

THE ENTHEOGEN REVIEW

The Journal of Unauthorized Research on Visionary Plants and Drugs

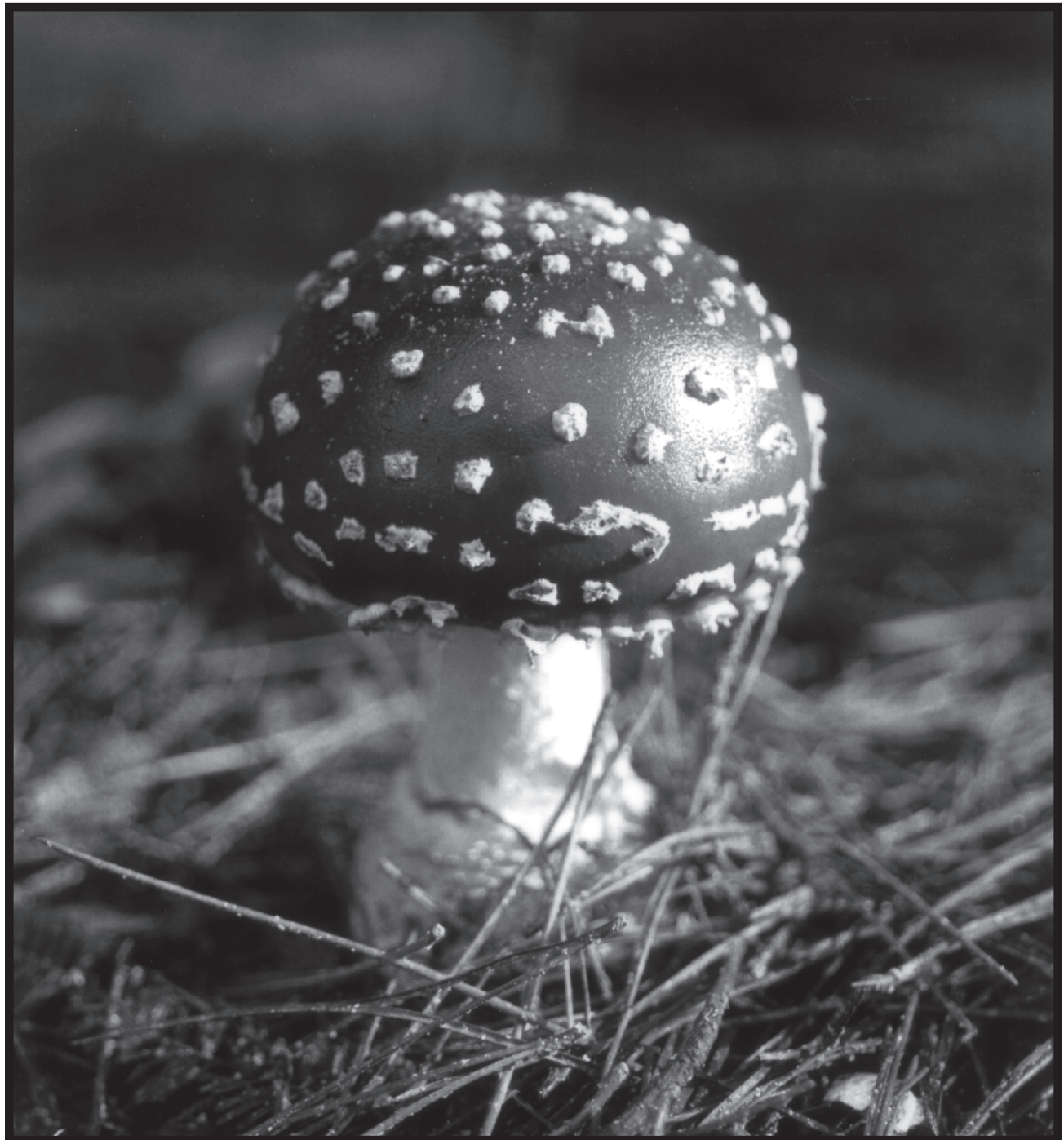
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The Journal of Unauthorized Research
on Visionary Plants and Drugs

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HYPERSPATIAL MAPS

IBOGAINE

A GUIDED IBOGAINE EXPERIENCE

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

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

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

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

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





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

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

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

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

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

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

▼ I was traveling contentedly and fearlessly through twisting curving tubes—like the tubes at waterslide parks. I remember my witness thinking, “What if I meet something scary around the bend?” It then occurred to me that I was in such a relaxed and centered head space, that nothing would likely be able to throw me off. Later on in the journey I was

still traveling through the tubes but now the tubes were incompletely formed, with gaping portions missing. Through the openings the underlying grid-like superstructure of the tube was revealed. Toward the end of the journey it felt like I was still traveling along at a healthy clip, but by now the tubes were no longer in evidence. Instead, I was traveling on curvy, winding train tracks.

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

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

▼ One more recollection. About an hour into the experience (or so it seemed to me), I heard ERIC exclaim, “Wow! Did you feel that wave?!” I was pretty well immobilized by then, but I made a mental note to ask him about this later. When I did, he was surprised because the exclamation was made at a session *following mine in another room*. His exclamation was brought on by his sensitivity to the ibogaine vibe/“wave” as it was coming on in the person he was sitting for.

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

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





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

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

VOACANGA AFRICANA

Voacanga africana seeds are now available from many sources. In animal experiments, the ibogaine-like compounds found in relatives of *Tabernanthe iboga* have shown properties similar to ibogaine—the chemical responsible for *T. iboga*'s stimulant and visionary properties (OTT 1993 citing BERT *et al.* 1988; ZETLER *et al.* 1968). In addition to *V. africana* seeds, JLF has had, as of October 1997, added *Tabernaemontana sananho*: 90 grams of roots for \$50.00, or 120 grams of stems for \$40.00. This plant is also mentioned as having chemical constituents similar to *T. iboga* (OTT 1993). It would be nice to know how many grams is effective at what level, and also what amount might cause one to take a permanent vacation.

L.E.R. sells a hundred *V. africana* seeds for \$35.00 (about 7–8 grams), and JLF sells thirty grams for \$25.00. I purchased L.E.R.'s seeds, and have eaten seven seeds, crushed into a powder, and swallowed in a single gel-cap. After two hours or so, remarkably noticeable effects began, which reminded me of mescaline, with a +2.5 on the SHULGIN SCALE. I was going to eat fifteen seeds, and I am glad that I didn't, because I was barely prepared for what happened from only seven seeds. I saw swirling patterns, while lightly floating in a fuzzy sphere about me. My peripheral vision was dramatically increased. My body felt numb at times, and my limbs were tingling. My mind kept drifting or transcending off on deep daydreams, which would close off with a snap and I'd be back in my chair, startled at how far away my dreams seemed to have taken me. Regarding *V. africana*, the defunct ...OF THE JUNGLE catalog stated: "Although the rootbark is employed in folk medicine as a stimulant and heart strengthener, the seeds themselves are reserved for visionary use among the elders." The BOTANICAL PRESERVATION CORPS sells *V. africana* plant-extract in one ounce bottles for \$22.00 with the statement,

"The indigenous healers who collect this material for us prefer *Voacanga* to the other more famous African sacred plant ally." In a prior experiment, one half a bottle of their tincture produced an interesting, non-nauseating +1, with little or no visuals. I dare not take a large amount of seeds for fear of experiencing the terrifying tales told in an excellent summary of *T. iboga* and ibogaine in the *Psychedelics Encyclopedia*, where bioassays enabled dreamers to soar as birds above intricately detailed cities, meet dead relatives who warn them to return, and have other disturbing visions (STAFFORD 1992). People also experienced extreme nausea and some African Bwiti cult members in Gabon have died from ingesting *T. iboga* root in large quantities (FERNANDEZ 1972). THKAL notes that an ibogaine dose requires from hundreds of milligrams to up to a gram or more. While it does not mention *V. africana* by name, it does mention that many plants contain iboga-type alkaloids; in particular *V. schweinfurthii* var. *puberula* contains ten alkaloids. The major one being tabersonine, is present in the seeds "at a rather remarkable 3.5%." Ibogaine is also present in the root-bark as a minor constituent, at a concentration of 0.02% (SHULGIN & SHULGIN 1997). This leads me to find L.E.R.'s *V. africana* seeds as a major legal entheogen source, which is far easier to prepare than ayahuasca, with as few as seven crushed seeds fitting easily into a single gelatin capsule! — TENGU, Japan

K. TROUT responds:

Yes, there are several alkaloids in most *Voacanga* species and in a few *Tabernaemontana* species that are "similar" to ibogaine. These include: ibogaline, ibogamine, iboxygaine, isofoacangine, tabernanthine, voacangine, and voacristine. Any and all evaluation of these compounds used lab animals and apparently none have seen a proper pharmacological evaluation in humans. As far as I can presently determine, these are suspected—not proven—to have an action similar to ibogaine. It should be noted that most workers were comparing them with the stimulant properties of ibogaine rather than its visionary effects.

The experience reported by TENGU does not resemble what others have reported from low doses of ibogaine. Despite this, the experience certainly sounds interesting and worth looking into. This also needs further evaluation as doses of what is presently being sold as *Tabernanthe iboga* on the streets were reported by friends to show powerful effects at much lower than expected doses. The actual identity of this material needs to be confirmed, as the active doses were less than half what is generally given as a normal entry level dose of *T. iboga*.





Two of the *Voacanga africana* alkaloids—voacamine and voacorine—have been reported as cardiac stimulants; the first stimulating the heart muscles but not slowing the rhythm, and the second resembling digitalis in its action on the heart. Both, however, are reported as being far less toxic than digitalis (QUEVAUVILLER & BLANPIN 1957). Despite similar reports by others, apparently this activity has failed to be demonstrated reliably (FISH *et al.* 1960).

Voacangine, (ibogaine with a carbomethoxy group added), has been said to show only weak CNS stimulating properties (TAYLOR 1965 citing ZETTLER & UNNA 1959) or psychoactive effects like *T. iboga* (OTT 1993 citing ZETTLER 1968). R.C. RATHBUN at LILLY RESEARCH LABORATORIES found them to have different pharmacological activity with voacangine lacking the stimulant properties of ibogaine (GORMAN *et al.* 1960). Voacangine can be converted to ibogaine chemically (see PERCHERON *et al.* 1957).

While *Voacanga* alkaloids have been considered to be fairly nontoxic and rapidly eliminated (VOGEL & UEBEL 1961; TAYLOR 1965), it should be stressed that many of the *Tabernaemontana* species contain a multitude of alkaloids, not just the desired compound(s). Psychonauts interested in experimenting with *Tabernaemontana* species should review their alkaloid pharmacology, distribution and ethnopharmacological uses. In the few cases when *seeds* were analyzed, there were considerable differences from the stems or roots, and often significant differences between the stem and roots themselves (see VAN BEEK *et al.* 1984).

Death from the *Voacanga* and *Tabernaemontana* alkaloids appears to be due to respiratory paralysis. Symptoms after being given lethal doses via intraperitoneal injection include paralysis of skeletal muscles, irregular breathing, cyanosis, asphyxia, tremor, clonic convulsions, coma and death within 8–25 minutes (TAESOTIKUL *et al.* 1989).

While no *Tabernaemontana* species is regarded as extremely toxic by native users, caution and common sense should be used in exploring this area. Respiratory depression, following the initial stimulation, temporary leucopenia (abnormally low white blood cell count) and abnormally low blood pressure are among the negative side-effects reported in animals studies.

One apparently common after-effect that has been reported by the handful of people I know of who have tried *Voacanga* and *Tabernaemontana* species is mild incontinence (“urinary dribbling”). While fairly minor— not lasting for more than a couple of days—and obvi-

ously not life threatening, this is an annoying side-effect that has caused myself and those few others I know with experience in this area to limit, or in some cases even abandon, bioassays. For more on the activity and toxicity of the alkaloids present in these species, see TABLE 1.

