

Welcome to *The Entheogen Review*

The following issue of *The Entheogen Review* has been produced as a sample that is available at no charge in electronic form as a PDF at our web site (www.entheogenreview.com). *The Entheogen Review* has been published quarterly since 1992. It was the brainchild of JIM DEKORNE, author of *The Survival Greenhouse* (WALDEN FOUNDATION, 1975), *The Hydroponic Hothouse* (LOOMPANICS, 1992), and *Psychedelic Shamanism: The Cultivation, Preparation and Shamanic Use of Psychotropic Plants* (LOOMPANICS, 1994). DEKORNE acted as editor and publisher through the end of 1997. In 1998, DAVID AARDVARK took over the editing and publishing duties, and enlisted K. TROUT, author of *Sacred Cacti* (BETTER DAYS, 2001) and numerous TROUT'S NOTES folios, as the technical editor.

The Entheogen Review features questions and answers from the cutting edge of unauthorized research into psychoptic plants and drugs. Basement shamanism, kitchen chemistry, visionary gardening, and so much more, are all discussed by underground psychonauts as well as renowned scholars in the field of anthropology, psychopharmacology, ethnobotany, theology, and related disciplines. Past and recent issues have included contributions from experts such as: WILL BEIFUSS, RICHARD GLEN BOIRE, JIM DEKORNE, EARTH EROWID, FRANCISCO FESTI, ROBERT FORTE, ELIZABETH GIPS, ALEX GREY, JON HANNA, ALBERT HOFMANN, ERNST JÜNGER, THOMAS LYTTLE, GWYLLM LLWYDD, TERENCE MCKENNA, DAN MERKUR, J.P. MORGAN, JONATHAN OTT, DALE PENDELL, WILL PENNA, RENÉ RIKKLEMAN, GIORGIO SAMORINI, NICK SAND, ALEXANDER SHULGIN, DANIEL SIEBERT, MYRON STOLAROFF, RICK STRASSMAN, SYLVIA THYSSSEN, K. TROUT, D.M. TURNER, LEANDER J. VALDÉS III, and R. GORDON WASSON.

The articles contained herein have been excerpted, adapted, and in some cases updated, from issues produced during the period from 1998 through 2001, and are representative of the style and focus of our publication. Images have been optimized for screen viewing and will not print out at the higher quality that is used in the published hardcopy version. Citation information is provided, relating what specific issue the selection was extracted from. In many cases the selection has not been presented in full, but back-issues containing the complete selections can be purchased for \$6.00 (USA), \$9.00 (foreign). We also offer photocopied reprints of all of the earlier issues, 1992–1997, for \$5.00 (USA), \$7.00 (foreign). The first year of publication is only available as a bound compilation for \$20.00 (USA), \$25.00 (foreign). In addition, we currently have two single-topic monographs available: *Ayahuasca Analogues and Plant-based Tryptamines—The Best of The Entheogen Review 1992–1999* as well as *Salvia divinorum and Salvinorin A—The Best of The Entheogen Review 1992–2000*. Each of these is \$23.00 (USA), \$26.00 (foreign). Complete descriptions of these books and all back-issues are available at our web site, or send a long self-addressed stamped envelop for our catalog.

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HYPERSPATIAL MAPS

MESCALYSERGIC VISIONS

(Vol. VII, No.1)

Recently the great spirit has blessed me with the opportunity to begin working with what has become my most special entheogenic ally—mescaline sulfate. My first two experiences (at 400 and 500 mg respectively) with this material have easily surpassed my experiences with other “traditional” psychedelics. It is much gentler than LSD, more lucid, and euphoric, without the abrasive psychoanalytical edge that often irritates me on high dose acid trips. I find its energizing qualities preferable to the drowsy, dreamy trance I usually experience with mushrooms. I would also stress that this is far and away the most healing entheogen that I have ever encountered, both physically and psychologically. One hour into my first journey, it was inescapably clear to me why the Indians say that peyote is first and foremost a medicine. I emerged from both trips feeling as though I had productively worked through a substantial amount of psychodynamic baggage, and was physically rejuvenated to boot!

In any event, after these trips I was inspired to start learning as much as I could about my new-found ally. In the impressively thorough “SAN PEDRO FANATIC FAQ” (<http://users.lycaeum.org/~iamklaus/cactindx.htm>), I read that LSD and mescaline could be combined to yield a trip that was longer-lasting and smoother than either alone. When I recently came across a hit of fresh, relatively potent (150–200 mcg) acid, I decided to test this hypothesis, hoping the LSD would function as an amplifier, allowing me to get more mileage out of the frustratingly rare, delicate, needlelike crystals of mescaline. As it turned out, I was in no way disappointed. At approximately 9:00 pm I consumed the LSD and 225 mg of mescaline simultaneously. Initial effects were felt at the forty-five minute point, building to a plateau around the fourth hour, with residual effects persisting well into the following afternoon. My theory about the LSD acting essentially as a potentiator turned out to be correct; the mescaline’s warm, earthy signature was dominant throughout, while the experience felt stronger than my 500 mg mescaline-only trip.

At the peak of this journey I had a totally paradigm-shattering experience that I am at a loss to interpret. I was lying on

my bed, incense and ceremonial candles alight, meditating. The air grew thick, as though pregnant with energy—like a thundercloud about to burst. My visual acuity sharpened at the same time. I looked at my hand and began to make out tiny iridescent curlicues that seemed to be superimposed upon a clear scrim on top of everything that I saw. Then, automatically—as if by instinct, I began to manipulate my eye muscles in a manner similar to the technique used to view those “magic eye” 3-D images (where you unfocus your eyes and attempt to look through the gibberish image to see the real picture). When I did this, the curlicues suddenly sprang into strong three-dimensional relief, and they were revealed to be translucent, iridescent tentacles or tendrils of some sort that looked like they were formed out of ectoplasm. The room was electric with a sense of presence, and I followed the line of these tendrils away from my hand to their source. I was utterly unprepared for what I saw when I did this.

Floating in the corner of my room was an enormous, shimmering, translucent, opalescent, octopod/jellyfish-like creature from which the tentacles protruded! My initial reaction was one of disbelief, mixed with a substantial degree of fear. However, the thing immediately began to caress me with its tendrils—as if to reassure me, and my apprehension completely melted away. Amazingly, I actually perceived a gentle, soothing pressure against my skin as it caressed me like a child! As it touched me I felt its consciousness partially merge with mine, and I was then flooded with a sense of love unlike I have ever experienced before, or even imagined to be possible. Comparing any experience of transcendence that I have previously had to this experience is like trying to compare a candle to the sun. I had the sense that this was a guardian angel or something similar who was always with me, watching over me, and it was absolutely overjoyed that I could finally perceive and communicate with it directly. I was so moved by this that I wept openly with joy for a large portion of the time. I lay there soaking up its affection for nearly half an hour before it eventually vanished. The trip began to gradually, gently decline shortly afterwards.

I have had plenty of entity contacts in the disembodied domain of DMT, but this thing tangibly coexisted in the same physical space/time as my body and the rest of reality, which is a new one on me! I am really baffled as to how to interpret

and integrate this. Input from anyone who may have had similar experiences would be gratefully welcomed. — TREY

A GUIDED IBOGAINE EXPERIENCE

(Vol. VII, No. 2)

I was introduced to ibogaine by a dedicated individual named ERIC TAUB, who has now become a good friend. About a month before the experience, ERIC suggested that I begin working on an intent. Such an intent, he proposed, would help guide the experience. My initial primary intent was simply to successfully survive the experience. As such, I meditated on and prayed for courage, and to remember to be grateful, to surrender, to forgive myself and others, to smile and to breath.

As I knew ibogaine was a powerful addiction interrupter, I knew too that my attachment to smoking *Cannabis* might be effected—an unlikely outcome, given my long-standing love affair with this herb. Even so, I figured there was nothing to lose. My reasoning was this: for something to interrupt my desire to connect with the very enjoyable state of mind that *Cannabis* afforded me, that something would itself have to create a sustained physiological state that was at least as satisfying. Interestingly, as the day of the ibogaine journey approached, my desire to smoke *Cannabis* started tapering off.

The day arrived when I checked into the hotel suite where I would open myself to the unknown. Having had some shamanic training, I invoked the assistance and protection of my power animals and other beings to help me with what I knew would probably be a challenging journey. ERIC was my sitter, and his calm demeanor gave me a level of comfort that I was glad for.

At 8:30 am, he suggested that I take two dramamine to help quell the nausea that often accompanies the ibogaine experience. At 9:00 am I ingested 860 mgs of 99.8% pure ibogaine hydrochloride that had been extracted from *Tabernanthe iboga* root (and was taken in capsule form). I laid down quietly in bed. ERIC advised me to lay as still as possible, and said that if I did have to move, I should do so slowly and deliberately—to move as if the room was filled with honey. I soon found the wisdom of this advice. About a half hour into the experience, I reached forward to adjust my covers a little too fast. A small wave of nausea hit, then gradually receded. At about the 45-minute mark I had to pee. ERIC escorted me to the bathroom. I found my coordination definitely off, as my feet inched towards the apparently receding bathroom door. I got back to bed, laid down and concentrated on being as still as possible. I kept reminding myself of THICH NHAT HANH's breathing meditation: "Breathing in, I relax my body; breathing out, I smile."

I became aware of a slight buzzing in my head and tingling in my fingertips. As the journey progressed, the buzzing and tingling persisted and increased a little, but not to the point of discomfort or annoyance. As I lay quietly, I saw a clean

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Published by ENTHEOBOTANICA [Kronengasse, 11 / 4502 Solothurn, Switzerland / tel. 0041(0)32-621-8949], 2001. A limited edition of 1026 copies, hand-bound in leather, with cloth-bound slipcase, signed and numbered; with 1 color and 11 black-and-white illustrations; 160 pages.

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white dog inside a car, and a dirty white dog outside it, wanting to get in. The image slipped inside my visual field so smoothly that it only dawned on me a few moments later that this was my first vision.

Over the course of the next 7–8 hours an enormous amount of material was presented—most of it visual imagery of scenes involving myself, other people and events. Other material was presented in auditory form. Looking back, it seems that the ibogaine triggered in my psyche a process of intensive introspective psychoanalytic renewal—all of the images and impressions working to deconstruct stagnant or debilitating ego-formations through shedding light on the circumstances around which they initially congealed; this then ultimately creating new awareness, new insight, and an underlying feeling of my psyche being deeply and luxuriously nourished.

Unfortunately, the overwhelming majority of the impressions were lost in the cyclonic wake of the experience. I tried hard to recollect but mostly just couldn't. Those memories that did come back were fragmented and non-sequential, but I have documented them as follows, nonetheless:

▼ I saw the three capsules I had ingested going down my throat, into my stomach, dissolving, allowing the ibogaine to be released into my system. I saw that the ibogaine had intention—intention to check everything out in this strange new environment and to begin its healing work on my psyche without delay by moving straight to the appropriate neuronal receptor sites throughout my body.

▼ As the level of the experience grew increasingly intense, I remember repeating over and over, “I surrender my old self; I am born again continuously with each new breath.”

▼ I saw a series of cataclysmic events; buildings being blown to pieces by the force of wind or shock waves (reminiscent of DEPARTMENT OF DEFENSE nuclear blast footage); continents and coastlines altered. I remember thinking that the only thing that could cause such destruction would be a massive space-borne object slamming into the earth.

▼ I was traveling contentedly and fearlessly through twisting curving tubes—like the tubes at waterslide parks. I remember my witness thinking, “What if I meet something scary around the bend?” It then occurred to me that I was in such a relaxed and centered head space, that nothing would likely be able to throw me off. Later on in the journey I was still traveling through the tubes but now the tubes were incompletely formed, with gaping portions missing. Through the openings the underlying grid-like superstructure of the tube was revealed. Toward the end of the journey it felt like I was still traveling along at a healthy clip, but by now the tubes were no longer in evidence. Instead, I was traveling on curvy, winding train tracks.

▼ I remember seeing a frisbee made of concrete. I wondered what this was. Then I chuckled as I understood the pun: “disk” + “crete.” Discrete. Then I was made to understand the importance of discretion. That the faculty of discretion is such an indispensable, valuable tool in handling some of the tricky situations that often come up in life; that it's so very important to learn the art of knowing when to keep my mouth shut. That “blabbing” unskilled; that discretion requires presence of mind and vigilance.

▼ I went back to my birth. I saw myself pressed tightly in my mother's womb in the final stage of expulsion. There didn't seem to be much of an emotional charge with this material, maybe because of prior work I'd done in this area through the modality of Holotropic Breathwork™; maybe also because most of what I recollect viewing under the influence of the ibogaine was through the filter of my emotionally detached witness.

▼ One more recollection. About an hour into the experience (or so it seemed to me), I heard ERIC exclaim, “Wow! Did you feel that wave?!” I was pretty well immobilized by then, but I made a mental note to ask him about this later. When I did, he was surprised because the exclamation was



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made at a session *following mine in another room*. His exclamation was brought on by his sensitivity to the ibogaine vibe/“wave” as it was coming on in the person he was sitting for.

By 5:00 pm the peak of the rush had subsided, and my coordination was starting to come back. I drank some juice and rested until about 2:00 am, when I fell asleep. I woke up at about 5:00 am, filled with a transformative mixture of profound inner peace, spiritual rebirth, and intense aliveness.

Three weeks after the experience, and virtually all my interest in and appetite for *Cannabis* has dwindled to near non-existent levels—and it hasn’t been a question of will power either. I just feel so full, so satiated, and alive, that any notion of getting high or high-er, is just totally irrelevant. There’s also this parallel sense or feeling of wanting to protect and nurture this pristine state.

Where this will lead to from here, there’s no way of knowing. What *can* be said is that the resultant deep, quiet clarity born of this experience is daily opening in me new levels of centeredness and creative expression. All in all, I’m very grateful for having had this opportunity and would encourage anyone interested in entheogenic self-exploration to seriously consider this experience. — D.L., NV

For more information on guided ibogaine sessions write to: ERIC TAUB, 116 NW 13th St #152 (DEPT. ER), Gainesville, FL 32601. Or visit TAUB’s web page at www.ibeginagain.org.

VISIONARY ANTIDEPRESSANTS?

(Vol. VII, No. 2)

I am writing from a maximum security cell in the UTAH STATE PRISON—one of the many P.O.W.s in the United States brought down by America’s “War on Drugs.” I am currently serving a one-to-fifteen-year prison sentence for possession of a stolen car. Yes, that’s right, fifteen years for possessing a car that didn’t belong to me.

I’ve had many experiences with LSD and mushrooms, but there is one experience that I had with a psychotropic drug called Zoloft® (sertraline hydrochloride).

A friend of mine in here has a prescription for Zoloft® and one day he gave me a couple of them because they have a kind of “speed” effect to them. When I ate them, I got extremely wired. It was unlike any kind of amphetamine high

though. One of the effects that I noticed was that I felt as if I was about to start tripping on LSD. It was a very subtle feeling. Over the course of one week I increased my dosage until about the seventh day I consumed 19 pills in that one day. And yes, I reached a psychedelic level. It is very hard to explain how it was, but I will try.

The patterns, auras, and “trails” associated with LSD were all present in this trip, but it was as if they were all manufactured by a computer. (All of the geometric patterns in my vision seemed as if they were constructed of very tiny neon lights.)

I reached a state that I’ve never reached on LSD or mushrooms. When I laid down in my bed and shut my eyes, I was able to see very clearly with my Ajna Chakra all that surrounded me. (My prison cell and some other dimensions.)

Tiny people that resembled very small gnomes (I guess that’s the best way to describe them) ran up to my face and stood on my chest—peered right at me—and started to talk to me. I telepathically “spoke” with them for about five minutes. Then I opened my eyes and realized that I had been having a conversation with a very small being standing on my chest, and said to myself, “Wow!” I thought at first that I was just hallucinating the whole experience. As soon as I shut my eyes, my mind’s eye would automatically open up, and bam! The little people would run back up to my face and resume the conversation with me.

I can not remember any of the specifics of the conversation, but I do remember that the conversations were based on the subject of Zoloft®. — J.C.E., UTAH STATE PRISON

We’ve heard that a “psychedelic” response to various antidepressants is not uncommon. Regardless, it seems like a bad idea to increase the dosage of Zoloft® so dramatically. Zoloft® comes in 25 mg, 50 mg, and 100 mg scored tablets. The standard dosage is 50 mg once daily. The maximum recommended dose is 200 mg. Other than “19 pills,” J.C.E. made no mention of the dosage. This could be 475 mg, 950 mg, or 1900 mgs. In 1992 there were 28 nonfatal acute overdoses involving only Zoloft®; these overdoses were in the range of 500 mg to 6000 mg. (There were 79 total Zoloft® overdoses reported in this year, meaning that 51 of these were a combination of Zoloft® and other drugs and/or alcohol.) As well, there have been four known deaths from overdoses of Zoloft® combined with other drugs and/or alcohol. MAOIs are contraindicated with Zoloft®. Caution must be taken by patients using Zoloft® who have liver disease; high doses are to be avoided for those with impaired liver functioning (MEDICAL ECONOMICS COMPANY 1998). It strikes us that Zoloft® is best left as an antidepressant; its use in high doses as a visionary agent may not be too safe. — Eds.



THOUGHT-SUCKING ENTITY

(Vol. VII, No. 3)

Four grams of *Psilocybe cubensis*, eyes closed and immobilized in my camping tent. My inner vision revealed what looked like a dank moss-green hospital emergency waiting room. I was sitting on a bench in this room, and it occurred to me that it was odd that there were no patients being wheeled in or out of the room. Kinda quiet for an ER.

After some time, I noticed a few off-white football-sized larva floating about three or four feet off the ground in various spots. Following one of these with my eyes, I then saw a big insectoid entity (about the size of a small dog), whose back was turned to me. It had a long mosquito-type proboscis, that I could only partially see. Suddenly, it turned quickly, and—realizing that I saw it—it made a high-pitched buzzing/shrieking sound. (I got the impression that it was sending out some type of a warning alarm.)

