on spending time together watching videos. I ate something sweet, which helped ground me. I came back down with an excellent recollection of the trip and the conclusions that I had reached on it. I had a sort of dreamy, relaxed evening, falling asleep on the couch for a bit before going to bed at my normal bedtime. The next morning I felt fine—perfectly clear, with no adverse effects whatsoever.

As I wrote up these notes the next day, I realized that I was not some sort of lucky beneficiary of world-shaking new information. Any of my *Salvia* “revelations” may have occurred to others, and many probably have been transmitted to me previously by books or other sources. And any of them, in fact, may not be true. After all, I *was* on drugs at the time. Still, it was an interesting experience, and one that gave me some new questions to ponder the next time I enter *Salvia* space. — J. T, CA

## KETAPOETICS

Ketamine taste:

Like a soup  
made out of  
your face.

While on ketamine, I occasionally channel unusual phrases and robotic stutterings. These strange bits of prose or poetry can be humorous, and they usually convey certain insights about the state of mind that I am adrift in. I call such ramblings “ketapoetics,” a term I coined for them while under the influence of ketamine. I have had ketamine experiences that were pleasant, I have had ketamine experiences that were disturbing, and not infrequently my experiences are both pleasant and disturbing. The above poem, which came to me during a ketamine experience, aptly describes how I have come to feel about the drug. Like soup, it is warm, it is flavorful, it is comforting and familiar. But it then becomes *too* familiar, as I realize that what I am slurping down consists of chunks of my own lips and nose, or bits of my cheeks and eyebrows. Horrific. Frightening. Yet it is a damn tasty soup, and I am compelled to keep eating.

Ketamine frequently provides me with the sense of having a disembodied vantage point. This is often an aerial perspective, above some textured topography. I might be viewing fields of grass, flying over hills and valleys, soaring up and down over the landscape. These visions tend toward the monochromatic: sepia-toned dreams. I can be travelling at a fast clip, then target some specific area to focus on, and suddenly shift into a hyper-slow-motion *Matrix*-like examination of the tiniest section of the landscape, viewing it in incredible richness. My speed slows dramatically and the details become intensely macroscopic. For example, I might be soaring above an industrial city, with smokestacks belching filth into a muddy sky. Then I will hone in on, zoom up to, and move through tiny bright orange burning embers surrounded by a river of feathery dark ashen soot—all of the particulate matter that makes up the wafting smoke. Although I can retard the motion to a crawl and check out the details, a driving force behind my “vision” keeps





me moving along, scanning more and more landscape.

During my very first IM trip, which happened in 1996 at Burning Man, I found myself floating above the playa, looking down at the tents, the Black Rock citizens, and the art installations. Later that night while I was walking through the city, I was amazed when I twice recognized certain areas that I had not previously been to, and I realized that this was because I had “seen” these spots “from above” during my ketamine voyage.

Frequently the landscapes I see are somewhat barren—like the cracked surface of the Black Rock Desert—and/or monotonous. The sense of motion incorporates a repetitive “piling up” of images, like bales of beige cotton candy filling in a landscape until there is no more space at all. Then when I zoom into the smallest super-fine detail of the cotton candy fiber, that too will be comprised of layers building on top of layers building on top of layers, with the entire visual field smothered in successive images. Sometimes the imagery is organic in nature; other times it is artificial and mechani-

AS AN ASIDE, my favorite “paranormal ketamine tale” comes from a former colleague, the late D.M. Turner. In his book *The Essential Psychedelic Guide* (available online), Turner notes that he had been addicted to ketamine. He mentions that “...DMT proved to be a strong ally, teaching me to be a dragon, and offering encouraging glimpses of what my experiences could be like if I defeated the addiction,” but he does not provide any specific details about the visions that DMT provided to help him. A memorial appearing in *TRP* magazine stated that, “DMT conveyed to [Turner] that ketamine was a sort of ‘Frankenstein molecule’ that didn’t obey the shamanic rules, and he was given several warnings to drop it from his program.” A mutual friend later told me the following specifics:

One night during the period when Turner was struggling with ketamine addiction, he was leaving a Bay Area nightclub via a back door that opened into a sketchy alleyway, and he was mugged at knifepoint. Although scared and shaken, he escaped with his life—if not his wallet—intact. Some days later, while smoking DMT, Turner was propelled back in time and he found himself with his hand on the exit door at the nightclub, pushing his way again into the alleyway. Overwhelmed with *déjà vu*, he knew exactly how it was going to play out. There were no bright colors, no self-transforming machine elves, no psychedelic visuals of any sort. He remembered that he had just smoked DMT, and yet for all intents and purposes he appeared *not* to be high on a drug, but rather to have been pushed through a wormhole and physically returned to a time and place from his recent past. Feeling totally lucid, not believing that what appeared to be happening could actually be taking place, and unable to stop himself in any case, he pushed through the door and was confronted by the mugger, who again held a knife to his throat. “This can’t be possible,” Turner thought to himself, as his pulse quickened. Yet it all seemed much *too* real. Then the scene froze as time stopped. Turner heard a voice in his head, which he recognized as belonging to the spirit of DMT. It explained to him that it had brought him back in time to re-experience his recent brush with death as a warning. “Continue to use ketamine, and it will kill you,” the voice insisted. After this, Turner found himself returned to his trip room, still holding his DMT pipe, entirely sober without any residual tryptamine effects at all. Although Turner severely restricted his ketamine use from then on and kicked his addiction, he ultimately died from drowning after injecting ketamine in a bathtub on New Year’s Eve in 1996. While this tale might more accurately be said to describe the paranormal effects of DMT, rather than the paranormal effects of ketamine, it is nevertheless a spooky story, and one that I have not yet seen mentioned anywhere in print.





cal, compounded from Borg-like nanobots, evoking Eric Drexler's apocalyptic grey goo scenario.

There can be a sense that I am getting a behind-the-scenes look at fabric and forces binding the entire universe—a microscopic view at the chasms of space between atoms and the vibrational qualities that hold everything together. Could this be a vision of the monumental motion, the ongoing dance of matter and energy, that is required for the constant process of creation?

At times, the landscapes I visit are populated. Sometimes I appear to be viewing real-world geographies, like the people on the playa at Burning Man described previously. Other times I catch glimpses of lifeforms that are entirely alien, such as giant translucent beings with skeletal humanoid bodies and heads like jellyfish. Occasionally the environments are brightly colored and feel sacred. But more often they are in darker, muted colors, and it seems as though I am underground.

Largely, I have the sense that I have moved into the place where all consciousness resides when it is not inhabiting a material form. Part of this realm includes the *idea*, at least, of a resting place for souls who have departed. Yet I have never met any dead relatives or friends (even when that has been a goal of my trip), so I don't have anything more than a vague sense of the possibility that unique personal consciousnesses might reside in an area within this realm. The experience, as I have had it, is more like uniting with a larger pool of disembodied consciousness that remains outside of the physical world until it chooses to (re)incarnate into some material life form.

D.M. Turner has done an excellent job describing various aspects of the ketamine experience. After characterizing the bulk of a typical trip, Turner writes:

Some 30 minutes to an hour into the experience I come to an apex. At this point I have felt that my will determines whether or not I exist, and whether or not the universe exists. And I could toggle between existence and non-existence many times within a second. I've even had

the impression that I could cause the universe (which is quite fluid in the moment) to crystallize in whatever format I desired, although I haven't had the impetus to actually try this.

After this comes the return to regular consciousness, which begins with one perception out of each million seeming like it's within my familiar perceptual structure. These "personal perceptions" increase in frequency, one every 100,000, one every 10,000. Soon I remember my previous identity. ... Although there is a feeling that the ride's almost over, this part of the experience is quite interesting, with part of my mind still running circles around the cosmos, and another part reintegrating with my identity (Turner 1994).

Turner's description of the "come down" from a ketamine trip provides a framework for interpreting one aspect of my difficult ketamine trips. As I regain some memories of my personal existence in the material realm, cycling back and forth between what feels like a larger disembodied consciousness and a more focused and limited individual incarnated consciousness, I get the strong sense that a myriad of parallel dimensions exist, any of which I could ultimately end up in. These dimensions range from being very similar to the one that I left behind, to being quite a bit different. For example, on one trip where this was happening, I focused on the ceiling of the room that I was in. In "real" reality, the room had a natural-colored wooden ceiling. But during the waves when I was momentarily "returned" to a physical form, before shifting back over into the disembodied realm, on one occasion the ceiling was made of metal, on another occasion it was white stucco, on another occasion it was grey tiles, and so forth. Physical objects in the room appeared different with each return cycle as well: a painting on the wall was larger in one cycle, smaller in another cycle, and entirely missing in several cycles.

At first I am intrigued by the possibility of returning to a different dimension. And frankly, I am not really sure that I remember enough details to actually *know* which dimension is the correct one to inhabit. Eventually I become worried about possibly returning to a dimension that doesn't contain





my most important loved ones—the friends and family who make my life worth living. Furthermore, I somehow know that once I have made the choice to return to a particular dimension, to a specific *version* of “me,” I will be convinced that it was the one that I departed from *even if it is not the same one*. I will entirely forget about anyone who I hold dear if that person is not a part of my life in the new parallel world. Things may have happened quite differently in that world—both good and bad things. Maybe in the new world, my father hasn’t died yet. Or perhaps I never met my wife; or we did meet, but didn’t have a child. Or we had a *different* child. Or several children. By this point, numerous specifics about what I believe to be my “real” life have returned to me, but reality nevertheless seems malleable enough that the fear of not getting back to the “right” dimension becomes a paramount concern.

I was inspired to write this report (and typed out the bulk of it) immediately after coming down from a ketamine session that included the sort of experience described above. A few other aspects of that voyage have also happened to me previously—once when taking ketamine cream as an enema, a process described in a previous issue of *The Entheogen Review*. These aspects are particularly prone to occur with the combination of ketamine and nitrous oxide, which is what I was on during the trip in question. (I’d also taken MDA earlier in the day, but that had largely worn off by the time of the ketamine/nitrous experience.)

Nitrous oxide, either by itself or in conjunction with various psychedelics, has catalyzed some amazing experiences for me. At times while on it, I have felt as though I comprehended a complete understanding of everything. But the feeling is fleeting, and I must inhale more gas to get it back. Eventually while redosing, the voice of some Other—who seems to be controlling the show—mocks my futile attempts at retaining (or even glimpsing) the big picture. “Ha, ha, sucker. You’re back again. Nothing to see here at all, but I don’t expect that you will learn. This is the cosmic joke: you, and your feeble attempt at understanding. When you *truly* understand, you will laugh along with me at what you are trying to do. You will

realize that you are just deluding yourself. The material realm is a game you only keep playing because the rules require you to forget the true nature of reality. Whatta chump. But I’m sure that you will take another hit, grasp only some small part of it, and believe that you are getting a complete understanding. Keep playing, sucker. All That Is will keep laughing at you and will enjoy the show.”

Such an experience doesn’t make up the lion’s share of my nitrous trips; if it did, I would be less inclined to use the drug. Sometimes nitrous just boosts the intensity, motion, and color of closed-eye visuals produced by some other psychedelic, providing little in the way of insight or emotion. I nevertheless appreciate such experiences from an aesthetic/artistic perspective, and would continue using nitrous in conjunction with various psychedelics for this reason alone. But on other occasions, the effects are truly joyous and celebratory. My wife describes such trips as voyaging to a place where every favorite memory that you have from your life is combined into one simultaneous experience: all of the fun times as a kid at the state fair, all of the parties that you went to, spending time with family members, playing with your friends, falling in love, engaging in intense late-night philosophical discussions, all of the countless bliss-filled highs that you have ever had.

A portion of the mind state that I am trying to characterize is touched on in the forthcoming book *Tryptamine Palace* (Inner Traditions, 2009) by Oroc. Although the author is talking about an effect that he achieves from smoking 5-MeO-DMT, his description strongly resembles the initial stage of my recent ketamine/nitrous experience. In a draft of his manuscript, Oroc provides an analogy describing how 5-MeO-DMT affects him:

Suppose that G/D [God] wanted to talk to you in an indirect and yet totally effective way. Imagine that you are dropped in on your favorite party ever, a party that is *more* than just a party: a hedonic Garden of Eden, blissful Norse heaven of Valhalla, and the Islamic version of Paradise, all rolled into one. Every person you know is present—your friends, your family, and those whom you love and admire. They are wearing fine costumes and appearing as archetypal im-





ages. Everyone is there. Now imagine that with each conversation you have that night, every interaction with friends and strangers alike, you are actually talking to G/D. And these variations, these millions of permutations, are only a small fraction of the forms in which G/D can appear. This idea is one of the cornerstones of mythology: the intervention of the divine disguised amongst the physical workings of the mortal world. Can you imagine how effective such a strategy would be? There's G/D with a cold beer, G/D with a joint in his hand, G/D talking to you in a thousand loving voices, G/D dressed in silk, feathers, and lingerie—wiggling her tight little ass in your lap as she whispers eternal wisdoms in your ear...

It is worth pointing out that 5-MeO-DMT can be similar to both ketamine and nitrous with regard to the “disembodied” state that it sometimes produces. In any case, my own recent experience on ketamine and nitrous resulted in me being propelled into a space not unlike the one described by Oroc above.

### THE KETAMINE & NITROUS TRIP

I find myself in a thumping den of iniquity—the party of all parties. There's an expensive, glamorous, tinge to it, resembling the private “back rooms” of nightclubs as depicted in hip-hop music videos. Everything is soaked in bling and excess, champagne flowing, lines of coke laid out, scantily clad babes dancing seductively. It is not particularly the sort of party that I am used to attending, but “when in Rome...” There is a sense of every one of my friends being there. They all are present in some way, even if I don't actually see each of their faces. There are several specific friends whom I acknowledge and interact with. (Those people are not present in my real-world environment, although two female friends are lying next to me on a large bed in reality, and they are also voyaging on ketamine and nitrous.) The overall vibe of my vision is a pulsating mass of ecstasy and temptations. This place exists, these people are tangible. It is a true hallucination. I am there. Somehow the swirling good times slow to a point where I can see the overlapping of several realities. Most of these realities seem to have an incredibly solid physicality and they present a selection of very palatable options.

With eyes open, my actual reality bleeds into the vision, and I am flanked by a couple of hot chicks. We're reclining on a large bed/booth in the club. Eventually the scene reaches a point where it is clear that some decision needs to be made by me in order to sustain the party. Other people are waiting on that decision. It is like a roulette wheel that has come to a stop (the whole thing has a Casino vibe). There is a girlfriend to my left holding out a loaded ketamine needle, and another to my right offering a nitrous dispenser. I have to decide what to do next. And I get a strong suspicion of the following:

Time has basically stopped. A choice needs to be made. I am the one who is being asked to make the choice. Another spin of the wheel?

At this point, despite the hyper-realism of the world that I am in at the moment, I start to become aware that I am at a place where various timelines in alternate realities cross. Some situations in some alternate realities will have better outcomes, some will have worse outcomes. The familiar worry begins to plague me: I might make a choice where I would not have the people whom I love the most in my life any more. By simply taking another spin at this wheel, I could end up choosing a different reality to go back to.

A wave of realization hits me like a ton of bricks: I have been here before many times. A number of similar, parallel realities are coming so close that I can decide to jump into another one. And again, two things seem certain: once I make the decision, I can't go back. And once I make the decision, I will forget my previous reality, forget all of the people who were the most important to me, and incarnate into the new life, which will be constructed so that I *believe* I had come from that one.

At the moment, in this place between, I feel as though I understand the mind of God; I know how the universe works, and I can choose from a seemingly unlimited number of options. But strangely, making *any* choice is starting to feel like a trap. I begin to realize that I have already made every single choice that is and ever has been possible. Not only have I already done all of them, but I have







done many of them multiple times. I've repeatedly forgotten that they were all illusions. Perhaps I repeatedly *wanted* to forget the constrictions and the boredom imposed by the total knowledge of an eternal disembodied consciousness—like the angel Daniel in the movie *Wings of Desire*, who longed for the fleeting, intense richness of a temporal existence. But now, finally (and once again), I knew that I had done it all before, and that reality creation was a lie.

Nietzsche's cyclical description of time, the idea of "eternal recurrence," makes perfect sense. If there is a finite amount of matter, and an infinite amount of time, then eventually every action in physical reality will happen over and over again. And countless variations—from the slight to the grand—will also all happen over and over again. The multiple dimensions postulated by quantum physics make perfect sense. The never-ending expansion and contraction of the universe as described by Hindu religious writings makes perfect sense.

I flash on a scene from *Waking Life*, where the protagonist, who can't seem to wake up from the lucid dream he is having, finally starts to worry aloud that he might be dead. Richard Linklater makes his cameo in the film, playing pinball while describing Philip K. Dick's idea that a demon created the illusion of time to make us forget that Christ was about to return, and that we are all actually stuck in 50 A.D. Linklater then begins describing a dream wherein the corpse of Lady Gregory remarks:

"Let me explain to you the nature of the universe. Now, Philip K. Dick is right about time, but he's wrong that it's 50 A.D. Actually, there's only one instant, and it's right now. And it's eternity. And it's an instant in which God is posing a question. And that question is, basically, 'Do you want to, you know, be one with eternity? Do you want to be in heaven?' And we're all saying, 'No, thank you. Not *just* yet.' And so time is actually just this constant saying 'no' to God's invitation. I mean, that's what time is. I mean, it's no more 50 A.D. than it's 2001, you know? I mean, there's just this one instant, and that's what we're always in."

And then she tells me that actually this is the narrative of everyone's life. That, you know, behind the phenomenal difference, there is but *one* story, and that's the story of moving from the "no" to the "yes." All of life is, like, "No, thank you. No, thank you. No, thank you." Then ultimately it's, "Yes, I give in. Yes, I accept. Yes, I embrace." I mean, that's the journey. I mean, everyone gets to the "yes" in the end, right?

Then I get the sense that by deciding whether or not to take another dose, I am not *just* dealing with a "more drug effect" or "less drug effect" result. I suspect that am *actually* making the choice between living and dying. And my ties to my family and friends are too strong. I don't want to die. I want to stay with them. Why did I come to be faced with this choice *again*, after so conveniently forgetting how it all works?

All of my friends are now with me there. They are smiling and laughing. "Yeah," they say, "We all do it over and over. We all forget and go back in for a run. But don't you want to *really* get off the wheel now for good, maybe?"

The room becomes palpably warmer, as my vision shifts in hue toward more burgundy, chocolate brown, and black-ash char. Beads of sweat form as the environment takes on a slightly sour smell. I begin to taste the unpleasant flavor of remnants of food stuck in my teeth that had previously gone unnoticed. Images of fiery hell realms whisper across my mind, along with a clear memory of the first of Buddha's four noble truths. The room now seems *uncomfortably* warm.

The illusion of material reality is shown for what it is: a facade. Ethereal sky writing—at one time edged with golden light—is now clearly seen to be held up by hooks and wire. The words solidify, turning into jello. The wire pulls through, and the letters cascade onto the bed in a jumbled Cronenbergian heap of fetid waste. (As the increase in temperature melts the jello, I realize that it was comprised of vomit.) The attractive woman's hand that I was holding pulls off—it turns out to be a poorly made prosthetic. Chunks of the nightclub's ceiling start falling down. I look at the other woman





next to me. Where there was a beautiful face earlier, now lies a bearded lady, who then transforms into a man in drag, voice suddenly becoming husky. He calls me “Hon,” asking me for help disconnecting his garters and getting him out of his heels, croaking: “These dogs are barking!” The nightclub’s bartender—a man who previously had the appearance of Adonis, with a body sculpted from marble—turns, and I see that he is actually a dwarf standing on a fake prop body resting on a short, dirty plaster replica of a Greek column. He hops down in the awkward way that little people move, and scurries off. The stark, tangible, *physicality* of the illusion, the cheap waste that I am adrift in, becomes a leaden albatross. Fuck, do I *really* want to participate in an illusion? Maybe I need to “choose” God. Maybe I need to “wake up!” But if not, what if I don’t pick the *right* reality to return to? Is it possible that I will get stuck here in what is rapidly becoming a cesspool? Will I have to start cleaning up all of the crap that is congealing in this bullshit “real” material universe. *The party’s over...*

“Make a choice.”

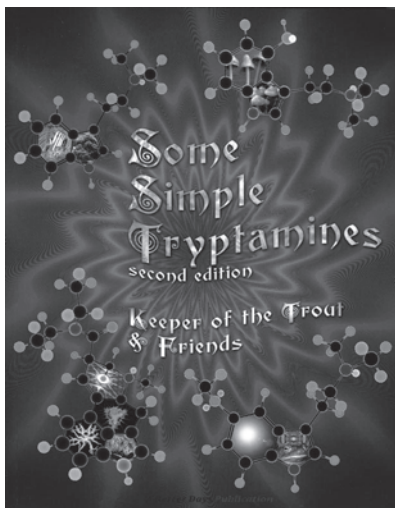
I shake my head, shake it off, and look again. Now my friends’ faces are slightly different. Yet they are the same people. Sort of. We always seem to find each other—drawn together somehow, even in different lifetimes, even in alternate dimensions. Things look a little better at that moment, but for

how long? I now know how it is all fake and how it can all melt so quickly into duct-tape and fishing line. And I don’t want to be left in some junky back alley on a cockroach infested mattress wondering what the hell happened.

The illusion of the material world going bad, and the assorted alternates that my drug-induced vision is ponying up—the “reality” of those alternates—is incredibly high-def. I don’t feel stoned, or happy, or cloudy, or confused. I am experiencing a moment of crystal clarity where everything has slowed but is disintegrating, a point between shifts, and I am being asked to make a choice.

The nagging feeling that there are actually *two* choices before me remains. One is simply whether or not to do more drugs. Do I send the roulette wheel around again and get to have more experiences? But the deeper choice seems to involve my hand on death’s door. Do we ultimately “wake up” into an all-knowing state of disembodied collective consciousness? If so, is that a *good* thing? Or is it a trick—the last resort of a God *so weary* from being everywhere and everyone at all times, that he just wants to get some rest himself? Perhaps death is when God finally sleeps.

Banging a needle into my leg, I relax and drift off once again, hoping that I made the right decision.  
— Fork, CA



Trout’s *Notes on Some Simple Tryptamines* is now available in a completely updated second edition. At 304 pages, with over 400 illustrations (including more than 300 full-color photographs), *Some Simple Tryptamines* is an invaluable reference tool for those interested in psychoactive plants containing tryptamines, as well as assorted synthetic tryptamines. *Some Simple Tryptamines* is the most comprehensive and detailed overview that exists concerning this subject. Softcover, printed on high quality acid-free paper, with a sturdy sewn-and-glued binding. It belongs in every serious psychonaut’s library, and the addition of color photographs in this expanded edition is tremendously helpful for the purpose of identifying botanicals. The book is \$50 (USA), \$55 (foreign), from [www.entheogenreview.com](http://www.entheogenreview.com).





# NETWORK FEEDBACK

---

## 4-FLUOROAMPHETAMINE PRODUCED HEADACHE

I have taken 4-fluoroamphetamine approximately 20–25 times. All of the experiences have been extremely pleasurable for the most part. I find it to be qualitatively similar to MDMA, but milder. Whereas MDMA is much more emotionally forceful, 4-fluoro is comparatively relaxed, while still being euphoric. I have found it great for socializing and dancing in a party environment. There is not quite the drive to enter into a deep confessional conversation space, but it would probably be easy to do so if desired. Generally I have taken 120–200 mg. With 200 mg, it feels approximately equivalent in intensity to 125–130 mg MDMA—but again, with less of the emotional push of the latter substance. I’ve found the lower range (120–140 mg) to be pleasurable as well, in contrast to half doses of MDMA, which I have found unsatisfying. The high lasts 1–2 hours longer than MDMA, the comedown is not as precipitous, and the hangover the next day is usually not nearly as unpleasant or lethargic as from MDMA.

However, there was one evening in particular where, within the first hour after reaching the peak, I developed the most excruciating headache I have ever experienced. It felt like an entirely different category of what I had previously known as “headache.” It may very well have been a migraine, but I had never experienced one before (although my mother used to have migraines). The pain built and built over the course of five minutes, ultimately reaching a peak where I became concerned for my safety. The best way I can describe it is to say that there were waves of pain rising from the back of my neck and moving to the front of my head where there was a strange combination of dull, throbbing pain and fiery stabbing pain that pulsed to its own rhythm.

I was at a small electronic music event where I would have ordinarily felt perfectly comfortable. I did not notice any particular correlation with light or sound and the intensity of pain, but I did feel inclined to curl up while sitting, and to close my eyes. After 20–30 minutes, the pain was not abating, and I wondered if I was having a stroke. I urged my two friends to accompany me to an emergency room, and the three of us got in a cab. At the ER, I was able to communicate coherently without assistance from my friends and fill out the initial paperwork. I told the hospital worker that I had taken “some amphetamines” and I was worried I was having a stroke. It was not a busy night, thankfully, and within five minutes I was moved to a bed. A nurse took my blood pressure and said it was a “little high,” but no one seemed at all alarmed. They gave me a stiff dose of benzodiazepines, which made me nauseated and for the next hour or so I threw up and dry heaved. The pain remained relatively steady during this time. I received some anti-nausea medication. After about three hours in the hospital, the pain began to abate, and then within the next 10–15 minutes it completely evaporated without a trace. In fact, I felt quite nice—relaxed and at peace, obviously due in part to the benzodiazepines. I said I was tired of being there, got a lecture from the nurse, then left with my friends and we returned to the party.

My friends were amazed at my sudden change in condition, as was I. They had been incredibly supportive of me during my time in the ER. I have absolutely no idea what precipitated this headache, but it scared me to such an extent that I did not try this substance again for over a year—and then at the relatively low dose of 100 mg. Since that experience, I have taken it 5–6 times, but never again at 200 mg, and I am not inclined to repeat that dose level in the foreseeable future. The most I have taken since then was 160 mg (after creeping my way up with smaller doses), and I did not feel threatened by a repeat of the headache. The





experience that night was quite frightening, although I retained my wits for the entire time. I have racked my brain to come up with an explanation for what happened, to no avail. I was not on any other meds at the time. I may have taken a single capsule of *Schizandra* herb earlier that day, as I was experimenting with this herb around that time as an agent to induce mental focus. I believe I was reasonably hydrated that evening (but perhaps not as much I should have been?). I drank a full cup of water in conjunction with the dose.

I really enjoy 4-fluoroamphetamine, and were it not for my headache experience I would give it an enthusiastic thumbs-up without any reservations. I could almost chalk it up as being a totally anomalous experience, since I personally have known 30–40 people who have tried the drug, many at the 200 mg dose level, and the responses have been hugely positive. However, I do know another male who, since my experience, had a similar headache response. It was his first time taking the drug, he consumed 180 mg, and his weight is close to 200 pounds. His headache was of shorter duration and perhaps less intense—it lasted only 45–60 minutes. To my knowledge, he was not taking any other medications or herbs. At the peak of his experience, this man climbed into a hot tub—something I would not have recommended—and while he was in there the pain abated as it had done with me. He is not inclined to try it again at all. His description of the peculiar quality of the pain matched mine completely, and he also had never before experienced a headache of this nature.

Based on these two experiences, I would recommend the utmost caution in experimenting with 4-fluoroamphetamine. The dose should be weighed accurately. I suggest to any chemists that the freebase amphetamine be distilled or run through a column and the salt recrystallized to achieve the highest purity possible, because I cannot rule out that the headaches were due to some trace impurities in the material. Even 1% impurity at this dose level amounts to many millions of molecules of the impurity(ies), so it is in everyone's best interest to have this substance as pure as possible. I am greatly saddened to have had this headache experience, and even more so to know someone else to have had it

too, because I would otherwise have remained completely enamored with this compound. I thought I had found a wonderful substitute for MDMA, which I still love but cannot take very often anymore, due to the comedown. If anyone else has had an experience of this sort or feels that he/she may have some insight into the nature of what transpired physiologically to result in such a headache, please write to *The Entheogen Review* or post a report online at Erowid. — Mr. Zoom, Basel

Unfortunately there is rarely a way that most consumers can have any assurances related to the purity (or even the identity) of assorted research chemicals available on the grey market these days, and few people seem to be actively publishing analysis of materials. Preliminary results from an underground analysis described in 2003, which is posted at [www.maps.org/pipermail/maps\\_forum/2003-July/005542.html](http://www.maps.org/pipermail/maps_forum/2003-July/005542.html), found most of the chemicals tested to be fairly pure, but remarked of the 4-fluoroamphetamine: "'What a mess.' Contains about a dozen impurities, at least one of which is a major component of the sample. Chemist is unable to identify the impurities exactly." These days research chemical companies are sometimes only open for a short window of time, making it even harder to find reliable sources of pure chemicals. We encourage anyone with the ability to test samples to post their results on the web. — Eds.

### **River's Source Botanicals** **Wholesale & Retail Since 1993**

EXOTIC SEEDS, HERBS, AND PLANT EXTRACTS  
Over a thousand products to chose from. Custom-made organic extracts. If you have a special herb you want made into a liquid or crystalline extract, we'll do it providing the herb cab be obtained and processing it is legal. Minimum purchase costs apply to custom-made extracts.

**[www.RiversSourceBotanicals.com](http://www.RiversSourceBotanicals.com)**





# PSILOCYBIN AND MYSTICAL EXPERIENCE 14-MONTH FOLLOW-UP

by Lux

In 2006, Griffiths et al. published the results of their study focusing on the subjective effects of guided psilocybin sessions provided to a carefully screened population: drug-naive, mentally healthy adults with an ongoing spiritual practice. Volunteers were led through two or three guided sessions: one with psilocybin, and the other one(s) with the active placebo methylphenidate (Ritalin). Neither the session guides nor the volunteers knew which drug had been administered. Near the end of each session, the guides were asked to speculate whether they thought the volunteer had received psilocybin or some other drug (the specific chemical that was the active placebo was not revealed). The double-blind was highly effective, as the guides guessed incorrectly 23% of the time.

The study's primary goal was to determine whether psilocybin experiences resembled spontaneous mystical experiences. Volunteers were given a battery of assessments measuring their states of consciousness, mood, and behavior. Follow-up testing two months later measured the persistence of the sessions' effects related to mysticism, spirituality, and personality. Psilocybin produced mystical experiences as measured by the study's instruments in nearly 60% of the volunteers:

22 of the total group of 36 volunteers had a "complete" mystical experience after psilocybin...while only 4 of 36 did so after methylphenidate" (Griffiths et al. 2006).

Considering the effectiveness of the double-blind, the fact that mystical experiences were measured in many psilocybin sessions but very few Ritalin sessions provides powerful evidence that the ex-

perience was due to psilocybin's effects, and not just due to expectancy or suggestion by the guides.

## ROBUST LONG-TERM RESULTS

In July 2008, the *Journal of Psychopharmacology* published results of the follow-up evaluations conducted 14 months after the volunteers' psilocybin sessions. The main finding of this follow-up study is that the remarkable gains in several domains are robust and are still reported or measured a year later. The paper notes:

The most striking finding from this 14-month follow-up evaluation...is that a large proportion of volunteers rate their 'psilocybin experience' as among the most personally meaningful and spiritually significant of their lives. Fifty-eight per cent and 67% of volunteers, respectively, rated the experience as being among the five most personally meaningful experiences of their lives, and the five most spiritually significant experiences of their lives; 11% and 17%, respectively, indicated that it was the single most meaningful experience, and the single most spiritually significant experience. Furthermore, 64% of the volunteers also indicated that the psilocybin experience increased their sense of well-being or life satisfaction moderately or very much, and no volunteer rated the experience as having decreased well-being or life satisfaction (Griffiths et al. 2008).

Of the 22 subjects who were originally scored as having a complete mystical experience during their psilocybin session, 21 subjects continued to fulfill the criteria. In addition:





Compared with methylphenidate, the psilocybin session experience produced significant increases in ratings of positive attitudes, moods, social effects and behavior when rated retrospectively at both 2 months and at 14-month follow-up.... The ratings at the 14-month follow-up did not differ significantly from those at 2 months (Griffiths et al. 2008).

A significant correlation was found between whether or not a mystical experience was scored during the psilocybin sessions and the high or low ratings of personal meaning and spiritual significance during the follow-up. This provides evidence that the mystical-type experience itself was strongly related to the sense of meaning felt during the event. High ratings of personal meaning or spiritual significance were *not* correlated with several other factors, including monitor-reported levels of drug effect, anxiety, fearfulness, distance from ordinary reality, tearing/crying, joy/intense happiness, or peace/harmony (Griffiths et al. 2008).

Unlike the original study, the 14-month follow-up is limited by a lack of objective corroboration for the self-described improvements of the study participants. In the 2006 study, each volunteer was matched with three community observers, and everyone's accounts were compared. The community observers are not mentioned in the follow-up study. It may not have been possible to gather data from the observers over such a long period—people move, relationships change over time, etc. This is a significant limitation to the follow-up study,

as people are notoriously bad judges of long-term changes in their own behavior.

Nevertheless, the follow-up study represents an important extension of the original findings from 2006. The authors provide evidence that the perceived significance and gains related to the psilocybin sessions persist over time. It is extremely noteworthy that an intervention occurring over only seven to eight hours would produce long-lasting effects that are so highly valued by a majority of study participants.

Some critics have said, "I could have told you forty years ago that mushrooms produce mystical experiences!" While that may be true, it misses the point. The question is not what an entheophile would find to be compelling evidence, but what a prospective future director of the National Institute on Drug Abuse, or a potential Circuit Court Judge, would find persuasive. This series of studies sets a new precedent with their excellent design and their impressive results. ☉

NOTE: For an expanded version of the current article, see [www.erowid.org/chemicals/psilocybin/psilocybin\\_article2.shtml](http://www.erowid.org/chemicals/psilocybin/psilocybin_article2.shtml). For a more detailed treatment of the original 2006 study, see Lux 2006. "Psilocybin, Science, and Sacrament: A Look at the Research of and Response to the Johns Hopkins Study on Psilocybin and Mysticism," *Erowid Extracts*. 11: 4–9, online at [www.erowid.org/chemicals/psilocybin/psilocybin\\_article1.shtml](http://www.erowid.org/chemicals/psilocybin/psilocybin_article1.shtml).

**ENTHEOGEN  
LEGAL  
DEFENSE**



*Telephone consultations and  
case representation nationwide  
by attorney  
Richard Glen Boire.  
info@convictionfree.com*

• Cal. Expungements & Post-Conviction Relief •

FOR MORE INFORMATION SEE [WWW.CONVICTIONFREE.COM](http://WWW.CONVICTIONFREE.COM)





# EVENTS CALENDAR

---

## VISIONARY HOLLYWOOD OCTOBER 4, 2008

An “esotouric” bus adventure hosted by Erik Davis and inspired by his book *The Visionary State*. Join Erik on a journey of exploration through the mystic realms of Los Angeles, visit five extraordinary religious sites, meet followers of their respective faiths and explore the fascinating history of alternative spiritual practices in Southern California. The tour will visit: The Aetherius Society, founded in 1955 by UFO contactee George King; Krotona Apartments, a former Theosophical retreat founded in 1914; the Parsonage of Sister Aimee Semple McPherson—a museum of her life and work; The Philosophical Research Society, a non-denominational repository for the wisdom of the world founded in 1934; and The Vedanta Society of Southern California, founded in 1930 to bring Hindu philosophy to the West. \$64 tour cost includes a coffee break, snacks, and a seat on a luxury coach class bus equipped with monitors, air conditioning, and restroom. Tour meets at 10:30 am, departs at 11:00 am, and runs until 3:30 pm. For more information see the link at [www.techgnosis.com](http://www.techgnosis.com).

## WOMEN'S VISIONARY CONGRESS OCTOBER 10–12 (13), 2008

Held at Wilbur Hot Springs October 10–12 (with a special event on October 13th), the Women's Visionary Congress supports women healers, scholars, educators, and artists involved with the expansion of consciousness. \$425 admission includes all lectures, meals, camping, and access to the mineral hot springs. A limited number of rooms at the Wilbur Hotel are available at an additional cost. Presenters include Valerie Corral, Carolyn Garcia, Annie Harrison, Mariavittoria Mangini, Ann and Sasha Shulgin, and more. To purchase tickets, e-mail Sarah at [info@visionarycongress.org](mailto:info@visionarycongress.org) or call (831) 252-0023. For more info see [www.visionarycongress.org](http://www.visionarycongress.org).

## AYAHUASCA HEALING RETREAT OCTOBER 21–28, 2008

An experiential introduction to the sacred vine in the Eden-like environment of Bahia, Brazil. Participants partake in three ayahuasca ceremonies, workshops, guided meditations, and lectures dealing with the topics of consciousness expansion and healing. The retreat is held in a private eco-center on 39 acres of lush preserved area within Mata Atlantica, the second largest rainforest in Brazil. Located seven miles from the coastal town of Itacar, and only minutes away from pristine beaches. For more information see [www.ayahuasca-healing.net](http://www.ayahuasca-healing.net).

## VOYAGE BEYOND OCTOBER 22 — NOVEMBER 1, 2008

Spend thirteen days on the shores of Lake Titicaca in Bolivia, exploring a syncretization of neurofeedback psychotherapy and shamanic ayahuasca ceremonies with Australian psychologist Muriel Turner, Peruvian shaman Percy Garcia, and American physicist Lincoln Stoller. The \$2,900 fee includes bus transport (La Paz—Copacabana—La Paz), eleven nights accommodation and most meals in a newly built eco-lodge, English speaking interpreters, plus two days and one night visiting the Island of the Sun, three traditional night-time ayahuasca ceremonies with a shaman, and mesa ceremonies with other native healers. Explore the Bolivian cultures near the snow-capped Andes Mountains. There will be time to visit the local artisan markets to purchase hand made craftworks and products. You may also like to take some extra time to visit the sacred Incan sites such as Macchu Picchu and other ruins scattered throughout Peru and Bolivia. If you wish, we can provide details for reliable travel agents and/or guides. Travel to and from La Paz not included. For more information see [www.tengerresearch.com/grow](http://www.tengerresearch.com/grow).





# SOURCES

by Jon Hanna

---

---

## MINDPAPERS

<http://consc.net/mindpapers>

David Chalmers' massive annotated bibliography on the philosophy of consciousness, MindPapers consists of 18,416 entries. Both online and offline material is included, and there's even an extensive list of names of individuals who have made their philosophical writings available online, with links to learn more whenever possible. Categories include: Philosophy of Consciousness, Intentionality, Perception, Metaphysics of Mind, Miscellaneous Philosophy of Mind, Philosophy of Artificial Intelligence, Philosophy of Cognitive Science, and Science of Consciousness. Within that final category is the subsection Drugs and Consciousness, which lists a mere seventeen entries. Despite the lack of citations related to mind-altering chemicals, the site is an excellent resource for those interested in mind/brain/consciousness issues.

## PSYCHONAUT CHANNEL

[www.youtube.com/profile?user=psychonautchannel](http://www.youtube.com/profile?user=psychonautchannel)

In a previous "Sources" column I mentioned the web site Psychonaut.com as a fun spot to surf on occasion, checking out news items and forum posts. Late last year they started the Psychonaut Channel on You Tube, and to date they have thirty-three videos available. Several of the more recent postings are clips from the World Psychedelic Forum that happened earlier this year in Basel; if you weren't able to attend or didn't catch all of the talks that you wanted to see, the Psychonaut Channel is a good place to get a taste of what was presented at that event. There is an ever-increasing number of videos related to entheogens available online these days, ranging from hoovered clips of archival news reels, to sometimes disturbing depictions of teenage drug use, to amateur music video slideshows, to interviews and conference clips. Simply surfing You Tube via keyword can turn up some gems, but it can also result in a lot of crap, and separating the

wheat from the chaff requires real-time viewing. Starting at the Psychonaut Channel is a good way to narrow the field down to some videos that may be more worthwhile.

## REALITY SANDWICH

151 1st Avenue, Apt # 136

New York, NY 10003

[www.realitysandwich.com](http://www.realitysandwich.com)

Daniel Pinchbeck and Ken Jordon's web-based magazine/blog, which has been around for over a year now, isn't entirely—or even mostly—related to entheogens. There's eco-cheerleading, doom-and-gloom end time predictions, new age spirituality, alternative pop culture, conspiracy theories, crop circles, art, humor, and a myriad of other topics. However, the site also features a peppering of psychedelic articles, interviews, and video clips. Recent postings include a written interview of Rick Strassman by Martin Ball, a video interview of Jeremy Narby about the dark side of psychedelics, some commentary on the 14-month follow-up of the Johns Hopkins psilocybin and mysticism study, and an interview with Rocky Caravelli about his work with the Dream House ibogaine addiction treatment center. Definitely worth checking out.

## WATCHFUL EYE DESIGNS

PO BOX 980007

Park City, UT 84098

(800) 948-9433

[www.watchfuleyedesigns.com](http://www.watchfuleyedesigns.com)

Some years ago a friend who had a *Cannabis* grow operation explained that the oven roasting bags used for cooking turkeys were an indispensable tool for transporting pot. These bags are much more odor proof than standard zip-lock bags or garbage bags, and my friend claimed that double-bagging a kilo of buds in them went a long way toward keeping suspicious smells at bay when







several kilos were locked up under a truck bed's camper-shell on a long, warm day of moving the goods. The bags should be equally useful when transporting any other drugs, even small personal amounts, since no one wants to have a drug-sniffing dog "alert" on their belongings if they have the bad luck to come across such a beast. In particular, DMT and some tryptamine research chemicals, as well as a few of the phenethylamines, can put off quite a stink. Odor-proof bags are something that every reader of *The Entheogen Review* should be aware of, and this fact occurred to me when another friend recently told me about an option now available that is even better than oven roasting bags: bear bags.

Sold online by Watchful Eye Designs, their new barrier bag O.P. SAK is a resealable element-proof storage bag. It comes in several sizes, is transparent, flexible, airtight, watertight, puncture resistant, and odor proof (they claim it is "100% odor proof")—perfect for keeping the bears away when camping, and the cops away when transporting *Cannabis* and/or other illicit drugs. The O.P. SAK is certified waterproof to 60 meters, it can withstand cold to -40 degrees F and heat to 165 degrees F, and it will only allow trace amounts of oxygen transmission. You can even pour boiling water into the O.P. SAK to rehydrate or cook food.

Watchful Eye Designs also sells a product called Shieldsak, which protects against unauthorized RF ID scanning of passports, credit cards, and mobile phones. In the likely future when surreptitious scanning for RFID data becomes commonplace, the Shieldsak could be a valuable tool for those wishing to protect the privacy of their information.

Along with being available online from the web site listed, the O.P. SAK can be purchased at your local REI camping supply store.

## BOOK REVIEWS



*Sage Spirit: Salvia Divinorum and the Entheogenic Experience* by Martin W. Ball. 2007. (Kyandara Publishing, [www.lulu.com/content/939768](http://www.lulu.com/content/939768)) ISBN: 978-0-6151-5708-5 [6" 5 9", paperback, \$14.95], ISBN: 978-0-6151-5708-4 [e-book, \$10.00], 140 pages.

Martin Ball's *Sage Spirit: Salvia Divinorum and the Entheogenic Experience* is a milestone, both for shamanic and entheogenic circles. The book explores the use of *Salvia divinorum* extracts in the author's contemporary shamanic practices, and serves as a practical guide for creating one's own ritual *Salvia* journeys.

Prevailing attitudes regarding *Salvia* extracts often suggest that their effects are too bizarre and discomfiting to be useful as sacramental tools. Undeterred by such nay-sayers, the author has courageously and systematically established a new approach for the modern shaman.

I first saw mention of Martin Ball in the pages of *Shaman's Drum* magazine. Ball originally studied with the Arapahoe and Apache tribes in New Mexico, as a student of native culture. Though neither tribe uses entheogens, Ball has been able to draw upon this past experience and training, grounding his personal shamanistic approach with a knowledge of established ceremonial practices.

Much of the book is comprised of journal-style descriptions of the author's *Salvia* voyages: from his first experience at Burning Man, to the later development of his ritual approaches. At various times, Ball uses rattling, singing, didjeridoo, and drumming to facilitate a workable shamanic space. His most intriguing results, however, come from the combination of a rattle and his own take on Tuvan-style throat singing. His descriptions of the effect of sonic variations while journeying are compelling and beg further investigation.

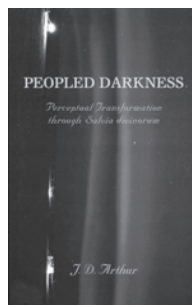




Ball has also written some fantasy fiction over the past few years that has clearly been inspired by his entheogenic experiences. He incorporates a few passages from these writings to flesh out some of his ideas, and to draw analogies between the realms of the mythic and the realms of altered mind states. This is a novel (pardon the pun) approach, and it works pretty well, depending on your tolerance for mystical fiction.

The book concludes with a short section providing thoughtful guidelines on how to conduct a *Salvia* ceremony, mixing common sense advice with not-always-apparent truisms (for example, just because someone has opened his eyes, doesn't necessarily mean that he is "finished" with his experience). Some good tips related to understanding the dynamics between participants and a group leader are also described.

I really enjoyed this book, and extracted a number of usable concepts from it. Ball's last book, *Mushroom Wisdom*, was a little too "Metaphysics 101" ("You will notice patterns in everything") for an entheo-geek like me. But he has definitely covered previously unwritten ground in his discussion of *Salvia*. This is a significant contribution, which helps flesh out Terence McKenna's oft-repeated urgings for us all to "map out hyperspace." I applaud the many authors who have braved the seas of the ineffable, sharing their personal insights through the written word. Along with old school names such as Tim Leary, Terence McKenna, and the Shulgins, as well as the latest flavors like Zoe Seven, Daniel Pinchbeck, and Oroc, we can now add Martin Ball. With all the easy talk of entheogenic shamanism this past decade or so, Ball steps up to the plate and provides concrete examples and structures to work with. — Castor Pollux



*Peopled Darkness: Perceptual Transformation through Salvia divinorum* by J.D. Arthur. 2008. (iUniverse, 2021 Pine Lake Road, Suite 100, Lincoln, NE 68512, (800) 288-4677, www.iuniverse.com) ISBN: 978-0-595-45583-6 [5" 5 8", paperback, \$11.95], ISBN: 978-0-595-89884-8 [e-book, \$6.00], 88 pages.

Cataloging one's psychonautical experiences is a long-standing tradition in Western writing—from Thomas de Quincey's struggles with laudanum addiction detailed in his 1822 biography *Confessions of an English Opium-Eater* and Fitz Hugh Ludlow's philosophical flights of fancy conveyed in his 1857 book *The Hasheesh Eater*, to Henri Michaux's poetic 1956 grumblings about the *Miserable Miracle* of mescaline, which Aldous Huxley more favorably characterized as a "gratuitous grace" a couple of years earlier in *The Doors of Perception*. There's a laundry list of published authors tackling the topic in more recent years, and the advent of the web has inspired thousands to post trip reports online. Indeed, the easy access to computers, word processing software, and on-demand publishers means that *anyone* can sell their writing these days. (The previous book reviewed and this one were both produced by web-based publishers, with the e-book options, allowing instant access to virtual copies at a reduced price.) With his new book *Peopled Darkness: Perceptual Transformation through Salvia divinorum*, James D. Arthur has made a thoughtful contribution to this legacy of literature.

I should point out from the get-go that this author is not the same James Arthur known to some in the entheomycological community for his poorly referenced speculations regarding *Amanita muscaria* and Christianity. That James Arthur hung himself in 2005 while in jail facing his latest round of pedophilia charges. It would be unfortunate if anyone got the two authors mixed up.

There are already a number of books that deal with *Salvia divinorum* in a general way, and there is a vast amount of historical, botanical, chemical, and cultural data available online at Daniel Siebert's *Salvia divinorum* Research and Information Center





(sagewisdom.org). Hence, Arthur wisely chose to focus *Peopled Darkness* entirely on his own first-person experiences with the plant, and the philosophical questions that those experiences raised. While many people try any given drug once or twice, and can write up spectacular trip reports or even hit the lecture circuit as “experts,” relating riveting tales of their limited encounters, it is much more difficult to take the time to develop a long-term relationship with a single plant ally, like Arthur has done with *Salvia divinorum*. His first few experiences smoking the plant were chaotic and disorienting:

The visions...were meaningless, repulsive images.... Cartoon characters, crooning trios from the '40s, roller-skating carhops—all made their appearance in a maddening swirl of nonsense. ...I was being sucked into this cacophonous vortex, while trying desperately to hold onto my sanity.

In the face of such effects, it is admirable that Arthur stuck with his trials. But he comes to notice a few consistencies. Each trip seems somehow connected to the previous one. He begins to feel that the space that he is visiting has a level of psychological and physical “reality.” And he has a vague but increasing sense that this realm is populated with other consciousnesses.

Eventually Arthur visits other people during his journeys into the *Salvia* space. The environments to which he is transported seem both foreign and familiar. He starts to remember his own existence in this other realm, while at the same time he forgets his existence in consensual reality. At points he even strongly feels that the *Salvia* world “is the real world, not the contrived world of personality, ideas, and thoughts, that insulates us from the

infinite—that cuddles us into clinging desperately to the known.” He senses that he is being taught something about how to act while in that realm. Sometimes the people he meets seem a bit put off by the fact that he has arrived and they have to deal with him. Occasionally they are disturbed that he is there at all, and a few times they make remarks that lead him to believe that the space he is visiting is populated by dead people. One young woman in the *Salvia* realm, who at first was laughing and joking around, recoils on getting a closer look at him, exclaiming, “You’re not dead!”

Using examples taken from his tripping journal, Arthur makes some intriguing comparisons between *Salvia* space and dreaming consciousness. He presents ideas about the different sort of language that seems to be employed in *Salvia* space. And he characterizes particular sorts of somatic reactions that he has to the drug.

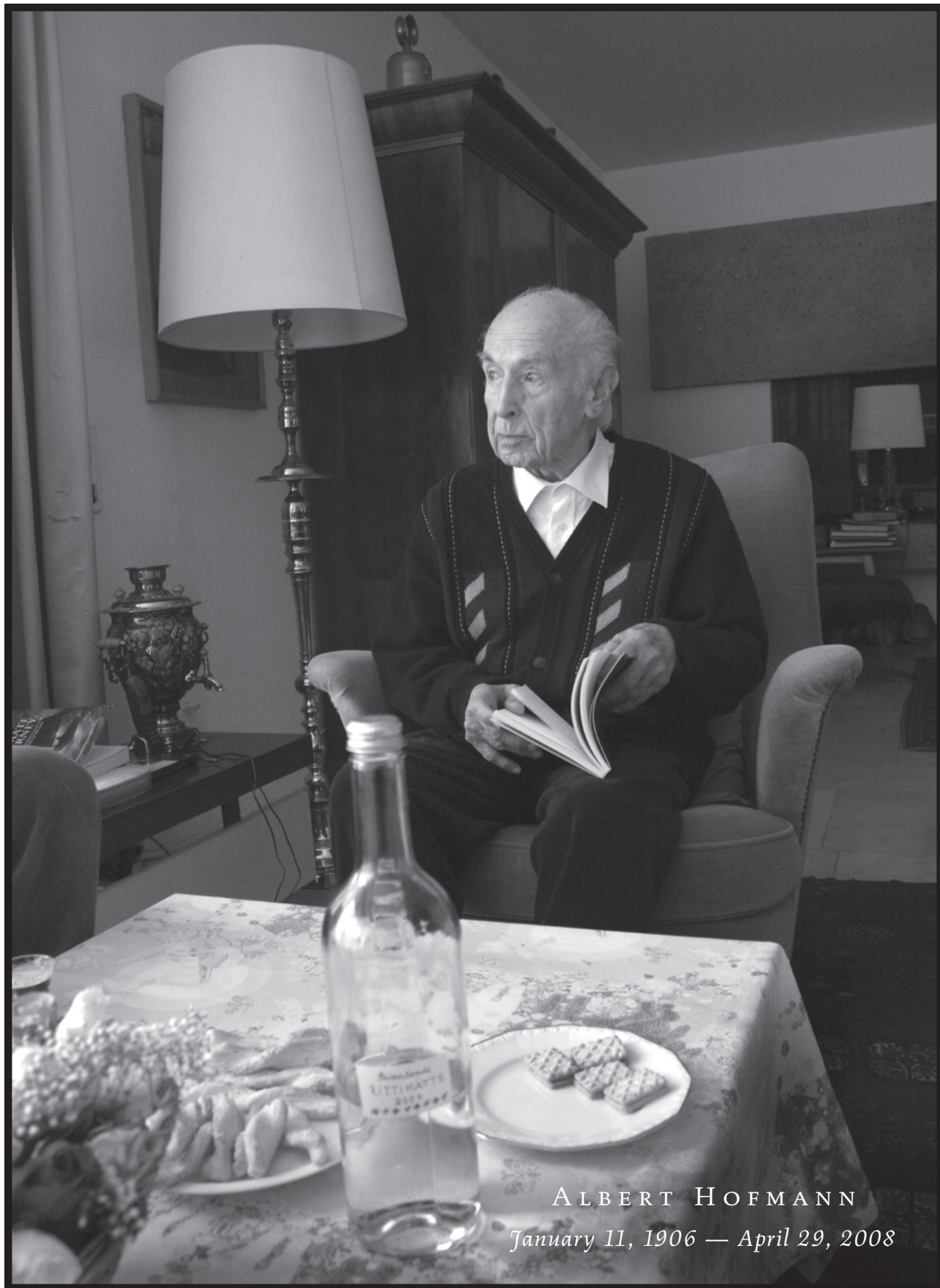
Arthur’s experience with *Salvia divinorum* is vast. He has a keen ability to describe the states of consciousness to which the plant allows access, and his musings about the ontological challenges posed by such mind states are well considered while remaining humble. Arthur is not telling anyone how it is, but rather he is questioning aloud how it *might be*, and proposing some challenging answers. More than any other entheogenic plant, *Salvia divinorum* seems to provide the greatest evidence that there is more to the universe than meets the skeptical eye of our serotonin-soaked view of “reality.”

Despite its slim size, Arthur has written a comprehensive treatment of the phenomenological effects of *Salvia divinorum*. It is an insightful book, which I highly recommend. — David Aardvark

[www.palenquenorte.com](http://www.palenquenorte.com)

PODCASTS OF THE ENTHEOCOGNOSCENTI





ALBERT HOFMANN  
*January 11, 1906 — April 29, 2008*



# BIBLIOGRAPHY

Argüelles, J.A. 1975. *The Transformative Vision: Reflections on the Nature and History of Human Expression*. Shambhala.

Aromatico, A. 2000. *Alchemy: The Great Secret*. Harry N. Abrams.

Griffiths, R.R., Richards, W.A., Johnson, M.W., McCann, U.D., Jesse, R. 2006. "Psilocybin can occasion mystical-type experiences having substantial and sustained personal meaning and spiritual significance," *Psychopharmacology* 187(3): 268–283.

Griffiths, R.R., Richards, W.A., Johnson, M.W., McCann, U.D., Jesse, R. 2008. "Mystical-type experiences occasioned by psilocybin mediate the attribution of personal meaning and spiritual significance 14 months later," *Journal of Psychopharmacology* 22(5): 1–12.

Jung, C.G. and A. Jaffé 1963. *Memories, Dreams, Reflections (Erinnerungen Träume Gedanken)*. Pantheon Books.

McKenna, T.K. 1993. "Mushrooms, Elves and Magic, with Terence McKenna," in D.J. Brown and R. McClen Novick's *Mavericks of the Mind: Conversations for the New Millennium*. The Crossing Press.

McKenna, T.K. 1996. *Light of the 3rd Millennium — Part Two*, Chicago (Part One was at the Whole Life Expo in Austin, TX). Audio recording of a lecture.

McLuhan, M. 1969. *The Distant Early Warning*. Card deck published as an adjunct to *The Marshall McLuhan DEW-Line Newsletter*.

McLuhan, M. and B. Nevitt 1972. *Take Today: The Executive as Dropout*. Harcourt Brace Jovanovic.

McLuhan, M. and R.K. Logan 1977. "Alphabet, Mother of Invention," *Et Cetera* 34: 373–383.

O'Callaghan, M. 1982. "A Conversation with Dr. John Weir Perry," *When The Dream Becomes Real: The Inner Apocalypse in Mythology, Madness and the Future*. Global Vision Corporation.

Oroc 2009 (forthcoming). *Tryptamine Palace: A Personal Journey Towards Understanding*. Inner Traditions. (Quote taken from a 2008 manuscript draft.)

Pinchbeck, D. 2006. *2012: The Return of Quetzalcoatl*. Tarcher.

Turner, D.M. 1994. *The Essential Psychedelic Guide*. Panther Press.