The *Tabernaemontana sananho* extracts I have sampled to date have been limited to two different preparations of “tsicta.” Both have produced a state of sharpened awareness but no type of visionary effects beyond slight after-images, at the levels sampled. The two preparations were distinctly different from each other in taste, strength and appearance. One (the better of the two) was turbid (claimed to have been produced by a native healer), while the other was produced by Soxhlet extraction, almost clear and contained excessive amounts of ethanol. The maximum amount of either that was ingested was half a bottle.

I have smoked *Voacanga africana* seeds several times but thus far have only evaluated them up to the six seed level. So far, there has been no visionary effects beyond mild tracers behind moving objects and slightly defined colored contours around images at the highest level sampled.

However, to generate a ball-park feel for this, let’s assume, for argument’s sake, that the seeds somehow tested out at a whopping 5% for ibogaine or whatever. If 100 seeds weighed 7–8 grams (lets call it 7.5 grams) then each seed would be around 75 mg. Multiply this by seven seeds and we have 525 mg of material. Times 5% and we have a maximum of 26.25 mg of ibogaine or whatever per seven seeds. As we do not know what is actually in these seeds, it should be clear that if said seeds are as potent as described, either the seeds would have to contain in excess of 14% ibogaine or whatever (extremely unlikely) or else an active entheogenic alkaloid that was many times stronger than ibogaine, just to produce threshold effects by ingesting seven of them. Remember, virtually all of these estimations are far stronger than will be encountered in reality and most reported effective dosages are much higher than the 75 mg of ibogaine we used to calculate the threshold level. The dosage for ibogaine is considered by some to be 3 mg per kg (USDIN & EFRON 1979).

I have not been able to obtain any work on the alkaloid content of the seeds other than the mention of tabersonine (OLIVER-BEVER 1967, 1982, 1983, 1986). Tabersonine has been described as a mild hypotensive with a quarter the activity of reserpine (VAN BEEK *et al.* 1984 citing ZETTLER 1963). Regarding TENGU’s comments (citing SHULGIN & SHULGIN 1997) on *Voacanga*



**TABLE 1: Activity and Toxicity of some Apocynaceae alkaloids:**

COLUMN A: Relative activity for "nonamphetamine central stimulation" by some *Voacanga* and *Tabernaemontana* alkaloids; ibogaine is set as 1—the highest potency listed. The relationship between these values is inversely linear (*i.e.* a value of 10 means that ibogaine is 10 times stronger as a CNS stimulant). This may or may not reflect visionary activity. All values are rounded to nearest hundredth. (Modified from BERT *et al.* 1988)

COLUMN B: LD₅₀ values. All values as mg/ kg of body weight. The lower the number; the more toxic the substance.

COMPOUND	A	B
Ibogaine	1	275 mg/kg/ sc/ mouse (PARIS & VAIREL 1949) 42 mg/ kg/ iv/ mouse (ZETLER 1964 citing ZETLER & UNNA 1959)
Conopharyngine	46.15	145 mg/ kg/ iv/ mouse (ZETLER 1964)
Coronaridine	81.76	Not listed
Ibogaline	Not listed	46 mg/ kg/ iv/ mouse (ZETLER 1964)
Ibogamine	Not listed	Not listed
Iboxygaine	Not listed	42 mg/ kg/ iv/ mouse (ZETLER 1964)
Isovoacangine	Not listed	75 mg/ kg/ iv/ mouse (ZETLER 1964) 82 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
O-Acetylvoacanginol	1.98	Not listed
Perivine	39.67	Not listed
Tabernamine	86.59	Not listed
Tabernanthine	22.75	38 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
Tabersonine	Not listed	Not listed
Voacamine	2.18	360 mg/ kg (No further details included; LA BARRE 1960)
Voacangine	23.30	54 mg/ kg/ iv/ mouse (ZETLER 1964 citing ZETLER & UNNA 1959) 41-42 mg/ kg/ iv/ mouse (OLIVER-BEVER 1986)
Voacanginol	2.31	61 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
Voacorine	Not listed	30 mg/ kg/ iv/ mouse (QUEVAUVILLER & BLANPIN 1957)
Voacristine	Not listed	77 mg/ kg/ iv/ mouse (ZETLER 1964)
Vobasine	3.86	58 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
Vobasinol	1.01	51 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)
Vobtussine	Not listed	33.75 mg/ kg/ iv/ mouse (QUEVAUVILLER <i>et al.</i> 1965)
Dregamine	Not listed	25 mg/ kg/ iv/ mouse (ZETLER 1964 citing THEOBALD 1963)

Voacamine and voacangine are said to be hypotensive and cardiac stimulants.

Voacangine also shows anaesthetic and analgesic properties.

Vobtussine is said to be a sedative.

Tabersonine (from seeds) is a hypotensive with 25% the potency of reserpine.

(OLIVER-BEVER 1967, 1982, 1983, 1986)

IN ANIMALS:

Voacangine was found to be orally active as a sedative at 16.5 mg/ kg but the mixed alkaloids of *V. africana* were two to three times as potent.

OTHER EFFECTS SHOWN BY THE TOTAL ALKALOID FRACTION OF *V. AFRICANA*:

Lacked hypnotic action.

Markedly reduced spontaneous activity.

Antagonistic towards amphetamines and caffeine.

Large doses increased effects of hexobarbitol.

Increased the effects of morphine.

Showed dosage-dependant reduction of body temperature.

Showed 30% as much spasmolytic activity as papaverine.

Combination with harmine radically increased the toxicity.

(VOGEL & UEBEL 1961)

While not explicitly stated, I would surmise that alcohol should not be combined with these alkaloids due to their tendency to produce respiratory depression.





schweinfurthii var. *puberula* containing 3.5% tabersonine. This is quite a high value (3.5 grams per 100 grams of seeds) but I have no idea what activity this alkaloid has besides lowering the blood pressure. The 0.02% ibogaine represents 20 mg per 100 grams of root-bark. It is worth noting that one botanist, SCHUMANN, has described *Voacanga africana* as *Voacanga schweinfurthii* var. *parviflora* Schum.

While overall of similar chemistry, substantial variations exist not only between different species of *Voacanga* and different parts of a given plant but also within a single species when examined by different researchers. Whether this reflects variability between individual populations, or whether it is a result of the ease that ibogaine and similar compounds auto-oxidize into related compounds during extraction and purification efforts, is not apparent from the published accounts (see THOMAS & BIEMANN 1968).

Major alkaloids reported from *Voacanga africana* stem-bark include: voacamine (7.2%), voacangine (5.6%), voacristine (4.0%), voacoline (3.7%), and vobasine (1.6%) (THOMAS & BIEMANN 1968). Percentages are of the total alkaloids present; total crude alkaloid content was 0.2% by weight. Other researchers have found total crude alkaloid contents of stem-bark as high as 3.5% (JANOT & GOUTAREL 1955).

The best way to determine the appropriate dosage would be to start slow and use a series of bioassays with gradually increasing amounts until the desired level was determined. I have heard of no one doing this for either *T. sananho* stem or roots yet. As they show no cumulative poisoning and are apparently fairly non-toxic at therapeutic levels, there does not appear to be any serious risks posed by cautious bioassays.

In an attempt to get to the bottom of this first hand, our intrepid technical editor K. TROUT determined that a bioassay was in order. It should be noted that the seeds he used were three years old, and not obtained from L.E.R.

16 JUNE 1998: I took seven seeds of *Voacanga africana* and ground them as finely as a mortar and pestle would allow. They weighed almost exactly 1/2 a gram. They were smaller and their shape was different than *T. iboga* but the appearance and surface textures were very similar. They had a strong pleasant smell that reminded me of something I could not put my finger on. Almost like a *Ligusticum* root. My mental state was alert but tired and recovering from being a bit overheated from high temperatures outdoors during the first half of the day.

3:36 pm: Threw the powder on my tongue and found the same taste. Not at all unpleasant; not particularly bitter. Mild anesthetic feeling in lips and palate beginning within two minutes fading by 3:45 pm.

3:45 pm: I am becoming more aware of my heart beat; it seems to be increasing but not racing. Whether this pharmacological or from anticipation I do not know. There seems to be some perceptual enhancement.

3:46 pm: A feeling of tension is beginning around my eyes similar to LSD or mushrooms. There is tension at base of skull, and I'm growing slightly tired.

3:51 pm: Pulse felt fine and strong, going at a steady normal rate until I realized that it was almost exactly 120 bpm. (I later realized that I was in error reading my pulse, and that it never reached 120 bpm. I was in an altered enough state that I wasn't aware of this mis-perception during the bioassay.)

3:56 pm: Simple tasks seem difficult. My mind seems clear. I laid down till 4:06 pm. I'm now at almost +1. Mild tracers are present. Tension in brow. Heavy limbs.

4:31 pm: Situation unchanged. Mild perceptual disturbances, especially if I am moving or I am looking at something moving, but nothing more intense developed. My mind is clear but movement and temporal judgment is somewhat impeded.

4:48 pm: More stimulated, but no more intense visually.

6:48 pm: After a light reverie-filled less-than-sleep it is still the same. After this point I was distracted by other things and did not follow the remainder of the course.

Effects were pretty much the same as experienced with tsicta or smoking *V. africana* seeds. While no overt visionary action was noted, there were promising hints that suggested that a higher level should be evaluated. I plan to repeat the experiment with 15 seeds at some point, but I suspect that an even higher level will be required. (Once I get more seeds, I plan 30, 60, 90, 120 as intervals for evaluation.)

If TENGU's report of the activity of L.E.R.'s seeds is confirmed it would be quite interesting, but the first question needs to be what is causing these effects at this dosage range.





MORE ENTITIES IN HYPERSPACE

I had taken *Psilocybe semilanceata*. I was outside at night in the little playground of my neighborhood, slowly coming down while watching the stars and trees—nothing special. Then I noticed my cat, who was my best partner in mushroom experiments, staring at something. I gave a look, and saw a sparkle of light. I thought that it was the eye of a mouse, when the light moved, and I saw that it was a sphinx! It was small—at the best the size of a German shepherd. But strangely, he was transparent—I could only see his outline. Then I noticed that there were sphinxes everywhere. They weren't moving, but I had the feeling that they held great power, just like when you see a tiger sitting at a zoo. The movement of the first one that I saw was distinctly feline. They were very beautiful, not threatening, and they seemed to be made out of the purest of crystal. I don't remember if their faces were feline, canine, or ovine—a combination of all three perhaps? (Their faces were not human, fortunately; that would have been scary.) I didn't try to communicate with them; they were there minding their own business, and so was I. I soon thought of something else, and they disappeared. —S.H., France

VISIONARY ANTIDEPRESSANTS?

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

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

A friend of mine in here has a prescription for Zoloft® and one day he gave me a couple of them because they have a kind of "speed" effect to them. When I ate them, I got extremely wired. It was unlike any kind of amphetamine high though. One of the effects that I noticed was that I felt as if I was about to start tripping on LSD. It was a very subtle feeling. Over the course of one week I increased my dosage until about the seventh day I consumed 19 pills in that one day. And yes, I reached a psychedelic level. It is very hard to explain how it was, but I will try.

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

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

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

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

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





ANTIDEPRESSANTS NIX ENTHEOGENS?