Then the entity initiated telepathic communication with me. It explained that it was quite surprised that I could see it, as this usually didn't occur. It said that it lived by extracting human thought/emotion. It explained that human thoughts

were both the currency of its kind, as well as their sustenance/energy source. (The needle-like proboscis was looking less friendly by the minute.) I was given the impression that different types of thought/emotion were valued differently; those with a more intense energy charge, such as fear or love, were worth more.

The entity explained that it existed in another dimension in order for it to be able to feed off of human thought unhindered. (I got the feeling that the relationship wasn't symbiotic; perhaps these "thought drainers" actually somehow suck *life* energy from humans, as well as thought energy). The mental equivalent of an actual insect that feeds on human blood, skin, *etc.* Eventually, our conversation ended and the vision faded away.

I recall reading about a similar experience once (perhaps someone posted a trip report in an e-mail to the VISIONARY PLANTS LIST a couple of years ago that described this kind of encounter). The idea that there are entities feeding on our thoughts sounds pretty ridiculous in hindsight, but the entire experience was quite disturbing at the time. —J.H., CA

MDMA / 2C-B COMBINATION

(Vol. VII, No. 4)

I started with 125 mg MDMA at about 9:45 pm. I then took a 50 mg supplement at the 90 minute mark and another an hour after that. The MDMA trip was rather typical to my experience with that substance; very warm, lucid, and heart-opening. The material was excellent—perhaps not the strongest I ever had, but very clean and smooth. Interestingly, it had a different appearance than any other MDMA I have ever encountered. Most MDMA powder that I have seen has a crystalline look to it, but this was chalkier than usual, almost like talc.

90 minutes after my final supplement, I took 45 mg of 2C-B, my largest dose yet. I opted for such a high dose because I had taken some earlier in the week and wanted to compensate for tolerance. It was incredible, amplifying, deepening, and extending the emotional warmth of the MDMA, and adding a profoundly psychedelic component to the experience.

I noticed something new to my experience of 2C-B on this trip—entities! I was presented with closed-eye visions of

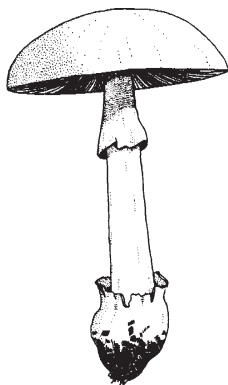
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strange creatures that looked like a cross between the type of animals that inhabit the deepest, darkest regions of the ocean floor (jellyfish, luminescent eel-like creatures, strange octopods, *etc.*) and sci-fi style aliens, plus beings that looked remarkably like disembodied eyes. However, these beings did not seem to have the same sort of urgent sense of presence associated with them that I normally experience during tryptamine-mediated entity contact. I also perceived a scene rendered in Egyptian motifs in which several humanoids that were apparently priests or shamans performed some sort of sacred ritual around a highly elaborate, ornate alter. Egyptian-style symbology is something that I often encounter on 2C-B; visions of ankhs, pyramids, eyes of HORUS and such dancing across the insides of my eyelids. Does anyone else find this imagery common on this material? With eyes open, my entire visual field was in motion and seemingly overlaid with millions of tiny gyrating multi-colored helical structures that reminded me of DNA molecules. I also noticed a wavy disturbance in the air around the outline of my body that looked like the way an area of heat will make a pocket of air look kind of blurry. Could my visual sense have been so heightened to the point that I was actually seeing my own body heat? I wonder...

This incredible state of consciousness persisted for several hours, and I finally got to bed around 8:00 am the following morning, almost eleven hours after I had begun. I felt a little strung-out the following day, but this was quite tolerable in light of the previous evening's experience. This combination certainly gets high marks in my book! — TREY

My own experiences with high-dose 2C-B (45–75 mg, the later higher doses taken due to tolerance, as well as having been stretched out over a number of hours) have also reliably induced "entity contact" experiences, similar to what you've described. I haven't experienced any "interaction" with these entities (as sometimes seems to occur with tryptamines). As well, the combination of Moclobemide and 2C-B produced visions very similar to the "underwater" imagery that you've described. Lower doses do not produce these "entity contacts."

Your "strung out" feeling may have had more to do with the high amount of MDMA than the high amount of 2C-B. Surprisingly, when dosing with 125 mg MDMA and 20–35 mg of 2C-B (taken at the decline of the MDMA effects), I have noticed that I don't have any of the negative side-effects the next day that I would get from consuming MDMA alone. Others I know have mentioned a similar lack of MDMA side-effects to me as well, when followed by 2C-B. (Note, however, that these were with single 125 mg doses of MDMA, and not the 225 mg dose taken in the experience described above.) 2C-B alone doesn't seem to produce any negative after-effects.

— DAVID AARDVARK

VISIONARY REALMS NOT LIMITED TO ENTHEOGENS

(Vol. VII, No. 4)

I read with great interest the recent issues of *The Entheogen Review*, VERNAL EQUINOX and SUMMER SOLSTICE, with my new subscription. I have lived in other (non-US) cultures, have studied the religions of the world, have been a horticulturist for many years, and have experienced my own botanically-induced and non-botanically-induced contacts with the "universal unconscious," God, entities, *etc.*

Many of these paths lead into the wider road that your inquiries, explorations, investigations, and endeavors travel upon. It is most welcome to meet, on paper at least, allies and other travelers...

— Continued —



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NETWORK FEEDBACK

WILD CUCUMBER?

(VOL. VII, No. 1)

I have heard secondhand reports that the wild cucumber or man-root (*Marah* species) is entheogenic. My informant claims to have made a tea from the root many times, and says it produces an effect very similar to psilocybian mushrooms. *Marah* species are abundant from Southern California to Washington. — B.K., CA

Marah fabaceus is apparently also known as *Echinocystis lobata*. The only reference for “wild cucumber” as a visionary plant that we’re aware of speaks of using the seeds, not the roots. This information comes from *Herbal Highs* by MARY JANE SUPERWEED. Overall, this is an inaccurate little booklet, which discusses smoking tobacco through rotten green peppers, smoking banana peels, and smoking dill weed with monosodium glutamate. I’d take any information presented in this booklet with a big grain of... uh, monosodium glutamate. Published in 1970, it states:

WILD CUCUMBER (*Echinocystis lobata*). In the early 1960s several children in Ojai, California, began conversing with nonexistent persons and showing other symptoms of severe hallucination. Later it was learned that they had been nibbling on the seeds of wild cucumbers. This low crawling vine of the melon family can be found growing among thickets along the coastal slopes of California, Washington and Oregon, as well as in many other places throughout the U.S. It has greenish-white flowers and a spiny, green, oblong fruit containing four large seeds. There is no information available at the present time as to the exact chemical nature of the hallucinogens in wild cucumber (possibly lysergic acid amides), but they are most effective when the seed is not quite ripe, around middle or late spring. One seed should be a good experimental starting dose. Birds eat the seed for food without any harmful results, but since its chemistry is still unknown so are its possible dangers. The trip lasts for eight to ten hours and no harmful side effects have been noted.

From the “conversing with nonexistent persons” comment, we would suspect that belladonna-type alkaloids are present. From the time-frame of the effects reported, it would seem more like ergot-type alkaloids (though this time-frame would also apply to lower doses of belladonna-type alkaloids). Toxic and/or medicinal alkaloids are known from a variety of cucurbits, but neither belladonna- nor ergot-type alkaloids have been reported as far as we know. This report of

the root being used (instead of the seeds), and of it being mushroom-like, is the first that we have heard. We suggest that someone with access to this plant do an extract and send it to DRUG DETECTION LABORATORIES (or whoever else does qualitative analysis of street drugs). — Eds.

GYMNOPILUS CHEMISTRY?

(VOL. VII, No. 3)

I have been experimenting with “giant laughing mushroom,” and other *Gymnopilus* species. The divine forays into hyperspace are unmistakable, and I can only thank Mother Nature for such a gift or her bounty. Yet, I do have some technical questions. Do these mushrooms contain psilocybin, or some other alkaloid? Are they more or less toxic than *Psilocybe* species? — D.C., PA

Of the *Gymnopilus*, PAUL STAMETS states:

To date, 10 species have been shown to be psilocybin-active, according to a survey of the scientific literature by Allen and Gartz (1992). They are *G. aeruginosus*, *G. braendlei*, *G. intermedius*, *G. luteoviridis*, *G. liquiritiae*, *G. lutes*, *G. purpuratus*, *G. spectabilis*, *G. validipes*, and *G. viridans* (see also Hatfield et al. 1978). I believe an additional species, *G. luteofolius*, is also active. (The analysis of this species has not yet been reported in the literature.) *G. luteofolius* bruises bluish, especially in cold weather. Additionally, a Mexican *Gymnopilus*, *Gymnopilus subpurpuratus*, is also likely to be active, given its green bruising reaction (STAMETS 1996).

It should be noted that JONATHAN OTT takes exception to the list presented by ALLEN and GARTZ, noting:

“...this index of species ‘scientifically determined as psilocybian’ includes 46 species of *Psilocybe*, 3 species of *Gymnopilus* and 2 species of *Copelandia* which have not been chemically determined to contain psilocybin/psilocine, nor reported to be used traditionally as inebriants—they were added to the list because of taxonomic affinity to known psilocybian species and/or the presence of the bluing reaction” (OTT 1996).

OTT more accurately lists “*G. braendlei*, *G. intermedius*, and *G. luteoviridis* (sic)” as “probable psilocybian species” (OTT 1996).



STAMETS points out that, with some of the species in the genus *Gymnopilus*, "There may be compounds other than psilocybin, but closely related, that potentiate the experiences of the consumer" (STAMETS 1996). Small amounts of the active compound baeocystin (.02% to .05%) have been found in *G. purpuratus* (GARTZ 1996). Of *G. spectabilis*, STAMETS (citing TANAKA *et al.* 1993) notes that recent studies of Japanese mushrooms detected no psilocybin, "but identified a new hallucinogen, which they described as belonging to a group of 'neurotoxic' oligoisoprenoids, with depolarizing activity that was demonstrated on rodent neurons. (No human bioassays were conducted.)" (STAMETS 1996). OTT notes that *bis-noryangonin* (a chemical apparently structurally similar to the active pyrones found in *Piper methysticum*) has been found in *G. spectabilis* (OTT 1996, citing HATFIELD & BRADY 1969; HATFIELD & BRADY 1971; and OTT 1976). However, JOCHEN GARTZ points out that this compound is inactive (GARTZ 1996). We are not aware of toxic compounds in *Gymnopilus* (which doesn't mean that there aren't any—we simply haven't found references regarding this). As well, STAMETS warns of the possibility of confusing mushrooms from the deadly poisonous *Galerina* genus with *Gymnopilus* (STAMETS 1996). — DAVID AARDVARK

MUSHROOM NAUSEA

(VOL. VII, No. 3)

I have had a total of fifteen experiences with *Psilocybe cubensis*. The first ten (all from the same source) were very good and positive. I did 3 to 3.5 grams the first nine times and on the tenth I did 5 grams. After a few hours into this trip I got very sick with nausea and the rest of the night was spent over the bowl. I spent the next ten months in abstinence. Two months ago I tried it again, this time with mushrooms from a different source. I did 5 grams and two hours into it the nausea started again. The next time I dropped the dosage to 3.5 grams, and I was sick again. Then I dropped the dosage to three grams; sick again. Then three grams again; sick again. The last time was 2 grams and I did some dramamine one hour before. This experience turned out to be one of the most visually brilliant I have ever had, very intense, and time moved very slowly. It was also the lowest dosage I had ever done. At the two hour mark (I thought that I was at least four hours into it at the time), the nausea started again. My experience with the nausea is that it happens almost always at the two hour mark. I always take the mushrooms alone in silence and darkness, and I fast at least six hours beforehand. If any readers have suggestions or solutions to my problem it would be appreciated. — P.L., NJ

As the nausea first started after a fairly high-dose trip (5 grams), it is possible that this trip unlocked something in your subconscious that wasn't dealt with completely, and that manifested physically as nausea. Now, each time you revisit your subconscious through the use

of mushrooms, this not-yet-dealt-with psychological baggage continues to manifest as nausea. Or, this idea could be a load of arm-chair psychologist horseshit. It is worth noting though, that one of the "psychedelic elders" that I have spoken with feels that nausea and uncomfortable feelings that occur on entheogens are almost always based in the psychological subconscious.

Others feel differently; one of the main thrusts of the C. B. GOLD article, "The Mushroom Entheogen," (mentioned in the VERNAL EQUINOX 1998 ER) was to reduce those toxins in psilocybian mushrooms that might be responsible for adverse physical effects. Perhaps the manner that you are preparing the mushrooms is contributing to this adverse effect? Some people use ginger to help control nausea, and a quick-brewed entheogen tea made using PRINCE NEVILLE'S FAMOUS GINGER BEER (Ingredients: ginger root, water, pineapple, honey, and lime) as the liquid has proven quite effective in reducing nausea normally caused when I combine psilocybian mushrooms and *Peganum harmala*. Others find a few tokes of *Cannabis* to be helpful. Readers? — DAVID AARDVARK

STRYCHNOS NUX VOMICA

(Vol. VIII, No. 1)

Very little can be found in the literature and on the 'net about strychnine (*Strychnos nux vomica*) as an entheogenic agent, but here's a quotation from *Plants of Love* by CHRISTIAN RÄTSCH:

In low doses strychnine is one of the most effective aphrodisiacs, in moderate doses, a powerful psychedelic, and in high doses (60 to 90 mg) a deadly poison (RÄTSCH 1997).

I have looked up the drug in *Handbook of Poisoning*, and here it says that the fatal dose of strychnine is 15–30 mg!?! As a contrast, a fatal dose of LSD has not been described precisely, but *Psychedelics Encyclopedia* states that 40 mg was survived and the only case of death by overdose of LSD was a stunning 320 mg intravenously injected (STAFFORD 1992).

Before starting any bioassays with *Strychnos nux vomica*, I would like to know if some of you out there have any experiences with this compound, and perhaps Mr. K. TROUT would like to comment further on this matter? — AMOS, DK

A fatal dose of strychnine in adults has been estimated to be 5–10 mg/kg, while 15 mg is believe capable of killing a child (FLOMENBAUM 1994). It is worth noting that this is an estimated lethal dose, not an LD50. Clearly, however, there is a large difference between this estimate and the comments by RÄTSCH. The Minimum Lethal Dose (MDL; the lowest amount reported to cause death) orally in rats is 5 mg/kg. We don't recommend that anyone experiment at any dose with



strychnine. Onset of effects from strychnine consumption occurs within 10–20 minutes of ingestion. Symptoms of poisoning include anxiety, restlessness, repeated seizures alternating with periods of consciousness, intense pain (as well as hypersensitivity to sensory stimulation, according to the *Merck Manual*), hyperextension alternating with relaxation, wry facial grimacing (known as “risus sardonicus”), lack of ability to swallow & lockjaw symptoms, severe spasms of the back causing arching of the back and head accompanied by rigid flexing of the joints and skeletal fractures caused by the intense muscular contractions. — Eds.

MIMOSA ACTIVE WITHOUT MAOI?

(Vol. VIII, No. 1)

JONATHAN OTT seems to think that *Mimosa hostilis* is active without MAOI added. The ingredient, kokusaginine, which is morphine-like in structure, may possess MAOI properties such as the other well-known MAOI morphine-like compound, moclobemide, does. I would suggest that the kokusaginine, supposedly insoluble in water, is nonetheless extracted enough—especially with heat—to allow for sufficient MAOI effect. However, if *M. hostilis* is taken whole, the quantity of kokusaginine causes excess MAOI effects coupled with morphine-like effects, producing the reputed bad effects.

One could make a fat extraction and if the *Mimosa hostilis* aqueous extraction then proved inactive, this would imply that the kokusaginine is the contributing MAOI factor.