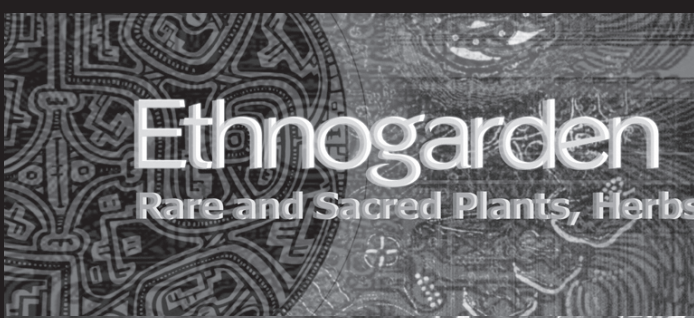
**BACK  
FROM THE  
VOID**

**Zoe Seven**

**ARE  
YOU  
BACK  
YET?**

for details and ordering information see  
**www.zoe7.com**





# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts



## **ETHNOGARDEN BOTANICALS**

**POB 20059  
BARRIE, ONTARIO, L4M 6E9  
CANADA**

**TEL: (01) 705-322-6614    FAX: (01) 705-322-6615**  
**[www.ethnogarden.com](http://www.ethnogarden.com) • [admin@ethnogarden.com](mailto:admin@ethnogarden.com)**  
**Accepting: Amex, Visa, Mastercard, and Money Orders**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

---

VOLUME XVI, NUMBER 3    ❑    AUTUMNAL EQUINOX 2008    ❑    ISSN 1066-1913

---





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

James Oroc  
Fire Erowid  
Ann Shulgin  
Earth Erowid  
Sasha Shulgin  
Entropyancer  
Keeper Trout  
David Arnsou  
David Aardvark

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*  
POB 19820  
Sacramento, CA 95819, USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER

*Mimosa tenuiflora* root-bark from Mexico  
Photo by Fork, © 2008

## BACK COVER

*Mimosa hostilis* in flower, Maui, Hawaii  
Photo by dcopeiland, © 2003 Erowid.org

# CONTENTS

Where is God in the Entheogenic Movement?	73
Ann & Sasha Shulgin Speak... in Discussion with Earth and Fire Erowid, Part Two	79
“Jungle Spice” Mystery Alkaloid(s) of <i>Mimosa</i> Root-bark	87
Cactus Updates	109
Book Review	111
Events Calendar	112
Remembering Thomas Lyttle	113
Bibliography	114

**ERRATA:** In the previous two issues of *The Entheogen Review*, a mistake was made within the header information, and the issues were presented as Volume XVII (17), when they should have been presented as Volume XVI (16). (The correct volume number was, however, included on the front covers of those two issues.) We are sorry for the mistake.

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** This journal is a clearinghouse for current data about the use of visionary plants and drugs. Think of it as a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications are kept in strictest confidence—published material is identified by the author's initials and state of residence (pseudonym or name printed on request only). The mailing list (kept encrypted) is not for sale, rent, or loan to anyone for any reason.

**SUBMISSIONS:** Your input is what keeps this journal alive. Don't hesitate to share your experiences, inspirations, and questions. Confidentiality respected; after transcription, all correspondence is shredded and recycled or incinerated. Although we may edit for brevity or clarity, keep those fascinating letters coming in!

**SUBSCRIPTIONS:** \$25.00 (USA), \$35.00 (foreign) for one year (four issues). Cash, check or money order made out to *The Entheogen Review* should be sent to TER, POB 19820, Sacramento, CA 95819. Please notify us if your address changes.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* are available. See [www.entheogenreview.com](http://www.entheogenreview.com) for descriptions and prices.

Copyright © 2008 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# WHERE IS GOD IN THE ENTHEOGENIC MOVEMENT?

by James Oroc

Ironically, I have discovered that the greatest problem that this investigation presents is what to do with my conclusions, now that this book is nearing its natural end. For I have come to realize that I am writing about the most difficult and controversial subject in the history of humankind: the existence of God, and our ability as humans to be able to know or directly experience God.

As I have enthusiastically expounded my ideas over the last few years to those close to me, I have come to realize that the whole concept makes a lot of people very uncomfortable, even hostile. The word “God” creates such immediate emotions, often negative, in this modern age. I can remember back to my pre-5-MeO-DMT days how skeptical and derisive I would have been, if I had been blindly presented with the bulk of these ideas. “Direct experience is the highest of all ways of gaining knowledge.” So said Swami Rama, and I have to agree with him. Experience is the only path to understanding. Explanations just won’t do.

— James Oroc

*Tryptamine Palace:*

*5-MeO-DMT and the Bufo alvarius Toad*  
forthcoming June 2009, Park Street Press

IN RECENT YEARS I have slowly but steadily re-immersed myself in what some might call “the entheogenic movement.” Now, I’m not exactly sure that this is what it should be called; it’s a movement that doesn’t have an official name. Nevertheless, I have noticed one curious thing common to all of the different facets—scientific, social, and even spiritual—of this enigmatic movement. You hear a lot of interesting facts and speculations about chemistry, cluster headaches, ayahuasca shamans, neurobiology, aliens, elves, and the impending End of Time. But you hardly ever hear any mention of the word “God.”

This seems rather strange to me when considering that the word *entheogen* means “God generated within.” So we have the word God used within the *definition* of the movement, but near silence about God from within the movement itself. The reason for this seems obvious; as I noted in the quote that starts this essay, the word God can make people uncomfortable. It is one of the few words left that still has any power. But thanks to medieval Christianity and modern science, it mostly has a negative connotation amongst society’s intellectual community. I believe this presents a problem for the entheogenic movement, because it makes it harder to discuss (or even know) what it is that the movement is trying to achieve.

But I should back up a bit. I have spent a good part of the last four years writing *Tryptamine Palace*. Writing this book has largely been my reaction to an overwhelming spiritual epiphany that I had the first time I smoked 5-MeO-DMT. Despite being a confirmed atheist at the time, during this voyage I came to believe that I connected with a force that I can only describe as the transcendental experience of God. This was not the Christian God, of course, but rather the God perennial to mysticism: the void that is a plenum of conscious, omniscient love. I can assure you I most definitely was *not* expecting such an encounter at the time.

*Tryptamine Palace* is the story of my quest for a firmer understanding of what it was that I experienced, and how I was able to experience it. During my search, I read a vast number of books on psychedelics, Eastern religion, philosophy, and anything else that might help provide some clues. It was within the literature on quantum physics that I discovered the concept of an underlying energetic





scaffolding for the universe called the zero-point field. I traveled to Burning Man, to India, and even went to the Sonoran desert in search of *Bufo alvarius*. By the time I finished my book, I had managed to find a lot of answers that satisfied me, allowing me to believe that there is both a spiritual and a scientific explanation for God.

My spiritual epiphany on 5-MeO-DMT directed me back into the entheogenic movement. What I have found is that this movement paradoxically consists of a large number of people embracing assorted New Age philosophies in an attempt to explain their psychoactive drug experiences, and a much smaller backbone of scientists, chemists, and pharmacologists engaged in research that is often counter-productive to their mainstream careers. While there are a smattering of ayahuasca and peyote churches, as well as the Council on Spiritual Practices<sup>1</sup> (which is dedicated to promoting the idea that direct experience of the sacred can be accessed through the use of entheogens), such organizations are rarities; they appear to me to be regarded almost as “throw-backs” within an otherwise “modern movement.” Even *mysticism* itself, comes off as some kind of dirty word, despite the fact that our current use of entheogens is clearly a continuation of this historically ancient philosophy.

These days, God is often dismissed as an antiquated idea. Our inherited intellectual resistance to the word “God” is so great, that the closest some people will come to addressing it is by calling themselves *agnostic*. I am no more immune to these inherited prejudices than anyone else. For example, at the World Psychedelic Forum in Basel, there were a small number of priests and nuns in attendance. During the course of the week, I had the opportunity to speak to many of the people there, but I didn’t bring myself to approach this singular group—a fact that I now greatly regret, for I am

sure that I would have been interested in their points of view. But the intellectual and moral aversion I have for the Christian Church is so overpowering, that it kept me at arm’s length from these individuals, despite the fact that we were presumably there as a result of the same phenomena: our direct experiences of God.

**Even *mysticism* itself, comes off as some kind of dirty word, despite the fact that our current use of entheogens is clearly a continuation of this historically ancient philosophy.**

Thus, I have come to realize that the face of our entheogenic community is not so different from that of mainstream society; the choice appears to lie between conventional science (the cult of reductionist materialism) and a steep dive into unproven New Age philosophies. We seem to have become more interested in *how many* psychoactive drugs can be invented or experienced, than we are in defining which ones can truly be characterized as entheogens. I hear a lot of compounds being called “entheogens” that I personally feel don’t warrant such a classification. By *my* definition, an entheogen should be able to produce the mystical result of a transcendental union-with-God. (This is not merely

feeling “close to God,” or having a heightened appreciation of one’s humanity or of the natural environment.) If a compound can’t do that, then it’s not a true entheogen. And the more often it is able to allow this transcendence, the more powerful an entheogen it is. The problem with this point of view is the simple fact that not many compounds *can* consistently produce such a result, and none are guaranteed to do so.

But a lot of people are still interested in “psychedelic” drugs, so perhaps we should admit that the “entheogenic movement” is actually only a splinter group of the “psychedelic movement.” One likely reason that “entheogen” has been so widely adopted by proponents of such drugs is the fact that it throws a cloak of obscurity over the taboo topic of psychedelics: enthusiasts may not be as interested in finding God as they are in staying out of jail.





Furthermore, once the term *is* understood by mainstreamers, it can add an air of respectability to the dialog. Images of freaked-out 1960s youth are less likely to spring to mind, when the discussion appears to focus on community-based spiritual groups making positive changes in the world. Mainstream respectability is clearly a goal for some people in the movement, who put a great deal of effort into obtaining government approval for their activities. Yet within such a matrix, science still trumps spirituality. For example, in 2008 I was told that the Multidisciplinary Association for Psychedelic Studies would only allow lecturers to speak on topics related to scientific studies about psychoactive compounds in its dome at Burning Man. No mystics allowed. Apparently mystics can know *only* about God, but nothing about science. Maybe Entheon Village, where the MAPS camp is based, should consider changing its name! Burning Man as a whole isn't much better. We build a temple in the middle of the playa each year, but if you search the hundreds of thousands of words on the Burning Man web site, you'll find scant appearance of the word "God." (Although there *are* various religious groups represented at Burning Man, they largely keep to themselves.) So it seems that even at Burning Man, which many participants would argue is one of the most open-minded places in the world, you can't talk about God without freaking people out. What is going on here?

I don't believe this has always been the case in the entheogenic movement, but I think one has to go back to a time when they were all called "psychedelics" for this to be true. Aldous Huxley had no fear of discussing the transcendental experience of God even before he discovered mescaline and LSD, because that's what he was looking for; his last book, *Island*, wholeheartedly embraces the spiritual use of entheogens. Albert Hofmann mentions his relationship with God in his book *LSD: My Problem Child*, and he presents his scientific argument for God's existence more directly in his book *Insight Outlook*. R. Gordon Wasson, Huston Smith, Alan Watts, and other old-school authors in the field had no aversion to eloquently expounding on the meat of the matter: the transcendent union-with-God.

Perhaps it's a generational thing. The psychedelic authors that followed these elder statesmen have largely avoided any direct mention of God. Self-transforming machine elves, alien abductions, plant teachers, the Mayan calendar, even the absurd idea that smoking DMT is somehow going to bring about a fundamental change in the nature of reality—such concepts are fair game; but avoid talking about God, because you end up sounding odd, old fashioned, and will generally weird people out. This situation results in the paradox of one of the foremost champions of the word "entheogen," Jonathan Ott, stating in an interview for *The Entheogen Review* that he has no belief nor disbelief in God. Or Sasha Shulgin describing himself in an interview as "agnostic," despite the following statement that kicks off the book *PIHKAL*:

I deem myself blessed, in that I have experienced, however briefly, the existence of God. I have felt a sacred oneness with creation and its Creator, and—most precious of all—I have touched the core of my own soul.

Even the Peyote Way Church, a devout state-sanctioned religious group in Arizona since 1978, recently removed the "of God" that appended their church's name, in order to make agnostics and atheists also feel welcome (Hanna 2008). If nothing else, such situations illustrate the strange contradictions that can pop up, when one chooses whether or not to use the word "God."

Contemporary conventional scientists have the same issues. Albert Einstein, Sir Arthur Eddington, Niels Bohr, and Werner Heisenberg all had their mystical sides, but discussion about the nature of God among scientists virtually stopped after World War II. Maybe it was due to the unholy slaughter of the two "great" wars only about twenty years apart, and the sustained genocides by Stalin and Hitler. Or maybe it was due to the fact that the United States unleashed the forces of hell into the world at Hiroshima and Nagasaki—acts of terrifying aggression (made possible through scientific "advances") that our society has never really processed. I think there can be no doubt that those tragedies severely affected our confidence in God—for if there *was* a God, why would it allow such





things? As the next generation grew up knowing that they were just one itchy trigger finger away from annihilation, science became the more powerful concept. In a post-WWII society, the twin towers of Science and Industry were whole-heartedly accepted as substitutes for Religion.

But ironically, that same science was responsible for reintroducing experiential spirituality back into the Western world, since with the invention of LSD, millions of people could now have direct knowledge of transcendent states. When just a few years later humanity saw the first photographs of the earth floating in space, the realization began to solidify that we are all indeed *one*. Issues like human rights, sexual equality, ecology, and world peace dominated a generation. But our own spirituality was too damaged—fraught with propaganda and contradiction—to be of much use to us. After John Lennon pointed out that the Beatles were more popular than God, they went off to India and sat at the Maharishi's feet. Our new society invested itself in a thousand different philosophies, turning its back not only on mainstream religion, but also, to a degree, on mainstream science. A New Age dawned: one where the channeled missives from Pleiades became as credible to some people (and were received with more interest) as the results from the Hubble telescope.

Mainstream science and the entheogenic movement both ended up suffering the same predicament: they no longer have much room left in their ranks for a discussion of God. Existentialism has come to reign *so* supreme, that some in our own entheogenic movement will explain away transcendent union-with-God experiences as a “by-product of consciousness.” And science tells us that consciousness is just “a by-product of matter.” So it goes. We break the sacred compounds down, looking at molecules and receptor sites in search of an answer based on the “scientific” belief that the physical nature of the compounds causes their entheogenic effects. Most scientists give little attention to the possibility that entheogens, rather than *producing* particular states of consciousness, may instead operate by allowing us to access a broader band of consciousness. (And virtually no scientists are willing to discuss the possibility that they can

allow us to access God.)<sup>2</sup> It's no wonder that people today are more interested in MDMA than 5-MeO-DMT—they just want to get high so they can escape their random, pointless lives. There seem to be very few people willing to go out on a limb within the entheogenic movement to tell anyone that they *can* find God.

I belong to a group of scientists who do not subscribe to a conventional religion but nevertheless deny that the universe is a purposeless accident. Through my scientific work I have come to believe more and more strongly that the physical universe is put together with an ingenuity so astonishing that I cannot accept it merely as a brute fact. There must, it seems to me, be a deeper level of explanation. Furthermore, I have come to the point of view that mind—i.e., conscious awareness of the world—is not a meaningless and incidental quirk of nature, but an absolutely fundamental facet of reality.

— Paul Davies

*The Mind of God: The Scientific Basis  
for a Rational World* (1992)

Yet this position is beginning to change in the mainstream sciences. It is changing because we are undergoing a massive paradigm shift in our knowledge of the universe. And the cause of this paradigm shift is exactly where mainstream science and the entheogenic community meet. It is changing, because the new scientific paradigm that will come to dominate the direction of knowledge in the twenty-first century is one that no longer recognizes the primacy of matter as the stuff of our reality. Rather, it recognizes that consciousness and information are the precursors of existence. Or as the astrophysicist Sir James Jeans wrote in *The Mysterious Universe* “the universe begins to look more like a great thought than like a great machine.”

This revelation is not news to the mystics, for this has been a perennial intuition in mysticism since the beginning of language. And the primacy of consciousness clearly lies at the heart of the entheogenic movement. But there is no doubt that this is a revolutionary transformation of *scientific* belief, as it opens up some obvious spiritual possibilities: for if consciousness *is* primary, then





human consciousness is not its only form. Some form of consciousness must have been around since the beginning of time, long before we arrived on the scene. So perhaps our consciousness is simply a limited form of *that* consciousness, after all.

There are a host of other factors in this scientific reappraisal of the possibility of God (or some form of higher consciousness): the zero-point field, the speculation that we occupy a flat universe, the increasing awareness of universal constants, the understanding of how finely tuned for the creation of life our universe really is—discoveries like these are challenging reductionist materialism,<sup>4</sup> and there are too many to detail here. Science is increasingly at war with itself, as the old guard of the old paradigm dig in their heels and try to shield themselves from an avalanche of data that is proving them wrong, just as those who believed that the Sun revolved around the Earth came up with increasingly complicated attempts to explain away the data that confirmed Copernicus's hypothesis.

This fact is neatly demonstrated by the recent publication of a couple of books by two scientists who offer radically different points of view. In 2006, noted biologist Richard Dawkins released his book *The God Delusion*. The same year, respected astrophysicist Bernard Haisch took the polar opposite approach in his book *The God Theory: Universes, Zero-Point Fields, and What's Behind It All*. Dawkins' book has been by far the more popular, with worldwide reviews and over a million copies sold. Haisch's book received much less fanfare. But if you compare the two, you quickly realize that Dawkins' book is full of tepid ideas, surprisingly little hard science (other than extrapolated Darwinism), and a tone that is brimming with righteous anger. In contrast, Haisch's book quietly and soberly takes

the mind on a journey through some amazing new scientific discoveries and important transcendental concepts.

I find it interesting that this shift in the mainstream sciences seems to be coming at about the same time as I have been witnessing a shift within the entheogenic community. People I have met clearly welcome the return of experiential spirituality to their lives, but they want to be able to believe in the validity of it, and science currently forms the foundation for much of our belief system. Nevertheless, a number of people are beginning to have faith-based transformations of their lives due to their experiences with entheogens like 5-MeO-DMT, DMT, and ayahuasca. These experiences are so powerful, that the people who have them no longer fear the social stigma of talking about their personal relationship with a transcendental God. These experiences are so real, that those who have them are willing to take the promotion of divinity back into their own hands. I know, because I am one such person, and I have been meeting more and more of us as I travel the globe.

**Nevertheless,  
a number  
of people are  
beginning to have  
faith-based  
transformations of  
their lives due to  
their experiences  
with entheogens  
like 5-MeO-DMT,  
DMT, and  
ayahuasca.**

The driving force behind this transformation is described within the concept of "liberation theology," which explains that a true faith-based spiritual epiphany creates a social and political transformation in an individual that cannot be ignored. This transformation creates a *contemplative activist*; Ghandi, Martin Luther King, Jr., Mother Teresa, Thich Nhat Hanh, and the Dalai Lama are all examples of contemplative activists. These contemplative activists have been "some of the most effective agents for encouraging the liberation of individuals and systems in all of human history," (Cairns 2001) since in liberation theology, "[t]here is not first the mystical and then the political.... The political is of the substance of the mystical."





(Lee and Cowan 1986, in Cairns 2001). By experiencing the full reality of God, these individuals have found the inner strength to set about changing the world.

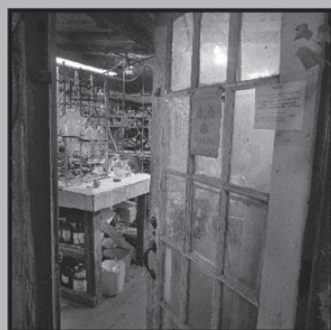
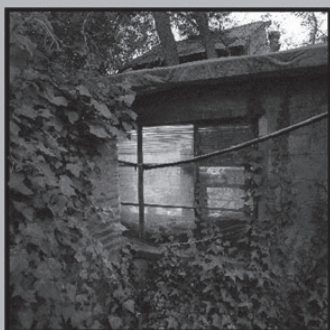
So perhaps there is still hope for our society to rediscover God. As science turns toward an understanding of the primacy of consciousness, I think there is one area where both society and science can agree: the use of entheogens is a very effective tool for both exploring consciousness and for reappraising mystical states. The realization of God based on a scientific understanding of “how-this-could-be-possible” would be a radical transformation of our own understanding, and it could produce enough contemplative activists to bring about the massive societal shift in awareness that humanity may need to survive the twenty-first century. But to do this we must confront our own prejudices about the word “God,” and we must rescue it from the tyrannies of its recent history. If there is one group in our modern society that *should* be able to embrace a new concept of God, it is those within the entheogenic movement. It is high time for us to open up both our hearts and our minds, to let God back in. ⊕

1. The Council on Spiritual Practices published two of my favorite books on this topic: *Entheogens and the Future of Religion* and *Psychoactive Sacramentals*. The CSP was also one of the sponsors of the John Hopkins psilocybin study, which provided scientific evidence that psilocybin can produce complete mystical experiences that can have profoundly positive life-changing effects.

2. Rick Strassman is somewhat of an exception on this count, in that he has suggested that it may be the process of DMT being released by the pineal gland that allows the human soul to enter and leave the body (Strassman 2001); however, this does not relate directly to God—it only relates to the idea of a soul.

3. Stanislav Grof’s work is the main exception to this, though his revelations are often cloaked in heavy psychiatric jargon. Alex Grey also champions this idea, but because he is an artist, scientists may be inclined to explain away his views as artistic metaphor.

4. Reductionist materialism is the belief that things can be broken down into smaller and smaller parts to explain how they operate, and that matter forms the basis of reality.



## VISIONARY SYNTHESIS

LABORATORY OF ALEXANDER “SASHA” SHULGIN, PH.D. • NORTHERN CALIFORNIA

© 2008 Erowid.org • Photo © 2004 Michael Rauner

**FOR MORE INFORMATION, SEE  
[www.erowid.org/donations](http://www.erowid.org/donations)**

## JOIN EROWID

and receive a copy of the 24" x 36" *Visionary Synthesis* poster depicting Sasha Shulgin’s lab, exclusively available as a membership gift. Tendrils of ivy frame the lab’s window to the left, counter-posed on the right with the laboratory door ajar to its alchemical interior. The pair of photos, taken by Michael Rauner, evokes the balance between the plant world and the world of chemistry.





# ANN & SASHA SHULGIN SPEAK...

## IN DISCUSSION WITH EARTH AND FIRE EROWID, PART TWO

Adapted from an interview recorded at Mind States Costa Rica, June 15, 2007



FIRE: Have you ever done a sweat lodge?

ANN: No, I'd love that.

EARTH: You people are from Northern California, right?

ANN: (laughs) Have you done that?

FIRE: We've done two sweat lodges.

ANN: How is it different from an ordinary peyote experience?

EARTH: Well, without the peyote. We did just the sweat lodge, with the heat, and the unpleasantness, and the singing... (laughter)

SASHA: You can probably use your imagination for the rest of it.

FIRE: It's an endurance ceremony. There's a practice of sitting with the heat...

EARTH: It's really, *really* hot.

FIRE: It's very interesting.

EARTH: And they don't let you leave. Theoretically you *could* leave, but you'd be a big wimp.

FIRE: (laughs) It's peer pressure.

EARTH: Yeah, I think that it is a *lot* of peer pressure. Sweating, like in a sauna, but for two hours...

FIRE: ...three hours.

EARTH: It felt like *forever*.

ANN: But what does it do to you?







EARTH: You sweat.

FIRE: It's a bit of a meditation. In the way that sitting for three hours anywhere, not reading or entertaining yourself in some other way is a bit of a meditation. Then add in changing physical circumstances.

ANN: How do you feel when you come out?

EARTH: Very soft. Like jelly or something, poured into... whatever I was. For four or five hours, until I went to sleep that night after my sweat lodge experiences—I felt like I was on MDMA.

ANN: Really?

EARTH: I felt love for the world. I felt so good. "Everyone's so great!" It was very pleasant, except that the experience was *not* pleasant. However, it was *more* than just the feeling of being glad to be *done* with something unpleasant, definitely. I felt cleansed, and moved, and tired, and...

FIRE: ...connected to the people who had been part of the ceremony.

ANN: Wow!

EARTH: The ceremonies that we took part in, which were both led by the same person, included content that was part of his tradition. There was often singing, and the person led chanting. Fairly innocuous Native American stuff.

ANN: Was it rhythmical?

EARTH: Very rhythmic.

ANN: Was there any drumming?

FIRE: I can't actually remember.

EARTH: There was a beat. It might have just been clapping, but there may have been a drum. It has been a while.

ANN: I remember a didgeridoo performance in Jamaica, where I really had my consciousness altered, just listening to that. Do you think that the rhythm is the reason that you have the alteration?

## I remember a didgeridoo performance in Jamaica, where I really had my consciousness altered, just listening to that.

FIRE: I think that it is a combination. The ceremony itself, the focus, and the physical conditions are clearly playing into it, the chanting...

EARTH: It felt like entering into a waking dream state. In a lot of ways I think of visionary substances as catalyzing waking dream states—a kind of softening or breaking of the veil between consciousness and the subconscious in some ways.

ANN: Yeah, okay, right. A little bit of a sort of telepathic feeling?

EARTH: It definitely felt as though the group had merged in some way. Like I was aware of the people around me, yet it was dark—totally dark.

ANN: Which gives you a good clue that you don't need drugs to get into that sort of a state. One day I met a lady standing in line to get tickets for something. She had just come back from the Peace Corps. We got into a discussion—it was a long, slow line—about different cultures. I remarked, just casually, that every culture in the world seemed to have a plant that could be used for alteration of consciousness. She had been, I think, in Kenya—wherever the Watusi live. So I asked, "What do they use?" She said that it's pretty well desert and there's no plant. But if you've seen them in documentaries, they are tall and thin, and they leap up and down, and the hair on their headdresses sort of swirls around—and she said that's the way that they go into an altered state. I said, "Oh my God."

FIRE: That sounds like a lot of work.





ANN: But that's the way that they do it. If you haven't got a plant, you use what you've got. It was very interesting.

EARTH: There are definitely quite a lot of traditional dances that intentionally create an altered state through physical duress, exhaustion...

ANN: Yes.

FIRE: Are there any classic visionary states of consciousness that you haven't ever had, which you wish that you had had? Out-of-body experiences, or...

EARTH: ...entity encounters, auditory hallucinations...

SASHA: People often say, you should have tried this, you should have tried that. But my main interest is not in exploiting a drug and getting all of the possible effects out of it; rather, it is keeping my liver in reasonably good shape and making new drugs. That's my main contribution: new things.

EARTH: How is your liver, by the way? Have you had it tested?

SASHA: It's in good shape.

ANN: It's a Zinfandel color.

SASHA: That's why I stick to inexpensive Zinfandels. Actually, what's that thing with the five-letter last name that I get the Burgundy of? Carlo Rossi. Marvelous stuff. I've been following that now for several years. Four liters used to cost you \$12.99. Four liters is *now* \$7.99. Gas prices are going up per gallon, wine prices are coming down, and I am kind of interested to see...

FIRE: Wine-powered vehicles?

SASHA: No, what do you call this thing—2012—the Armageddon day, Timewave, whatever it is. The price of gasoline and wine may become the same.

EARTH: The heralding of the Apocalypse.

SASHA: There's only a couple of things wrong with the Carlo Rossi \$7.99 per four-liter thing. That's less than \$2.00 a liter, which is okay. The thing is, if you get the Cabernet, or you get the Merlot, or something, it's yuck. But if you get just the plain Burgundy, which doesn't mean much other than the fact that it is red, then it is rather okay. I had a nice experience at the Bohemian Grove a couple or three years ago. A very good wine expert came out with some \$30 or \$50 bottles of wine to have them tasted and compared, and I just happened to have a little bit of the Carlo Rossi \$7.99 per four-liter thing there. While he was preparing something else, but he had one sample ready to go, I switched glasses with him. He came back to try this, and made a comment. His face went into a strange place, and with a hint of curiosity he said, "This particular bottle has a slightly different bouquet than the one I am familiar with." Then he gave quite a complimentary series of comments, and I decided not to tell him that I had switched wines, as a courtesy. But the other disadvantage of the Carlo Rossi is that, usually when you buy a case of wine, you get 10% off. A case of four-liter bottles is four bottles, and you don't get 10% off. So you lose a little bit there.

FIRE: Back to any other types of effects that you haven't had...

EARTH: Alien/entity encounters? Have you ever met a DMT elf? One of Terence's friends?

SASHA: DMT is not a warm thing to me. I've tried it about half-a-dozen times. I find myself lying back in bed, completely stoned, completely in a strange place, asking myself, "Why am I doing this?" I mean, it is a ridiculous statement, but I don't get positive feedback, as many people do. I just don't get that, and I have not explored it any more since.

FIRE: I assume that you get visuals.

SASHA: Oh yes. But so what? They're not exciting visuals. They're not interesting. They're just there. I would rather use my energies and time on new things.





FIRE: Is there a particular material that you feel has the most interesting visuals?

SASHA: What are the visual situations with the flies? How many people have experience with 2C-B-fly, for example?

ANN: None?

FIRE: Nobody raised a hand.

SASHA: This is a series of compounds that were worked out in Purdue by David Nichols' group. How many people have even *heard* of flies? Okay, quite a few. They have flies, which are two rings, one up, one down, on either side of the benzene ring with a bromine down here and a two-carbon chain up there. Then there are what I call the pseudo-flies and the semi-flies. So you have semi-flies, pseudo-flies, flies, and dragon-flies. They are all simple compounds with a little ring plastered onto the side, looking like the wing of a fly. Another with a ring plastered on the side here and on the other side, but they are plastered at eight-o'clock and at four-o'clock, so they are opposite one-another, and those are the pseudo-flies. You have one with the ring plastered here and here, so they are opposite one another, so they are the regular flies. And if they are made aromatic by taking out a couple of hydrogen bonds, you call them dragon-flies. The ones that were most explored by Nichols at Purdue are the flies and dragon-flies. They are more active than the bare 2C-B itself. 2C-B-fly is about twice the potency of 2C-B, perhaps of comparable duration in time, and the erotic is every bit the same—even better. But the dragon-flies have not been talked about much. They are apparently quite a bit more potent. The potency is less than a milligram—you are down in the multi-microgram levels. So this is a weird little simple molecular structure that has the potential for a great deal of exploratory research. I can see putting a trifluoromethyl group in the four position, putting a nitro group in the four position, all kinds of neat things

in the four position, and all of the compounds would probably be comparably active, and new, and as dragon-flies could very well be active in the microgram level. It's a whole area to be explored that has not even been touched—I love it!

ANN: As soon as he has finished the book he is working on now, we are going to put him in the lab and lock the door.

**As soon as he has finished the book he is working on now, we are going to put him in the lab and lock the door.**

SASHA: They'll bring over food twice a day... I think. Of course, if I am experimenting with new things, I don't need food, do I?

EARTH: Leg irons. He's a tricky one. Locking the door might not be enough.

ANN: Two or three months in the lab, I think it's about time. A lot of stuff needs to be worked on. By the way, I would like to make a request of anybody who would really like to be of tremendous

help to Sasha—and especially people who know how to get onto Internet medical sites. I think that the only real hope—and I think that it is a real hope for the macular degeneration that he is suffering from, which is what they call the "dry" type, for which there is no present medical help—is stem cell research. I think that stem cell research is going to be the answer. I know that it is starting with eyes, because there is some sort of retinal work that, at least in animals, has been successful. If you find or hear of any research involving eyes and stem cells, please let us know, so that we can see if we can sign up for it. Otherwise, this is a very annoying thing to have happen.

SASHA: It is so maddening not to be able to hit letters on the typewriter—to miss them by about two inches.

ANN: It's not good for lab work.

FIRE: Two inches, here or there, how important can that be, really? (laughs) Switching gears a bit, are there any decisions that you have made about psychoactives in the past, that in retrospect, you





thought were very bad decisions that you regretted making, which you think that other people could learn from? So not just, “I shouldn’t have tried that 4-acetoxy-MJP-something” that no one else would ever try. Are there *ways* of using psychoactives that you have learned are better or worse?

SASHA: I have to kind of skirt around the question a little bit, because I don’t really *look* for ways to use psychoactives. My dream is still creating new ones, and letting others work out the combinations and the set-up. The one thing that I have done is put a lot of the ideas where I have made two or three things here, and I would love to make twelve more around the outer edge there, and I have not done it—because there are other things that I want to do also. But in writing up the commentaries for the books, I often tell what I have done and where I *would* have gone if I had had the time. And other people have exploited that nicely. For example, the whole 2,4,5-world, I’m pretty convinced is paralleled by a 2,4,6-world. Of the ones I’ve explored, some were potent, some less potent, but all interesting. There’s been dozens in the 2,4,5-world, but maybe only a half-a-dozen in the 2,4,6-world. I think that whole area could be explored very richly, and there are a lot of things to be found out there. This is the value of the commentaries in the last part of the second half of the books.

FIRE: So you are aware of a few substances that other people have made because of commentaries in *PIHKAL* or *TIHKAL*. How many would you say that there have been?

SASHA: Well, there have been a lot of them. For example the whole 2C-T world. I took it up to 2C-T-22 or -23. It’s now been taken, in Europe and on the East Coast, up into the 30s. People just kept going up, adding different marvelous groups on the sulfur and giving these creations the next numbers. But this is *your* territory. You probably have a lot of the 2C-Ts up on your web site, don’t you?

FIRE: Yes, but nothing in the 30s.

SASHA: They exist out there. If folks want their name attached, that can be done. But if they don’t want their name attached, it could be posted anonymously.

FIRE: Certainly.

SASHA: But the information should be up there.

FIRE: Although there is hesitation on the part of some people to want things published if they are not yet illegal, if those people are intending to market them.

SASHA: That’s right.

EARTH: Do you have any hard lessons that you have learned, Ann?

ANN: The more I hear about people experimenting, the more I believe in “sitters.” Having a sitter is very, very important. There’s so many people who have taken a lot of drugs, and they feel that they can handle anything. But you don’t know what might be around the corner. Anything might be unexpectedly rough, or worse than unexpectedly rough. Like the ayahuasca experience I had. It’s really funny looking back. You go to a special place where they do ayahuasca, you have an evening experience, then you sleep, and then you have an experience in the daytime. I think that’s usually the way it goes. Sasha and I had a perfectly nice experience the first and second time. I think we decided it was not going to be the greatest thing in the world for us, but it was pleasant enough. Six months later, we did not hesitate when we were invited to come and do it again. We knew the people conducting the ceremony—they were among our best friends. We knew a lot of the people who were in the group. It was a small group. And the second time, with the same people conducting the ceremony, just the sound of the dry palm leaves rattling was the most amazing experience—sort of holophonic. But the second time, we were very cautious about the level we took, because we tend to be very cautious anyway—even if we’ve taken something before. So we took a low amount. I think it was the same as we had taken before. We were not going to go higher. And this time, I had to try not to get run over by a fast-moving train. It was all lights and noise and it was coming at me. This was the first time in a long time that I began to be scared. I think of myself as pretty experienced. But holding on for dear life, trying to not get run over,





was not a very pleasant thing to go through. I didn't have any of the vomiting, or diarrhea, for that matter. That was perfectly fine. But the train just wouldn't stop. Then a voice came into my head and said, "Don't come here again." And I thought, "Oh, I can see why you might suggest that." (laughter) Sasha was having an equally bad time, but with a completely different kind of visuals, and he mentioned a little bit of that. We both agreed that was not pleasant to go through. But we were with friends, and we decided the next day, when everyone was having their daytime experiences, that we would take a teeny little tiny bit—less than half of what we had taken the night before—so that we could at least participate with the group. And here came the train again. It was just as nasty, and I was just as occupied with trying to stay alive.

EARTH: Maybe you should have listened to the voice? (laughter)

ANN: Wait a minute. The only difference is that it was a shorter duration. Sasha was having, I think, an equally bad time. So the voice came back, and it asked, "Didn't you hear me the first time!?" I have not taken ayahuasca since, and I am not going to.

So I think you have to be careful. There are some psychedelic drugs that are not your ally. It's your own chemistry. 2C-B-fly, to me, is one of the greatest things that has ever happened in the psychedelic world. But I do not know a single other person who has had the same results that I have had. So I have stopped explaining why it's the greatest drug in the world, because I think I may be one of the only people who has that reaction to it.

FIRE: Because of something in *your* brain.

ANN: You just can not forget that drugs are different in everybody, with the possible exception of MDMA.

SASHA: We had a somewhat similar "negative in some people" thing with the *Pachycereus pringlii*. We got a sample from Baha, California. The extract of the cactus had been put into four containers. There were twelve of us at the experiment. By threes, we took the contents of each container. All of the

people who had the contents of the second and the third container had to go downstairs because they were violently ill. Fortunately only one of them had diarrhea, and he locked himself into the bathroom. Each of us had different medical problems. The other six people had marvelous experiences. It all came from the same cooking of the same cactus. So we decided that maybe something had gotten into those two containers, that was not in the other two. I took a sample from residues in each of the good and the bad containers, to run mass specs on them. One of the people there was a biochemist—a bacteriologist—and he took samples to run bacterial growths, to see if something was growing in one of them and not in the other. We both came up with blanks. No explanation at all. I've looked at the contents of the *Pachycereus pringlii*, and there's no trace of mescaline in there at all. But there are a lot of isoquinolines, and there are a lot of interesting small and not-active phenethylamines. So I'm pretty convinced that—I'll call it *cactuhuasca* maybe—the isoquinolines inhibit the destruction of the phenethylamines that are otherwise not active, and that the cactus is active but none of its individual components are. So that's still being explored.

ANN: That brings up another cautionary thought. Wherever you are taking a drug, whether you have taken it before or not, make sure that there is a doctor on call—somebody who knows about psychedelics and who can come over pretty fast. And make sure there is some kind of sedative on hand. For instance with this cactus thing, I had an extremely rapid heartbeat, which was a little scary, and it happened to be in a house where there were no sedatives I could use. There was a Chinese herb, which didn't do that much. You need something that can smooth down the body if it is overreacting. You need something for the stomach, in case you have unexpected cramps or nausea. Be sure that there are the basic remedies available. It doesn't matter if it is the most familiar material to you or not. Because sometimes things happen that you don't expect.

FIRE: Agreed. When you said "having a sitter," one of the things that occurred to me is that it is surprisingly difficult to describe—obviously not to the





people who are here, but to the eighteen-year-olds who make up a not insignificant portion of the people who visit Erowid, for example—that it is worth their while to have somebody *not* be tripping. How do you describe to them that having a sitter is useful enough that somebody should be missing out on the fun? It's tough. It's like a designated driver, which is also difficult to adequately convey the importance of to eighteen-year-olds.

ANN: If not, then natural selection comes in again. You don't want it to be your kid who is selected out.

EARTH: Here's a thought experiment for Sasha...

FIRE: ...given two piles of 2C-B. Let's just imagine this in a world where it was legal, although that doesn't matter for the question. One pile you made, and one pile was commercially produced by a lab somewhere. They have been tested and identified as both being pure 2C-B. Do you have a connection to the one that you synthesized? Do you feel some sort of bond, an emotional connection...

EARTH: ...a *preference*?

ANN: A fatherly glow?

SASHA: Well, I know how I assayed its purity and its identity.

FIRE: Let's say that you assayed the purity of both of them, but one of them was the one that you made. Is a pure chemical a pure chemical, and you don't care at all?

SASHA: It definitely would not matter. I can not see where it would matter if it went through my criteria of identity and purity. They would be interchangeable.

EARTH: And for you Ann? If you had two piles of 2C-B, one that had been produced by Sasha, and one that had been produced by Sigma. Sasha verified that they were both identical. Do you have a feeling about that?

ANN: I know there are a lot of people who have taken MDMA that they *thought* was made by Sasha and not by someone else, and they felt that it had an extra something-or-other. I think out of politeness, I might take the Sasha-made one.

FIRE: You don't want to make him feel bad.

ANN: Well, I mean, you know... *loyalty*. (laughs) But I wouldn't worry about there being any real difference. Except I don't put down people who'd think that there *is* a difference. Because there is something in the spirit of the person—Sasha would never say this—who makes something, and some of that spirit does, perhaps, go into the material that emerges. In a lab, the people who make materials very often don't care—it's just part of their job. And you could argue that maybe there is something that is missing from that, which is present in the other.

SASHA: This answer has absolutely no scientific merit whatsoever, but it's believable. (laughs)

EARTH: It sounds like the two of you have a little difference there.

ANN: Oh yeah, sure.

SASHA: Not serious.

ANN: Well, I don't know... (laughter) We manage to tolerate each other's idiosyncrasies.

EARTH: Are there visionary artists, or particular psychedelic artists, whom you like?

ANN: Mati Klarwein is my favorite. He died a few years ago, and he is amazing. There's a little book called *Inscapes: Real-Estate Paintings*. He paints bushes, and rocks. In one bush you can see the Buddha face emerging. I stare at one of those paintings, and I go into what we call a "plus-two." It's just extraordinary. Looking at the Klarwein paintings is an inexpensive way of turning on. That's my feeling about it. What about you?

SASHA: Very much so, but also I'd mention Martina Hoffmann.





ANN: Martina Hoffmann, and Robert Venosa. Terrific work. But also the art of Van Gogh—take a look at his paintings and you will see the psychedelic experience without question.

SASHA: As he got older in age, they became quite different.

ANN: Yeah. The trouble is, it was an agonizing experience for him. But his consciousness was definitely... he was *seeing* the energy in trees. He couldn't have painted them that way if he hadn't seen them, or felt their life energy. And there are some other artists who were living during our time. Morris Graves, who did strange birds and strange trees. I remember the title of one of his paintings is *Little-Known Bird of the Inner Eye*. He was a pretty turned-on artist, too.

EARTH: If you could pick one currently Schedule I drug to make legal, where would you start?

SASHA: Just one? Or can I have the whole works?

FIRE: Just one, but who knows what happens from there. Maybe the choice would be because that drug would then break down the legal system into something more rational. A lot of people would pick *Cannabis*, because there are so many people who already use it.

SASHA: I think the idea of *Cannabis* may be a good one, because there is increasing understanding of its medical validity, and it is more widely accepted in state law than any other drug. I wonder if that might not be an easy way of breaking the tight lock on *all* drugs by the federal government—to take one that has already some body of approval. That would be my guess offhand.

ANN: Without question, MDMA. Because that, as far as I'm concerned, has proven itself to be an extraordinary therapeutic drug. There's nothing like it. So that would be my choice.

SASHA: On the other hand, with the MDMA... I have just been reading over some of the reports of death due to this, death due to that, death due to the other... probably ten or twelve causes of death

of young people—usually between seventeen and twenty-one, somewhere—they are publishing paper after paper after paper of lethality in the scientific literature. And this is an inventory of things that it would be very hard to have to battle against. These papers often start with the phrase, "This is a drug that has a general attitude amongst the users in the street of being without risk, but in truth it has very serious risks, and some of them lethal. Here's another example." Then they present their paper. I can give you a dozen examples.

EARTH: But you get to be God in this little fantasy world, so you can just choose which one to make legal. You don't have to worry about all of that.

FIRE: Let's imagine that you've finished the *Psychedelic Index*, and you magically have the time and energy for some other really large project—it could take twenty years. What else would you do? Maybe that's to go off and do something completely unrelated to chemistry, I don't know...

SASHA: If I could get this book done and get that out of the way and I had a number of years ahead of me, I would be back locked in that lab that entire length of time. I want to get back into really creative work.

ANN: I used to paint a great deal. I'd like to take up painting again, if I had the energy and the time. And I'd like to get *Book Three* done. And I'd like to go horseback riding and learn hula dancing.

EARTH: Are there any questions or issues that you think are really important that never come up in interviews?

ANN: No. I think some of the best questions that we've ever had have been asked today. We haven't been asked *once*, "What's your favorite drug?" That's so nice.

EARTH: Let that be a warning.

FIRE: And thank you very much! ☉





# “JUNGLE SPICE”

## MYSTERY ALKALOID(S) OF *MIMOSA* ROOT-BARK

by Entropymancer

---

The following has been edited, condensed, and annotated by *The Entheogen Review*. Although the resulting article remains much longer than anything we have previously published in a single issue of *ER*, the information within it is representative of several categories of content regularly featured in any given issue. From questions and speculations about chemistry, to hyperspatial maps, to network feedback, extraction processes, analysis reports, and botanical musings, there's something here for almost everyone, including a mystery that we are hopeful some *ER* readers might help to solve in the future.

We first heard about the isolation of what was thought to be a potent novel tryptamine from *Mimosa tenuiflora* root-bark from an informant in Canada in February of 2004. This informant had experience smoking pure DMT, 5-MeO-DMT, and bufotenine, and he felt certain—due to the potency and dramatic quality of effects he experienced—that it was none of these compounds; but he did describe the effects as being “tryptamine-like.” We were therefore very excited to discover the article reprinted below, and be made aware of the latest findings in this area. Although we feel that the information in this article is fascinating and begs further investigation, we are unsure that the explanation for the variety of experiences reported is due to some novel chemical(s) in every case presented. Most people who have smoked pure DMT a hundred times know that they can have 80–90 “similar” experiences, with the remaining 10–20 of them being all over the board: entirely lacking colors, becoming threatening/terrifying, insanely intense, strangely realistic, or presenting most of the other aspects attributed in this article to “jungle spice.” Several of the accounts included below are contradictory in describing the effects of jungle spice. And comparing effects without knowing weighed dose amounts is also problematic.

Many of the texts used in this article were sourced from web postings; as such, the finer details of linguistic expression were often ignored in the originals. We therefore made the choice to substantially edit these texts for clarity, spelling, grammar, punctuation, and length. We feel confident that we have retained the relevant content and flavor of the original accounts, but have placed these texts within “paraquote marks” to make it clear that they are *not* direct quotes. Those unfamiliar with web-based psychonautic acronyms will benefit from knowing that SWIM stands for “someone who is not me.” It is also worth pointing out that the term “spice” by itself is frequently used on-line as a synonym for DMT. Due to the large number of web-based texts included, we have employed a superscript numbering system to cite these, and one can refer to the bibliography to locate URLs where most of the verbatim accounts can be found on-line. The original version of this entire article, which includes a couple more extraction techniques, some TLC specs, and several useful color photographs, can be found at: [entheogenreview.com/junglespice.html](http://entheogenreview.com/junglespice.html). — Eds.

---

“Jungle spice” is one of several names applied to an intriguing and potent psychoactive extract that can be isolated from some *Mimosa* spp. root-bark.<sup>2,3,11</sup> Synonyms include jungle DMT, red spice, red DMT, dark spice, and dark DMT. It is the alkaloid fraction obtained from the aqueous basic phase of an extraction by pulling with xylene or toluene after DMT largely ceases to be pulled by an aliphatic hydrocarbon solvent (naphtha, heptane, etc.). This product usually also contains at least some DMT, in addition to one or more alkaloids of apparently novel psychoactivity; some extractors choose to remove the DMT in a hot naphtha wash to obtain a pure “jungle” experience, while others use the jungle spice/DMT mixture as it is.

Several compounds can be isolated by extracting the aqueous basic phase with xylene or toluene.<sup>9,15</sup> Which compounds are isolated may depend on the source and botanical identity of the root-bark, conditions of cultivation/harvest, and various pH, temperature, and airflow considerations throughout the extraction process.<sup>2,3,18,20</sup> Based on their physical properties, we can classify three distinct types of material that can result from the xylene/toluene pull: a red/brown crystalline goo, a tan waxy material, and a yellow oil.

Some have suggested that the mysterious psychoactive component may be yuremamine, a novel phytoindole isolated from *Mimosa tenuiflora* stem-







bark (Vepsäläinen et al. 2005).<sup>13,18</sup> However, this speculation appears unlikely based on yurema-mine's instability at lower pH and its speculated instability when exposed to heat (Vepsäläinen et al. 2005).<sup>18</sup>

On-line threads discussing jungle spice contain posts claiming that the chemical kokusaginine is likely responsible for *jurema's* reported oral activity.<sup>1,8,11,18</sup> These posters generally (mis)cite an issue of *The Entheogen Review* (J.S., OR et al. 1999) to back their claims. Based on physical descriptions as well as reports of its effects, it appears that the compound that some people have wrongly called kokusaginine is identical to the tan waxy material, which is usually described as being very hard.<sup>11,12</sup> Particularly with this fraction, it's been reported that as the chemical ages, the stuporous effects dissipate, and are replaced by a novel and fully psychedelic activity profile (Delafonze19 2008; Toresten 2008).<sup>14,15,19</sup>

## Red/Brown Crystalline Goo

° After doing two pulls with naphtha I did two pulls with toluene, evaporated the toluene, and washed the solids with naphtha, which made them dark red. °

— Entheogenist<sup>6</sup>

° The jungle spice I got is just like a piece of a red crayon. After evaporating off the solvent, it looked like crystals on the dish. But when scraped up, it all stuck together to make this waxy homogenous stuff. It has a strong smell of indole when burned, but otherwise it has an odor similar to DMT, but with a fruity kind of a smell. °

— QuantumBrujo<sup>6</sup>

° SWIM succeeded in pulling the red spice. It's a dark, deep crimson color, almost the color of dried blood. °

— Spicemeister<sup>11</sup>

The red/brown crystalline goo that one can find pictures of on-line are what I think of as jungle spice, but washing this goo can yield a diversity of products. As the above quotes indicate, in some cases washing the dark gunk with naphtha leaves

behind a red solid that is insoluble in the naphtha. This red material has been isolated both by acid/base extraction and by straight-to-base extraction (Noman 2008).<sup>6,15,16,18,20</sup>

The crude extract is a mixture of compounds. In most cases, pulling the alkaline aqueous phase with xylene extracts a bright yellow color into the solvent, and the red pigment isn't seen until the solvent is evaporated.<sup>18,22</sup> When the DMT and other impurities are removed from the crude extract via a warm wash in an aliphatic hydrocarbon (naphtha, heptane, etc.), several extractors report that the recovered DMT crystals remain stained yellow.<sup>11,14</sup> This yellow fraction of jungle spice that is soluble in warm naphtha could be several different things (see Yellow Oils).

However, some people obtain an explicitly brown goo from the xylene pull, with no indication of red coloration whatsoever.<sup>11,16,18</sup> Although this may appear similar to the crude red/brown goo on initial inspection, exclusively brown extracts appear to yield a different product, distinct from the red material (see Tan Waxes). Lighter tan waxy specimens have been obtained after a brown goo was washed with hot naphtha.<sup>18</sup>

While the red material may be a mixture of multiple alkaloids, it also seems plausible that the red material might have essentially the same chemical composition as the tan waxes, with the addition of a small amount of a red pigment that's responsible for the differences in color and consistency between the red and tan materials.

## Tan Waxes

° A xylene pull of a basified acidic extract of this material yields a crystalline slightly orange waxy substance that smells of tryptamines and glows orange under a blacklight. °

— Archaea<sup>11</sup>

° Ended up with tan waxy non-oily stuff that is stronger than hell (10–20 mg) and terrifying. It's not just residual DMT, its too strong for that. °

— Noman<sup>18</sup>





The tan waxes are obtained in the same way as the red material above: an aqueous hydroxide solution containing *Mimosa* root-bark alkaloids is extracted with several volumes of naphtha until no more DMT is pulled. The spent solution is then extracted with a few volumes of xylene or toluene to obtain the crude jungle spice. Washing this crude material with hot naphtha yields a waxy solid, that ranges widely in color from extraction to extraction (Noman 2008), appearing light yellow/orange to tan to brown.<sup>9,11,16,18</sup> This material has also been isolated from both acid/base and straight-to-base procedures (Noman 2008).<sup>11,18</sup> The reported pharmacological activity of this material suggests that there may be more than one compound here. Tan waxes are the fraction of jungle spice that are most frequently reported to change in psychoactive effects over time, indicating that some chemical reaction (presumably oxidation) is occurring.<sup>5,9,19</sup>

## Yellow Oils

° The material that was evaporated out of the filtered xylene defat of the powdered root-bark was a yellow creamy color prior to purification, and a translucent orange, almost oily residue, which would not dry to a hard substance. °

— Lycaenum Member<sup>20</sup>

° It's yellowish. Even a yellow crystal. Smells the same as DMT, with a musty overtone. °

— Heyoka<sup>10</sup>

° After two recrystallizations on the DMT that came out with the jungle spice, SWIM tells me it is irretrievably stained yellow and resembles egg yolk. °

— Spicemeister<sup>11</sup>

This is by far the most ambiguous fraction that comes out of the xylene/toluene pull. Some yellow oils isolated from *Mimosa* spp. have been speculated to be plant fats, and another fraction is suspected of being an oxidation product of DMT.<sup>1,4,10,18</sup> When DMT is extracted with xylene/toluene or diethyl ether (without using naphtha first), it also tends to come out with a bright yellow-orange discoloration.<sup>5,9,11,18,22</sup>

The most substantial evidence that there is more than one compound in the yellow oil is the ambiguous solubility of the material. Yellow oil is separated from jungle spice based on its solubility in naphtha, while at the same time a yellow oil can be removed from DMT (extracted by standard straight-to-base methods), due to its insolubility in hot naphtha. Clearly these must be different yellow oils.

To further complicate the issue, it's difficult to isolate the yellow oil on its own. Many people doing otherwise normal extractions report obtaining a yellow product when the naphtha pulls are performed using heat.<sup>1,10,18</sup> The resultant yellow crystals are sometimes reported to be qualitatively "better" in effect than pure DMT (delafonze19 2008).<sup>10,22</sup> Also, when washing the crude jungle spice extract with warm naphtha, some extractors report that any DMT they recover from this process is strongly yellow-colored, and that this pigment seems impossible to remove by typical purification methods. Unfortunately, I haven't been able to find any experience reports using such yellow-stained DMT that specifically resulted from this process.<sup>11,18</sup>

Investigating the possibility of the yellow oil being DMT-N-oxide, I found a paper reporting the isolation of this compound from a methanol extract of *Acacia confusa* (Buchanan et al. 2007). However, the paper didn't provide any description of the physically observable characteristics of the compound (such as color), it only gave the measured NMR data. Someone with access to proton NMR spectroscopy who obtains a sample of yellow "oxidized" DMT could use this NMR information to conclusively establish or refute the identity of this material as DMT-N-oxide. TLC analysis mentioned on the web of whole and purified extracts of *Mimosa* root-bark described DMT-N-oxide as a yellow oil, but I have been unable to corroborate this description in the published literature.<sup>4</sup>

Looking at Radio879's LC/MS of a crude xylene pull of jungle spice reveals a peak at 205.1 *m/z*, which corresponds to the expected molecular ion of DMT-N-oxide,<sup>15</sup> so it seems like a pretty good bet that





this chemical is generated as a side-product of the extraction process, although it may exist in the root-bark as a trace component, as there is a barely perceptible peak at 205.1  $m/z$  in the paper reporting the characterization of yuremamine from stem-bark (Vepsäläinen et al. 2005). It's also possible that this trace peak was an artifact of the isolation process as well. [*DMT-N-oxide certainly could be psychoactive when smoked (Shulgin 2008), and it should be simple enough for experimentalists to make some and try it. DMT-N-oxide forms by the action of hydrogen peroxide on DMT: 50 mg of DMT dissolved in 2 ml of ethanol is treated with 2 ml of hydrogen peroxide; after two hours at room temperature, crystallization is induced by adding ether and chilling; the granular DMT-N-oxide is removed and recrystallized from ethanol-ether.* — Eds.]

## General Comments on Colored Spice

° The old-school heads at the festivals keep talking about red or orange DMT from back in the day, and how strong it was. I'm wondering if that old-school DMT was actually just a mixture of the two spice alkaloids in one product, because as far as I can tell, pure DMT is white or clear crystals. °

— Anonymous<sup>18</sup>

° I have had the orange DMT that Terence McKenna and old heads speak of. It was *different* than the snow white DMT people extract these days. °

— Anonymous<sup>18</sup>

° No. They've never had the current forms of colored DMT back then. These new forms are the most ridiculously potent DMT SWIM has ever smoked. Since 1999, there have been the red (also called purple by some), yellow, orange, and white spices available at music festivals. These have been kept underground until recently. At the last SCI shows in Red Rocks, CO, all colors were available, being offered quite openly. You could smell that sweet plastic smell every few thousand feet while walking the lot. °

— Anonymous<sup>18</sup>

There has been a great deal of discussion about “yellow DMT” and “orange DMT,” some of which has been reported to produce effects different than

white DMT.<sup>3,5,10,11,18,21,22</sup> These colored materials are reported by some to be more potent than regular DMT, and by others to be less potent. There are several factors that can lead to yellow or orange DMT. The discussion will be organized based on the reported origins of the colored crystals.

## Old Spice

° The yellow oils oxidize to a ruddy-orange color when stored at room temp for a month in a metal container. This is not good to let go any further. It's degrading as the color goes yellow to orange. I have thought that this “aged” yellow DMT, which becomes orange, looks how McKenna's DMT must have: a reddish and smelly mix of oils and clear crystals. But beware! It keeps oxidizing and definitely goes “off.” It becomes blackish-rusty-red and smells different. When this happens, it does not launch you—you get dragged behind the hyper-space shuttle. Bleah! °

— El Ka Bong<sup>9</sup>

The simplest form of colored DMT may come from samples that were originally white. As these samples age, they turn yellow, then apricot, and eventually become orange and waxy over time.<sup>10,12</sup> There is substantial disagreement over the amount of time it takes for this process to occur.<sup>10</sup> Some people report a change in color after several weeks to a month, while others have samples over a year old that remain without discoloration.<sup>10,12</sup> One potential variable is the type (and amount) of impurities present in a sample. This is corroborated by differences in the DMT's shelf-life positively correlating with differences in the clean-up process used when extracting it; multiple samples that turned color rapidly with age had not been washed with ammonia or bicarbonate, while the samples that remained white for over a year had.<sup>10</sup> This may indicate that either residual hydroxide from the extraction, or perhaps some trace phytochemical that the alkaline polar wash removes, is responsible for the change in DMT as it ages. Anecdotal reports indicate that higher temperatures speed discoloration.<sup>5,12</sup> It is unknown whether other environmental factors, such as exposure to oxygen or moisture, also play a role in the rate of degradation.