I am currently taking the antidepressant Effexor® (venlafaxine hydrochloride). I seem to have no luck with mushrooms or LSD, and my medication precludes any MAO inhibitors. I'd be curious if:

- 1) Anyone has experienced similar disappointment with entheogens while on antidepressants?
- 2) Whether anyone has found anything that does work?
- 3) Whether anyone knows if antidepressants and entheogens affect the same neuroreceptors? — H.G., NY

Effexor® is a structurally novel antidepressant for oral administration. It is chemically unrelated to tricyclic, tetracyclic, or other available antidepressant agents (MEDICAL ECONOMICS COMPANY 1998). We can locate no solid information on this point concerning Effexor®, but many tranquilizers and antidepressants will reduce or even eliminate the effects of numerous visionary plants and drugs including psilocybian mushrooms and LSD. One option may be to increase the dosage of LSD to the point at which it does have effects. However, we don't know whether or not this will work or what the character of the experience would be like if successful. Overcoming the lack of entheogenic effects may require discontinuing the medication long enough for one's biochemistry to return to normal (this may or may not be an acceptable risk depending on the type and severity of the depression). In the case of Effexor®, a gradual discontinuation over the course of two weeks is recommended to avoid withdrawal symptoms (PSYCHIATRY ON-LINE).

In most cases entheogens and antidepressants do not act directly on the same receptors. However, there are some of the more recent 'atypical' antipsychotics that do have an affinity for 5-HT receptors (AGHAJANIAN 1994). It does not appear that Effexor® is one of them as it is believed to work by blocking reuptake of serotonin, noradrenaline and, to a lesser degree, dopamine (it is thought to bind to a protein involved with reuptake). In doing this however, Effexor® does create a situation where the nervous system is literally flooded with these neurotransmitters (UNIVERSITY OF MARYLAND DRUG INFORMATION SERVICE) and this saturation of receptors may well be interfering with the desired action of visionary plants and drugs like psilocybian mushrooms and LSD.

Another interesting point is that, in animals, mescaline, LSD and similar drugs decrease spontaneous activity in the locus coeruleus but in doing so, facilitate the activation of its neurons by sensory stimuli (AGHAJANIAN 1994). Effexor®, on the other hand, has been shown, also in animals, to inhibit neuronal activity in this portion of the brain. It was also noted that this may indicate that it affects yet other regions in the brain (UNIVERSITY OF MARYLAND DRUG INFORMATION SERVICE). As

visionary plants and drugs do not act directly on the locus coeruleus but are thought to act on pathways afferent to it (AGHAJANIAN 1994) and the UMDIS pointed out that Effexor's action on this part of the brain may indicate that it affects adjacent "non-therapeutic" areas, this might be an important point but one beyond our level of knowledge to adequately grasp the significance of. What it means, beyond a conflict in actions in this important cognitive region, is not clear to us.

A study conducted by KIT BONSON, Ph.D. of the NATIONAL INSTITUTE OF MENTAL HEALTH that researched the co-administration of antidepressants and entheogens was summarized in the MAPS Bulletin Vol 7, No. 3, 1997:

In people who had taken an SSRI or [a] MAOI for 3 weeks or more, there was a reduction or an abolishment of their response to LSD. In contrast, people who had been taking a tricyclic antidepressant or lithium for 3 weeks or more had a potentiated response to LSD, usually to an unpleasant degree. Actually, there were some reports of what happens once people had gone off their antidepressant and then took LSD—the change in response to LSD returned to normal after a couple of weeks off the medication. In addition, there was one person who reported on the effects of Prozac (fluoxetine) after only one week's administration and then taking LSD—there was a potentiation of the response (in a good way).

For more complete information on the interaction of entheogens and anti-depressants, we recommend looking at "Chronic administration of serotonergic antidepressants attenuates the subjective effects of LSD in humans" (BONSON et al. 1995) and "Alterations in response to LSD in humans associated with chronic administration of tricyclic antidepressants, monoamine oxidase inhibitors or lithium" (BONSON & MURPHY 1996). It should be noted that there was one report of the combination of MDMA with a MAOI that resulted in hypertensive crisis; the individual "collapsed for several hours" (BONSON 1994), and another reported adverse reaction from the combination of MDMA, a prescription MAOI, and alcohol (SMILKSTEIN et al. 1987). As well, the combination of SSRIs and other antidepressants are contraindicated with MAOIs (as noted by H.G., NY above).

Apparently, with MDMA or psilocybin, SSRIs decrease the response about 50% of the time, depending on the individual (BONSON 1998).

While on the subject of antidepressants, it seems worth noting that the simultaneous administration of Prozac and MDMA has been shown to completely block the neurotoxic properties of MDMA in rats (MAPS 1990), and this also worked when administering the Prozac up to six hours after the MDMA was administered (DOBLIN 1998).





ENTHEOGENIC AMANITAS

I have found through countless bioassays that both *Amanita muscaria* and *A. pantherina* are entheogenic. I've collected *A. muscaria* in New Mexico's Rockies and in Japan. The New Mexican variety from near Santa Fe was quite nauseating and caused me to use a box of tissues as I drooled profusely. The Japanese variety caused little drooling, and was stronger, but also had a lot of nausea. I won't do either again. The star is the *A. pantherina*. It is stronger, cleaner, and causes little or no nausea—perhaps due to lower concentrations of muscarine, a toxin in *A. muscaria* with the above-mentioned side-effects.

These mushrooms cause one to step into a world where the internal monologue is silenced. Vision appears as if one is scuba diving; the air appears thick, and size and distance is distorted. Usually, after about an hour, one falls asleep. It is best to set an alarm for one hour, and let it take you under. That dream-like sleep is interesting, though the right and left lobes of your brain seem to continually buzz loudly, pulsating from right to left as your heart beats. The buzzing increases until you wish to lay down. Don't fight it, just set the alarm. Upon waking the world is changed, like looking through a large aquarium. Mirrors are strange to gaze upon.

I recommend no more than two dried grams initially. I once foolishly ate eight grams of Japanese *A. pantherina* (found under aspens in September), which I boiled into a tea. I drank the tea at 4:00 pm. After two hours the effects were frighteningly strong, so I took two capsules of milk thistle (*Silybum marianum*) to rid the ibotenic acid from my liver. Next the power of the drug surged—possibly due to the milk thistle. It may have sent all of the stored toxins back into my blood, rather than expelling them. I recommend caution if experimenting with milk thistle and *A. pantherina*. It turned into a nightmare, as my brain throbbed, right and left. Soon I spun as one would with too much alcohol, but it then doubled, then tripled, then a million-fold. Then astronomically I spun; the room I was in no longer appeared. I clutched the only thing I could feel—a speaker. I remember holding the speaker soaring round and round through space. Recalling past LSD trips, ayahuasca, and other combinations—nothing had come near this distance from reality. Time was gone. For many hours it continued. I was convinced that I was in hell. I thought, shit! Why hell? I am not a bad person? I was convinced that I had died. I remembered *Pharmactheon* stated that *A. pantherina* weren't deadly (OTT 1993), though I feared

the milk thistle may have rendered it so. I was terrified. My body was not with me. Just a spirit among a thousand streaks of lightening surging through some fantastically large black-hole like abyss. The spinning non-world continued for what seemed as long as my entire 37 years of life, until 3:00 am when I regained more normal consciousness. I awoke to a ransacked house, food and books strewn about. Things were scribbled on paper. I remember none of that. A twelve-hour plus visit to hell. The next day I ran out in the yard and grabbed plants, hugged trees, and smiled at everyone I saw—happy to be alive. So, if you want to try Amanitas, try *A. pantherina* in small doses. — TENGU, Japan

There has been some success using Silybum marianum to treat amatoxin poisoning (OTT 1993 citing DER MARDEROSIAN & LIBERTI 1988; and FOSTER 1991). However this wouldn't seem to relate to possible muscarinic reactions or overdoses of ibotenic acid/muscimol. And while atropine is used as an antidote to muscarine poisoning, it is contraindicated in cases where ibotenic acid/muscimol are involved (OTT 1993). We have no idea if the S. marianum contributed in any way to the strength of A. pantherina's effects in this case. For more information on human bioassays of these mushrooms we recommend reading "Psycho-Mycological Studies Of Amanita—From Ancient Sacrament To Modern Phobia" (OTT 1976).





NETWORK FEEDBACK

AMANITA MUSCARIA ANCIENT HISTORY

In southern France stands a beautiful mountainous massif named the Maritimes Alps, the last one of the Alps chain just before it meets with the Mediterranean sea.

In the highest and most remote part of this area stands an ancient sacred mountain named BÉGO. This mountain is surrounded with thousands of prehistoric engravings. The core of these engravings have been dated from 2500 BC to 14 BC. It is one of the oldest and most important cultural sites of this type in Europe.

There are three impressive wild valleys conducting toward this mountain, which have been considered as being three different sacred paths. The valley that surrounds MOUNT BÉGO is named the “Valley of Wonders.” The higher part of this valley opens to the most important sites of engravings. At the top of it, just at the feet of the sacred mount, there is the most central and significant site—the “Altar Rock.”

It is a big red-purple rough rock standing on a large plaque of a different smooth rock covered with thousands of engravings. From a tiny hole in that plaque springs a small source of living waters. This rock stands like an altar right at the core of a gigantic natural cathedral.

Just before this magic spot, at the place where the valley narrows for a last time, stands a large plaque of a particular



PHOTO BY GIORGIO SAMORINI

FIGURE 6. The “Chief of the Tribe” and mushroom effigy of MOUNT BÉGO.

rock that has been carried, erected, and engraved there—which is a unique case in this context. This engraving is in many regards noteworthy. It is a very central one, and it stands on the sacred path of this valley exactly like the front on a medieval church. This site might then represent and summarize the central element of a very ancient cult.

This carving also has one of the fairly rare anthropomorphic figures of the site, and it has been named the “Chief of the Tribe.” Now look at the reproduction of it (see back cover), and it is even more obvious in a photograph (see FIGURE 6) or in life. This supposed “Chief of the Tribe” might rather be the representation of a shaman whose plant ally or plant of vision was the mythic mushroom *Amanita muscaria*. Exactly like with the Siberian or the Ojibway shamans for whom the power of the sacred *A. muscaria* was also closely linked with lightning (STAFFORD 1992); our “Chief of the Tribe” is enlightened (symbolized by the lightning bolt) with the power of the mushroom.





The other striking thing about this story is that there is, among scholars devoted to the study of this very important site, a school among which noted personalities for over a century and a half, have developed the thesis of an Indo-European origin and influence on this site, going back to the very beginning of the *Vedas*. Incredibly, none of them—as far as I know—has identified the small motif over the head of the lightning-stricken “Chief” as being a mushroom of the species *A. muscaria*. (It is worth noting that *A. muscaria* grow all over the foothills of these mountains.) Instead these scholars have developed all kinds of sophisticated interpretations about this so-called “abstract design.”

There was a very ancient cult, 4500-years-old, in the Maritimes Alps of southeast France. Its origins go back to the end of the Neolithic, 2500 BC, and it lasted all through the Bronze and Iron ages, up to the coming of the Romans in 14 BC. This cult of shamanic practices was linked with some kind of Vedic or pre-Vedic religious influence.

Now, if we accept that the motif is a representation of an *A. muscaria*, and also R. GORDON WASSON’S proposition that this mushroom was the principal original component of the Vedic Soma, then we have to conclude that both had in common the ritual use of the sacred Siberian mushroom for religious and shamanic purpose. Hey people, this is quite a finding!

In turn, if the scholars who suggest a Vedic influence on this neolithic European cult are right and the motif is an *A. muscaria*, this might then be the first archeological discovery able to prove R. GORDON WASSON’S proposition about identity of the Vedic Soma. — P.D., France

After receiving the information above, ER contacted GIORGIO SAMORINI, editor of Eleusis (see page 49), and a noted expert on ancient mushroomic art. He kindly provided his additional thoughts, as well as the photograph (see FIGURE 6) and a related bibliography (included on page 55). We are grateful for his input.

FURTHER CONSIDERATIONS ON THE MUSHROOM EFFIGY OF MOUNT BEGO

I have been familiar with the rock art of MOUNT BEGO for many years and I always believed that the famous “Altar Rock” features an explicit representation of *Amanita muscaria*.

