

Sex, Spirit, and Psychedelics, the theme of this special issue of the *MAPS Bulletin*, is the second in a series edited by Jon Hanna and Sylvia Thyssen, the first being the “Psychedelics and Creativity” issue. These issues are a departure from most MAPS Bulletins, which primarily include articles related to MAPS’ core mission to develop the medical uses of psychedelics and marijuana. The theme issues enable MAPS to expand the scope of its educational activities to include discussions about the risks and benefits of a wider range of uses, including spirituality, creativity, sexuality, and celebration. MAPS offers this issue as a contribution to the cultural debate over whether legal contexts for the use of psychedelics and marijuana should be limited to medical and scientific applications, or perhaps also include other potentially beneficial uses. **Letter from Rick Doblin, MAPS President**

The connection between psychedelics and spirituality is thousands of years old. It’s also as current as the on-going litigation between the Drug Enforcement Administration (DEA) and representatives of the US branches of two Brazilian Christian/syncretic religions, whose sacramental use of ayahuasca tea is legal in Brazil and elsewhere but is still prohibited in the United States by the DEA.

The connection between psychedelics and sexuality also extends back into recorded history—apparent in the cross-cultural quest to enhance sexual desire and performance through the ingestion of aphrodisiacs, some with psychoactive properties. Psychedelic substances have played a role within the ancient practice of tantra, a form of yoga that uses sexual energy as a vehicle for generating unitive spiritual experiences. Contemporary concern centers around the risk that the use of psychedelics and marijuana within a celebratory context could lead to impaired judgment and unsafe sex; a valid concern, but far from a complete discussion of the topic.

Since there has been virtually no scientific research into the intersection of psychedelics with sexuality and/or spirituality, we’re left mostly with art and anecdotal reports. Though not an artist, I can offer an anecdotal report from a legal MDMA experience in 1985, shortly before MDMA was criminalized. I was alone on a clear night at a campsite on the edge of the Pacific, near Big Sur. The campsite, a bed of small stones I’d gathered at low tide, was a bit larger than one sleeping bag. It was located at the base of a cliff a few feet above high tide, with several large boulders directly ahead in the water that blocked the waves. A freshwater stream close by emptied into the ocean.

After taking the MDMA, my thoughts turned to life inside a nearby Christian monastery, to monks I knew and respected who had chosen a life of celibacy. I just couldn’t understand how a celibate life could be nurturing enough, without the love and comfort of a romantic partner.

As the night deepened, I became increasingly dwarfed by the immensity of the stars and ocean. I felt myself disintegrating, pulled apart and drawn away from my little perch into the vast sky. As I relaxed, I realized that I still remained solid and alive, supported by the massive mountain behind me. I felt my body being cradled in the arms of Gravity—a permanent, personal caress woven into the very fabric of the universe. I finally understood the forces that could provide sufficient emotional warmth to sustain a celibate monastic lifestyle and cure worldly people like myself of desperate loneliness. In the morning, I rose with a sense of peace and felt renewed enthusiasm for exploring the interplay of sex, spirit, and psychedelics—a theme so thoughtfully and artfully presented to us in this special issue. – **Rick Doblin, Ph.D.**

"...the Drug Revolution has combined with the Sexual Revolution to bring forth amazing progeny. Chiefly, what has happened... can be described—paradoxically—as an upsurge of interest in the nonphysical side of sex. ...The mysterious nonphysical part of sexuality is variously known as 'mind,' 'spirit,' or 'emotion.'" — Robert Anton Wilson

WHEN we first invited comment on the topic of this special issue, we heard from one MAPS member who asked: "Why, for heaven's sake, Sex? ...I do not think this is a good idea. A special issue just on spirituality and psychedelics can be rich enough. I have nothing against sex—believe me—but I would leave it elsewhere."

We were a bit surprised by this attitude. Is the topic of sex taboo? Does it make people shyly smile? Should it be avoided, from fear of being seen as "sensationalistic?" (We have to wonder why it is all right for prime-time American TV to broadcast numerous shows that depict violence and hate, but showing the act of physical love is seen as a bad thing.)

Indeed, an issue on just spirituality and psychedelics could be rich enough. And, as we quickly learned from the influx of material, an issue on just sex and psychedelics could also be rich enough. But there is a clear connection here, that stems from our original theme issue on "creativity."

For many, the primary creative function of "spirit" is humanity—God created man in his own image. And while God may have pulled a rabbit out of a hat, the human echo of this act is when the rabbit has died. It's an easy argument that the most primary creative function of humans is to make other humans. Sex makes us like gods, in our ability to create. But what does it all have to do with psychedelics?

Just as psychedelics can allow one to experience a "oneness with God," so too sex can evoke a similar oneness. Bodies meld and barriers are crossed in emotional, physical, and spiritual ways. And when a child is born, it is a creative manifestation of this oneness.

The cabalistic symbol for spirit trapped in matter is a circle within a square. Strikingly, this symbol has emerged in contemporary form through the packaging of condoms—the hint of the circular rubber showing through the square foil package. Indeed, when a child isn't conceived, it could well be because of spirit trapped in matter!

Some folks in the "drug community," such as the MAPS member quoted above, don't seem to be comfortable with a forum that discusses drugs and sex. Interestingly, we found while doing research on spiritual approaches towards sexuality, that some in the "Tantra community" are conversely uncomfortable discussing sex and drugs. Many of these folks do incorporate drug use into their sexual practices. However, they feel as though public acknowledgment or advocacy of drug use may bring additional unwelcome attention to a group of people that "straight society" already sometimes has problems accepting. Charles Hayes' recent book *Tripping*, contains an interview with Terence McKenna, wherein Terence summed up the connection quite well:

"The French term for orgasm as a little death [petite mort] is an acknowledgment that orgasm is boundary-dissolving. In that sense, sex is the drug that most people are able to access. There's a wonderful saying in Italian: 'Bed is the poor man's opera.' Most people arrange their lives so they can have sex, so they can have this incredibly fleeting, brief moment when it all falls away. Drugs do this same thing and for longer periods, so they gather to themselves the same attitudes and anxieties that surround sex."

Humankind has long been searching for the ultimate aphrodisiac. Psychedelics have been touted as "love tonics," and in some cases this love is expressed in the physical realm of sexuality. These substances have also been useful tools for people on a spiritual path. Sex, spirit, and psychedelics certainly aren't strangers; anecdotes of one viewing his or her partner as Goddess or God during sex while high on psychedelics have commonly been reported.

Some may see an issue of the *MAPS Bulletin* devoted solely to "spirit" as being too dry. Others may see an issue devoted solely to "sex" as being too racy. But in combining the two clearly related topics, our hope is that we have provided enough variety for everyone. •



MAPS Bulletin "Sex, Spirit, and Psychedelics" Editors: **Sylvia** Thyssen and **Jon** Hanna

Talking with Ann and Sasha Shulgin

On the existence of God and the pleasures of sex drugs

Interviewed by Jon Hanna and Sylvia Thyssen

Jon: A mutual friend of ours once told me that he thought one of the primary motivations you had for investigating new compounds was that you were looking for drugs that went well with sex.

Sasha: Um-hmm. This is not an insignificant portion of my investigations. You're familiar with a good range of psychedelic drugs, presumably, along with spirituality and sex in your own world. Indeed some of the materials make a very good, close interaction possible. And a very intimate interaction. But blatant eroticism isn't always present; it depends on the particular drug you're using. So that is another area that needs definition. Just as the word "spirituality" has to be defined, so does "sexuality." Let's go back to that. What is spirituality? What do you mean by spirituality?

Jon: Some connection with what people consider "God."

Sasha: Oh! You have to believe in God to be spiritual?

Sylvia: I wouldn't agree with that.

Sasha: I know. So what is the underlying definition, or the concept, of spirituality. And there's the same question with sex.

Jon: Okay, so this leads to another question that I wanted to ask you, which relates to spirituality. You have created what people now refer to as "the Shulgin Scale." And as a way to describe the action of psychoactive materials, this scale ranges from the "minus" up to the "plus-four."

Sasha: Well, "plus-four" is really not a part of the scale.

Jon: Right. And that is an issue that a lot of people have misunderstood. It really goes up to "plus-three." "Plus-four" is a magical sort of mind state...



Sasha: A completely different place. And *there* is maybe where you play with spirituality, but also you play with power.

Jon: ...which I believe has been described as a "oneness with God."

Sasha: In one of my two or three "plus-four" experiences—where suddenly you are *running* the show, you *are* God, you *are* whatever it is—I was walking over towards the lab, just amazed,

and we had a little cat up the hill a ways. And I looked at the cat, and somehow I got the cat to look at me. And that cat just bolted right up the hill as far and as fast away from me as it could go. I just, you know, gave it the message... not *verbally*. I could do that kind of thing. I could make a damn hose wrap in another way, lying on the ground... If you can make a cat run away from you out of total fear—is that God?

Jon: So you've had a few of these experiences.

Sasha: Um-hmm.

Jon: And yet I've also asked you in the past about your belief in God, and you've told me that you're an atheist.

Sasha: Probably. That's probably the better word. Because one thing I think is that many people dump a lot of their own problems by blaming them on God. Or they say they blew up an Israeli hamburger stand because of God...

Ann: But that's got nothing to do with what *you* might think God is. You're talking about religious beliefs.

Sasha: The big joker up there with the beard, pointing down to us...

Ann: Right, but there's no such thing. And you don't believe in that.

Jon: *But my question for you—and everyone who believes in God probably has a different image of what they believe God is—but as far as calling yourself an atheist, this would deliver the message that you don't believe that there is a God. And yet at the same time, you've had a few of these “plus-four” God-like experiences. You just said during such an experience you are God—you can jolt a cat up a hill or change a hose around. So how are those two positions reconciled?*

Sasha: Well, to have a “God-like” experience, you're describing the experience, not God. So it's a term I can use to communicate with you. If I stopped a woman on a sidewalk of San Francisco, and asked: “What do you think of the research that's done on the entheogens?” I'd get a “Huh?” So, if I change and say, “What do you think about psychedelics?” I'd actually get some kind of answer. So to use a phrase “God-like experience,” is a form of communication.

Jon: *Okay. How about “becoming God,” or “a connection with God?” Connecting with something that could be considered a “higher power” than what one's own power is.*

Sasha: I'll ask *you* a question then. Do you believe that there would be such a thing as God if there was no one who was intelligent enough to ask the question? There's no humans, only animals. Is there a God?

Jon: *Well, I do believe in God...*

Sasha: That's not my question.

Jon: *Okay, well... I'm only saying that as background. Yes, I think that there still would be a God, whether...*

Ann: Do you find that *our* minds created, what it is that we think of as God?

Jon: *Man created God in his image.*

Sasha: Um-hmm. Big gray beard pointing down...

Ann: *That one, yes. But is there any larger consciousness than the ones we are aware of?*

Sasha: I'm going to answer that in a very oblique way. I think there is a *single* consciousness; all of us here.

Ann: That there is a single consciousness.

Sasha: Um-hmm.

Jon: *And that, I think, is what... many people consider that to be God.*

Sasha: Okay, if they want to embrace that, I have no objections.

Ann: But, that's what he's *asking!*

Sasha: Well, I know. I'm answering as best I can. I'm trying to think of a way of answering that is in keeping with my own belief systems. If you have a single consciousness, God would be that. Yeah. And there's another thing—the idea of the fine line between having time pass and having separations between things. Or having no time at all and having everything be simultaneous, where you have no meaning to time at all. We live in both of these worlds. And I think the latter world is one probably people would say is a definition of God: The entire operation, with no time passing whatsoever—absolute concurrence.

Jon: *And that is something that you can gain glimpses of on psychedelics.*

Sasha: Um-hmm.

Ann: That's a perfectly good definition of God. It just doesn't happen to be the classic, usual...

Jon: *Yet even with that definition, you personally wouldn't want to call that God.*

Sasha: I might...

Sylvia: *That's why we didn't call this issue, “Sex, God, and Psychedelics.”*

Jon: *So, I guess this returns us to the definition of “spirituality,” a word that can perhaps be more loosely defined than “God,” and which may even be acceptable to atheists. Some people just don't like the “G-o-d” word.*

Ann: But Sasha, you're *not* an atheist. An atheist really is... *agnostic* is a better word.

Sasha: Well, I'm playing with the balance between atheism and agnosticism.

Ann: Agnostics say, “I really don't know.”

Sasha: I really don't know. I have my own *opinions*, and they're not very positive...



Ann: An atheist is basically someone who says, “This is the material world, there is absolutely nothing else...”

Sasha: No, no. I’m not an atheist from that definition.

Ann: Okay.

Sasha: Agnostic is always safe.

Sylvia: *Sure.*

Sasha: Well, the entire Western world has had a plethora of Gods for a few hundred years—is that okay? I mean, that God can take many forms?

Jon: *We still do have ‘em. Yeah, I don’t have any problem with God taking many forms. And I guess that goes back to what you were saying with your ideas being right for you. It’s only when you’re trying to persuade someone else that your way is the one right way that we get into problems.*

Sylvia: *I didn’t really think we were going into this project having a clearly-defined operational definition for “spirituality;” we’ll just let people feel inclined to respond in whatever way they want. The response may be, “Well what do you think spirituality is?” Which gets into a discussion that can be important to have.*

Jon: *Moving back to the sexuality aspect of our topic, since we sort of got side-tracked on spirituality...*

Sylvia: *It’s all the same thing.*

Jon: *Well, it is all related. So, Ann, when you were away for a moment, Sasha related a comment that he said you might not want to be quoted on—“nothing can ruin an intimate moment like an erection,” or something like that.*

Ann: (laughing) That takes a little bit of explaining. I think that we’ll deal with that in the next book. Okay, this is off the record or on the record?

Jon: *Well, you can say it’s off the record, or...*

Ann: That’s okay—I can put it delicately, I guess. When you get to a certain age, for a man, erections are a little hard to come by.

Jon: *Ask Bob Dole.*

Ann: I mean, you plan on living into your 80s or 90s? What you find out, if you have a good partner who will go exploring with you, is that this doesn’t mean that you can’t have orgasms. So the whole idea of *Viagra*® and Bob Dole... the older man’s erection is a kind of “in between” state. The only

thing is that the average male thinks of the erection as kind of “the male symbol.” It is not necessary to get a full erection in order to have orgasm. So then we come to oral sex; if you pursue oral sex when you are older, you can have a fantastic sex life. Some people... there are a lot of people in the Owl Club who are in their 60s, who don’t *do* anything any more, probably because their wives say, “I’m not going to do that.” And I am pleased to say that we have a rolling sex life, and we’re in our 70s.

Sasha: Have you ever encountered the term “foxy methoxy” on the Internet?

Jon: *Sure, yeah. 5-MeO-DiPT.*

Sasha: Have you ever tried it?

Jon: *I did try it one time...*

Sasha: Probably a full dose?

Jon: *...but I wasn’t in a particular situation where I was able to explore the “foxy” side of it.*

Sasha: Well, actually at the regular full dose—12 or 15 mg, I don’t know how much you used—it is not a terribly satisfactory psychedelic.

Jon: *Right. I agree.*

Sasha: However, if you ever have a chance, try 6 mg.

Ann: Now, for a *young* person, it may not be the same...

Sasha: It may not be, okay. But 6 mg... it does not help erections one damn bit, at all; you’re still on your own in that area. But if you get to the point of orgasm, it’s explosive. It’s almost scary! Small amounts intensify orgasm. Not for Ann, but for me. Is it a male/female thing? I don’t know.

Ann: I really don’t know. That’s one of the things that we have to find out. And it may not be every man, but I suspect that it is effective more for older men than for anyone else, that’s why it hasn’t gotten much feedback from young researchers.

Sasha: So there’s an example. Is that a sexy drug? Well, no. Well, I don’t know. It depends. And for whom? And under what circumstances? What age and what sex? I don’t know.

Jon: *Which of all of the many different drugs do each of you feel is the most compatible for sexual relations.*

Sasha: You mean the physical performance or the intimacy?

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Jon: *Both.*

Sasha: Well, then, there are many different drugs for different things.

Ann: Yeah, that is very tricky. That's something that we're going to have to make much clearer in the next book, because the relaxation and disinhibition effect of many psychedelics is what most people respond to. If you're in a sexual situation what you want is that un-tenseness. A dropping of the tension and the over-activity of the intellect—you know, the “let go” thing. And most psychedelics do that. MDMA, of course, doesn't let you *do* anything.

Jon: *Well, I don't agree with that. Going back to what you were saying about having an orgasm without having an erection; with MDMA, for me, that's the way to go. And it's true that one cannot get—or at least I haven't been able to get—completely full erections, yet it is still a fabulous compound and the intimacy is there. But you have to work on it; you can't give up. Some people get tired or worn out...*

Ann: In general, and politically, there's this whole emphasis that MDMA is a “club drug.” And club drugs are commonly thought of as something that you can pop into somebody's drink and they become amnesiac, they lose control, and they can get raped, and whatever. Well, MDMA is *none* of those things. It's a *love* drug, but it's not a sex drug, as most people think of sex. And it really takes effort. Leave the sex for another time.

Jon: *Well, I think it's a worthwhile effort...*

Ann: Yeah... but with the other psychedelics, I think... there are very few psychedelics that you *can't* make love on, if you find the right dose.

Sasha: There are some that are very body-oriented, like 2C-B for example.

Ann: 2C-B, and LSD for most people. But you *have* to find the right dosage level, otherwise you're going “way out there.” And that's the trick. Ketamine—we know people who are very successful making love with that...

Sasha: And I know people who don't even know where their body *is* while on ketamine.

Ann: Yeah, but that's the dosage again. You stay pretty low. I haven't taken it at all, so...

Sasha: When you're out there in the outer galaxies, observing the beauty of the world and God and all that sort of thing... as our Secret Chief once said of ketamine, “It's amazing, you know somewhere, you know someone who has a full bladder, but you don't give a shit.” It's not your concern, it's *his* concern... So with this sort of separation, there's no meaning to sex.

Ann: On the other hand, if you consider the famous temple in India, which is full of every conceivable sex position that anyone could take, that is a temple illustrating—as I understand it—one of the ways to attain the God-head. It makes it very clear that this is one of the ways you get there: sex. So you cannot really divorce the sexual from the spiritual, because if you get in the right space with the right person and can open up the right things, they *are* one-and-the-same.

Sylvia: *Agreed! Thanks for taking the time to speak with us for MAPS. •*



MARK HENSON, www.sacredlight.to
TEMPLE TRANSMUTATION, 1997, oil on canvas



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How Psychedelics Informed My Sex Life and Sex Work

by Annie Sprinkle



Annie Sprinkle is the prostitute/porn star turned performance artist/sex guru. She tours with a one-woman theater show about her life in pornography. Her most recent book is *Hardcore from the Heart: The Pleasures, Profits and Politics of Sex in Performance* (Continuum Press). She is working on a new book with David Jay Brown on sex and psychedelics (interested publishers please contact her about it at sprinkle@gatesofheck.com). Recently she received a Doctorate of Human Sexuality at the Institute for Advanced Study of Human Sexuality, in San Francisco. A version of this essay was prepared for her studies. For more about Annie visit her web page at www.gatesofheck.com/annie.

“Few things feel better than getting high and getting laid.”
– David Jay Brown, author of “The ABC’s of Erotic Alchemy,” *Hustler Magazine*, April 2000

“Just say KNOW.”
– Timothy Leary

I was invited to speak at the AllChemical Arts Conference—a week-long event about entheogens and creativity, to be held in a resort hotel in Hawai’i in 1999. I was surprised to be invited, because I had not been a particularly outspoken advocate for these substances. Being a sex worker (call girl/porn actress and director), who often did interviews with the media—especially as I evolved into a controversial performance artist and sex educator—I was routinely trying to debunk the myth that all sex workers were hopeless drug addicts. Fortunately, I have never been a drug addict, but indeed I have tried most every popular drug at least three times.

I was curious about what a conference dedicated to entheogens might be like, and curious about the people who would attend such a conference, so I accepted the invitation to speak. It was as I was preparing my presentation for the illuminati of the psychedelic world that I realized what a profound, and positive impact my psychedelic experiences had had on my life, and in particular, on my sex life. In an *aha!* moment, it became clear that psychedelics had been perhaps my greatest sex educator.

LSD

When I was fourteen (a full three years before I was to lose my virginity), I had my first psychedelic drug experience. I went to high school in Panama City, Panama in the ’60s. My father, and most of my friends’ fathers, worked with the American Embassy. We were good, responsible teenagers, so on the weekends our parents let us go up the

coast to Panama’s beautiful tropical beaches and stay overnight in beach huts. Those spectacular beaches became the laboratories for our innocent drug experiments.