Since white DMT can turn orange over a period of time, it is tempting to consider the discoloration an oxidation product of little consequence. Unfortunately, it may not be quite that simple, since we've already fingered a *yellow* oil as the most likely candidate for the simplest DMT oxidation product (DMT-N-oxide). The orange color must come from something else.

When stored at room temperature for a long period of time, a small amount of the DMT may begin breaking down into DMT-N-oxide. This DMT-N-oxide is now *also* being exposed to environmental conditions for a long period of time, and *it* may begin breaking down into another degradation product, which is either deep orange or red. This should mean that starting with a crystal containing a trace amount of DMT-N-oxide will more rapidly lead to the material turning orange. This explanation is consistent with observations that have been made on yellow oil, but it remains a speculation. It is also possible that the orange/red degradation product forms independent of the yellow oil; there isn't enough information to draw any hard conclusions. (Anyone want to run TLC, GC/MS, or LC/MS on old orange DMT that started out white?)

To the people smoking it, what any discoloration *does* is a more important issue than what it *is*. Combining through anecdotal reports on the issue, there largely seems to be a consensus that as the DMT turns orange over time, it becomes qualitatively "different" in terms of the experience, but it is not any less potent at first. Then gradually, the sample loses potency and it eventually becomes qualitatively unpleasant in effect.<sup>12,18</sup> Smoking very old DMT has been compared to smoking the residue that collects inside of the DMT free-base pipe.<sup>5</sup> [*Dark DMT (including pipe residues) can have a more threatening feel, but this could be reflective of an increase in pain from smoking breakdown products like skatole, which is demonstrably harmful to lung tissues; the oppressive feelings that can arise may simply be due to ingesting something that the body recognizes as a poison while coming on to a sensitive altered mind state.* — Eds.]

## Synthetic vs. Extracted

When talking about DMT from the 1960s, 1970s, and 1980s, it's important to recall that we're likely not talking about the beautiful snowflakes of DMT that any Joe Blow can extract these days from *Mimosa tenuiflora*/*M. hostilis* root-bark. It was only in 1996, within a review of a Botanical Preservation Corps seminar in Palenque (which appeared in the summer issue of *The Entheogen Review*), that dosing specifics for *M. hostilis* root-bark as an ayahuasca analogue were first reported in print (Forbidden Donut 1996), although Jonathan Ott had hinted that the roots of this plant might be a good choice for such purposes a couple of years earlier in *Ayahuasca Analogues: Pangæan Entheogens*. And most extraction processes posted to the Internet in the mid-1990s were geared toward obtaining a smokable DMT-containing goop. There isn't a lot of clear information on whether the DMT circulating in previous decades was of synthetic or extracted origin. [*While this is true, one can speculate from the preponderance of published synthesis procedures in the underground literature (Brown & Associates 1968; Superweed 1969; Darth 1977; Smith 1981) and the dearth of published extraction methods in the underground literature, that most DMT available between the 1960s and the 1980s was synthetic. Our discussions with underground chemists support the contention that the vast majority of commercial DMT prior to the 1990s was synthetic, as does the fact that the vending of DMT-containing botanicals to the psychonautic market only began in the late 1980s and early 1990s.* — Eds.] These are important considerations, as the initial purity and the chemical properties of the contaminants may be key factors in determining how the material ages. The discussion within this article assumes that most of the currently available DMT has been obtained via extraction processes published in the last decade.

## Evaporated Material

Another common form of colored material results from people evaporating off their nonpolar solvent instead of freeze-precipitating.<sup>1,22</sup> The yellow pigment contained in DMT that has been extracted with an aliphatic hydrocarbon and collected by evaporation is most likely inconsequential trace impurities, such as plant fats. It is reportedly





harsher to smoke, but roughly the same potency as white DMT.<sup>1,22</sup> This yellow fraction can be removed by recrystallization.<sup>18</sup> There is no indication that this sort of discolored DMT contains any unidentified psychoactive chemicals.

However, it appears that there is another form of yellow material that can be obtained by evaporating off the solvent, depending on the evaporation conditions. People report a much more oily yellow product when the solvent is evaporated with high airflow from a fan, particularly at warmer temperatures.<sup>1,18</sup> Others have obtained yellow crystals by melting off-white DMT in an attempt to do a “solvent-less recrystallization” (see Preparation of Yellow Spice). Yellow crystals obtained in this fashion are reported to be qualitatively different than plain DMT, and slightly more potent (Delafonze19 2008).<sup>1,22</sup> Based on this information, it sounds like these methods are producing DMT that contains the type of yellow oil that may be DMT-N-oxide.

## Alternate Solvents

Heptane and naphtha have not always been the solvents of choice in DMT extraction. Some older extraction processes recommend ether or dichloromethane (DCM), or aromatics like xylene and toluene<sup>18,22</sup> (and decades ago, extractors might have used benzene as their nonpolar solvent). All of these are effective for pulling DMT, but they are less specific and also pull other fractions. All have been reported to yield yellow or orange DMT.<sup>3,11,18,22</sup>

## Xylene and Toluene

Both of these solvents are known to pull a mixture of DMT and jungle spice when used on a nonpolar soup that’s been largely exhausted of DMT, which was extracted with an aliphatic hydrocarbon.<sup>6,15,18</sup> It’s therefore reasonable that they could be used as the primary extraction solvent to pull a similar mixture that contains a great deal more DMT.<sup>15,22</sup> One experimenter did just that:

° SWIM decided to extract 100 grams of *Mimosa hostilis* root-bark (MHRB) with xylene and evaporate, just to see the difference between this process and a naphtha/freezer precipitation. After collecting three xylene pulls he had about 130 ml of piss

yellow xylene. He evaporated it off to leave a circular pattern of yellow spiky crystals.

° Oh... my... god! SWIM just finally sampled this batch and for the first time in almost a year, it’s the *real* deal. He has been searching and searching for this. SWIM tried just about *every* known vendor of MHRB and it was all the same: *not* what DMT should be like. So he e-mailed a little-known vendor asking for a sample, and received 100 grams. He finally got a chance to extract, and holy shit is he satisfied. Entities, geometry, self-transforming machine-flowers. Blown away.

° He will always extract the same way from now on: pull with xylene and evaporate all the way down, wash with ammonia, and blast-off.<sup>°22</sup>

Although we can’t rule out the possibility that there may have been something idiosyncratic to the specific root-bark used in the above description, this report supports trying xylene as an extraction solvent if you’re looking for an orange material that may have something that white DMT lacks. Another extractor also obtained an orange material using xylene as the extraction solvent, and had a sample analyzed by LC/MS, which allowed for some discussion of the identity and abundance of other compounds extracted by this solvent<sup>15</sup> (see Mass Spectrometry Analysis).

## Ether or Ether/Heptane

Extracting with ether, or a binary solvent of ether/heptane (8:1), invariably leads to product with a yellow discoloration.<sup>11,18</sup> Since the ether is evaporated off, it’s not surprising that the product is yellow, as one might expect plant fats or other impurities to extract into the ether. On the other hand, ether/heptane is known to extract a brown waxy compound along with the DMT, so it’s possible that the yellow color in ether extracts is a trace amount of the jungle spice fraction. Based on reports of ether extracts smelling “strongly floral,” it’s also possible that ether is extracting some skatole (see GC/MS Analysis). While ether, dichloromethane, and aromatic solvents have all been reported to pull jungle spice, ether is the only one of these solvents *not* reported to produce orange crystals when used alone as an extraction solvent. This is particularly interesting when one considers that ether is also





the solvent associated with the hard tan wax extract, and has never been reported to extract a red product when used as a solvent to obtain jungle spice.<sup>11,18</sup>

### Dichloromethane (DCM)

Recommended by some older extraction techs, recent literature suggests that using DCM as a defatting solvent may allow for the formation of *N*-chloromethyltryptamine, a chemical of unexplored pharmacology (Brandt et al. 2008; Buchanan et al. 2007). It is possible that this compound might form when using DCM as an extraction solvent. Orange crystals that result from the use of DCM could be colored for the same reason that the orange crystals result when DMT is extracted by xylene. There's also the possibility that the color results from a pigment pulled specifically by the DCM.

DMT has been found to be reactive toward DCM, either during work-up or long-term storage therein, which led to the formation of the quaternary ammonium salt *N*-chloromethyl-DMT chloride (Brandt 2008). *N*-chloromethyl-DMT chloride is unlikely to be psychoactive based on its presumed low bioavailability; potential toxicity concerns are unknown. One extractor decided to perform some experiments to establish whether the orange color was extracted from the plant, or whether it might be the rearranged *N*-chloromethyl derivative. After obtaining an orange material from a *Mimosa* root-bark extraction with DCM, he tried extracting *Psychotria viridis* leaves by the exact same process, and found the result in the latter case to be pure white DMT.<sup>1</sup> This result strongly indicates if *N*-chloromethyltryptamine and/or *N*-chloromethyl-DMT chloride do form via the use of DCM as an extraction solvent, that they are not responsible for the resultant color when *Mimosa* spp. root-bark is extracted, and that the color is due to the solvent's lower selectivity (as compared to typical alkane solvents), resulting in the extraction of some colored compound from the root-bark.

### Odds and Ends

As the mention of *Psychotria viridis* above alludes to, other plants are commonly used as DMT sources. DMT-containing *Acacia* spp. can yield an orange

crystalline product on extraction, for example. While some of this color could be due to plant fats, *Acacias* have a diverse chemistry, so it is possible that some of this color could come from other alkaloids (Buchanan et al. 2007).<sup>18</sup> Some of the color might even come from 5-MeO-DMT, which is substantially more potent than DMT by weight. Further, a colleague recently encountered some bright red DMT that had been extracted from a species of *Phalaris* grass (Anonymous 2008).

I have seen two unrelated references to a "purple spice." One was accompanied by a blurry photograph showing unmistakably purple material. I cannot conceive of this coloration having come from any of the botanicals discussed above. Until some experiences are reported with such material, it's probably best to recrystallize any such spice one happens to run across.

Infrequent references to "green spice" are a mystery I think that I can solidly put to rest. It is only known to have been isolated by evaporating the solvent to collect the material, and it has only been reported in cases where the extractor used unsavory brands of naphtha (like Sunnyside). In one of these circumstances, the extractor evaporated a from-the-can sample of the solvent and discovered that it left a blue residue. Thus, it appears that green spice comes from yellow material plus a blue non-volatile solvent additive. Long story short: avoid "green spice" like the plague.

### Experiences

Below is a collection of experiences that people have had consuming jungle spice. The reports do not allow us to paint a conclusive picture about the activity of the materials, but they have value in providing evidence that there appears to be an as-yet-unidentified psychoactive compound (or compounds) at work here. The sheer volume of reports detailing different or more potent effects at lower dosages than are used with ordinary DMT is strong evidence that there is an unsolved piece in this puzzle.





## Smoked Red Crystalline Goo

° EASY DOES IT; 10–15 mg of this stuff is insanely potent and just a bit more scary/intense than DMT. °<sup>18</sup>



° I TOOK THREE full tokes from the red oil. The effects were a lot like regular DMT, but there was something different. It seemed to be missing the loving presence. The “other place” hallucination was there, but the colors were not—or at least they were very dark and dull. My friend and I both felt like we would much rather stick to the regular, definable, loving, white DMT (Warren-Saged 2008). °



° THERE IS A DISTINCT difference between DMT and the red spice for me. When smoking DMT, I want to smoke as much as possible. But after a few puffs of the red spice, I was completely revolted. The anxiety and intensity of DMT was not present, but it was very odd and frightening. It’s flavor was a spicy barbecue sauce, which was tolerable. The effects of it were much more subtle with an “easing in” instead of a blast-off. The room became twisted, grotesque version of itself, something out of *The Nightmare Before Christmas*. It felt like a graveyard that I was alone in (in a bad sense), but then some beings started to appear. They were black, fuzzy balls of energy, about one-and-a-half feet tall and one

foot wide. They were very friendly, and investigated me like children might do. However, the experience made me draw up into myself, and I was quite dissatisfied with the feelings. Subsequent DMT use, about a half-hour later, brought me to a *bad* part of the “city,” with clown beings of intense negative emotions and ideas who did not like me at all. (They were in no way jester- or joker-ish.) They also beat up my Guardian, when he tried to protect me from them. °<sup>16</sup>



° THIS RED JUNGLE SPICE is the *best thing* I have ever seen. Terence McKenna *must* have been smoking the jungle spice thinking it was DMT. I’ve smoked a lot of DMT and read a lot of Terence McKenna, and I had *never* seen anything like what he describes. But from two tokes of this red jungle spice, I had his trip *word for word*. This stuff is *so* much better, stronger, deeper, more meaningful, and more pleasant to use than DMT. I smoked it with my eyes open while watching Shpongles. The stage began to morph, and suddenly a self-transforming machine elf ripped the stage in half and jumped out to dance on top of the ravers. He was made out of what appeared to be glossy molded plastic (like a kid’s toy), and he was extremely colorful, changing shapes and dancing. This was with my eyes open. I had my rational mind intact; I knew I was at a Shpongles show smoking jungle spice. Yet I could not believe my eyes. I even squinted at the stage in disbelief,

trying to make things return to normal. If you smoke it with your eyes open, it completely transforms reality before your eyes. This is absolutely the most amazing chemical I have ever encountered. I passed out about three grams of the stuff in individual doses at the show, and everyone agreed that it blows DMT out of the water.

° The second time I smoked it, I closed my eyes. I was shot like a laser beam into God-consciousness. I *was* God. I created the universe and spawned life on earth. I saw the beginning, the end, and everything in between. I beheld every thought that had ever existed in one instant. Then I returned to reality and was back at the rave. But I still thought I was God. I was walking around telling people I was the reincarnation of Jesus, Buddha, Terence McKenna, and Tim Leary rolled into one. I truly believed this at the time. I felt omnipotent. I knew everything. But this began to fade and I started to feel stupid for walking around claiming I was Jesus and believing it. So then I started experiencing karma. I left the concert area and hid in the dark to meditate. I thought the people at the rave were going to crucify me. I thought they had already killed my son and were coming for me. I accepted this though, and embraced my imminent death. I knew I was going to die that day, and it was okay. It took about thirty minutes for the jungle spice to wear off, and by that time I was a new man. My ego had been lifted up to the point of thinking I was a walking God,





and then it was crucified. This stuff makes DMT look downright boring.<sup>16</sup> [From what we know of the DMT market, it is very unlikely that the DMT accounts Terence McKenna wrote about were describing extracted DMT. — Eds.]



°THE REDDISH OIL was not as visually overwhelming as the white crystals but was far more intrusive on my psyche. I usually did not go back for more at a sitting. I'd get almost a nervous hangover from it, whereas DMT leaves a pleasant afterglow.<sup>15</sup>



°IT IS ACTIVE in tiny smoked doses like 5-MeO-DMT is, and there are no visions: just that crazy "tryptamine look" to everything. SWIM was not prepared for what was coming and the trip was indeed dark and scary. SWIM will try again once the negative vibes have abated.<sup>3</sup>



°I'M TRAVELING through their world now. I cannot interact with them and they are not aware of me, but I can affect their environment. They are solitary, lonely beings, living out their existence. They are oddballs. One being is a floating bust of an angry man, another is a pastel red colored "cat" with a bejeweled back. This land was not overtly unfriendly, but definitely an uncomfortable place to be in. The experience was short-lived, due to my purposeful grounding.<sup>16</sup>



°ON MY FIRST attempts to extract DMT (which were barely successful) I used chloroform, and I would get this red DMT extract. I smoked the lot. I was dosing low, because I didn't know what to expect. Almost all the experiences were fantastic, like an enhanced mushroom trip condensed into five minutes, although I never had a breakthrough at these low doses. Once I smoked a salt-precipitated Syrian rue extract and then smoked a very low dose of this red extract, and I was in pure ecstasy. I had never felt like that before (not even once). It was like a spiritual orgasm. I think what you expect from the trip influences it a lot. I say this because when I tried it, I knew nothing about red or jungle DMT. I had never read it could be a dark or scary trip, and I am sure that is why it wasn't (although it was a bit shocking). Anyway, free your minds, don't be afraid, and you should be all right.<sup>18</sup>



°START WITH A SMALL dose. Try between 5 and 10 mg. I think that 15 mg is probably as much as I would do, if I was to do it again. I wouldn't recommend doing over 25 mg of this stuff, whatever it is. It definitely feels like a tryptamine.<sup>6</sup>



°SWIM ONCE EXTRACTED a batch of a reddish-brown DMT from MHRB. It was qualitatively different from the white-yellow

extract from the subsequent batch. At first it was her favorite color to smoke (over white or yellow). But as it aged and became darker red, the effects became "evil," opening only to black, twisted hyperspaces. It was as though the DMT in the red spice had deteriorated and oxidized, leaving mostly mystery alkaloids that were having a greater effect.<sup>9</sup>



°THE EFFECTS of the red spice were on the body only, no visuals. However SWIM found it very nice to put a chunk of the red behind the DMT in the pipe. Two large hits of DMT, with the third being the red. It seems to make the DMT extremely more potent, and much longer lasting.<sup>11</sup>

## Smoked Tan Waxes

°FOR THE AMOUNT smoked, not that much at all, the effects were outstanding. I'm not sure if it was a "breakthrough" or not (or even if that term has any relevance for dark DMT goo), but I was traveling—with no control—through a strange, slightly blurry landscape with subdued colors. I can't remember that much, but I do recall that at the end (although I didn't have the concept of "I"), I came to a brown box or door, but couldn't go any further. When I woke up/opened my eyes, I was still getting some visual effects: very bright colors, the greenest plants ever, and my walls were incredibly yellow. The patterns on my ceiling were mov-







ing about, and the angles and distances in my room appeared distorted too. This continued over about 5–10 minutes, lessening in effect.<sup>8</sup>



° THE MATERIAL IS TAN and has the consistency of wax without being oily. A friend was over and wanted to try it. Not wanting to yuck up my DMT pipe (and thinking that the stuff was shit anyway), I threw a few crumbs on top of a bowl of bud: 20 mg max. I figured that it would mostly just taste bad. My friend took a hit, and then passed it to me. The bud was still burning so I just flamed the top, figuring that he had gotten most of it...

° PUT IT DOWN, PUT IT DOWN, PUT IT DOWN!!!!!!

° Fuck, I couldn't get rid of the pipe fast enough. I leaned back in my chair. Why did I do that? Fuck-fuck-fuck-fuck-fuck. NO-NO-NO, I DO NOT WANT THIS; I DO NOT WANT TO KNOW THIS! Please just let me out. I'll never come back. Just make this stop.

° I don't know what I was reacting to. I was aware of no sensory input, hallucinogenic or otherwise, just that horrible feeling of NO-NO-NO. It went on forever and an instant. Then I started to become aware again of my body and myself and I opened my eyes trying to pull out of that horrid fuckhole. Nope. Horrid fuckhole out *there* too. I had that crazy DMT vision where everything is fuzzy and lit from within and exists standing apart in its own dimension. But rather than

the jewel-like beauty of each atom, I was aware of the ugliness and nastiness of every line, shape, color, and texture. Everything was made of puss and overlapping and falling and oozing and suffocating and vomiting on me. I closed my eyes again and I *became* the ugliness. I opened them and settled for just being suffocated by it.

## Everything was made of puss and overlapping and falling and oozing and suffocating and vomiting on me.

° Around this time my hearing came back on line and I realized that the Tool album that we were listening to was no *ordinary* Tool album, but a direct communication to me to reaffirm just how rotten and horrible every aspect of existence is. This came not as a paranoid flash of conspiracy like on marijuana or acid, but just as a fundamental understanding, like info gained from mushrooms. How can this be? How? How did they know that I'd be listening to this exact song right now? Despair washed over me as I realized just how horrible and squalid everything that I'd ever known or loved was.

° The psychoactive was wearing off. I white-knuckled it back, said

good night to my friend, and went to bed. The next day, the feeling was still there. Nothing overt—I was just wearing a wet blanket of sorrow and despair. Beautiful things made me sad because I now knew what a lie they were. Nothing was nice. Everything had sharp teeth and wanted to bite.

° The feeling faded over the day, and now—two days later—I have to think about it to bring it back. But it's still there. This could merely be a DMT trip gone bad. The substance was definitely used with inadequate preparation, but I've used DMT under less than ideal circumstances before and never had it go *that* sideways. Such a small dose too—I'm sure that the total quantity in the bowl was less than 25 mg. My friend hit it first, I only had one toke, and in the morning I discovered that there was still some in the bowl. Twenty-five mg of pure DMT doesn't get me as high as *that* shit did. It seems like it lasted longer than a DMT hit too, but I couldn't say for sure, as I was too out of my mind to take note.<sup>19</sup>



° SWIM ONCE EXTRACTED some stuff using limonene and everclear that had no real psychedelic effect worth mentioning, but it did produce a long-lasting body high that felt really good, kinda like rolling or maybe a 10,000-X blue lotus extract or something. He smoked it with two chicks. He and one of the girls ended up falling asleep, while the other girl stayed awake for about five hours and contin-





ued to feel it the whole time. It felt good, but to use her words, it was like a “sinking spell.”<sup>9</sup>

### Smoked Colored DMT

There don't appear to be any experience reports by folks who have extracted, purified, and smoked a yellow oil. However, there are some reports available with yellow or orange colored DMT.

° SWIM MELTED his big hunk of red/orange waxy xylene extract in hot naphtha and then freezer-precipitated what he could out of it: yellow crystals. He's smoked the yellow crystals three times now. It worked so well that after three or four pulls on the pipe, he found himself in a different house, with different furniture, trim, etc., but the plant spirits in the yard were the same! Holy mother of God! He's pretty sure that something else came through in the naphtha, hence the yellow color. In any case, it's almost prohibitively strong.<sup>22</sup>



° TWENTY MG of the mysterious crystal was smoked, and a very strong, powerful body load came on quickly. There were basically no visuals: no light, darkness behind closed eyes. Yet the exterior world was altered and distorted, with black outlines, more definition, and distance and size were screwed.<sup>24</sup>



° IN TERMS OF the subjective effects, breakthroughs could routinely be achieved with 30–35 mg. I never noticed any of the dirty visuals or other unpleasant effects that seem to be plaguing most of the commercially available *Mimosa hostilis* root-bark extracts these days.<sup>21</sup>

### Oral Activity of Jungle Spice

° I HAVE EATEN capsules packed full of this extract and its definitely active without an MAOI—seems those other alkaloids in there will work as MAOI enough to activate the DMT for an hour or so: it just feels like DMT and nothing else. But if I ate some a MAOI beforehand, those other alkaloids *do* work orally and they really ruin the DMT experience.<sup>15</sup>



° IT DOES MAKE DMT orally active. I can put 200–300 mg in a capsule and eat it, and it will feel like a weakish dose of DMT, not last that long, and I don't feel the other alkaloids. But if I *do* take harmaline, it tends to activate these nasties and make the experience, well, suck completely.<sup>13</sup>



° SWIM INFORMS ME that he has just taken an oral dose of 150 mg to see if this is orally active without the use of an MAOI. This was taken on an empty stomach, no additives, and he is on no medications prescription or otherwise. SWIM knows this is probably a very large dose, if

active and as potent as people say, but SWIM couldn't measure it very well. When he tried to scrape it up, it turned into dark orange goo; he could not put that shit on a scale, so he weighed an empty capsule and then dabbed some in and weighed it again, at first it was 300+ mg. SWIM took out as much as he could, but only got it down to about 150 mg. At this point he said, “Fuck it,” and popped the capsule. It has been nearly three hours since SWIM consumed the capsulated dose. SWIM reports minimal results: slight body buzz, mental cloudiness, and *very* slight visual disturbances.<sup>11</sup>

### Changes in Activity with Age and Heat

Since most samples of jungle spice appear to contain some residual DMT, it will be useful to first address changes in activity over time observed in “pure” (white) DMT. Discussion below will be confined to the drastic change in activity that seems to occur when mild to moderate environmental heat is involved. After that, we'll consider the reports of changing effects over time as they pertain to the jungle spice. No reports could be found on the red crystalline form of jungle spice changing in effect over time, but the phenomenon was reported several times with the tan waxy fraction.<sup>3,11,18</sup>

### Experiences with Old Spice

° SWIM LEFT A VIAL of DMT in an automobile for about a half-hour while inside the bank. It





was a pretty hot day out. When SWIM returned home, he decided to take a hit. To his dismay, he found that the vial previously full of white DMT crystals was now half-full of brownish beige shit that had melted together and onto the inside of the vial. He used a poker to scrape all the shit out, and then chopped it back up with a razor blade. It was much dryer than before. The same weight looked like half as much as it did before.

° SWIM decided to smoke it anyway, and found the effects to be more akin to *Salvia divinorum* than DMT. The “coming up” and “after effects” were all but nonexistent. The experience rendered the room unrecognizable and SWIM was definitely somewhere else instantly—then returned to normal just as quickly with no residual visuals or euphoria. He later tried a smaller dose, and before he could get well into the second hit, objects in the room began to bounce back and forth as if being tossed around by an unseen force. He heard chuckling and had to stop his hit and just stare at what was happening. It was *not* DMT-like. SWIM knows DMT, and this came on much too quickly and was very bizarre, but in a different way than DMT. Literally, there was no “coming up.” He hit the pipe once, held the hit for maybe twenty seconds, went to take another hit, and maybe two seconds into it everything was ping-ponging. (Well, not everything, but the alarm clock, the lizard cage, etc. Other things remained the way they originally were.) This happened much too fast for

DMT, and the absence of any after effects leads him to believe that the crystals left in the car somehow transformed into something else that, while very interesting, is *not* DMT. SWIM didn’t care too much for it by itself, but mixed with a new batch of DMT, about 70% new, 30% changed, it is quite interesting; this brings back the colors/richness and euphoria, but keeps some of the weirdness.<sup>°12</sup>



° THE SUBJECTIVE effects of DMT are most certainly affected if the material is exposed to light and heat. I won’t waste time speculating on why, but it absolutely *does* happen. To preserve the quality of your spice, keep it in the freezer in an amber vial when it is not in use. SWIM even has a little zipper lunch sack with two ice packs for when he brings it to a remote location, to help prevent its degradation.<sup>°12</sup>



° SWIM ONCE DECIDED to hide about 0.75 of a gram of spice contained in an airtight glass vial under the hood of his car. He thought, “The engine is cold and its less than two miles, the spice will survive.” The spice melted and turned to rock. Its effects were different. Very abrupt onset and downfall. Straight to almost unconsciousness without the lucidity. SWIM has melted and heated, and played around with spice many times since and yes, he thinks something is going on. Certainly degradation, but not limited to just that.<sup>°12</sup>



° TAKE SOME WHITE/CLEAR crystals and gently melt them down to form a nice little rock. It will probably turn off-white if not yellow. Start with yellow, and you’ll likely end up with something orange-ish that, while probably harsh, will blow your top off.<sup>°24</sup>



° SWIM HAD A FEW days break from DMT and when he came back to it, it had become multi-colored, non-formatted crystals. So he thought to himself that it would be a good time to recrystallize it to make it nice and uniform. SWIM did a re-extraction, and wound up with significantly less material than he did when he began.

° The DMT put into the re-extraction was good: very nice, fully visual, etc. Now SWIM isn’t a chemist, so he has no idea what happened; that’s why he is putting this out there. Perhaps someone can shed some light. Ammonia was added to some solvent of diethyl ether and heptane, shaken vigorously, and this made a nasty looking layer between the solvent and ammonia. The solvent was removed and was supposed to be cleaner than before. The smell of the solvent was not changed by the ammonia. Over low heat, SWIM dissolved his extract into the solvent, placed it in the freezer, and precipitated a beautiful yield of uniform, slightly yellow crystals, which he laid out to dry.





° SWIM now thinks the crystals were not fully dry. A situation arose, where everything had to be put up quickly. They were placed in a lightproof, snap-top tube and placed in the freezer. There they sat for five or six days; when the tube was opened, the extract reeked of ether, so the tube was left open for about twenty hours and then returned to the freezer for another day or so.

° SWIM then removed the crystals (which were entirely dry, with no ether smell) and prepared to smoke some. SWIM works alone on top of a mountain guarding heavy machinery all night. SWIM breaks out his pipe, loads a small amount of the stuff and proceeds to toke. SWIM almost pukes! The stuff nearly ripped the tissue from SWIM's chest, it was so harsh. SWIM thinks, "What the hell?" and tries again, with the same result. It is much more plastic tasting, like smoking some horrible chemical from the abyss of Hades. SWIM manages to hold the second toke, at a cost of tasting blood after he blows it out. SWIM feels nothing. Damn, what happened to his spice?! There are no visuals, there's no body load, nothing.

° SWIM waits a couple of minutes, then rises to grab his cigarettes and curse under his breath while turning his headlights on, and what does he see? Why two yellow demons copulating on top of a bulldozer! SWIM is dumbfounded. He has never had a hallucination with such texture. He steps out of the truck, completely sober—except for the vision of these two copulating demonoid

creatures—and approaches them. When he gets within about ten feet, one of them looks at him and screams in this horrible voice, "Go back from whence thee came and mind not us slugs!" SWIM looks all around: no visuals whatsoever of anything, no shapes, odd colors, no movement of objects, nothing. Then lights kick on, as does all this machinery around SWIM: the stereo starts making this horrible static noise,

**Damn, what  
happened to his  
spice?! There are  
no visuals, there's  
no body load,  
nothing.**

his cell phone makes a loud popping sound and goes dead (and it will still not power on). SWIM hears engines starting up all around him. SWIM is terrified and jumps back into his vehicle. SWIM watches the lights continue to go on and off all around him, and still—these demons are now *fighting* each other, and one appears to be trying to eat the other... it *does* eat the other. The moment it consumed the other, the lights went off, the sounds of the engines died, and the creature faced toward SWIM. Then it simply took its hand, drew/cut a hole in the air, and climbed through it. And the trip was over.

° No strange tryptamine landscape. Nothing. Not that there ever was any tryptamine landscape, because their wasn't. SWIM is dumbfounded. He realizes his nose is running, as well as his eyes, and when he reaches up to dry the moisture, he discovers there must be half a quart of liquid running from every orifice on his face. SWIM tastes blood in his throat, and his chest hurts horribly. He does not understand what he saw. He knows of no such effect on mucous membranes by any tryptamine. This was not DMT. What the fuck happened to SWIM's spice? What the fuck happened to SWIM?!<sup>°24</sup>

### **Experience with Tan Waxes Over Time**

° THE EFFECTS OF the tan waxy extract are amazing to say the least. SWIM has pulled it several times and every time it has been the same. It changes radically with oxidation, becoming way more potent and qualitatively different as time passes. If smoked within the first few days of pulling it, it produces a heavy body load that feels like you've been shot with elephant tranquilizer, and lasts about fifteen minutes. There are no pronounced mental effects of any kind. However, upon repeated exposure to air over a few weeks, this extract becomes the most "trippy" substance that he has ever encountered. It produces wild hysterical laughter, massive size distortion in objects, and insane colorful hallucinations of things like cot-





ton candy, pink clouds, puffy pink dragons, and giant blue marshmallows. I know this sounds like total bullshit. I probably wouldn't believe it either, but it is true. It is very easy to find out—I highly suggest everyone try the oxidized tan wax at least once.<sup>24</sup>



° THE ROCK STUFF SWIM pulled carried only a heavy body load. After several weeks the substance got increasingly harder, darker in color, and it changed in

smell. SWIM smoked it maybe five times during the first seven to ten days after pulling it, producing only a heavy body load with no trippy head effects whatsoever.

° SWIM tried it again when he was bored after a couple of weeks and found that it had gone through some serious changes in the effects it produced, aside from the change in texture and color. It became really trippy. No real mental breakthrough or extreme DMT visuals or anything like that were produced, but it carried this *insanely* pleasant laughing/sing-

ing. There were no more heavy body effects. SWIM smoked five hits on his bed, and had difficulty getting the last one because he was laughing so hard. The next thing SWIM knows, he is raising up and down off the bed like Linda Blair in *The Exorcist*, laughing his ass off in this *incredible* very “tryptamine-like” state that lasted at least a half an hour. SWIM wound up smoking about twenty hits over a four-hour period and it was *great!* SWIM smoked all he had left the next night. Whatever it was, it was phenomenally wonderful!<sup>11</sup>

## Isolation Techniques

*The original version of this article contained a few additional isolation techniques, including “Critical Switch’s Tek,” which was the first process posted on-line (on Vovin’s boards) that described a method for obtaining jungle spice. However, as that tech was both overly long and lacked useful details related to pH (making it harder to replicate), it has not been included here. For space reasons, we have limited the number of extraction processes included to three that will return the three different sorts of material discussed in the article. — Eds.*

### RED JUNGLE SPICE TEK<sup>18</sup>

by Entheogenist

° This process will not only produce very potent jungle spice, but it will also pull out any DMT that has been left behind in the basified solution.

° After you have done your nonpolar extraction (see the Marsofold Tek or the Noman Tek at [entheogenreview.com/dmt.html](http://entheogenreview.com/dmt.html)), save your basified solution. For 500 grams of root-bark, use 500 ml of toluene. Heat it in a water bath until it's steaming. Add the toluene to your basified jug and tilt for five minutes. It's best to divide the toluene into three or four pulls. While waiting for the layers to separate, put the toluene jar back in the water bath to keep it hot. After you have siphoned off

the toluene layers, evaporate the toluene and let the solids dry. This material contains the jungle spice, but there is usually quite a bit of DMT in there also. Scrape up this material and put it in a test tube.

° Now heat some heptane in a water bath and fill up the test tube with hot heptane and agitate the mixture until the heptane clouds up and an oily layer forms in the bottom of the tube. Let this mixture cool for a minute or two so the oily layer will thicken a bit. Now quickly pour off the heptane onto a plate for evaporation, making sure the oily layer stays in the test tube. When the heptane evaporates you should be left with DMT (you will want to recrystallize this product). Add more hot heptane to the test tube, then pour it off and evaporate one or two more times until no more DMT is being pulled out.

° You should be left with a thick, deep red oil in the bottom of the test tube. This is your jungle spice. To get it out of the test tube, place the test tube in a hot water bath. This will cause the oil to pour more easily, and evaporate any remaining toluene. When it's nice and hot, remove the tube from the bath and immediately pour it out on a plate. (Some oil will still stick to the test tube, which you can rinse out with a very small amount of hot toluene and pour out for evaporation on a different plate.





It will yield slightly less pure jungle spice.) The oil you poured off will slowly harden into a waxy solid. It takes quite a while to dry out, but you can speed the process by smearing it around with a razor blade, then scraping it up and smearing it around again, and so on. Make sure all the toluene has evaporated before you bag this stuff, or it will turn to oil again in the bag.

° As to the water bath temperature, heptane boils at 98.42°C, so as long as the water bath is not boiling, you'll have no problem. It won't ignite in a water bath. Just be sure to "burp" your test tube periodically so the pressure doesn't build up. It needs to be hot so it will melt the insoluble jungle spice and pull out any DMT that is trapped inside the insoluble solids. Shake up the test tube so the red oil goes all through the solution and then settles again at the bottom. At this point I would set the test tube in the water bath for a moment to help the layers separate, then pour off the heptane on one plate and the red oil on another plate. The heptane will evaporate very quickly since it is hot, leaving white DMT. The oil will slowly harden into pure red jungle spice. This jungle spice is very potent; 25 mg is comparable to 50 mg of DMT!°

### ISOLATION OF TAN WAX<sup>24</sup>

by an unknown author

This isolation process is fairly unique in its use of a binary extraction solvent. From the available evidence, it seems reasonable to assume that this heptane/diethyl ether solvent is pulling a fraction that is also pulled by xylene or toluene, though there is some evidence it may leave behind the red material that aromatic solvents will pull.<sup>11,18</sup>

° Extracting the tan wax is trickier; it requires the use of a solvent blend of roughly eight parts diethyl ether to one part heptane. It also employs naphtha and acetone.

° One follows a normal DMT extraction process (see the Marsofold Tek or the Noman Tek at [entheogenreview.com/dmt.html](http://entheogenreview.com/dmt.html)), except one uses the diethyl ether/heptane blend as the solvent instead of naphtha. Freeze precipitation for crystallizing is a must here. Your material will be *very* yellow. Some of this yellow tint is natural plant fats, some is oxidation caused by the extraction

process, and more still is the targeted mystery alkaloid(s). The yellow you would have seen if you had used only naphtha, would have been only the former two—none of the mystery alkaloid(s) come(s) out unless you use diethyl ether.

° Pull all of your extract from the root-bark, allow it to dry, and you'll have a nice big pile of yellow material. Next you will recrystallize in the freezer and get your tan wax. Pour all of your extract powder into a glass container for recrystallization. The container needs to have an absolute flat bottom. Place it on an electric stove or hot-plate at the lowest setting, cover your powdered extract with a measured amount of naphtha (use increments of 10 ml for the amount of naphtha added) and proceed to dissolve it into the naphtha. Use enough naphtha to entirely dissolve the extract, but try to keep the amount on the lower side of things (adding 10 ml more at a time as needed). After the extract has dissolved, add one drop of acetone for each 10 ml increment of naphtha you used. You should note a thick yellow oil coat the bottom of the container. This is your mystery alkaloid. Use a glass eyedropper to remove all of the liquid solvent (this contains your DMT), and place that solvent in a separate container for freeze precipitation.

° Now you have a glass in which the bottom is coated with your mystery alkaloid(s). It takes forever to dry, so before it does you should clean it a little further. Drop some more naphtha on it while it is still hot (return it to the electric hot-plate if needed). Don't add any acetone this time. Stir this up a bunch, and traces of DMT should come out of the oil at this point and migrate to the naphtha. If you don't mind yellow DMT, put this naphtha into the container with the rest of the DMT that you just removed. Then let the material in the bottom of the container dry. Scraping it around a bunch while it is drying helps tremendously. In the end, you should wind up with something hard as a rock.°

### PREPARATION OF YELLOW SPICE

by Delafonze19

° After freeze-precipitating DMT, the naphtha is poured off and the solids are allowed to dry in a jar. Hot water is then run over the outside of jar, melting the DMT. This process promotes the conversion of the white crystals into yellow oily crys-





tals, which are reported to be more enjoyable than white spice. If the yellow oily crystals are left out with moderate exposure to air for a week, the process appears to proceed further toward “completion,” turning the material into a yellow goo (Delafonze19 2008).°

## The Hard Data

Attempts have periodically been made to shed light on the nature of jungle spice by use of GC/MS, LC/MS, or TLC.<sup>4,5,8,15,23</sup> While the evidence is limited at this point, preliminary data substantiates the idea that some people are isolating DMT-N-oxide, and possibly a degradation product of yuremamine.<sup>5,15</sup> The other major conclusion that seems to have come out of these attempts is establishing that no unique chemicals besides DMT can typically be seen in GC/MS analyses, while LC/MS shows a wider range of compounds (Vepsäläinen et al. 2005).<sup>8,15</sup>

## Mass Spectrometry Analysis

Let's first consider the case of a “clean” extraction. In *The Entheogen Review* 13(2): 49–50, Mambo Pachano presented an “Extreme Condition Extraction of *Mimosa tenuiflora* (= *M. hostilis*) Root-bark.” The initial extraction was done with aqueous ethanol acidified to pH 1 with citric acid. The extract was evaporated, taken up in warm water, and defatted with xylene (presumably removing any jungle spice). The water was basified to pH 14 with sodium hydroxide, extracted with toluene and the spice recovered by evaporation. “This method has reliably produced a pale yellow, waxy-crystalline solid that crushed to white powder” (Pachano 2004). GC/MS was performed on the resulting product alongside a DMT reference standard (see [tinyurl.com/6od8qm](http://tinyurl.com/6od8qm)). On the standard, there's an abundant molecular ion at 189.1 *m/z*, and a less abundant peak at 144.1 *m/z* indicating the loss of the dimethylamine moiety. I'm curious what the trace just above 400 *m/z* is, since the same trace appears on the analysis of the extracted sample, but it's likely of no particular consequence. The extracted sample appears to be extremely clean, especially when we consider that it was collected by evaporation instead of freeze-precipitation or

recrystallization, and using toluene, which is known to be less selective than the usual alkane solvents. There is a small impurity (abundance ~2) at 205.1 *m/z*, which could easily be accounted for by DMT-N-oxide. This helps to substantiate the idea that the yellow oil is DMT-N-oxide, since the product was collected by evaporation, and was described as “pale yellow, waxy-crystalline” material.

Next we consider a crude extract of the “jungle” alkaloids. This analysis was communicated by Radio879 from the Nook, who remarked, ° I *think* this was the one where I used xylene instead of naphtha, but I did not wash it with naphtha. [...] In that sample it looks like there's 86% DMT, then four other unknown compounds.<sup>°21</sup> There actually only appear to be three unidentified compounds in this spectrum. I assume that the “fourth compound” is the peak at 144.1 *m/z*, which is generated from DMT. For all three of the unidentified peaks, I believe I can propose some reasonable assignments.

### 130.1 *M/z*

This peak had me mystified for a long time. It's too small to be a tryptamine, and barely large enough to be an indole. But reading through *Ayahuasca: Alkaloids, Plants & Analogs* by K. Trout, I saw that one concern related to the extraction process was the elimination of an indole called “skatole.” While large amounts of skatole smell like shit, lower concentrations of it have a flowery smell (it is actually a component of several flowers and essential oils). The *Mimosa* root-bark extract discussed by Trout “had only a faint floral smell indicating substantial purity and lack of skatole. [...] Alkali solutions of pH 14 will destroy skatole (the strong smelling compound that many people mistakenly think is the smell of DMT...)” (see [tinyurl.com/6od8qm](http://tinyurl.com/6od8qm)). This description may shed some light on the floral aroma that has been reported when using less selective solvents.

Skatole, or 3-methylindole, is a white crystalline compound that turns brown over time, and has been described as “mildly toxic.” It has been shown to cause pulmonary edema in some lower mam-





mals, apparently targeting Clara cells, which are the major site of cytochrome P450 enzymes in the lungs. These enzymes convert skatole to a reactive intermediate, 3-methyleneindolenine (Miller et al. 2003), which damages cells by forming protein adducts. I have been unable to find any source that explicitly verifies skatole as a known compound in *Mimosa* spp., but it certainly seems conceivable. It could explain why people sometimes get a material that looks like DMT and “smells like DMT,” but lacks the effects of DMT when smoked. The 130.1  $m/z$  molecular ion corresponds perfectly with a methylated indole. While this issue requires further analysis to confirm the identification, it seems entirely plausible. Especially if a source identifying skatole as a component of *Mimosa* spp. root-bark can be located, I would be satisfied with the identification of this peak as 3-methylindole.

### 205.1 $M/z$

This is the same peak that was seen as a trace component of the “clean” extract’s GC/MS. Being exactly 16  $m/z$  higher than DMT’s molecular ion immediately suggests that this could be an oxide of DMT (the most reasonable place being at the tertiary amine). Since the sample was obtained by evaporation and not cleaned with alkanes, we would expect some of the yellow oxidation product to be present. The issue requires further study: specifically someone running GC/MS and NMR on the purified yellow oil. But until then, I am fairly comfortable with the assignment of this peak as DMT-N-oxide.

### 350.1 $M/z$

This one is a doozy, and is the primary clue suggesting that people may have been isolating a breakdown product of yuremamine. The peak is substantial: less abundant than the proposed 3-methylindole, but more abundant than the DMT-N-oxide. It’s heavier than DMT, and lighter than yuremamine. In any case, it hardly seems possible that yuremamine could survive the extraction process (Vepsäläinen et al. 2005).<sup>13,18,20</sup>

But when yuremamine is degraded during an extraction (presuming that it is present in root-bark),

it’s not as though it would just disappear. Unless it loses the ethylamine moiety, the breakdown product still ought to be amenable to acid/base extraction. Some quick calculations indicated that the loss of either hydroxylated phenyl group could get the molecular mass in the ballpark of 350  $m/z$ . And there’s that handy hydroxyl adjacent to each of them that could participate in the degradation chemistry. In the end, I came up with two plausible degradation products that would give rise to a molecular ion at 350.1  $m/z$ . Unfortunately, the peak is not abundant enough to analyze its fragmentation pattern. I should also note that I’m not particularly qualified to suggest a mechanism to either proposed 350.1  $m/z$  compound, so it’s difficult to tell how reasonable my assignment may be. Nevertheless, it would not be surprising if the molecule giving rise to this peak turns out to play a critical role in the psychoactivity of the jungle spice. It’s also worthwhile at this point to discuss what we would expect to see if the jungle spice were in fact yuremamine, which to date has only been reported from the stem-bark of *Mimosa tenuiflora*. Yuremamine has a molecular ion at 477.2  $m/z$  (Vepsäläinen et al. 2005). This peak has been clearly absent from every known analysis of the jungle spice. It also was not seen in any of the analytical work on *M. hostilis* root-bark or *jurema* conducted during the 20th century. This has led to the speculation that yuremamine is subject to degradation under most extraction conditions, particularly under high temperatures or alkaline environments (Vepsäläinen et al. 2005).<sup>13,18,20</sup>

Finally, we have a more recent account of GC/MS analysis run on the red spice that reportedly came from either a toluene or a diethyl ether pull of an acid/base extraction:

°GC/MS and GC/FID indicate that the main compound is DMT (nothing else showed up in the GC/MS, but there were minor additional peaks in GC/FID). This is curious, because the whole reason SWIM *has* this stuff is because it was not soluble in hexane.<sup>8</sup>

This is a confounding result. The material was a red crystalline solid isolated based on its insol-







bility in hexane, which certainly sounds like jungle spice.<sup>15,18</sup> We would expect very little of the material to be DMT due to the hexane wash, but DMT was still the primary peak in the sample.<sup>8</sup> [*Hexane is a somewhat lousy solvent for DMT; while it most certainly can work, it tends to be used for crystallization and not extraction for just this reason.* — Eds.]

While it's possible that the sample analyzed was not the same material that others are calling jungle spice, this seems unlikely since it matches the same physical description and was isolated in the same fashion. The material was also reportedly stored for several months prior to analysis,<sup>8</sup> so it's possible that the compound(s) of interest degraded during that time. Or, for whatever reason, the red component may not be amenable to GC/MS; based on the presence of more diverse peaks in LC/MS spectra, I tend to lean toward this possibility. [*It is worth noting that it has been claimed that tryptamine N-oxides readily degrade in the injection port of the gas chromatograph, apparently making them undetectable via GC/MS (Kamata et al. 2006).* — Eds.]

There are two other possibilities, if we take the spectra at face value and assume that DMT is overwhelmingly the main component in the red spice. The first of these possibilities is that the red coloration comes from a biologically inactive tannin, and the activity of the red spice is solely the result of DMT. I don't consider this possibility to be very likely, based on the wealth of experience reports reporting breakthroughs on significantly smaller doses than DMT could provide. The other possibility, assuming that DMT is overwhelmingly the main component in the red spice (which I'm not necessarily convinced of), is that the trace impurity responsible for the red discoloration is biologically active and accounts for the reported effects of smoking red jungle spice. If this is the case, it could either be acting as an agonist in its own right (adding its effects to those of the DMT), or it could be potentiating the DMT in some fashion. Since no trace components were identified in this particular analysis, it is impossible to speculate further.

## Thin Layer Chromatography Analysis<sup>4</sup>

*To view color photographs of some of the TLC plates described below, and to obtain more specific information about the processes used to run the plates, see the original version of this article, posted at [entheogenreview.com/junglespice.html](http://entheogenreview.com/junglespice.html).* — Eds.

° I did some TLC tests recently that showed at least three compounds in a *Mimosa hostilis* root-bark extraction. #1 was DMT, and at first I thought that #2 might be 5-MeO-DMT, and that #3 might be either DMT-N-oxide or 5-MeO-DMT-N-oxide. None of the spots showed up as what I would consider trace amounts.

° Further TLC runs on this same extract (after four days) failed to show the blue spots in #2. This is *not* 5-MeO-DMT, as I thought that it might have been. In the solvent system I used, it showed the same Rf and color reaction to xanthydrol as 5-MeO-DMT. However, the compound on the plate is unstable and disappears. A recent post on the Ayahuasca Forum leads me to believe that this may be yuremamine.

° To obtain the extract, I used a standard acid/base extraction for the first lane in my TLC, and toluene for the third lane. I'm interested in the red/pink/purple coloration that is common to many tryptamine-bearing plants. It comes from tannins (lots in this case) and I also believe an oxidized tryptamine. Its the oxidized compounds that are tricky...

° After the blue spots no longer showed up, I ran some other tests on this same extract. I used a different developer for the plates (one that resolves 5-MeO-DMT and DMT better). There was no blue spot (as expected), but the one trace in the original plate remains. I ran this against an oxidized sample of the initial extraction, and the trace is not DMT-N-oxide (it shows as a very different Rf); it's yet another trace compound. Not sure what yet. The oxidized sample, when left to evaporate, yielded a yellow oil that smells very floral and did not want to crystallize.

° Yuremamine shows up in methanol extractions, and it seems not to show up in a standard acid/base extraction. Yuremamine decomposes under alkali conditions, and these decomposition prod-





ucts are likely to be the “jungle spice,” which I will refer to here as “yuremamine degradation product,” or “YDP.” Bioassays published in *The Entheogen Review* indicate that cold water extracts of *Mimosa hostilis* root-bark sans additional MAOI are orally active; yuremamine is suspected as the reason for the oral activity. [The author of this analysis report is presuming that one chemical he has found is yuremamine, and the text that follows states this as though it is a fact. The idea that other chemical(s) are degradation products of yuremamine is also a presumption. Although either or both of these presumptions may be true, either or both also may not be true, and the identification of yuremamine was not verified with a reference standard so far as we can tell. — Eds.]

° Two grams of ground *Mimosa hostilis* root-bark were extracted for an hour in 10 ml of room-temperature water. This was done twice, with the extractions combined. These extractions were spotted directly on the plates. The first lane was the control: a standard acid/base extraction completed earlier. Visualization was done with the bare plate, and xanthydrool.

° Plate #14 was run in an acid environment, so as not to degrade the yuremamine. Lane 1 is the control showing DMT (Rf @ B) and a YDP (Rf @ A). Lane 2 is the water extract and Lane 3 is the methanol extract both showing DMT (B) and very likely yuremamine (C). Lanes 4 and 5 are lanes 2 and 3 before visualization with xanthydrool. What’s interesting here is that the pre-viz lanes show the C spots as blue and the spots as purple after visualization. The YDP does not show up in lanes 2–5 (the pencil lines on the right just indicate all Rf positions).

° Plate #12 was run in an alkali environment. The layout of lanes 1–3 remains the same, but we see a reversal of yuremamine and the YDP Rf values in relation to DMT. However, since this is run in an alkali environment, we see the YDP showing up in lanes 2 and 3 as the spots travel up the plate and degrade the yuremamine, which now only shows as a smaller trace component. By the time the plate was fully developed the blue spots on the plate before visualization had disappeared. They remained for about half of the run and then were gone by the time the plate finished.

° In Plate #18, the reference is in lane 1, the visualized methanol extraction in lane 2 and the pre-

visualized methanol extraction in lane 3 run in an alkali environment for half of the plate (half of the distance to reduce the time spent in the alkali environment). Here A is DMT, B is the YDP, C is yuremamine, D and E I believe are yuremamine being broken down and have not had a chance to settle into a true Rf value as the plate run has been shortened. [The blue E spot in lane 3 is a tannin. — Entropymancer]

° My conclusions are thus: both methanol and room-temperature water will extract both DMT and yuremamine, and a trace component found in standard acid/base extractions is a YDP. Yuremamine seems to be visible on the plate without a visualization agent, and I suspect that it fluoresces (but I have not checked). The oral activity of a cold water extraction could very well be due to yuremamine acting as an MAOI making the DMT orally active (since DMT is being extracted), and/or it could be active by itself. Also, while water will extract DMT, methanol seems to be a little more efficient. Lastly, the tannins are hard to deal with, and reading the plates would be easier without them present (they are the red streaking).°

## Botanical Confusion

*Mimosa tenuiflora* has been accepted by many as the correct taxonomic orthography (considered synonymous with *M. hostilis*) since the 1991 publication of *Sensitivae Censitae: A Description of the Genus Mimosa* Linnaeus (Mimosaceae) in the New World by *Rupart C. Barneby*. While Barneby noted that the leaves of Brazilian *M. hostilis* were slightly different from those on the *M. tenuiflora* of Venezuela, he based his decision to lump them on the fact that within a population of either one, an individual could be found that was identical to another individual that could be found within a population of the other one. He never stated that the larger populations could not be told apart (just the opposite), but rather he simply lumped them based on the idea that the range of expression within both didn’t merit each one being described as a unique species. Further study may show that *M. hostilis* is deserving of being awarded subspecies status within *M. tenuiflora*, and it is certainly possible that the chemistry of these plants may vary, regardless of what one calls them. — Eds.





I'm not satisfied with the extent to which *Mimosa tenuiflora* and *M. hostilis* are identical. Nevertheless, it is well-established in the literature that these Latin binomials are synonymous (they will be used interchangeably in the text below) and they are both legitimate names to apply to the white-flowering tree from which root-bark available on the entheobotanical market is theoretically being harvested. But to complicate matters, there are indications that the *M. tenuiflora* name is sometimes being applied to another *Mimosa* tree, which does not have white blooms.<sup>7,151</sup>

Following some catastrophic events in Mexico in the 1980s, *M. tenuiflora* stem-bark—under the name *tepescohuite*—was hailed as a miracle-treatment for burns when applied as the active ingredient in a topical ointment (Camargo-Ricalde 2000). This gave rise to a proliferation of tepescohuite throughout southern Mexico, which may have resulted in two problems. First, it seems possible that some sources claiming to sell Mexican root-bark to the entheogen-interested market are actually distributing stem-bark, due to it being already widely available. The second problem is that I'm not convinced that everything harvested from the “tepescohuite tree,” whether stem-bark or root-bark, is actually coming from *M. tenuiflora*.

There are several vendors peddling tepescohuite ointments, soaps, and skin products, whose advertising depicts a tree with either bright yellow or bright pink flowers; in both cases it's claimed to be *Mimosa tenuiflora* (search Google Images for “tepescohuite” to see some pictures). Since there has been a high demand for these products, and since several *Mimosa* species have similar appearances, someone may have unknowingly or unscrupulously begun propagating another species as tepescohuite. On the other hand, some kitchen chemists claim that the commercially available Mexican root-bark has a higher alkaloid content,<sup>28</sup> so the possibility of misidentification doesn't necessarily mean an inferior product for extracting purposes. And since it is common for web-based vendors to Hoover photographs and illustrations from other sites, these errors in flower color could be

largely due to ignorance and sketchy web-site creation morals on the part of advertisers, rather than on misidentified botanicals.

However, another factor casting doubt on the identity of the root-bark relates to some of the seeds that have been made available on the entheobotanical market. Consider what Torsten of Shaman Australis had to say a couple years ago:

° *Mimosa* species can contain some nasty alkaloids, which is why correct identification is paramount in my opinion. That is why I am so appalled at the callous nature of *Mimosa hostilis* root-bark farmers, distributors, and retailers. I am also a little surprised at the ignorance of the customers. I mean seriously, you folks seem to only care about the fact that a plant contains DMT regardless of what else you might consume along with it.

° So is there a conspiracy to supply dodgy material? I don't know. All I know is that two of the largest *Mimosa hostilis* root-bark farmers also supply seed from their plantations to various wholesalers and retailers. I have purchased plenty of this seed for my own shop and have bought seed from most major retailers. *None* of it has turned out to be from *M. hostilis*.<sup>15</sup>

More recently, Torsten remarked:

° My remarks above are a few years old and things change. There are now reliable bulk seed sources in Brazil and all around the world from collectors who got some good seed. However, I think it will still be years before the seed trade could be regarded as reliable. For the moment, most retailers still have the seed that grows into pink-flowered plants.

° As for root-bark, I don't think much has changed. The main sellers are still those who have pink-flowered plants. Some of them know they have the wrong species, but don't care because they just sell for the effect and *Mimosa verrucosa* works well. Some of them insist that *M. hostilis* has pink flowers and hence their material is accurately labelled as far as they are concerned.