Apart from the mushroom images of Scandinavian rock art (KAPLAN 1975), this is the only other representation of the fly agaric in European prehistoric art discovered to date. The rock engravings of MOUNT BEGO are part of a larger group of rock art works in the Alpine arc dating from late Paleolithic to historic times. The largest concentration of rock engravings (more than 100,000 images) is in Valcamonica (Lombardy, Italy) and is the work of the Camuns people (cf. ANATI 1982). I noted in an earlier work that there were many psychoactive mushrooms, *Amanita* and *Psilocybe* in the area of the engraved rocks of Valcamonica and suggested that these mushrooms may have had a part to play in the cults and rituals of the Camuns (SAMORINI 1988). Furthermore, it should not be forgotten that all the rock art of the Camuns and Alpine rock art in general are closely associated with religious cults.

The second series of rock art works of major importance in the Alpine arc (over 30,000 images) is at MOUNT BEGO and the “Valley of Wonders.” Studies of this prehistoric site go back one hundred years (cf. BERNARDINI 1971; BLAIN 1976). The main peculiarity of this rock art is the altitude of the site (2000–2500 meters) and the significant—one might say obsessive—presence of horned zoomorphic images (essentially Bovidae). A further peculiarity is that practically all these horned figures are engraved in such a manner that the horns point toward the peak of the mountain. This is not a chance occurrence. It has been observed that MOUNT BEGO is one of the Maritime Alps mountains most frequently struck by lightning, and it has been hypothesized on more than one occasion that MOUNT BEGO was selected by prehistoric peoples as a “sanctuary” precisely because of this meteorological characteristic (cf. for example, MARRO 1945–46). In ancient times it was widely believed that the sacredness of certain localities could be derived from this characteristic. It is also worth noting the zigzag form of many of the MOUNT BEGO horns, reminiscent of lightning. A number of scholars have already pointed this out (cf. for example, MARRO 1944–45). We should now turn our attention to the “Altar Rock” with the engraved scene inappropriately called the “Tribal Chieftain,” about which I’ll make my own observations, adding these to the observations mentioned by P.D. in the previous article.

The anthropomorphic figure originally called “Tribal Chief” was then considered a sacrificial victim, due to the knife pointing toward the right of his head. Since there is a cow skull adorning the drape-like vestment of the anthropomorphic figure, for a long time it was thought that this was a scene associated with a Mithraic-style sacrificial act. How-





ever, according to the more precise dating techniques subsequently adopted by archeologists, these rock engravings date much further back than the Mithraic cult adopted by the Roman legions passing through this area, and this interpretation was therefore abandoned (DUFRENNE 1986). There is more justification for the interpretation offered by those researchers who see the figure as “adorant” or “officiant” (DUFRENNE 1985; MARINGER 1979).

My own opinion is that this scene presents shamanistic connotations due to the presence of the mushroom image and a stepladder—basic elements of the ritual of shamanistic initiation (ELIADE 1964; SAMORINI 1990). Researchers have noted surprising analogies between the prehistoric stones of Valcamonica and Valtellina (Italy) and Indo-European symbolic and religious concepts (ANATI 1977; PIANTELLI 1983). In the wake of this discovery, ROLAND DUFRENNE (1985, 1986) found even closer analogies between the symbolism of the rock art of MOUNT BEGO and that of the Indian *Vedas*. In Vedic sacrifice, we may note assimilation of sacred utterances and prayer on the one hand and, on the other, arrows or daggers pointing toward the head of the officiant and which reach his heart. This, according to DUFRENNE, is what we find in the MOUNT BEGO scene with the dagger touching the head of the adorant. The mushroom image is generally considered a stylized cow skull, a dagger or some other ritual arm—however difficult it is to see in it an arm of any kind. The way it thickens out at the “handle” or “blade” brings to mind the ring of the stalk of *A. muscaria*, and the engraved dots on the upper part of the figure are very similar to the punctiform spots on the cap of fly agaric. DUFRENNE notes seven dots and finds a correspondence between these and the seven mysterious powers sustaining the universe or the seven original prayers of Vedic cosmogony. However, we know that the number seven is also associated with Siberian shamanistic symbolism and the use of fly agaric. Lappish shamans, for example, consume *A. muscaria* mushrooms with seven spots (T. I. ITRONEN, see WASSON 1968: 279). —GIORGIO SAMORINI
E-mail: giorgio.samorini@iol.it

TRICHOCEREUS CONSUMPTION DETAILS

The following letter comes from the individual who was mentioned in K. TROUT’s article titled *Trichocereus peruvianus?* in the last issue of ER (see VERNAL EQUINOX 1998, page 17). He is the correspondent who originally reported that L.E.R.’s *T. peruvianus* was inactive.

Thanks for your new and improved journal. I am impressed that you are trying to be more detailed and scientific. I have tried where possible to remember all facts regarding the extraction procedure; this is a much needed addition for accurate comparisons.

I purchased three feet of “*Trichocereus peruvianus*” from L.E.R. in July 1996 for \$135.00 (\$45.00 per foot). The diameter of the plants was 3.5 inches. I removed the spines, using gloves and pliers. In all cases, the cacti was consumed after extraction.

When extracting, I used just enough water to cover the cactus mass, adding a shot glass of lemon juice to acidify, and then heating slightly below a boil for two hours. This was then strained in a colander with a neckerchief as a filter. The pulp was then rung out by squeezing the neckerchief into a ball. The same extraction process was again repeated for another two hours with fresh water and lemon juice, then strained again. The combined fluids were then drunk, or dried into a tar and put into capsules, as described below.

EXPERIMENT ONE: With prior *T. pachanoi* bioassays in mind, and based on information from *Pharmacotheon*, which states that *T. peruvianus* is stronger (OTT 1993), I used only 1/2 foot of fresh L.E.R. “*T. peruvianus*.” This was pulverized in a blender, and extracted as described above. After drinking the tea, no effects were felt.

EXPERIMENT TWO: I then dried the remaining 2.5 feet (a lot of cacti!), which was about 125 grams dried—using 1/4 inch cuttings of the skin and pith, but not the center of the cactus. This was dried at about 90°F in an attic, then reduced to a powder in a blender. After being extracted as described above, the liquid was then heated (at the lowest setting) on a teflon frying pan, to reduce the amount of liquid. Finally, this was placed in a warm area, drying into a tar after two days. The tar was rolled into capsules, to avoid tasting the muck when swallowed. Teflon pans make it easy to roll up the tar! I split these capsules with a friend, and neither of us felt any activity.

I don’t know how old the cacti were, though they were alive and had 1/4 inch roots sprouting from their bases. I didn’t count the number of ribs on the plants, and I don’t know at what time of the year they were harvested. In my opinion, the L.E.R. cactus is not the same *T. peruvianus* that OTT is talking about in *Pharmacotheon*.





PRIOR EXPERIMENTS USING *T. PACHANOI*: I purchased *T. pachanoi* from the now defunct ...OF THE JUNGLE. These were fresh cuttings, six to ten inches tall, and about 3.5 inches in diameter. The same processing was used as above (dried, not fresh). It was pleasantly active at 1 to 1.5 feet. These *T. pachanoi* weighed about 50 grams per foot, dried. Approximately three hours after ingestion, one foot of cacti provided a +2.25 on the SHULGIN SCALE, while 1.5 feet provided a solid +3 (or higher). The latter's effects lasted from 1:00 pm until I fell asleep at 11:00 pm. Visuals were mild but obvious with eyes closed. While walking in the forest, the trees felt vibrant, and far more "alive," as if I could see them pulsating and breathing. Three or four Japanese ravens followed overhead in the trees for an hour, cawing and staring. It was fantastic! I have also used 50 grams of dried *T. pachanoi* from JLF (using the same extraction procedure), with again, about a +2.25. As well, I have had fresh and dried *Lophophora williamsii*, so I am familiar with the cactus teachers. JLF now sells *T. peruvianus*: \$20.00 for a live three-pound cutting that is 13–15 inches in length. I haven't tried it. Their *T. pachanoi* is \$18.00 for a live three-pound cutting that is 13–15 inches in length, or the same amount and price dried at 50 grams. I imagine that if the JLF *T. peruvianus* was much stronger than

their *T. pachanoi*, they would be charging more for it, since most of their prices reflect activity. Hence, the effects are probably similar in these two species. JLF also just added *Pachycereus pectin-aboriginum* cactus to their newest catalog. A live six-inch rooted cactus (one pound) is \$15.00. I haven't tried this, and I don't know much about its phenethylamine activity or proper dosage. — TENGU, Japan

K. TROUT responds:

For the half foot extraction the amount of acid was a bit low—roughly twice as much acid (or more) should have been used. For the 2.5 foot extraction the amount of acid was extremely low. I would recommend the juice of a lemon or lime per pound (roughly 3.5 or 4 inches at this diameter) of fresh cactus (90% water by weight is a good approximation), per cooking; unless the fruits are small in which case two lemons or limes should be used. (For some reason people are overly worried about using or consuming too much citric acid.)

I usually freeze the fresh cactus to rupture the tissues, run it through a blender with the sour citrus juice and add no water, unless necessary; just the juice of the plant

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usually proves adequate for liquid for the first cooking and a cup per pound is more than adequate for the second. (Volumes are not crucial; I just try to keep it as low as possible.)

The other point is the length of cooking. For a non-acidified tea two hours should be the minimum. For acidified tea cooking time can be reduced to 15–20 minutes per cooking. Longer cooking with acid will only hydrolyze the plant materials and will not enhance the yield.

I personally do not like reducing cactus extracts to a tar as this seems to maximize nausea and also may produce some degradation of alkaloids during the lengthy heating and air exposure. There have been several times when such prolonged processing has resulted in inactive tar despite the same cactus giving active lime tea. On the other hand, many times tar worked quite well. I have no idea what caused the disparity as the processing was the same.

TENGU provides the length and diameter of the cacti used, and from this we can approximate weights. In the first case a half foot of 3.5 inch material was used. I cut a

section off an 8-ribbed *Trichocereus pachanoi* that was exactly 3.5 inches in diameter. It weighed 132.14 grams per inch. (A 3.75 inch in diameter "Jules' Giant" *T. pachanoi* weighed 128.75 grams per inch. However, this was basal material trimmed off a healed cutting that had started to rot. The drying during healing may have decreased the water content in this material.). If his *T. peruvianus* weighed similarly to the *T. pachanoi*, this would put the half foot at around 793 grams. This half foot would dry to around 79 grams giving a potential mescaline equivalency of 687 milligrams, which clearly should have been active if the figures from the literature apply (PARDANANI *et al.* 1977).

The omission of the central part of the plant for the 2.5 feet leaves us unable to generate a comparative figure. AS TENGU was reducing this to tar, I wonder what the point in not including the central parts was? The vascular bundle itself may contain little alkaloid but the central parenchymal tissues are indicated to contain usable amounts of alkaloids. While the green part has been shown to be the most potent this certainly doesn't mean that the central parenchymal tissues don't contain usable alkaloid!



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We do want to note that it isn't likely that the price JLF charges for their products has much to do with the products' strength or activity. Since JLF isn't selling these products for consumption, they probably don't care too much about the products' activity. Prices are likely based on what other vendors charge for similar specimens, and how well an item sells. When capitalism and entheogens meet, capitalism sits in the driver's seat. Companies will charge what the market allows—regardless of the activity of the items sold. After all, none of these companies are selling these cacti for consumption purposes!

INDEX FOR BACK-ISSUES?

If the project ever succeeds, I would be very interested to get the index of *ER*! — P.D., France

A good cross-referenced index to back-issues of *ER* would be great. I hope to see one soon. — COY DOG

We are currently compiling an index to the back-issues of *ER*, which we will make available when it is complete. In the future, an index will appear in *WINTER SOLSTICE* issue of each year, which will address all four of that year's issues. With the current issue, we have begun using sequential page and image numbering, which will make using the index easier.