All kinds of inebriants were available; opium, speed, Panama Red *Cannabis*, mescaline, cocaine, magic mushrooms, LSD, etc. One evening a friend, also fourteen years old, offered me a hit of blotter acid, to “expand my mind.” There were no instructions, no warnings, and no rituals. I tripped my brains out all night long. Totally unprepared for lysergic acid diethylamide, my teenage fears became magnified a thousand-fold; the beach crawled with snakes, people morphed into previously unknown life forms, my heart beat out of its chest, my eyes bulged out of my head. I did not surrender, but endured, and could not wait until it was over.

Rough as the night was, the next day I was a wiser person. I had experienced alternate realities, new dimensions, other ways of seeing and feeling. I discovered that life was not necessarily as it appeared. I learned that I had the power to radically change my consciousness, and hence the world around me. This was excellent information to have on my way to becoming an adult—a sexual adult.

During subsequent beach weekends I took more LSD trips, usually with a sense of dread and imagined peer pressure, mixed with curiosity. I remember watching water boil for hours, seeing wallpaper patterns becoming kaleidoscopes, and finding God in the eyes of a cat. Mostly I felt paranoid and excruciatingly insecure, but there were moments where I experienced great bliss and yummy sensations. My perceptions were heightened, I felt electric, got all tingly, and was awed by life. My first experiences with altered states came not from having sex, but through psychedelics.

MESCALINE

At sixteen, I finally had my first real sexual experience. On that same night, I also

had my first mescaline experience. My boyfriend Van was twenty-six. He owned a hippie coffee shop. He was kind, adoring, and wise. We rode his motorcycle to his beach house for the weekend. He offered me a hit of mescaline. We each took one. I half expected him to turn into a three-headed monster at any moment like with LSD, but the mescaline was more gentle and more sensuous than acid. We walked on the beach, hand in hand, and it was a magical experience. I'd never seen so many stars in the sky; the ocean waves and sand were filled with phosphorescent algae.

The world was covered in multi-colored glitter. Van kissed me and I couldn't tell where my body started or ended next to his. I felt big love.

After a romantic and transcendental evening on the beach, we went back to his place and he treated me to my first cunnilingus experience. Perhaps it was just timing, but the mescaline was definitely an aphrodisiac. I felt so open, aroused, and trusting. Each touch was amazing. It was the most ecstatic experience I had ever had. A few weeks later, when I turned seventeen, I happily got rid of my virginity with Van. I was expecting intercourse to feel as overwhelming and transcendental as a psychedelic experience. Nice as it was, it didn't feel that way, although later in life it would.

At eighteen, I was living a hippie lifestyle in Tucson, Arizona. I did more mescaline, more LSD, and became wildly sexually adventurous. In a famous *Playboy* magazine interview in 1966, Timothy Leary exclaimed that LSD was the most powerful aphrodisiac ever discovered.¹ I don't remember having much, if any, sex while tripping on acid. I did not find LSD conducive to wanting to be intimate or to be touched, although I've talked with plenty of people who have had mind-blowing sex on LSD. However in retrospect, I see that my drug experiences did free me up from following convention. When most of my schoolmates went on to college, I ended up working in a "massage parlor." To everyone's surprise, especially my own, I found my calling! I was already breaking laws by smoking pot and taking psychedelics (which I felt should be legal), so to do illegal prostitution was not that much of a stretch. I believed prostitution should be legal also, and became involved in the prostitutes' rights movement. I enjoyed my "work" and it fit my needs at the time.

Before LSD became illegal, Dr. Stanislav Grof practiced psychotherapy with his patients while they were on LSD, often with very successful results. Sexual issues would sometimes come up, often in surprising ways. In his book, *LSD Psychotherapy*, he wrote that: "Occasionally LSD subjects experienced themselves as participants in complex sexual rituals and

ceremonies of different cultures, such as fertility festivals, rites of passage, ancient temple prostitution, or scenes of phallic worship. Experiences of this kind frequently convey very specific and detailed, historically or anthropologically correct information that was not previously available to the subject."² When I started working in prostitution, I felt a strong connection to a long lineage of whores and sexual healers before me. Perhaps this connection was inspired by my psychedelic journeys.

Although I did have
some wonderful
orgasms on Ecstasy,
the experience of Ecstasy
was not so much about
orgasm or sex, as it was
about looking deeply
into my Self—heart,
soul, and psyche.

PEYOTE

Every time I was about to ingest a psychoactive substance, I was hesitant and scared, but something told me there was an important experience to be had, and some key information to be gained, so I pushed myself. It was an opportunity to peek behind "The Veil"—to go beyond everyday reality and connect with the Universe in deep and intimate ways. A psychedelic substance was never once something I desired to do, but something I felt I had to do for personal growth.

In the Arizona desert I ate peyote (*Lophophora williamsii*) buttons, a plant source of mescaline. People warned me that it was poisonous for the body and would likely make me vomit—it did. I ate the buttons about half a dozen times. One night I had a remarkable erotic experience. I made love with the Earth and the Sky in an energetic and emotional way as I meditated and masturbated ("medibated") under the stars. I became acutely aware of the sensuality of the desert, of every grain of sand, of the wind, and the plants. It was super erotic, immensely satisfying, and oh so cosmic! After that experience, I expanded my concept of what sex was. It was not simply about bodies coming together for physical sex, but about circulating sexual energy, which was everywhere and available just for the asking. I could tap into it just by tuning in and saying "yes." I realized that *everything* was sexual/sensual—that even all my little cells were all having sex. Sex was both microscopic and enormous.

OTHER DRUGS

At twenty-six I was living in Manhattan. I became interested in exploring my "shadow side," "Dark Eros," the worlds of S/M, extreme fetish, dominance/submission. By day I worked in an S/M house as a professional dominatrix/submissive. By night I frequented the Hellfire Club, a veritable smorgasbord of kinky sex. I experimented with some of the non-psychedelic drugs; crack, angel dust, heroin, etc. I was never a lover of drugs, but I honestly felt it was my duty as a "sex researcher" and "pleasure artist" to try them. I had visited the Temple of Delphi and the brothels of Pompeii.

I read that throughout history prostitutes utilized various aphrodisiacs and opiates with their clients. In my experience, these drugs were in a different category than the psychedelics. Although I did have some very interesting sexual adventures with these substances, there was not a sense of deep exploration of my soul and psyche. I had a sense of getting high and tuning out, as opposed to going deeper and tuning in. I also saw firsthand how incredibly destructive particular drugs could be when some of my friends became heavily addicted to them. I never met anyone addicted to entheogens.

MDMA / ECSTASY

By the mid-'80s the Great Dying was well underway; AIDS had taken its huge toll on my community. I'd lost many friends and lovers, and was trying to cope. Being a very sexually active gal, I was desperately searching for new, satisfying forms of sexuality, which could be enjoyed without exchanging bodily fluids. I signed up for a three-day Sacred Sex workshop led by a Tantra teacher named Jwala. At the workshop, my workshop partner gave me my first hit of Ecstasy, and that's exactly what I experienced—ecstasy. It's no wonder "E" is extremely popular in the "sex community." Before MDMA became illegal it had been used successfully during marriage/relationship counseling sessions. Therapists found that partners were better able to communicate with each other while on MDMA. It reduces performance anxiety to zero and creates a yummy, lovey-dovey feeling, and a nice shift in consciousness. Needless to say, I became a convert—to Tantra, and to Ecstasy.

I continued to take Ecstasy, once, twice, or three times a year. Jwala taught me about how to do ritual, about "preparing the space," and stating one's intention before making love. I used those same techniques when I would ingest a substance, which really helped make the experiences more satisfying. I mostly preferred taking Ecstasy alone. I used it as a tool for self-evaluation. Usually I would spend some time making love with myself and doing "sexual healing" on myself. The first time I did "E" alone, I fell deeply in love with myself for the first time, which was very good for me as I had a relatively low self-image. This helped me transition out of working in prostitution and appearing in mainstream porn films, and into doing more of the kind of work I wanted to do at that point. I also found myself desiring to connect with women, both sexually and in my work. I started making "feminist porn." The second time I did Ecstasy, I heard a voice tell me to quit smoking tobacco, which I then did permanently, after 25 years of a heavy smoking habit. Another time, I sat naked in front of my mirror and looked at my repressed anger, and let it surface. I hissed like a snake for several hours, and witnessed my inner Medusa in a remarkably non-judgmental and fearless way. I realized how sexual energy and anger are connected. I realized that in order to go to the next level of my sexuality I needed to learn to better

express my anger. I practiced, and sure enough, I learned to have long, extended orgasms. When I then produced and directed my own video, *The Sluts and Goddesses Video Workshop* (1992), I captured myself having an extremely intense five-minute-long orgasm. In retrospect I realize that I used a lot of psychedelic imagery in the video. The project was quite successful.

Although I did have some wonderful orgasms on Ecstasy, the experience of Ecstasy was not so much about orgasm or sex, as it was about looking deeply into my Self—heart, soul, and psyche. Each time I took Ecstasy I retained some key piece of information that I could utilize to grow as a person, and expand my (sexual) horizons. I found the lover I had been searching for so long—*me!* When I took it with lovers, I could feel a sense of empathy with my lover without doing anything. I experienced my body as a temple, and sex as prayer. Ecstasy took me into my heart the way that psychedelics took me into my mind and spirit. Also when on Ecstasy I would sometimes have wonderful, long "crygasms." Ecstasy showed me a deeper kind of love, which I was inspired to create more of in my life, without the drug. And I did.

A lover of mine who had studied Tantra in India for several years, told me that with Ecstasy "a person could get to similar ecstatic and spiritual places that took Tantra yogis a lifetime of strict disciplines to get to—if they were lucky enough to ever get to those states." There is of course a down side to Ecstasy. I had some miserable hangovers. I slept with my best friend's husband when I shouldn't have. Oops. Some folks let down their guard and have risky, unsafe sex, and I'm told that a few people have had medical emergencies with extremely serious consequences.

In 1993, I was at my sexual peak. I was an orgasm on two legs. My sexual energy flowed like bubbly pink champagne throughout my body on a daily basis. I studied and practiced Tantra relatively seriously, and all my chakras were spinning like pinwheels in a strong wind. Around this time I started facilitating sexuality workshops for women. The main thing I taught was the Taoist Erotic Massage Rituals (created by Joseph Kramer of the Body Electric School in Oakland), consisting of intensive genital massage strokes combined with lots of rhythmic breathing. It was powerful and effective stuff! Because of my drug experiences I was prepared to handle the very high erotic vibratory states that these techniques propelled our groups into. Sometimes there were very intense emotions and moments of distress. I was comfortable and experienced enough to manage these transcendental states because of my experiences with drugs. I learned how to take women (and sometimes men) on pseudo-psychedelic journeys—without drugs!

KETAMINE

I first heard about ketamine when I went to Hawai'i to visit friends, and to attend the 80th birthday party of Dr. John C. Lilly, the infamous psychobiologist, dolphin re-

searcher, and psychedelic enthusiast (who recently passed away). If Dr. Lilly found ketamine so enlightening, I figured it must be worth trying. My friend injected my buttock with a carefully measured dose of “Special K.” I slipped right into the deepest trance I’d ever been in. I could not (or did not want to) walk, talk, sit up or do anything, but I was intensely aware of Self. I lay on the bed with my eyes closed. It was extremely visual. Projected on my eyelids were quickly moving three-dimensional fractal-like patterns, one after the other. I had multiple *eyegasm*s! At the same time I experienced absolute, total, inner peace, which was something I was hankering for after years of living in bustling Manhattan and jet-setting around the world. It felt exquisite; like being in that delicious post-orgasm afterglow state, but for a couple of hours.

When I came out of the ketamine experience, I brought with me an overwhelming desire to create a more peaceful life for myself. I moved out of New York City where I had lived for twenty-four years, and I have lived by the sea ever since. I learned that one way to experience peace and bliss was to not *do*, but to *be*. My sexuality changed yet again. It became less performative, less active, less energetic. Sex became deeper, slower, and subtler—I call it “Zen sex.” With my newfound understanding of how “less could be more,” I did something totally wild and experimental: I committed to a serious, monogamous relationship!

PSILOCYBIAN MUSHROOMS

Mostly I have used psilocybian mushrooms with lovers that I was in a close relationship with. These trips have ranged from very mild to intense, depending on the freshness of the mushrooms and the dosage. Usually while on mushrooms I have not found myself wanting to make love in the traditional sense, especially when I’m peaking. Instead I usually prefer having physical space. However, I find it very bonding and very intimate to share such an intense and personal experience with a lover. I would sometimes get insights into our relationship, which we could talk about afterwards. I’ve found that mushrooms (as well as the other substances mentioned in this story) can definitely deepen a relationship, in a remarkably similar way that sex does. Coming off mushrooms is an ideal time to do some sensual massage or some serious cuddling. There is a delicious unification with my partner—an openness and vulnerability.

My present girlfriend, Barbara, has done well over a thousand psychedelic journeys. She was even a “guinea pig” at Stanford University when they were studying the effects of heavy doses of LSD in the ’70s. One beautiful summer day, we were on a mountain lake in her rowboat, and we found ourselves tripping without having ingested a thing. Our psychedelic door flew open probably because we had ventured through it many times before. Our *love* was the drug, and it was strong! Our senses became heightened, time warped, colors were brighter. It felt exactly like we were on

mushrooms. I wondered if people who have never done any psychedelics could ever feel the same way, or if our psychedelic experiences enabled us to enhance and intensify the magical feelings of love.

At one point I purposely didn’t ingest any drugs for about six years because I came to feel that drugs were the lazy person’s sex. Why do drugs when one could accomplish the same things from having several hours of sex, and not have any hangover the next day? (This does not work with quickies.) Many people are too lazy, or don’t have the sexual skills to get there. Or they have a limited capacity for sex and pleasure. With a substance there’s no escaping the intensity, and the intoxication. With sex you have to work at it, but in the long run it’s probably better for your health. Then again, variety is the spice of life.

AYAHUASCA

Although I have had a number of opportunities, I have not yet tried the plant brew, ayahuasca. I did however try “pharmahuasca” (the synthetic version) with a group of about a dozen friends. We were led by an experienced guide and his excellent and caring assistants. We prepared for a couple of days with fasting and enemas, then took the pharmahuasca along with a fairly heavy dose of mushrooms. Our guide said the mushrooms helped make the pharmahuasca more visual.

When I took off it was like I had an entire New Age greeting card shop behind my eyelids. It was the longest, most intense, most hallucinatory, most physical of all journeys I’d ever been on. It lasted about ten hours, with several hours more coming down. I lay still the whole time with my eyes closed; except when I rolled over to purge into a bowl, something everyone in the group did repeatedly (a wonderfully kinky and intimate group experience). This substance affects the nervous system quite strongly, so I had lots of sweats and chills, and other very strange physical sensations, like a snake made of air whipping around my body.

At the time of this journey, my father was dying of cancer, so my journey was a lot about pain, fear, and death. I saw the “complexity of the Universe” as a huge, fast, megamachine. I saw clowns, gargoyles, Goddesses, and Virgin Marys. I saw bloodshed in Rwanda, Jon-Benet Ramsey being murdered, and I saw myself being stabbed to death by a serial killer. I saw my father in the hospital on a respirator struggling to stay alive. I saw all these things without any judgments. There was no good or bad. Everything worked together, like yin with yang. I became acutely aware of the “human condition.” I saw compassion as the best salvation for myself and all people and things. Lots of thoughts and feelings came up about my body, and about the aging process. Sometimes I felt strong, healthy, and light; other times I felt old, fat, and polluted. I believed that the ayahuasca was helping to prepare me for my death.

In the months that followed, sex became more about soul merging, loving support, and nurturing and comforting each other before we die. It became more serious than before. It felt like I had achieved a level of sexual maturity, and at the same time I grieved for my youthful enthusiasm and naïveté. This journey inspired me to make a sex film called *Teenage Mermaid Fanta-sea*. I play an elder mermaid who initiates a young mermaid into the treasures of her sexuality. I teach the young mermaid how to seduce a diver, and then in the end I die an orgasmic death.

SEX AND PSYCHEDELICS

Clearly my experiences with psychedelics have been educational and beneficial with regard to my own sexuality and my life's work. From my observations, these psychoactive drugs have not been harmful in any way for me, or for the people I know who have used them. Terence McKenna pointed out that:

*"The profundity of [hallucinogenic inebriation] and its potential for a positive feedback into the process of reorganizing the personality should have long ago made psychedelics an indispensable tool for psychotherapy."*³

And I might add, a tool for sex therapy. Oddly enough, I have not found a whole lot written about psychedelics in relation to sex, when to me they seem so totally interconnected.

From what I have gathered, psychedelics are generally not used much as aphrodisiacs for sexual arousal—although people do report having phantasmagorical sexual experiences on them. More often the user gains some key information, has a new experience, or sees her/himself from a new perspective, and any of this can greatly inform that person's sexual life. Just as each sexual experience can potentially teach us something about sex, each drug experience can potentially teach us something about sex. And for that matter, sexual experiences can potentially teach us something about how to take drug trips more effectively. As I became more sexually experienced, I became much better at handling my psychedelic journeys. I learned how to not have expectations, and how to surrender.

The Drug Workshop (www.drugworkshop.net), a web site with sensible information regarding drug use, says: "*Sex is a drug! The biological chemistry of sex is a lot like that of psychoactive drugs. So when you have sex on drugs, you are having sex with that drug.*" Interesting concept, to have sex with the drug (or plant) itself. The site also stresses the importance of whom you decide to do your drugs with. I couldn't agree more. Set and setting are so important. Journeying with one or more experienced guide(s) is generally the best way to go.

So if psychedelics have the potential to be so beneficial, why did they get such a bad rap? Perhaps for some of the same reasons that sex gets a bad rap. Terence McKenna offered an explanation for why drugs and sex get suppressed and why "just say no" doesn't work:

*"Sexuality is the glory of the living experience. Ecstasy is the contemplation of wholeness. That's why when you experience ecstasy—when you contemplate wholeness—you come down remade in terms of the political and social arena because you have seen the larger picture."*⁴

People tend to link "sex and drugs" because both are condemned by society. Nevertheless, throughout the ages human beings have continually searched for more ecstasy, more sexual satisfaction, for solutions to their sexual problems, and for aphrodisiacs. Psychoactive substances have been used in most cultures because they can be keys to unlock the mysteries of life. Of course as each mystery is unraveled, a bunch of new ones appear. Both sex and psychedelics are ultimately about consciousness, about self discovery, and going beyond everyday reality to that magical place—somewhere over the rainbow, where we feel Divine and we experience some truth. Granted, both sex and psychedelic drugs are generally used unconsciously by most people.⁵ We need to work on that.

Needless to say, the AllChemical Arts Conference in Hawai'i was absolutely wonderful, and so were all the people who attended it. I had a fantastic time and learned a whole lot. Since that conference I decided to support more research into these drugs, support law reform, and come out as an advocate for the safe use of psychedelics—especially with regard to sex research and sex education. I'm hoping someone will soon have the courage to organize a conference on sex and psychedelics. I'll be there with bells on! •

Annie Sprinkle

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- 5) Pointed out over dinner by Christina Saint Laurent.

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Forbidden Knowledge... and Ancient Secrets

by David Jay Brown



David Jay Brown is the author of *Brainchild* (New Falcon, 1988) and *Virus* (New Falcon, 1999), and is co-author of *Mavericks of the Mind* (Crossing Press, 1993) and *Voices from the Edge* (Crossing Press, 1995). To find out more about David's work visit www.levity.com/mavericks.

NATURALLY, my experiences with sex and psychedelics got me interested in Tantra, the ancient Indian system of sexual yoga. Over the years, I have become fairly well-acquainted with basic Tantric practices, and have gotten to know a number of people in the Tantric community. This sensual and spiritual community incorporates consciousness-raising sexuality into their daily religious practice. From spending time with these people I learned that it is not uncommon for practitioners of Tantra to incorporate psychedelic plants, such as *Cannabis* or psilocybian mushrooms, into their sacred rituals.

Although the ritualistic mixing of sex and psychedelics is ancient—and openly discussed in the writings of iconoclastic philosophers like Aleister Crowley and Robert Anton Wilson—the psychopharmacological techniques for activating higher states of sexual consciousness remain unknown by most people, and they are often kept secret from early initiates of Tantra. Techniques for enhancing sexual rituals with sacred plants are rarely mentioned in popular books on Tantra or in Tantra workshops.