° Retailers by-and-large don't care as long as the root-bark works. But even if they *did* care, I doubt they would get much reliable info for the reasons





outlined above. I only got these admissions because I grew their seed and proved to them that they were wrong.<sup>23</sup>

The seeds that have been distributed in the past as *Mimosa hostilis* usually produced plants that are of the genus *Mimosa*, but which are definitely not *M. hostilis* (Torsten 2008).<sup>13,15</sup> At present, while at least one vendor has begun selling seeds that actually give rise to a *M. hostilis* tree, most of what's available produces other *Mimosa* species, particularly *M. verrucosa* (Torsten 2008).<sup>7</sup>

*Mimosa verrucosa* as “jurema branca,” is used by some indigenous South American populations, and *Mimosa tenuiflora* is known by some as “jurema preta.” However, nomenclature appears to be variable among indigenous populations, with both names (and others) being applied to both species, depending on which tribe is discussing the plants.<sup>14</sup> Consider the following from an issue of the *MAPS Bulletin*:

After interviewing many people, and participating in different Jurema rituals with the Indians, I also realized that the Jurema they drink in their brew is not *Mimosa hostilis*, but the root bark from *Mimosa verucosa* (sic). Different tribes will call *M. hostilis*, the Jurema Negra and *M. verucosa* (sic), the Jurema Branca, as well as other tribes call *M. verucosa* (sic), the Jurema Negra. That means that when they say that they drink Jurema Negra, it does not necessarily mean they are drinking *M. hostilis*, but *M. verucosa* (sic) which is called both: Jurema Branca and Jurema Negra (Silveira Barbosa 1998).

Jonathan Ott has pointed out that assorted indigenous groups employ “one or another type of jurema branca, of which some 10 species have been reported from 4 genera,” citing references for *Acacia jarnesiana*, *A. piauhyensis*, *Mimosa burgonia*, *M. pudica*, *M. verrucosa*, *Pithecellobium acacioides*, *P. diversifolium*, *P. dumosum*, *P. tortum*, and *Vitex agnus-castus* (Ott 2000).

In years past, commercially available misidentified seeds produced *Mimosa pudica* or *Mimosa scabrella*,<sup>34</sup> but these appear to have faded from the market-

place. Sometimes genuine seeds have been acquired through trades with people in possession of genuine specimens. Properly identified live plants are also sometimes traded amongst the entheobotanical community.

The scarcity of genuine seeds and the concurrent abundance of misidentified seeds begs the question: Have imported root-bark samples been similarly misidentified? After all, it doesn't make much sense that a vendor would be able to acquire legitimate *Mimosa tenuiflora* root-bark, but unable to acquire legitimate seeds from the same source.<sup>13</sup> On top of this, Torsten of Shaman Australis has reported seeing a photo of the *Mimosa* plantation from which a major vendor obtained its root-bark, and the flowers on the trees were pink.<sup>14,15</sup> And none of the vendors I contacted had any idea what color flowers were produced by the trees that their root-bark was obtained from.

*Mimosa tenuiflora* has whitish or greenish-white flowers. It does not have pink flowers or yellow flowers. Theorizing about a pink- or yellow-flowering subspecies of *M. tenuiflora* (as some forum members have), is inconsistent with the established botanical definitions.

This leaves us with a jumbled picture that casts a significant shadow of doubt over the botanical identity of the root-bark that's being imported. I have a hard time imagining that 100% of the vendors have been selling misidentified product, so I'd wager that at least some of them have been selling legitimate *Mimosa hostilis* root-bark. But considering the scarcity of genuine seeds, I'd be hesitant to speculate that authentic *M. hostilis* root-bark is prevalent on the market.<sup>13,15</sup> Further, it seems likely that some of the root-bark available on-line comes from *M. verrucosa*. Unfortunately, unless vendors can find out what color flowers their suppliers' trees produce, it is impossible to speculate on the degree to which *M. verrucosa* is being sold as *M. hostilis* (Torsten 2008).<sup>13</sup> [It is worth noting that *Mimosa verrucosa* root-bark looks quite different than *M. tenuiflora*/*M. hostilis* root-bark; see [www.entheogenreview.com/root-bark](http://www.entheogenreview.com/root-bark) — Eds.]





Yet despite all of the indications that some commercially available root-bark may not be from *M. hostilis*, I've only heard a few reports, some years ago, of alkaloid-free batches of root-bark being sold. Extractions of these would yield a clean white material with the physical appearance of DMT, which produced no effects when smoked (possibly indicating that the root-bark was from another species).<sup>13,15</sup> There are still periodic reports of low-yielding root-bark from various vendors, but these samples contain at least some DMT. It is worthwhile to note here that at least one former vendor, JLE, openly advertised that the product they sold was the stem-bark from *Mimosa hostilis*, which is of a different chemical composition than the root-bark, and likely contains much lower quantities of DMT (Meckes-Lozoya et al. 1990).

For those concerned solely with isolating DMT, it probably doesn't matter whether the available root-bark is actually *Mimosa tenuiflora*. Whatever it is, it has for the most part been reported as an effective source of DMT.

There has been some speculation about the possible dangers of a misidentified root-bark. The most frequent concern is that the unknown root-bark may contain mimosine, a toxic clastogen (chromosome-breaking chemical). First discovered in *Mimosa pudica* (Renz 1936), mimosine has been found in several leguminous trees (Soedario et al. 1994), and it could possibly be a component of other *Mimosa* species. Although stem-bark of *M. verrucosa* has been analyzed for antioxidant chemicals (Desmarchelier et al. 1999), no analysis of *M. verrucosa* root-bark has yet been formally conducted or published (Ott 2000; Trout 2007), so it remains unknown if mimosine is present in commercially available root-bark. If, for safety's sake, one assumes that it is present in the root-bark, it appears easy to make certain it doesn't end up in the final chemically isolated product. Mimosine is much more polar than DMT, and is practically insoluble in higher alcohols, ether, benzene, chloroform, etc. This means that very little mimosine is apt to end up in the nonpolar pulls when one extracts the DMT free-base. Since mimosine is substantially more soluble in water than in nonpolar

solvents, a sodium carbonate wash ought to remove any residual mimosine. [While we agree that possible toxins from unknown root-bark are not too worrisome for those who are isolating DMT, there is a greater potential risk for those who are merely doing a cold-water extract of jurema, or who are using the root-bark as an ayahuasca analogue via a tea brewed with a MAOI plant. — Eds.]

That's all well and good for the average DMT isolator, but what about the folks pulling jungle spice? It is tempting to speculate that some of the variability among jungle spice extractions may be a result of root-bark from different species of *Mimosa* being sold. Unfortunately, until someone runs extractions of jungle spice using confirmed samples of *M. tenuiflora* and *M. verrucosa*, we simply don't know.

There is also the possibility that variation in jungle spice extracts may be accounted for by differences in environment or harvesting conditions.<sup>2</sup> Maybe the tree needs ample access to a particular soil nutrient to produce a good portion of jungle spice. Maybe the quantity of this alkaloid fraction varies with the time of year, or even with the time of day. Maybe the tree must reach a certain age before it begins producing it. Or maybe the variability of extracts has to do with unrecognized nuances in the extraction process. Set, setting, and dose could also contribute to the variation in reported effects.

Finally, it is worth mentioning that confusion over the botanical identity of available root-bark may explain why a few people have been unsuccessful in verifying Jonathan Ott's claims that jurema is orally active without an added MAOI (J.S., OR et al. 1999). The individuals who were unsuccessful may have been using *M. verrucosa*, while Ott was using *M. tenuiflora*.

Clearly there are a lot of loose ends that need to be wrapped up. It is my hope that this article will spark further investigations that may someday provide more answers to the mystery alkaloid(s) of *Mimosa* root-bark. ☉





# CACTUS UPDATES

by Keeper Trout

## *Trichocereus cuzcoensis*

As previously mentioned in *The Entheogen Review*, there is substantial variation in what one may encounter as *Trichocereus peruvianus*, both in terms of appearance and psychoactivity. A number of growers have come to the conclusion that the commercial cacti vendor Karel Knize has sold a substantial amount of *T. cuzcoensis* mislabelled as *T. peruvianus* (including some of his KK242 Matucana, f. Ancash, KK338, blue form, etc.). The true extent of these mislabelled plants still stands in need of actual study (based on wild populations), but recent analytical forays published in the journal *Quepo* may provide some insight into possible misidentifications. In contrast to Stig Agurell's account reporting small amounts of mescaline in European grown *T. cuzcoensis* (Agurell 1969), Carlos Serrano analyzed wild specimens collected from four populations in southern Peru and he did not find mescaline in any of them (Serrano 2008). This meshes with information from Peruvians around Cuzco telling friends that the plant is used locally as a hair wash, and the only people eating it hoping for psychoactive effects are ill-informed tourists.

Serrano did find significant levels of mescaline in both *Trichocereus puquiensis* and in *T. schoenii*. *T. puquiensis* is known to contain mescaline based on bioassays of its monstrose form, but it lacked any published analysis. Serrano looked at four *T. puquiensis* populations from Ayacucho and found mescaline concentrations ranging from 0.11% to 0.50%. He also analyzed three populations of *T. schoenii* from Arequipa and reported mescaline values from 0.14% to 0.22%. *T. schoenii* is now considered to be lumped into *T. cuzcoensis* (= *Echinopsis cuzcoensis*) by David Hunt and the International Cactaceae Systematics Group (Hunt et al. 2006). We cannot help but wonder if this perhaps underlies the occasional report of entheogenic activity for *T. cuzcoensis*. (While rare, such reports do exist.) The need for more work is clearly indicated.

## Petrified Peyote?

The first mention of "petrified peyote" was apparently a misnomer; it appeared in reference to the unique find of peyote effigies approximately 6,000 years old recovered from a non-funerary context in the Shumla Caves near the mouth of the Pecos River in Texas (Taylor 1956; Bruhn et al. 2002; Terry et al. 2006). These were recently found by Martin Terry's group to *not* be actual peyote buttons; rather, they were crafted items that had been shaped to resemble the crown of a living peyote plant (Terry et al. 2006). They were assumed by Jan G. Bruhn's group to be peyote based on the identification of mescaline within them (Bruhn et al. 2002).

Intriguingly, Terry's group determined that these effigies contained not only tissues from C<sub>4</sub> plants (i.e., from a crassulacean acid plant like a cactus) but also C<sub>3</sub> plant tissues (i.e., from plants with normal photosynthesis). Terry's observation above, combined with the Bruhn group's assertion that the effigies contained 2% mescaline and no other detectable alkaloid (Bruhn et al. 2002; El Seedi et al. 2005) suggests that these may be the earliest known prepared form of a psychedelic drug. However, the Bruhn group's report has been challenged by Sasha Shulgin as being implausible. Shulgin's main point concerned the claim that 2% mescaline persisted after more than 5,000 years; however, the lack of any other peyote alkaloids being reported by Bruhn et al. (some of which are known to be more stable than mescaline) also seems unusual. Questions directed to Bruhn about his group's findings have not received any response.

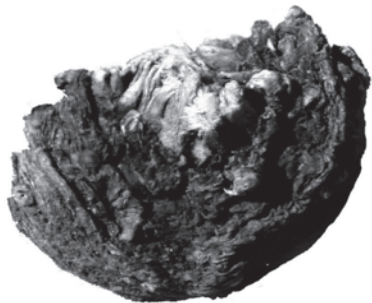
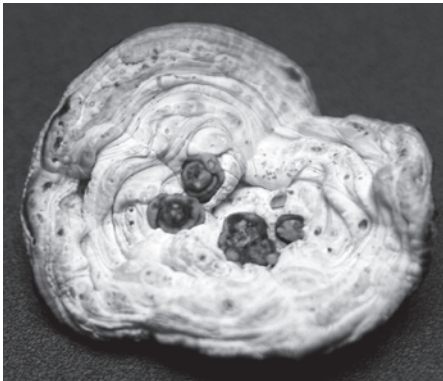
Sadly, the radiocarbon and analytical work done to date has consumed most of the available material, so there may never be more answers available, as this was the only find of its kind. From the original specimens, only one still exists, and it is now a hollowed out shell of its former self (see Terry et al. 2006 for more details).





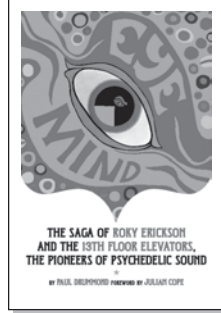
In the last several years “petrified peyote buttons” have been appearing for sale at the Tucson Gem & Mineral Show and elsewhere. Recently I had the good fortune to meet a person who had purchased one of these ersatz petrified peyote buttons (for \$50), and I had opportunity to closely examine it.

It appeared at first glance to vaguely resemble a dried peyote button, but without any doubt it is simply either an agate or another form of chalcedony with a fine drusy quartz coating on one side. It was absolutely not a petrified peyote button, as it lacked all of the critical features (such as ribbed or tuberculate divisions, areoles, or the distinctive apex) that are typically preserved in peyote buttons. While a beautiful natural creation, it was clearly not of botanical origin and was either sold deceptively or ignorantly. It seems likely that all “petrified peyote buttons” sold commercially are similarly misidentified. ☉



TOP: So-called petrified peyote. Photo by K. Trout.  
BOTTOM: Dried peyote button. Photo by Justin Case.

## BOOK REVIEW



*Four and twenty birds of Maya  
Baked into an atom you  
Polarized into existence  
Magnet heart from red to blue [...]*

*If your limbs begin dissolving  
In the water that you tread  
All surroundings are evolving  
In the stream that clears your head*

*Find yourself a caravan like Noah must have led  
And slip inside this house as you pass by.*

from “Slip Inside This House”  
Tommy Hall and Roky Erickson (1967)

*EYE MIND: The Saga of Roky Erickson and the 13th Floor Elevators, The Pioneers of Psychedelic Sound* by Paul Drummond. Foreword by Julian Cope. 2007. (Process, POB 39910, Los Angeles, CA 90039, (323) 666-3377, <http://processmediainc.com>) ISBN: 978-0-9760822-6-2 [6" x 9", paperback, \$22.95], 421 pages, 120 photos.

In the early 1960s, several years before the LSD-fueled psychedelic culture bloomed in San Francisco, students at the University of Texas in Austin were already experimenting with peyote and mescaline. Marijuana was in common use, but possession was a felony that could automatically land one two to five years in prison, or up to a life sentence for a second-time offender. The years 1962–1965 saw students, proto-hippie beatniks, and intellectuals congealing into a hipster underground, which





included the likes of Janis Joplin, Chet Helms (who promoted the first psychedelic concerts in San Francisco), and Gilbert Shelton (author of the underground comic *The Fabulous Furry Freak Brothers*). Among this group was one Tommy Hall, a brilliant philosophy and psychology major. When LSD hit the Austin scene in 1964, Hall became enamored with its mind-expanding possibilities. He began to formulate an elaborate multi-layered approach to life, inspired by such luminaries as Gurdjieff, Ouspensky, Hesse, Huxley, Ginsberg, Kerouac, and famed semiotician Alfred Korzybski.

Meanwhile, the hottest rock 'n' roll band in town was The Spades, led by guitarist Roky Erickson, who was blessed with an astounding and mighty howl of a voice that many locals say influenced Janis Joplin. *Eye Mind* recounts in elaborate detail the rise and fall of the 13th Floor Elevators, the band formed from the union of these two amazing and eccentric characters. It is a tale almost Shakespearean in its ascent and downward trajectory, from the formation of the psychedelic scene and their first hit record, to label mismanagement, police harassment, mental and drug problems, busts, and the dissolution of the band and their dream.

Documented as the very first self-professed “psychedelic” band, the Elevators were a true cultural phenomenon. The liner notes for their debut LP expound Hall’s theories, including passages about “Man’s quest for knowledge,” and how, by the use of “certain chemicals” one can pursue the “quest for pure sanity...”

The Elevators saw some success with their song “You’re Gonna Miss Me,” an impassioned garage-rocker distinguished by Roky’s howling vocals and what would become their signature sound (for better or worse): a burbling, hooting background noise produced by Tommy Hall scat-singing into an “electric jug.” (ZZ Top’s Billy Gibbons had a band in Austin at this time, The Moving Sidewalks, who were totally influenced by the Elevators’ sound.) The Elevators even made it onto Dick Clark’s *American Bandstand*. When Clark asks the band, “Who is the head of the band here?” Hall replies, “Well, we’re all heads...”

Band leader Hall’s insistence that the band trip on psychedelics like LSD and DMT at rehearsals, performances, and recordings invariably led to some very intriguing music, and ultimately some not-so-intriguing mental health problems. Drummond’s exposé contains great descriptions of the Elevators playing the Texas teen club scene, mixing standard dance classics of the time with their new “psychedelic message” songs. In 1966, the band also frequently played the California Bay Area, to supportive and receptive audiences who were totally in tune with their sounds. They shared bills with artists such as Janis Joplin, Big Brother, Quicksilver, and Grace Slick’s Great Society; they even ended up living in San Francisco for a while. One interesting speculation made in the book is that if the Elevators had *stayed* in San Francisco, they might very well have gone on to become as successful as their kindred Bay Area bands.

At over 400 pages, *Eye Mind* is a fascinating book, written by an obviously loving fan. Regardless of your taste for their music, this is an invaluable account of not only a seminal American band, but of the very roots of the psychedelic counter-culture itself. The book is full of priceless anecdotes on what it was like to be a head in the then-hostile Texas environment, as well as insights into the West Coast musical and cultural scenes. Innumerable punk, new wave, and psychedelic bands have counted the 13th Floor Elevators as an influence. Busted for a miniscule amount of marijuana in 1969, Roky Erickson was incarcerated *One Flew Over the Cuckoo’s Nest*-style in a psychiatric hospital for several years, where he received shock therapy against his wishes. Yet between various mental conditions since that time, Erickson has continued his career in music to this day. He remains one of my favorite American songwriters. *Eye Mind* is an unforgettable read about an unforgettable time. — David Arnson







# EVENTS CALENDAR

## ENTHEOGENESIS AUSTRALIS DECEMBER 6, 2008

The Entheogenesis Australis Symposium will take place at the University of Melbourne's Copland Theatre on Saturday, December 6th, from 9:00 am until 9:00 pm (two tea breaks and a one-hour lunch break). There will be nine lectures and one panel discussion. Featuring Michael Bock (on absinthe and toot), David Caldicott (on psychoactive mushrooms), Deva Daricha (on shamanism), Twix Elbert (on ketamine and schizophrenia), Anna Kokavec (on wine), Tim Payne (on drug consumption), Julian Raxworthy (on psychoactive books), Des Tramacchi (on *Ephedra*), and Torsten Wiedemann (on iboga). With Martin W. as MC and Kath Williamson as panel moderator. Tickets are \$95 (Australian) available via international money order sent to: Entheogenesis Australis, POB 118, Mitcham, Vic 3132, Australia. For more details, see: [www.entheo.net](http://www.entheo.net).

## COSM NEW YEAR'S EVE PARTY DECEMBER 31, 2008

This New Year's Eve party will feature the final tour of the New York City CoSM Gallery with Alex Grey, as the Chapel of Sacred Mirrors will be relocating during 2009. From 6:30 pm until 4:00 am. Space is limited; advance tickets are available for \$100 from [www.cosm.org](http://www.cosm.org).

## HOW TO SURVIVE THE APOCALYPSE JANUARY 16 & 17, 2009

Join us for the first incarnation of *How to Survive the Apocalypse*, a Burning Man-inspired event that combines rock opera, vaudeville, and freaky cult ritual. The evening will feature talks, performances, and, as its centerpiece, a Rock Operetta that explores the early days of the festival and the perils and possibilities that grace the event to this day. Music by Mark Nichols, lyrics by Erik Davis.

Tickets are \$20 general, \$15 student or in costume. Advance ticket purchase is recommended. 8:00 pm at Stagewerx, 233 Sutter, San Francisco, CA. For more information see [www.burningopera.com](http://www.burningopera.com) and [www.Stagewerx.org](http://www.Stagewerx.org).

## CONFERENCE ON SHAMANISM JANUARY 23–27, 2009

The Seventh International Conference on Shamanism will be held in Santa Fe, New Mexico. Featuring presentations by David Cumes, Deborah Davis, Jorge Luis Delgado, Chalise Brooke Medicine Eagle, Philip H. Farber, Ohki Simine Forest, Raven Hicks, Sandra Ingerman, Kahuna Harry Uhane Jim, Stanley Krippner, Kristin Madden, Joe Miguez, Ernesto Ortiz, Medicine Story, Tina de Souza, Maboud & Tara Andrea Swierkosz, Barbara Tedlock, Dennis Tedlock, and Alberto Villoldo. Tickets are \$595 before December 29, and \$645 after. For more information, see [www.bizspirit.com/shamanism/sh\\_index.html](http://www.bizspirit.com/shamanism/sh_index.html).

## MAGICKAL PLANTS FEBRUARY 2009

Entheo-Educational Experience presents eleven classes/workshops, to be held at Joshua Tree on February 7, 8, 14, 15, 21, and 22, which feature discussion of *Amanita muscaria*, *Anadenanthera peregrina*, *Argyreia nervosa*, ayahuasca and its analogues, *Heimia salicifolia*, *Leonurus* spp., *Nelumbo nucifera*, *Nymphaea caerulea*, *Psilocybe* mushrooms, *Salvia divinorum*, *Sceletium tortuosum*, and *Trichocereus* cacti. Historical shamanic applications, contemporary medicinal uses, plant chemistry, first-hand reports, processing procedures, availability and access, and the laws will be discussed. All eleven classes are \$200, any six classes \$125, any three classes \$75, individual classes \$30. Payment can be sent to K.J. Berman, 3753 Piper Trail, Yucca Valley, CA 92284. For info, e-mail [entheomagic@hotmail.com](mailto:entheomagic@hotmail.com) or call (415) 686-2805.



# REMEMBERING THOMAS LYTTLE

---



THOMAS LYTTLE

*May 5, 1955 — September 5, 2008*



Thomas Lyttle was best known as the editor of the periodical *Psychedelic Monographs and Essays*, and as the first person to have blotter art autographed by psychedelic luminaries, dramatically increasing the value of and interest in this unique form of visionary art. He was interviewed by Jim DeKorne for an early issue of *The Entheogen Review* (Spring 1994), and over the years he contributed his own interviews and book reviews to the publication. Tom was a valuable sounding board for us, as well as being a fan of *The Entheogen Review*—he is the only person I know of who went to the trouble and expense of having his back issues of *The Entheogen Review* hardbound in library cases. Although we didn't always agree, we nevertheless had mutual respect and admiration for one another, and I will miss the spirited e-mail discussions that we shared.

— David Aardvark



# BIBLIOGRAPHY

- Agurell, S. 1969. "Cactaceae Alkaloids I," *Lloydia* 32(2): 206–216.
- Anonymous. 2008. Personal communication, Jun 15.
- Barbosa, Y-W.M. da S. 1998. "Jurema Ritual in Northern Brazil," *MAPS Bulletin* 8(3): 27–29.
- Brandt, S.D. et al. 2008. "N,N-Dimethyltryptamine and dichloromethane: Rearrangement of quaternary ammonium salt product during GC–EI and CI–MS–MS analysis," *Journal Pharm Biomed Anal* 47(1): 207–212.
- Brown, R.E. and Associates 1968. *The Psychedelic Guide to Preparation of the Eucharist in a Few of its Many Guises*. Linga Sharira Incense Co.
- Bruhn, J.G. and P.A.G.M. DeSmet 2003. "Ceremonial Peyote Use and its Antiquity in the Southern United States," *HerbalGram* 58: 30–33.
- Bruhn, J. et al. 2002. "Mescaline Use for 5700 Years," *Lancet* 359(9320): 1866.
- Buchanan M.S. et al. 2007. "NMR spectral assignments of a new chlorotryptamine alkaloid and its analogues from *Acacia confusa*," *Magn Reson Chem* 45(4): 359–361.
- Cairns, G.F. 2001. "A Theology of Human Liberation and Entheogens: Reflections of a Contemplative Activist," in *Psychoactive Sacramentals: Essays on Entheogens and Religion*, edited by T. Roberts. CSP.
- Camargo-Ricalde, S.L. 2000. "[Description, distribution, anatomy, chemical composition and uses of *Mimosa tenuiflora* (Fabaceae-Mimosoideae) in Mexico]" [Article in Spanish], *Rev Biol Trop* 48(4): 939–954.
- Darth, C. 1977. *The Whole Drug Manufacturers Catalog*. Prophet Press.
- DeKorne, J. 1996. "*Mimosa hostilis*: A Potent New Ayahuasca Analogue." *The Entheogen Review* 5(4): 9.
- Delafonze 2008. Personal communication, Mar 17.
- Desmarchelier C. et al. 1999. "Antioxidant and free radical scavenging activities in extracts from medicinal trees used in the 'Caatinga' region in north-eastern Brazil," *Journal of Ethnopharmacology* 67(1): 69–77.
- El-Seedi, H.R., et al. 2005. "Prehistoric Peyote Use: Alkaloid Analysis and Radiocarbon Dating of Archaeological specimens of *Lophophora* from Texas," *Journal of Ethnopharmacology* 101(2005): 238–242.
- Forbidden Donut 1996. "Report from the Palenque Conference," *The Entheogen Review* 5(2): 2–3.
- Hanna, J. 2008. Personal communication, Oct 17.
- Hunt, D. et al. 2006. *The New Cactus Lexicon*. DH Books.
- J.S., OR et al. 1999. "Mimosa Active Without MAOI?" *The Entheogen Review* 8(1): 22–24.
- Kamata, T. et al. 2006. "Metabolism of the psychotomimetic Tryptamine Derivative 5-methoxy-N,N-diisopropyltryptamine (5-MeO-DIPT) in Humans: Identification and Quantification of its Urinary Metabolites," *Drug Metabolism and Disposition Fast Forward* 34(2): 281–287.
- Lee, B.J. and M.A. Cowan 1986. *Dangerous Memories: House Churches and our American Story*, cited in *Psychoactive Sacramentals: Essays on Entheogens and Religion* (2001), edited by T. Roberts. CSP.
- Meckes-Lozoya et al. 1990. "N,N-Dimethyltryptamine Alkaloid in *Mimosa tenuiflora* bark (Tepescohuite)," *Archivos de Investigación Médica* 21: 175–177.





- Miller, M. et al. 2003. "3-Methylindole Induces Transient Olfactory Mucosal Injury in Ponies," *Vet Pathol* 40(4): 363–370.
- Noman 2008. Personal communication, Feb 26.
- Ott, J. 2000. "Pharmahuasca, Anahuasca, and Vinho da Jurema: Human Pharmacology of Oral DMT Plus Harmine," *Yearbook for Ethnomedicine and the Study of Consciousness* 6/7 (1997/1998): 251–271.
- Pachano, M. 2004. "Extreme Condition Extraction of *Mimosa tenuiflora* (= *M. hostilis*) Root-bark," *The Entheogen Review* 13(2): 49–50.
- Renz, J. 1936. "Mimosine," *Z Physiol Chem* 244, 153–158.
- Serrano, C.A. 2008. "Avances en la Fitogeografía Química del género *Trichocereus* en el sur del Perú," *Quepo* 22: 29–35.
- Shulgin, A.T. 2006. Personal communication.
- Shulgin, A.T. 2008. Personal communication.
- Smith, M.V. 1981. *Psychedelic Chemistry*. Loompanics Unlimited.
- Soedario, M. et al. 1994. "Mimosine, a Toxin Present in Leguminous Trees (*Leucaena* spp.), Induces a Mimosine-Degrading Enzyme Activity in Some *Rhizobium* Strains," *Applied and Environmental Microbiology* 60(12): 4268–4272.
- Strassman, R. 2001. *DMT: The Spirit Molecule*. Park Street Press.
- Superweed, M.J. 1969. *Drug Manufacturing for Fun and Profit*. Chthon Press.
- Taylor, W.R. 1956. "Some Implications of the Carbon-14 dates from a cave in Coahuila, Mexico," *Bulletin of the Texas Archeological Society* 27: 215–234.
- Terry, M. et al. 2006. "Lower Pecos and Coahuila Peyote: New Radiocarbon Dates," *Journal of Archaeological Science* 33(7): 1017–1021.
- Torsten 2008. Personal communication, Feb 24.
- Trout, K. 2007. *Ayahuasca: Alkaloids, Plants & Analogs*, [www.erowid.org/library/books\\_online/ayahuasca\\_apa/aya1.shtml](http://www.erowid.org/library/books_online/ayahuasca_apa/aya1.shtml).
- Vepsäläinen et al. 2005. "Isolation and characterization of yuremamine, a new phytoindole," *Planta Med* 71(11): 1053–1057.
- WarrenSaged 2008. Personal communication, Feb 24.

## WEB CITATIONS

1. Anima (@ Entheogen.com Forums). 2007. "MHRB, Yellow Oil and DMT-N-oxide," [www.entheogen.com/forum/showthread.php?t=12542](http://www.entheogen.com/forum/showthread.php?t=12542).
2. Doctorcito (@ Ayahuasca Forums). 2006. "Yuremamine: Solving the Mystery of Jurema Preta?" <http://forums.ayahuasca.com/phpbb/viewtopic.php?t=9912>.
3. DonPeyote (@ Drugs-Forum). 2006. "Jungle DMT?" [www.drugs-forum.co.uk/forum/showthread.php?t=26468](http://www.drugs-forum.co.uk/forum/showthread.php?t=26468).
4. Dozuki (@ Entheogen.com Forums). 2006. "MHRB H<sub>2</sub>O/Methanol Extraction & TLC," [www.entheogen.com/forum/showthread.php?t=6617](http://www.entheogen.com/forum/showthread.php?t=6617).
5. Dravidian (@ Entheogen.com Forums). 2006. "DMT Melted?!" [www.entheogen.com/forum/showthread.php?t=6381](http://www.entheogen.com/forum/showthread.php?t=6381).
6. Entheogenist (@ DMT-Nexus Forums). 2007. "So I Extracted the Red DMT..." [www.dmt-nexus.com/forum/default.aspx?g=posts&t=254](http://www.dmt-nexus.com/forum/default.aspx?g=posts&t=254).
7. Entropymancer (@ The Corroboree Forums). 2008. "Concerning the Identity of Commercial *Mimosa* Root-bark," [www.shaman-australis.com/forum/index.php?showtopic=17525](http://www.shaman-australis.com/forum/index.php?showtopic=17525).
8. Entropymancer (@ DMT-Nexus Forums). 2008. "Jungle Spice'—Mystery Alkaloids of *Mimosa* Root-bark," [www.dmt-nexus.com/forum/default.aspx?g=posts&t=1115](http://www.dmt-nexus.com/forum/default.aspx?g=posts&t=1115). [NOTE: This post is an html version of the original article that has been edited, condensed, and annotated in the current issue of *The Entheogen Review*.]
9. Fuego (@ DMT-Nexus Forums). 2007. "Doing Xylol Extraction," [dmt-nexus.com/forum/default.aspx?g=posts&t=398](http://dmt-nexus.com/forum/default.aspx?g=posts&t=398).





10. Heyoka (@ DMT-Nexus Forums). 2007. "Yellow Oil—DMT-N-Oxide?" [www.dmt-nexus.com/forum/default.aspx?g=posts&t=454](http://www.dmt-nexus.com/forum/default.aspx?g=posts&t=454).
11. Lemmiwinks (@ Entheogen.com Forums). 2007. "Red Spice?" [www.entheogen.com/forum/showthread.php?t=11191](http://www.entheogen.com/forum/showthread.php?t=11191).
12. Lemmiwinks (@ Entheogen.com Forums). 2007. "DMT possibly changing?" [www.entheogen.com/forum/showthread.php?t=11309](http://www.entheogen.com/forum/showthread.php?t=11309).
13. Marsofold (@ Drugs-Forum). 2005. "The Other Alkaloid in *Mimosa hostilis*," [www.drugs-forum.co.uk/forum/showthread.php?t=13507](http://www.drugs-forum.co.uk/forum/showthread.php?t=13507).
14. Marsofold (@ Mycotopia Forums). 2005. "False *Mimosa hostilis* Being Sold?" <http://forums.mycotopia.net/dmt-spice/6258-false-mimosa-hostilis-being-sold.html>.
15. Marsofold (@ Mycotopia Web Forum). 2006. "How to Extract an Alternate Alkaloid from *Mimosa*; Red 'Jungle' DMT [Not]," <http://forums.mycotopia.net/dmt-spice/7902-how-extract-alternate-alkaloid-mimosa-red-jungle-dmt-not.html>.
16. MisterGypsy (@ DMT-Nexus Forums). 2007. "Red Spice Experiences," [www.dmt-nexus.com/forum/default.aspx?g=posts&t=754](http://www.dmt-nexus.com/forum/default.aspx?g=posts&t=754).
17. Napoleon Blownapart (@ Ayahuasca Forums). 2003. "Hummingbirds Brew—Phosphoric Tec," <http://forums.ayahuasca.com/phpbb/viewtopic.php?t=851>.
18. Noman (@ DMT-Nexus Forums). 2006. "Dark DMT—the Other Alkaloid," [www.dmt-nexus.com/forum/Default.aspx?g=posts&t=90](http://www.dmt-nexus.com/forum/Default.aspx?g=posts&t=90).
19. Noman (@ DMT-Nexus Forums). 2006. "Dark DMT," [www.dmt-nexus.com/phpBB2/viewtopic.php?t=78](http://www.dmt-nexus.com/phpBB2/viewtopic.php?t=78).
20. Noman (@ The Lycaenum Forums). 2006. "Dark DMT," <http://forums.lycaenum.org/index.php/topic,17215.0.html>.
21. Salvia\_Antics (@ DMT-Nexus Forums). 2007. "Dark DMT Extraction?" [www.dmt-nexus.com/phpBB2/viewtopic.php?p=12003](http://www.dmt-nexus.com/phpBB2/viewtopic.php?p=12003).
22. TheAngryGolfer (@ Entheogen.com Forums). 2006. "Orange Spice?" [www.entheogen.com/forum/showthread.php?t=7041](http://www.entheogen.com/forum/showthread.php?t=7041).
23. Torsten 2008. Posted at [www.shaman-australis.com/forum/index.php?showtopic=17525&hl=farmers](http://www.shaman-australis.com/forum/index.php?showtopic=17525&hl=farmers).
24. With these citations the web reference was either noted as having been lost in the original article, or else it simply was not included in the original article.

# www.palenquenorte.com

## PODCASTS OF THE ENTHEOCOENOSCENTI

FEATURING TALKS FROM: Ralph Abraham • Rafael Aisner • Pablo Amaringo • Susan Blackmore • Duncan Blewett • Richard Glen Boire • Michael Brownstein • Preet Chopra • Fraser Clark • Bruce Damer • Alicia Danforth • Erik Davis • Amanda Feilding • Gary Fisher • Robert Forte • Carolyn "Mountain Girl" Garcia • John Gilmore • George Greer • Alex Grey • Allyson Grey • Charlie Grob • Lorenzo Hagerty • Jon Hanna • Nick Herbert • Martina Hoffmann • Albert Hofmann • Al Hubbard • Aldous Huxley • Ken Kesey • Seabrook Leaf • Timothy Leary • Terence McKenna • Michael Mithoefer • Sheldon Norberg • Matt Pallamary • Dale Pendell • Mark Pesce • Daniel Pinchbeck • V. S. Ramachandran • Christian Rättsch • Nick Sand • Zoe Seven • Rupert Sheldrake • Alexander T. Shulgin • Ann Shulgin • Daniel Siebert • Myron Stolaroff • Requa Tolbert • Roberto Venosa • Alan Watts • Andrew Weil • Robert Anton Wilson • *and others!*





# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts



## **ETHNOGARDEN BOTANICALS**

**POB 20059**

**BARRIE, ONTARIO, L4M 6E9**

**CANADA**

**TEL: (01) 705-322-6614    FAX: (01) 705-322-6615**

**[www.ethnogarden.com](http://www.ethnogarden.com) • [admin@ethnogarden.com](mailto:admin@ethnogarden.com)**

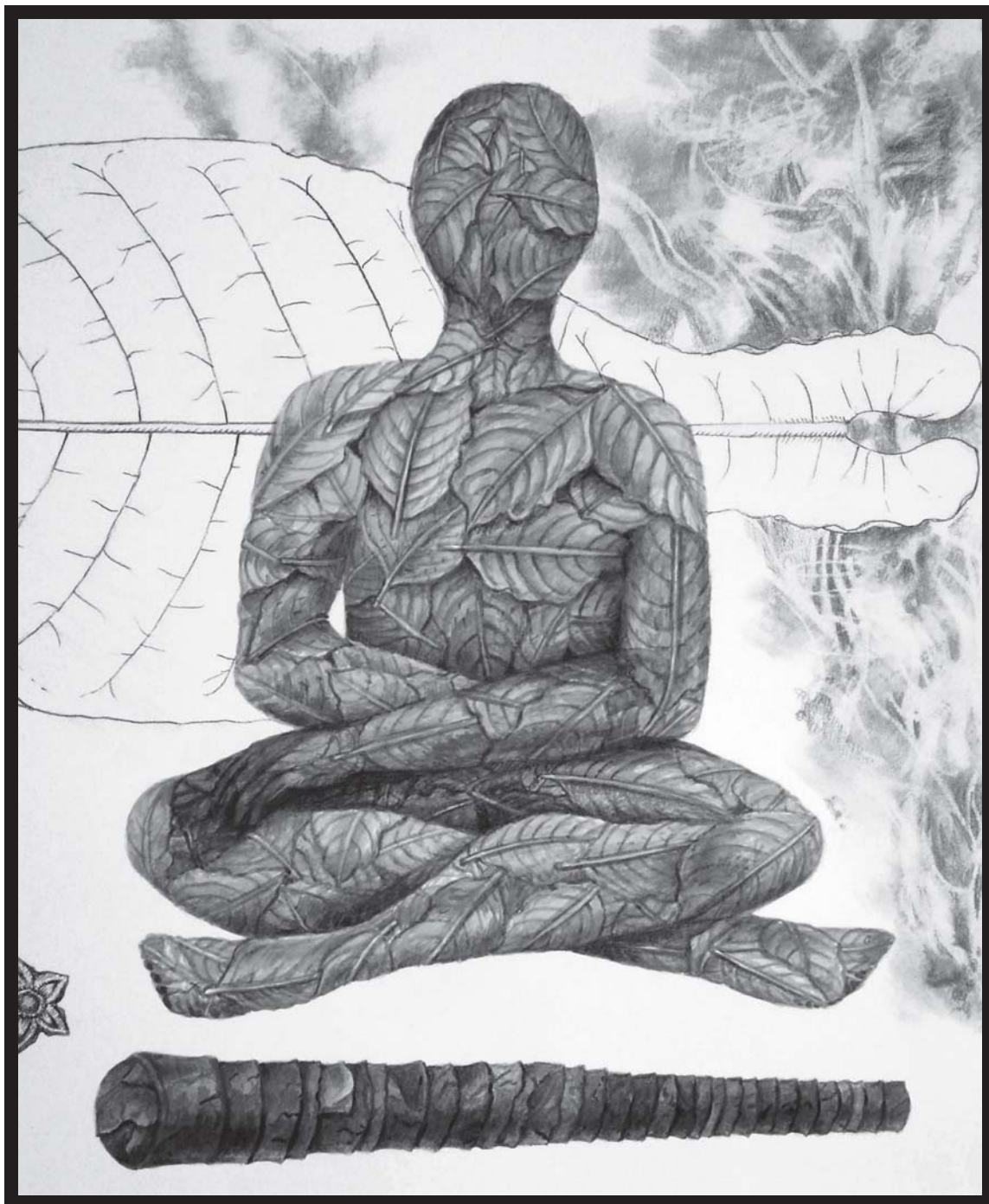
**Accepting: Amex, Visa, Mastercard, and Money Orders**



# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

VOLUME XVI, NUMBER 4    ❏    WINTER SOLSTICE 2008    ❏    ISSN 1066-1913





# THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research  
on Visionary Plants and Drugs

---

**EDITOR:** David Aardvark

**TECHNICAL EDITOR:** Keeper Trout

**COPY EDITOR:** E.V. Love

## CONTRIBUTORS

R. Andrew Sewell

Otto Snow

Thomas Lyttle

Zhah

Dr. Mercury

Dr. Feelodd

J. Cocktoasten

Justin Case

Jon Hanna

Keeper Trout

Plastinate, CA

Fork, CA

*The Salvia Divinorum Observer*

The Discovery Channel

Will Beifuss

## DESIGN & LAYOUT

Soma Graphics

## ADDRESS

*The Entheogen Review*

POB 19820

Sacramento, CA 95819, USA

## WEB

[www.entheogenreview.com](http://www.entheogenreview.com)

## FRONT COVER (DETAIL) & BACK COVER

*Gifts from Pachamama 1*

Watercolor, pencil, conté, and charcoal

on Arches paper, 47 x 28 inches

©2004 by Donna Torres

[www.donnatorres.com](http://www.donnatorres.com)

# CONTENTS

Unauthorized Research on Cluster Headache	117
Otto Snow Speaks...	126
Lost in Jonathan Ott's Footsteps: Acetone Tinctures of <i>Salvia divinorum</i>	132
First Look at a New Psychoactive Drug: Symmetry (salvinorin B ethoxymethyl ether)	137
Old Hair and Tryptamines	146
Keep that <i>Mimosa</i> Mud!	150
Lamid	151
I Need a Miracle	152
Network Feedback	155
<i>Armatocereus</i> Again?	155
<i>Trichocereus pachanor</i>	155
Takini: Identification & Chemistry	157
Extracting Plastics	157
Deprenyl & Phenethylamine	158
Peyote Harvests	160
California Bans <i>Salvia</i> Sales to Minors	160
Buy Some Gloves!	160
Sources	161
Book Reviews	165
Farewell and Thanks!	169
Bibliography	170
Index for All 2008 Issues	174

**DISCLAIMER:** Information presented in *The Entheogen Review* comes from many different sources and represents the opinions and beliefs of a highly diverse group of individuals. *The Entheogen Review's* editors assume no responsibility for the accuracy of any claims or representations presented in the text, illustrations, or advertisements of this journal, nor do they encourage illegal activities of any type. Manufacture, possession, or sale of a controlled substance is a crime that can result in a lengthy prison term and significant fines.

**STATEMENT OF PURPOSE:** From 1992 through 2008, this journal served as a clearinghouse for current data about the use of visionary plants and drugs. It was the voice of a community of subscribers seeking and sharing information on the cultivation, extraction, and ritual use of entheogens. All communications were kept in strictest confidence—published material was identified by the author's initials and state of residence (pseudonym or name printed on request only). After transcription, all correspondence was shredded and recycled or incinerated. The mailing list (kept encrypted) was not for sale, rent, or loan to anyone for any reason.

**BACK-ISSUES:** A limited supply of back-issues of *The Entheogen Review* is available from our web site, where you can also purchase a CD containing PDFs of every issue published (1992–2008, although we took a year off from publishing in 2007). We also sell a few topical books at our web site; see [www.entheogenreview.com](http://www.entheogenreview.com).

Copyright © 2008/2009 by *The Entheogen Review*. Nothing in this journal may be reproduced in any manner, either in whole or in part, without written permission of the editors. All rights reserved. All advertising and advertised products void where prohibited.



# UNAUTHORIZED RESEARCH ON CLUSTER HEADACHE

by R. Andrew Sewell, M.D.

---

*[...] I was going crazy; I have a ghastly memory of hammering on a wall with my cast in impotent anguish as a continuous white-hot blade of agony sliced through my brain for two consecutive hours, only to begin again two hours later. I screamed and wept; I prayed to a God I wasn't sure I believed in to forgive sins I wasn't sure I'd ever committed. My wife could do nothing except stand helplessly by while I went nuts. There was no painkiller that could touch this affliction; all that resulted from multiple-capsule doses of Seconal was that I was unpleasantly, stupidly stoned while left to cope with the undiminished torment in my head.*

— Jim DeKorne, founding editor of *The Entheogen Review* (DeKorne 1994)

---

PERHAPS THE GREATEST TRIUMPH of unauthorized research on visionary plants and drugs to date is the discovery that small doses of LSD, psilocybin, and LSA (lysergic acid amide) are more effective than any conventional medication in treating the dismal disorder, cluster headache. Five years ago, no one other than cluster headache patients or neurologists had ever heard of cluster headache. Now, treatment of cluster headache is routinely listed among potential therapeutic uses for psychedelics, and has even penetrated popular culture to the point that the character Gregory House, M.D. has used a psychedelic drug to treat headache on the TV show *House* not once, but twice (Kaplow 2006; Dick 2007)!

The first mention of therapeutic effect from a psychedelic on headache comes from Drs. D. Webster Prentiss and Francis P. Morgan, professors of medicine and pharmacology at Columbian University (now George Washington University), who began to conduct animal and human experiments with peyote in 1894 in order to determine whether or not it had any valuable medicinal properties. Two years later, their report concluded: "The conditions in which it seems probable that the use of mescal buttons will produce beneficial results are the following: In general 'nervousness,' nervous headache, nervous irritative cough... [etc.]." In their account are a number of cases, including #5: "The same

gentleman reports that his wife formerly used to take the tincture [anhalonium<sup>1</sup>] for nervous headaches and that it always relieved her. She has them so seldom now that she does not use it" (Prentiss & Morgan 1896).

Intrigued by Prentiss and Morgan's reports of mescaline's psychological properties, the psychologist, sexologist, and women's rights champion Havelock Ellis decided to try peyote ("a decoction of three mescal buttons") himself the following year, taking it for the first time on Good Friday at 2:30 pm. His 1897 trip report states: "The most noteworthy, almost immediate, result of the first dose was that a headache which for some hours had shown a tendency to aggravation was somewhat relieved." He continues: "At 3 began to feel drowsy. At 3:30 took another third of the infusion. My headache was speedily still further lightened, and I now felt a certain consciousness of energy and intellectual power." Strangely, the report ends with: "I have myself never felt hopeful about mescal as a therapeutic agent [...] it is not easy to see in what diseased conditions the crude drug itself is indicated," and Ellis never investigated headache further (Ellis 1902).

Ultimately, the use of mescaline to treat headache never caught on, perhaps because most of the early American and European peyote users complained





## What is Cluster Headache?

Everyone's had a headache, much to the chagrin of cluster headache sufferers, who find scant sympathy for their torment. Unlike your average hangover, a cluster attack is considered the most painful condition known to man, and has been compared to having a lit cigarette held to the side of one's face, or "giving birth through the eyesocket." Men who have experienced both kidney stones and cluster headache rate the cluster attacks more painful. Women with cluster headache who have given birth without anaesthesia rate the pain of a cluster attack worse. Cluster headache is about a thirtieth as common as migraine, and is five times more common in men. Unlike migraine pain, which is described as dull and throbbing, the pain from cluster headache is sharp, steady, and intense. Also unlike migraine, which feels better if one lies down in a dark room, cluster headache patients are restless and agitated, compelled to pace around, press their temples, and sometimes even bang their heads on walls and doors.

Perhaps the most striking feature of cluster attacks is their periodicity, which is the cardinal feature of the disease. At peak, there can be between one and eight attacks per day, usually at the same times each day, especially about ninety minutes after going to sleep, with the onset of REM sleep. This association with sleep frequently leads to sleep deprivation or "sleep fear." The first cluster period usually lasts four to eight weeks and recurs thereafter once or twice a year, but the pattern is strikingly consistent for a given patient. Ten percent of cluster headache patients get no remission period. The attacks never go away. These are the ones who kill themselves, leading to the nickname "suicide headache" for this disorder.

*One morning I returned to the house, the pain undiminished, and decided that I'd had enough. I was loading my shotgun to kill myself when my housemate came downstairs and took the gun away from me. He said: "Don't you think that's a bit extreme? Why don't you go down to the clinic and have them shoot you up with morphine, knock you out, or something?" — Jim DeKorne (DeKorne 2006)*

that peyote *caused* headache (Perrine 2001). The pharmacologist Arthur Heffter's trip report of June 5, 1887 reads: "Nausea, occipital headache, intense dizziness, and clumsiness in moving began about half an hour after the last dose" (Heffter 1898). Prentiss and Morgan reported that one of their experimental subjects experienced a three-day headache following a dose of mescaline, severe enough to be debilitating on the second day (Perrine 2001). Investigations all but ceased when anhalonium was removed from the U.S. *Pharma-*

*copeia*, and by 1938, when Richard Evans Schultes published his summary of peyote's therapeutic effects, headache does not even rate a mention (Schultes 1938).

The torch then passed to psychiatry. The first modern-day observations of the psychedelic treatment for headache came from psychotherapists who were using LSD to treat neurosis in the late 1950s and early 1960s. They observed some startling remissions. "Case I—Mrs. M., aged 51.

TABLE ONE

DRUG	AVERAGE CLINICAL DOSE	EFFECT*
LSD-25	50 to 100 µg	++
BOL-148 (2-bromo-LSD)	2 to 4 mg	+
LAE-32 (D-lysergic acid ethylamide)	1 to 3 mg	+
PML-146 (1-methyl-d-lysergic acid propanolamide)	1 to 3 mg	+++
UML-491 (1-methyl-lysergic acid butanolamide)	2 to 6 mg	++++

\* RESULTS OF THERAPEUTIC EXPERIMENTS BASED ON 390 CASES OF HEADACHE OF VARIOUS ORIGINS (SICUTERI 1963).





A happily married drama teacher who had complained of a severe migraine since age 9 [...]. She had six weekly sessions of LSD in doses of 40 to 90 micrograms. Eight months since her last treatment, she has had no more attacks of migraine,” reads one account of psycholytic psychotherapy. “LSD is particularly suitable for anxiety states with accompanying tension.... *We have been particularly successful with migraine*” [*emphasis added*] (Ling & Buckman 1960). Jay Stevens refers to this in his book, *Storming Heaven*: “A number of therapists talked about the serendipitous side effects that they sometimes saw in their patients. They would be in the middle of a postsession interview, perhaps two or three weeks after the original LSD session, and the patient would suddenly say, ‘Oh and the headache is gone too.’ What headache?, they’d ask. Why, the headache I’ve had for ten or fifteen years, would be the answer” (Stevens 1987). In every case, however, resolution of the headache was attributed to resolution of the underlying psychodynamic conflicts. Not one person suggested that it might be a direct pharmacologic effect of the drug itself. It was a near miss, scientifically speaking—the answer was in plain sight, but nobody asked the right question.

The first mention of LSD specifically to treat cluster headache can be credited to Dr. Federigo Sicuteri in 1963. A giant in the field of headache medicine, Dr. Sicuteri founded the first headache center in Europe, introduced the serotonin theory of migraine—which formed the basis for all subsequent experiments with lysergic acid derivatives, from the early ones with LSD to the most recent development of sumatriptan (Imitrex™)—and developed the first prophylactic drug for migraine, methysergide. Methysergide, which is basically LSD with one of the ethyl groups changed to a methoxy, is—like LSD—also psychotropic in suprathreshold doses (Abramson & Rolo 1967; Bender 1970). This “safe,” legal version of LSD was marketed as Sansert™ for many years, but removed from the U.S. market in 2002 because of its unpredictable propensity to cause “retroperitoneal fibrosis”—an uncontrollable growth of scar tissue that chokes the internal organs, leading to death. Dr. Sicuteri died in April of 2003, and was honored by the entire world of headache specialists. “Sicuteri has changed the life of a million sufferers,” wrote Donald Price (Puca 2003).

## PATIENT ZERO

This 34-year-old Scottish man had his first onset of episodic cluster headache at the age of 16, with headaches recurring regularly every seven months. They consisted of one month of four to six left orbital attacks per day that lasted from 30 minutes to three hours and were precipitated by alcohol and stress. At worst, he rated the pain of the attacks as being 10 out of 10 in intensity, and they occurred almost continually for five days in the third week of each cluster period.

He was prescribed the histamine receptor blocker pizotifen, which was ineffective. In January 1993, at the age of 22, he took LSD recreationally and was surprised when his anticipated February attack did not occur. Over the next two years, he took LSD three or four times and missed his next four consecutive cluster periods. In April 1995, at 24, following a 12-month abstinence from LSD, he experienced another attack and was prescribed propranolol and amitriptyline, both of which were ineffective. Suspecting that his use of a psychedelic drug had prevented his cluster periods from recurring, he ingested psilocybin-containing mushrooms the following October and did not experience his anticipated November cluster period.

After that, until December 1996, he consumed 10 to 12 fresh “liberty cap” mushrooms (*Psilocybe semilanceata*) every three months—about a quarter of the usual recreational dose required for psychedelic effects—suffering no attacks whatsoever until he discontinued his use of the mushrooms in order to test whether there was a correlation between their use and the absence of cluster periods. He was right: in January 1998, his next cluster period began, and he was again prescribed propranolol, which mitigated some of his attacks but which he was unable to tolerate because of an overly slowed heart rate.

His first post to the Internet on this subject was on July 28, 1998. From then on, he ingested liberty caps every six months, and has since been almost pain-free on this regimen, with two exceptions. The first was in 2001 when he had destroyed his supply because he feared being discovered by the police, and as a result took a smaller than usual dose, which resulted in a seven-day cluster period. He was prescribed oxygen, but the episode ended before his insurance approved this treatment. Another cluster period occurred in April 2003 when he deliberately took a smaller dose as an experiment and again suffered a week of attacks, which he then aborted with a second dose of psilocybin-containing mushrooms.





Table 1 (see page 118) is reproduced from Dr. Sicuteri's summary of the effects of lysergic acid derivatives other than methysergide on 390 headache patients (Sicuteri 1963). Standards for scientific reporting were somewhat more lax forty years ago than they are now; we can tell from his paper that 25 of the 238 patients treated with methysergide had cluster headache, but there is no indication that Sicuteri thought to treat the cluster attacks acutely, measured whether the LSD had any cluster-period-terminating effects, or followed the patients to see if they skipped their next cluster period. Moreover, he referred to cluster headache by the archaic term "histamine cephalgia" (cluster headache was not formally defined using modern nomenclature until 1980), so there is no guarantee that what he considered cluster headache is what we would consider the same thing today. Needless to say, Sicuteri saw much more promise in methysergide than he did in LSD, and spent a considerable portion of his career developing it as a medication. The true potential of LSD in treating cluster headache was thus unfortunately overlooked.

The next scientist to investigate the use of visionary plants to treat headache was Dr. Ethan Russo, who later went on to found the *Journal of Cannabis Therapeutics* and is well-known for his interest in migraine. In the early 1990s, Dr. Russo made two expeditions to Peru's remote Manu National Park (in the same fashion as Schultes' Amazonian research fifty years earlier), researching the use of medicinal plants by members of the Machiguenga tribes, about whom he had written earlier (Russo 1992). "Sometimes they crush leaves or flowers which they drip into their eyes to treat migraine or enhance their hunting prowess," he writes; in a later work, he described the use of several psychedelics by the natives to treat headache, including *Brugmansia arborea*. Apparently, longitudinal cuts were made in the stems or branches of this small tree and these branches were then applied to the skin; an anesthetic and soporific effect became apparent after fifteen minutes. Over fifteen years later, Russo's manuscript, *An Ocelot for a Pillow: Researching Headaches, Hallucinogens, and Hunting Magic Among the Machiguenga of Manu* remains unpublished, unfortunately, so it is unclear what else he discovered. He has since devoted his career to exploring the therapeutic use of *Cannabis*. Although *Cannabis* appears to have utility in the treatment of

## CASE CH037

### Authorized Research

This 46-year-old man with restless legs syndrome began to have cluster headaches at age eight. He was taken to many doctors and suffered severe disruptions of his schooling owing to his need for frequent hospitalization. His headaches came without warning, were described as being "like a red hot poker being poked through my eye," and were associated with runny nose, drooping eyelid and teary eye on one side, and whole-body perspiration. The pain was overwhelming and rendered him incapable of speaking or doing anything. He often screamed, flailed around, pounded his head with his fists and banged against anything he could find without regard for his personal safety. He described these episodes as "degrading" and "exhausting" (he was woken two or three times a night by an attack) and distressing for his companions. Until his mid-20s, his cluster periods were regular—twice a year—and lasted six to eight weeks, but as he grew older, the cluster periods gradually lengthened, and 15 years ago, they became secondary chronic, at which point he had to stop working and was classified as disabled, not leaving his home for months on end. In 1998, he participated in a functional imaging study that demonstrated, for the first time, hypothalamic perfusion changes during a cluster attack (May et al. 1998; Kaplow 2006).

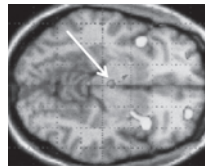
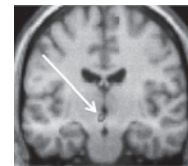


FIGURE ONE:



**Brain of CH037 clearly shows hypothalamic activation during experimentally induced cluster attack.**

### Unauthorized Research

Unfortunately, amitriptyline, propranolol, and lithium were ineffective in controlling his headaches. Verapamil was partially effective, and oxygen and sumatriptan worked well as abortives; prednisone was also effective. In November 2004, he took a two-gram dose of psilocybin-containing mushrooms but did not note any change in his headaches. After a second dose a week later, however, his headaches remitted completely and have not returned as of July 2008. He is now able to sleep through the night and has resumed a "normal life," completely without medications. He currently uses tea, coffee, cigarettes, and *Cannabis* daily, but no other drugs except for a sub-psychedelic maintenance dose of mushrooms every two or three months.





migraine, there is no evidence—anecdotal or otherwise—to suggest that it is helpful in treating cluster headache.