Does anyone know, for certain, what the effects of kokusaginine are? Those who are chemistry smart might check this out. — J.S., OR

I have only heard of kokusaginine reported from the Rutaceae. I know nothing about its activity except for the fact a related compound was reported to be antagonistic to Ditrin. I would like to hear more on all of this. I suspect tannins are what cause people problems when they ingest the actual powdered bark. (Perhaps worth noting, I've heard one report that someone ended up in an emergency room from ingesting powdered *Mimosa tenuiflora* root-bark directly.) “Morphine-like,” I love that phrase—what does it mean though? Mescaline is sometimes defined as being morphine-like because of the similarity of the subjects to an observer. I suspect this is in reference to its action in your usage. I did notice a very strong stuporous component with one bioassay of *M. tenuiflora* root-bark and a MAOI, that I did not in the others. JONATHAN would be the best one to talk with about this. — K. TROUT

We asked Mr. OTT what his thoughts on this matter were, and he responded:

It isn't so much that I “seem to think that *Mimosa [tenuiflora (WILLD.) POIR. = M.] hostilis [(MART.) BENTH.]*—let's get this taxonomic orthography straight for good and all] is active without MAOI added,” but rather that I know this, having felt it in my own body in the only valid scientific analysis I know: the psychonautic bioassay. This ought not be surprising, and I have always known in my bones it were so—all the scant ethnographic evidence is entirely consistent with this, and there is absolutely no evidence for some lost or missing ingredient, all the sterile and uninformed scientific speculation in this regard notwithstanding. I've no idea whence derives the querist's notion that kokusaginine occurs in *M. tenuiflora*, and I am in agreement with K. TROUT's remark in this regard, while it is a mystery to me why it would be assumed this compound possesses MAOI activity, nor indeed how this compound—or moclobemide, with which it is structurally unrelated—is “morphine-like,” none of which has anything to do with the recondite pharmacology of *jurema preta/tepescohuite*, in any case. Perhaps there is some confusion here between the rutaceous kokusaginine [found in New Caledonian *Dutailleya* spp., among others] and the so-called “kukulkanins” reported from powdered stem-bark of Mexican *tepescohuite* [misreported as *Mimosa tenuifolia* L. (sic): *Journal of Natural Products* 52(4): 864–867, 1989], also of obscure pharmacology. There is no reason to suppose this compound or any of the diverse saponins likewise reported from bark of Mexican *tepescohuite* [*Phytochemistry* 30(7): 2357–2360, 1991; *JNP* 54(5): 1247–1253, 1991; *Journal of Ethnopharmacology* 38(2,3): 153–157, 1993] show MAOI activity, and at least five phytochemical analyses of Brazilian *jurema preta* [mostly unpublished] have failed to show presence of β -carbolines nor any other category of potent MAOI. Moreover, pharmacologically and pharmacodynamically, the psychoptic effects of cold-water, hand squeezed and short-time-infused, aqueous extracts of simple pounded *jurema preta* root-bark prepared according to the traditional manner as documented in several Brazilian reports, bears no relation to the—to me—well-known pharmacology of the β -carbolines and other MAOI, such as the artificial isocarboxazid and moclobemide, and others. Preliminary chemical evidence reveals rather the presence of several novel and yet-unidentified DMT-adducts in *jurema preta* root-bark, apart from free DMT itself. Either these compounds show oral activity *per se*, not being substrate to gastric MAOI, or rather show a higher affinity for the enzyme[s], serving thus as competitive inhibitors respective to DMT for its active site[s], in the manner that the β -carbolines do. My current work strongly suggests the former conjecture is the more parsimonious. Remember, the simple, short-acting tryptamines are *themselves* MAOI, albeit far weaker than



harmine and harmaline in this regard. The reported enhancements of psilocybian effects by concomitant administration of β -carbolines suggests that even psilocine, with its dramatic oral activity, is a significant substrate for gastric MAO, as this synergy, if it is borne out scientifically, yet to be done, would almost certainly be due to inhibition of gastric MAO, as all evidence suggests that in the brain, the MAOI [at least in the case of β -carbolines, probably *via* a general inhibitory effect at the GABA_A receptor combined with competitive inhibition of tryptamine-binding at 5-HT receptor subtypes]; including the artificial, medicinal agents like iproniazid, *etc.*, markedly *inhibits* effects of DMT and its congeners, not to mention LSD [*vide* my article in *MAPS* VI(3): 32–35, 1996 for references and the new edition of *Ayahuasca Analogues* for a discussion of this phenomenon; *vide item: The Heffter Review* 1: 65–77, 1998; recall also that cerebral MAO is found *inside* nerve-terminals, *not* in synapses]. Finally, why this undue and exaggerated emphasis on the *ayahuasca* effect in attempting to rationalize the pharmacology of *jurema preta*? I can assure you...

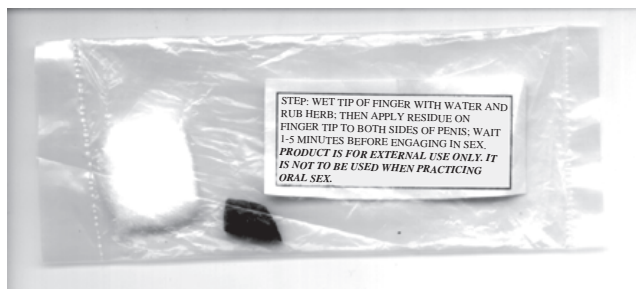
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SEXY TOAD VENOM

(Vol. IX, No. 1)

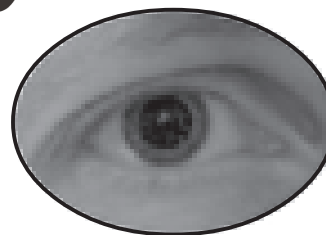
Enclosed is a chunk of toad venom and info on it. I have only used it topically, and have never tried smoking; do you know much about it? Some friends have smoked the venom from the Sonoran Desert (*Bufo alvarius*) toad, and have described cardiac stimulation. Please let me know what you find out, thanks. — E.H., NY

Without knowing the exact species of toad that this venom came from, I would not recommend smoking it (nor ingesting it in any manner), and I'd be hesitant to use it topically as well. The venom of many species of toads is not safe to ingest, due to various bufotoxins. Extensive anecdotal accounts indicate that *Bufo alvarius* venom, containing 5-MeO-DMT as the primary psychoactive component, appears fairly safe to smoke. However, with the easy accessibility of pure 5-MeO-DMT from various companies, it is probably safer in general to simply leave the toad venom alone. — DAVID AARDVARK



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TROUT'S NOTES



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EXTRACTION NOTES

(Vol. VIII, No. 1)

COMMON SOLVENTS?

It would be great if someone would write about how to get solvents and acids from common sources like hardware stores. Could someone write a summary that provides brand names and stores that sell methanol and other solvents? It would be great to know the best solvents for the best alkaloids or constituents. I'm particularly interested in highly pure solvents with no additives or poisons. Even lead-rim canned solvents could poison us. Thanks. — TENGU, Japan

EASY EXTRACTIONS?

Some one with chemistry knowledge should present extraction procedures geared towards the viewpoint of the layperson. The chemicals needed would have to be easily available. The most likely sources would be supermarkets and hardware stores.

One approach to extraction, that has not received proper attention, is extraction through precipitation. After first acidic aqueous extracting, then fat extracting, theoretically, one should be able to precipitate the alkaloids by basifying. In this alkaline phase, are the alkaloids in suspension throughout the liquid, or are they gravitating to the bottom of the container? If they are in suspension, one should be able to isolate them through filtration. If they gravitate to the bottom of the container, one could pour off or skim off the liquid, thus leaving the alkaloids on the bottom. This alkaloid layer could have some unwanted matters in it which possibly may be removed by dissolving in an appropriate solvent (polar most likely) then filtering through a fine filter such as lab filters or coffee filters. I have had no luck at any of such extractions. I wish that knowledgeable people would give advice on how to perform this precipitation method such that one gets good results.

There is an urging here for those in the know (in the field of chemistry) to take a *moratorium* on using DMT until the method which laypersons can use is available. *The challenge is made*. The test should be mildly difficult although time consuming.

Methylene chloride, touted as being available from dry cleaners, is *not* available from them. Solvents or anything from metal cans *may* have rust inhibitors mixed in and these rust-inhibitors can be lead-containing compounds. Therefore, only plastic or glass containers are acceptable for chemical tools. Polar solvents available, as I know of presently, are: water, isopropyl alcohol (99%—the 1% water will have to be contended with), alcohol (highest % available from liquor stores—the water will have to be contended with), and acetone (fingernail polish remover). [*Note: Fingernail polish remover often has adulterants that slow its evaporation. If this is the case, it should not be used.* — K. TROUT]

One can buy granulate or powdered ascorbic acid at supermarkets and one can check the brew suppliers for tartaric. Citric acid, as fruit canning color retainer, may be available in some grocery stores. [*Citric acid is also available from brew suppliers.* — K. TROUT] Hydrochloric acid (often labeled muriatic acid) may be available in plastic containers at hardware stores.

Alkaline compounds available are: lye (sodium hydroxide), washing soda (sodium mon carbonate), and generic brands of ammonia water. These are what are available to the layperson. Now, experts, how does one make a smokable DMT extract using these tools? Enjoy your moratorium knowing that you are not alone. — ANONYMOUS

Alkaloid extraction has been dealt with extensively in past issues of *ER*. For extractions of relevance to DMT, see "Some Principles of Alkaloid Extraction" by JIM DEKORNE and "Alkaloid Extraction" by JOHNNY APPLESEED (Vol. 1, No. 2 1992); "A Generic Extraction Formula" by G.W., GA (Vol. 2, No. 1, 1993); "Smokable DMT From Plants, Part II" by JIM DEKORNE (Vol. 3, No. 1, 1994); "Extraction Feedback" (Vol. 3, No. 2, 1994); "Extraction Notes" (Vol. 3, No. 4, 1994); "Extraction Notes" (Vol. 4, No. 3, 1995); "Extraction Notes" (Vol. 5, No. 1, 1996); "Chemistry Matters" (Vol. 5, No. 5, 1996). Also see "Smokable Tryptamines from *Phalaris* Grass Without the Use of Chemicals" by B. GREEN (Vol. 6, No. 3, 1997), which describes a successful "smokable" extraction made using only boiling water. Or see TROUT's NOTES FS-X0 (available from MIND BOOKS, see advert on inside back cover). It is quite clear that many *ER* correspondents have been successful with their kitchen extractions. It is a simple procedure but one that requires the operator adequately understand what they are doing and why, and that the plants actually contain decent amounts of the desired chemical.



Mail-order chemical sources that have been mentioned in past issues of *ER* include:

PYROTEK, P.O. Box 1, Catasauqua, PA 18032 (sells ammonium hydroxide and methylene chloride), catalog \$2.00. Note that these two products should not be ordered together from the same company, nor should any solvent and alkaline compound, as the combination strongly suggests that they will be used together for alkaloid extraction.

HAGENOW LABORATORIES, INC., 1302 Washington Street, Manitowoc, WI 54220. Note that all of the chemicals mentioned in the chart below [not shown] are available from HAGENOW LABS except for ether, heptane, and 95% ethanol (but they do have denatured ethanol).

We have not ordered from PYROTEK, and know nothing about them. We have ordered from HAGENOW LABS; they have been in business for over 45 years and it seems unlikely that they are a DEA sting operation. Nevertheless, anyone ordering chemicals from any mail-order company would be wise to use an untraceable mail drop.

It has been said in a back-issue of *ER* that methylene chloride is "not available in California and [is] no longer use in the dry cleaning industry because [it is] considered [a carcinogen]." While it may not be available from dry cleaners, I have seen methylene chloride offered for sale in CA at a company that sells pool chemicals (and

other chemicals). Other places that I have noticed useful solvents include a latex mold-making supply store, and a plastics supply store. Methylene chloride has been mentioned as a successful chemical for tryptamine extraction. Paint stripper frequently contains methylene chloride, 'though sometimes in combination with methanol, and frequently in combination with a veritable witches' brew of other solvents as well as things like waxes, used to slow down the evaporation rate. In our view paint stripper is totally unsuitable for anything other than a starting material for distilling pure methylene chloride from, which is outside the range of the current question. When allowing pure methylene chloride to evaporate off in a glass dish, we've noticed a white powdery residue. This has caused us and others we know who previously used this solvent for tryptamine extraction to abandon its use. We've no idea what this residue is composed of, but since methylene chloride is a known carcinogen, we have no interest in ingesting products that contain this residue.

This brings up an important, somewhat related point. The industrial grades of solvents that are easily available on a "cash & carry" basis, may well have impurities in them. Prior to using any particular solvent that is being considered for an extraction, it is a good idea to allow a small amount to evaporate off in a glass dish. Check the dish for any residue, such as a white powdery substance or an oily film. (Holding the dish over both a white surface and then a black surface will help one to see any residue that might be present.)

— Continued —

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GROWING *SALVIA DIVINORUM* FROM SEED

by JON HANNA (VOL. VIII, No. 3)

When mature, *Salvia divinorum* seeds (technically mericarps or nutlets) are 1.8–2 mm long, 1(1.2) mm wide, somewhat pyriform, minutely tuberculate, and dark brown (REISFIELD 1993).

At one time it was believed that *Salvia divinorum* did not produce viable seed, and the only manner in which it could be reproduced was by cuttings (EMBODEN 1972; SCHULTES 1972; HEFFERN 1974; MAYER 1977; FOSTER 1984). While this belief is now known to be in error, it is true that *S. divinorum* only rarely sets seed. Those wishing to grow *S. divinorum* from seed face three obstacles: a low seed set, a low germination rate, and a low survival rate.

The first inkling that *Salvia divinorum* did indeed produce viable seed came from the 1973 book *Growing the Hallucinogens*, wherein the author stated that, “This salvia is generally grown from cuttings, but I know of one instance in which it was grown from seed” (GRUBBER 1973).

Then in 1980 while working on his Ph.D. dissertation, LEANDER J. VALDÉS III performed breeding experiments in which he cross-pollinated 14 *Salvia divinorum* flowers (using the “Cerro Quemado” clone and a “WASSON/HOFMANN” clone). 4 flowers were pollinated successfully, and 8 seeds were produced (not 4 as has mistakenly been stated; OTT 1996). A photo of these 8 seeds was published in 1987, the first time that *S. divinorum* seeds had appeared in print (VALDÉS *et al.* 1987). These 8 seeds represent a 14.3% seed set, since each flower has the potential to produce 4 seeds. Unfortunately, these seeds were killed by overheating in a growth chamber, and their viability couldn’t be ascertained (VALDÉS 1983).

AARON REISFIELD was the next person reported to attempt pollination experiments. Self-pollinated plants with 108 flowers produced 11 seeds—a 2.5% seed set, and his cross-pollination of 190 flowers produced 24 seeds—a 3.2% seed set (REISFIELD 1993). Clearly it is difficult to get *Salvia divinorum* to produce seed. It has been noted that since the anthers and the pistils of a single flower appear to mature at different times (a way for a flower to prevent self-pollination), that this must be accounted for when hand-pollinating flowers...

— Continued —

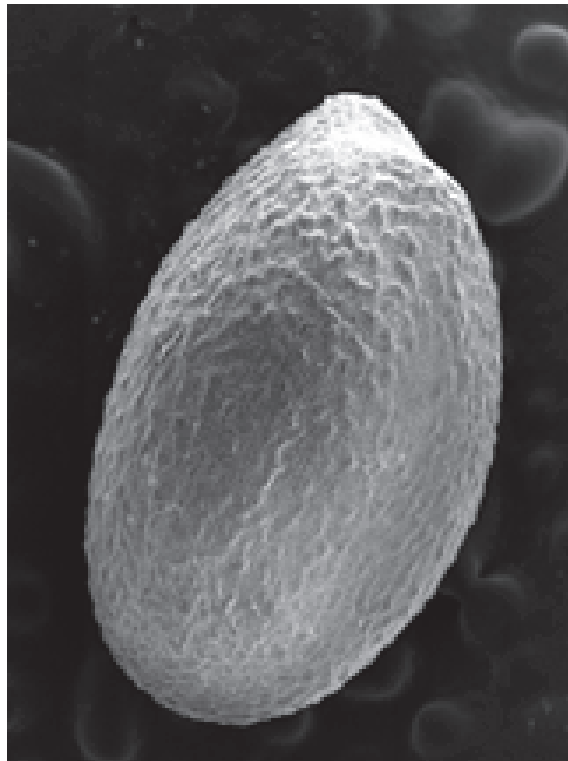


Figure 4: A 200 micrometer shot showing an entire *Salvia divinorum* seed. Photo by Michael Dunlap, University of California Chemical Engineering and Material Science.

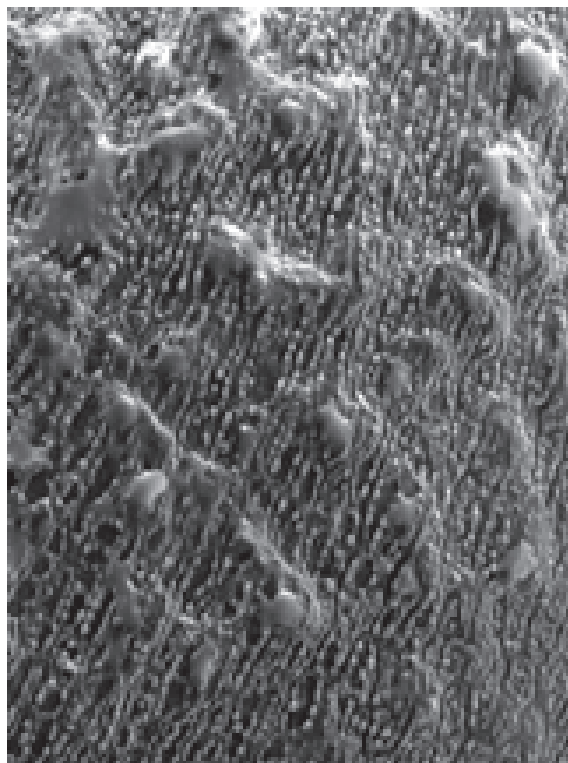


Figure 5: A 50 micrometer section of the surface of a *Salvia divinorum* seed. Photo by Michael Dunlap, University of California Chemical Engineering and Material Science.



SOME ACTIVE *TRICHOCEREI* (PART III)

by K. TROUT (VOL. X, No. 2)

To conclude our discussion, we must mention the most obvious yet arguably the most important part of the process of identifying and propagating active clones. Namely, knowing what you have and what you bioassay. Without positive identification, bioassay results are of little value to anyone except the person who ate the plant. Proper identification involves several distinct issues:

ASSIGNING NAMES AND SHARING IDENTITIES

While this should be simple, it is also very important. Plants should be designated as what they are and when/where they originated (or some other identifier assigned to those which assayed well but lack a good name). For example: *Trichocereus peruvianus* "Blue Form" J.L. HUDSON 1997 or more simply "*T. peruvianus* BF-JLH-97." The goal is not to rename all your cacti but rather to create a meaningful way to recognize, and eventually track, any clones in need of intensive propagation.



Figure 1: *Trichocereus werdermannianus*.

MARKING AND LABELING

Marking plants can be tricky since they will often receive a lot of sun exposure. Labels can fade to complete illegibility within months to years. Pencil is a better alternative to pens or markers as it will last longer than either one. (Black wax pencil is also fairly durable but both it and pencil will need updating as they age.) Some plastic tags last much longer than others do but, if the reader can afford to do so, the use of aluminum or zinc tags is strongly recommended (scratch using a nail, pen or pencil). Wooden tags are favored by many but are only slightly more durable than most plastic tags once exposed to direct sun and the elements.

It may be advantageous to assign a unique tracking number to each clone by physically writing it on the plant itself. This will prevent lost tags from becoming unsolvable problems. The most permanent route available in a pen is "Industrial Superpermanent" SHARPIES (SANFORD'S item no.13601) These substantially outlast regular SHARPIES, which soon fade away if exposed to sun.

All labels should be periodically inspected and redone *before* the names vanish. Plant markings should be rewritten and plant tags should be replaced as rapidly as they start to fade or become brittle. Metal tags are more trouble-free so long as they do not get separated from the plant. The use of both permanent tags and direct marking of the plant is strongly suggested.