This important omission is deliberate. It's due to the fact that it requires a good bit of training to handle the enormous amount of energy that a Tantric-psychedelic session can generate. Tantric sex can be quite intense on its own, and that may be more than enough for most people who are interested in exploring Tantra. Not everyone can handle shivering in ecstasy for hours while their partner's face is melting.

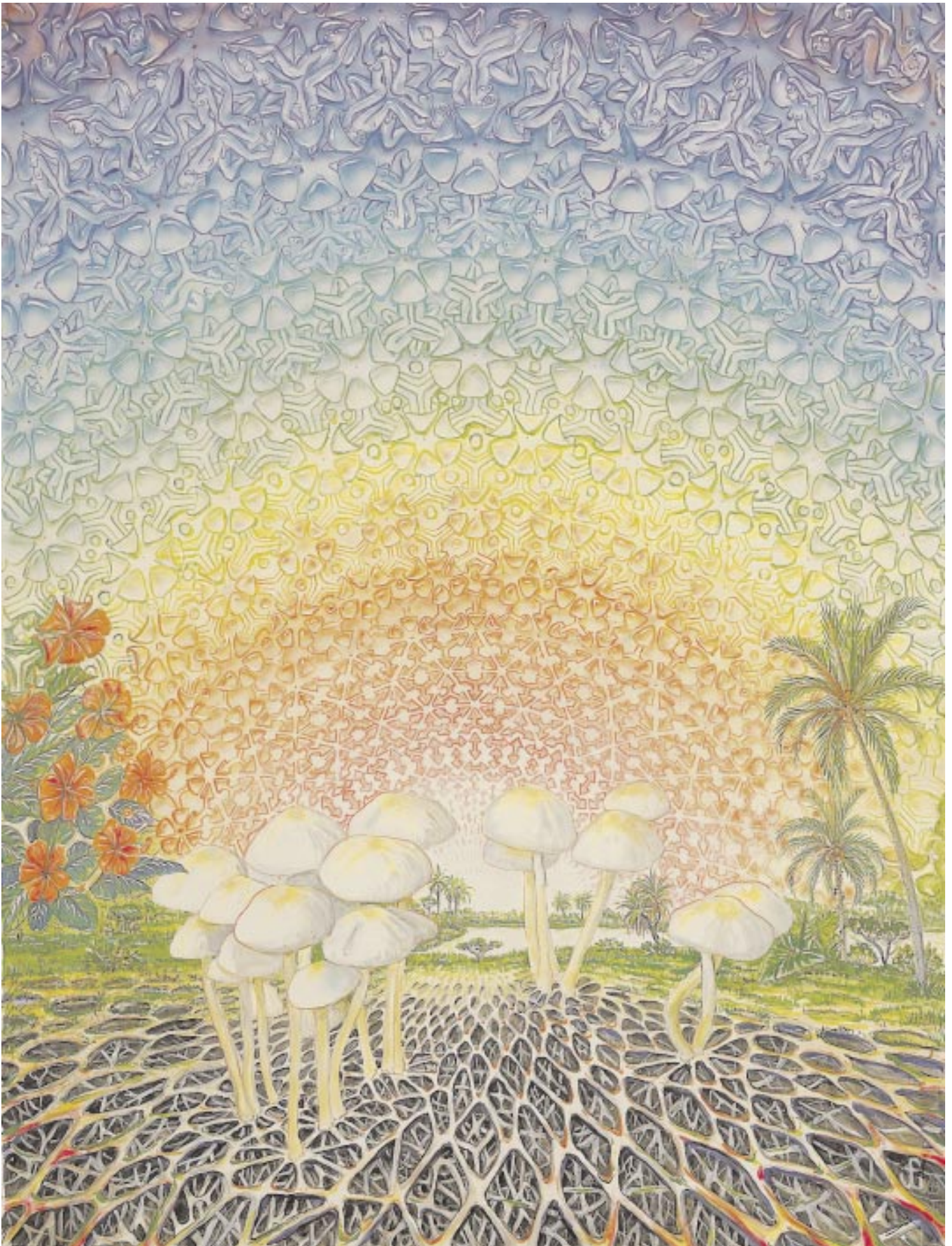
The omission of psychedelics is also largely due to the fact that most people in the Tantric community are aware that the idea

of a sexually-based spirituality is controversial enough for most people. Mixing sex and religion elicits strong taboos in many people. Making it widely known that some of those same people who are mixing sex and religion are also using "Schedule I drugs" may not be the wisest way to gain societal acceptance during a time in history when sacred plants are regarded as forbidden fruit by the Puritanical overlords of society. So their secrecy is understandable.

However, since it can be emotionally risky to mix sex and psychedelics if one isn't properly prepared, perhaps a more open discussion of these experiences would be beneficial. Since nothing is going to stop people from mixing sex with just about every substance imaginable, and since the emotional consequences of these experiences can be so extreme, openly sharing our experiences with one another is probably a good idea.

This is one of the reasons that Annie Sprinkle [also in this *Bulletin*, see page 9] and I are currently working on a book about sex and drugs, with an emphasis on psychedelics. We are collecting anecdotes for the book, and are eager to receive submissions. Please send us any interesting experiences that you have had combining sex with a psychoactive drug, regardless of whether it was positive or negative. Be sure to include written permission to quote from your experience in our book, and let us know whether or not you wish to remain anonymous. •

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FRED WEIDMANN, www.art-online.de/weidmann.html PANAEOLUS CYANESCENS, 1999
acrylic on paper fixed to canvas, 58.5" X 50.7" (collection of Roger Liggensdorfer), Switzerland



MARTINA HOFFMANN

www.martinahoffmann.com

THE MUSE OF CONSCIOUS AWAKENING, 2001

oil on canvas, (collection of Albert Hofmann)

The Psychedelic Gateway

"My canvases speak the language of my visions and dreams." If we consider different entry ways into the creative process, the psychedelic experience can certainly be considered one of the more immediate gateways. As a gate to the superconscious, the sudden mind expansion of this path will provide an automatic opening of all channels, through which the unlimited abundance of visuals will flood and imprint the artist's mind, forever providing her/him with an inexhaustible wealth of images to be materialized on canvas in time. As the messenger between the worlds, the artist may help manifest these unknown worlds for all to see. From my psychedelic journeys I have brought back the understanding that the colors and forms are the language of those realms. They are the Esperanto of the unknown, where communication is directly with the soul. Anything learned becomes cellular instantly.

In these worlds any realization turns into creative energy and action immediately. These inner visions are the guide and inspiration for my paintings. Bringing back these images is about communication. The painting becomes the otherworldly blueprint from which we can translate into human context. The message is simple: "If we allow it, there is no limit to form and content." This holds the potential for us to be able to create a reality as beautiful, healthy and strong as our imagination permits. The Muse of Conscious Awakening reigns over the land of unlimited possibilities. She alerts us to be courageously awake in the presence of the unknown and to allow for its magnificent gifts to unfold. And the muse said: "I've come from the ancient past and distant future to remind you of places that you will have been to."

— Martina Hoffmann

Entheogenic Sects and Psychedelic Religions

by R. Stuart (pishicol@aol.com)

In a 1991 case related to peyote (*Lophophora williamsii*), U.S. District Chief Judge Juan Burciaga stated: “*The government’s war on drugs has become a wildfire... today, the war targets one of the most deeply held fundamental rights—the First Amendment right to freely exercise one’s religion.*”¹ Burciaga could rebuff the prevailing political mandate of religious discrimination only because he was about to retire. Unfortunately, the courts and law enforcement in the United States are rarely sympathetic toward the use of psychoactive sacraments. This article clarifies some of what is being suppressed with regard to churches that use peyote, other psychedelics, or *Cannabis*.

PEYOTE CHURCHES

NATIVE AMERICAN CHURCH (NAC). Peyote was declared illegal by the Spanish Inquisition in 1620. Spanish priests burned Aztec herbalists at the stake, and the Inquisition prosecuted peyote possession as far north as Santa Fe and as far west as Manila. Later, the U.S. government continued this campaign under the guise of trying to stamp out a “dangerous narcotic.” In 1906, local organizations arose in Oklahoma to oppose anti-peyote legislation. The first peyote church was incorporated as a legal defense in 1914. Current federal law requires NAC members to have at least 25% American Indian ancestry, although some chapters have Caucasian members. Most state laws also limit membership to Native Americans, though some states prohibit peyotism altogether, and a few states allow peyote to be used for bonafide religious purposes regardless of race. There are about 60 chapters of Native American peyote churches with various names. The national NAC leadership is dominated by Navahos, so chapters run by other tribes sometimes do not acknowledge any affiliation beyond the local level. The NAC has long been criticized for consuming peyote that is over-harvested from its natural habitat in Texas. Although a few NAC groups quietly operate small cultivation projects, there has been a consistent failure to promote widespread cultivation using the highly productive method of grafting onto faster-growing columnar cacti. Apparently, some Navahos once tried to graft peyote. Because they did not understand that it is necessary to wait five years for the grafted buttons to develop a high alkaloid content, they incorrectly concluded that grafting produces peyote of low potency.

NEGRO CHURCH OF THE FIRST BORN. John C. Jamison of Tulsa, Oklahoma was a black man who was raised among the Indians and spoke three Native American languages. His

small Christian church had an organizational infrastructure with at least six officers. Some members were drawn by the healings that Jamison tried to perform in the traditional Indian manner. Jamison conducted peyote ceremonies from 1920 until his murder by a lunatic in 1926. The government’s hostility toward peyote discouraged some of his black congregation. Jamison never succeeded in getting his organization officially incorporated. His road meetings were similar to those of the Native American Church, although he was criticized for introducing some modifications of the conventional ritual.²

CHURCH OF THE AWAKENING. This peyote church produced numerous small booklets.³ Originating as a study group in 1958 in Socorro, New Mexico, it incorporated in 1963. Its members were primarily mature middle-class Caucasians with a serious interest in mysticism. The leaders were Drs. John and Louisa Aiken. They traveled around conducting peyote meetings out of their mobile home. In 1967, the church petitioned the FDA for a religious exemption so it could continue to dispense peyote and synthetic mescaline. The government’s contradictory contentions were that the church was not a religion, and that a denial of the petition would not prevent the church from practicing its religion. The government indicated that although this church seemed harmless, an exemption for the Church of the Awakening would make it impossible to suppress out-of-control groups such as the Neo-American Church (see page 18).⁴

GHOST CLAN. This group reportedly operated in Mesita, Colorado in the early 1990s. It had legal problems due to the sacramental use of peyote.⁵

PEYOTE WAY CHURCH, (www.peyoteway.org). Newsletter: *The Sacred Record* (not published for the past three years). This sect in rural Arizona was founded by Rev. Immanuel Trujillo, Rev. Anne L. Zapf, and Rabbi Matthew S. Kent in 1978. Rev. Trujillo is an Apache who formerly served as a roadman for the Native American Church. The PWC is proud to be the only peyote group that officially espouses an interracial membership not conforming to the federal requirement of at least 25% Native American ancestry. The church has about 300 members of all races. Visitors to the church come from all walks of life; some have been Christian, Jewish, Hindu, Moslem, Wiccan, and atheist. The clergy maintain a life-style of “voluntary simplicity,” and eschew meat, alcohol,

tobacco, and junk food. Rev. Trujillo also declared “Television is an instrument of the Devil.” The church’s leaders have a home-based business creating and selling “Mana” pottery and paintings. Peyote cultivation is promoted as an alternative to over-harvesting wild populations. The church’s greenhouse was constructed partially from funds donated by the Friends of the Peyote Road when that non-profit group disbanded. The greenhouse also currently houses some plants that survived the most recent raid on the now defunct Peyote Foundation, which was driven out of nearby Pinal County. Rather than conducting road meetings in the style of the NAC, the PWC offers “spirit walks.” The spirit walk is a solitary peyote meditation in the wilderness after a 24-hour fast. The church provided over 40 spirit walks in 2001. Until recently, the church never requested financial support for any of its services. Now, it asks for a \$200.00 donation for each spirit walk (\$150.00 for members). PWC owns 160 acres in the Aravaipa Valley (50 acres more than the Vatican). The Peyote Way previously operated under the names “Trinity Pentecostal Church of God” (1971–1972) and “Church of the Holy Light” (1972–1977).

PSYCHEDELIC CHURCHES

LEAGUE FOR SPIRITUAL DISCOVERY (LSD).

In 1966, Timothy Leary founded The League for Spiritual Discovery at the huge estate of millionaire Wall Street stockbroker Billie Hitchcock in Millbrook, New York. The League is described in books such as *Millbrook: The True Story of the Early Years of the Psychedelic Revolution*.⁶ The League embodied the best and the worst of the “psychedelic revolution” of the 1960s. The Millbrook commune was the site of innovative human potential movement activity. It was also frequently the scene of poorly-managed psychedelic experimentation by people who often were not given proper preparation and supervision.

NEO-AMERICAN CHURCH (a.k.a. “Original Kleptonian Neo-American Church” and “Original Kleptonian Church,” www.okneoac.com). The church produced books,⁷ and a newsletter called *The Divine Toad Sweat*. It is only a coincidence that the church’s logo depicted a three-eyed toad, because at that time it was not known that *Bufo alvarius* toad secretions could be smoked for psychoactive effect. The group was founded at Millbrook in 1964, and is now located in Austin, Texas. Although the Neo-American Church was a minor Millbrook phenomenon existing alongside the League for Spiritual Discovery, it has survived decades longer than Leary’s group. The Neo-American Church uses LSD, peyote, and other psychedelics. The founder was the late Arthur J.

Kleps, the “Chief Boo Hoo,” who aggressively flaunted social norms with vulgar profanity and public alcoholism. The church’s web site promulgates the historical revisionist theory that the Holocaust was a hoax, and that American troops were the true mass murderers in WWII. There are also anti-Semitic rants about how the “parasitic Jewish cosmopolites have seized control of the American media and replaced indigenous American culture with a depraved and corrupt alien pseudo-culture of their own devising.” The only half-way serious thing to come out of this group was a volume of recipes for manufacturing drugs titled *The Psychedelic Guide to Preparation of the Eucharist in a Few of its Many Guises* (Robert E. Brown & Associates 1968).

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THE PALEO-AMERICAN CHURCH. This faction in Warren, Vermont broke away from the Neo-American Church in 1969. Leader High Thorn stopped using psychedelics when he became a student of Zen in the early 1970s, but he continued to run this entheogenic sect. The church’s posters proclaimed: “The hallucinogens are the sacraments of the Paleo-American Church.”

THE CHURCH OF THE GOLDEN RULE. Rev. Bill Shyne ran this group in San Jose, California. It broke away from the Neo-American Church prior to 1970.

THE CHURCH OF THE SUNSHINE. Published *Creed of the Church of the Sunshine* (1980–1981) and their newsletter *The “L” Train* (1980–1981). Jack and Mary Jo Call founded this group after leaving the Neo-American Church. They promoted the sacramental use of psychedelics such as LSD, mescaline, psilocybian mushrooms, and *Cannabis*.

PSYCHEDELIC PEACE FELLOWSHIP. Michael Itkin, a gay rights advocate and early proponent of Liberation Theology, ran this group in New York City in the 1960s. They were “open to all persons seriously interested in the relation of the psychedelic experience to the nonviolent revolutionary movement, whether or not they have used the psychedelic sacraments.”⁸

UNIVERSAL LIFE CHURCH, (www.ulc.org). Supposedly there were dozens of small psychedelic groups that were discreetly chartered under the ULC in the 1960s.

DOG COMMUNE. In the late 1960s near Los Angeles, a group had the LSD-inspired belief that all life had equal value. They became fruitarians who only ate fruit that had fallen to the ground. Later, LSD visions revealed that God

existed on Earth incarnate in dogs, and that all of humanity's problems were caused by the mistreatment of "man's best friend." Members of the Dog Commune herded dogs, raided animal shelters to liberate their canine deities, and were among the first animal rights groups in the United States to try to stop exploitation of dogs in scientific experiments.⁹

SHIVALILA. Gridley Wright organized this LSD-using Hindu sect in Bakersfield, California. In the 1970s, the commune practiced psychedelic tantricism, and offered free seminars teaching women conscious conception and trauma-free childbirth.¹⁰

THE CHURCH OF THE TREE OF LIFE. Newsletter: *Bark Leaf*. Handbook: *The First Book of Sacraments of the Church of the Tree of Life*. Founded in 1971 by life-extension expert John Mann, this now defunct California organization was essentially a mail-order supplier of non-scheduled psychoactive substances such as 5-MeO-DMT. They also supported conscientious objectors during the Vietnam War.

CHURCH OF THE ONE SERMON. This was Leonard Enos' one-man operation in Lemon Grove, California. Its main activity was publishing various editions of an early—and fairly inaccurate—manual on *Psilocybe* mushrooms.¹¹

THE FANE OF THE *PSILOCYBE* MUSHROOM ASSOCIATION, (www.thefane.org). Founded in 1973, this Canadian group offered guided sessions with sacramental mushrooms. They had difficulty getting incorporated due to the authorities' concern that they were advocating the consumption of an illicit sacrament. A copy of the latest issue (1998) of their newsletter, *The Sporeprint*, is available for \$5.00 (see the web page listed for their mailing address). In the past, some of the occasionally produced newsletters were called *Sporatic*.

TEMPLE OF THE TRUE INNER LIGHT. The temple's web site can be easily located on a search engine, but the long URL does not work if used directly. An unofficial site is: www.csp.org/nicholas/A58.html. This Manhattan group asserts that anybody who is not a member of their church is doomed to be endlessly reincarnated in horrific hell realms. The members believe that their leader Alan Birnbaum is Jesus, and that they are the reincarnation of His disciples. Birnbaum formerly ran a Native American Church branch in New York, and had legal problems due to peyote. The public is invited to the Temple to participate in guided communion with DPT. The session occurs in a dirty room, sometimes with the gurgling sound of the toilet perpetually flushing in the background. The communicant must listen to a tape recording of excerpts from religious texts with a background soundtrack of sentimental music. Temple members advocate healthy lifestyles, and abstain from meat for moral and health reasons. The church gives guidance on nutritional healing of

addictions, depression, and disease. Communion schedule and further information are found on the church web site. They published *The Testimony to the Psychedelic* (1981, now out-of-print).

RELIGION OF DRUGS. Published: *The Religion of Drugs: Constitution*. U.C. Santa Barbara student Norm Lebow founded this group in 1982. Lebow's LSD-inspired agenda was a peaceful revolution toward a Marxist utopia.

THE NEW AMERICAN CHURCH. Publication: *New American Church* by Joel Bartlett, Albany NY, 1987. Founded by Joel Bartlett, this group believed "LSD is the true Christ," but they also used *Cannabis* and psilocybian mushrooms. After taking these psychedelics, members would watch an "Altar of silent T.V.'s on different stations."¹²

THE CHURCH OF THE PSYCHEDELIC MYSTIC. This church was mentioned in Thomas Lyttle's 1988 article "Drug Based Religions and Contemporary Drug Taking," which appeared in the 1988 *Journal of Drug Issues* (Vol. 18, No. 2), but no other information is available.

THE CHURCH OF THE TOAD OF LIGHT. Albert Most wrote *The Psychedelic Toad of the Sonoran Desert* (Venom Press. Denton TX. 1984). This pamphlet was so popular that the veneration of *Bufo alvarius* is now firmly entrenched throughout the Sonoran area. There are even toad devotees as far away as Germany who smoke exported venom. Al Most and his friends formed an informal congregation of toad worshippers.¹³ It seems unlikely that the group ever incorporated. Nonetheless, Most did sell T-shirts for \$12.00 with a toad logo bearing the caption "Church of the Toad of Light." This was advertised as "The Official T-shirt sanctioned by the high council." (NOTE: To respect the rights and health of animals, toads should only be milked by properly trained people. Untrained persons can obtain similar potent tryptamines from various chemical supply houses.)

CHURCH OF THE NORTH AMERICAN SHAMAN. This short-lived organization in the 1990s was based in Austin, Texas. It recognized seven botanical sacraments: *Trichocereus* species, peyote, *Salvia divinorum*, psilocybian mushrooms, seeds of morning glory and Hawaiian woodrose, and tobacco. It should be noted that it is an unskillful legal strategy for a church to have multiple Eucharists. In the past, when the courts deigned to consider religious defenses during drug prosecutions, they only listened to arguments involving a church that had one house. The logic was that a sacrament might be legally valid only if it is essential and indispensable for the practice of a faith. Thus having multiple sacraments implies that no particular one is essential (despite the "two species" of Eucharist recognized in Catholic communion). This reasoning is diametrically opposed to the actual practice

of herbal mysticism, whereby most indigenous groups use numerous plants.