In 2003, Otto Snow published a book, *LSD*, in which he describes his extraordinary results in treating migraine with psychedelics. Although headache terminology can sometimes be confusing (the term “cluster migraine” always makes me shudder), the symptoms that Snow describes—double vision, unsteady gait, right arm and leg numbness, difficulty speaking—localize to the brainstem, not the hypothalamus, which is where cluster headache originates (Snow 2003). These symptoms are consistent with a rare form of migraine called basilar-type migraine, or Bickerstaff Syndrome; if this is the case, then ergotamine, triptans, and beta-blockers such as propranolol can be dangerous and should not be used. His experiences with LSD treating migraine are interesting, and conform with the observations of other researchers; but cluster headache is not migraine!

In 1998, unauthorized research on cluster headache stepped in where authorized research had drawn a blank. Scotsman Craig Adams,<sup>3</sup> proprietor of The Moorings Bar in Aberdeen (an unusual profession, given that alcohol reliably triggers cluster attacks)—also known as “Patient Zero”—made a remarkable post to the Internet in which he described his use of psilocybin to treat his cluster headache. He was vilified by the cluster headache community, which was generally unwilling to hear about the new treatment,<sup>4</sup> but he persisted. The 38th person he persuaded to try psilocybin for cluster headache was a Midwesterner named Bob Wold.<sup>3</sup>

Mr. Wold (Figure 2) was a tough case. His cluster headaches had started as episodic, but his cluster periods had grown longer and longer until eventually they ran together, and nothing seemed to help. When I obtained copies of Mr. Wold’s medical records from his neurologist, Dr. Freitag, I counted no fewer than sixty-five medication trials, all of which had failed (except for two of his four week-long inpatient admissions to the Diamond Headache Clinic). Faced with a choice of trying psilocybin or undergoing gamma-knife brain surgery, he figured that it was likely to be brain damage either way, so he took the psilocybin. And it worked! The first dose gave him only 24 hours of relief, but subsequent doses broke the cluster headache cycle altogether. Livid that none of the neurologists he had seen had shared with him this simple, effective treatment for his terrible malady, he founded a group called the Clusterbusters ([www.clusterbusters.com](http://www.clusterbusters.com)) in 2001. Clusterbusters is dedicated to bringing the attention of the medical establishment to this new medicine, promoting clinical trials, and turning psilocybin into a prescribable drug.

After the Clusterbusters’ membership topped 100, Bob Wold approached MAPS, and MAPS approached Harvard Medical School, where I was conducting research, with a proposal—were we inter-

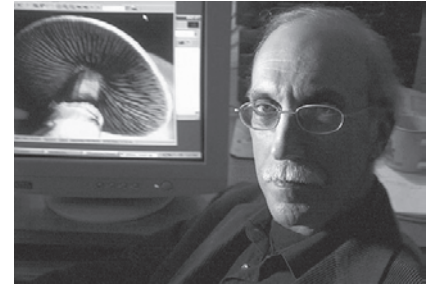


FIGURE TWO:

**Bob Wold, unauthorized researcher on visionary drugs and cluster headache; founder of the Clusterbusters.**

ested in a potential new treatment for a terrible disease? For a young neurologist who was new to research, it seemed like a gift from heaven. With the help of Earth and Fire Erowid, who graciously agreed to develop and host it, we put a “dummy questionnaire” on the Internet that asked a number of innocuous questions about quality of life with cluster headache, followed by a “money” question asking permission to contact the respondent to ask more questions about cluster headache. Those who checked the box, I phoned, e-mailed, and quizzed about their use of psychedelic drugs. This gave me 242 cases; I combined these with the 120 provided by the Clusterbusters and 21 cluster headache patients who—having heard that I was researching cluster headache—e-mailed me out of the blue, to yield a large database that I was able to search for evidence of therapeutic effect from psychedelic drugs. The final step was to require medical records documenting the diagnosis (since Internet identities are notoriously unreliable).





## What is LSA?

LSA, also known as “ergine,” is an ergoline alkaloid that—unlike LSD—occurs in nature in a number of plants, two of which can be found in the United States (*Argyreia nervosa*, or Hawaiian baby woodrose, and *Ipomoea violacea*, morning glory), and one of which grows in Mexico (*Turbina* [= *Rivea*] *corymbosa*, or *ololiuhqui*).

Hawaiian baby woodrose is a perennial climbing vine that was native to the Indian subcontinent but now is present worldwide. Knowledge of its psychedelic properties started to spread in the 1960s, after a paper detailing its chemistry was published (Hylin & Watson 1965), and after it was noticed that poor people in Hawaii would consume the seeds for a cheap buzz (Emboden 1972). Seven or eight seeds will cause a four- to twelve-hour trip similar to LSD but with fewer visual effects, and with occasional nausea, flatulence, and vomiting. Morning glory is another climbing vine whose seeds contain LSA, and was originally used by Aztec shamans in Mexico to commune with their gods.

*Ololiuhqui* was likewise used by South American healers in shamanic healing ceremonies, and is thought to have been the most common visionary plant consumed by indigenous people throughout the continent. It is still used by the Mazatecs, who live in the southern mountains of Mexico. The constituent LSA was identified in 1960 by Albert Hofmann.

Because LSA is generally an unpleasant trip, few recreational users take it twice, and perhaps because of its low “abuse” potential, it is categorized in Schedule III, the same class as buprenorphine and anabolic steroids, not in Schedule I as are most other psychedelics.

How many people would send documentation of illegal activity to a faceless authority figure over the Internet? So many, in fact, that I cut the study off at 50, reasoning that more cases than that would not necessarily be more convincing; three more medical records arrived after the cutoff point. The results were extraordinary! (Figure 3) Psilocybin and LSD appeared to be at least as effective as the conventional medication at aborting an acute attack, and appeared to be able to terminate cluster periods and even prevent them from reoccurring, a characteristic not shared by any conventional medication. I published the results in the journal *Neurology* with my colleague Harrison Pope, Jr., a renowned professor of psychiatry at McLean Hospital, and my former colleague John Halpern (Sewell et al. 2006).

The study suffered from several methodological flaws, unfortunately. First—what was the dose? “One big one and two small ones,” would be a typical answer. “Three stems and two caps.” Not too useful for constructing a dose–response curve. Second, what about selection bias? Unfortunately, it’s probably possible to find fifty people on the Internet who would swear that rubbing cow manure in their hair cures cluster headache; cyberspace is a big place.

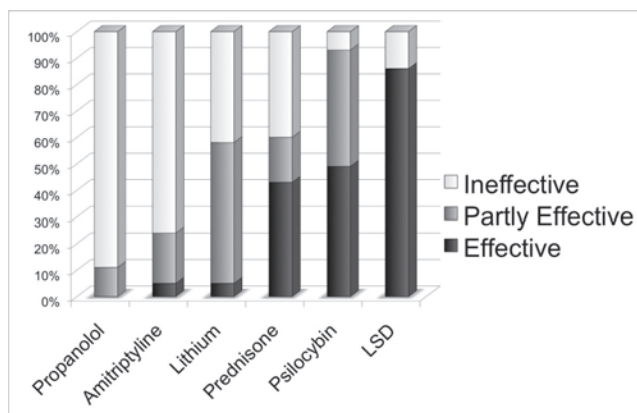


FIGURE THREE:

**Authorized Research on Visionary Plants and Drugs:** Efficacy of LSD and psilocybin indicated here is likely higher than would be seen in a clinical population for two reasons: 1) the population of cluster headache patients willing to resort to taking psychedelic drugs is by definition one for which conventional medications are not that effective, and 2) patients are more willing to share success stories than failures. Still, holey moleys!





The solution came from England. A group called the Organization for Understanding Cluster Headache (OUCH-UK) had noticed that seeds of the Hawaiian baby woodrose and morning glory plants, when ground up, seemed to be just as effective as LSD or psilocybin in treating their cluster headache. Even better, morning glory seeds can be ordered over the Internet, overnight-delivered, and consumed immediately without the need for a six-week delay while spores germinate and mushrooms grow. Better still, lysergic acid amide (LSA), the active ingredient in the seeds, is only Schedule III, so being caught with it is unlikely to result even in prosecution, much less a stiff prison sentence.

News of the discovery spread like wildfire and quickly jumped the pond, presenting me with a unique opportunity. Given that I had a database of 383 cluster headache patients, none of whom had taken LSA at the time they had enrolled in the study,<sup>5</sup> how many—two years later—had taken it? Sixty-eight, it turned out. This was no longer a retrospective case series, which is scientifically unconvincing, but rather a prospective cohort study (which, while considerably more compelling, is still not up to the level of a randomized clinical trial). Not only that; since seeds come as discrete units, it occurred to me that all I had to do to arrive at a dose was 1) analyze a seed, 2) ask each subject how many seeds they had taken, and 3) multiply the two values to arrive at the dose.

This idea proved to be a dead end, unfortunately. Preliminary analysis of the seeds revealed that there was an over ten-fold variation in alkaloid content from batch to batch—some seeds being complete duds, containing no LSA whatsoever (Figure 4). The only solution was to have patients mail me whatever seeds they had left over after they treated themselves, so I could see exactly what they had taken (Figure 6, next page). Disclosure of the results will have to await peer review, but a preliminary poster presented at the 2008 annual meeting of the American Headache Society can be viewed on the Erowid web site ([erowid.org/chemicals/lsa/lsa\\_article2.pdf](http://erowid.org/chemicals/lsa/lsa_article2.pdf)). As one might expect, sub-hallucinogenic doses of LSA appear to be effective in treating cluster attacks, terminating cluster periods, and extending remission periods in cluster headache.

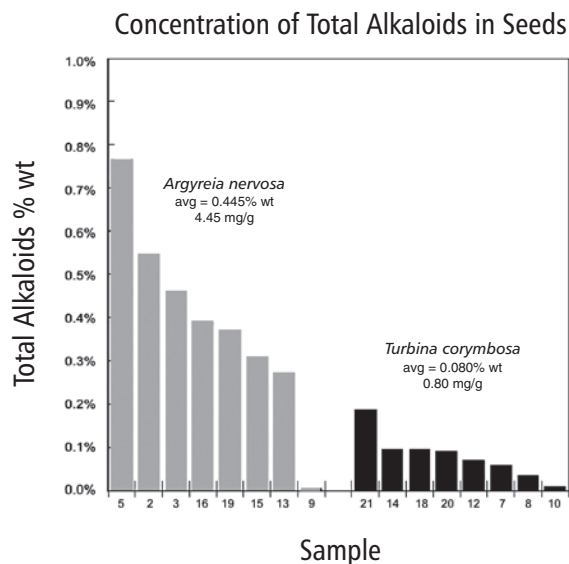


FIGURE FOUR:

Authorized research into visionary plants and drugs: alkaloid content of *Argyrea nervosa* and *Turbina (= Rivea) corymbosa*.

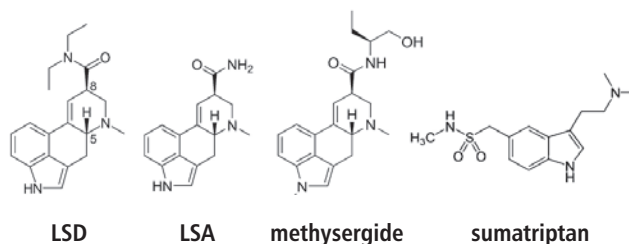


FIGURE FIVE:

Structural homologies between authorized and unauthorized treatments for cluster headache. Changing an ethyl group on LSD to a methoxy yields methysergide (Sansert™). Sumatriptan (Imitrex™) is dimethyltryptamine (DMT) with a methanesulfonamide in the 5-position, and is therefore potentially illegal under the Controlled Substances Analogue Enforcement Act.

And so it came to pass that modern science could have stumbled upon this discovery several times, but unfortunately asked the wrong questions, drew the wrong conclusions, or simply looked the other way. It was not a cadre of smart Ivy League doctors drawing chemical diagrams on chalkboards or running complicated structural computer simulations who discovered that psychotropic indoles treat clus-

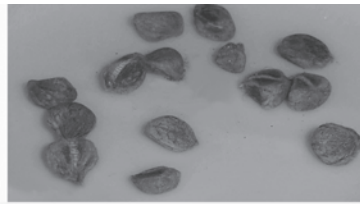






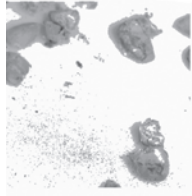
**Unauthorized Research**

**Authorized Research**



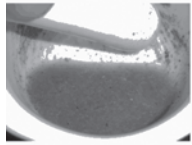
Hawaiian baby woodrose seeds obtained via mail-order.

Husks removed.

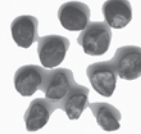


Sample of seeds (1 g) sent to Dr. Sewell's lab.

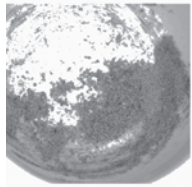
Seeds ground with mortar and pestle in lemon juice.



Seeds weighed, measured, and counted.



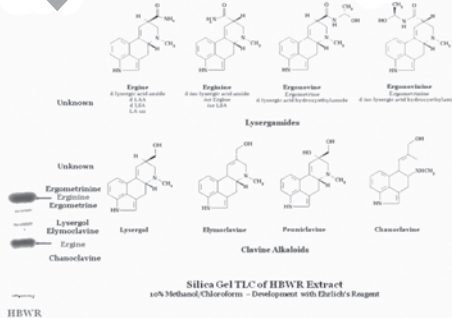
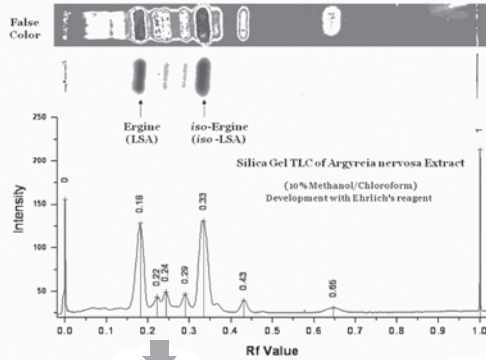
Seeds dried...



...and placed in a teabag to make "lysergic acid tea."



Lysergic acid and other alkaloids absorbed orally and sublingually.



Silica gel Thin-layer chromatography (TLC) analysis of *Argyreia nervosa* extract (10% methanol/chloroform); development with Ehrlich's reagent. LSA exists in tandem with an isomer that is inactive and the two convert rapidly back and forth between one form and the other, equilibrating at a ratio of 4 LSA to 5 iso-LSA. The same is true of LSD.

FIGURE SIX:

Unauthorized research into visionary plants and drugs combined with authorized research on visionary plants and drugs.





FIGURE SEVEN:  
Kyle Reed, authorized researcher.

ter headache. Rather, it was a dedicated patient group, testing different psychedelic compounds through trial and error, much as the shamans of old honed their healing techniques through observation and iteration. Unauthorized research made the discovery, leaving authorized research merely to confirm it and refine it.

Which brings us back to Jim DeKorne, former editor of *The Entheogen Review*. Compulsive about documentation, he recorded the date of every one of the fifteen-or-so occasions (October 25, 1964; February 21, 1965; February 18, 1979, etc.) that he took LSD over three decades (DeKorne 1994). It should be a simple matter, I thought, to cross-reference these occasions with the timing of his cluster periods—which he also recorded in excruciating detail—and show that his infrequent use of LSD corresponded with a skipping of each subsequent cluster period. I was dismayed to receive the following e-mail:

Alas, I doubt if I could provide any scientifically useful data. [... My diaries were] shredded when I left New Mexico in 2003. (I'd accumulated 16 tons of stuff during my 37 year residence there, but when we moved to Hawaii everything had to fit into a shipping container—triage time.) I now regret all that ruthless shredding because I'm writing a sequel to *Psychedelic Shamanism* and wish I had access to some of the old diaries.

There you have it. Even as Jim DeKorne cranked out the first photocopies of *The Entheogen Review*, irrefutable scientific evidence of the therapeutic efficacy of psychedelic drugs lay buried in his files, not ten feet away, unexamined, only to be thrown out a decade later. Any number of conclusions can be drawn from this. I prefer to surmise the following: First, the truth wins out eventually; and second, the universe has a sense of humor.

And with that thought in mind, on behalf of Jim DeKorne, David Aardvark, and the cast and crew of *The Entheogen Review*, I bid you all good night, and good luck. ☺

## ACKNOWLEDGMENTS

Thanks go to Ethan Russo, M.D. and Nicola Schilling, L.C.S.W. for their comments on an earlier draft of this manuscript. Special appreciation goes to Kyle Reed (Figure 7), the analytic chemist who performed all the seed analyses in the study mentioned above in his laboratory at Harvard. When I calculated how much I would have had to pay to extract the alkaloids from all those seed samples using a commercial laboratory, the figure exceeded \$30,000. However, Kyle refused to allow me to even reimburse him for the cost of the raw materials used in the analysis. Thanks also to MAPS and Seth Hollub, for sponsoring and funding the authorized LSA research, and to Miles Cunningham, M.D., Ph.D., for the use of his laboratory.

## FOOTNOTES

1. *Anhalonium lewinii* (= *Lophophora williamsii*) was standardized to a 10% tincture by a process described in the *U.S. Pharmacopeia* and given at a dose of 4–8 grams.
2. Dr. Arthur Heffter was the first Chairman of the German Society of Pharmacologists, wrote the first *Handbook of Experimental Pharmacology*, and was the first to isolate mescaline from peyote. It is meaningless to ask whether Heffter's or Havelock Ellis' self-experimentation was authorized or unauthorized; a century ago scientists were free to "authorize" themselves.
3. Real name used with permission.
4. It is my observation that cluster headache patients appear to be unusually law-abiding. The existence of a particular personality type that accompanies cluster headache has been commented upon many times but never formally verified.
5. And yes, that was one of the things I had checked. They may not have heard of LSA, but I had!





# OTTO SNOW SPEAKS...

Interviewed by Thomas Lyttle



Prior to his death in September of 2008, Thomas Lyttle completed the following interview with Otto Snow. Lyttle met Snow in the early 1990s, and they quickly became friends due to their shared interest in entheogens. A chemist and independent researcher, Snow is the author of the books *Amphetamine Syntheses* (1998, 2002), *OXY* (2001), *LSD* (2003), *THC & Tropacocaine* (2004), and *Love Drugs* (2005).

## *WHAT SPARKED your interest in drug chemistry?*

Environment. I grew up in a world of high technology, and prescription drugs were everywhere. The city where I lived had many script doctors, and unfortunately my parents became a couple more statistics in the quagmire. My father worked in the defense industry, and many people in this commu-

nity were harmed—physically and psychologically—by the physicians who “treated” them. The government would do nothing to investigate or stop it. Prescription drugs kill more people than street drugs. So if national security begins at home, one needs to learn about *all* drugs. Most drugs have the potential to cripple or kill you, whether they’re available via prescription, over-the-counter, or off the street. Personal responsibility demands that you take what is safe and works for you; in some cases, personal responsibility has to trump legal restrictions.

In my quest for knowledge on the topic, I visited university libraries and read through all of the journal articles I could find on any specific drug. After which, I read through the drug patents. This is why my books are so well referenced, more so than any other synthesis books on the market. The real science is in the journal articles. I did my library research on psychedelics from 1973 to 1985.

*Why focus primarily on psychedelics, rather than government-approved psychoactive drugs?*

My library searches on prescription and OTC psychoactive drugs indicated that these pharmaceuticals tend to be toxic. They don’t work for some people, can have severe adverse effects, and in many cases must be taken chronically. They essentially *create* disease in patients. Don’t get me wrong, some conventional psychoactive drugs are useful and safe. Psychedelics probably follow a similar pattern with regard to utility: some are useful, many are not. But psychedelics are rarely taken chronically, and they generally have low toxicity.

My primary interest was studying the so-called “psychotomimetics,” in a search for the endogenous causes of mental illness. Although ultimately, I am a strong advocate of good nutrition, exercise, and socialization—these are much safer than drugs.





*In your book LSD, you mentioned using acid as a cure for your migraine headaches as a teenager. Can you tell us a little about that?*

When I was fifteen years old, I was diagnosed with migraines. Half of my body goes numb when I get them, and they last for weeks at a time. Prescription ergot alkaloids, barbiturates, and narcotics were the standard treatments. None of these worked very well. However, by binding to serotonin receptor subtypes 5, 6, and 7, LSD appears to stop the sequence of neurochemical events that causes migraines. LSD also seems to allow the individual to psychologically transcend what is causing the migraines, via the mind-brain connection.

*Your book discussed other people with migraines who took LSD too, right?*

There were a few of us. The friends I hung out with were ten to forty years older than me. Many had initially obtained LSD legally, prior to the moratorium in 1965. Alcoholics and people with neuroses also found LSD to be an effective medication. Don't get me wrong, LSD is not a panacea. But I know that it worked for our migraines. These people taking LSD for medicinal purposes were white-collar folks. The drug was not being abused. No one partied with it. Sessions were set up several days in advance, and they were carefully controlled to make sure that individuals received the maximum benefit. Over time, people suffering from migraines do not need to take LSD as often.

*What was the dose?*

The usual amount was 100 micrograms, but some individuals needed 200 mics.

*Who provided the LSD?*

For a few years it was obtained from the Brotherhood of Eternal Love. Later, I found a laboratory that supplied patients in the area. I will call the source "Dr. Lysergic." He had produced LSD prior to it being scheduled, and he quietly continued to do so after it became illegal. He would be in his eighties by now, if he is still around. It has been many years since I have been in contact with him.

*Tell us more about the sessions.*

## **When I was fifteen years old, I was diagnosed with migraines. ... LSD appears to stop the sequence of neurochemical events that causes migraines.**

The primary objective of the session was to dissolve the headache. If the LSD is taken as soon as a headache starts coming on, it is effective. For many people, the fact that a migraine is developing may be signaled by an increased sensitivity to light, or by seeing auras. I know that a migraine is coming on because I start feeling numb in my pinky finger and my arm. Sessions started at 9:00 am, after breakfast, and all sessions were guided. There were no real distortions with the experience. Colors may have been a little brighter, but not nearly so much as when the drug

is taken at night. When the medication kicked in, it was important to let go and relax. During the peak drug effects, we would be in the mountains or in a field somewhere, lying on our backs looking up through the forest at white clouds against a blue sky. The point was to actively release the headache.

*What role do the guides play in this treatment?*

The guides must have a lot of experience. They should know the people they are working with, and be familiar with their life situations. It is an intimate psychological relationship, not a drive-thru therapy. At various times, we all acted as guides for each other.

*In LSD you also mentioned an alcoholic friend who used LSD to keep her addiction at bay. Could you tell us a little about that?*





Jasmine was in her sixties. She originally supplied us with LSD, back before we purchased it from the Brotherhood or Dr. Lysergic's associates. Jasmine was administered LSD in a series of legal sessions at a clinic, before the drug was scheduled. Her clinic doses were rather large. But after that, she only took low doses of about 50 micrograms, a couple of times per week, and these kept her free from the addiction.

*Do you think that LSD will be used legally in the future for migraines or alcoholism?*

Prohibition hasn't stopped its use for such purposes. It's currently being used for these conditions around the globe. Wherever there is high technology, and people with brains, some of those brains are going to get aches. These people are smart enough that they're going to take something that works, not something that they'll have to consume chronically, which they might become addicted to, or which has toxic side-effects. Although we need more pharmaceutical development in this nation, simply raising general awareness about the risks and benefits of drugs that are already available—sometimes on the black market—could dramatically reduce suffering. Not everyone who takes LSD is going to be helped by it. Of course, for those it can help, there should be legal access to pharmaceutical quality LSD of a standardized dose. But I don't know how much hope there is that this will happen anytime soon.

*What about the recent study showing the effectiveness of psilocybin in treating cluster headaches?*

My own experiences were with LSD, and those were three decades ago. I'd love to see new, controlled studies that explore the potential of LSD as a headache medication.

*Your career was shaped early on by your independent scientific research into brain chemistry, with an eye toward understanding and treating mental illness. Tell us a bit about the environment in which you were raised.*

My mother was born in Montreal, and my father was from Boston. For over twenty years, my father worked on electronic intelligence, information, and

electronic warfare systems. My mother was office manager for a chain of medical and pharmaceutical supply companies. So I inherited a deep respect for science and technology from my father, as well as an understanding of pharmaco-economics from my mother and the pharmacists she worked with. I was given old copies of the *Physicians' Desk Reference*, when the new ones came out. Back then, it was generally perceived that the knowledge to understand these books was the sole purview of physicians. Sadly, even with this attitude, those copies of the *PDR* contained only scant overviews of the meds. Some have expressed their opinion that the *PDR* should be viewed as more of a drug catalog than a prescription guide. In any case, most physicians only take a couple of semesters of chemistry classes in school.

Years later, due to the horrific medical care my parents were subjected to, I found out that the physicians in the community where I lived were either script doctors or cowards. I moved my folks to Maine to get them proper treatment. My mother had basically been tortured by a New Hampshire physician, and my father was recovering from cancer.

*In 1985, a gang of Maine state troopers broke into your home, traumatizing you and your family. Would you recount those events for us?*

At the time, I was starting up a research company. My attorney had incorporated the company. I was going to be developing neurochemicals. Late one evening, a half-dozen officers unexpectedly forced themselves into my family's home. The officer in charge had lied on the affidavit, in order to get a warrant. He lied so that they didn't need probable cause for the home invasion. It was orchestrated in such a way to conceal the fact that what they were *really* trying to pull off was a shakedown for money.

When one orders chemicals that could be used in the manufacture of scheduled drugs, suppliers are required to notify the DEA. Then the DEA either asks the drug unit from local law enforcement to look into the purchase, or they will stop by themselves and ask questions. Someone might come to





your door and inquire why you need a listed precursor chemical. Or a surveillance investigation might be instigated, to determine if anything illegal is happening. But processing countless legal molecules requires specific lab equipment along with many chemicals, some of which are listed precursors. In my case, I was never questioned and there was no investigation.

At midnight, officers pounded their flashlights on the outside of the house, waking us up and forcing us to let them in. They threatened my family in an attempt to get us to cough up money, and I was physically assaulted by an officer. There was no lab, there were no illegal drugs, and there were no immediate precursor chemicals. My family was terrorized throughout the early morning. I was falsely arrested on two counts. I was not allowed to have access to my research papers. In simple terms, I wasn't allowed to defend myself or assist my attorneys. It was two years before the situation was resolved.

*Does the DEA really advocate or endorse this sort of terrorism against scientists or chemists?*

The number of students in the United States studying mathematics and science has been declining in recent years, and this has been determined to be a risk to national security. I have a letter from the DEA relating that they *want* drugs to be developed, and they want people to determine which drugs can effectively treat medical conditions. Of course, chemists must follow the appropriate protocols, and refrain from dumping controlled substance analogues on the street. But America is a democracy, and the DEA is a law enforcement agency. Interference with scientific investigation is more akin to socialism than democracy.

Although I grew up in an area dominated by the development and production of electronics, explosives, and chemicals for warfare, such interests were not my calling. I was studying psychoactive drugs, not weapons. I had been into the Boston DEA Office, where they gave me books and offered pointers on chemical families that they were having problems with, such as PCP analogues. So I steered clear of those chemicals.

The federal prosecutor objected to the court about my attorneys questioning DEA chemists, and—outrageously—the judge went along with it! Nevertheless, the DEA is *not* against research, to my knowledge.

*What happened with the case?*

The case was not processed. The FBI ended up going after the officers in charge, and my journal articles and research papers were returned.

*That must have been a terrible experience for your family.*

Yes it was. Because of the stress, my father's cancer returned; it metastasized and killed him. And I was disabled as a result of it. Terrorism by government officials against citizens is a horrible thing. All Americans should be protected from such terrorism. When the checks and balances fail, terrorists are given authority in the government.

The action taken against my family and me was not something new for these officers. A year before, they had handcuffed a man behind his back and terrorized him with an attack dog. They were never prosecuted for that. But eventually, these officers were found to have committed perjury, had sex with informants, stolen money, lied on affidavits, etc.; it was truly terrible. The corrupt officers were all fired. It's called taking out the trash.

I had—and still have—friends in local, state, and federal law enforcement. They are honorable people. There are lots of good officers in the state of Maine. Many people were on my side through the whole ordeal, including folks in law enforcement. It just goes to show that sometimes the system does work, at least in part. Science is important. The books that I have written are used by students, law enforcement, and attorneys.

*Some folks may not have heard of the second chemical in the title of your book THC & Tropacocaine. This could act as a substitute for cocaine, right?*

In the 1980s, when the United States was being hit with the cocaine blizzard, there was a company that was easy to do business with. They stocked





tropacocaine, and a salesman said that they had a kilo available. He later told me that he grabbed the kilo for himself, and I never got the scoop on what happened with it.

In any case, a major pharmaceutical company could produce tropacocaine and addicts could get the drug from clinics. This would make cocaine addiction more manageable, and remove the profit from the illicit cocaine trade. Although, honestly, cocaine addicts might benefit from some of the newer antidepressant drugs that release dopamine. People I knew years ago who were addicted to coke for many years are dead today. Cocaine can be toxic to the heart.

*You were legally prescribed Marinol, synthetic THC, for a long-standing illness. How does it compare to Cannabis?*

Uncle Sam and several physicians helped me to assess Marinol over a period of two years. It's an interesting medication, but overpriced. The sesame seed oil carrier for the THC can cause gastrointestinal problems and severe diarrhea in some patients. The drug could be reformulated and improved, but THC—whether from Marinol or marijuana—is effective for treating many medical conditions.

*I'm interested in hearing more about the fatty acid amides that you talk about in the book. Will these replace THC and Cannabis?*

Eventually they may. There are people who have tested them, but who have not “gone public” for fear that the fatty acid amides will be placed into Schedule I before further research can take place. However, in most cases, specific drugs are scheduled only when substantial abuse is determined. Consider, for example, how long MDMA was available before it was restricted. We didn't see pharmaceutical companies going through the appropriate protocol to develop it as a medication, but it

was legally manufactured and sold in large amounts for quite a while.

So far as the fatty acid amides go, I believe that anandamide was the first to be tested by humans. I've been told that its effect is like THC.

*Was it smoked, snorted, or taken orally?*

**Oleamide, which I describe the synthesis of in my book, is a CB-1 agonist. It is a cannabinoid that naturally occurs in the brain, like anandamide does.**

The researcher did not go into details, but I speculate that it is active by all routes. Oleamide, which I describe the synthesis of in my book, is a CB-1 agonist. It is a cannabinoid that naturally occurs in the brain, like anandamide does. Oleamide is also called cerebrodiene.

*What's a CB-1 agonist?*

It's a molecule that binds to the THC receptor site. Oleamide is made from oleic acid, a component of olive oil, by cooking it with urea. Other CB-1 agonists use different oils, such as coconut oil. It's simple chemistry: cooking oil and fertilizer. It doesn't get any easier than that.

*Has any human testing of oleamide happened yet?*

It has been patented for use in humans. They did not describe the human testing of it. But as we well know, people don't go to the expense of patenting applications for medicines unless someone has given the drugs a taste test. Oleamide has been found to be approximately one third as active as anandamide in rats. What that equates to in humans remains to be determined. Interestingly, oleamide is an appetite suppressant in lab animals. We may see many of the fatty acid amides available in the next few years. This is the hottest research going. They might be mixed with an inert carrier such as ground alfalfa leaves and pressed into tablets by pharmaceutical firms. I'm speculating though, because they would have to obtain Investigational New Drug status through the FDA.





*Or be pressed by underground chemists into bricks of designer hash.*

And there are thousands of possibly synergistic combinations of psychoactive fatty acid amides that await discovery. It very well could be the new designer frontier. No one is even *talking* about the research that has been done with these compounds in humans yet.

*You describe the synthesis of a few of them in THC & Tropicocaine, right?*

Yes, and there are many more to investigate, should readers take the initiative to explore further in university libraries. We are at the dawn of a psychedelic revolution for motivated chemists. It's in America's hands now.

*And they're made from common oils used in the kitchen, wow! Moving from cannabinoids to opioids, tell us about your book OXY.*

While reviewing the United Nations' documents on narcotics, I discovered that if there is any sort of national catastrophe, in short order there could be very few effective painkillers available to the masses, since the United States prohibits the production of opium poppies, the raw material used to synthesize strong painkillers. So I put together *OXY*. Everyone should grow scarlet poppies, *Papaver bracteatum*, just in case. Unlike *P. somniferum*, the scarlet poppy is legal to grow; it contains thebaine, which my book *OXY* explains how to extract, purify, and convert into several potent painkilling chemicals. People can usually get narcotics from a physician if they are in pain. But with terrorism and natural disasters at our doorsteps, rural Americans must have the capacity to produce their own narcotics. It is important.

*Love Drugs is your most recent book. What's it about?*

*Love Drugs* is a sequel to *Amphetamine Syntheses*. I didn't have enough room in *Amphetamine Syntheses*, so *Love Drugs* contains additional formulas. I include multiple sources for precursors of not only MDMA, but also of numerous other entactogens. Obscure reactions. From-scratch reactions. Prepa-

ration of nitroalkanes, reductions, and such. Oodles of new reactions. The chemistry is easy and extensive. Of course, in the United States, research into entactogens was essentially banned by the Controlled Substances Analogue Enforcement Act of 1986. This is unfortunate, since entactogens are such a promising category for drug development.

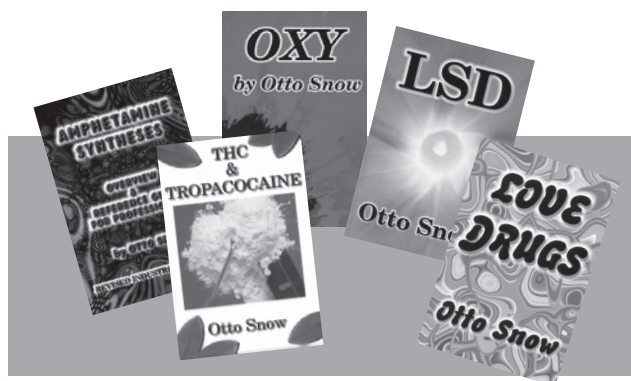
*What is the future of the independent neuroscientist or chemist? Can someone who is not connected to the university system or the medical profession actually conduct experiments and design new compounds, without repercussions?*

In theory, yes. But even the researchers in universities are not releasing their findings for fear of repercussions, such as the loss of their funding or the scheduling of the molecules they are investigating—either of which would block their ability to continue working in this arena. Unfortunately, the present political agenda does not support progress.

*Finally, where can people find your books?*

FS Book Company ([fsbookco.com](http://fsbookco.com)) and the Homestead Book Company ([homesteadbook.com](http://homesteadbook.com)) keep all my titles in stock. Many bookstores also carry my books. If they're not on the shelf, stores are usually happy to order them for you, to make the sale, and buying from your local bookstore saves you the shipping cost. Most of my books are first editions, and most will not be reprinted. So along with being valuable references, they are an investment for collectors. You can also check out a few of my blogs on-line at [myspace.com/ottosnow](http://myspace.com/ottosnow).

*Thanks for sharing your thoughts.* ☉







# LOST IN JONATHAN OTT'S FOOTSTEPS: ACETONE TINCTURES OF *SALVIA DIVINORUM*

by Zhah

This isn't the article I was hoping to write. I was hoping to report on an easy-to-make, easy-to-dose, and highly effective *Salvia divinorum* tincture. But the looming end of *The Entheogen Review* has prompted me to relate the curious null-results of my attempts as they stand.

The most common *Salvia divinorum* tinctures are ethanol-based. This, despite the poor solubility of salvinorin A in ethanol—1.28 mg/ml in 200 proof ethanol rapidly becoming less soluble with declining proof (Sphere 2006A)—the extreme irritation to mucus membranes by high-proof ethanol, and the perhaps unwanted additional buzz that can accompany an ethanol tincture for those sensitive to the effects of alcohol.

My thought on this was: Why bother with the ethanol at all, if it's problematic? I recalled that acetone has a low toxicity, and it seemed to me that one could simply extract with acetone and evaporate down to saturation, to quickly and easily make an acetone tincture. With a solubility of 23 mg/ml for salvinorin A in acetone (Sphere 2006A), only ~50 microliters ( $\mu$ l) of acetone tincture would be needed to deliver a 1 mg dose as compared to approximately 1 ml for an ethanol tincture. Measuring this small amount of liquid reliably may seem problematic, but in the age of e-Bay, used volumetric micropipettes, which retail for several hundred dollars, are available for \$20–70.<sup>1</sup> Since micropipettes are highly accurate, even down to the order of < 1  $\mu$ l, micropipetting acetone tinctures should be an easy and economical way to accurately measure extremely small amounts of salvinorin A without having to invest a thousand dollars or more in an analytical balance. This led me to my second idea: anybody wanting to work directly with vaporizing or smoking salvinorin A could micropi-

pette the appropriate amount of acetone tincture directly into the elbow of a slightly bent glass tube or onto a square of blotter, let the acetone evaporate, and then micro-torch the elbow while inhaling through the tube or simply smoke the blotter.

Scroogle.org revealed to me that I was not the first to consider acetone tinctures of *Salvia divinorum*. Jonathan Ott (1995A) conjectured that excessive salivation due to the irritation of mucus membranes by ethanol may reduce absorption or even cause the salvinorin A to precipitate out while in the mouth when using alcohol-based tinctures, hence decreasing their efficacy. Ott expected rapid absorption with much less irritation and salivation, and hence better efficacy, from an acetone-based tincture. Ott bioassayed a 10 mg/1.0 ml solution of salvinorin A in acetone and found it to be even more potent than vaporized salvinorin A, obtaining threshold activity at 100  $\mu$ g, definite psychoactivity at 250–500  $\mu$ g, and visionary activity above 1 mg; he also reported similar success from using a 10 mg/1.0 ml solution in DMSO<sup>2</sup> (Ott 1995B). This sounded promising!

People are reluctant to consume acetone, although with an oral LD50 of 5800 mg/kg in rats (Oxford University 2008A), this chemical has relatively low toxicity. Acetone is a natural metabolic by-product in the human body and is present in blood and virtually every organ and tissue, as well as in other plants, animals, and insects (CCOHS 2008A). The Canadian Centre for Occupational Health & Safety reports no or only minor effects in people ingesting up to 20 grams per day (!) for several days (CCOHS 2008B). With an oral LD50 of 7060 mg/kg in rats (Oxford University 2008B), ethanol is not much less toxic than acetone, but this particular mind-numbing poison enjoys the grace of





social acceptance, so few people really think twice about drinking it. Like ethanol, acetone is highly irritating to mucus membranes; but, as mentioned above, due to the much greater solubility of salvinorin A in acetone, approximately 18 times less solvent is required to deliver a dose in acetone than in ethanol, and correspondingly less irritation of mucus membranes is expected. Acetone can, however, be a life-threatening aspiration hazard, so great care must be taken not to breathe the liquid into the lungs, whatever one is attempting (CCOHS 2008B).

## Procedure

I based my approach on Sphere's *Salvia divinorum Extractions Using Chilled Acetone* tek (Sphere 2006B), which extracts three times for 3 minutes each with  $-10^{\circ}\text{C}$  acetone, the idea being that the chilled acetone leaves more of the gunk behind while still getting the salvinorin A, due to its high solubility even in subzero acetone. The extracts are combined and filtered to remove sediments, evaporated, and the resulting residue is washed several times with naphtha to remove remaining chlorophyll and plant lipids. The result is a greenish-white crystalline powder. Sphere also suggests optional water washes to remove tannins, and several isopropyl alcohol (IPA) washes to get rid of the remaining chlorophyll. Sphere reports that you can wash all the way to white with IPA, losing more and more of your yield with each wash due to solubility of salvinorin A in IPA.

**EXTRACTION #1:** 10.1 grams of dried whole *Salvia divinorum* leaf (sourced from a reliable Mexican vendor) were powdered and extracted three times with 50 ml of  $-8^{\circ}\text{C}$  acetone in a pre-chilled vessel nested in an ice and salt water slurry, maintaining a temperature of  $< -5^{\circ}\text{C}$  during the extraction. The extracts were combined and evaporated. (This evaporation was unplanned. Due to time constraints, the combined extract was simply left standing instead of being filtered first, and the solvent evaporated on its own.) The residue was redissolved in 20 ml of  $20^{\circ}\text{C}$  acetone, filtered through a coffee filter to remove sediment, and again evaporated. True to my initial idea of simply "extracting with acetone and reducing," I skipped all the washes.

The emerald-green residue was scraped up and dissolved in 2 ml of pharmaceutical grade acetone.

**BIOASSAY #1:** Assuming approximately 2–3 mg/g leaf based on average leaf potency (Gruber et al. 1999) and a maximal yield, I calculated that a 50  $\mu\text{l}$  dose would contain approximately 500–750  $\mu\text{g}$  salvinorin A, while a 20% yield would correspond to 100–150  $\mu\text{g}$ , Ott's reported threshold dose. 50  $\mu\text{l}$  were applied sublingually and held in the mouth for 25 minutes. The solution burned slightly and was unpleasant. No activity was noted.

**BIOASSAY #2:** 100  $\mu\text{l}$ , assumed to correspond to a dose of 200  $\mu\text{g}$ –1.5 mg, was similarly bioassayed. Again no activity was noted.

After these disappointments, I decided that a more quantitative approach was required to provide proof-of-concept. The remaining 1.85 ml were evaporated, washed four times with 2–3 ml naphtha and evaporated, producing 34 mg of light green powder. Sphere reports yields of 2 mg/g and higher (Sphere 2006B).<sup>3</sup> Based on this, and in order to set an approximate lower limit for the dosing, I assumed a yield of at least 1 mg/g, which would mean that the extract should contain at least 10 mg of salvinorin A. This was dissolved in 0.5 ml of pharmaceutical grade acetone, which should have produced an almost saturated solution.

**BIOASSAY #3 & #4:** Teeth, gums, tongue, and mucus membranes below tongue were brushed thoroughly and rinsed with the menthol-containing mouthwash "One Drop Only" for 15 minutes. Then 25  $\mu\text{l}$  of tincture were applied sublingually and held below my tongue for 20 minutes with the tongue slightly elevated to reduce salivation. This should have corresponded to a dose of at least 500  $\mu\text{g}$ . Only very mild threshold effects were perceived, which easily might have been placebo effects due to set and expectations. An additional 50  $\mu\text{l}$  assumed to correspond to 1 mg salvinorin A was applied sublingually and held under tongue for 30 minutes. A deep meditative state was reached, which may indicate psychoactivity, but it was sub-psychedelic and not reminiscent of *Salvia* space. Are there immediate tolerance effects for salvinorin A?





**EXTRACTION #2:** At this point the problems arising from not knowing the purity of my extract became painfully obvious. At any rate, my initial hopes of a quick and easy tincture were dashed. The lack of definite psychoactivity puzzled me, however, and I decided to proceed with the proof-of-concept experiments. I again extracted 10 grams of dried, crushed *Salvia divinorum* leaves three times in chilled acetone, washed two times in water, numerous times in naphtha (until it stopped taking on color), and four times in IPA. The result was approximately 20 mg of crystalline white powder with only a slight green tinge, which I assumed to be relatively pure salvinorin A. This was dissolved in 2 ml of pharmaceutical grade acetone.

**BIOASSAYS #6–10:** A series of bioassays was performed with 10, 20, 50, 100, and 200  $\mu$ l of acetone tincture, assumed to correspond to doses of approximately 100  $\mu$ g, 200  $\mu$ g, 500  $\mu$ g, 1 mg, and 2 mg respectively, applied sublingually as above. At no time were perceived psychoactive effects greater than sub-psychedelic, which might also just have been placebo effects of set and expectations. *Salvia* space, familiar to me from the quid method using fresh leaves, was never perceived.

**BIOASSAYS #11–13:** 50, 100, and 200  $\mu$ l were micropipetted into the middle of a glass tube and allowed to evaporate. The glass tube was heated with a micro-torch while I inhaled through it. No effect other than burnt fingers was perceived.

## Discussion

These results were very disappointing, especially in light of Ott's description of the remarkable efficacy of acetone tinctures. I contacted Daniel Siebert. He reported having had previous personal success with acetone tinctures, but with a much lower efficacy than Ott reported, obtaining only mild effects from a 1 mg dose (Siebert 2007). In addition, David Aardvark reported to me having no effects at all from sublingual application of 2 mg dissolved in acetone (Aardvark 2008).

Siebert asked if I'd had any previous success with quids, ethanol tinctures, or smoked leaf. Having a problem with smoke in my lungs and also having

an extremely low tolerance for and dislike of ethanol, I had never smoked *Salvia divinorum* [but see *Epilogue*] nor used an ethanol tincture; however, I have always entered *Salvia* space easily using the quid method with fresh leaves. I did experience excessive salivation during the bioassays, even from just 50  $\mu$ l of acetone, so maybe Ott's conjecture regarding a drop in solubility and the resulting precipitation in ethanol tinctures also applies to acetone tinctures.

Bioassays #11–13 make me seriously question the purity of my extract, and without access to GC/MS, I had no way of knowing how much salvinorin A was actually in my tinctures. However, each step of the extraction corresponded visually very well to the images and descriptions posted on-line (Sphere 2002–2006; Sphere 2006b).

I had based my extractions on Sphere's *Salvia divinorum Extractions Using Chilled Acetone* tek to reduce the amount of "contaminants," so that I could try to work with roughly estimable doses of fairly pure salvinorin A. However, Siebert and Sphere have both noted that some leaf components appear to actually facilitate sublingual absorption (Siebert 2008; Sphere N.D.). Yet bioassays #1 and #2 should have covered this possibility, if the acetone tincture had been as effective for me as for Mr. Ott.

## Epilogue

After submitting a draft of this article to *The Entheogen Review*, David Aardvark and I puzzled over possible causes of my null results. We concluded that there were three possibilities: the leaf was inactive (it hadn't otherwise been bioassayed); the extraction process went awry; or the acetone tincture wasn't working for me, at least not in whatever doses I had taken it. This meant that to clinch this experiment we must: assay the leaf, analyze the extract, and repeat the bioassays with known doses of a verified sample of salvinorin A.

Bioassaying the leaf was easy. Despite my aversion to smoking, I purchased a \$10 bong at the local head shop, crumbled a single dried leaf of approximate 0.25 g mass into the bowl, micro-torched it,





inhaled, and blasted off. I was launched into a Shulgin “plus four”/*Salvia* Level 5 state of colorful mystical union with THE ULTIMATE REALITY. The shocking abruptness of this experience reminded me of Alan Watts’ comment regarding his DMT experience as “being struck by noetic lightning.” I concluded that the leaf was active.

Analyzing the extract posed greater difficulties. At the conclusion of my experiments last year, I had dumped the remaining 0.1–0.2 ml of tincture onto a watch glass, put it in the chemicals cabinet and forgot about it, as I routinely “dispose” of solvents by simply letting them evaporate, and because my own attempts to arrange an analysis hadn’t panned out. When David told me six months later that he could arrange for a reference standard and a lab analysis, and asked me if I had any extract left to analyze, I cringed inwardly. I checked the cabinet and found the residue of the tincture on the watch glass, which consisted of a tiny speck of white crystal in the middle surrounded by green residue, greener than I remembered it being in my cleaned extract. I thought hard: had I dumped the tincture onto a *clean* watch glass? Was this the remnant of the extract? While I couldn’t be sure that the glass had been clean, I was fairly certain that those last ~0.2 ml had landed on that watch glass, so I decided to “give it a whirl.” I scraped up all the residue (approximately 5 mg total) and mailed it off, along with the comment that I wouldn’t want to bet my life on this one.

Disappointingly, the lab didn’t find any salvinorin A detectable in the sample that was sent; they only found traces of three other unidentifiable compounds.<sup>4</sup> (Interestingly, the major unidentifiable compound of the three was also present in the 98+% pure reference standard; it may be one of the other salvinorins found in the plant.) This meant that I could no longer definitely conclude that the acetone tinctures weren’t working for me. But because of the uncertain condition and quality of the sample being analyzed, I also couldn’t conclude for certain that the extraction had gone awry either. That question remains open. Nevertheless, the lab results *did* mean that our third task of repeating the bioassays with known material was that much more important.

I contacted Daniel Siebert and ordered 20 mg of 98+% pure salvinorin A, which Daniel kindly provided at a discount and shipped immediately, due to the deadline for this article. The material was dissolved in 1.0 ml of pharmaceutical grade acetone and a new series of bioassays was performed.

BIOASSAY #14: 50 µl of acetone tincture, corresponding to 1 mg of salvinorin A, were applied sublingually and held under the tongue with my tongue slightly elevated for 5 minutes. At that point I spread the accumulated saliva around my cheeks and gums with my tongue and waited another 10 minutes. No effects were noted.

BIOASSAY #15: 100 µl of tincture, corresponding to 2 mg of salvinorin A, were applied as above. While I thought a slight shift within the first minute of application might be the start of psychoactivity, no further effects were noted.

BIOASSAY #16–17: 200 µl of tincture, corresponding to 4 mg of salvinorin A, were applied as above. After 10 minutes and no effects an additional 400 µl were applied, again with no notable psychoactivity after 20 minutes. However, making a curious tale curiouser and curiouser, I felt quite certain that I *did* obtain low-level psychoactivity *two hours later* over a period of two hours while I lay awake, futilely trying to sleep. The combined 0.6 ml of acetone damaged my sublingual tissues to the extent that the top layer of tissue fell off and left the area under my tongue sore for several days. I wouldn’t want to assay this amount of acetone tincture again.

BIOASSAY #18: 50 µl of tincture, corresponding to 1 mg of 98+% pure salvinorin A, were micro-pipetted into a glass tube identical to the one I had used previously, but new and clean. I micro-torched the glass tube while inhaling through it. No effects. I weighed the tube on a milligram scale before and after heating and there was no change in weight.

BIOASSAY #19: 50 µl of tincture, corresponding to 1 mg of 98+% pure salvinorin A, were pipetted onto a piece of aluminum foil and allowed to evaporate. The foil was micro-torched from beneath while I





inhaled the vapors through the tube. Blast off. Same experience as with the dried leaf. I concluded from this that I hadn't been able to heat the residue sufficiently to vaporize it in the glass tube. This means that bioassays #11–13 wouldn't have worked regardless of whether my extract was active or not. Unfortunately, it didn't originally occur to me to bioassay my extract using aluminum foil.

Bioassays #16 and #17, in particular, are of special interest. This combined dose of 12 mg salvinorin A was completely ineffective for me within the normal time frame and showed unexpected low-level activity much later. I have gotten good results within 20 minutes using the quid method with 10–50 g of fresh leaf, which would contain roughly 3–16 mg of salvinorin A, assuming that 10 g fresh are roughly equivalent to 1.3 g dried. This dose is around the order of the 12 mg of salvinorin A assayed in the acetone tincture. When doing 50 g amounts of fresh leaf, I have split the material into two 25 g quids and replaced the first quid at 10 minutes, similar to the procedure for bioassays #16 and #17 above. When using quids, I have excessive salivation, but get results nevertheless, so the salivation I experienced with the acetone tinctures isn't necessarily the problem. I did, however, experience substantial irritation of the mucus membranes with acetone tincture that I don't with quids. Perhaps this prevented absorption? Also, fresh-leaf quids contain all the other substances in the leaves, which, as mentioned, seem to aid absorption. Regardless, it is now quite certain that the acetone tinctures are basically ineffective for me, even at very high doses.

Incidentally, all of the new developments reported on in this Epilogue occurred during the one week before this article went to press.

I conclude this strange tale by relating the first “normal” thought I had back on planet Earth after smoking the dried leaf (pardon the vulgarities, but they accurately capture what I thought): “Fuck the acetone tinctures... just get a bong and smoke the shit.” Which is a wisdom, it seems, that everyone else figured out long ago.

## Acknowledgments

The author and *The Entheogen Review* express their thanks to Mireia Ventura of the Spanish harm reduction group Energy Control ([energycontrol.org](http://energycontrol.org)) for conducting a GC/MS analysis of the extracted material, and to Daniel Siebert ([sagewisdom.org](http://sagewisdom.org)) for kindly donating and rapidly mailing 98+% pure salvinorin A to Ventura's lab for use as a reference standard. ☉

## Footnotes

1. You never know what was previously drawn into a used micropipette (e.g. blood for AIDS tests), so when acquiring one inquire as to how it has been used; and whatever the case, *autoclave* the disassembled pipette in the steam insert of a pressure cooker before use! This won't damage the micropipette, they are made to be autoclaved. Be sure to also acquire and use the disposable tips.

2. Difficulties in replicating Ott's results are not restricted to acetone tinctures. Just before this article went to print, I was forwarded the following bioassay report from a researcher who wished to remain anonymous:

Your article seems consistent with anecdotal experiences using DMSO. Up to 8 mg pure salvinorin A (in 2 ml of a 25% DMSO solution), held in the mouth for a bit over ten minutes, was modestly psychoactive (felt physically off-balance, pressure on chest, somewhat stoned feeling), but certainly not psychedelic like smoking *Salvia divinorum*.

3. Sphere's “2 mg/g or higher” figure was inferred based on a statement in *Salvia Divinorum Salvinorin Extraction and Refinement FAQ* relating that from 250 grams of crushed leaf you get 1 g of extract which is “at least 50%” salvinorin A. Although Sphere washed his material until it was white, there is no report of any quantitative (or qualitative) analysis having been done on it. Sphere's presumption appears to be that the totally white crystals are nearly pure salvinorin A.

4. This might be interesting in itself, because it would mean that the extraction procedure hadn't worked for me, and I generally have good laboratory technique. The question, therefore, would also remain as to what, in fact, *had* been extracted.





# FIRST LOOK AT A NEW PSYCHOACTIVE DRUG: SYMMETRY (SALVINORIN B ETHOXYMETHYL ETHER)

by Dr. Mercury and Dr. Feelodd

**Abstract:** BACKGROUND: Salvinorin B ethoxymethyl ether (Symmetry) is a novel and unusually potent salvinorin that has not previously been tested in humans. METHODS: Symmetry was synthesized and given in doses of 10 µg to 400 µg to four test subjects. Effects were measured through semi-structured interview and administration of the *Peak Experience Profile*. RESULTS: Symmetry was extraordinarily potent, psychoactive at the minimum doses taken. It produced geometric visions and ego loss at higher doses, and also induced a feeling of foreboding. CONCLUSIONS: Symmetry is a salvinorin derivative of unusual potency that is worthy of further investigation but nevertheless is unlikely to become popular.

## INTRODUCTION

Many readers of *The Entheogen Review* will be familiar with the largely legal psychedelic *Salvia divinorum*, an entheomedicinal sage originally used by the Mazatec Indians of Oaxaca, Mexico. This plant's active compound, salvinorin A (Ortega et al. 1982), is the most potent naturally occurring psychedelic known, producing clear effects at doses of one milligram or less when vaporized (Siebert 1994). Salvinorin A acts at the kappa opioid receptor (Roth et al. 2002), and since most previously known potent opioids have been alkaloids, not diterpenoids, this discovery has excited scientists considerably. In recent years, over a hundred derivatives of salvinorin A have been synthesized in hopes of producing new medicines (Prisinzano & Rothman 2008). A few of these derivatives have had interesting properties, but most are simply disappointing, less-potent imitations of salvinorin A itself. Other salvinorins and related compounds have also been extracted from the plant (Shirota et al. 2006), but again, these compounds are less potent at opioid receptors than salvinorin A.

Our attention was therefore caught by a report of a derivative that was actually more potent: salvinorin B methoxymethyl ether (Lee et al. 2005). This in vitro result was later confirmed in mice studies, which also showed that the drug appeared to last longer than salvinorin A (Wang et al. 2008). Then came another report that a slight modification to

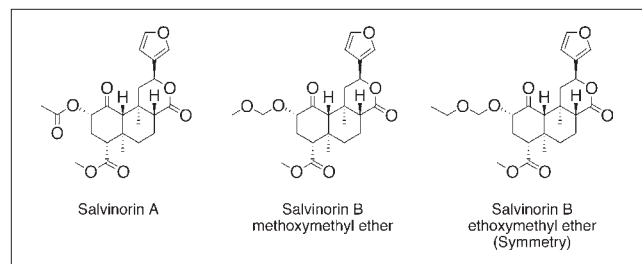


FIGURE ONE

this compound made an even stronger drug, salvinorin B ethoxymethyl ether (Munro et al. 2008), which appeared to be about ten times as potent as salvinorin A in vitro (Figure 1). If this turned out to be true in humans as well, it would make salvinorin B ethoxymethyl ether (henceforth referred to as "Symmetry") one of the most potent known psychedelics, comparable to the legendary LSD. Now thoroughly intrigued, we decided to find out for ourselves.

## METHODS

Four subjects (Alpha through Delta) were recruited to participate in the bioassay. All were free of comorbid medical and psychiatric conditions, had extensive prior experience with psychedelic drugs, and were not allergic to salvinorin A.

### SET:

As with other visionary plants and drugs, users of *Salvia divinorum* and salvinorin A sometimes report contacting "plant spirits," "teachers," or "entities"





when under the influence (see, for example, Kathleen Harrison's encounter with the spirit of La Pastora; Harrison 2000). One of our subjects felt strongly that the Symmetry needed to be "honored" before she took it, so we went along with this approach because there seemed no harm in it, and we were also curious if such psychological suggestion might increase the chance of some sort of entity encounter. Participants were instructed that they would be taking a new derivative of the "plant teacher" salvinorin A, with which everyone was familiar. In order to prepare, each participant was instructed to: 1) Rent two nature documentaries and watch them over the two days prior to the experiment, in order to increase awareness of and appreciation for the natural world; 2) View old photo albums, paying particular attention to pictures of family; 3) Write an autobiography (not for sharing) of no more than two pages, in order to promote introspection; 4) Read two FAQs from Erowid (Gnosis et al. 1996; Salvia Authors 2006); and 5) Think of two questions for any potential Symmetry "entity" to answer.