MORE ACTIVE CLONES

The following have been proven by human bioassays to be in need of focused propagation efforts. Note that we have presented only a partial list

of the *Trichocerei* that are known to be active, and there is no reason to expect that dozens more species, varieties, and clones will not be identified and better understood in the future.

Trichocereus werdermannianus is a large and impressive columnar species. It has been renamed by some as *Echinopsis werdermanniana* but it is important for readers to be aware that there is also a far smaller, globular *Echinopsis werdermannii* that exists, which is a completely different plant. *T. werdermannianus* is often overlooked due to analytical results having been presented in the form of ranges of alkaloid concentration (AGURELL 1969). While *T. pachanoi* was...

— *Continued* —



CULTIVATING AND HARVESTING *PHALARIS* GRASS FOR OPTIMUM ALKALOID PRODUCTION

by K. TROUT

Adapted from TROUT'S NOTES A-5 *Ayahuasca and Ayahuasca Alkaloids*
(Vol. VII, No. 3)

Phalaris can be easily grown but like any grass, care must be taken not to disturb newly germinating plants or damage their roots. Surface sow, then gently water it in and mist or gently sprinkle regularly until it comes up. If misting is not an option, try covering the soil surface with fibrous mesh such as are sold for retaining grass-seeds and lightly but frequently water with a sprinkler. Once the plants are established water normally. It will do best when in the ground but large flat containers (like kiddie wading pools with drain holes added) work fine for a couple of years. It can also be started in flats or pots and then transplanted. While many strains of *P. aquatica* love wet conditions, some are very drought tolerant. Since the AQ-1 was found in dry weathered caliche, this might suggest that it may do better if kept on the dry side. Plant the seeds in early fall or as early in spring as possible. (Many *Phalaris* show a summer dormancy period.) Before you plan to harvest, subject them to several months of moderate drought stress, then severely cut back the plants. Begin heavy watering. The regrowth that occurs is the best crop, followed by the second regrowth, which will be weaker. The sooner the plants are harvested the higher the alkaloid content but there is a trade-off as the volume is much less. While a week of growth may be more potent, a month of growth will yield more material. In the northern hemisphere, it appears that later summer into fall is the only time when the grass is very potent but we might add that the actual work done is fairly limited. It is clear that regardless of all other factors, there are one or more rather brief but very high peaks of tryptamine concentration occurring during this time period. The work-to-date suggests that β -carbolines may be favored during other times of year when the alkaloid content is much lower. Another important factor is the occurrence of alkaloid subtypes within most populations of *Phalaris*. For this reason, in all but a few strains, it is preferable to obtain tried-and-true plants if possible and propagate them by rhizome divisions.

Many factors can affect alkaloid concentration and composition. The work involving *P. aquatica* has been inadequate for our discussion but we might better understand the situation if we approach *Phalaris* generically with an eye for determining what variables are important. Along with the part of the plant harvested and using regrowth instead of first growth, the best date for harvest is one of the most important factors to consider, despite the great difficulty of predicting it. Alkaloid concentrations and proportions are highly variable from week to week and also from year to year and usually show dramatic seasonal fluctuations (this is most pronounced in the high-alkaloid producers and varies markedly between strains). Additionally, fluctuations in the actual alkaloid composition itself have been noted. In many populations there may even be marked differences in both amounts and the actual alkaloid profile from one plant to the next. (Some strains are more true than others and it is these which tend to be selected for ayahuasca analogue use.) For these reasons it is impossible to give an exact prediction of when is best to harvest, but we can get it into the ballpark.

Some of the highlights to consider when growing *Phalaris* for use: Age and regrowth differences are extremely important. Not only is the alkaloid level highest in the new growth but artificially induced growth (regrowth following mowing or cutting) shows a consistent increase over the initial levels (BARNES *et al.* 1971; MARTEN *et al.* 1973; MOORE *et al.* 1967; PARMAR & BRINK 1976; WOODS & CLARK 1971). Second regrowth (following a second cutting) often shows an increase from the initial value but falls short of the concentration in the first regrowth. The initial growth shows the lowest concentrations and was apparently devoid of alkaloids in a few cases that had quite potent regrowth! One study of high-alkaloid strains (that contained mainly gramine) found that cutting every second week caused sharp increases over freely growing plants (WOODS & CLARK 1971). Age-related differences can be quite dramatic. Alkaloid content has been



consistently noted to be highest in young growth, with tryptamine content dropping with age (MARTEN *et al.* 1973). 5-MeO-DMT concentration has been evaluated in new growth of *Phalaris tuberosa* leaves (cv. Hardinggrass) and was found to be 0.236% in 7-day-old fresh leaves, 0.105% in 9-day-old fresh leaves and 0.077% in 21-day-old fresh leaves. 21-day-old leaves that had been frozen for 3 days showed 0.076%. 21-day-old leaves that had been dried showed 0.071%. All figures are % dry weight (McCOMB *et al.* 1969). *Phalaris* species have been reported to contain 65–81% water by weight. 80% is common in regrowth harvests.

Seasonal differences can be dramatic. Great variations of alkaloids have been found not only between different strains but also between sampling dates. The total tryptamine levels in ‘Seedmaster’ (DMT is main alkaloid) and ‘Sirocco’ (5-MeO-DMT is main alkaloid) were approximately five times greater in Autumn than in Winter (ORAM 1970). Autumn had higher temperatures, higher light intensities, longer days and more moisture stress. In one study of *Phalaris tuberosa* cv. *stenoptera* (Hardinggrass) the total indole alkaloid levels hit two peaks of 0.14% in late September and mid November one year but only one peak in each of two other years (RENDIG *et al.* 1970). In the latter cases; the year with a peak in late September was also around 0.14% while the year with the peak in mid-November was 0.08%. The latter year showed some of its lowest values in late September. This analysis only included data from mid-September through mid-February. In northern hemisphere studies, July through early August should be the starting point for such determinations. Especially in the northern US where peaks have been noted during this time. Alkaloid levels have also been reported as being markedly different from one month to the next and one year to the next. In some clones, there was also a change in alkaloid composition (MARTEN *et al.* 1973).

Diurnal differences have been reported. Foliage harvested early in the morning showed greater quantitative yields than if harvested later in the day (APPLESEED 1992–1996).

Temperature has effects on alkaloid production. Increased temperatures have been found to result in higher DMT and total alkaloid levels in all ecotypes of *P. aquatica* (as *P. tuberosa*) examined in one study (ORAM 1970). The highest alkaloid levels reported were seen in plants experiencing 21° C days, 16° C nights (MOORE *et al.* 1967). These plants also showed the greatest yield of plant weight (36.9 grams of dry weight per 18 plants.)

Moisture can also play a role. Moisture stress increases alkaloid levels, and the best quantitative results came when harvesting the new regrowth resulting from rains following a drought (MARTEN *et al.* 1973; APPLESEED 1992–1996).

Light levels can be an additional factor. Shading also increases alkaloid content but does so at the expense of plant growth and stimulates 5-MeO-DMT production far more than DMT content. (In strains that produce only DMT this is not an issue.) One study determined that 28% light intensity increased the alkaloid content dramatically—61%—but it also decreased the total yield of plant material dramatically—64% (MOORE *et al.* 1967). Artificial shading applied to growing *Phalaris* pasture swards, showed marked increases at between 40% and 12% light levels, a low and insignificant increase from 99% to 40% and a decline below 10% light level. Alkaloid levels were found to be high in shaded plants irrespective of nitrogen levels and did not increase in response to increased available nitrogen. In full light the alkaloid levels increased in direct proportion to the concentrations of nitrogen. 12% light levels caused 5-MeO-DMT to rise to a level of 50 mg per 100 grams of dry weight. At all other times DMT was the predominate alkaloid in the *Phalaris* studied (*P. tuberosa* cv. Australian Commercial). Decreasing the light intensity was also found to increase the alkaloid levels (FRELICH & MARTEN 1972).

Nutrition can have dramatic effects on alkaloids. One study found that *P. tuberosa* cv. Australian Commercial grown under high nitrogen conditions contained up to four times as much total alkaloid as those grown nearby in garden rows without added nitrogen (MOORE *et al.* 1967). Regrowth was taken three weeks after cutting to ground level and commencing nitrogen treatments. Similarly high alkaloid levels have been noted in fields enriched by several seasons of clover. An insignificant difference was found between low and intermediate nitrogen levels on alkaloid production, whereas at the high level a mean average in excess of over 20% increased total alkaloids was reported (MOORE *et al.* 1967). This was coupled with an increased dry weight for the sample. The highest levels of alkaloids were observed in the uppermost leaves of plants receiving ammonium sulfate at high rates (PARMAR & BRINK 1976). Generally speaking (at high levels): Ammonium sulfate > Ammonium nitrate > Urea > Cyanamid > Sodium nitrate in terms of benefiting alkaloids production (MARTEN *et al.* 1974). It is important to be aware that this is only true at high levels of high nitrogen fertilizer.

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DPT PRIMER

by TOAD
(Vol. VIII, No. 1)

N,N-dipropyltryptamine (DPT), the lesser-known cousin of DMT, has recently become more widely available among select entheogenic circles, thus fostering a new wave of interest and research. Although mentioned in many standard texts such as *Psychedelics Encyclopedia*, *Pharmactheon*, and *TIHKAL*, this obscure entheogen has yet to really see the light in the psychedelic world of today. [While it is true that DPT has never been terribly common on the underground market, it has been used as a sacrament by the TEMPLE OF THE TRUE INNER LIGHT in New York City for nearly 20 years. — DAVID]

The power and force of this entheogen is comparable to DMT and 5-MeO-DMT, which is to say that you are in the major leagues of self-dissolution. DPT needs to be approached with respect and caution. From all accounts, the imagery, coloration, feeling, tone, and overall style of DPT is quite unique and very different from the more widely-known tryptamine cousins.

In the course of watching a fairly wide spectrum of people experiment with DPT, some important aspects of the drug have become evident. The dosage curve, physical effects, and psychological response are all highly variable. Some people have been completely overwhelmed with as little as 50 mg insufflated, while others required 200 mg to really get where they wanted to go. Many people reported being uncomfortable with the physical “body load” that manifests as a very specific body vibration. (It could be described as the classic kundalini archetype.) People who are more sensitive to the drug typically manifest more of the tremor effect. I have personally witnessed a hardcore freak-out from 60 mg (insufflated), and I feel obligated to *strongly* warn people about the serious nature of this drug. DPT is not for everybody, and certainly not for those just looking for a “recreational” high. Taking an approach where one starts with a very low dose at first, and then “boosting” up as desired seems prudent. It is essential to have a sitter present during your initial explorations of DPT; please be conscious in this regard.

Time course and effects vary based on the route of administration. Smoking small amounts of the free-base (20 mg) over the course of five minutes is recommended for initial explo-

ration. Smoking provides the fastest onset with almost immediate entry and a relatively short duration (20 minutes). This is by far the best way to learn the effects of DPT. Insufflation of the hydrochloride salt also works very well, but there is a much higher level of commitment involved, what with a two hour duration. There are also distinct differences in the effects of each route of administration. Among those we know who have experimented extensively with this substance, the preferred route of administration is via intramuscular injection of the hydrochloride salt. Most DPT we’ve seen available has been in the hydrochloride salt form, which is not very efficient for smoking. Conversion to the free-base can be done using standard kitchen chemistry basification methods. (See http://www.erowid.org/entheogens/dpt/dpt_primer.shtml for one process.) Although *TIHKAL* notes that DPT is orally active, we found this route to be unpredictable, less desirable in effect, and a waste of material.

Ketamine taken at the same time as DPT seems to provide just the right “lubrication” for the body to handle the high-voltage vibrations associated with DPT. All experimenters thus far have reported profound experiences with this combination, the sum being much greater than either of the parts. After experiencing it myself, I have to agree that this combination is *the* way to go.

DOSING STRATEGIES

SMOKED: The free-base is a little harder to nail down the exact dosage level, but 20–100 mg seems to be the range needed for a full experience, with the top end manifesting as a total dissolution similar to 5-MeO-DMT. Our initial experiments suggest that even less than 50 mg will provide significant access into the space. It would be wise to nibble slowly at it first to get the general feel before diving in with multiple huge hits. The effects begin almost immediately (within 2–5 minutes) and maintain peak for approximately 20 minutes followed with a steep decline and slight residual. We noticed that two relatively small hits were all that was necessary to access the DPT space adequately for the first time.



INSUFFLATION: Start with 25 mg regardless of your body size and level of experience with other entheogens. Wait 15–30 minutes for it to come on and settle in. If you desire more, boost it up *once* with another 25 mg. If you don't get there on your first go, then so be it. Be patient, get a feel for the physical vibrational effects, and find out if this drug is for you before you jump in. The effects begin within 15–30 minutes, peak in about an hour, and then gradually trail down for another 3 hours.

INTRAMUSCULAR INJECTION: If you have no prior experience with DPT then I would recommend starting with a very low dose of 15–20 mg. For those who are experienced with the other routes of administration, I would suggest starting at 30 mg and working your way up from there in several sessions as necessary. STANISLOV GROF reported a maximum dose level of 160 mg in his studies with DPT, but I have heard from one intrepid friend that he passed out at 130 mg. All indications point to the use of *extreme* caution when using this route of administration. The effects begin within five minutes and very quickly progress to a solid peak plateau that lasts for over an hour followed with a trail-down for another two hours.

PREPARATION: SET & SETTING

The nature of the DPT experience lends itself to a more private and internalized focus. It is best to create a space where one can comfortably lay down or sit relaxed. You will find yourself drawn to close your eyes and explore the inner world of DPT. By creating an environment with minimal distractions you will greatly add to the quality of the experience. You may also want to listen to some good meditative music, as it can add dramatically to the potential and possibility of the experience. DPT does absolutely wonderful things with sound, and very intricate states of awareness can be created and driven using musical influences. The visionary intensity and nature of this material lends itself to working solo or in very small experienced groups. As with any psychedelic journey, preparing oneself physically and mentally is a must. The usual pre-trip diet guidelines and mental preparation should be applied.

TRIP REPORT

JUAN and I traveled across town to our friend's apartment where we were meeting a group of five other people. After talking for a period of time, the first person started off with

100 mg intramuscularly. Alert at about 3–5 minutes and fully out there at about 20 minutes. JUAN then went next at 50 mg, followed by HURLEY at 100 mg, then the two girls at 75 mg. One participant had been taking several psychotropic medications regularly and he elected to smoke it, at the 50 mg level first, and then at the 100 mg level. After everyone had their dose, and I was comfortable that no "major" reactions were occurring, I went ahead with 100 mg myself.

About 20–30 minutes into it, HURLEY became somewhat disoriented, jumped up and said he needed a hug. He then wandered around and seemed to get more and more disoriented, as did his significant other. At about 45 minutes into it he began vomiting profusely and kept saying, "Something's wrong... I want a doctor." He seemed quite dissociated, and his significant other seemed to be having a difficult experience also. She became somewhat rigid, reminding me of a tardive dyskinesia-like reaction. She too seemed almost totally dissociated.

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THEATRUM BOTANICUM

Rare Plants

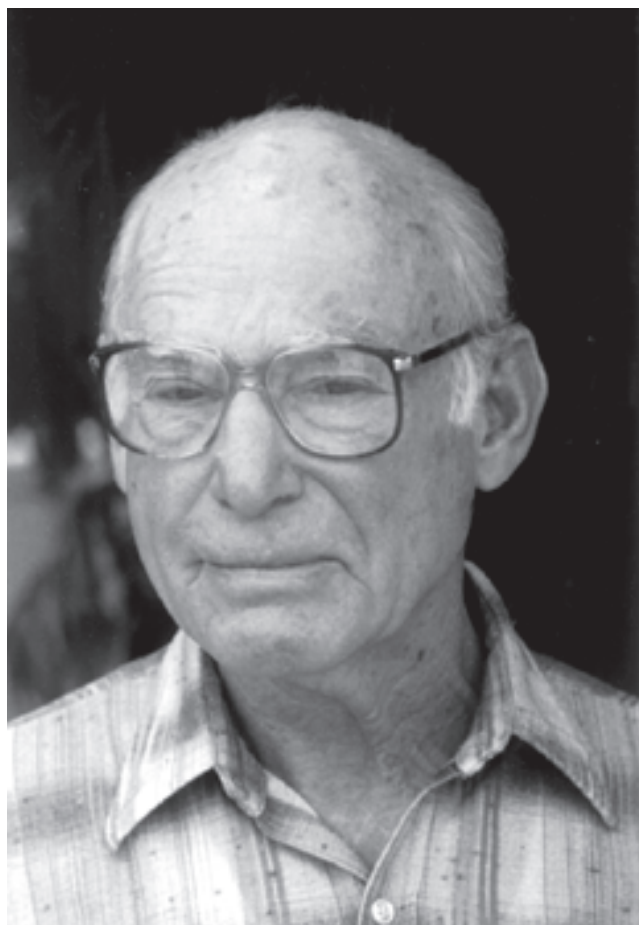
(Catalog \$2)

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Laytonville, CA 95454
www.GreenStranger.com



MYRON STOLAROFF SPEAKS...

Transcribed and edited from a radio interview by ELIZABETH GIPS on “Changes” in April, 1998.
(Vol. VII, No. 2)



ELIZABETH: MYRON STOLAROFF'S latest book is *The Secret Chief*, and it's about some early psychotherapeutic days, using psychedelics. Why don't you tell us about the book a little bit and what motivated you to do it?

MYRON: Okay, I'll be glad to do that. Actually, I retired out here to Lone Pine—where I am looking out at the beautiful mountains right now covered with snow—in about 1978. I wanted to be a writer, and so I was looking for things to write about. And a couple very good friends of mine, ANN and SASHA SHULGIN said, “You know, there's a gentleman who has been doing some very excellent work in this field, and we think it should be documented.” So, I thought, “Gee, that's a great idea,” because psychedelics are my favorite field of endeavor—they've been my major interest for a long, long

time. So, my wife JEAN and I looked “JACOB” up, and he was happy to cooperate. The both of us sat with him for quite a period of time and reviewed his work, and we found him to be an extremely engaging person, and extremely knowledgeable in this field. And furthermore, he developed some worthwhile and interesting techniques... very effective techniques in administering psychedelics to people. So, this turned out to be a valuable endeavor.