INTER-FAITH ASSEMBLY OF THE PSYCHEDELIC CHURCH OF GOD. Bartlett J. Ridge founded this group in the mid-1990s. Soon after writing the bylaws to the church, Ridge abandoned the project and moved to Vietnam. Ridge is best known for his previous work organizing the DSM Reform Initiative. This was an attempt to remove pejorative wording about psychedelics from the upcoming revision of the *Diagnostic and Statistical Manual of Mental Disorders*. The American Psychiatric Association ignored Ridge's suggestions when publishing the *DSM-IV* in 1994.

FIRST INTERNATIONAL CHURCH OF *SALVIA DIVINORUM*, (www.xenopharmacophilia.com/ee/skamaria.html). This non-profit religious organization exists only on the Internet. The organization's founder is Rev. MeO. His pseudonym refers to the abbreviation for "methoxy," a side-chain on various psychoactive molecules. Rev. MeO indicates that this church was created as a legal defense: "Our goal is to secure, through the idea of 'grandfathering', the freedom to legally utilize our Sacrament, *Salvia divinorum*, in the sad instance that the United States Federal Government outlaws Ska Maria in the future." It is believed that *Ska Maria Pastora* (Mary Shepherdess) refers to the Virgin Mary, and may represent a Christian overlay onto an ancient Mazatec deity that is thought by some to inhabit *Salvia divinorum*. A small community devoted to *Ska Pastora* arose in the United States after the discovery in the early 1990s that the effects of the leaves were amplified by "cheeking" rather than swallowing. A few of these North Americans observed traditional Mazatec practices such as only using leaves harvested by a virgin or other "innocent" person, and having the practitioner or group leader face east during the session. By 2000, the crass mass-marketing of *S. divinorum* to young people resulted in sensationalistic TV news and print media reports about "Legal *Salvia Divinorum*," an "LSD-like drug,"¹⁴ with one such report inaccurately characterizing the origins of the sacred use of this plant as "...Mazatec shamans in Oaxaca first [doing] bong hits of salvia to commune with their pagan gods..."¹⁵ Rev. MeO has now concluded that his church is unlikely to have the power to mount an effective defense against any future scheduling by the DEA.

THE INTERNATIONAL COPELANDIA CHURCH OF GOD, (www.copelandia.org). This "virtual" church opened in 2001. The web site offers an on-line bookstore, library, moderated discussion group, and links to suppliers of entheogenic plants. There is a stained glass window depicting a crucifix on the home page, and a *Bible* search engine. Aside from this Christian imagery, the site seems especially oriented toward sacramental mushrooms. Rev. Joshua Copeland runs this church. His surname is a pseudonym derived from

Copelandia—a mushroom genus containing psychoactive species, some of which are popular in Hawai'i.

THE CHURCH OF GNOSTIC LUMINISM, (www.luminist.org). Their web site contains a draft proposal for creating a church that will have an eclectic theology derived from a smorgasbord of world religions. To protect the natural environment, the church proposes that toxic waste be shot into the sun, and it wants harmful industries relocated to outer space. There is also a proposal to mine mineral wealth from the moon and asteroid belts, hence the motto: "Heal the Earth that gave us birth; seize the stars whose wealth is ours!" This group's sacraments are mescaline, psilocybin, LSD, *Cannabis*, ayahuasca, toad venom, MDA, MDMA, and "designer psychedelics." The church says it needs to fill several official offices, including a position for an alchemist who "will undertake the acquisition, production, and oversight of the physical sacraments of the Church."

ASSORTED HERMETIC SECTS. Organizations that legally incorporate and which openly present themselves to the public may be making a noble stand for their Constitutional rights. However, given the illegality of using entheogens under most circumstances, many groups prefer to keep a low profile. Most of the leaders of underground groups base their techniques on psychedelic psychotherapy, Native American shamanism, and/or Asian mysticism. There are numerous ayahuasca circles, particularly along the California coast, that have no affiliation with the Brazilian churches. There are several practitioners in California who trained under Dr. Salvador Roquet, the maverick Mexican psychiatrist. And there is a low-profile California sect that takes a yogic approach, where the ultimate goal is for the disciple to meditate in a full lotus position continuously for at least ten hours while under the influence of over a thousand micrograms of LSD. These and other similar groups are held for spiritual development or advancing human potential. Such discreet networks rarely come to the attention of the authorities or the news media.

CANNABIS CHURCHES

THE SHIVA FELLOWSHIP. After studying Shaivism with hashish-smoking sadhus in Benares, Rev. Wilbur Leo Minzey founded this offshoot of the Neo-American Church. Minzey presided over 150 public ceremonies in San Francisco's Golden Gate Park from 1968 to 1971. These Sunday morning rituals involved singing, dancing, chanting, praying, and consuming *Cannabis*, LSD, and wine. At one celebration, Minzey was arrested for indecent exposure because he was clad only in a Hindu loincloth. After serving four months in jail, he returned to shepherd his flock. At a later service, he was arrested on *Cannabis* charges and imprisoned for five years.¹⁶ The Fellowship soon went defunct.

PSYCHEDELIC VENUS CHURCH (PsyVen). Rev. Jefferson F. Poland founded PsyVen in 1969. PsyVen was “a pantheistic nature religion, humanist hedonism, a religious pursuit of bodily pleasure through sex and marijuana.” This is reminiscent of the Tantric use of *Cannabis*.¹⁷ The church’s deity was “the sex goddess Venus-Aphrodite...in her psychedelic aspect. We see her presiding over nude orgies of fucking and sucking and cannabis: truly venereal religion.” The church operated in the San Francisco area, holding frequent orgies that combined a *Cannabis* Eucharist with a nude party; bisexuality was encouraged. Although male homosexuality is not practiced in Tantricism, a precedent for Poland’s bisexuality is the Persian Sufis who sought the divine through pederasty and hashish.¹⁸ PsyVen’s special ritual for Kali and Shiva had everybody take turns licking warm honey off of the genitals of a man and woman who were reclining nude, blindfolded on the altar. New recruits were mailed two joints upon receipt of the \$5.00 registration fee. Poland’s church had 700 members by 1971, but went defunct in 1973. Poland’s legacy includes two well-reasoned books advocating sexual freedom.¹⁹

THE HELLENIC GROUP, THE LONDON CHURCH OF APHRODITE. A PsyVen offshoot that was founded by Paul Pawlowski in London in 1971. This “sex & pot” cult dedicated its orgies to the goddess Aphrodite. Their motto was “Fucking, sucking and smoking is our religion.” The Hellenes distributed leaflets inviting the public to attend their first open meeting. The leaflet mentioned that the purpose of the meeting was to organize the incorporation of The Church of Aphrodite, which would use *Cannabis* as its sacrament. The police raided this event, and questioned Pawlowski. He admitted to authoring the leaflet, and told the police “mushrooms and plants were used in the religious ceremonies of the Hellenes and we wouldn’t be true to our religion if we excluded them.” The drug-sniffing dogs found no *Cannabis*. However the police gathered evidence, threatening to return with a warrant to arrest Pawlowski on charges of “inciting people to consume *Cannabis*.”²⁰

THE CHURCH OF ALL WORLDS, (www.caw.org). Published *The Green Egg* (now defunct). This neo-pagan group, incorporated in 1968, promotes safe sex within polyamorous “condom cadres.” Its current policy prohibits illegal drugs. The Church of All Worlds in St. Louis was raided by the police circa 1970–1971. The officers allegedly discovered five men and five women having a midnight orgy. The naked parishioners continued making love while being interrogated. While copulating, Rev. Melvin Thomas grunted his request that the police not disturb this religious ceremony because it was a regular part of their program of worship. Nearby, a 17-year-old girl yelled with joyous passion, causing Thomas to say, “Let not thine worship affect thee so deeply Sister Brown. Quiet down! Quiet down! Be noble and carry

on!” The congregation was forced to desist from further sex, ordered to put on their clothes, and was taken to jail. The police found opium and opium pipes, “thrill pills,” hash and *Cannabis*. Rev. Thomas said that the drugs were to them what wine is to Catholics and Protestants. Among the ten arrested was a social worker who said that the law should not interfere with their form of worship because all of their acts were done in the spirit of the Holy Ghost. Thomas denied that the foregoing account was true. He pleaded innocent to all charges. He was acquitted after spending \$250.00 on lawyer fees and two months in jail.²¹

THE ETHIOPIAN ZION COPTIC CHURCH, (refer to: www.commonlink.com/users/carl-olsen/RASTAFARI/coptic.html). Published *Marijuana and the Bible* in 1986. In the 1970s, this sect imported millions of dollars worth of *Cannabis* into Florida. The mother church had a hilltop headquarters in St. Thomas Parish, White Horses District, Creighton Hall, Jamaica. The church’s approximately 40 members in Star Island, Florida smoked *ganga* and chanted in ceremonies thrice daily. Church doctrine proclaimed the following activities to be sinful: birth control, abortion, fornication, adultery, oral sex, masturbation, homosexuality, and the use of alcohol or any hard drugs. The head of Miami branch was Thomas Francis Reilly, a.k.a. Brother Louv. This former Catholic altar boy was one of the sect’s first Caucasian converts. At the time the IRS was prosecuting the church on tax evasion charges, the State Attorney’s Office actually declined to prosecute for drug smuggling and offered to drop public nuisance charges, if only the church would move to the countryside to avoid scandalizing its suburban neighbors with loud obnoxious behavior and the sight of prepubescent children smoking joints. The church defiantly snubbed this surprisingly generous offer. Consequently, the 1979 case before the Florida Supreme Court resulted in the Miami congregation being driven out of business. Carl Olsen, who published the newsletter *Coptic World* as the church was falling apart, later stated: “As far as I know, the church is defunct both in the United States and in Jamaica. It never was supposed to be an actual religion. The incorporation of the church was more of a response to attacks on the church than anything else. The City of Miami Beach had to prove we were a church in order to enjoin us from conducting ceremonies in our house on Star Island, and we took the opportunity to use that proof in our claim for sacramental use of marijuana.”²²

THE ASSEMBLY OF THE CHURCH OF THE UNIVERSE, a.k.a. “The Church of the Universe,” (www.iamm.com). Reverend Walter Tucker founded the church in Hamilton, Ontario, Canada in 1969. In the early years, many members with long hair and beards communed with God as they serenely strolled nude through a forest of hemp. Then in the 1980s, came legal harassment when some of the leaders were beaten and taken naked to jail, and the church’s Clearwater Abby

was demolished. The police stole the church's *Cannabis*, cash, and silver. This was followed by interminable appeals for various petty convictions. The group is currently involved in another protracted legal struggle to defend its sacramental use of the "Tree of Life." The reverends still go to court dressed only in blankets, as a reminder of when they were given blankets to wear in court after being taken to jail without clothes.

THE MISSION OF ECSTASY, (www.islandnet.com/~ifhunter/moe3.html). The Mission of Ecstasy was based in Victoria, British Columbia, Canada. The group started as a weekly civil disobedience by political activists who were opposed to the drug war. In June 1995, they gathered at Bastion Square every Saturday to play bongo drums and smoke pot. The police suggested that they shift the event to Sunday so the drumming would not disturb office workers. The gathering then became "Sacred Sunday," because everybody held hands in a circle around a tree while a minister rang a bell followed by a short period of silence. This enabled the event to be legally regarded as a religious ceremony. The group became affiliated with the Assembly of the Church of the Universe, and began presenting *Cannabis* as a sacrament. Although there were some confrontations with the police, the authorities were generally pleasant because they considered the events to be well organized and under control. Membership in the inner circle of the Mission of Ecstasy cost a donation of \$10.00 to \$25.00, one gram of *Cannabis*, or one hour of labor. This entitled the member to purchase the sacrament through the church. The group's founder was Ian Hunter, who worked in anti-prohibition groups such as the Hemp Council and Sacred Herb: the Hemp Store. In 1996, Hunter spent three years in court defending his church's use of the "Tree of Life." He lost this case in the British Columbia Court of Appeal and in the Supreme Court. Hunter, who currently runs the Valhalla Institute for Alchemical, Shamanic, and Yogic Practices in Nelson, B.C., now regards himself as a "former reverend."

The Mission of Ecstasy web site states: "The repression of drugs, sexuality and domination of the spirit by mainline churches has us locked into a consumer-dominated, waste-creating, death-inspiring, machine-like monster that looks like it's going to crash and burn... What seems to be emerging is a collective consciousness that is rapidly waking up to a super-consciousness overmind... Will we develop a culture of telepathically-connected humans, sharing the stage in other dimensions with aliens while we become less aggressive and more connected under the natural time of the lunar calendar? Who knows?"

OUR CHURCH. Our Church was founded in 1988 and incorporated in 1994 in Arkansas. Rev. Tom Brown informed his county sheriff that he and ten other members of Our Church planned to grow *Cannabis* as a sacrament under the

then-valid Religious Freedom Restoration Act of 1993. The sheriff waited until the crop was almost ready for harvest so he could accuse Brown of possessing the greatest quantity of herb. In 1994, the police seized 435 *Cannabis* plants and three peyote cacti. As has been the rule since the Supreme Court's decision on Stephen Gaskin's case involving a religious defense for *Cannabis*,²³ Brown was prohibited from mentioning religious freedom or even saying the name of his church at his trial. His 10-year sentence was later reduced to 5 years. His 39-acre blueberry farm was seized by the state, even though the "crime" occurred on an adjacent one-acre plot that was separately deeded to Our Church.²⁴

UNITED CANNABIST MINISTRIES. Comprised of three denominations: The First Hawaiian Church of the Holy Smoke, Puna Buttah Ministry, (both found on the web at: www.unitedcannabistministries.org), and Religion of Jesus Church (www.thereligionofjesuschurch.org).

The Religion of Jesus Church requires members to smoke *Cannabis*. The *Urantia* book and the *Bible* are its scriptures. Rev. Jonathan Adler of Hilo, Hawai'i is a 49-year-old Religion of Jesus Church minister who has smoked *Cannabis* since he was 17. Adler was arrested in 1998 for growing 89 *Cannabis* plants, each of which had a tag stating that it was for religious and medical purposes and that it was legal under Hawai'i law HRS 712-1240.1. Adler was tried in the Third Circuit Court for the commercial "manufacture of a controlled substance." Adler is certified by the Hawai'i Department of Health to grow, possess, and use medical *Cannabis*. The judge sustained the prosecutor's suppression of Rev. Adler's medical defense as irrelevant and inadmissible as evidence. In addition to affiliation with the Hawai'i Medical Marijuana Institute & *Cannabis* Club, Adler also claimed a religious right to use *Cannabis*. The case ended in a mistrial. In 1974, Adler was ordained at the church's divinity school in Kauai. He now heads the church's East Hawai'i branch. As sometimes happens in drug busts, the police stole the evidence. Rev. B.Z. Evans of Children of the Mist Church in Hilo, Hawai'i—who is another advocate of sacramental *Cannabis*—claims that Adler's 89 mature bud-filled plants disappeared and were replaced with scraggly little plants that collectively had under an ounce of buds.²⁵

CHURCH OF COGNIZANCE. This small Arizona outfit, which is presently developing its web site, is run by Dan and Mary's Monastery/Hemporium. Dan and Mary are a friendly older couple who live in a mobile home just off the highway at the top of the dirt road going to the Peyote Way Church. Their sacrament is *Cannabis*, and they make their living selling hand-crafted ceramic pipes.

COMMENTARY

Psychoactive plants, and more recently synthetic chemicals, have inspired religious experience throughout

history. The universality of the entheogenic epiphany is validated by the suggestion that animals engage in drug-induced “religious behavior” equivalent to the ecstatic posturing performed by humans undergoing a peak experience.²⁶ Countless individual practitioners engage in private spiritual exercises while leading otherwise ordinary lives as responsible citizens. Other people prefer to have an institution in which to process their psychedelic experiences. Isolated entheogen users may feel alienated as result of the discrimination imposed by the government, educational institutions, employers, and even their own families. This is particularly true for Americans living outside of urban cultural centers and the west coast of the United States. Membership in a supportive community can validate a person’s spiritual strivings, thus bolstering their self-esteem. A church can provide physical security in which to experience extreme alterations of consciousness. Ideally, the church would offer competent supervision of communicants who might find it difficult to safely manage drastic psychological fluctuations without the benefit of such guidance. Church elders should be able to train young people in the most beneficial manner of using psychedelics. Having such an option available to adolescents would also deflate the “appeal of the forbidden,” which sometimes motivates immature individuals to seek inebriation as a form of rebellion against authority.

On the other hand, a psychedelic church can easily drift into the same pitfalls as more conventional religious organizations. The theology could ossify into rigid oppressive dogma. Parishioners might be exploited and unfairly manipulated by hypocritical or dishonest clergy. There have already been many internal problems that have prevented some psychedelic churches from becoming successful. Sometimes the leaders are inefficient in managing finances, and in recruiting and training assistant clergy. Excessive *Cannabis* consumption may contribute to impaired memory, and could be partially responsible for the leaders of some groups being incompetent in attending to business details. In some cases, even those leaders who do not offend their neighbors by passive-aggressive acting-out are often maneuvered into a marginalized position, such that they become agoraphobic and discouraged. The short life-span of some psychedelic sects must be considered within the context of the high failure rate for utopian communities in general. The variety in character of psychedelic sects resembles the qualitative range found among mainstream denominations, where sincere voices are often inaudible amid the clamor of

televangelist hustlers, fundamentalist bigots, and sexual abuses by priests and ministers. Although some of the psychedelic sects have been unusual, none have been as destructive as many of the groups operating in the U.S. without any legal restraint on their use of brainwashing to recruit new members.

Religious persecution of entheogen users has not been confined to our modern society. Peruvian ecclesiastic courts prosecuted sorcery from the 1700s until the 1920s, and some of these cases involved healing with San Pedro (*Trichocereus pachanoi*) cactus.²⁷ Even today, secular authorities in Ecuador occasionally imprison ayahuasqueros for supposedly violating laws against sorcery. Some groups, such as the *Dyidé* in Africa, were eradicated not due to their religious beliefs, but rather because of the political threat they posed to the power elite. The *Dyidé* was a Bambara spirit medium cult. It supposedly used a leaf infusion of *Mitragyna africana*, although it is not clear if voucher specimens were actually collected and preserved, and hence the preparation conceivably might have been misidentified. The *Dyidé* was openly active in Mali until the 1940s, when its growing anti-colonial activism led to its suppression by the authorities. The cult is still believed to be practicing amidst great secrecy in remote areas of Mali.²⁸ While such governmental repression is customary in much of the Third World, the “War on Drugs” is being used as a pretext for continued violations of Constitutional rights in a way that is a flagrant insult to the democratic pretensions of American society.

Some societies place no restrictions on religious freedom. For example, Brazil has over two dozen sects openly using *hoasca* (ayahuasca). The most famous of these are the *União do Vegetal* or *UdV* (www.udv.org.br) and its splinter groups, and the *Santo Daime* (www.santodaime.org), founded around 1930 by a 7-foot-tall black rubbertapper named Raimundo Irineu Serra. Both of *UdV* and *Santo Daime* have active missions in the United States and Europe. Less well known are groups such as *Barquinia* (a *Daime* offshoot founded by Daniel Pereira de Matos), and a movement practiced primarily within *Barquinia* called *Umbandaimé* (a combination of *Santo Daime* and the Afro-Brazilian spirit possession cult *Umbanda*). Of course, Brazil also has many non-entheogenic faiths such as *Candomblé Jeje-Nago* and *Umbanda*, and countless individual folk healers ranging from natives to Christian mestizos, and even *bruxos* invoking São Cipriano.²⁹ Such governmental tolerance of religious diversity should be a model for public policy in the United States.

The integration of novel belief systems is a necessary duty for people living in a free and open society. The idea

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that synthetic psychedelics could invoke the states of consciousness described in Asian mysticism originated with MIT professor Huston Smith around 1960, and was soon broadcast to the multitudes by Leary's team at Harvard. In the 1990s, many Americans shifted toward botanical psychedelics. Although shamanism might have been imported from any of several corners of the globe, the ayahuasqueros were indirectly promoted by a well-publicized "save the rain forest" campaign. The ultimate impact of South American shamanism on the northern religious landscape may be more dramatic than that of Asiatic mysticism. After all, the moral codes of Hinduism and Buddhism are at least superficially similar to those of the monotheistic religions, and the Eastern ideal of enlightenment is functionally interchangeable with the Western doctrine of salvation. However, South American shamanism is amoral. The same shaman who smokes tobacco to heal the sick, or to assist hunters in locating game, might just as easily use his powers to hex his enemy's children. Admittedly, this amorality is today often tempered by syncretism with Catholicism, and many indigenous healers would never consider dabbling in sorcery. Nevertheless, the psychic manipulations of the *curandero* are defined by their opposition to those of the *brujo*. The amorality of South American shamanism might pose challenges if translated into Euro-American societies.