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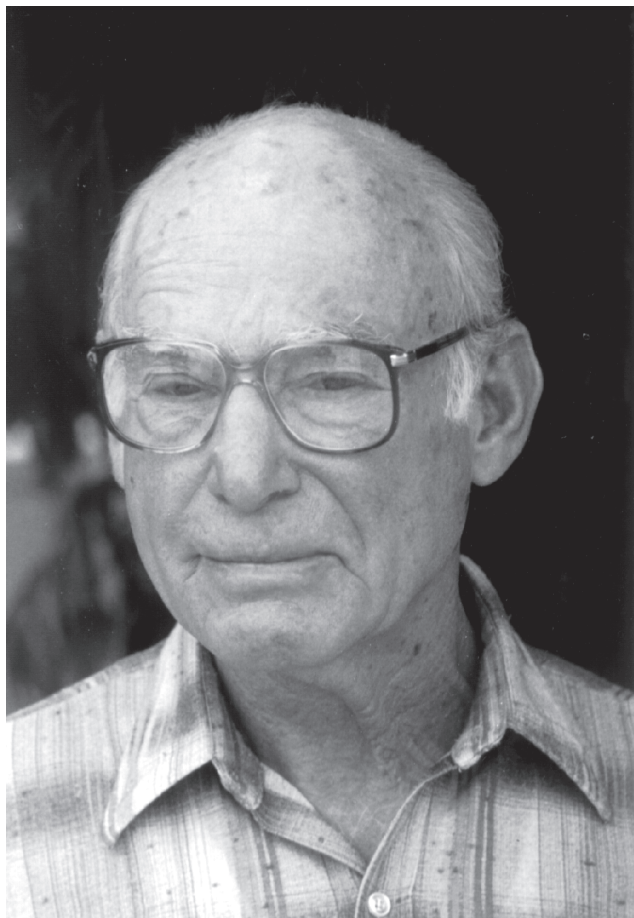
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MYRON STOLAROFF SPEAKS...

Transcribed and edited from a radio interview by ELIZABETH GIPS on “Changes” in April, 1998.



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

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

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

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

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

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

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

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

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

Elizabeth: Oh, that’s nice! (laughter)





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

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

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

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

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

Elizabeth: Oh, that is so wonderful to hear.

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

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

Myron: There was also work done with prisoners and psilocybin. Many of these prisoners who had taken psilocybin just





saw so much more opportunity in their life and saw the things that they had done wrong and how they could correct their behavior. Perhaps psilocybin would be one of the most useful things for rehabilitating prisoners. But unfortunately we haven't been able to get back into that kind of research.

Elizabeth: After you had ingested LSD and realized it's potential, how did it change your life? How did you utilize the knowledge?

Myron: It changed my life in a lot of ways. Actually my first experience was that I had to live through an extraordinarily painful birth experience, which had made a powerful impact on me and my personality. I found I had become extremely compulsive about time. The worst thing about it was I had terribly low self esteem because I felt responsible for causing all the pain to my mother during the birth experience, and I felt absolutely worthless. It was a great discovery to find that out and find out how much energy I had repressed, holding down that information. And that's one of the wonderful things; as we are able to release our repressions we release a lot of energy for life that had been locked up before. So, I found myself growing in energy. I found that I didn't live so much in my head anymore. As a child I was a daydreamer and kept to myself and didn't communicate much with others. I began to discover how great it was to relate better; to learn to listen more carefully to other people. I actually learned to love more, and in the end—after a while—I discovered that one of the most wonderful things you can learn is how to be more loving.

Elizabeth: Have you been a psychotherapist yourself?

Myron: No, my training is in electrical engineering, and ALDOUS HUXLEY got a big kick out of that.

Elizabeth: So your experiences evidently propelled you into realms that you had not known about in your electrical engineering career?

Myron: Oh my, that's so true! I think I have learned an enormous amount about psychology and therapy. And of course these experiences make you avid for information, so you do a lot of reading, and I've read a good deal more. I'm sure that any therapist who wants to be a better therapist using these methods to learn more about his own inner dynamics, and his own defenses and his own attributes, could be a lot better help to other people. And that's where JACOB comes in.

Elizabeth: I was going to get back to JACOB and ask you about... did you work with him? Besides the book?

Myron: No, I never did. When I met and interviewed him he was practically retired by then. Although... well you know I can't say too much here because of my commitment. But we did get to know him fairly well, and under interesting circumstances. We certainly got to know him enough to know what a marvelous human being he is.

Elizabeth: And as you interviewed him for this book, did it deepen your appreciation of the use of psychedelics as a tool?

Myron: Oh my yes! Especially learning about his results and how effective his techniques were. Because we had set up a foundation in Menlo Park from 1961 to 1965. We processed about 350 people, and we did quite good work. People were very pleased with their experiences and how their lives were changed. But I have to say JACOB was *extremely* effective. Just for example, one thing that's in the book that just really impressed me enormously. He said that a lot of people had come to him that had many, many acid trips. He liked to use that phrase—he liked to talk about "tripping." He said some of them had experienced as many as 300 acid trips. And after every single one of them had the experience with JACOB, they said, "You know, I never had an acid trip before." So it pointed out the enormous difference it makes to be with a skilled guide who has worked out effective procedures, who knows how to assure you, how to get you to relax and let go to the experience, how to use different kinds of symbols and artifacts to look at and examine, to stimulate your experience, and to move into fruitful areas of experience. So he was very, very good at that.

Elizabeth: MYRON, do you have any suggestions to people who have some energy to put into deliberately creating change? What we can do to help facilitate a change in the current fear-based attitude that society has?

Myron: Well, for those who are knowledgeable, of course, the more information you can put out, the better. And that's where the *MAPS Bulletin* comes in. It's probably the best publication available today for people current with what's going on in this field. MAPS is doing a splendid job of turning up all the new projects and the latest research developments. Of course, financial support has always been a difficult problem. And when you get more finances you can do more studies. Like right now MAPS is sponsoring an examination of JANIGER's patients who were administered LSD some





thirty years ago. And it's fascinating the results that are coming up. These people have changed very beneficially, and this information is being accumulated and will probably be published. So these things help.

Elizabeth: And MAPS is helping to fund scientific research of various kinds, is that not right?

Myron: Well that's true. I'd like to say that MAPS put out a special edition of *The Secret Chief*. It's a hardback edition and it's signed by all the contributors of the book: Dr. ALBERT HOFMANN, STAN GROF who wrote a marvellous introduction and a survey of the field, ANN and SASHA SHULGIN, and myself have all signed this edition. It sells for \$250.00, and we have already raised \$10,000.00 that we promised to give to RICHARD YENSEN for his LSD research, which has been approved by the FDA. It's being held up a bit right now because the FDA are such sticklers. They are being so meticulous. They're just going way, way overboard to make sure that no harm is done. And they just won't accept the fact that thousands upon thousands of people have done LSD without harm. And there have been surveys—like COHEN's survey early on that covered twenty five thousand different administrations. Very, very little harm has been done; no more than ordinary psychotherapy in most cases.

I look at it this way: the public is not going to accept psychedelics until our scientists have done research and say, "Yes they are useful." And, right now, our government... well, for thirty years they wouldn't approve a single project for psychedelic research. Now it's starting to open up a little bit, but it's still going very slowly. They are being very careful. And what they don't know, what they don't seem to realize, the government is producing an enormous amount of harm in two different ways. First, there are people who are really suffering who could be helped if this therapy were available. So while they are being very careful for people not to be hurt, an awful lot of people are hurting terribly, whose situations might well be resolved with proper use of psychedelic treatment. The other place they are doing a lot of harm is that because it's illegal, nobody dares say anything. We have a lot of people like JACOB throughout the country. JACOB said he introduced 150 therapists to his methods of doing this, and a lot of this work goes on underground. But nobody can share anything, you can't publish anything because it's illegal. So here we have everybody alarmed about young people misusing these things and ending up in hospitals and what not... yet the information for using them correctly could have stopped an awful lot of this. But you can't put the informa-

tion out. The younger people who are doing this work say, "My God—I don't want to risk my career." So it's only old fogies like me who... what are they gonna do? But all the work that I did... I'm old enough so that the work that I did was before the things became illegal.

Elizabeth: Do you want to talk a little bit about some of the work that you did?

Myron: Well, that's pretty well documented in my first book entitled *Thanatos to Eros, Thirty Five Years of Psychedelic Exploration*.

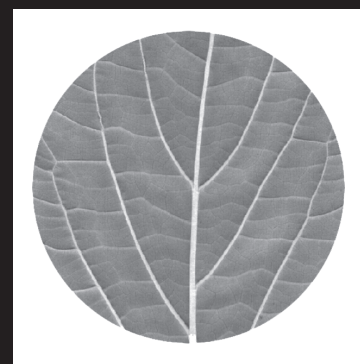
MYRON STOLAROFF's autobiographical *Thanatos to Eros* is available for \$25.95 (postpaid, CA residents add \$1.78 for sales tax) from: THANEROS PRESS, POB 773 (Dept. ER), Lone Pine, CA 93545.

The Secret Chief is available for \$13.95 (softcover, postpaid) or \$253.00 (signed, numbered, limited edition hardcover, postpaid) from: MAPS, 2121 Commonwealth Avenue, Suite 220 (Dept. ER), Charlotte, NC 28205.

ELIZABETH GIPS hosts CHANGES RADIO on Tuesdays, 2:00 pm to 6:00 pm on KKUP 91.5. She frequently interviews those involved in the Entheogenic Reformation. Audio tapes of the complete interview that this transcript was edited from are available from: BIG SUR TAPES, 200 Gate 5 Road #117 (Dept. ER), Sausalito, CA 94965, (800) 688-5512. GIPS is also the author of the CHANGES WEB PAGE (<http://www.changes.org>) and *The Scrapbook of a Haight Ashbury Pilgrim*, which is available for \$18.00 postpaid from: ELIZABETH GIPS, POB 7305 (Dept. ER), Santa Cruz, CA 95061.

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FIELD TRIPS, SEMINARS & CONFERENCES

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Held in the Amazonian rain forest in Peru, participants will experience three ayahuasca ceremonies and two Holotropic Breathwork sessions. Tuition is \$1,350.00. For registration information contact ENTHEOS GROUP via phone, fax, e-mail, or check out their web page: (541) 801-9872, (541) 774-3892, spolivov@hotmail.com, holos@msl.hq.com.ar, <http://www.lycaem.org/~entheos>

ATACAMA DESERT FIELD TRIP AUGUST 18–25, 1998

“The BOTANICAL PRESERVATION CORPS invites you to be part of an experiential, hands-on, working expedition to the oasis of San Pedro de Atacama in North-Eastern Chile. For the past fifteen years, MANUEL and DONNA TORRES have spent some months every year engaged there in archaeological examinations of 1500-year-old mummies, which had been excavated previously. Their studies revealed that many were buried with elaborate snuff kits containing a powder identified as seeds of *Anadenanthera colubrina* variety *cebil*.

“The Atacama desert is one of the most wild, fantastic, compelling places on Earth. It is so dry, parts have never had a drop of precipitation in recorded history, yet many intriguing psychoactive plants grow there, and the terrain and environment has a vast, mind-blowing scale. In this high-elevation desert, the night sky surges with southern-hemisphere stars. Altogether it is an unparalleled place to explore various states, feeling kindred with the presence of the ancient snuff-inspired shamans who left their psychedelic rock-art in sacred sites.

“We thus thought it appropriate to invite a small group of like-minded adventurers to join us for a once-in-a-lifetime trip, exploring the desert, collecting and testing rare plant specimens, going

behind-the-scenes in the museum to examine its vast collections of real shamanic artifacts—pipes, snuff kits, textiles, and the mummies themselves—taking trips out to explore the ancient shamanic rock art sites and hot springs. Doesn’t this sound like the makings of an unforgettable adventure?