ELIZABETH: He seems to have told you a lot of ground rules for group tripping.

MYRON: Well, he did two things. First of all, he developed the individual trip, so as to make that most effective. Everybody was always introduced with an individual trip, where they took the psychedelic alone just with him, and he was a perfect guide. After that, they had the option of repeating the individual trip, or joining the group. And he developed the group method—as far as I know—better than anyone, because he saw early in the game that it was an awfully good way to enhance the experience by having people share this together. And also it reduced the cost, because after all, he was doing this professionally. It didn't cost as much to participate as a group member as it did as an individual member.

ELIZABETH: Why are entheogens one of your favorite fields of endeavor? Any why was it important that this man... it's not his real name in the book, is it?

MYRON: JACOB? No it isn't. This was one of the conditions of my writing the book and getting it published. Since he worked for a long time after all these substances became illegal, security was an enormous problem. And the work did not necessarily end with his death. So, I gave my word to not reveal his name or the area where the work was done.

ELIZABETH: Why is it important to utilize these substances in the field of psychotherapy?

MYRON: Well I think it's important to utilize them in a great number of fields.



ELIZABETH: Oh, that's nice! (laughter)

MYRON: Actually, you know I am on record, ELIZABETH, that when I took my first psychedelic, I was in charge of long range planning for AMPEX CORPORATION. I was familiar with practically every area of scientific endeavor, and I didn't hesitate to say that LSD was man's greatest discovery because it opened the mind, and the mind is our most enormous potential. And our mind can be used in many ways. As a matter of fact, one of the real problems I think of western science is that they don't understand the mind at all. Everybody is working very hard on nerve synapses, and various kinds of neurotransmitters and so on, and from all of this they hope to prove that the mind is a result of all these interactions. Whereas actually, if you look into it carefully, you find that Buddhists are absolutely right. And the Buddhists concluded a couple of thousand years ago that *mind* is the source of everything. So all these mechanisms that we have are things that have been created by mind to allow mind to communicate to this level of reality that we find ourselves in—the material level.

ELIZABETH: When you speak of mind you are not, I assume, speaking of brain? Or are they interconnected?

MYRON: I hope that I made that distinction. No, the mind actually... well there are a lot of ways of looking at it. The Buddhists call it primordial wisdom. It's the source of everything, and that everything comes out of the mind. JUNG had a little different way of describing it. He called it the collective unconscious. If we go deep enough into ourselves, we come to our own personal unconscious. But ultimately we reach an infinite consciousness that joins us all, which JUNG called the collective unconscious. And then there are a lot of religious traditions that talk about universal mind—where mind is absolutely infinite and contains everything, contains every thought and experience that ever happened. So you have all of these different views. And one of the amazing things is that when you take these substances, if you are able to get into these areas—what we generally call the transpersonal areas—you can discover that all these views are very accurate ways of looking at reality.

I have to say that the misunderstanding of psychedelics is one of the great tragedies of our current time, because these are such remarkable tools. And I'll just try to say in a nutshell why they are important and also why they are held in such disrepute. First of all they are important because, as far as I can tell—and this is after 40 years of work—the main

thing that they do is open the door to the unconscious mind. And that includes just a fantastic array of stuff. But the first part that's uncovered is our repressed material. We push a lot of stuff into the unconscious because we simply do not want to know it; we don't want to acknowledge it. This is often very painful stuff: betrayals, hurts, things that have made us feel inferior, and all the kinds of things that make up what JUNG calls "the shadow." So all of this stuff is in the unconscious. But then when we go deeper, we begin to find some of our more valuable assets, such as intuition, creativity, and what Jung called "the archetypes." Eventually you go beyond all of this into the transpersonal areas where you can actually discover that the core of your being is divinity, which is an amazingly wonderful, fruitful thing to discover. And what I've found—and I think what most of the people who reach this level find—is that the universe is created in incredible love.

ELIZABETH: Oh, that is so wonderful to hear.

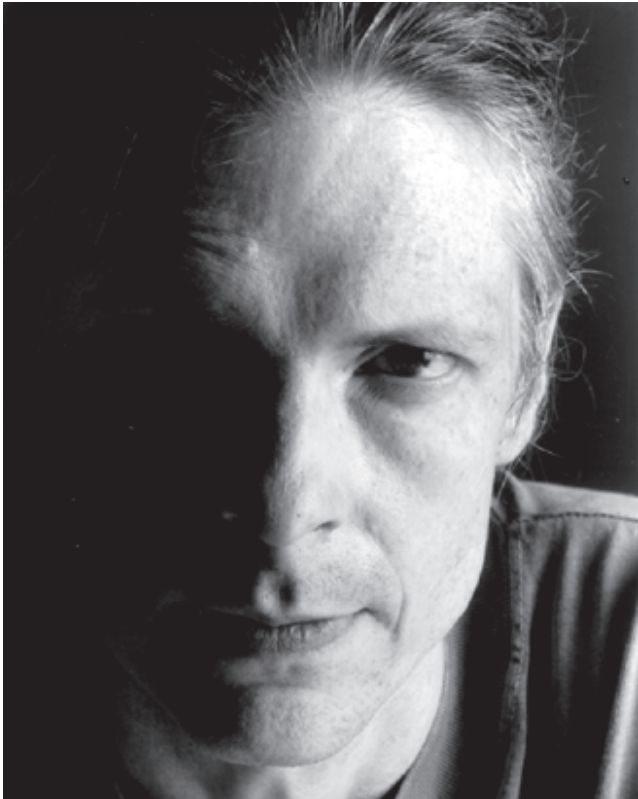
MYRON: And we all hold this in the core of our being. Imagine that—we've all got this within us, and most people walking around don't even know it! Psychedelics are just a remarkable tool to open up these areas and make these discoveries. We can find the true nature of reality. We can find what a magnificently beautiful world that we live in, and how wonderful life can be. But don't forget that there is also all of this repressed material, and very often this stands in the way of moving into these more rewarding areas. For some people, the repressed material area is extremely painful; it's so painful that people will go to great lengths to escape it, and that's why some of the early doctors observing people taking psychedelics thought they were going through psychotic episodes, which they preferred to do rather than face the inward pain that they had locked up within themselves. So this terrible term "psychotomimetic" [psychosis mimicking] came into being.

ELIZABETH: Right. The very first time I heard of LSD was a little newspaper article that mentioned this doctor in Czechoslovakia who was giving it to his patients. And the patients were having experiences of God-consciousness. And this was a Communist country, and he couldn't figure it out. That was GROF, of course. And then the next thing I heard was about a friend of mine who was the head of one of the psychiatric departments in St. Louis at a medical teaching unit. He was giving it to prisoners to try and create schizophrenia, and actually he said it wasn't working. They all begged for more!

— *Continued* —

ALEX GREY SPEAKS...

Interviewed by JON HANNA
(Vol. VII, No. 4)



ER: Tell us a little bit about the two new books that you are currently working on.

ALEX: In November 1998, *The Mission of Art* was released by SHAMBHALA PUBLICATIONS. *The Mission of Art* is an inspirational text for artists and anyone who has glimpsed the spiritual power of art. It traces the evolution of human consciousness through art history, seeking the threads of art's mission. I explore the development of my own work, including the bizarre performances and entheogenic experiences which lead to my visionary art. There are reflections on the artist's intention and conscience, and how we of the postmodern age can use the creative process as a spiritual path. I call it my philosophical art rant, a neo-Platonic manifesto. There's also about 60 b/w reproductions of drawings and paintings, many of which were done specifically for *The Mission of Art*.

The other book will be a large format artbook with lots of color plates and will be entitled, *Transfigurations*. It will not come out for another year or so. It's basically the next batch of works including performances, sculptures, paintings and drawings I've been doing since *Sacred Mirrors*.

ER: Much of your early work consisted of performance art. Do you still do any performance art, or is your work now focused predominantly on painting?

ALEX: Although the performance rites and installations are few and far between now, my wife ALLYSON and I completed a major installation called *Heart Net* at the AMERICAN VISIONARY ART MUSEUM in Baltimore. It is included in a huge group show about LOVE that opened in May of 1998 and will be on view until May 1999. It was created from a vision I had on 2C-B. Thanks SASHA! It's an alchemical healing piece; the length of the wall is 10 feet by 60 feet and is painted with a map of the world over which a red rope web radiates from a gigantic heart formed from hundreds and hundreds of silk roses. An eye in the heart is crying into a small stone grotto surrounded by broken buddhas. Under the heart a black skeleton and a white skeleton are embracing and an earth child has crawled out of the grotto. Above the heart is a golden buddha, and above the buddha is a white neon infinity symbol, and above the neon is a tiny naked embracing Ati-Buddha sculpture. The *Heart Net* is an audience participatory piece that invites people to write a healing prayer or loving message on a small paper heart and tie it to the rope net. The *Heart Net* has thousands of prayers and messages on it now, and it's really incredible to read some of them. Everything from cynical dirty limericks to children scrawling love notes to their mommies to people expressing passionate and spiritual regard for each other and the planet.

But to answer your question, I am mostly painting and sculpting these days. It seems that the performance energy has gone into public lecturing on my work. I've done a number of talks at art, spirit or entheogenically oriented conferences.

ER: You created, and for a time sold, a device called "The Mindfold," which was essentially a blindfold and earplug



combination that could be used for sensory deprivation while tripping. What are the benefits from using such a device while experiencing entheogens?

ALEX: The removal of distracting visual or auditory elements allows for a blank screen onto which the imagination can be projected. There is a more complete immersion inward which becomes potentially more frightening and miraculous. The Tibetan Dzogchen Buddhist practices include a “dark retreat” called Yantig. The idea is to hallucinate and yet, not to get caught up in the imagery, to realize that it is only a projection of your mind. Just like the rest of this magnificent display of reality.

ER: Back when I was working on my BA in art, I had an assignment where I had to give a presentation on some unique aspect of modern art. I proposed a talk on the influence that psychedelics have had on art, and my instructor vetoed the idea, telling me that it was too controversial. What type of obstacles or resistance do you run up against as an artist who is candid about the important influence of visionary plants and drugs on your work?

ALEX: My work scares some people because the Divine Imagination can be a scary place, which anybody who has tripped knows is true. It’s not only that you see scary monsters, or experience your own death, or dissolve into a network of infinite light, but that such all enveloping visions severely challenge any conventional “non-mystical, non-visionary” worldview. Anyone who admits the existence of these boundless inner dimensions realizes they have profound implications about what we believe reality is. BLAKE and other visionaries knew these dimensions first hand and now with LSD and DMT nearly anyone who has the guts and the curiosity can be introduced to some aspect of the terrain. But we have to remember that during his day, BLAKE was regarded by many as totally mad.

Part of the problem that the “legitimate” art world has with my work is that many critics still feel the postmodern deconstructionist agenda is the only hip concept for art to deal with. These intellectual fashion trends change every few years. When I was a student, minimalism was the rage, so content or imagery of any kind was verboten. My answer was to bring rotting dogs to class, set my underarm hair on fire, and vomit on human brains. Stuff like that. Also, visionary artists encounter resistance based on our culture’s entrenchment in materialism and what KEN WILBER calls a flatland mentality. Flatlanders deny that reality has height

and depth, deny the importance of the subjective interior states that determine meaning and value. My work attempts to integrate many spheres of inquiry such as science, art and religion which are seen as the primary causes of fragmentation in modern society. My strategy runs counter to the nihilism and narcissism of much art today.

ER: Beginning in the ’50s with ALDOUS HUXLEY and HENRI MICHAUX, and continuing through to the ’90s with TERENCE MCKENNA, D.M. TURNER, the SHULGINS, and others, there have been numerous people who have, through their writings, captured and adeptly described various visionary states. Yet surprisingly, there don’t seem to be nearly as many well-known visual artists who have presented visions based on their entheogenic experiences. It would seem in many ways, much more appropriate for these states of mind to be documented through the visual arts, rather than through writing. What are your thoughts on possible reasons why there aren’t more visual artists who are specifically addressing this arena?

ALEX: Well, I actually think that there are quite a few visionary artists whose work reflects these states, it’s just that you don’t see their works that often in the museums and trade rags of mainstream contemporary art like *Art in America*, *Art News* or even *Artforum*. A few more daring art magazines, such as *World Art*, *Raw Vision* and *Juxtapoz*, sometimes will feature articles on artists inspired by the psychedelic state. Many entheogenically inspired visionary artists have shown up on the web or magazines devoted to the subject of consciousness expansion. But most artists are still frightened to talk about “it,” because of the draconian legal situation.

As far as the art market goes, you need collectors to sustain any kind of art with real vitality. Remember, without his brother THEO’s generosity, VINCENT VAN GOGH might never have had the time and materials to create his works. Are we glad he did? You bet! Many of the wealthy collectors of Pop art and media-inspired art have made their money in the advertising industry. The life and art vision they invested in reflected their state of consciousness, the sense of an empty package, and usually totally bereft of spiritual or visionary qualities. Yet these generous people have helped build our museums, they have given back to their community. It’s shocking to me to see how few wealthy drug-inspired or “new age” or “alternative lifestyle” people ever think of buying an original piece of art. It takes a “head” to recognize a “head.” The visionary psychedelic artists are largely unsupported artists, struggling to gift the world with higher vision. So if

you can, buy original art, my friends. And thanks so much to those generous patrons and collectors who have helped in the past.

And please, if any of you well-intentioned rave promoters who have ripped my work off mercilessly are reading this, consider running a credit line or for God's sake sending me a check for your image theft. If you think I am well off like PICASSO was, you are wrong. Artists deserve to be paid for their work, not ripped off.

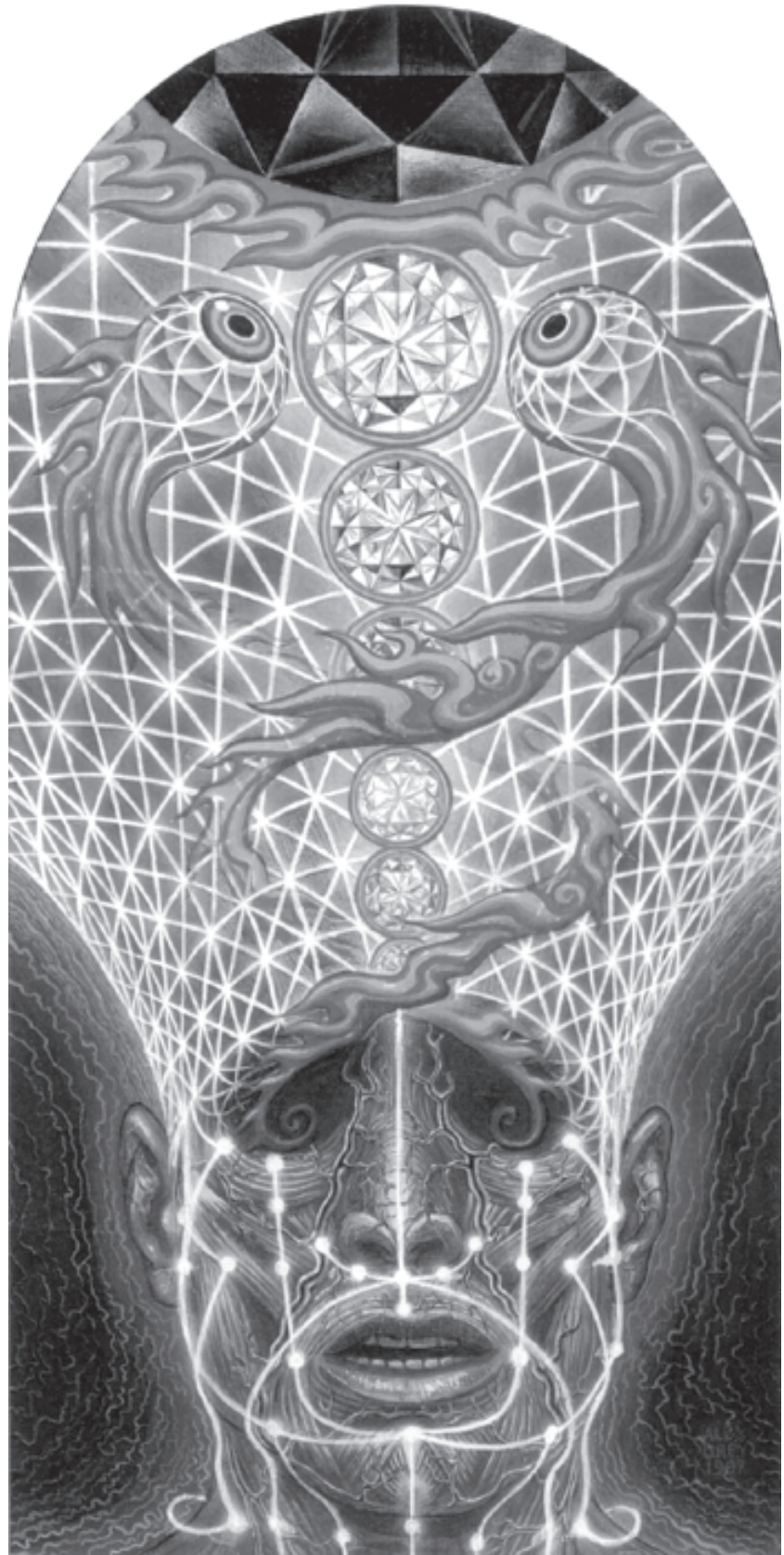
This past summer I met some intense young artists from Baltimore, poor as anything and they are total acidheads. Their work is fabulous. I'm not concerned that the vision will ever die. It will keep emerging through us dedicated mystic artists. Brothers and sisters, keep making art. Some day soon I hope this kind of work will be more appreciated.