One solution would be to hybridize an "ergonomic spirituality" embodying the best of innovative and traditional theologies. Such an endeavor would ignore unanswerable questions involving the existence of God or an afterlife, and cosmic eschatology would become the proper domain of physicists rather than myth-makers. While it would be admitted that our universe might genuinely lack an intrinsic moral order, people could still be encouraged to live by the ethics of pacifism, honesty, and a healthy lifestyle. The use of guilt and shame for unnecessary repression of erotic pleasure would be abandoned as a medieval pseudo-morality long-since invalidated by modern understandings of medical hygiene and contraception. Instead, the focus would be on instilling pragmatic ecological values that have overwhelming urgency in the modern world. The emphasis would shift to upholding the moral virtues of an environmentally sustainable lifestyle. Mind-expanding substances could inspire an intense transcendental experience to impel adherence to this ecotopian ideal in everyday behavior. •

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2C-B, DMT, You and Me...

by Seth

Psychopharmacreativity

The 2C-B we ate was mild. I felt warm and cuddly, very playful. I felt so close to Sophia, I wanted to spend all night playing whatever erotic games we hadn't yet covered in our two years together. It felt like one of our closest moments, among the most loving moments of my life. We had not seen each other in three weeks and would not again for the next three months, which provided the perfect mindset for a drug experience to amplify both loving and lustful sensations.

It came up relatively haphazardly. "What else have we got?" "There's that last little bit of DMT." "Oh yeah." "Hey, do you want to do it while making love?"

Sophia and I have never been too big on ritual or pomp when it comes to our erotic psychopharmacology. To be sure, ritual has its place, and in particular with the more intense molecules such as DMT. I would never want to downplay the importance of focus and discipline. But we also have a healthy regard for spontaneity and play...

We spent some time getting each other totally hot, wet, slippery, hard, flushed, and just on the edge of cracking some sweat. The 2C-B, although mild, gave all of our exchanges a more playful, yet present and direct quality. (I still hold 2C-B as one of my very favorite erotic enhancers.)

Sophia faced me in a wide low, soft chair. On my knees in front of her—and inside her, I take up the battered glass pipe, thin layers of *Cannabis* sandwiching a pile of white powder, and begin to draw, pass, draw, pass, etc.

As I blew out each toke I could feel myself elevating. Each exhale brought out more of those strange colors that all look primary even though there are hundreds of them. Sophia's definition began slipping away from me. After the third or fourth draw I could barely make out Sophia's arms reaching to put the pipe down.

The feelings of entering and loving Sophia took over. All of my sensations melted into the feeling of sliding through a welcoming vagina—or perhaps all my attention went to that one beautiful experience. I looked into Sophia's eyes (she had a face again, although it was nothing like her usual face) and we smiled, beamed, into each other. I saw her hair as big thick brown dreadlocks, except cartoonish—sharp outline, all one color, no texture. Her face began to metamorphose rapidly. All of her faces looked beautiful, some of them totally alien, others wholly human. She cycled through faces with stunning speed. I recall wondering how many faces she could possibly have.

Around this point I entered "The Place." Everything appeared very bright, colorful (lots of yellow), and excessively bubbly. Instead of pixels (the visual field of my previous psychedelic experiences), I saw large blocks of textureless monochrome colors.

I felt like I had found the strangest place in the universe. Everything had become our sex. Everywhere I pointed my attention, whatever sense organ I tried to use, I could only find the physical sensation of making love. I actually asked with absolute awed confusion, "What is going on?" Then

declared—after pausing for the whirlwind of words to settle into a communicable pattern—believing as I said it that no more appropriate time ever existed to say such a thing: "The universe will never say this again!"

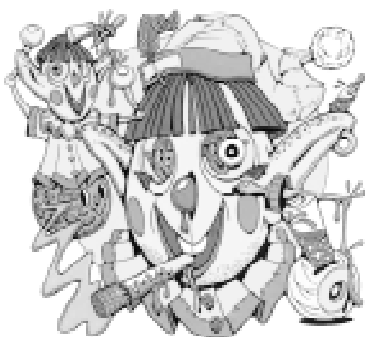
After that I disappeared entirely into carnal cartoon land. I could not discern anything in my environment (I later learned from Sophia that I had my eyes open the whole time). Absolutely everything, everywhere, across all time, became *us* inside our Self. There was no me, or

Sophia, just a totality making love to itself. An odd question rang through my mind a few times, "How many penises can I have?" All of them, an infinite number, were sliding through my vagina.

During an infinite time making love through an infinite amount of sex organs a strange fear entered my experience. I started to worry that we had somehow dislodged the universe and turned everything into our sex, forever. Now I can hardly believe I actually worried over this.

This tense pleasure-and-concern went on eternally before I began to return and things in the room began to find their forms, at least roughly. Still lost in my omni-dimensional fuck, as Sophia became a thing in my environment, instead of another dimension of me, I got a serious shock. Absolutely no sex was happening—I peered up at her naked body from the floor, flaccid. Every moment previous to that one had been dominated by the sensations of something that may not have been going on! Neither of us have any recollection of separating.

I will forever wonder how much of that infinite sex sensation was "in my head," and how much was the feeling of actual sex amplified. It was damn good sex even if it wasn't "really" happening. I wonder if I will out-do this experience. Maybe the universe *won't* ever say this again. •



Pharmaka, Philtres, and Pheromones

Getting High and Getting Off

by Jonathan Ott, Director of Applied Psychonautics, Natural Products Co., Xalapa, Veracruz, México

We've been told that with regard to seduction, “candy is dandy, but liquor is quicker,” but in truth, rather, properly selected: “candy makes randy; liquor makes desire flicker;” or, as Shakespeare’s porter said to Macduff: “[drink] provokes the desire but it takes away the performance.” The wines and beers of antiquity, however, which were potent infusions of innumerable psychoactive plants often requiring dilution with water and in which alcohol served rather as preservative than inebriating active principle, had already in Shakespeare’s day given way to straight alcoholic beverages, if anything augmented by the soporific and anerotic hops, *Humulus lupulus*. We know not the venereal verities of the archaic wines of mandrake, *Mandragora officinarum* (the famous aphrodisiac of the Biblical story of Leah and Rachel), nor of the genuine Pilsener beer, which gets its name, not from the place—Pilsen—but from *Bilsenkraut*, its original inebriating principle, *Hyoscyamus niger* or henbane, which contains visionary tropane alkaloids [Rätsch 1996; 1997]. It is still possible, albeit difficult, to obtain genuine *absinthe*-liqueur in Europe, a potent alcoholic libation fortified with extracts, or oil, of wormwood, *Artemisia absinthium*, which owes its psychoactivity to the volatile terpenoid thujone, which has left a lubricous legacy, at least in European art [Budavari *et al.* 1996; Conrad III 1988; Ott 1996].

An anonymous 16th-century Italian manuscript, *Ricette magiche e afrodisiache* [Pezzella 1978], gives special emphasis to philtres or love-potions, stimulants to venery, and points the way to a modern science of aphrobiology. One recipe, “for venereal pleasures,” posits the preparation of a potent alcoholic extract of black truffles, *Tuber melanosporum*, which is concentrated and made into an electuary or comfit with sugar and amber. A second, “a venereal balsam for the impotent,” confects in olive-oil large quantities of *betel* “nuts,” *Areca catechu*, and oil of nutmeg (*Myristica fragrans*), with animal ingredients: ants, Spanish flies, civet and “oriental” musk (pheromone-rich, sexual-attractant secretions from the civet cat and the Asian musk deer). The third, “for he who cannot make use of women,” consists of *boli* or pills made from the powder of dried *Cannabis*, moistened with “a good white wine.” Here we see echoes of the use of alcohol and wine rather as solvents than as active principles in the composition of philtres, not to mention of the *proper* way to make truffle-candies, and I have chosen these three recipes of the 27 in the manuscript to highlight the most promising directions for a modern pharmacology of philtres: 1) phero-

mones (as exemplified by the truffle, amber[gris], plus ants and musks); 2) stimulants (*betel* nuts); and 3) visionary inebriants (*Cannabis*). I will examine hereunder each of these three categories of 16th-century Italian philtre-formulations in some detail.

PHEROMONES, THE QUINTESSENCE OF PHILTRES

Although the truffle might seem out of place here, in fact it was shown in 1981 to be a potent source of androstenol, known since 1944 to be a component of boar-testes, and patented in the early 1970s for use in artificial insemination of sows [Maugh II 1982]. In 1974, androstenol was discovered to be a component of human male axillary perspiration, and later to stimulate sexual interest in human beings. Truffles are one especially rich source, which accounts for their “musky” aroma, and here they are compounded with “amber,” in reality ambergris, a pheromone-rich secretion of sperm whales, *Physeter catodon*, like sperm-whale spermaceti, used in perfumery and cosmetics. These pheromonal ingredients lend verisimilitude to the first of our Italian philtre-formulae, the second of which features musk, both of the civet cat (various species, family Viverridae) and the musk deer (*Moschus moschiferus*). Musks, likewise from the North American musk ox (*Ovibos moschatus*), derive their name *via* Latin and Greek, from the Sanskrit *muska*, “testicle, scrotum,” and consist of oleaginous secretions of special glands that produce sex-attractant pheromones (pheromones are hormone-like substances acting especially between members of the same species, here in mating, thus being allomones, of benefit to the emitting species; they can also serve as *kairomones*, or of benefit to another, or a receiving species, who might exploit them as attractants to predation). Musks have a long and storied use in perfumery, again as sex-attractants, and the discovery that androstenol appears to be a human sex-attractant pheromone has now led to its use in male colognes and after-shaves, often touted in skin-magazines as infallible female lures. Similarly, the masculine pheromone androstadienone is said to attract women; the female pheromone estratetraene, to attract men [Holden 1999]. I have known women who occasionally rub a bit of their own vaginal secretions behind their ears, when they feel the need of such “passion-perfume” to “infiltrate” some man or other. This points to the urgent need for concerted research into our human pheromones, which of course militates against the absurd superstition of the Judæo-

Christian world, that human beings are not, after all, animals. But we do indeed, like all mammals, possess non-olfactory vomeronasal neuroreceptors believed to respond to pheromones, and encoded by some 100 genes in rodents [Hines 1997; Holy *et al.* 2000]. Interestingly, neural signals from the binding of pheromones to these receptors bypass those ordinary olfactory pathways, and possibly the so-called “higher cognitive centers” [Dorries 1997], and go thence to the amygdala and the hypothalamus, in the so-called midbrain, which separates the brain-stem from the cerebral cortex (connecting to an accessory [posterior] olfactory bulb attached to the cerebral cortex) [Keverne 1999]. As might be expected, both the amygdala and hypothalamus are thought to control our emotional responses.

Human menstrual blood and other vaginal secretions were used as ingredients in philtres or “love-potions,” believed to incite both love and lust [Birchler 1975; Müller-Ebeling & Rättsch 1986]. There has been limited research of female human pheromones, but one such study of 50 healthy young women who wore special tampons showed their vaginal secretions contained an extensive complement of simple compounds like acetic, propanoic, and butanoic acids, which are called “copulins” [Michael *et al.* 1974]. These are known sex-attractant pheromones from the vaginal secretions of rhesus monkeys, which stimulate male sexual activity, and they also occur in such secretions of many other primate species. Interestingly, the levels of these human pheromones varied according to the menstrual cycle, being at their highest concentrations in the phase corresponding to maximum fertility.

Philtres were employed to induce someone to fall in love, and were supposed to provoke so-called “love-sickness.” Here in México, people especially fear *toloache* (*Datura* species) as such an amatory “toxin.” Until the mediæval period, men were allegedly primary victims of “love-sickness,” although more recently it became rather a supposititious female condition—as in the “hysteria” of the Freudians. There was even posited a so-called *virus amatorium* in menstrual blood, and even modern textbooks of gynæcology (such as the sixth edition of *Geburtshilfe-gynäkologische Propädeutik und Untersuchungslehre*, Leipzig, 1967) there survived belief in the existence of an infectious “menotoxin” in human menstrual blood!

But to return now to the truffle: as Valentina P. and R. Gordon Wasson showed in their seminal book *Mushrooms Russia and History* (which, together with a pair of popular articles in 1957 launched the so-called “Psychedelic Age” [Wasson & Wasson 1957; R.G. Wasson 1957; V.P. Wasson 1957]), truffles were long known in Europe as stimulants to venery; indeed, they are

known as “testicles” in various languages, such as the old Castillian *turmas de tierra* or *criadillas de tierra*, “Earth’s testicles,” and when the potato first appeared in Europe, it acquired that reputation of the truffle, inasmuch as unscrupulous vendors would pass-off lowly potatoes as truffles. As Agustín de Zárate noted in 1555: “the Indians consume some roots known as potatoes, which are of the form, and almost even of the taste, of *turmas de tierra* [truffles].” This then gave rise to the phrase “to truffle” or swindle someone, which survives today corrupted as “to trifle”—thus the cad who “trifled” with a damsel’s affections was symbolically giving her a *potato*, instead of a pheromonal *truffle* of audacious amatorious repute!

STIMULANTS TO SEXUALITY

Our second archaic recipe compounds *betel* nuts with pheromone-rich musks. *Betel* is one of the world’s most widely-used stimulants, taken as a masticatory, the sliced or shredded fruits of the *betel*-palm being wrapped in aromatic leaves of the *betle* pepper, *Piper betle*, which has been smeared with a paste of a vegetable quicklime, and often the quid be seasoned with cloves and/or cardamoms and other spices, at times likewise with other drugs being added, such as opium and tobacco (and, at least during its glory days, also with cocaine). The major stimulating principle of *betel* is the alkaloid arecoline, which is one of the prototypical “smart-drugs,” shown to enhance learning [Sitaram *et al.* 1978]. In the Indian Ayurvedic system of medicine, *betel* is regarded to be an aphrodisiac [Raghavan & Baruah 1958]. Stimulants have singularly and collectively the reputation of potent aphrodisiacs; many act on the body’s major stimulant-system—the adrenergic, responding to the hormone adrenaline and the neurotransmitter noradrenaline—also exerting

Japanese masturbatory scene from pillow-book. Note the opium pipe.



dramatic effects on the neurotransmitter dopamine, key element of our so-called “pleasure-circuits” in the midbrain. The best-studied are the amphetamines, including the “psychedelic amphetamines” like Ecstasy or MDMA, and of course cocaine. Straight away one can dismiss MDMA as aphrodisiac—it belongs rather in the same class as alcohol, inasmuch as it “takes away the performance,” as noted in a recent British book [Rudgley 1998]. The garden-variety amphetamines, on the other hand, richly deserve their concupiscent reputation, providing one does not exaggerate the dose. Not only do they dramatically heighten libido, but they have been used medically to reverse *the depression of libido* associated with the chronic use of some serotonin-enhancing antidepressants—the “serotonergic” effect in general, while it may help to overcome depression, clearly depresses the sex-drive, which just might give the “patient” new cause for depression! Note, however, that the antidepressant drug nefazodone, *Serzone*® or *Dutonin*®, is known rather to *enhance* libido! Moreover, amphetamines can retard

ejaculation in men and seem for many to enhance orgasmic pleasure; besides, they tend to raise blood-pressure, to which might accrue ancillary priapic benefits.

The same can be said for cocaine; although again, excess doses may even *depress* male performance. Indeed, the plant-source of cocaine, the *coca*-leaf (*Erythroxylum* species) has a robust erotic reputation in its Andean home. As W.G. Mortimer noted in his 1901 classic *History of Coca* [Mortimer 1901], “The Peruvian Indians employ Coca to stimulate uterine contractions and regard it as a powerful aphrodisiac.” He then went on to quote several contemporary authorities, who were adjudging its medical potentials before *our* modern era, blighted as it is with pharmacopathological nonsense: “*Leopold Casper, of Berlin, considers Coca one of the best of genital tonics, and many modern observers concur in this opinion. Vecki says that cocaine internally to a man aged fifty-six invariably occasioned sexual excitement and cheerfulness.*”

In fairness, it must also be said that he noted that homœopaths: “employ Coca in sexual excess, especially when dependent on onanism.” I would say one “dependent on onanism” suffers rather from sexual *dearth* than excess, and this indeed serves as a valuable *caveat* regarding the dangers also of an *insufficient dose* of an aphrodisiac!

As regards *qat* (*Catha edulis*), the stimulant-plant of Yemen and Ethiopia, the tender branches of which are chewed neat, and which contain the natural amphetamine cathinone and other stimulants: given that this was adopted as a drug in historical times, during the Moslem era, it is not surprising that there be little emphasis on aphrodisiacal effects in the scant literature. To be sure, like coffee after it (likewise adopted in comparatively recent times), and to avoid the general Islamic proscription of “intoxicants” (specifically alcohol, although this ban was extended to cover also traditional Arabian inebriants opium and *hashish*, but *not* the non-traditional tobacco), it became necessary to justify *qat*-use in the context of alertness for late-night Koranic study, for nocturnal prayers in the mosque, and the like. Although pharmacopuritans have disparaged *qat*-use as conducive to “sexual problems” (of course, for them, heightened libido is the *primary* such) and “spermatorrhea,” or involuntary, non-orgasmic seminal emission, a recent careful study found that about a third of chronic male (but only about one in 20 of female) users reported aphrodisiacal properties, which were personally confirmed by the intrepid researcher, who found that *qat*-use both stimulated libido and enhanced sexual performance [Kennedy 1987]. Again, the dosage and ancillary health-factors may account for the 20% of male and 10% of female users who rather reported anaphrodisiacal effects.

Of the caffeine-containing stimulants, it is the African *cola*-nut (*Cola nitida*), which has the strongest reputation as an aphrodisiac. *Cola*, of course, was ingeniously combined by a Georgia pharmacist with *coca*-leaves to yield the original *Coca-Cola*®, that brilliant, non-alcoholic “temperance”

A naked damsel prepares a philtre whilst being espied by the already besmitten object of her affections; 15th-century German oil painting.



beverage which however, along with its host of imitators, was later to be denounced as being causative of the “Coca-Cola fiends” (largely African-American, of course), given to raping white women; to be used as a pretext to proscribe the free-sale of *coca* and cocaine in the United States in 1914. Coffee (roasted seeds of *Coffea* species), tea (fermented leaves of *Camellia sinensis*) and *guaraná* (seeds of *Paullinia cupana*) are alike caffeine-containing stimulants with some renown as aphrodisiacs [Rätsch 1997], whereas the caffeine-rich *guayusa*-leaves (*Ilex guayusa*) are used in Ecuador against female sterility, and in Argentina the related *yerba mate* (*Ilex paraguariensis*) is closely associated with romantic intrigue, judging by the number of *mate*-sayings used to intimate or reject coquetry. Another African aphrodisiac of wide repute is *eboka* or *iboga*, the root of *Tabernanthe iboga*, which contains the visionary stimulant ibogaine [Pope 1967; Shulgin & Shulgin 1997]. I would be remiss should I fail to mention here that other great African aphrodisiac, chemically related to *eboka*, *yohimbe* or the bark of *Corynanthe johimbe*, which contains yohimbine, an alkaloid that has been shown dramatically to enhance sexual motivation in male rats [Clark *et al.* 1984]; and has been used to treat “erectile dysfunction” [Pittler 1998].

My brief survey of stimulant aphrodisiacs would be incomplete were I to fail to include that most famous love-drug of all time, chocolate or cacao, from the seeds of *Theobroma cacao*. As I detailed in my book on the subject [Ott 1985], when the Spanish *conquistadores* first reached the palace of Aztec ruler Moctezuma II, they were astonished to find the royal coffers filled, not with gold, but with cacao-beans, and that the emperor took no other beverage than his cacao-potion, *cacáhautl*, particularly when he would repair to his harem [Díaz del Castillo 1976]! Pharmacopuritanism denounced chocolate early on as an “inflamer of passions,” and indeed, its major alkaloid, theobromine (there are only minor amounts of the related xanthine, caffeine), proved to be a potent aphrodisiac in hornets, their drones even copulating with moribund queens [Ishay & Paniry 1979]! Although I should point out I have yet seen no evidence of such dramatic “infiltration” in the human species, nonetheless chocolate is *the* love-drug, being packaged in heart-shaped boxes for St. Valentine’s Day gifts to a sweetheart, and theobromine, like love, is a potent cardiac stimulant, its effects akin to the quickening pulse of amorous excitement. Chocolate also contains minute levels of anandamide, which is our *natural* neurochemical whose receptor the THC from marijuana activates [di Tomasso *et al.* 1996], and Moctezuma’s *cacáhautl* was “spiked” with all manner of stimulant and visionary plants, which may help account for its reputation as an aphrodisiac [Ott 1985; 1996]. Compounded with the appropriate ingredients, not for nothing might they be known as “chocolate truffles!”