#### SETTING:

A living room with windows, a carpet, sofa, chairs, and many plants. Candles were lit, in addition to diffuse incandescent lighting, and soft ambient music was played. Participants had been asked to bring toys to share and drums to play, although none were subsequently used. Standard rules applied: respect absolute confidentiality, ask before changing any aspect of the environment, respect each participant's veto power over activities, and no hitting, sex, or co-ingestion of other inebriants.

#### DRUG:

Salvinorin B ethoxymethyl ether (Symmetry) was synthesized from salvinorin B by the published procedure (Munro et al., 2008; *see reference for URL*). This should only be attempted by trained chemists in well-equipped labs. The reagent used, chloromethyl ethyl ether, can give you cancer not only if it touches your skin, but also if you breathe the fumes. For dosing, a 10 mg/ml solution of the compound in acetone was prepared. The desired doses were added to small pieces of cigarette paper by microsyringe and allowed to dry in a warm airflow.

#### MEASURES:

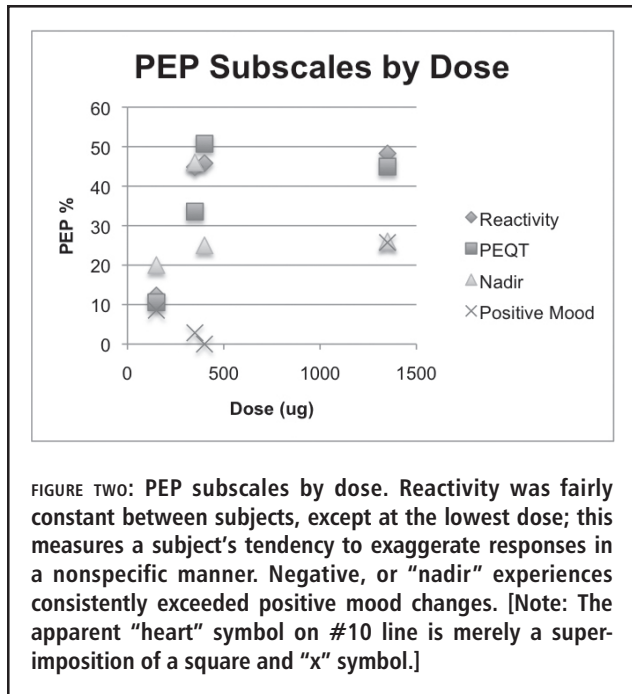
Subjects were interviewed the next day via an open-ended format that elicited details of their experience in a nondirective manner. The interview also included questions about the nature of their visionary experiences, what the positives and negatives were, whether contact with any "entities" had occurred, and what they would change about the experimental design in order to improve the experience. A one-month follow-up was conducted that consisted of two questions: 1) "Are you glad you had the experience?" and 2) "Would you do it again?"

The *Peak Experience Profile (PEP)* is a 180-item self-administered questionnaire originally developed by Walter Pahnke in 1962 for his "Good Friday" experiment and revised over the years by Pahnke, Franco Di Leo, Stanislav Grof, A.A. Kurland, J.C. Rhead, William Richards, and Richard Yensen (Richards et al. 1977; Doblin 1991). It has been used in many psychedelic drug studies to assess the degree and quality of visionary experiences. Each subject completed the *PEP* within a week of the experience.

Subject	Alpha	Beta	Gamma	Delta
Total Dose (µg)	400	350	1150-1350	150
<b>PEAK EXPERIENCE PROFILE</b>				
Aesthetic Experience	7	30	30	10
Personal Psychodynamic Experience	0	0	23	0
Negative BPM-I	10	25	5	0
Positive BPM-I	3	13	18	0
BPM-II	9	26	9	8
BPM-III	5	8	2	2
BPM-IV	0	1	17	2
Nadir	25	46	26	20
Internal Unity	67	60	30	0
External Unity	23	40	13	0
Sense of Sacredness	34	40	40	0
Objectivity and Reality	38	3	35	0
Transcendence of Time and Space	90	40	75	35
Deeply Felt Positive Mood	0	3	26	9
Ineffability	76	56	64	20
Other Transpersonal Experience	25	12	22	5
PEQT	51	34	45	11
Reactivity	46	45	48	12

TABLE ONE: **Peak Experience Profile (PEP) by subject.** BPM = "Basic Perinatal Matrix," a Grofian analysis. PEQT = "Peak Experience Quotient Total," the average of the shaded subscales.





#### BIOASSAY:

After a light meal, at a predetermined time, the room was "smudged," and subjects participated in a modified version of the "Four Winds Ceremony," each subject taking one of the four compass points, honoring the drug and the experience they were about to have. The cigarette paper containing the Symmetry was then smoked using the flame from a butane lighter. Bioassay structure was based largely on the protocol popularized by Alexander Shulgin (Shulgin et al. 1986; Shulgin & Shulgin 1991), but for logistical reasons, a day was not left between successive doses.

#### RESULTS

Despite instructions to the contrary, none of the participants had watched nature videos or written his or her autobiography, although all brought questions to ask any potential entity that they might encounter. The drug was quite potent, with one subject "alerting" at 10 µg, another at 50 µg, and the other two experiencing undeniable psychoactive effects at 50 µg. Psychedelic effects increased rapidly and linearly by dose (Figure 2), with the exception of one subject who appeared unusually tolerant to its effects. The unpleasantness of the experience appeared unrelated to dose, and

consistently exceeded positive effects at all doses. There appeared to be little experience of personal insight despite otherwise dramatic effects (Table 1). Subjective results of bioassays were as follows:

#### ALPHA

*Written down the next day based on notes.*

(T:0:00 min) 10 µg

As this is the first time this drug has been tried, and we suspect based on mouse studies that it may be even more potent than the already potent salvinorin A, I opt to start with a low dose. Within seconds of smoking, an undeniable shift in my consciousness occurs, a slight "trippy" feeling, but without any noticeable alteration in perception, thought content, or process.

(T:0:05 min) 20 µg (30 µg total)

The "trippy" feeling intensifies. With closed eyes, the dark behind my eyelids roils suggestively, like sea creatures struggling beneath the oily surface of a swamp, but fails to coalesce into any particular patterns. Communication and mentation remain unaffected.

(T:0:10 min) 20 µg (50 µg total)

A deepening and intensification of the "trippy" feeling, but again, nothing particularly noteworthy. A temporal course becomes apparent—the feeling peaks in a minute or two, then wanes slowly. I feel hot.

(T:0:15 min) 50 µg (100 µg total)

I am sweating profusely—when I run my fingers through my hair, they come away wet. There is a mild sensation of—not heaviness—but being "pulled down" into my chair. I feel a slight mental fog, as can occur with alcohol, but no temporal lapses or difficulties communicating. There are no noticeable effects on music perception or tactile sensation, but closed-eye visuals are now undeniable, albeit frustratingly indistinct—fragmented, colored spoke-like patterns.

(T:0:20 min) 100 µg (200 µg total)

Again, a deepening and intensification of all previous phenomena, but no qualitative shift. Open-eye visuals are now apparent: sharp colored







borders to objects with a suggestion of palinopsia (visual echoes). I am starting to wonder if I am somehow inhaling wrong and not getting the full effects of the drug, or else leaving too much time between successive doses, as the effects appear to peak within a minute then diminish rapidly.

(T:0:25 min) 200 µg (400 µg total)

According to observers, I commented on the intensity of the trip, laughed uproariously, and conversed—coherently at first, but rapidly incorporating nonsense words and syllables. Then I paused, leaned forward and asked, apropos of nothing, “Did you say something... symmetry?” It seemed as if I had meant it in the sense of “symmetrical.” (It was decided on the basis of this first communication from the beyond to name the drug “Symmetry.”) Later sentences rapidly degraded into complete babble. My head was observed to retract, and my face froze into a frighteningly blank expression as if I were having a stroke. My hand adopted a strange pose and waved around very slowly, alternately creepily awkward and graceful. I remembered none of this.

BLAM! I am trapped like a fly in amber, in a geometric space that is so different from ordinary reality as to be indescribable. The overall feeling is one of “stuckness,” together with slow and inexorable grinding. As I come to, I realize that my perspective is arbitrary and that I can shift it at will to different points in the cavitating matrices in which I am embedded. With that comes the realization that the presence of a perspective implies an “I” to have that perspective. This is a new change; in fact, I have just emerged from an indeterminable period of total ego loss. The experience was ineffable, but I will attempt to describe it using crude analogies in the blunt tool that we call language.

Imagine a sheet of sand going over a cliff, or rather a rapidly receding ledge under sand such that the sand drops in a sheet as the ground vanishes under it. It is impossible to determine whether the sand is moving forward over the edge, or if the edge is moving backward under the sand, but either way the edge itself is a one-dimensional line defined by a two-dimensional surface moving over the contour of an unseen three-dimensional object. That

line can wiggle or ululate or assume configurations other than a knife-edge, so technically it is not one-dimensional, but the line doesn’t know that. Now add two to every dimension—I was perceiving all three-dimensional objects in my world as four-dimensional surfaces contouring a five-dimensional object (or objects) that I could not directly perceive.

Except that I wasn’t actually perceiving any objects in my environment, it was my mind that I was perceiving, as a manifestation of the movement of a five-dimensional object through a four-dimensional membrane. Except, there was no “movement”; that’s the term for the intersection of three-space with four-space, not four-space through five-space. It was completely atemporal. Hopes, dreams, fears, memories, habits, all the things that define us are creations of time; remove time and you remove everything that comprises the “me” of each of us—the ego is obliterated.

If that analogy makes no sense—and it cannot—then alternately, imagine two viscous and immiscible liquids in a clear cylindrical container, one denser than the other so that a distinct interface is visible between them. Trapped at that interface is a blob of food coloring. Now, spin the top layer of fluid. The blob elongates, grows thinner and thinner, less and less visible; eventually it is a layer only a molecule thick and cannot even be seen by the naked eye. Now stop the top layer, and spin it the other way. The blob re-coalesces—first visible as a long colored line that slowly grows thicker then abruptly retracts from both directions until the original blob is visible as a unitary sphere for a split second; then, as the liquid layer continues to spin, it elongates, thins, and disappears in the other direction (which, although opposite, looks exactly as it did when elongating in the first direction).

Now, imagine that this cylinder contains an infinite number of layers of immiscible liquids, all spinning, each layer containing one or more blobs in various stages of coalescence. By arranging the blobs correctly, and timing the spinning of the layers, one could make it seem as if one blob was moving up and down and right and left through the layers, in an arbitrarily complicated path, rather than many different blobs coalescing and de-





coalescing in pattern. These blobs are everything we see in the three-dimensional world, and in our consciousness as well. Again, the analogy is inadequate, because the geometry is no longer there, and spinning implies movement, which assumes time, which didn't exist, but I am at a loss to find words to express such atemporality since time is so embedded in our thoughts and language.

The eternal moment in which I was trapped seemed to be passing. As a sphere passing through a plane appears from a two-dimensional perspective to be a point that rapidly expands into a circle, slows, reverses course, shrinks rapidly to a point, and disappears forever, so it seemed that the moment I was in was rapidly constricting as it moved out of the four-dimensional plane I was in. Fleeting, it occurred to me that I might be left in a grey, timeless limbo. But to my surprise another moment followed, rapidly expanding, somewhat overlapping the first one; more moments followed in steadily quicker succession (again the "time" implied here is a metaphor, as they weren't really "quicker") and I rejoined the stream of time. It was now hard for me to remember what had happened to me during the period of ego loss, but I did remember the thoughts I'd had about it in the atemporal period I had just left. The room reformed around me, three expectant faces looking at me.

The initial comedown was rapid—like a sphere passing through a plane—followed by a slow decline. I ate half a bunch of juicy green grapes and enjoyed them. Slight confusion remained; I was unable to keep track of dose and timing for the other participants with nearly the precision that I had planned. I was still experiencing mild visuals until two hours later. I had no difficulty sleeping, woke up feeling normal the next morning, and did not remember my dreams.

I was shaken by the experience and had no desire to re-dose. There had been no sense of a "presence" or guiding spirit; there were no answers to the questions that I had formulated—in fact, they seemed completely irrelevant given the experience that I had just been through.

## BETA

*Written approximately 14 hours later.*

(T:0:02 min) 50 µg

Slight physical sensation of heaviness and tingly skin. Borderline closed-eye visuals.

(T:0:04 min) 100 µg (150 µg total)

Intensified physical sensations. Open-eye visuals. A vague sense of foreboding.

(T:0:06 min) 200 µg (350 µg total)

Objects replicate over surrounding surfaces. All visible surfaces, including other people, seem to be connected parts of the same object, like a textured blanket thrown over reality.

Replication continues until my entire visual field is filled with repetitive motifs, resembling vast bookshelves of books bound in fresh skin. The geometry of the room has changed and contracted. My awareness of my body as a separate entity is gone, but I feel a strong physical rush, accompanied by growing paranoia. Someone is monitoring me, and I must act sober. But this is clearly impossible—the real world is now invisible; I have no idea where I'm looking, what posture I'm in, what I'm saying. This intensifies the paranoia. I attempt to sit still and remain silent, but don't know if I'm succeeding.

The geometry of the room slowly expands to normal. I hear voices; distinct objects appear. Normality returns, but I am definitely confused and physically clumsy.

(T:0:30 min)

Slight hallucinations are still apparent.

(T:2:00 hours)

Sober but shaken. One wonders who would see anything in this experience.

## GAMMA

*Recorded the day after the trip, then transcribed.*

This protocol was similar to the preceding one—starting with 50 µg, then at two-minute intervals, 100 µg, 200 µg, 400 µg, then between two and four





more doses of 200 µg, the precise number of which eluded the recollection of all of us later, for a total dose of 1150–1550 µg.

In the beginning, the first thing I noticed with eyes closed were these whirling, snowflake-like things; they were very cool—they were in the pattern of the “Tree of Life,” the flower pattern—they were laughing. I know this makes no sense, but I started laughing because they were laughing because I knew what they were: an underlying structural pattern.

Then I noticed feeling as if I was disoriented as to which direction was up, and that’s when I knew that it was going to be very interesting if I took more. It felt as if I was holding on to a monkey bar, but I couldn’t tell if I was upside-down or... I don’t know, it was as if there was a space in front of me. Then there was a space that I don’t remember very well, in which I felt confused but knew that I wanted to smoke more. I was given more to smoke, but I can’t remember too much about it.

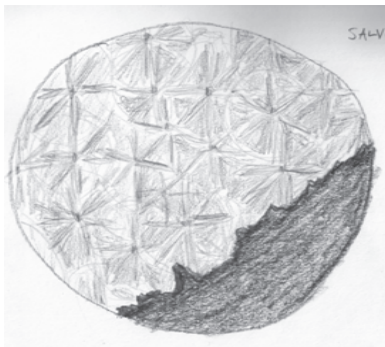


FIGURE THREE:

Visual depiction of Symmetry experience.

Then the patterns became more colorful, but not like... they were geometric. Well, they weren’t *really* geometric, they were somewhat irregular, but they were patterning. There seems to be some break in time during which I can’t remember what happened. But something that I heard in the music gave me a clue as to... I don’t know... it’s kind of personal—it’s more like certain experiences I’m trying to create more of in my life, and how to do that.

I definitely remember feeling confused on the way up, incapable of communicating with any of you. I remember I was laughing because that kid in the video, Alex [*the star of some witless YouTube Salvia self-administration videos that we had watched earlier*] said that the more you smoke *Salvia*, the easier it is to hold it in your lungs—and I completely got what he was saying. The more high I was, the easier it was to smoke more, which was useful because I’m not very good at smoking anything! Did I have a four-hundred mic dose? No! That was in that incomprehensible period... as soon as you told me something, it immediately left my brain. If I said “yes” right away then that was fine, but if I didn’t say “yes” right away then I probably forgot what you asked. Did you have to repeat questions to me?

Then it segued into this weird snail-shell of a space—that’s what I was talking about. It was like being in an Escher-like space, with arches that vaulted up overhead and could connect different points in time across my life. That’s what I saw. It wasn’t as if I was watching a movie seeing things; I was re-experiencing them. But mostly experiences like walking along the street I lived on as a child, looking up at the sky and the trees overhead that I could see. I never think about this now, but I could actually *see* what it looked like at that age, like it was a memory I never think to recall, because it seems trivial. I felt that there was a presence of my brother’s best friend’s father! It’s somehow related to [Alpha] too (laughs)—I felt that over where you were located was somehow related to where he was located in the space. I remember thinking about you at that moment, thinking that your description of this experience was pretty... er... even though I was not experiencing it quite the same way you were, it made a lot of sense, what you were saying, how you were describing it. There’s a lot more, but it’s all details.

Like what? Well, when I was laughing at the snowflakes, it wasn’t my complete visual field; there was a jagged edge running through the vision and everything to the right side of the jagged edge was black space [see Figure 3]. And I had the sensation that everything on that side of my body was... there was nothing going on over there. But everything to the left side was very patterned and interesting. Was it a line? No, it was off to the right; it was completely irregular; it wasn’t geometric at all; it didn’t have a pattern; it was kind of uncomfortable. I remember thinking, “Why is there this line? Why is this vision incomplete?” It seemed very odd.





And then there were a lot of strange body sensations; a feeling like I was just an outline of myself. The cat touched me at one point; it felt really weird! I knew it was the cat, but it didn't feel very cat-like! The texture was like touching silk but getting cotton. It felt a little more coarse. At any point on my body that was touching something else in the room, like the couch or the floor or itself, there was an uncomfortable amount of pressure, which is why I think that the next time I do it I'll try to change how I'm sitting. I think I may have said this when I came out of it, but it would be ideal to be floating. That would be amazing. A sensory deprivation tank? That would be great! That would be fascinating. Wow, I'd love to check that out.

I had questions but I forgot about them until afterwards. No answers came. I had a question about what form the [deleted] should take, and although I didn't get an answer, afterwards when I was thinking about it—still "salvia'd up" but not tripping hard—I thought about some of the concepts, and that the idea of toruses might be something worth pursuing. It was my own mind thinking about it, but it was inspired by the form of the wrap-around space. I didn't get the sense of an entity outside. I got the sense of curtains parting, delivery into an idea. I don't know where ideas come from, they just seem to arrive. But there wasn't a sense of, "Okay, impart to meee..." They just sort of appeared.

I've had a lot of experiences with *Salvia*, and many of them have been good, but some of them have not been very good. In those experiences I've had the experience of an entity, something pointing out to me what's going on. I feel a discomfort in my body unless I sit exactly right, and these "corrections" are very precise—make a tiny little adjustment here, and so on, until everything is right. There definitely feels like there is an outside entity that needs to be appeased with *Salvia*.

There was a lot more closed-eye stuff with Symmetry. Would I be able to tell which is which? I suspect yes, because this "posture correction" is so reproducible with *Salvia*. That's why I sat down on the floor, because I knew that if I wanted to sit up straight then I wasn't going to be able to do it on the couch. I expected that this was going to happen, and that I would have to sit up straighter, but that feeling was completely not there at all. I told you that I still wanted to change my position, that I wasn't perfectly happy with how I was oriented; I could feel my hands on my knees, and it didn't feel quite right, but I knew that if I put them on the floor then it wasn't really going to help. There was no way to get right! I'd like there to be a way to feel right.

What would I change going into it? I would probably take something to make my body intensely comfortable no matter what happened.

#### DELTA

*Recorded the day after the trip, then transcribed.*

(T:0:02 min) 50  $\mu$ g

The first thing I noticed was a bit of general light-headedness, a little tingling everywhere; I couldn't differentiate it from being mildly stoned—something like that. I couldn't tell if it was placebo. "Am I feeling something, or am I not?"

(T:0:04 min) 50  $\mu$ g (100  $\mu$ g total)

Then it was more—I definitely got some effects; the shadows were very strong and the walls... the spaces between the shadows were more orange—very orange, much more so than they normally were. Now that I can see this picture that's difficult to describe on the wall, the "Hope and Fear" picture (see Figure 4); the blue stuff looked more like a hologram, the blue bits look more silver and had a degree of depth, like a hologram jutting. And it was by far the most interesting thing on the wall! The rest just looked like shadows. And the tea mugs looked more orange. The glow seemed to have spread further.



FIGURE FOUR: "Difficult to describe."

Map of 2006 Burning Man by Lisa Hofmann  
www.studioninedesign.com





(T:0:06 min) 50 µg (150 µg total)

It was a feeling of... it was not unpleasant, but I guess “foreboding” was the word you used. It was a sense that I didn’t necessarily want it to be more. But because the effects were so relatively mild, I felt that even if the next one was worse, it probably wouldn’t be worse to the point that I’d, I don’t know, “freak out.”

And then it really was just a linear increase on everything I had before. The shadows became more exaggerated; the hologram thing looked more like that. Then I remember looking around and realizing that everyone was here, and that I had entirely forgotten what was actually happening, and it was kind of amusing to realize that I’d been entertainment for other people. Very hallucinogenic because I’d completely forgotten that anyone was present! But I had the experience that I’ve had a couple of times on mushrooms—especially inside a room—that it was quite hard for me to imagine the room connected to an external space. Out through the windows looked very surreal, as if that was just a painting, and that there wasn’t really anything outside that room. I didn’t have any strong feelings of time distortion, but had you asked me to make any kind of judgment about future or past, I would have struggled. The room was spatially and temporally separated from anything else—forward or back, inside or outside—but not in an intense way.

When I closed my eyes I saw some small patterns—actually even when I went to sleep about an hour later, I had some small patterns, but only very minor, nothing with any shape. You then asked if I wanted more, and I really didn’t (laughs). At the same time, I wasn’t having a bad experience, but there was a sense of caution, like, “I really don’t want more.” It’s hard to know whether that was the drug or whether that was something that I brought with it, because what you guys were reporting didn’t sound very good. So in my mind I was thinking that if I took more and got into this next state, then that would be a disaster. “I want to try to avoid that so let’s just stay here.” Things weren’t really jumping out at me crazy; I wasn’t getting any massively vivid effects, just these discontinuities: “What was I doing again? Where’s

outside?” I felt like I was holding it together pretty well, but I was disoriented. And with the visuals and all the effects, I felt like a little bit more might be enough to lose my “grip,” and the thought of that didn’t appeal at all.

I didn’t have any questions, but I didn’t get a sense that if I’d *had* any questions... If anything there was less information rather than more information in the experience—a dulling and disconnect. So I feel like if I’d asked a question, the answer would either have made no sense or seemed even further disconnected.

How would I prepare differently? I don’t know. I had some... not really bad paranoia experiences, but definitely in that dimension, when I was coming down. I remember looking at you all and thinking that you must think I’m crazy, that everyone was looking at me weird, and that I must look really weird. So I was somewhat hyper-self-aware. Had it been a higher dose, it would have been very unpleasant. But I knew to think, “Well, this is a drug state. Maybe it’s true, but if so, I’ll worry about it in five minutes’ time.” So it was okay. There weren’t any positive vibes coming from the experience. The general emotional experience wasn’t positive. Slightly unpleasant. So I don’t know. This was a comfortable environment. I certainly wouldn’t ever take Symmetry in an uncomfortable environment. Anything you could do to make yourself physically comfortable. Perhaps a more closed space—okay, this is a closed space. Something more safe than. More soft things. It’s hard to say, but I wouldn’t want to do it in a sterile laboratory environment, that’s for sure.

## DISCUSSION

Symmetry is a salvinorin derivative of extraordinary potency—threshold dose when smoked between 10 µg and 50 µg, with marked effects at 150 µg to 300 µg, potency rivaled only by a few synthetic compounds such as LSD and carfentanyl. By comparison, Jonathan Ott has noted threshold effects from vaporized salvinorin A to occur at 500 µg, while Daniel Siebert reported a threshold of 200 µg; in both reports, notable effects required more than one milligram (Ott 1995A; Siebert 1994). Effects from smoked Symmetry became noticeable





within seconds, peaked in about a minute, and started to diminish rapidly after about five minutes, as with salvinorin A. However, unlike salvinorin A, a residual alteration in consciousness was still noticeable at 30 minutes; all subjects were back to baseline by two hours.

At low doses of 100 µg to 200 µg, spoked geometric closed- and open-eye visions, alterations in perspective, palinopsia, and foreboding predominated, and at higher doses, mental confusion, derealization, and more vivid geometric visions occurred. At 400 µg, one participant had a full “plus-four” experience (Shulgin et al. 1986), although another took three times that amount without the same effect. The reason for this disparity is unclear,

although interestingly, that subject considered salvinorin A to be her “drug of choice” and had much more experience with it than the rest of us put together. No subjects experienced any sort of “entity” contact or even sensed a presence of such entities, despite suggestions that they might, reporting instead a vague sense of foreboding, as if venturing beyond a door marked “Do Not Enter.”

All participants at one-month follow-up reported “enjoying the experience” and being “willing to take it again.” Symmetry may be of particular interest to mathematicians or theoretical physicists; nonetheless, if this first look is any guide, it is unlikely to gain enduring popularity as either a recreational drug or spiritual sacrament. ☉



## VISIONARY SYNTHESIS

LABORATORY OF ALEXANDER “SASHA” SHULGIN, PH.D. - NORTHERN CALIFORNIA

### JOIN EROWID...

AND RECEIVE a copy of the 24" x 36" *Visionary Synthesis* poster depicting Sasha Shulgin's lab, exclusively available as a membership gift. Tendrils of ivy frame the lab's window to the left, counter-posed on the right with the laboratory door ajar to its alchemical interior. Michael Rauner's beautiful photos evoke the balance between the plant world and the world of chemistry.

**FOR MORE INFORMATION, SEE [www.erowid.org/donations](http://www.erowid.org/donations)**





# OLD HAIR AND TRYPTAMINES

by Keeper Trout

In recent years there have been an increasing number of investigations of mummy hairs for possible evidence of early drug use; these now include a couple of searches for tryptamines. It was with great excitement that I encountered two papers by Juan P. Ogalde, Bernardo T. Arriaza, and Elia C. Soto, asserting they had found evidence of ayahuasca consumption in an ancient snuff-using population from northern Chile (Ogalde et al. 2007, 2009).

Previous analysis of six South American snuff samples by Bo Holmstedt and Jan-Erik Lindgren reported tryptamines in five of them, one of which also contained harmala alkaloids, and the sixth sample contained *only* harmala alkaloids. Speculating that the harmala alkaloids may have come from *Banisteriopsis caapi*, Holmstedt and Lindgren proposed that the MAO-inhibiting harmala alkaloids could potentiate the action of the simple indoles, noting that the “combination of  $\beta$ -carbolines and tryptamines would thus be advantageous” (Holmstedt & Lindgren 1967). While this combination later became known as the “ayahuasca effect,” with regard to making DMT orally active within that shamanic brew, it has been suggested that the origins of this pharmacological combination may lie within the use of snuffs, with its application in ayahuasca being a recent derivation (Ott 1996). Although *Anadenanthera peregrina* is considered the primary plant source for snuff used by the Piaroa of southern Venezuela, due to their snuff testing positive for bufotenine, one Piaroa snuff sample analyzed was also found to contain harmine (Smet & Rivier 1985, in Torres & Repke 2006). In their book *Anadenanthera: Visionary Plant of Ancient South America* (see page 167), authors Manuel Torres and David Repke remark:

There is no ethnographic evidence for use of *Banisteriopsis* species as a snuff admixture; the Piaroa did not seem to be familiar with ayahuasca potions (Smet and Rivier 1985). However,

in light of the well-documented Guahibo practice of chewing *Banisteriopsis* bark in conjunction with taking snuff, we cannot dismiss the possibility that the Piaroa might have added it to their snuffs (Torres & Repke 2006).

However, readers of *The Entheogen Review* may recall mention in the Winter Solstice 2002 issue (page 139) of an aspiring anthropology doctoral candidate who observed the preparation of a snuff by the Piaroa that contained fresh shoots of *Banisteriopsis caapi* pounded into a paste along with *Anadenanthera peregrina* seeds; his bioassay reports of this snuff described enhanced and prolonged activity (Rodd 2002), echoing the results from previous insufflation experiments using the pure chemical form of assorted tryptamines in combination with harmine or harmaline (Ott 2001).

The snuffing implements from northern Argentina and Chile are quite fine, delicate and small in both the equipment and the apparent snuff aliquot size, at least in comparison to the blowpipe technology found farther north. This difference has long been a point of curiosity; a common explanation proposed has been that the snuffs from northern Argentina and Chile were substantially more potent, permitting activity from relatively tiny amounts of material.

While this certainly could be the case, the use of a tryptaminic snuff *on top of* oral consumption of *Banisteriopsis caapi* would also be expected to enable a more robust perception of the tryptamines in the snuff. (For anyone skeptical of this claim, it can be easily evaluated by ingesting an active dose of *B. caapi* or *Peganum harmala* seeds, waiting until full onset of the MAOI effects—approximately 30 to 60 minutes—and then insufflating or smoking a known and familiar dose of 5-MeO-DMT.) It could even be that the use of tryptamine snuffs concurrent with the oral consumption of *Banisteriopsis*





*caapi*, such as is documented with the Guahibo, may have been what inspired the addition of tryptamine-containing plants to ayahuasca brews to begin with.

Alas, my excited anticipation of possible support for the idea that the ayahuasca effect was first discovered via the potentiation of snuffs by *Banisteriopsis caapi* was about to be rudely dashed on the rocks. As I read further, I discovered that, while the authors did claim to find harmine in at least one adult mummy believed to be a snuff user, as well as in the mummy of a one-year-old infant (suspected of *not* being a snuff user), they found no tryptamines in any of their mummies. The Ogalde group made three noteworthy comments:

[...]samples tested from individuals in the Azapa Valley showed that they did not consume [*Anadenanthera*], despite archaeological evidence of snuffing implements. This negative finding is important because a lack of tryptaminic alkaloids indicates the absence of hallucinogenic compounds during the Middle Period of the Azapa Valley.

and

The results of 32 mummies' hair samples showed that none of the samples tested positive for 5-methoxy-*N,N*-dimethyltryptamine alkaloid. This information is extremely useful, because it shows the snuffing kits used in Azapa Valley were not related to *Anadenanthera* consumption.

and

Here we present chemical evidence suggesting *Banisteriopsis* consumption during the Tiwanaku Middle Period.

Due to the lack of requisite standards related to detection times for tryptamines, and no known proof that tryptamines actually *are* detectable in hair, the first two statements are entirely unsubstantiated. The most that currently *can* be said with accuracy, based on a hair analysis showing negative results for 5-MeO-DMT in a mummy's hair, is that the hair analysis performed did not detect

5-MeO-DMT. Further, the Ogalde group's assumption that only *Banisteriopsis caapi* could have served as a harmine source needs questioning, despite the immensely fascinating line of conjecture that it raises concerning possible ancient networks of drug traders at an early date.

Oddly, the Ogalde group did not analyze snuff, seeds, or residues in their mummies' snuffing equipment. Instead, they only cited work published by the Torres group concerning materials recovered from a *different* archaeological site. Details from the Torres group's analysis may be helpfully illuminating here.

When analyzing snuff samples dated circa 780 C.E. (about 1,230 years old)<sup>1</sup> from Solcor-3, the Torres group was able to detect 5-MeO-DMT, DMT, and bufotenine (Torres et al. 1991). What they found was present only in small amounts, although the material probably contained a decent percentage of alkaloids when it was fresh. Their finding was not surprising, since degradation of *Anadenanthera* alkaloids in storage, within even shorter time frames, has previously been reported (Schultes et al. 1977).

The oxidation of DMT, even when pure, is a well-known phenomenon to anyone who has possessed a sample of high quality DMT for a few years. While the potency may not be diminished much, samples take on a yellow color and pungent skatole smell, both of which increase with age. Several years ago, J. Case had the good fortune to physically examine some synthetic DMT that had been legally produced in the mid-1960s by a French pharmaceutical contractor. He reported the interior of the strong-smelling material was nicely crystalline and nearly white with light peach overtones, but the exterior of the sample was intensely orange and very waxy in appearance (Case 2002). According to one underground chemist, even high-purity, colorless, and almost odorless DMT crystals are said to take on a yellow color over time (Anonymous 2008).

While I have been unable to locate any studies concerning the degradation rate for DMT or 5-MeO-DMT, I did find a study involving another







dimethylated tryptamine: psilocybin. In an analysis of dried *Psilocybe semilanceata* preserved as herbarium specimens, it was discovered that the psilocybin level had dropped below detectable levels before the samples reached a century and a half in age (Ohenoja et al. 1987). DMT and 5-MeO-DMT should be expected to be more stable than psilocybin, and bufotenine to be even more stable, but all will have some finite ceiling of detection. It seems reasonable to believe that tryptamines can stay potent for many years, and remain detectable for even longer, but it is also beginning to appear likely that the upper limit of detection is on the order of some centuries. The age of the mummies tested by the Ogalde group was not given; only a date range for archaeological evidence during the Tiwanaku empire expansion along the Atacama Desert of Chile was noted—circa 500–1000 C.E.—implying that the mummies may be somewhere between 1,000 and 1,500 years old.<sup>1</sup>

Among the conclusions made by the Ogalde group, two are in need of a closer look:

#### 1) Concerning *Anadenanthera* snuffs:

[...] samples tested from individuals in the Azapa Valley showed that they did not consume [*Anadenanthera*...]

[...] Our research revealed that the snuffing paraphernalia was not directly associated with *Anadenanthera* in the Azapa Valley.

Strangely, despite these claims, and despite the observation of extensive chronic snuffing-related injury in the perinasal areas within the skulls of the mummies they examined, the Ogalde group offered no suggestion as to what snuff they thought *was* in use.

#### 2) Concerning ayahuasca:

We believe this plant [*Banisteriopsis caapi*] was not used to prepare hallucinogenic drinks in Azapa Valley because we did not find tryptaminic alkaloids and harmine is not hallucinogenic in its pure form [...]

[...] we believe the consumption of *Banisteriopsis* was part of a medicinal practice, perhaps as [an] Ayahuasca [*Banisteriopsis* only] infusion.

It is possible that *Banisteriopsis* consumption, an Amazonian plant, coincided with snuffing kits as elements of social differentiation.

Wow. The authors seem willing to go to great lengths of speculation regarding the use of *Banisteriopsis* neat, based on their inability to detect tryptamines in the mummies' hair samples.

A few years earlier Castro et al. (2003)—working with mummies from northern Chile that were older than those that the Ogalde group examined—produced similar results. The hair samples they analyzed were obtained from mummies dated around 100 B.C.E. to 140 C.E. (or about 1,870 to 2,110 years old).<sup>1</sup> But along with being unable to find any tryptamines, the Castro group also failed to detect any harmala alkaloids. Their wide range of speculation for the lack of such alkaloids included almost everything, *except for the possibility that the alkaloids had degraded and were no longer detectable!*

The Ogalde group was similarly operating on the assumption that snuff alkaloids would show up in their mummies, if those mummies had used the snuff. Based on their negative findings, and in order to explain the tryptamine-positive findings of the Torres group, the Ogalde group proposed that:

While the chemical analysis suggested the Solcor-3 people were familiar with this type of drug, it does not necessarily indicate ingestion.

Several elements about this proposal are strangely lacking though, only *one* of which is the fact that no one seems to have actually done an analysis of any hair or soft tissue from the Solcor-3 population.

1) Neither the Ogalde group nor the Castro group performed analysis on modern hair from a *known user of tryptamines*, and they did not otherwise establish that drug testing of hair for tryptamines is even possible or had been done previously. While it seems likely that DMT and 5-MeO-DMT would be detectable in hair, this should not simply be





presumed to be the case. In addition, since DMT and 5-MeO-DMT are endogenously produced in humans, and what with hair being believed to help protect alkaloids from degradation for long periods, one might suspect that DMT and/or 5-MeO-DMT would *always* be present in every human hair sample (see Clarke 1986 and Davis 1989). Despite this, I have been unable to locate any analysis on ancient or modern hair that reported a positive for DMT or 5-MeO-DMT. Certainly, DMT has good oil solubility, suggesting it could successfully get into the sebum (this is believed to be the route for non-polar alkaloids to physically enter the hair before it leaves the follicle). However DMT is also extensively degraded in humans by the well-known deaminating action of MAO, and also by the action of red blood cells, which open the indole ring (see Hryhorczuk et al. 1986).

2) As mentioned earlier, at no point did the Ogalde group test the actual snuff or snuffing implements buried with their mummies to determine if alkaloids could be detected on them after so many years and, if so, what the alkaloids might be.

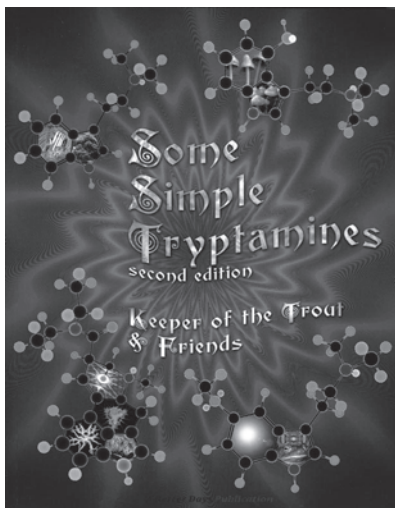
The Castro group commented that the porosity of their mummy hair added an undesirable permeability; so this, too, may have been a factor in their negative results. In the course of asking as many pharmacologists, toxicologists, and analytical chemists as I was able to contact about the Ogalde group's

results, their data's integrity was brought into question even further. Analytical chemist Steven Barker commented that the Ogalde group's data appeared to be "overworked," misinterpreted, and did not support the presence of harmine in their hair samples (Barker 2008).

While the Ogalde group's work is fascinating, in order for it to have more meaning, appropriate standards and additional rigor must be applied to their studies. An important missing element, that needs to be established, is determining how long ayahuasca and *Anadenanthera* alkaloids remain detectable. Next, and just as importantly, it must be established that these alkaloids actually *can* be detected in the hair of modern ayahuasca and snuff users. If either of these points is lacking, then the negative analysis of a mummy's hair can offer nothing of meaning other than the outcome of that one test. ☉

### Footnotes

1. Dates presented within this paper should only be considered rough approximates, as there was not enough information included within the published accounts to understand how they were determined. Radiocarbon dating produces a range, not a set date, and should be expressed this way (or should include a numeric degree of +/- uncertainty). Also, most researchers do not perform their own dating, and mistakes in publishing dates can happen if a researcher doesn't understand or indicate that the raw figures provided by the lab are usually reported in radiocarbon years. Raw dates can be corrected to give calendar dates, but this is not always done.



Trout's Notes on **Some Simple Tryptamines** is now available in a completely updated second edition. At 304 pages, with over 400 illustrations (including more than 300 full-color photographs), **Some Simple Tryptamines** is an invaluable reference tool for those interested in psychoactive plants containing tryptamines, as well as assorted synthetic tryptamines. **Some Simple Tryptamines** is the most comprehensive and detailed overview that exists concerning this subject. Softcover, printed on high quality acid-free paper, with a sturdy sewn-and-glued binding. It belongs in every serious psychonaut's library, and the addition of color photographs in this expanded edition is tremendously helpful for the purpose of identifying botanicals. The book is \$50 (USA), \$55 (foreign), from [www.entheogenreview.com](http://www.entheogenreview.com).





# KEEP THAT *MIMOSA* MUD?

by J. Cocktoasten

I WAS CLEANING OUT my kitchen cabinets a while back, and ran across a one-gallon jug containing an aqueous basified *Mimosa tenuiflora* solution, on which I had performed a DMT extraction the previous year using Noman's "DMT for the Masses" tek (see [www.entheogenreview.com/dmt.html](http://www.entheogenreview.com/dmt.html)). That extraction had yielded 0.946 of a gram of recrystallized material from only 100 grams of root-bark—almost a full 1.0%. Not bad.

Since I'd exceeded my yield expectations at the time that the original extraction was performed, I had little hope that the solution I found would produce any additional DMT. However, I was reluctant to dispose of it without running another naphtha pull, just for the hell of it. I was amazed to open my freezer the next morning and see my precipitation vessel adorned with a significant amount of fluffy crystals. I decided a second pull was in order.

Combining material from the first and second pulls, I was left with a total 0.921 grams of additional unrefined extract! How was this possible? I discussed my findings with a chemist friend who questioned whether or not I had determined this extract to *be* DMT, suggesting that it might contain a mix of other substances. He asked if I had sampled it. Unfortunately, I'd combined the material with another stash, so I could no longer perform a bioassay solely on the new isolate. The only solution was to repeat the experiment.

## FOLLOW-UP EXPERIMENT

I performed the Noman tek on a kilogram of *Mimosa tenuiflora* root-bark, resulting in 9.1 grams of recrystallized DMT. The "spent" solution was then shelved for six months. I would have preferred to wait a full year, but I intended on publishing the results in this final issue of *ER*, which presented an unavoidable time constraint. The first pull yielded 3.14 grams, and a second pull yielded 0.82 grams, for a total of roughly 4 grams of unrefined

extract. This material was slightly more yellow and waxy than the original extract. A portion of this unrefined extract was further refined via recrystallization; however, that process yielded less pure white crystal than expected, with more "dirty material" than usual clumped to the bottom of the vessel.

## TESTING

The *unrefined* extract was rolled into a joint of dried mullein leaf and smoked by a group of test subjects who were all familiar with the effects of DMT. Subjects reported the material to be of lesser strength than expected, but said that it definitely had DMT effects. One subject felt that it was slightly harsher than other unrefined extracts he had smoked. The *refined* crystals were later smoked by one test subject, who found their effects to be consistent with DMT.

## CONCLUSION

There is little doubt that re-extracting the *Mimosa* solution after waiting several months resulted in a significant additional yield of DMT. The experiments also suggest that waiting one year results in a greater additional yield than waiting six months. However, subjective testing indicated the unrefined extract was of lesser purity than material from the original extraction, and the lower recrystallization yield supported this finding.

Finally, I'd like to recommend a significant improvement to the Noman tek. The tek describes using glass collection jars, but I've found that DMT has a tendency to bond aggressively to glass surfaces. It does not however, bond to plastic surfaces, particularly high-impact plastics like Nalgene. Using plastic collection jars promotes easy removal of the extract (it simply pours out), and avoids tedious scraping of surfaces and the inevitable waste of some material. [NOTE: See comments regarding the use of plastics on pages 157–158. — Eds.] Have fun, and hold onto that *Mimosa* mud! ☉





# LAMID

by Justin Case

---

AFTER MY THIRD BIOASSAY of methylisopropyl-lysergamide (aka lamid) as a known substance, I now believe it is the same mysterious drug that my friends and I encountered in a small run in the 1990s, which was provided to us as “another sort of acid” by my primary acid dealer. We all also had LSD during the same time, and it was clearly not the same molecule. My dealer called it “the beauty kind,” but soon most of us were referring to it as “candy acid.” It might be synonymous with the similarly curious “acid lite” that appeared in limited quantities during the late 1990s in England under the name “bliss.” I bioassayed candy acid a couple dozen times during those years, and was left both wanting more and wondering what the fuck it had been.

Unlike LSD, lamid does not appear to become fully psychedelic even with increased dosages. Its effects were largely the same with 200 mics as with 100 mics, except for a relatively minor increase in euphoria and stimulation, with a significant increase in body load. Friends in the 1990s attempting to get stronger visual effects by taking far larger doses (well into the low milligrams) generally reported falling asleep. It does not appear capable of ever reaching colorful and geometric levels.

The known material, provided on blotter paper, tasted like some sort of acetate. But otherwise the “taste”—more a feeling than a flavor—was distinctly acid-like. First alerts appeared within 15 minutes, with onset around 40 minutes. There was lots of rushing euphoria, delicious radiant body sensations, altered perception, and a nicely magical glow to the world, but with maybe a tenth as much mental alteration and almost no introspection, as compared to LSD. Nevertheless, the introspection that was there was gentle and clear-minded, compared to the sometimes pushy self-analytical character of acid. Socializing was easy and comfortable, even when a surprise visitor dropped by.

The body load was similar to LSD. Around onset, there was a bit of edginess with some minor cramping, and abdominal discomfort was intermittent throughout the experience. Movement took more effort than normal; but, overall, walking was no problem and enjoyable. Hot tubbing was fine, although I overheated fairly rapidly.

While there were not many visuals, anything showing any movement looked odd and exaggerated. Especially outdoors, everything appeared to be hyper-real, as if there was too much contrast or as if the auto level command in Photoshop had been applied to an overly dark digital photo.

Sex required focus, with minor difficulty maintaining an erection. Tactile senses were elevated, and the erotic/sensuousness aspects were really sweet. It showed less than a three hour peak, and the effects had largely faded by the sixth hour, with only minor residuals for several more hours.

This is a really nice molecule if one can resist viewing it as an “acid substitute.” It’s a wonderful thing on its own: euphoric, stimulating, and mind altering in an open, expansive way that permits easy contact with other people and one’s surroundings. If a person wanted to ingest acid, he or she probably would be disappointed with lamid, consider it boring, or maybe not even like it, since it largely lacks visuals and is missing most of the mental aspects of acid (preserving only around 10% of them), yet it retains many of acid’s somatic discomforts, such as the inability to comfortably regulate one’s temperature and significant elements of body load.

However, if someone wanted to visit a museum, participate in an interactive public situation, or go out and socialize, lamid could be an ideal molecule. I suspect that it will find a place of great value if judged on its own merits, rather than being thought of as a replacement for LSD. ☉





# I NEED A MIRACLE

by Jon Hanna

---

WHEN TRAVELLING IN COSTA RICA for the 2007 Mind States conference, I had the great pleasure to visit the Ark Herb Farm, run by Tommy Thomas, one of the conference speakers. The grounds at Ark are covered in countless species of plants, including many medicinals and a healthy selection of psychoactives. One of the more interesting psychoactive plants on site was *Synsepalum dulcificum* (*Richardella dulcifica*), an unassuming little African shrub covered with small fruits commonly referred to as “miracle berries.” This fruit has the amazing ability to alter one’s perception of sour flavors, changing them to taste sweet. Those with a flair for the dramatic, like our guide at Ark, will insist that folks sampling a miracle berry first suck some juice from a lime, in order to have a fresh memory of what *sour* tastes like. After which, one takes a berry, crushes it in one’s mouth, and spreads the juice around on one’s tongue, coating as much of the surface as possible. One’s *next* suck on that same lime is pure sugar candy. One has to experience it, in order to believe it. It is truly incredible. The miracle berry could be a great way to introduce the topic of psychoactive plants into discussion with normals, since the effect that it has is so specific and nonthreatening. Some people throw “miracle berry parties,” providing assorted sour foods to sample while under the influence.

The sour-to-sweet effect is caused by a glycoprotein contained in the berries called miraculin. One might quickly speculate that miraculin could be of great help to dieters with a sweet tooth. (Indeed, after trying the berries myself, I envisioned a bottled beverage that has a shot of miracle berry juice housed in a two-part screw cap, and lemon water contained in the bottle: low-cal lemonade.) Unfortunately, while there are a few issues with stability and production,<sup>1</sup> the bigger stumbling block may be the FDA, who in 1974 effectively shut down the efforts of Robert Harvey, the first person who made a concerted attempt to get miraculin-

based products onto the U.S. market (Fowler 2008). Nevertheless, two products containing miracle berries have appeared in recent years.

The plant is legal to grow and use, if you can obtain one. However, one vendor of plants, Logee’s Greenhouses, has had a hard time keeping them in stock; a friend who ordered a plant in May of 2008 had his money refunded six weeks later with no comment, and then was informed via e-mail in October that they had the plants back in stock (although they had never mentioned the fact that they were *out* of stock in the first place). Demand for the plants went through the roof, after Logee’s was mentioned as a source on *The Martha Stewart Show*. Another vendor who offers fresh berries “as they are available” was swamped with orders after an article in *The New York Times* mentioned his company; his order fulfillment similarly slowed to a crawl.

Fresh berries are desirable because dehydration breaks down the miraculin during the drying process. However, freeze-drying preserves the potency of freshly picked. A friend who attempted a homemade freeze-dry on berries (using desiccant in his refrigerator’s freezer compartment) didn’t have much luck in preserving potency. However, his approach was likely hampered by his having merely refrigerated the berries for the first few days he had them, rather than immediately freezing them, which is said to preserve their potency. (The berries were quite potent on the day they arrived, and still fine after two days in the refrigerator. But after further refrigeration for five days, and then ten days in the freezer, their potency was dramatically reduced.)

The two products that are more consistently available are freeze-dried extracts pressed into pills, and a freeze-dried powdered crude extract. I’ve found the fresh fruit to be the most potent, with the pills





ranking second, and the powder coming in third.<sup>2</sup> Maximum contact with the tongue increases efficiency. The pills can be skated around on top of the tongue as they slowly dissolve, to make more contact with the tastebuds. The powder tends to quickly get displaced by saliva and swallowed. Using a small hash press to compress the powder might make it more effective.

I weighed one of the pills, and it was 344 mg. The pills are made from miracle fruit powder and corn starch. The freeze-dried powder is clearly a crude extract (it's quite pink and sticky); because it is an extract, one might presume that it would be more potent by weight than the pills, especially since there is no corn starch diluting it. Yet strangely, vendors of the powder say that a dose is 1 gram (or about three times as much material as the pills). From the cheapest suppliers I could find, pills cost \$1.20 each, fresh-frozen fruits cost \$3 each, and freeze-dried crude extract costs \$3–5 per gram. (These companies have required minimum order amounts, ranging from \$12 for pills to \$60 for fresh-frozen fruits.) Even for the “miraculin hard-head” who takes two pills, the pills are still the most cost-effective approach.

It's been suggested that one start with a clean mouth (rinse it out with water), and particularly if one is a smoker, one might want to brush one's tongue first. After coating one's tongue with the material, consider these recommendations from the pill's manufacturer on how to prolong the effects as much as possible:

As for extending the duration of the miracle fruit experience and making it more effective, the less liquids the better. Also, the more time the tablet has to dissolve on the tongue, and the more surface area the protein can coat, the better. Hot things are no good, and I assume fatty foods, which create their own layer on the tongue would also not be ideal. Basically, use the tablets as a “before meal” mint and stick with food (Boko 2008A).

For me, the change in taste seems to last somewhere between ten minutes and a half-hour, but usually starts tapering off after about ten minutes. However, I like to suck down a lot of lime juice, so I

could probably extend the effect by laying off the liquids. The main fresh-frozen fruit vendor claims that the effect from his fruits lasts 30–90 minutes.

Although the miracle fruit, when potent, unquestionably makes sour flavors sweet, there have been scattered reports of it also making bitter flavors sweet. This has not been the case in my mouth, nor in the mouths of most fruit-heads I've spoken with, but I can not dismiss the possibility that some people's taste buds are affected differently. When describing the use of miracle fruit before consuming Trillium brand absinthe, one reviewer remarked:

[Trillium] can be quite bitter if you don't hit it with ice water and a smidge of sugar, but under the influence of Miracle Fruit, it's all anise, all the time. It's kinda like **choking on the strongest black liquorish rope you've ever put in your mouth** (Coleman 2008, *emphasis in original*).

Another “bitter-to-sweet” bioassay was recently posted on-line in a trip report where someone had mixed a gram of the powdered crude miracle berry extract into a San Pedro smoothie. This psychonaut claimed that the extract made the drink palatable (see [www.drugs-forum.com/forum/showthread.php?t=53883](http://www.drugs-forum.com/forum/showthread.php?t=53883)).

It is usually the bitter aspect of cacti that puts people off, not their sour side. But turning any sour present into sweet may still counter the bitter somewhat. I decided to conduct an experiment of my own. I cut off a chunk of a *Trichocereus pachanoi* (to use Trout's neologism) plant that I have had for over a decade. This particular plant has never shown rapid growth, so I speculated that it should have had plenty of time to sequester bitter alkaloids. I washed and despined it, peeled off the waxy cuticle, and cored it. Indeed, chewing up a mouthful was quite bitter.

Then I popped a couple of miracle berry pills and let them slowly dissolve and coat my tongue. There seemed to be a slightly sweet taste in my mouth. Could this have been the result of an alteration of flavors left over in my mouth from the first taste?

Alas, when I ultimately chowed down on another fresh piece of cactus, it was still very bitter. It might





have been less offensive than the first piece in an overall sense. Perhaps somewhere from zero to 25% less offensive. That is, it *seemed* slightly less offensive, but I do not feel absolutely *sure* that it was. I probably wouldn't use my pills in the future on pre-dosing before consuming bitter brews. On the other hand, if entheogenic plant extractions were conducted using lemon juice, the berries might then add some more welcome sweetness.

My results don't necessarily negate the results reported with the San Pedro smoothie. I did not actually attempt to *replicate* that experiment as it was conducted. It could be that the larger amount of crude miracle berry extract might overwhelm the taste buds more completely, and bitter gets lost as well. Or, as mentioned previously, it could just be that different individuals' taste buds are affected differently.

My own favorite post-berry foods are limes, soft cheeses, and plain yogurt. The effect on beer is odd, but not unpleasant (particularly with a creamy stout beer). Several people I have spoken with don't like the effect on wine (it causes the wine to become too sweet, like a wine cooler). A friend's favorites include chilled mango, grapefruit, pomegranates, and a berry "ice cream" produced from equal parts of frozen blue-/black-/rasp-berries, a banana, and enough soy or dairy milk to get the materials to blend. I look forward to trying that.

Finally, it has been pointed out to me by a fruit-head with friends in the porn industry that the vaginal environment is quite acidic, at a pH of 3.8–4.5 (roughly equivalent to the acidity of wine), as compared to the normal pH of 7.4 found in most body tissues. Since miraculin can affect the flavor of anything acidic, "it can lend a 'fruity icing' flavor to your favorite person's nether-regions. I kid you not, folks" (Boko 2008B). Just another application that some people might want to investigate. Who needs a miracle? ☉

## RESOURCES

LOGEE'S GREENHOUSES, LTD.

[www.logees.com](http://www.logees.com)

*Sells plants, but they appear to be continually back-ordered.*

MIRACLE FRUIT MAN

[www.miraclefruitman.com](http://www.miraclefruitman.com)

*Sells fresh-frozen fruits. Since I last visited his clunky and mundane web site, it has gotten a dramatic makeover, giving the business a much more professional look. I've had some friends tell me they waited forever to get their fruits, and others who told me that their fruits were shipped promptly. It wouldn't hurt to make sure that he has some in stock before placing an order.*

MIRACLE FRUIT USA

[www.miraclefruitusa.com](http://www.miraclefruitusa.com)

*Sells freeze-dried miracle fruit extract granules, plants (currently in stock), seeds, and fruits (out-of-stock when I looked, but you can get on a notification list; however, their minimum order is \$10 more than the Miracle Fruit Man for the same quantity).*

R6XX.COM

*Sells pills made from freeze-dried miracle fruits. Lowest "per dose" price and fast service.*

## FOOTNOTES

1. Production of commercial quantities of miraculin has been set back somewhat by the need to grow a large number of *Synsepalum dulcificum* plants into fruit production, then harvest the tiny fruits to extract and purify the chemical. However, scientists at the University of Tsukuba's Gene Research Center in Japan recently genetically altered lettuce, so that the plants produced miraculin (Sun 2006). This work may someday lead to greater availability and lower cost of miraculin-containing products.

2. It is worth noting that other people have reported the exact opposite regarding potency, finding the crude extracted powder the most potent, the pills second best, and the fruits the least potent. One vendor of pills claims that each tablet contains the miraculin content of three fruits; so in theory, the pills should be more potent than the fruits. In the case of the fruits, freshness is paramount to potency. Similarly, in the case of the powder, it could be a situation where some powder has decreased in potency due to the length of time it has spent in storage, while other powder may have been extracted more recently. (One vendor of powdered extract states, "Freeze-dried miraculin is stable at 4° C for several months.") Differences in the quantity of saliva produced by different individuals may also affect potency of various materials.





# NETWORK FEEDBACK



TOP: "Five San Pedros"  
Photo by Anonymous

MIDDLE: *Armatocereus matucanensis*  
Photo by Martin Terry

BOTTOM: *Armatocereus matucanensis*  
Photo by Grizzly

## ARMATOCEREUS AGAIN?

Some of our readers may be familiar with Wade Davis' claim concerning *Armatocereus laetus* being employed by Peruvian shamans as a *Trichocereus pachanoi* substitute called *pishicol* (Davis 1983). Unfortunately, the one published analysis of this cactus showed no evidence of psychoactive chemicals (Djerassi et al. 1955). Recently, friends traveling in Peru encountered an *Armatocereus* [bottom photo, left] that was claimed by locals to sometimes be used as a *T. pachanoi* substitute, or used in combination with *T. pachanoi*. It was said to be "strong," yet no one our friends encountered had actually consumed it.