I think that the whole computer animation industry is filled with drugged-out hippies making corporate logos that glow and flip and become transparent. Occasionally you will see an ad campaign visualized by someone who has obviously tripped. It's good to see that they can earn their daily bread, but I wish they could make computer animated sacred art as well, and not just prostitute out the special effects for laundry detergent and soft drinks. That's my sermon.

ER: Your work is technically precise, and I imagine that most of your paintings that are based on visionary experiences were executed *after* the experience, not during it. Have you ever painted while in a visionary state, and if so what was this like?

— *Continued* —

Glimpsing the Empyrean
1997 by ALEX GREY



JONATHAN OTT SPEAKS...

Interviewed by WILL BEIFUSS and JON HANNA at the 1998 BPC *Salvia divinorum* Conference

(Vol. VIII, No. 1)

JON: Maybe we should start off by talking a little bit about the products that you've been working on?

JONATHAN: Okay, well... When I was in Amsterdam for the PSYCHOACTIVITY conference, somebody asked me in an interview what my next book was going to be. And for some reason without even thinking about it I said, "I don't know if I'll write another book." And in general that's the way I work. I don't plan books and then write one. I get interested in something and do a little research on it, and then if a book comes out of it I suddenly know that. I find the ARIADNE's thread that tells me the book is there, and so then it's a process of following the thread and getting it out. Going into the labyrinth sort of. And that hadn't happened. And so I didn't in fact have a book planned. And so I just said that. But then in Uxmál I had met a Dutch woman—IRIS VAN DEN HURK—who's in the CONSCIOUS DREAMS organization; her brother started it, and she had proposed that we start a business together, and in fact that happened. And the business is called PHARMACOPHILIA. And so now I would have added to that interview, "I think I'll just live my last book for a while." (laughter) And so instead of talking about psychopharmacological engineering, and theorizing, we're going to

start doing it. And whatever we can do now, undercapitalized without a lot of resources. And our first product will be Pharmahuasca®. Those who are familiar with *The Entheogen Review* and other publications surely know that it's more or less a code-word for an ayahuasca analogue made with pure compounds, as opposed to plant extracts or teas or infusions. And there are possibilities of making them legally. The MAOI—the ayahuasca alkaloids— β -carboline, are not controlled anywhere to my knowledge except in Japan. As for the tryptamines, in Europe DMT is the only one that's controlled, unless you classify LSD and ibogaine as tryptamines, which certainly they are. But of the simple, what I call the short-acting tryptamines, DMT is the only one that is controlled. Not even bufotenine is controlled in Europe. And so that gives you quite a lot of latitude for different tryptamines that can be added. So we're going to make this as two separate pills, one of which is the NATURAL HERBAL RELAXANT, which is a minimal MAOI dose of β -carboline, and the other one is the NATURAL HERBAL TONIC, which is a minimal psychotropic dose of a short-acting tryptamine which is legal. And so one tablet of the one, plus one to three tablets of the other will give a three- to four-hour pharmahuasca experience.

— Continued —



"...some people do want to vomit and they see it as an overall purification. I tend to see it more as a toxic side-effect of an overdose..."



"The real drug-problem is that we need more and better drugs."



"...it seems pretty clear to me that shamans are the pharmacognosists, or the natural-products scientists of the preliterate world."

DANIEL SIEBERT SPEAKS...

Interviewed by WILL BEIFUSS

(Vol. VIII, No. 3)

Photo by WILLIAM MACKENZIE-SMITH



WILL: When did you first become interested in *Salvia divinorum*?

DANIEL: It might be more fitting to ask, “When did *Salvia divinorum* first become interested in me?” I first came across a description of *Salvia divinorum* in 1973 in a little booklet entitled *Legal Highs*, which described the effects of *Salvia divinorum* as being similar to psilocybin, but shorter-acting. This caught my attention immediately, since I was a young, “hip” teenager at the time, with a lot of curiosity about psychedelics, and the comparison to psilocybin was seductive. I probably would have tried it immediately if I could have gotten my hands on it, but back then *Salvia divinorum* was quite rare and very hard to obtain. THE CHURCH OF THE TREE OF LIFE owned a large plant and was offering rooted cuttings as a premium for donating \$100.00 or more to their CHURCH, but that was more money than I could possibly afford at the time. Nevertheless, I was interested enough that I

wrote to the CHURCH for more information, but that was as far as it went. It was not until the early '80s that I came across the plant again. I was browsing through THE REDWOOD CITY SEED COMPANY's catalog and noticed that they were offering *Salvia divinorum* plants. I think they were charging around \$25.00 at the time, and I ordered one. Unfortunately the plant died within a few days after I received it. About a year later, I attended a TERENCE MCKENNA lecture near Los Angeles. I noticed a man in the audience who was carrying a potted *Salvia divinorum* plant. I went over and introduced myself. He was surprised that I recognized his obscure little plant and he explained that he was having good success growing it. The plant he was carrying was a spare plant that he brought so that he could share it with others. He broke off a branch and gave it to me. By the time I got home the cutting was completely limp and looked hopeless, but I managed to revive it by putting it in a glass of water and misting it frequently. Eventually the plant rooted and I potted it up and put it in the small, eight-foot-tall greenhouse I owned at the time.

While the plant was growing I did some research. After asking around a bit, I found several people who had tried *Salvia divinorum*. They all seemed rather unimpressed by the effects (or lack of them) and seemed to feel that it was basically not worth the trouble. Many people were actually of the opinion that *Salvia divinorum* was inactive and attributed the reports of its alleged activity to the placebo effect. However, one person I spoke with was KAT HARRISON. Although her own experiences with the plant had been underwhelming, she mentioned that her friend, the anthropologist BRET BLOSSER, had taken *Salvia divinorum* under the guidance of a Mazatec shaman and had a powerful visionary experience. Apparently he had been instructed to eat 13 pairs of leaves that had first been rolled into a cigar-shaped cylinder.

Within about a year the plant I had obtained was hitting the ceiling of my crowded little greenhouse and was suffering a serious infestation of scale insects. I decided to move the plant outside, hoping that I could deal with the scale problem more easily once the plant was outdoors...

— Continued —



TERENCE MCKENNA SPEAKS...

Interviewed by JON HANNA and SYLVIA THYSSEN at the 1999 ALLCHEMICAL ARTS CONFERENCE

(Vol. VIII, No. 4)

Photo by JON HANNA



SYLVIA: Certainly we wanted to ask you first off about the experience you've been through lately with your brain tumor; how that's affected you, and how you feel about it.

TERENCE: Well, it's been an experience. It's not yet defined, so that makes it a little difficult to judge. I mean, is it the bad summer of '99, or is it the end of everything? And it won't be clear for a while. It was *bad* enough as "the bad summer of '99." The good news is that I discovered I don't really think that I'm afraid of death, which I assumed I would be. I am a little concerned about dying, and would like to get a little more clear just what's involved in that. It's a *huge* inconvenience, I have to say...

JON: Do you feel as though your experiences with entheogens have prepared you, or paved the way for an attitude that lacks the fear when facing death?

TERENCE: I assume that must be it. I assume it must be spending so much time in those psychedelic places. The way I think of it, is that the analogy is to physics. I mean biological death is the black hole for organisms. All it means is, you know, when you go into that black hole, no information can be sent back. There is no way of judging what actually happens. Every culture on earth has *assumed* some kind of survival after death in some form. I don't particularly assume that. On

the other hand, given that people exist in this world, embodied, anything could be possible. And these deeper psychedelic cultures—you know the Mayan, Tibetan, and so forth—seem to come up with the *data* that we should assume this kind of survival after death. But to imagine it in any way is pretty difficult. Maybe life is some kind of distillation through higher dimensions. But it certainly is... we are certainly three-dimensional, and it's very hard to imagine us as two-dimensional beings, with a space/time that's three-dimensional...

But, I would assume that *most* psychedelic people, being told they had six to nine months to live, would behave pretty much as I have behaved. I mean, what else? What are you going to do? You can't rant and rail. There are different things to be done on *this* side. What should you do? Should you do everything that you always wanted to do and didn't do? So that means I should be flying to Florida to see a shuttle launch, on my way to see the great pyramids, on my way to Ireland, on my way to somewhere else? Or do you want to become a cure chaser, flying to the arms of JOHN OF GOD in São Paulo, who does psychic surgery on 14,000 people a day? Or do you just want to go home and do "why meism?" And one thing I have learned, or I'm learning—I think I'm learning it—is that your life is not a story. So when something like this happens to you, it's kind of futile to go back through your life and ask, "What did I do wrong? Was it playing with the asbestos dust in the construction yard? Was it the carbon tetrachloride used to kill the butterflies? Was it daily *Cannabis* for 28 years?" (laughs)

JON: Your last point is something that one person on the 'net brought up to me, when discussing your situation. He asked, "Geeze, you don't think that it was the psychedelic drugs that TERENCE used, do you?" And it just doesn't *really* seem like it would be to me. There doesn't seem to be any indication that would point to that. Otherwise there would be a whole lot more of us with brain tumors.

TERENCE: And when I got with these cancer doctors I said, "Look, if you want to guilt-trip me, that's fine. What about the drugs?" And they all said, "No! Oh my God, what an idea! Inconceivable!" And I also asked, "Well, what about a life-



long history of severe migraine headaches?” Again, “Nothing whatsoever to do with it.” I don’t believe this about the migraines. I think anybody who had migraines as bad as I did for as long as I did... it *had* to have something to do with it. But then, you know, people who don’t like drugs, or intellectuals, or troublemakers, can look at my situation and say, “Well, look at what happened to this guy? This is a perfect example of God’s retribution striking somebody down.” If you want to believe it, believe it.

It is ironic... I mean *brain cancer* of all things. Because I used to think about, what was my fear about how I related to my career? What was the worst thing that could happen? And I always thought that the worst thing that could happen would be to go nuts. And then people would say, “Whoa, you know this guy MCKENNA, the mushroom guy. You know what happened to him? He’s been in a back ward for several years now.” My situation now is worse; this is considerable orders of magnitude worse!

But then there’s the possibility that I’ll live. Which would then be viewed by a number of different people different ways. It has some political implication—very small political implication...

You know, you don’t hear the word “cancer,” but that you hear the word “miracle.” It’s like “wife beating” and “alcohol,” it’s like “circuses” and “lions.” It just all goes together. And being told the moment of your own death, or the rough moment of three to six months, is pretty interesting. I mean very few people have that opportunity here, whatever it is. To mentally pack your bags, and say, “Well, hmm...” And also to contemplate non-entity. I always assumed that my death would come in some horrible ten minutes on a freeway somewhere, and it would be complete chaos, and horrible agony, and then the final darkness, and it would be brief. Quick. No time to call lawyers, no time to reread HEIDEGGER, or anything like that. Apparently, maybe not. Anyway, if I go through this and then I *don’t* die, it is like a permanent high. It is like, “Wow, does this shit turn on the lights.” It just turns on the lights. And these cancer doctors are unrelenting. They just look you straight in the eye, and they say, “No one escapes.” That’s what the guy said to me, he said, “No one escapes.”

JON: It makes me think of something that CHRISTIAN RÄTSCH said about the diagnosis of HIV/AIDS being a sort of voodoo death curse. When someone is said to have AIDS, *that’s it*. And it’s almost like the performance of a psychological

magic that kills any chance for the person to postpone their death, or to get well. I think that a sick person has to accept the *possibility* that it is going to happen, but they don’t have to accept the *inevitability* that it is going to happen. So the way that you describe the message given by the doctors is...

TERENCE: Well, I suppose that they tell them in medical school, “Don’t raise false hope. Cover your ass. And if a disease is incurable, tell them that it’s incurable.” And it’s such an imprecise thing, *disease*. All spun around diet and attitude. But it has been very, very interesting. And what you become for other people. You become an object of fascination. There’s some kind of power in dying, or walking around with a death sentence. And I’m sure going to get to find *what* kind of power it is.

JON: Do you feel as though there are written works that you need to complete? I know that you had been working on a book with another author...

TERENCE: Yeah. Well, I have books ready to go. But, you know I’m very realistic. And I suppose these things will get published in time. But, there’s a lot of younger people coming up, and I’m glad for it. I mean people like yourself. And, the LYCAEUM people. And all you guys at MAPS. I think, if no more of TERENCE MCKENNA were published or recorded, there’s *plenty* of TERENCE MCKENNA out there. It would be good for my children to get a little more of this into the market. But do I feel cut off in mid spell? No, I don’t feel cut off in mid spell. It’s good to rotate the spokesman, or spokespeople, every once in a while. And I think that this whole thing is changing. I’m not sure that it is an entirely happy story. But Europe will shame the United States into better drug laws. And, there are just too many loopholes. *Salvia divinorum* is a certain kind of loophole. Ayahuasca is a different sort of loophole. GHB is a kind of loophole. There are just so many.

JON: And it’s a constantly shifting landscape, because as soon as something is scheduled, the people interested in these drugs move one step ahead by responding to the new laws. Unless they make everything illegal, a point that we may be coming to...

TERENCE: Yeah, right.

SYLVIA: They haven’t made *art* illegal. Which makes me want to shift this conversation a little bit. Tell us one delightful thing for yourself that has resulted from the ALLCHEMICAL ARTS CONFERENCE.



TERENCE: Well, I'm very keen for these ACTIVE WORLDS, these virtual walk-around pieces of art. [Check out <http://www.activeworlds.com> for more information on this technology, and surf the links at <http://www.digitalspace.com> for more about the virtual ALLCHEMICAL ARTS CONFERENCE gallery.] I always said that virtual reality could be a technology for sharing the inside of our heads, and that's what we have not had. If we could show the power of these hallucinatory states as they actually *are*, the argument would be over. And so in a way it's interesting. It's a challenge to us, to use the animation tools and the scripting tools, to be as good as we say we can be. And so its no more of a hassle with the establishment. It actually lays the obligation back on the artist. And if artists would rise to that challenge, I think *incredible* art would begin. Transcendent art *worthy* of the name could be created.

JON: With my own visions, the only kind of medium that they *could* be completely conveyed with would be the computer. The only parallel that there is, is computer animation, which sometimes is already so much like these visions, and could be even more so. So it really is an amazing tool.

TERENCE: That ACTIVE WORLD, "Pollen," that we were looking at. There should be an effort out of our community to get together a core group of designers, animators, texture-

I always said that virtual reality could be a technology for sharing the inside of our heads, and that's what we have not had. If we could show the power of these hallucinatory states as they actually *are*, the argument would be over.

mapping people, and just *build*. And build a psychedelic world where *that's* the charter, "This world is psychedelic. This world is for psychedelic people." And it's probably just a matter of suggesting it in the conference room here today to get it going, at this point.

The thing about drugs that will, I think, finally bring them to the surface and defeat the establishment, is that they're such a splendid way to make money. The corporations will never let that slip. The pharmaceutical industry is so huge, and so powerful, and eyeing the psychoactive market with such interest, because the stuff that's been done with the serotonergic re-uptake inhibitors is edging into that area. You know, suddenly *shyness* is a treatable psychiatric disorder.

JON: Sure. An additional area of note is nootropics; there's a growing interest in improving cognitive functioning through chemistry. And then the other one that seems to be a very promising sign for those sharing our area of interest is Viagra®, what with BOB DOLE on television promoting what keeps him up. Here's something that is *entirely* related to pleasure. A drug that is allowing people to have pleasure. Although it is treating a specific dysfunction, a "legitimate" pleasure drug is something that's almost unheard of in our society, other than alcohol.

TERENCE: You're right. That's changed the dialog. That's really a watershed product. In fact, other companies are furiously trying to produce their own "Viagra."

JON: And faster-acting forms.

TERENCE: Right. And there will be orgasm enhancers. And there will be memory enhancers. All of this will come, but incrementally. And governments will probably just have to stand back before big capitalism, and let it happen.

JON: Getting back to the topic of death, and also psychedelic states of mind. One of the things that a lot of people report in psychedelic states are "past life regression" experiences.

And one thing that I was thinking related to these states of mind—and something that you've commented on—is that they seem like they are specific spaces. And not something that one would think of creating in one's mind by their own volition. Especially the states that one enters with DMT. When I'm in that state, it is hard to accept that my mind is fabricating what I am seeing. It is almost like I am really

visiting *some other place*. Like the DMT has opened a portal to this other place, an other dimension. Being embodied in the physical realm here—where we feel so connected to material, concrete reality—it is hard for us to comprehend that these mental spaces may have their own reality, divorced from the viewer. But perhaps these other realms that we are visiting are also physical in some manner for those beings "living" in that "dimension."

TERENCE: Well, they're informational. I think information theory has a future. In other words, what's real is what can pass a certain set of criteria for real. If it can pass those criteria, it *is* real. And the rest is just philosophical quibbling...