PHILTRUM PSYCHOPTICUM, OR VISIONARY VENERY

Our *excursus* among the erotic electuaries, philtry potions and pubic pomades now brings us to the *truly* heroic medicines, the “Psychoptica” or entheogens, in which direction points our third classic recipe, for the *bhang-boli* or pot-pills. *Cannabis* or marijuana, of course, has long been tarred with a licentious brush, but there are many who attest to its place on Aphrodite’s altar. In my experience, unlike many of the *pharmaka* we have examined, where the emphasis is on male performance (for which alone I can personally vouch), *Cannabis* would seem to be a bisexual stimulant. In my case, I find its effects to be rather too debilitating in general to be of much use in this regard, more enervating than erotic, but many women I have known are effusively enthusiastic about its aphrodisiacal amatory attributes.

In the pages of *Playboy* magazine [Leary 1966], Timothy Leary described LSD as being: “the most powerful aphrodisiac ever discovered,” noting also that the LSD-state was to ordinary, waking consciousness as that state was to deep sleep. (I don’t know about anybody else, but that had been enough for me—being a bored, 17-year-old high-schooler in the dreariest of suburbs, I began at once assiduously to seek LSD!) Leary, then well on his path from professor to proselyte, continued:

“[S]ex under LSD becomes miraculously enhanced and intensified. I don’t mean that it simply generates genital energy. It doesn’t automatically produce a longer erection. Rather, it increases your sensitivity a thousand percent. [...] In a carefully prepared, loving LSD session, a woman will inevitably have several hundred orgasms.”

If that sounds too good to be true, it is—no woman I have ever spoken to has had the good fortune to experience any suchlike “carefully prepared LSD session!” Noting that by that time he had had 311 “psychedelic sessions” and had made love “every time I’ve taken” LSD, Leary twice evaded the interviewer’s questions regarding the number of orgasms a *man* might expect under the lubricous influence of LSD! But Leary had clearly hit at least one nail squarely on the head, and by the following year there were pulp-novels aplenty, exposing *The Sexual Paradise of LSD*, *LSD Lusters* (both 1967) and the 1969 *Acid Party*, among others, all festooned with concupiscent cover-art. There had already appeared Thelma Moss’ pseudonymous (as Constance Newland) account of her having been cured of her frigidity *via* LSD-psychotherapy [Newland 1962], one of many testimonials to the curative virtues of this uniquely-potent entheogen.

The comments that follow apply likewise to the visionary familiars of LSD, such as psilocybine and the mushrooms that contain it (species of *Psilocybe* and other genera), mescaline (from *péyotl*, *Lophophora williamsii*, *San Pedro*, *Trichocereus* species, and others) and N,N-Dimethyltryptamine or DMT (from some *ayahuasca*-brews and related South American entheogens). In my opinion, LSD has by far the

best erotic possibilities of the class, since it is generally free of physical side-effects, apart from exerting an amphetamine-like stimulation, at 1% of the dose! Like the amphetamines, LSD can work aphrodisiacal wonders, and can certainly exert solid erectile effects on men, but as is the case with many other aspects of its pharmacology, this is captive to “set and setting” (expectation and *milieu*). As Grinspoon and Bakalar noted in their unbiased review *Psychedelic Drugs Reconsidered* [Grinspoon & Bakalar 1979]:

“The basic rule, for stronger psychedelic drugs as for marihuana, is that they heighten sexual interest and enjoyment only when the user is already inclined that way. They are anything but a stimulus to indiscriminate activity. Nevertheless, if temperaments, mood, and circumstances are right, they can produce an extraordinary intensification, prolongation, and elaboration of sexual experience, as they can for almost any experience. [...] But psychedelic drugs are not a reliable way to increase sexual pleasure any more than to achieve other emotional states. They not only enhance sexuality but transform it, often to the point where it becomes hardly recognizable; and they can be as powerfully anaphrodisiac as aphrodisiac. In the varying moods of the drug trip, intense sexual desire may suddenly turn into equally intense disgust or fear, or it may be transcended in a feeling of all-embracing cosmic love that makes mere sexual pleasure seem trivial or irrelevant.” [emphasis mine]

Although I have never experienced intense sexual desire transmogrifying into disgust or fear, for me the rule has been that the immoderately-prolonged nature of LSD-time in general causes that desire to be transcended before the particular sexual act is consummated or willfully brought to closure. I can recall episodes when some titillating *tête à tête* mysteriously transmogrified into something else; then abruptly, an eternity later, one or the other might remember: hey, what happened, weren't we making love? To my mind, the true erotic potential of LSD and allied Psychoptica is to ease a mutual attraction into the sexual realm, rapidly to enable people to become better acquainted, in an emotionally-opened way, which applies equally to MDMA. Having



Pre-Columbian Taíno *cemi* from the Greater Antilles, used as a base for ritual insufflation of the visionary *cohoba*-snuff — note the prodigious priapism.

spoken to innumerable people about their entheogenic experiences, I would have to say that very rarely does the subject of eroticism ever come up, and it is rather in the scope of “pale religious lechery,” to borrow Blake's phrase, in the paranoid, propagandistic fantasies of the pharmacopuritans, that the priapic potentials of LSD and its congeners loom large, so to speak.

Moreover, in the traditional world, and with the exception of *Cannabis*, whose use can be seen clearly in Indian erotic paintings, as well as in association with the Tantric arts, it must be said that the emphasis is far more upon spiritual ecstasy (literally, separating the soul from the body—sex, eating, much light or noise, tend to anchor one's consciousness in the body, militating *against* ecstasy), whether this be used for self-actualization or more

commonly for shamanic healing, than on any potential aphrodisiacal virtues. On the other hand, we are dealing today with the degenerated remnants of archaic traditions, often corrupted by Christianity, and we know but little of the potential breadth of use-modalities in antiquity. In Mesoamerica, there survives rather extensive documentation of “the Age of Entheogens” [Ott 1995] from the time of the conquest a half-millennium ago, which tells us that the entheogens enjoyed ludible, as well as medicinal, sacred and ceremonial roles. To my knowledge there is no specific mention of entheogens as aphrodisiacs, with the exception of the famous case of the *cacáhuatl*-potion of Moctezuma, but the arrogant Spaniards, who evidently did not deign to sample them in *any* context, could hardly have been aware of such, had it existed, which I think quite likely.

There is, however, one class of entheogen that merits special mention here: the Caribbean and South American visionary snuffs *ñopo/cohoba* and *cebil* (prepared from seeds of *Anadenanthera peregrina* and *A. colubrina* var. *Cebil*), whose psychoptic principle is bufotenine, a positional isomer of psilocine, the true active principle of the psilocybian mushrooms [Ott 2001A; 2001B]. As the accompanying photograph of a classic Taíno *cemi* (*zemí*) indicates (these are wooden or stone anthropomorphic tables, the flat upper-surface of

which was used to array “lines” of the *cohoba*-snuff), the erotic essence of this entheogen hardly took a back-seat in that long-lost culture. These *ceví*-artifacts have been found on all four large islands in the Greater Antilles, and their association with the snuff was documented at first-hand by Ramón Pané, left by Columbus on Hispaniola to study the Taíno [Pané 1974; Torres 1998]. Bufotenine provoked circulatory crises when unethically injected intravenously into convicts and mental “patients” (non-convict prisoners) in the United States, and turned their faces the color of an “eggplant” [Fabing & Hawkins 1956; Ott 1996; Turner & Merlis 1959]. Bufotenine is dimethyl-serotonin, and of the many visionary tryptamines (LSD, psilocybine, DMT, etc.) is the closest to serotonin—all are thought to act primarily via serotonin-receptors in the brain. But there are also serotonin-receptors in the vascular system, which accounts for its name: *sero*, “blood[pressure],” *tonine* “toning.” That bufotenine injected into the bloodstream would cause facial lividity suggests the compound can also bring blood to the penis and indeed, after one particularly intense session of snuffing bufotenine-rich *cevíl*-seeds in Argentina, I experienced an impressive priapism when I repaired to my lodging. Regrettably, I was totally alone at that moment, and so had no other recourse than “onanism” (note to any homœopaths: I was *already* chewing *coca* to beat the band!). *Cevíl* may well prove to be that much sought-after “herbal *Viagra*®.”

While on the subject of bufotenine, a few words about toads (*Bufo* species, from which the compound gets its name) are in order. Toads being marathon-copulators, some species of which breed *en masse* in ponds, it is natural that they came to symbolize fertility and vengery, and indeed toads figure prominently as ingredients in philtres [Morgan 1995; Wasson & Wasson 1957]. The toad parotoid-gland secretions (technically not venoms, though commonly called that) often contain bufotenine, which was first isolated from secretions of *Bufo vulgaris* in 1920 [Ott 1996]. On the other hand, these toad-secretions contain various toxic compounds, especially cardiotoxic steroids, which would seem to overwhelm bufotenine toxicologically, as this is generally present in relatively modest amounts. Nevertheless, dried *Bufo*-secretion is used in traditional Chinese medicine, under the name *Ch'an-su*, and similar preparations were used to treat cardiac insufficiency before the introduction of *Digitalis* extracts. One use of *Ch'an-su* is as a so-called “love-stone”—small cubes of the dried secretion are sold as aphrodisiacs, to be moistened and rubbed on the penis to prolong erections, which is thought to involve local anæsthesia, rather than any vascular actions of bufotenine, although this *has* been detected in the “love-stones.” Recently, however, at least four toad-titillators in New York died after they had *ingested* this product, which likewise contained toxic amounts of cardioactive steroids! There also exist reports of people smoking these toad-preparations, as a supposititious psychoactive drug [Chamakura 1994].

In the famous potion-brewing scene of Shakespeare's *Macbeth*, his three “weird sisters” give the toad pride of place in their cauldron: “Toad, that under cold stone / Days and nights hast thirty-one / Swelter'd venom sleeping got / Boil thou first i' the charmed pot.” There is some evidence for the use of toads in European witches' philtres, as well as in the so-called “flying ointments,” as also their addition as fortificants to American *chicha* beers, but we have at present insufficient *data* to speculate on relevant pharmacology, either psychoptic or aphrodisiac. Several artistic representations point to an erotic dimension of the ointments, which did contain known visionary plants, such as belladonna (*Atropa belladonna*), henbane (*Hyoscyamus niger*), mandrake (*Mandragora officinarum*) and thornapple (*Datura stramonium*) [Hansen 1978; Müller-Ebeling *et al.* 1998], all of which contain psychoptic tropane alkaloids, such as scopolamine, hyoscyamine and atropine [Ott 1996]. Indeed, in a famous bioassay experiment, the Spanish physician Andrés de Laguna “managed to obtain a good cannister-full” of a “flying ointment” which he “used to anoint from head to toe the wife of the hangman” of Metz, who promptly fell into a profound sleep for 36 hours! When she came to her senses, she was distraught at having been awakened “from all the pleasures and delights of the world,” and told her husband with a sly smile: “know that I have made you a cuckold, and with a lover younger and better than you” [Gómez Fernández 1999]! Toad-secretions or oneirogenic aphrodisiacs anyone?—I prefer conscious concupiscence!

AN EROTIC EPILOGUE

Laurence Sterne showed the keenest of poetic intuition in his riotous farce, *The Life & Opinions of Tristram Shandy, Gentleman*, that “Cock and a Bull” story, “and one of the best of its kind, I ever heard,” when he included the learned Hafen Slawkenbergius' tale, in which Nosarians and prodigious Noses take the place of priapic Penises [Sterne 1935]. For in matters erotic, it is clear to me that the nose knows, and we would do well to remember that our sexual centers are not in the cerebral cortex but in that reptilian *rhinencephalon* or “smell brain.” Indeed, the best sexual connections I have ever experienced have been with women that not only were *not* exemplary of my particular ideal of female allure, but with whom I had all manner of fundamental incompatibilities; cultural, (anti-) religious, socioeconomic and intellectual—indeed, the *only compatibility* evident to me was a fabulous fit between pheromones and receptors which, not surprisingly, tends to be mutual. In one particularly memorable case, I could not be for too long within a meter or two of the woman—even fully clothed, in a crowded office—without getting a persistent erection, which I usually had to conceal with my backpack. In somewhat over a year, essentially all we did together was have animalistic sex, and if we had managed to sate our amatory appetites, which generally required some hours, we basically just got in each other's

way! Conversely, alas, some of the best overall compatibilities I have known with women have tended to be sexually ordinary.

It is clear to me that the pathway to a science of aphrochemistry leads *via* research on human sex-attractant pheromones, and that most potent philtre will likely be some erotic effluvium, a sort of “amorous aromatherapy,” rather than a pill, puff or powder; mayhap a pheromonal pessary for women, philtry pomade for men. This direction was pointed to by Patrick Süskind, in his interesting novel *The Perfume*, at the climax of which his antihero Grenouille (“frog,” which should rather be *Crapaud*, “toad”) is about to be executed for the murder of numerous women, when he uncorks the bottle of perfume he had made from the erotic essences of their bodies, for which purpose he had slain them, so unleashing a frenetic orgy in the crowd of morbid spectators!

It is evident that pheromones, indeed olfaction itself, are not operative in all human beings. Many people are effectively anosmic, and 72% of the roughly 1000 human genes associated with olfactory receptors are non-functional (pseudogenes), as well as *all* of the human genes which have been correlated with putative pheromonal receptors. Moreover, anatomical studies of 564 adults found that 70% lacked the vomeronasal organ, which was present bilaterally in merely 8%, unilaterally in the remaining 22% [Keverne 1999]. Even stranger, it has been said that in those human beings possessing a vomeronasal organ, this invariably lacks effective neuronal connections! This I do not believe, at least in my own case, and there are surely those *Grenouille* among us, we who inhabit a mysterious, musky and mellifluous world. Through pharmacogenetic study of human idiosyncrasy [Ott 1997] with respect to genes for our pheromone-receptors, it is theoretically possible to develop individually customized “cocktails” of pheromones, personalized philtre-prescriptions. Such a paramount philtre would in principle be capable of transforming virtually any compatible individual into that “most concupiscible object” (to paraphrase Laurence Sterne) more desirable than which “neither could your heart desire, nor your concupiscence covet.” •

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A. ANDREW GONZALES, www.sublimatrix.com

THE SACRED MARRIAGE, 1995

acrylic on panel, 18" X 24"



HIERONYMUS BOSCH
*GARDEN OF
 EARTHLY DELIGHTS,*
 middle panel (detail),
 1504, oil on panel,
 86" X 76"



ALEX GREY
www.alexgrey.com
COPULATING, 1984
 oil on linen, 72" X 84"

Sex, Spirit, and Psychedelics

The Art of Ecstasy

by Claudia Müller-Ebeling



Dr. Claudia Müller-Ebeling, born 1956 in Germany, studied history of art, anthropology, and literature in Freiburg, Hamburg, Paris, and Florence, and wrote her doctoral thesis on the subject of visionary art. Her professional interest lies in the area of altered states of mind, such as shamanism and the use of entheogens in cultures throughout the world. She has participated in extensive fieldwork, together with Christian Rättsch, on shamanism in Korea, Peru and especially in Nepal. Müller-Ebeling is on the board of advisors of the European College for the Study of Consciousness (ESCS). She is co-author of *Shamanism and Tantra in Nepal*, soon to be translated into English by Inner Traditions, and she is presently living in Hamburg, Germany, preparing a book on visionary art.

When considering art images that are particularly evocative of the confluence of sex, spirit, and psychedelics, the first and oldest example to pop up in my mind is the middle panel of Hieronymus Bosch's so-called *Garden of Earthly Delights* (ca. 1503/04, Prado, Madrid, Spain). In this mysteriously symbolic image, in a setting of meadows, trees, rivers and ponds, we see groups of naked men and women in some kind of spiritual conversation, surrounded by strange fruits and architecture and a group of gigantic birds. As to the meaning of this strange iconography, we can only speculate. Many who view this art, whether they are experienced with psychedelics or not, are inclined to assume Bosch might have depicted his own visions, produced by mind-altering plants like henbane (*Hyoscyamus* species), deadly nightshade (*Atropa belladonna*), or mandrake (*Mandragora officinarum*), all well-known to Bosch's world.

Alas, there is no reliable data to support this assumption. Thus, we cannot claim with any confidence that this painting was stimulated by psychedelic experiences. Nevertheless, the *Garden* has become an archetype of visionary art depicting dream-like states of mind. And, without a doubt, Bosch inspired generations of painters whose visions were in fact partly stimulated by psychedelics. In my opinion, Bosch's famous oil painting merges psychedelics, spirit, and sex. It is psychedelic because it is viewed as such—regardless of the lack of historical certainty. Although no actions referring to any kind of sexual intercourse are implicitly represented, the painting invokes sex by its imagery. In the time of Bosch, the depiction of naked people as the center of attention in the large panel of his famous “trip” tuch *categorically* evoked erotic, sexual associations. The notion of sex being transposed to a spiritual realm of esoteric allegory refers to the spiritual quality of the painting.

The second, and this time contemporary, example of the confluence of sex, spirit, and psychedelics in art to me is the series of oil paintings Alex Grey executed between 1983 and 1989. *Kissing* (1983), *Copulating* (1984), *Nursing* (1985), *New Family* (1985/86) and *Pregnancy* (1988/89) clearly refer to physical reality through their anatomical depictions of veins, nerves, and bones—based on his precise scientific knowledge. However, Grey also introduces spiritual aspects by stylistic means of traditional *thangka*-paintings (meditation scrolls from Nepal and Tibet) as well as by energetic lines that shiver through the images. Introspection into the material as well as the spiritual levels of human existence are elementary constituents of psychedelic experiences—that is if the artist has reached a very deep, as well as high, level of understanding. To me, Alex Grey is a unique example of such an artist.

I might conclude by mentioning how very rare it is to observe a confluence of sex, spirit, and psychedelics in art. Most artwork to come to mind features just one aspect—it is either psychedelic, spiritual, or oriented towards sex. Of course, all of these aspects are very open to individual interpretations and understanding. •

[Other psychedelic artists whose work is frequently steeped in eroticism and/or spirituality include: A. Andrew Gonzalez, Mark Henson, Penny Slinger Hills, Philip Rubinov-Jacobson, Mati Klarwein, Steve Postman, Don Snyder, and Fred Weidmann. — Eds.]

Astral Sex Dream Girl

by Zoe7 (Joseph Marti), excerpted and adapted from *Into the Void: Exploring Consciousness, Hyperspace and Beyond Using Brain Technology, Psychedelics and Altered Mind States* (see www.zoe7.com)

The following experience was induced via a combination of 5 chewed Salvia divinorum leaves, 2 grams of dried, powdered psilocybian mushrooms, and half a tablet of MDMA, along with 21 minutes of stimulation from a PHOTOSONIC NOVA PRO brain machine (instigated at the point when the first effects from the Salvia were felt).

I notice that I have fallen asleep, or rather that my body has, yet I am cognitive. But I am not out of my body, yet. As I lay in bed enjoying the geometric-like intricate patterns that are still dancing before my mind's eye, I commence to experience another odd sensation. I feel a very gentle massage on my feet! But this does not scare me at all. On the contrary, not only does it relax me, but I also become intrigued by the gentleness of the invisible soft hands. I try to mentally communicate with whomever or whatever is doing this by asking its name. But when I receive a reply mentally, I can't seem to make it out. So I ask again.

Still, I can't fully make it out. It's something like "Nelly" or "Millie," but that's not quite it. In addition, I now find myself in a very playful mood thanks to the foot massage. So again I ask for a name, but this time I mentally project a strong thought and desire. "Spell-it-out." I mentally command.

"M - N - E - M - I - N - E - L - L - I - E. My name is Mneminellie."

To which I reply: "Nemi...nellie?"

"Close, very close." The imageless voice said. "MMMM - ne - mi - ne - llie. You have to give emphasis to the MMM-sound before saying neminellie. It's MMM-neminellie, in one quick spurt." [pronounced: um - nah - me - nah - lee]

"Oh, I got it, MMM-neminellie! Mneminellie! That's a cool name." I mentally shout back.

"Are you the *Salvia* spirit?" I continued.

"No, I am not." She firmly said. "What's your name?"

"Oh I've got a really easy and simple name. It's just Joey. Listen Mneminellie, I can't seem to get out of my body, or see you for that matter, can you help me out?"