The photo showing the "Five San Pedros" employed by Peruvian shamans [top photo, left] also includes a cutting of this plant (it's the tip on the far right). Although we were able to acquire a cutting [middle photo, left], the plant died from rot soon after arrival. The cutting was identified by our friends as *Armatocereus matucanensis*, and images within David Hunt's *New Cactus Lexicon* (2006) support this ID. As it presently lacks chemical analysis and ethnopharmacological study, we've mentioned it here in the hope of stimulating one of our readers into looking at this further. — Eds.

## TRICHOCEREUS PACHANOT

One of the more interesting errors I've discovered in my own belief system concerns the plant most of us know and love as *Trichocereus pachanoi*. You've seen the plant I'm talking about, that self-same clone—it's everywhere: from Bay Area botanical gardens, to America's Target and Home Depot gardening sections, where it is commonly sold as a potted plant. The thing I once gullibly swallowed (if you will pardon the pun), is that these specimens were all produced via cuttings propagated from Backeberg's clone. However, as astutely observed by Michael Smith, this plant does not match its published description. Amazingly, taxonomists overall don't want to even hear this observation, and it's the same story with the horticulturists I know. It's not even that they shoot down the argument; rather, they don't want the conversation to begin in the first place! Nevertheless, Smith is right on this one. *The plant lacks a black woolly ovary* (Britton & Rose 1920). In short, it is not a bona fide *T. pachanoi*. People can argue about descriptions, or debate over ranges of variations they consider permissible within the context of making a solid identification, but in this case, *our plant* does not match the botanical description, whereas *T. pachanoi* from South America does match.







What we want to target is the plant preferred by shamans in Peru [figures 1, 4, and 5]. Now look at Backeberg's (1959) view of *Trichocereus pachanoi* in Peru [figure 2], Ritter's (1981) view of *T. pachanoi* in Peru [figure 3], and some other *T. pachanoi* from Peru [figures 4–6]. I have no trouble thinking that these plants are the same species, and those that are in various states of flowering show dark woolly hairs. And *this* species is far more potent than our ersatz *T. pachanoi* with its white woolly hairs [figure 7], which may be why we can still purchase ours today.

When the first contemporary laws scheduling psychedelics were created, truly potent *Trichocereus* cacti were largely unknown. In fact, until fairly recently—within the last fifteen years or so—it was damn hard to even *find* anything other than the common “San Pedro” clone, unless one grew cacti from seed. (I have to wonder whether we would still have access to *Trichocereus* species, if this had not been the case?)

Other differences in flower morphology between these plants exist as well. For a more detailed photo comparison and discussion, see [www.accurateinformationmedia.com/pedro/pedro.html](http://www.accurateinformationmedia.com/pedro/pedro.html).  
— K. Trout



FIGURES ONE, FOUR, AND FIVE: San Pedro from a Peruvian shaman's garden • Photo by Geneva Photography

FIGURE TWO: *Trichocereus pachanoi* from Peru as depicted in Backeberg 1959

FIGURE THREE: *Trichocereus pachanoi* from Peru as depicted in Ritter 1981

FIGURE SIX: *Trichocereus pachanoi* from Matucana, Peru • Photo by Grizzly

FIGURE SEVEN: Commonly available “San Pedro” clone in the USA (*Trichocereus pachanot*) • Photo by K. Trout





## TAKINI: IDENTIFICATION & CHEMISTRY

Readers of *The Entheogen Review* may be interested in tracking down a copy of Moretti, C. et al. 2006. "Identification of 5-hydroxy-tryptamine (Bufotenine) in *Takini* (*Brosimum acutifolium* Huber subsp. *acutifolium* C.C. Berg, Moraceae), A Shamanic Potion used in the Guiana Plateau," *Journal of Ethnopharmacology* 106: 198–202. The information below is mostly condensed from that article.

*Takini* (aka *takweni* and *tauni*) is an entheogenic plant used by shamans in Suriname, French Guiana, and the region east of Pará in Brazil. Novice shamans are said to drink its frothy red latex and smoke its bark, in order to tame the protecting spirit of the tree. Later in life, the shamans drink the latex to reinforce their alliance with the spirits that they have tamed. The drink reportedly produces visionary effects and unconsciousness.

*Takini* was originally misrepresented in 1968 by the anthropologist P. Kloos as *Helicostylis tomentosa* and/or *Helicostylis pedunculata* (Moraceae). Four years later, *takini* was properly identified by C.C. Berg as being *Brosimum acutifolium* Huber subsp. *acutifolium* C.C. Berg (Moraceae), following his examination of herbarium specimens (Berg 1972).

When the tree is tapped, it first exudes a milky translucent latex, followed by a red latex. The milky latex is traditionally discarded, and only the red latex is used. Recently conducted chemical analysis of both kinds of latex (Moretti et al. 2006) showed that the milky material contained bufotenine at a concentration of only 0.7 µg/ml, while the red material had a substantially higher amount of bufotenine: 23.4–25 µg/ml. Bufotenine was concluded to be the sole psychoactive component, even though a total of only 12.5 mg was present in a 500 ml portion of red latex, the volume that is typically consumed. Bufotenine was not detected in the bark.

As Jonathan Ott only reported mild effects from an oral dose of 100 mg of bufotenine free-base (Ott 2001), it is hard to believe that an oral dose of

merely 12.5 mg would have much, if any, effect on its own. We suspect that more work is needed to assess the possible impact of other components of the plant, particularly with respect to any effect(s) produced by smoked bark. Some flavonoid phenols have been isolated from *Brosimum acutifolium*, and it seems possible that one or more of these might exert a MAOI effect, since several other flavonoids (isolated from *Artemisia vulgaris*) have been shown to act as MAO inhibitors in mice brains (Lee et al. 2000). — Eds.

## EXTRACTING PLASTICS?

Some months back I was visiting a friend who showed me his DMT extraction efforts. Basing his approach on Noman's "DMT for the Masses" tek, it was a fairly simple kitchen set-up. I noticed that the plastic mixing containers he was using (which held the powdered root-bark, lye/water solution, and naphtha) appeared to be bulging at the sides. When I pointed this out, he remarked that the containers got thinner with use over time, and that he replaced them every so often when he became worried that the sides were weak enough that they might burst. Not only did this strike me as a potential mess in the making, but I also worried out loud about chemicals leaching out of the plastic containers and ending up in the final product. After hearing my concern, my buddy agreed that his approach could be improved and he switched to using large glass wine jugs. (An added benefit, he later remarked, is that the extracting *Mimosa* liquid now just looks like an innocuous bottle of red wine sitting on his kitchen counter.) I'm not sure what sort of plastic container he had been using, and I know that there are some plastics, specifically used in legitimate chemistry labs, that are supposed to be able to withstand exposure to solvents. Nevertheless, it seems safer to me for kitchen chemists to use glass whenever possible. DMT already has enough of a "plastic" vibe to it; consumers don't need to be smoking any *actual* plastics. — Plastinate, CA

The widespread use of plastics, particularly with regard to containers used for cooking, freezing, or storing food and beverages, is an issue that has been getting a lot of attention in





recent years. This attention has included several e-mail hoaxes presenting exaggerated and unsubstantiated claims about assorted dangers (for example, despite what some e-mail might say, freezing water in plastic containers does not release dioxin carcinogens, which aren't present in these containers in the first place). Heating plastics—such as in a microwave—would be more likely to potentially cause them to leach unwanted chemicals; those people concerned about such a possibility should avoid nuking their Tupperware.

Plastics are commonly identified by a number contained within a triangle-shaped recycling symbol. Non-chlorinated plastics that use polyethylene (#1, #2, and #4) and polypropylene (#5) are currently thought to be safer, while those that use polyvinyl chloride (#3), polystyrene (#6), and polycarbonate (#7), are thought to be less safe. Generally, the softer the plastic, the more potentially dangerous it is. If it adds any taste or smell to the materials stored within it, then it probably isn't a great choice. Most plastics aren't going to just dissolve; if anything, they will grow slightly more rigid or become cloudy or hazy (rather than transparent). The more a plastic gets used, or the more harsh washings it endures, the more it may leach—it's a cumulative thing.

Chemicals used in plastic food packaging such as the estrogen-like compounds *N*-butyl benzyl phthalate (BBP) and bisphenol A (BPA) have been shown in animal studies to alter gene expression. With BPA, levels equivalent to those that cause alterations in animals are far beneath the "safe exposure" level (50 µg/kg) currently established for humans in the United States (vom Saal & Hughes 2005), and a urine analysis study detected BPA in 95% of the 394 Americans whose piss was tested (Calafat et al. 2005)! This finding suggests that a large number of Americans are regularly (or almost continuously) exposed to BPA, due to the fact that it is completely metabolized within approximately 24 hours. Health concerns related to BPA include the speculation that it may increase the risk of developing certain types of cancer. When one considers the additional environmental impact of the huge quantity of plastic polluting the Pacific Ocean, covering an area twice the size of Texas (Casey 2007), it seems clear that we might want to start thinking about alternatives to plastic.

While many people (including folks at the FDA) believe that hard plastics and nonreactives are safe, "safer" could end up being a better way of describing them; according to a friend at the Lawrence Livermore National Lab, it seems that just as soon as people develop assays for detecting plasticizers, they start finding them leached from plastics (including from the so-called "nonreactives").

Particularly when employing solvents other than tepid or cold water, it may be a good idea to avoid using plastic extraction vessels, and one of *ER*'s editors pointedly refused to sample a friend's hash, after watching it being produced in a PVC bucket using a paint stirrer on an electric drill to pound the pot (and the inside of the bucket) with ice and water. If one is aware of what it tastes like, the flavor of plastic may be discernible when it is tainting an extract. One can often taste it in hash oil that was extracted with butane using a plastic container. That oil so often tastes strongly of plastic, that we would recommend avoiding it entirely unless one explicitly knows how it was produced. Harsh solvents do tend to weaken some plastics and would cause them to leach into the extraction, as you witnessed with your friend's DMT processing.

On page 150, author J. Cocktoasten recommends using Nalgene plastic collection jars (rather than glass) during the freezer precipitation phase of the process, for ease of collecting the DMT. Because this part of the process targets a precipitate, and because the naphtha only remains in the plastic collection containers overnight, we are somewhat less concerned about the possibility of trace amounts of plasticizers ending up in the final product if this approach is taken. (It would obviously be *more* concerning if plastic extraction containers were used in a process where the solvent was simply allowed to evaporate off, in order to collect the extract.) Readers should be made aware that in April of 2008, Nalgene began to phase out production of BPA-containing polycarbonate containers. However, since some Nalgene on the market may still contain BPA, be certain to obtain the newer containers that are manufactured with Eastman's Tritan™ copolyester. New plastic containers should be washed with a mild detergent solution prior to first use, and plastics showing wear or any change in appearance should be discarded. Although it may be a pain in the ass for some applications, glass is usually a safer choice. — Eds.

## DEPRENYL & PHENETHYLAMINE

On and off for a number of years I have taken the "smart drug" Deprenyl, which is easily obtained from overseas mail-order pharmacies. Quite a number of positive actions have been claimed for Deprenyl; along with making one's brain sharper (it's used in treating Parkinson's and Alzheimer's) and extending one's life-span, some users also find it to enhance sex and/or exert antidepressant effects.





It has been suggested that healthy people using Deprenyl should take 5–10 mg, once a week, or every third day, or every other day, or daily, with one's age determining frequency and dose (younger people don't need as much as often). At 5–10 mg, Deprenyl acts as a selective MAO-B inhibitor, which means that one need not worry about the dietary restrictions required for MAO-A inhibitors or mixed MAO-A/B inhibitors. However, at higher doses (around 60 mg), Deprenyl inhibits *both* forms of MAO, in which case dietary restrictions should be followed. Although I have heard some people claim that Deprenyl is stimulating for them, this has never been the case for me, even when I have taken 10 mg, which is twice my normal dose. (One of Deprenyl's metabolites is *l*-methamphetamine; although this isomer isn't particularly psychoactive, and would be even less-so in the small amount produced by a dose of Deprenyl, there's definitely enough of this metabolite to show up on a urine test.)

About a decade ago, I heard tell of a psychonaut surprised to find himself on a much-extended smoked DMT trip. He later speculated that his expanded voyage was due to his consumption of Deprenyl, which he had taken earlier in the day and forgotten about. Interestingly, animal studies have found that the effects of 5-MeO-DMT are not increased by Deprenyl, indicating that 5-MeO-DMT is metabolized by MAO-A, rather than MAO-B; DMT, on the other hand, is suspected of being a substrate for both forms at lower concentrations, but having a greater affinity for MAO-B at higher concentrations (Squires 1975; Suzuki et al. 1981). I also have a vague recollection of hearing from someone who reported obtaining enhanced effects while on one of the 2C- compounds combined with Deprenyl. Alas, I was told both of these dope tales so long ago that I can't remember them in much detail.

Recently during a point of low energy, when I was struck by that "I need a new drug" feeling, my mind clicked back to these tales of potentiation, and I flashed on a bit of text from *PIHKAL*. I remembered Sasha had commented that doses of phenethylamine up to 1,600 mg had "no effects." But he had also said, "Phenethylamine is intrinsically a stimulant, although it doesn't last long

enough to express this property. In other words, it is rapidly and completely destroyed in the human body." Perhaps the combination of phenethylamine and Deprenyl might produce a useful stimulant?

Hopping on the Internet, I saw mention of rat studies indicating that Deprenyl did indeed potentiate phenethylamine, producing stimulant effects. Further searching turned up a number of web site forums with people reporting the effects of their bioassays combining these two. One psychonaut opined, "Good lord, it's meth. Weaker than the real thing, and the rushes are a bit too brief for my taste." Several others compared the effects to MDMA, and most accounts seemed pretty positive. Could a beneficial "new drug" really be so simple to produce?

I still had a bottle of Deprenyl on my shelf, and I easily located a supplement web site offering pure phenethylamine, so I placed an order and it arrived in a couple of days. Based on reading all of the trip reports I could find on-line, I decided to take 10 mg of Deprenyl and 1,000 mg of phenethylamine. This was, perhaps, a bold level to start off at. However, my goal was to avoid the dreaded underdose; I didn't want to be left wondering whether or not I was actually feeling anything. But if I had not read reports of others taking this dose (and higher), I definitely would have started much lower and slowly worked up.

The phenethylamine was beautifully crystalline, reminding me of mescaline sulfate in appearance. It tasted horrible, nasty and bitter, so I capped up my dose. At 4:30 pm I took the Deprenyl, and at 5:05 I took the phenethylamine (figuring that by then, the MAO-B inhibition probably would have kicked in). By 5:30 pm I was awash in waves of rushes that felt very strong, but which were not particularly enjoyable in nature. Sort of like if you took the physical feeling of coming on to MDMA, but entirely removed the blissful aspect. I was getting tingles along my scalp, and I wrote "STRONG!" in my notebook. I was also feeling a mild bit of nausea. I was somewhat surprised that the effects were so pronounced: *this* from a legal chemical and an easy-to-obtain pharmaceutical? Hard to believe. On the other hand, it wasn't particularly fun. I was concerned that my blood pressure might be spik-





ing, but I hadn't thought to take my pressure before dosing (and I have no recollection what my normal pressure is), so I didn't bother checking it. Also, by the time I started having concerns about my health, the rushes were already abating. By 5:50 pm, the effects were much less intense. By 6:15 pm, I was left feeling somewhat anxious and "off," but was fairly near baseline. A low-level crappy feeling lasted for perhaps another hour.

At no point did I feel any positive stimulation like methamphetamine, cocaine, or even caffeine would have given me. The effects didn't lend themselves to getting a manic amount of work accomplished. It's possible that I got to sleep a bit later that night than usual, but it certainly didn't seem as though the materials kept me awake. I don't particularly see ever wanting to take it again. The effects were short-lived and lacking any feeling of euphoria, while producing very mild nausea. Imagine the rush one gets from eating Chinese hot mustard or Japanese wasabi, minus any actual *flavor* enhancement. What's the point? I can't recommend that anyone try this combination, although for those inclined to do so anyhow, I would suggest using a lower dose of phenethylamine: maybe 700 mg. — Fork, CA

## PEYOTE HARVESTS

Readers may be interested in reviewing results from the first study of peyote regrowth following deliberate conscientious harvesting using good collection techniques. Initial results from what will be a four-year study can be found on-line at [www.cactusconservation.org/Regrowth\\_2008.html](http://www.cactusconservation.org/Regrowth_2008.html).

## CALIFORNIA BANS SALVIA SALES TO MINORS

"Beginning January 1, 2009, it will be illegal to sell or distribute *Salvia divinorum* or salvinorin A, or any substance or material containing *Salvia divinorum* or salvinorin A, to any person under 18 years of age in California." (Quoted from *The Salvia divinorum Observer* on yahoo.com, Dec. 27, 2008.)

## BUY SOME GLOVES!

*The following information is excerpted from a December 10, 2008 story on the Discovery Channel titled "Fingerprints Can Reveal Drug Use, Medical History" (see <http://dsc.discovery.com/news/2008/12/10/fingerprint-drugs.html>).*

"A careless touch could be all police or insurance companies need to determine not only your identity, but also your past drug use, if you've fired a gun or handled explosives, even specific medical conditions.

"A fingerprint is only good to identify a criminal if you already have their fingerprint on file," said David Russell, a professor at the University of East Anglia, who, along with Pompei Hazarika, helped developed [a new analytical] technique. "This will give police new tools to help discover that identity."

"For decades forensic scientists have dusted fingerprints with magnetic particles to reveal the hidden swirls and curls that differentiate each person on the planet. The iron oxide particles attach themselves to the tiny bits of water, minerals, and oils that accumulate on the fingers as they touch various objects and other parts of the body.

"The new technique attaches the iron oxide particles to antibodies and suspends them both in a liquid solution, which is then drizzled over a fingerprint. If the chemical that a specific antibody targets is present, the molecules latch onto it and glow.

"So far the scientists can detect five different drugs: THC (marijuana), cocaine, nicotine, methadone and a derivative of methadone. Other drugs, particularly opium-based drugs like [heroin] or morphine, should also be detectable, since antibodies already exist for them as well. [...]"

*There's more to the article on-line, but no information is provided regarding how long drug traces left in fingerprints remain detectable. — Eds.*





# SOURCES

by Jon Hanna and Will Beifuss

*I was surprised to hear from my friend and old co-author Will Beifuss, shortly before the deadline to turn in the final "Sources" column, asking whether or not I could use some help in generating content. Being the lazy son-of-a-bitch that I am, I was happy to agree to such a reunion—signing off as the same team that we started out as. Happy, that is, until I started having to pester him to get something written. "I need to get to bed, my brain is shutting down," Will bemoaned at only 2:30 am. What a baby! Nevertheless, I enjoyed reading Will's contribution related to organizations involved with ayahuasca tourism. (His list is not comprehensive, since numerous similar organizations have been mentioned in previous columns; he's only covered operations that are new or have escaped mention in past issues.) Thanks, Will, for showing up at the retirement party. — J.H.*

## DONNA TORRES

[donnatorres@mac.com](mailto:donnatorres@mac.com)

[www.donnatorres.com](http://www.donnatorres.com)

Donna Torres is the brilliant visionary artist whose work is featured on the cover of this issue of *ER*. Her paintings have appeared on the covers of Jonathan Ott's books and within the pages of the new edition of Schultes & Hofmann's classic *Plants of the Gods*; but until recently, the only web-based collection of her work available was from the 1999 VISIONS THAT THE PLANTS GAVE US exhibition at the Richard F. Brush Art Gallery, posted at <http://web.stlawu.edu/gallery/dtorres.htm>. Thankfully, more access to her images is now available via her own web site.

In contrast to the swirling geometric abstractions that dominate the work of many artists inspired by psychedelics, Torres takes a narrative approach in much of her art. She has traveled the world, extensively studying ancient and contemporary shamanic cultures, and she uses these ethnographic influences as inspiration, allowing her to examine

the relationships developed through the use of inebriating plants. Torres' work showcases her fierce command of color. She contrasts bright pure colors with equally saturated but muted colors, producing results that are vivid but in no way garish (like some psychedelic art can be).

Torres currently teaches botanical illustration at Fairchild Tropical Garden. In addition, through the Indigenous Botanical Illustration Project, she sporadically holds botanical illustration classes for students in San Pedro de Atacama, Chile. During August 5–18, 2009—in Florianópolis, Brazil—Torres will be presenting a lecture about her work in Chile titled "Preserving Indigenous Plant Traditions: Botanical Illustration in the Atacama Desert." She will also be leading an art workshop titled "Visualizing Nature: Capturing the Human/Plant Connection in Graphite and Watercolor." The lecture and workshop are part of a gathering titled "Psychoactive Substances and Art Through History." Other presenters include Christian Rätsch, Claudia Müller-Ebeling, and Manuel Torres, and the event will be held at the Wasiwaska Research Centre for the Study of Psychointegrator Plants, Visionary Art, and Consciousness. For more information, see [www.wasiwaska.org](http://www.wasiwaska.org).

## GARDEN OF EDEN

Snu Voogelbreinder

[achuma@netconnect.com.au](mailto:achuma@netconnect.com.au)

<http://trout.yage.net/sc/snu.html>

*Garden of Eden* is a long-awaited compendium of psychoactive plants and animals, describing their use in shamanism and other forms of therapy. Author Snu Voogelbreinder discusses hundreds of genera in varying levels of detail, covering ethnobotanical uses, chemical content, taxonomic synonyms, botanical and zoological descriptions, cultivation techniques, methods of collecting, process-





ing and consuming plant material, and more. Additional information is presented in related areas such as endogenous neurochemistry, and the nature of psychedelic experiences. Numerous black & white illustrations and an extensive bibliography round out this book, which makes a fine complement to other classics of the genre, such as Christian Rätsch's *Encyclopedia of Psychoactive Plants*, Jonathan Ott's *Pharmactheon*, and the various *Trout's Notes*.

*Garden of Eden* is expected to be available in early 2009 (it should be at the printer by the time you are reading this) and will be produced as a hard-cover limited edition volume. Unfortunately, the price was not yet determined when this preview was written, but it looks to be a massive tome. Until a dedicated web site has been set up to handle orders, those interested in the book can send an e-mail to the address listed above to be notified of its release date, and more information can also be found at the URL listed.

## SCROOGLE

[www.scroogle.org](http://www.scroogle.org)

Many people, readers of *The Entheogen Review* included, have concerns about retaining their privacy during the increasingly invasive digital age. Cameras attach a myriad of traceable data to each photo taken, iTunes timestamps the last moment you played a song, and cell phone forensic specialists can lock-down your mobile and make it regurgitate information about every call and text it has ever made or received (even if you have trashed the original files). If it isn't already being done, it doesn't seem paranoid to think that ATM check scanners could be configured to record the serial numbers of any cash deposited in them, allowing for the tracking of specific bills. ("Where did you say you got this \$20 again, Mr. Beifuss?") And don't get us started on RFID.

A friend using Gmail occasionally forwards the list of content-targeted advertisements generated by Gmail's scanning of our discussion for keywords. It's fucking scary. Mention DMT, and adverts pop up enticing you to purchase *Mimosa hostilis*. (Which

might make folks seriously consider not *sending* e-mail to anyone using a Gmail account.)

One common concern is all of the data collected when one uses a search engine. The über cautious web surfer may visit a library or cyber café to perform their searches (but don't think that someone else hanging out in a public place might not remember your face). Ultimately, it is probably safe to assume that at some point, if they have enough interest, the government will be able to get access to many of the digital fingerprints you've carelessly left around for businesses to collect.

Which brings us to Scroogle.org. We only just learned about this web site by seeing it mentioned in Zhah's article on page 132. Created by Google critic Daniel Brandt, Scroogle ponies up the first 100 responses to your search term(s) from Google, while stopping Google from downloading any cookies and blocking them from seeing your IP address. Google can no longer tell that multiple searches were conducted by the same person. As the interface between you and Google, Scroogle parses the file and sends you the results, sans cookies, minus advertisements, and without saving a record of search terms. Hit results are retained for less than an hour, and all of their logs are deleted within 48 hours. According to their site, "Every day Scroogle crumbles 200,000 cookies and blocks a million ads."

While we applaud the tool (and believe it to be legit), a streak of paranoia did strike us when first reading about the service: What if "Daniel Brandt" is just a *fiction*, and this site is actually run by a government agency that cleverly figured out a way to quickly concentrate search engine results on people who felt like they had something to hide? Such a thought might send some people back to those library computers.

As a funny side-note, be sure to use the "org" ending for Scroogle, as "Scroogle.com" will land yer ass at a soft-core pornography site.





## SPICE: CHEMISTRY AND BANS

In June 2007 I had the opportunity to try a new commercially available herbal smoking blend called “Spice” (no relation to the slang term “spice” used for DMT). The product is sold in a regular strength and a “gold” variety, supposed to be more potent. It claims to be composed of the herbs baybean, blue lotus, dwarf scullcap, Indian warrior, lion’s tail, maconha brava, marshmallow, pink lotus, red clover, rose, Siberian motherwort, vanilla, and honey. The effects were said to be “*Cannabis*-like,” yet none of the ingredients listed strike me as being very likely to produce such effects. When I smoked some of the “gold” variety, I found the high to be *extremely* similar to *Cannabis*. However, while I consider *Cannabis* to have many subtle “notes” to its effects, Spice was predominantly a single-note product. It was not unpleasant at all, but I’ve only used it a few times (mainly while introducing others to it, to elicit their opinions on its effects), and the foil sack containing the product remains mostly full.

For some years there has been speculation that the laundry list of herbs is a ruse, and the product’s actual active ingredient is some synthetic cannabinoid that the herbs have been dosed with. This theory was supported by the fact that the product manufacturer created a self-imposed ban prohibiting sales to the United States, where the product might be considered illegal under the controlled substance analogue laws. (However, some retailers of Spice have ignored this ban, selling to folks in the United States.) An Erowid-sponsored analysis of Spice, conducted by Drug Detection Labs, turned up no positive hits for any known controlled substance; nevertheless, any analogue could have slipped past unnoticed.

Since Spice obtained rave reviews after entering the market, a few other herb vendors have produced copycat products, basing their blends on Spice’s listed ingredients. Interestingly, the manufacturer of Spice has repeated the same story to several people, stating that he is not worried about copycat products, because it took him so long to learn how to grow one of the Spice ingredient plants in such a way that it produced high enough amounts of a particular psychoactive chemical. While that could be true, it also could be a disinformation myth “explaining” why competitors’ products don’t work, with the *real* reason being

because the competitors aren’t spiking their Spice with a synthetic cannabinoid. In one case, a disgruntled ex-partner of Spice’s manufacturer (who said that he had been told by the manufacturer that the product was laced with a synthetic cannabinoid) voiced the idea of marketing his own product that would also be sold using the name Spice, to both exploit and undermine the newly created market for Spice (since his product would *not* have any synthetic cannabinoid on it), thereby exacting his revenge on the manufacturer.

On the one hand, we applaud the makers of Spice for producing the only reasonably effective *Cannabis* substitute I have ever tried. On the other hand, if the product is mislabeled and contains some untested synthetic chemical, then every Spice user has become an unwitting guinea pig.

The other huge drawback related to Spice is its cost, as it basically sells for the same price that *Cannabis* does. Since, for me at least, the effects are somewhat less enjoyable than actual *Cannabis*, due to the lack of complexity to the high, I am less likely to use this product. However, the fact that it isn’t explicitly illegal means that one could travel with it, or even smoke it in public, and have little fear of being arrested. Particularly if one is not able to score any *Cannabis*, Spice seems like a simple solution. So there are definitely some benefits to Spice.

Three recent analyses of Spice identified three different synthetic chemicals, resulting in two countries banning the product and U.S. Customs seizing a shipment. A December 15, 2008 news article states that a German pharmaceutical company identified the synthetic cannabinoid JWH-018 in a sample of Spice. Responding to this finding, a December 18 article says that Austria banned Spice. A January 15, 2009 article says that U.S. Customs agents seized more than 100 pounds of Spice, and that the product contained the synthetic chemical HU-210, which is said to be 100 to 800 times more potent than THC. Most recently, a January 21 article titled “Germany Bans *Cannabis*-Like Drug Spice” says that analysis found that Spice contains the synthetic cannabinoid CP-47,497, which the article implies is up to four times stronger than THC. It would appear as though the manufacturer







of Spice has been rotating the use of different synthetic THC-like chemicals in different batches of their product. (No tests so far have shown more than one such chemical in any batch tested.) Links to the above articles and additional info about Spice is now available on Erowid; see [www.erowid.org/spice](http://www.erowid.org/spice). Interestingly, the URL found on my package of Spice, [www.thepsychedeli.co.uk](http://www.thepsychedeli.co.uk), no longer connects to the manufacturer.

## AYAHUASCA TOURISM

Ah yes, ayahuasca tourism; I have mixed feelings about these endeavors. On the one hand, you are not going to leave a very polite carbon footprint traveling so far to ingest your yagé. But these trips are about a lot more than the actual ceremonies, and if you return as a less crass, venal, and materialistic person, then they are certainly worthwhile. Terence McKenna once said to me, “It’s all about the *brew*. If it is potent, you are good to go. If it isn’t, all you are left with is a weird social experiment.”

I couldn’t agree more. Regardless of how nice a group of participants you may have fallen in with at a retreat, you don’t want to find yourself sitting around in a circle at night expecting a Pablo Amaringo painting to materialize in front of your eyes, and getting little more than a woozy feeling and leaky anus, with no visuals from a brew that is heavy on the  $\beta$ -carbolines and light on the DMT.

Sadly, this is the case with bad brew; they use plenty of *Banisteriopsis caapi* and far too little *Psychotria viridis*. I think some shamans do this in order to make their jobs easier: a room full of gringos loaded on  $\beta$ -carbolines is a pretty sedate, easy-to-babysit bunch. But if the brew has plenty of *chacruna* in it, things can get dicey as the less experienced voyagers get into deeper psychic water than they are used to swimming in. I have attended ceremonies where the brew was practically devoid of DMT, but packed a soporific punch from plenty of vine. Yet even so, some of the novice participants shared fantastical voyages the next day that would make Fitz Hugh Ludlow proud—just another example of the power of the placebo effect.

After a few bum batches, I developed an insurance policy against weak brew. I made sure to always bring my trusty DMT pipe with me, so that if I found myself on a low earth orbit a couple of hours after imbibing, a toke or two would instantly transport me across the universe. It would probably be more prudent to orally ingest the DMT, so as to have a more gradual lift-off. But after sitting around in the dark for a few hours waiting for the floor show to begin, my impatience was understandable.

There is no way to be certain that the brew used at any of the following retreats is strong, unless you know someone who has attended one of them and they can vouch for it. As with all things, *caveat emptor*.

### EAGLE’S WING

CENTRE FOR CONTEMPORARY SHAMANISM

[shamanism@yahoo.com](mailto:shamanism@yahoo.com)

[www.shamanism.co.uk](http://www.shamanism.co.uk)

(415) 508-3975

One of their more compelling retreats features the well-known artist Pablo Amaringo, and will take place within the Allpahuayo Mishana Nature reserve in the Amazon. During the days, Pablo will lead a hands-on art workshop where participants can learn Pablo’s techniques for visionary painting. Every night there will be an ayahuasca ceremony led by Shipibo shamans. Check out the YouTube video: [www.youtube.com/watch?v=beOOZqPDcgA](http://www.youtube.com/watch?v=beOOZqPDcgA). Strangely, on one spot of their web site they say this event will be held July 25—August 5, 2009 and at another spot they say it will be held August 1–12. Those interested in attending should e-mail them to resolve this discrepancy.

### EL MUNDO MAGICO

Flat 5, 8 Queen’s Road, Lexden,

Colchester, Essex, CO3 3NP

UNITED KINGDOM

[info@elmundomagico.org](mailto:info@elmundomagico.org)

[www.ayahuasca-shamanism.co.uk](http://www.ayahuasca-shamanism.co.uk)

Offers ayahuasca ceremonies in the Amazon and San Pedro rituals in the Andes. You can schedule a visit any time you want, to either the Peruvian Andes or the Amazon. Their ceremonies are on-





going regularly. One week is the minimum stay, sixteen weeks is the maximum. Cost for the Amazon is \$846 per week; check their web site for the cost in the Andes.

#### HEART OF THE INITIATE

Bahia, Brazil  
(702) 966-1260  
[www.heartoftheinitiate.com/workshops/brazil/ayahuasca](http://www.heartoftheinitiate.com/workshops/brazil/ayahuasca)

Offers one- and two-week workshops along the coast of Bahia, about 700 miles north of Rio de Janeiro. Each workshop includes three ayahuasca ceremonies. Dates are March 21–28 and March 31—April 7, 2009. Cost is \$2,582 per week, not including airfare. From their web site photos, the accommodations appear to be of a higher quality than those offered by the other retreat centers.

#### REFUGIO ALTIPLANO

Raimondi 171  
Iquitos  
PERU  
U.S. contact: John Welch  
[john@refugioaltiplano.org](mailto:john@refugioaltiplano.org)  
[www.refugioaltiplano.org](http://www.refugioaltiplano.org)

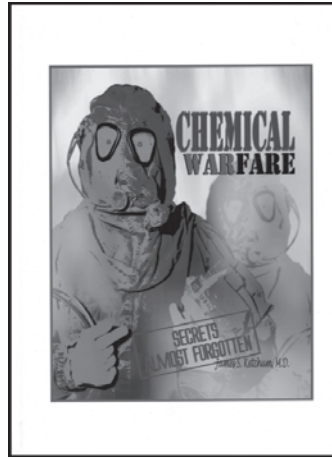
This place has ayahuasca front and center in their activities. They have ceremonies five nights a week, and you can participate as often as you like. Accommodations are rustic, but you're not going to the Amazon to stay in a Holiday Inn. On their web site they claim, "From extensive experience in participating in ayahuasca ceremonies in areas throughout the Amazon, we believe one cannot find a more consistent and powerful medicine than that produced at the Refugio." You can visit anytime, at a cost of \$160 per night, but they ask that you try to make a reservation a couple of months in advance.

#### SPIRITQUEST

[otorongo\\_blanco@terra.com.pe](mailto:otorongo_blanco@terra.com.pe)  
[www.biopark.org/peru/ayahuasca-spiritquest.html](http://www.biopark.org/peru/ayahuasca-spiritquest.html)

SpiritQuest offers ten-day retreats at their property on the Rio Momon outside Iquitos, Peru. Their next event will be held June 14–24, 2009. Retreats are limited to twelve people. ☉

## BOOK REVIEWS



*Chemical Warfare: Secrets Almost Forgotten* by James S. Ketchum, M.D. 2006. (ChemBooks, 2304 Fairbanks Drive, Santa Rosa, CA, 95403, [forgottensecrets.net](http://forgottensecrets.net)) ISBN 978-1-4243-0080-8 [8.5" x 11" hardcover \$59.95; PDF \$24.95], 360 pages with many color photographs.

This is a quirky book. People looking for a continuation or closure of the stories spun in *Acid Dreams* or *Storming Heaven* may be disappointed with its honest candor, and its lack of sensationalism or apologies. But for myself, as a longtime fan of psychopharmacology and its history, *Chemical Warfare* was an eye-opener that steadily corrected a huge number of misconceptions that I had long held about the Edgewood Arsenal and its nonlethal incapacitating weapons program.

The picture Ketchum paints is exciting, entertaining, and—perhaps most remarkably—very human. It's a picture that doesn't focus solely on the test subjects; it also introduces the intriguing individuals involved with designing the test programs. For example, Ketchum's boss, Van M. Sim, consistently expresses his eager willingness to ingest seemingly every drug or poison they experiment with (including nerve gas), simply to be able to fully understand them and their actions. This curiosity, this need to learn through first-hand experience, shows that Sim possesses the rare character of a great scientist.

Perhaps most important as historical correction is the author's insistence that not only were his participants fully informed volunteers, but they actually *enjoyed* their experiences to such a degree that many of them expressed a desire to participate again in more experiments in the future. Ketchum ex-





plains that the commonly used phrase “unwitting guinea pig” in no way applied to the brave soldiers who chose of their own free will to take part in the Army’s drug tests; guinea pigs don’t have any *choice* in their situation.

Over the years, “government experiments” on soldiers have frequently all been lumped under the same umbrella by the popular media, who imply an abuse of human rights. Ketchum draws a bright-line distinction between the work he was conducting at Edgewood, and the unethical CIA activities involving entirely uninformed subjects—activities that Ketchum was willing to testify against to the United States Congress.

After filling readers in with some details of his personal background, we are treated to an engaging story—illustrated with photos from Ketchum’s archives—that colorfully reflects an insider’s view of life at Edgewood. Beginning with an intimate history of the site, Ketchum then moves into detailed descriptions of the structure of its research projects: from their inception through their implementation, covering their targeted objectives and the challenges they encountered. Along the way, Ketchum provides fascinating peeks at several important contributors to modern psychopharmacology, such as George Aghajanian, who discovered the mechanism by which LSD produces its psychotropic effects.

One noteworthy service of the book is to dispel the mythology that our fear-mongering culture spins around nerve gases. Ketchum points out these are *not* gases; rather, they are aerosols, which are poorly delivered under field conditions. He is no doubt right that this underlies the infrequency of their actual use. Should you ever be in a nerve gas attack and find yourself alive, Ketchum’s advice is not to panic. If you aren’t already dead, you very likely aren’t going to die. (His recommendation to those who get VX on themselves is to scrape it off promptly and go wash with soap and water. He even offers an amusing suggestion that VX is an ideal antidote to use medicinally for scopolamine-induced delirium, commenting that, “The bottom line is that nerve-agent type drugs are effective antidotes for BZ-like drugs, and vice versa!”)

A wry sense of humor is peppered throughout. For instance, with regard to Albert Hofmann’s first acid trip, Ketchum remarks: “Although this event is periodically celebrated by his admirers, prefacing great historic events with the consumption of 250 mcg. of LSD would probably be a bad idea.”

Ketchum could have taken the easy way out and focused entirely on the data produced by Edgewood’s programs: test results; trip reports; activity, pharmacology, toxicity, and duration profiles of the chemicals they studied; their merits as incapacitating agents; potential antidotes; descriptions of experimental designs; performance abilities while inebriated; the structure of their staff support; drug ward design; etc.

And while, in reality, he *does* include all of those things, they are presented within a framework of the human forces and motivations shaping and driving his world—not simply within Edgewood, but also within the complex larger body of politics surrounding the Vietnam War era. Most notably, this is shown through the manner in which public sentiment and society’s negative view of the military interest in chemical warfare played a role that led to the end of Ketchum’s programs at Edgewood.

Despite all that Ketchum covered, I was surprised to discover how intensely this book left me wanting to learn more. Due to the secrecy still surrounding this subject, even with everything left unsaid, I suspect that *Chemical Warfare* probably contains about as much as most of us will ever be able to learn. Sadly, “the whole story” will likely never be told. But we are lucky to at least have the glimpse that Ketchum provides us. — K. Trout

*Anadenanthera: Visionary Plant of Ancient South America* by Constantino Manuel Torres and David B. Repke. 2006. (The Haworth Press, Inc., part of the Taylor & Francis Group, Ltd., taylorandfrancis.com) ISBN 978-0-7890-2641-5 (HC), 978-0-7890-2642-2 (PB) [6" x 8.5" hardcover \$95.00, paperback \$39.95], 256 pages.

*Anadenanthera: Visionary Plant of Ancient South America* by Constantino Manuel Torres and David B. Repke is an exhaustive overview detailing the





botany, geography, history, mythology, archeology, chemistry, and pharmacology of this widely used entheogen. Although there has been some debate regarding the nature of the effects of bufotenine (the primary constituent in *Anadenanthera*-based snuffs), as Sasha Shulgin remarks in his foreword, “This book neatly summarizes all [the] earlier published data and brings it up to date. The inescapable conclusion—bufotenine is indeed a psychoactive alkaloid.”

Following a taxonomic overview, presenting botanical synonyms and indigenous names for the genus *Anadenanthera* (which contains two species and two subspecies), Torres and Repke jump into the history of *Anadenanthera* preparations. They draw from early colonial writings chronicling entheobotanical rituals and/or recording assorted cultures’ myths related to such use, paraphernalia (snuff tubes and trays, pipes, enema syringes, and vessels still containing snuff powder), and artistic depictions of snuffing implements or of *Anadenanthera* plants. An appendix provides references related to archeological evidence for 57 indigenous groups who have used *Anadenanthera*, mostly as a snuff, occasionally smoked, and rarely as an enema or potion. Specifics for numerous groups known or believed to have used *Anadenanthera* seeds are discussed, relating geographic details where each group resided. (Since my knowledge of geography is lacking, I appreciated the four maps that the authors included.)

The book is considerably enhanced by 59 high-quality black & white plates, 41 of which contain photographs. Many of the remaining plates are attractive pen-and-ink drawings by Donna Torres. The plates are collected together in the center of the book, and this arrangement (while no doubt practical for printing reasons) provokes my first minor complaint. References to the images were so frequent throughout the text, that I was forever flipping back and forth to view what was being discussed. Nevertheless, the inclusion of so many wonderful images was particularly appreciated during the speculations related to how specific iconography and mythos could have transferred between groups in different geographic areas that may have traded in snuffs or seeds.

One ethnographic tale explained how the Taíno (living on the north coast of Hispaniola) were instructed, by taking snuff, on the proper manner in which to carve wooden idols of *zemís*, the supernatural beings central to their spiritual lives. Certainly, when one sees some of the imagery decorating the paraphernalia and sculpture of the cultures who used tryptaminic snuffs, it is easy to suspect that the visionary states they entered impacted the art they produced. Some of the weird little dudes and patterns depicted seem to be straight out of my own DMT visions (or those of the psychedelic artist Keiichi Tanaami). Near the end of the book, a trip report from Christian Rátsch echoes this idea. Regarding his bioassay of a snuff made from *Anadenanthera colubrina* var. *cebil*, Rátsch remarks:

A rushing tumult of patterns poured across my visual field. Every point was the source of streams and rivers of braided ropes of light. These braided and unbraided themselves in a vast tangle. All this took place at breakneck speed. A panorama of flowing designs—the exact patterns depicted in the nimbus surrounding the head of the Chavín deity! I marveled for minutes at the interlocking tessellation of these geometric shapes. They possessed a multiple interlocking penetrated arrangement which matched the characteristic style of Tiahuanaco artwork. At that moment I was convinced that the Tiahuanaco artists used this snuff to inspire their work.

Some accounts of ethnographic use quaintly reflect the biases of their authors, such as this excerpt from La Condamine, who explored the Amazon in 1743, and described snuff use by the Omagua. Discussing the ground, roasted *Anadenanthera* seeds, Condamine remarked:

They cause inebriation lasting 24 hours, during which it is pretended that [the Omagua] have strange visions. [...The snuffing], followed by a violent inspiration, causes them to make diverse grimaces.

Similarly, I smiled on reading the following words written by the Jesuit priest Pedro Lozano, sometime in the early 1700s, who described the use of *cebil* by the Lule:





...these powders are so potent, that [they] deprive [the Lule] of their judgment, inebriated they begin to jump and bounce in an open space, screaming and howling, and singing with dissonant voices...

The book presents a brief accounting of commercial applications for *Anadenanthera* (the bark and seed pods contain tannins used for treating leather, and the tree itself is a source of lumber), and then moves into a discussion of the difficulties inherent in chemotaxonomy. The reader is presented with the history of chemical analyses of the plant, the sometimes conflicting findings, and speculations related to the biosynthesis of secondary metabolites in plants (and the challenges of precursor loading and radiolabeling techniques in determining routes of biosynthesis).

Torres and Repke close out their presentation of this genus with an in-depth look at the pharmacology of bufotenine, starting with animal experiments. I was intrigued to learn that a study of assorted psychedelics on rats and mice showed that bufotenine reduced aggression, while ibogaine increased muricide (rat murder). I was also surprised to learn that bufotenine is one of several compounds produced in the leaves of the mandarin orange that contribute to egg-laying behavior in swallowtail butterflies, who feed on this plant's leaves. This situation seems to fly in the face of the idea that plants might create bufotenine as an antifeedant, which is one theory as to why plants produce alkaloids in the first place. Many other animal studies related to bufotenine are covered, and the problems of extrapolating data from rat studies to humans are explained, before the authors move on to describe the known human pharmacology of bufotenine.

Within a discussion of the evolution of receptor site theory, Torres and Repke caution that the same problem of synonymy encountered in botany can be found with names of receptors. They also remark that, "Although receptor-mediated events may be part of the spectrum of the action of these drugs, it is more likely that they precipitate a series of neurochemical events that might be called a neuronal cascade." Then they pony up some evidence supporting such a viewpoint.

Roles that bufotenine may have within mental disease are noted. Although I had previously read about the theory regarding bufotenine's possible role in schizophrenia (due to it being excreted in the urine of schizophrenics), I had somehow missed more recent work from 1995, that reported bufotenine being consistently found at higher levels in the urine of autistic patients.

Past and recent human bioassays are described, including the ethically dubious experiments conducted on prisoners and mental patients. The authors muse over the impact that such studies, as well as the speculation that bufotenine could be an indigenous psychotoxin, had on the public perception of bufotenine (describing bufotenine as the "black sheep" of the tryptamine family"). In their conclusions, they mention Jonathan Ott's bioassays of bufotenine free-base. And a description of the effects that Torres obtained from snuffing 100 mg of this compound confirms, without question, the psychoactive nature of bufotenine.

I'll admit that my eyes glazed over a bit while reading that part of the text dealing with receptor site binding. And I suppose that I wouldn't have minded seeing a few photographs of the assorted indigenous people in South America who still employ visionary snuffs, to add some human faces to the groups being discussed. Yet, as I look out my office window at the *Anadenanthera* tree in my front yard—only five feet tall, thin and bent, struggling to survive in a too-cold climate—perhaps the only thing that I really felt was missing in Torres and Repke's otherwise comprehensive book was a map that presented the natural habitat for each of the *Anadenanthera* species. All in all, this is as solid a reference book as I can possibly imagine, and one which should grace the shelves of everyentheophile's library. — Jon Hanna





# FAREWELL AND THANKS!

by David Aardvark and Keeper Trout

THERE ARE MANY WAYS in which to learn about the world. To crib a turn of phrase from Dale Pendell, we've taken the "poison path." Gazing out through the window of psychoactive drugs, we've encountered a myriad of disciplines—anthropology, history, botany, chemistry, pharmacology, sociology, public policy, psychology, spirituality, religion, law—and we've ended up with a pretty well-rounded education. "Drugs" did that. Drugs taught us. Intrigued by their effects on our minds, we became more inspired to *use* our minds to learn as much as we could. As many times as we may have considered producing *The Entheogen Review* to be a labor of love over the course of the last decade, now that the end has come, another viewpoint on it comes into sharp focus. Subscribers and contributors to *The Entheogen Review* have given us an incredible gift. By supporting our work on this project, you've helped to educate us. Ten years in the underground college. (And still no degrees to show for it!) If you are reading this, thank *you*.

When discussing with Trout what he might want to say in our final remarks, he responded:

I'm unclear what to say in a farewell commentary, as most of my thanks would be to you. Not just for making anything I did for *ER* better, but for constantly improving what I did outside of *ER*, due to the feedback received on *ER* projects. It's been a seriously fun ride.

Right back at ya, Trout. I can't count the number of times that Trout saved my bacon on some point that I had gotten entirely wrong, or contributed the facts necessary to flesh out an editorial remark or article, or provided the perfect citation to support the data that we published. Through our collaboration, Trout's love of learning rubbed off on me.

But much more valuable than gaining an education, I gained a friend. On reading these comments, Trout assured me that the feeling was mutual.

Over the years, the countless letters and notes of appreciation from subscribers fed our spirits; the trip tales, tried-and-true teks, questions, and answers, filled our pages. We greatly appreciate the myriad experts in the field, who took the time to answer questions when we were lost. Particular thanks are due to a few individuals who went out of their way for the project. We are extremely grateful for the financial support of the late Bob Wallace, who helped bring *The Entheogen Review* to a larger audience via his company Mind Books, and who donated \$5,000 to keep the project afloat during financially lean times. Similar thanks go to John G., for donating \$2,000 toward the purchase of some much-needed new office equipment. And to all of the other subscribers, who gave extra when possible, from \$5 to \$1,000, thank you for your generosity. Those who wrote semi-regular columns or repeatedly contributed articles over the years—Will Beifuss, Richard Glen Boire, Gwyllm, Jon Hanna, R. Stuart, and Toad—you had our backs. The late Carla Higdon was a tireless champion of *ER*; we miss her terribly. Friends and colleagues who offered encouragement and inspiration over the years: Earth and Fire Erowid, Rick Doblin, FunGal, Alex Grey, Tania, Munko, Jonathan Ott, Nick Sand, Sasha and Ann Shulgin, and Sylvia Thyssen. Our copy editor, E.V. Love, whose sharp eyes, good grammar, and topical knowledge improved the publication in countless ways. Special thanks are due to Helen, for mail forwarding, processing, and financial support, and to Melissa Irwin, who David loves best. Finally, a tall glass of kudos to Jim DeKorne, the visionary who started it all.

This is far from being an ending for us. Rather, it represents new beginnings. There is so much more literature available on the topic of entheogens today than when *ER* began in 1992, and there is no shortage of high-quality information posted on the Internet. In many ways, things are looking up. *Viva la Entheogenic Reformation!* ☉





# BIBLIOGRAPHY

- Aardvark, D. 2008. Personal communication.
- Abramson, H.A. and A. Rolo 1967. "Comparison of LSD with Methysergide and Psilocybin on Test Subjects," *2nd International Conference on the Use of LSD in Psychotherapy and Alcoholism* 22(193): 53–73.
- Anonymous 2008. Personal communication.
- Backeberg, C. 1959. "Cereoideae (Hylocereeae-Cereeae [Austrocereinae])," Vol. II in *Die Cactaceae. Handbuch der Kakteenkunde*. Jena Verlag.
- Barker, S. 2008. Personal communication.
- Bender, L. 1970. "Children's Reactions to Psychotomimetic Drugs," in D.H Efron (ed.) *Psychotomimetic Drugs*, pp. 265–273.
- Berg, C.C. 1972. "Olmedieae. In: Brosimeae (Moraceae)," *Flora Neotropica*. Organization for Flora Neotropica, The New York Botanical Garden.
- Boko, N. 2008A. Personal communication with miracle fruit pill manufacturer.
- Boko, N. 2008b. Personal communication.
- Britton, N. and J.N. Rose 1920. *The Cactaceae. Descriptions and Illustrations of Plants of the Cactus Family*, Vol. 2. The Carnegie Institute of Washington, DC, Publication No. 248.
- Calafat, A.M. et al. 2005. "Urinary Concentrations of Bisphenol A and 4-Nonylphenol in a Human Reference Population," *Environmental Health Perspectives* 113(4): 391–395, [www.ehponline.org/members/2004/7534/7534.pdf](http://www.ehponline.org/members/2004/7534/7534.pdf).
- Case, J. 2002. Personal communication.
- Casey, S. 2007. "Plastic Ocean: The Great Pacific Garbage Patch," *Cyber Diver News Network*, [www.cdnn.info/news/article/a071104.html](http://www.cdnn.info/news/article/a071104.html).
- Castro, M.M. et al. 2003. "Hallucinogenic Compounds Identification in Ancient Human Hair," pp. 75–78 in N. Lynnerup et al. (eds.) *Mummies in a New Millennium* (Proceedings of the 4th World Congress on Mummy Studies, Nuuk, Greenland, September 4th to 10th, 2001). Danish Polar Center Publication No. II, Greenland National Museum and Archives.
- CCOHS 2008A. Canadian Centre for Occupational Health & Safety. Basic Information on Acetone. [www.ccohs.ca/oshanswers/chemicals/chem\\_profiles/acetone/basic\\_ace.html](http://www.ccohs.ca/oshanswers/chemicals/chem_profiles/acetone/basic_ace.html).
- CCOHS 2008B. Canadian Centre for Occupational Health & Safety. Health Effects of Acetone, [www.ccohs.ca/oshanswers/chemicals/chem\\_profiles/acetone/health\\_ace.html](http://www.ccohs.ca/oshanswers/chemicals/chem_profiles/acetone/health_ace.html).
- Clarke, E.C.G. 1986. *Isolation and Identification of Drugs in Pharmaceuticals, Body Fluids and Post-mortem Materials*, second edition. The Pharmaceutical Press.
- Coleman, P.A. 2008 (Nov. 21). "DRUNK: Autumn Boozy Goodness: It's a Miracle!," *The Portland Mercury*, [http://blogtown.portlandmercury.com/BlogtownPDX/archives/2008/11/21/autumn\\_boozy\\_goodness\\_it\\_s\\_a](http://blogtown.portlandmercury.com/BlogtownPDX/archives/2008/11/21/autumn_boozy_goodness_it_s_a).
- Davis, B.A. 1989. "Biogenic Amines and their Metabolites in Body Fluids of Normal, Psychiatric and Neurological Subjects," *Journal of Chromatography* 466: 89–218.
- Davis, W.E. 1983. "Sacred Plants of the San Pedro Cult," *Botanical Museum Leaflets. Harvard University* 29(4): 367–386.
- DeKorne, J. 1994. *Psychedelic Shamanism: The Cultivation, Preparation and Shamanic Use of Psychotropic Plants*. Loompanics Unlimited.
- DeKorne, J. 2006. Personal communication.





- Dick, L. 2007. "The Jerk," *House M.D.* Heel and Toe Films, NBC Universal Television.
- Djerassi, C. et al. 1955. "Terpenoids. XI. Investigation of Nine Cactus Species. Isolation of Two New Triterpenes, Stelatogenin and Machaeric Acid," *Journal of the American Chemical Society* 77(5): 1200–1203.
- Doblin, R. 1991. "Pahnke's 'Good Friday Experiment': A Long-term Follow-up and Methodological Critique," *The Journal of Transpersonal Psychology* 23(1): 1–28.
- Ellis, H. 1902. "Mescal—The Divine Plant," *Popular Science Monthly* 51(1): 52–71.
- Emboden, W.A. 1972. *Narcotic Plants*. The Macmillan Co.
- Fowler, A. 2008 (April 28). "The Miracle Berry," *BBC News Magazine* on-line, [http://news.bbc.co.uk/2/hi/uk\\_news/magazine/7367548.stm](http://news.bbc.co.uk/2/hi/uk_news/magazine/7367548.stm).
- Gnosis et al. 1996. *The Psychedelic Experience FAQ*, Version 1.1, [www.erowid.org/psychoactives/faqs/psychedelic\\_experience\\_faq.shtml](http://www.erowid.org/psychoactives/faqs/psychedelic_experience_faq.shtml).
- Gruber, J.W. et al. 1999. "High Performance Liquid Chromatographic Quantification of Salvinorin A from Tissues of *Salvia divinorum* Epling & Játiva-M," *Phytochemical Analysis* 10: 22–25.
- Harrison, K. 2000. "The Leaves of the Shepherdess," in C. Palmer and M. Horowitz (eds.) *Sisters of the Extreme: Women Writing on the Drug Experience*. Park Street Press.
- Heffter, A. 1898. "Über Pellote. Beitrag zur chemischen und pharmakologischen Kenntnis der Cacteen," *Archiv für experimentelle Pathologie und Pharmakologie* 40: 385–429.
- Holmstedt, B. and J-E. Lindgren 1967. "Chemical Constituents and Pharmacology of South American Snuffs," pp. 339–373 in D.H. Efron et al. (eds.) *Ethnopharmacologic Search for Psychoactive Drugs* (Proceedings of a Symposium held in San Francisco, CA, January 28–30, 1967). Public Health Service Publication No. 1645, U.S. Department of Health, Education, and Welfare.
- Hryhorczuk, L.M. et al. 1986. "A New Metabolic Pathway for N,N-dimethyltryptamine," *Biological Psychiatry* 21(1): 84–93.
- Hunt, D. 2006. *New Cactus Lexicon* (two volumes). International Cactaceae Systematics Group.
- Hylin, J.W. and D.P. Watson 1965. "Ergoline Alkaloids in Tropical Wood Roses," *Science* 148(3669): 499–500.
- Kaplow, L. 2006. "Distractions," *House M.D.* Heel and Toe Films, NBC Universal Television.
- Kloos, P. 1968. *Becoming a Piyei: Variability and Similarity in Carib Shamanism*. Caribe de Antropologia y Sociologia de la Fundacion La Salle de Ciencias Naturales.
- Lee, D.Y. et al. 2005. "Synthesis and in vitro Pharmacological Studies of New C(2) Modified Salvinorin A Analogues," *Bioorg Med Chem Lett* 15: 3744–3747.
- Lee, S-J. et al. 2000. "Phenolics with Inhibitory Activity on Mouse Brain Monoamine Oxidase (MAO) from Whole Parts of *Artemisia vulgaris* L (Mugwort)," *Food Science and Biotechnology* 9(3): 179–182.
- Ling, T.M. and J. Buckman. 1960. "The Use of Lysergic Acid in Individual Psychotherapy," *Proc R Soc Med* 53: 927–929.
- May, A. et al. 1998. "Hypothalamic Activation in Cluster Headache Attacks," *Lancet* 352(9124): 275–278.