“We will only be able to do this in a very small, intimate group, and we urge you to sign-up early, on a first-come basis. The cost [is] \$1,500.00, which will cover everything from food and lodging to desert transport, *etc.*, during the expedition. This won’t include costs of getting there, which can be done in a variety of ways, but generally would involve \$700.00 to \$1000.00 in travel expenses. Further details will be available to those who register. Our group already includes some very interesting folks, and will be facilitated by BRET BLOSSER, ROB MONTGOMERY, and MANUEL and DONNA TORRES.

“We hope you will be able to join us! We are planning small-group expeditions and adventures to other exotic places in the future, so if you are interested in having advance notice of upcoming trips, send a note to us.”

For more information on registration write to: BPC, POB 1368 (DEPT. ER), Sebastopol, CA 95473

TELLURIDE MUSHROOM FEST AUGUST 27–30, 1998

The TELLURIDE MUSHROOM FESTIVAL is designed for persons interested in expanding their knowledge of edible, poisonous and psychoactive mushrooms. Major consideration is given to the cultivation of diverse mushroom species, emphasizing practical principles and techniques. Speakers include Nobel Prize winner KARY MULLIS on “Entheogenic Botany;” ANDREW WEIL on “Ethnomedicine;” PAUL STAMETS on “Mushroom Cultivation;” GARY LINCOFF on “Mushroom Identification;” and EMANUEL SALZMAN on “Mushroom Poisoning.” The four-day conference is \$265.00 (which includes meals). Early registration is recommended, as these conferences frequently sell out.

For additional registration information contact: FUNGOPHILE, INC., POB 480503 (DEPT. ER), Denver, CO 80248-0503, (303) 296-9359, newsmush@netone.com, <http://telluridemm.com/mushroom.html>





THE BURNING MAN PROJECT AUG. 31 — SEPT. 7, 1998

Held in the middle of the Nevada desert, BURNING MAN has been called “a hedonistic/apocalyptic neo-pagan gathering.” BURNING MAN has been held for numerous years now, and each year brings a larger crowd. It’s a beautiful orchestra of organized chaos. Many people consuming many different entheogens. Mud pits, fireworks, numerous live bands and performances, all-night rave dances, and the burning of giant ritual sculptures—culminating in the BURNING MAN. Tickets are \$80.00 prior to August 15th, and \$100.00 after.

For updates on BURNING MAN, you can subscribe to the BURNING MAN ANNOUNCEMENTS E-MAIL LIST. To join this list send an e-mail to bman-announce-request@burningman.com, with the word “subscribe” in the body of the message. Or contact: BURNING MAN, POB 420572 (DEPT. ER), San Francisco, CA 94142, (650) 985-7471, <http://www.burningman.com>

PSYCHOACTIVITY: PLANTS, SHAMANISM & STATES OF CONSCIOUSNESS OCTOBER 1–4, 1998

Held at the TROPICAL INSTITUTE (Koninklijk Instituut vor de Tropen) in Amsterdam, the focus of the PSYCHOACTIVITY conference will be visionary art, anthropology, botany, and psychotherapy. There will be talks, discussions, presentations, and a techno-party. The conference will be in English, with a total of 18 sessions, starting Thursday in the afternoon, until Sunday at noon, leaving plenty of free time for exchange on an individual level, and to explore the smartshops, coffeeshops, museums, and other aspects of the city of Amsterdam.

Confirmed speakers include: ALEXANDER T. SHULGIN on “The Process of Discovery of New Psychedelics;” ANN SHULGIN, DONNA DRYER, and RICH YENSEN on “MDMA and LSD-Assisted Psychotherapy;” JONATHAN OTT on “Studies of Vinho da Jurema and Pharmahuasca;” RALPH METZNER on “LSD Therapy and Ecology;” CHRISTIAN RÄTSCHE on “The Ethnology of Psychoactivity;” ALEX GREY on “My Visionary Art;” PAUL STAMETS on “Psilocybian Mushrooms;” STACY SCHAEFER on “Recent Research on Peyote and Huichol Women;” MANUEL TORRES on “The Iconography of South American Snuff Tablets;” DICK BIERMAN on “The Effects of *Cannabis* and Psilocybian Mushrooms on Clairvoyance;” and PETER DE SMET on “Ritual Enemas and Snuffs in the Americas.” More speakers are expected.

One day will be devoted to discussing entheogenic rituals in the Netherlands, the political situation, and the past and future of visionary plants and drugs in European countries and around the world.

The conference fee is 475.00 FL (Dutch)—currently \$240.00 (USA). Hotel and food are not included. Registration must be accompanied by eurocheque or money order to PSYCHOACTIVITY. A 50% refund is available for cancellations before July 31, 1998. There are no refunds for cancellations after this date. As space is limited to 500 people, early registration is recommended. Hotel reservations can be made through the AMSTERDAM TOURIST OFFICE, vvadam@pi.net. For more information contact: PSYCHOACTIVITY c/o CONSCIOUS DREAMS, Schinkelkade 59-61 (DEPT. ER), 1075 VL Amsterdam, the Netherlands, ++31 (0)20 470-7616 fax, codreams@xs4all.nl, <http://neturl.nl/codreams>, <http://ecbs.magnet.ch>

Or contact: CLAUDIA MULLER-EBELING in Germany, ++49 40 644 97 67 or ++49 40 644 92 670 fax, crcme@poweronline.net

SALVIA DIVINORUM SEMINAR DECEMBER 11–13, 1998

SKA PASTORA, LEAVES OF THE SHEPHERDESS: *SALVIA DIVINORUM* AND SALVINORIN A is a single-topic conference held at BREITENBUSH HOT SPRINGS in Oregon. Topics of discussion will include the ethnobotany, pharmacology, chemistry, and cultivation of this enigmatic plant.

CONSIDER THESE MYSTERIES:

- ▼ *Ska Pastora* (leaves of the Shepherdess) is its Mazatec name, but there are no sheep in the Mazatec Sierra nor any mention of a Shepherdess in the Bible.
- ▼ *Salvia divinorum* rarely yields viable seeds and the few Mazatec shamans who grow it say that it came from elsewhere.
- ▼ Salvinorin A is active in microgram amounts and it is structurally different from any other known visionary compound.

Presenters include: BRETT BLOSSER, ROB MONTGOMERY, JONATHAN OTT, DALE PENDELL, ALEXANDER T. SHULGIN, ANN SHULGIN, DANIEL SIEBERT, and others.

BREITENBUSH HOT SPRINGS is located near Detroit, Oregon, about two hours drive east of Portland. Lodging consists of shared cabins with three daily meals and full access to the hot springs, which—for privacy—will be closed to the public during the conference. Cost for the weekend is \$350.00. The number of participants is very limited, and they strongly suggest immediate registration. For more information on registration write to: BPC, POB 1368 (DEPT. ER), Sebastopol, CA 95473

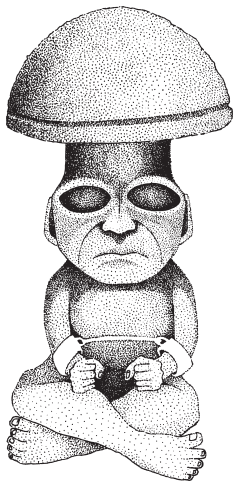




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RICHARD GLEN BOIRE is an attorney who specializes in divining the law constellated around ancient and modern shamanic inebriants. He is editor of *The Entheogen Law Reporter (TELRL)*, and author of *Marijuana Law* and *Sacred Mushrooms and the Law*. For more information on these publications send a long SASE to: SPECTRAL MINDUSTRIES, POB 73401 (DEPT. ER), Davis, CA 95617-3401.

Questions for possible inclusion in this column can be sent to Mr. BOIRE in care of *ER* at: PHARMACO PROHIBITA, c/o *The Entheogen Review*, 564 Mission Street, Box 808, San Francisco, CA 94105-2918.

PHARMACO PROHIBITA

BY RICHARD GLEN BOIRE

QUESTION: Are *Tabernanthe iboga* seeds illegal in the US?

RESPONSE: No one knows for sure. This is not only a gray area in the statutory law, but also completely untested by any court cases. Ibogaine, the active principle of the *T. iboga* plant, is a Schedule I substance under federal law (and in all states I am aware of). Ibogaine has been assigned the DEA drug control number 7260. The federal listing of ibogaine lists "*Tabernanthe iboga*" as a "trade [or] other name" for Libogaine (21 CFR 1308.11, subd. (d)(17)). This is the only mention of the plant. *T. iboga* is not listed as a discrete controlled substance. In this regard it is unlike any other controlled plant, excepting perhaps *Catha edulis* (see *The Entheogen Law Reporter* 7: 60-62). In contrast to the other plants scheduled by name under federal law, nowhere in federal code or federal regulations is "*Tabernanthe iboga*" defined.

For example, the federal code not only lists "marihuana" as a discrete Schedule I substance, but defines it as "all parts of the plant *Cannabis sativa* L., whether growing or not; the seeds thereof; the resin extracted from any part of such plant; and every compound, manufacture, salt, derivative, mixture, or preparation of such plant, its seeds or resin. Such term does not include the mature stalks of such plant, fiber produced from such stalks, oil or cake made from the seeds of such plant, any other compound, manufacture, salt, derivative, mixture, or preparation of such mature stalks (except the resin extracted therefrom), fiber, oil, or cake, or the sterilized seed of such plant which is incapable of germination" (21 USC sec. 802 (22)).

In similar manner, federal law explicitly defines "peyote" as meaning "all parts of the plant presently classified botanically as *Lophophora williamsii* Lemaire, whether growing or not, the seeds thereof, any extract from any part of such plant, and every compound, manufacture, salts, derivative, mixture, or preparation of such plant, its seeds or extracts" (21 CFR 1308.11, subd. (d) (22); 21 USC 812, subd. (c)(12)).

Finally, federal law defines "opium poppy" as "the plant of the species *Papaver somniferum* L., except the seed thereof" (21 USC sec. 802, subd. (19)).

In short, *T. iboga* is an anomaly with respect to the plants controlled under federal law because its only mention comes in the "trade [or] other name" listing for the substance ibogaine. In my opinion, this manner of inclusion implies that the plant is only considered illegal to the extent that it contains ibogaine. The question then becomes, "Do the seeds of *T. iboga* contain ibogaine?" Ibogaine is predominantly found in the roots of *T. iboga*, and the roots are what the Bwiti use in their ceremonies. *The Dictionary of Sacred and Magical Plants* states, "The entire plant contains the principle alkaloid ibogaine and at least eleven other





indole alkaloids...” (Rätsch 1992). This would seem to include the seeds of the plant, although I am not aware of any study specifically reporting ibogaine in the seeds of *T. iboga*. Perhaps they have never been tested; I don’t know. If the seeds *do* contain ibogaine, a federal prosecutor could theoretically argue that the seeds are outlawed “material[s], compound[s], mixture[s], or preparation[s], which contain” a controlled substance. As I have written before (see BOIRE 1997), however, such an argument would strain the meaning of the provision, which was designed to cover street drugs that are often sold diluted, suspended in binder material, or placed on some sort of carrier medium. Morning glory seeds are openly sold through advertisements in *High Times* magazine, and are well-known to contain lysergic acid amide, a Schedule III substance. I am not aware of any prosecution based on the theory that such seeds are illegal materials, compounds, mixtures, or preparations containing a controlled substance. As an aside, I have heard reports that the seeds of other plants, for example certain *Voacanga* species, may contain ibogaine. If this is true, it is certainly possible that a prosecutor could argue that, such seeds, although not explicitly listed in the federal law, fall into the above provision. But, again, the feds have not gone after sellers of morning glory seeds, so it seems unlikely they’d move on much more obscure seeds. Also, if the seeds of *T. iboga* *do* contain ibogaine, a person arrested in possession of them could argue that the seeds of *T. iboga* were intentionally excluded from Schedule I. The argument would assert that the seeds of *T. iboga* are not expressly mentioned in federal law because Congress never intended to outlaw these seeds. Had it intended to outlaw them, it would have done so explicitly, as it did with viable *Cannabis* seeds, and the seeds of peyote. In other words, one might argue that when Congress specifically intends to outlaw seeds of a plant, it does so explicitly. Since it did not do so with *T. iboga* seeds, this indicates that Congress never intended them to be included in Schedule I. Finally, considering how murky this area is, an argument exists that any prosecution for possessing the seeds of *T. iboga* runs afoul of the constitutional requirement that criminal laws be written clearly, so that the average person does not have to guess whether an action is criminal rather than legal.