Before getting to the last word of the sentence I was mentally projecting, I feel a pair of warm hands reach inside my physical body and pull me out from the waist up, by grabbing onto my shoulders. As soon as this happens, the female voice I'd been talking to comes into full view. I am pleasantly surprised to find that not only is the being I've been communicating with an extremely attractive young woman, but that she's also completely naked!

I recall that she appeared to be in her late teens or early twenties. She was tall, probably about five-foot-seven or five-foot-eight, voluptuous, and had long hair with loose, thick curls. The color of it was bright burgundy red, and she had large cat-green eyes and fair skin. Since this wasn't the first time I had been involved in a situation like this—being out of my body with a woman that I found myself attracted to—I grab her and ask her if she's thinking what I'm thinking.

"I am; and I'd love to merge my energy-essence with yours," she responds.

Having said that, we immediately embrace and begin to eagerly kiss rather passionately; and within a few seconds of kissing, I notice that both of our bodies are shimmering. There is an "ethereal" quality to them now. I also note that our skin commences to sort of phase in and out of focus. What I mean is that the shimmering that our bodies are displaying alternates between a flesh-tone color and an ethereal-like substance quality. Moreover, this body change seems to take place according to our state of emotional intensity.

I have to emphasize that the feel of her skin and of her touch was very real. *She was as solid and real as you and me are.* And she somehow knew exactly what I was thinking and vice versa, for that's how we were communicating. I must also confess that my sexual desire for her was equally as real, if not more real than real!

As I start gently caressing her breasts, I begin to feel the urge to taste them and put them in my mouth. As this thought is crossing my mind, she immediately pulls my head down towards them. So I proceed to eagerly kiss her breasts. As I'm enjoying myself she throws her head back; while moaning in ecstasy. "There is no safer sex than non-physical sex!" I inwardly chuckle to myself. "I can't believe this is happening to me. This is great!" By this time I have completely rolled out of my physical body and am lying next to it, while Mneminellie is sitting on top of my non-physical body. The feelings I am experiencing by now are beyond words.

Within moments we are definitively merging our energy essences—if you know what I mean. As I look up at her, I both see and feel her, rapidly and rhythmically moving back and forth, as well as powerfully grinding herself into me. This causes an incredible luminescence effect to emanate from her body. Sparks start flying out of her, literally! Because of this, there is a fantastic light show happening in my bedroom. The whole place is lighting up with quick and continuous bursts of luminescence. In that sense, it looks as if

there's a Fourth of July celebration going on inside my bedroom!

In the middle of all this commotion, I briefly notice a couple of magazines that are next to my bed, on top of one of my nightstands, which feature various famous female entertainers such as Carmen Electra and Jenny McCarthy. Inadvertently, my imagination starts to run away with itself, as a result of the quick flashing images coming into my awareness from those magazines, which are no more than a few inches away from me. Then, as Mneminellie finally culminates her "light show" in to what I can only describe as a huge super nova, she leans over to kiss me, and then rolls over next to me. Still excited and mentally aroused, I climb on top of her so as to "spark out" myself.

Looking down at her from above, I realize what a beautiful woman she truly is. As I begin imitating her earlier grinding movements and rhythmic motions, I too begin to light up the room. But as I'm engaged in this activity, once again the images of the magazines come into my sight and awareness. However, this time my naughty nature takes over, and as I am looking down at Mneminellie—while she is moaning, groaning, and beginning to light up and spark out again—I "accidentally" begin to think about the magazine images; and consequently they commence to appear before my mind's eye. This causes me to get even more excited than before, and therefore causes me to light up and spark out just like Mneminellie is doing, but with much more intensity.

Then, in the heat of the moment, I lean over and proceed to take one of Mneminellie's breasts to my mouth again. As I am savoring the "moment," if you will (as well as her right breast), one of the model's images from the magazines again flashes through my mind. Suddenly, I feel something very peculiar. Mneminellie's breast starts to not only taste different, but also begins to "move" inside my mouth. In fact, it becomes a bit smaller, and as I open my eyes to see the other one, I witness something startling. The entire breast, including the nipple, has morphed into a completely different breast! Backing myself up and away from Mneminellie's chest to get a better view of it, I receive yet another surprise. Mneminellie is smiling at me, and is also in the process of completely morphing herself, right before my eyes, into the woman in the magazine that was on my mind just a few moments ago!

"You like?" She asks me with a knowing smile.

"Y-Y-Yeah, wow! That's unbelievable! I'm now making love to _____! (Note: Insert here any movie star or supermodel you like.)

As you can imagine, my mind is now racing with multiple possibilities. No, limitless possibilities. No, *endless* possibilities! While I'm flashing and sparking out, and catching on to what's happening, I start to remember (and therefore imagine), one of my ex-girlfriends. And again, right before my eyes, Mneminellie begins to transform herself into her! This continues to turn me on of course, so I keep kissing

her even more passionately, and proceed to take the newly produced and now larger breast and nipple to my mouth once more.

Let me tell you that this was like letting a little kid loose inside a candy store! Indeed, no sooner did I think about an ex-girlfriend, or movie star, or supermodel, and boom! There she'd be, right in front of me, hot and willing, and for me to enjoy in all of her naked and sexual glory. My mind continued to imagine woman after woman—an endless array, all shapes, colors and sizes.

Mneminellie shouts, "Stop! Stop! You are an ass!"

"I'm-I'm-I'm sorry, Mneminellie, I didn't mean to hurt you in any way," I said apologetically.

"Yeah?" "Well go fuck yourself!" She countered.

"I swear Mneminellie, I won't ask you to do that changing thing again, really. I mean it! I'm sorry," I continued still apologizing.

"Well... That's okay, Joey. I didn't mean to lash out at you like that, either. It wasn't just you, you know? I was a willing participant too. Go ahead and don't stop... Oh, don't stop! This energy-essence melding feels wonderful, don't you agree?" Mneminellie finally concludes.

"Y-Yes...!" Is my only utterance.

As I close my eyes from all of the pleasure I was again beginning to receive and experience—both from my thrusting into her as well as from the sexy womanly sounds she was making—I open my eyes to share with her the delicious and explosive light show that we're about to become. But, when I do, I see something that makes me scream in shock.

"AHHHHH!!!!!" I yell at the top of my lungs.

There it was... an exact replica of me, right in front of me, where Mneminellie had been just a few moments ago. Except that this replica of me had a vagina! So that meant that for the past few moments I had *literally* been fucking myself! So I quickly and shockingly disengage myself from "myself." As I am doing this, the replica starts laughing hysterically and begins morphing into Mneminellie once again.

"I'm sorry Joey, I just couldn't resist! You had it coming!" She said.

Realizing what Mneminellie had just pulled on me, I countered, "Touché!" and start laughing myself. Unfortunately, this caused an involuntary jolt and instantaneous return to my physical awareness...•

In Search of the Ultimate High

Some Survey Results

The following has been excerpted and adapted from surveys presented in the book *In Search of the Ultimate High*, by Nicholas Saunders, Anja Saunders, and Michelle Pauli.

Respondents were asked about the type of deep spiritual experiences they might have experienced as a result of using drugs, what the experiences meant to them, and where these experiences have led them. Later, respondents were asked if such entheogenic experiences have made them want to explore spirituality in other ways and, if so, in what ways.

In Search of the Ultimate High is available from Amazon.com and from Mind Books (www.promind.com). Or see www.ultimatehigh.org.uk for further excerpts, accounts for which there wasn't room in the book, sections the publisher removed, and other resources.

A GRAND CELEBRATION (LSD, DMT, 2C-B, ketamine, psilocybin): The most common spiritual experience is an overwhelming joy at the wonder and splendor of all that surrounds me. A grand celebration of life, death, the universe and everything. Raves are great for this kind of experience. Alone I tend to be more apt to explore the workings of the cosmos and the nature of life and death. With friends, it can vary wildly, but it tends to include sharing my experience whatever it may be. But I feel it is important to note that I never really know what is going to happen. I can guess with accuracy, but there have been times when my guess was way off.

MESSAGE FROM ECSTASY (MDMA): I have entheogenic experiences primarily with my eyes closed in an inner environment (not while socializing). The one situation that most stays in my mind was when I was trying to sleep once while I was still high on "E." I closed my eyes and found myself in a scene. It was an old lady and an old man in a house. I was watching from above. The old man started to have a heart attack and was about to die and the old lady was panicking. Although I was watching from above, I was actually—in a way—the old lady, although her actions were her own. She was trying to phone for help—for an ambulance. I could feel her fear as though it were mine and her helplessness. I could also feel the old man dying. It was too late for him. But then, beyond the feelings, I knew that he was dying from a heart attack due to smoking cigarettes all his life and it was as if that was a message to me... through the floods of pain that I felt and the hopelessness and the life of the old man slipping away. It could have been my imagination conjuring it up, but I opened my eyes wide awake and just thought MY GOD. At that very point I was in no doubt that it was supernatural, the feeling was so strong. I didn't give up smoking immediately (although I did stop for two weeks after the

"dream"), but in the months since I have given it up for good.

SPIRITUAL TELEPATHIC EXPERIENCE (MDMA): My friends and I went to a really seedy nightclub early the next morning after a big night out. We were out of place and I felt very uncomfortable. I decided to leave on my own if my friend didn't come soon. Now, I'm not a religious man, but in that place—after I was being touched up by old men—I decided to pray. I asked "God" to let my friend just realize what was up, find me, and leave. In a couple of minutes he was there and we left. Once we were out he told me that he was on the dance floor but felt uncomfortable, and then when he closed his eyes he saw an image of Jesus. Now, I'm no church-goer and am somewhat agnostic, even after that experience. I believe it was more a telepathic experience than anything else. Since my group of friends have been together for a decade we do have an extremely fraternal closeness that Ecstasy made us acknowledge existed, although we always realized it was there. This was the most obvious "telepathic" experience I've had, but we always have these little experiences and on Ecstasy when our emotions and souls seem to become more fluid and it seems that several people can enjoy the feeling of being part of a single entity. I always joke that my friends and I suffer from Single Personality Disorder.

OUT OF BODY EXPERIENCE (MDMA, ketamine): The experience that had the most impact on me took place one night in the middle of winter, when I was out with some acquaintances at Chaos, a lounge/bar in Manhattan. To make a long story short, I literally left my body and was watching the whole entire scene from a different vantage point. I had no feeling, but yet I knew I was there and was extremely aware. I saw myself without any biases and was disgusted by my values and priorities at the time. I could hear everything that everyone

was saying and it was so obviously apparent to me, who was lying and who was ridiculous (something I had always had a hard time telling when not in this state and still sometimes do). I saw everyone I know and all of a sudden I was overcome with how ridiculous it all was...how ridiculous we all were. I was completely disgusted and for the first time saw the extreme shallowness and seriously skewed sense of priorities that I was living with and contributing to. It blew my mind...I have never seen things the same. I've had a few different experiences of varying degrees, but this was the one I think that impacted me the most.

WHERE TO NOW?

The majority of respondents said that their entheogenic experiences had led them to explore spirituality in other ways.

One respondent wrote: "They have made me strive towards living in a way that every act, to every extent possible, is performed as a spiritual act." Others felt their experience had acted as a trigger: "I've always been relatively spiritual but these experiences have made me more active in my spirituality. For example, actually buying incense and using it, actually attempting meditation—not just leaving all these things in the 'One Day' box and never getting around to doing them." Some respondents were more tentative in their explorations, for instance: "I've gone on-line and joined a few spiritual chat groups."

There was a clear bias towards solitary spiritual paths. Three in particular stood out: yoga, meditation, and martial arts (*tai chi* and *aikido*). Yoga was described as a "slow process compared to acid [but] once the *dhyana* state is achieved, you can have as many free trips as you want because *dhyana* state is very similar to deep acid experience." Other forms of spirituality that were mentioned by more than one respondent were Buddhism (predominately Zen), Native American teachings, and a variety of "new age" practices. These included reiki, dream analysis, auras, journeying, and *qi* massage.

"Traditional" religions were mentioned by three respondents. One said: "I have become more interested in (liberal) Judaism." Another replied: "I will always wonder if my first 'E' trip (the closest I have ever felt to God) was due to the fact that I was to be baptized the very next day as a Catholic." Yet another described a conversion: "I was born into a Church of England family, but I couldn't get on with anything I was told. I kept hearing all these extracts from the *Bible*, and thought they all sounded fairly pathetic. Even from an early age, I thought that religion was just a conspiracy to keep the people of the world happy. I've become a Quaker now, and it seems perfect for me. Unlike other religions we don't have any kind of book that we hold sacred, and we are not told what to believe." Two others took up Buddhism: "Following initial 'ego death/clear light' experience, I explored the writings from various mystical/contemplative

traditions, eventually settling on Buddhism, with particular interest in the Zen schools, and finally taking up formal practice with the London Buddhist Society." And: "Both the drugs and the rave scene have incited an interest in meditation, and prior I considered myself an atheist. I've developed an interest in Buddhism. From the time I've been in the scene until now my interests have been narrowing into making my experiences more emotionally/mentally/spiritually meaningful. It has made me want to explore spirituality to improve creativity, to improve my concentration, my consideration, kindness, and love."

Most, however, were still exploring possibilities. One respondent said: "I was previously very anti-religious, anti-spiritual, anti-mystical. I have looked into wide and various areas, including Magick (Aleister Crowley), nature worship, and even the *Bible*...my future areas of inquiry are Buddhism and Sufism. I guess I'm a little eclectic." Another remarked "[My wife and I] have included a number of Native American and pagan practices in our spiritual life, but are not part of any organized group or church. I guess you could call us spiritual pragmatists."

There were very few straight "no" answers to the question as it was asked. One replied that he "wished to access the cognitive state that supports intense mystic experiencing and insight, without relying on any method other than mental activity [but] concluded that meditation can produce only weak effects, and requires excessive time and effort, and is not compatible with other activities." He felt that, "With LSD, you can ingest it and then go about various activities, rather than having to just sit." Another respondent felt that his entheogenic experience had been so intense there was no need to explore spirituality in other ways: "I have experienced what I consider the truth, personally of course. I feel that I can achieve a direct communion with God." A further "no" respondent disagreed with the notion that spirituality can be sought in the way implied in the question: "I don't go look for the experience...it comes to me when I need it or not. It's not something I anticipate or look for. It just happens, and when it does it's a bonus."

Other respondents did not feel it was a matter of cause and effect, so much as entheogens and an interest in spirituality working in tandem. For example: "I was always spiritually inclined, and in the environment of my youth, drugs were the only way I knew to get more information about what exists beyond my 'skin encapsulated ego.' As soon as I was able to connect with a meditation teacher, I stopped using drugs altogether for a time, and applied myself to drug-free means of inner exploration. Now, I am learning to balance the discipline of spiritual practice with the discipline of using sacramental catalysts." And: "My experiences with drugs have been combined with my study of philosophical/religious teachings, both before and after. I guess my studies have given me much more than drugs, but it would not have given me as much without drugs." •

Integrating Sex, Spirituality, and Psychedelics

by Myron Stolaroff

Everyone who has used psychedelics to clear their psyche and expand their awareness knows that all aspects of the experience—including taste, vision, hearing, touch—can be greatly enhanced. Sex is no exception. But what if the supreme joy of love-making while under the influence could be enjoyed whenever desired? True lovers can raise the joy, excitement, and satisfaction, as they learn to connect first their bodies, and then proceed on to the merging of their souls. For those who have not had such an experience, it can be valuable to understand one aspect of the cosmic male/female relationship.

One of the greatest blessings in my life is to have experienced what I call the Divine Feminine Essence. It is impossible to describe the beauty, the excruciatingly delicate and delightful sensations, the incredible love that flows from this source. Experiencing this Essence has led me to believe that the female is the source of life. The Supreme Female, through all the worldly females, brings all living beings into existence.

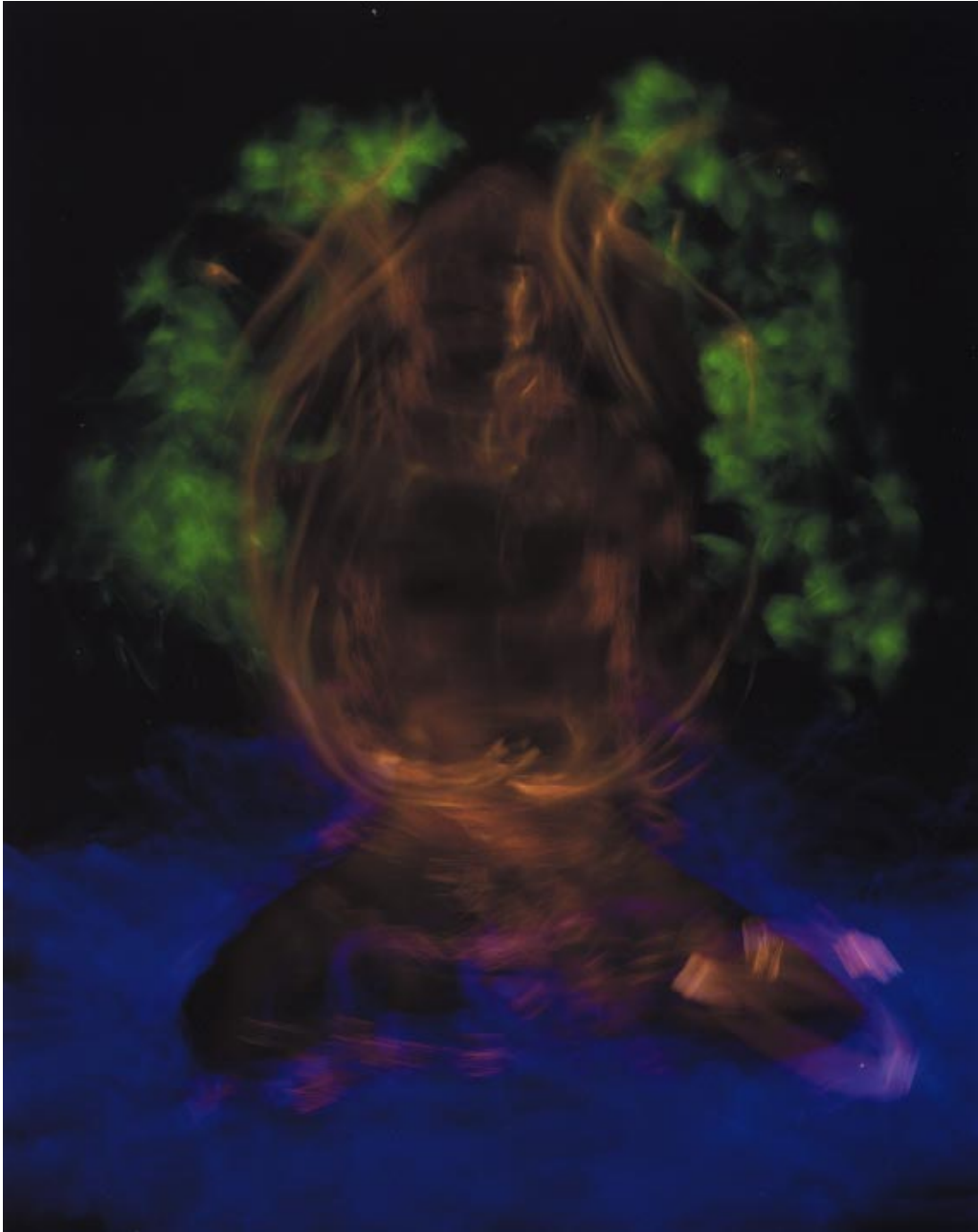
On the physical plane, males and females dance the joys of life to varying degrees. Yet powerful hindrances have built up through the ages that have destroyed much of the potential joy this dance has to offer. Early on, as humans were developing their powers, the physically stronger males predominantly put females in an inferior position, relegating them to menial duties and using them to satisfy their urges. This approach has continued throughout history. Although the status of women is improving in some areas on the planet, there are still countries where women are outrageously abused and mistreated. So it is only natural that through the centuries, a deep burning hatred has developed in the unconscious of females, which has created great resistance in their full-hearted support of their mates. Men are largely unaware of the damage they have bestowed, and of how much they are missing due to this hidden attitude in the female.

The average male has no idea of the potential joy that awaits him; contained within his female partner is a source of remarkable energy that can be experienced as receiving an exquisite nectar—a nectar that is so fulfilling and satisfying, that it is beyond his imagination. He doesn't realize that in his inner nature he yearns for this nectar above all else; the greatest joy in life, short of union with God, is to be immersed in this nectar. But except for very special situations, it has been denied him. Because of her mistreatment through the ages, the female has become bitter, and refuses to release this nectar. There are, however, specific conditions that will arouse her attention, and move her in the direction to participate at the highest level of a loving relationship.