- Munro, T.A. et al. 2008. "Standard Protecting Groups Create Potent and Selective Kappa Opioids: Salvinorin B Alkoxyethyl Ethers," *Bioorg Med Chem* 16: 1279–1286, [www.pubmedcentral.nih.gov/articlerender.fcgi?artid=2568987](http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=2568987).
- Ohenoja, E. et al. 1987. "The Occurrence of Psilocybin and Psilocin in Finnish Fungi," *Journal of Natural Products* 50(4): 741–744.
- Ogalde, J.P. et al. 2007. "Prehistoric Psychotropic Consumption in Andean Chilean Mummies," *Nature Precedings*. Posted Dec. 3, 2007, <http://precedings.nature.com/documents/1368/version/1>.
- Ogalde, J.P. et al. 2009. "Identification of Psychoactive Alkaloids in Ancient Andean Human Hair by Gas Chromatography/Mass Spectrometry," *Journal of Archaeological Science*, 36(2): 467–472.
- Ortega, A. et al. 1982. "Salvinorin, a New Trans-neoclerodane Diterpene from *Salvia divinorum* (Labiatae)," *J Chem Soc, Perkin Trans I*: 2505–2508.
- Ott, J. 1995A. "Ethnopharmacognosy and Human Pharmacology of *Salvia divinorum* and Salvinorin A," *Curare* 18(1): 103–129.
- Ott, J. 1995B. "*Salvia divinorum* Epling et Játiva (Foglie della Pastora / Leaves of the Shepherdess)," *Eleusis* 4(April / April): 31–39.
- Ott, J. 1996. Personal communication with Jon Hanna.
- Oxford University 2008A. *Safety Data for Propanone*. The Physical and Theoretical Chemistry Laboratory, Oxford University, <http://msds.chem.ox.ac.uk/PR/propanone.html>.
- Oxford University 2008B. *Safety Data for Ethyl Alcohol*, Absolute (200 Proof). The Physical and Theoretical Chemistry Laboratory, Oxford University, [http://msds.chem.ox.ac.uk/ET/ethyl\\_alcohol.html](http://msds.chem.ox.ac.uk/ET/ethyl_alcohol.html).
- Perrine, D. 2001. "Visions of the Night—Western Medicine Meets Peyote, 1887–1899," *The Heffter Review of Psychedelic Research* 2: 6–52.
- Prentiss, D.W. and F.P. Morgan. 1896. *Mescal Buttons: Anahalonium Lewinii—Hennings (Lophophora Williamsii Lewinii—Coulter)*. The Publisher's Printing Co.
- Prisinzano, T. and R. Rothman 2008. "Salvinorin A Analogs as Probes in Opioid Pharmacology," *Chem Rev* 108: 1732–1743.
- Puca, F. 2003. "In Memory of Professor Federigo Sicuteri," *The Journal of Headache and Pain* 4(2): 98.
- Richards W.A. et al. 1977. "The Peak Experience Variable in DPT-assisted Psychotherapy with Cancer Patients," *Journal of Psychedelic Drugs* 9: 1–10.
- Ritter, F. 1981. "Peru," *Kakteen in Südamerika*, Vol. 4. F. Ritter/Selbstverlag.
- Rodd, R. 2002. "Snuff Synergy: Preparation, Use and Pharmacology of Yopo and *Banisteriopsis caapi* Among the Piaroa of Southern Venezuela," *Journal of Psychoactive Drugs* 34(3): 273–279.
- Roth, B.L. et al. 2002. "Salvinorin A: A Potent Naturally Occurring Nonnitrogenous Kappa Opioid Selective Agonist," *Proc Natl Acad Sci U S A* 99(18): 11934–11939.
- Russo, E.B. 1992. "Headache Treatments by Native Peoples of the Ecuadorian Amazon: A Preliminary Cross-disciplinary Assessment," *Journal of Ethnopharmacology* 36(3): 193–206.
- Salvia Authors 2006. *The Community Salvia divinorum FAQ*, Version 1.3, [www.erowid.org/plants/salvia/salvia\\_faq.shtml](http://www.erowid.org/plants/salvia/salvia_faq.shtml).
- Schultes, R.E. et al. 1977. "*De Plantis Toxicariis e Mundo Novo Tropicale Commentationes XVIII*. Phytochemical Examination of Spruce's Ethnobotanical Collection of *Anadenanthera peregrina*," *Botanical Museum Leaflets. Harvard University* 25(10): 273–287.
- Sewell, R.A. et al. 2006. "Response of Cluster Headache to Psilocybin and LSD," *Neurology* 66(12): 1920–1922.





- Shirota, O. et al. 2006. "Neo-clerodane Diterpenes from the Hallucinogenic Sage *Salvia divinorum*," *Journal of Natural Products* 69: 1782–1786.
- Shulgin, A.T. and A. Shulgin 1991. *PIHKAL: A Chemical Love Story*. Transform Press.
- Shulgin, A.T. et al. 1986. "A Protocol for the Evaluation of New Psychoactive Drugs in Man," *Meth and Find Exptl Clin Pharmacol* 8(5): 313–320.
- Schultes, R.E. 1938. "The Appeal of Peyote (*Lophophora williamsii*) as a Medicine," *American Anthropologist* 40(4, part 1): 698–715.
- Sicuteri, F. 1963. "Prophylactic Treatment of Migraine by Means of Lysergic Acid Derivatives," *Triangle* 67: 116–25.
- Siebert, D. 1994. "*Salvia divinorum* and Salvinorin A: New Pharmacological Findings," *Journal of Ethnopharmacology* 43: 53–56.
- Siebert, D. 2007. Personal communication.
- Siebert, D. 2008. Product description for Daniel Siebert's Sage Goddess Emerald Essence tincture.
- Smet, P.A.G.M. de and L. Rivier 1985. "Intoxicating Snuffs of the Venezuelan Piaroa Indians," *Journal of Psychoactive Drugs* 17(2): 93–103.
- Snow, O. 2003. *LSD*. Thoth Press.
- Sphere n.d. *High Potency Homemade Salvia divinorum Tincture*. <http://photos.imageevent.com/sphere/salvinorincrystals/Salvia%20divinorum%20Tincture.pdf>.
- Sphere 2002–2006. *Salvinorin Crystals* (photographs), <http://imageevent.com/sphere/salvinorincrystals>.
- Sphere 2006A. *Salvia Divinorum Salvinorin Extraction and Refinement FAQ*. <http://photos.imageevent.com/sphere/salvinorincrystals/9Salvia%20divinorum%20extraction%20FAQ.pdf>.
- Sphere 2006B. *Salvia divinorum Extractions Using Chilled Acetone*, [http://photos.imageevent.com/sphere/salvinorincrystals/9Chilled\\_acetone\\_extraction.pdf](http://photos.imageevent.com/sphere/salvinorincrystals/9Chilled_acetone_extraction.pdf).
- Squires, R.F. 1975. "Evidence that 5-methoxy-N, N-dimethyl-tryptamine is a Specific Substrate for MAO-A in the Rat: Implications for the Indoleamine Dependent Behavioural Syndrome," *J Neurochem* 24(1): 47–50.
- Stevens, J. 1987. *Storming Heaven: LSD and the American Dream*. Harper and Row.
- Sun, H.J. et al. 2006. "Functional Expression of the Taste-modifying Protein, Miraculin, in Transgenic Lettuce," *FEBS Lett* 580(2): 620–626.
- Suzuki, O. et al. 1981. "Characterization of Eight Biogenic Indoleamines as Substrates for Type A and Type B Monoamine Oxidase," *Biochem Pharmacol* 30: 1353–1358.
- Torres, C.M. et al. 1991. "Snuff Powders from Pre-Hispanic San Pedro de Atacama: Chemical and Contextual Analysis," *Current Anthropology* 32(5): 640–649.
- Torres, C.M. and D.B. Repke 2006. *Anadenanthera: Visionary Plant of Ancient South America*. The Haworth Herbal Press.
- vom Saal, F. and C. Hughes 2005. "An Extensive New Literature Concerning Low-Dose Effects of Bisphenol A Shows the Need for a New Risk Assessment," *Environmental Health Perspectives* 113(4): 926–933, [www.ehponline.org/members/2005/7713/7713.pdf](http://www.ehponline.org/members/2005/7713/7713.pdf).
- Wang, Y. et al. 2008. "2-Methoxymethyl-Salvinorin B is a Potent Kappa Opioid Receptor Agonist with Longer Lasting Action in Vivo Than Salvinorin A," *J Pharmacol Exp Ther* 324: 1073–1083, [www.pubmedcentral.nih.gov/articlerender.fcgi?artid=2519046](http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=2519046).





## Index

### Symbols

13th Floor Elevators 110, 111  
 2C-B 26, 33, 82, 85  
 2C-B-fly 82, 84  
 2C-E 26, 27  
 2C-T-2 26, 27  
 2C-T-22 83  
 3-methyleneindolenine 103  
 3-methylindole 103  
 4-fluoroamphetamine 62, 63  
 5-HT 22  
 5-HT receptors 23  
 5-MeO-DIPT 27  
 5-MeO-DMT 58, 59, 73, 74, 76, 77, 87,  
 93, 95, 104, 146, 147, 148, 149, 159  
 5-MeO-DMT-N-oxide 104  
 5-MeO-MIPT 27

### A

Aardvark, David 27, 70, 113, 125, 134,  
 135, 170  
 Abramson, H.A. 119, 170  
 absinthe 112  
*Acacia confusa* 89  
*Acacia jarnesiana* 107  
*Acacia piauhyensis* 107  
*Acacia* spp. 93  
 acetone 132, 133, 134, 135, 138  
*Acid Dreams* 165  
 acid lite 151  
 Adam (and Eve) 8  
 Adams, Craig 121  
 Addis, Paul 14  
 Adonis 61  
 Aetherius Society 66  
 Aghajanian, George 166  
 agnostic 74, 75  
 Agurell, S. 109, 114  
*ain* 7  
 alanine aminotransferase 22  
 alchemy 50, 51  
*Alchemy, The Great Secret* 50  
 alcohol 18, 19, 121, 132, 139  
 alcohol, isopropyl 133, 134  
 alcoholic/alcoholism 127, 128  
 alien(s) 73, 75, 81  
 Aligarh Muslim University 17  
 Alpha 137, 138, 139, 142  
 alphabet 49, 51  
*Amanita muscaria* 8, 69, 112  
 Amaringo, Pablo 164  
 American Headache Society 123  
 amitriptyline 119, 120  
 ammonia 92, 98  
 amphetamine 54  
*Amphetamine Syntheses* 126, 131  
 amphetamine-type compounds 22  
*amrita* 7, 8  
*An Ocelot for a Pillow: Researching  
 Headaches...* 120

*Anadenanthera* 147, 148, 149, 167, 168  
*Anadenanthera colubrina* var. *cebil* 167  
*Anadenanthera peregrina* 112, 146  
*Anadenanthera: Visionary Plant of Ancient  
 South America* 146, 166  
 anandamide 130  
 anesthetic 22, 120  
 angel, fallen 7  
 angel of death 2, 6, 7  
 anhalonium 117  
*Anhalonium lewinii* (= *Lophophora  
 williamsii*) 125  
 Anima 115  
 Anonymous 90, 93, 114, 147, 155, 170  
 Anthropos 50  
 anti-depressant 22, 23, 24, 130  
 anti-histamine 23  
 anti-serotonergic 23  
 anxiety 16, 26, 65  
 aphrodisiac 17, 24  
 Apocalypse 81  
 Apollo/Apollonian 8, 13  
 Archaea 88  
 Argüelles, J. 48, 49, 50, 52, 72  
*Argyreia nervosa* 112, 122, 123, 124  
 Ark Herb Farm 152  
*Armatocereus laetus* 155  
*Armatocereus matucanensis* 155  
 Army 9, 166  
 Arnson, David 111  
 Aromatico, A. 50, 51, 72  
 Arriaza, B.T. 146  
*Artemisia vulgaris* 157  
 Arthur, J.D. 69, 70  
 aspartate aminotransferase 22  
 autistic 168  
 ayahuasca 6, 30, 47, 66, 73, 77, 83, 84,  
 112, 146, 147, 148, 149, 164, 165  
*Ayahuasca Analogues: Pangæan Entheogens*  
 91  
 Ayahuasca Forum 104  
 Ayahuasca Healing Retreat 30, 66  
 ayahuasca tourism 161, 164  
*Ayahuasca: Alkaloids, Plants & Analogs*  
 102  
*ayin* 7  
*az* 7  
 Azazel 7, 8, 9  
 Azhadaha 7  
 Aži Dahāka 7, 8  
 Azrael 2, 6, 7  
 Aztec(s) 12, 122  
 Azu 8  
 Azza 7

B

β-carbolines 146, 164  
 B. Cautious 27  
 Bacchanalia 13  
 Backeberg, C. 155, 156, 170  
 Ball, M. 67, 68, 69  
*Banisteriopsis caapi* 146, 147, 148, 164  
 barbiturates 127

Barker, Steven 149, 170  
 Barneby, R.C. 105  
 Basic Perinatal Matrix 138  
 Bataille, Georges 13  
 baybean 163  
 Beatles, The 76  
 Beifuss, Will 161, 162, 169  
 Bender, L. 119, 170  
 benzene 22, 92  
 benzodiazepine 62  
 Beresford, John Spencer (March 28,  
 1924—September 2, 2007) 37  
 Berg, C.C. 157, 170  
 Berman, K.J. 112  
 Besmer, F.E. 2, 38  
 Beta 138, 141  
 betel 17  
 Bey, Hakim 10  
 Beyer, S. 2, 3, 4, 38  
 Bickerstaff Syndrome 121  
 Big Brother 111  
 Bimin-Kuskusmin 29  
 Bingen, Hildegard von 16  
 bisphenol A 158  
 Black Rock Desert 10, 12, 35, 56  
 Blair, Linda 100  
 Blake, William 12, 13, 49  
 bliss 151  
 Bock, Michael 112  
 Bohemian Grove 81  
 Bohr, Niels 75  
 Boire, R.G. 169  
 Boko, N. 153, 154, 170  
 BOL-148 (2-bromo-LSD) 118  
 Book of the Dead 43  
*Book Three* 46, 86  
 Bosch, Hieronymus 49  
 Botanical Preservation Corps 91  
 Boyce, M. 7, 38  
 Brandt, Daniel 162  
 Brandt, S.D. 93, 114  
 Braude, S.E. 9, 38  
 Britton, N. 155, 170  
*Brosimum acutifolium* 157  
 Brotherhood of Eternal Love 127, 128  
 Brown, Norman O. 13  
 Brown, R.E. 91, 114  
*Brugmansia arborea* 120  
 Bruhn, J.G. 109, 114  
 Buchanan, M.S. 89, 93, 114  
 Buckman, J. 119, 171  
 Buddha 60, 85, 94  
*Bufo alvarius* 74  
 bufotenine 87, 147, 148, 157, 168  
 Buhner, S.H. 23, 38  
 buprenorphine 122  
 Burning Man 10, 12, 13, 14, 35, 36, 46,  
 56, 57, 68, 74, 75, 112  
 butane 158  
 N-butyl benzyl phthalate 158  
 BZ-like drugs 166





## C

C.E.E.S. 23, 38  
 C.S.W.G. 23, 38  
*cactuhuasca* 84  
 caffeine 41, 42, 160  
 Cairns, G.F. 77, 78, 114  
 Calafat, A.M. 158, 170  
 Caldicott, David 112  
 Camargo-Ricalde, S.L. 106, 114  
 Canadian Centre for Occupational Health & Safety (CCOHS) 132, 133, 170  
 candy acid 151  
 cannabinoid 130, 131, 163  
*Cannabis* 14, 54, 67, 68, 86, 120, 130, 163  
 capsaicin 21  
 carcinogen/carcinogenicity 22, 23, 158  
 carfentanyl 144  
 Carlo Rossi 81  
 Case, J. 147, 151, 170  
 Casey, S. 158, 170  
 Castro, M.M. 148, 149, 170  
 CB-1 agonist 130  
*cebil* 167  
 cerebrodiene 130  
*chacruna* 164  
 Chalmers, David 67  
 Chapel of Sacred Mirrors 30, 112  
 Charlestown State Prison 18  
 Chavín 167  
*Chem Abstracts* 44  
*Chemical Warfare: Secrets Almost Forgotten* 165, 166, 171  
 Chiang, W. 22, 23, 40  
 chloroform 95  
 N-chloromethyl-DMT chloride 93  
 chocolate 12, 24  
 Chögyam Trungpa 8  
 Christ 50, 60  
 Christian/Christianity 69, 73, 74  
 CIA 9  
 cigarettes 120  
 citric acid 102  
 clairvoyance 9  
 Clark, Dick 111  
 Clarke, E.C.G. 149, 170  
 clover, red 163  
 Clusterbusters 121  
 CNS depression 22  
 CNS excitation 18  
 CNS stimulants 23  
 cocaine 54, 129, 130, 160  
 Cocktoasten, J. 150, 158  
 coffee 42, 120  
 Coleman, Joe 32  
 Coleman, P.A. 153, 170  
 Coleridge, Samuel Taylor 1  
 Columbian University 117  
 Condamine, La 167  
*Confessions of an English Opium-Eater* 69  
 consciousness 54, 55, 57, 60, 77, 78, 86

Controlled Substances Analogue Enforcement Act 123, 131  
 Cope, Julian 110  
 Copernicus 77  
 Corral, Valerie 66  
 Council on Spiritual Practices 74, 78  
 Cowan, M.A. 78, 114  
 CP-47,497 163  
 Crankcase, CA 27  
 Crowley, M. 3, 7, 8, 38  
 Cumes, David 112  
 cytochrome P450 21, 103

## D

Dalai Lama 77  
 Dangerous Drugs Act 30  
 DARE 43  
 Daricha, Deva 112  
 Darth, C. 91, 114  
 Darwinism 77  
 Davies, Paul 76  
 Davis, B.A. 149, 170  
 Davis, Deborah 112  
 Davis, Erik 30, 32, 66, 112  
 Davis, W. 155  
 Davis, W.E. 170  
 Dawkins, Richard 77  
 DEA 128, 129  
 death 6, 7, 23, 24, 46, 94  
 December 21, 2012 48, 53, 81  
 DeKorne, Jim 113, 114, 117, 118, 125, 169, 170  
 Delafonze19 88, 89, 92, 101, 102, 114  
 Delgado, Jorge Luis 112  
 Delphi 8  
 Delta 137, 138, 143  
 demon(s) 4, 99  
 Deprenyl 158  
*Der Orientalisch-Indianische Kunst- und Lust-Gärtner* 16  
 Desmarchelier, C. 108, 114  
 Devereaux, Paul 17  
 Di Leo, F. 138  
 Diamond Headache Clinic 121  
 dichloromethane 92, 93  
 Dick, L. 117, 171  
 Dick, P.K. 60  
 diethyl ether 22, 89, 98, 101  
 Dionysian 13, 35  
 DIPT 27  
 Discovery Channel 160  
 disembodied 55, 60  
 dizziness 20, 118  
 Djerassi, C. 155, 171  
 DMSO 132, 136  
 DMT 1, 2, 4, 5, 6, 7, 8, 9, 25, 26, 43, 56, 68, 75, 77, 78, 81, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 106, 108, 111, 123, 135, 146, 147, 148, 149, 150, 157, 158, 159, 162, 163, 164, 167

“DMT for the Masses” (also see “Noman Tek”) 27, 150, 157  
 DMT-N-oxide 89, 90, 91, 92, 102, 103, 104  
 DNA 23  
 Dublin, R. 138, 169, 171  
 Doctorcito 115  
 dog, drug-sniffing 68  
 DonPeyote 115  
*Doors of Perception, The* 69  
 Dow Chemical Company 42, 43  
 Dozuki 115  
 Dr. Feelodd 137  
 Dr. Lysergic 127, 128  
 Dr. Mercury 137  
 Dream House (ibogaine addiction treatment center) 67  
 Drexler, Eric 57  
*Dri Med Zhel Phreng* 7  
 Drug Detection Labs 163  
 Drummond, Paul 110  
 Duke, J. 21, 38  
*Dying* (Grey) 6, 9

## E

e-Bay 132  
 E.V. Love 169  
 Eagle's Wing Centre for Contemporary Shamanism 164  
*Ecstatic Body Postures* 25  
 Eddington, Sir Arthur 75  
 Edgewood Arsenal 165, 166  
 Efron, D.H. 171  
 Ehrenreich, Barbara 13  
 Einstein, Albert 75  
 El Ka Bong 90  
 El Mundo Magico 164  
 El-Seedi, H.R. 109, 114  
 Elbert, Twix 112  
 elemicin 20, 21, 23  
 elf/elves 1, 5, 9, 73, 81  
 Ellis, Havelock 117, 125, 171  
 Emboden, W.A. 29, 38, 122, 171  
 enema 58  
 Energy Control 136  
 Enlightenment, the 13  
 Entheo-Educational Experience 112  
 entheogen 73  
 Entheogenesis Australis 112  
 Entheogenist 88, 100, 115  
*Entheogens and the Future of Religion* 78  
 Entheon Village 75  
 entities/entity 4, 5, 9, 25, 54, 137, 145  
 Entropyancer 87, 105, 115  
*Ephedra* 112  
 ergine 122  
 ergot alkaloids 127  
 ergotamine 121  
 Erickson, Roky 110, 111  
 Erowid.org 5, 19, 20, 25, 26, 63, 85, 138, 163, 164  
 Erowid, Earth 31, 41, 42, 43, 44, 45, 46, 79, 80, 81, 83, 84, 85, 86, 121, 169





- Erowid Extracts* 65  
 Erowid, Fire 31, 41, 42, 43, 44, 45, 46,  
 79, 80, 81, 82, 83, 84, 85, 86, 121,  
 169  
 Escher, M.C. 25  
*Essential Psychedelic Guide, The* 56  
 estragole 21  
 ethanol 17, 132, 133, 134  
 ether 92  
 eugenol 21  
 euphoria 18, 98, 151  
 Eve (and Adam) 8  
 everclear 96  
 Existentialism 76  
 eye/eyes 1, 3, 4, 5, 6, 7, 8, 9, 25  
*EYE MIND: The Saga of Roky Erickson and  
 the 13th Floor Elevators* 110, 111  
 Ezekial 2
- F
- Fabulous Furry Freak Brothers, The* 111  
 Fairchild Tropical Garden 161  
 Fandango, K. 20, 38  
 Farber, Philip H. 112  
 FBI 129  
 FDA 23, 130, 152, 158  
 fingerprint 160  
 flunitrazepam (Rohypnol) 24  
 Forbidden Donut 91, 114  
 Forest, Ohki Simine 112  
 Fork, CA 61, 160  
 Forrest, J.E. 17, 21, 22, 23, 38  
 Fowler, A. 152, 171  
 foxy 27  
 Franklin, Marc 37  
 Frëdön 7  
 Freitag 121  
 Frog, Ltd. 35  
 FS Book Company 131  
 Fuego 115  
 FunGal 35, 169
- G
- G., John 169  
 Gaiman 7  
*d*-galactosamine 22  
 Gamma 138, 141  
 Garcia, Carolyn 66  
 Garcia, Percy 66  
 Garden of Eden 7, 8, 58  
*Garden of Eden* (Voogelbreinder) 161, 162  
 Geneva Photography 156  
 George Washington University 117  
 German Society of Pharmacologists 125  
 Ghandi 77  
 Gibbons, Billy 111  
 Ginsberg, Allen 10, 11, 111  
 glutathione S-transferase 23  
 Gmail 162  
 Gnosis 138, 171  
 God 2, 7, 58, 59, 60, 61, 73, 74, 75, 76,  
 77, 78, 86, 94, 117
- God Delusion, The* 77  
*God Theory, The* 77  
 Google 162  
 Gore, Belinda 25  
 Gorey, Edward 36  
 Gracie (and Zarkov) 25  
 Graves, Morris 86  
 Graves, R. 8, 38  
 Great Society 111  
 Green Man 10, 12, 13  
 Gregory, Lady 60  
 Grey, Alex 6, 9, 30, 78, 112, 169  
 Griffiths, R.R. 64, 65, 72  
 Grizzly 155, 156  
 Grof, S. 78, 138  
 Gruber, J.W. 133, 171  
*gtor ma* 4  
 Guahibo 146, 147  
 guardian 4, 6, 7, 94  
 Gurdjieff 111  
 Guzmán, G. 28, 29, 30, 38  
 Gwyllm 169  
*gza'* 2
- H
- hair testing 146, 147, 148, 149  
 Haisch, Bernard 77  
 Haley, A. 38  
 Hall, Tommy 110, 111  
 Hallstrom, H. 22, 23, 38  
 hallucinations 18, 19, 21  
 hallucinogenic 22, 23, 144, 147  
 Halpern, John 122 (also see *TER* 15(1):  
 9–16, and *TER* 15(2): 59–55)  
*Handbook of Experimental Pharmacology*  
 125  
 Hanh, Thich Nhat 77  
 Hanna, Jon 9, 33, 36, 37, 38, 67, 75, 114,  
 152, 161, 168, 169  
 harmala alkaloids 146, 148  
 harmine 147  
 Harpignies, J.P. 30  
 Harrison, Annie 66  
 Harrison, Kat 34, 138, 171  
 Harvard 121, 125  
 Harvey, Robert 152  
 hash/hasish 17, 69, 131  
 hash oil 158  
*Hasheesh Eater, The* 69  
 Hawaiian baby woodrose 122, 123, 124  
 Haworth Press, Inc. 166  
 Hazarika, Pompei 160  
 Heacock, R.A. 17, 21, 22, 23, 38  
 headache 62, 63, 117, 120  
 headache, cluster 73, 117, 118, 119, 120,  
 121, 122, 123, 128  
 Heart of the Initiate 165  
 Heffter, Arthur 118, 125, 171  
 Heim, R. 9, 28, 29, 38, 39  
*Heimia salicifolia* 112  
 Heisenberg, Werner 75  
 Helen 169  
*Helicostylis pedunculata* 157
- Helicostylis tomentosa* 157  
 Helms, Chet 111  
 henbane 8  
 hepatocarcinogenicity 23  
 hepatoprotective 22  
 hepatotoxic 22  
 heptane 87, 92, 98, 100, 101  
 Heraclitus 51  
 heroin 160  
 Hesse, H. 111  
 hexane 104  
 Heyoka 89, 116  
 Hicks, Raven 112  
 Higdon, Carla 169  
 High Sierra Music Festival 14  
 Hitler, A. 75  
 Hobbes, Thomas 11  
 Hoffmann, Martina 85, 86  
 Hofmann, A. 17, 40, 75, 122, 161  
 Hofmann, Albert (January 11, 1906—  
 April 29, 2008) 71  
 Hofmann, Lisa 143  
 Holmstedt, B. 146, 171  
 Holotropic Breathwork 47  
 Home Depot 155  
 Homestead Book Company 131  
 honey 163  
 Horowitz, M. 171  
 Houston, TX 21, 39  
*How to Survive the Apocalypse* 112  
 Howard, M. 7, 39  
 Hryhorczuk, L.M. 149, 171  
 HU-210 163  
 Hughes, C. 158, 173  
 Hunt, D. 109, 114, 155, 171  
 Hurricane Katrina 11  
 Huxley, A. 75, 111  
 hydrogen peroxide 90  
 Hylin, J.W. 122, 171  
 hypotension/hypotensive 18, 22, 23
- I
- Illuminatus! Trilogy* 4  
 Imitrex™ 123  
 Indian warrior 163  
 Indigenous Botanical Illustration Project  
 161  
 Ingerman, Sandra 112  
 Inner Traditions 58  
*Inscapes: Real-Estate Paintings* 85  
*Insight Outlook* 75  
*Inspired Madness: The Gifts of Burning Man*  
 13, 35, 36  
 International Cactaceae Systematics  
 Group 109  
*Ipomoea violacea* 122  
 Irwin, Melissa 169  
 Ishtahar 7  
 Island 75  
 iso-elemicin 21  
 iso-eugenol 21  
 iso-LSA 124





## J

J.S., OR 88, 108, 114  
 J.T., CA 55  
 Jackson, N. 7, 39  
 Jaffé, A. 72  
 James, W. 9, 39  
 Jasmine 128  
 Jeans, Sir James 76  
 Jeffers, Robinson 14  
 Jesse, R. 72  
 Jesus 94  
 Jim, Kahuna Harry Uhane 112  
 JLF 108  
 Johns Hopkins 67, 78  
 Johnson, M.W. 72  
 Joplin, Janis 111  
 Jordon, K. 67  
*Journal of Cannabis Therapeutics* 120  
*Journal of Clinical Toxicology* 23  
*Journal of Ethnopharmacology* 157  
*Journal of Internal Medicine* 23  
*Journal of Psychopharmacology* 64  
 Jung, C. 50, 51, 72  
 Jungian 6  
 jungle spice 87, 88, 89, 93, 94, 97, 100, 101, 102, 103, 104, 105, 108  
*jurema* 88, 103, 107, 108  
*jurema branca* 107  
*jurema negra* 107  
*jurema preta* 107  
 JWH-018 163

## K

Kalbhen, D.A. 15, 21, 23, 39  
 Kamata, T. 104, 114  
 Kaplow, L. 117, 120, 171  
 karyogamy 34  
 Kent, J. 4, 25, 39  
 Kernel 34  
 Kerouac, J. 111  
 ketamine 55, 56, 57, 58, 59, 112  
 Ketchum, J.S. 165, 166  
 King, George 66  
 King, Jr., Martin Luther 77  
 Kittenis, M. 4, 39  
 Klarwein, Mati 85  
 Kloos, P. 157, 171  
 Knize, Karel 109  
 Kokavec, Anna 112  
 kokusaginine 88  
*koobl tourroum/kougl-tourroum/koull tourroum* 28  
 Korzybski, Alfred 111  
 Krieg, M.B. 15, 16, 39  
 Krippner, Stanley 112  
 Krotana Apartments 66  
*Kubla Khan* 1  
 Kuma 28, 29  
 Kurland, A.A. 138

## L

La Pastora 138  
 LAE-32 (D-lysergic acid ethylamide) 118  
 Lamia 8  
 lamid 151  
 language 48, 49, 53  
 laudanum 69  
 Lawrence Livermore National Lab 158  
 Leary, Timothy 10, 11, 25, 69, 94  
 Lee, B.J. 78, 114  
 Lee, D.Y. 137, 171  
 Lee, S-J. 171  
 Lemmiwinks 116  
 Lenin 13  
 Lennon, John 76  
*Leonurus* spp. 112  
*Les Champignons Hallucinogènes du Mexique* 9  
 Leviathan 4  
*Lhamayin* 2, 7, 8  
*Light of the 3rd Millennium* 50  
 Lilly, John 1  
 limonene 96  
 Lindgren, J-E. 146, 171  
 Ling, T.M. 119, 171  
 Linklater, Richard 60  
 lion's tail 163  
 lipopolysaccharide 22  
 lithium 120  
*Little-Known Bird of the Inner Eye* 86  
 Logan, R.K. 51, 72  
 Logee's Greenhouses 152, 154  
*logos* 51  
 Loki 8  
 lotus, blue 96, 163  
 lotus, pink 163  
*Love Drugs* 126, 131  
 Lozano, Pedro 167  
 LSA 117, 122, 123, 124, 125  
 LSD 5, 9, 18, 21, 54, 75, 76, 110, 111, 117, 118, 119, 120, 121, 122, 123, 124, 125, 127, 128, 137, 144, 151, 166  
 LSD (Snow) 121, 126, 127  
*LSD: My Problem Child* 75  
*lu* 2, 3  
 Lucas, George 53  
 Lucifer 8  
 Ludlow, F.H. 69, 164  
 Luke, D.P. 1, 4, 39  
 Lule 167, 168  
 Lux 64, 65  
 Lycaeum Member 89  
 lye 27  
 lysergic acid amide 117, 123  
 Lyttle, T. 126  
 Lyttle, Thomas (May 5, 1955—September 5, 2008) 113

## M

Maboud 112  
 mace 15, 16, 17, 22  
 Machiguenga 120

*maconha brava* 163  
 Madden, Kristin 112  
 Maharishi 76  
 Malcolm X 18, 38  
 Mangini, Mariavittoria 66  
 Manu National Park 120  
 MAO (monoamine oxidase) 149  
 MAO-A inhibitor 159  
 MAO-A/B inhibitor 159  
 MAO-B inhibitor 159  
 MAOI (MAO inhibitor) 22, 97, 105, 108, 146, 157  
*MAPS Bulletin* 107  
 marijuana 18, 19, 20, 96, 110, 130, 160  
 Marinol 130  
 Marquis 20, 39  
 marshmallow 163  
 Marsofold 116  
 "Marsofold Tek" 100, 101  
 Mauss, Marcel 13  
*Mavericks of the Mind* 48  
 May, A. 120, 171  
 Mayan calendar 48, 75  
 Mazatec(s) 122, 137  
 McCann, U.D. 72  
 McKenna, Dennis 34  
 McKenna, Terence 1, 8, 34, 39, 48, 49, 50, 69, 72, 81, 90, 94, 95, 164  
 McLuhan, M. 49, 51, 53, 72  
 McPherson, Sister Aimee Semple 66  
 MDA 22, 58  
 MDMA 45, 62, 63, 76, 80, 84, 85, 86, 130, 131, 159  
 Me 20, 39  
 Meckes-Lozoya 108, 114  
 Medicine Eagle, Chalise Brooke 112  
 Medusa 8  
 Meister, Georg 16  
*Memories, Dreams, Reflections* 51  
 mental illness 128  
 menthol 133  
 mescaline 42, 43, 54, 69, 75, 109, 110, 117, 118, 125, 159  
 methadone 160  
 methamphetamine 159, 160  
*l*-methamphetamine 159  
 methanol 89, 104, 105  
 methoxy-eugenol 21  
 methoxysafrole 22  
 methyl-eugenol 21  
 methyl-isoegenol 21  
 methylisopropyllysergamide 151  
 methylphenidate (Ritalin) 64, 65  
 methysergide 119, 120, 123  
 Meyer, P. 4, 39  
 Michaux, H. 69  
 migraine 62, 118, 119, 120, 121, 127, 128  
 Miguez, Joe 112  
 Milcher, R.D. 37  
 Miller, M. 103, 115  
*Mimosa burgonia* 107  
*Mimosa hostilis* 92, 97, 103, 104, 105, 106, 107, 108, 162





- Mimosa pudica* 107, 108  
*Mimosa* root-bark 89, 93  
*Mimosa scabrella* 107  
*Mimosa tenuiflora* (= *M. hostilis*) 87, 102, 103, 105, 106, 107, 108, 150  
*Mimosa verrucosa* 106, 107, 108  
mimosine 108  
Mind Books 169  
*Mind of God, The* 76  
Mind States 31, 34, 41, 79, 152  
MindPapers 67  
miracle berries 152, 153, 154  
Miracle Fruit Man 154  
Miracle Fruit USA 154  
miraculin 152, 154  
MisterGypsy 116  
MKULTRA 9  
ML-2C-E 26  
MMDA 21  
Moretti, C. 157  
Morgan, E.P. 117, 118, 172  
Morita, T. 22, 23, 39  
morning glory 122, 123  
morphine 160  
morphogenetic field 6  
Mother Teresa 77  
Moving Sidewalks, The 111  
moxy 27  
Mr. Zoom, Basel 63  
Müller-Ebeling, C. 16, 21, 40, 161  
Multidisciplinary Association for Psychedelic Studies (MAPS) 75  
mummy 146, 147, 148, 149  
Munko 169  
Munro, T.A. 137, 138, 172  
*Mushroom Wisdom* 69  
mushrooms, psilocybin-containing 5, 18, 25, 65, 112, 119, 120, 123, 144  
*Myristica fragrans* 15  
myristicin 20, 21, 22, 23, 24  
*Mysterious Universe, The* 76  
*Mysterium Coniunctionis* 50  
mystical experience 64, 65, 67, 78  
mysticism 73, 74
- N
- Nagano, Ibo 15  
nāgas 2  
Nalgene 150, 158  
naphtha 27, 87, 88, 89, 92, 93, 97, 101, 102, 133, 157  
Napolean Blownapart 116  
Narby, J. 30, 67  
National Institute on Drug Abuse 65  
nausea 18, 20, 21, 26, 30, 62, 84, 118, 122  
Nebesky-Wojkowitz, R. 4, 39  
Neitzsche 60  
*Nelumbo nucifera* 112  
nerve gas 166  
*Neurology* 122  
Nevitt, B. 49, 72  
*New Cactus Lexicon* 155  
*New York Times, The* 152  
Nicholas, L.G. 34  
Nichols, D. 82  
Nichols, Mark 112  
nicotine 160  
nitrous oxide 58, 59  
Noble Lie 11  
Noble Savage 11  
Noman 27, 88, 89, 115, 116, 150, 157  
“Noman Tek” (also see “DMT for the Masses”) 100, 101  
Nook, the 102  
North Atlantic Books 13, 35  
nutmeg 15, 16, 17, 18, 19, 20, 21, 22, 23, 24  
Nyingma yogin 3  
*Nymphaea caerulea* 112
- O
- O.P. SAK 68  
O’Callaghan, M. 53, 72  
Oeric 34  
Ogalde, J.P. 146, 147, 148, 149, 172  
Ogamé, Kerry 34  
Ohenoja, E. 148, 172  
Ojai Foundation 30  
oleamide 130  
*ololiuhqui* 122  
Olsen, Frank 8, 9  
Omagua 167  
One Drop Only 133  
*One Flew Over the Cuckoo’s Nest* 111  
opioids 137  
opium 54, 69, 131  
Organization for Understanding Cluster Headache 123  
orgasm, spiritual 95  
orgone box 44  
Oroc 58, 59, 69, 72, 73  
Ortega, A. 137, 172  
Ortiz, Ernesto 112  
Oss 34  
Oswald 22  
Ott, Jonathan 32, 39, 75, 91, 107, 108, 115, 132, 133, 134, 136, 144, 146, 157, 161, 162, 168, 169, 172  
Otter, who dreams of lightning 37  
Ouspensky 111  
oven roasting bags 67  
Owl 5, 39  
Oxford University 132, 172  
OXY 126, 131  
oxygen 119, 120
- P
- Pachano, Mambo 102, 115  
*Pachycereus pringlii* 84  
*Pagan Christmas* 21  
Pahnke, W. 138  
pain 118  
painkiller(s) 117, 131  
Palmer, C. 171  
panic 20  
*Papaver bracteatum* 131  
*Papaver somniferum* 131  
Paradise 58  
paranoia 141  
paranormal 56  
Parker, Charlie 18  
Patient Zero 121  
Payne, Tim 112  
PCP 129  
Peak Experience Profile 138, 139  
*Peganum harmala* 146  
Pendell, Dale 10, 30, 35, 36, 169  
Pendell, Laura 30  
*Peopled Darkness* 69, 70  
pepper, black 20, 21, 22  
pepper, cayenne 20, 21  
Perrine, D. 118, 172  
Perry, J.W. 53  
Perseus 8  
Pesce, Mark 32  
peyote 42, 47, 79, 110, 117, 118, 125  
peyote, petrified 109, 110  
peyote regrowth 160  
Peyote Way Church 75  
“PF Tek” 34  
*Phalaris* grass 93  
phenethylamine 158, 159  
philosopher’s stone 51  
Philosophical Research Society 66  
*Physicians’ Desk Reference* 128  
Piaroa 146  
Pickard, Leonard 37  
PIHKAL 26, 43, 44, 45, 75, 83, 159  
Pinchbeck, D. 52, 67, 69, 72  
pineal gland 78  
piperine 21  
*pishicol* 155  
*Pithecellobium acacioides* 107  
*Pithecellobium diversifolium* 107  
*Pithecellobium dumosum* 107  
*Pithecellobium tortum* 107  

placebo 64, 133  
plant spirits 137  
plant teachers 75  
plastics 150, 157, 158  
Plastinate, CA 157  
Plato 11  
PML-146 (1-methyl-d-lysergic acid propanolamide) 118  
Poisons Act 30  
police 11, 14  
Pollux, Castor 26, 69  
polycarbonate 158  
polyethylene 158  
polypropylene 158  
polystyrene 158  
polyvinyl chloride 158  
Poole, F.J.P. 29, 39  
Pope, Jr., Harrison 122  
Pope, Just Freeman 35, 36  
poppies 131





- precognition 9  
 prednisone 120  
 Prentiss, D.W. 117, 118, 172  
 Presti, David 30  
 Price, Donald 119  
 Prisinzano, T. 137, 172  
 Process (publisher) 110  
 Promethean/Prometheus 7, 8  
 propranolol 119, 120, 121  
 psi 9, 43  
*Psilocybe* 25, 26, 28, 35  
*Psilocybe kumænorum* 28, 29, 30  
*Psilocybe semilanceata* 148  
 psilocybin 5, 9, 30, 54, 64, 65, 67, 78, 117, 121, 122, 123, 128, 148  
*Psilocybin Mushroom Handbook* 34  
*Psilocybin: Magic Mushroom Grower's Guide* 34  
*Psychedelic Illuminations* 25  
*Psychedelic Index* 45, 86  
*Psychedelic Monographs and Essays* 113  
*Psychedelic Shamanism* 125  
*Psychoactive Sacramentals* 78  
 "Psychoactive Substances and Art Through History" 161  
 Psychonaut Channel (YouTube) 67  
 psychotherapy, neuro-feedback 66  
 psychotomimetic 126  
*Psychotria viridis* 93, 164  
 Puca, F. 119, 172  
 Pup 5, 39  
 Python 8
- Q
- QuantumBrujo 88  
 Quepo 109  
 Quick American 34  
 Quicksilver 111  
 Quincey, Thomas de 69
- R
- r6xx.com 154  
 Radio879 89, 102  
 Rahu 3, 4, 7, 8  
 Rama, Swami 73  
 rats 17  
 Rättsch, C. 16, 17, 21, 39, 40, 161, 162, 167  
 Raxworthy, Julian 112  
*Reality Sandwich* 67  
 Reay, M. 28, 40  
 reductionist materialism 74, 77, 78  
 Reed, Kyle 125  
 Refugio Altiplano 165  
 REI 68  
 Reich, Wilhelm 43  
 Renz, J. 108, 115  
 Repke, D.B. 146, 166, 167, 168, 173  
*Republic* 11  
 research chemical 26, 68  
*Return of Quetzalcoatl, The* 52  
 RFID 68, 162
- Rhead, J.C. 138  
 Ricaurte, George 27  
 Richard F. Brush Art Gallery 161  
*Richardella dulcifica* 152  
 Richards, W.A. 72, 138  
 Ritalin (methylphenidate) 64  
 Ritter, F. 156, 172  
 Rivier, L. 146  
 Rodd, R. 146, 172  
 Rodriguez, M.A. 1, 9, 40  
 Rolo, A. 119, 170  
 rose 163  
 Rose, J.N. 155, 170  
 Roth, B.L. 137, 172  
 Rothman, R. 137, 172  
 Rousseau, Jean Jacques 11  
 Rudgley, R. 8, 17, 40  
 Russell, David 160  
 Russo, E.B. 120, 125, 172
- S
- safrole 20, 21, 22, 23  
*Sage Spirit: Salvia Divinorum and the Entheogenic...* 68  
 Salmon, W. 17, 40  
*Salvia* 142, 143  
 Salvia Authors 138, 172  
*Salvia divinorum* 30, 54, 55, 68, 69, 70, 98, 112, 132, 133, 134, 137, 160  
*Salvia divinorum Extractions Using Chilled Acetone* 133, 134  
*Salvia divinorum Observer, The* 160  
*Salvia divinorum* Research and Information Center 69  
*Salvia Divinorum Salvinorin Extraction...* 136  
 Salvia\_Antics 116  
 salvinorin A 132, 133, 134, 135, 136, 137, 138, 139, 160  
 salvinorin B 138  
 salvinorin B ethoxymethyl ether 137, 138  
 salvinorin B methoxymethyl ether 137  
 San Pedro 153, 154, 156, 164  
 Sand, Nick 169  
*Sandman, The* 7  
 Sangalli, B.C. 22, 23, 40  
 Sansert™ 119, 123  
 sassafras 23  
 Sauret, Etienne 47  
*Sceletium tortuosum* 112  
 Schilling, Nicola 125  
 Schizandra 63  
 schizophrenia/schizophrenic 112, 168  
 Schultes, R.E. 17, 40, 118, 147, 161, 172, 173  
 scopolamine 166  
 Scroogle.org 132, 162  
 scullcap, dwarf 163  
 Seconal 117  
 sedative 22  
 self-transforming machine elves 75, 94
- Sensitivae Censitae: A Description of the Genus Mimosa* 105  
 serotonergic 22  
 serotonin 119  
 Serrano, C.A. 109, 115  
 set and setting 25  
 Seven, Zoe 69  
 Seventh International Conference on Shamanism 112  
 Sewell, R. Andrew 117, 122, 124, 172  
 Shaman Australis 106, 107  
 Shamanism, Visionary Art, and the Dark Side 30  
*Shaman's Drum* 68  
 Shea, Robert 4  
 Sheldrake, R. 6, 40  
 Shelton, Gilbert 111  
 Shemyaza 7  
 SheShamans 30  
 Shiedsak 68  
 Shipibo 164  
 Shiota, O. 137, 173  
 Shpongle 94  
 Shulgin, A.T. (also see Shulgin, Sasha) 21, 22, 24, 40, 115, 139, 145, 173  
 Shulgin, Ann 26, 31, 33, 34, 41, 43, 44, 45, 46, 66, 69, 79, 80, 81, 82, 83, 84, 85, 86, 139, 169, 173  
 Shulgin, Sasha 26, 31, 33, 41, 42, 43, 44, 45, 46, 66, 69, 75, 79, 81, 82, 83, 84, 85, 86, 109, 167, 169  
 Siberian motherwort 163  
 Sicuteri, F. 119, 120, 173  
 Siebert, D. 69, 134, 135, 136, 137, 144, 173  
 Sigma 85  
 Silveira Barbosa, Y-W.M. da 107, 114  
 Sim, V.M. 165  
 sitter 83, 84, 85  
 Sjöholm, A. 23, 40  
 skatole 102, 103  
 Slick, Grace 111  
 Smet, P.A.G.M. de 114, 146, 173  
 Smith, H. 75  
 Smith, M. 155  
 Smith, M.V. 91, 115  
 Snow, Otto 121, 126, 173  
 snuff 146, 149, 167  
 Snyder, Gary 10, 11, 12  
 Socrates 13  
 Soedario, M. 108, 115  
 Solcor-3 147, 148  
 soma 7, 8  
 Soto, E.C. 146  
 Souza, Tina de 112  
 Spades, The 111  
 Sphere 132, 133, 134, 136, 173  
 sphinx 25  
 Spice (synth. cannabinoid) 163, 164  
 spice, green (tryptamine) 93  
 spice, purple (tryptamine) 93  
 spice, red (tryptamine) 94, 104  
 Spicemeister 88, 89







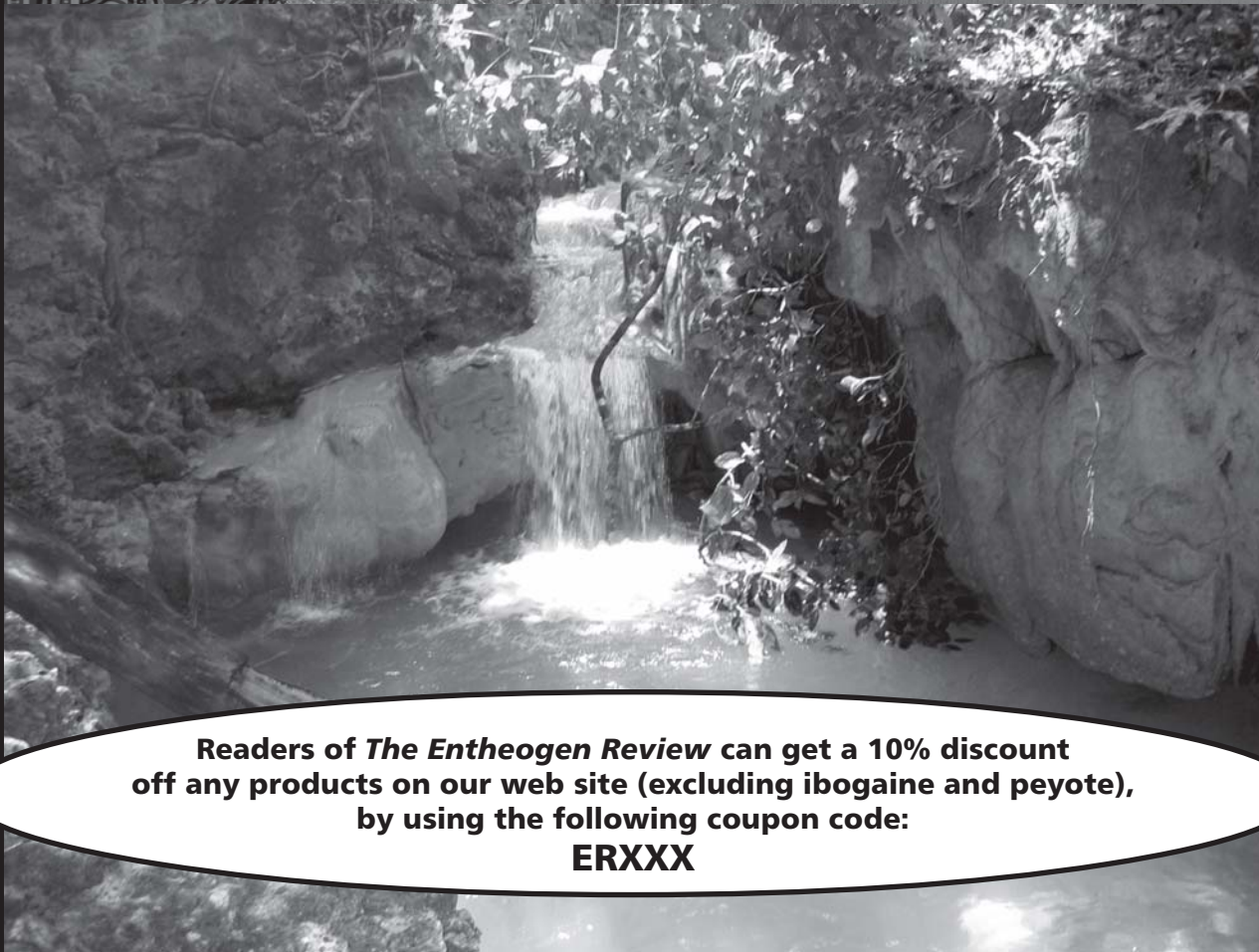
- SpiritQuest 165  
 Squires, R.F. 159, 173  
 Stagewerx 112  
 Stalin 75  
 Steadman, Ralph 36  
 Stein, U. 15, 18, 23, 24, 40  
 steroids, anabolic 122  
 Stevens, J. 119, 173  
 Stolaroff, Myron 26  
 Stoller, Lincoln 66  
*Storming Heaven* 119, 165  
 Story, Medicine 112  
 Strassman, R. 6, 40, 67, 78, 115  
 Stuart, R. 169  
 sumatriptan 119, 120, 123  
 Sun, H.J. 173  
 Superweed, M.J. 91, 115  
 Suzuki, O. 159, 173  
 sweat lodge 79, 80  
 Swierkosz, Tara Andrea 112  
 Symmetry 137, 138, 139, 140, 143, 144, 145  
*Synsepalum dulcificum* 152, 154  
 Syrian rue 25, 26, 95
- T
- Tabernanthe iboga* 46, 112  
 Taíno 167  
 Tajuddin 17, 40  
*takini/takweni/taumi* 157  
 Tanaami, Keiichi 167  
 Tania 169  
 Tarahumara 42  
 Taylor & Francis Group, Ltd. 166  
 Taylor, W.R. 109, 115  
 tea 120  
 Tedlock, Barbara 112  
 Tedlock, Dennis 112  
 telepathic/telepathy 9, 80  
 temporary autonomous zone 10  
 Tendzin yongdü 3  
*tepescohuite* 106  
 Terry, M. 109, 115, 155  
*Thanatos to Eros* 26  
 THC 130, 160, 163, 164  
*THC & Tropacocaine* 126, 129, 131  
 The Angry Golfer 116  
*Themeda australis* 29  
 Thomas, Benjamin 28  
 Thomas, Tommy 152  
 Thuvander, A. 22, 23, 38  
 Thyssen, Sylvia 169  
 Tiahuanaco 167  
 Tiamat 8  
 TIHKAL 27, 83  
 time 59, 60, 141  
 TMA 21  
 Toad 169  
 tobacco 17  
 toluene 87, 88, 89, 92, 100, 101  
 Torres, C.M. 146, 147, 148, 161, 166, 167, 168, 173
- Torres, Donna 161, 167  
 Torsten 88, 106, 107, 115, 116  
 Toward a Science of Consciousness 30  
 Tramacchi, Des 112  
*Transformative Vision, The* 48, 49, 52  
 Tree of Knowledge 7  
 Tree of Life 142  
*Trichocereus* 112  
*Trichocereus cuzcoensis* (= *Echinopsis cuzcoensis*) 109  
*Trichocereus pachanoi* 155, 156  
*Trichocereus pachanOT* 153, 155  
*Trichocereus peruvianus* 109  
*Trichocereus puquiensis* 109  
*Trichocereus schoenii* 109  
 Trillium (absinthe) 153  
 trimyristin 20, 21  
 Trip333 5, 40  
 Tritan™ 158  
 tropacocaine 130  
 tropane alkaloids 18  
 Trout, Keeper 102, 108, 115, 146, 153, 156, 166, 169  
*Trout's Notes* 162  
*TRP (The Resonance Project)* 56  
 Trubshaw, Bob 9  
 Truitt, Jr., E.B. 22, 24, 40  
 Trungpa, C. 40  
 tryptamine 88, 99, 100  
 tryptamine N-oxides 104  
*Tryptamine Palace* 58, 73  
 tryptamines 146, 148  
 Tucker, Jason W.A. 48, 53  
 Tucson Gem & Mineral Show 110  
*Turbina* (= *Rivea*) *corymbosa* 122, 123  
 Turner, D.M. 4, 40, 56, 57, 72  
 Turner, Muriel 66
- U
- U.S. Pharmacopeia* 118, 125  
 UFO 66  
 UML-491 (1-methyl-lysergic acid butanolamide) 118  
 United Nations 131  
 University of East Anglia 160  
 University of Tsukuba's Gene Research Center 154
- V
- Vajrapani 7, 8  
 Valhalla 58  
 Van Gogh 86  
 vanilla 163  
 Vedanta Society of Southern California 66  
 Venosa, Robert 86  
 Ventura, Mireia 136  
 Vepsäläinen 88, 90, 102, 103, 115  
 verapamil 120  
 Villoldo, Alberto 112  
 Visionary Hollywood 66
- Visionary Practice: Ritual and Reshaping... 30  
*Visionary State, The* 66  
 Visions that the Plants Gave Us 161  
*Vitex agnus-castus* 107  
 vom Saal, F. 158, 173  
 vomiting 84, 122  
 Voogelbreinder, Snu 161  
 Vovin's boards 100  
 Voyage Beyond 66  
 VX 166
- W
- W., Martin 112  
 Wallace, Bob 169  
 Wang, Y. 137, 173  
 War on Drugs 13  
 Ward, Whitney 32  
 WarrenSaged 94, 115  
 Wasiwaska Research Centre 161  
 Wasson, R.G. 8, 9, 28, 29, 39, 43, 75  
 Watchful Eye Designs 67, 68  
 Watling, R. 38  
 Watson, D.P. 122, 171  
 Watts, Alan 10, 11, 75, 135  
 Watusi 80  
 Weil, A.T. 40  
 Welch, John 165  
 Wiedemann, Torsten 112  
 Wilbur Hot Springs 66  
 Williamson, Kath 112  
 Wilson, B. 16, 40  
 Wilson, Robert Anton 4  
 wine 112, 154  
 Wold, Bob 121  
 Women's Visionary Congress 66  
 World Psychedelic Forum 67, 74  
 World War II 18, 75
- X
- xanthydrol 104, 105  
 xylene 87, 88, 89, 92, 97, 101, 102
- Y
- Y2K 53  
 Yensen, R. 138  
 yoga 25  
 YouTube 142  
 yuremamine 87, 88, 90, 103, 104, 105
- Z
- Za 2, 3, 4, 6, 7, 8  
 Zahhāk 7  
 zain/zayin 7  
 Zarkov (and Gracie) 25  
*zemis* 167  
 zero-point field 74, 77  
 Zhah 132, 162  
 Zinfandel 41, 81  
 Zu 8  
 ZZ Top 111





# Ethnogarden Botanicals

Rare and Sacred Plants, Herbs, Seeds and Extracts



Readers of *The Entheogen Review* can get a 10% discount  
off any products on our web site (excluding ibogaine and peyote),  
by using the following coupon code:  
**ERXXX**

## ETHNOGARDEN BOTANICALS

POB 20059  
BARRIE, ONTARIO, L4M 6E9  
CANADA

TEL: (01) 705-322-6614    FAX: (01) 705-322-6615  
[www.ethnogarden.com](http://www.ethnogarden.com) • [admin@ethnogarden.com](mailto:admin@ethnogarden.com)

Accepting: Amex, Visa, Mastercard, and Money Orders