QUESTION: Are *Erythroxylum coca* seeds illegal in the US?

RESPONSE: Under federal law, cocaine is a Schedule II substance. Additionally, “[c]oca leaves... and any salt, compound, derivative or preparation of coca leaves (including cocaine... and ecgonine... and their salts, isomers...)” are a

Schedule II substance. This means it is unlawful to possess cocaine or *E. coca* leaves in the US without a doctor’s prescription (21 CFR 1308.12, subd. (b)(4); 21 USC sec. 802 (17)(c)). No other part of the plant—other than the *leaves*—is explicitly mentioned. For this reason, it is reasonable to assume that *the seeds* are *not* controlled.

However, the same potential problem mentioned regarding *T. iboga* seeds exists with respect to the seeds of *E. coca*; if the seeds are found to contain cocaine or any other controlled substance, a prosecutor could theoretically argue that they are illegal “material[s]... mixture[s],” *etc.* But if the seeds do not contain a controlled substance, then I see no provision of federal law that would make them illegal.



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SOURCES

BY WILL BEIFUSS AND JON HANNA

CLIMAX**Houtlaan I (DEPT. ER)****3016 DA Rotterdam****The Netherlands****+31 10 2800627****+31 10 2800628 FAX****sales@climax.net****http://www.climax.net/frmain.htm**

CLIMAX sells seeds for baby Hawaiian woodrose, *Lophophora williamsii*, *Papaver somniferum*, *Peganum harmala*, *Trichocereus pachanoi*, and two varieties of *T. peruvianus*. They also sell a number of "ecodrugs" (herbal MDMA substitutes). And, they sell dried *Psilocybe cubensis* (3 grams for \$25.00) and dried *P. cyanescens* (1 gram for \$30.00). They don't deliver dried mushrooms to customers in the USA, Canada, or France. But they will deliver these to any other country, and all of their other products are sent to all countries.

ELEUSIS**c/o Museo Civico di Rovereto,****Largo S. Caterina, 43 (DEPT. ER)****38068 Rovereto (TN)****Italy****eleusis@lycaenum.org****http://www.lycaenum.org/eleusis**

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"Each issue contains articles from various areas of research regarding plants and psychoactive compounds (e.g. anthropology, ethnobotany, biochemistry, pharmacology, psychotherapy, etc.), Psychoactive Fact-Files, providing information on psychoactive plant species which are either new or somewhat 'off the beaten track,' and a 'New-Releases' section on books and articles of interest to our readership."

A one year (two-issue) subscription to *Eleusis* is \$40.00 USD, payment sent to: GIORGIO SAMORINI, Via E. De Amicis 32 (DEPT. ER), 40050 Dozza (BO), Italy. Articles are written in Italian and English. *Eleusis*' current Scientific Board is made up of JACE C. CALLAWAY, JOSEP M. FERIGLA, FRANCESCO FESTI, JONATHAN OTT, GIORGIO SAMORINI, and C. MANUEL TORRES. *Eleusis* is edited by GIORGIO SAMORINI and JONATHAN OTT. The June 1998 issue of *Eleusis* is the debut issue of its new, independently-produced format. It includes the following:

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 - S.A. VAN HEIDEN: "Psychoactive Fact-File X: *Desmanthus leptolobus* Torrey & A. Gray"
 - J.C. CALLAWAY: "Set, Setting and Dose"
- Plus Reviews and New Releases

Eleusis is one of our favorite publications, as the articles balance a scholarly and scientific approach with an easy-to-read style of writing. Highly recommended!



**ELIXIER**

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Germany
+ 49 (0)30 442-6057 FAX
<http://www.snafu.de/~elixier>
elixier@berlin.snafu.de**

ELIXIER is mail-order source for plants, seeds, mushroom spores, books, extracts, herbal smoking products and teas, and "herbal kicks" by SENSATONICS. They have the standard array of plants and seeds. Of particular note is *Lophophora williamsii* (seeds), *Tabernanthe iboga* (roots and seeds), *Voacanga africana* (roots and seeds), *Alchornea floribunda*, and other rare African plants. None of their products are sold for consumption. They restrict purchases to those 18 or older (in some countries 21 or older), and will check this on an individual basis. They state: "Please check your local laws before placing your order. We accept no responsibility concerning import and customs regulations. We reserve the right to change prices and conditions without prior notice."

ELIXIER offers mushroom spores for *Psilocybe azurensis*, *P. caerulescens*, *P. cubensis*, *P. cyanescens* (and more varieties should be forthcoming soon).

As well, ELIXIER can refer clients who are looking for mycelium of the following species to another company that can provide these: *Conocybe cyanopus*, *Flammulina velutipes*, *Ganoderma lucidum*, *Grifola frondosa*, *Gymnopilus purpuratus*, *Laetiporus sulfureus*, *Lentinus edodes*, *Panaeolus subbalteatus*, *Pholiota nameko*, *Pleurotus ostreatus*, *Psilocybe azurensis*, *P. bohemica*, *P. caerulescens*, *P. cyanescens*, *P. mexicana*, *P. natalensis*, *P. semilanceata*, *P. tampanensis*, *P. weilii*, and *Stropharia cubensis*.

They currently only have a German catalog, but an English version is in progress and apparently will be on the Internet at some point in 1998. However, they do have a short German-to-English list of translations for the common words on their web page, which is helpful. Contact them by e-mail or fax if you have questions about shipping and payment procedures outside of Europe. Their print catalog is available for an International Reply Coupon.

Orders can be placed via fax, e-mail and normal mail. If ordering via e-mail please provide your full address and the terms of payment. The minimum order is 100,-DM. You can pay by eurocheque, international money order or by trans-

ferring money to their account. In Europe, they charge 30,-DM for S/H, or if you order seeds only it is 15,-DM. If your order is more than 300,-DM they will pay the S/H. All orders outside of Europe need to work out the S/H details for each order individually.

ENTHEOJEOPARDY!

<http://www.entheogen.com/jeopardy>

ENTHEOJEOPARDY! is a trivia game exploring the history, folklore, shamanic use, preparation, chemistry, religion, botany, and geography of entheogens. Five days a week you can have a question forwarded to your e-mail box. At the end of the month, three winners are picked to receive prizes such as gift certificates to ethnobotanical companies, assorted seeds or plants, or relevant books. Though occasionally the questions posed are embarrassingly easy to answer, sometimes they really stick it to you with a stumper. This is an enjoyable game, and we encourage everyone to check it out.

FRIENDS OF THE FOREST

**Prinseneiland 97 (DEPT. ER)
1013 LN, Amsterdam
The Netherlands
yatra@friends-of-the-forest.nl
<http://www.friends-of-the-forest.nl>**

FRIENDS OF THE FOREST (FOF) is a center that offers ayahuasca rituals (using plants such as *Banisteriopsis caapi*, *Mimosa hostilis*, *Peganum harmala*, and *Psychotria viridis*), and cacti rituals (using *Trichocereus pachanoi*), for those who wish to study the use of these plants under the supervision of a professional team. There is a library available for members to consult, which features the latest research materials and books. Members have access to FOF's own research, such as peak experience questionnaires, tapes that share tales of plant experiences, ideas on therapeutic interventions, psychological evaluations, follow up studies, and the like. FOF also offers training for laymen and professionals, with regard to ways of conducting and guiding psychedelic sessions. Experimental treatment for drug addicts and multiple-drug users is performed through the ritualistic use of ayahuasca.

The center offers a place where you can experience psychedelic plants in an atmosphere of safety and beauty, without dogma, worry, or paranoia (except your own), as these sessions are held legally in Amsterdam.





FOF has sent a proposal to the MINISTER OF HEALTH seeking funding for a project that involves the UNIVERSITY OF MAASTRICHT, which will study the effectiveness of ayahuasca rituals in the treatment of multiple-drug users (cocaine, heroin, and others). Hopefully the MINISTER OF HEALTH will agree to pay the professionals and UNIVERSITY professors to perform this study, as well as cover the cost for this experimental treatment.

FOF is currently seeking funding to complete construction of their sound isolation room. Contact them to find out the procedure for making donations to this worthy project.

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An excellent supplier of all things related to guerrilla media and do-it-yourself aesthetics. They have over eighty books on drugs, sell alternative culture magazines, and other goodies. Check out their "Entheogenic Machinery" link for descriptions of SYNCHROVISION'S BRAIN MACHINE for \$199.99 and an IBVA 1.5 EEG SYSTEM for the MACINTOSH, sold at a hefty \$1,295.00. They also produce the magazine *FringeWare Review*; back-issues are available on-line. Their web page's excellent search engine makes it easy for you to find what you are looking for, and they even have links to bios of authors of some of the books they carry. Highly recommended!

LABTECH

3605 E. 17th Street N. (DEPT. ER)

Wichita, KS 67208

<http://www.thekit.com/intro.htm>

LABTECH provides a kit that shows an exothermic chemical reaction. The end-product of this reaction is GHB. The kit's end-product is not intended for human consumption, although they only use the highest quality pharmaceutical grade ingredients, theoretically resulting in 99.99% pure GHB. They will continue to sell these kits as long as US Federal laws allow. The kits are currently legal in most states, but the end-product, GHB, has been scheduled in some states. It is the responsibility of the purchaser to check the

laws in their area to see if ordering the kit or performing the experiment is breaking any laws. The web site has instructions on how to perform the experiment, either for the 100 gram trial size, or the 200 gram kit. A 100 gram kit is \$89.95. One 200 gram kit is \$159.95, 2-4 of these kits are \$139.95 each, and 5+ of these kits are \$119.95 each. KS residents must add 4.9% sales tax. S/H is \$15.00 (shipped by FEDEX). LABTECH also sells pure gamma-butyrolactone by itself; check their web page for more information on this.

A friend who ordered one of LABTECH's kits, forwarded me the following comments:

This outfit gets top ranks for their ordering procedure and fast shipping. Credit card orders placed on their SSL web site are required to be confirmed by replying to an e-mail message before 7:00 pm. If that deadline is met, they promise to ship via FEDEX that same day. Nobody can beat them on this count.

Unfortunately, they fell short in the product department for the following reasons:

1) The web site overstates the product yield. Their "200 gram kit" contains 145.1 g of gamma-butyrolactone and 63.0 g of NaOH. This cannot produce 200 g of GHB, probably more like 120-150 g at best if their instructions are followed. This kit is purported to generate product at a cost of 80¢ per gram. This price is based not on any plausible yield—instead they're quoting the price of the combined reagents.

2) The instructions neglect to mention that the reaction can take some time to complete. And they say that the step of putting the mixture in a 225° F oven for 10-15 minutes is optional. This is emphatically not so. Anyone sufficiently uninformed to skip the oven-baking step, and rush ahead to acidify with vinegar and cool the mess with ice cubes (yes, they say to make them beforehand) is going to be drinking a lot of butyrolactone.

OK, what to do? And this applies to *all* of these GHB kits.

First, be realistic about what to expect. 150 grams of product from their "200 gram kit" is a more reasonable goal. The "100 gram trial kit" is probably not worth messing with. Exothermic reactions such as the hydrolysis of butyrolactone proceed more efficiently when there is a larger amount of reagent because the heat generated by the reaction serves to facilitate further reaction.





A two-quart Pyrex bowl has plenty of room to accommodate 300–400 grams of reagent. A round bowl is better than square one because splashing losses will be less. Don't mess with smaller amounts. Also, the reaction only gets started when distilled water is added. Add water at room temperature (not chilled) for a better reaction. But add the water very slowly.