For an approach to understanding this, we may turn to the Eastern practice of Tantra. Miranda Shaw studied the practice of Tantra in depth while in the Far East, resulting in her book *Passionate Enlightenment: Women in Tantric Buddhism*. According to Shaw, the teachers of Tantra claim that it is impossible to obtain true Enlightenment without sexual intercourse. This is because the sexual drive is so powerful and contains so much energy that it must be properly directed to achieve the highest level of realization. In an interview for *What is Enlightenment* No. 20 she reports: “Tantrics would concentrate their energy and their thought at this one point (of sexual contact) and use it to arouse the inner fire. When that fire is kindled and burning brightly, there are several meditations that can be done to refine the energies at the heart. One of them is to direct the energy upward into the heart, and because of the quantity of energy involved as it goes through the heart, it naturally unties a knot, as they say, and bursts through these residues.” (page 79) This is a very effective clearing process. To make use of this faculty, she reports, the male must treat the female as a Goddess. When a woman is thus treated, she can respond to the graces offered, releasing the precious nectar. The male is enormously fulfilled, and the female rises to great joy as she delivers the precious gift that she yearns to bestow. The two become merged in bliss, reaching a blessed unity.

Among couples who live together, a common deterrent in achieving such a union is the arousal of differences that harden to resentment. Such resentments may be handled through forgiveness, and being grateful for any move that brings closeness. Most helpful is the willingness to search and discover the Divine Essence in one's partner, which when recognized, opens the doors of love.

Making love under the influence of an appropriate sacrament heightens perceptions and deepens love, permitting great intensification of the experience. Many of the authors in the recent book *Psychoactive Sacramentals*, point out the pitfalls resulting from repeated efforts to achieve enlightenment solely through the use of chemical sacraments. After one accomplishes great heights under the influence of a sacrament, it pays off handsomely to return to such realizations through one's own efforts. One then realizes the fulfilling satisfaction of entering such states by a simple act of the will. A good meditation practice is most helpful in recalling sacred states and dedicating intention to make the necessary changes in one's life. And clearly the use of sexual energy to reach and experience the Divine Essence can become a meditation of love that can help to heal the inequality brought about by years of inappropriate attitudes and actions. •



DEAN CHAMBERLAIN
www.deanchamberlain.com
GREEN WING BUDDHA, 2001
photograph



MATI KLARWEIN

ILLUSION, PROJECTION AND REALITY, 1997

egg tempera and oil on canvas mounted to board, approx. 47" X 27.5"

Myth, Mind, and Molecule

ENTHEOS: The Journal of Psychedelic Spirituality

A welcome addition to scholarly and scientific publications about entheogens is *Entheos*, whose printed-on-demand premier issue came out in July 2001. As it presents itself: “*Entheos* is a community of enthusiasts, scholars and scientists who share a common interest in the role of entheogens as it pertains to human spirituality.”

The first article is a reprint of the 1979 article that proposed the word “entheogen” as a more socially acceptable replacement for the word “psychedelic.” With its “strong ‘Wassonian’ slant toward academic questions in anthropology, religious studies, art history, and history,” *Entheos* hopes to span at least two readerships, both specialists and a wide popular audience. Judging from its premier issue, it looks like it will be able to accomplish this.

Among the shorter more popular articles, are two brief tributes to entheogenic pioneers (R. Gordon Wasson and Richard Schultes), an informal dialogue between the editor and his mother about folk traditions of *Amanita muscaria* use in northern Germany, and Blaise Staples’s reminisces about a visit to Wasson in his Danbury, CT, home.

Other short articles are an interview with Rick Strassman and Staples’s new translation of *The Phoenix* by early Roman-Christian Lactanius. In addition to a colorful cover, both back and front, visual attractions of this issue include several pages of color photographs of *Amanita muscaria* near the center of this issue. These are, I suppose, *Entheos*’s contributions toward erotic centerfolds.

Two articles “Conjuring Eden” and “Old Gods in New Bottles” are scholarly additions to the growing literature that present a Wassonian interpretation to classical times and Western religious history. Both are heavily referenced, but numbered by endnotes so that reading flow is not interrupted. I particularly liked the presentation of the numerous pictures in a two-step process. First the whole item (painting, sculpture, artifact) is shown; nearby is a detailed close-up of, say, the mushroom depicted in the larger work. *Entheos* harmonizes their print publication with an electronic publication, enriching the print version by providing additional images that are “web-noted” and can be found at

the publisher’s web site.

In keeping with their impressive scholarship in *The Apples of Apollo*—which examines with admirable thoroughness leads on entheogens in ancient Greek and related area culture—in this issue of *Entheos* Ruck, Staples, and Heinrich extend their myco-sleuthing into the Middle Ages and Renaissance. I expect we are getting an early view of information that will make its way into another book on the hidden story of entheogens during these periods.

I hope so.

Mark Hoffman, *Entheos*’s editor, has recruited an interdisciplinary group of contributors, which establishes *Entheos*’s credibility. Ruck, Staples, and Heinrich form the *Entheos* Executive Committee, and its Advisory Board consists of Frank Barron, Jay Fikes, Robert Forte, Mark Kaspro, Stanley Krippner, Dale Pendell, Daniel Perrine, and Peter Webster. These pretty well sample entheogenic interests from myth to mind to molecule.

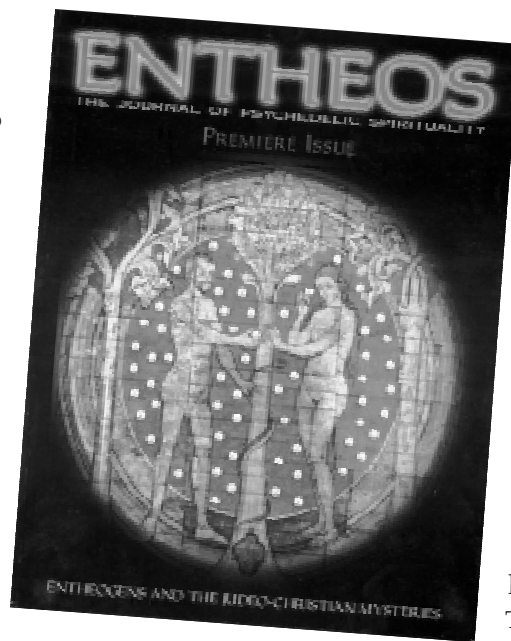
I hope *Entheos* will be able to publish articles on these topics for the general reader without getting too specialized in its vocabulary or requiring its readers to have extensive background knowledge. The premier issue manages it.

Entheos: The Journal of Psychedelic Spirituality joins *Eleusis: Journal of Psychoactive Plants and Compounds* and *The Heffter Review* as the strongest journals dedicated to general entheogenic/psychedelic scholarship. It’s a welcome contribution, and its appearance marks another milestone in psychedelic/entheogenic scholarship. •

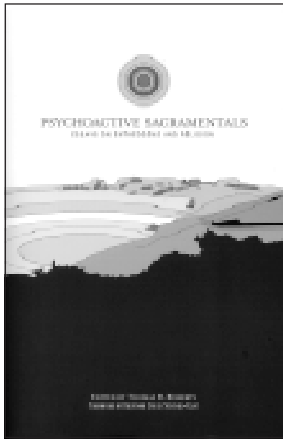
– Thomas B. Roberts

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Book Review: Psychoactive Sacramentals



Psychoactive Sacramentals: Essays on Entheogens and Religion is a compendium gleaned from a 1995 retreat sponsored by the Chicago Theological Seminary and the Council on Spiritual Practices. Edited by Thomas B. Roberts, and with a foreword by Brother David Steindl-Rast, the book features talk transcriptions and essays from: Rev. Mike Young, Huston Smith, Roger N. Walsh, Stanislav Grof, Charles T. Tart, Rick Doblin,

Annelise Schinzinger, Alexander T. Shulgin, David Presti and Jerome Beck, Rev. Aline M. Lucas, Myron Stolaroff, Rev. George F. Cairns, Frances Vaughan, Ann Shulgin, Rev. Karla Hansen, Richard Glen Boire, Robert Jesse, and others.

I have been reading *Psychoactive Sacramentals* on and off for a couple of months. It has not been a book that I plunged into and read at one sitting, but rather one that I circle about, reveling in its various ideas, some new, some old, some challenging, and others less so. It often appears at night, when I drag myself off to bed; there it is working its way to the top of the book pile. I pick it up and become immersed, finding myself flitting in and out of it one or two essays at a go, or revisiting some particular essay for further understanding. The following are mini-reviews of just a few of the many essays contained therein.

Albert Hofmann's essay on "LSD as a Spiritual Aid" concisely covers some important territory, putting into 3–4 pages what some people might stretch into a moderate-sized book. He elegantly discusses the nature of reality, and how LSD helped him look at the essence of it—both the objective material world and the inner spiritual world.

It was an unexpected pleasure to find Will Penna's poem "*las noches de los ayahuasqueros*" in a book otherwise filled with essays. Alternating back and forth from Spanish to English, the poem artfully presents Penna's ayahuasca journey with Don Pablo. It is divided into an intro section, descriptions of visions accessed through the ayahuasca, and icaros (ayahuasca healing/voyaging songs). Penna does a beautiful job of conveying the essence of his Amazonian journey. I have revisited this poem a few times; having read dry "trip reports" time and again, the structure of the poem seems to fit more with the idea of the healing journey. Penna does Don Pablo justice with this piece.

Although I am more comfortable with subjects other than biblical research, I found Dan Merkur's "Manna, the Showbread, and the Eucharist: Psychoactive Sacraments in the Bible" very engaging. Merkur covered ground that is

being discussed with increasing frequency—for example Clark Heinrich's work related to *Amanita muscaria* and early Christianity. Merkur notes references, from Exodus and beyond, that point to the possibility of a lysergic-based sacrament, first consumed in general pan-tribal situations and then becoming an item used exclusively in the realm of the priest as time went on. He posits that one reason for early Christian persecution can be traced to Jesus and the Disciples openly promulgating a psychoactive revolution of spiritual experience. I found Merkur's speculations to be quite intriguing.

Roger N. Walsh's essay "Consciousness and Asian Traditions: An Evolutionary Perspective" works through the various spiritual systems—descending from Paleolithic times and the technology of shamanism, through the development of early Vedic thought (and putting a few holes in Marija Gimbutas' Kurgan/Patriarchal invasion scenarios), the practice of yoga, and the Buddhist take on the whole cosmic ball of wax. It concludes with the dangerous place we find the world in today, where the global implications of the modern state of mind imperils life as we know it.

Kathleen O'Shaughnessy's "The Strengthening Aspects of Zen and Contemporary Meditation Practices," was one of my favorite essays. It is a succinct work that presents her background and a practical plan for engaging the future with a simple but well-conceived plan to bring change to the world through the blending of meditation practice with the gentle act of gardening. Her thoughts on the introduction of DMT-containing plants into our diet, borrowed somewhat from Terence McKenna, offer up an approach that borders on the revolutionary. Delightful!

While I found great value in many of the essays, a few of them fell short of the mark. Paula Jo Hruby's "Unitive Consciousness and Pahnke's Good Friday Experiment" was over-analytical. Although she makes good on explaining various states of consciousness, she complicates things by fragmenting them into unnecessary categories. Thomas J. Riedlinger's "A Pilgrim's Visit to Marsh Chapel" didn't engage me. It could have been the subject matter or the style of the writing, but it was difficult for me to crack into this essay, and I was not moved emotionally or intellectually. With those slight criticisms out of the way, the book definitely has treasures to offer up.

Alas, my brief review doesn't do *Psychoactive Sacramentals* justice. Its contents span many aspects of the emerging combination of traditional belief systems with the rediscovery of entheogens and their applied use in our present time. I suggest you find a copy, and excavate to your heart's delight. •

– Gwyllm Llwydd/Rowan Tree Arts

About the Artists

Dean Chamberlain

Dean Chamberlain is perhaps best known for his light painting photographs of psychedelic pioneers. His use of psychedelics has directly affected the manner in which he approaches his art, not only by influencing his subject matter, but also through stylistic inspiration. His work has been featured in print publications and on the CD *Journey Through the Spheres: A Tribute to Terence McKenna*. See www.deanchamberlain.com.

A. Andrew Gonzalez

After a series of mystical dream experiences at age 19, Gonzalez felt reborn and in the grip of a “calling.” Charged by this inspiration, he began to paint and developed his imagery as a tool for exploration and self-discovery. In his adult life Gonzalez studied under the master visionary artist Ernst Fuchs. Gonzalez does not categorize his art as “fantastic” or “surrealist.” Rather, influenced by romanticism and idealism, he considers his work as “Transpersonal Tantric” art. Psilocybian mushrooms have been a useful tool to Gonzalez, in working through ideas and directions for his art. See www.sublimatrix.com.

Alex Grey

Alex Grey is best known for his depictions of the human body that “x-ray” the multiple layers of reality, revealing the complex integration of body, mind, and spirit. His paintings have been featured on the cover of albums by the Beastie Boys and Tool, in *Newsweek* magazine, on the Discovery Channel, rave flyers and sheets of blotter acid, and have been exhibited throughout the world. His books include *Sacred Mirrors: The Visionary Art of Alex Grey*, his philosophical text, *The Mission of Art*, and the recent *Transfigurations*. Sounds True released *The Visionary Artist*, an audiotape of Grey’s art, philosophy, and vision practices. See www.alexgrey.com.

Mark Henson

Mark Henson was born in California, and formally educated with a degree in Fine Art from UC-Davis. He knew he wanted to be an artist when he was a child and has always been able to touch the core of creativity. He has traveled the world, spending time in the Far East and Central America. His work beautifully captures aspects of sexuality, spirituality, and expanded consciousness. See www.SacredLight.to.

Martina Hoffmann

Martina Hoffmann was born in Germany and spent much of her childhood in West Africa. In the 1970s she studied art education and sculpting at the Johann Wolfgang Goethe University in Frankfurt, and later went to Spain where she met the Fantastic Realist artist Robert Venosa. Inspired by his work, she took up painting. She has also developed her own line of jewelry and clothing. In the 1990s she joined with a group of women artists, “Vox Femina” in Boulder, Colorado—where she currently lives—who perform multimedia stage shows. Her psychedelic-inspired work has been exhibited internationally, and appeared in books, calendars, and magazines. See www.martinahoffmann.com.

Mati Klarwein

Mati Klarwein has been described as “the last living descendent of Surrealism,” having studied with Leger and been influenced by Dalí, Magritte, and Ernst. He is not shy about admitting the influence that psychedelics have had on his art, which spans so many styles that it cannot be pigeonholed into any single category. His work has been featured on about 30 album covers (such as Santana’s 1970 release *Abraxas*) and in numerous books, the latest of which is *Improved Paintings*. This incredible art book features a series of his works painted on top of other people’s art that he has bought at flea markets and garage sales. He has reworked these paintings, breathing bizarre new life into them.

Stevee Postman

Stevee Postman is a digital artist living in Portland, Oregon. Working with the union of technology and the organic, he creates neo-pagan, faerie-inspired visual transmissions. He is the creator of the *Cosmic Tribe Tarot* (see review in the *MAPS Bulletin* Vol. X, No. 3), and his visionary work has appeared in galleries, as well as on a calendar, book covers, posters, and in numerous publications. See www.stevee.com.

Penny Slinger

Penny Slinger, an honors graduate of Chelsea College of Art, London, began shocking and thrilling the London art scene in the ’70s with her bold creations. She works in many media. Her published books include the groundbreaking *SEXUAL SECRETS—The Alchemy of Ecstasy*. She has produced oracle cards, two full length videos, paintings, sculptures and collages, all of which have been exhibited widely. She married a visionary and humanitarian, the late Dr. Christopher Hills, and is now custodian of the GODDESS TEMPLE, dedicated to manifesting the energy of the Goddess on the planet. See www.goddessinternational.com.

Dirk Walter

Born 1958 in Germany, Dirk Walter lived in Brazil from 1966 to 1971, and moved to the USA in 1973. He received his BFA from the Philadelphia College of Art for print-making, design and painting, and he currently lives in San Francisco. Walter remarks: “It’s difficult to list all the different things that become influences in one’s art but here are a few: traveling and living in other cultures, eastern traditions such as Buddhism and Hinduism, western esoteric traditions such as the tarot, astrology and sacred geometry, ancient Mezo-American art and archeological sites, shamanic journeys, transpersonal psychology, and the underground trance dance music scene.” Contact the artist via e-mail at dirkananda@yahoo.com.

Fred Weidmann

Fred Weidmann is a Swiss visionary painter, illustrator, and designer. In 1970 he received his doctorate in Sociology at the University of Cologne, Germany. In 1999 he collaborated with Jochen Gartz, Christian Rättsch, and Paul Stamets to produce the *Magic Mushrooms 2000* calendar, which featured his art augmented via computer with photos of psilocybian mushrooms of various species. See www.art-online.de/weidmann.html.

WHILE researching the themes of this issue of the *Bulletin*, we came across many additional resources that may be of interest to MAPS supporters. The spiritual aspect of psychedelics alone has been covered in numerous books and articles. As a starting point for those who desire to investigate further, consider the following...

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www.csp.org/practices/entheogens/entheogens.html
 "The purpose of the Entheogen Project is to systematically gather knowledge about the immediate and long-term effects of entheogen use and to explore how public policy might accommodate responsible spiritual practices incorporating entheogens."

DRUG PROFILES: DRUGS & SEXUALITY BIBLIOGRAPHY
www.doitnow.org/pages/364.html
 A selection of relevant citations.

EROWID
 See their "Spiritual and Ritual Use of Entheogens Vault" (www.erowid.org/entheogens/spiritual.shtml) for a collection of links to texts and sites related to the spiritual use of entheogens, and their "Experience Reports" (www.erowid.org/experiences) for personal accounts that can be searched for the categories "Sex Discussion" and "Mystical Experience."

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RELIGION AND PSYCHOACTIVE SACRAMENTS:
 AN ENTHEOGEN CHRESTOMATHY
www.csp.org/chrestomathy/a_chrestomathy.html
 Thomas B. Roberts, Ph.D. and Paula Jo Hruby, Ed.D., Editors. A bibliography, with excerpts, of books, dissertations, and topical issues of journals about religion and psychoactive sacraments. Indexed by Author and Title, regularly updated; currently contains over 500 references. The *Chrestomathy* came in printed form at one time, but the ongoing updates have made this unwieldy and this valuable collection is now housed on-line.

"SEX, DRUGS AND ALTERED STATES OF CONSCIOUSNESS"
www.paradigm-sys.com/cttart/sci-docs/ctt78-sdaas.html
 Charles T. Tart wrote this article as a chapter (unpublished in print) for a book on sexuality, applying his systems theory approach to understanding altered states of consciousness to the altered state(s) produced by high sexual arousal and orgasm.

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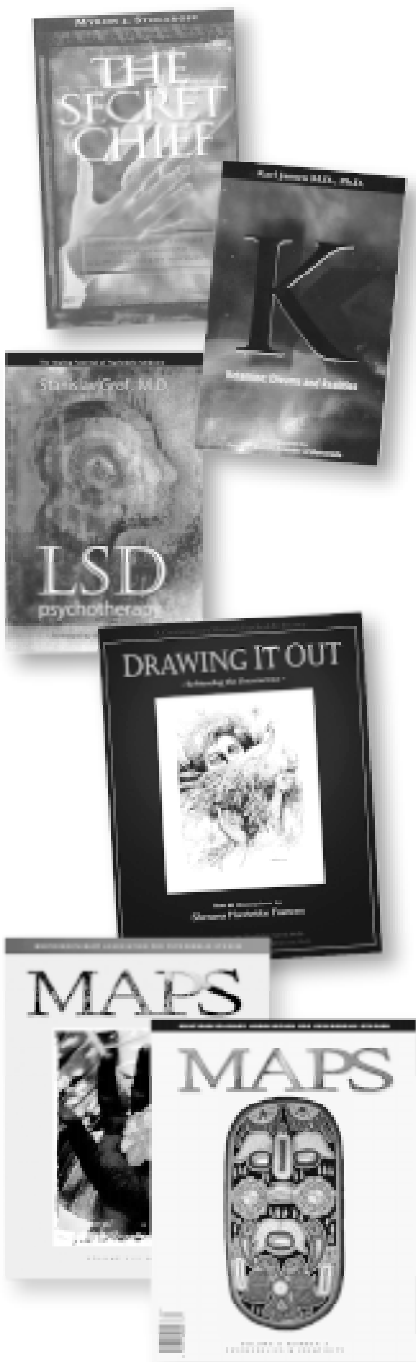
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