— *Continued* —

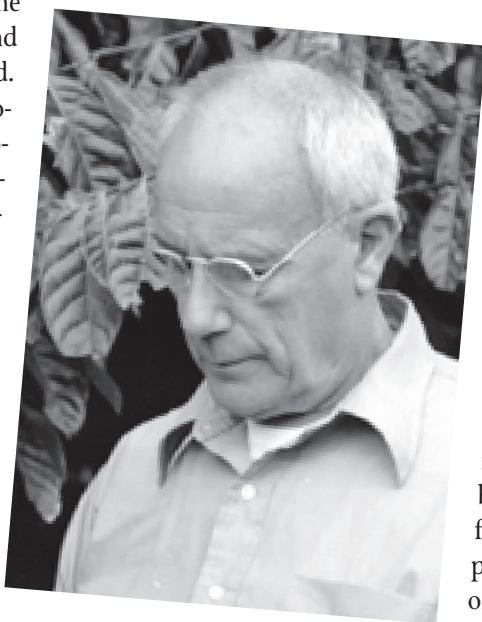
A TWENTIETH-CENTURY SPRUCE

by JONATHAN OTT
(Vol. X, No. 2)

I met RICHARD EVANS SCHULTES in Seattle late in 1973, when he lectured at the UNIVERSITY OF WASHINGTON. He packed full the largest auditorium available, and it was quite impossible to approach him afterwards, owing to the mob of admirers that instantly enveloped him when the applause had abated. As luck would have it, SCOTT CHILTON, a UW chemist with whom I was studying while a student at THE EVERGREEN STATE COLLEGE, wrangled an invitation to a dinner in his honor at the home of one of the botany professors, and invited me to tag along, which I eagerly did. Not surprisingly, the fresh-water algologists and other sundry specialists in botanical arcana hadn't the slightest knowledge of SCHULTES' work, much less interest in it. Were I a misanthrope, I might conjecture there were some among them who resented the fact that SCHULTES' lecture had attracted more than 2000 students, when doubtless they had trouble getting 20 to sign up for their classes. In any case, they could hardly dismiss the Boston Brahman botanical superstar as a drug-addled hippie like me. It wasn't long before the small-talk stretched thinner than the botany department's budget, and SCOTT and I basically had SCHULTES to ourselves. Indeed, he straightaway apprised me with a mischievous twinkle in his eye that he hadn't much interest in trading taxonomic minutiae with his colleagues, astutely adjudging he could thereby hope for precious few nuggets of information useful to him, and was delighted to be able to speak with a student having some knowledge of his field. He told me he was a teacher first and foremost, and we passed a splendid evening, after which SCOTT and I dropped him off at his hotel. He invited me briefly up to his room to give me some reprints of recent articles, and before we parted, said I must come to Cambridge to use the excellent library of economic botany at the HARVARD BOTANICAL MUSEUM, of which he was then director. I had also asked him to write an introduction for my first book, which I was then writing as a student-project, which he generously did, and this contributed greatly to my finding a publisher for it

(*Hallucinogenic Plants of North America*, published in 1976; revised edition in 1979).

I visited him at the first opportunity, to wit, the following summer, having shouldered my backpack and hitch-hiked across the full breadth of the country to my native New England (I'm nominally a Connecticut Yankee, but in fact have only lived in my home state for four years in total, which



will be the grand total, whatever happens). Enscornced in a cheap student-hostel in Cambridge, I spent about a week delving into the riches of the OAKES AMES LIBRARY OF ECONOMIC BOTANY, and SCHULTES took care to give me a personal tour of the museum, and to introduce me to his students and colleagues. One afternoon we were sitting in his air-conditioned office, which was a relief... in the corner there was a refrigerator-sized safe, rather like what one might see being blasted-open in a cheesy Western film. He explained that a research project on *coca* was underway, and in order to get the permit to import substantial amounts of *coca*-leaves, the

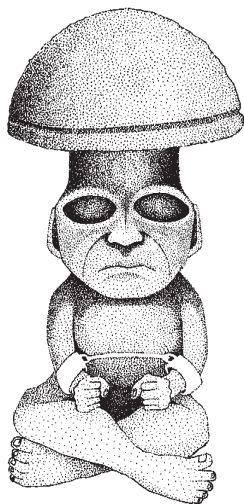
DEA had insisted these be secured in a safe in the director's office. To be sure, given the fact that SCHULTES had long since written that he had chewed *coca* every day for fourteen years during field-work in the Amazon, and had dismissed out-of-hand the notion that *coca* was an "addictive narcotic," this was rather like having the rabbit guard the lettuce... suffice to say that this was the first time I had the pleasure of sampling that particular delicacy. I also recall his large battle-scarred desk was strewn with numerous bags of what looked suspiciously like marijuana. Gesturing towards these, he jokingly explained, again with that mischievous twinkle in his eye which always defined him for me, that these were samples of "evidence" in diverse criminal cases in which he had become involved as expert witness. SCHULTES had earlier...

— *Continued* —



SACRED MUSHROOMS AND THE LAW

by Richard Glen Boire
Foreword by Terence McKenna



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RICHARD GLEN BOIRE is an attorney who specializes in divining the law constellated around ancient and modern shamanic inebriants. He is director of the **ALCHEMIND SOCIETY** (www.alchemind.org), editor of the *Journal of Cognitive Liberties*, and author of *Marijuana Law* and *Sacred Mushrooms and the Law*. For more information on these publications send a long SASE to: SPECTRAL INDUSTRIES, POB 73401 (Dept. ER), Davis, CA 95617, or visit www.specmind.com.

PHARMACO PROHIBITA:

“*Psychedelia*” and the Politics of Terminology

by RICHARD GLEN BOIRE (Vol. X, No. 2)

As of mid-April, 2001, information has been circulating that there may be a significant change in the way psilocybian mushrooms are classified by the INTERNATIONAL CODE OF BOTANICAL NOMENCLATURE (ICBN), the official system of nomenclature used by botanists in all countries. In addition to establishing the names of plants, the ICBN covers fungi. As discussed in the third edition of my book *Sacred Mushrooms and the Law*, most—but not all—mushrooms that naturally produce the entheogenic substances psilocybin and psilocin are currently classified within the genus *Psilocybe*. However, not all species of mushrooms within the genus *Psilocybe* are psychoactive (BOIRE 2001). Rumor has it that the current taxonomy may be revised to create a new genus that will contain only those (formerly) *Psilocybe* mushrooms that are indeed psychoactive. In other words, if the change occurs, the genus known as *Psilocybe* will contain only non-psychoactive mushroom species, and the new genus will contain only psychoactive species that can produce psilocybin or psilocin.

The preamble to the ICBN notes the importance of maintaining stable, or unchanging, nomenclature, and states that changes to established plant or fungi names are disfavored. “The only proper reasons for changing a name,” states the ICBN “are either a more profound knowledge of the facts resulting from adequate taxonomic study or the necessity of giving up a nomenclature that is contrary to the rules.” It is not entirely clear what new “profound knowledge” about *Psilocybes* may now exist, or whether the existing nomenclature for *Psilocybe* is “contrary to the rules.” The proposed change is based on DNA analyses that may have pinpointed a genetic difference between *Psilocybe* species that can produce psilocybin or psilocin and those that do not. (Partial gene sequences of some of these *Psilocybes* are posted on the web at www.ncbi.nlm.nih.gov/entrez/query.fcgi?db=Nucleotide&term=Psilocybe.)

From the law and freedom perspective, such a change in nomenclature is problematic. Currently, no state law (except California’s) or federal law specifically outlaws mushrooms of the genus *Psilocybe*. Instead the laws all proscribe the active principles psilocybin and psilocin, and prosecutors must argue that any mushroom containing those principles is an illegal “mixture” or “material” containing a controlled substance. Thus, when a person is arrested in possession of a *Psilocybe* mushroom, the prosecutor (if challenged by a savvy defense attorney) is not only required to factually establish that the mushroom actually contains a controlled substance, but he or she must also establish that mushrooms that naturally contain the controlled substance are properly considered “mixtures” or “materials” as those terms are used in the controlled substances laws. This is a pretty significant burden on a prosecutor and can lead to a defendant’s acquittal. Creating a new genus that contains only psilocybin- or psilocin-

producing mushrooms may spur legislation expressly scheduling any mushroom in that genus. The new genus would provide legislators with a tidy and targetable category, which they could easily add to the list of scheduled substances. Were this to occur, all the existing obstacles that stand in the way of a mushroom prosecution would be removed. Rather than require a prosecutor to prove that a mushroom actually contains psilocybin or psilocin and that it is properly considered a “mixture” or “material,” the new nomenclature would only require a prosecutor to prove the identity of the mushroom as one contained within the newly scheduled genus.

Further, if a new psilocybin-producing genus is created, and if it does spur scheduling legislation, the new legislation will likely also outlaw *spores* of the new genus (which do not, themselves, contain any controlled substances). This would be analogous to current law with regard to *Cannabis* plants. State and federal laws proscribe viable *Cannabis* seeds, even though they contain no appreciable THC.

Matters could be made even worse if the new taxonomic name gives an overt nod to the fact that the mushrooms are psychoactive. For example, at one point a reliable source told me that one name proposed for the new genus was “*Psychedelia*.” While this name is, thankfully, no longer being considered, it is pretty clear that any similar name could paint a prominent bull’s eye on the new genus for legislators to outlaw it.

Mycologist RYTAS VILGALYS, a professor of biology at DUKE UNIVERSITY, is said to be involved with the proposal for this taxonomic change. When *The Entheogen Review*’s editor asked him for more details regarding this possible change in taxonomy, VILGALYS simply and somewhat mysteriously responded, “Nothing has been submitted, at least not yet. I can’t say more than that.”

Hopefully, the legal implications of any pending name change will be taken into consideration by any mycologists involved in such a proposal. ☉

Journal of Cognitive Liberties



Each issue of the *Journal of Cognitive Liberties* reports on the latest threats to cognitive liberty: new court cases and legislation, law enforcement actions, and cultural closures related to entheogens.

More than just a law reporter, the *Journal of Cognitive Liberties* is a voice of inspiration and hope, a forum for expressing ideas on the value of visionary experience, and for discussing the politics, policy, and prospects of reintegrating full-spectrum thinking into modern society.

The *Journal of Cognitive Liberties* is sent free to members of the ALCHEMIND SOCIETY: THE INTERNATIONAL ASSOCIATION FOR COGNITIVE LIBERTIES. Members of this SOCIETY believe that the unique qualities of entheogens distinguish them from other drugs, and call for particularized legal treatment in keeping with society’s highest traditions for protecting religious freedom, privacy, and basic human rights.

Basic membership in the ALCHEMIND SOCIETY is \$40.00 per year. Subscriptions to the *Journal of Cognitive Liberties* without membership in the Society are \$25.00 (USA), \$35.00 (foreign), for three issues. For more information, please visit our web site.

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SOURCES

by WILL BEIFUSS & JON HANNA

(Vol. VI, No. 1)

JODY HORD

**1430 Willamette Street, #4
Eugene, OR 97401**

JODY HORD's main product is a "5x" standardized extraction of *Salvia divinorum* leaves. HORD makes the following claim: "The active principle from five grams of dried *S. divinorum* leaves is extracted and applied to one gram of dried leaf." Both WILL and I have tried this extract, and found it to be quite effective. I've had a hard time feeling any effects from numerous preparations of *S. divinorum*. My most intense effects to date have been from using this extract. \$20.00 per gram, postpaid. HORD also sells dried *S. divinorum* leaves, organically grown in Hawai'i; \$20.00/7 gm, \$30.00/14 gm, \$55.00/oz—postpaid. Payment must be made with cash or a money order with the "pay to" space left blank (no checks are accepted).

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OM-CHI HERB COMPANY

POB 5352 (Dept. ER)

Eugene, OR 97405

(541) 746-6671

info@omchiherbs.com

www.omchiherbs.com

The OM-CHI HERB COMPANY offers a lot of different herbs as well as some fairly unusual products: antelope horn, buffalo horn shavings, chicken-gizzard skin, cicada fungus, deer antler gelatin, deer tail, donkey hide gelatin, gecko lizard, hornet's nest, scorpion, sea horse, and silkworm excrement. What, no eye of newt?

Nevertheless, there are a few items of interest; betel nut, *Ephedra* herb, *Ginkgo* leaf, *Salvia divinorum* leaf, *S. splendens* seed, and *Voacanga africana* seed. Seed packets are generally \$2.00. Check their web page for their latest offerings and prices.

(Vol. VII, No. 4)

PURE LAND ETHNOBOTANICALS

2701 University Avenue, PMB 463 (Dept. ER)

Madison, WI 53705-3700

info@ethnobotanicals.com

www.ethnobotanicals.com

PURE LAND has a large selection of seeds, herbs and live plants. Products include: *Acorus calamus* essential oil; *Acorus gramineus* 5X extract; dried *Amanita muscaria* v. *flavivolvata*; *Areca catechu* 5X extract; arecoline hydrobromide pure powder; *Arundo donax* 5X extract; *Calea zacatechichi* liquid concentrate; *Catha edulis* plant; *Celastrus paniculatus* seed oil; *Corynanthe yohimbe* liquid concentrate; *Desmanthus illinoensis* root-bark; *Leonotis leonurus* 5X extract; *Mimosa hostilis* root-bark; *Psychotria viridis* plant; *Salvia divinorum* dried leaf and 5X extract; *Sceletium tortuosum* powder; dried *Trichocereus pachanoi*; dried *T. peruvianus*; *Voacanga africana* seeds; and much more.

We are impressed with the huge selection PURE LAND offers, as well as their wide array of extracts, liquid concentrates and essential oils. Their catalog is \$3.00 They do not have a web page yet but are working on it. They only accept payment in postal money orders.

(Vol. VII, No. 2)

THE PERUVIAN JOURNEY

POB 553 (Dept. ER)

Penfield, NY 14526

seeds@peruvian-journey.com

www.peruvian-journey.com

THE PERUVIAN JOURNEY offers a few seeds and plants of interest, including *Argyrea nervosa* (seeds: 10/\$3.00, 20/\$5.00, 50/\$10.00), *Artemisia absinthium* (seeds: packet/\$3.00, 2 packets/\$5.00; plants: 1/\$7.95, 6/\$29.95), *Brugmansia* sp. (seeds: packet/\$5.00, 10 gm/ \$29.95, 100 gm/\$199.95), *Desmanthus illinoensis* (seeds: 1 gm/\$2.50, 5 gm/\$5.00, 20 gm/\$10.00), *Echinacea angustifolia* (plants: 1/\$4.95, 6/\$19.95), *Hypericum perforatum* (seeds: packet/\$3.00, 2 packets/\$5.00; plants: 1/\$7.95, 6/\$29.95), *Ipomoea violacea* (seeds: 50/\$3.00, 100/\$5.00, 500/\$20.00), *Leonurus sibiricus* (seeds: packet/\$5.00), *Lippia dulcis* (plants: 1/\$7.95, 6/\$29.95), *Melaleuca alternifolia* (plants: 1/\$14.95), *Papaver somniferum* (Chinese or Persian seeds: 1 gm/\$2.50, 3 gm/\$5.00, 10 gm/\$10.00), *Peganum harmala* (seeds: 10 gm/\$2.50, 30 gm/\$5.00, 75 gm/\$10.00; plants: 1/\$7.95, 6/\$29.95), *Salvia divinorum* (plants: 1/\$25.00), *Trichocereus pachanoi*



(seeds: 20/\$3.00, 50/\$5.00, 200/\$10.00), *T. peruvianus* (seeds: 5/\$3.00, 10/\$5.00, 25/\$10.00), and *Turbina corymbosa* (plants: 1/\$15.00). They also sell indoor gardening supplies. Check their web site for S/H charges.

(Vol. VIII, No. 3)

CIELO ETHNOBOTANICALS

Att: Dan McDonley
POB 199 (Dept. ER)
Milford, ME 04461
cielo@yage.net
www.yage.net/cielo

This company specializes in freshly dried *Banisteriopsis caapi* vine sections. They sell the “Cielo cultivar,” which they say was originally brought back from Peru by TERENCE MCKENNA. Prices are 1 oz/\$10.00, 4 oz/\$35.00, 8 oz/\$65.00, 1 lb/\$125.00. Shipping is \$4.00 and for now they are only selling within the USA. They occasionally offer a limited amount of “premium stock;” 1 lb for \$175.00. These are larger vine sections that range in age from 5–8 years old. They have pictures of each individual pound on their web site so you can see exactly what vine sections you would be getting—a nice touch. Inquire for availability. All of their vine is plantation-grown in the USA, not taken from the rainforest. We are glad to hear this, as we always encourage people to order from companies that make an effort to grow these plants in the USA, rather than exploit another country’s natural resources in a manner that may not be sustainable. Payment can be made in cash, check, or money order; no credit cards or C.O.D. orders at this time.

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gks@clear.net.nz
http://www.4-u-veges.com

HERBEX LTD.’s “Kava Boutique” sells whole roots of *Piper methysticum*, as well as waka-grade dried ground root-powder. The prices listed below should be only considered estimates, as the price will have to be converted based on the current exchange rate at the time an order is placed.

The price for whole roots depends on the age of the plant (which determines the kavalactone concentration), and you

should contact HERBEX LTD. to discuss what is available. For example, roots with a minimum kavalactone content of 12% sell for about \$12.50 per kilo—this is a very good price.

For the waka root-powder, ½ pound is \$10.50, 1 pound is \$18.00, 2 pounds are \$34.50, and 4 pounds are \$64.50. They also sell handcrafted *tanoa* (kava preparation bowls): small 6” for \$5.50, medium 11” for \$29.00, and large 13” for \$52.50, as well as *bilo* (half coconut drinking cups) for \$1.00 each. And they have a small selection of additional traditional offerings, such as *papasia* and *buburau* for storing kava.

There is something attractive about buying one’s kava directly from Fiji, and it strikes us that it should be both fresh and potent when purchased in this manner, since it may have spent less time being shipped around the world and sitting in warehouses. As well, buying whole roots and grinding them yourself reduces the chance of potential oxidization of the kavalactones, which occurs more rapidly when they are sitting around in powdered form.