Finally, cook the mixture in a 200° F oven for at least a few hours before acidifying. The longer it cooks, the higher the yield. Then, if you really want to make sure you're not drinking a significant amount of butyrolactone, you need to evaporate off the water and butyrolactone with more slow cooking in the oven. If you get an oily paste instead of crystals, you screwed up, and have mostly butyrolactone.

LAUGHING MOON COMPANY
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Canada
<http://www.laughing-moon.com/order.html>

Provides viable *Cannabis* seeds of various high-potency strains. They take cash only, and their catalog is available at the web page listed above, or a print catalog is \$5.00.

OM-CHI HERB COMPANY
POB 5352 (DEPT. ER)
Eugene, OR 97405
(541) 746-6671
windarts@pond.net
<http://www.pond.net/~windarts/OMCHI/omchi.htm>

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

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

RARE HERB
POB 114 (DEPT. ER)
Williams, OR 97544
rareherb@cdsnet.net
<http://www.rareherb.com>

A new ethnobotanical company with a small but good selection of seeds and an informative catalog. We really like seeing small, grass-roots botanical companies like this spring up—there should be one in every state. Free catalog. S/H is \$2.50 regardless of the size of your order. Offerings include:

Salvia divinorum 5X extract incense—\$20.00/gram; *Piper methysticum*: black kava kava tincture, “Awa Hiwa”—\$10.00/fl. oz.; *Peganum harmala*: viable Syrian rue seeds from Morocco—\$3.50/3 grams; *Papaver somniferum*: Persian pink poppy from Iran—300 seeds/\$3.50, Thai white poppy from Chang Rai—100 seeds/\$3.50; *Ipomoea violacea*: Zapotec heavenly blue morning glory from Oaxaca, México—20 seeds/\$3.50, Quechua heavenly blue morning glory from Ecuador—20 seeds/\$3.50; *Nicotiana rustica*: Hopi tobacco—20 seeds/\$3.50; *Lophophora williamsii*: peyote—10 seeds/\$7.00 (not available in U.S.); *Trichocereus pachanoi*: San Pedro—20 seeds/\$5.00, *T. peruvianus*—20 seeds/\$3.50; plus many other interesting cacti.

SHAMANISMO, INC.
221 San Miguel Drive (DEPT. ER)
Sedona, AZ 86336
(520) 204-9749
(520) 282-0996 FAX
shamanismo@awake.net
<http://www.awake.net>

SHAMANISMO, INC. offers seeds and plants, including: *Areca catechu*, *Banisteriopsis caapi*, over 30 varieties of *Brugmansia*, *Catha edulis*, numerous *Datura* varieties, *Justica pectoralis*, a few *Passiflora* species, *Peganum harmala* (the cheapest price we've seen for these—\$5.00 for four ounces), *Piper betel*, *P. methysticum*, *Psychotria alba*, *P. viridis*, *Salvia divinorum*, *Solandra grandiflora*, *Trichocereus pachanoi* and *T. peruvianus*.

SHAMANISMO also offers a few books, including: *Trout's Notes: Sacred Cacti and Some Selected Succulents*, *Plants of the Gods*, *Psychedelic Shamanism*, *PIHKAL*, *Ayahuasca Analogues*, *Psychedelics Encyclopedia*, and *Persephone's Quest*.

And finally, Shamanismo offers tours to Tepic, México for a dose of Huichol shamanism, and to Manizales, Columbia for





ayahuasca rituals. These trips are \$1,500.00 each. We are reluctant to recommend any trips that might include peyote ceremonies with the Huichol, due to peyote's endangered status. Indeed, we are generally reluctant to support any type of entheogen tourism that profits from traditional native use. It is much less damaging to these traditional cultures if those people interested in learning from these plants grow their own and use them at home.

TPB COMPANY

D-34632 Jesberg (DEPT. ER)

Germany

+49 6695 376

101551.225@compuserve.com?subject=Infos

<http://www.tpb.org/shoptpb.htm>

TPB COMPANY runs the HERBAL PSYCHEDELICS SHOP by B.T.C. out of Germany. Their web page was written entirely in German, yet it stated that an English version was forthcoming. They offer *Acorus calamus* roots, *Anadenanthera colubrina* seeds, baby Hawaiian woodrose seeds, *Banisteriopsis caapi* vine sections, *Datura stramonium* seeds, *Heimia salicifolia* herb, *Hyoscyamus niger* seeds, live *Lophophora williamsii*, *Mandragora* root-bark, *Mimosa hostilis* root-bark, *Papaver somniferum* seeds, *Peganum harmala* seeds, *Phalaris aquatica* seeds, *P. arundinacea* seeds, *Piper methysticum* roots, *Psychotria viridis* seeds, *Salvia divinorum* herb, *Tabernanthe iboga* roots, and *Trichocereus pachanoi* cuttings. They also carry a variety of herbal MDMA substitutes. All prices are in deustch marks.

XINGU DAWN

POB 2159 (DEPT. ER)

Hove, East Sussex, BN3 3UU

England

info@ethnobotany.net

<http://www.ethnobotany.net/xingu.htm>

This looks to be an excellent new source for seeds in England. Their prices—given in £s—look quite reasonable. Most seed packets run 2–4 £s. They offer: *Acacia baileyana*, *A. maidenii*, *Albizia julibrissin*, *Arctostaphylos uva-ursi*, *Ariocarpus fissuratus*, *Atropa belladonna*, *Cornus stolonifera*, *Coryphantha echinus*, *Cytisus scoparius*, *Datura metel*, *D. stramonium*, *Desmanthus illinoensis*, *Desmodium gangeticum*, *Echinocereus triglochidiatus*, *Erythrina lysistemon*, *Eschscholtzia*, *Heimia salicifolia*, *Hieracium pilocella*, *Hyoscyamus niger*, *Ipomoea tri-color*, *Leonotis leonurus*, *Leonurus sibiricus*, *Lophophora williamsii*, *Mammillaria heyderii*, *Mandragora autumnalis*,

Mentha pulegium, *Mimosa hostilis*, *Nepeta cataria*, various *Nicotiana* species, *Pachycereus pecten-aboriginum*, *Passiflora rubra*, *Peganum harmala*, various *Phalaris* species, *Phragmites australis*, *Phytolacca acinosa*, *Psychotria viridis*, *Rivea corymbosa*, *Sophora secundiflora*, *Tagetes lucida*, *Trichocereus bridgesii*, *T. macrogonus*, *T. pachanoi*, *T. peruvianus*, *T. tacaquirensis*, *T. validus*, *T. werdermannianus*, and *Withania somnifera*. Their botanical products include: Ashwagandha herb, *Calea zacatechichi* herb, green tea, guarana seed powder, kola nut powder, *Leonurus cardiaca* herb, *Mimosa hostilis* root-bark, and Pau D'arco bark. And, they have reports on seed raising and cacti grafting, as well as a few books and audio tapes.

NOTICE

In the WINTER SOLSTICE 1997 ER we listed DALLIN CLEGG as a source for *Erythoxylum coca* seeds; they no longer offer these.

The e-mail address for DANIEL SIEBERT'S *SALVIA DIVINORUM* LIST and his web page URL have changed since we listed them in the WINTER SOLSTICE 1997 ER. The list can now be subscribed to by sending an e-mail to majordomo@lycaeam.org with the command "subscribe salvia" in the message of the body (not the subject header). Mr. SIEBERT'S new web page URL is <http://salvia.lycaeam.org>

In the AUTUMNAL EQUINOX 1997 ER, PERFECT FUNGI EUROPE was mentioned as a source for psilocybian mushroom spore syringes. While PFE is still an excellent source for these syringes for those in Europe, there have apparently been some problems at the US CUSTOMS with importing these into the USA. This likely has to do more with the product packaging (a syringe), than with its contents. PFE suggests that those seeking spore syringes in the USA patronize PSYLOCYBE FANATICUS, to avoid possible CUSTOMS-related problems.

WILL BEIFUSS is the author of the *Psychedelic Sourcebook*. Since he acquired an "absinthe making kit" from THE BASEMENT SHAMAN, he has spent the last three months in a thujone-induced stupor, repeatedly mumbling something about "salvinorin C."

JON HANNA is the author of the recently released second edition of the *Psychedelic Resource List*. He is a free-lance editor, writer, and artist. In his spare time he teaches a class on visionary plants and drugs at the UNIVERSITY OF CALIFORNIA AT DAVIS.





BOOK REVIEW

SALVIA DIVINORUM GROWER'S GUIDE

Reviewed by Will Beifuss

SOCIEDAD PARA LA PRESERVACIÓN DE LAS PLANTAS DEL MISTERIO, 1998. SPECTRAL INDUSTRIES [POB 73401 (Dept. ER), Davis, CA 95617-3401], ISBN 1-890425-01-X [Perfect-bound paperback, \$11.95 plus \$3.00 S/H]. 64 pp.; no index; 1 p. bibliography of 12 sources, plus 1 p. of 'Sources and Supplies' featuring 4 entries and 1 p. of 'Other Good Information Resources' having 7 entries.

The *Salvia Divinorum Grower's Guide* is the first book devoted to the cultivation of this rare plant, and it is a good one. The book was written as a collaborative effort by several growers, so you get the benefit of many people's input and experi-

ence. If you have never grown *Salvia divinorum*, the book takes you through the whole process starting from the day you receive your cutting right through to harvesting and drying the leaves. In between you will learn about the optimum growing conditions for the plant, fertilizer requirements, pest and disease problems, hydroponic cultivation and much more. The book suffers from a lack of any photos or illustrations. Hopefully this will be corrected in a future edition. Unless you have done a lot of reading on the Internet, I highly recommend buying this book before trying to grow this enigmatic plant.



Mind Books offers over 250 titles on mind-expanding plants, compounds, and other materials, and cultures which use them, from many fields:

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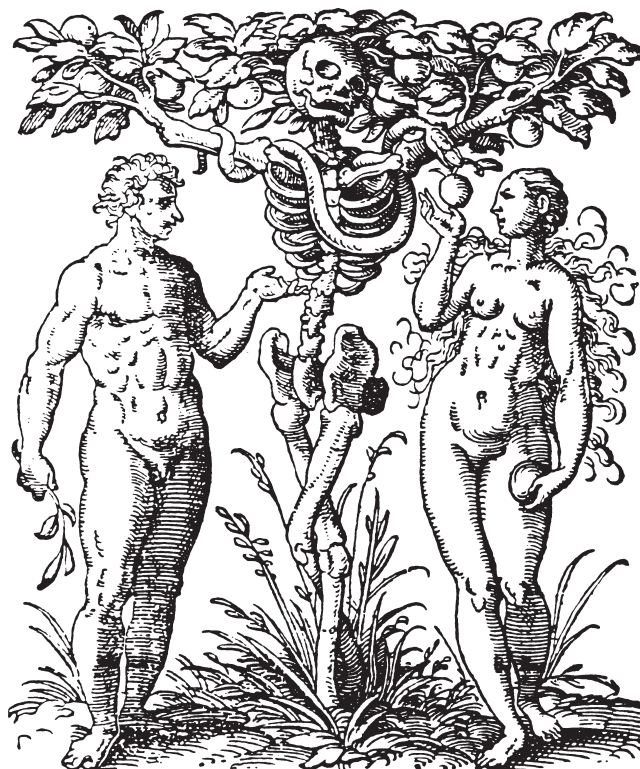
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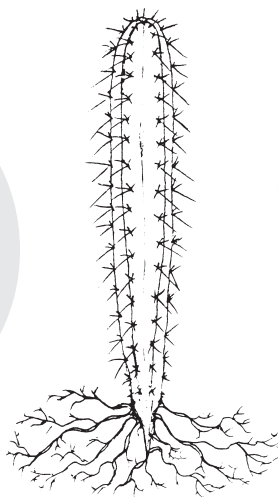
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