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COSMIC SHROOMS

3725-4, Tadeike Mimata-cho (Dept. ER)
Kitamorokata-gun
Miyazaki 889-1914
JAPAN
81-986-8762-9024
cosmic@cosmicshrooms.com
http://www.cosmicshrooms.com

A fairly new Japanese firm offering live *Lophophora williamsii* plants, 4–6 cm in diameter, 4–6 years old (have flowered at least once) for \$50.00 each; *L. diffusa* for \$45.00 each; *Trichocereus bridgesii* and *T. pachanoi*, 10–14 cm tall and 4–6 cm wide, for \$40.00 each; and various psilocybian mushrooms—*Psilocybe cubensis*: 2.5 gm for \$35.00, 5 gm for \$55.00, 7.5 gm for \$70.00, 10 gm for \$80.00; *P. tampanensis*: 7 gm for \$30.00, 15 gm for \$50.00, 22 gm for \$65.00, 30 gm for \$75.00; *Copelandia cyanescens*: 1.5 gm for \$40.00, 3 gm for \$70.00, 4.5 gm for \$90.00, and 7.5 gm for \$110.00; and they have a 5X extract of *Tabernanthe iboga* root-bark: \$50.00 for 1 gram, \$140.00 for 3 grams, \$210.00 for 5 gm, \$320.00 for 8 gm (dose ranges are presented as 0.5–1 gm as a stimulant; 1–3 grams as a mellow euphoric trip with possibilities for visual imagery; 3–6 gm as the maximum safe amount, with possibilities for near-death and spiritual experiences). They sell Oaxacan *Salvia divinorum* leaves (\$28.00 for 14 gm,



\$45.00 for 1 oz) and extracts, a “regular” 5X (\$15.00 per gm), a standardized 5X (\$21.00 per gm), and a standardized 10X (\$19.00 per 1/2 gm, \$36.00 per gm). They also offer a variety of less interesting herbs such as *Acorus calamus*, *Artemisia absinthium*, *Centella asiatica*, *Cola nitida*, *Kaempferia galanga*, *Lactuca virosa*, *Muiru puama*, *Nepeta cataria*, *Passiflora incarnata*, *Paullinia cupana*, *Piper methysticum*, *Scutellaria laterifolia*, *Serenoa repens*, *Turnera diffusa*, and *Valeriana officinalis*, as well as a few herbal energizer and “herbal ecstasy” products. At times they have 2C-T-7 (generally about \$20.00 per 8 mg) and MTA. Prices for these items fluctuate, and you should e-mail for more information. Finally, they are considering offering 1,4-butanediol (as GHB is scheduled in Japan).

Shipping via regular airmail (4–7 days) is free, and via Express Airmail (3–5 days) is \$10.00. Payment by international postal money order is preferred, although they also accept bank transfers along with an additional \$25.00 fee, credit card payments (processed through the PAYPAL e-mail system), as well as American and Japanese cash. Their shipping method is said to be “confidential,” with the comment “Do you like Japanese noodles?” (I’m sure everyone catches their drift here). They will ship in any manner requested, and they ship to any country stating that it is the buyer’s responsibility to know the laws in their own country. None of their products are illegal in Japan.

(Vol. X, No. 2)

ASK DR. SHULGIN

<http://www.alchemind.org/shulgin>

A service of the ALCHEMIND SOCIETY’s web page, ASK DR. SHULGIN is a brilliant idea. Anyone who wants to posit an inquiry to the world’s most knowledgeable phenethylamine and tryptamine chemist and psychopharmacologist can do so on-line (although clearly, since only one question per week is answered, there will be many inquiries that don’t get a response).

Stating that “the Government has abdicated its responsibility to provide unbiased and accurate drug education and is thereby increasing the individual and social harms that may be associated with drug use,” the ALCHEMIND SOCIETY has unveiled a new on-line service aimed at providing real drug education. Following in the wake of such successful similar sites as ASK DR. WEIL (www.drweil.com) and ASK EROWID (www.erowid.org/ask), ASK DR. SHULGIN first went on-line

on February 2, 2001. All of the questions are being archived so that past questions can be perused by anyone interested. (Strangely, there is no direct link from the “current” question to the archives, and I would hope that they correct this oversight in the future.)

There are too few questions posted at the moment to *really* get a sense of where this is going, but unfortunately some of the questions chosen seemed to be of pretty low sophistication—the sort of stuff one might find on USENET—and the answers for which could easily be accessed in many places on the web. Surely Dr. SHULGIN could be put to better use than answering such queries as “Is MDMA the same as methamphetamine?” and “[...Is it true that LSD never leaves your body, and can stay in your brain for many years], and is this what causes the so called ‘flashbacks?’” But even with these sorts of mind-numbing questions, Dr. SHULGIN’s *answers* shine, showcasing his particularly enjoyable style of writing that combines garrulous meandering, hard fact, social criticism, current and historical drug lore, finished off with a dash of humor. As a series of short answers on a variety of topics, this archive is sure to eventually grow into a body of work that will be fun to surf for minutes or hours. The focus of the questions presented is quite broad—indeed, some have suggested that it is so broad it holds little relevance to the primary goals promoted by the ALCHEMIND SOCIETY, since the questions themselves don’t focus specifically on areas of cognitive liberty. Perhaps this is true, but who cares?! Although there aren’t too many questions and responses posted as of yet, there were a couple more interesting bits about fairly obscure compounds such as para-methoxyamphetamine (PMA) and Parahexyl.

Clearly such a site holds a bounty of potential; indeed, I could see this project someday archived in bound form and sold as a book, similar to *Cannabis* guru ED ROSENTHAL’s book *Marijuana Question? Ask Ed*, which features excerpts from his *High Times* column. Kudos to the ALCHEMIND SOCIETY and Dr. SHULGIN for coming together in such a fun and helpful way.



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ARCHAIC HERBS
POB 103, (Dept. ER)
Bexleyheath, DA16 3YD
ENGLAND
info@archaicherbs.com
www.archaicherbs.com

ARCHAIC HERBS is a new European company that looks quite promising. They don't have a huge selection yet, but they do have the essentials: *Argyrea nervosa*, *Banisteriopsis caapi*, *Diplopterys cabrerana*, *Ipomea violacea*, *Nicotiana*, *Peganum harmala*, *Psychotria viridis*, and *Salvia divinorum*. Their prices are great, and due to this I hope that they can become one of the premiere entheobotanical companies in Europe. Hell, their prices are even good for people in the USA. For example, they sell the exact same high-quality standardized *S. divinorum* extract that JODY HORD offers. Their price per gram is £14.00 (or about \$20.55), and JODY HORD sells this in the USA for \$20.00. For this product (made in the USA) to be exported to Europe and only cost 55¢ more is amazing to me. These are the sorts of prices that deserve support regardless of where you live.

MUSHROOM JOHN
John W. Allen
C/O Exotic Forays CD-Products Ltd.
POB 45164 (Dept. ER)
Seattle, WA 98105
<http://mjshroomer.yage.net/cd-productsad1.html>
mjshroomer@yage.net

Readers of *The Entheogen Review* may be aware of amateur mycologist JOHN W. ALLEN's work in the field of psilocybian mushrooms. However, I recently learned that ALLEN (aka "MUSHROOM JOHN") is also an accomplished visual artist.

There is no doubt that psychedelics have had a profound influence on art. Visions beheld are later manifest, through pen, brush, or word. Yet it is generally believed that creating high-quality art while *under the influence* of these drugs is difficult, if not impossible. Due to advances in computer graphics and a pioneering vision, JOHN ALLEN proves with his art that this maxim can no longer be clung to. Many of his beautiful digital abstractions have been created *as* his mind wandered the psychedelic labyrinths produced by various entheogens. Technology has finally caught up with the speed of ancient pharmacology, and ALLEN's work blends the two...

— Continued —

SACRED SUCCULENTS

Plants and Seeds

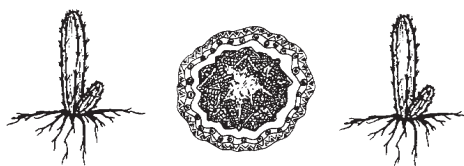
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Epithelantha ... *Pelecyphora* ...
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including new hybrids
and cristate/monstrose
San Pedros and others ...
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BOOK REVIEW

The Cosmic Serpent reviewed by ROBERT FORTE. (Vol. VII, No. 3)

The Cosmic Serpent: DNA and the Origins of Knowledge by JEREMY NARBY, 1998. TARCHER/PUTNAM [a member of PENGUIN PUTNAM, INC., 200 Madison Avenue (DEPT. ER), New York, NY 10016] ISBN 0-87477-911-1 [Sewn-and-glued hardcover, \$22.95], 257 pp; 2 page index, 5 page bibliographic index; 23 page bibliography, plus 58 pages of notes.

The Cosmic Serpent: DNA and the Origins of Knowledge is a major breakthrough for not only the field of entheogens but for all science and perhaps religion too. Originally published in French as *Serpent Cosmique*, this book presents the journey of a western scientist who ventures past the primitive superstitions of modern anthropology and takes part in a millennia-long scientific research program of Amazonian shamanism; wherein he learns of their seers' profound communication with other species via experiential access to DNA.

In 1985 JEREMY NARBY, a Stanford-trained anthropologist, was doing fieldwork for his dissertation in the Amazon Pichis Valley among the Ashaninca people. Inquiring how their extensive botanical-medicinal knowledge was derived he heard from a shaman that "one learns these things by drinking ayahuasca." NARBY thought the shaman was joking, and he had intended to leave that finding out of his report: "For me, in 1985, the ayahuasqueros' world represented a gray area that was taboo for the research I was conducting." But an "unexpected setback" caused NARBY to move to the neighboring community of Cajonari where he was invited to partake of ayahuasca himself. Like a modern ADAM he writes:

Deep hallucinations submerged me. I suddenly found myself surrounded by two gigantic boa constrictors that seemed fifty feet long... I see a spectacular world of brilliant lights, and in the middle of these hazy thoughts, the snakes start talking to me without words. They explain to me that I am just a human being. I feel my mind crack, and in the fissures, I see the bottomless arrogance of my presuppositions. It is profoundly true that I am just a human being, and, most of the time, I have the impression of understanding everything, whereas here I find myself in a more powerful reality that I do not understand at all and that, in my arrogance, I did not even suspect existed. I feel like crying in view of the enormity of these revelations. Then it dawns on me that this self pity is a part of my arrogance. I feel so ashamed that I no longer dare feel ashamed. Nevertheless, I have to throw

up again... I have never felt so completely humble as I did in that moment.

From here Dr. NARBY soars past the methodological limitations of modern anthropology and deciphers "the main enigma:" "the Ashaninca's extensive botanical knowledge comes from plant induced hallucinations" via a sophisticated interdisciplinary study that includes direct personal experience of ancient shamanic mysteries, extensive comparative structural analysis of cross-cultural symbolism, and molecular biology. The result is the testable hypothesis "that the human mind can communicate in a defocalized consciousness with the global network of DNA based life."

Deftly written, one hopes this book will cause quite a stir. It has already been reviewed in *The New York Times*. It is a major step toward western science's reconsideration of the validity of shamanic states. The book's neutral tone transcends the reactionary politics that infect entheogens within medical research, while avoiding tiresome theological questions. Here is pure exploratory science. Entheogens as heuristic.

Let us note that direct communication with DNA is not groundbreaking news in the psychedelic literature and it is remarkable that NARBY, in his extensive scholarship, missed this. "To my knowledge," he writes, "the only other mention of a link between hallucinogens and DNA is by Lamb (1985) who suggests in passing: 'perhaps on some unknown unconscious level the genetic encoder DNA provides a bridge to biological memories of all living things...'" NARBY has completely missed Dr. TIMOTHY LEARY's *Info-Psychology* wherein the subject is first presented:

When the seventh circuit of the nervous system is activated, the signals from DNA become conscious. This experience is chaotic and confusing to the unprepared person—thousands of genetic memories flash by, the molecular family-picture-album of species consciousness and evolution. This experience provides glimpses and samples of the broad design of the multi-billion year old genetic panorama. ...genetic engineers will use as their basic instrument their own brains...

— *Continued* —



BOOK REVIEW

Enzyklopädie der psychoaktiven Pflanzen reviewed by JONATHAN OTT. (Vol. VIII, No. 2)



Enzyklopädie der psychoaktiven Pflanzen: Botanik, Ethno-pharmakologie und Anwendung, CHRISTIAN RÄTSCH, 1998. AT VERLAG [Bahnhofstraße 39–43; CH-5001 Aarau, Switzerland; DM 228.00; ös 1664.00; SFR 198.00]. Smythe-sewn hardcover; ISBN 3-85502-570-3; 941 pp.; 32 pp. index; 27 pp. bibliography with 1059 citations, 5 pp. mushroom bibliography with 178 citations plus bibliographies to individual articles; 8 pp. botanical systematics appendix. Foreword by ALBERT HOFMANN, p. 6.

The long-awaited publication of CHRISTIAN RÄTSCH'S *Enzyklopädie der psychoaktiven Pflanzen* is a major publishing event for ethnopharmacognosists as well as psychonauts, to both of which groups the book is directed, in the tradition of the SHULGIN'S *PIHKAL* and *TIHKAL* and this reviewer's *Pharmacotheon* and *Ayahuasca Analogues*. Unlike many books which loosely use the term by way of title, this is truly an encyclopædia, oversized, nearly 1000 pages in length and with a total of 454 articles subdivided into seven basic lexicographic sections: 1) *The Most Important Genera and Species from A to Z*; 2) *Less-Researched Psychoactive Plants*; 3) *Alleged Psychoactive Plants*; 4) *Hitherto Unidentified Psychoactive Plants*; 5) *Psychoactive Mushrooms*; 6) *Psychoactive Products* and 7) *Plant Active Compounds*. Sections 1 and 5–7, totalling 774 pages (521, 76, 116, 61 pp.) contain 252 articles (157, 29,

31, 35), or an average of just over 3 pages *per* entry; whereas sections 2–4 total 73 pages (47, 10, 16 pp.) with 202 articles (135, 26, 41), or just over 1/3 page *per*. There is a 27-page general bibliography of 1059 citations as well as a general mushroomic bibliography of 5 pages with 178 citations, and each of the articles (with occasional exception of the shorter articles) is accompanied by its own specific bibliography. While this needs involves some duplication of citations in related articles (for example, there are eight different articles for *Brugmansia* spp.), this would appear to be minimal and certainly is more convenient for the researcher. On the other hand, it would have been more convenient for the investigator to have merely one lexicographic section as opposed to seven, although the fairly detailed 32-page index offsets this objection, giving facile access *via* botanical or common names, names of chemical compounds, *etc.* In my opinion, lexicographic sections 2–4, which contain the shorter entries, could surely have been collapsed into one, and in many cases the assignment of a given plant to the category of “less-researched,” “alleged,” or “hitherto unidentified” psychoactive plant could be questioned or seen as arbitrary, and it might also be argued that certain plants, such as *Crocus sativus* or *Piper betle* belong rather in one of these tenuous categories than in the major, definitive list; as also that neither *Cocos nucifera* nor *Vitis vinifera* belong there, but rather in the *Psychoactive Products* list, with other fermentation substrates.

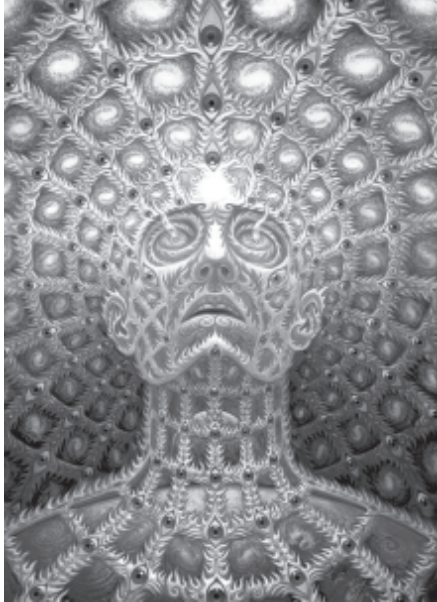
But these are captious objections, and overlook the obvious fact that this is an attractive and eminently-accessible presentation of a veritable wealth of information on psychoactive ethnopharmacognosy, never before assembled in such detail and broad scope in a single volume. The book is lavishly illustrated with more than 800 color photographs, mostly by the author and generally excellent, as well as a multitude of black-and-white illustrations—botanical line-drawings, chemical structural formulæ and cultural artifacts. As would be expected in such an ambitious editorial undertaking, a few errors have crept in, such as the photograph on p. 510 of *Cereus peruvianus* identified as *Trichocereus peruvianus* (obvious to me, inasmuch as the plant is in my garden, grown from seed collected in Riverside...

— *Continued* —



BOOK REVIEW

Transfigurations reviewed by JON HANNA. (Vol. X, No. 3)



Transfigurations by ALEX GREY. Foreword by ALBERT HOFMANN, contributions from STEPHEN LARSEN, DONALD KUSPIT, and KEN WILBER. 2001 (INNER TRADITIONS INTERNATIONAL, One Park Street, Rochester, VT 05767, (800) 246-8648, fax (802) 767-3726, orders@InnerTraditions.com, www.InnerTraditions.com), ISBN 0-89281-851-4 [10.5" x 13.5" hardcover, \$49.95]. 176 pp., 202 color and 93 black & white images. Autographed copies available direct from the artist, see www.alexgrey.com.

After much anticipation, I am quite happy to say that the new art book from ALEX GREY will finally be available in November of this year—just in time to make a wonderful holiday gift for your favorite art-loving psychonaut. *Transfigurations* is a beautiful companion to GREY's first art book, *Sacred Mirrors: The Visionary Art of Alex Grey* (1990, INNER



TRADITIONS). I was impressed with the art featured on the cover of this book, *Over-soul* (1998–1999, left), when I first saw it in 1999 on a print at the ALLCHEMICAL ARTS conference. It seemed to be a perfect complement to *Praying* (1984, lower right), the piece used on his first book's cover. While *Praying* focuses on an inward journey, *Over-soul* is an explosion into the collective consciousness of all of humanity. Both the style and the content of this piece exemplify a new approach that GREY appears to be taking in his art. Most earlier works by GREY utilized his "spiritual X-ray" approach, and dealt with aspects of the perennial philosophy that KEN WILBER has described as *different modes of knowing*: "the eye of the flesh, which discloses the material, concrete, and sensual world; the eye of the mind, which discloses the symbolic, conceptual, and linguistic world; and the eye of contemplation, which discloses the spiritual, trans-cendental, and transpersonal world." GREY's

early paintings predominantly dealt with the **spiritual anatomy** and quest of the *individual*, with works like the *Sacred Mirrors* (1979–1989), *Journey of the Wounded Healer* (1984–1985), *Holy Fire* (1986–1987), *Theologue* (1986), *Dying* (1990), and of



course *Praying*. Also during this period, GREY depicted the spiritual/sexual life-giving relationship between man and woman, in works such as *Kissing* (1983), *Copulating* (1984), *Pregnancy* (1988–89), and *Nursing* (1985). These paintings were featured in his first book, and his recent release continues this exploration into sexual spirituality, with works such as *Tantra* (1991), *Promise* (1997), and *Newborn* (1995, lower left). GREY's work has also conveyed...

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